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Paṭṭhāna (Conditional Relations) in Burmese Buddhism

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Paṭṭhāna (Conditional Relations) in Burmese Buddhism

Thesis submitted for the Degree of Doctor of Philosophy (PhD)

King's College London
(UNIVERSITY OF LONDON)

By

PYI PHYO KYAW

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Abstract

This thesis explores the living tradition of *Abhidhamma* in Burmese Buddhism, examining its pervasive role across all dimensions of Buddhist practice in Burma. Until very recently, little attention has been paid to Theravāda *Abhidhamma* in Western scholarship, and virtually none has been written on it as a living tradition. In this thesis I focus on the *Paṭṭhāna*, the seventh text of the *Abhidhamma Piṭaka*, which deals with the functioning of causality and uses the mathematics of enumeration and combinatorics to do so. This is the first thesis to undertake a critical, in-depth study of *Paṭṭhāna* both as an analytical system and a living practice. This thesis applies multiple research methods to analyse the theoretical aspects of *Abhidhamma* and its study, and to explore the living expressions of *Abhidhamma*, revealing its ongoing and multidimensional significance in Burmese Buddhism.

Chapter One draws together different ways of explaining causality in Theravāda, exploring how the *Paṭṭhāna* provides a more complex and comprehensive explanation than found in the more familiar, more studied doctrines of *kamma* and dependent origination. Chapter Two explores the fundamental and pervasive importance of *Abhidhamma* within Burmese Buddhism historically and in the present, relating its significance to the sociopolitical context of Burma. Chapter Three traces a long history of extensive composition of *Abhidhamma* and *Paṭṭhāna* literature in Burma, paying attention to specific works by well known *abhidhamma* teachers and different branches of *Abhidhamma* learning and teaching. Chapter Four analyses the pedagogical methods and memorisation techniques applied in *Paṭṭhāna* study and gives detailed explanation of the individual conditions themselves. Chapter Five examines the *Paṭṭhāna* through analysis of the mathematics, demonstrating not only the types of mathematics being used to further understand the nature and depths of causality, but also close parallels between the mathematics of the *Paṭṭhāna* and the mathematics of ‘combinatorics’.

Dedication
For my mother.

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Abbreviations

Abhidh-s.	<i>Abhidhammatthasaṅgaha</i>
AN.	<i>Aṅguttara Nikāya</i>
APA	Abhidhamma Propagation Association
As.	<i>Aṭṭhasālinī</i>
Dhp.	<i>Dhammapada</i>
Dhp-a.	<i>Dhammapada-aṭṭhakathā</i>
HPA	Htan"ta-bin Hsayadaw's paṭṭhāna ayakauk
ITBMU	International Theravāda Buddhist Missionary University
Ja.	<i>Jātaka</i>
Mahānid-a.	<i>Mahāniddesa-aṭṭhakathā</i>
Mil.	<i>Milindapañhā</i>
MN.	<i>Majjhima Nikāya</i>
Paṭṭh.	<i>Paṭṭhāna</i>
Paṭṭh-a.	<i>Pañcappakaraṇa-aṭṭhakathā</i>
PNT	Pa-htan" Nya'wa Thon-saung-twe by The"in" Tha-tha-na-paing Hsayadaw Ven. Sūriya
PTS	Pāli Text Society
SN.	<i>Saṃyutta Nikāya</i>
Vibh.	<i>Vibhaṅga</i>
Vism.	<i>Visuddhimagga</i>
Vism-mhṭ.	<i>Visuddhimagga-mahāṭṭikā</i>

INTRODUCTION

Aims of the thesis

This thesis examines the living tradition of *Abhidhamma* in contemporary Burma, exploring its pervasive role in Buddhist scholarship and practice there. Although *Abhidhamma* is sometimes described as Theravāda philosophy or metaphysics, it encompasses more than this: it systematises and draws out the implications of Buddhist doctrine, particularly causality; it addresses psychology, ethics and cosmology, as will become apparent in this thesis. Until very recently, relatively little attention had been paid to Theravāda *Abhidhamma* in Western scholarship, when compared with other writings on Theravāda or with writings on Sarvāstivāda *Abhidharma*. Until now virtually nothing has been written on it as a living tradition. The thesis will, therefore, use textual, socio-historical, and anthropological research methods to assess the multiple roles of *Abhidhamma* as a living tradition in Burmese Buddhism. The focus of the thesis is the *Paṭṭhāna*, *Pa-htan*" in Burmese, translated into English as 'Conditional Relations,' the seventh text of the *Abhidhamma Piṭaka*, which is regarded by Burmese as the most important of the *Abhidhamma* transmissions. It deals with the functioning of causality and uses the mathematics of enumeration and combination to do so. This thesis therefore also uses a further research method, mathematical analysis, to examine the use of mathematics in the elucidation and exposition of causality in the *Paṭṭhāna*. Because of the complexity yet pervasive uptake of the *Paṭṭhāna* in Burmese Buddhist study and practice, a further dimension of analysis that pervades this thesis is the examination of pedagogical and mnemonic methods. This thesis therefore applies multiple

research methods to analyse the living tradition of *Abhidhamma* and reveal its ongoing and multidimensional significance in Burmese Buddhism.

By ‘living tradition of *Abhidhamma*’, I refer to the many applications of *Abhidhamma*, such as its study, the production of texts on it and its application in indigenous Burmese medicine, apotropaic practice and meditation, all of which have a long history and continue to thrive in Burma. The Burmese *Abhidhamma* tradition can be traced back to early periods in the history of Burma, and has come to be seen as a distinctive feature of Burmese Buddhism by both the Burmese and observers of Burma. The pervasive role and ever-increasing popularity of the *Paṭṭhāna* amongst Burmese Buddhists is indicative of what I see as an ongoing intensification of *Abhidhamma* culture in Burmese Buddhism since perhaps the early 19th century, i.e. the ‘*Abhidhamma-isation*’ of Burmese Buddhism.

The *Paṭṭhāna* explicitly describes conditional relations between combinations of *dharmas*, i.e. elementary components that make up the experienced world, which are related through combinations of conditions (*paccayas*) (see 1.3. and Chapter 5). The name of the *Paṭṭhāna* reflects the focus on multiple conditions. Its commentary, i.e. the *Pañcappakaraṇa-aṭṭhakathā*, gives three different etymological explanations of the term *paṭṭhāna*, the first of which provides the most literal and least interpretive analysis of the term. It analyses the term *paṭṭhāna* in terms of the prefix ‘*pa*’ and the word ‘*ṭhāna*’: ‘*pa-kāro*’ *hi nānappakārattham dīpeti*,¹ ‘the word *pa*, indeed, illustrates the meaning ‘of many kinds’ (*nānappakāra*); *ṭhānasaddo paccayattham*,² ‘the word *ṭhāna* has the meaning ‘cause’. The term *paṭṭhāna*, thus, is understood as ‘of many kinds of

¹ *Paṭṭh-a.* 343.

² *Paṭṭh-a.* 343.

causes'. In other words, the *paṭṭhāna* text explicates conditional relations between many kinds of causes and their effects.³

The *Paṭṭhāna* is regarded by the Burmese as the most important and efficacious of the *Abhidhamma* texts. This is because it is seen as the embodiment of the Buddha's perfect wisdom (*sabbaññutā-ñāṇa*). The Buddha's omniscience is understood to be the result of the perfections (*pāramī*) that the Buddha-to-be has fulfilled over innumerable life times, i.e. the workings of karma (*kamma*).⁴ The *Paṭṭhāna* is thus understood to present the workings of *kamma*, encapsulating the omniscience that only the enlightened have attained. According to the tradition, the *Paṭṭhāna* is also believed to be the first *Abhidhamma* text to disappear in the process of the decline of the Buddha's religion (*sāsana*). Thus, the Burmese Buddhists have come to regard the *Paṭṭhāna* as the great defence against the decline of the Buddha's *sāsana*. The importance and efficacy attributed to the *Paṭṭhāna* implies that it has been applied in a range of Buddhist practices from the ritual practice to the scholarly study of it to the Buddhist meditation. The study of the *Paṭṭhāna* is pervasive within the scholarly circle of both monastic and lay literati. It is also widely applied in meditation practices and used ritualistically by both monastic members and lay people.

³ The second explanation of the term *paṭṭhāna* in the *Pañcappakaraṇa-aṭṭhakathā* gives it as *vibhajanaṭṭha* (*Paṭṭh-a.* 343), 'the ability to go into detail', relating *paṭṭhāna* to the causal root *paṭṭhāpeti*, 'to display or set out', citing it in a list of terms that mean to explain in detail or explicate which is found in the *Saccavibhaṅga-sutta* in the *Majjhima Nikāya* (MN. 3.291). Since the *Paṭṭhāna* explicates conditional relations between skilful *dharmas* etc., which are related by the 24 conditions singly and in combinations (see Chapter 5), the term *paṭṭhāna* is understood to mean *vibhajana*, 'analysis'. The third interpretation of the term *paṭṭhāna* in the *Pañcappakaraṇa-aṭṭhakathā* is much more interpretive and difficult. The commentary in this third instance interprets *paṭṭhāna* in relation to the verb *pa + ṭhā* to set out, or go. It gives the example of a place where a cow has stood as being a *paṭṭhitagāvo* (*Paṭṭh-a.* 343), '[a place] frequented by a cow'. It then relates this to the *Paṭṭhāna* in its depth and divisions as being the place where the omniscience of the Buddha has been able to range without being obstructed (*nissāṅga*), i.e. without constraint. We find another term, namely *gamaṇaṭṭhānā*, 'accessible places', in the third interpretation. The term *gamaṇaṭṭhānā* here implies a place or a text where the Buddha's omniscience finds its perfect match. This relates to how the *Paṭṭhāna* is regarded by the Burmese as the embodiment of the perfect wisdom of the Buddha. This idea that the *Paṭṭhāna* is an accessible place, or a text, where the Buddha's omniscience finds its perfect match is also found in the commentary on the *Dhammasaṅgaṇī*, the *Atthasālinī*. There the word *gocara*, which literally means 'where a cow roams', in the sense of 'scope' or 'fitting place' for the Buddha's omniscience is used to capture this idea. See 2.1. and 2.2. for a detailed explanation of how the Burmese interpret the *Paṭṭhāna* as the most fitting text for the omniscience of the Buddha to be able to range without constraint.

⁴ Janakābhivamsa 2004: 2-9.

Scholars in the field of Buddhist Studies have acknowledged the *Paṭṭhāna* as a key text in order to facilitate the understanding of causality from Theravāda perspective. Moreover, observers of Burma have long recognised the pervasiveness of the *Paṭṭhāna* in Buddhist practices and rituals in Burmese Buddhism (see below). Despite the crucial roles of the *Paṭṭhāna* to our understanding of Buddhist causality and Burmese Buddhism, this thesis is the first to undertake a critical, in-depth study of *Paṭṭhāna* and the living tradition of the *Paṭṭhāna* in Burma. In particular, the thesis will focus on the vital role of the *Paṭṭhāna* in Buddhist scholarship in Burma. The present study aims to explore how and to what extent the *Paṭṭhāna* is studied by monastics and lay people in Burma. It focuses on pedagogical approaches and innovations for the study of the *Paṭṭhāna* developed by the Burmese *ābhidhammikas*, literally means ‘learned in *Abhidhamma*’, over the long history of *Abhidhamma* studies in Burma. Along the way, we shall explore a diverse literary history of *Abhidhamma* composed in Burma over the centuries. In order to discuss the development of various pedagogical approaches to the study of the *Abhidhamma* we shall also discuss the philosophical aspects of the *Paṭṭhāna* and the workings of the conditions. The thesis thereby explores how the practitioners of *Abhidhamma*—past and present—apply the most sophisticated possible technology, i.e. mathematics of combinatorics, to plumb the depths of causality.

The *Abhidhamma*

Abhidhamma is the systematisation of Buddhist doctrines through detailed analysis of the elementary components that constitute the process of experience (*dhamma*), and the way the *dhammas* interrelate. The third division of the Pāli Canon is dedicated to *Abhidhamma* and is called the *Abhidhamma Piṭaka*. The *Abhidhamma Piṭaka*

consists of seven texts, namely the *Dhammasaṅgaṇī*, the *Vibhaṅga*, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka*, and the *Paṭṭhāna*. The first six texts of the *Abhidhamma Piṭaka*, except the *Puggalapaññatti*, are predominately concerned with the analytical role of the *Abhidhamma* in which entities and concepts such as ‘I’, ‘you’, ‘son’, ‘woman’, ‘tree’, *etc.* are analysed into discrete constituents of the reality, *dhamma*. Beyond these discrete constituents no further analysis is possible. The ultimate breakdown of entities and concepts into their indivisible components, i.e. *dhammas*, exposes their voidness of anything that might qualify as ‘self’ (*attā*). Simply put, the *dhammas* are empty (*suñña*) of self in that they are conditioned. The conditionality and interrelatedness of *dhammas* are explicitly described in the *Paṭṭhāna*. The *Paṭṭhāna* thus offers a synthesising function by describing innumerable numbers of conditional relations between *dhammas* that can be related through the 24 conditions and multiple combinations of conditions (see 1.3. and Chapter 5). The *Paṭṭhāna* explicates the conditional relations between *dhammas* by describing what causes and effects are involved, and how they are related. Thus, the *Paṭṭhāna* explicitly shows how *dhammas* obtained by analysis are nodes in a vast web of interconnected, interdependent processes.⁵ Therefore, the *Paṭṭhāna* is the focal teaching that clarifies the nuances of the Theravāda philosophy, causality, and the ‘doctrine of non-self’ (*anattavāda*).

The *Abhidhamma* also covers a range of subjects, namely philosophy, psychology, ethics, and cosmology. The *Abhidhamma* may be regarded as a philosophy because it proposes a perspective that deals with the nature of the reality. According to the philosophical system of the *Abhidhamma*, fundamental constituents of reality are the *dhammas*. Along with the philosophical aspect, the *Abhidhamma* explains the experiential world in terms of psychology. Psychology—from the perspective of the

⁵ Bodhi 2010: 9.

Abhidhamma—involves an elaborate analysis of the mind in terms of various types of consciousness (*citta*) and mental factors (*cetasika*). *Citta* is the process of being conscious of something, and thus has the characteristic of knowing or cognising an object. *Cetasikas* arise together with *citta*, and have intrinsic characteristics that determine the ethical quality of *citta*. The *Abhidhamma* also shows how the different types of consciousness and their associated mental factors connect with each other, and with material phenomena or matters (*rūpa*)⁶ to make up the ongoing process of experience. The *Abhidhamma* distinguishes states of the mind on the basis of ethical qualities such as the skilful (*kusala*), the unskilful (*akusala*), the beautiful factors (*sobhana*), and the defilements (*kilesa*).⁷ The *Abhidhamma*'s system of the mental states and material states is described in a hierarchical manner that corresponds to different realms of existence (*bhūmi*) in the Buddhist cosmology. As *Abhidhamma* literature continues to be developed, correspondences between mental and material states and specific realms of cosmos become more systematised and explicit. By way of example, in the *Abhidhammatthasaṅgaha*, known in Burmese as *Thingyo*, the 11-12th century terse summary of *Abhidhamma* system by Anuruddha, specific types of *citta* are arranged in accordance with the different realms of the cosmos. For instance, various types of *citta* are classified corresponding to the realms of sensuous world (*kāmaloka*), and the realms of non-sense pleasure, which include the realm of material (*rūpaloka*), the realm of immaterial (*arūpaloka*), and the supramundane (see Appendix E). This *abhidhammic* classification of *cittas* also corresponds to meditative states of the mind. For example, the types of *citta* pertaining to the realms of material and immaterial correspond to specific types of meditative absorption (*jhāna*). This implies that some of the meditation practices give successful practitioners, who have attained various

⁶ On occasion I use the word 'matter' in the plural against normal English usage in order to convey a multiplicity of *rūpa*, which cannot otherwise be done with a single term in English.

⁷ Bodhi 2010: 4.

stages of meditative absorption (*jhāna*), access to corresponding realms of the cosmos. For instance, the four highest levels of the Buddhist cosmos, the immaterial realms (*arūpaloka*) are accessed through the parallel formless *jhāna*.⁸ Another implication is that through meditation practices various stages of insight and the wisdom of the supramundane paths (*magga*) and fruits (*phala*) can be realised. Thus, all these aspects of the *Abhidhamma*, namely the philosophical, the psychological, the ethical and the cosmological, are integrated into the framework of a course of action for liberation (*nibbāna*).

A full-blown analysis of psychophysical experience in the later *Abhidhamma* literature has led to a fourfold method of classification of the reality, namely the four ultimate realities (*paramattha-dhammas*). They are: consciousness (*citta*), mental factor (*cetasika*), matter (*rūpa*), and *nibbāna*. The first three, namely *citta*, *cetasika*, and *rūpa*, comprises conditioned *dhamma* (*saṅkhāra-dhamma*), while the last is the unconditioned *dhamma* (*asaṅkhāra-dhamma*), also known as the unconditioned element (*asaṅkhata-dhātu*). The three kinds of conditioned *dhamma*, i.e. *citta*, *cetasika*, and *rūpa*, can be analysed further, and gives a list of 169 conditioned *dhamma*. There are 89 varieties of consciousness (*citta*).⁹ There are 52 *cetasikas*. Finally, *rūpa* is analysed into 28 material *dhamma* (see Appendix E). For example, in the *Abhidhammatthasaṅgaha*, this scheme of the fourfold classification of *dhammas* is made explicit. The *Dhammasaṅgaṇī* indicates further additions of *dhamma* are possible. The commentaries and later manuals of the *Abhidhamma*¹⁰ nonetheless prevent an infinite development, limiting the number of *dhamma*.¹¹ As we shall see in the later chapters,

⁸ King 2007: 85.

⁹ According to a finer method of classification of *citta*, there are 121 varieties of *citta*.

¹⁰ The later manuals or compendia of the *Abhidhamma* are known in Burmese as *a-bi'da-ma let-than* "kyan", which literally means 'little-finger manuals'.

¹¹ Crosby 2014: 188.

this fourfold classification of *dhammas* is an important aspect of the Burmese pedagogical approaches to the study of the *Abhidhamma*.

The *Abhidhamma* in Burmese Buddhism

This section will explore the multiple ways in which *Abhidhamma* is ubiquitous amongst the Burmese Buddhists. For instance, the study of *Abhidhamma* appears at the heart of the Buddhist scholarship in Burmese Buddhism. Moreover, *Abhidhamma* serves as a basis for indigenous medical texts, ritual and protective practices, and meditation practices. I aim to show main roles of *Abhidhamma* in Burmese Buddhism. This section, therefore, will provide a useful background for our investigation of the significance of *Abhidhamma* in the Burmese cultural and sociopolitical contexts in Chapter 2 (see 2.1. and 2.2) and the detailed analysis of the literary history and scholastic study of *Abhidhamma* in later chapters.

It is well known amongst the Burmese and observers of Burma that the study of *Abhidhamma* holds a special place in Burmese Buddhism. Scholars such as Mabel Bode, Niharranjan Ray and Roger Bischoff point to the 17th century as the time when the focus of Buddhist scholarship in Burma had shifted significantly toward the study of the *Abhidhamma* and composition of the *Abhidhamma* texts.¹² Visuddhābhivamsa *et al.* – writing on the history of *Abhidhamma Piṭaka* from a Burmese perspective – list 333 *Abhidhamma* texts¹³ written by the Burmese in Pāli, Pāli-Burmese translation (*nissaya*) and Burmese from the early Konbaung period (1752-1885) to the 1980s.¹⁴ This is far

¹² Bode 1909: 58; Ray 2002: 215; Bischoff 1995: 21.

¹³ Here, the Burmese word *kyan* is translated as 'text'. See the section 'Use of terms' for a detailed explanation regarding this translation.

¹⁴ Visuddhābhivamsa *et al.* 1987: hsu. Ven. U Visuddhābhivamsa, also known as Pa-htan" Hsayadaw, from Masoeyain Sathintaik, Mandalay, along with two other monks, wrote a brief history of the *Abhidhamma Piṭaka* in their introduction to the Burmese translation of the *Dhammasaṅgaṇī*. For full introduction, see Visuddhābhivamsa *et al.* 1987: ka'-hsei.

from being an exhaustive list of *Abhidhamma* texts written in Burma throughout its history.¹⁵ For instance, Erik Braun observes that a scholarly debate surrounding the *Paramatthadīpanī* written by Ledi Hsayadaw Ven. U Ñāṇa¹⁶ (1846-1923) in the early 1900s alone sparked the production of over forty commentarial texts.¹⁷ It seems that most of the *Abhidhamma* texts composed in Burma are commentaries on and/or translations of the canonical and post-canonical *Abhidhamma* texts. For example, we have Pāli-Burmese *nissayas*, i.e. Pāli-Burmese transliteration works, on all seven texts of the *Abhidhamma Piṭaka*, and on commentarial texts such as the *Aṭṭhasālinī*, the commentary of the *Dhammasaṅgaṇī* attributed to Buddhaghosa in the 5th century Sri Lanka and the *Abhidhammatthasaṅgaha*. On the basis of the list of *Abhidhamma* texts compiled by Visuddhābhivamsa *et. al.* and my own survey of the contemporary literature on the *Paṭṭhāna*, there are no less than 105 *Paṭṭhāna* texts (see Appendix G). The selected *Paṭṭhāna* texts, as shown in Appendix G, can be divided into five genres: (1) Pāli texts, (2) Pāli-Burmese *nissayas*, (3) miscellaneous i.e. *Paṭṭhāna* texts written in Burmese, (4) study guides, and (5) popular books. Of these five, the last two genres have been identified by me. I shall assess the place of some of these texts in the literary history of *Paṭṭhāna* in later chapters. Here, I would like to point out that in modern-day Burma there is a high demand for the production of study guides and popular books on the *Abhidhamma* texts. This is because a large number of monks, nuns and lay people study *Abhidhamma*, including on intensive residential courses and in weekend classes. Moreover, increasing numbers of people are sitting the

¹⁵ Since there has been no detailed study of the Pāli literature of Burma, except Mabel Bode's work published in 1901, let alone the vernacular Buddhist literature, it is impossible to give a satisfactory picture of the literary history of *Abhidhamma* studies in Burma. Moreover, the ongoing production of books on *Abhidhamma* in Burma makes it more difficult. A comprehensive literature review of both pre-modern and modern *Abhidhamma* texts produced in Burma is desirable and still needs to be done.

¹⁶ The Ledi Hsayadaw was an influential Burmese monk. He is well-known for his scholarly works and *vipassanā* meditation method. It is believed that the British authorities in Burma arranged through Rangoon University College, then under Calcutta University, to award D.Litt to Ledi Hsayadaw in 1911, the same year he was conferred the *aggamaha-pandita* title. Ledi Hsayadaw was among the best known scholars of his generation. He wrote 105 books in total in both Burmese and Pāli.

¹⁷ Braun 2008: 138-139. See 2.2. for detailed discussion on the debate.

Abhidhamma examinations sponsored by the state and by various associations of *Abhidhamma* such as the *Abhidhamma* Propagation Association (APA) (see 2.2. and 4.1.). Success in these examinations is rewarded through position and prestige. For instance, the APA holds annual oral and written examinations on prescribed syllabi from the seven texts of the *Abhidhamma*, which are open to monks, nuns, laymen and laywomen. Successful candidates in these examinations are awarded with honorific titles. For example, lay people who successfully completed both oral and written examinations with distinctions on all prescribed syllabi are awarded a special title ‘Mahā-ābhidhammika-visiṭṭha-ukkaṭṭha-kalyāṇa-ñāṇadhaja’. The majority of people who have passed the examinations then become *Abhidhamma* teachers at the APA or at other *Abhidhamma* associations. The sheer number of *Abhidhamma* texts in Pāli and vernacular language in Burma and the unparalleled popularity of *Abhidhamma* studies amongst the Burmese reflects the distinctive predilection the Burmese have for the *Abhidhamma* and the centrality of *Abhidhamma* studies in modern day Burma.

In addition to the living tradition of *Abhidhamma* studies, a brief survey of the available indigenous medical texts provides some basis to suggest that since the mid-nineteenth century Burma, *Abhidhamma* has been used as a theoretical foundation in the indigenous Burmese medical systems and medicine. In particular, one of the most well-known indigenous medical groups in Burma called the *A-bi'dama Taungtha Hsei"pyin-nya-ahpwe*, the ‘*Abhidhamma* Taungtha Medical Association’, also known as the ‘Taungtha Medical Association’, draws upon the *Abhidhamma* in developing their medical system and texts. The most influential medical authorities emerged from the *Abhidhamma* Taungtha medical association.¹⁸ However, no systematic study of their medical system has been done by modern scholarship in the English-medium.¹⁹

¹⁸ Naono 2009: 122.

¹⁹ Apart from a brief mentioning of the Taungtha medical group in relation to the *weikza* tradition in Burma in the Japanese-medium, there is no scholarly study on that group and their medical knowledge

Although a detailed study of the indigenous medical systems is desirable, it is beyond the scope of this thesis. I nonetheless mentioned that *Abhidhamma* has been appropriated by medical practitioners in this way since it indicates that *Abhidhamma* is regarded as authoritative beyond the religious context in Burmese society.

The important functions attributed to *Abhidhamma* by the Burmese have led to other implications for Buddhist practices. In Burma, as in Thailand and Cambodia, the protective power of *Abhidhamma* is important. In Cambodia and Thailand, the set of seven sacred syllables drawn from the *Abhidhamma*, namely *saṅ* (for *Dhammasaṅgaṇi*), *vi* (for *Vibhaṅga*), *dhā* (for *Dhātukathā*), *pu* (for *Puggalapaññatti*), *ka* (for *Kathāvatthu*), *ya* (for *Yamaka*), and *pa* (for *Paṭṭhāna*), are recited as protective chants.²⁰ I so far have not come across the use of these seven syllables at all in Burma. Yet, I have encountered several people, including laymen, who chant the whole *Abhidhamma Piṭaka* as part of their devotional practice towards the Buddha and as a protective practice. In terms of communal recitation of the *Abhidhamma Piṭaka*, there are at least a couple of lay groups who volunteer in organising and taking the responsibility of reciting the whole of the *Abhidhamma* in Yangon. Several of my informants are actively involved in such groups and volunteer to undertake organisation of and participation in non-stop chanting ceremonies of the *Abhidhamma*.²¹ The non-stop chanting of the whole *Abhidhamma* takes about 8-10 days.

Out of the seven *Abhidhamma* texts, the *Paṭṭhāna* is regarded as the most efficacious ritual text and thus it is the most popular *Abhidhamma* text amongst the Burmese. The *Paṭṭhāna* is widely recited not only as a protective chant (*paritta*) by Burmese Buddhists, but also as a part of the path of esoteric knowledge, namely the

in the English-medium. I thank Atsuko Naono for providing this information. (Personal communication 27 June 2013.)

²⁰ Swearer 1995: 337; Crosby 2014: 178.

²¹ LW2, LW3, LW4, and LW9 shared their experience of the *Abhidhamma* recitation ceremonies in and around Yangon.

weikza-lam. Nearly every Burmese Buddhist knows at least the short list of 24 conditions (*paccayas*),²² *hnik-hse'lei" pyit-si"* in Burmese, given in the *Paccayuddesa*, the 'Enumeration of the [24] Conditions', of the *Paṭṭhāna*.²³ These 24 conditions may also be chanted using beads for nine times²⁴ for nine days as a preparatory to in-depth esoteric practices.²⁵ My survey of *Paṭṭhāna* literature written in Burmese reveals that this list and a slightly longer version of *Paṭṭhāna*, i.e. the *Paccayaniddesa*, the 'Analytical Exposition of the Conditions', are present in almost every Burmese chanting book. The knowledge of the 24 conditions of the *Paṭṭhāna* is pervasive amongst the Burmese people. Bischoff – in his short introduction to Burmese Buddhism – reports such phenomenon as follows.

The twenty-four conditions of the *Paṭṭhāna* can be found printed on the fans of the *bhikkhus* [i.e. Buddhist monks], on calendars, and on posters. In some monasteries, the *bhikkhus* are woken every morning by twenty-four strokes on a hollow tree trunk, while the *bhikkhu* striking the tree trunk has to recite the twenty-four conditions as he does so. Even little children learn to recite the twenty-four conditions along with the *suttas* [discourses] of protection [i.e. the *paritta* or *pa-yeik*].²⁶

As with the recitation of the whole *Abhidhamma Piṭaka*, the recitation of the *Paṭṭhāna* occurs at both individual and communal levels. The communal recitation is called *a-than-ma-se" pa-htan" pwae*, 'non-stop chanting ceremony of the *Paṭṭhāna*', because the chanting occurs continuously for between one and seven days. The Bamaw Hsayadaw Ven. Dr. Kumārābhivamsa (1929-), the Chairman of the State Saṅgha Mahānāyaka Committee of Myanmar, explains that it is the power of truth statements, i.e. the truth of interdependence and interrelatedness of things stated in the *Paṭṭhāna*, that makes it efficacious.²⁷ In Buddhism, the importance of truth

²² See Table 4.5. for an explanation of the 24 conditions.

²³ Bischoff 1995: 47.

²⁴ The number nine is regarded as auspicious and efficacious by the Burmese Buddhists because it is seen as a representation of the nine qualities of the Buddha.

²⁵ Minn Thein Kha 2008, accessed from http://www.heintinzaw.com/2013/01/blog-post_8.html.

²⁶ Bischoff 1995: 47.

²⁷ Kumārābhivamsa 06 June 2009.

statements can be traced back to the canonical texts such as the *Angulimāla Sutta*²⁸ and the *Suvaṇṇasāma Jātaka* (Jātaka No. 540).²⁹ The power of such truth statements may be harnessed to benefit oneself and others (see 2.3.2.). Moreover, the *Paṭṭhāna* is regarded as the embodiment of the Buddha's omniscience, the *Buddha-sabbaññutā-ñāṇa*, by Burmese Buddhists. Although the Buddha, according to the tradition, attained omniscience under the Bodhi tree, the outward manifestation of his omniscience – i.e. emanation of six colours of rays from the Buddha's body – occurred only when he contemplated the *Paṭṭhāna* (see 2.1.).³⁰ This account is interpreted by the Burmese as indicating the power of *Paṭṭhāna* to reveal and enhance one's good *kammic* results. According to Khin Hla Tin, a laywoman *Abhidhamma* teacher from the Dhamma Byuhā Association, recitation of the *Paṭṭhāna* helps to bring out hidden good *kammic* results of the previous *kamma* in present life and/or past lives. According to the theory of *kamma*, there are two broad categories of *kamma*: synchronous or proximity *kamma* and asynchronous *kamma*.³¹ The former produces immediate results without any interval of time,³² while the latter yields *kammic* results in the present or subsequent lives, whenever opportunities for such results occur. In the case of the asynchronous good *kamma*, recitation of the *Paṭṭhāna* acts as a condition for their good results to arise. The *Paṭṭhāna*, thus, is thought to bring out the best, but hidden, aspects of the Buddha's omniscience. The Burmese therefore believe that the recitation and contemplation of the *Paṭṭhāna* will uncover latent good *kammic* results. It is then claimed that it is with this faith (*saddhā*) in the Buddha and his omniscience that

²⁸ MN. 2.307-2.315.

²⁹ Ja. 2.132.

³⁰ As. 12-16.

³¹ In the *Paṭṭhāna*, there are two kinds of *kamma*-condition (*kamma-paccaya*), namely the co-nascent *kamma*-condition (*sahajāta-kamma*) and the asynchronous *kamma*-condition (*nānākkhaṇikakamma*). See Chapter 1 for a detailed discussion of the law of *kamma* in relation to the law of conditional relations (*paṭṭhāna*). Also, see Bodhi 2010: 312 and Karunadasa 2010: 272 on details regarding two kinds of *kamma*-condition.

³² An example of this type of *kamma* given in the *Paṭṭhāna* text is that the volition (*cetanā*) in the 89 consciousnesses functions as a conascent *kamma* condition for the simultaneous arising of the *citta* and *cetasikas* associated with the volition, and the conascent material phenomena.

Burmese Buddhists recite *paṭṭhāna* and *paritta* texts. We shall explore the ritualistic usage of the *Paṭṭhāna* in detail in Chapter 2.

In addition to its essential role in scholastic tradition, indigenous medical systems, and apotropaic practice, *Abhidhamma* makes its appearance not only in prescriptive meditation manuals written by the Burmese, but also in sermons given by Burmese meditation teachers – either monastics or lay teachers. Patrick Pranke writing on Buddhist saints (*arahants*) and wizards, *weikza* in Burmese, in Burmese Buddhism observes that the very earliest ‘how-to’ insight meditation (*vipassanā*) books written in the mid-eighteenth century by a scholar-monk named Medawi (1728-1816) are couched in the language of *Abhidhamma*.³³ Moreover, Braun, working on the Ledi Hsayadaw’s biography and works in relation to the modern *vipassanā* movement, remarks that “*Abhidhamma*, in Ledi’s view, is a vital part of the practice of meditation which is open to all and from which all, at least to some degree, can benefit”.³⁴ My survey of books and sermons by *vipassanā* teachers – both monastics and lay teachers – from Burma reveals that they employ *Abhidhamma* related terminologies and concepts such as *yok-nan*, ‘materiality-mentality’ (*rūpa-nāma*), *khandā*, ‘aggregates’ (*khandha*), *ayatana*, ‘sense-bases’ (*āyatana*), *dat*, ‘elements’ (*dhātu*), and *thik-sa*, ‘truth’ (*sacca*) etc., when explaining the three aspects of the noble eightfold path, namely morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).³⁵ One of many *vipassanā* teachers encouraging meditators to have detailed knowledge about mentality (*nāma*) and materiality (*rūpa*) in Burma is the Pa-Auk Hsayadaw Ven. Āciṇṇa (1934-). For Pa-Auk Hsayadaw, whose meditation approach closely follows the 5th century Sri Lankan meditation manual by Buddhaghosa, the *Visuddhimagga*, the ‘Path of Purification’, a meditator cannot progress to *vipassanā* practice, even after

³³ Pranke (forthcoming 2014).

³⁴ Braun 2008: 338.

³⁵ Kyaw 2010: 42.

having successfully practised the concentration component of the meditative path, without the knowledge of what mentality and materiality are.³⁶

Some meditation teachers such as the Mo"hnyin" Hsayadaw Ven. U Sumana (1873-1964), the Saddhammaransī Hsayadaw Ven. Ashin Kuṇḍalābhivamsa (1921-2011), the Anicca Hsayadaw Ven. Indobhāsa (1922-), and the Dhammaransī Hsayadaw Ven. Ashin Sunanda for example explain in their writings and sermons that having the knowledge and the understanding of *Paṭṭhāna* will be helpful for *vipassanā* practices.³⁷ The exact relationship between the theoretical knowledge of *Abhidhamma* and the practical sitting is not clear to me at the moment. Nonetheless, my reading of their works so far suggests that knowing the theoretical knowledge about how things are related through conditions (*paccayas*) as described in the *Paṭṭhāna* (see Chapter 1 for more detail) is to help a meditator in depersonalising one's meditative experiences. For example, when a meditator, who perhaps does not have theoretical knowledge about the teachings in *Abhidhamma*, re-experiences unpleasant feeling or thoughts such as anger during his/her meditation session, he/she may perceive it as 'I am angry' and thus personalise the experience making oneself more angry. If, on the other hand, one has been listening to sermons on the *Paṭṭhāna* and thus knows about the causal relations between the chains of experiences, i.e. the train of thoughts (*cittas*), he/she may see it as just anger arising, and perhaps may be able to trace back to cause(s) of such feelings without personalising the whole experience.³⁸ Hence,

³⁶ Ng 2000: 72. See also Hsayalay Dipankarā 2007: 1.25-2.50 minutes of the video clip. Hsayalay Dipankarā, a Burmese nun who practised under the Pa-Auk Hsayadaw, talks in this video clip about how the Pa-Auk Hsayadaw insists on her learning mentality and materiality before she practises *vipassanā* on her first meditation retreat in that tradition. Hsayalay Dipankarā now has established an international meditation centre in Pyin Oo Lwin teaching both local and international meditators at her meditation centre and in other Asian countries.

³⁷ Kumārābhivamsa 2009; Kuṇḍalābhivamsa 2002; Sunanda 2011: 8-10.

³⁸ Based on my own experience, even if one is armed with the understanding of theoretical aspects of the *Paṭṭhāna*, the lack of mindfulness seems to be the main factor leading to personalisation of meditative experiences, pleasant or unpleasant, which in turns becomes a barrier to one's progress in meditative path. Therefore, it seems that both knowledge and mindfulness are essential components of meditation practices.

Dhammaransī Hsayadaw, a *vipassanā* teacher from the Mogok *vipassanā* meditation tradition, writes that the main purpose of teaching *Paṭṭhāna* prior to meditation practices is to demonstrate that there is no ‘I’ or ‘being’ or ‘self’, except conditional relations between things and thus there is only ‘non-self’ (*anatta*).³⁹ Thus, a meditator may apply such understanding of the depersonalised conditional relations when encountering specific experiences during meditation sitting as well as in daily life experiences. Some scholar-monks such as Mo”hynin” Hsayadaw and Bamaw Hsayadaw highlight the meditative qualities of devotional practice such as *Paṭṭhāna* recitation. Bamaw Hsayadaw’s sermons emphasise a gradual, progressive Buddhist path whereby people are encouraged to listen and recite the *Paṭṭhāna* as a preliminary stage of meditation practice. Based on such devotional practice, one is then able to meditate and internalise the teachings of *Paṭṭhāna*. In sum, the *Paṭṭhāna* is pervasive in Burmese Buddhist practices. Its roles in both the mundane (*lokiya*) domain, i.e. scholastic study and ritualistic usage, and the supramundane (*lokuttara*) domain, namely meditation, are indications of the inclusive nature of the Buddhist teachings.

Structure of the thesis

The thesis is structured to explore the theoretical aspects of the *Abhidhamma*, including scholarly study of it, and the living expressions of the *Abhidhamma*—historical and present—within Burmese Buddhism. The theoretical and the living expressions of the *Abhidhamma* in Burmese Buddhism are not discrete areas, and their integral nature is demonstrated throughout the thesis, within each chapter and

³⁹ Sunanda 2011: 119-122. Here, I have translated *thon-nya-ta* in Burmese, *suññatā* in Pāli, as ‘non-self’, rather than ‘emptiness’ in order to avoid confusion with the Madhyamika’s usage of emptiness (*śūnyatā*). Moreover, I have shown elsewhere that the term *suññatā* is understood as ‘non-self’ amongst some Theravāda meditation traditions in Burma and Thailand. See Kyaw (2011) for an analysis of the Theravāda understanding of the term *suññatā*.

across chapters. This may lead to some odd shifts as we move in and out of the theoretical discussions on the *Abhidhamma*, while surveying the living expressions at speed. This integrated structure aims to demonstrate that the *Abhidhamma* and the scholarly study of the *Abhidhamma* are indeed the living practice in modern day Burma.

The place and role of the *Paṭṭhāna* in the context of Theravāda understanding of the theory of Buddhist causality is explored in Chapter 1. The interconnectivity between the three laws of causality, i.e. the law of *kamma*, the law of dependent origination (*paṭiccasamuppāda*) and the law of conditional relations (*paṭṭhāna*), is discussed in detail. This chapter aims to provide the necessary conceptual background to and fundamental aspects of the *Paṭṭhāna*, i.e. an overview of the structure of the *Paṭṭhāna* and basic elements of the *Paṭṭhāna*, as the basis of further exploration of causality from the perspective of the *Paṭṭhāna* in later chapters. Chapter 2 investigates the sociopolitical and historical context of Burmese Buddhism for the development of the *Abhidhamma* tradition and its ongoing intensification in Burma. It looks at the establishment of a formalised, examination-orientated monastic education system and its strengthening since the Konbaung period. It also explores how all beings in the Buddhist cosmos, seen or unseen, namely humans, gods (*devas*) and spirits are believed to be agents in transmission of the *Abhidhamma* and preservation of the Buddha's *sāsana*. The chapter analyses the Burmese understanding and conception of the efficacy of *paṭṭhāna* and the recitation of it. Chapter 3 surveys a wide range of composition of *Abhidhamma* and *Paṭṭhāna* literature in Burma over the centuries, examining specific works by well known *abhidhamma* teachers, including the lay *abhidhamma* teachers. The chapter explores an ongoing process of innovation and adaptation in the methods of writing, presenting and studying the *Abhidhamma*. It also examines the development of different academic traditions of *Abhidhamma* learning

dedicated to their own innovative methods of analysis, teaching and pedagogical philosophy. Chapter 4 examines the development and innovations of the pedagogical approaches to the study of the *Paṭṭhāna* developed by the Burmese over the centuries. To assess a range of pedagogical approaches to the study of the *Paṭṭhāna*, it is important to explore essential components of the pedagogical approaches, namely the role of the *Abhidhammatthasaṅgaha*, the traditional mnemonic methods and the workings of the conditions (*paccayas*). All of these aspects are discussed in Chapter 4. On the basis on personal engagement in the living pedagogical traditions of Burmese *Paṭṭhāna* study, I explain different methods of memorisation, recall and application with examples of specific teaching sessions. Chapter 5 explores the application of the mathematics of enumeration and combinatorics in explicating the complexity and depths of causality in the *Paṭṭhāna*. It focuses on the section of the *Paṭṭhāna* that is explicitly about the mathematical approach, namely the *Saṅkhyāvāra*, ‘enumeration section’, in the *Pañhāvāra*, ‘investigation chapter’ (see Figure 1.2.). It explains how enumeration is used as the basis for generative expositions of the conditional relations with specific examples. It also discusses the Burmese pedagogical approaches to the study of the *Saṅkhyāvāra*. The chapter then investigates different types of combinations of conditions (*paccayas*) and combinations of *dhammas* being used in the *Paṭṭhāna*. In so doing, it aims to illustrate an ongoing process of innovative mathematical and pedagogical approaches by the *ābhidhammikas*—past and present—to unravel the most complex doctrine of Buddhism, the doctrine of causality.

Other studies of the *Abhidhamma*

The following studies of the *Abhidhamma* in the modern Western scholarship have been important. Over the years, scholars such as Bhikkhu Bodhi,⁴⁰ Robert Buswell,⁴¹ Lance Cousins,⁴² Padmanabh S. Jaini,⁴³ Rupert Gethin,⁴⁴ David Kalupahana,⁴⁵ Yakupitiyage Karunadasa,⁴⁶ and Karl H. Potter⁴⁷ have written on the development of *abhidhamma* thought and the *Abhidhamma Piṭaka* from the perspective of textual history. It is generally assumed by scholars that the *Abhidhamma Piṭaka* in its current shape was formed at a far later date than the Buddha's death, perhaps between 200 B.C.E. to 200 C.E.⁴⁸ There is no specific consensus regarding the dating of the *Paṭṭhāna*, although scholars tend to agree that it postdates the Buddha. Kalupahana, writing on the Buddhist causality and philosophy of relations in the 1960s, points out that the Buddha and his immediate successors were not interested "in the way or manner in which things are related [i.e. the *Paṭṭhāna*] but only in the things themselves which are so related [i.e. dependent origination]".⁴⁹ This is because, according to Kalupahana, "the Buddha must have thought of the futility of discoursing on the analysis of the various ways in which phenomena are related one another".⁵⁰ Hence, he regards the *Paṭṭhāna* as having developed out of scholasticism in response to various Brahmanical and philosophical schools postdating the Buddha's death. Cousins, when discussing the development of the theory of the consciousness process

⁴⁰ Bodhi 2010: 1-20.

⁴¹ Buswell in Potter *et al.* (eds.) (2006).

⁴² Cousins 1981: 22-46; 1983-4: 95-109.

⁴³ Jaini in Potter *et al.* (eds.) (2006).

⁴⁴ Gethin 2005b: 10020-23.

⁴⁵ Kalupahana 1961, 1962.

⁴⁶ Karunadasa 1996.

⁴⁷ Potter in Potter *et al.* (eds.) (2006).

⁴⁸ Frauwallner 1995: 40-42; von Hinüber 1996: 64.

⁴⁹ Kalupahana 1961: 183.

⁵⁰ Kalupahana 1961: 183.

in the *Abhidhamma*, suggests that the *Paṭṭhāna* “cannot be later than the second century B.C.”.⁵¹ Bareau, however, dates it in the first century C.E.⁵²

The works by Wijesinghe S. Karunaratne,⁵³ and David Kalupahana⁵⁴ include discussion on the *Paṭṭhāna* in relation to Buddhist causality. Karunaratne’s Ph.D. thesis on the development of the theory of causality in early Theravāda Buddhism (submitted in 1956 to the University of London) includes a chapter on the *Paṭṭhāna* entitled ‘The theory of *Paccayas* [i.e. conditions]’.⁵⁵ Karunaratne discusses Buddhist causality in terms of both the theory of dependent origination (*paṭiccasamuppada*) and the theory of conditions. He also describes the structure of the *Paṭṭhāna* and the 24 conditions of the *Paṭṭhāna*. Kalupahana working on the issue of Buddhist causality with respect to the philosophy of relations, i.e. *Paṭṭhāna*, traces the development of the theory of *paṭṭhāna* from the Buddha’s time to after the Buddha’s death. Kalupahana, like Karunaratne, sees the theory of dependent origination and the theory of conditional relations as the one supplementing the other because the former describes the things that are related, and the latter shows the ways in which things are related.

In recent years, Erik Braun⁵⁶ and Jason Carbine⁵⁷ have contributed to the scholarly study of the *Abhidhamma* in relation to Burmese Buddhism. Braun explores the role of Ledi Hsayadaw, in the late 19th century and the early 20th century, in mobilising lay people to pursue the study of the *Abhidhamma* and to employ such theoretical knowledge as a basis for the practice of insight (*vipassanā*) meditation. Carbine’s book on Burmese monasticism explores various developments of the *Shwe-*

⁵¹ Cousins 1981: 44.

⁵² Bareau, cited in Potter *et al.* 2006: 337.

⁵³ Karunaratne 1956.

⁵⁴ Kalupahana 1961, 1962.

⁵⁵ Karunaratne 1956: 186-226.

⁵⁶ Erik Braun 2008.

⁵⁷ Jason Carbine 2011.

kyin gaing", the 'Shwe-kyin sect', one of the Burmese *Saṅgha* sects, since the late 19th century. He draws on sermons dealing with the *Paṭṭhāna* by the Mahagandayon Hsayadaw Ven. Janakābhivaṃsa (1900-1977) (henceforth Mahagandayon Hsayadaw),⁵⁸ one of leading members of the Shwe-kyin sect, in order to explore the relevance of *Abhidhamma* to the quest for "final *nibbānic* rupture", i.e. final liberation.⁵⁹

The translation of the first volume of the Burmese sixth council edition of the *Paṭṭhāna* by the Late Mula' Pa-htan" Hsayadaw Ven. U Nārada (1898-1983) (henceforth Mula' Pa-htan" Hsayadaw) was published by the Pāli Text Society (PTS) in 1969 and 1981 in two volumes. Mula' Pa-htan" Hsayadaw also wrote a guide to the *Paṭṭhāna* entitled *Guide to Conditional Relations (Part 1): Being a guide to pages 1-12 of Conditional Relations Paṭṭhāna*, which was published by the PTS in 1979. The second part of the guide to the *Paṭṭhāna* was published by the Department of Religious Affairs in 1986. These two volumes of the guide aim to explain the workings of the conditions (*paccayas*), and to guide the students through the *Paṭṭhāna* from the perspective of the Burmese *Abhidhamma* tradition. However, they are written with minimal explanation of the context of the topic under discussion, and with very little annotation or commentary. Thus, the material in these works is somewhat technical and possibly difficult to access without prior knowledge.

While I have drawn on some of the published scholarship where appropriate, a great deal of material and discussion in this thesis is based on my fieldwork, and my own study of the *Paṭṭhāna* within the Burmese *Abhidhamma* tradition. Since there are virtually no scholarly studies undertaken on *Abhidhamma* as a living tradition, published citable material written in English is limited. I therefore have drawn extensively on my informants and secondary sources written in Burmese.

⁵⁸ See 2.1. and 3.1. on Mahagandayon Hsayadaw's works.

⁵⁹ Carbine 2011: 139-168.

Methodology

An interdisciplinary research approach

As a methodological framework, I draw upon Michael Gorman's approaches to the study of ancient and medieval religious texts.⁶⁰ Gorman identifies three main approaches to the study of texts, and they are:

- 1) the synchronic approach – i.e. analysing a text in its final form at a given time;
- 2) the diachronic approach – i.e. analysing a text by focusing on the origin and development of the text across time;
- 3) the existential approach – i.e. discerning the contemporary meaning, instrumental and experiential nature of a text by using synchronic and diachronic approaches.

Each of these approaches includes a number of methods, and each method aims to address particular issues when analysing texts. The synchronic approach for example includes several methods, including 'literary criticism', 'genre and form analysis', and 'social-scientific analysis'. Literary criticism is used to determine contexts and the significance of a text in relation to the contexts in which the text is written and/or read. Literary criticism also analyses various literary aspects of the text as literature. Genre and form analysis is used to determine the genre, structure and movement of the text at a given time. The term social-scientific analysis refers to the method in which the text or its community is analysed through sociological or anthropological models and methods.⁶¹ Some methods belong to more than one approach. For instance, genre and form analysis of the text can be undertaken across time in order to assess the development of a particular genre or literary style over time. Gorman's overview of methodological approaches thus covers textual, socio-

⁶⁰ Gorman 2009.

⁶¹ Gorman 2009: 234-240.

historical, and anthropological methods for critical study of religious texts. While Gorman's work is written from the perspective of Christian theology, the methods and approaches outlined are applicable to the study of Buddhist texts. Andrew Skilton has taught the applicability to Theravāda literature of the entire spectrum of methodologies discussed by Gorman, which he has used as a course book in teaching Pāli studies at SOAS. I therefore learnt of these approaches when attending the Pāli course at SOAS during 2009-2010 academic year. I therefore draw on these approaches as a basis, and adapt them to address and investigate the living tradition of the *Abhidhamma* in Burmese Buddhism.

The following paragraphs discuss how specific methods are relevant for the thesis, and therefore, how they are applied in the current research. Application of both diachronic and synchronic approaches to the thesis will include a range of methods, namely literary criticism (including contextual analysis), narrative criticism, genre and form analysis, and social-scientific analysis. This means that the canonical and post-canonical *Abhidhamma* texts, and how the Burmese *Abhidhamma* tradition relates to and uses these texts in Buddhist scholarship and Buddhist practice will be analysed across time and at a given time.

From the perspective of literary criticism, the *Paṭṭhāna* will be considered and analysed in the broader context of Buddhist causality and the doctrine of 'not-self'. A close reading of some sections of the *Paṭṭhāna* will be undertaken at relevant points in the thesis. Examples and quotations of the *Paṭṭhāna* in this thesis draw heavily on the *Pañhāvāra*, the 'investigation chapter', of the skilful triplet (*kusalatika*) because the *Pañhāvāra* of the *Paṭṭhāna* gives the most detailed description of the conditional relations between *dhammas*. It does not mean that other sections of the *Paṭṭhāna* are ignored. For example, a detailed analysis of the *Saṅkhyāvāra*, the 'enumeration chapter', and the *Pucchāvāra*, the 'question chapter', are discussed in relation to the

mathematical aspects of the *Paṭṭhāna*. The thesis also uses mathematical analysis, that of combinatorics, to assess the use of mathematics in the exposition of causality in the *Paṭṭhāna*.

To understand the place and roles of the *Paṭṭhāna* in contemporary Burmese Buddhism, I undertake contextual analysis of the *Abhidhamma* texts composed in Burma. I shall discuss the socio-political climate of Burma since perhaps the late Konbaung period in order to understand the presence and the development of such works in both monastic and laity domains. Throughout the history of Burma, Burmese kings and governments have been portrayed as great patrons of Buddhism – following Asoka as an archetypical king. In particular, Burmese kings and governments since the Konbaung period have established formalised monastic examinations on the *Abhidhamma* and other Buddhist texts. Such movements have been portrayed (and viewed) as a great act on the part of the ruler. Thus, various crucial points in the history of Burmese Buddhism are relevant for the thesis. For example, consideration of Burmese socio-historical perspective will be useful when analysing the *Paṭṭhāna* commentaries written by Burmese commentators between the 17th century and the present time.⁶²

As a part of narrative criticism, the thesis considers various narratives related to the origin of the *Abhidhamma*. While the canonical *Abhidhamma* texts do not have such narratives, the commentarial *Abhidhamma* texts describe how the Buddha contemplated the *Abhidhamma* four weeks after his enlightenment, and then preached it to gods in Tāvātīṃsa heaven in his seventh rains-retreat. Such narratives have been incorporated into contemporary literature on the *Paṭṭhāna*. Themes of the narratives

⁶² The choice of this period is not arbitrary. According to Visuddhābhivāṃsa *et. al.* (1987: *san*), the earliest *Paṭṭhāna* Pāli-Burmese *nissaya* – i.e. translation of the Pāli into the Burmese, known to us is written in the seventeenth century.

which have appeared in the commentarial and modern *Abhidhamma* literature include:

- 1) emitting rays from the Buddha's body, which relates to the omniscience of the Buddha;
- 2) repaying debt to the mother of Gotama Buddha;
- 3) decline of *Sāsana* and that the *Paṭṭhāna* as the first text to disappear from the world;
- 4) protective and acquisitive power of the *Paṭṭhāna*.

I shall look at such stories and thematic lines as a part of contextual analysis, exploring possible reasons for an ever-growing popularity of the *Abhidhamma*.

I shall undertake genre and form analysis of *Abhidhamma* texts produced in Burma with specific examples. The aim is to determine the genre and form of the *Abhidhamma* texts composed in the Burmese language and to describe the structure and movement of the text. For instance, the survey of the *Paṭṭhāna* texts written in Burma can be categorized into five different genres, namely (1) Pāli texts, (2) Pāli-Burmese *nissayas*, (3) miscellaneous i.e. *Paṭṭhāna* texts written in Burmese, (4) study guides, and (5) popular books (see above and Appendix G). As we shall see in Chapter 3, there are different types of *nissaya* texts. Of these different types of *nissayas*, a particular style is used in writing expositions on the *Abhidhamma* in a mixture of the Pāli and Burmese languages. These analytical expositions of the *Abhidhamma* are called *abhidhamma ayakauk* texts in Burmese. I shall, therefore, do a close reading and analysis of these *ayakauk* texts on the *Paṭṭhāna* with specific examples (see Chapter 3). Such analysis will provide clues as to changes in form of the *Abhidhamma* literature, especially on the *Paṭṭhāna*. As I shall demonstrate in later chapters, the form of *Paṭṭhāna* texts composed in Burma has transformed from analytical expositions, i.e. *ayakauk* texts, to examination-orientated pedagogical textbooks in response to changes in Burmese monastic education systems.

As noted above, I also adopt anthropological methods in this thesis. The aim is to have an understanding of how Burmese Buddhists perceive and relate to the *Abhidhamma* and the *Abhidhamma* texts, and how they incorporate the *Abhidhamma* in the Buddhist practices in contemporary Burma. I, therefore, undertook fieldwork in Burma in July 2010, and September 2011 to September 2012 (see below). I observed and participated in non-stop chanting ceremonies of the *Paṭṭhāna*, and attended *Paṭṭhāna* courses at various monastic institutions and lay *Abhidhamma* associations. I, thus, studied the *Abhidhamma* texts with traditional teachers. In order to understand motivations and nuances of the place of *Paṭṭhāna* in Burmese Buddhism, I also employed questionnaires (see Appendix B) and qualitative, semi-structured interviews.

In sum, the methodological framework used in this thesis integrates multiple research methods, namely, textual, socio-historical, anthropological, mathematical analyses. Moreover, the current thesis considers both contemporary and historical aspects by using synchronic and diachronic approaches.

Research ethics standard

The following research ethical standards have been taken to ensure that the research for this thesis was conducted in accordance with clear ethical standards. The aim of such standards is to foster the values of openness, fairness, integrity and responsibility on the part of both the researcher and the subjects. By subjects, I mean the immediate informants as well as the tradition itself, i.e. the Burmese *Abhidhamma* tradition, which constitutes both living and inanimate artefacts.

1. In terms of ensuring data integrity, during fieldwork, I recorded the interviews

with the consent of the participants. Where recording was not possible, for example informal meetings and conversations, they were recorded as soon as possible.

2. To ensure that the research is of highest quality, detailed research methods and fieldwork plan were designed well in advance. I adhered to the plan whenever possible, but adjustments to the plan were made where appropriate. For instance, I sat oral examinations on some sections of the *Paṭṭhāna* and the *Mātikā* held by the APA in Yangon in September 2012, although it was not in my fieldwork plan.
3. To conform to intellectual copyright laws, I explained the purpose of this research to all informants, asked their consent prior to all interviews and informed them that they may withdraw from the process at any time. In some circumstances, for example medical research projects in the UK, it is appropriate and necessary to get signed consent forms. In the context of my research, Burmese people are unfamiliar with the concept of signing a consent form or transferring copyright through formally signed forms. Thus, explaining the concept of copyright and procedures entailed in attaining copyright in the western sense to them would consume a lot of time. Moreover, given a different socio-cultural context, signatures have a different meaning in Burma. Therefore, I obtained informed verbal consent from research participants.
4. To conform to Data Protection Act and privacy laws on the one hand, and to achieve research aims on the other, I have maintained anonymity of the

majority of informants, while revealing some informants' identities as and when appropriate. In the case of anonymised informants, I have assigned informant codes, which reveal important information regarding affiliated organisations, occupation/position, location and demographic details (see Appendix C). Non-anonymisation is necessary for important individuals associated with specific Buddhist institutions. For instance, I interviewed prominent Hsayadaws, such as Bamaw Hsayadaw (the Chairman of the State Saṅgha Mahānāyaka Committee of Myanmar) and Tipiṭaka Hsayadaws during my fieldwork (see Appendix C). Here, it is crucial that key teachers and individuals are mentioned in the thesis.

5. I have ensured that all data and information are well protected during and after my fieldwork. This aims to avoid harm to research participants, particularly in the context where socially and culturally sensitive issues may be raised.
6. In order to avoid conflict within an organisation and between various organisations, the interviews were conducted in non-offensive manner. I avoided suggesting or asking questions that might have caused misunderstanding between informants during my interviews.

Sources

This thesis draws on both primary and secondary literature on Theravāda Buddhism, Burmese Buddhism, and *Abhidhamma*. I use the root texts in Pāli regarding the *Abhidhamma*, particularly the *Paṭṭhāna*. Printed commentaries and expositions on

Abhidhamma, Burma, and Burmese Buddhism from different time periods written in Burmese have been used extensively in the thesis. The majority of these texts were collected over three years. The secondary literature, i.e. the Western scholarship, is also consulted where appropriate. In particular, for the translations of the *Paṭṭhāna* and discussions on its nature, I have consulted a range of sources, namely Burmese-Pāli *nissayas*, expositions in Burmese, translations in English, and scholarly works on *Abhidhamma* by Bodhi and Karunadasa.

The thesis is also based on fieldwork undertaken in several towns in Burma: Yangon and Pyay (formerly Prome) in lower Burma, and Mandalay, Sagaing, Monywa, Khin-oo and Pahkokku in upper Burma. The data was gleaned over three trips made to Burma from July 2010 to September 2012. During the first trip in July-August 2010 (which was primarily undertaken as fieldwork for my MA dissertation on Buddhist business practices in contemporary Burma), I visited two teaching monasteries which are well known for the teaching of the *Paṭṭhāna*, namely the In"sein Ywama Sathintaik in Yangon and the Pa-htan" Theikpan Sathintaik in Sagaing. These visits served as a preliminary fieldwork for my PhD research. The preliminary trip made it possible for me to establish connection with *abhidhamma* teachers in Burma. I was therefore able to attend a traditional, intensive *Paṭṭhāna* course taught by the In"sein Hsayadaw Ven. U Tilokābhivaṃsa (1938-) in April-May 2011. As a result of this preparation I was able to receive traditional training on the *Paṭṭhāna* and the *Abhidhammatthasaṅgaha* taught by In"sein Hsayadaw during the second trip. During my third trip from September 2011 to September 2012, I collected data from various teaching monasteries, nunneries, and *Abhidhamma* associations (see Appendix C) in the above-mentioned towns. I also participated in lessons on the *Paṭṭhāna* taught by monks, nuns and lay *abhidhamma* teachers, and in non-stop chanting ceremonies of the *Paṭṭhāna* at nunneries and the Abhidhamma Propagation Association (APA). The APA held the

forty-fifth oral examinations in the first week of September 2012. I took the oral examinations on the following sections of the *Abhidhamma*: (1) the *Mātikā*, a list of *dhammas* given at the beginning of the first book of *Abhidhamma Piṭaka*; (2) the *Paccayaniddesa*, the ‘analytical exposition of the conditions’, and (3) the *Pañhāvāra-vibhaṅga*, the ‘classification section of the investigation chapter’ (see 1.3). It involved committing a total of 55 pages of Pāli text to memory, and then reciting the text from memory in front of an examiner during the examinations. The thesis is thus based on material from primary and secondary literature, data gleaned from fieldwork, and my participation in the traditional study of *Abhidhamma*.

The total number of informants in the data sample was 71. I have used a combination of data collection methods, namely questionnaire, semi-structured interviews, and participant-observations. Out of 71 informants, 45 informants were surveyed using the questionnaire, while 14 informants were interviewed. Others were surveyed through a combination of the three methods.⁶³ The use of the questionnaire on a larger sample was to reveal the general trends regarding the perceptions and beliefs regarding the *Paṭṭhāna* and its efficacy (see 2.3.) held by individuals, for example. The overall picture is then supported by the in-depth interviews and participant-observations with a smaller sample size. The aim of using these three methods is to cover breadth and depth regarding a range of roles of the *Abhidhamma* in Burma, and the scholarly study of the *Paṭṭhāna* by the Burmese. A combination of these methods has also allowed me to adapt the fieldwork plan so that I was able to glean data from a range of informants with different attributes. For instance, I planned to distribute the questionnaire to all informants. It was not, however, an appropriate approach to collect information from prominent Hsayadaws such as Bamaw Hsayadaw, In”sein Hsayadaw, and Tipiṭaka Hsayadaws *etc.* as they are usually

⁶³ See Appendix C for the details about the use of different data collection methods.

very busy. Plus, it would be inappropriate and disrespectful towards them. Therefore, I mainly used interviews as a method to glean information from prominent monks. I also use their public *dhamma* talks and lectures on *Abhidhamma*, in audio and/or video format, as sources of information. I collected information from student-monks and student-nuns from various teaching monasteries and nunneries through the questionnaire. I also interviewed some of the student-monks and student-nuns in order to compare information gathered from them and that of prominent informants. This is to ensure that data collected presents an unbiased picture. In terms of lay people, the majority of my lay informants are from the APA and the Myat-ratana Dhamma School based in Yangon. My data sample includes informants who have not attended any *Abhidhamma* classes.⁶⁴

In examining the living tradition of *Abhidhamma* in Burma, I also draw on my own familiarity with Buddhist culture in Burma over the past 20 years, and my language expertise in English, Burmese and Pāli.

Romanisation of Pāli, Pāli loanwords in Burmese language, and Burmese

Romanisation of Burmese poses several problems. First, a feature of the Burmese language is that “the Burmese script symbols do not exactly match the sounds of speech”.⁶⁵ The discrepancy between Burmese scripts and sounds of speech is reflected in a Burmese saying: ‘*yei''taw'a-mhan-hpat-taw'a-than*’, literally mean ‘write correctly [i.e. according to Burmese script symbols] but read phonetically’. Second, romanised script imperfectly represents elements of Burmese script and sound.⁶⁶ One of the implications of this is that several Burmese characters are represented by a

⁶⁴ LM7, LM8, LM9, LW14 and LW15.

⁶⁵ Okell 1971: 4.

⁶⁶ Okell 1971: 5-6.

roman character and hence several Burmese words may be represented by a single version of romanised Burmese (see Appendix A). To minimise ambiguities stemmed from such linguistic features, I provide Burmese words in both Burmese script and romanisation of Burmese words in glossary of Burmese-Pāli-English terms (see below).

Along with the issues highlighted above, there is a range of purposes for which romanisation is needed and no single system can satisfy these needs. Scholars of Burma and Buddhism, librarians and linguists *etc.* have employed a range of romanisation systems of Burmese in their works. Okell's authoritative and practical book, *A Guide to Romanisation of Burmese*, identifies numerous romanisation systems.⁶⁷ In general, there are three systems applied in the romanisation of Burmese script: transliteration, transcription and combined method. The transliteration methods represent each letter and symbol of Burmese script by a corresponding symbol in roman script irrespective of pronunciation. The transliteration method is recommended by Charles Duroiselle in his paper on Burmese philology.⁶⁸ Scholars such as Than Tun and Melford Spiro have used the transliteration method.⁶⁹ This method of romanisation has also been approved by the Library of Congress and the American Library Association in 1997. The transcription method, which represents the sounds of Burmese speech irrespective of its Burmese spelling, is used by a number of scholars, for example Gustaaf Houtman, Michael Charney and Khammai Dhammasāmi, in Burma studies and Buddhist studies.⁷⁰ The combined methods, which shows both the pronunciation of a word and reveals its spelling in Burmese script, was devised by Minn Latt in 1958, but only a few scholars adopted this combined

⁶⁷ See Okell (1971: 7-14) for an overview of all the systems used by various scholars and institutions.

⁶⁸ Duroiselle 1913: 12-21, cited in Okell 1971: 7, 13 and 15-17.

⁶⁹ Than Tun 1959, cited in Okell 1971: 7; Spiro 1975.

⁷⁰ Houtman 1990; Charney 2005; Dhammasāmi 2004.

method in their work.⁷¹ Even then, scholars, librarians and linguists *etc.* have also developed various romanisation systems within each method according to their specific needs.

According to Okell, nearly all potential users can be categorized into “literary”, “linguists” and “casual”.⁷² He recommends three main systems: the standard transliteration system, i.e. augmented version of Duroiselle’s system, for “literary” work; the phonetic transcription – emphasizing the sounds of the language – for “linguistic” work; and the conventional transcription for “casual” work, which is widely used by anthropologists, political scientists, journalists and economists *etc.*⁷³ Okell classifies scholars of Buddhism under the literary group, with an assumption that the study of Buddhism predominantly takes a textual approach. However, this thesis takes an interdisciplinary approach. In particular, I draw upon both textual and socio-anthropological approaches to explore the roles of *Paṭṭhāna* in contemporary Burmese Buddhism. Therefore, my thesis includes both ‘literary work’ and ‘casual work’.

Another aspect to consider in the process of romanisation of Burmese is pervasiveness of Pāli loanwords, i.e. Pāli terms used by Burmese in their vernacular writings and conversations, in the Burmese language. These Pāli loanwords are different in writing, pronunciation and meaning from those of standard Pāli words.⁷⁴ For example, Pāli word ‘*paṭṭhāna*’ (ပဋ္ဌာန) is called ‘*pa-htan*’ (ပဋ္ဌာနး) by Burmese Buddhists. It can be seen that the Pāli loanword is different from the standard Pāli word in both Roman and Burmese scripts. In terms of Burmese pronunciation, the final syllable is dropped and the penultimate syllable is pronounced heavily. The

⁷¹ Minn Latt 1958, 1966; Becker 1965; Beckova 1967, cited in Okell 1971: 11-13.

⁷² Okell 1971: 54-56.

⁷³ See Okell (1971: 65-67) for all three systems in full.

⁷⁴ Houtman 1990: 11.

meaning of *pa-htan*" is, in some cases, the same as the standard Pāli meaning of *paṭṭhāna*. In other cases, *pa-htan*" may convey a sense of accumulated karma or perfections (*pāramīs*) (see 2.1.). Even where standard Pāli words are used, Burmese Buddhists are more familiar with the normative form of Pāli words than the stem form. The latter is used in the western scholarship. For example, '*adhipati-paccayo*', *a-di'pa-ti' pyit-sa-yaw*" in Burmese, a compound ends with a normative case, is a common usage amongst the Burmese, while '*adhipati-paccaya*', *a-di'pa-ti' pyit-sa-ya* in Burmese, is normally used in the western scholarship.⁷⁵ I therefore provide a glossary of Pāli-Burmese-English terms, which includes standard Pāli words, Burmese transcription in Roman and Burmese scripts and English translation in Appendix I.

These transformations of Pāli loanwords have several implications for romanisation systems and translation methods to be used. Since I have interviewed both monastic and lay literati, along with ordinary Burmese informants, data gleaned during fieldwork will consist of standard Pāli terms and popular Pāli loanwords. Therefore, for the romanisation of Pāli words, I use the transliteration system of Pāli employed by the Critical Pāli Dictionary to render Pāli words as attributed in the western scholarly tradition (see Appendix A). In terms of the romanisation of Burmese words and Pāli loanwords, I adopt the 'conventional transcription with raised comma tones' – i.e. the conventional transcription system with raised commas as tone-markers – which is used by anthropologists and other casual writers.⁷⁶ Thus, it satisfies the need to refer simply and unambiguously to people, places, products and conventional concepts. As noted by Houtman,⁷⁷ we cannot afford to equate concepts in the Burmese language as equivalent to those in the Pāli tradition when translating vernacular texts and interviews. I, therefore, consider both historical and

⁷⁵ See Appendix I for further examples.

⁷⁶ Okell 1971: 42-45; 66-67.

⁷⁷ Houtman 1990: 10-11.

contemporary contexts in which Pāli terms and Pāli loanwords are used to gain insights into the conceptions of *Paṭṭhāna* and Buddhist practices by Burmese Buddhists.

Use of terms

The non-English technical terms given in this thesis for general Buddhist concepts and *Abhidhamma* concepts are in Pāli, unless explicitly indicated otherwise. On occasion I use untranslated Pāli terms, e.g. *Sāsana*, *dhammas*, *cittas*, *cetasikas*, *rūpas* and *kamma* etc., while in some places I use the English translations of these words for the purpose of clarity. Where the translations are used, I include the Pāli terms in parentheses in order to avoid ambiguity. This implies that Pāli terms and their translations are used interchangeably as dictated by specific context. I also use the ‘Buddhist hybrid English’ neologism *kammic* and *abhidhammic* in some places. In terms of Burmese words, I indicate clearly where they are used. English translations of Pāli or Burmese words and Pāli or Burmese titles of books are given in single inverted commas.

The Burmese word *kyan*” is translated here as ‘text’. As Peter Nyunt points out in his translation of the *Pi-ta-kat-taw Tha-maing*, the ‘Catalogue of the Piṭaka and Other Texts’, “several canonical texts are considered to be one text in several volumes in Roman script”.⁷⁸ For example, while the *Paṭṭhāna* text is regarded as one text in five volumes (according to the 6th council edition in the Burmese Pāli canon) in western scholarship, the Burmese often refer to the *Paṭṭhāna* as consisting of twenty-four texts, *kyan*” in Burmese, because major sections of the *Paṭṭhāna* are regarded as

⁷⁸ Nyunt 2012: 46.

separate *kyan*” (see 1.3.3). This means the term *kyan*” is sometimes translated as ‘text’ and sometimes as ‘section’.

In order to distinguish the *Abhidhamma* tradition in Theravāda Buddhism from the ultra-realist *Abhidharma* school of the Sarvāstivāda branch of Buddhism,⁷⁹ the Pāli spelling ‘*Abhidhamma*’ is used in the thesis when speaking of *Abhidhamma* in the Theravāda context. The Sanskrit spelling ‘*Abhidharma*’ is used when discussing the Sarvāstivāda understandings of reality. I also use the term ‘*Abhidhamma*’ generically and to refer to the whole corpus of the *Abhidhamma* literature. In specific contexts, I use the term ‘*Paṭṭhāna*’ to draw attention to the *Paṭṭhāna* generically and to refer to the *Paṭṭhāna* as a text. The words ‘*abhidhamma*’ and ‘*paṭṭhāna*’ with lower case are used to refer to them as concepts, and in generic terms. For example, I sometime use the phrases ‘*abhidhamma* texts’ or ‘*paṭṭhāna* texts’ referring to *abhidhamma* and *paṭṭhāna* texts generically. In the *Paṭṭhāna*, there are many sections and subsections to the extent that it is impossible to differentiate them by using English terms such as ‘chapter’, ‘division’, ‘section’, and ‘part’. Names of sections in the *Paṭṭhāna* are therefore mainly referred to by their Pāli titles, such as the *Pañhāvāra*, the *Saṅkhyāvāra* etc. In the first occurrence and in some subsequent places, I also give English translations of these sections for the purpose of clarity.

All translations of Pāli texts and Burmese texts are mine, unless explicitly indicated otherwise. References to the *Paṭṭhāna* and other Pāli texts are based on the Chaṭṭha Saṅgāyana CD published by the Vipassana Research Institute. Since the complete text of the Pāli canon has been printed in Burmese script, references in the footnote on the *Paṭṭhāna* and other Pāli texts refer to the Chaṭṭha Saṅgāyana edition in Burmese script. Therefore, references such as ‘*Paṭṭh. 1.7*’ and ‘*SN. 1.228-229*’ refer to

⁷⁹ See 1.3.2. on detailed analysis of differences between *Abhidhamma* in the Theravāda tradition and *Abhidharma* in the Sarvāstivāda tradition.

Volume 1, page 7 of the Chaṭṭha Saṅgāyana edition of the *Paṭṭhāna* and Volume 1, pages 228-229 of the Chaṭṭha Saṅgāyana edition of the *Samyutta Nikāya* in Burmese script respectively. For the *Visuddhimagga* and the *Abhidhammatthasaṅgha*, references are to translations by Bhikkhu Ñāṇamoḷi and Bhikkhu Bodhi respectively. So, reference in the footnote on the *Visuddhimagga*, for example, ‘*Vism.* XVII, 7, Ñāṇamoḷi 1991: 526’ refers to Chapter 17, paragraph 7 in Ñāṇamoḷi’s translation of the *Visuddhimagga* on page 526 in 1991 reprint.

As still widespread, I use the former name ‘Union of Burma’, ‘Burma’ in short, which has been officially renamed the ‘Republic of the Union of Myanmar’. As Burma has an ethnically and religiously diverse population, it might seem incongruous to speak about Buddhists, and the Buddhist practices and cultures in Burma using broad terms such as these: ‘Burmese’ and ‘Burmese Buddhism’. To account for religious diversity within Burma is difficult. In the context of the thesis, which focuses on Buddhist cultures and practices in Burma, I nonetheless do use the term ‘Burmese’ to refer to Buddhists who hold nationality of ‘Union of Burma’, and/or regard themselves as nationals of Burma. This means that the term ‘Burmese’ here does not exclusively refer to Burman ethnic group. I fully acknowledge that such general usage of the broad term ‘Burmese’ is far from being satisfactory to account for ethnic and religious diversity in Burma. On occasion I use the phrase ‘Shan Buddhism’, and make references to scholarly studies undertaken by Western scholars. This is to distinguish the Buddhism of the Shan ethnic group in eastern, highland Burma from the Buddhism of what might be called lowland Burma.

In Burmese Buddhism, the word ‘Hsayadaw’, more popularly written as ‘Sayadaw’ when romanised, literally means ‘royal teacher.’ Historically it was used to refer to senior monks who were teachers of Burmese kings, honouring their *Dhamma* knowledge. Now, it is used to refer to a senior monk or an abbot of a monastery or a

meditation centre. The word Hsayadaw is used with honorific titles, names of monastery/meditation centre, or names of (birth) places of the monk. In the case of Mo"hyin" Hsayadaw, for example, the word 'Mo"hyin"' refers to the Mo"hyin" Forest Monastery where Ven. U Sumana lived, composed Buddhist commentarial texts and practised meditation. Therefore, he is known as the Mo"hyin" Hsayadaw. As for Mula' Pa-htan" Hsayadaw Ven. U Nārada, the phrase 'Mula' Pa-htan"', literally means 'original/root *Paṭṭhāna*', is used to indicate his originality of the *paṭṭhāna* pedagogy that uses tables (see Chapter 4 and 5). Thus, the phrase differentiates him from other *paṭṭhāna* monastic teachers. In this thesis, I use a combination of Pāli ordination names with or without the English 'Ven.' and the honorific names, e.g. Mula' Pa-htan" Hsayadaw Ven. U Nārada, on the first occurrence. Subsequently I use the honorific name, e.g. Mula' Pa-htan" Hsayadaw, in the main text. References to their works in footnotes are to ordination names in order to make them consistent with bibliography. It should also be noted that the words 'U' or 'Ashin' are prefixes used before ordination names, which are similar to the English 'Mr'. When two monks have the same ordination names, I differentiate them by using honorific name. For example, there I refer to two monks who have the ordination name 'Dhammasāmi' – one is the Mingala Taik-thik Hsayadaw Ven. Dhammasāmi, and another is Ven. Dr. Khammai Dhammasāmi. Both have written scholarly texts, and their works are included in bibliography. In this case, I put both ordination name and the honorific name 'Mingala Taik-thit Hsayadaw' in parentheses when referencing his work in footnote and in bibliography. I use ordination name without 'Ven.' when referring to Ven. Dr. Khammai Dhammasāmi. I use the term 'nun' when speaking of *thilashin*, which literally means 'precept-keeper', who do not have the full *bhikkhunī* ordination. The religious authorities in Burma remain opposed to full *bhikkhunī* ordination. There is thus no fully ordained *bhikkhunī* in modern day Burma. Unrecognised as monastics

by the Burmese state, *thilashin* are referred to as *tha-tha-na-hnwe-win* in Burmese, ‘associates of Buddhism’, rather than as *tha-tha-na-win*, ‘insiders of Buddhism’, the phrase used for monks on their religious identification/ID card.⁸⁰ In this thesis I nonetheless use the word ‘monastics’ to refer to both monks and nuns, unless I specifically draw distinctions between them. In terms of lay people, I use the full name such as Than Tun, Shwe Zan Aung, Daw Khin Myint and Daw Khin Hla Tin *etc.* in the main text and in bibliography because Burmese people do not normally have a surname.

⁸⁰ Houtman 1990: 70-71.

CHAPTER 1

THERAVĀDA UNDERSTANDING OF CAUSALITY

This chapter explores the place and role of the *Paṭṭhāna* in the wider context of the theory of Buddhist causality from the Theravāda perspective. In particular, I shall demonstrate that the theory of Buddhist causality consists of three main ‘laws’, namely, (i) the law of *kamma* (*karma* in Sanskrit), (ii) the law of dependent origination (*paṭiccasamuppāda*) and (iii) the law of conditional relations (*paṭṭhāna*).⁸¹ I shall also suggest that considering these three laws together in the wider context not only gives a holistic view of Buddhist causality, but also highlights the complexity of the interrelationships between *dhammas*, i.e. ultimate components of the reality, (see 1.3.2.). Before turning to these three ‘laws of causality’ and the dynamic interconnectivity between them in detail (see below), I would like to point out here another way of understanding causality that developed in the Pāli commentarial period, namely the five *niyāma/niyama*. The five *niyāma* or ‘constraints’ do not alter the laws of causality examined here, but explain both how causality is not random and how certain types of causality unfold in a predictable manner (see below).⁸² The five *niyāma* are ‘action’ (*kamma*), ‘consciousness’ (*citta*), ‘season/nature’ (*utu*), ‘seed’ (*bīja*), ‘dhamma/truth’ (*dhamma*). The causality in relation to these five constraints unfolds in predictable ways that are specific to them. That is, *kamma* unfolds in the manner explained under the law of *kamma* and *paṭṭhāna* explained below; *citta* unfolds in accordance with the way consciousness is explained in dependent origination and *paṭṭhāna*; weather and plants follow patterns set by *utu*; certain types of plants grow

⁸¹ I thank Ven. Dr. K. Dhammasāmi for pointing this out. (Personal communication on 25/10/2010).

⁸² Crosby 2008: 59. Ledi Hsayadaw gives a detailed discussion of the five *niyāma* in his *Niyāma Dīpanī*. See Nyana (2000: 177-248) for the translation of Ledi’s *Niyāma Dīpanī* from Burmese into English, where the five categories are translated as follows: *utu* ‘caloric’, *bīja* ‘germinal’, *kamma* ‘moral’, *citta* ‘psychical’ and *dhamma* ‘natural phenomenal sequence’.

from their specific seeds, *bīja*; the whole of causality as well as the extraordinary events pertaining to the Buddha unfold in line with the Buddha's teaching (including all three laws given below) and his nature, which causes what otherwise might seem to be extraordinary happenings. Thus while each of the laws below outlines the causality that pertains to *kamma*, *citta*, and cross-life experience, any given event, experience, phenomenon or development can be looked at holistically through the five *niyāma*, which explains the non-random, to some extent predictable, manifestation of causality in the world. As we shall see below, this non-random and somewhat predictable manifestation of causality can be embraced under the concept of 'specific conditionality', which maps specific conditional relations between multiple phenomena and events (see 1.2. and 1.3.4.). Although the perspective of *niyāma* developed in the commentarial period, it is not a particularly common way of explaining causality either there or in the modern period.

Related to these three laws of causality are three types of interconnectivity that they highlight. The first is the moral responsibility individuals or beings have for themselves and others expressed through the primacy of intention (*cetanā*) in the law of *kamma* - action and its subsequent repercussions. Secondly, the causes of ethically qualified *kammas*, i.e. skilful (*kusala*), unskilful (*akusala*) or indeterminate (*abyākata*),⁸³ are highlighted in the law of dependent origination. We shall see below that the interactions between ignorance (*avijjā*) and *kamma* produce the twelve links of

⁸³ The Pāli word *abyākata*, or *avyākata*, is derived from the Pāli word *byākata*, which literally means 'explained', 'declared' or 'decided', with a negative or reversative prefix *a*. Therefore, *abyākata* literally means 'unexplained', 'undeclared' or 'undecided' (Rhys Davids and Stede 1997: 653). In *Abhidhamma*, the term *abyākata* is used to refer to *dharmas* which cannot be explained in terms of the dichotomy of skilful and unskilful *dharmas*. This definition is given in the commentary to the *Dhammasaṅgani* as *na byākatāti abyākatā, kusalākusalabhāvena akathitāti attho* (As. 81): 'The term 'indeterminates' is to be understood as 'not explained'. The meaning is that they cannot be defined in terms of being either skilful or non-skilful'. There are four types of *abyākata-dhamma*, namely resultant consciousness (*vipāka citta*), functional consciousness (*kiriya citta*), matter (*rūpa*) and *Nibbāna*. Following Karunadasa's and Bodhi's translations, I shall refer to *abyākata* as 'indeterminate' in this thesis. When discussing the law of *kamma*, the term *abyākata* is used to refer to *kamma* which cannot be determined in terms of the dichotomy of skilful and unskilful actions. It refers to a *kammically* neutral action.

dependent origination. Thirdly, the ways in which *dharmas* are related to each other through various combinations of conditions are explained in the *paṭṭhāna*. Therefore, the *paṭṭhāna* gives a comprehensive view of causality by relating both the things themselves and the ways in which they are related (see 1.3. and Chapter 5). Thus, the *paṭṭhāna* describes various points not made explicit in but nonetheless underlying the laws of *kamma* and dependent origination as we shall see below. When discussing the law of *kamma* and the law of dependent origination, I shall draw upon the *Paṭṭhāna* to illustrate the interrelated nature of these three laws of causality.

The reason I provide this information in this chapter is because in later chapters I shall discuss various aspects of Buddhist causality in detail from the perspective of the *Paṭṭhāna*. The discussion of these laws of causality and the relationship between them from a theoretical perspective is therefore important for further discussions.

1.1. The law of *kamma*

According to the law of *kamma*, an action or intention will produce its karmic result (*vipāka*) depending on the ethical quality of the action. In the *Samuddaka-sutta*,⁸⁴ the law of *kamma* is expressed as:

Like the seed that is sown, so is the fruit that is harvested.
The doer of good (plants and reaps) good, the doer of bad, bad.
When the seed is sown and planted, you shall experience the (appropriate) fruit.⁸⁵

Along with this verse, a well-known verse in the *Dhammapada* illustrates the individualistic view of the law of *kamma* as follows.

Oneself truly is the protector of oneself;

⁸⁴ SN. 1.228-229.

⁸⁵ Collins 1982: 220. In Pāli, “*Yadisam vapate bījam, tādisam harate phalam; kalyāṇakārī kalyāṇam, pāpakārī ca pāpakam; pavuttam tāta te bījam, phalam paccanubhossasī ti*” (SN. 1.229).

who else could the protector be?
With oneself fully controlled,
one gains a mastery that is hard to gain.⁸⁶

(translation Acharya Buddharakkhita 1985: 47)

One of the most frequent issues discussed or asked in relation to the law of *kamma* is the link between an action and its result, given the doctrine of “not-self”,⁸⁷ *anattavāda*. The *anattavāda* is the Buddhist teaching claiming that “all things (both phenomena and objects of thought) are not-self”.⁸⁸ The continuity between an agent of an action and an individual who reaps the fruit of the action has attracted attention in both ancient and contemporary times. In the *Milindapañha*,⁸⁹ King Milinda poses questions about dilemmas raised by Buddhist philosophy to a monk named Nāgasena. Milinda asks, “who is reborn?”⁹⁰ Nāgasena replies, “one does a good or evil deed with (one) name-and-form, because of this deed another name-and-form is reborn”.⁹¹ Nāgasena argues that phenomena in sequence are connected, the latter being ‘produced from’ the former. For instance, “a man who has stolen some mangoes claims himself to be innocent of theft, on the grounds that the mangoes he stole were different from the mangoes the owner had planted”.⁹² This does not mean that moral responsibility is abrogated because the stolen fruit exists ‘in (causal) dependence’ on the seeds planted by the owner.⁹³ The issues of continuity through *kamma* and *kammic* responsibility are highlighted by contemporary scholars, for example, Richard Gombrich⁹⁴ and Steven

⁸⁶ “Attā hi attano nātho, ko hi nātho paro siyā?, attanā va sudantena, nāthaṃ labhati dullabhaṃ”. *Dhammapada* verse 160; *Dhp.* 37.

⁸⁷ Collins 1982: 96.

⁸⁸ In Pāli, “sabbe dhammā anattā”.

⁸⁹ It is a Buddhist text, which purports to record a dialogue in which the Indo-Greek king Menander I (Milinda in Pāli) of Bactria poses questions on Buddhism to the monk Nāgasena. The oldest part might have been composed between 100 BCE and 200 CE (von Hinüber 1996: 85).

⁹⁰ In Pāli, ‘ko paṭisandahati?’ literally means ‘Who reconnects?’ *Mil.* 45., cited in Collins 1982: 185 and 293, endnote 1.

⁹¹ *Mil.* 45. cited in Collins 1982: 185.

⁹² Collins 1982: 185.

⁹³ Collins 1982: 187.

⁹⁴ Gombrich 2006: 46, 61-88; 2009: 11-16, 25-28.

Collins.⁹⁵ Gombrich summarises the law of *kamma* in terms of individualistic *kamma* as “everyone is ultimately responsible for themselves”,⁹⁶ and thus “Buddhism is religious individualism”.⁹⁷

I shall refer to the view of the law of *kamma* in terms of individualistic *kamma* – i.e. an individual action, *Ac*, leading to an individual experienced result, *Ae* – as the theory of individualistic *kamma*. I shall also propose that the theory of individualistic *kamma* is incomplete from the perspective of the Buddhist laws of causality as a whole. This is because the individual action, *Ac*, can lead to multiple *kammic* results not only for the agent of the action in a direct relationship, but also for other people who are affected by the action in an indirect way. The implication is that the *kamma* of an individual can have a wider impact for oneself and others, and there are ‘spillovers’ from an individual action. Thus, *kammic* responsibility, i.e. responsibility for one’s *kamma*, extends beyond oneself such that a *kamma* of an individual can affect others and one can be affected by the *kamma* of others.

A number of relatively recent textual and anthropological studies by scholars, for example, Jonathan Walters,⁹⁸ Kate Crosby,⁹⁹ and Jeffery Samuels¹⁰⁰ look at how Pali Buddhism and Theravāda Buddhists understand the wider effects of *kammic* actions upon society. I shall refer to these arguments collectively as the theory of socio-*kamma*. Walter convincingly argues that an understanding of socio-*kamma*, i.e. one’s action affecting others across time and space, vice versa, is present in Buddhist texts, drawing on canonical sources. Crosby, drawing upon both textual and anthropological evidence, analyses a range of local interpretations of *kammic* theory in relation to the Tsunami disaster in Sri Lanka in 2004. Crosby notes that local Sri Lankans see such

⁹⁵ Collins 1982: 53-58.

⁹⁶ Gombrich 2009: 16.

⁹⁷ Gombrich 2006: 73.

⁹⁸ Walter 2003: 9-39.

⁹⁹ Crosby 2008: 53-76.

¹⁰⁰ Samuels 2008: 123-147.

disaster as a product of collective *kamma*.¹⁰¹ Samuels' paper also brings out such nuances in local understandings of giving (*dāna*), one of the ten skilful actions (*dasakusalakamma*), by Sri Lankan villagers in relation to the theory of merit-making.

We have, so far, seen that in contemporary scholarship, scholars have written on the law of *kamma* from the perspectives of individualistic *kamma* and socio-*kamma*. Drawing upon the theory of socio-*kamma*, I shall discuss the law of *kamma* from the perspective of *Abhidhamma* in order to illustrate the dynamic relationships between individual, specific actions. On the basis of Samuels' work on contemporary understandings of giving (*dāna*) and making merit, I shall also discuss both cognitive and affective qualities of volition (*cetanā*), a synonym of *kamma*, from the perspective of *Abhidhamma*.

Kamma, in terms of Buddhist psychology, i.e. the analysis of the mind and mental process, is referred to as volition or intention (*cetanā*). The term '*cetanā*', 'volition', appears in the *Sutta Piṭaka*. According to the *Nibbhedhika-sutta*, the Buddha said the following.

Cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā.

Volition, O monks, I call *kamma*. With volition, one does *kamma* by way of body, speech, and mind.¹⁰²

From the perspective of *Abhidhamma*, volition (*cetanā*) is an important aspect when generating *kamma* because it is the volition which determines the ethical quality of the action – whether that action is physical, verbal or mental.¹⁰³ Volition is a mental factor (*cetasika*) that co-arises with each consciousness (*citta*).¹⁰⁴ As a *cetasika*, volition organises its other associated mental factors and consciousness, and directs the

¹⁰¹ Crosby 2008: 61-62.

¹⁰² AN. 2.363.

¹⁰³ Bodhi 2010: 80.

¹⁰⁴ Volition (*cetanā*), along with contact (*phassa*), feeling (*vedanā*), perception (*saññā*), one-pointedness (*ekaggatā*), mental life-faculty (*jīvitindriya*) and attention (*manasikāra*), are called 7 universal *cetasikas* (*sabbacittasādhāraṇa*). See Appendix E for the list of *cetasikas*.

associated mental states to accomplish their functions. For example, the *Paṭṭhāna* discusses the *kamma* condition (*kamma-paccaya*), which is one of the 24 conditions (*paccayas*) (see 4.3.1. and Table 4.5.), in terms of volition. It indicates that volition can be a conditioning state for the simultaneous arising of its associated states, namely the associated consciousness and mental factors, matter which arises due to the mind (*cittajarūpa*), and matter that arises due to *kamma* (*kammajarūpa*). Therefore, it is stated in Pāli as follows:

*Cetanā sampayuttakānaṃ dhammānaṃ taṃsamutṭhānānaṃ rūpānaṃ
kammapaccayena paccayo.*¹⁰⁵

Volition is a condition, by means of being a *kamma*-type condition, for both the *dhammas* connected with it and the matter that arises from them.

“The implication is that the mental states and the material *dhammas* [i.e. matter originated in mind, and matter originated in *kamma*] in question are determined, fashioned and impelled by the force of volition (*cetanā*)”.¹⁰⁶ The example, therefore, illustrates that there are multiple mental and material results for oneself due to one’s own volition. It also shows the cognitive quality of *cetanā* in that it impels a person to do bodily or verbal or mental actions.

In addition to such direct effects of one’s own *kamma*, his/her volition can be the main cause of a wider impact on others, as mentioned above. For example, a person may have the volition (*cetanā*) to do giving (*dāna*) for monks and lay people in his/her community.¹⁰⁷ Such volition prompts him/her to undertake the organisation and coordination necessary for the event. In this case, the associated states of his/her volition (*cetanā*) will be skilful consciousnesses (*kusala-cittas*) and their associated mental factors (*cetasikas*), and matter that originates from these mental states (*cittajarūpa*), including the physical action of giving. As for the recipients, both monks

¹⁰⁵ *Paṭṭh.* 1.7.

¹⁰⁶ Karunadasa 2010: 272.

¹⁰⁷ I select *dāna* as an example because of its centrality to Buddhist notions of virtuous conduct.

and lay people, such an act of generosity will also generate happiness and smiles (see below). In turn, the donor is also happy as he/she is pleased with the whole giving event. In terms of *Abhidhamma*, happiness is a skilful mental state and gives rise to a positive physical gesture such as a smile. Smiles are the manifestation of matters¹⁰⁸ (*rūpa*) that originate in these uplifting mental states which arise from the generosity of another person.¹⁰⁹ This *abhidhammic* analysis of volition in relation to *dāna* aligns with Samuels' observation regarding volition having an affective quality.¹¹⁰ As Samuels suggests, the interrelatedness between the donor and the recipients makes the ways in which intention or *cetanā* has been understood more complex.¹¹¹ Therefore, an action, such as the volition to do *dāna*, can generate both a direct and an indirect impact on both oneself and on others. Thus, the law of *kamma* viewed from the perspective of *Abhidhamma* highlights nuances of dynamic relationships between one's own action and one's *kammic* responsibility for oneself and others.

Another issue discussed in Samuels' paper, which is also relevant here, concerns how one's volition can change over time. As one of his Sri Lankan informants points out, the three types of volition in this context – volition preceding a donative act, accompanying a donative act, and following a donative act – may affect the amount of merit being accrued. By drawing upon the teachings in the *Paṭṭhāna*, we can relate how one's intention may change over time – i.e. prior, during and post-merit making periods. For instance, the *Paṭṭhāna* explains how a skilful mind or good heart can change into an unskilful state, and vice versa. One of the 24 conditions of

¹⁰⁸ See f.n. 6 for the reason for the use of 'matter' in the plural.

¹⁰⁹ On the basis of the *Abhidhammatthasaṅgaha*, a 'smile' is a form of bodily intimation (*kāya-viññatti*). Intimation (*viññatti*) is that by means of which one communicates one's ideas, feelings, and attitudes to another. There are two means of intimation or self expression - i.e. bodily intimation (*kāya-viññatti*) and vocal intimation (*vacī-viññatti*). The bodily intimation is a special modification in the consciousness-originated air element, i.e. air element that is originated from consciousness, which causes the body to move in ways that reveal one's intentions. For detailed discussions of the two means of intimation, see Bodhi (2010: 241), Karunadasa (2010: 189-198) and Janakābhivamsa (1995: 475-478).

¹¹⁰ Samuels 2008: 130.

¹¹¹ Samuels 2008: 136.

the *Paṭṭhāna* (see Table 4.5.) is the ‘decisive-support condition’ (*upanissaya-paccaya*). For example, a skilful state of mind such as non-greed (*alobha*) arises prior to merit-making, which prompts giving (*dāna*) – such as building a *dhamma* hall in a monastery. However, after the *dāna*, for example, an unskilful state of mind such as obsessive delight (*rāga*) might arise, which is the opposite of *alobha*. Having done the *dāna*, the sponsor might now cling onto the title of being the donor of the *dhamma* hall and/or the building as one’s own. Here, *alobha* – the initial volition – assists *rāga* to arise by being a strong inducement. Once the building is done, it also becomes a desirable and important object for the mind of the donor, and thus he/she develops clinging to it. In this particular case, the positive conditioning state, *alobha*, and the negative conditioned state, *rāga*, is related through the decisive-support condition (*upanissaya-paccaya*). The relationship between them is stated in the *Paṭṭhāna* as follows.

*Kusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo. . . .
dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā
assādeti abhinandati, taṃ garuṃ katvā rāgo uppajjati, diṭṭhi uppajjati.*¹¹²

A skilful state is a condition for an unskilful state by means of being a decisive-support condition. . . . Having made a gift, having undertaken the precepts, having observed the *uposatha*, having credited that with exceptional importance, one enjoys and rejoices. As a result of crediting that with importance, obsessive delight arises, wrong-view arises.

Thus, the *Paṭṭhāna* explains that skilful actions can lead to the arising of unskilful actions through the decisive-support condition. In this example, the initial skilful volition changes into unskilful mental states following the donative act.

In sum, we have encountered the law of *kamma* from the perspectives of individualistic *kamma*, socio-*kamma* and *Abhidhamma*. The theory of socio-*kamma* and *abhidhammic* analysis of the law of *kamma* offer interesting perspectives as they explicate an interconnected network of causes and effects. Moreover, we can say that consideration of the teachings in the *Paṭṭhāna* not only illustrates various points not

¹¹² *Paṭṭh.* 1.146.

made explicit in but nonetheless underlying the law of *kamma*, but also provides a better understanding of the complexity of the Buddhist causality.

1.2. The law of dependent origination (*paṭiccasamuppāda*)

The law of dependent origination is regarded as the most fundamental teaching of the Buddha and it is often seen as the main teaching on Buddhist causality. In the *Samyutta Nikāya*, the ‘Connected Discourses of the Buddha’, there is a section on causation, the *Nidāna-samyutta*, discussing the law of dependent origination. According to the *Paccaya-sutta*, within the *Nidāna-samyutta*, the law of causality naturally exist in the world, regardless of whether the Buddha arises or not, as shown below.

This conditionality [i.e. birth as a condition, ageing and death comes to be] remains [as] the natural condition, the real nature of *Dhamma* [and] the natural constraint by *Dhamma*, whether *Tathāgatas* are present or absent [in the world].¹¹³

A general expression used in the discourses when discussing the causal relationship, such as in the *Assutavā-sutta*,¹¹⁴ is:

When there is this, that comes to be; with the arising of this, that arises.
When this is absent, that does not come to be; with the cessation of this,
that ceases.

(translation Bodhi 1995: 2)

In other words, when there is ignorance (*avijjā*) – the first of twelve factors of the dependent origination (see below) – volitional formation (*saṅkhāra*) comes to be; with the arising of ignorance, volitional formation arises. When ignorance is absent, volitional formation does not come to be; with the cessation of ignorance, volitional formation ceases.

¹¹³ SN. 1.264-265.

¹¹⁴ SN. 1.319-320.

The dependent origination in the *Paṭiccasamuppāda-sutta*¹¹⁵ is explained by the Buddha as follows:

And, what is the dependent origination, *bhikkhus*? With ignorance as condition there are volitional formations; with formation as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, craving; with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition there is ageing-and death, and sorrow, lamentation, pain, grief, and despair; thus there is the arising of this whole mass of suffering. This is called the dependent origination, *bhikkhus*.

(translation Ñānamoḷi 1991:525)

Each of the twelve factors – beginning with ignorance through to ageing-and-death – is a condition for the arising of the subsequent factor. For example, with ignorance as condition, volitional formation comes to be. Therefore, volitional formation arises only when there is ignorance; it does not arise when there are other conditions.

Such dependent arising of factors is called ‘specific conditionality’ (*idappaccayatā*: *idaṃ+paccayatā* = this+condition), not just any random conditionality.¹¹⁶ ‘Specific conditionality’ is a relationship of indispensability and dependency: the indispensability of the condition (e.g. birth) to the arisen state (e.g. ageing and death), and the dependency of the arisen state upon its condition. Thus ageing and death cannot come about without birth preceding them. The condition ‘birth’ cannot be substituted by an alternative condition. It is indispensable for ageing and death, and ageing and death are dependent on it. Gombrich also refers to the ‘non-random’ nature of causality when discussing the theory of *kamma*. He explains that experience consists of processes, and those processes are neither random nor strictly determined.¹¹⁷ By determinism, Gombrich is referring to the notion that outcomes are pre-ordained. Such non-randomness and non-strict determinism would then be in line with the specific conditionality. The specific conditionality avoids both extremes

¹¹⁵ SN. 1.243-244.

¹¹⁶ *Vism.* XVII, 7, Ñānamoḷi 1991: 526.

¹¹⁷ Gombrich 2009: 129.

of random causation and strict determinism because it ensures that the conditioning thing is indispensable for the conditioned thing, and that the latter is dependent on the former. Therefore, explicit causal relationships can be identified. It does not however mean that one cannot influence or change the outcome of the causal relationships, i.e. the outcome is not strictly determined. Strict determinism, i.e. a world view that one cannot influence the outcome in the future, is inconsistent with the law of *kamma*, and it might also imply that there would be no escape from the circle of existence (*saṃsāra*), unless such escape was predetermined. Specific conditionality, which is a middle approach between randomness and strict determinism, ensures that an individual can break free from the circle of existence as a result of their own endeavour, as we shall see below. The above example of specific conditionality with reference to dependent origination shows the conditional relationships between one cause and one effect. We shall see below in more detail that there are conditional relationships involving multiple causes and effects. These conditional relations are also in line with the principle of specific conditionality, namely the indispensability of causes to their effects and the dependency of effects on their causes. I shall, therefore, suggest that specific conditionality can be understood as conditional relationships of indispensability and dependency involving a multiplicity of causes and effects. Thus, in the broader context of Buddhist causality, specific conditionality highlights and maps specific conditional relationships and links between different, multiple things.

According to Bhikkhu Bodhi, the linear sequential formula of dependent origination, as found in the *Sutta Piṭaka*, should not be taken to imply that they fit together in a temporally progressive chain of causes and effects.¹¹⁸ Although dependent origination deals only with twelve factors, it considers the most

¹¹⁸ Bodhi 1995: 10.

fundamental experiences of existence, such as birth, ageing and death. As noted by Bodhi, the configuration of twelve links is made for the purpose of instruction. David Kalupahana, like Bodhi, observes that the attention of the Buddhists during the period of the *Nikāyas* was mainly directed to the immediate need of putting an end to suffering.¹¹⁹ Such a practical purpose of the law of dependent origination is reflected in its linear configuration. Kalupahana writes,

As the practical way of solving the problem of pain (*dukkha*) the Buddhists made an attempt to show the most important factors in the life-flux with a view to enable one to get rid of these and thus put an end to pain.¹²⁰

While we find such a linear configuration of dependent origination in *suttas* such as the *Paṭiccasamuppāda-vibhaṅga-sutta* and the *Kaccāyanagotta-sutta* in the *Saṃyutta Nikāya*, a more complex configuration of the interrelationships between factors across time (and/or existences) can be found in the *Paṭisambhidāmagga*, and throughout the post-canonical commentarial period, from 5th-century commentarial texts such as Buddhaghosa's manual, the *Visuddhimagga*, the 'path of purification', to the teachings of the modern period such as those of the Mogok Hsayadaw Ven. U Vimala (1899-1962), the founder of the Mogok insight (*vipassanā*) meditation tradition in Burma. Drawing upon the *Visuddhimagga* and Mogok Hsayadaw's teachings, I shall explain various aspects of the more complex configuration of the law of dependent origination and discuss how it has been used to explain/explore meditative experiences in the Burmese meditation traditions.

Based on the *Visuddhimagga*, Mogok Hsayadaw teaches interdependent relationships between the factors by focusing on eight aspects of the dependent origination. The eight aspects of the dependent origination are: 1) twelve factors, 2) three periods/existences, 3) three circles, 4) four causal relationships, 5) twenty qualities/modes of four causal relationships, 6) two roots, 7) two noble truths, and 8)

¹¹⁹ Kalupahana 1961: 188.

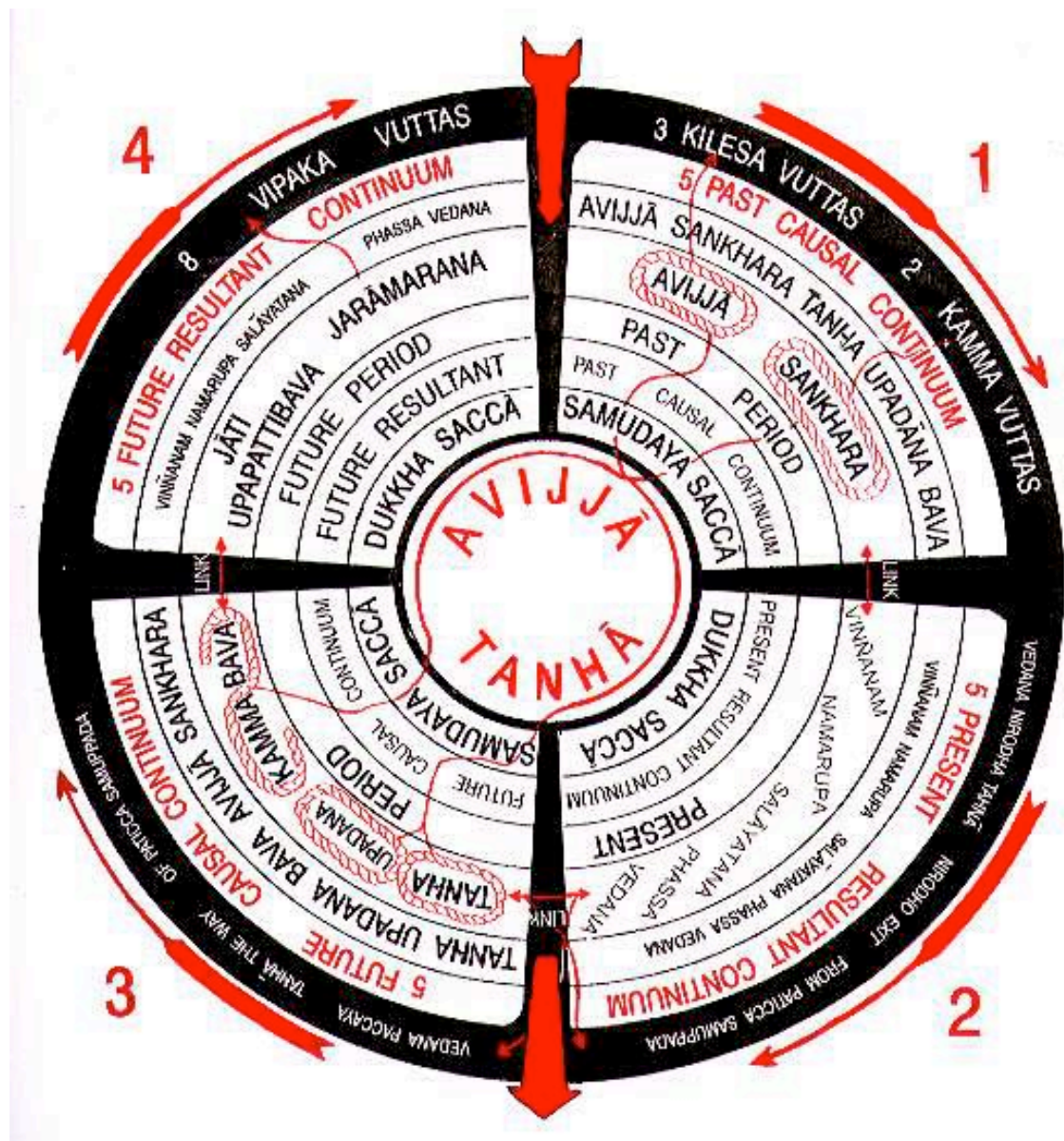
¹²⁰ Kalupahana 1961: 188.

three links.¹²¹ In 1960, Mogok Hsayadaw, on the basis of a diagram of the dependent origination drawn by Maing"̄hkaing Hsayadaw, developed a visual representation of the eight aspects, and each component in these aspects.¹²² These aspects are shown in Figure 1.1.

¹²¹ These eight aspects are found in *Vism.* XVII, 284-314. See Ñānamoḷi 1991: 596-604 for a detailed explanation of these aspects.

¹²² Ghosita 2002: 344-346.

Figure 1.1. The *paṭiccasamuppāda* cycle, known in Burmese as *mogok-pa'tiksa'tha'mokpat-sakwaing*", developed by the Mogok Hsayadaw in 1960¹²³



Here, the lateral, interdependent relationships between the twelve factors are visually represented in the diagram as the wheel of becoming. The twelve factors work in a cyclical way that traps an individual within the round of rebirth (*saṃsāra*). An ongoing process of the round of rebirth is shown by the four arrows labelled as 1, 2, 3, and 4. If and when the twelve factors are broken, one can then break free from the round of

¹²³ Figure 1.1. is a translated version of the *paṭiccasamuppāda* cycle, which is officially recognised by the Mogok insight meditation tradition. Retrieved from <http://www.thisismyanmar.com/nibbana/tdaing2.htm> on 24 Feb 2013.

rebirth, which is shown by the breaks between different sections within the circle labelled as 'link'. For clarity, I have simplified the information shown in Figure 1.1., and represented it in the table below. On the basis of the table, I shall explain the information presented in the diagram, and discuss the eight aspects such as twelve factors, three periods/existences, and three circles, *etc.* of the dependent origination.¹²⁴

¹²⁴ I shall not explain in detail the meaning and interpretation of each of the twelve factors as explicated by Buddhaghosa in the *Visuddhimagga* in this thesis since this is not my primary focus here. See *Vism.* XVII, 58-270 in Ñānamoḷi (1991: 539-593) for a detailed explanation of the twelve factors.

Table 1.1. Detailed analysis of the dependent origination on the basis of the *Visuddhimagga* and the *paṭiccasamuppāda* cycle drawn by Mogok Hsayadaw

12 factors	3 existences	3 circles	4 kinds of causal relationships	20 modes	The 1 st and 2 nd Noble Truths
1. ignorance (<i>avijjā</i>)	Past Existence	circle of defilement (<i>kilesa-vaṭṭa</i>)	Past causal continuum	ignorance, volitional formation, craving, clinging and becoming	The truth of origin of suffering (<i>dukkhasamudaya-sacca</i>)
2. volitional formations (<i>saṅkhāra</i>)		circle of action (<i>kamma-vaṭṭa</i>)			
3. consciousness (<i>viññāṇa</i>)	Present Existence	circle of result (<i>vipāka-vaṭṭa</i>)	Present resultant continuum	consciousness, name and form, six sense bases, contact and feeling	The truth of suffering (<i>dukkha-sacca</i>)
4. name and form (<i>nāmarūpa</i>)					
5. six sense bases (<i>saḷāyatana</i>)					
6. contact (<i>phassa</i>)					
7. sensation (<i>vedanā</i>)					
8. craving (<i>taṇhā</i>)		circle of defilement (<i>kilesa-vaṭṭa</i>)	Present causal continuum	craving, clinging, becoming, ignorance and volitional formation	The truth of origin of suffering (<i>dukkhasamudaya-sacca</i>)
9. clinging (<i>upādāna</i>)		circle of action (<i>kamma-vaṭṭa</i>)			
10. kammically caused-becoming (<i>kamma-bhava</i>)					
11. rebirth (<i>jāti</i>)	Future Existence	circle of result (<i>vipāka-vaṭṭa</i>)	Future resultant continuum	consciousness, name and form, six sense bases, contact and feeling	The truth of suffering (<i>dukkha-sacca</i>)
12. ageing and death (<i>jarāmaraṇa</i>)					

The twelve factors or links make up the circle of existence connecting, according to the *Visuddhimagga*, past, present and future existences. The first two links pertain to the past life; the next eight links pertain to the present life, and the last two correspond to the future life or rebirth.¹²⁵ In other words, ignorance (*avijjā*) and volitional formation (*saṅkhāra*) of the past life are the conditions leading to the present life, and factors from consciousness (*viññāna*) (which is interpreted as rebirth-linking consciousness in the *Visuddhimagga*) to becoming (*bhava*) of the present life are the conditions for the future life. Mogok Hsayadaw elaborates ‘becoming’ (*bhava*) as ‘karmically caused becoming’ (*kamma-bhava*).¹²⁶ Thus, action (*kamma*) causes rebirth (*jāti*). In other words, action or volition (see above) can be understood as a cause of suffering in that it causes rebirth to arise, which then leads to the arising of old-age and death (*jarāmaraṇa*).

In addition to the analysis of the twelve factors over three periods, Buddhaghosa highlights causal relationships between these factors by re-configuring them in terms of three circles (*tivaṭṭa*), four kinds of causal relationships (*catubhedasaṅgaha*) and twenty modes (*vīsatiākārāra*) of the ‘wheel of becoming/life’ (*bhavacakka*).¹²⁷ It can be suggested that through such lateral analysis of the twelve factors, Buddhaghosa reconfigures and explains the relationships between the twelve factors in terms of multiple causes and multiple effects, which will be explored below.

The spinning of the wheel of existence can be understood as in terms of the three circles,¹²⁸ which are shown in the third column in Table 1.1. The circle of defilement (*kilesa-vaṭṭa*) consists of ignorance, craving and clinging, which are unskilful qualities and defile the associated mental states. (The following explanation is based on reading from top to bottom along the third column, and the

¹²⁵ *Vism.* XVII, 287, Ñāṇamoḷi 1991: 596-597.

¹²⁶ Mogok Wi’pat-tha-na Pyan’pwa”yei”a-hpwe’ 1996: 127-159.

¹²⁷ *Vism.* XVII, 273, Ñāṇamoḷi 1991: 594.

¹²⁸ *Vism.* XVII, 298, Ñāṇamoḷi 1991: 599.

corresponding factors are found in the first column.) Due to ignorance, i.e. ignorance of the truth of suffering, we then perform actions (*kamma*). Volitional formation (*saṅkhāra*) conditions things, and thus it is essentially a *kammic* force. Volitional formation therefore is one of the two components of the round of *kamma* (*kamma-vaṭṭa*); the other being kammically caused becoming, i.e. *kamma-bhava*. Due to defilements, i.e. ignorance, one performs *kamma*. *Kamma*, in this case, is volitional formation (*saṅkhāra*). These two factors, namely ignorance and volitional formation, pertain to the past existence. The volitional formation then leads to the arising of results in the present existence, which are consciousness (*viññāṇa*), name and form (*nāmarūpa*), six sense bases (*saḷāyatana*), contact (*phassa*), and feeling (*vedanā*). The group of five is thus called the circle of result (*vipāka-vaṭṭa*). The round of rebirth does not stop there at feeling because it gives rise to craving (*taṇhā*) in the present existence. For example, having eaten a tasty cake with very pleasant texture previously, we might develop craving for such taste and texture. So, we are highly likely to buy it, or make it for ourselves, to satisfy our want. Thus we perform actions that cause a new becoming, i.e. *kamma-bhava*, in the present existence (see the second column in Table 1.1.). Therefore, the circle of result leads to the arising of the circle of defilement, which in turn generate actions, and thus there is the circle of *kamma*. (This is found in Table 1.1. column three reading from top to bottom.) Yet, the wheel of becoming continues to spin as there are *kammic* results of individual actions in the future, namely birth, and ageing and death. Therefore, the circle of defilement, the circle of *kamma* and the circle of result are linked in the causal relationships keeping an individual within the round of rebirth so long as the defilements such as ignorance, craving and clinging are not cut off.¹²⁹ Of these defilements, according to the *Visuddhimagga*, ignorance and craving should be understood as the main causes, i.e.

¹²⁹ *Vism.* XVII, 298, Ñānamoḷi 1991: 599.

the root (*mūla*) of the circle of existence.¹³⁰ This is because ignorance is the main cause in the past existence, giving rise to the subsequent factors ending in feeling. Craving is then the root cause in the present existence leading to the arising of the subsequent resultant factors in the present and future existences. Therefore, these two factors are shown at the centre of Figure 1.1., and they are highlighted in red in Table 1.1.

In the section called ‘wheel of becoming/life’ (*bhavacakka*) of the *Visuddhimagga*, Buddhaghosa reconfigures the twelve factors in the chain of dependent origination in terms of four kinds of causal relationships that span across the past, present and future existences, which are shown in the fourth column in Table 1.1.¹³¹ In order to understand these four kinds of causal relationships, I shall explain the information listed in the fourth and fifth columns in Table 1.1. in conjunction. This is because these four kinds of causal relationships, which are a reconfiguration of the 12 factors, should be understood with reference to the twenty modes of the wheel of becoming (see column four and five in Table 1.1.). The first causal relation consists of five factors, namely, ignorance, volitional formation, craving, clinging and becoming. This causal relation is termed by Mogok Hsayadaw as *a'teik-a'kyaung-a'hkyin-a'ya-nga"pa"* in Burmese, the ‘5 past causal continuum’.¹³² Although the first two, i.e. ignorance and volitional formation, are the factors mentioned initially as the past causes, Buddhaghosa here explains that “one who is ignorant hankers, and hankering, clings, and with his clinging as condition there is becoming, therefore craving, clinging and becoming are included [as causes in the past] as well”.¹³³ These five past causes then give rise to the resultants in the present existence, i.e. the ‘5 present resultant continuum’, which consists of consciousness,

¹³⁰ *Vism.* XVII, 284-286, Ñāṇamoḷi 1991: 596.

¹³¹ *Vism.* XVII, 290, Ñāṇamoḷi 1991: 597.

¹³² Here, I have kept the English translation, e.g. ‘past causal continuum’, ‘present resultant continuum’, etc., that appears in Figure 1.1.

¹³³ *Vism.* XVII, 292, Ñāṇamoḷi 1991: 597.

name and form, six sense bases, contact and feeling. As mentioned above, craving that follows feeling is the root cause of subsequent factors in the present existence. Therefore, with craving as condition, clinging and becoming arise, and they are the three initial present causes. In addition to these three factors, ignorance is also included as a present causal factor because it is associated with craving and clinging. As we have seen above, ignorance causes an individual to develop craving and perform *kamma*, which is synonymous with volitional formation (*saṅkhāra*) (see above). In other words, ignorance and volitional formation are closely associated factors. Thus, they – along with craving, clinging and becoming – are referred to as the ‘5 present causal continuum’, i.e. 5 causal factors in the present existence. These causes in the present life then lead to the arising of consciousness, name and form, six sense bases, contact and feeling in the future existence. It may seem that there is a discrepancy between the configuration of these five factors as resultants in the present life and the configuration of two factors - i.e. rebirth and old-age and death - as resultants in relation to the circle of result (*vipāka-vatṭa*). For Buddhaghosa, the consciousness factor of the dependent origination is understood in terms of rebirth-linking consciousness, namely, (re)birth (*jāti*). Therefore, consciousness is synonymous with birth. Moreover, the term ‘old-age and death’ refers to the ageing and the death of these five resultant factors, i.e. the death of consciousness, name and form, six sense bases, contact and feeling.¹³⁴ These five resultant factors are referred to as the ‘5 future resultant continuum’ because they will arise in the future existence as the effects of the five causal factors in the present existence, i.e. craving, clinging, becoming, ignorance and volitional formation (see column five in Table 1.1.).

As we can see from column two, four and five of Table 1.1., more complex processes occur between the 12 factors within and across existences. Therefore, the

¹³⁴ *Vism.* XVII, 297, Ñāṇamoḷi 1991: 599.

Visuddhimagga has reinterpreted the law of dependent origination to move it away from seeing it as being about an individual moving from one life to another, to an analysis of processes that work within and across lives. In my MA dissertation, I have shown that the conception of the law of *kamma* and its effects held by the Burmese span across and within past, present and future lifetimes. This is because the majority of my informants, i.e. over 90%, believe that the effects of present *kamma* in this life may occur in either the present lifetime or future lifetimes depending on the types of *kamma* that one has done.¹³⁵ Therefore, the understanding of the law of *kamma* by the Burmese aligns with Buddhaghosa's reinterpretation of the law of *kamma* in the *Visuddhimagga* rather than the interpretation of some modern interpreters such as Ven. Buddhādāsa of Thailand. Buddhādāsa—based on the second book of the *Abhidhamma Piṭaka*, the *Vibhaṅga*¹³⁶—interprets the consciousness factor of the dependent origination as consciousness that arises at each moment in the current life. Buddhādāsa explains that the factors of the dependent origination pertain to past, present and future in this life, rather than across three existences.¹³⁷

In addition to the analysis of the dependent origination in terms of causal relationships, Buddhaghosa also identifies the causal links in terms of the first and second noble truths of the Four Noble Truths,¹³⁸ which is shown in the final column of Table 1.1. The first causal link – i.e. ignorance as condition, volitional formation arises – can be understood in terms of the truth of the origin of suffering (*dukkhasamudaya-sacca*), which is the second noble truth. The next five causal relationships from consciousness to feeling correspond with the truth of suffering (*dukkha-sacca*). With ignorance and volitional formation as the origins/causes of suffering, suffering arises in the present existence. As we have seen above, craving, clinging and becoming are

¹³⁵ See Kyaw 2010: 45-46 and 66-67 on detailed analysis of the results from fieldwork.

¹³⁶ *Vibh.* 142; Thīṭṭila 1995: 181.

¹³⁷ See Jackson (1987) and Kyaw (2011) on Buddhādāsa's interpretations of dependent origination.

¹³⁸ *Vism.* XVII, 299, *Ñāṇamoḷi* 1991: 599.

then conditioned by the preceding factors. They condition the arising of the subsequent factors, i.e. birth, and ageing and death, and thus they are referred to as the truth of the origin of suffering giving rise to more suffering. Therefore, the wheel of becoming continues spinning in terms of the origin of suffering, i.e. the second noble truth, which causes more suffering, i.e. the first noble truth.

Turning to the application of the teaching of the dependent origination in meditation practices, as Mogok Hsayadaw teaches, one can break free from the round of rebirth at three links in the cycle. These three links are shown by the dotted lines in Table 1.1. The three links are between volitional formation (*saṅkhāra*) and consciousness (*viññāṇa*), feeling (*vedanā*) and craving (*taṇhā*), and kammically caused becoming (*kamma-bhava*) and birth (*jāti*). Essentially, these escape routes, as it were, from the round of rebirth are the connections between the origin of suffering and suffering itself (see columns one and five in Table 1.1.).

Drawing upon Mogok Hsayadaw's *dhamma* talks on *vipassanā* practice, which are based on the causal chain of the dependent origination and selected discourses (*suttas*), I shall explain how the chain can be broken at the connection between feeling (*vedanā*) and craving (*taṇhā*). Mogok Hsayadaw emphasises the importance of intellectual understanding of the *Dhamma*, particularly that of the law of dependent origination. According to him, one must listen to the *dhamma*-talks given by meditation teachers, while one is reflecting on one's own aggregates (*khandhā*).¹³⁹ In terms of practice, it is important to remove the wrong view of eternalism (*sassata*) and nihilism (*uccheda*) at the very beginning of one's *vipassanā* practice.¹⁴⁰ Mogok Hsayadaw's approach then focuses on the process of contemplating on mind (*cittānupassanā*) and feeling (*vedanānupassanā*) through which one discovers that all

¹³⁹ Kyaw 2012a: 10.

¹⁴⁰ Mogok Wī'pat-tha-na Pyan'pwa"yei"a-hpwe' 1996: 122-124; Ghosita 2002: 268-269.

things are but a process of arising and vanishing.¹⁴¹ In his approach, the awareness of breath is regarded as ‘home’, *ein-the* in Burmese, because it is the main mental object of one’s awareness during meditation.¹⁴² For instance, a meditator begins his/her meditation sitting with the awareness of breath. If sensation – pleasant or unpleasant or neutral – arises, then the sensation is regarded as ‘guest’, *e’the* in Burmese.¹⁴³ The meditator then should be aware of arrival of the guest, i.e. arising of the sensation, and should stay with the sensation as his/her mental object until the sensation disappears. Then, his/her awareness should be directed back to breath because breath is the home of the awareness. Through awareness of arising and vanishing of the sensation, the link between sensation or feeling (*vedanā*) and craving (*tañhā*) is broken.¹⁴⁴ If, on the other hand, the meditator is not aware of the arising of the sensation, then craving (*tañhā*) arises because, according to the law of dependent origination, craving automatically arises when sensation is present. With awareness of the sensation, the meditator discovers arising and vanishing of the sensation. When the sensation vanishes, craving does not arise. That is, *vedanā-nirodhā*, *tañhā-nirodho*, ‘with the cessation of sensation, craving ceases’.¹⁴⁵ If one sees sensation – pleasant or unpleasant or neutral – as mere sensation with no personalisation of the sensation, one stops the spinning of the circle of dependent origination and thus breaks free from it. While there are three escape routes, Mogok Hsayadaw teaches that a meditator should aim to break the chain between feeling and craving through cultivation of one’s mind because, out of the 12 factors, feeling is where experiences are most obvious and distinctive.¹⁴⁶

¹⁴¹ Dhammasāmi 2012: 167.

¹⁴² Mogok Wi’pat-tha-na Pyan’pwa”yei”a-hpwe’ 1996: *gha*’.

¹⁴³ Ghosita 2002: 271.

¹⁴⁴ Ghosita 2002: 272.

¹⁴⁵ Ghosita 2002: 272-273.

¹⁴⁶ Ghosita 2002: 278-280.

My intention here has not been to explore in detail how the teaching of dependent origination is put into practice in the Mogok meditation tradition in this thesis. Rather, I draw on some aspects of teaching given by Mogok Hsayadaw to illustrate how and why, according to some Burmese meditation traditions including the Mogok tradition, meditators should acquire a theoretical understanding of dependent origination and ultimate realities as described in the *Abhidhamma* through listening to *dhamma* talks and reading. Meditators undertake their meditation practices on the basis of such theoretical knowledge (see Introduction). Therefore, in the eyes of Burmese Buddhists, the interdependent relationships between the twelve factors of the dependent origination are the topic of intense study, which in turn serves as a core foundation for meditation practices.¹⁴⁷

We have seen above that the twelve factors of the dependent origination are interconnected in a lateral way like a spider-web. Moreover, such interconnectedness and interactions between different factors of the dependent origination attests to the theory of socio-*kamma*, i.e. one's actions affecting oneself and others across time and space. For instance, we have seen that the first causal link between ignorance and volitional formation/*kamma* generates the arising of subsequent causal relationships across different time periods. In addition, action, for example, arises due to and together with ignorance, craving, clinging and becoming, and thus this group of five factors acts as causes for another group of five factors, namely from consciousness to feeling (see Table 1.1.). Therefore, it could be suggested that the law of the dependent origination adds a new, dynamic perspective to the analysis and understanding of the law of *kamma* by highlighting the multiplicity of causes and effects.

¹⁴⁷ See Kyaw (2012a) on Burmese meditation traditions which teach the theory-based meditation practice, vis-a-vis, the non-theory-based meditation practice.

1.3. The law of conditional relations (*Paṭṭhāna*)

1.3.1. Holistic understanding of causality from the Theravāda perspective

Before exploring some basic elements of the *Paṭṭhāna* and its structure in relation to the Buddhist causality, I shall briefly explore the place of the law of conditional relations, i.e. *paṭṭhāna*, in the overall Buddhist theory of causality. Drawing upon the *paṭṭhāna* and Karunadasa's work on the theory of *dhamma*, i.e. "the concept that all the phenomena of empirical existence are made up of a number of elementary constituents" (see 1.3.2.),¹⁴⁸ I shall illustrate that the law of conditional relations provides a more complex perspective on the Buddhist causality.

On the basis of our discussion on the law of dependent origination, we have seen that from a plurality of causes a plurality of effects takes place (see above). As Karunadasa suggests, when the concept of multiple causes and effects is applied to the theory of *dhamma*, it means that a multiplicity of *dhammas* brings about a multiplicity of other *dhammas*.¹⁴⁹ According to the commentary to the first text of the *Abhidhamma Piṭaka*, the *Dhammasaṅgaṇī*, the 'Buddhist Psychological Ethics', 'the arising of a single *dhamma* is not possible' (*ekassa dhammassa uppatti paṭisedhitā hoti*).¹⁵⁰ Karunadasa explains that both mental and material *dhammas* invariably arise as clusters.

Hence, it is that whenever consciousness (*citta*) arises, together with it there arise at least seven mental factors (*cetasika*),¹⁵¹ . . . These seven are called universal mental factors (*sabbacittasādharaṇa*) because they are invariably present even in the most minimal unit of consciousness. Thus a psychic instance can never occur with less than eight constituents, i.e. consciousness and its seven invariable factors. Their relation is one of necessary co-nascence (*sahajāta*).¹⁵²

¹⁴⁸ Karunadasa 1996: 1.

¹⁴⁹ Karunadasa 1996: 18.

¹⁵⁰ As. 79, cited in Karunadasa 1996: 18.

¹⁵¹ See f.n. 104 for the seven universal *cetasikas*.

¹⁵² Karunadasa 1996: 18.

In the law of conditional relations, the condition of co-nascence (*sahajāta-paccaya*) is one of the 24 conditions.¹⁵³ In the above example, *citta* is a conditioning state, on arising, causes its associated *cetasikas*, including the universal *cetasikas*, to arise simultaneously with it.

The law of conditional relations adds a new dimension to Theravāda understanding of causality by not only highlighting the causes and their effects, but also conditioning forces (*paccaya-satti*) acting on these relationships. Mula' Pa-htan" Hsayadaw explains the difference between the law of the dependent origination and the law of the conditional relations as follows.

In . . . [the law of the] Dependent Origination, only the manifested causes and effects [i.e. phenomena such as ignorance, craving etc.] are considered. But, in *Paṭṭhāna*, the forces [i.e. the 24 conditions] that bring about the relations between the causes and effects are also taken into account and it is with these forces that this subject [i.e. *Paṭṭhāna*] is primarily concerned.¹⁵⁴

Therefore, the *paṭṭhāna* highlights the ways in which causes and effects are related through specific conditioning forces (see below and Chapter 5 for details). In the *Visuddhimagga*, Buddhaghosa explicates the causal links between the 12 factors of the dependent origination through the 24 conditions of the *paṭṭhāna*.¹⁵⁵ For instance, one of the ways that the first causal link of the dependent origination, i.e. ignorance as condition, volitional formation arises, can be related is through the decisive support

¹⁵³ The full list of the 24 conditions is as follows: *hetu-paccaya* (root condition), *ārammaṇa-paccaya* (object condition), *adhipati-paccaya* (predominance condition), *anantara-paccaya* (proximity condition), *samanantara-paccaya* (contiguity condition), *sahajāta-paccaya* (co-nascence condition), *aññamañña-paccaya* (mutuality condition), *nissaya-paccaya* (support condition), *upanissaya-paccaya* (decisive support condition), *purejāta-paccaya* (pre-nascence condition), *pacchājāta-paccaya* (post-nascence condition), *āsevana-paccaya* (repetition condition), *kamma-paccaya* (kamma condition), *vipāka-paccaya* (kammic-result condition), *āhāra-paccaya* (nutriment condition), *indriya-paccaya* (faculty condition), *jhāna-paccaya* (jhana condition), *magga-paccaya* (path condition), *sampayutta-paccaya* (association condition), *vippayutta-paccaya* (dissociation condition), *atthi-paccaya* (presence condition), *natthi-paccaya* (absence condition), *vigata-paccaya* (disappearance condition), *avigata-paccaya* (non-disappearance condition). (See Table 4.5. for an explanation of the 24 condition in detail).

¹⁵⁴ Narāda 1969: xi.

¹⁵⁵ For a detailed exposition of how the 12 factors are related by the 24 conditions of the *paṭṭhāna*, see *Vism.* XVII, 66-272, Nāṇamoḷi 1991: 542-594.

condition (*upanissaya-paccaya*).¹⁵⁶ By way of example, an individual, who is confused by ignorance, may form the desire to rob someone's house, and thus commits the act of robbing without considering the moral and social consequences for him/herself and his/her victim. Here, ignorance as a decisive-support condition gives rise to the volition (*cetanā*) to rob, and thus he/she commits the act of robbing. Ignorance as decisive-support condition is indispensable to the arising of the mental and physical actions – i.e. the volition to rob and the act of robbing, and the arising of such actions is dependent upon ignorance. Hence, ignorance, and the mental and physical actions of robbing are related through a conditioning force called 'decisive-support condition' (*upanissaya-paccaya-satti*). In the *Paṭṭhāna* and in the *Visuddhimagga*, we find explicit examples of the interconnected relationships between causes and effects.

We can therefore see from the discussion above (see 1.1.) that the 24 conditions in the *Paṭṭhāna* are used to explain *how* the causes and their effects are correlated in a lateral manner. As I have suggested previously, the *Abhidhamma Piṭaka* is the crucial and obvious place to look for a comprehensive and systematic account of Buddhist causality. It is my view that appreciation of the teachings in the *Abhidhamma Piṭaka* in general, and the *Paṭṭhāna* in particular in the mainstream Theravāda studies perhaps will challenge the understanding of the doctrines of Theravāda Buddhism presented in much of the academic scholarship on the subject by offering a far more sophisticated understanding of the dynamics of Buddhist causality.

1.3.2. Dual role of *Abhidhamma*: analysis and synthesis

In this section, I shall aim to demonstrate that Theravāda understanding of *dhammas*, non-analysable units of reality (see below), does not correspond to the

¹⁵⁶ *Vism.* XVII, 101-104, Ñāṇamoḷi 1991: 552.

understanding of *dhammas* by *Sarvāstivādins*. That is, unlike *Sarvāstivādins*, *Theravādins* do not hold *dhammas* exist in all three time periods – past, present and future, and thus avoid the view that *dhammas* are unchanging units with underlying ‘self’ (*atta*). I shall also highlight the dual role of *Abhidhamma*, analysis (*bheda*) and synthesis (*saṅgaha*), in relation to the *dhamma* theory – i.e. analysis of all entities of empirical existence into elementary constituents.¹⁵⁷

Abhidhamma breaks up and analyses entities and concepts – such as a person, a woman, a car, a tree, I, you *etc.* – into constituents or factors of reality of the world or experience called *dhammas*. Scholars, for example Geiger, M. & Geiger, W.,¹⁵⁸ Warder,¹⁵⁹ Carter,¹⁶⁰ Karunadasa,¹⁶¹ and Gethin,¹⁶² have explored different interpretations of *dhamma* in the early Buddhist texts and traced the development of the concept of *dhamma* in these texts. The concept of *dhamma* has many definitions depending on the contexts. For example, *dhamma* in moral contexts refers to ‘justice’ or ‘righteous’, as in *dhammarāja* – i.e. righteous king.¹⁶³ In the context of *Abhidhamma*, *dhamma* can be defined as a ‘non-analysable phenomenon’ or a ‘bare phenomenon’. I shall refer to a *dhamma* as a ‘phenomenon’, a ‘thing’, or a ‘state’ depending on specific issues under discussion.

According to the 11-12th century terse summary of *Abhidhamma* system, the *Abhidhammatthasaṅgha* by Anuruddha, there are four kinds of ultimate realities (*paramattha-dhamma*): consciousness (*citta*), mental factors (*cetasika*), matter (*rūpa*) and nirvana (*nibbāna*).¹⁶⁴ Although ‘*paramattha-dhamma*’ is translated as ‘ultimate reality’, it does not mean a ‘reality’ in sense of having some kind of ontological status.

¹⁵⁷ Karunadasa 1996: 1.

¹⁵⁸ Geiger, M. & Geiger, W. 1920: 102-228.

¹⁵⁹ Warder 1971: 272-295.

¹⁶⁰ Carter 1976: 329-337.

¹⁶¹ Karunadasa 1996: 1-19.

¹⁶² Gethin 2004: 513-542.

¹⁶³ See Gethin (2004: 516-521) on a range of meanings of *dhamma* on the basis of the early Buddhist texts.

¹⁶⁴ *Abhidh-s.* I, 2, Bodhi 2010: 25.

It should be understood as a part of a process, which reflects the *Theravadins'* view of *dhamma* as being of a "less reified, more experiential kind".¹⁶⁵ Moreover, according to Karunadasa, the description of *dhammas* as *paramattha* is understood in terms of their objective existence (*paramatthato-vijjamānatā*).¹⁶⁶ This refers to the fact that the mental and material *dhammas* represent the utmost limits to which the analysis of empirical existence can be stretched.

The definition of *dhammas* as ultimate realities has led some people to assume that Theravāda sees *dhammas* as having a 'own-nature' (*sabhāva*; Sanskrit: *svabhāva*) as in having a 'self' in ontological sense. The *Sarvāstivāda* school, one of the early schools in the history of Buddhism, asserts that the substances of all *dhammas* persist in all the three divisions of time – past, present and future – while their manifestations as phenomena are impermanent and subject to change. For the *Sarvāstivādins* ('adherents of the existence of everything'), a *dhamma* in essence continues to subsist in all the three temporal periods. Thus, it resulted in the transformation of the *dhamma* theory into a *svabhāvavāda*, 'the doctrine of own-nature'. Therefore, there have been debates around the issue of whether 'own-nature' is similar to having '*atta*', 'self' in ontological sense. One of the core teachings of Madhyamaka, a Mahāyāna Buddhist school of philosophy founded by Nāgārjuna, responds to this issue in *Sarvāstivāda* by asserting the doctrine not only of *pudgala-nairātmya* but also *dharma-nairātmya*: 'no-self of the individual' and 'no-self of phenomena'. For Madhyamaka, *Sarvāstivāda*, in proposing *svabhāva*, was going against the fundamental Buddhist doctrine of *anattā*. To equate *Sarvāstivāda's* *dharma* theory with that found in Theravāda *Abhidhamma* is a mistaken view on the part of scholars and incorrectly represents the relationship between the theory of *dharma* in the *Madhyamaka* school and the *Theravādin* theory of *dhamma*. Let me dwell on this point because we shall see

¹⁶⁵ Cousins 1983-84: 107.

¹⁶⁶ Karunadasa 1996: 14.

that the teachings in the *Abhidhamma* and the *Paṭṭhāna* explicitly exclude the possibility of *dhamma* having *sabhāva* in ontological sense.

Skorupski writing on different categories of emptiness from the perspective of Madhayamaka philosophy states that the Theravāda and the Sarvāstivāda-Vaibhāṣika schools reject the existence of the eternal and immutable *ātman*, and admit the reality of the *dhammas*.¹⁶⁷ The assumption therefore is that Theravādins hold *dhammas* as ultimately real, each with its own self-nature (*sabhāva*).¹⁶⁸ It seems that some of the commentarial literature of Sri Lanka appear at first sight to confirm such a misconception of Theravādin theory of *dhamma*. Karunadasa writing on the *dhamma* theory from a Theravāda *Abhidhamma* perspective observes that “in the post-canonical exegetical literature of Sri Lanka where, for the first time, the term *sabhāva* (Skt. *svabhava*) came to be used as a synonym for *dhamma*.”¹⁶⁹ For example, the commentary of the *Mahāniddesa* in the *Khuddaka Nikāya* gives the definition: “*Dhammas* are so called because they bear their own nature”.¹⁷⁰ This commentarial definition of *dhamma* as *sabhāva* seems to not only follow the same sense as Sarvāstivādin’s usage of the term *svabhāva*, but also contradict the definition in the canonical literature. For instance, the *Paṭisambhidāmagga* in the *Khuddaka Nikāya* specifically states that the five aggregates – i.e. form, sensation, perception, volitional formation and consciousness which constitute beings – are devoid of own-nature (*sabhāvena-suññaṃ*).¹⁷¹ According to Karunadasa, the Sri Lankan commentators took necessary steps to forestall the conclusion that Theravādin’s definition of *dhamma* might be quasi-substances with own-nature. The commentators supplemented the former definition, i.e. *dhamma* as

¹⁶⁷ Skorupski 2010: 11.

¹⁶⁸ Skorupski 2010: 13–14.

¹⁶⁹ Karunadasa 1996: 9. See Karunadasa’s (1996) work on the theory of *Dhamma* and various definitions of *dhamma* from the perspective of Theravāda *Abhidhamma*.

¹⁷⁰ *Mahānid-a.* 1.14. See Karunadasa (1996: n. 24) for other commentarial texts which state the definition of *dhamma* as *sabhāva*.

¹⁷¹ *Paṭis.* II 211, cited in Karunadasa 1996: 11.

sabhāva, with another which nullifies the view that the *dhammas* might be independent existents. The commentary of the *Dhammasaṅgaṇī*, the *Atthasālinī*, defines *dhamma* as below.

Dhammas are that which bear their own nature. And yet, they are borne by their own conditions, or borne according to their own characteristics.

*Attano pana sabhāvaṃ dhārentīti dhammā. Dhāriyanti vā paccayehi, dhāriyanti vā yathāsabhāvatoti dhammā.*¹⁷²

As explained above, for a *dhamma* or consciousness to arise there must be at least eight conditions or components. Thus, a *dhamma* is said to be borne by its own conditions (*paccayehi dhariyanti ti dhamma*). In accordance with this view, one of the definitions of *dhamma* given in the commentaries is “what is called a *dhamma* is the mere fact of occurrence due to appropriate conditions”.¹⁷³ The fact that an occurrence of a *dhamma* requires multiple causes or conditions is a radical reconfiguration of the theory of *dhamma*, reversing the whole process which otherwise might culminate in the conception of *dhammas* as bearers of their own-nature. Karunadasa therefore concludes that “although the term *sabhāva* is used as synonym for *dhamma* [by Sri Lankan commentators], it [i.e. *sabhāva*] is interpreted in such a way that it means the very absence of *sabhāva* in any sense that implies a substantial mode of being”.¹⁷⁴

Another reason for such an erroneous view about Theravāda *Abhidhamma* is perhaps due to a bias in the treatment of the *Abhidhamma* texts in an earlier phase of scholarship. Until very recently, relatively little had been published on *Abhidhamma* in English writings about Theravāda.¹⁷⁵ Even where publications on Theravāda *Abhidhamma* are made, there has been a tendency to focus on the first part of the *Abhidhamma* texts in which entities and concepts are analysed into discrete *dhammas*.

¹⁷² As. 81.

¹⁷³ Karunadasa 1996: n. 49.

¹⁷⁴ Karunadasa 1996: 12.

¹⁷⁵ Braun 2008: 82; Crosby 2005b: 47.

Very little attention has been paid to the *Paṭṭhāna* texts which provide a synthesising function by describing interrelationships between the *dharmas*, i.e. the subject addressed in the *Paṭṭhāna*, and this means that insufficient attention is paid to the significant differences between Sarvāstivāda and Theravāda *Abhidhamma*. Crosby in her latest book *Theravāda Buddhism: Continuity, Diversity, and Identity* suggests a number of reasons for limited publications on *Abhidhamma* in English writings.¹⁷⁶ I would suggest that the study of *Paṭṭhāna* is even more marginalised in the scholarship on Theravāda Buddhism and literature. This is because its voluminous corpus of the canonical and the commentarial texts in Pāli and in vernacular languages such as Burmese requires “not just linguistic expertise but specialist training achieved through years of consistent dedication.”¹⁷⁷

The dual role of the *Abhidhamma*, namely analysis and synthesis, and the importance of the *Paṭṭhāna* in this has been described by Kalupahana in relation to the broader Indian concepts of self as follows.

The *Nikāyikas* [i.e. learned in the *Nikāyas*] and the *Abhidhammikas* [i.e. learned in the *Abhidhamma*] counter-acted the Brahmanical schools by analyzing and systematizing the personality into instances of discrete mental and physical phenomena. The *Abhidhammikas* avoided falling into the extreme of believing in the existence of a plurality of discrete things by formulating the *Paṭṭhāna*.¹⁷⁸

The extent of synthesis in the *Paṭṭhāna* will become apparent when we look at the structure of the *Paṭṭhāna* below in relation to the *mātikā*, the list of categories of *dharmas* that provide the framework for the *Abhidhamma* as a whole. Here, I would suggest that the functions of the *Abhidhamma Piṭaka* as a whole will be missed if we ignore the *Paṭṭhāna*. The *Paṭṭhāna* is the focal teaching that clarifies the nuances of the

¹⁷⁶ Crosby 2014: 175-176.

¹⁷⁷ Crosby 2014: 176.

¹⁷⁸ Kalupahana 1961: 193-194.

Theravāda philosophy, causality, and the ‘doctrine of non-self’ (*anattavāda*), as I stated in my Introduction.

1.3.3. Structure of the *Paṭṭhāna*: an overview on the basis of the 6th council edition of the Burmese Pāli canon

This section will give an overview of the structure of the *Paṭṭhāna* texts based on the 6th council edition of the Burmese Pāli canon. In so doing, I shall aim to demonstrate that the *mātikā*, which is in the opening section of the first book of the *Abhidhamma Piṭaka*, the *Dhammasaṅgaṇī*, provides a blueprinted scheme for the *Paṭṭhāna*. I shall also point out some features of the canonical *Paṭṭhāna*, but as we shall see below it is not an exhaustive analysis of the structure of the *Paṭṭhāna*.

The *Paṭṭhāna* is the last of seven books of the *Abhidhamma Piṭaka*, and the titles of the first six books are: *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka*.¹⁷⁹ The first book, the *Dhammasaṅgaṇī* opens with the *mātikā* listing 22 triplets (*tikadhammas*) and 100 duplets (*dukadhammas*) according to the *Abhidhamma* method.¹⁸⁰ In addition to *Abhidhammic* classifications of *dhammas* into 22 triplets and 100 duplets, the *mātikā* lists categories of *dhammas* according to the *Suttanta* method. This section is called the *Suttantikadumamātikā* and is “concerned with factors related to moral precepts, concentration, and views”.¹⁸¹ The arrangement of the 22 triplets is made by grouping together factors in three mutually exclusive sets according to their quality or nature. For example, the first triplet is called ‘*kusalatika*’, ‘skilful triplet’. Here, moral quality has been used as a unifying factor to group the

¹⁷⁹ See Nyanatiloka’s (2008) *A Guide Through The Abhidhamma Piṭaka* for a detailed description of the books in the *Abhidhamma Piṭaka*.

¹⁸⁰ See Buswell and Jaini (2006: 84-89) for a comparison of the *mātikā* in the *Theravādin Abhidhamma* and the *Sarvāstivādin Abhidharma*.

¹⁸¹ Buswell and Jaini 2006: 85.

dhammas into a triplet, namely, skilful *dhamma* (*kusaladhamma*), unskilful *dhamma* (*akusaladhamma*) and indeterminate *dhamma* (*abyākatadhamma*). Similarly, the duplets are *dhammas* which are grouped into twos, and the first duplet is root *dhamma* (*hetūdhamma*) and not-root *dhamma* (*nahetūdhamma*).¹⁸² In total, there are 266 ($22 \times 3 = 66$; $100 \times 2 = 200$, thus $66 + 200 = 266$) *dhammas* listed in *Abhidhammic* classification of the *mātikā*. There is a clear, close relationship between the *mātikā* and the *Paṭṭhāna*. The *Paṭṭhāna* texts are about describing innumerable numbers of conditional relations between these 266 *dhammas* and their combinations through combinations of the 24 conditioning forces (*paccaya-sattis*) (see 5.3.).¹⁸³ We shall see how the 22 triplets and the 100 duplets are related in the *Paṭṭhāna* by looking at its structure in Figure 1.2.

The *Paṭṭhāna* in the 6th council edition of the Burmese Pāli canon consists of five volumes in total, while Siamese *Tipiṭaka* edition comprises six volumes.¹⁸⁴ The translation of the first volume of the Burmese version by the Late Mula' Pa-htan" Hsayadaw Ven. U Nārada was published by the Pāli Text Society (PTS) in 1969 and 1981 in two volumes. The commentaries on the *Paṭṭhāna*, which take the form of exegesis, include the *Pañcappakaraṇa-aṭṭhakathā*, the *Pañcappakaraṇa-mūlaṭīkā* and the *Pañcappakaraṇa-anuṭīkā*.¹⁸⁵ While the *Pañcappakaraṇa-aṭṭhakathā* has traditionally been attributed to Buddhaghosa,¹⁸⁶ von Hinüber in *A Handbook of Pāli Literature* reports

¹⁸² It should be noted that certain *dhammas* may seem to have recurred in different triplets and duplets. For example, we can find internal *dhamma* (*ajjhāṭṭā-dhamma*), external *dhamma* (*bahiddhā-dhamma*), and internal-external *dhamma* (*ajjhāṭṭābahiddhā-dhamma*) as a triplet, while internal *dhamma* (*ajjhāṭṭikā-dhamma*) and external *dhamma* (*bāhirā-dhamma*) appears as a duplet. Although this triplet *dhamma* and this duplet *dhamma* seem to be duplication of the same kind of *dhamma*, they are essentially different in nature and reference. The triplet, i.e. *ajjhāṭṭā-dhamma*, *bahiddhā-dhamma*, and *ajjhāṭṭābahiddhā-dhamma*, is concerned with the *dhammas* that occur in one's own body, in other's body, and in one's own and other's bodies. The duplet, i.e. *ajjhāṭṭikā-dhamma* and *bāhirā-dhamma*, refers to the *dhammas* that are within one's own body. In post-canonical *abhidhamma* texts, the 89 types of *citta* and the five sense-organs are classified as the *ajjhāṭṭikā-dhamma*, while the 52 types of *cetasika*, and the other 23 types of *rūpa* are categorised as the *bāhirā-dhamma*. See Varatejo (2011: 57) and Tilokābhivamsa (2010: 27 and 47) on the analytical exposition of the triplet and duplet *dhammas* mentioned here.

¹⁸³ Khin Maung Than 1998: 31.

¹⁸⁴ Nyanatiloka 1983: 114

¹⁸⁵ von Hinüber 1996: 74-75.

¹⁸⁶ Bodhi 2010: 13.

different views on its authorship.¹⁸⁷ For example, Bapat and Vadekar (1942) argue that “the structure of the *Abhidhamma* commentary points to an author different from Buddhaghosa”.¹⁸⁸ Moreover, the same result was reached at by Jayawickrama (1979) and also Cousins (1987), while only Norman (1983) supports the traditional view of Buddhaghosa as the author.¹⁸⁹ The *Pañcappakaraṇa-mūlaṭīkā* has been attributed to Ānanda, “who lived in the otherwise unknown Kalasapura”,¹⁹⁰ and the *Pañcappakaraṇa-anuṭīkā* to Ānanda’s pupil, Dhammapāla.¹⁹¹ Although the structure of the *Paṭṭhāna* in a written form has been described by Karunaratne in the 1950s when writing on the development of the theory of causality in early Theravāda¹⁹² and also by Mula’ Pa-htan” Hsayadaw in his translation,¹⁹³ Figure 1.2. is the first to represent the overview of the whole five volumes of the *Paṭṭhāna* in a diagram in English writings on Theravāda *Abhidhamma*.¹⁹⁴

Figure 1.2. An overview of the structure of the *Paṭṭhāna* on the basis on the 6th council edition of the Burmese Pāli canon (translation of terms provided within discussion below)

¹⁸⁷ von Hinüber 1996: 149-153.

¹⁸⁸ Bapat and Vadekar 1942: XXXIII-XXXIX, cited in von Hinüber 1996: 151.

¹⁸⁹ von Hinüber 1996: 151, f.n. 521.

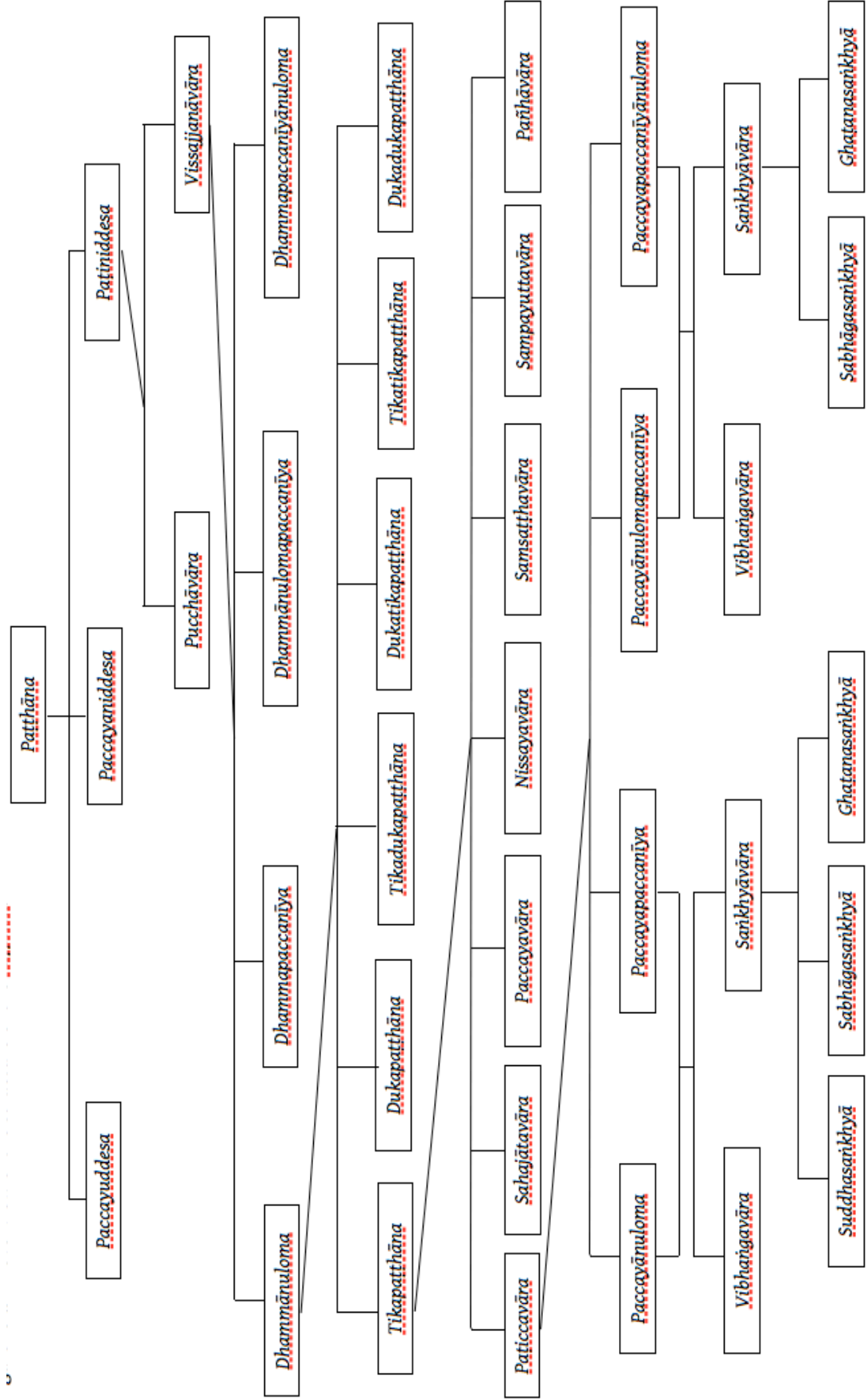
¹⁹⁰ Bollée 1969: 832 note 48, cited in von Hinüber 1996: 166.

¹⁹¹ Bodhi 2010: 13; von Hinüber 1996: 166.

¹⁹² See Karunaratne (1956: 186-226) on the structure, etymology and background theory of the *Paṭṭhāna*.

¹⁹³ Nārada 1969: xi-cix.

¹⁹⁴ This diagram of an overview of the structure of the *Paṭṭhāna* is adapted from U Khin Maung Than’s work on the *Pucchāvāra*, ‘question section’, of the *Paṭṭhāna*. U Khin Maung Than was the associate professor at the Department of Physics at University of Mandalay. He was interested in the *Paṭṭhāna*, especially in the *Pucchāvāra*. He studied and worked on the *Paṭṭhāna* for over thirty years, but never published his work. I was able to collect some of his work from one of my informants in Mandalay. The rest of his work, which amount to a cupboard full of papers, is now at the International Institute of Abhidhamma (IIA) in Yangon.



The *Paṭṭhāna* can be divided into three main parts: the first is called the *Paccayuddesa*, the ‘Enumeration of the [24] Conditions’; the second is the *Paccayaniddesa*, the ‘Analytical Exposition of the Conditions’; and the final part is called the *Paṭiniddesa*, literally means ‘coming back to a subject again’.¹⁹⁵ The *Paṭiniddesa* makes up the rest of the *Paṭṭhāna* and explains the interrelations between *dhammas* in great detail. As I mentioned in the introduction, the *Paccayuddesa* and *Paccayaniddesa* are ritualistically recited by most Burmese Buddhists, while the *Paṭiniddesa* is the focal of scholastic studies of the *Paṭṭhāna*. In the *Paṭiniddesa* section, there are two main divisions: the first is the *Pucchāvāra*, ‘question division’, and the second is the *Vissajjanavāra*, ‘answer division’.¹⁹⁶ The *Pucchāvāra*, in theory, describes every possible question regarding conditional relations between the 266 *dhammas* and their combinations through various single and multiple combinations of the 24 conditions (*paccayas*) (see Chapter 5). Nevertheless, the *Pucchāvāra* in the Burmese edition of the Pāli canon covers just over 8 pages in the whole of five volumes of the *Paṭṭhāna*. Yet, Ven. U Paṇḍita, the current abbot of the Pa-htan”theik-pan Sathintaik in Sagaing, says that if this division alone is written out fully without abbreviation (see below), it will add up to nine carts full of traditional manuscripts.¹⁹⁷ On the basis of the *Pañcappakaraṇa-aṭṭhakathā*, Burmese scholars have calculated that there are a total of 404,948,533,248 questions (*pucchā*).¹⁹⁸ Calculation based on the *Pañcappakaraṇa-mūlaṭīkā* gives a slightly lower number, i.e. 388,778,713,344.¹⁹⁹ The *Vissajjanavāra* then forms the rest of the five volumes, and the answers are in response to the questions raised in the *Pucchāvāra*. It should be noted that not every question raised in the

¹⁹⁵ Tilokābhivamsa, personal communication 18 October 2013.

¹⁹⁶ Tilokābhivamsa 2000: 4.

¹⁹⁷ Ven. U Paṇḍita, interviewed on 17 July 2010.

¹⁹⁸ *Ppk-a.* 391-407. Nandamedha (2006: *dha*) cites the Burmese edition of the *Pañcappakaraṇa-aṭṭhakathā*, i.e. pp. 394-410.

¹⁹⁹ *Ppk-mṭ.* 207-213. Nandamedha (2006: *ṇa*) cites the Burmese edition of the *Pañcappakaraṇa-mūlaṭīkā*, i.e. pp.198-204.

Pucchāvāra has a positive answer. The questions in the *Pucchāvāra* ask whether conditional relations between the *dhammas* can be related by single and multiple conditions. But, some conditional relations cannot be related. We shall also explore the *Pucchāvāra* in some detail in Chapter 5 in relation to enumeration and the mathematical aspects of the *Paṭṭhāna*.

Before we explore the structure of the *Paṭṭhāna* further, it is crucial to look at the four main methods (*nayas*) in the *paṭṭhāna*. There are four main methods (*nayas*) used in the *paṭṭhāna*, namely (1) positive method (*anuloma*), (2) negative method (*paccanīya*), (3) positive-negative method (*anulomapaccanīya*), and (4) negative-positive method (*paccanīyānuloma*). These methods are applied to both the *dhammas*, i.e. the 22 triplets and the 100 duplets, and the 24 conditions (*paccayas*). By this I mean the *dhammas* and *paccayas* are expressed positively (*anuloma*), negatively (*paccanīya*), positively-negatively (*anulomapaccanīya*), and negatively-positively (*paccanīyānuloma*). For instance, the three *dhammas* in the skilful triplet, i.e. skilful *dhamma* (*kusala-dhamma*), unskilful (*akusala-dhamma*), and indeterminate *dhamma* (*abyākata-dhamma*), can be expressed in terms of the four methods as follows.

Table 1.2. The skilful triplet (*kusalatika*) expressed in terms of the main four methods of the *Paṭṭhāna*²⁰⁰

Method	Dhamma
1. positive (<i>anuloma</i>)	skilful (<i>kusala</i>), unskilful (<i>akusala</i>), indeterminate (<i>abyākata</i>)
2. negative (<i>paccanīya</i>)	not-skilful (<i>na-kusala</i>), not-unskilful (<i>na-akusala</i>), not-indeterminate (<i>na-abyākata</i>)
3. positive-negative (<i>anulomapaccanīya</i>)	skilful—not-skilful (<i>kusala—na-kusala</i>), unskilful—not-unskilful (<i>akusala—na-akusala</i>), indeterminate—not-indeterminate (<i>abyākata—na-abyākata</i>)
4. negative-positive (<i>paccanīyānuloma</i>)	not-skilful—skilful (<i>na-kusala—kusala</i>), not-unskilful—unskilful (<i>na-akusala—akusala</i>), not-indeterminate—indeterminate (<i>na-abyākata—abyākata</i>)

As for the 24 conditions (*paccayas*), they are expressed positively as root condition (*hetupaccaya*), object condition (*ārammaṇapaccaya*) etc. In terms of the negative (*paccanīya*), we find not-root condition (*na-hetupaccaya*), not-object condition (*na-ārammaṇapaccaya*) etc. (see below). The main purpose of the four methods is to provide a full, comprehensive coverage of every possible conditional relation between *dhammas* through various combinations of conditions (*paccayas*). That is to say, the *paṭṭhāna* describes and shows interdependence between all *dhammas* explicitly. Thus, it leaves no stone unturned.

To return to the structure of the *Paṭṭhāna*, I shall explain various sections and subsections in the *Vissajjanavāra* below. It should be noted that the *Pucchāvāra* also has the same kind of sections and subsections, if it is written out fully.²⁰¹ The multiple sections and subsections of the *Paṭṭhāna*, as shown in Figure 1.2., reflect its reputation

²⁰⁰ This table has been drawn on the basis of the canonical *paṭṭhāna* text. For example, the first method positive *dhamma*, ‘*dhammānuloma*’ is found in the first four volumes of the *Paṭṭhāna*. The remaining three methods are dealt in the fifth volume of the *Paṭṭhāna*. The arrangement of *dhammas* in Table 1.2. shows only some aspects of how *dhammas* could be arranged. For detailed analysis of combinations of *dhammas*, see 5.3.

²⁰¹ Khin Maung Than 1998: 32; Tilokābhivamsa 2009: 4-5.

as the ‘ocean of methods’ (*naya-sagāra*).²⁰² Focusing on the *Vissajjanavāra* (see the last box at the third level in Figure 1.2.), these four methods are applied first to the *dharmas*, i.e. the 22 triplets and the 100 duplets, making up the four sections: *Dhammānuloma*, *Dhammapaccanīya*, *Dhammānulomapaccanīya*, *Dhammapaccanīyānuloma*. It should be noted that in the *Dhammānuloma* section, we find the *dharmas* are expressed positively, as shown in No. 1 in Table 1.2. Within each of these four sections, there are six ways of finding the relationships between the 22 triplets and the 100 duplets on their own and between combinations of the triplets and the duplets. For instance, the first and second ways, i.e. the *Tikapattihāna* and the *Dukapattihāna*, deal with the 22 triplets and the 100 duplets on their own without mixing one with another. In the third and fourth, the triplets and duplets are combined, i.e. the *Tikadukapattihāna* or the *Dukatikapattihāna*. Then, the triplets and duplets are combined with each other in pairs, e.g. a triplet/duplet is coupled with another triplet/duplet, and they are called the *Tikatikapattihāna* and the *Dukadukapattihāna*. Thus, the whole 22 triplets and 100 duplets are related in many different ways.

As we go to the next level down in Figure 1.2., we find that within each of the six ways, there are seven chapters (*vāras*): (1) the *Paṭiccavāra*, ‘dependent chapter’; (2) the *Sahajātavāra*, ‘co-nascence chapter’; (3) the *Paccayavāra*, ‘condition chapter’; (4) the *Nissayavāra*, ‘support chapter’; (5) the *Samsaṭṭhavāra*, ‘conjoined chapter’; the *Sampayuttavāra*, ‘association chapter’; (7) the *Pañhāvāra*, ‘investigation chapter’. Within each of these seven chapters, there are four sections: *Paccayānuloma*, *Paccayapaccanīya*, *Paccayānulomapaccanīya*, *Paccayapaccanīyānuloma*. Essentially, here the 24 conditions (*paccayas*) are configured using the four main methods that are applied to the *dharmas*. For example, in the *Paccayānuloma*, the conditions are taken

²⁰² As. 12.

positively – i.e. root condition (*hetupaccaya*), object condition (*ārammaṇapaccaya*) etc., but in the *Paccayapaccanīya*, the conditions are taken negatively – i.e. not-root condition (*na-hetupaccaya*), not-object condition (*na-ārammaṇapaccaya*) etc. (see 4.3.2.). As for the *Paccayānulomapaccanīya*, if one condition is expressed as positive, then the other remaining 23 conditions are expressed as negative. That is, if root condition is in positive (*anuloma*), i.e. *hetupaccaya*, then it is combined with the other 23 conditions which are negatively expressed, i.e. *na-ārammaṇapaccaya*, *na-adhipatipaccaya* etc.²⁰³ Within each of these sections, there are two sub-sections: the *Vibhaṅgavāra*, ‘classification section’, and the *Saṅkhyāvāra*, ‘enumeration section’. While the former gives detailed accounts of the conditional relations between the *dhammas*, the latter enumerates the number of possible conditional relations (see Chapter 5). Within the Enumeration section, there are three parts: the *Suddhasaṅkhyā*, ‘single (literally ‘simple’) enumeration’, is when the cause and the effect are related by one condition (*ekapaccaya*); the *Sabhāgasāṅkhyā*, ‘common enumeration’, is when there are two conditions relating the cause and the effect (*dupaccaya*); and the *Ghaṭanāsaṅkhyā*,²⁰⁴ ‘multiple enumeration’,²⁰⁵ deals with the conditional relations involving three or more (i.e. between 3 and 24) conditions. We shall examine the *Saṅkhyāvāra* in detail in Chapter 5.

In theory, *Paṭṭhāna* describes the relationships between all *dhammas* through every possible combination of conditions. The *Paṭṭhāna* in the Pāli canon, however, does not provide every question or answer in full. As Mula’ Pa-htan” Hsayadaw observes, what is given in the canonical *Paṭṭhāna* is sufficient to find out the underlying methods which can be utilised to expand the conditional relations given in

²⁰³ See *Paṭṭh.* 1.209 for an example of how the conditions are arranged in the *Paccayānulomapaccanīya*.

²⁰⁴ Following the convention in the canonical *paṭṭhāna* text, ‘*ghaṭanā*’ is spelt with a long ‘a’ at the end.

²⁰⁵ See f.n. 529 in Chapter 5 for a detailed explanation of the reason for translating the *Ghaṭanāsaṅkhyā* as ‘multiple enumeration’.

the *Vibhaṅgavāra* and those enumerated in the *Saṅkhyāvāra*.²⁰⁶ Moreover, it is apparent that the *Paṭṭhāna*, as in other *Abhidhamma* texts, is highly repetitious. The repetitions in the earlier sections of the *Paṭṭhāna* such as the *Paccayaniddesa* and the skilful triplet (*kusalatika*) in the *Tikaṭṭhāna*, the first triplet in the *Paṭiniddesa*, are written out with relatively fewer abbreviations. The later sections of the *Paṭṭhāna* are highly abbreviated in that repetitions are not written out fully, but certain phrases are used to refer back to the repeated text. For example, in the fourth volume of the *Paṭṭhāna*, the section describing the possible conditional relations between ‘subject to corruption’ *dharmas* (*saṃkilesika-dhamma*) and ‘not subject to corruption’ *dharmas* (*asaṃkilesika-dhamma*) consists only of a few lines:

Saṃkilesikadukaṃ – Paṭiccavāro

Saṃkilesikaṃ dhammaṃ paṭicca saṃkilesiko dhammo uppajjati hetupaccayā.

*Yathā lokiyadukaṃ, evaṃ ninnānākaraṇaṃ.
Saṃkilesikadukaṃ niṭṭhitaṃ.*

‘Subject to corruption’ Duplet – Dependent Chapter

A state subject to corruption arises on the basis of a state subject to corruption by means of the latter being a root condition.

As in the case of the mundane duplet there is no variation in form.
The section on subject to corruption duplet is complete.²⁰⁷

Here, the phrase ‘*yathā lokiyadukaṃ, evaṃ ninnānākaraṇaṃ*’ is used to indicate that the conditional relations of this duplet are the same as those of the mundane duplet, and thus writing out of the repetition is avoided.

It could be suggested that the *Paṭṭhāna* might be one of the most abbreviated canonical texts and abbreviations in the *Paṭṭhāna* occur through several terms. In the *Paṭṭhāna*, as in other canonical texts, the repetitions that contain little or no variation are reduced or replaced by the use of the term *peyyāla*, translated as ‘formula’,

²⁰⁶ Nārada 1992: xcix.

²⁰⁷ *Paṭṭh.* 4.17.

‘repetition’, itself reduced further to *pe, pa, pe...la*.²⁰⁸ *Peyyāla* is perhaps the most well-known term for condensing the repetitions in the Pāli canonical texts. In addition to *peyyāla*, the *Paṭṭhāna* uses other phrases to condense the repetitions. One of which is shown above. There are also other terms used to reduce the repetitions in written form. For example, ‘*saṃkhitta*’, ‘abbreviated’, or ‘*sadisa*’, ‘same as’, are used in conjunction with a reference to indicate that the text has been abbreviated and can be expanded in the same way as the reference. Drawing upon Gethin’s classification of different types of repetition, the “structural repetition”, namely a repetition that provides “a framework structure which can then be used as the basis for a series of repetitions by substituting different items and/or modifying the frame”,²⁰⁹ is reduced by the use of the term ‘*cakkaṃ bandhitabba/kātabba*’, translated as ‘the cycle should be combined/done [by replacing given items]’. It is however not always clear precisely what is to be repeated and in what order. Therefore, abbreviated repetitions pose major difficulties for someone who attempts to memorise the *Paṭṭhāna* and/or undertake the full analysis of the text.

As von Hinüber observes “the structure of *Paṭṭh* [i.e. *Paṭṭhāna*] is difficult to follow”.²¹⁰ What I have attempted to show above is a way of looking at the structure of *Paṭṭhāna* by summarising major sections of the text.

1.3.4. The teaching of the doctrine of non-self (*anattavāda*)

This section explores the ways in which *dharmas* are interrelated and correlated through the 24 conditions in the *Paṭṭhāna*. I shall suggest that in the Burmese approach to the study of the *Paṭṭhāna* the conditional relations that are

²⁰⁸ Crosby 2007: 169; Gethin 2007: 366.

²⁰⁹ Gethin 2007: 366.

²¹⁰ von Hinüber 1996: 75.

expressed in terms of the *mātikā*'s scheme of *dhammas* have come to be explained and understood in terms of the four kinds of ultimate realities described in the *Abhidhammatthasaṅgaha* (see 1.3.2.). I also aim to show how the *Paṭṭhāna* is the teaching of the doctrine of non-self. Before turning to the relationship between the doctrine of non-self and the *Paṭṭhāna*, we shall first explore basic elements of *Paṭṭhāna*, and thus see the main principles of the *Paṭṭhāna*.

In the *Paṭṭhāna*, according to the Burmese approach to the study of the *Paṭṭhāna*, the final analysis of any conditional relationships between the conditioning states (*paccaya-dhammā*) and the conditioned states (*paccayupanna-dhammā*) resorts to the four kinds of ultimate realities, namely, consciousness, mental factors, matter and *nibbāna*. *Nibbāna* is an 'unconditioned element' (*asaṅkhatā-dhātu*) – i.e. that which is not produced by any cause or condition.²¹¹ By definition, it cannot be a conditioned state. The other three ultimate realities – consciousness, mental factors and matter – can be both conditioning states and conditioned states. The *Paṭṭhāna* explains specific relations and correlations between the four ultimate realities by highlighting the conditioning forces involved in and acting on these relations.

When discussing the conditional relations in the *Paṭṭhāna*, I shall use the translation of *dhamma* as 'state'. Gethin suggests that *dhammas* are "the basic mental and physical 'state'",²¹² and that they are "qualities that constitute experience or reality is to be related to the usage of *dhamma* at the end of a possessive, *bahubbīhi* (Sanskrit: *bahuvrīhi*) compound in the sense of a particular nature or quality possessed by something."²¹³ In this context, where *dhamma* is used at the end of a *bahubbīhi* compound, it is more appropriate to translate it as 'state'. '*Paccaya-dhamma*' is thus

²¹¹ See Cousins (1983-84: 95-109) on the interpretations of the concept of *nibbāna* in the Pāli *Abhidhamma*.

²¹² Gethin 2004: 516.

²¹³ Gethin 2004: 533.

understood as ‘conditioning state’, highlighting a ‘quality’ or ‘function’ possessed by the ultimate realities or *dhammas*.

We now examine basic elements of the *paṭṭhāna* on the basis of the Burmese pedagogical approach to the study of the *Paṭṭhāna*. The table below gives a simplified description of the basic elements of *Paṭṭhāna*.

Table 1.3. The three basic components of the *paṭṭhāna*.

Conditioning states (<i>paccaya-dhammā</i>)	Conditioned states (<i>paccayuppanna-dhammā</i>)	Conditioning forces (<i>paccaya-satti</i>)
X	Y	Z

- X refers to conditioning states, where X can be any of the four ultimate realities. A ‘conditioning state’ is a cause on which its effect is dependent.
- Y refers to conditioned states, where Y can be any of the three ultimate realities, except *nibbāna*. A ‘conditioned state’ is the effect that results from a cause.
- Z represents conditioning forces, where Z is any of the 24 conditions in the *Paṭṭhāna*. A ‘conditioning force’ is something that has the power (Pāli: *satti*, Burmese: *that-ti*) to bring about or accomplish or cause the effect to arise. The distinct feature of the method of *Paṭṭhāna* is the 24 conditioning forces, i.e. the functions of the 24 conditions. Through these 24 conditioning forces the conditioning states give rise to the conditioned states. When explaining the concept of *Paṭṭhāna*, I think, it is necessary to use the term ‘conditioning force’ (*paccayasatti*), which highlights the fact that the 24 conditions are forces (*satti*) that act on the conditioning states in order to cause conditioned states. The word ‘force’ may convey other connotations, for example ‘power’, ‘energy’, ‘pressure’, which might be seen as an independent substance, apart from the conditioning states. In order to avoid confusion, I shall therefore use ‘condition’ when I refer to the 24 conditions, unless I want to refer

specifically to *satti*. However, the 24 conditioning forces are not separate entities from the conditioning states. “Just as the hotness of chillies is inherent in the chillies and cannot exist without them, so too the conditioning forces are inherent in the conditioning states and cannot exist without them. All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states”.²¹⁴

So, X and Y are related by Z conditioning forces. For example, considering the first condition of the 24 conditions, the root condition (*hetu-paccaya*), in the *Paccayaniddesa*, it is stated as follows.

Hetupaccayo ti - hetū hetusampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo.

“Root condition” – Roots are conditions, by means of being a root-type condition, for both the *dhammas* connected with them and the matter that arises from them.²¹⁵

Here, the ‘roots’, i.e. non-greed (*alobha*), non-hatred (*adosa*), non-delusion (*amoha*), greed (*lobha*), hatred (*dosa*), and delusion (*moha*), are the conditioning states, X. The six roots are mental factors (*cetasikas*) which arise in immediate conjunction with consciousness and perform more specialised tasks in the act of cognition, making the consciousness ethically skilful or unskilful. Thus, all good and bad actions in thought, speech and deed originate from skilful and unskilful roots. ‘The *dhammas* connected with them (i.e. roots) and the matter that arises from them’ – namely 71 rooted consciousnesses,²¹⁶ 52 mental factors, rooted mind-produced matter²¹⁷ and rooted

²¹⁴ Bodhi 2000: 294.

²¹⁵ *Paṭṭh.* 1.1.

²¹⁶ Out of 89 *cittas*, 71 of them are called rooted *cittas* because they have skilful, unskilful and indeterminate *dhammas*, i.e. the 6 roots, as their principle causes, or roots. See *Abhidh-s.* III, 6-7, Bodhi 2010: 121 on the classification of *cittas* by way of roots.

²¹⁷ The origin of the term ‘rooted mind-produced matter’ (*sahetuka-citta-rūpa*), which refers to matter (*rūpa*) originated from rooted *cittas*, can be traced back to an 18th century Burmese analytical work on the *Paṭṭhāna* called *Htan"ta-bin pa-htan" ayakauk* (see 2.2). It should be noted that, according to the *Dhammasaṅgaṇī*, matter is disconnected with root-condition, i.e. matter is rootless (Rhys Davids 1997: 155 and 262-263). Nevertheless, the *Abhidhammatthasaṅgaha* states that the seventy-five types of

rebirth-*kamma*-produced matter – are the conditioned states, Y. The conditioning states (X) are conditions for the arising of conditioned states (Y) by means of being a root-type condition, Z. Since these skilful and unskilful *dharmas* function like the taproot (*mūla*) of a tree, they are called ‘root’. An analogy – e.g. *mūla* for the *hetu-paccaya* – is used to illustrate the function of the condition in the exegetical texts, such as the *Pañcappakaraṇa-atthakathā*. Drawing upon the *Pañcappakaraṇa-atthakathā*, Mula’ Pahtan” Hsayadaw explains the root condition as follows.

As long as the roots [of trees] are firm and functioning, the trees grow and develop. So, just as the roots are related to the trees as the basis for existence, growth, development and stability, the six roots are related to the states associated with them by bringing them about and keeping them firmly fixed together.²¹⁸

If delusion and the consciousness that arises with it for example are conditioning states, then they give a firm, fixed anchor like a taproot for the arising of the conditioned states, i.e. consciousness rooted in delusion (*mohamūlacitta*), the mental factors associated with the consciousness rooted in delusion and matters that arise from this consciousness. Here, delusion is both a conditioning state and a conditioning force, for a conditioning force is not a separate entity from the conditioning state, as shown above. It seems that delusion, one of three unskilful roots, gives a firm, fixed foundation for the arising of more consciousness rooted in delusion. The function of delusion is to conceal the real nature of the object,²¹⁹ and thus make one unaware of the real nature of things. Since one is ignorant of the true nature of things, he/she will have more deluded states of mind. Therefore, delusion as a conditioning force with its inherent characteristics of unknowing causes the arising

consciousness, excluding the immaterial sphere resultants and the two sets of fivefold sense consciousness, produce matters originating from consciousness (Bodhi 2000: 247). Some of the seventy-five types of consciousness that produce matters are rooted *cittas*. We cannot, however, find the term ‘rooted mind-produced matter’ in the *Abhidhammatthasaṅgaha*.

²¹⁸ Nārada 1996: 8.

²¹⁹ Bodhi 2010: 83.

of the deluded mental states and the matter that arises from these mental states. As we have seen above, in the common enumeration (*sabhāgasāṅkhyā*) and the combined enumeration (*ghaṭanāsāṅkhyā*) sections, we find that the relationships between X and Y are determined by innumerable combinations of conditioning forces.

It could be suggested then that the *Paṭṭhāna* teaches both direct and indirect conditional relationships between conditioning states and conditioned states. The above example illustrates a direct conditional relationship in which conditioning states and conditioned states are related by the way of the root condition singly. So, the conditioning and conditioned states are directly connected by means of one condition, i.e. the root condition, and thus I shall refer to such conditional relations involving one condition as a direct conditional relation. The direct conditional relation in *Paṭṭhāna* is apparent in the etymological analysis of the term ‘*Paṭṭhāna*’ given by the Ledi Hsayadaw, which differs from the commentarial explanation.²²⁰ Ledi Hsayadaw analyses it in terms of the word ‘*thāna*’, which literally means a station, a thing or an event by which the fruit or effect is established, and the intensive prefix ‘*pa*’, which has a sense of predominance or pre-eminence (*padhānaṃ*).²²¹ Hence, in the *Paṭṭhānuddesa-dīpanī-nissaya*, the Pāli-Burmese *nissaya* on the *Paṭṭhāna* by Ledi Hsayadaw, the term *Paṭṭhāna* is interpreted as *padhānaṃ thānaṃ*, the ‘prominent condition’.²²² We can therefore say that the prominent condition in the above example is delusion, which causes the arising of its associated states by being a root-type condition. There are also indirect conditional relationships described in the *Paṭṭhāna* because a certain group of conditioned states called ‘Q’, for example, may be

²²⁰ See Introduction for different explanations of the term *paṭṭhāna* given in the commentary on the *Paṭṭhāna*.

²²¹ Ledi Hsayadaw 1915-16: 26. It should be noted that various commentarial texts such as the commentary to the *Majjhima Nikāya* and the *Visuddhimagga* explain the word *satipaṭṭhāna* in terms of ‘foundation’ or ‘cause’, i.e. *paṭṭhāna* (Anālayo 2008: 29). Therefore, it seems that Ledi Hsayadaw’s interpretation of *paṭṭhāna* is based upon the explanation of *satipaṭṭhāna* in such commentaries.

²²² Ledi Hsayadaw 2001: 599.

correlated to conditioning-state-A through a condition, while this same group of conditioned states, i.e. 'Q', is correlated to conditioning-state-B through other conditions. From the spiritual perspective, Ledi Hsayadaw highlights that all things that happen and produce change are directly or indirectly related through and caused by the workings of these 24 conditions.²²³

While we have seen that the notion of 'specific conditionality' in dependent origination encompasses the conditional relations involving multiple causes and effects, this concept in the *Paṭṭhāna* seems to have broadened to include not only a multiplicity of causes and effects, but also multiple conditions relating the causes and effects. *Paṭṭhāna* encompasses a wider range of conditioning states and conditioned states than those in dependent origination. That is, the four types of ultimate realities (*paramattha-dhammas*) and the sub-categories of *dhammas* in *Abhidhamma* are potential conditioning states. Moreover, *Paṭṭhāna* is concerned with innumerable types of conditional relation between conditioning and conditioned states, which are linked by means of 24 conditions. Hence, the *Paṭṭhāna* is well-known as 'ocean of methods' or 'all-encompassing infinite methods' (*ananta-naya-samanta*).²²⁴ Therefore, the specific conditionality in *Paṭṭhāna* is a broader concept encompassing both direct and indirect relationships as well as multiple causes and effects. From textual, spiritual and philosophical stand points, the sphere of *Paṭṭhāna* covers both direct and indirect relations and correlations.

Turning to the relationship between the doctrine of non-self and the *Paṭṭhāna*, Mula' Pa-htan" Hsayadaw suggests that the *Paṭṭhāna* is the teaching of the

²²³ Nyana 2000: 120.

²²⁴ The view that the *Paṭṭhāna* is one of infinite methods and enormous numbers of conditional relations is pervasive in Burmese Buddhism. Ironically, such vast complexities and 'ocean of method' seem to be a factor which enhances its attraction for the Burmese to study the text, rather than hindering the popularity among the Burmese.

anattavāda.²²⁵ The *Paṭṭhāna* explicitly rejects the doctrine of ‘self’ (*attavāda*) at two levels. First, it emphasises interrelationships between the conditioning states and the conditioned states through 24 conditions. Thus, the arising of the conditioned states is “not at the will and mercy of any being [i.e. a creator or a ‘self’]”.²²⁶ The fact that there are interdependent, lateral relations where the presence of appropriate conditions will lead to the automatic arising of effects attests to the doctrine of non-self. Second, the interrelatedness and interdependence of these *dharmas* are not explained on the basis of the dichotomy between conditioning states and conditions (i.e. conditioning forces). We have seen that the conditioning forces are not apart from the conditioning states, i.e. *dharmas*, and that the *dharmas* themselves have inherent functions which perform specific tasks causing the associated effects. This non-duality between *dharmas* and conditions accentuates that there is no independent creator or ‘self’ that may influence conditioning states to give rise to conditioned states. Thus, we can say that Theravāda *Abhidhamma* leaves no loophole for the *attavāda* to exist.

1.4. Summary

In this chapter, we have seen the place and importance of the *Paṭṭhāna* in a broader framework of *Theravādin* understanding of Buddhist causality. In particular, I have demonstrated above that the dynamic relationship between the three laws of Buddhist causality provides insightful nuances regarding key concepts, namely ‘individualistic *kamma*’, ‘socio-*kamma*’, ‘specific conditionality’, and ‘direct and indirect relationship’, involved in understanding causality from a Theravāda perspective. With this theoretical framework in mind, I shall now turn to the special

²²⁵ Nārada 1996: xi-xvi. See Karunadasa 2010: 262-264 for a detailed explanation of principles behind the *Abhidhamma* doctrine of conditionality, i.e. *paṭṭhāna*, and thereby rejecting the view of self-causation (*attavāda*).

²²⁶ Nārada 1996: xiii.

place of the *Paṭṭhāna* in Burmese cultural and sociopolitical contexts in the next chapter.

CHAPTER 2

THE SPECIAL PLACE OF THE *PAṬṬHĀNA* AMONGST BURMESE BUDDHISTS

In this chapter, I shall explore the cultural and sociopolitical contexts in which *Abhidhamma* and the study of the *Abhidhamma* texts, including the *Paṭṭhāna*, have come to be one of the most distinctive features of Burmese Buddhism in the recent history of Burma. Drawing upon recent works by Eric Braun,²²⁷ Jason Carbine²²⁸ and Kate Crosby,²²⁹ I shall examine how the pervasiveness of *Abhidhamma* amongst Burmese Buddhists has increased since the late-19th century when Burma was colonised by Britain following three Anglo-Burmese Wars (1824-1885). I shall suggest that there is an ongoing process of ‘*Abhidhamma*-ization’ of Burmese Buddhism. In other words, the emphasis in Burma on learning and preserving the *Abhidhamma*, on using *Abhidhammic* terminologies in sermons and instructions for meditation, and on incorporating the *Abhidhamma* – particularly the *Paṭṭhāna* – in ritualistic and esoteric practice has intensified over the past two centuries.

As we have seen in the introduction to this thesis, the dynamic role of *Abhidhamma* in contemporary Burma is attested by its presence across the spectrum of Buddhist activities from Buddhist scholarship to meditation to apotropaic practice. Moreover, *Abhidhamma* has been applied in (or used in) the study of Pāli language as early as 13th-14th century C.E. Pagan (see 3.1.) as well as in indigenous medical texts. Drawing upon evidence from my fieldwork in Burma between September 2011 and September 2012, and my own interactions with Burmese Buddhists over many years, I shall suggest that the importance of the *Abhidhamma* for Burmese Buddhists also lies in the belief that it is the *Abhidhamma Piṭaka*, starting with the *Paṭṭhāna*, that will

²²⁷ Braun 2008.

²²⁸ Carbine 2011.

²²⁹ Crosby 2014: Chapter 7.

disappear when the current religion of Gotama Buddha, i.e. *sāsana*, reaches its end. Given the significance of *Abhidhamma* for the Burmese Buddhists, I shall aim to illustrate below that there is a feedback mechanism in the process of intensification of *Abhidhamma* culture in Burmese Buddhism. This feedback mechanism, as shown in Figure. 2.1. (see below), reinforces the Burmese worldview that the *Abhidhamma*, specifically the *Paṭṭhāna*, acts as a “front-line fortress” safeguarding the Buddha’s *sāsana*.²³⁰ Along the way, we shall also see that the changes in the sociopolitical situation in Burma in the 19th century have had implications for the nature of learning Buddhist texts (*pariyatti*) and the approach to Buddhist practice and the understanding of the Buddhist path, including the ritualistic usages of the *Paṭṭhāna*.

2.1. Understanding the *Abhidhamma* from the Burmese perspective

This section considers the importance of *Abhidhamma* in Burmese Buddhism by taking into the account of the worldview held by Burmese Buddhists in relation to the *Abhidhamma Piṭaka*. I shall illustrate that the significance of *Abhidhamma* in Burmese Buddhism comes from the understanding of it as the words of the Buddha (*buddhavacana*) and as the first part of the Buddha’s *Dhamma* to disappear. On the basis of these two aspects of *Abhidhamma*, Burmese Buddhists have come to regard the *Paṭṭhāna* as the embodiment of the Buddha’s perfect wisdom and as the great defence against the decline of the Buddha’s *sāsana*. Before exploring the conceptions of *Abhidhamma* from the perspective of the Buddhist tradition, I shall briefly highlight specific points regarding scholarly analysis of the development of the *Abhidhamma Piṭaka* in English writings on *Abhidhamma*.

²³⁰ Carbine 2011: 148.

As mentioned in the introduction, scholars – for example, David Kalupahana,²³¹ Robert Buswell and Padmanabh S. Jaini,²³² Lance Cousins,²³³ and Rupert Gethin²³⁴ – have traced the development of *abhidhamma* thought and the *Abhidhamma Piṭaka* from the perspective of textual history. Buswell and Jaini’s article on the development of *Abhidhamma* philosophy gives a very detailed and useful account of evolution of ideas and texts that came to be regarded as *Abhidhamma* in different Buddhist schools. Gethin – writing on canonisation of *Abhidhamma/Abhidharma* of the *Theravādins* and *Sarvāstivādins* – suggests that canonical *Abhidhamma* treatises were works composed by multiple authors and evolved over centuries, out of materials and in accordance with certain literary and philosophical tendencies already present in the *Vinaya* and *Sutta* portions of the canon.²³⁵ For example, in the *Saṅgīti-sutta* of the *Dīgha Nikāya*, when Sāriputta teaches, he organises lists of 230 factors – e.g. aggregates (*khandha*), skilful/unskilful roots (*kusala/akusala-hetu*), faculties (*indriya*) etc. – numerically from ones to tens.²³⁶ Some of the pairs of factors in the dyad section of the *Saṅgīti-sutta* appear in the *Suttantikadukamātikā*, i.e. the *mātikā* section based on the classification of factors in the *Sutta Piṭaka* (see 1.3.3.).²³⁷ Another *sutta* that comes very close to the *Abhidhamma*, both in terms of content and methodology, is the *Paṭisambhidāmagga* of the *Khuddaka Nikāya* in the *Sutta Piṭaka*.²³⁸

The Buddhist tradition itself seems to support the scholarly analysis by recognising that some of the canonical *Abhidhamma* texts were the work of the early generations of the Buddha’s disciples. For example, the fifth book of the *Abhidhamma*

²³¹ Kalupahana 1961, 1962.

²³² Buswell and Jaini 2006: 73-119.

²³³ Cousins 1981: 22-46.

²³⁴ Gethin 2005b: 10020-23.

²³⁵ Gethin 2005b: 10021.

²³⁶ Peoples 2009: 4 and 60. See Peoples (2009) for a detailed study of the *Saṅgīti-sutta*. He looks at the role of the *Saṅgīti-sutta* in the formation of the *Abhidhamma*, as an educational manual as well as a meditation manual.

²³⁷ Buswell and Jaini 2006: 85.

²³⁸ Karunadasa 2010: 2; Gethin 2005b: 10021.

Piṭaka, the *Kathāvatthu*, is explicitly attributed to Mogaliputtatissa at the time of the emperor Asoka in the mid-3rd century B.C.E.²³⁹ According to the Burmese *Abhidhamma* tradition, a short section in the *Saṅkhyāvāra*, the ‘enumeration section’, of the *Pañhāvāra*, the ‘investigation chapter’, called the ‘*Paccanīyuddhāra*’,²⁴⁰ translated as ‘synopsis of negative condition’,²⁴¹ was added by the elders (*theras*) at one of the Buddhist councils.²⁴² Mula’ Pa-htan” Hsayadaw says that this section is a summary of methods describing how to expand and understand the enumerations regarding the conditions.²⁴³ (For a detailed explanation of the enumeration section, see Chapter 5.) While Burmese commentators do not indicate the precise council during which this section was supposedly added,²⁴⁴ it is very likely that they are referring to one of the early Buddhist councils that – according to Theravāda tradition – took place in India. As Gethin observes, the tradition emphasises that the profundity of these texts is proof that they are ultimately the products of the perfect wisdom of a Buddha.²⁴⁵ As we shall see below, an elaborate account of the origin of the *Abhidhamma Piṭaka* given in the Pāli commentaries authorises it by claiming that the Buddha reflected on *Abhidhamma* in the fourth week after his enlightenment and that he taught it to gods at his seventh rains-retreat in Tāvatiṃsa heaven.

According to the commentary on the *Dhammasaṅgaṇī*, the *Atthasālinī*, the Buddha taught the *Abhidhamma* in Tāvatiṃsa heaven for three months, as a mark of gratitude to his mother, who was reborn in Tusita heaven (higher than Tāvatiṃsa in

²³⁹ von Hinüber 1996: 71.

²⁴⁰ *Paṭṭh* 1.216–1.218.

²⁴¹ The word ‘*paccanīyuddhāra*’ is a compound of *paccanīya* and *uddhāra*. *Paccanīya* means negative or opposite conditions and *uddhāra* means synopsis or abstract.

²⁴² Nandamedhā 2006: 527; Nārada 1981: 269.

²⁴³ Nārada 1981: 269.

²⁴⁴ Htan”ta-bin Hsayadaw Ven. Nandamedhā writing in the 18th century does not indicate the Buddhist council at which this section was added. He uses the phrase ‘*than-ga-ya-na saya*’, ‘teachers of *saṅgāyana*’ (Nandamedhā 2006: 527).

²⁴⁵ Gethin 2005b: 10021.

Buddhist cosmology) as a god.²⁴⁶ Passages in the *Atthasālinī* and the commentary on the *Dhammapada*, the *Dhammapada-aṭṭhakathā*, describe how the teachings in the heavenly realm were brought to the human world by the Buddha himself as he came down for his daily meals and rest, while his replica was still teaching the *dhamma* in heaven.²⁴⁷ The Buddha then summarised the teaching to Thera Sāriputta, one of the chief disciples foremost in wisdom, who then taught the teaching to his five hundred pupils. It is believed that these five hundred monks were bats at the time of the previous Kassapa Buddha. Although they could not understand the meaning of the teaching, having heard the sound of the *Abhidhamma* recited by an elder, the bats then gained faith (*saddhā*) in the sound of the *Dhamma*. As a consequence, according to the tradition, they experienced heavenly pleasure as gods during the time interval between Kassapa Buddha and Gotama Buddha. At the time of Gotama Buddha, they became the first to learn the *Abhidhamma* on earth and thus gained arhantship. This is one of the oft-quoted reasons by the Burmese for reciting the *Paṭṭhāna* or listening to the recitation of the *Paṭṭhāna*, even if one does not understand the semantic meaning. In the eyes of the Burmese Buddhists, if small animals like bats, who do not understand that these words are the profound teaching of the Buddha can benefit from just hearing the *Paṭṭhāna*, people – knowing that it is about *Abhidhamma* – would gain immensely. For the Burmese, this story then exemplifies not only the direct transmission of the *Abhidhamma* from the Buddha to his disciples, but also the efficacy of the *Abhidhamma* and the power of the sound of the *Dhamma*. The power of

²⁴⁶ While we see many references to her re-birth in Tāvatiṃsa in the western scholarship, the late Tipiṭaka Hsayadaw Ven. U Vicittasārābhivaṃsa in his *Great Chronicle of the Buddha* states that Mahāmāyā was reborn as a god (*deva*), not as a goddess (*devī*) in Tusita heaven. He also provides evidence from two sub-commentaries, namely the *Jinālaṅkāraṭīkā* and the *Maṇidīpaṭīkā* (see Vicittasārābhivaṃsa 2006: 115–116). The *Dhammapada* commentary also claims that the gods, including the Buddha's mother, came down from Tusita to Tāvatiṃsa to listen to the Buddha's teaching on the *Abhidhamma*. See *Dhp-a* 2.130–2.149 for Pāli, and <http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=181> for an English translation of the story, which is called the *Devorohanavatthu* in the *Buddhavagga* of the *Dhammapada*.

²⁴⁷ As. 13–16 and *Dhp-a*. 2.130–2.149. See Pe Maung Tin (1999: 19–21) for an English translation of the story in the *Atthasālinī*.

recitation or sound to evoke *saddhā* highlighted in this account is consistent with the strong oral tradition observed amongst Burmese Buddhists.

Traditionally, the seven books of the *Abhidhamma* are believed to be contemplated in sequence by the Buddha in the fourth week after his enlightenment at the north-west of the Bodhi tree, the tree under which the Buddha was enlightened. Only when he reached the *Paṭṭhāna* his body emitted rays of six colours in all directions because the Buddha took the subtle, and yet profound teaching on the interdependent nature of things that perfectly matches his omniscience as his meditative object. He then contemplated the infinite methods and combinations of relations in the *Paṭṭhāna* leading to great joy and rapture. As a result, the heart, blood, and other organs became clear and transparent, thus emitting rays from the Buddha's body.²⁴⁸ Following the analogy given in the *Atthasālinī*, the Mahagandayon Hsayadaw Ven. Janakābhivaṃsa (1900-1977),²⁴⁹ explains how the great teaching in the *Paṭṭhāna* befits the Buddha's omniscient wisdom by comparing it with the imagery of the middle of ocean as a perfect stamping ground for great fish as follows.

Here is a parallel: There are great fish, about 500 *yawzana*²⁵⁰ (*yojana*) in length, in the ocean.²⁵¹ These great fish: when they come near the shore, they do not have enough room to move freely. . . . Only when they are in the middle of the ocean, which is 84,000 *yawzana* deep, they can enjoy themselves in oceanic water that deep. They then have an opportunity to

²⁴⁸ As. 12-16. See Pe Maung Tin (1999: 16-19) for the translation of the story of emission of rays from the Buddha's body that is described in the *Atthasālinī*.

²⁴⁹ Ven. Janakābhivaṃsa was an educationalist who revived a famous teaching monastery called Mahagandayon Sathintike in Amarapura, also known as Taung-myo' – 'southern city' as it is located in 11 km (7 miles) southwest of Mandalay (henceforth I shall refer Amarapura as Taung-myo'). He is known by several names. He is known as 'Mahagandayon Hsayadaw' because his monastery is called Mahagandayon Sathintike (Mahāgandhārāma Teaching monastery) in Amarapura. Amarapura is also known as Taung-myo', and thus Janakābhivaṃsa is known as 'Taung-myo' Hsayadaw' because it's where he resided. Finally, he is known as 'Bhāsāṭikā Hsayadaw' because he composed a series of commentaries in Burmese, and the series is known as '*Bhāsāṭikā*'. The last of the three is used only by the monastics. I shall refer to him as 'Mahagandayon Hsayadaw'.

²⁵⁰ *Yojana* in Pāli is a measure of length, a distance of about 7 miles, and is often translated as 'league'. Carbine notes that the size of one *yawjana* as understood by Janakābhivaṃsa remains unclear (Carbine 2011: 150; f.n. 41).

²⁵¹ It is interesting to note that various sizes of great fish in the ocean is also described in the *Pahārāda-sutta* (AN. 3.38-44) in the *Aṅguttara Nikāya*. In this *sutta*, Pahārāda, the *asura* king, while visiting the Buddha, describes that "the mighty ocean is the home of vast beings. . . . There are in the mighty ocean creatures a hundred leagues (long), two hundred, three, four and five hundred leagues long" (Hare 1995: 137).

frolic and enjoy themselves [because] the water is extremely deep and wide. Just in the same way, when the Buddha's wisdom took the first [six books of the] *Abhidhamma* as meditative objects and contemplated on it, it [i.e. the first parts of *Abhidhamma*] does not have enough scope to contemplate freely, as in the shallow water [not allowing the great fish to swim freely]. Then, only when the Buddha arrived at the great *Paṭṭhāna*, he could apply his wisdom in multiple ways, such that "it is also like this . . . it is also like this", contemplating and internalizing [the interdependent relations of things] in a sequential manner. Thus, the Buddha's great wisdom had found its perfect match with the *Paṭṭhāna*. In fact, the Buddha's great wisdom reached an extremely joyful state when it arrived at the *Paṭṭhāna*.

(translation Carbine 2011: 149-50; adapted and abridged Kyaw)

The commentarial tradition of Sri Lanka and Burma emphasizes the idea that the Buddha's omniscient wisdom finally had room to fully enjoy the interdependent nature of things and the depths of its comprehension through the innumerable methods and combinations of *dharmas* and conditions in the *Paṭṭhāna*. Drawing upon the commentaries, Burmese Buddhists believe that only the Buddha's omniscient wisdom (*sabbāññuta-ñāṇa*) can fully comprehend and understand the profound, interdependent causal relationships described in the *Paṭṭhāna*. Therefore, the *Paṭṭhāna* is believed to be the embodiment of the Buddha's omniscience by Burmese Buddhists. It is important to note that such belief in the authenticity of *Abhidhamma* is firmly permeated in the Burmese Buddhist society. It is not surprising, then, to witness a very intense reaction from members of the *Saṅgha* and lay people when the authenticity of *Abhidhamma* and the credibility of the Sri Lankan commentarial tradition, namely the Mahāvihāra commentarial tradition,²⁵² are publicly challenged by individuals in Burma. As we shall see in 2.2., such controversial accusations often result in heated scholarly debates and/or formal court cases (since the 1980s reform

²⁵² The writing of the commentaries, sub-commentaries and manuals occurred under the auspices of the Mahāvihāra monastery in Anuradhapura in Sri Lanka between the 5th and 12th century C.E. According to the tradition, the famous commentator, Buddhaghosa resided and wrote many commentaries on the canonical Pāli texts at the Mahāvihāra monastery in the 5th century C.E. In the 12th century, King Parakkamabāhu I of Sri Lanka forcibly unified the various *saṅgha* of Sri Lanka under the Mahāvihāra fraternity, emphasising Pāli and Sanskrit learning and correct *vinaya* conduct. Following this reformation, a large number of manuals and sub-commentaries were written in Sri Lanka, establishing the Mahāvihāra's credentials for correct *vinaya* practice, grammar and textual scholarship, including on the *abhidhamma* topics (Crosby 2003: 95-96; Crosby 2014: 81).

of Burmese Buddhism under General Ne Win's government) in a form of *Dhamma-vinicchaya*.²⁵³

The narratives about the decline and disappearance of the Buddha's *sāsana* found in the post-canonical literature across the Theravāda world inform the Burmese Buddhist worldview that to safeguard the *sāsana* is to preserve the *Abhidhamma* through the study and recitation of it, especially the *Paṭṭhāna*. Within the Theravāda traditions, there are a large number of narratives that explain when and how the current *sāsana* will decline and eventually disappear.²⁵⁴ These narratives about the decline of the *sāsana* appear in various commentaries on the canonical texts such as the *Manorathapūraṇī*, the commentary on *Aṅguttaranikāya* attributed to Buddhaghosa, and in the later Southeast Asian Buddhist literature, for example the commentary on the *Anāgatavaṃsa*, 'the chronicle of the future', a text that circulated widely throughout the Theravāda world in Pāli and vernacular recensions.²⁵⁵ Although there are several versions of the stories of the disappearance of the *sāsana* found in commentaries, the narratives generally focus on five disappearances of things related to the *sāsana*. These five disappearances are: the disappearance of (1) certain attainments associated with the path to arahantship, (2) the learning aspects of the *sāsana* (*paṭipatti-sāsana*), (3) the practice aspects of the *sāsana* (*pariyatti-sāsana*), (4) the signs or marks of monasticism such as robes, and (5) the Buddha's relics themselves.²⁵⁶

²⁵³ In 1979, the then President of Burma, General Ne Win, brought together various sects of the *saṅgha*, excluding sects which developed after Mindon's reign and those only found among minority groups, in the name of the purification, perpetuation and propagation of Buddha's *sāsana*. Throughout the 1980s, his government introduced various reform measures regarding the Burmese *saṅgha* administrative system, including the establishment of centralised *saṅgha* bodies at the national level. These *saṅgha* bodies are called the State Saṅgha Mahānāyaka Committee (equivalent to the Supreme Saṅgha Council in Thailand), the Central Saṅgha Assembly and the Saṅgha Representatives Assembly, which runs religious affairs of Buddhists concerning doctrine, Buddhist education, administration and judicial matter. The current *saṅgha* administrative system has brought the *saṅgha* from various fraternities together to take action against individuals or groups that may seem to be threats to the Buddha's *sāsana* and the Buddhist nation.

²⁵⁴ Nattier 1991: 56-8. For the study of different narratives about the decline of the *sāsana* in eastern Buddhism – especially in Chinese Buddhist texts, see Nattier 1991.

²⁵⁵ Tin and Pruitt 1992: 12-13.

²⁵⁶ Carbine 2011: 153.

In the *Sammohavinodanī*, the commentary of the *Vibhaṅga*, as in many of these narratives, the decline of the *paṭipatti-sāsana* begins with the loss of the *Abhidhamma Piṭaka* and the decline of the *Abhidhamma* begins with the loss of the *Paṭṭhāna*.²⁵⁷ Therefore, the *Paṭṭhāna* acts as a fortified defence, *khantat* in Burmese, for the preservation and perpetuation of Buddhism in the eyes of Burmese Buddhists. This culturally inherited perception encourages Burmese monastics and lay to recite and study the *Paṭṭhāna* individually and communally. Moreover, the concept of the *Paṭṭhāna* as ‘the great fort’, *maha-khantat* in Burmese, is artistically portrayed by San in a published work of colourful illustrations of the 24 conditions.²⁵⁸ These murals of 24 conditions are also displayed in a *dhamma* hall of the Shwedagon Pagoda, Yangon.²⁵⁹ Almost all *Abhidhamma* monk- and lay-teachers emphasise the responsibility as a Buddhist to perpetuate Buddhism by reciting and studying the *Paṭṭhāna*. For example, Ven. Paññāsāmi (pen name Māgadhī) concludes his book about the non-stop chanting ceremony of the *Paṭṭhāna* (see below) by encouraging the reader to prevent the decline of what he calls the “*pa-htan*” *tha-tha-na*”, literally ‘*paṭṭhāna-sāsana*’ or ‘*paṭṭhāna* religion’.²⁶⁰ The active and self-conscious attempt to perpetuate Buddhism by the Burmese Buddhists perhaps challenges the prophecy of the decline of the *sāsana* proposed by Buddhaghosa, the great commentator of the 5th century.

In addition to the interpretation of *Paṭṭhāna* as the great defence of the Buddha’s *sāsana*, it is understood as explaining karmic relations between individuals by the Burmese. For instance, an individual may explain one’s relationship with other people in family or organizational or social contexts by using the Burmese term *pa-*

²⁵⁷ Ñāṇamoli 1991: 179-180.

²⁵⁸ San 2004, in (ed.) S.S. Khin Maung Aye 2004.

²⁵⁹ I thank Elizabeth Moore for sharing the pictures of these murals at the Shwedagon Pagoda. (Personal communication).

²⁶⁰ Māgadhī 1996: 201. I shall refer to him by his pen name, Māgadhī, in order to avoid confusion between Paññāsāmi, the author of the *Sāsanavaṃsa* in the 19th century, and Paññāsāmi in the 20th century.

htan"set, which can be translated as ‘connected by *Paṭṭhāna*’. For Burmese people, *pa-htan"set* describes links of interdependence amongst individuals which may have existed across previous lives. Rozenberg writing on alchemy traditions in Burma also observes the usage of *pa-htan"set* by Burmese people.²⁶¹ In the context of Burmese alchemy and/or wizard, *weikza* in Burmese, the word *pa-htan"set* is often understood as one’s accumulated perfections (*parāmīs*). The ability to become a successful alchemist, or to walk the ‘path of occult knowledge’, *weikza-lam"* in Burmese,²⁶² or to undertake either concentration (*samatha*) or insight (*vipassanā*) meditation practice depends on one’s accumulated perfections – i.e. *pa-htan"set*. Therefore, a variety of the interpretations of the concept of *Paṭṭhāna* by Burmese Buddhists span across the spectrum of Buddhist practices.

In sum, while the historicity and authenticity of the *Abhidhamma* works have been questioned by the scholars and by certain Buddhists (see below), the tradition on the whole holds a different view on the origin and development of the *Abhidhamma*. For *Theravādins*, the historicity of the *Abhidhamma* is inseparable from the life of the Buddha and the knowledge that the Buddha attained. Given such tensions, for the purpose of writing this thesis, I shall consider the development of the *Abhidhamma* from a traditional standpoint in order to see and thus understand practitioners’ perspectives. Nevertheless, historical development of the *Abhidhamma* is not discarded in this consideration. In fact, the inclusion of both perspectives, namely – historical analysis of *Abhidhamma* and practitioners’ perspectives – may shed light upon the dynamics involved in the process of intensification of *Abhidhamma* culture in Burmese Buddhism.

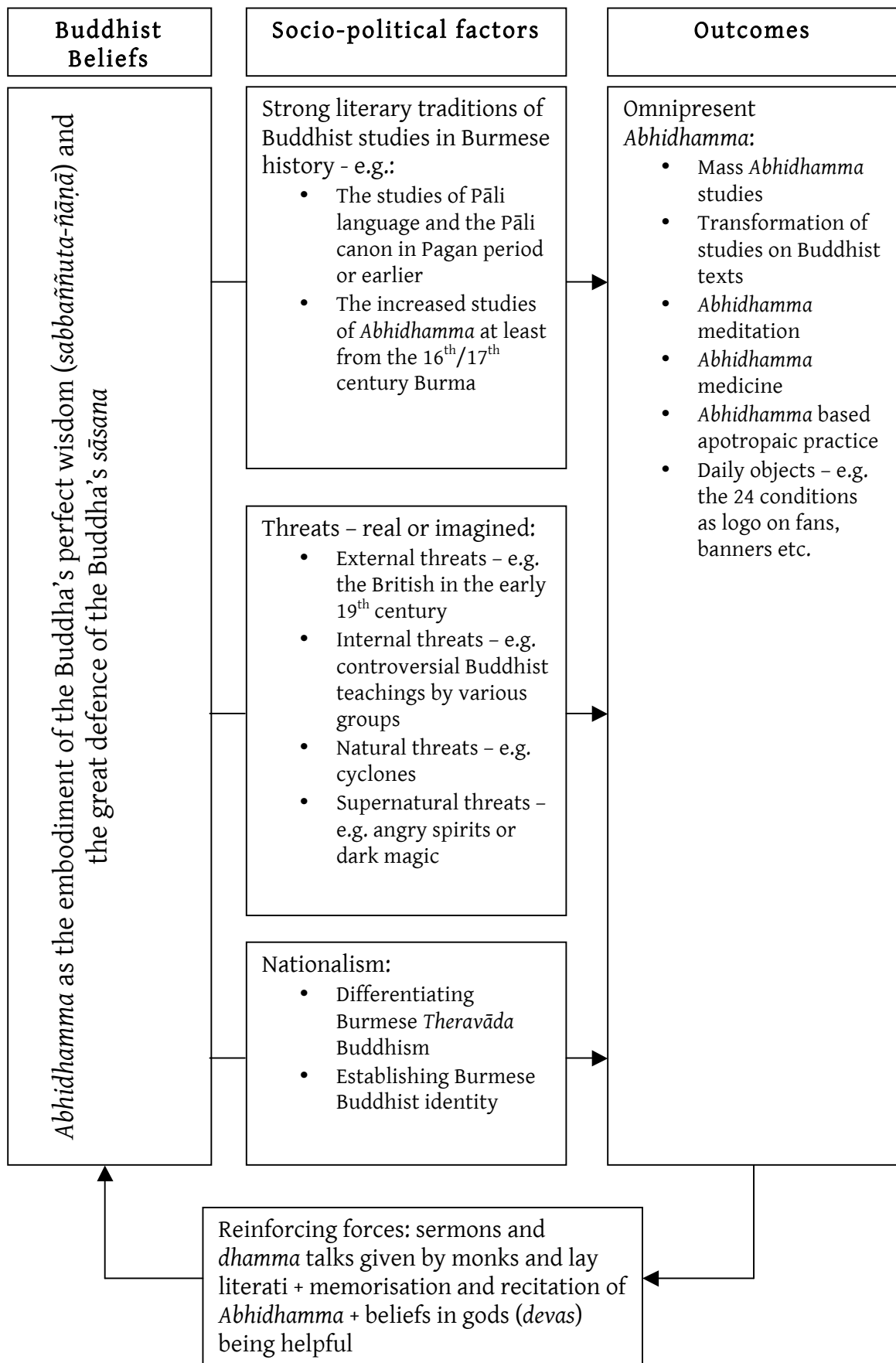
²⁶¹ Rozenberg 2010: 214.

²⁶² See Schober (1989: 251-349) and Pranke (1995: 343-358; unpublished) on the traditions of *weikza* in Burma.

2.2. The Burmese sociopolitical context and the popularity of the *Abhidhamma*

We have seen religious reasons for the importance of *Abhidhamma* in Burma from the Burmese perspective above. This section will then investigate the Burmese sociopolitical climate that has fostered the popularity and omnipresence of *Abhidhamma* amongst the Burmese to the present day. In particular, I shall demonstrate how a combination of the beliefs mentioned above – i.e. *Abhidhamma* as the embodiment of the Buddha’s omniscience and the great defense of his *sāsana* – and the socio-political and cultural factors have led to the ongoing commitment in Burma to the training required to master the complexity of *Abhidhamma* amongst monastics. These religious, socio-political and cultural factors have also led to an expansion of the *Abhidhamma* culture to reach out to the mass population, as shown in Figure 2.1.

Figure 2.1. An ongoing process of intensification of *Abhidhamma* culture in Burmese Buddhism



A long history of the study and composition of *abhidhamma* texts in Burma seems to be one of the factors contributing to the ongoing commitment to the *Abhidhamma* studies. In particular, in the 17th century Burma, well-known scholar-monks such as the Taungbila Hsayadaw Ven. Munindaghosa (1578-1651), the Nankyaung Hsayadaw Ven. Aggadhamma and the Taungbi"lu" Hsayadaw Ven. Anantadhaja started composing analytical works called *ayakauk* on mainly on the canonical *abhidhamma* texts (see Chapter 3 and Chapter 4.). *Ayakauk* is a form of *nissaya* and translate the Pāli *abhidhamma* texts into Burmese language with reference to the four categories of ultimate realities, namely consciousness, mental factors, matter and *nibbāna*. These *ayakauk* texts explain how we might interpret and understand the canonical *abhidhamma* texts such as the *Paṭṭhāna*. On the basis of my survey of the *Paṭṭhāna* texts, a complete set of *ayakauk* texts for the whole five volumes of the *Paṭṭhāna* were written by various scholars in the 17th and 18th century. One of such texts which is on the monastic examination syllabus and still used by the students of *Paṭṭhāna* to this day is the text known as the *Htan"ta-bin pa-htan' ayakauk* (henceforth HPA) written by the Htan"ta'bin Hsayadaw in the 18th century.²⁶³ In the modern pedagogies of the study of *Paṭṭhāna*, most students may not read the *Htan"ta-bin pa-htan" ayakauk* directly. This is because, as we shall see in later chapters, *Paṭṭhāna* teachers in Burma have developed their own textbooks and ways of presenting the conditional relations in tables and charts for their students on the basis of the HPA.

In addition to the use of *ayakauk* in *Abhidhamma* studies in Burma, the Burmese approach to *Abhidhamma* relies predominately on a detailed study of the terse compendium of *Abhidhamma*, the *Abhidhammatthasaṅgaha*. The text itself is written tersely in Pāli verses making the memorization of the contents easier (see 4.1.). This is

²⁶³ Māgadhī reports that Htan"ta-bin Hsayadaw completed the first part of the *paṭṭhāna ayakauk* in 1759 during the reign of Alaunghpaya, and the second part in 1777 during the reign of Singu Min (Māgadhī 1996: 176).

a huge help for monastics who are expected to memorize the whole text for their monastic examinations. In order to explain the meaning of the contents, Burmese scholars have written expositions, commentaries and textbooks on this text. Such commentaries and textbooks explain the meaning in detail and thus make *abhidhamma* slightly easier to understand. As in the *Paṭṭhāna* textbooks, the list and classifications of *dharmas* are presented in tables and charts in modern textbooks on the *Abhidhammatthasaṅgaha* and it is thus perhaps more interesting for the students. Therefore, such *abhidhamma* texts written in Burmese language play a very important role in sustaining and promoting the living tradition of *Abhidhamma* studies amongst monastics and lay students in Burma.

Apart from the strong development of *abhidhamma* literature in the history of Burmese Buddhism, several other key factors have contributed to the popularity of *Abhidhamma* amongst the Burmese (see Figure 2.1.). These factors include real or imagined threats to Burma and her religion, i.e. the Buddha's *sāsana*, whether from external or internal groups, as well as the essentialisation of Burmese national identity as Theravāda Buddhist in recent history. In order to understand the sociopolitical situation in which the Buddha's *sāsana*, in particular the *pariyatti-sāsana* with reference to *Abhidhamma*, came to be perceived as the most important/distinguished aspect of Burmese Buddhism by the Burmese, we shall look briefly at some key events relating to monastic education that occurred in the 19th and 20th centuries when British colonialism was the main threat to the Burmese.

The Anglo-Burmese wars and British colonialism in the 19th and early 20th century posed a real threat to the existence of the Buddhist kingdom of the Burmese. This threat to the Burmese kingship came to be perceived as or equated with a threat to Buddhism itself and the Burmese Buddhist culture. Burmese kings had been successful at portraying themselves as guardians of Buddhism and were major

sponsors of Buddhist activities. In response to such threats from the British, the Burmese, including the *Saṅgha*, became nationalistic after the end of the second Anglo-Burmese war (1852-1854) in which Burma lost the whole of Lower Burma to the British.²⁶⁴ In spite of the difficult political situation King Mindon (r. 1853-1878) faced, he devoted an enormous effort into demonstrating his intention to safeguard the Buddhist scriptures, and by extension Buddhism itself. He did so through sponsoring of the copying of the *Tipiṭaka* on palm leaves and the inscribing of the texts on 729 marble slabs in 1860-1868. Prior to the copying Mindon had the texts examined closely for any errors by many monk and lay literati so as to insure purity.²⁶⁵ In 1871, after all the work to purify the texts and to record them on both palm leaves and stone, Mindon convened the Fifth Council, in which twenty-four hundred monks gathered to chant the entire *Tipiṭaka*.

In addition Mindon, following the example of his predecessors such as Thalun (r. 1629-1648) and Bodawhpaya (r. 1782-1819), promoted monastic education by transforming the curricula and format of the *Pahtamapyan* and the *Vinaya* examinations and introducing *Abhidhamma* examinations.²⁶⁶ While Burmese chroniclers and historians credited King Thalun for establishing the *Pahtamapyan* examinations, Khammai Dhammasāmi demonstrates in his comparative study of the 19th century monastic education systems in Burma and Thailand that the establishment of such formal examinations was politically motivated. Dhammasāmi also suggests that formal examinations restrict the autonomy of the *Saṅgha* in the management of its education. Under a more autonomous system of monastic education, both the teacher and the student had freedom to choose subjects,

²⁶⁴ Dhammasāmi 2004: 99.

²⁶⁵ Braun 2008: 59.

²⁶⁶ Dhammasāmi 2004: 126-133. The *Pahtamapyan* and the *Vinaya* examinations were initiated by King Thalun and Bodawhpaya respectively. On a brief history of the *Pahtamapyan* and the *Vinaya* examinations under Thalun and Bodawhpaya, see Dhammasāmi 2004: 63-98.

including secular subjects such as astrology, medicine, mathematics, magic, law and Sanskrit literature, and decide forms of assessments according to their own scholarly interest.²⁶⁷ Therefore, prior to Mindon's reign, the *Saṅgha* resisted the change from a more autonomous system of monastic education to the formal examinations. Nevertheless, Mindon won the support of the *Saṅgha* on the issue of the formal examinations through his tactful approach in using the emerging nationalist sentiment amongst the *Saṅgha* and the idea of specialization-orientated examinations. Mindon promoted the *Vinaya* and the *Abhidhamma* examinations as a specialist pursuit by including all canonical *vinaya* texts and *abhidhamma* texts in the Burmese edition of the Pāli canon – namely five volumes of the *Vinaya* and seven volumes of the *Abhidhamma* respectively – in these examination syllabuses. In terms of the modification of the *Pahtamapyan* examinations under Mindon, there were some minor changes to the curricula.²⁶⁸ On the whole, Mindon's reformation of the *Pahtamapyan* syllabuses kept the same texts from the old syllabuses under Bodawhpaya. For instance, the *abhidhamma* texts, i.e. the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, which were on the *Pahtamapyan* syllabus since Bodawhpaya's reign, were kept in the new syllabuses under Mindon.²⁶⁹ Since then, the whole skilful triplet (*kusala-tika*) of the *Paṭṭhāna* has been on the syllabus of the advanced level (*pahtamaki*). In these examinations held during Mindon's reign, the candidates recited the texts from memory. The ability to commit the texts to memory and subsequently recall them was, and still is, seen as the mastery of *Vinaya* and *Abhidhamma* on the part of successful candidates. Thus, Mindon tapped into the *Saṅgha*'s psyche, which perceives the mastery of these texts as not only fulfilling their

²⁶⁷ Dhammasāmi 2004: 40 and 46-47.

²⁶⁸ Dhammasāmi 2004: 129.

²⁶⁹ Dhammasāmi 2004: 132-133. See Dhammasāmi (2004: Appendix A) for the syllabuses of the *Pahtamapyan* examinations under Bodawhpaya.

duties to preserve the golden words of the Buddha, but also satisfying their scholarly pride.

In addition to these examinations, in 1870, Mindon sponsored a three-months-long discussion of the *paṭṭhāna* texts led by the *Thudhamma* (*Sudhamma* in Pāli) Hsayadaws²⁷⁰ at a specially built hall called the *Pa-htan* Hall.²⁷¹ Such emphasis on the *Paṭṭhāna* might have reflected the tradition that the study of *Abhidhamma* is so vital to the perpetuation of the Buddha's *Sāsana* and that the first sign of the decline of Buddhism is thought to be signaled by the disappearance of the *Paṭṭhāna*. At the time when Burma was facing the threat of the British under Mindon, the *Paṭṭhāna* was perhaps seen by Burmese people as a shield guarding Burmese Theravāda Buddhism and the Burmese Buddhist kingdom. Through memorisation and recitation of the canonical Pāli texts, the *Sudhamma* monks had successfully convinced the royal court of their authoritative textualism.²⁷² In particular, the *Sudhamma* monks portrayed a tradition of committing the Pāli texts to memory to be as proper monastic training.²⁷³ As we shall see in Chapter 4, the oral tradition of monastic learning has survived to the present in Burma.

It could be suggested then that Mindon, in response to the threats from the British, undertook reform based on the promotion of the in-depth study of the canonical and post-canonical texts. Through such active promotion of the *Abhidhamma* and the *Vinaya*, the study of secular subjects became marginalized, and they later disappeared from the mainstream or formal Burmese monastic education system.

²⁷⁰ The term '*Sudhamma* Hsayadaws', in this context, refers to the monks who were in the *Sudhamma* sect (*nikāya*). On detailed analysis of the rise of the *Sudhamma* sect and the reformation led by the *Suddhamma* monks, see Charney (2005: 18-49; 89-107).

²⁷¹ Than Tun 1989: 729-730.

²⁷² Charney 2005: 44.

²⁷³ Charney 2005: 43.

After the British colonization of the whole of Burma in 1885, the British initially adopted a policy of so-called neutrality towards religion, and thus suspended the *Pahtamapyan* and other monastic examinations, and ended all support for the *Saṅgha*. This then heightened the fear that under British rule the end of Buddhism was now a real possibility. The anxiety to safeguard the Buddha's *sāsana*, in particular the *pariyatti-sāsana*, spread to the lay people. Therefore, leading monks and prominent community leaders, including influential businessmen, came together to establish the Cetiyaṅgaṇa Pariyatti Dhammānuggaha Association (The Association of (Shwedagon) Pagoda for the Promotion of Buddhist Teachings) in Yangon and the Sāsanahita, known as *That-kyā-thi-ha* in Burmese (*sakyāsīha*), in Mandalay in the 1890s, which are still actively involved in holding non-governmental monastic examinations in Burma.²⁷⁴ The main aim of these associations was, and still is, to propagate the *sāsana* through the promotion of the Buddhist teachings by holding monastic examinations. The examinations of the two associations became known as *a-myo-tha-sa-mei-pwe*, national examinations. These monastic examinations are also known as '*abhivaṃsa*', i.e. 'higher', examinations because the candidates are required to undertake detailed and comprehensive study not just of the Pāli canon, including the *Abhidhamma Piṭaka*, but the commentaries and handbooks such as the *Abhidhammatthasaṅgaha* and the commentaries on it as well. Instead of a secularised monastic education system, leading members of the *Saṅgha* in Burma have been opposed to secularisation of the monastic education to the present day.²⁷⁵ This then in turn has reinforced the in-depth study of *Abhidhamma* and other Buddhist texts within the formal monastic education system. Therefore, it could be suggested that the text-based reforms

²⁷⁴ On different types of monastic examinations in Burma, see Kyaw (2012b).

²⁷⁵ Schober explores how the resistance to secularisation of monastic education by the *Saṅgha* coincided with a rapid increase in demand for secular education provided by the British amongst the lay people with English as the medium of instruction, and thus polarised the monastic and lay education. See Schober (2007: 52-70) for the detailed study of the impact of colonial knowledge on monastic education.

initiated by the final kings of Burma have created legacies in Burmese Buddhism: the retention of more complex systems of Buddhist doctrine based on *Abhidhamma* and the Mahāvihāra commentarial tradition, and the involvement of lay people in monastic education through the growing number of lay associations.²⁷⁶

In Burma, it is not surprising then to find that criticisms of the narratives such as the origin of the *Abhidhamma* and/or specific presentations and interpretations of the *Dhamma* in the canonical and post-canonical texts can result in a public outcry from both the *Saṅgha* and lay people. The following cases demonstrate different reasons for such public reaction if and when the credibility and authenticity of *Abhidhamma* in relation to (Mahāvihāra and Burmese) commentarial literature is criticized.

The first case concerns the criticism by Ledi Hsayadaw in the early 20th century of the Sri Lankan commentaries of the *Abhidhammatthasaṅgaha*. The publication of his resulting *Paramatthadīpanī* led to a series of debates between the supporters and the critics of the *Paramatthadīpanī*. In the *Paramatthadīpanī*, Ledi Hsayadaw critiques and corrects specific interpretations made in the commentaries on the *Abhidhammatthasaṅgaha*, namely the *Porāṇaṭṭikā*, the *Abhidhammatthavibhāvanīṭṭikā*, known in Burmese as *Tika-kyaw*, and the *Sankhepavaṇṇanā*.²⁷⁷ In particular, “Ledi [Hsayadaw] corrects the Tikajaw far more than any other commentary.”²⁷⁸ Braun – on the basis of a detailed study of the nature of responses to the *Paramatthadīpanī* –

²⁷⁶ On the involvement of lay people in the study of *abhidhamma* texts through Ledi Hsayadaw’s influence, see Braun (2008: Chapter 4). In terms of the involvement of lay people in insight meditation practice and tradition in the 20th century, see Houtman (1991: 124-158) and Jordt (2001).

²⁷⁷ The *Porāṇaṭṭikā* is attributed to a Sri Lankan elder named Navavimalabuddhi in the 12th century. The *Abhidhammatthavibhāvinī* is known to have been written by Sumangalasāmi in the 12th century Sri Lanka. The third one, the *Sankhepavaṇṇanā*, is attributed to a Burmese monk named Saddhamma Jotipāla, also known as Chapada Mahāthera in the 16th century (Bodhi 2010: 17).

²⁷⁸ Braun 2008: 110.

argues that Ledi Hsayadaw's criticisms were not regarded as doctrinally threatening.²⁷⁹ Braun reasons as follows:

. . . if Ledi's corrections were considered doctrinally dangerous, the response *ṭikās* [i.e. commentaries] would focus on them directly and vigorously. But none respond in a way that indicates that they considered any particular argument or handful of arguments by Ledi more important than the others.²⁸⁰

Despite the harmless nature of Ledi Hsayadaw's critique, the debates between the supporters and critics of the *Paramatthadīpanī* stretched over thirty-five years resulting in the publication of over forty books, described by Hla Pain (the biographer of Ledi Hsayadaw) as the "big war of the commentaries".²⁸¹ Since the study of the *Abhidhammatthavibhāvanīṭikā* was, and still is, embedded in the scholastic structure of *Abhidhamma* education in Burma,²⁸² any criticism of the understanding of particular points in the *Abhidhammatthavibhāvanīṭikā* can be seen as the criticism of the understanding of the monks who depend upon its interpretations. Thus, it might have provoked the sense of the undermining of the authority of the monks in question, which – in the Burmese monastic context – depends predominately on the display of textual learning.²⁸³

The second case is a newspaper article criticizing Buddhaghosa's commentaries in relation to the story of the Buddha's visit to Tusita heaven. A Burmese-English newspaper called *New Times of Burma* published an article by a novice called Koyin²⁸⁴ Cakkinda on 20 October 1951, challenging the orthodox view that the Buddha taught the *Abhidhamma* in Tusita heaven. In the article 'Abhidhamma Day', Cakkinda argues that the story about the Buddha's visit to Tusita heaven was invented

²⁷⁹ Braun 2008: 126. For a detailed analysis of the nature of the *Paramatthadīpanī* and the responses, see Braun 2008: Chapter 3.

²⁸⁰ Braun 2008: 126.

²⁸¹ Hla Pain 1967: 115, cited in Braun 2008: 83.

²⁸² For instance, the *Abhidhammatthavibhāvanīṭikā* is included in the syllabus of the national *Abhidhamma* Examination held by the Ministry of Religious Affairs (see 4.1.). For the place of *Abhidhamma* texts – both canonical and post-canonical – in Burmese monastic examinations, see Kyaw (2012b).

²⁸³ Braun 2008: 111.

²⁸⁴ The term 'Koyin' is a prefix in Burmese used to address a Buddhist novice.

by Buddhaghosa in an attempt to outcompete the rival Abhayagiri monastery of Sri Lanka in the 5th century B.C.E. He concludes, “if the story is accepted as an idiomatic expression to indicate any great transition in thought, it is natural. But to accept the story literally demands an effort in credulity on the part of believers even.”²⁸⁵ In response to Cakkinda’s article, lay *Abhidhamma* teachers and students from the *Abhidhamma* Propagation Association (APA) of Sule Pagoda requested prominent scholar-monks and lay scholars to assess claims made in the article. The members of the APA also sent letters to the Ministry of Religious Affairs to take action on this issue. The monks and laity considered that accusations made by Cakkinda were “extremely serious for the existence of the *Abhidhamma-sāsana*”.²⁸⁶ Therefore, eight leading scholar-monks, including the Pahkokku Hsayadaw Ven. U Nandavaṃsa, the Mula’ Pa-htan” Hsayadaw Ven. U Nārada, and a lay scholar Saya Lin wrote their assessment on the case. These responses were published by the Ministry of Religious Affairs in a book called *A-bhi’dama-nei’ A-yei”taw-pon* (*Abhidhamma Day Rebellion*) at a later date.²⁸⁷ The responses given by monastic and lay literati draw on both canonical and post-canonical literature across the *Vinaya*, *Sutta* and *Abhidhamma* collections. Moreover, six out of nine respondents single out particular arguments made by Cakkinda and refute them vigorously with long discussions supported by evidence from the Pāli canon and the commentaries. For example, Pahkokku Hsayadaw identifies seven points made by Cakkinda and refutes each of them with evidence drawn from the canonical and post-canonical literature.²⁸⁸ Drawing upon the complexity of the conditional relations in the *Paṭṭhāna*, Mula’ Pa-htan” Hsayadaw argues that the *Abhidhamma Piṭaka*, from the *Dhammasaṅgaṇī* to the *Paṭṭhāna*, cannot

²⁸⁵ Tha-tha-na-yei”wun-kyi”hta-na 1981: 4.

²⁸⁶ Tha-tha-na-yei”wun-kyi”hta-na 1981: 1.

²⁸⁷ I have managed to tracked down the book published in 1981 by the Ministry of Religious Affairs. However, I cannot verify whether it was the first print, as the book does not indicate which print or edition it is.

²⁸⁸ Tha-tha-na-yei”wun-kyi”hta-na 1981: 7-27.

be the realm of the disciples' wisdom (*sāvaka-visaya*), and it can only be the realm (*visaya*) and fitting place (*gocara*) of the Buddha's wisdom.²⁸⁹ He, therefore, concludes that the *Abhidhamma* is spoken by the Buddha, i.e. *buddhabhāsita*.

A similar controversial case – in which a group called *luthe-luhpyit*, literally translated as 'Die as Human, Born as Human', rejected the authenticity of almost all of the Pāli canon, including the *Abhidhamma*, and the existence of all realms but human – occurred in the 1950s and 1960s.²⁹⁰ Retrospectively in the early 1980s, under the reform and scrutiny of the *Saṅgha* introduced by General Ne Win through the *Saṅgha* Purification and Unification Act, this *luthe-luhpyit* group was put on trial at the highest *Saṅgha* court for teaching and spreading the *Dhamma* that is not in accordance with the Buddha's true teaching, and the group was subsequently banned.²⁹¹

These cases above attest to not only the relevance and importance of *Abhidhamma* in the daily life of Burmese Buddhists, but also to how passionately the parties concerned defend any challenge to its authority and sanctity with reference to the *Saṅgha*'s in-depth knowledge of Buddhist doctrine. While Ledi Hsayadaw's case might not have been regarded as doctrinally threatening, the other two cases were, and still are, seen as internal threats to the *sāsana* as they challenged the belief in the authenticity and purity of the *Tipiṭaka* held by a majority of the Burmese. An ongoing anxiety to preserve the *sāsana* amongst the Burmese might have been heightened when facing external and internal threats – real or imagined. This then seems to have contributed to the increased popularity of *Abhidhamma* amongst the Burmese. Turning to popular culture of *Abhidhamma*, we shall now explore how *Paṭṭhāna* is used as a basis to safeguard oneself and others from natural and supernatural threats in relation to ritual and protective practices.

²⁸⁹ Tha-tha-na-yei" wun-kyi" hta-na 1981: 109 and 111.

²⁹⁰ Tha-tha-na-yei" wun-kyi" hta-na 2005: 24-35.

²⁹¹ Dhammasāmi 2012: 162-163.

2.3. *Paṭṭhāna* in ritual and protective practices: the most powerful *abhidhamma* text safeguarding from natural and supernatural threats

As we have seen in the introduction, in Burma, the *Paṭṭhāna* is the most popular protective text out of all *abhidhamma* texts. The *Paṭṭhāna* is regarded by the Burmese as the most sacred and powerful text, which can be used not just to safeguard oneself and others – family, community, or nation – from threats caused by nature such as cyclones, fire etc., and supernatural threats such as angry spirits, dark magic etc., but also to bring good luck and positive outcomes to oneself and others, as shown in Figure 2.1. This section will explore some aspects of a non-stop chanting ceremony of the *Paṭṭhāna*, and the ways in which the efficacy of *Paṭṭhāna* has been explained by the Burmese. In so doing, I shall also assess the understanding of Pāli language and the power of Pāli sound/word (*sadda*) from Theravāda perspective.

2.3.1. The non-stop chanting ceremony of the *Paṭṭhāna*

We have seen that King Mindon sponsored the discussion, and possibly the recitation, of the *Paṭṭhāna* by the Suddhamma Hsayadaws for three months (see above). However, we do not know when and how the current form of the non-stop *paṭṭhāna* chanting ceremony, *a-than-ma-se"pa-htan"pwae*, came about in modern period (see below). Ven. Dr. Nandamālābhivamsa (1940-), the Rector Hsayadaw of the International Theravāda Buddhist Missionary University (ITBMU) (henceforth Nandamālābhivamsa), recalls that on his first visit to Yangon in 1952, he noticed the

24-hour non-stop chanting ceremony of the *Paṭṭhāna* at Shwedagon Pagoda. It was the first time that he had seen the non-stop *paṭṭhāna* chanting ceremony.²⁹² It seems to me that the popularity of the non-stop *paṭṭhāna* chanting has increased rapidly and spread to various parts of the country over the past thirty years or so. For instance, in 1983, Ven. U Paññāsāmi (pen name Māgadhī) wrote a how-to manual for sponsoring and organizing the non-stop *paṭṭhāna* chanting ceremony. The non-stop *paṭṭhāna* chanting ceremony is now omnipresent amongst the Burmese Buddhists as the annual non-stop chanting ceremony of the *Paṭṭhāna* is held not just in many towns and villages throughout Burma, but also amongst the Burmese diaspora in the UK and the USA. For instance, several precept-nuns from Sagaing informed me that they travel up to the nunnery of their friends in Myitkyina in Kachin State in the north of Burma every year to help organize the chanting ceremony and to participate in the chanting. As for the chanting ceremony of the *Paṭṭhāna* amongst the Burmese diaspora in the UK, Tisarana Vihāra in Twickenham, London, for example, holds a 3-day non-stop chanting ceremony of the *Paṭṭhāna* every April as a celebration of the Burmese New Year.²⁹³

While the *paṭṭhāna* chanting in Burma is similar to the formal *paritta*²⁹⁴ chanting ceremony in Sri Lanka in many aspects, it is not performed in a temporary enclosure.²⁹⁵ On the contrary, the chanting of *Paṭṭhāna* is usually performed in front of the main shrine room of the monastery or the nunnery, where a desk with a pile of *paṭṭhāna* books and a lamp will be laid out. Items to be empowered through the sound of *Paṭṭhāna* are placed close to the desk. For instance, twenty-four pots or bottles of

²⁹² Interview with Ven. Dr. Nandamālābhivamsa on 23 January 2012.

²⁹³ I visited the annual non-stop *paṭṭhāna* chanting ceremony at Tisarana Vihāra in April 2011 as part of my fieldwork.

²⁹⁴ In Burmese Buddhism, there are eleven *discourses* (*suttas*) which are considered as the main protective chants and known as ‘*pa-yeikkyi hsathathok*’, the great eleven discourses. Many people would have committed at least one or two *suttas* in their memories, and others would know the whole set of eleven *suttas* by heart.

²⁹⁵ On the *paritta* chanting in Sri Lanka, see de Silva (1991: 139-150) and Langer (2012: 21-58).

water, each labelled with a condition, e.g. *hetu-paccaya*, *ārammaṇa-paccaya* etc., represent the twenty-four conditions and are essential items to be blessed, and later distributed.

A non-stop chanting ceremony of the *Paṭṭhāna* can last from 24 hours to seven days and nights.²⁹⁶ It is usually undertaken by monks and precept-nuns at monasteries, nunneries and/or communal spaces such as a pagoda compound. In Yangon, non-stop *paṭṭhāna* chanting seems to be performed increasingly by lay people (see Introduction). Since the chanting is non-stop for a certain length of time, i.e. one to seven days, the participants take turns in the chanting. For example, a monk may chant for a hour and then another monk takes over the chanting, continuing with the text.²⁹⁷ Loudspeaker systems are usually set up so even those unable to attend the ceremony may benefit from the sound broadcast around the neighbourhood throughout day and night.²⁹⁸ The monks and nuns are provided with the breakfast and lunch, and are kept refreshed with sweets, drinks and other nourishments regarded as ‘medicine’ (according to the monastic discipline) in the afternoon and throughout the night. People in the neighbourhood may volunteer to help with cooking and providing food for the participants. Some may donate money contributing towards breakfast and lunch offering for the monks and nuns. People may come and go during the chanting ceremony. Some may stay longer listening to the chanting and/or helping with cooking or other chores. Therefore, the non-stop *paṭṭhāna* chanting ceremony is a communal event in which people in the neighbourhood, and monks and nuns from other monasteries and nunneries come together to perform

²⁹⁶ During my fieldwork in Burma, I observed non-stop *paṭṭhāna* chanting ceremonies in Yangon, Pyay, Sagaing and Monywa. In particular, while I was ordained as a precept-nun, I participated in the chanting of the *Paṭṭhāna* at a 5-day non-stop chanting ceremony at Myintzujaka nunnery in Monywa. Moreover, I participated in the chanting of the *Paṭṭhāna* at APA in Yangon.

²⁹⁷ In non-stop *paṭṭhāna* chanting undertaken by precept-nuns, they rotate every half hour. As for lay people, they rotate every fifteen minutes, presumably because it is more difficult for lay people to chant for a longer time with no break.

²⁹⁸ It is interesting to observe different views that people have regarding whether such broadcasting is a disturbance for people in the neighbourhood.

meritorious acts such as chanting and listening to the *Dhamma*, as well as doing donations (*dāna*).

The non-stop chanting of *paṭṭhāna* is normally performed in a more formal setting with ceremonial opening and closing. During the opening ceremony specially chosen monks or nuns read out various praises of the Buddha's omniscient wisdom in relation to the *Paṭṭhāna* written by Burmese scholars. If the non-stop chanting ceremony is exclusively organised and chanted by lay people, then the praises are read out by specifically chosen lay people. These praises are meant to be read out poetically because they are written in meter. I observed that the opening praises read by nuns and lay people are more melodious than that by monks. After the opening praises, a special Pāli verse and the Pāli-Burmese *nissaya*²⁹⁹ of the verse are read out inviting gods from infinite universes, including *brahmās*, to attentively listen to the chanting of *Paṭṭhāna*. Then, the *paṭṭhāna* chanting begins with the whole audience chanting the *Paccayuddesa* and the *Paccayaniddesa* sections together. During the closing ceremony, two people may retell the story of the origin of *Abhidhamma*, according to the tradition, in question and answer format. The sharing of merits with the whole audience – seen or unseen – plays a crucial part in the closing ceremony. Only then, the invited gods are sent away by reading a sending-away verse in Pāli and Pāli-Burmese *nissaya*. It therefore seems that the non-stop *paṭṭhāna* chanting is to benefit people as much as gods and other beings, to which we shall now turn.

2.3.2. The *Paṭṭhāna* recitation for oneself and others

²⁹⁹ The Pāli-Burmese *nissaya* of such verses are much more interpretive and elaborate than direct translations. On a brief explanation of different types of Pāli-Burmese *nissaya*, see 3.1.

Drawing upon Nicola Tannenbaum's work on power relationships between various beings in the context of Shan Buddhism,³⁰⁰ this section explores the protective role of the *Paṭṭhāna*. In particular, this section seeks to illustrate the role of the *Paṭṭhāna* in the "power-protection/acquisition"³⁰¹ relationships between various beings – seen or unseen. I shall first explain the concept of 'power', *tan-hko* in Burmese, in relation to various beings in the Buddhist cosmology. I shall then discuss the Burmese conception of the *Paṭṭhāna* as the most powerful ritual text and of how the power endowed in the *Paṭṭhāna* is transferable for the benefit of oneself and others.

As Tannenbaum writes, power is a basic, unquestioned part of the universe. It is not equally distributed throughout the universe; some beings have great power, others have little.³⁰² In the context of Burmese Buddhism – as in Shan Buddhism – the Buddhas, i.e. previous Buddhas, Gautama Buddha of this world, and the next Buddha, have the greatest power. Beings in the lowest hells have the least power. Gods (*devās*), humans, and spirits (see below) generally rank somewhere in the middle, and they are essentially the same in terms of their experiences as they all can feel pain and pleasure, and are subject to death. These beings, namely gods, humans and spirits, are ranked in terms of relative power: gods are regarded as more powerful than humans; humans are seen as more powerful than spirits. Gods or deities reside in heavens, and they are mainly helpful towards humans. In contrast, the term 'spirits' is used here to refer to local guardian spirits, *nats* in Burmese, and beings in unfortunate realms such as the realm of hungry ghosts (*peta-loka*) and the realm of antigods/titans (*asura-loka*). Some of these spirits have less power than human. As Tannenbaum notes, power also

³⁰⁰ Tannenbaum 2001: 79-99.

³⁰¹ Kyaw 2010: 37.

³⁰² Tannenbaum 2001: 79.

implies protection.³⁰³ If one has access to power, one is protected. Moreover, power has an acquisitive aspect in that power causes good things to happen to one who has access to it.³⁰⁴ Another aspect of power is that power can be gained or lost.³⁰⁵ Once achieved, power can be shared and bestowed on one's followers. The implication is that if one has access to power as a result of invoking powerful beings or using powerful objects or reciting powerful chants, then the resulting power can be shared with others. The above analysis is important for the following paragraphs as it provides background for the Burmese conception of the power endowed in the *Paṭṭhāna* and how such power is perceived to have functioned for oneself and others.

In the context of Burmese Buddhism, the chanting of the *Paṭṭhāna*, as with the chanting of the *paritta*, is believed to be endowed with protective and acquisitive power.³⁰⁶ In my survey questions, I asked the informants regarding their views on benefits accrued from the chanting of the *Paṭṭhāna*. Out of 53 informants, who completed the survey questions, 22 informants explicitly state that the chanting of the *Paṭṭhāna* prevents bad things or dangers such as accidents or serious illnesses from happening to them.³⁰⁷ One of the informants, informant M4, explains his experience regarding the use of the 24 conditions as a protective chant to stop the evil spirits from tormenting him as follows.

At that time, I was living at a monastery in Myitkyina [in Kachin state]. . . . There, I had nightmares about ghosts and evil spirits, and could not sleep. It went on for about two weeks. I then remembered to use the 24 conditions as a fence [*si"ta"* in Burmese] around my bed [by chanting the conditions]. Since that night, they [i.e. evil spirits] did not disturb me and I had good sleep. So, I carried on with the practice up to now.

During my fieldwork in Burma in 2010, and 2011-2012, I have encountered people saying that evil spirits do not like the chanting of the *Paṭṭhāna*, or indeed any kind of

³⁰³ Tannenbaum 2001: 80.

³⁰⁴ Kyaw 2010: 38.

³⁰⁵ Tannenbaum 2001: 80.

³⁰⁶ Kyaw 2010: 37-40.

³⁰⁷ 3 informants answered 'yes', and they did not give further explanations. 2 informants did not answer the question.

protective Buddhist chant, and that these spirits cannot stand it. The Burmese use the Burmese word 'pu-laung', literally 'hot' or 'scorching', to imply that the chanting or the sound of the *Paṭṭhāna* burns the evil spirits. This is based on the perception that the *Paṭṭhāna*, as the most virtuous and powerful force, is very unpleasant for evil spirits. Therefore, in the eyes of the Burmese, if one chants the *Paṭṭhāna* evil spirits cannot stay within one's compound.

On the basis of such belief, some people whom I met during my fieldwork in Burma also say that one should not recite the *Paṭṭhāna* at home because it makes the evil spirits angry and that these evil spirits may cause harm. Although their conception of the power of the *Paṭṭhāna* may seem contradictory to the protective power of the *Paṭṭhāna* as explained by informant M4 and other informants, the two attitudes are consistent when we take the Burmese conception of *kamma*, *kan* in Burmese, into account. During my fieldwork in 2010, and 2011-2012 in Burma, I encountered cases where my informants talk about two kinds of *kammic* effects, namely positive *kammic* effects and negative *kammic* effects, from their previous actions done in the previous lives or the present life.³⁰⁸ In Burmese, these two *kammic* effects are referred to as *kan-myni*', literally means 'high *kamma*', and *kan-nein*', 'low *kamma*'. The Burmese believe that there are times when the *kammic* retribution is at its height, i.e. the good *kamma* (*kusalakamma*) from the past yields positive effects. At other times, the *kammic* retribution may be at the low, i.e. the negative effects arise from bad *kamma* done in the past. In other words, these times are what we might call high and low points in one's life, but for the Burmese, they explicitly express them in terms of *kamma* and *kammic* retributions. According to one of my informants, informant LW1, with whom I interviewed in 2010 on the issue of Buddhist rituals in relation to Buddhist business practices, when a person is at a low point, i.e. *kan-nain*',

³⁰⁸ See 1.2. on the Burmese conception of *kamma* within and across lifetimes.

then evil spirits or local guardian spirits (*nats*) can cause harm if they want to. In terms of the power-protection paradigm mentioned above, at such a low point, the person's power is lost and thus his/her protection against harmful dangers and evil beings is lost too. At a such time, evil spirits or *nats* can cause harm. My informant adds,

We are ordinary beings [i.e. *puthujjana-puggala*] and do unskillful actions [i.e. *akusalakamma*]. We also forget to do skillful actions [i.e. *kusalakamma*] sometimes. At such a low point [i.e. *kan-naint*], we are likely to do more unskillful actions. This makes it easier for the evil spirits and *nats* to harm us. So, it is better to avoid any kind of behaviour that might make them [i.e. spirits and *nats*] angry or upset in the first place.³⁰⁹

As mentioned above, there is a perception amongst the Burmese that the chanting of the *Paṭṭhāna* 'burns', *pu-laung* in Burmese, the evil spirits, and thus makes them angry. It is in this context that some people claim that one should not chant the *Paṭṭhāna* at home. In response to such view, which is pervasive amongst the Burmese, Shwe-sin Tipiṭaka Hsayadaw Ven. Dr. Gandhamālālaṅkāra (1968-), who is the ninth monk to pass the *Tipiṭakadhāra* Examinations in the whole of Burma,³¹⁰ says,

To hold such view is extremely wrong because in the *Paṭṭhāna* the Buddha taught how ultimate realities are related using numerous methods. The *Paṭṭhāna* is not a mantra to cause harm to evil spirits. In fact, the *Paṭṭhāna* is very powerful and is highly venerated by many gods and brahmas. Having heard the Buddha's preaching on the *Abhidhamma* in Tāvātimsa heaven, innumerable numbers of gods and brahmas became noble beings [i.e. *ariya-puggala*]. These gods and brahmas are very pleased with the people who recite, study and contemplate on the *Paṭṭhāna*. And, they [i.e. gods and brahmas] protect them from various dangers and bring good luck to them. Through the veneration of the *Paṭṭhāna*, one will gain enormous amount of merit and will be protected by the gods and brahmas. It can also help one to reach *nibbāna*. In the light of all [these] benefits, it is senseless not to recite [the *Paṭṭhāna*] just because of the minority of evil spirits [do not like it].³¹¹

³⁰⁹ Informant LW1, interviewed on 20 July 2010.

³¹⁰ The Tipiṭakadhāra Selection Examinations (TSE) began in 1949 under U Nu's government. It consists of two components: oral and written. The oral examinations cover the *Vinaya Piṭaka* (all five volumes comprising 2260 pages), the *Dīgha Nikāya* of the *Sutta Piṭaka* (2 books comprising 782 pages) and the *Abhidhamma Piṭaka* (13 books comprising 4,987 pages), a total of 20 books with 8027 pages. In addition, the written component extends to include the exegeses on these canonical texts. See Dhammasāmi and Kyaw (2012) on a brief history of the TSE.

³¹¹ Shew-sin Tipiṭaka Hsayadaw, interviewed on 19 December 2011.

Shwe-sin Tipiṭaka Hsayadaw's perspective on the benefits of the *Paṭṭhāna* chanting not only reflects the pervasive belief held by the Burmese about both the protective and the acquisitive power of the *Paṭṭhāna*, but also explains that benefits outweigh any drawback associated with the chanting of the *Paṭṭhāna*. In this light, some people say that in order to reduce any adverse effect of the *Paṭṭhāna* chanting on evil beings, the *Karaṇīyametta-sutta*, 'discourse on loving-kindness', should be recited before the chanting of the *Paṭṭhāna*. For the Burmese, the *Karaṇīyametta-sutta* is believed to have 'cooling' effect on all beings,³¹² which reflects the canonical view of benefits accrued from the *Karaṇīyametta-sutta*.³¹³ Thus, the chanting of both the *Karaṇīyametta-sutta* and the *Paṭṭhāna* together creates balanced power-protection/acquisition relationships between various beings in the eyes of the Burmese.

Another dynamic aspect regarding the Burmese conception of the power of the *Paṭṭhāna* is related to the concept of merit accrued from the chanting of the *Paṭṭhāna* and the sharing of the merit with others. All of my informants believe that the chanting and study of the *Paṭṭhāna* generates enormous amount of merit regardless of whether one knows the semantic meaning or not (see below). Informant M11 says, "Once one has chanted the *Paṭṭhāna*, one can share the merit accrued from the chanting with others. Thus, the '*patti-dāna*', [i.e. 'giving of acquired merit'] is achieved".³¹⁴ According to Bamaw Hsayadaw, both gods (*devas*) and some woeful beings such as hungry ghosts (*petas*) like to listen to the chanting of the *Paṭṭhāna*, along with other protective chants (*parittas*). He explains that the merit gained by listening to the Buddha's *Dhamma* and rejoicing in hearing the teachings may convert beings in woeful states into more favourable states, as in the story in which the 500 bats were reborn in heaven upon hearing the sound of the *Abhidhamma* (see 2.1.).

³¹² People use the term '*ei"mya thi*' or '*ei"hkyan thi*', literally 'cool' or 'calm' respectively, to reflect the effect of the *Karaṇīyametta-sutta*.

³¹³ Informant LW8, interviewed on 18 December 2011.

³¹⁴ Informant M 11, questionnaire.

We have, so far, seen a complex picture of the Burmese conception of the power endowed in the *Paṭṭhāna*. All of my informants agree that by chanting the *Paṭṭhāna*, one not just protects oneself from harmful things such as escaping from accidents and natural disasters, but also brings positive outcomes, e.g. having good fortune in business or at a job and good health, to oneself.³¹⁵ In addition to worldly benefits, the majority of my informants are very keen to point out that through the recitation as well as the study of the *Paṭṭhāna*, one will be able to attain enlightenment (*nibbāna*) eventually.³¹⁶ They also agree that the chanting of the *Paṭṭhāna* is a meritorious act, and the merit accrued from such an act can be shared with others, which in turn multiplies the merit.³¹⁷ Moreover, my informants note that the *Paṭṭhāna* is highly respected by gods. They believe that gods and brahmas very much like to hear the chanting of the *Paṭṭhāna*. In the eyes of the Burmese, pleasing the gods through the recitation of the *Paṭṭhāna*, whether individually or communally, they protect and bring good fortune for the reciter, and this makes the *Paṭṭhāna* efficacious. However, it is not very clear to me at the moment as to their perception about the power of the *Paṭṭhāna* in relation to spirits and woeful beings. On the one hand, some people believe that the *Paṭṭhāna* can have a ‘burning’ effect on evil spirits, and thus evil spirits do not like to hear the chanting of the *Paṭṭhāna*. They thus claim that the *Paṭṭhāna* should not be recited at home, or it should be chanted in conjunction with the *Karaṇīyametta-sutta*. On the other hand, some people, including Bamaw Hsayadaw, explain that the power endowed in the *Paṭṭhāna* and the merit accrued from the chanting and listening of the *Paṭṭhāna* can turn woeful beings in unfortunate states into more favourable states. Therefore, evidence from my fieldwork suggests that the

³¹⁵ Māgadhī 1996: 168.

³¹⁶ Informants M3, M5, M9, M11, M14, M15, M16, LM4, LM6, LM8, LM10, LW2, LW3, LW4, LW5, LW7, LW11, LW15, LW17, LW23, and LW27. In their answers to the questionnaire, they have indicated meditative benefits accrued from the chanting and the study of the *Paṭṭhāna*.

³¹⁷ Several informants, e.g. M11, N3, LM4, LW8, and LW9, explicitly used the term ‘*ku-tho-pwa*’, literally ‘multiplying the merit’, when they are talking about the chanting and study of the *Paṭṭhāna*.

Burmese understanding of the inherent power of the *Paṭṭhāna* and the ways in which such power can affect various beings is dynamic. This is because my informants draw upon various concepts – such as the law of *kamma*, merit, and power relationships between various beings – and their own understanding of these concepts in order to discuss the protective and acquisitive power of the *Paṭṭhāna*.

Having discussed the power of the *Paṭṭhāna* in relation to various beings, the rest of the section will explore specific ways through which the efficacy of the *Paṭṭhāna* is understood to have worked by my informants. We have already seen that the efficacy of the *Paṭṭhāna* is realised by pleasing the gods through recitation and study of the *Paṭṭhāna*. U Htay Hlaing reports that in the 17th century the Taungbila Hsayadaw, the author of the first *Paṭṭhāna ayakauk* (see 3.1. and Appendix G), asked a (stream-enterer) god who came to listen his recitation of the *Paṭṭhāna* whether the *Paṭṭhāna* being recited was the same as the words spoken by the Buddha. The god then answered in the affirmative.³¹⁸ According to Shwe-sin Tipiṭaka Hsayadaw, powerful gods, having heard the words of the Buddha in his lifetime, now have a chance to listen to these words again.³¹⁹ Informant M12 explains, “By providing the chance to listen the teaching again, powerful gods will in turn help and protect the reciter. This is why the *Paṭṭhāna* is regarded as a very powerful text.”

In order to make the *Paṭṭhāna* recitation more efficacious, Bamaw Hsayadaw suggests five things that should be undertaken by the reciter.

- 1) The reciter must wear clean clothes and recite in a clean environment.
- 2) The recitation must be done at a set time regularly - i.e. if one recites at 7:00 am, one must stick to it.
- 3) The regular recitation must be at a set place - i.e. one must recite in the same place.
- 4) Loud and clear textual enunciation is essential.

³¹⁸ See Hlaing (Undated): 76-77.

³¹⁹ Shwe-sin Tipiṭaka Hsayadaw, interviewed on 05 Dec 2010.

5) One must share the merit of the recitation of the *Paṭṭhāna*.³²⁰

Bamaw Hsayadaw advocates that these five things enhance the efficacy of the *Paṭṭhāna*. Having a clean environment creates a pleasant atmosphere for the gods, while reciting at same time and same place fulfils the expectations of the gods who would come regularly. Moreover, loud and clear textual enunciation evokes the power of the *Paṭṭhāna* in full strength.

Another explanation for the efficacy of the recitation of the *Paṭṭhāna* is based on the Theravāda Buddhist conception of the Pāli language as the language spoken by the Buddha.³²¹ For example, when I asked the Shwe-sin Tipiṭaka Hsayadaw whether it would still be efficacious if the *Paṭṭhāna* is recited in other languages, he replied that it would still be efficacious because the *paṭṭhāna* texts are statements of truth uttered by the Buddha. He then added that it is more appropriate to recite it in the Pāli language because by reciting the texts in Pāli clearly and precisely one's recitation of the *Paṭṭhāna* reconnects with the words, or the sounds, of the Buddha which are still present in the infinite universes in the Buddhist cosmology.³²² He, thus, reasoned that the recitation of the *Paṭṭhāna* in Pāli not only invokes the power of the Buddha, who has the greatest power (see above), but is a form of paying respect to the Buddha and his perfect wisdom as well.³²³

From *abhidhamma* perspective, language is regarded as a concept (*paññatti*).³²⁴ Nevertheless, for Burmese Buddhists, the language and the way in which *paṭṭhāna* or *paritta* is recited seems to have an impact on the efficacy of these texts. An implication

³²⁰ Kumārābhivamsa 06 June 2009.

³²¹ Crosby 2014: 90. On the transition from using the term 'pāli' as 'text' to using it as a language name, and how Pāli came to be seen as a *lingua franca* of Theravāda Buddhism, see Crosby 2014: 89-91.

³²² I have not come across the understanding that the word/sound of the Buddha is present through out the Buddhist cosmos to this day in canonical and post-canonical literature. Yet, the belief that the rays emitted by the Buddha while he was contemplating the *Paṭṭhāna* are still present across the Buddhist cosmos is common amongst the Burmese. The praises recited at the opening ceremony of the non-stop *paṭṭhāna* chanting attests to such a pervasive belief among the Burmese.

³²³ Shew-sin Tipiṭaka Hsayadaw, interviewed on 05 Dec 2010.

³²⁴ Bodhi 2010: 325-328; Karunadasa 2010: 10 and 47-58.

of evoking the power through the recitation of the *paṭṭhāna* texts in Pāli is that the Pāli language is regarded as a sacred language by the Burmese Buddhists, which is similar to the brahmanical attitude to Sanskrit. The power of *paṭṭhāna* and *paritta* is believed to derive in part from the intrinsic power of the Pāli language. Asanga Tilakaratne, exploring the idea of Pāli as a sacred language in later Buddhist traditions, points out that later development of this idea took place under the influence of Hinduism.³²⁵ Tilakaratne writes that in early Buddhism language has been considered as a natural phenomenon, and thus it is subject to the three signs common to any other things, i.e. impermanence, suffering and not-self.³²⁶ He also reports that in the canonical pāli texts, the power of *paritta* is believed to derive from their source and content, i.e. the truthfulness of the words in the *paritta* spoken by the Buddha.³²⁷ Turning to post-canonical Pāli texts, he traces the development of the view of a sacred language in Theravāda Buddhism with specific reference to Buddhaghosa's commentaries. For instance, in the *Sammohavinodanī*, Buddhaghosa claims that Pāli is spoken everywhere in hell, the animal realm, the human realm and heaven, and that it will never change.³²⁸ Moreover, in the commentary to the ordination and higher ordination (*pabbajjā-upasampadā*), Buddhaghosa stresses that unless the formula of going refuge to the Triple Gems is recited exactly without adding or omitting even one single syllable, the purpose of ordination is not achieved.³²⁹ As Crosby observes, Theravāda Buddhists, at least by the time of Buddhaghosa, came to regard Pāli as a sacred language with special qualities such as these: Pāli is pure and a *lingua franca* across worlds understood by gods, hell-beings and animals.³³⁰ In this sense, the words of the Pāli language contain extraordinary mystical powers capable of converting an

³²⁵ Tilakaratne 1993: 117-121.

³²⁶ Tilakaratne 1993: 117.

³²⁷ Tilakaratne 1993: 118-119.

³²⁸ Tilakaratne 1993: 120.

³²⁹ Crosby 2014: 90.

³³⁰ Crosby 2014: 90.

ordinary person into an ordained monk, or removing any danger and bringing good fortune to the reciter. The degree to which the perception of Pāli as a sacred language is common amongst the Burmese is yet to be ascertained. Nevertheless, the evidence from my fieldwork suggests that such a conception of Pāli, i.e. Pāli as a sacred language, is implicit in the Burmese interpretation of how the efficacy of the *Paṭṭhāna* works.

In sum, the understanding of the protective and acquisitive power of the *Paṭṭhāna* by the Burmese depends upon numerous factors. For the Burmese, the efficacy of the *Paṭṭhāna* is believed to derive from the truthfulness of the content, the power of the Buddha, the precise pronunciation of the *paṭṭhāna* texts in Pāli, and the helpful gods who are pleased with the recitation of the *Paṭṭhāna*.

The omnipresent recitation of *paṭṭhāna* and *paritta* in Burma raises an interesting question. To what extent do Burmese Buddhists know the meaning of the Pāli (which is now a dead language) texts being chanted? The early ethnographic accounts of *Theravādin paritta*, Stanley J. Tambiah,³³¹ Lily de Silva³³² and Melford Spiro³³³ for example, suggest that the meanings remain inscrutable to laypeople. They also argue that the *paritta* tradition arose as a “‘response to an irrepressible psychological need’, through which the pursuit of ‘non-soteriological goals’ came to be seen as a legitimate part of Buddhist practice”.³³⁴ According to these early accounts, the *paritta* tradition is to accommodate the psychological needs of the laypeople, who see it as “a form of white magic”.³³⁵ Anne Blackburn overturned this view of ‘accommodating rituals’ by demonstrating that the monastics in thirteenth and eighteenth century Sri Lanka self-consciously attempted to create connections

³³¹ Tambiah 1968.

³³² deSilva 1981.

³³³ Spiro 1982.

³³⁴ Spiro 1982: 143, cited in Blackburn 1999: 357.

³³⁵ Gombrich 2006: 148.

between *paritta* and forest-dwelling ascetic practices.³³⁶ Moreover, Paul Greene analysing the practice of Burmese *paritta* chants from ethno-musicological perspectives explains that not only meanings of texts but also sounds are important to understand the functions and place of the *paritta* in Theravāda world. By using a model of ‘the sonic praxis of the *dhamma*’, i.e. ‘*dhamma* as patterned sound’ to analyse the *paritta* chants, he concludes that although ordinary laypeople typically cannot grasp the meaning of the texts at first, melodic, rhythmic, and timbral features of the *paritta* recitations inspire interest in and mindfulness of the texts and eventually facilitate their memorisation.³³⁷ Based on the evidence of audio recordings of the *Paṭṭhāna* recitation by Burmese monks, such musicological aspects are also present in the *Paṭṭhāna* recitations to some extent.³³⁸ For example, the recitation of the *Paṭṭhāna* by Bamaw Hsayadaw is aesthetically powerful and highly pleasing. In terms of the recitation of the *Paṭṭhāna* by a group of monks or a group of nuns, the recitation of the *Paṭṭhāna* by nuns is more harmonious and perhaps more musicological than the recitation by monks. I thus find the recitation of the *Paṭṭhāna* by nuns aesthetically very pleasing.³³⁹ These musical features perhaps act as learning tools in the memorisation process of the long *Paṭṭhāna* text. In addition to this passive learning of the *Paṭṭhāna* through melodic recitations, a conscious process of learning the *Paṭṭhāna*

³³⁶ Blackburn 1999: 355-356; 365-372. My survey of the *paritta* literature in Burmese also shows that learned monks have appropriated the *paritta* for their literary study and monastic practices. For example, the Tha-pyay-kan Hsayadaw, Ven. Vāseṭhābhivaṃsa, wrote a scholarly *nissaya* of the *paritta suttas*.

³³⁷ Greene 2004. See Greene (2004: 47-48) for his informants’ accounts of how the melodic and rhythmic features of *dhamma* incantation, like the elements of poetic style, help greatly in the memorizations of the lengthy texts. His paper also compares differences in the melodic and rhythmic features between the Burmese, Sinhala and Thai *paritta* chant performances.

³³⁸ It would be more accurate to say that the chanting style in Shan (forest) tradition is far more musical than that of Burmese or Thai. This perhaps is due to institutional freedom that forest wandering monks have, as oppose to village dwelling monks who are under the influence of centralization processes which have occurred in Burma and Thailand since 19th century.

³³⁹ I have observed and participated in several of non-stop chanting ceremonies of the *Paṭṭhāna* held at teaching nunneries and at APA during my fieldwork. I find that the chanting of the *Paṭṭhāna* by informants N1, N2 and LW2 is highly pleasing because they enunciate the words clearly, and break up the text appropriately. The pace of their recitations is also well balanced. I also received a few lessons from LW2 on how to recite the *Paṭṭhāna* with timbral features.

is undertaken by the Burmese by attending *abhidhamma* classes taught by the *Saṅgha* and the lay *abhidhamma* teachers (see Chapter 4).

In sum, the section has examined the protective and acquisitive power of the *Paṭṭhāna* by drawing on my fieldwork in Burma over several years. We have seen that the non-stop chanting ceremony of the *Paṭṭhāna* has become a popular Buddhist ritual in Burma since perhaps the 1980s. In terms of the efficacy of the *paṭṭhāna* chanting in relation to various beings in Buddhist cosmology, the Burmese draw on various Buddhist doctrines and concepts – such as law of *kamma*, merit, and Pāli as the language spoken by the Buddha – in order to make sense of their Buddhist practices. They, thus, present a dynamic and nuanced interpretation of the power of the *Paṭṭhāna* and the way in which such power can affect various beings in relation to power relationships.

2.4. Summary

In this chapter, we have seen that the understanding and the usage of *Paṭṭhāna* encompass varieties of religious, cultural and social aspects of Burmese Buddhism. From a traditional perspective, the *Abhidhamma* is not only a subject of the textual learning, but also a very sacred text endowed with the Buddha's omniscience. In particular, the *Paṭṭhāna* from the perspective of Theravāda Buddhists carries the responsibility for the preservation of Buddhism. These religious values are reinforced by the sociopolitical situation of Burma since the early 19th century. The reforms introduced by various governments – either royal or state – also attempt to harness such religious values in national rhetoric as a response to the various threats from external and internal groups.

We have also examined an important role of *Abhidhamma* in ritual and protective/acquisitive practices. In particular, our exploration of the Burmese understanding and conception of the efficacy of *paṭṭhāna* and the recitation of it has demonstrated a crucial, dynamic role of the *Paṭṭhāna* in the Burmese Buddhist society. The communal aspects of the *Abhidhamma* tradition, such as the non-stop chanting of *abhidhamma* texts and the *abhidhamma* classes amongst Burmese communities in Burma and beyond, also contributes evidence in support of my argument that there is an ongoing process of intensification of *Abhidhamma* culture in Burmese Buddhism. In order to have a more in-depth understanding of the living tradition of *Abhidhamma* in Burma, we shall explore the development of the *Abhidhamma* literature in recent history, with a focus on the literary history of the *Paṭṭhāna*, in the next chapter.

CHAPTER 3

AN OVERVIEW OF THE LITERARY HISTORY OF *PAṬṬHĀNA* IN BURMA

In the previous chapter, we have touched on the importance of the long literary history of *Abhidhamma* literature in the ongoing process of strengthening *Abhidhamma* culture in Burmese Buddhism. In this chapter, I shall provide an overview of the literary history of *Abhidhamma* with a focus on the roles of various teachers of the *Abhidhamma* in the development of *Abhidhamma* studies in Burma. I shall also explore and assess the importance of their works in the history of *Abhidhamma* studies to the present day. This chapter aims to demonstrate that the history of the production of the *abhidhamma* texts, especially the *paṭṭhāna* texts such as textbooks and popular books, reflects a shift from an informal educational paradigm towards a formal examination-orientated paradigm within monastic education. I shall also suggest that in the process of moving from informal to formal education, certain forms of pedagogical approaches have become marginalised, while others have developed. Before turning specifically to the *Paṭṭhāna* literature, I shall briefly survey the *Abhidhamma* literature produced in Burma in its long history of *Abhidhamma* studies with an aim to highlight the extent and depth of Burma's expertise in the subject.

3.1. An overview of *Abhidhamma* literature in Burma

This section explores *Abhidhamma* literature in Burma from the Pyu period (c. 100 B.C.E.–840 C.E.) to the contemporary period with a focus on individuals who are learned in *Abhidhamma* (Pāli: *ābhidhammikas*) and their works. I shall thus provide examples of literary trends in the composition of *abhidhamma* texts in the time period.

In so doing, I aim to show certain turning points in Burma's long history of *Abhidhamma* literature since the 17th century, which have shaped the *Abhidhamma* tradition in present day Burma. In particular, the composition of *abhidhamma ayakauk* in the 17th–18th century, the publication of Ledi Hsayadaw's *Pa-ra-ma-tha-than-hkeik* in 1904 and the innovation of Mula' Pa-htan" Hsayadaw by presenting the *abhidhamma* teaching in tables since 1940s are examples of key events, which have changed the landscape of *Abhidhamma* studies in contemporary Burma.

According to Burmese scholar-monks such as the late Pa-htan" Hsayadaw Ven. Ashin Visuddhābhivaṃsa³⁴⁰ and Nandamālābhivaṃsa³⁴¹ writing on the history of *Abhidhamma* studies in Burma, *Abhidhamma* study started to become popular during the Pagan period (1044-1279). Along with these two sources, Bode in *The Pāli literature of Burma*, which draws chiefly on the *Sāsanavaṃsadīpa*, the 'History of the religion', ascribed to Ven. Paññasāmi of Mandalay in 1861,³⁴² suggests that *Abhidhamma* works by Burmese monks began to appear at the time of King Narapatisithu (r. 1167-1202).³⁴³ Two works, namely the *San̄khepavaṇṇanā*, a sub-commentary of the *Abhidhammatthasaṅgaha*, and the *Nāmacārādīpaka*, a *Paṭṭhāna* text, have been ascribed to a Burmese monk called Chapata,³⁴⁴ who went to Sri Lanka as a novice (*sāmaṇera*) with Uttarajīva Thera, and later returned to Pagan after higher ordination and long-term study at the Mahāvihāra, by Bode, Visuddhābhivaṃsa *et al.*, and Nandamālābhivaṃsa. The *Nāmacārādīpaka*, according to Visuddhābhivaṃsa *et al.*, is a brief explanation of the 24 conditions of the *Paṭṭhāna* with reference to consciousness, *citta*, mental factors, *cetasika*, and matter, *rūpa*, in order to understand the nature of

³⁴⁰ Visuddhābhivaṃsa *et al.* 1987: *ngu-hsei*.

³⁴¹ Nandamālābhivaṃsa 2005: 13-14.

³⁴² Lieberman shows that the *Sāsanavaṃsadīpa* is a heavily edited translation into Pali of a Burmese-language composition entitled *Tha-tha-na-wun-tha' sa-dan" tha-tha-na-lin-ga-ya kyan*", the 'History of the religion which is an adornment of the religion'. He also notes inaccuracies in the *Sāsanavaṃsadīpa* (Lieberman 1976: 137-149).

³⁴³ Bode 1966: 18-19.

³⁴⁴ We find various transliterations of the name 'Chapata' in the modern literature such as 'Chapada', 'Chappada' and 'Chapaṭa'.

conditional relations.³⁴⁵ Bode—based on the *Gandhavaṃsa*³⁴⁶—also ascribes the *Mātikatthadīpanī* and the *Paṭṭhānagaṇānaya*, presumably texts on the *Mātikā* and the *Paṭṭhāna* respectively, to Chapata.³⁴⁷ Although Bode mentions these *abhidhamma* texts, they are not mentioned in the *Pi'ta-kat-taw-tha-maing*", the 'History of the *Piṭaka*'.³⁴⁸ Therefore, for these writers, these *abhidhamma* works represent the beginnings of *Abhidhamma* composition in Burma.

Later scholarship which explores the relations between Burma and Sri Lanka between the 12th and 15th century, however, suggests that Chapata of the 12th century was not the author of the above mentioned *abhidhamma* texts. C. E. Godakumbura—writing in the 1960s—examines the identity of the scholarly monks who were known by the name of Chapata in his article 'Chapada and Chapada Saddhammajotipāla' published in 1969. Godakumbura – based upon Kalyāṇī Inscriptions and in the Glass Palace Chronicle – shows that no literary works are ascribed to Chapata of the 12th century, the companion of Uttarajīva Thera to Sri Lanka.³⁴⁹ According to Godakumbura, Chapata of the 15th century, whose ordained name was Saddhammajotipāla, is the author of the various texts listed in the *Sāsanavaṃsadīpa* and the *Gandhavaṃsa*, including the *San̄khepavaṇṇanā*.³⁵⁰ Literary evidence provided by Godakumbura thus suggests a later date, i.e. the 15th century, for traceable *Abhidhamma* compositions in Burma. In other words, the attribution of works by Chapata to the 12th century and thus the histories that place this in the Pagan period are not reliable. As Godakumbura shows, such attribution appears to be based on a

³⁴⁵ Visuddhābhivaṃsa *et al.* 1987: *nga*". Forchammer, however, thinks that the *Nāmacārādīpanī* was a book on ethics, and not on *Abhidhamma*. Forchammer 1885: 34-35, cited in Ray 2002: 127.

³⁴⁶ It is a Pāli chronicle written in Burma possibly in the 17th century. It gives brief accounts of post-canonical Burmese and Sri Lankan Pāli texts.

³⁴⁷ Bode 1966: 19.

³⁴⁸ The *Pi'takat-taw-tha-maing*, the 'History of the *Piṭaka*', is a rather comprehensive catalogue of the canonical and post-canonical literature known to the Burmese and was composed by Min"kyi" Mahāsiriijeya-sū in the late Konbaung period.

³⁴⁹ Godakumbura 1969: 2; von Hinüber 1996: 164, n. 569.

³⁵⁰ Godakumbura 1969: 5.

misreading of the colophons and – perhaps – on a misreading of the *Sāsanavaṃsadīpa*. The confusion arises because the later Chapata, like the earlier one, also had an association with Sri Lanka and a king Parakkamabāhu. On seeing the mention of a Chapata's visit to Sri Lanka, of a Chapata in connection with a Burmese king Narapatisithu in the *Sāsanavaṃsadīpa* and of a Sinhalese king Parakkamabāhu in relation to a purification of the *Sāsana* in the colophons of the texts, i.e. the *Kaccāyanasuttaniddesa*, the *San̄khepavaṇṇanā*, and the *Sīmālaṅkāra-ṭīkā*, people have naturally assumed that this is the 12th century Chapata, the first Narapatisithu and the first Parakkamabāhu (r. 1153-1186) of the same century. As Godakumbura points out, in dealing with the dating of Burmese kings Polwatte Buddhaddatta Mahāthera, a Sri Lankan scholar-monk, has confused Narapatisithu of Pagan of the 12th century with Narapati of Ava of the 15th century (see below for some literary works produced in the Ava period).³⁵¹ Moreover, a closer reading of the colophons indicates that this is the Parakkamabāhu (r. 1412-1467) of Jayavaddhanapura in the 15th century, i.e. Parakkamabāhu VI, who also conducted a purification of the *Sāsana* and established a *sīmā* in Jayavaddhanapura. Thus, Godakumbura concludes that the confusion regarding the date and identity of the two Chapatas has been due to the similarity in the names of both Burmese and Sinhalese kings under whom both scholars flourished.³⁵² Therefore, the importance of *Abhidhamma* in the Pagan period can only be inferred from less clearcut evidence – an incidental reference to *Paṭṭhāna* chanting and the use of *Abhidhamma* in 'grammatical works' of the subsequent centuries (see below).

Bode, *Visuddhābhivamsa et al.* and Nanadamālābhivamsa, based on the *Sāsanavaṃsadīpa*, mention a story of how busy mothers of families took time to learn the whole section of the skilful triplet (*kusala-tika*) of the *Paṭṭhāna* and the Pāli

³⁵¹ Godakumbura 1969: 1.

³⁵² Godakumbura 1969: 5.

grammar by-heart.³⁵³ Even if we question the validity of the claim by Paññasāmi, a *Sudhamma* monk, that busy mothers took time to learn the *Paṭṭhāna* by-heart, the presence of such accounts in the chronicle reflects the emphasis on memorisation and recitation of the Pāli texts by the *Sudhamma* monks (see 2.2.).³⁵⁴

Aleix Ruiz-Falques, working on the Pāli grammatical tradition in Burma from the 12th to 15th century C.E., shows that the scholar-monks of Pagan composed texts about the Pāli language in relation to the *Abhidhamma* understanding of sound/word (*sadda*).³⁵⁵ In particular, he focuses on a text entitled the *Saddatthabhedacintā* composed by Saddhammasiri, which Bode had identified as a grammatical text.³⁵⁶ Based on his reading of the commentaries of this text written by two other scholar-monks of Pagan, Ruiz-Falques argues that in the *Saddatthabhedacintā*, grammar and philosophy are mixed together in a metaphysical discourse, which he refers to as “grammatical philosophy”.³⁵⁷ These texts indicate that in the Pagan period, in-depth study of canonical and post-canonical *abhidhamma* texts was supported and pursued by the monastic literati. In addition, *Abhidhamma* was not studied in isolation but as part of a philosophical framework such that the analytical study of grammar and the *Abhidhamma* understanding of language and sound were integral aspects of the same literary endeavour. Therefore, while Burmese chronicles and the majority of modern Burmese scholars claim that Theravāda Burmese Buddhism was established by the Burmese King Anawrahta (r. 1044-1077),³⁵⁸ i.e. they ascribe the beginnings of Burmese *Abhidhamma* studies to the Pagan period, further evidence is needed to confirm this

³⁵³ Bode 1966: 25, f.n. 3; Visuddhābhivamsa *et al.* 1987: *sa*.

³⁵⁴ See Charney (2005: 42-44) on the use of memorisation and recitation of the Pāli texts as a way to demonstrate textual expertise by the *Sudhamma* monks.

³⁵⁵ Ruiz-Falques 2012: 3-11. I thank Aleix Ruiz-Falques for allowing me to use a draft version of his paper, which he presented at Burma Studies conference 2012 in North Illinois University.

³⁵⁶ Bode 1966: 20.

³⁵⁷ Ruiz-Falques 2012: 5.

³⁵⁸ The name has been variously transliterated as Anoratha, Aniruddha, Anuruddha, Anawrahta. I am following Paul Strachan’s (and D. Swearer’s) transliterations. Plus, ‘Anawrahta’ follows the closest transliteration in the Burmese vernacular language.

position. Nonetheless, in associating the beginnings of *Abhidhamma* studies with the Pagan period, the chronicles and scholars overlook the presence of Pāli studies and *Abhidhamma* studies before the Pagan period, namely in the Pyu period, and the findings for the Pyu period are easier to date accurately.

A serious consequence of asserting the Pagan period as the origin of Theravāda Burmese Buddhism is that the archaeological findings discovered between 1897 and 1929 at Prome (now Pyay), the old Śrī Kṣetra, are not part of the history of Buddhism in Burma in the eyes of Burmese Buddhists. The archaeological findings unearthed at Prome include two perfectly preserved gold-plates, which were found at Maunggan, a small village 11 km (7 miles) south of the walled site at Śrī Kṣetra. Each of the two plates, dated to the 6th century C.E., contains three lines of Pāli. The Pāli text inscribed on them was identified by Finot as the famous and ubiquitous verse on causality and impermanence spoken by Assaji to Sāriputta, i.e. *ye dhammā hetuppabhava*, ‘those phenomena which proceed from a cause’, and other verses which may be excerpts of some of the contents of the *Vibhaṅga* and the *Sutta Piṭaka*.³⁵⁹ At the Khin Ba Gon, just east of the walls of Śrī Kṣetra, a book with twenty gold-leaf Pāli manuscripts was discovered. It contains texts such as the *paṭiccasamuppāda*, ‘dependent origination’, the *vipassanā-ñāṇas*, ‘stages of insight knowledge’, and various other excerpts from the *Abhidhamma Piṭaka*.³⁶⁰ Duroiselle reports the discovery of some terracotta tablets from a mound at Pyogyngyi-Kon. One of the tablets contains a short inscription from the *Abhidhamma*: *(adhi) paripaccaya anantara paccayo*.³⁶¹ Ray suggests that the extract is probably from the *Paṭṭhāna*.³⁶² These archaeological findings are, therefore, significant

³⁵⁹ Ray 2002: 33–35.

³⁶⁰ Ray 2002: 37–41.

³⁶¹ Duroiselle 1928–29: 107, cited in Ray 2002: 43, n. 78.

³⁶² Ray 2002: 43, n. 78.

in establishing “how highly developed scholarship of the Pali Buddhist texts must have been in Lower Myanmar even in these early days”.³⁶³

Only a handful of Burmese scholars, such as Lwin, Esika and Dhammasāmi,³⁶⁴ have documented such findings in their work. An award winning book the *Htay-ra-wa-da Budabatha*, the ‘Theravāda Buddhism’, by Ven. Ashin Esika – written in the Burmese language – includes a section on ‘Śrī Kṣetra Theravāda’.³⁶⁵ In this section, he concludes, on the basis of the archaeological findings, that Pyu culture is that of the Theravāda Buddhist culture. Moreover, Lwin writing on the Pāli-Burmese *nissaya*³⁶⁶ in the 1960s looked at the Pyu *nissaya* and noted, “the Pyu people were very keen on *Abhidhamma* studies”.³⁶⁷ Such archaeological findings have not only re-written the early history of Burmese Buddhism,³⁶⁸ but also shown that “learning [by the Pyu] had gone well beyond the basics into the world of *Abhidhamma* studies”.³⁶⁹ In sum, while we cannot document the continuity between the Pyu and Pagan period interest in *Abhidhamma*, we can be certain of the importance of *Abhidhamma* in Burma as early as the Pyu period, namely in the 5-7th century.³⁷⁰ Moreover, it is reasonable to expect that this picture will be enhanced by the ongoing discovery of stone inscriptions and other materials from Pyay and other sites such as Dawei.³⁷¹

Turning to later periods, the Ava period (1364-1555 and 1606-1752)³⁷² is well known for its contribution to *Abhidhamma* studies.³⁷³ For instance, Ariyavaṃsa, a

³⁶³ Bischoff 1995: 13.

³⁶⁴ Tun 1978, 1988; Lwin 1961: 14-15, 43-49; Esika 1998: 70-73; Dhammasāmi 2004: 27.

³⁶⁵ Esika 1998: 70-73.

³⁶⁶ Tin Lwin also identifies other synonyms of ‘*nissaya*’: ‘*nik-tha-ye*’ (supporter), ‘*a-hmi*’ (aid), ‘*a-nak*’ (meaning), ‘*akauk*’ or ‘*ayakauk*’ (abstract) in Burmese (Tin Lwin 1961:5).

³⁶⁷ Tin Lwin 1961: 14-15; 43-49.

³⁶⁸ Dhammasāmi 2004: 27.

³⁶⁹ Bischoff 1995: 16.

³⁷⁰ U Tun Nyein (1898), Finot (1912, 1913) and Stargardt (1995: 201) cited in Moore 2007: 179 date the gold plate manuscripts found in the region of Śrī Kṣetra to the 5-7th century.

³⁷¹ Moore (forthcoming 2013).

³⁷² Here, I have used the term ‘Ava period’ in a broader sense to refer to an ancient imperial capital, Ava (also spelt as Inwa), located in the south-west of Mandalay, which was used as a political base of successive Burmese kingdoms from the 14th to 19th centuries. In terms of political eras, historians divide the whole period in terms of the Ava Kingdom (1364-1555), the First Taungoo Kingdom (c. 1486-1599),

prominent scholar-monk and royal tutor of King Narapati (r. 1442-68), composed texts on the *Abhidhamma*, the *Jātaka*, and the Pāli grammar. He wrote the *Maṇidīpaṭīkā* and the *Maṇisāramañjusāṭīkā*, sub-commentaries on the *Aṭṭhasālinī* and the *Abhidhammatthavibhāvanī* respectively, in the Pāli language. In addition, the *Pi'ta-kat-taw-tha-maing* records that during the reign of King Mahāsīhasūra of Ava (r. 1468-1480) he composed a Burmese-Pāli *nissaya* on the *anuṭīkā* on the *Abhidhamma* in five volumes.³⁷⁴ Moreover, in lower Burma in the 16th century, then known as Hanthawati (now Pegu), the Mon capital until 1539, some commentarial work on the *Abhidhamma* was composed by monks such as Saddhammālaṃkāra, Ānanda, and Mahāsuvaṇṇadīpa. For instance, the *Pi'ta-kat-taw-tha-maing* ascribes the *Madhusāratthadīpanī*, a commentary on the *Mūlaṭīkā*, which presumably is the work of Ānanda of the unknown Kalasapura (see 1.3.3.),³⁷⁵ to (another) Ānanda. As Ven. Aggamahāpaṇḍita³⁷⁶ Paṇḍitābhivaṃsa, the former rector of the State Pariyatti Sāsana University of Yangon, explains, the Pāli term '*madhu*', translated as 'sweet', has been used by the Mon monks in the title of their works.³⁷⁷ We have, then, from the 14th century to the mid-15th century of the Ava period, strong evidence for the composition of commentarial works on the canonical and post-canonical *abhidhamma* texts in Pali.

From the second half of the Ava period, there is evidence for the production of *abhidhamma* texts in both Pāli and Burmese, which may reflect a shift towards vernacular writing at this time. Moreover, it is in this period that we can first see the

and the Restored Taungoo Kingdom (1597-1752). On history of political establishments in Burma from the mid-14th century to the 19th centuries, see Harvey (1925).

³⁷³ Bode 1966: 40-46; Visuddhābhivaṃsa *et. al.* 1987: *sa'-si*; Nandamālābhivaṃsa 2005: 14-15.

³⁷⁴ Min "kyi" Mahāsiriyejyasū 1989: 207. Presumably it is the *anuṭīkā* that is ascribed to Dhammapāla of Sri Lanka.

³⁷⁵ von Hinüber 1996: 166.

³⁷⁶ The term 'Aggamahāpaṇḍita', literally the 'highest great scholar', is used as a title, which is given to learned monks by the state.

³⁷⁷ Ven. Paṇḍitābhivaṃsa (11 May 2012). He is a close disciple of the late Mahagandayon Hsayadaw Ven. Janakābhivaṃsa.

appearance of *abhidhamma ayakauk* texts which are very significant for the Burmese approach to the learning of *Abhidhamma* to the present day. I shall therefore discuss below various aspects of the *Abhidhamma* literature in the late Ava and the Konbaung periods in detail. In particular, I shall highlight that the development of the composition of *ayakauk* texts on the four canonical *abhidhamma* texts, namely the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, by various scholar-monks of the 17th and 18th century is closely related to – and therefore seems to have contributed to – the development of a unique pedagogical approach used in the study of *Abhidhamma* in Burma, which is known as the *Abhidhamma nya'wa* tradition (see below).

Following the earlier trend of producing commentaries on various canonical and post-canonical texts in the Pāli language, during the reign of Anaukhpeklun (r. 1608-1628), Ven. Tilokaguru of Sagaing composed sub-commentaries on the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna* in Pāli.³⁷⁸ In the 17th century, well-known scholar-monks such as Taungbila Hsayadaw, Nankyaung Hsayadaw and Taungbi"lu" Hsayadaw composed 'nissaya' texts on the *Abhidhamma*, along with other literary work on various topics (see 2.2.). For instance, Taungbila Hsayadaw, also known as 'Pyay-pazin-kyaw', 'prominent monk of Pyay (Prome)'³⁷⁹ and by his title, Tipiṭakālaṅkāra,³⁸⁰ composed not only *nissayas* of the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, but other commentaries such as the commentary on the *Vessantara-jātaka* in Burmese verse (*pyo*) as well.³⁸¹ Like Taungbila Hsayadaw, Nankyaung Hsayadaw also composed *nissayas* on the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, along with *nissayas* of the *Abhidhammatthasaṅgaha* and the *Kaccāyanavyākaraṇa*, a Pāli grammatical text. Nankyaung Hsayadaw was the son of the

³⁷⁸ Visuddhābhivamsa *et al.* 1987: *si'*.

³⁷⁹ Tin Lwin 1973: 287.

³⁸⁰ Bode refers to Taungbila Hsayadaw as 'Tipiṭakālaṅkāra'. Bode 1966: 53-54.

³⁸¹ Visuddhābhivamsa *et al.* 1987: *si'*; Dhammasāmi 2004: 44; Nyunt 2012: 64, f.n. 61. Taungbila Hsayadaw was also a talented poet, and his other poetry compositions include *linkas* (metaphysical and religious poems) and other genres of poetry of that period.

chief minister during the reign of King Pintale (r. 1648-1661), and presumably composed these texts during this period. A decade after the composition of such *nissayas*, Taungbi"lu" Hsayadaw – following in his predecessors' footsteps – composed a new set of *nissayas* on the canonical *abhidhamma* texts mentioned above and on the *Abhidhammatthasaṅgaha* during the reign of King Narāvara (r. 1672-1673).³⁸² Under the reign of King Minyekyawhtin (r. 1673-1698), a step-brother of King Narāvara, a monk called Devacakkobhāsa was well known for his proficiency in the *Paṭṭhāna*. Ray reports that his system of teaching the *Paṭṭhāna* was much admired by the king to the extent that the *Paṭṭhāna* became a compulsory text to be studied at all monasteries.³⁸³ Therefore, these learned monks of the 17th century mentioned above developed pedagogical approaches to the study of the *Abhidhamma* and composed texts on the *Abhidhamma* in same genre by writing Pāli-Burmese *nissayas* on the *Mātikā*, the *Dhātukathā*, the *Yamaka*, the *Paṭṭhāna* and the *Abhidhammatthasaṅgaha*.³⁸⁴ It should also be noted that from the 17th century the *Abhidhammatthasaṅgaha* is probably the most translated and paraphrased Pāli work of *abhidhamma* manuals/texts. According to Visuddhābhivamsa *et al.*, there are over thirty different Pāli-Burmese *nissayas* of the *Abhidhammatthasaṅgaha*. The numerous *nissayas* of the *Abhidhammatthasaṅgaha* reflects its importance in the Burmese approach to the study of not only *abhidhamma* texts but also other Buddhist texts, as we shall see in chapter 4.

In the first half of the 18th century, *nissayas* and commentaries on various *abhidhamma* texts and manuals such as the *Abhidhammatthasaṅgaha*, were composed by learned monks such as the Neiyin" Hsayadaw Ven. Ariyālaṃkāra, the Pok-ba-yon Hsayadaw Ven. Saradassi and Pa'hta'ma'kyaw-aung-san-hta Hsayadaw Ven.

³⁸² Nyunt 2012: 94.

³⁸³ Ray 2002: 213; Braun 2008: 153.

³⁸⁴ On the list of literary texts on the *Abhidhamma* produced by other scholar-monks of the late Ava period, see Visuddhābhivamsa *et al.* 1987: *si*.

Ñāṇavara.³⁸⁵ Turning to the second half of the 18th century, we can also find a scholar-monk, the Htan"ta-bin Hsayadaw Ven. Nandamedhā, who wrote *nissayas* on the *Mātikā*, the *Dhātukathā*, the *Yamaka*, and the *Paṭṭhāna*, along with *nissayas* on the *vinaya* topic and the *Kaccāyanayvkaṇa*. His *Paṭṭhāna nissaya* has come down to us to the present day and is widely used in the study of *Paṭṭhāna* in Burma. In this sense, he followed in his predecessors' footsteps, namely Taungbila Hsayadaw, Nankyaung Hsayadaw and Taungbi"lu" Hsayadaw, and composed the same kind of *nissaya* texts a century later.

The composition of such *nissayas* may appear as a simple addition to *Abhidhamma* literature in Burma by translating the *abhidhamma* texts into Burmese, if we do not take into account the different forms of Pāli-Burmese *nissaya* available in the vernacular literature on Buddhism (see 3.3) and the living tradition of *Abhidhamma nya'wa* in Burma.³⁸⁶ Tin Lwin – writing on the history of Pāli-Burmese *nissaya* texts – explains that there are three types of *nissaya*, or techniques of writing *nissaya*. They are called 'nan-kyae', 'nan-kyin', and 'nan-pyout' in Burmese.³⁸⁷ The word 'nan' is abridged form of the word 'a-nek', 'semantic meaning'. The first type of *nissaya*, 'nan-kyae', 'broad meaning', refers to the case in which word-to-word translation from Pāli into Burmese is done.³⁸⁸ In the 'nan-kyin', 'narrow meaning', key or difficult Pāli words are translated, while other words may be expressed through *peyyala*. The final type, 'nan-pyout', 'lost meaning', emphasizes the *Abhidhamma* and translates the text in terms of *Abhidhammic* categories. Thus, it does not take the semantic meaning or

³⁸⁵ Bode 1966: 54-56; Tin Lwin 1972: 290-291.

³⁸⁶ I very much appreciate Saya U Nyunt Maung, a retired librarian from University of Yangon, for discussing on the issue of different types of *nissaya* texts written in Pāli-Burmese, and pointing out Burmese sources to take the research further.

³⁸⁷ Tin Lwin 1973: 298. On detailed description and analysis of the history of Pāli-Burmese *nissaya* texts, see Wun 1962: 129-136 and Tin Lwin 1973: 270-307.

³⁸⁸ Tin Lwin classifies the first type of *nissaya*, *nan-kyae*, into four categories according to their style. They are: (1) verbatim translation, (2) free translation, (3) ornate translation, and (4) translation with short notes. See Tin Lwin (1961: 5-11) on detailed explanation and examples of these four categories of the *nan-kyae* type of *nissaya*.

the grammatical structure of the sentence into account. Tin Lwin refers to *nan-pyout* method of *nissaya* writing as *ayakauk*.³⁸⁹

In these *abhidhamma nissayas*, Taungbila Hsayadaw and others were not doing a simple word-to-word translation from Pāli into Burmese. In fact, they were composing *abhidhamma ayakauk* texts. These *ayakauk* texts give an extended explanation and analysis of the root text by using both the simple *nissaya* translation and *nan-pyout* method of *nissaya* writing. Thus, in the *Pi'ta-kat-taw-tha-maing*, we find the term *nissaya* is used to refer to *abhidhamma ayakauk* texts.³⁹⁰ For instance, Taungbila Hsayadaw's work on the *Dhātukathā*, the *Da-tu'ka-hta-pali'taw-ni'tha'ya*, *Dhātukathā Pāli Nissaya*, is also known as the *Dhātukathā ayakauk*.³⁹¹ In particular, the term *ayakauk* is used in relation to the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*. Hence, we find the *ma-ti'ka-ayakauk* (*Mātikā-ayakauk*), the *da-tu'ka-hta-ayakauk* (*Dhātukathā-ayakauk*), the *ya-mike-ayakauk* (*Yamaka-ayakauk*) and the *pa-htan''ayakauk* (*Paṭṭhāna-ayakauk*) in the list of *abhidhamma* texts given by Visuddhābhivamsa *et al.*³⁹² We can suggest that the term *ayakauk* has become a specialist term used to refer to the *nissaya* texts on *Abhidhamma* within the literary circle of contemporary *Abhidhamma* studies.

According to the *ayakauk* method, a text is translated with reference to *abhidhammic* terms, namely consciousness, mental factors, matter and *nibbāna*, thereby concealing the syntactical meaning of the text.³⁹³ For example, a simple translation and an *ayakauk*, or *nan-pyout*, translation of the following *paṭṭhāna* text by Htan''ta-bin Hsayadaw are given below.

*Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo.*³⁹⁴

³⁸⁹ Tin Lwin 1973: 298.

³⁹⁰ Min''kyi'' Mahāsiriyejyasū 1989: 188-189.

³⁹¹ Min''kyi'' Mahāsiriyejyasū 1989: 187.

³⁹² Visuddhābhivamsa *et al.* 1987: *hsa'-hsa*.

³⁹³ Tin Lwin 1973: 298.

³⁹⁴ *Paṭṭh* 1.153.

Simple translation: A skilful state is a condition for a skilful state by means of being a root condition.

Ayakauk: 'Kusalo dhammo' refers to a skilful *citta* (out of 21 skilful *cittas*) and its 38 associated *cetasikas*. At each moment of this skilful *citta* and its *cetasikas*, if the arisen skilful *citta* has two roots (*dvihetuka*) or three roots (*tihetuka*), [the pair of roots] 'alobha and adosa' or [the triplet of roots] 'alobha, adosa and amoha' are conditioning states (*paccaya-dhammas*) respectively, by means of being a root-condition. 'Kusalassa dhammassa' refers to any of 21 skilful *cittas* and the associated 38 *cetasikas*, and the matter that arises from them, which are conditioned states (*paccayuppana-dhammas*). 'Hetupaccayena paccayo' refers to skilful roots, namely *alobha*, *adosa*, and *amoha*, giving rise to the conditioned states, by means of being a root condition.³⁹⁵

The *ayakauk* method not only breaks up the sentence into different sections, namely conditioning states, conditioned states and the condition, but also analyses each of these components in terms of consciousness, mental factors and matter. Thus, the *ayakauk* method refers to an analytical approach in which canonical *abhidhamma* texts are expressed in terms of a more refined presentation of the ultimate nature of things (see Chapter 4). The syntactical meaning may be lost in this type of *nissaya* translation because grammatical rules and syntax are not being strictly followed. Yet, the detailed analysis of the text in relation to *abhidhammic* categories gives a clearer explanation of the semantic meaning of the text than perhaps the simple translation. Thus, we may deduce that this *nan-pyout* technique of *nissaya* writing is used when translating the *abhidhamma* texts to explicate difficult teaching in the *Abhidhamma Piṭaka*.³⁹⁶ Moreover, Visuddhābhivamsa *et al.* explain the role of *ayakauk* texts in *Abhidhamma* studies in Burma as follows.

At night, using *ayakauk* texts as a basis, the teacher explains a topic by using the *ayakauk* method until the student has understood it. Both the teacher and the student - without looking at books or manuscripts - discuss the ultimate nature (*ayakauk*) of the topic [through catechism]. This is called 'nya'wa' (night-lesson).³⁹⁷

³⁹⁵ Nandamedhā 2006: 324.

³⁹⁶ Tin Lwin 1973: 300.

³⁹⁷ Visuddhābhivamsa *et al.* 1987: si.

In summary, the term *ayakauk* is used not only to refer to the type of exegetical text, but also as a name for a specific pedagogical method that uses this form of exegesis. We shall explore the *ayakauk* pedagogical method further in the next chapter.

Before turning to the *Abhidhamma* literature produced in the late Konbaung period, it is interesting to note that the increased production of these *ayakauk* texts on the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna* over the 18th century coincided with the promotion of the *Pahtamapyan* examination by Bodawhpaya. As mentioned in 2.2., these *abhidhamma* texts were already in the syllabus of *Pahtamapyan* examination in the reign of Bodawhpaya. Since then, they have been incorporated into the syllabuses of national examinations held by the Cetiyaṅgaṇa and the Sakyasīha associations (see 2.2.). By the 20th century, these four *abhidhamma* texts came to be known as *nya'wa* subjects amongst the monastics. Dhammasāmi observes that the inclusion of these *abhidhamma* texts in the monastic examination syllabuses in Burma since the 18th century has ensured the study of the *abhidhamma* texts amongst monks and nuns, which may be a factor contributing to the popularity of *Abhidhamma* studies in Burma.³⁹⁸

The continuous contributions of monastic and lay literati towards the *Abhidhamma* literature of Burma since the 19th century not only reinforce the transmission of the Burmese approach to the study of *Abhidhamma* to the present day, but popularise the study of *Abhidhamma* amongst a wider audience of lay people as well. In addition to the *Paramatthadīpanī*, Ledi Hsayadaw composed a number of *abhidhamma* texts, including two composite *paṭṭhāna* texts entitled the *Paṭṭhānuddesadīpanī* in Pāli and its Pāli-Burmese *nissaya*, and the *Pa-ra-ma-ha'than-hkeik* (*Paramatthasaṃkhepa*), and its auto-commentary. The *Pa-ra-ma-ha'than-hkeik* is a Burmese-language poem on the *Abhidhammatthasaṅgaha*. As Braun demonstrates the

³⁹⁸ Dhammasāmi, personal communication on 25 October 2010.

Pa-ra-ma-hta'than-kheik “pushed the Abhidhamma tradition of Burma in a new direction by popularising the study of Abhidhamma learning beyond the male monastic elite.”³⁹⁹ Ledi Hsayadaw composed this work in metrical verses using both simple Burmese and Pāli abbreviation for “an audience which typically did not study the Abhidhamma”.⁴⁰⁰ Its poetical structure and its use of simple Burmese and Pāli abbreviation as a mnemonic list, or gist, of the ultimate things about reality should help in memorising the text, and thus provides a shortcut to the study of key concepts of the *Abhidhamma*.⁴⁰¹ Ledi’s auto-commentary is in prose explaining the verses, and thus aids the study of the text. Ledi Hsayadaw also established an educational framework by creating ‘*Pa-ra-ma-hta'than-kheik*’ lay groups to study the text. These lay groups seem to have been popular in the early 1900s.⁴⁰² The *Pa-ra-ma-hta'than-kheik* group in Monywa has continued and holds examinations on the text, and in October 2011, the group held its thirtieth examinations.⁴⁰³ As mentioned in the introduction, for Ledi Hsayadaw the study of the *Abhidhamma* provides a tool for the laity’s progress in spiritual development, and thus it becomes a vital foundation for meditation practice.

Hsaya-gyi” U Ohn (1846-1925), contemporary with Ledi Hsayadaw, was well known as a teacher of *Abhidhamma*. He, as a monk, studied and taught *abhidhamma nya'wa* in Mandalay during the reign of Mindon and Thibaw (r. 1878-1885). In 1886, one year after the fall of the whole of Burma to the British – a period of instability that saw many leave the *Saṅgha* – U Ohn disrobed and lived in Taungoo until 1903.⁴⁰⁴ He then moved to Taung-myo’ (Amarapura), which was one of the well-known centres

³⁹⁹ Braun 2008: 240.

⁴⁰⁰ Braun 2008: 293.

⁴⁰¹ On detailed analysis of the nature and style of this text, see Braun 2008: Chapter 5.

⁴⁰² Braun 2008: 296, fn. 39.

⁴⁰³ During my fieldwork, I visited the Ledi monastery in Monywa and obtained information regarding the examinations on the *Pa-ra-ma-hta'than-kheik* and its auto-commentary. This group also holds an examination of a work of Ledi’s on meditation, the *Ledi Ka-ma-htan*” (*Ledi’s Kammaṭṭhāna*).

⁴⁰⁴ Dhammasāmi (Mingala Taik-thit Hsayadaw) 1936: 360.

of textual studies. In particular, it was a famous centre of the *abhidhamma nya'wa* study from the 19th century (see 3.3.). As the news about his residence in Taung-myo' spread, some student-monks came to study *Abhidhamma* at his house. In 1905, he started teaching *abhidhamma nya'wa* to ten student-monks at a teaching monastery, the Mingala Taik (Maṅgalā Monastery), in Taung-myo'.⁴⁰⁵ Thus, U Ohn moved back into a teaching career as a layman, attracting many students – monks, nuns and laymen – from different parts of the country. Ghosita reports that at one point in his teaching career, his classes on *Abhidhamma* might have attracted about 275 students, and at least 25 of them were laymen. These laymen established an *Abhidhamma* association called 'Association of *Abhidhamma Bhāṇaka*'. Ghosita adds, "since these laymen recited the *abhidhamma* texts along with the monks and nuns, they came to be known as '*Abhidhamma bhāṇaka*' ['reciter of *Abhidhamma*']".⁴⁰⁶ We, then, have evidence for a parallel development in lay engagement, like Ledi's lay groups, in *Abhidhamma* studies in and around Taung-myo'. U Ohn also composed an *abhidhamma* text entitled the *A-bi'da-ma Tan'hkon hnin' Ya-ma-ka Wi-hti'man-za-ri*, the 'Banner of *Abhidhamma* and garland of mental process in Yamaka', a commentary on the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*.

In 1930s, Mahagandayon Hsayadaw composed commentaries on all seven canonical *abhidhamma* texts, and sub-commentaries on post-canonical *abhidhamma* texts, along with many other works on *vinaya* topics, on the *Dīgha Nikāya* and about educational reforms for various monastic examination boards. His commentaries on *abhidhamma* and *vinaya* texts are entitled with a suffix '*bhāsāṭīkā*', literally translated as 'language commentary'. For instance, his sub-commentary on the *Abhidhammatthasaṅgaha* is entitled the '*Thin-gyo Ba-tha-ti-ka*'. Since he, like Ledi

⁴⁰⁵ Ghosita 2002: 60.

⁴⁰⁶ Ghosita 2002: 64.

Hsayadaw, composed his works in Burmese, the *bhāsā* in the title indicates the Burmese language. Thus, his works can be referred to as ‘Burmese commentaries’. This does not mean that his works do not feature Pāli words. In fact, as in Ledi’s works, a mixture of Burmese and Pāli is used. In 1932, his work on the application of *Abhidhamma* to daily life experiences entitled the *Ko-kyin’ A-bi’da-ma*, the ‘Ethical behaviour from *Abhidhamma* perspective’, was published. He wrote this work for lay people so that they can understand their daily experiences in terms of *Abhidhamma* and thus put the *abhidhamma* teaching into their daily life.⁴⁰⁷ In this work, he explains a range of issues such as different types of personality, different types of *kamma* and skilful actions from the perspective of *Abhidhamma* in relation to daily life examples. In 1972, he also gave *dhamma* talks on the *Paṭṭhāna* at the request of his devotees. In 1979, the first print of these *dhamma* talks was published entitled the ‘*A-hkye-pyu Pa-htan*’, the ‘Basic *Paṭṭhāna*’.

Another *ābhidhammika* who composed numerous numbers of *abhidhamma* texts and promoted *Abhidhamma* studies amongst lay people from 1930s afterwards was the Mula’ Pa-htan” Hsayadaw Ven. Nārada (1898-1983). Prior to the World War II, he worked on the *Abhidhamma* while he was staying at a forest monastery called ‘*Hkin-oo Shwe-bei”kin” Taw-ya*’ near Hkin-oo town, 24 km northwest of Shwebo.⁴⁰⁸ In particular, during that period, he worked on the whole of the *Paṭṭhāna* – namely the 22 triplets and 100 duplets. He developed a new approach to the study of *Paṭṭhāna* by presenting the materials in the *paṭṭhāna ayakauk* in tables (see Chapter 4). His innovative presentation of the conditioning states, the conditioned states and the condition in tables means that long prose of the *paṭṭhāna ayakauk* is now being condensed, and only key points are being represented in the tables. Taking the above mentioned

⁴⁰⁷ Ghosita 2003: 813.

⁴⁰⁸ Nārada 1977: iii; Aung Thein 1994: 4.

ayakauk translation of the *paṭṭhāna* text as an example (see above), it can be presented in a table as follows.

Table 3.1. The *ayakauk* of the conditional relations related by the root condition

Conditioning states	Conditioned states	Condition
• 2 or 3 skilful roots (<i>alobha</i> + <i>adosa</i> or <i>alobha</i> + <i>adosa</i> + <i>amoha</i>) • their associated skilful <i>citta</i> and <i>cetasikas</i>	• any of 21 skilful <i>cittas</i> • the associated 38 <i>cetasikas</i> • the matter that arises from them	• 3 skilful roots

Presenting the *ayakauk* of the conditional relations, i.e. a more refined analysis of the nature of the conditional relations, in a table makes it easier for the students to understand the complex conditional relationships. This is because condensed lists of the *dhammas* involved can be seen clearly in the table. Such presentation can also help with memorisation and recall of the text.

From 1946, Mula' Pa-htan" Hsayadaw taught *Abhidhamma* for thirty years to monastics and lay people in Yangon using *abhidhamma* tables he designed. Since he became an advisor (*ovādācariya*) of the Abhidhamma Propagation Association (APA) in 1946, he taught all seven *abhidhamma* texts to lay people, both men and women. His lectures and published works aimed at the lay people, who may not have studied Pāli grammar in detail. He also published works on canonical and post-canonical *abhidhamma* texts, including the *Abhidhammatthasāṅgaha*, in which he used *abhidhamma* tables to represent main points in a mixture of Pāli and Burmese. For example, in 1951, he published the *Pa-htan" pa-ra-gu*, the 'Expert in *Paṭṭhāna*', which summarises the *paṭṭhāna ayakauk* in tables and explains it in simple Burmese, at the request of his lay devotees (*dāyakas*). These lay devotees claimed, "they will definitely pass the *Pahtamapyan* examinations with the *paṭṭhāna* tables [in the *Pa-htan"*

paragu]]”.⁴⁰⁹ Succeeding in these examinations is awarded through position and prestige, as I stated in the introduction. Following in the footsteps of his predecessors, he promoted study of the *Abhidhamma* amongst the lay people mainly through the APA. Many of his lay students went on to become teachers of *Abhidhamma*, including his niece, Daw Hkin Myint. She was also known as Pa-htan” Daw Hkin Myint because she became a famous teacher of the *Paṭṭhāna* in her own right. She also co-authored a handbook on the *Abhidhammatthasaṅgaha* with Mula’ Pa-htan” Hsayadaw in which detailed analysis and commentary on the fourfold categories of *dhammas* are explicated using tables and notes. Through the publications of the *Pa-htan” pa-ra-gu* and the *Ya-mike pa-ra-gu*, and weekly lectures at the APA, Mula’ Pa-htan” Hsayadaw’s pedagogical approach to the *abhidhamma nya’wa* subjects, as we shall see in the next chapter, are now widely used by both the monastics and lay people.

This above section has given a very brief overview of the *Abhidhamma* literature of Burma from the Pyu period to the present time. However, this is not an exhaustive list of *Abhidhamma* works produced in Burma. I have shown significant contributions made by specific authors towards the *Abhidhamma* literature at various points in Burma’s long history of *Abhidhamma* studies. While there were, and still are, many authors writing on *Abhidhamma* in Burma, the individuals mentioned above are examples of the trends in the production of *Abhidhamma* literature in their time. We shall see other *abhidhamma* works composed by the Burmese as we explore *Paṭṭhāna* literature in Burma and the lineage of *abhidhamma* teachers from Taung-myo’ in 3.2. and 3.3.

From the above evidence it would seem that almost all the authors up to the 19th century were monks, particularly those who had honorary titles given by royalty. However, in the 19th and the 20th century, we have for lay engagement in the study

⁴⁰⁹ Nārada 1951: iii.

and compositions of *Abhidhamma* works not only in lowland Burma, but also in highland Burma such as Shan areas. For example, in the 19th-20th century, Shan *zare*, ‘poet or poet reader’,⁴¹⁰ such as Zao Kang Suea and his daughter Nang Kham Ku, regarded by many as gifted composers of Shan poetic literature, composed works on a variety of subjects, including *Abhidhamma*.⁴¹¹ The father, Zao Kang Suea, followed a habit that we saw with U Ohn (see above), where someone develops their expertise as a monk but continues in the field after disrobing. His daughter, Nang Kham Ku, as we saw also with Pa-htan” Daw Khin Hla Tin (see above), became a recognised composer in her own right, composing works on the *Abhidhamma*, as well as other subjects. It is almost impossible to explore if and how *Abhidhamma* were studied amongst the masses prior to the 19th century in Burma, given the lack of pertinent records prior to the 19th century.

3.2. *Paṭṭhāna* literature in Burma

As mentioned above, *Paṭṭhāna* is one of the *abhidhamma nya’wa* subjects. And, we have evidence that it has been widely studied by monks, nuns and lay people since the early 20th century. It is not surprising then to find numerous numbers of *paṭṭhāna* handbooks, or textbooks, composed by the Burmese. It seems that the earliest *paṭṭhāna* pedagogical handbook was composed at some point between 1762 and 1838 by the The”in” Tha-tha-na-paing Hsayadaw Ven. Sūriya (henceforth The”in” Hsayadaw) entitled the *Pa-htan” Nya’wa Thon-saung-twe* (henceforth PNT), the ‘Three volumes of *Paṭṭhāna* night-lesson’. This text is slightly different from the Htan”ta-bin

⁴¹⁰ The term *zare* in the Shan language refers to the scholars who recite, copy, and, in many cases compose *Theravāda* literature on a range of topics from meditation to *abhidhamma* to merit making.

⁴¹¹ Crosby and Khur-Yearn 2010: 6-8; Crosby 2014: 240. On the composition of Shan poetic works on *Abhidhamma* by lay *zare*, which might have been under the influence of Burmese *Abhidhamma* tradition in the 19th-20th century, see Jotika Khur-Yearn 2012: 93, n. 170.

Hsayadaw's *paṭṭhāna ayakauk* (HPA) in that it focuses on the *Paccayuddesa*, the first section of the *paṭṭhāna* text listing 24 conditions, and gives detailed analysis of the 24 conditions through *ayakauk* method. And, the PNT is shorter than the HPA as the latter covers the whole of the skilful triplet. The PNT is divided into three sections. The first section, the *pa-htan"thon-hkyat-su*, 'three items of *Paṭṭhāna*', describes three main items, or aspects, of the 24 conditions, namely the conditioning states (*paccaya-dhammas*), the conditioned states (*paccayuppanna-dhammas*) and the not-conditioned states (*paccanīya-dhammas*) of root condition, object condition etc. The second section, the *pa-htan" pyit-se"pyaing*, 'finding common conditions', describes combinations of different conditions that can influence a specific conditional relation (see Chapter 5). The final section, the *pa-htan" ra-thi-su* (*Paṭṭhāna-rāsi*), 'categories of conditional relations', describes how a condition (*paccaya*) may influence mental processes (*cittavīthi*) of different categories of beings across different realms in Buddhist cosmos. The final section is the longest, and explains mental processes in great detail. According to Bamaw Hsayadaw, one had to memorise such a text, including the detailed mental processes, in the old method of *Paṭṭhāna* study (see 3.3. and Chapter 4).

A century later, in 1938, Mahagandayon Hsayadaw published the *Wi-hti' hnit Thon-hkyat-su*, the 'Mental process and three items', which seems to have been based on the first section of the PNT. In this text, Mahagandayon Hsayadaw not only describes three main aspects of the 24 conditions as in the PNT, but also gives a detailed commentary on these three aspects of each condition in relation to the mental processes (*vīthi*). It is this text that Friedgard Lottermoser, also known as Daw Ohnma, studied while she was staying at the Mahagandayon monastery in 1960s. She then wrote a MA dissertation on it in English, and submitted to the Pāli Department at the University of Mandalay in 1970.

Another type of handbook for the students of *Paṭṭhāna* found in Burma is called the *Pa-htan" gaṇṭhi*, the ‘Knots of *Paṭṭhāna*’. Although it is called ‘knots of *Paṭṭhāna*’, these texts are untying the ‘knots’ by explaining specific difficult points and/or words. In 1937, a layman, U Kyi" Hpei, published the *Pa-htan" anugaṇṭhi*, the ‘Subtile knots of *Paṭṭhāna*’, which may give a more nuanced explanation of the ‘knots’ as the title contains ‘anu’.

Since the 1950s, we can see an increased production of this kind of handbook, or textbook. For example, the Masoyein Hsayadaw Ven. Sūriya, published a series of *paṭṭhāna* books, namely the *Pahtan"thin-ne"akyin"hkyok*, the ‘Essence of teaching methods of *Paṭṭhāna*’, the *Pa-htana tha-ru-pa'na-yu-pa'de-tha*, the ‘Exposition on the essential nature and methods of the *Paṭṭhāna*’, and the *Pa-htan"ayakauk akyin"hkyok*, the ‘Concise *Paṭṭhāna* *ayakauk*, (see Appendix G). The Masoyein Hsayadaw’s *paṭṭhāna* *ayakauk* describes the main points in the *Paṭiccavāra* and the *Pañhāvāra* (see 2.1.) of the *Paṭṭhāna* and explains conditional relations through the *ayakauk* method, i.e. explicating a more nuanced nature of conditional relations in terms of the fourfold categories of reality. This work differs from the PNT and Mahagandhayon Hsayadaw’s above-mentioned work in that his approach to the study of *Paṭṭhāna* focuses on two main aspects of a conditional relation, i.e. the conditioning states and the conditioned states, rather than three aspects. This is one of the pedagogical approaches that we shall assess in detail in Chapter 4.

The *paṭṭhāna* texts mentioned above are written in prose and in a mixture of Pāli and Burmese. As I have mentioned above, in 1951, Mula' pa-htan" Hsayadaw published the *Pa-htan" pa-ra-gu*, which presented the *paṭṭhāna* *ayakauk* in tables. As his approach to *Paṭṭhāna* study spread to different parts of the country, we observe an increase in composition of *paṭṭhāna* textbooks using tables. For example, the *paṭṭhāna* textbooks by In"sein Hsayadaw, Ven. Kumāra, Ok-kan Hsayadaw Ven. Nandobhāsa,

Ven. Nandimālāṅkāra and Ven. Kusala uses the pedagogy based on tables, i.e. Mula' Pa-htan" Hsayadaw's approach (see Appendix G). The contents and interpretations of the text in these textbooks are the same, because in the eyes of the Burmese, it is vital to preserve the texts, including the commentarial texts written by the Burmese monks. This means that the presentation of the *paṭṭhāna ayakauk* in tables and the order in which different sections of the *Paṭṭhāna* is arranged may differ from textbook to textbook. Yet, the underlying pedagogical approach and philosophy of these different textbooks are the same. As we shall see below, this approach to *Paṭṭhāna* study has now become so popular that it has replaced other pedagogical approaches.

Since *Paṭṭhāna* is also a ritual text chanted widely by the Burmese as a protective chant, there are numerous *paṭṭhāna* books explaining the definition and efficacy of *Paṭṭhāna* for the masses. The *Paccayuddesa* and the *Paccayaniddesa*, the first two sections of the *Paṭṭhāna*, are the topics of discussion in a majority of these popular books. In these books, the definition and nature of each condition may be explained using analogies and in simple Burmese. Stories about how a person escapes danger and/or gains a positive outcome by chanting the 24 conditions, or the *Paccayaniddesa*, are also reported in books and magazines. For example, Ven. U Sīri compiled such stories and published a book entitled the *Pa-htan" tan-hko" let-twe'a-kyo*", the 'Practical benefits of the power of the *Paṭṭhāna*'. As mentioned in the introduction, various meditation teachers in Burma have also written books on the relationship between *Paṭṭhāna* and insight meditation (*vipassanā*). In addition to such printed sources on *Paṭṭhāna*, there are recordings of sermons, *dhamma* talks,⁴¹² and lectures given by

⁴¹² In Burmese Buddhism, the term 'dhamma talks', *ta-ya-pwe* or *ta-ya-tha-bin* in Burmese, is used to refer to special talks given by monks at a monastery, or a nunnery, or a town hall, or even in streets during winter. *Dhamma* talks are often held in the evening, and sponsored by an individual person, or, by a group of people from a community or an organization. Drawing upon specific Pāli and vernacular literary works, stories, and personal experiences, the monk gives a talk on a specific issue. A variety of topics – e.g. meditation, *abhidhamma*, *kamma*, dependent origination, and other doctrinal topics – are preached at *dhamma* talks. In contrast, the term 'sermons', *thi-la-pay ta-ya-haw*" in Burmese, is used to

various *paṭṭhāna* teachers - both monastics and lay people - available in CD and video CD, some of which are accessible online. In some cases, these audio recordings have been transcribed and published as books. Bamaw Hsayadaw's *Pa-htan" Ta-ya"taw*, the '*Paṭṭhāna Dhamma*', is one of such publications.

In summary, *paṭṭhāna* texts have been composed throughout the literary history of *Abhidhamma* in Burma to the present day. Due to its multiple roles in Buddhist practices and its unparalleled popularity amongst the Burmese, I would suggest that the *Paṭṭhāna* in its various forms is the most published *abhidhamma* text in contemporary Burma. The continuous supply of learning resources such as books, sermons, *dhamma* talks and classes/courses on *Paṭṭhāna* not only fulfils the ongoing demand on the part of a willing audience in Burma, but also expands the pool of knowledge on *Paṭṭhāna*. The vast number of *paṭṭhāna* texts available in Burma provides useful information on the doctrinal aspects of *Paṭṭhāna* from a Burmese perspective. I also find these sources can help us to understand how and to what extent *Abhidhamma* studies have permeated the Burmese audience, and the place of *Abhidhamma* studies in the broader context of monastic education in Burma, which we shall explore below.

3.3. Taung-myo': the city of *abhidhamma nya'wa*

In order to understand Burma's *Abhidhamma* expertise, it is important to understand the transmission of knowledge across different generations of *Abhidhamma* teachers. In particular, the study of Burma's *Abhidhamma* tradition is not complete unless the *abhidhamma nya'wa* tradition at Taung-myo' is considered. I shall

refer to a preaching given by monks at religious giving (*dāna*) and other religious functions such as *kaṭhina* (robe-giving), and ordination ceremonies. This means sermons are given as a part of religious events. Monks teach about an issue directly related to the occasion. Making this distinction augments the information provided by Deegalle (2006), Tannenbaum (1995: Chapter 5) and Crosby (2013: 91-93) on sermons and preaching in Sri Lanka and northern Thailand.

briefly trace a lineage of *Abhidhamma* teachers at Taung-myo' from the late 19th century until World War II, before exploring the place of Taung-myo' as the city of *abhidhamma nya'wa* in relation to other monastic education centres such as Mandalay and Pahkokku. This section, thus, aims to provide a background for our investigation of Burmese pedagogical approaches towards the study of *Paṭṭhāna*, which is the topic of chapter 4.

Abhidhamma teachers from Taung-myo' composed *ayakauk* texts on *nya'wa* subjects, i.e. on the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, which may have formed a basis for their *abhidhamma* classes at night. In 1823, the first Dok Hlan" Hsayadaw Ven. Candamālā composed and taught *ayakauk* texts on the *Mātikā* and the *Dhātukathā* in Taung-myo'.⁴¹³ His two close disciples, the Myo'pyin-gyi" Hsayadaw Ven. Arindama and the second Dok Hlan" Hsayadaw Ven. Ariyavaṃsa (his younger brother), continued his lineage by teaching the *abhidhamma nya'wa* subjects in Taung-myo' and in Mandalay respectively. Myo'pyin-gyi" Hsayadaw composed another set of the *ayakauk* texts on the *abhidhamma nya'wa* subjects, namely the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, in the second half of the 19th century.⁴¹⁴ Myo'pyin-gyi Hsayadaw's disciples, the Wa-so Hsayadaw Ven. Visuddha, the Shwe-taung Hsayadaw Ven. Nārada and the Mhawbi Hsayadaw Ven. Teja became to be known as the 'Nya'wa-kyaw', 'famous *nya'wa* teachers'. While the first two monks stayed and taught in Taung-myo', Mhawbi Hsayadaw moved to the Maṇḍalārāma (Pyay) Taik in Mandalay,⁴¹⁵ which was under the auspices of Mindon. There, he continued to teach the *abhidhamma nya'wa* using the method from Taung-myo' to students from different parts of the country, including the above mentioned Hsayagi" U Ohn, who was then a monk under the ordained name Ven. Ādicca.

⁴¹³ Dhammasāmi (Mingala Taik-thik Hsayadaw) 1936: *ka'*.

⁴¹⁴ Dhammasāmi (Mingala Taik-thik Hsayadaw) 1936: *hka'*; Visuddhābhivamsa 1987: *sa*.

⁴¹⁵ Ghosita 2002: 93.

After U Ohn moved to Taung-myo' and taught at the Mingala Taik from 1905, he also had close students, who later became the authors of various *abhidhamma* texts. Mogok Hsayadaw Ven. Vimala, the founder of the Mogok *vipassanā* meditation tradition, and the Mingala Taik-thik Hsayadaw Ven. Dhammasāmi, who later became the abbot of the Mingala Taik-thik (New Maṅgalā Monastery), were trained by U Ohn on the *abhidhamma nya'wa* subjects for six years. U Ohn asked them to repeat the *Paṭṭhāna* course, *pa-htan" sa-wa* in Burmese, until he thought they were ready to teach it to others. By 1923, both of them became teachers of all four *abhidhamma nya'wa* subjects at Mingala Taik. Ghosita, the author of the biography of Mogok Hsayadaw, reports that, in 1927, Mogok Hsayadaw published the *Ya-ma-ka Wi-hti'man-za-ri*, the 'Garland of mental process in *Yamaka*', a commentary on the *Yamaka* showing the detailed *ayakauk*. Based on a copy of the fourth reprint of the text, which I was able to obtain from Burma during my fieldwork, this *yamaka* text, along with the *A-bi'da-ma Tan"hkon*, the 'Banner of *Abhidhamma*', is ascribed to U Ohn. In 1936, Mingala Taik-thik Hsayadaw published the *Nya'wa Tan"hkon*, the 'Banner of *Abhidhamma* night-class', *ayakauk* texts on the four *abhidhamma nya'wa* subjects with a specific focus on the *Paṭṭhāna*. We, then, have evidence for the lineage of *abhidhamma nya'wa* teachers that can be traced back to the first Dok-hlan" Hsayadaw in Taung-myo'. In terms of literature, their works, for example U Ohn's *A-bi'da-ma Tan"hkon* and Mingala Taik-thik Hsayadaw's *Nya'wa Tan"hkon*, are based on the 18th century *ayakauk* texts. For instance, in U Ohn's work on the *Paṭṭhāna*, he makes specific references to the Htan"ta-bin *ayakauk*. His work is shorter than that of Htan"ta-bin Hsayadaw because he has developed a new approach to the study of *Paṭṭhāna* (see Chapter 4). As Ghosita notes, U Ohn's approach reduced the time taken to study the skilful triplet of the *Paṭṭhāna* from one year down to six months.⁴¹⁶ A *paṭṭhāna* course lasting six months, in

⁴¹⁶ Ghosita 2002: 79.

contrast to the later 45-day courses (see Chapter 4), suggests that much emphasis might have been given to mastering of the whole text, including difficult parts such as the enumeration sections of the *Paṭṭhāna* (see 1.3.3. and Chapter 5), rather than preparing for a formal examination on it.

Taung-myo' was the centre for the study of the *abhidhamma nya'wa* perhaps from the early 19th century until World War II.⁴¹⁷ It became to be known as the 'city of *abhidhamma nya'wa*' because the teaching monasteries at Taung-myo' gave special attention to teaching the *nya'wa* subjects. For example, the Mingala Taik and the Tu"maung Taik were top teaching monasteries in Taung-myo' focusing on the *abhidhamma nya'wa* study, and thus attracting many students across the country. By the time U Ohn was teaching at the Mingala Taik in the 1910s, there were approximately 200-300 students attending his *abhidhamma* class at night (see above). As Ghosita reports, Taung-myo' was over populated with student-monks who came to attend *nya'wa* and some of them could not find a place in any monastery in the city.

As the pedagogy of *nya'wa* relies on memorisation of the *ayakauk* texts, students may recite the texts out loud as a tool for memorisation during the day time (see Chapter 4). In particular, rote-learning of what the Burmese called *ayakauk so-yo*", recitation formulae eliciting a more refined nature of things, plays a vital role in the *nya'wa* tradition.⁴¹⁸ Recitation of the *so-yo*" permeated the city, so much so that even lay people were familiar with phrases such as *ku-tha-la-taik* (*kusalatika*), *ve-da-na-taik* (*vedanatika*), and the much recited phrase *haw-han-ka*", 'This is how it is taught [by the Buddha]'. One of the oft-cited stories about its fame as the city of *abhidhamma nya'wa* is related to how doors at the Mingala Taik and the Tu"maung Taik used to make the

⁴¹⁷ Based on Mogok Hsayadaw's biography, on the eve of World War II, students from teaching monasteries in Taung-myo' and Mandalay began to go back to their villages in order to avoid the effects of the war. By 1942, only a handful of monks were left at each teaching monastery in Taung-myo' (Ghosita 2002: 127).

⁴¹⁸ Yujanañāṇī 2012: 5.

noise *haw-han-ka*" when opening them.⁴¹⁹ This is because even inanimate objects such as doors were so used to the recitation formulae of the *ayakaṅk* texts that these texts became the fabric of the teaching monasteries.

While Taung-myo' came to be known as the city of *abhidhamma nya'wa*, Mandalay was recognised as the centre of the study of grammatical rules and the hermeneutics of post-canonical Pāli literature. As we have also observed in 2.2., by the end of the 19th century, a majority of leading members of the *Sanṅha*, including senior monks from Mandalay, embraced the formal monastic examinations, which has led to the development of a teaching method that came to be known as the *mandalay-ne*", the Mandalay method.⁴²⁰ The *mandalay-ne*" – based on the syllabuses of formal examinations – lays emphasis on grammatical study and textual analysis of canonical and post-canonical texts. Under this method, which is now widely used amongst monastics in Burma, students are required to study various grammatical rules and commentarial methods of hermeneutics from auxiliary works written by Burmese monks.⁴²¹ Using such rules and methods, students analyse post-canonical texts such as the *Pārājikakaṇḍa-aṭṭhakathā*, also known as the *Samantapāsādikā* – the commentary on the *Pārājika* section of the *Vinaya Piṭaka*, and the *Sīlakkhandha-vagga-aṭṭhakathā* – the commentary on the first division of the *Dīgha Nikāya*, and the *Aṭṭhasālinī*, which are the prescribed texts for examinations at the *dhammacāriya*, 'teacher of *Dhamma*', level. Therefore, Mandalay was, and still is, regarded as a famous centre for the advanced study of the above mentioned commentaries through numerous grammatical and commentarial methods of hermeneutics.

Another centre of learning that was established in the early 20th century is Pahkokku, 171 km (106 miles) southwest of Mandalay. As Dhammasāmi observes, at

⁴¹⁹ Ghosita 2002: 67.

⁴²⁰ Dhammasāmi 2004: 141.

⁴²¹ See Dhammasāmi 2004: 141-142 on a brief description of the *mandalay-ne*".

the end of the 19th century, a minority of leading members of the Saṅgha at Mandalay still resisted the formal examinations, and by extension the Mandalay approach to the study of texts.⁴²² As a response to the ever-growing examination-orientated tradition in Mandalay, Hsayadaw U Gandhasāra, also known as Yeizagyo Hsayadaw, the leader of Pahkokku academic tradition, set up a monastery in Pahkokku in 1901. The pedagogical approach used at Pahkokku, also known as *pahkokku-ne*, focuses on the independent study of Pāli canonical and post-canonical texts across all three collections, namely the whole *Tipiṭaka* and its commentaries, by digging through the root texts. This method is known in Burmese as *kyan"gyi"hpauk*, literally means ‘digging through the great texts’, because a student has to study the canonical Pāli text, alongside its commentaries and sub-commentaries, with minimal guidance from the teacher. The student has to dig through different layers of texts again and again until he becomes a real expert on the text. The Sunlun Tipiṭaka Hsayadaw Ven. U Sundara, who as a novice studied at Pahkokku, explained how he had to spend many hours digging through different layers of texts from *aṭṭhakathā* to *ṭīkā* to *anuṭīkā* in order to find the correct interpretation of a Pāli word.⁴²³ In terms of the study of *Paṭṭhāna* in Pahkokku, like other *vinaya* and *sutta* texts, a student has to study by digging through the canonical *paṭṭhāna* text, along with its *aṭṭhakathā*, *ṭīkā* and *anuṭīkā*.⁴²⁴ Once regarded as having dug through the great texts by the teacher, a student became known as *kyan"gyi"pauk*, ‘one who has dug through the great texts’, and in fact this term was a recognition of being a scholar. Pahkokku, like Taung-myo’,

⁴²² Dhammasāmi 2004: 143. During my fieldwork, I encountered a well known *paṭṭhāna* teacher, Ven. U Paṇḍita, the current abbot of the Pa-ltan"theikpan Sathintaik, who has not entered any examinations. This is because he regards the formalised examinations as of little value (Interviewed on 26 Nov 2011). In the current formalised examination-orientated educational system, his case is exceptional, rather than the rule.

⁴²³ Sunlun Tipiṭaka Hsayadaw, interviewed on 31 July 2012.

⁴²⁴ Ghosita 2003: 40–41.

was regarded as ‘a city of learning’ and famed for its tradition of scholarship and pedagogy.

We have, then, evidence to suggest that from the late 19th century until World War II, Mandalay, Pahkokku, and Taung-myo’, were regarded as prestigious centres of the study of Buddhist texts, each specialising in different pedagogies and texts. It should be noted that World War II adversely affected the student population of teaching monasteries in the main learning centres such as Taung-myo’, Mandalay and Pahkokku.⁴²⁵ When World War II intervened, other aspects of monastic education were also affected. For instance, before World War II, the British government attempted to persuade monasteries to include secular subjects, such as arithmetic. In 1939, the *Pahtamapyan* Review Committee appointed by the governor, consisting of influential Hsaydaws from Pahkokku and Mandalay, recommended that novices should be taught arithmetic before they studied the Buddhist texts. The proposal was supported by many prominent monks because arithmetic was, and still is, regarded by the monks as a crucial part of the study of the *Saṅkhyāvāra*, ‘enumeration section’ (see Chapter 5). However, when WWII intervened, the whole development was abandoned.⁴²⁶

Despite the negative impact of WWII, in the first half of the 20th century, a student visited these cities, namely Mandalay, Pahkokku, and Taung-myo’, in order to learn and expand his textual knowledge. As Sunlun Tipiṭaka Hsayadaw explains, his teachers and their contemporaries had gone around Mandalay, Pahkokku and Taung-myo’, in order to acquire a range of specialised knowledge and literary skills. He adds, “a student began his study at Mandalay [after having basic training on Pāli grammar and the *Abhidhammatthasaṅgaha* at a village monastery (see 4.1.)] mastering the Pāli

⁴²⁵ See f.n. 417 on the reduction of the student population in the teaching monasteries at Taung-myo’ on the eve of WWII.

⁴²⁶ Dhammasāmi 2004: 283.

grammatical rules and analytical tools to study great texts. The student then moved to Pahkokku to undertake an in-depth study of a range of great texts, before going to Taung-myo' to follow *abhidhamma nya'wa* courses".⁴²⁷ However, the ever-increasing emphasis on formal examinations within Burmese monastic education over the years has other implications for the centres of monastic education, and by extension their scholarship and pedagogical philosophy. For instance, the *pahkokku* method is based on the philosophy of studying the texts to master them by in-depth reading of the great texts, rather than to prepare for the monastic examinations. As Burmese monastic education became examination-orientated, perhaps from the 1950s onwards, the *pahkokku-ne*" has declined. It has now almost disappeared as the elders of earlier generations who had been trained in Pahkokku die. This also means teaching monasteries in Pahkokku now adopt the examination-orientated pedagogies, namely the *mandalay-ne*", and prepare their students to sit for various monastic examinations held by the government and non-government associations across the country.

The importance given to the formal examinations has also led to the replacement of Taung-myo' method of *nya'wa* with Mula' Pa-htan" Hsayadaw's method of studying *nya'wa* subjects through tables. The former method emphasises detailed study of the *abhidhamma nya'wa* subjects, i.e. the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, through recitation and memorisation of the *ayakauk so-yo*". Therefore, the students, having studied each of these texts for about six months, become experts in *abhidhamma nya'wa* subjects under the former pedagogical approach. As monastic education in Burma becomes more examination-orientated, both teachers and students are under pressure to complete the syllabuses prescribed

⁴²⁷ Sunlun Tipiṭaka Hsayadaw, interviewed on 31 July 2012.

by different examination boards.⁴²⁸ Due to the time limit, difficult components of the *paṭṭhāna* text, for example, are glossed over quickly. This means a majority of the students do not undertake in-depth study of the *abhidhamma nya'wa* subjects. The Mula' Pa-htan" Hsayadaw's method has provided an approach for the students to acquire basic knowledge of the *nya'wa* subjects by rote-learning of the *ayakaunk so-yo"* using tables. On the basis of Mula' Pa-htan" Hsayadaw's method, various pedagogical textbooks on the *abhidhamma nya'wa* subjects have been composed by *abhidhamma* teachers in contemporary Burma. These pedagogical textbooks also provide a shortcut to the study of the *nya'wa* subjects for the students. These three factors, namely the examination-orientated system of monastic education, the development of the innovative pedagogical approach by Mula' Pa-htan" Hsayadaw and the production of pedagogical textbooks, have contributed to the popularity of Mula' Pa-htan" Hsayadaw's method in the present time. His pedagogical method is now used by *abhidhamma* teachers throughout the country, including *abhidhamma* teachers in Pahkokku. My visit to Pa-htan" Hsayadaw Ven. Paṇḍita, who now teaches the *Paṭṭhāna* through tables developed by the Pa-htan"thiek-pan Hsayadaw Ven. Indaka (1903-1988), a disciple of Mula' Pa-htan" Hsayadaw, at the A-shei' Taik in Pahkokku confirms this.⁴²⁹

3.4. Summary

In this chapter, we have explored *Abhidhamma* literature in Burma briefly from the Pyu period to the present day drawing on certain authors and their works as examples of the literary trend in a given time period. Since the 17th century, there are

⁴²⁸ Dhammasāmi 2004: 56.

⁴²⁹ Pa-htan" Hsayadaw Ven. Paṇḍita, interviewed on 20 August 2012.

three turning points in the history of *Abhidhamma* studies in Burma. The production of *abhidhamma ayakauk* texts in the 17th-18th century made it easier to understand the canonical *abhidhamma* texts by explaining these texts in terms of more refined categories of *dhammas*. Thus, these are comprehensive handbooks on *abhidhamma nya'wa* subjects, namely the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*, written in a mixture of Pāli and Burmese. They form the basis for the *abhidhamma nya'wa* tradition.

We have also seen different academic traditions, namely the Taung-myo' tradition, the Mandalay tradition, the Pahkokku tradition, flourished in the 19th-20th century Burma. Each scholarly tradition specialised in specific subjects or texts and developed its own pedagogical philosophy and approaches. *Abhidhamma* teachers from the Taung-myo' tradition specialised in teaching *abhidhamma nya'wa* subjects from the late 19th century to the early 20th century. The Mandalay scholarly tradition focused on the study of Pāli grammar and commentarial methods of hermeneutics, and developed a pedagogical method that came to be known as the *mandalay-ne*". The *mandalay-ne*" is still widely used in Burmese monastic education. The Pahkokku academic tradition, which developed as a response to the shift from informal education paradigm towards formal examination-orientated paradigm, emphasised the detailed study of the whole of *Tipiṭaka*, and the commentaries and sub-commentaries with an aim to master all of the great texts. As the formal examination-orientated paradigm has gained popularity amongst both monastics and lay people, the Pahkokku pedagogical approach, i.e. the *pahkokku-ne*", has become marginalised.

In terms of the study of *Abhidhamma*, this chapter has shown that *ābhidhammikas* such as Htan"ta-bin Hsayadaw, Ledi Hsayadaw, U Ohn, Mahagandayon Hsayadaw and Mula' Pa-htan" Hsayadaw have played crucial roles in promoting *Abhidhamma* studies amongst both monastics and lay people. Since the 1940s, Mula'

Pa-htan” Hsayadaw taught and published *abhidhamma* texts using tables. As mentioned above, his pedagogies of the study of *Paṭṭhāna* through tables have not only shortened the time it takes to study the *Paṭṭhāna*, but also it has replaced the older pedagogies from the Taung-myo’ and Pahkokku academic traditions. Thus while Burmese Buddhism pays great attention to retaining *Abhidhamma* expertise, it has not been static. Rather, it shows an ongoing process of innovation and adaption in the methods of writing, presenting and studying the subject. The next chapter will focus on the Burmese approach to the study of the *Paṭṭhāna*.

CHAPTER 4

BURMESE PEDAGOGICAL APPROACHES FOR STUDYING *PAṬṬHĀNA*

When exploring the literary history of *Abhidhamma* and monastic academic traditions in Burma in the previous chapter, it was observed that the style of literature developed in response to changing pedagogical approaches. This chapter will examine Burmese pedagogical approaches to the study of the *Paṭṭhāna* and how they have changed over the years. As seen in chapter two and three, monastic education in Burma has undergone a series of changes, which successive administrations have implemented as a part of reform movements regarding religion. As the focus of monastic education shifts from an informal or localised paradigm to a formal, centralised examination-orientated paradigm, subjects and texts taught at teaching monasteries and nunneries have become more standardized and limited to the prescribed texts on the examination syllabuses set by different examination boards. Innovative Burmese pedagogical approaches for the study of *Abhidhamma* have emerged in response to these changes. For instance, the Burmese have adapted the old pedagogical techniques such as the *abhidhamma ayakauk* texts and represented them using tables and symbols in pedagogical textbooks.

I shall first discuss the importance of the *Abhidhammatthasaṅgaha* in the context of monastic education in Burma with a focus on how the *Abhidhammatthasaṅgaha* is studied through memorisation and mnemonic techniques. I shall then turn to its role in the Burmese pedagogical approaches for the study of the *Abhidhamma*. In particular, I aim to show a close relationship between the *Abhidhammatthasaṅgaha* and the Burmese pedagogical approaches to the study of the *Paṭṭhāna* in the modern period. I shall explore how the Burmese pedagogical

approaches to the study of the *Paṭṭhana* have developed and to what extent these approaches can be traced back to canonical and post-canonical texts.

4.1. The importance of the *Abhidhammatthasaṅgaha* (*Thin"gyo*) in Burmese pedagogical approach to *Abhidhamma* studies

The *Abhidhammatthasaṅgaha* is vital for studying *Abhidhamma* in Burma as mentioned in the previous chapter. For the Burmese, the *Abhidhammatthasaṅgaha* is a pedagogical text providing pedagogical methods for the study of canonical *abhidhamma* texts, as well as *vinaya* and *sutta* texts. While the *Abhidhammatthasaṅgaha* has been used as a pedagogical text for the study of other Buddhist texts, the Burmese have developed pedagogical approaches to study this *abhidhamma* manual because the terse verses in the text have to be studied with commentary and explanation given by the teacher, or studied alongside a pedagogical textbook on it.

This section is divided into three parts. First, I explain the roles of the *Abhidhammatthasaṅgaha* in relation to monastic education in Burma. I then examine the pedagogical approaches, including mnemonic techniques, applied in the study of the *Abhidhammatthasaṅgaha*. The third part discusses the roles of the *Abhidhammatthasaṅgaha* in relation to the *abhidhamma ayakauk* technique.

4.1.1. The *Abhidhammatthasaṅgaha* as a primer for *Abhidhamma* studies

The *Abhidhammatthasaṅgaha* is one of the three core texts that form the architecture of the Burmese monastic education. The other two texts are the *Kaccāyanavyākaraṇa*, the Pāli grammatical text ascribed to Kaccāyana, and the

Pātimokkha, the *sutta* listing the rules that govern the individual behaviour of monks and (fully-ordained) nuns. Since royal times, these three texts have been taught at monasteries to novices as primers for the three subjects known in Burmese as *tha-da*, grammar (*sadda*),⁴³⁰ *thin"gyo*, compendium/manual of *Abhidhamma* (*saṅgaha*), and *wi-ne"*, discipline (*vinaya*).⁴³¹ They are considered vital preparation for the study of higher texts under both the informal and formal monastic education systems.

As Dhammasāmi observes, under the informal system of monastic education before the colonial period, there was some standardization of the curriculum. A foundation curriculum for novices included a devotional formula known in Burmese as *aw-ka-tha* (*okāsa*); accounts of the Buddha's victory over *Māra*, 'the personification of death' or 'the tempter'; *lokanīti*, 'guidance for humanity'; some selected *suttas* – including the *Singālovāda-sutta*; *paritta* texts; rules and regulations for novices (*sāmaṇera*); the *Jātakas*; and the three texts – i.e. the *Abhidhammatthasaṅgha*, the *Kaccāyanavyākaraṇā*, and the *Patimokkha* – that are regarded as essential for the study of the Buddhist literature.⁴³² Thus, under the informal system, the three core texts were taught to students who had already completed three quarters of the foundation curriculum from the devotional formula to the *Jātakas*. "It was at this stage that some students, aged between fifteen and seventeen, whose parents were poor, often had to return to lay life to work with their parents".⁴³³ Those who continued their study were taught the three core texts in order to equip them with necessary tools and approaches for the study of advanced texts. However, by the turn of the 20th century

⁴³⁰ The literal meaning of the Pāli word '*sadda*' is 'word' or 'sound'. In the Burmese language, the word '*saddā*' with a long 'ā' in the end is conventionally translated as 'grammar'. In Pāli the longer compound word *sadda-sattha*, which literally means 'word-treatise', has referred to grammatical texts since the Pāli commentarial period.

⁴³¹ While these core texts and other Buddhist texts may have been taught to precept-nuns and laywomen perhaps at a young age, we do not have evidence to determine the extent of education for women in pre-colonial period. As the *Pahtamapyan* Examinations became open to precept nuns, laymen and laywomen in 1903, these core texts which are on *Pahtamapyan* syllabus would be taught at nunneries too.

⁴³² Dhammasāmi 2004: 41-45.

⁴³³ Dhammasāmi 2004: 45.

as Burmese monastic education became more examination-oriented, the students were, and still are, taught the *Abhidhammatthasaṅgha*, the *Kaccāyanavyākaraṇā*, and the *Patimokkha* from the age of nine or ten. For instance, Mahagandayon Hsayadaw and Mogok Hsayadaw were taught the *Kaccāyanavyākaraṇā* and the *Abhidhammatthasaṅgha* from the age of ten and nine respectively.⁴³⁴ In the case of Mogok Hsayadaw, he began the study, or the memorisation, of the *Abhidhammatthasaṅgha* and the *Kaccāyanavyākaraṇā* in Pāli a couple of months after being ordained as a novice at his village monastery. It does not mean that the first three quarters of the foundation curriculum, i.e. from the devotional formula to the *Jātakas*, is discarded under the formal examination-orientated system. Due to the pressure to complete the examination syllabuses, the teaching on these aspects of the foundation course has been sidelined. It, therefore, seems that under the formal, centralised examination-orientated paradigm, the *Abhidhammatthasaṅgha*, along with the other two core texts, have become the focus of monastic education and have become “the architecture of the Burmese monastic high school level curriculum”.⁴³⁵

4.1.2. The study of the *Abhidhammatthasaṅgha*: the art of memory

Given the importance of memorisation in the Burmese monastic education, we shall discuss some aspects of an ‘art of memory’, i.e. mnemonic principles and techniques used in order to organise memory impressions of texts so as to improve recall, in relation to the study of the *Abhidhammatthasaṅgha*. In scholarly discussions of memory and memory systems in ancient and modern European cultures, the phrase ‘art of memory’ is used in a broader context to refer to a variety of mnemonic principles and techniques employed to memorise things, places and texts, organise

⁴³⁴ Dhammasāmi 2004: 52; Ghosita 2002: 24.

⁴³⁵ Dhammasāmi 2004: 45.

memory impressions, and improve recall. Frances A. Yates—who wrote a seminal book on trained memory and memory systems in ancient Greek and European cultures entitled *The Art of Memory*—says, “this art seeks to memorise through a technique of impressing ‘places’ and ‘images’ on the memory”.⁴³⁶ Here, I use the term ‘art of memory’ to refer to textual mnemonic techniques. I draw on scholarly discussions of memory systems in ancient Greek and European cultures in order to show parallels between the ancient theories of memorisation in those cultures and the mnemonic techniques used by the Burmese. In so doing, we shall see that the Burmese pedagogical approaches to the study of the *abhidhamma* texts are, in fact, ways to organise memory impressions of texts, and thus, improve recall of the texts. As we shall see below, the ability to remember and recall details from the *Abhidhammatthasaṅgaha* is crucial for the study of other *abhidhamma* texts and for the *ayakauk* technique.

Turning specifically to the Burmese pedagogical approaches to the study of the *Abhidhammatthasaṅgaha*, there are two broad approaches. The first approach is mainly used by monastics. It entails committing to memory all 305 Pāli verses of the *Abhidhammatthasaṅgaha*,⁴³⁷ before the translation and explanation of the text are given by the teacher. They may then study the text using various commentaries and pedagogical textbooks written in Burmese for higher study, such as Mahagandayon Hsayadaw’s two important works on the *Abhidhammatthasaṅgaha*, namely the *A-hkye-pyu’ Thin”gyo*, the ‘Introduction to the *Abhidhammatthasaṅgaha*’, and the *Thin”gyo Ba-tha-ti-ka*, the ‘Burmese commentary of the *Abhidhammatthasaṅgaha*’. The first one is for beginners, and the latter is for advanced students. I shall refer to this approach which emphasises memorisation of Pāli texts before learning the semantic meaning of

⁴³⁶ Yates 1966: 12.

⁴³⁷ This is based on Bhikkhu Bodhi’s edition of the *Abhidhammatthasaṅgaha*. See Bodhi (2010).

the texts as the ‘traditional’ pedagogical approach because the technique dates back to ancient times (see below).

The second approach entails studying the text through pedagogical textbooks written in Burmese. It has been used by lay people since the 1950s. I shall refer to this approach as the ‘modern’ pedagogical approach because this approach to the study of the *Abhidhammatthasaṅgaha* became popular as the U Nu government initiated nationwide *Abhidhamma* examinations on the *Abhidhammatthasaṅgaha*, the *Abhidhammatthavibhāvanī* and the *Visuddhimagga* for the laity in the 1950s.⁴³⁸ In the modern pedagogical approach, memorisation of the Pāli verses is not emphasised, but the meaning and explanation of the verses are. There are many different pedagogical textbooks written specifically for lay students. Nun Daw Ñāṇesī’s pedagogical textbook on the *Abhidhammatthasaṅgaha* entitled the *Thin"gyo Thin-ne"thit*, the ‘New Pedagogical Approach to the *Abhidhammatthasaṅgaha*’, is one example of a well known textbook amongst lay students. The pedagogical approach presented in this book is unique in that the *cittas*, *cetasikas* and *rūpas* are presented using symbols and diagrams as mnemonic codes, which are different aspects of an ‘art of memory’. Thus, memorisation is still important in the modern approach. In fact, memorisation has played a crucial role in the study of *Abhidhamma*, as in the study of other Buddhist or secular subjects, in Burma since ancient times.⁴³⁹

Based on the biography of Mogok Hsayadaw, it is clear that in the traditional pedagogical approach novices were asked to commit the Pāli verses from the *Abhidhammatthasaṅgaha* and the *Kaccāyanavyākaraṇa* to memory. Rote learning of these two texts is still a requirement for the Burmese monastic education at the basic

⁴³⁸ Yujanañāṇī 2007: 3-4.

⁴³⁹ Although a detailed study and analysis of the roles of memory and memorisation has not been undertaken in the context of Burmese monastic education, we can at least deduce – on the basis of primary and secondary sources – that memorisation has been a vital part of Buddhist pedagogy in the Burmese monastic culture since Pagan period.

level. It is important to note here that rote learning, or memorising the texts with precision, serves as a crucial basis for the higher level of study of Buddhist literature, and indeed, for preaching and giving *dhamma* talks *etc.* in the Burmese monastic culture. As we shall see below, at the higher level of study and in the context of giving *dhamma* talks, memorised knowledge may be applied in order to create useful ideas and experiences with added value.

For the Burmese, rote learning or memorisation of a text is achieved through reading, or reciting, the text out loud repeatedly. As Samuels – writing on learning and performing the *paritta* texts by novices in Sri Lanka – observes, a teacher recites the text in question line by line, and the students repeat it in unison.⁴⁴⁰ Through repeating the text with the teacher, the students learn where to break up Pāli *sandhi*, ‘conjunction of final and initial letters, or of letters within a word’,⁴⁴¹ and how and where to stretch the Pāli syllables so as not to change the words’ meaning.⁴⁴² With long texts such as the *Abhidhammatthasaṅgaha*, the teacher divides the text into smaller portions making it easier for memorisation.

Once the students have received this kind of formal guidance from the teacher, the students recite the text individually or in small groups so as to imprint the text to memory. The description below captures a lively oral aspect of the traditional pedagogy at the Gwei”pin Tawya (forest monastery), where Mogok Hsayadaw stayed until he was 14 years old. Ghosita, the author of the biography of Mogok Hsayadaw, describes how the novices at the village monastery practised recitation of the Pāli verses of the *Abhidhammatthasaṅgaha* out loud as a part of their training to memorise the text.

At Gwei”pin forest monastery, Koyin [novice] Vimala is thoroughly enjoying the time with other novices memorising [*sa-kyak* in Burmese]

⁴⁴⁰ Samuels 2004: 349.

⁴⁴¹ Collins 2006: 147.

⁴⁴² Samuels 2004: 349.

the texts. The noisy sounds of their recitation [of the texts] fill the whole monastery. . . . From time to time, they are memorising and taking mental notes [of the text] by shouting out loud [the Pāli verses such as],

Sammāsambuddham atulaṃ,

Sasaddhammagāṇuttamaṃ.

Abhivādiya bhāsissaṃ,

*Abhidhammatthasaṅgahaṃ.*⁴⁴³

(Having respectfully saluted the Fully Enlightened One, the Peerless One,

along with the Sublime Teaching and the Noble Order,

I will speak the Manual of *Abhidhamma* - a compendium of the things contained in the *Abhidhamma*).⁴⁴⁴

The above mentioned Pāli verse is the introductory verse of the *Abhidhammatthasaṅgaha*. It highlights that the students have to commit the whole text, even the introductory verse, to memory. This account also demonstrates the living oral tradition of monastic education in Burma, which is an extremely common sight in monasteries and nunneries up to the present day.⁴⁴⁵

Before we explore the process through which the students memorise the *Abhidhammatthasaṅgaha* further, I would like to point out similarities between the understanding and practice of the memorisation process in medieval monastic culture in Europe and in modern monastic culture in Burma. I draw on Mary Carruthers' work on the study of memory in European medieval culture,⁴⁴⁶ and the above quotation from Mogok Hsayadaw's biography in order to highlight two issues related to memorisation techniques. The first issue is related to the use of imagery of food and processing/digesting the food with respect to memorisation of the text. I have translated the Burmese word 'sa-kyak', which literally means 'cooking letter/character' or 'cooking food', as 'memorising'. The word 'sa' can mean either

⁴⁴³ Ghosita 2002: 22-23.

⁴⁴⁴ Bodhi 2010: 23

⁴⁴⁵ On scholarly discussions of the dynamics involved in oral transmission of Buddhist texts in early Buddhism, see Cousins (1983), Gombrich (1990), Gethin (1992), Allon (1997), Wynne (2004) and Anālayo (2007, 2008, 2009).

⁴⁴⁶ See Mary Carruthers' book entitled *The Book of Memory: A study of Memory in Medieval Culture*, first published in 1990, on the training and used of memory for a variety of purposes and contexts in European cultures during the Middle Ages.

‘letter’ or ‘food’, and the verb ‘*kyak*’ is ‘to cook’. In the context of Burmese education system – whether monastic or secular – the phrase ‘*sa-kyak*’ is used to refer to the process of training memory to remember the texts. In this context, the phrase ‘*sa-kyak*’ has a sense of processing the text so that it can be committed to one’s memory. Other phrases such as ‘*sa-pyan*’, ‘ruminate text’, and ‘*sa-an*’, ‘regurgitate text’, are also used in relation to memorial activities in the Burmese monastic culture. The second issue, which is related to the first one, is concerned with reading the text aloud by mouthing the words as the text is imprinted on one’s memory. Thus, the Burmese’s relationship to the text, as with the medieval scholar’s relationship to his text in European tradition, is based on an oral aspect of learning. Carruthers writes,

The medieval scholar’s relationship to his texts is quite different from modern objectivity [in European culture]. Reading is to be digested, to be ruminated, like a cow chewing her cud, or like a bee making honey from the nectar of flowers. Reading is memorized with the aid of murmur, mouthing the words sub-vocally as one turns the text over in one’s memory.⁴⁴⁷

Carruthers observes, “it is this movement of the mouth that established rumination as a basic metaphor for memorial activities”.⁴⁴⁸ Thus, the oral aspect of the memorisation process, i.e. mouthing the words sub-vocally or loudly, is important in monastic learning in both European medieval and Burmese modern traditions. Carruthers adds, “The process familiarizes a text to a medieval scholar, in a way like that by which human beings may be said to familiarize their food. It is both physiological and psychological, and it changes both the food and its consumer”.⁴⁴⁹ As in European medieval culture, we have seen that the Burmese also use the imagery of food and rumination when referring to the process of training memory and internalization of the text. Therefore, these two aspects, namely the use of rumination/digestion of food

⁴⁴⁷ Carruthers 2011: 205.

⁴⁴⁸ Carruthers 2011: 206.

⁴⁴⁹ Carruthers 2011: 206.

as an imagery linked to the memorial activities, and the use of an oral aspect of learning by mouthing the words, are common in both medieval monastic culture in Europe and in modern monastic culture in Burma.

To return to the description of memorisation techniques used by novices in order to memorise the whole of the *Abhidhammatthasaṅgaha*, it is important to recall that under the formal examination-orientated system the core texts are to be memorised at a young age. Ghosita observes,

At this age [i.e. nine or ten years old], they do not have other things on their mind. They follow their teacher's instruction precisely: if they are told to memorise, they memorise; to count, they count; to recite, they recite without hesitation.⁴⁵⁰

In this pedagogical approach, training one's memory at a young age is very important as it normally leads to lifelong retention of the text in one's memory. Here, it should be noted that counting, 'twet' as in 'twet-hkyak' in Burmese, is an important aspect of the learning of the *Abhidhammatthasaṅgaha*, and indeed other *abhidhamma* texts, because students may be asked to count the number of *cittas*, *cetasikas* etc. in detail by the teacher during *abhidhamma nya'wa* (see below). The teacher provides the 'a-nek', 'semantic meaning', of the text, only when the students have mastered the Pāli verses in that they are capable of reciting them in any order without a prompt. Occasionally, the teacher may explain the meaning by giving examples and analogies that young novices can understand. For instance, Gwei"pin Hsayadaw Ven. Jāgara, the abbot of the Gwei"pin forest monastery, explained the interdependence between the *citta* and the *cetasika* to the novices by using the analogy of asking for a cup of water. While one wants to drink water, one cannot leave behind the cup. Water has to be carried in the cup, and water cannot be separated from the cup. Thus, *citta* and *cetasika* cannot be separated.⁴⁵¹

⁴⁵⁰ Ghosita 2002: 23.

⁴⁵¹ Ghosita 2002: 29-30.

In addition to giving and explaining the semantic meaning of the texts during daytime, students may have lessons on the *Abhidhammatthasaṅgaha* at night. The term for these night-lessons is *nya'wa*. During *nya'wa* the teacher gives additional, detailed explanation and analysis of the fourfold category, i.e. *citta*, *cetasika*, *rūpa* and *nibbāna*, without looking at any book or text. The teacher also asks the students to give a detailed analysis of, for example, the twelve different types of unskilful *cittas*. Ghosita reports that Mogok Hsayadaw was asked to recollect all aspects of the twelve different types of unskilful *cittas* and recite them by his teacher during one of the lessons on the *Abhidhammatthasaṅgaha*.⁴⁵² The transliteration of the Pāli listing the first two types of unskilful *cittas* and their translation are shown below.

Thaw"ma-na-tha tha-ha-gok, dik-thi'ga-ta than-pa-yok, a'than-hka-ri'ka saik-ta-hku.

Thaw"ma-na-tha tha-ha-gok, dik-thi'ga-ta than-pa-yok, tha'than-hka-ri'ka saik-ta-hku.

...

One consciousness accompanied by joy, associated with wrong-view, unprompted.

One consciousness accompanied by joy, associated with wrong-view, prompted.

...

While I have shown only the first two unskilful *cittas* above, the recitation of all twelve unskilful *cittas* occurs in the same manner.⁴⁵³ An unskilful *citta* has three aspects in that it can be analysed in terms of feeling (*vedanā*), its association with (*sampayutta*) or dissociation from (*vippayutta*) certain *cetasika* and the nature of its arising – i.e. unprompted (*asaṅkhāra*) or prompted (*sasaṅkhāra*).⁴⁵⁴ These three aspects of the unskilful *cittas* are shown in Table 4.1.

⁴⁵² Ghosita 2002: 26.

⁴⁵³ It should be noted that the recitation of the text is pronounced according to the Burmese pronunciation of Pāli.

⁴⁵⁴ The *citta* which arises spontaneously, without prompting or inducement by expedient means, is called unprompted. The *citta* which arises with prompting or inducement by expedient means is called prompted. See Bodhi (2010: 36) for a detailed explanation of unprompted and prompted *cittas*.

Table 4.1. A detailed analysis of the unskilful *cittas* in Pāli and in English.

Three aspects/characteristics		Vedanā (feeling)	Sampayutta/vippayutta (associated/dissociated)	Asaṅkhāra/sa-ṅkhāra (unprompted/prompted)
lobha-mūlacittāni (cittas rooted in greed)	1	somanassa-sahagata	ditṭhigata-sampayutta	a-ṅkhārika
		accompanied by joy	associated with wrong-view	unprompted
	2	samonassa-sahagata	ditṭhigata-sampayutta	sa-ṅkhārika
		accompanied by joy	associated with wrong-view	prompted
	3	somanassa-sahagata	ditṭhigata-vippayutta	a-ṅkhārika
		accompanied by joy	dissociated from wrong-view	unprompted
	4	somanassa-sahagata	ditṭhigata-vippayutta	sa-ṅkhārika
		accompanied by joy	dissociated from wrong-view	prompted
	5	upekkhā-sahagata	ditṭhigata-sampayutta	a-ṅkhārika
		accompanied by equanimity	associated with wrong-view	unprompted
	6	upekkhā-sahagata	ditṭhigata-sampayutta	sa-ṅkhārika
		accompanied by equanimity	associated with wrong-view	prompted
	7	upekkhā-sahagata	ditṭhigata-vippayutta	a-ṅkhārika
		accompanied by equanimity	dissociated from wrong-view	unprompted
	8	upekkhā-sahagata	ditṭhigata-vippayutta	sa-ṅkhārika
		accompanied by equanimity	dissociated from wrong-view	prompted
dosa-mūlacittāni (cittas rooted in hatred)	9	domanassa-sahagata	paṭigha-sampayutta	a-ṅkhārika
		accompanied by displeasure	associated with aversion	unprompted
	10	domanassa-sahagata	paṭigha-sampayutta	sa-ṅkhārika
		accompanied by displeasure	associated with aversion	prompted
moha-mūlacittāni (cittas)	11	upekkhā-sahagata	vicikicchā-sampayutta	
		accompanied by equanimity	associated with doubt	

Three aspects/characteristics		<i>Vedanā</i> (feeling)	<i>Sampayutta/vippayutta</i> (associated/dissociated)	<i>Asaṅkhāra/sa-saṅkhāra</i> (unprompted/prompted)
rooted in delusion)	12	<i>upekkhā-sahagata</i>	<i>uddhacca-sampayutta</i>	
		accompanied by equanimity	associated with restlessness	

We have, so far, seen the traditional pedagogical approach to the learning of the *Abhidhammatthasaṅgaha* in the Burmese monastic culture. In this approach, young novices engage in learning the text by rote. Only after completing the task of memorisation thoroughly, they begin to study the meaning of what they have memorised. In the traditional pedagogical approach to the study of the *Abhidhammatthasaṅgaha*, the students also are trained at night on how to retrieve specific aspects of the text and do detailed analysis of it (see above). Such systematic training of memory from an early age onwards ensures not only a precise recollection of the texts, but also a quick retrieval of specific information for analytical study of the *Abhidhamma*.

In the Burmese pedagogical approach to the study of *Abhidhamma*, it is important that the students know *cittas*, *cetasikas* and *rūpas* well enough to analyse them in terms of their detailed aspects, or characteristics. Sometimes the teacher may ask the student to count the number of *cittas* according to different types of *vedanā*. For example, in 2010, during one of my lessons on the *citta* section, i.e. chapter one, of the *Abhidhammatthasaṅgaha* with the Shwe-sin Tipiṭaka Hsayadaw, he asked me to count and list all the unskilful *cittas* according to different types of *vedanā*. I, therefore, had to retrieve the relevant pieces of information from the *citta* section and recited the list of the twelve unskilful *cittas* in terms of three different types of *vedanā* in a mixture of Pāli and Burmese. The translation of some parts of the recitation that I did is given below.

There are four *cittas* with joyful feeling. They are: one *citta* accompanied with joy, associated with wrong-view, unprompted, . . . These *cittas* are rooted in greed.⁴⁵⁵

For clarity, I have shown the content of the whole recitation in Table 4.2.

Table 4.2. All the twelve unskilful *cittas* in terms of different types of feeling (*vedanā*).

Number of <i>cittas</i> in terms of feeling	Detailed list	Type of <i>cittas</i> in terms of roots
4 <i>cittas</i> with joyful feeling	one <i>citta</i> accompanied by joy, associated with wrong-view, unprompted	rooted in greed
	one <i>citta</i> accompanied by joy, associated with wrong-view, prompted	
	one <i>citta</i> accompanied by joy, dissociated from wrong-view, unprompted	
	one <i>citta</i> accompanied by joy, dissociated from wrong-view, prompted	
6 <i>cittas</i> with equanimous feeling	one <i>citta</i> accompanied by equanimity, associated with wrong-view, unprompted	rooted in greed
	one <i>citta</i> accompanied by equanimity, associated with wrong-view, prompted	
	one <i>citta</i> accompanied by equanimity, dissociated from wrong-view, unprompted	
	one <i>citta</i> accompanied by equanimity, dissociated from wrong-view, prompted	
	one <i>citta</i> accompanied by equanimity, associated with doubt	rooted in delusion
	one <i>citta</i> accompanied by equanimity, associated with restlessness	
2 <i>cittas</i> with unpleasant feeling	one <i>citta</i> accompanied by displeasure, associated with aversion, unprompted	rooted in hatred
	one <i>citta</i> accompanied by displeasure, associated with aversion, prompted	

⁴⁵⁵ A lesson on the *Abhidhammatthasaṅgaha* with Shew-sin Tipiṭaka Hsayadaw in November 2010.

The main point in the above example was to recognise that there are four unskilful *cittas* with joyful feeling, six unskilful *cittas* with equanimous feeling, and two unskilful *cittas* with unpleasant feeling. It was also crucial that I remembered all the detailed aspects of the unskilful *cittas*, i.e. their associated or dissociated *cetasikas*, and their nature of arising. For instance, it was important to remember that five out of the twelve unskilful *cittas* arise spontaneously without prompting (*a-saṅkhārika*), while another five unskilful *cittas* arise with prompting (*sa-saṅkhārika*).⁴⁵⁶ It should be also remembered that there is no qualification in terms of prompted or unprompted attached to the description of the two *cittas* rooted in delusion.⁴⁵⁷

As I have hinted above, in the Burmese monastic culture, education, as with education in other cultures, is a process with different levels of learning. At the basic level, rote learning is emphasised as seen in the case of novices memorising the *Abhidhammatthasaṅgaha* and other core texts. The importance given at rote learning implies that the ‘rumination’ as in a deep engagement with the text so as to create new useful experiences and ideas may not occur at the basic level of learning in the Burmese monastic culture. For instance, novices who are memorising the *Abhidhammatthasaṅgaha* at the age of nine and ten (see above) may not engage in such a reflexive part of the learning process. Nevertheless, as Shwe-sin Tipiṭaka Hsayadaw points out, at the advanced level of study such as undertaking written examinations on the *Paṭṭhāna* as a part of the Tipiṭakadhāra Examinations, it is crucial not only to remember and recall the canonical and post-canonical texts, but also to reconfigure and combine memorised knowledge in order to answer analytical questions.⁴⁵⁸ Moreover, memorised knowledge, which has been reflected upon and internalized,

⁴⁵⁶ See f.n. 454 on an explanation of the prompted and unprompted *cittas*.

⁴⁵⁷ See Bodhi (2010: 38-39) for an explanation for this omission of prompted and unprompted qualifications in the description of the two *cittas* rooted in delusion.

⁴⁵⁸ Shwe-sin Tipiṭaka Hsayadaw, interviewed on 21 December 2011.

serves as a basis for *dhamma* talks, sermons and lectures given by prominent, learned monks such as Mahagandayon Hsayadaw, Bamaw Hsayadaw and Mula' Pa-htan" Hsayadaw. For instance, Bamaw Hsayadaw in his *dhamma* talks on the *Paṭṭhāna* not only demonstrates in-depth knowledge of the topic, but also draws upon memorised knowledge of *paṭṭhāna* and other topics to teach it in a useful and meaningful way for the audience.⁴⁵⁹

The implication is that memorised knowledge has been internalised through the process of meditation at the higher level of study. The term 'meditation', *meditatio* in Latin, in relation to the memorial activities refers to a process of memory-training in that one completely internalises what one has read or memorised.⁴⁶⁰ Carruthers reports that medieval scholars such as Quintilian and Martianus Capella recommend that texts to be learned are more usefully recited in a murmur.⁴⁶¹ This is because the interior senses are engaged more fully in imprinting words into memory when memorisation is performed in a low voice. On the basis of my own experience in memorising the *Paṭṭhāna*, I can confirm that a murmur is helpful in the memorisation process. With a loud recitation, it is as if one cannot hear oneself think. Another benefit of a low voice recitation is that it conserves one's energy, while a loud recitation makes the body tired. During my fieldwork, I observed that most monks and nuns who are studying for the *Pahtamapyan* Examinations corresponding to the basic and intermediate levels of study recite the texts in a loud voice. I also observed at a teaching nunnery, the Sakyadhītā Sathintaik, in Sagaing that nuns who are studying for the *Dhammācariya* Examinations recite the texts in a murmur, or form study groups to discuss the topics. Moreover, a couple of my informants report that

⁴⁵⁹ Kumārābhivamsa (05-14 June 2009). Bamaw Hsayadaw Ven. Dr. Kumārābhivamsa gave a ten-days *dhamma* talk on *paṭṭhāna* in 2009 in Yangon. In his *dhamma* talks, he draws on various canonical and post-canonical texts and his own experience in learning the *Paṭṭhāna* to explain the 24 conditions to lay audience.

⁴⁶⁰ Carruthers 2011: 203.

⁴⁶¹ Carruthers 2011: 211-215.

the Yaw Tipiṭaka Hsayadaw Ven. U Sīrinandābhivamsa (1943-) used ‘silent reading’ as a mnemonic technique in order to study for the Tipiṭakadhāra Examinations.⁴⁶² As Carruthers notes, silent reading is the accompaniment and also the result of being attentive, of meditation, and memory, but it is evidently not incompatible with the vocal murmur. It, therefore, seems that different styles of reading and recitation have different purposes which help different aspects of memorising.

In summary, we have discussed pedagogical approaches to the study of the *Abhidhammatthasaṅgaha*. In particular, we have examined the traditional pedagogical approach in relation to memory and mnemonic techniques used in the Burmese monastic culture.⁴⁶³ Along the way, we have seen some parallels between the understanding and the practice of memory and memorisation in the medieval European culture and the modern Burmese culture.

4.1.3. The *Abhidhammatthasaṅgaha* and the *ayakauk* technique

The kind of exercise in which asking the students to count, analyse and reconfigure the fourfold classification of *dhammas*, as we have seen in 4.1.2., aims to test whether they thoroughly know and remember different types of *cittas*, *cetasikas* and *rūpas*. It is also important that the students are able to analyse the *dhammas* in terms of different kinds of feelings, or other types of categories described in the *Abhidhammatthasaṅgaha*. This pedagogical technique is known in Burmese as *tha-yok-hkwe*, literally means ‘analyse the essential nature’, which is a synonym of *ayakauk*. The Burmese word ‘*tha-yok*’ is a Pāli loanword. It comes from the Pāli word ‘*sarūpa*’, which is generally translated as ‘of the same form’ or ‘having a form’. In Burmese

⁴⁶² Informants LW8 and LM2.

⁴⁶³ Due to limited space, I have not, however, assessed the modern pedagogical approach, which is mainly used by lay people studying for the *Abhidhamma* examinations.

Abhidhamma tradition, the word ‘*sarūpa*’ is used to refer to the essential nature of things or *dhammas*.⁴⁶⁴ In the *Abhidhamma* literature written in Burmese, a variety of terms are used interchangeably to refer to the pedagogical technique in which counting, analysing and reconfiguring a broader classification of *dhammas* in terms of a more refined presentation of the ultimate nature of things. Some of the terms that we find in *abhidhamma* pedagogical texts referring to the above mentioned pedagogical technique include: ‘*ayakauk*’, ‘pickup the essential meaning of *dhammas*’; ‘*tha-yok-kauk*’, ‘pickup the essential nature of *dhammas*’; ‘*tha-yok-hkwe*’, ‘analyse the essential nature of *dhammas*’; ‘*tha-yok-kwe*’, ‘having analysed the essential nature of *dhammas*’; and ‘*ta-ya-ko-kauk*’, ‘pickup the characteristics of *dhammas*’. In this thesis, I shall refer to this pedagogical technique as *ayakauk* technique because the term ‘*ayakauk*’ is the most frequently used term in the study of *Abhidhamma* in Burma. The *ayakauk* technique, therefore, is a pedagogical technique in which the student is asked to count, analyse and reconfigure a broader classification of *dhammas*, or a verb (see below), in terms of a more refined presentation of ultimate nature of things. I would suggest that it is a ‘pedagogical’ technique, rather than an analytical technique, because the *ayakauk* technique is employed in a broader context of teaching the *Abhidhamma* and other Buddhist texts. This technique is used within a classroom context in which an interaction between the teacher and the student occurs instantaneously (see 4.1.2.), as well as within an examination context.

The *ayakauk* technique, as we have seen in Chapter 3, is the foundation of the *ayakauk* texts on the *Mātikā*, the *Dhātukathā*, the *Yamaka* and the *Paṭṭhāna*. It is also a crucial pedagogical technique through which the canonical *abhidhamma* texts can be understood. This technique is used in the study of canonical and post-canonical texts such as the *Vinaya Piṭaka*, the *suttas* in the *Aṅguttara Nikāya*, and the *Dhammapada* and

⁴⁶⁴ Ven. Paṇḍitābhivamsa and Dhammasāmi, personal communication 30 October 2013.

its commentaries, which are on the curriculum of the *Sāmaṇera* Examinations. In *Sāmaṇera* Examinations, known in Burmese as the *Thamanay-kyaw* Examinations, one of many types of monastic examinations in Burma,⁴⁶⁵ two out of ten questions aim to test the candidate's ability to interpret and analyse *sutta* texts using the *abhidhamma* method and the *ayakauk* technique. The focus of these questions is on the interpretation of verbs and perhaps other Pāli words taken from *suttas*. For instance, the student may be asked to analyse the main verb of a Pāli text as follows.

Question: Analyse the main verb in this Pāli text, “*Pūjaṃ katvā sāmikassa santike abhinibbattiṃ patthesi*”, [“Having made offerings [to the monks], she prayed to be reborn in the presence of her former husband”], in terms of *citta* and *cetasika*.⁴⁶⁶

This Pāli text is taken from the *Patipūjīkākumārīvattu* in the *Pupphavagga* of the *Dhammapada* commentary.⁴⁶⁷ In this story, Patipūjīkākumārī – who remembered her past existence as a wife of Mālabhārin, a god (*deva*), in Tāvātimsa heaven – made offerings to monks and did skilful actions, and prayed to be reborn as the wife of Mālabhārin again as a result of these good actions. The main verb to be analysed using the *ayakauk* technique is ‘*patthesi*’. In this context, she ‘prayed’ (*patthesi*) to be reborn as a wife of Mālabhārin. This type of wish (*chanda*), according to the *abhidhamma* method, originates in greed (*lobha*). Therefore, when Patipūjīkākumārī prayed (*patthesi*), one of the eight *cittas* rooted in greed (*lobhamūlaka-cittas*) arose. Thus, the *ayakauk* of *patthesi*, in this case, is one of the eight *cittas* rooted in greed and its associated *cetasikas*. Out of the *cetasikas*, the mental factor ‘desire’, *chanda-cetasika*, is the predominate mental factor because of her desire to be reborn as the wife of

⁴⁶⁵ Kyaw 2012c.

⁴⁶⁶ This question is based on question number 3 of the Saddhammaddhaja Thilashin Kyaw Examination held at the Sakyadhītā Teaching nunnery in Sagaing in 2011. *Sāmaṇera* Examinations are also open to precept nuns, *thilashin*, and for the precept nuns, they are known as Thilashin Kyaw Examinations.

⁴⁶⁷ Since the candidate is expected to have read these Pāli texts thoroughly and thus know them very well, the name of the story is not given in the question. Taking Pāli sentences or fragments from the prescribed texts and setting questions from these sentences or fragments are not uncommon in monastic examinations in Burma. The *Dhammācariya* Examinations use the same question-setting method (Dhammasāmi 2004: 141).

Mālabhārin, and thus encouraging her to pray. Hence, a precise answer to the question is: the *ayakauk* of *patthesi* is any of eight *cittas* rooted in greed and its associated *cetasikas*, and *chanda* as the predominate *cetasika*. In the above example, the *ayakauk* technique is used as a hermeneutic technique in which canonical and post-canonical texts are interpreted from the *Abhidhammatthasaṅgaha* viewpoint. In other monastic examinations, such as the *Dhammācariya* Examinations, there are questions asking the candidates to analyse texts using the *ayakauk* technique on the basis of the *Abhidhammatthasaṅgaha* perspective. Therefore, the *Abhidhammatthasaṅgaha* and the schemes of classifications of *dhammas* in it have become hermeneutical tools in the study of *vinaya*, *sutta* and *abhidhamma* texts in Burma. We have, then, evidence to suggest that Buddhist scholarship in Burma in general has become a part of the ongoing process of intensification of *Abhidhamma* culture by employing the *abhidhammic* schemes and methods as prescribed in the *Abhidhammatthasaṅgaha* as a hermeneutic to study and understand texts in all three collections of the Pāli canon.

Alongside its popularity in Buddhist scholarship, the *Abhidhammatthasaṅgaha* is popular amongst the lay people. Like the *Paṭṭhāna*, or *Pa-htan*", the *Abhidhammatthasaṅgaha*, or more popularly known as *Thin"gyo*, is probably one of the most well known *abhidhamma* texts in Burma. In Burmese *Abhidhamma* tradition, the *Abhidhammatthasaṅgaha* is considered as an essential *abhidhamma* manual that neatly captures the essence of the *Abhidhamma Piṭaka*. It should be noted that when the Burmese refer to the study of *Abhidhamma* in general, it is likely that they are talking about the study of the *Abhidhammatthasaṅgaha*. Heated debates on *Abhidhamma* may occur at teashops or pagoda compounds or monasteries. In such debates, lay people formulate their arguments on the basis of their knowledge of the *Abhidhammatthasaṅgaha*. This tradition of debates on the nature of *dhammas* from the perspective of the *Abhidhammatthasaṅgaha* may date back to the pre-colonial period.

The lay poet Sa-lay U Pon Nya (c. 1812-1866)⁴⁶⁸ during Mindon's reign composed a satirical poem about how people would spend their time debating about the nature and characteristics of *dhammas* based on their knowledge of the *Abhidhammatthasaṅgaha* at communal events such as village offerings (*dāna*), *ywa-ahlu* in Burmese.⁴⁶⁹ In this poem, Sa-lay U Pon Nya mocks the people who would position themselves in the middle of a crowd at the communal event and raise their voices to show off how well they can analyse the *dhammas*, while snacking on pickled-tea salad (a traditional Burmese snack) provided by the sponsor of the event. This account reflects not only the popularity of the *Abhidhammatthasaṅgaha*, but also the pervasiveness of the knowledge of *ayakaṅka* technique, which is based on the *Abhidhammatthasaṅgaha*'s schemes of classification of *dhammas*, amongst the Burmese.

4.2. The *Abhidhammatthasaṅgaha* and the *Paṭṭhāna*

Having explored the importance of the *Abhidhammatthasaṅgaha* in the context of Burmese monastic education, this section will examine the relationship between the *Abhidhammatthasaṅgaha* and the study of the *Paṭṭhāna*. I shall discuss the pedagogical method for studying the *Paṭṭhāna* as described in the chapter eight of the *Abhidhammatthasaṅgaha*, namely the sixfold classification of how conditional relations are related, and the synthesis of the 24 conditions into four conditions. Along the way, based on my own study of the *Paṭṭhāna* in the Burmese scholarly tradition, I shall also demonstrate ways in which the *Abhidhammatthasaṅgaha* provides pedagogical techniques for studying the *Paṭṭhāna* with specific examples.

⁴⁶⁸ Hpo Kya" 1946: 23-24.

⁴⁶⁹ Ghosita 2002: 27.

In the eighth chapter of the *Abhidhammatthasāṅgaha*, two laws of Buddhist causality, namely the law of dependent origination (*paṭiccasamuppāda*) and the law of conditional relations (*paṭṭhāna*), are presented. Focusing on the conditional relations, we find that the 24 conditions are not explained in their original order. They are, in fact, classified into 6 different categories according to the nature of the conditional relations between different kinds of *dhammas* as shown in Table 4.3.

Table 4.3. The classification of the 24 conditions according to the nature of the conditional relations between different kinds of *dhammas*.

	Conditioning states	Conditioned states	Conditioning forces
1	mentality (<i>nāma</i>)	mentality (<i>nāma</i>)	proximity condition contiguity condition repetition condition association condition absence condition disappearance condition
2	mentality (<i>nāma</i>)	mentality and materiality (<i>nāmarūpa</i>)	root condition kamma condition kammic result condition jhana condition path condition
3	mentality (<i>nāma</i>)	materiality (<i>rūpa</i>)	post-nascence condition
4	materiality (<i>rūpa</i>)	mentality (<i>nāma</i>)	pre-nascence condition
5	concepts (<i>paññatti</i>) and mentality and materiality (<i>nāmarūpa</i>)	mentality (<i>nāma</i>)	object condition decisive support condition
6	mentality and materiality (<i>nāmarūpa</i>)	mentality and materiality (<i>nāmarūpa</i>)	predominance condition co-nascence condition mutuality condition support condition nutriment condition faculty condition dissociation condition presence condition non-disappearance condition

As we can see from the above table, conditioning states and conditioned states are classified into three groups of *dhammas*: 1) mentality (*nāma*) – i.e. 89 *cittas* and 52 *cetasikas*; 2) materiality (*rūpa*) – i.e. 28 *rūpas*; 3) mentality-materiality conjoined – i.e. 89 *cittas*, 52 *cetasikas*, 28 *rūpas*, and concepts (*paññatti*). These classes of *dhammas* are then arranged in 6 permutations as shown in Table 4.3. In the first group, mentality is a condition for mentality by means of being a proximity condition. Similarly, the rest of the conditions in this group pertain to the conditional relations between mentality and mentality.

I shall now compare the explanation of the conditional relations given in the *Abhidhammatthasaṅgaha* and the Burmese approach to the study of these relations with a specific example. In the *Abhidhammatthasaṅgaha*, Anuruddha glossed over the explanation of the sixfold classification of conditional relations in fifteen verses (§12-27). Considering the object condition (*ārammaṇa-paccaya*) as an example, Anuruddha tersely describes it as follows.

*Ārammaṇavasena upanissayavasenā ti ca duvidhā paññatti nāmarūpāni
nāmass'eva paccayā honti.
Tattha rūpādivasena chabbidham hoti ārammaṇam.*⁴⁷⁰

In two ways, concepts, and mentality and materiality are conditions for mentality by means of being object condition and decisive condition.
Here, object is sixfold as visible form, etc.

(translation Bodhi 2010: 315)

Based on the above text, it is not clear how and which *dhammas* are conditioning states and conditioned states for the object condition. Drawing upon the Burmese *Abhidhamma* tradition and the *abhidhamma ayakauk* technique, we can identify various *dhammas* involved in the conditional relations. That is, each conditional relation can be analysed in terms of a detailed category of *dhammas*, namely *cittas*, *cetasikas*, *rūpas*, *paññattis* and *nibbāna*. For example, the conditional relation involving the object condition can be analysed in terms of more refined *dhammas* as shown below.

⁴⁷⁰ *Abhidh-s.* VIII, 17, Bodhi 2010: 314.

Table 4.4. Conditioning states and conditioned states for the object condition on the basis of In"sein Hsayadaw's pedagogical textbook on the *Abhidhammatthasaṅgaha*.⁴⁷¹

Conditioning states (<i>ārammaṇa</i>)		Conditioned states (<i>ārammaṇika</i>)	
• 89 <i>cittas</i> • 52 <i>cetasikas</i> • 28 <i>rūpas</i> • 6 kinds of sense-objects • <i>nibbāna</i>	all <i>dhammas</i>	• 89 <i>cittas</i> • 52 <i>cetasikas</i>	all mentality
• concepts			

The object condition in simple terms is a condition in which conditioning states become the prop or support of conditioned states. By being a prop, or an object (*ārammaṇa*), conditioning states cause conditioned states to arise. For example, the visible object (*rūpāyatana*) is a conditioning state for the arising of eye-consciousness (*cakkhu-viññāṇa*) by means of being an object condition. Why do we have all *dhammas* and concepts as conditioning states and all mentality as conditioned states for the object condition? Considering the conditioned states or *ārammaṇika*, ‘that which takes an object’, we know that a *citta*, by definition, is so-called because it cognizes an object. And, every *citta*, along with its associated *cetasikas*, necessarily takes an object.⁴⁷² We have all 89 *cittas* and 52 *cetasikas* as conditioned states of the object condition because they take an object. Since *rūpa* does not, and cannot, cognize an object, it cannot be a conditioned state of the object condition.⁴⁷³ In terms of conditioning states, or objects (*ārammaṇas*), the reference is to the six kinds of sense-objects - i.e. visible, sound, smell, taste, touch and mental objects.⁴⁷⁴ While the first five of the six sense-objects that a *citta* can take as an object belong to the present moment, the mental object can be from the past, present or future. In fact, the mind-consciousness (*mano-viññāṇa*) can have as its object anything - mental or material,

⁴⁷¹ Tilokābhivamsa 2009: 194.

⁴⁷² Bodhi 2010: 135.

⁴⁷³ Khin Myint 2000: 57.

⁴⁷⁴ Tilokābhivamsa 2009: 194; Karunadasa 2010: 266.

real or conceptual, past, present or future. For example, when worshipping the Buddha, the mind of a worshipper takes as its object the Buddha, whether he is present, dead, represented by an image or conceptual. Kyaw and Crosby observe, “It is the fact that a mental object is not confined to temporal and spatial boundaries that allows the believer to worship and gain merit from worshipping the Buddha whether he is currently accessible or theologically accepted as present in the images, or even if there is no Buddha image in front of the worshipper.”⁴⁷⁵ Thus, the field of operation of the object condition is so wide as to embrace not only the fundamental components of actuality, called *dhammas* – including *nibbāna* (*asaṅkhatadhamma*), but also conceptual constructs which have only a consensual reality.⁴⁷⁶ Hence, we have all *dhammas* and concepts as conditioning states, or objects, of the object condition.

Bodhi’s revision of Nārada Mahāthera’s edition of the *Abhidhammatthasaṅgaha* draws upon the works of Ledi Hsayadaw and Mula’ Pa-htan” Hsayadaw to explain the verses (§12-27) on the conditional relations.⁴⁷⁷ In particular, he has provided a detailed analysis of the conditioning states and conditioned states of the 24 conditions based on Mula’ Pa-htan” Hsayadaw’s work, which is a good source to find out about the details of the rest of the conditional relations.⁴⁷⁸ It is interesting to note that the *ayakauk* technique, which is predominately based on the *Abhidhammatthasaṅgaha*’s categories of things, has been used by the Burmese as a pedagogical approach to unravel Anuruddha’s terse description of the conditional relations.

In addition to the sixfold classification of condition relations, Anuruddha – based upon the 5th century C.E. work the *Abhidhammāvatāra*, the ‘Introduction to the

⁴⁷⁵ Kyaw and Crosby 2013: 254-265.

⁴⁷⁶ Karunadasa 2010: 266.

⁴⁷⁷ For a detailed explanation of the sixfold classification of conditions, see Bodhi 2010: 305-322.

⁴⁷⁸ For a detailed analysis of the conditional relations, see Nārada 1996: 81-87; Khin Myint 2000: 71-78; Bodhi 2010: 308-311.

Abhidhamma’, by Buddhadatta⁴⁷⁹ – presented the synthesis of 24 conditions into four conditions in the *Abhidhammatthasaṅgaha* as follows.

*Āramman’-ūpanissaya-kamma-atthipaccayesi ca sabbe pi paccayā samodhānaṃ
gacchanti.*⁴⁸⁰

All conditions are included in the conditions of object, decisive support,
kamma and presence.

(translation Bodhi 2010: 322)

Drawing upon Ledi Hsayadaw’s work, Bodhi explains how the 24 conditions and their varieties (see below) are synthesized into four conditions.⁴⁸¹ I, therefore, shall not go into the details of the synthesis. Nevertheless, I would like to point out the dual role of *Abhidhamma*, namely analysis and synthesis (see 1.3.2.), in relation to the *Abhidhammatthasaṅgaha*’s classifications of conditions and the Burmese analytical approach to these classifications mentioned above. We have seen in 1.3.2. that five of the first six of the seven *abhidhamma* texts, i.e. the *Dhammasaṅgaṇī* to the *Yamaka* with an exception of the *Puggalapaññati*, analyze entities and concepts into discrete *dhammas*, and the *Paṭṭhāna* synthesizes these *dhammas* by describing their interrelationships. We have also seen that the *Abhidhammatthasaṅgaha* classifies and synthesizes the conditional relations in the sixfold method and the 24 conditions into four conditions. The Burmese approach then analyses these classifications in terms of a more refined categories of *dhammas* through *ayakaṃ* method, and thereby explicates the concise classification of the 24 conditions and their conditional relations. Therefore, the dual role of *Abhidhamma*, which is a distinctive feature of the canonical *abhidhamma* texts, continues to feature not only in the Sri Lankan commentarial tradition, but also in the contemporary Burmese *Abhidhamma* tradition.

⁴⁷⁹ von Hinüber 1996: 160.

⁴⁸⁰ *Abhidh*-s. VIII, 27, Bodhi 2010: 322.

⁴⁸¹ On the explanation of the synthesis of the 24 conditions into four conditions, see Bodhi 2010: 322-324.

4.3. Pedagogies of *Paṭṭhāna* studies in Burma

We have, so far, explored pedagogical methods with reference to the study of the *Abhidhammatthasaṅgaha*. This section will examine the pedagogical approaches specifically in relation to the study of the *Paṭṭhāna* in Burma. In particular, I shall describe the approaches to the study of the *Paṭṭhāna* developed by The “in” Hsayadaw, U Ohn, Masoyein Hsayadaw and Mula’ Pa-htan” Hsayadaw (see Chapter 3). In so doing, I aim to demonstrate an ongoing development of pedagogical approaches to the study of the *Paṭṭhāna* over the centuries. I shall then suggest that the current pedagogical approach in which the *Paṭṭhāna* is studied through the use of tables and the pedagogical textbooks reflects the demands of the formal examination system of modern monastic education in Burma.

Before turning to the Burmese pedagogical approach to the study of the *Paṭṭhāna*, it is important to explicate specific points regarding the 24 conditions and their subsidiary types of conditions. In particular, it is vital to provide information about the nature of these conditions and how the different conditions are understood to function within the *Abhidhamma* tradition. This is because classifying conditions in terms of their essential nature and their field of operation, i.e. the conditioning states and the conditioned states that can be related by a condition (see above), is a crucial part of the Burmese pedagogies of the study of the *Paṭṭhāna*. I therefore provide an explanation of the 24 conditions elucidating their nature and the workings of these conditions in the table below.

Table 4.5. An explanation of the 24 conditions in the *Paṭṭhāna*.⁴⁸²

Conditions, <i>paccayas</i>	Explanation
Root condition, <i>hetu-paccaya</i>	It is a condition in which a conditioning state functions as a firm foundation of the conditioned states. This type of condition is compared to a taproot which gives a firm foundation and support for the growth of a tree. There are six roots in total, namely greed, hatred, delusion, non-greed, non-hatred and non-delusion. While the first three can be either skilful or indeterminate, the last three are exclusively unskilful.
Object condition, <i>ārammaṇa-paccaya</i>	It is a condition where a conditioning state causes the conditioned states to arise taking it as their object. This means the conditioning state, as object, becomes the prop or support of conditioned states. The six kinds of sense-objects, i.e. visible, sound, smell, taste, touch and mental objects, are conditioning states, and their corresponding <i>cittas</i> and <i>cetasikas</i> are conditioned states.
Predominance condition, <i>adhipati-paccaya</i>	It is a condition in which a conditioning state is the predominant factor for the conditioned states to arise. This type of condition is compared to an all-powerful emperor (<i>cakkavattī</i>) who, as head of state, lords over all his subjects. Similarly, the conditioning state dominates over the conditioned states and causes them to arise.
Proximity condition, <i>anantara-paccaya</i>	It is a condition in which mental states, i.e. <i>citta</i> and its associated <i>cetasikas</i> , arise in linear succession without interval. The reference is to the mental process (<i>cittavīthi</i>). The <i>citta</i> and its associated <i>cetasikas</i> which have just ceased are the conditioning states for the mental states which arise immediately afterwards.
Contiguity condition, <i>samanantara-paccaya</i>	It is a condition in which the conditioning mental states, i.e. <i>citta</i> and its associated <i>cetasikas</i> , cause the conditioned mental states to arise in linear succession without interval. According to the <i>Visuddhimagga</i> (XVII, § 74), proximity condition (<i>anantara-paccaya</i>) and contiguity condition (<i>samanantara-paccaya</i>) are different in name, but the same in meaning.
Co-nascence condition, <i>sahajāta-paccaya</i>	It is a condition in which a conditioning state, on arising, causes the conditioned states to arise simultaneously with it. The word <i>sahajāta</i> literally means ‘born at the same time or together’. So, here both the conditioning state and the conditioned state occur together. This type of condition is compared to the flame of a lamp which, on arising, causes the light, colour, and heat to arise along with it.

⁴⁸² The explanation is based on the works of Nynatiloka (2008: 167-180), Bodhi (2010: 305-322), and Karunadasa (2010: 266-278).

Conditions, <i>paccayas</i>	Explanation
Mutuality condition, <i>aññamañña-paccaya</i>	It is a condition in which a conditioning state and the conditioned state support each other simultaneously. The mutuality condition is a subsidiary type of the co-nascence condition, with this difference: here, the conditional relation between the conditioning state and the conditioned state occurs reciprocally. 'A' is a conditioning state by means of being the mutuality condition for the co-arising of the conditioned state, 'B'. At the same time 'B' is a conditioning state by means of being the mutuality condition for the co-arising of 'A'. This type of condition is compared to a tripod where each leg supports the other two legs reciprocally in enabling the tripod to stand upright.
Support condition, <i>nissaya-paccaya</i>	It is a condition in which a condition state serves as the support for the arising of the conditioned states. This type of condition is compared to the way the earth supports trees and vegetation.
Decisive support condition, <i>upanissaya-paccaya</i>	It is a condition in which a conditioning state supports the conditioned states by being a powerful inducement or a decisive support. This type of condition is compared to the way rain acts as a strong, decisive support for trees and vegetation.
Pre-nascence condition, <i>purejāta-paccaya</i>	It is a condition in which a conditioning state that has arisen earlier becomes a support to the conditioned states which arise later. The reference here is to the conditional relations between mind (<i>citta</i> and its associated <i>cetasikas</i>) and matter (<i>rūpa</i>). Since the lifespan of matter is longer than that of mind, a <i>rūpa</i> that arises earlier causes mental states to arise after it by means of being the pre-nascence condition. This type of condition is compared to the father who supports the son.
Post-nascence condition, <i>pacchājāta-paccaya</i>	It is a condition in which a conditioning state which having arisen later becomes a support to the conditioned state which has arisen earlier. Like the pre-nascence condition, it describes the conditional relations between mind and matter, but there is a difference. Here, the conditioning states are subsequently arisen mental <i>dharmas</i> , i.e. <i>cittas</i> and <i>cetasikas</i> , and the conditioned states are the material <i>dhamma</i> that has arisen earlier. This type of condition is compared to the son who supports the father.

Conditions, <i>paccayas</i>	Explanation
Repetition condition, <i>āsevana-paccaya</i>	It is a condition in which a conditioning state causes the conditioned states to arise with greater power and efficiency after it has ceased. This type of condition is compared to learning by heart through constant repetition; the later recitation becomes gradually easier and easier. Similarly, the role of the repetition condition is to cause the conditioned states to gain more and more proficiency, so that succeeding states come to possess greater proficiency and strength. The reference is to the mental <i>dhammas</i> that occur in the <i>javana</i> -moments in a cognitive process.
Kamma condition, <i>kamma-paccaya</i>	It is a condition in which a conditioning state causes the conditioned states to arise and perform their respective functions. This condition is of two types: the co-nascent <i>kamma</i> condition and the asynchronous <i>kamma</i> condition. While a conditioning state and the conditioned states arise concurrently in the co-nascent <i>kamma</i> condition, there is a temporal gap between the conditioning state and the conditioned states in the asynchronous <i>kamma</i> condition. This type of condition is compared to the seed of a plant which gives rise to the appropriate fruit.
Kammic-result condition, <i>vipāka-paccaya</i>	It is a condition in which a conditioning state causes the conditioned states, which are the same type of mental and material <i>dhammas</i> as the conditioning state, to arise. The role of this type of condition is to exercise a tranquillising influence on the conditioned states and make them as passive and quiescent as the conditioning state.
Nutriment condition, <i>āhāra-paccaya</i>	It is a condition in which a conditioning state maintains and supports the growth and development of the conditioned states. Here, the term ‘nutriment’ is used to refer to both material nutriment (<i>rūpāhāra</i>) and mental nutriment (<i>nāmāhāra</i>) that govern both biological and mental life. Just like the material nutriment, i.e. the nutritive essence of material food (<i>kabaḷīṅkārahāra</i>), sustains the physical body, the three mental nutriments, i.e. contact, volition and consciousness, sustain the mental activities.
Faculty condition, <i>indriya-paccaya</i>	It is a condition in which a conditioning state has leadership, great control over the conditioned states within its own respective sphere. This type of condition is compared to a panel of ministers who govern their own districts or departments but cannot interfere with those of others.

Conditions, <i>paccayas</i>	Explanation
Jhana condition, <i>jhāna-paccaya</i>	It is a condition in which a conditioning state causes the conditioning states to participate in the close contemplation of an object. The conditioning state is one of seven <i>jhāna</i> factors, namely initial application (<i>vitakka</i>) sustained application (<i>vicāra</i>), zest (<i>pīti</i>), one-pointedness (<i>ekaggatā</i>), joy (<i>somanassa</i>), displeasure (<i>domanassa</i>) and equanimity (<i>upekkhā</i>). The conditioned states are the <i>cittas</i> and <i>cetasikas</i> associated with the <i>jhāna</i> factors, and the co-nascent material <i>dhammas</i> . The <i>jhāna</i> factors, by means of being the <i>jhāna</i> condition, enable the mind to closely contemplate its object.
Path condition, <i>magga-paccaya</i>	It is a condition in which a conditioning state relates to the conditioned states by causing them to function as a means of reaching a particular destination. The conditioning states are twelve path factors, namely right view (<i>sammā-ditṭhi</i>), right intention (<i>sammā-saṅkappa</i>), right speech (<i>sammā-vācā</i>), right action (<i>sammā-kammanta</i>), right livelihood (<i>sammā-ājīva</i>), right effort (<i>sammā-vāyāma</i>), right mindfulness (<i>sammā-sati</i>), right concentration (<i>sammā-samādhi</i>), wrong view (<i>micchā-ditṭhi</i>), wrong intention (<i>micchā-saṅkappa</i>), wrong effort (<i>micchā-vāyāma</i>) and wrong concentration (<i>micchā-samādhi</i>). The conditioned states are all types of rooted <i>cittas</i> , their associated <i>cetasikas</i> and the co-nascent material <i>dhammas</i> .
Association condition, <i>sampayutta-paccaya</i>	It is a condition in which a conditioning state causes the conditioned states to arise together with it and to remain inseparably associated. This type of condition is concerned with the conditional relation where only mental states are involved.
Dissociation condition, <i>vippayutta-paccaya</i>	It is a condition in which a conditioning state is either a mental state, i.e. <i>citta</i> and its <i>cetasikas</i> , that assists the present material <i>dhammas</i> , or a material <i>dhamma</i> that assists the present mental <i>dhammas</i> . This condition refers to the conditional relationship where the conditioning state and the conditioned state are necessarily different types.
Presence condition, <i>atthi-paccaya</i>	It is a condition in which a conditioning state helps the conditioned states to arise or persist in being during a time when the former exists along with the latter. It is not necessary for the conditioning and the conditioned states to arise together or cease together. All that is required is for them to overlap at a time when the conditioning state can support the conditioned state in some way.

Conditions, <i>paccayas</i>	Explanation
Absence condition, <i>natthi-paccaya</i>	It is a condition in which a conditioning mental state, i.e. <i>citta</i> and its <i>cetasikas</i> , causes the conditioned state, i.e. another mental state, to arise because its absence gives an opportunity for the arising and presence of its conditioned state. This condition describes the linear sequence of <i>citta</i> where the immediately preceding one disappears before the emergence of the immediately succeeding one.
Disappearance condition, <i>vigata-paccaya</i>	It is a condition in which a conditioning mental state, i.e. <i>citta</i> and its <i>cetasikas</i> , in ceasing gives an opportunity to the next mental state to arise immediately next to itself. The absence condition and the disappearance condition are identical in meaning and differing only in the letter.
Non-disappearance condition, <i>avigata-paccaya</i>	It is a condition in which a conditioning state helps the conditioned states to arise or persist in being for a time by the former's non-disappearance. This means the conditioning state exists along with the conditioned states. Like the presence condition, it is not necessary for the conditioning and the conditioned states to arise together or cease together. All that is required is for them to overlap at a time when the conditioning state can support the conditioned state in some way.

In 4.3.1., I shall describe the two types of classifications of the 24 conditions and their subsidiary conditions, namely the 8 leading conditions and the 9 categories of conditions. I shall then explore some of the pedagogical approaches to the study of the *Paṭṭhāna* in 4.3.2.

4.3.1. The 8 leading conditions and the 9 categories of conditions

According to the commentary of the *Paṭṭhāna*, the 24 conditions and their subsidiary types of conditions add up to 49 varieties of conditions (see Appendix F).⁴⁸³ These 49 varieties of conditions are classified into eight leading conditions and nine categories of conditions. I shall explain what these two classifications of conditions

⁴⁸³ Nārada 1981: 62-63; Myint Swe 1979: 300-315.

are and the relationship between them. I shall also highlight their importance in the Burmese pedagogical approach to the study of the *Paṭṭhāna*, especially in the study of the enumeration sections (*saṅkhyāvāra*) of the *Paṭṭhāna* (see Chapter 5). Along the way, the nature of various conditions will be discussed in relation to the fourfold classification of the *dhammas*, i.e. *citta*, *cetasika*, *rūpa* and *nibbāna*, as given in the *Abhidhammatthasaṅgaha*. The information on the nature of the *Paṭṭhāna* and how the different conditions are understood to function is provided here as a background for the analysis of the pedagogical approaches of the *Paṭṭhāna* (see 4.3.2.) and the assessment of the *Saṅkhyāvāra*, ‘enumeration section’, in the next chapter.

The 8 leading conditions are: object (*ārammaṇa*), co-nascence (*sahajāta*), decisive support (*upanissaya*), pre-nascence (*purejāta*), post-nascence (*pacchājāta*), *kamma*, nutriment (*āhāra*), and faculty (*indriya*). These eight conditions are called leading conditions, *hkaung"saung-pyit-se"* in Burmese, because the other 41 varieties of conditions are subsumed under the 8 leading conditions. For example, the root condition is subsumed under the co-nascence condition.⁴⁸⁴ This is because any one of the six roots, i.e. *lobha*, *dosa*, *moha*, *alobha*, *adosa*, and *amoha*, as a conditioning state gives rise to the conditioned states, i.e. 71 rooted consciousness, 52 mental factors, rooted mind-produced matter and rooted rebirth-*kamma*-produced matter, which arise together with it (see 1.3.4. and 3.1.). The fact that the root condition causes the conditioned states to arise concurrently with the conditioning states, i.e. the roots, is the reason for it to be subsumed under the co-nascence condition. Moreover, using the *ayakauk* technique, we shall compare the detailed analysis of the number of conditioning states and conditioned states that are related by the root condition and those of the co-nascence condition in Table 4.6.

⁴⁸⁴ Nārada 1980: 62.

Table 4.6. A comparison of conditioning states and conditioned states of the root condition and those of the co-nascence condition.⁴⁸⁵

Conditioning states	Conditioned states	Conditioning force
• 6 roots (<i>lobha, dosa, moha, alobha, adosa, amoha</i>)	• 71 rooted <i>cittas</i> (<i>sahetukacittas</i>) • 52 <i>cetasikas</i>, • rooted mind-produced matter • rooted rebirth-<i>kamma</i>-produced matter	root condition
(a) 89 <i>cittas</i> and 52 <i>cetasikas</i> (b) 89 <i>cittas</i> , 52 <i>cetasikas</i> and the co-nascent matter (c) 4 great elements (<i>mahābhūta</i>) (d) 4 great elements and derived matter (<i>upādārūpa</i>) (e) 4 mental aggregates and heart-base (<i>hadayavatthu</i>)	(a) 89 <i>cittas</i> and 52 <i>cetasikas</i> (b) 89 <i>cittas</i> , 52 <i>cetasikas</i> and the co-nascent matter (c) 4 great elements (<i>mahābhūta</i>) (d) 4 great element and derived matter (<i>upādārūpa</i>) (e) 4 mental aggregates and heart-base (<i>hadayavatthu</i>)	co-nascence condition

We have seen the detailed analysis and explanation of the root condition in earlier chapters (see 1.3.4. and 3.1.). As for the co-nascence condition, it refers to a conditional relation in which the conditioning states and conditioned states occur concurrently. As Karunadasa summarizes, “The co-nascence condition operates in the following instances: (a) each mental state for the other mental states (*citta* and *cetasika*) that are associated with it, (b) each mental state in relation to the material phenomena which arise together with it, (c) each of the four great material elements in relation to the other three, (d) each of the four great material elements in relation to the material factors dependent on them, (e) at the moment of rebirth, the physical base of mind [i.e. heart-base] for the resultant (*vipāka*) consciousness and its concomitants”.⁴⁸⁶ Through a careful reading, we can identify that the *dhammas*

⁴⁸⁵ Nārada 1977: 4.

⁴⁸⁶ Karunadasa 2010: 268.

involved, i.e. the conditioning states and conditioned states, in the conditional relations of the root condition are embraced within the conditioning states and conditioned states of the co-nascence condition. This means that the conditioning states of the root condition, i.e. 6 roots (which are *cetasikas*), are included in the conditioning states of the co-nascence condition, namely 52 *cetasikas*. In other words, the 6 roots are embraced within the 52 *cetasikas*. As for the conditioned states, the conditioned states of the root condition, i.e. 72 rooted *cittas*, 52 *cetasikas*, and rooted *rūpas*, can be found in the conditioned states of the co-nascence condition. Thus, the field of operation of the co-nascence condition is broader than that of the root condition. Therefore, we can deduce that one of the criteria for a leading condition is on the basis of the number of *dhammas* that can be related by it. A leading condition has a wider scope of conditional relations than that of its subsidiary conditions.⁴⁸⁷

Out of the 24 conditions, some of them may be subsumed under two or more leading conditions. For example, the predominance condition (*adhipati-paccaya*), which has two subsidiary types of conditions, is embraced under the object condition and the co-nascence condition. This is because the predominance condition is of two types as object-predominance (*ārammaṇādhipati*) and co-nascence-predominance (*sahajātādhipati*).⁴⁸⁸ In the *Pañhāvāra*, the subsidiary types of conditions are listed. Hence, we can find the following Pāli text regarding the two subsidiary types of the predominance condition:

*Kusalo dhammo kusalassa dhammassa adhipatipaccayena paccayo.
Ārammaṇādhipati, sahajātādhipati.*⁴⁸⁹

A skilful state is a condition for a skilful state by means of being a predominance condition. [There are] object-predominance condition and co-nascence-predominance condition.

⁴⁸⁷ In"sein Hsayadaw, personal communication on 21 August 2013.

⁴⁸⁸ Nārada 1980: 62; Karunadasa 2010: 267.

⁴⁸⁹ *Paṭṭh* 1.157.

Karunadasa explains, “The first is an extension of the object-condition, where it refers to an object which, as conditioning state, dominates over the mental states that take it as their object. In this case only those objects which have a strong appeal to the individual can become the conditioning state, because of the domineering influence they have on the mind”.⁴⁹⁰ For instance, the 8 supramundane *cittas* (*lokuttaracittas*) take *nibbāna* as an object.⁴⁹¹ The 8 supramundane *cittas*, which pertain to the four stages of stream entry (*sotāpatti*), once-returning (*sakadāgāmi*), non-returning (*anāgāmi*) and arahantship (*arahatta*), transcend and lead to the attainment of liberation, *nibbāna* (see Appendix E).⁴⁹² *Nibbāna*, as a mental object, always has a strong appeal to the supramundane *cittas*.⁴⁹³ Thus, *nibbāna* is an exceptionally important⁴⁹⁴ object for the supramundane *cittas* and their associated *cetasikas*. Therefore, *nibbāna*, as an object, becomes the conditioning state for the conditioned states, i.e. the supramundane *cittas*, by means of being object-predominance condition. This example above, then, demonstrates that the first type of the predominance condition, i.e. object-predominance, is subsumed under the object condition. This is because the conditioning states, which have a domineering influence on the conditioned mental states, are the objects of these mental states. The second type of the predominance condition, the co-nascence-predominance condition, refers to a conditional relation where the conditioning state exercises a dominant influence on the conditioned states, which arise together with it. The reference here is to one of the predominant factors, i.e. desire (*chanda*), energy (*vīriya*), consciousness (*citta*) and investigation (*vimaṃsā*).⁴⁹⁵ Only one of these factors can take on the role of predominance condition

⁴⁹⁰ Karunadasa 2010: 267.

⁴⁹¹ Bodhi 2010: 66.

⁴⁹² On detailed explanation of the supramundane *cittas*, see Karunadasa 2010: 95-96; Bodhi 2010: 66-68.

⁴⁹³ Nārada 1995: 56.

⁴⁹⁴ In the *Pañhāvāra* of the *Paṭṭhāna*, the Pāli term ‘*garuṇ*’ is used in order to indicate such exceptional importance of an object to its corresponding *cittas* and *cetasikas*. See *Paṭṭh* 1.157-159.

⁴⁹⁵ *Paṭṭh* 1.2.

at a time. This is because the predominance condition wields supreme control over all the co-nascent mentality, i.e. *cittas* and *cetasikas*, and materiality, *rūpas*.⁴⁹⁶ It is compared to an all-powerful emperor (*cakkavattī*) who, as head of state, lords over all his subjects.⁴⁹⁷ Therefore, one of the four predominant factors exercises a dominant influence over the co-nascent conditioned states on a given occasion (see Chapter 5). This type of the predominance condition, i.e. co-nascent predominance, is subsumed under the co-nascent condition because the predominant factor, which is the conditioning state, and what is conditioned thereby are always co-nascent. Thus, the two subsidiary types of the predominance condition, which are object-predominance and co-nascent-predominance, are subsumed under the two leading conditions, namely the object condition and the co-nascent condition.

We have, so far, seen how the 24 conditions and their subsidiary types of conditions are subsumed under the 8 leading conditions, i.e. object, co-nascent, decisive support, pre-nascent, post-nascent, *kamma*, nutriment and faculty, with specific examples. We have also seen one of the possible criteria for a leading condition: the operational field, i.e. the number of *dhammas* involved in conditional relations, of a leading condition is wider than that of its subsidiary conditions. This is an important conclusion for the study of the enumeration section (*saṅkhyāvāra*) of the *Paṭṭhāna* based on the Burmese approach. This is because, as we shall see in the next chapter, it can tell us which conditions can be combined and that the combinations of conditions can relate certain sets of *dhammas* involved in conditional relations (see Chapter 5). I shall now briefly explain the relationship between the 8 leading condition and the 9 categories of conditions, before turning to some of the Burmese pedagogical approaches to the study of the *Paṭṭhāna*.

⁴⁹⁶ Karunadasa 2010: 274.

⁴⁹⁷ Sūriya 1934: 3; Nārada 1995: 159.

The 8 leading conditions and the 9 categories of conditions are closely related. The 9 categories of conditions are: object (*ārammaṇa*), co-nascence (*sahajāta*), proximity-decisive-support (*anantarūpanissaya*), natural-decisive-support (*pakatūpanissaya*), base-pre-nascence (*vatthupurejāta*), post-nascence (*pacchājāta*), *kamma*, material-nutrient (*rūpāhāra*) and material-life-faculty (*rūpajīvitindriya*) (see Appendix F).⁴⁹⁸ The latter is derived from the former with slight changes in configurations of the conditions. The differences between these two classifications are related to 1) decisive support condition, 2) pre-nascence condition, 3) nutriment condition, and 4) faculty condition. I shall explain these differences in the following section with an aim to show how the 9 categories of conditions are classified. It is interesting to note that while these classifications of conditions are listed in every pedagogical textbook on the *Paṭṭhāna*, very little explanation on how and why they are classified is given in Burmese sources. Therefore, I shall draw upon Karunadasa's work on *Abhidhamma* and Bodhi's edition of the *Abhidhammatthasaṅgaha*, along with Burmese sources, to explain the philosophical reasoning behind the classifications with specific examples below.

The first difference between the 8 leading conditions and the 9 categories of conditions is related to the decisive support condition (*upanissaya-paccaya*). The decisive support condition is of three types: object-decisive-support (*ārammaṇūpanissaya*), proximity-decisive-support (*anantarūpanissaya*) and natural-decisive-support (*pakatūpanissaya*). The first type, the object-decisive-support condition, is a variety of object condition,⁴⁹⁹ and it is thus subsumed under the object condition. Since the object condition is a leading condition, its field of operation is extensive (see. 4.2.). The subsidiary object-decisive-support condition has a narrower scope of operation. That is, only exceptionally desirable or important objects which

⁴⁹⁸ Nārada 1980: 62; Tilokābhivaṃsa 2000: 11.

⁴⁹⁹ Karunadasa 2010: 269.

cause *citta* and its associated *cetasikas* to apprehend them are included in this category.⁵⁰⁰ The object-decise-support condition thus refers to the conditional relationship where a conditioning state is an exceptionally desirable or important object which causes the conditioned states, i.e. the *cittas* and their *cetasikas* that apprehend it, to arise in strong dependence on it.⁵⁰¹ Under the 9 categories of conditions, the second type, the proximity-decise-support, is recognised as a separate category of conditions (see Appendix F). The proximity-decise-support condition explains the linear succession of mental states in relation to the mental process (*cittavīthi*). When the conditioning and the conditioned states are related by the proximity-decise-support condition, the preceding mental states cause the immediately succeeding mental states to arise because of their strong dependence on the cessation of the preceding conditioning states.⁵⁰² In other words, the cessation of the preceding conditioning states serves as a decisive support for the arising of the succeeding conditioned states. The third type, the natural-decise-support condition, is also recognised as a separate category of conditions. Its field of operation, like that of the object condition, is extensive. It could embrace as its conditioning factors all past mental and material *dharmas*, i.e. 89 *cittas*, 52 *cetasikas* and 28 *rūpas*, that become a strong influence for the arising of mental states, i.e. 89 *cittas* and 52 *cetasikas*, at a subsequent time.⁵⁰³ Thus, the natural-decise-support condition means that all past mental and material *dharmas* as conditioning states give a strong support for the arising of mental states later. We have, therefore, seen that the decisive support (*upanissaya*) condition has been divided into two separate categories of conditions, namely the proximity-decise-support (*anantarūpanissaya*) condition and the natural-

⁵⁰⁰ Nārada 1980: 7; Tilokābhivāṃsa 2000: 14; Karunadasa 2010: 269.

⁵⁰¹ Bodhi 2010: 315.

⁵⁰² Karunadasa 2010: 270.

⁵⁰³ Tilokābhivāṃsa 2000: 32.

decisive-support (*pakatūpanissaya*) condition, under the scheme of 9 categories of conditions (see Appendix F).

There are two types of pre-nascence condition: object-pre-nascence (*ārammaṇa-purejāta*) and base-pre-nascence (*vatthu-purejāta*). The first type is concerned with conditional relations in which each of the five sense-objects, i.e. visible, sound, smell, taste, touch and mental objects, serves as a condition by means of being pre-nascent to the *cittas* and *cetasikas* that arise in a given sense-door cognitive process. The object-pre-nascence condition is similar to the object condition in terms of its nature. Therefore, it is included under the category of object condition (see Appendix F). The second type, the base-pre-nascence condition, refers to the conditional relations in which the five physical sense-organs and the heart-base are conditions by means of being base-pre-nascence for their corresponding *cittas*. For instance, eye (*cakkhāyatana*) is a condition by means of being base-pre-nascence for the visual cognition (*cakkhuvīññāṇa*). As for the heart-base, it is in relation to mind (*mano*) and mind-consciousness (*manovīññāṇa*). This means that the physical sense-organs having arisen earlier becomes a support to the corresponding consciousnesses which arise later. Under the scheme of 9 categories of conditions, the conditional relations in which the physical sense-organs and the heart-base serve as conditioning states for the arising of their corresponding consciousnesses are grouped as a separate category. Hence, this category is called the base-pre-nascence (*vatthu-purejāta*) (see Appendix F).

Another difference between the 8 leading conditions and the 9 categories of conditions is related to the nutriment condition (*āhāra-paccaya*). The nutriment condition is of two kinds: the material-nutriment (*rūpāhāra*) and the mental-nutriment (*nāmāhāra*). The latter consists of three mental factors, namely contact (*phassa*), mental volition (*cetanā*) and consciousness (*citta*). These three mental factors

are conditions for the mental and material *dhammas* that arise together with each nutriment by means of being nutriment condition (*āhāra-paccaya*). The fact that the conditioned states arise concurrently with the conditioning states means that this kind of nutriment is included under the co-nascence category. The material-nutriment consists of the nutritive essence of material food (*kabaḷiṅkārāhāra* or *ojā*). The nutritive essence of material food is a condition for the arising of all *rūpas* by means of being the material-nutriment condition (*rūpāhāra*).⁵⁰⁴ The material-nutriment condition, then, becomes a separate category.

In terms of the faculty condition (*indriya-paccaya*), there are three subsidiary types of faculty condition: co-nascence-faculty (*sahajātindriya*), base pre-nascence-faculty (*vatthupurejātindriya*) and physical-life-faculty (*rūpajīvitindriya*).⁵⁰⁵ The first type is related to the nine mental faculties (*arūpindriya*), namely mental-life-faculty (*arūpajīvitindriya*), mind (i.e. 89 *cittas*), feeling (*vedanā*), faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).⁵⁰⁶ The co-nascence faculty condition refers to a conditional relation in which mental faculties (*arūpāindriya*) are conditions for the mental associated with them and the material *dhammas* which arise simultaneously with them. The fact that the conditioning states and conditioned states are related by means of being the co-nascence faculty condition means this type of faculty condition is subsumed under the co-nascence condition. The second type, the pre-nascence faculty condition, refers to conditional relations in which the five physical sense-organs, i.e. eye, ear, nose, tongue, and body, are conditions for the five kinds of consciousness corresponding to them by means of being the pre-nascence condition. For example, eyes, as the organs of sight (*cakkhu*),

⁵⁰⁴ Nārada 1980: 49-50.

⁵⁰⁵ Nārada 1980: 63.

⁵⁰⁶ According to the *Abhidhammatthasaṅgaha*, there are 22 faculties in total, and only 20 of them are elevated to the level of faculty condition. For a detailed explanation of the 22 faculties and the faculty condition, see Bodhi (2010: 273-274, 320) and Karunadasa (2010: 274-275).

having arisen earlier become a condition for the eye-consciousness (*cakkhuvīññāṇa*) by means of being the pre-nascence condition. These physical sense-organs also have the quality of being faculty condition for their corresponding consciousness because they control the efficiency of the consciousness that takes it as a base. That is, the relative strength or weakness of the sense-organ reflects on the consciousness. For instance, good eyes produce strong eye-consciousness that cognizes the visible form clearly. Such clear cognition of the visible results in acute vision. Finally, the third type, the physical-life-faculty (*rūpajīvītindriya*), which is one of the 28 *rūpas*, is the factor that stabilizes and sustains *kamma*-originated matter (*kammasamuṭṭhānarūpa*).⁵⁰⁷ Here, the physical-life-faculty is a condition for the nine *kamma*-originated *rūpas*, which are inseparably associated with them by means of being the physical-life-faculty condition. This physical-life-faculty condition is the last of the 9 categories of conditions.

In summary, while the 24 conditions are listed in the first section of the *Paṭṭhāna*, the *paccayuddesa*, as we have seen, some of the 24 conditions have subsidiary types of conditions. In fact, there are ten out of the 24 conditions which have subsidiary types of conditions, namely predominance, support, decisive support, pre-nascence, *kamma*, nutriment, faculty, dissociated, presence and non-disappearance conditions. Some of these subsidiary conditions are explicitly stated in the *paṭṭhāna* text, while others are deduced from the text. In total, there are 49 varieties of conditions. According to the commentary of the *Paṭṭhāna*, these 49 varieties of conditions are classified into 8 leading conditions and 9 categories of conditions. It seems that the 8 leading conditions are identified by comparing the number of the conditioning states and the conditioned states that can be related by them. Their

⁵⁰⁷ There are 18 kinds of matter produced by *kamma*. On details of different types of *kamma*-originated matter, see Janakābhivamsa 1995: 502; Bodhi 2010: 247.

fields of operation are wider than those of their subsidiary conditions. Any remaining subsidiary condition which is not included in the 8 leading conditions is then classified as a separate category. For example, the base-pre-nascence (*vatthupurejāta*), material-nutriments (*rūpāhāra*), and physical-life-faculty (*rūpajīvitindriya*) conditions are classified as separate categories. We have, thus, the 9 categories of conditions. These 9 categories are important for the Burmese pedagogical approaches to the study of the *Paṭṭhāna*. In particular, they are crucial for the study of the enumeration section, the *Saṅkhyāvāra*, because only the conditions in the same category, i.e. with the same nature, can be combined.⁵⁰⁸ These multiple conditions can then have a joint impact on conditional relations (see Chapter 5). We shall now discuss some of the Burmese pedagogical approaches for *Paṭṭhāna* and the ways in which they have changed over the centuries.

4.3.2. Burmese pedagogical approaches to the study of the *Paṭṭhāna*

As mentioned in 3.2., The “in” Hsayadaw’s work, the *Pa-htan” Nya’wa Thon-saung-twe* (PNT), is one of the pedagogical textbooks produced in the early 19th century. The pedagogical approach taken in the PNT is based on the three main items of the 24 conditions, which in Burmese are called *thon-hkyat-su*, ‘three items of *Paṭṭhāna*’ (see 3.2.). The three items of conditions in this approach is slightly different from the three basic elements of conditional relations that I have examined in 1.3.4., namely the conditioning states (*paccaya-dhammas*), the conditioned states (*paccayuppanna-dhammas*) and the conditioning forces (*paccaya-satti*). In the *thon-hkyat-su* approach, the three items identified are the conditioning states (*paccaya-dhammas*), the conditioned states (*paccayuppanna-dhammas*) and the not-conditioned

⁵⁰⁸ Nārada 1980: 4.

states (*paccanīya-dhammas*). The first two items in this approach are the same as the conditioning states and the conditioned states that we have encountered previously (see 1.3.4. and above). The third item – the *paccanīya-dhammas* (*paṭi+anīka* = opposite + group) – refers to a group of *dhammas* that is opposite of the conditioned states in a given conditional relation.⁵⁰⁹ That is, they are the *dhammas* that are outside of the influence of a condition. Therefore, they are the remaining *dhammas* that are not included in the conditioning states and the conditioned states. Thus, the not-conditioned states are a different category. The not-conditioned states are found in the *Paccayapaccanīya* section of the *Paṭṭhāna* (see Figure 1.2.). By way of an example, the first part of the not-conditioned states (*paccanīya-dhammas*) of the root condition in the *Paṭiccavāra* is given as shown below.

*Akusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjati nahetupaccayā.*⁵¹⁰

An unskilful state arises dependent on an unskilful state, by not means of root condition.

Here, we have a conditional relation between unskilful *dhamma* and another unskilful *dhamma* which are outside the influence of the root condition. That is to say, these unskilful *dhammas* are not related to each other by the root condition, i.e. they are *nahetupaccaya*. In the PNT and other Burmese sources, the not-conditioned states have been analyzed through the *ayakauk* technique. Below is the translation of the *thon-hkyat-su hso-yo*", recitation formula of the three items, pertaining to the conditional relation related by means of being the root condition, as given in the PNT.

For the root condition, there are three aspects [of the conditional relations]: the conditioning states, the conditioned states and the not-conditioned states. Of these three, the six roots - *lobha*, *dosa*, *moha*, *alobha*, *adosa*, and *amoha* - are the conditioning states by means of being the root condition. The 71 rooted *cittas* (*sahetukacittas*), 52 *cetasikas*, rooted mind-produced *rūpa*, and rooted rebirth-*kamma*-produced *rūpa* are the conditioned states of the root condition. The 18 rootless *cittas* (*ahetukacittas*), 12 ethically variable *cetasikas*, rootless mind-produced *rūpa*,

⁵⁰⁹ Janakābhivamsa 2002: 125; Vīriya 1957: 20-21.

⁵¹⁰ *Paṭṭh* 1.35. It should be noted that this Pāli is from the *Paṭiccavāra*, the first of the seven chapters (see Figure 1.2.). I have, so far, used the Pāli text from the *Pañhāvārā* as examples in previous chapter.

rootless rebirth-*kamma*-produced *rūpa*, external *rūpa*, nutriment-produced *rūpa*, temperature-produced *rūpa*, *kamma*-produced *rūpa* in the realm of non-percipient beings and *kamma*-produced *rūpa*⁵¹¹ during life time are the not-conditioned states of the root condition.⁵¹²

Like the *ayakauk hso-yo*" (see Chapter 3), these recitation formulae have to be memorised by the student. For clarity, the three items of the root condition mentioned above are shown in Table 4.7.

Table 4.7. The three items, i.e. the conditioning states, the conditioned states, and the not-conditioned states, of the root condition on the basis of the PNT.

Conditioning states	Conditioned states	Not-conditioned states
• 6 roots (<i>lobha, dosa, moha, alobha, adosa, amoha</i>)	• 71 rooted <i>cittas</i> (<i>sahetukacittas</i>) • 52 <i>cetasikas</i> • rooted mind-produced <i>rūpa</i> • rooted rebirth-<i>kamma</i>-produced <i>rūpa</i>	• 18 rootless <i>cittas</i> (<i>ahetukacittas</i>) • 12 ethically variable <i>cetasikas</i> • rootless mind-produced <i>rūpa</i> • rootless rebirth-<i>kamma</i>-produced <i>rūpa</i> • remaining <i>rūpas</i>

In simple terms, the above example shows that the conditioning states, i.e. the 6 roots, are conditions by means of being the root condition for the arising the conditioned states, i.e. the *dhammas* in the second column. The not-conditioned states, i.e. the *dhammas* in the third column, are not influenced by the root condition. That is, these *dhammas* are not included in the field of operation of the root condition. In the PNT, the three items of all 24 conditions are identified in the same order as they are listed in the canonical *paṭṭhāna* text.⁵¹³

Through this approach, the four sections, namely the *Paccayānuloma*, the *Paccayapaccanīya*, the *Paccayānulomapaccanīya*, the *Paccayapaccanīyānuloma*, of the

⁵¹¹ See Appendix I on explanation of the terms such as rootless mind-produced *rūpa* etc.

⁵¹² Sūriya 1934: 5.

⁵¹³ On the three items (*thon-hkyat-su*) of the 24 conditions, see Sūriya 1934: 5-15.

Paṭṭhāna (see Figure 1.2.) can be studied in detail. This is because the first section, the *Paccayānuloma*, deals with the conditions positively explaining the conditional relations between the conditioning states and the conditioned states related by root condition (*hetu-paccaya*), etc. In the second section, the *Paccayapaccanīya*, the conditions are taken negatively – i.e. not-root condition (*na-hetupaccaya*), etc. The *Paccayapaccanīya* section therefore deals with the conditional relations which are not related by the root condition, etc. The latter two sections are a combination of the first two sections. Hence, through the *thon-hkyat-su* pedagogical approach, it is possible to undertake detailed study of more difficult sections of the *Paṭṭhāna*.

The "in" Hsayadaw's pedagogical approach to the study of the *Paṭṭhāna* was probably one of the earliest approaches in Burma. Bamaw Hsayadaw, who had training from various *ābhidhammikas*, recalls how he had to memorise the *thon-hkyat-su hso-yo*" and the rest of the text in the PNT.⁵¹⁴ The "in" Hsayadaw's pedagogical approach requires the student to learn and memorise the three items of the 24 conditions first. Then, the student progresses to the section on finding common conditions that can relate the conditioning states and the conditioned states of a specific relation, which is known in Burmese as *pyit-se"pyaing*. Through the *pyit-se"pyaing*, the student studies the *Saṅkhyāvāra*, the 'enumeration section', of the *Paṭṭhāna*. The final section focuses on the way in which a condition may influence the mental processes (*cittavīthi*) pertaining to different realms. It is interesting to note that no direct reference to the canonical *paṭṭhāna* text is made in the PNT. As Bamaw Hsayadaw observes, while the PNT is a great commentary on the *Paṭṭhāna* written in the Burmese language, the student does not have direct access to the canonical *paṭṭhāna* text.⁵¹⁵ Bamaw Hsayadaw adds that the *thon-khyat-su* approach serves as a

⁵¹⁴ Kumārābhivamśa (05 June 2009).

⁵¹⁵ Nandobhāsa 1999: *hka'-ga'*.

basis for the pedagogical innovations developed by later *paṭṭhāna* teachers for the study of the *Paṭṭhāna*.⁵¹⁶

On the basis of the *thon-hkyat-su* approach, *paṭṭhāna* teachers in the 20th century, such as Masoyein Hsayadaw, have developed a pedagogical approach called *nhik-hkyat-su*, ‘two items of *Paṭṭhāna*.’ In the *Paṭṭhāna-sarūpanayūpadesa*, Masoyein Hsayadaw provides the *nhik-hkyat-su hso-yo*”, recitation formulae of two items of *Paṭṭhāna*. These recitation formulae include only the conditioning states and the conditioned states of the condition relations. The not-conditioned states (*paccanīya-dhammas*) are not emphasised in this approach. The recitation formulae are also arranged according to the 9 categories of conditions, rather than in the order of the 24 conditions as given in the canonical *paṭṭhāna* texts.⁵¹⁷ In this *nhik-hkyat-su* approach, we observe, for the first time, a shift toward the pedagogical approach in which the conditional relations are studied according to the 9 categories of conditions at the outset.

Before turning to Mula’ Pa-htan” Hsayadaw’s approach, it is important to recall that there are seven chapters (*vāras*) in the canonical *paṭṭhāna* text, namely (1) the *Paṭiccavāra*, ‘dependent chapter’, (2) the *Sahajātavāra*, ‘co-nascence chapter’, (3) the *Paccayavāra*, ‘condition chapter’, (4) the *Nissayavāra*, ‘support chapter’, (5) the *saṃsaṭṭhavāra*, ‘conjoined chapter’, (6) the *Sampayuttavāra*, ‘association chapter’, and (7) the *Pañhāvāra*, ‘investigation chapter’ (see 1.3.3. and Figure 1.2.). In the Burmese pedagogical approaches, we find that the first six (*cha*) chapters (*vāras*) are grouped together, which is referred to as *Cha-vāra*, the ‘six-chapter’. Henceforth the phrase ‘*Cha-vāra*’ refers to the first six chapters of the *Paṭṭhāna* taken together. This is because there are two differences between these first six chapters and the seventh chapter,

⁵¹⁶ Nandobhāsa 1999: *ga*’.

⁵¹⁷ See Table 4.5. for the order in which the 24 conditions are arranged. See Appendix F for how the conditions are arranged in terms of the 9 categories.

the *Pañhāvāra*. According to the Burmese sources, the *Cha-vāra* emphasises the conditioned states (*paccayuppanna-dhammas*), while the *Pañhāvāra* focuses on the conditioning states.⁵¹⁸ Moreover, the *Pañhāvāra* gives a more comprehensive description of conditional relations between the conditioning states and the conditioned states than the *Cha-vāra*.⁵¹⁹ Therefore, in the Burmese pedagogy of the study of the *Paṭṭhāna*, the first six chapters are studied together, and the final chapter is studied separately. This is why we find separate sections for the *Cha-vāra* and the *Pañhāvāra* in the *paṭṭhāna* pedagogical books. For example, U Ohn's work, the *A-bi'da-ma Tan'hkon*, first deals with the *Cha-vāra* and then the *Pañhāvāra* in separate sections.

There are distinctive ways in which Mula' Pa-htan' Hsayadaw's approach is different from the previous approaches. In addition to representing the detailed analysis of the conditional relations using tables, his approach has taken key aspects of the Htan'ta-bin Hsayadaw's *paṭṭhāna ayakauk* (HPA). In the HPA, the single enumeration (*suddhasaṅkhyā*) section (see Figure 1.2.) is explicated using the *ayakauk* technique (see Chapter 5). This section in the HPA explicates all *dhammas* – i.e. the conditioning states and conditioned states – of the conditional relations related by a single condition. These explanations are known in Burmese as *thok-da'thin-hkya hso-yo*", or *suddhasaṅkhyā hso-yo*", the recitation formulae of the *suddhasaṅkhyā*. Htan'ta-bin Hsayadaw, in the HPA, explicates the single enumeration of the root condition, which is given as 'hetuyā satta', 'seven by way of root',⁵²⁰ in the *Suddhasaṅkhyā*, as follows.

The recitation formula of the single enumeration (*suddhasaṅkhyā hso-yo*")
of the root condition (*hetupaccaya*): the associated [mental] aggregates

⁵¹⁸ U Ohn 1936: 399; Nandobhāsa 1999: *ga'*; Tilokābhivamsa 2000: 82. These sources and other Burmese pedagogical textbooks on the *Paṭṭhāna* that I have obtained do not mention the reason for the difference between the first six chapters and the final chapter.

⁵¹⁹ Sisīvisadañña 1957: 7.

⁵²⁰ *Paṭṭh* 1.187.

(*sampayuttakhandhā*), rooted mind-produced matter (*sahetuka-cittaja-rūpa*) and rooted rebirth-*kamma*-produced matter (*sahetuka-paṭisandhi-kammaja-rūpa*) are conditioned by the six roots. These *dharmas* [i.e. conditioning states] are the root condition. Therefore, . . . these conditional relations are enumerated (*saṅkhyā*) as ‘by way of root, [there are] seven [types of conditional relationship]’ (*hetuyā satta*).⁵²¹ In relation to the root condition, seven answers (*vissajjana*) are arrived at.⁵²²

In this example, both the conditioning states and the conditioned states are summarised in the recitation formula. It should be noted that although the *ayakauk* technique is applied here to explicate the enumeration, the conditioning states and the conditioned states are not expressed in terms of the fourfold classification of the ultimate realities, i.e. *citta*, *cetasika*, *rūpa* and *nibbāna*. In the recitation formula, the mental conditioned states, which arise together with the conditioning states, i.e. the roots, are expressed by the term the ‘associated aggregates’ (*sampayuttakhandhā*). The term ‘associated aggregates’ refers to both *citta* and *cetasikas*, namely 71 rooted *cittas*, and 52 *cetasikas* (see Table 4.5). Thus, this kind of recitation formula does not give a very detailed analysis of the conditional relations. Instead, it employs “informationally richer”⁵²³ phrases that compress a large amount of information into single markers. In the above example, the phrase ‘associated aggregates’ is “a brief and compendious summary”⁵²⁴ of all the mental states that can be conditioned by the root condition. Thus, these recitation formulae provide a good overview of the conditions and the conditioned, and the number of ways in which they can be related. In the example above, there are seven ways in which the conditioning states and the conditioned states are related, hence the enumeration is ‘*hetuyā satta*’ (see 5.1.1.). The information provided in the *suddhasaṅkhyā hso-yo*” is sufficient for it to be used as a mnemonics code and a pedagogical tool. Hence, it increases mnemonic, recollective

⁵²¹ On the detailed explanation of the *Saṅkhyāvāra*, especially on the number enumerated in the example – i.e. *hetuyā satta*, see 5.1.1.

⁵²² Nandamedha 2009: 442. For clarity, I have added Pāli words and Pāli loan words, which are used by Htan”ta-bin Hsayadaw, in parentheses. The square brackets are used to show my addition in order to give a fuller meaning of the enumeration listed in Pāli.

⁵²³ Carruthers 2011: 105.

⁵²⁴ Carruthers 2011: 105.

efficiency. This is possibly why every *paṭṭhāna* teacher that I have encountered stresses the importance of these recitation formulae, and recommends that I should also memorise them.⁵²⁵

In Mula' Pa-htan'' Hsayadaw's approach, Htan''ta-bin Hsayadaw's version of the recitation formulae is adapted slightly (see 5.2.). For example, the *suddhasaṅkhyā hso-yo''* of the *Pañhāvāra* are organised according to the order of conditions in the 9 categories in Mula' Pa-htan'' Hsayadaw's approach. With slight changes to the *suddhasaṅkhyā hso-yo''*, they become a key pedagogical tool for the study of the *Paṭṭhāna* in Mula' Pa-htan'' Hsayadaw's approach. Moreover, in his approach, the overall layout follows the sections in the canonical *paṭṭhāna* text. For example, his work on the *Paṭṭhāna*, the *Pa-htan''paragu*, is arranged as follows: the *Paccayaniddesa*, the *Pucchāvāra*, the *Cha-vāra* (i.e. the first six chapters) and the *Pañhāvāra* (see Figure 1.2.). There are also direct references to the canonical *paṭṭhāna* texts. For instance, the Pāli text of the *paccayaniddesa* is summarised in a table, and the students are encouraged to memorise it using this table.⁵²⁶

In sum, on the basis of the earlier works such as the HPA and the PNT, Mula' Pa-htan'' Hsayadaw's pedagogical approach to the study of the *Paṭṭhāna* covers the whole of skilful triplet (*kusalatika*) of the *Paṭṭhāna* in its entirety with reference to both canonical and post-canonical *paṭṭhāna* texts. Through the use of tables, his approach provides visual representations of the canonical *paṭṭhāna* text and the *paṭṭhāna ayakauk* text. Such visual representations have come to be used not only as mnemonics, but also as shortcuts to the study of the *Paṭṭhāna* in the contemporary monastic education. For instance, the Pa-htan''theik-pan Hsayadaw of Sagaing, who

⁵²⁵ During my fieldwork, I did memorise these recitation formula. I find that memory, especially textual memory, needs continuous practice, at least for me, in order to sustain it and be able to recollect it.

⁵²⁶ When I was preparing for the oral examination on the *Paccayaniddesa* and the *Pañhāvāra-vibhaṅga* at the APA in 2012, I was provided with a table describing the whole of the *Paccayaniddesa* on a single A4 sheet.

was a very well known *paṭṭhāna* teacher amongst the monastics, received this pedagogical approach from Mula' Pa-htan" Hsayadaw himself between 1935 and 1937 in Khin-oo, near Shwebo.⁵²⁷ Pa-htan"theik-pan Hsayadaw then taught the *paṭṭhāna* using this pedagogical approach to monks and nuns from various parts of the country. According to Ven. U Paṇḍita, a close disciple of Pa-htan"theik-pan Hsayadaw, it took only three months to finish a course on the whole of the skilful triplet, halving the previous record from six months (see 3.3.).⁵²⁸

In the previous chapter, I have shown that three factors are contributing to the popularity of Mula' Pa-htan" Hsayadaw's approach to the study of the *Paṭṭhāna* in contemporary context. These factors are: the examination-orientated system of monastic education, the development of the innovative pedagogical approach by Mula' Pa-htan" Hsayadaw and the production of pedagogical textbooks. The examination-orientated system exerts a pressure to cover the exam syllabuses in a limited time. Mula' Pa-htan" Hsayadaw's approach provides the 'technology', i.e. an innovative modification of the organisation of the conditional relations through the use of tables, the 9 categories of conditions, the *suddhasaṅkhyā hso-yo*", to acquire basic knowledge of the *Paṭṭhāna* in a short time. This 'technology' also provides a framework to develop various pedagogical methods by individual *paṭṭhāna* teachers over the decades, which is reflected in the production of *paṭṭhāna* pedagogical textbooks. Some of the *paṭṭhāna* teachers have tailored their pedagogical textbooks for the *Pahtamapyan* examinations. Some of them also run intensive courses for monastics on the *Paṭṭhāna* and the *Yamaka*, two of the four *nya'wa* subjects, during summer holiday. For instance, In"sein Hsayadaw's summer course on the *Paṭṭhāna* and the *Yamaka* in Yangon has been running since 1980. The course begins around mid-

⁵²⁷ Aung Thein 1994: 4.

⁵²⁸ Ven. U Paṇḍita, interviewed on 26 November 2011.

April and lasts for 45 days. It attracts hundreds of monks and nuns from different parts of the country. Since the course has to be finished within 45 days, the pace is very fast and later sections, such as the enumeration sections (*saṅkhyāvāra*) of the *Chāvāra* and the *Pañhāvāra* are glossed over very quickly. I would, therefore, suggest that such production of pedagogical textbooks and provision of intensive courses on the *Paṭṭhāna* reflects the demands of the formal monastic examinations system in contemporary Burma.

4.4. Summary

In this chapter, we have explored the important role of the *Abhidhammatthasaṅgaha* in monastic education in Burma. In particular, the *Abhidhammatthasaṅgaha* is one of the core texts for the monastics; others being the *Kaccāyanavyākaraṇā* and the *Paṭimokkha*. I have explained how the *Abhidhammatthasaṅgaha* is studied as a beginner through the memorisation of the whole text. Once the text is thoroughly memorised the semantic meaning is provided by the teacher. An advanced student may study the text further through handbooks and textbooks on the *Abhidhammatthasaṅgaha*. We have also discussed some parallels between the understanding and the practice of memorisation and mnemonic techniques used by European medieval scholars and the Burmese monastics. In 4.1.3., I have demonstrated the role of the *Abhidhammatthasaṅgaha* in the Burmese pedagogical approaches, especially in the *abhidhamma ayakauk* technique. The *ayakauk* technique is a pedagogical technique in which the student is asked to count, analyse and reconfigure a broader classification of *dhammas* in terms of a more refined presentation of the ultimate nature of things. The popularity of the

Abhidhammatthasaṅgaha and the *abhidhamma ayakauk* technique has been so pervasive amongst the Burmese that it provoked a lay poet to compose a satirical poem about it.

We have also examined the relationship between the *Abhidhammatthasaṅgaha* and the *Paṭṭhāna*. In the *Abhidhammatthasaṅgaha*, the configuration of the 24 conditions is different in that they are organised according to the conditions pertaining to the six ways in which the mentality, the materiality, the mentality-and-materiality, and the concepts are related. We have seen how the *Abhidhammatthasaṅgaha* synthesises the 24 conditions in terms of 4 conditions in 4.2. The synthesis and analysis that we have observed in the *Abhidhammatthasaṅgaha* and the *abhidhamma ayakauk* technique reflect the dual nature of *Abhidhamma*, namely the synthesising function and the analysing function.

In the final section of the chapter, we turn to the Burmese pedagogical approaches to the study of the *Paṭṭhāna*. Before assessing various approaches, in 4.3.1., I have described the 8 leading conditions and the 9 categories of conditions. While the exact criteria used in the process of identifying these categories are not clear to me at the moment, it seems that the essential nature of conditions and their fields of operation are important criteria. The leading conditions, for example, have a wider field of operation than their subsidiary conditions. I have also explained that the 9 categories of conditions are important for the study of the *Saṅkhyāvāra* because conditions with the same kind of nature, i.e. those in the same category, can be combined and have an impact on the conditional relations (see Chapter 5).

Turning to the Burmese pedagogical approaches, we have traced the development from The "in" Hsayadaw in the 19th century to the *paṭṭhāna* teachers in the 20th century such as U Ohn, Masoyein Hsayadaw, Mula' Pa-htan" Hsayadaw and Inn Sein Hsayadaw. The "in" Hsayadaw's approach, the *thon-hkyat-su*, focuses on the three items of the conditional relations, i.e. the conditioning states, the conditioned

states and the not-conditioned states. In the early 20th century, Masoyein Hsayadaw developed the *neik-hkyat-su* approach in which the conditioning states and the conditioned states are emphasised. On the basis of the previous approaches and the *paṭṭhāna ayakauk*, Mula' Pa-htan" Hsayadaw developed a new technology in which organisation of the conditional relations are modified through the use of tables, the *suddhasaṅkhyā hso-yo"*, the 9 categories of conditions. His innovative approach provides a framework for production of pedagogical textbooks and provision of intensive courses with an aim to train and prepare the monastics for the *Pahtamapyan* examinations. We have, then, evidence of an ongoing development in the pedagogical approaches to the study of the *Paṭṭhāna*, reflecting the demands of the formal monastic examination system in Burma.

CHAPTER 5

ENUMERATION OF *PAṬṬHĀNA*

This chapter will look at enumeration (one aspect of mathematics) and how it is used in order to represent the order to be found within the multiplicity of cause and effect. Enumeration is the focus of a particular section of the *Paṭṭhāna*, the *Saṅkhyāvāra* (see Figure 1.2.). This enumeration then acts as a basis for either descriptive or generative expositions of the ways that conditions and the conditioned can relate to each other. Thus enumeration is the basis of the more complex mathematics of combinatorics. The *Saṅkhyāvāra* enumerates the multiplicity of conditional relations using numbers. The brevity of enumeration in the *Saṅkhyāvāra* makes it difficult to comprehend the conditional relations that are enumerated. Therefore, it is regarded as the most difficult aspect of the *Paṭṭhāna* by the Burmese. Nevertheless, the Burmese *paṭṭhāna* teachers have developed various pedagogical approaches to study the *Saṅkhyāvāra*. In the previous chapter I mentioned the importance of the 9 categories of conditions in the study of the *Saṅkhyāvāra* of the *Paṭṭhāna*. Through the use of the 9 categories of conditions, Mula' Pa-Htan" Hsayadaw Ven. Nārada's approach to the study of the *Saṅkhyāvāra* can help us understand the numbers enumerated in it.

In this chapter, I shall first describe the place of the *Saṅkhyāvāra* in the *Paṭṭhāna*. I shall explain how enumeration is used as the basis for generative expositions of the conditional relations in which multiple conditions are acting as conditions for the conditioned. I shall then discuss the pedagogical approach by Mula' Pa-htan" Hsayadaw in relation to the study of the *Saṅkyāvāra* with specific examples. In so doing, I aim to show that Mula' Pa-htan" Hsayadaw's approach to the study of

the *Saṅkhyāvēra* has created shortcuts to comprehend the most difficult aspect of the *Paṭṭhāna* in a short time.

Previous chapters intimated that the conditional relationships between the conditioning states and the conditioned states are influenced by multiple combinations of the conditions (see 1.3.3. and 4.3.2.). The multiple combinations of conditions are found in the subsections of the *Saṅkhyāvēra*, namely the *Sabhāgasāṅkhyā*, ‘common enumeration’, and the *Ghaṭanāsāṅkhyā*, ‘multiple enumeration’⁵²⁹ (see below). Moreover, as mentioned in Chapter 1, there are combinations of *dhammas* in the *Paṭṭhāna*. In the final section of this chapter, I reveal some of the mathematical aspects of the *Paṭṭhāna*. I shall suggest some parallels between mathematics of the *Paṭṭhāna* and mathematics of ‘combinatorics’.

5.1. The *Saṅkhyāvēra* in the *Paṭṭhāna*

As we have seen in Chapter 1, the *Saṅkhyāvēra* is found within each of the seven chapters of the *Paṭṭhāna* (see Figure 1.2.). In the Burmese pedagogical approaches, the *Saṅkhyāvēra* of the first six chapters, known in Burmese as *sa-wa-ra-thin-hkya* (*cha-vāra-sāṅkhyā* in Pāli), are studied together, while the *Saṅkhyāvēra* of the seventh chapter is studied separately (see 4.3.2.).⁵³⁰ In this section, I shall focus on the latter, i.e. the *Saṅkhyāvēra* of the the seventh chapter, the *Paṇhāvāra*. I shall also

⁵²⁹ The word ‘*ghaṭana*’, also spelt as ‘*ghaṭṭana*’, means combination or composition or putting together. In the case of the *Saṅkhyāvēra* of the *Paṭṭhāna*, the term ‘*Ghaṭanāsāṅkhyā*’ is used to refer to a subsection of the enumeration section where the conditional relations between conditioning states and the conditioned states are related by combinations of more than two conditions are enumerated. Thus, the term ‘*Ghaṭanāsāṅkhyā*’ literally means ‘enumeration of combinations of (more than two) conditions’. For clarity and the practical purpose of reference, I therefore use the phrase ‘multiple enumeration’ to refer to the ‘*Ghaṭanāsāṅkhyā*’.

⁵³⁰ Nārada 1980: *ka*’. The *Saṅkhyāvēra* of the first six chapters, i.e. the *Cha-vāra-sāṅkhyā*, and the *Saṅkhyāvēra* of the *Paṇhāvāra* are recognized as separate modules in the *Abhidhamma* examinations syllabus at the APA. During my fieldwork, I have taken several lessons on the latter module taught by a laywoman *paṭṭhāna* teacher, Daw Tin Yi, at the APA. Daw Tin Yi is a student of Mula’ Pa-htan” Hsayadaw, and has completed the whole of *Abhidhamma* syllabus prescribed at the APA.

explain the place of the *Saṅkhyāvāra* in relation to the *Vibhaṅgavāra*, the ‘classification section’ (see 1.3.3. and Figure 1.2.). This is because the *Vibhaṅgavāra* gives a comprehensive description of conditional relations. The *Saṅkhyāvāra* then summarises the detailed description of the conditional relations through the enumeration. Therefore, it is important to explore the relationship between the *Vibhaṅgavāra* and the *Saṅkhyāvāra* in order to gain an understanding of the enumeration. I thus aim to provide background information on the enumeration in the *Saṅkhyāvāra* before turning to the pedagogical approach to the study of it in the Burmese *Abhidhamma* tradition.

The *Pañhāvāra*, as with the other six chapters, is divided into the *Vibhaṅgavāra* and the *Saṅkhyāvāra*. The *Vibhaṅgavāra* provides the detailed description of how the conditioning states (*paccaya-dhammas*) and their conditioned states (*paccayuppana-dhammas*) can relate to each other through the 24 conditions. The *Saṅkhyāvāra* enumerates the number of possible conditional relations. The *Saṅkhyāvāra* is divided into three subsections: (1) the *Suddhasaṅkhyā*, single (which literally means ‘simple’) enumeration, and (2) the *Sabhāgasāṅkhyā*, ‘common enumeration’, and (3) the *Ghaṭanāsaṅkhyā*, ‘multiple enumeration’ (see Figure 1.2.).⁵³¹ The *Suddhasaṅkhyā* lists the numbers of conditional relations when the conditioning states and the conditioned states are related by one condition (see below). Therefore, it is called the single enumeration. The *Sabhāgasāṅkhyā* enumerates the number of relations between the cause and effect when there are two conditions. The *Ghaṭanāsaṅkhyā* gives the numbers of conditional relations when conditioning states and conditioned states are related by combinations of more than two conditions (see below). The subsections of the *Saṅkhyāvāra*, therefore, enumerate the number of possible relations between

⁵³¹ In Burmese pedagogical textbooks on the *Paṭṭhāna*, the final two sections, i.e. the *Sabhāgasāṅkhyā* and the *Ghaṭanāsaṅkhyā*, are referred to as the *Missakasaṅkhyā*, ‘mixed enumeration’, in order to show that the relations between the cause and effect can be related by more than one condition.

cause and effect which are related by one condition, or two conditions, or more than two conditions.

In the rest of 5.1., I aim to demonstrate the nature and structure of the *Saṅkhyāvēra* by describing the three subsections with specific examples. As far as I am aware, this is the first time that the nature of the *Saṅkhyāvēra* has been explained in any detail in Western scholarship.

5.1.1. Single enumeration (*Suddhasaṅkhyā*)

The *Suddhasaṅkhyā* section enumerates the types of conditional relationship between conditioning states and the conditioned states that can be related by a single condition. The *Suddhasaṅkhyā* of the *Pañhāvāra* on the skilful triplet (*kusalatika*) is as shown below.

*Hetuyā satta, ārammaṇe nava, adhipatīyā dasa, anantare satta, samanantare satta, sahaṇāte nava, aññamaññe tīṇi, nissaye terasa, upanissaye nava, purejāte tīṇi, pacchājāte tīṇi, āsevane tīṇi, kamme satta, vipāke ekaṃ, āhāre satta, indriye satta, jhāne satta, magge satta, sampayutte tīṇi, vippayutte pañca, atthiyā terasa, natthiyā satta, vigate satta, avigate terasa.*⁵³²

[There are] 7 [ways in which conditioning states and conditioned states are related (i.e. types of conditional relationship)] in the case of root condition, 9 types of conditional relationship in the case of object condition, 10 types of conditional relationship in the case of predominance condition, 7 types of conditional relationship in the case of proximity condition, 7 types of conditional relationship in the case of contiguity condition, 9 types of conditional relationship in the case of co-nascence condition, 3 types of conditional relationship in the case of mutuality condition, 13 types of conditional relationship in the case of support condition, 9 types of conditional relationship in the case of decisive support condition, 3 types of conditional relationship in the case of pre-nascence condition, 3 types of conditional relationship in the case of post-nascence condition, 3 types of conditional relationship in the case of repetition condition, 7 types of conditional relationship in the case of *kamma* condition, 1 type of conditional relationship in the case of resultant condition, 7 types of conditional relationship in the case of nutriment condition, 7 types of conditional relationship in the case of faculty condition, 7 types of conditional relationship in the case of *jhāna* condition, 7 types of conditional relationship in the case of path condition, 3 types of conditional relationship in the case of association condition, 5 types of

⁵³² *Paṭṭh.* 1.164.

conditional relationship in the case of dissociation condition, 13 types of conditional relationship in the case of presence condition, 7 types of conditional relationship in the case of absence condition, 7 types of conditional relationship in the case of disappearance condition, 13 types of conditional relationship in the case of non-disappearance condition.

This short section gives a list of numbers of conditional relations between conditioning states and their conditioned states by way of one condition. For example, there are seven ways in which the conditioning states and their conditioned states are related on the basis of the root condition.

In order to understand the enumeration in the *Suddhasaṅkhyā*, it is important to look at the *Vibhaṅgavāra* because it gives a detailed description of different types of conditional relations. The *Suddhasaṅkhyā* is a summary of the conditional relations described in the *Vibhaṅgavāra* through the enumeration. Thus, the numbers in the *Suddhasaṅkhyā* comes from the *Vibhaṅgavāra*. For example, the following Pāli text from the *Vibhaṅgavāra* describes the ways in which conditioning states are related to the conditioned states by means of the root condition (*hetupaccaya*).

*Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo - kusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo - kusalā hetū cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo - kusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. (3)*⁵³³

Akusalo dhammo akusalassa dhammassa hetupaccayena paccayo - akusalā hetū sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo. Akusalo dhammo abyākatassa dhammassa hetupaccayena paccayo - akusalā hetū cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. Akusalo dhammo akusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo - akusalā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo. (3)

*Abyākato dhammo abyākatassa dhammassa hetupaccayena paccayo - vipākabyākatā kiriyābyākatā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo; paṭisandhikkhaṇe vipākabyākatā hetū sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ hetupaccayena paccayo. (1)*⁵³⁴

⁵³³ The numbers in brackets after each paragraph summarise the numbers of ways the relevant conditioning states are related to the conditioned states (see below).

⁵³⁴ *Paṭṭh.* 1.132.

- (1) A skilful state is a condition for a skilful state by means of being a root condition. Skilful roots are conditions, by means of being the root condition, for the associated [mental] aggregates.
- (2) A skilful state is a condition for an indeterminate state by means of being a root condition. Skilful roots are conditions, by means of being the root condition, for the matter originating from the mind.
- (3) A skilful state is a condition for a skilful state and an indeterminate state by means of being a root condition. Skilful roots are conditions, by means of being the root condition, for the associated [mental] aggregates and the matter originating from the mind.
- (4) An unskilful state is a condition for an unskilful state by means of being a root condition. Unskilful roots are conditions, by means of being the root condition, for the associated [mental] aggregates.
- (5) An unskilful state is a condition for an indeterminate state by means of being a root condition. Unskilful roots are conditions, by means of being the root condition, for the matter originating from the mind.
- (6) An unskilful state is a condition for an unskilful state and an indeterminate state by means of being a root condition. Unskilful roots are conditions, by means of being the root condition, for the associated [mental] aggregates and the matter originating from the mind.
- (7) An indeterminate state is a condition for an indeterminate state by means of being a root condition. Resultant-type indeterminate roots and functional-type indeterminate roots are conditions, by means of being the root condition, for their associated [mental] aggregates and the matter originating from the mind. At the moment of conception, resultant-type indeterminate roots are conditions, by means of being the root condition, for the associated [mental] aggregates and the matter originating from *kamma*.

There are three ways in which the skilful *dhammas* (*kusala-dhammas*) as conditioning states are related to the conditioned states. They are the relationships between: (1) ‘skilful *dhamma*’ and ‘skilful *dhamma*’, (2) ‘skilful *dhamma*’ and ‘indeterminate *dhamma*’, and (3) ‘skilful *dhamma*’ and ‘skilful and indeterminate *dhammas*’. Similarly, there are three conditional relations concerning unskilful *dhammas* (*akusala-dhammas*), and one conditional relation involving indeterminate *dhammas* (*abyākata-dhammas*). In total, there are seven types of conditional relationship, which are enumerated as *hetuyā satta*, ‘by way of root, [there are] seven [types of conditional relationship]’. Here, the phrase ‘types of conditional relationship’ is used to refer to the possible combinations between different sets of *dhammas*. For example, a set of skilful *dhammas*, i.e. the 3 skilful roots (*alobha*, *adosa*, and *amoha*), can be related to another set of skilful *dhammas*, i.e. 21 skilful *cittas*, 38 associated *cetasikas*, by means of

being the root condition (see 3.1.). This set of skilful *dhammas*, i.e. the 3 skilful roots, and a set of indeterminate *dhammas*, i.e. the matter originating from the 21 skilful *cittas* and 38 associated *cetasikas*, can be related through the root condition. Finally, the same set of skilful *dhammas*, i.e. the 3 skilful roots, can give rise to both skilful *dhammas* and indeterminate *dhammas*, i.e. 21 skilful *cittas*, 38 associated *cetasikas*, and the matter originating from them.⁵³⁵ Therefore, the number 7 mentioned in the *Suddhasaṅkhyā* encapsulates the relations between and within skilful *dhammas*, unskilful *dhammas* and indeterminate *dhammas* through the root condition that are described in the *Vibhaṅgavāra* in detail.

Depending on the condition under consideration, we have different types of conditional relationship. For instance, there are 13 types of conditional relations between conditioning states and conditioned states by way of the presence condition (*atthipaccaya*) and the non-disappearance condition (*avigatapaccaya*). Since the presence condition and the non-disappearance condition are essentially the same in nature,⁵³⁶ they have the same number of conditional relations, i.e. “*atthiyā terasa*”, ‘in the case of presence condition, [there are] 13 [types of conditional relationship]’, and “*avigate terasa*”, ‘in the case of non-disappearance condition, [there are] 13 [types of conditional relationship]’.⁵³⁷

While we shall discuss the Burmese pedagogical approach to the study of the *Saṅkhyāvāra* in 5.2., it is important to recall here the important role of the

⁵³⁵ In this example, I have given the detailed analysis of the skilful *dhammas* and the indeterminate *dhammas* on the basis of Htan"ta-bin Hsayadaw's *ayakauk*, which I described in 3.1.

⁵³⁶ Janakābhivamsa 2002: 255-258; Karunadasa 2010: 281.

⁵³⁷ Here, both the presence and non-disappearance conditions are explicitly stated, despite their identical nature in order to facilitate the complete, schematic presentation. In this regard, it is important to note that some of the 24 conditions are repeated under different name. Karunadasa observes that there are 3 pairs, namely (i) proximity condition and contiguity condition, (ii) presence condition and non-disappearance condition, (iii) absence condition and disappearance condition, and each of these pairs contains two identical conditions. By eliminating what is repeated we are left with 21 conditions. Karunadasa explains that the number of conditions was increased from 21 to 24 in order to facilitate their schematic presentation. He writes, “The number twenty-four, unlike the number twenty-one, is easily amenable to divisions, classifications, and combinations” (Karunadasa 2010: 281).

Suddhasaṅkhyā in the Burmese pedagogies for the study of the *Paṭṭhāna*. The *suddhasaṅkhyā hso-yo*", 'the recitation formulae of the *Suddhasaṅkhyā*', in the Htan"ta-bin Hsayadaw's *paṭṭhāna ayakauk*, are an explication of the enumeration of the *Suddhasaṅkhyā* using the *ayakauk* technique (see 4.3.2.). In Mula' Pa-htan" Hsayadaw's pedagogical approach, these *suddhasaṅkhyā hso-yo*" are important pedagogical tools for the study of the *Paṭṭhāna* in its entirety (see 4.3.2. and below). This means these recitation formulae are used to study both the *Vibhaṅgavāra* and the other subsections of the *Saṅkhyāvāra*, namely the *Sabhāgasāṅkhyā* and the *Ghaṭanāsaṅkhyā*.⁵³⁸ I shall describe these two subsections below.

5.1.2. Common enumerations (*Sabhāgasāṅkhyā*)

The *Sabhāgasāṅkhyā* enumerates the number of ways in which conditioning states and the conditioned states are related by way of two conditions. The Pāli text of the *Sabhāgasāṅkhyā* of the root condition is given as shown below.

Hetusabhāga – i.e. common [conditions] with root [condition]

*Hetupaccayā adhipatiyā cattāri, saḥajāte satta, aññamaññe tīṇi, nissaye satta, vipāke ekaṃ, indriye cattāri, magge cattāri, sampayutte tīṇi, vippayutte tīṇi, atthiyā satta, avigate satta. (11)*⁵³⁹

[There are] 4 [ways in which conditioning states and conditioned states are related (i.e. types of conditional relationship)] in the case of root and predominance conditions, 7 types of conditional relationship in the case of root and co-nascence conditions, 3 types of conditional relationship in the case of root and mutuality condition, 7 types of conditional relationship in the case of root and support conditions, 1 type of conditional relationship in the case of root and *kammic*-result conditions, 4 types of conditional relationship in the case of root and faculty conditions, 4 types of conditional relationship in the case of root and path conditions, 3 types of conditional relationship in the case of root and association conditions, 3 types of conditional relationship in the case of root and dissociation conditions, 7 types of conditional relationship in the case of root and

⁵³⁸ It should be noted that there are also separate *suddhasaṅkhyā hso-yo*", 'recitation formulae of the *Suddhasaṅkhyā* section', for the *Cha-vāra*. As mentioned in f.n. 530, the *Cha-vāra-saṅkhyā* is a separate module, and the recitation formulae for the *Cha-vāra* are slightly different from that of the *Pañhāvāra*.

⁵³⁹ *Paṭṭh.* 1.164.

presence conditions, 7 types of conditional relationship in the case of root and non-disappearance conditions.

The *hetusabhāga* section here, as in other subsections of the *Saṅkhyāvēda*, shows two aspects: (1) the conditions (*paccayas*) that can be paired with the root condition, and (2) the types of conditional relationship that can be related jointly by the paired conditions. The first aspect shows that there are eleven conditions (*paccayas*) out of the total of 24 which can be paired with the root condition. They are: predominance, co-nascence, mutuality, support, *kammic*-result, faculty, path, association, dissociation, presence and non-disappearance conditions (see above). The pair, i.e. root condition and one of the 11 conditions, then acts as conditions on the basis of which the conditioning states and the conditioned states are related. In the *hetusabhāga* section, the root condition then is taken as a reference, while the rest of the 11 conditions are taken as variants. As mentioned in the previous chapter, the conditions (*paccayas*) in the one category of conditions, which have the same kind of nature, can be paired (see 4.3.). This means that the root condition and the other eleven conditions are from the same category, namely the co-nascence category (*sahajāta*) (see Appendix F).⁵⁴⁰ By memorising the conditions in terms of the 9 categories, it is easier to recall the conditions that can be paired. This is why the 9 categories of conditions are important for the study of the *Saṅkhyāvēda* in the Burmese pedagogical approach.

The second element in the *Sabhāgasāṅkhyā* is about the types of conditional relationship that can be related by the paired conditions. For example, the phrase ‘*hetupaccayā adhipatiyā cattāri*’ indicates that there are four ways in which the

⁵⁴⁰ It should be noted that a condition cannot be paired with all the other conditions within a given category. For example, in the *hetusabhāga* section, only 11 out of the 15 conditions in the *sahajāta* category can be paired with the root condition. Therefore, there are 3 other conditions that cannot be paired with the root condition, namely *kamma* condition, nutriment condition, *jhāna* condition. This is because the root condition does not have common conditioning states with these three conditions (Nārada 1999: 139).

conditioning states and the conditioned states are related by means of being the root condition and the predominance condition. I shall explain what the four types of conditional relationship are later, in 5.2, because the process of how we can find these four conditional relations will be explored as a part of Mula' Pa-htan" Hsayadaw's pedagogical approach in that section.

5.1.3. Multiple enumeration (*Ghaṭanāsaṅkhyā*)

The *Ghaṭanāsaṅkhyā* is the final subsection within the *Saṅkhyāvāra*. It is also the longest subsection because it enumerates the numbers of conditional relations that are related by more than two conditions. In order to give an overview of the *Ghaṭanāsaṅkhyā*, I shall draw upon Mula' Pa-htan" Hsayadaw's classification of the multiple enumeration. Although we shall explore specific aspects of his pedagogical approach in 5.2., it is relevant and useful to draw on his classification of the multiple enumeration here.

Before explaining different kinds of multiple enumeration, it is important to recall that there are the 9 categories of conditions, and that some of the 24 conditions are embraced under more than one categories (see 4.2.). These two points are important for the understanding of the *Ghaṭanāsaṅkhyā*. For the *Sabhāgasāṅkhyā*, conditions (*paccayas*) can be paired only if they are in the same category (see above). For the *Ghaṭanāsaṅkhyā*, this 'rule' still applies, but there is this difference: conditions can be grouped if they are embraced under the same categories (see below). This second 'rule' is for the conditions with subsidiary types of conditions, which are embraced under more than one category.

With this in mind, we shall now turn to Mula' Pa-htan" Hsayadaw's classification of the multiple enumeration. On the basis of the commentary of the

Paṭṭhāna and the Htan"ta-bin Hsayadaw's *paṭṭhāna ayakauk* (HPA), Mula' Pa-htan" Hsayadaw classifies the *Ghaṭanāsankhyā* into three kinds: 1) *missaka-pakiṇṇaka-ghaṭanā*, 2) *suddha-pakiṇṇaka-ghaṭanā*, and 3) *sahajāta-ghaṭanā*. The first kind, *missaka-pakiṇṇaka-ghaṭanā*, which literally means 'mixed miscellaneous combinations', refers to the enumeration of conditional relations that involves combinations of conditions (*paccayas*) in the co-nascence category and one of the other 8 categories.⁵⁴¹ In this kind of *Ghaṭanāsankhyā*, conditions embraced under the co-nascence category must be combined with conditions from another category. Without the co-nascence category, the *missaka-pakiṇṇaka-ghaṭanā* does not work.⁵⁴² For example, the following Pāli text shows the *missaka-pakiṇṇaka-ghaṭanā* for the predominance condition.

Adhipati atthi avigatan-ti aṭṭha.
Adhipati nissaya atthi avigatan-ti aṭṭha.
*Adhipati nissaya vippayutta atthi avigatan-ti cattāri.*⁵⁴³

Predominance, presence and non-disappearance conditions make 8 [types of conditional relationship].

Predominance, support, presence and non-disappearance conditions make 8 [types of conditional relationship].

Predominance, support, dissociation, presence and non-disappearance conditions make 4 [types of conditional relationship].

As in the *Sabhāgasankhyā*, two aspects are shown in the enumeration above, namely the different types of conditional relationship expressed through numbers, and the combinations of conditions which can relate the conditioning states and the conditioned states. Due to limited space, I shall not explain the different types of conditional relationship related by these multiple conditions. Nevertheless, I shall briefly describe how various conditions can be combined with the predominance condition. On the basis of the Pāli text, we can see that there are four conditions which can be combined with the predominance condition, namely support, dissociation, presence, and non-disappearance. We have seen that the predominance

⁵⁴¹ Nārada 1980: 143. See Appendix F on different categories of conditions.

⁵⁴² Nārada 1980: 143.

⁵⁴³ *Paṭṭh.* 1.166.

condition has two subsidiary types of conditions, i.e. object-predominance and co-nascence-predominance. Therefore, it is embraced under the object category and the co-nascence category (see 4.2.). The other four conditions are also embraced under the object category, the co-nascence category and other categories (see Appendix F). For example, the support condition is subsumed under three categories, namely the co-nascence category, the object category and the base-pre-nascence category.⁵⁴⁴ The fact that all five conditions are embraced under the object category and the co-nascence category means that we can find common conditioning states and the conditioned states which can be related jointly by these five conditions. Thus, the conditional relations related by these conditions are included as the *missaka-pakiṇṇaka-ghaṭanā*.

The second kind of *Ghaṭanāsaṅkhyā* enumerates the types of conditional relationship that are related by conditions within a single category. Thus, it is called the *suddha-pakiṇṇaka-ghaṭanā*, ‘simple miscellaneous combinations’. The conditions which belongs to the co-nascence category are also excluded from this kind of multiple enumeration.⁵⁴⁵ An example of this is the multiple enumeration of the object condition, i.e. the *ārammaṇa-ghaṭanā*, as given below.

Ārammaṇādhipati upanissayanti satta.
Ārammaṇa purejāta atthi avigatanti tīṇi.
Ārammaṇa nissaya purejāta vippayutta atthi avigatanti tīṇi.
Ārammaṇādhipati upanissaya purejāta atthi avigatanti ekam.
*Ārammaṇādhipati nissaya upanissaya purejāta vippayutta atthi avigatanti ekam.*⁵⁴⁶

Object, predominance, and decisive support conditions make 7 [types of conditional relationship].

Object, pre-nascence, presence, and non-disappearance conditions make 3 [types of conditional relationship].

Object, support, pre-nascence, dissociation, presence, and non-disappearance conditions make 3 [types of conditional relationship].

⁵⁴⁴ For a detailed explanation of the varieties of the support condition, see Karunadasa 2010: 269 and Bodhi 2010: 318-9.

⁵⁴⁵ Nārada 1980: 170-171.

⁵⁴⁶ *Paṭṭh.* 1.166.

Object, predominance, decisive-support, pre-nascence, presence, and non-disappearance conditions make 1 [type of conditional relationship].
Object, predominance, support, decisive-support, pre-nascence, dissociation, presence, and non-disappearance conditions make 1 [type of conditional relationship].

For the multiple enumeration of the object condition, there are eight conditions in total, which are embraced under the object category (see Appendix F).

The third kind of *Ghaṭanāsankhyā*, the *sahajāta-ghaṭanā*, which literally means ‘co-nascence combinations’, refers to the multiple enumeration of the conditional relations that are related by conditions in the co-nascence category (see Appendix F). Thus, it is concerned only with the co-nascence category. Hence, it is called the *sahajāta-ghaṭanā*, the ‘co-nascence multiple enumeration’. For example, the multiple enumeration of the mutuality condition, i.e. *aññamaññaghaṭanā*, is shown below.

Aññamañña sahajāta nissaya atthi avigatanti tīni.
Aññamañña sahajāta nissaya sampayutta atthi avigatanti tīni.
Aññamañña sahajāta nissaya vippayutta atthi avigatanti ekaṃ. (avipāka 3).

Aññamañña sahajāta nissaya vipāka atthi avigatanti ekaṃ.
Aññamañña sahajāta vipāka sampayutta atthi avigatanti ekaṃ.
Aññamañña sahajāta nissaya vipāka vippayutta atthi avigatanti ekaṃ. (savipāka 3).⁵⁴⁷

Mutuality, co-nascence, support, presence and non-disappearance conditions make 3 [types of conditional relationship].

Mutuality, co-nascence, support, association, presence and non-disappearance conditions make 3 [types of conditional relationship].

Mutuality, co-nascence, support, dissociation, presence, and non-disappearance conditions 1 [type of conditional relationship]. (without *kammic*-result 3).

Mutuality, co-nascence, support, *kammic*-result, presence, and non-disappearance conditions make 1 [type of conditional relationship].

Mutuality, co-nascence, support, *kammic*-result, association, presence, and non-disappearance conditions make 1 [type of conditional relationship].

Mutuality, co-nascence, support, *kammic*-result, dissociation, presence, and non-disappearance conditions make 1 [type of conditional relationship]. (with *kammic*-result 3).

In the example above, there are eight conditions in total, namely the mutuality, co-nascence, support, *kammic*-result, association, dissociation, presence,

⁵⁴⁷ *Paṭṭh.* 1.170.

and non-disappearance conditions. There are two distinctive features about the *sahajāta-ghaṭanā*. First, the *sahajāta-ghaṭanā* is of two groups: the first group is without *kammic*-result condition, i.e. *avipāka*, and the second is with *kammic*-result condition, i.e. *savipāka*. The difference between the first and the second group is this: the *kammic*-result condition in the former does not exercise its conditioning force (*paccaya-satti*) in order to relate conditioning states and the conditioned, while in the latter it exercises its conditioning force. In other words, the conditioning states and the conditioned states in the first group cannot be related through the workings of the *kammic*-result condition. The conditioning states and the conditioned states in the second group can be related by the workings of the *kammic*-result condition. In order to understand the conditional relations in this classification of the *sahajāta-ghaṭanā*, it is important to look at the workings of the *kammic*-result condition. The *kammic*-result condition is where “a conditioning state makes the conditioned states that arises together with it be as passive, effortless and quiescent as itself”.⁵⁴⁸ The conditioning states in this conditional relation are mental states, i.e. the resultant *cittas* and *cetasikas*, that arise as the results of mature *kamma*. The conditioned states are the same kind of resultant *cittas* and *cetasikas*, and the *rūpas* that have arisen together with them. What it essentially means is this: a group of resultant *cittas* and *cetasikas* causes the arising of another group of resultant *cittas* and *cetasikas* and the conascent material states, which are as passive and quiescent as the conditioning states. For example, in the mind of a person in deep sleep, the resultant *bhavaṅga citta*, literally means ‘life continuum’ consciousness,⁵⁴⁹ arises and passes away in constant succession, yet during this time no efforts are made for action by body, speech, or

⁵⁴⁸ Bodhi 2010: 313.

⁵⁴⁹ The *bhavaṅga citta*, ‘life-continuum’ consciousness, is a type of *citta* that explains continuity within life. The *bhavaṅga* is a resultant *citta* (*vipāka-citta*) that preserves the continuity of the individual existence whenever an active cognitive process subsides. It is, thus, a type of process-free *citta* (*vīthimutta*), i.e. a *citta* that is free from cognitive process and thus a passive condition. See Karunadasa (2010: 139) and Gethin (1994: 11-35) for a detailed explanation of the *bhavaṅga citta*.

mind.⁵⁵⁰ Since the conditioned states are the resultant *cittas* during this time, there is no *kamma* being made. In this example, the successive arising and cessation of the resultant *bhavaṅga cittas* are connected by means of being the *kammic*-result condition. It is in this context, i.e. the workings of the *kammic*-result condition, that we should understand this distinctive feature of the *sahajāta-ghaṭanā*.

Returning to our discussion of the *sahajāta-ghaṭanā*, the *kammic*-result condition (*vipāka-paccaya*) does not take on its role as a conditioning force (*paccaya-satti*) in the first group. This means all aspects of the conditioning states and the conditioned states of the conditional relations in the first group cannot be related by the *kammic*-result condition. This is because some of the conditioning states in the first group do not lead to the arising of the resultant *cittas* and *cetasikas*, which are as passive and effortless as the conditioning states, by means of being the *kammic*-result condition.⁵⁵¹ In other words, some of the conditioning states in the first group lead to conditioned states that have *kammic* results. The conditioning states in the first group can be related to the conditioned states by means of being the mutuality, co-nascence, support, association, dissociation, presence, and non-disappearance conditions. On the other hand, in the second group with *kammic*-result condition, all aspects of the conditioning states and the conditioned states of the conditional relations can be related by the *kammic*-result condition, along with other conditions.⁵⁵² This means that the conditioning states in the second group by means of the *kammic*-result condition lead to the arising of the conditioned states, which are resultant *cittas* and *cetasikas*, and the conascent material states. These conditioned states are as passive and quiescent as the conditioning states. This kind of classification, i.e. one group

⁵⁵⁰ Bodhi 2010: 313.

⁵⁵¹ Nārada 1980: 196.

⁵⁵² Nārada 1980: 197.

with the *kammic*-result condition and another without, is applicable to other multiple enumerations in the *sahajāta-ghaṭanā*.

The second distinctive feature of the *sahajāta-ghaṭanā* is concerned with the association and the dissociation conditions. As we can see from the above, the association condition and the dissociation condition appear in different lines, i.e. the association condition is in the second line, and the dissociation is in the third line in both groups. This means that the association condition and the dissociation condition cannot be combined to make a joint impact on a conditional relation. In other words, they cannot take on their roles as conditioning forces in the same type of conditional relationship. This is because they are of opposite nature: one is of association and another is of dissociation. Moreover, the association condition refers to the conditional relationship in which only mental states are involved, while the dissociation condition is about the relationship between mind and matter. The association condition is where mental states, i.e. *cittas* and *cetasikas*, as conditioning states relate to one another by being inseparably associated.⁵⁵³ The dissociation condition on the other hand is a condition in which the conditioning state and the conditioned states are of different types: “if one is matter the other must be mind; if one is mind the other must be matter”.⁵⁵⁴ Therefore, the association and dissociation conditions, as conditioning forces, cannot relate the same type of conditional relationship. Hence, each of the two conditions is grouped with the other seven conditions in the above example.

In summary, the *Saṅkhyāvāra* has three subsections, namely the *Suddhasaṅkhyā*, the *Sabhāgasāṅkhyā* and the *Ghaṭanāsaṅkhyā*. These subsections provide enumeration of different types of conditional relations between conditioning states and the

⁵⁵³ For a detailed explanation of the association condition, see Karunadasa 2010: 276-277.

⁵⁵⁴ Bodhi 2010: 321. For a detailed explanation of the dissociation condition, see Karunadasa 2010: 277-278.

conditioned states by way of a single condition, a pair of conditions and multiple conditions respectively. We have seen briefly about the relationship between the *Suddhasaṅkhyā* and the *Vibhaṅgavāra*. The former summarises the detailed description of the conditional relations in the latter using numbers. In other words, the *Vibhaṅgavāra* shows the descriptive details through which we can gain an understanding of the enumeration in the *Suddhasaṅkhyā*. In the Burmese pedagogical approaches, the *Suddhasaṅkhyā* also plays an important role for the study of the *Paṭṭhāna* (see 4.3.2. and 5.1.1.). In particular, the recitation formulae of the *Suddhasaṅkhyā* (*suddhasaṅkhyā hso-yo*"), which were composed by Htan"ta-bin Hsayadaw in his *paṭṭhāna ayakauk*, have become a key aspect of Mula' Pa-htan" Hsayadaw's pedagogical approach.⁵⁵⁵ These recitation formulae function as a basis for descriptive expositions of the types of conditional relationship between cause and effect. For the *Sabhāgasāṅkhyā*, only the conditions in the same category can be paired. The paired conditions act as conditions which cause the conditioned to arise.

Turning to the *Ghaṭanāsaṅkhyā*, we have seen that it is of three types, i.e. the *missaka-pakiṇṇaka-ghaṭanā*, the *suddha-pakiṇṇaka-ghaṭanā*, and the *sahajāta-ghaṭanā*. The first type deals with the multiple enumeration of the conditional relations that are related by conditions in the co-nascence category and conditions in other categories. The second type is concerned with the multiple enumeration involving conditions from a single category, but conditions that are in the co-nascence category are excluded from this type. The *sahajāta-ghaṭanā* refers to the multiple enumeration of the relations involving conditions in the co-nascence category.

In this section, we have looked at the enumeration of the *Paccayānuloma* section (see Figure 1.2.). That is, the single and multiple enumeration mentioned

⁵⁵⁵ See 3.1. and 3.2. on the *Paṭṭhāna* pedagogical texts composed by the Burmese. Also, see Appendix D on the list of *abhidhamma* teachers mentioned in the thesis.

above show the conditional relations that can be related by conditions (*paccayas*) when they are taken positively (*anuloma*), e.g. root condition, object condition, *etc.* There are also single and multiple enumerations of the relations that can be related by conditions when they taken negatively (*paccayapaccanīya*). The *Saṅkhyāvāra* of the *Paccayapaccanīya* shows the enumeration of the conditional relations that are related by not-root condition (*na-hetu-paccaya*), not-object condition (*na-ārammaṇa-paccaya*), *etc.* This means it enumerates different types of relationship that cannot be related by root condition, object condition, *etc.* Thus, it is the opposite of what we have seen in 5.1. I previously mentioned that enumeration is one aspect of mathematics. On the basis on the enumerations in these two sections, more complex mathematics of enumeration can be found in the *Paccayānulomapaccanīya* and the *Paccayapaccanīyānuloma* (see 1.3.3.). These two sections enumerate the conditional relations that can be related by various combinations of positive and negative conditions. The positive state of conditions (*anuloma*) and the negative state of conditions (*paccanīya*) are combined in a systematic manner in the *Paccayānulomapaccanīya* and the *Paccayapaccanīyānuloma*. For example, in the *Paccayānulomapaccanīya*, root condition (*hetu-paccaya*) is combined with not-object condition (*na-ārammaṇa-paccaya*), not-predominance condition (*na-adhipati-paccaya*), *etc.*⁵⁵⁶ Therefore, in these sections we find a more complex mathematics of combinations regarding the conditions.

In essence, the *Saṅkhyāvāra* shows two aspects. First, we can identify the condition, or conditions, that are involved in the conditional relations between conditioning states and the conditioned states. Second, it enumerates the number of ways in which the conditioning states and the conditioned states are related, i.e. different types of conditional relationship, by using numbers.

⁵⁵⁶ See the *Paccayānulomapaccanīya* section of the *Pañhāvāra*, i.e. *Paṭṭh* 1.209-1.277, for how the positive state of conditions are combined with the negative state of conditions.

5.2. The Burmese pedagogical approaches to the study of the *Saṅkhyāvēra*

This section will explore the pedagogical approach to the study of the *Saṅkhyāvēra* developed by Mula' Pa-htan" Hsayadaw with a specific example. I aim to show that Mula' Pa-htan" Hsayadaw's approach provides pedagogical techniques in order to create descriptive expositions of the types of conditional relationship between cause and effect.

As mentioned previously, the 9 categories of conditions and the *suddhasaṅkhyā hso-yo*", the 'recitation of formulae of the *Suddhasaṅkhyā*', are vital elements of Mula' Pa-htan" Hsayadaw's approach to the study of the *Saṅkhyāvēra*. His pedagogical approach begins with the memorisation of the *suddhasaṅkhyā hso-yo*". In his approach, these recitation formulae are organised according to the order of conditions in the 9 categories (see Appendix F). The students are required to memorise these recitation formulae.⁵⁵⁷ The below is the *suddhasaṅkhyā hso-yo*" of the co-nascence-predominance condition as shown in Mula' Pa-htan" Hsayadaw's work.

The recitation formula of the single enumeration (*suddhasaṅkhyā hso-yo*") of the predominance condition (*adhipatipaccaya*): the associated [mental] aggregates (*sampayuttakhandhā*), matter produced from predominant mind (*sādhipati-cittaja-rūpa*) are conditioned by one of the four predominant factors [i.e. desire, energy, consciousness and investigation]. These *dhammas* [i.e. conditioning states] are the co-nascence-predominance condition. [There are] the seven enumerations [i.e. types of conditional relationship] (*saṅkhyā satta*). [There are] thirteen conditions [that can be paired]. Seven enumerations are: skilful and skilful, skilful and indeterminate, skilful and skilful-and-indeterminate, unskilful and unskilful, unskilful and indeterminate, unskilful and unskilful-and-indeterminate, indeterminate and indeterminate. Thirteen conditions [that can be paired] are: root, predominance, co-nascence, mutuality,

⁵⁵⁷ It is based on my own experience in attending the lessons on the *Saṅkhyāvēra* taught by Daw Tin Yi. (see f.n. 530)

support, *kammic*-result, nutriment, faculty, path, association, dissociation, presence, and non-disappearance.⁵⁵⁸

In this recitation formula, we have information about the conditioning states, the conditioned states, the conditioning force, the types of conditional relationship and the conditions that can be paired with the predominance. In this case, the types of conditional relationship that can be related by the co-nascence-predominance are listed as seven. This means that there are seven ways, as shown above, in which conditioning states and conditioned states can be related through the co-nascence-predominance condition. Moreover, the 12 conditions (excluding the predominance condition) that can be paired with the predominance condition are listed in the recitation formula.

Comparing this version of the recitation formulae with that of Htan"ta-bin Hsayadaw (see 4.3.2.), the types of conditional relationship and the conditions that can be paired are not included in Htan"ta-bin Hsayadaw's version of the recitation formulae. Therefore, Mula' Pa-htan" Hsayadaw's version of the *suddhasaṅkhyā hso-yo*" is more comprehensive than Htan"ta-bin Hsayadaw's *suddhasaṅkhyā hso-yo*". Mula' Pa-htan" Hsayadaw also rearranges the recitation formulae of the conditions in terms of the 9 categories. For example, the recitation formula of the predominance condition with two varieties – object-predominance and co-nascence-predominance – is rearranged in terms of the recitation formula of the object-predominance condition and of the co-nascence-predominance condition. The above cited recitation formula is concerned only with the co-nascence-predominance condition. The recitation formula of the object-predominance condition is omitted here. In Htan"ta-bin Hsayadaw's recitation formula of the predominance condition, both the object-

⁵⁵⁸ Nārada 1980: 28. For clarity, I have added Pāli words and Pāli loan words, which are used by Mula' Pa-htan" Hsayadaw, in parentheses. The square brackets are used to show my addition as to give a fuller meaning of the enumeration listed in Pāli.

predominance and the co-nascence-predominance conditions are included.⁵⁵⁹ Such rearrangement of the recitation formulae in terms of conditions in the categories is important for the study of the *Saṅkhyāvēda*. This is because, as mentioned above, only conditions in the same categories can be combined. So, by knowing the recitation formulae in the order of conditions in the categories, we can find different combinations of conditions (see above). It also means that on the basis of these recitation formulae descriptive expositions of the types of conditional relationship can be composed. It is important to recall that in the canonical Pāli text, the types of conditional relationship are expressed using numbers. For example, in the *Sabbhāgasāṅkhyā* of the root condition, the four types of conditional relationship that can be related through root and predominance conditions are enumerated as “*Hetupaccayā adhipatīyā cattāri*” (see 5.1.2.). On the basis of the *suddhasāṅkhyā hso-yo*” of the root condition and the co-nascence-predominance condition, I aim to show how to compose descriptive expositions of these four types of conditional relationship.

By descriptive expositions of the types of conditional relationship, I mean the detailed description of the conditioning states and the conditioned states that can be related to each other. I aim to show how the terse enumeration of the conditional relations in Pāli, e.g. “*Hetupaccayā adhipatīyā cattāri*”, can be understood more fully in terms of the conditioning states and the conditioned states involved in such relations. In particular, I hope to demonstrate how the conditional relations (pertaining to the root condition and the predominance condition) can be written in terms of skilful states, unskilful states and indeterminate states, like the detailed exposition that we have seen in the *Vibhaṅgavāra* (see 5.1.1.). It essentially means that I shall find conditioning states and conditioned states that can be related jointly by the root

⁵⁵⁹ On the full version of the *suddhasāṅkhyā hso-yo*” of all 24 condition in the HPA, see Nandamedhā 2006: 442-448.

condition and the co-nascence-predominance condition. I shall refer to such conditioning states and conditioned states as a common set of *dhammas* because these *dhammas* – conditioning and conditioned states – can be related by both conditions. I then aim to give the detailed description of the conditional relations that can be related by these two conditions. In the following paragraphs, I give a step-by-step explanation of how the Mula' Pa-htan" Hsayadaw's *suddhasaṅkhyā hso-yo*" are used within his pedagogical approach to enable the students to work out the detailed description of the conditional relations with a specific example.

In order to find a common set of the conditioning states and the conditioned states, I shall draw upon the Mula' Pa-htan" Hsayadaw's *suddhasaṅkhyā hso-yo*" of the root condition and the co-nascence-predominance conditions. It is the co-nascence-predominance condition that can be paired with the root condition because both the root and co-nascence-predominance are subsumed under the co-nascence category. The object-predominance condition cannot be paired with the root condition because they are in different categories (see Appendix F).⁵⁶⁰ Here, it is also useful to draw upon the detailed analysis of the conditioning states and the conditioned states by employing *ayakaṅk* technique, i.e. expressing these states in terms of *cittas*, *cetasikas*, and *rūpas*. This is because it is only when the characteristics of the conditioning states and the conditioned states are known that we can find a common set of *dhammas* which can be related both by the root condition and the co-nascence-predominance condition (see below). For clarity, the *suddhasaṅkhyā hso-yo*" of the root condition and the co-nascence-predominance condition are shown in the table below.

⁵⁶⁰ See f.n. 540 for the conditions that can be paired with the root condition.

Table 5.1. An overview of conditioning and conditioned states of the root condition and the co-nascence-predominance condition.⁵⁶¹

No.	Conditioning force	Conditioning states	Conditioned states
A	root condition	6 roots (<i>lobha, dosa, moha, alobha, adosa, amoha</i>)	associated mental aggregates • 71 rooted <i>cittas</i> , 52 <i>cetasikas</i> - 21 skilful <i>cittas</i> , 38 <i>cetasikas</i> - 12 unskilful <i>cittas</i> , 27 <i>cetasikas</i> - 21 rooted resultant indeterminate <i>cittas</i> , 38 <i>cetasikas</i> - 17 rooted functional indeterminate <i>cittas</i> , 35 <i>cetasikas</i>
			rooted mind-produced matter
			rooted rebirth- <i>kamma</i> -produced matter
B	co-nascence-predominance condition	4 predominant factors (<i>chanda, vīriya, citta, vimaṃsā</i>)	associated mental aggregates • 52 predominant <i>javana cittas</i> , 50 <i>cetasikas</i> - 21 skilful <i>cittas</i> , 38 <i>cetasikas</i> - 10 faulty <i>cittas</i> , 26 <i>cetasikas</i> - 4 rooted resultant indeterminate <i>cittas</i> , 38 <i>cetasikas</i> - 17 rooted functional indeterminate <i>cittas</i> , 35 <i>cetasikas</i>
			matter produced from predominant mind

The table above shows that the six roots are conditioning states, by means of being the root condition, for their associated mental aggregates, the matter produced from the rooted mind,⁵⁶² and the matter produced from *kamma* that arises together with the rooted rebirth *cittas* (see 1.3.4., 3.1. and 4.3.1.). This conditional relation involving the root condition is labelled ‘No. A’. It also summarises the fact that the four predominant factors are conditioning states, by means of being the co-nascence-predominance condition, for their associated mental aggregates and the matter produced from predominant mind, i.e. *cittas* and *cetasikas* (see 4.3.1.). The detailed analysis of these conditioning and conditioned states are listed in terms of *cittas*,

⁵⁶¹ Nandamedhā 2006: 387-396; Nārada 1996: 122.

⁵⁶² See f.n. 216 and Appendix I on the definition of the rooted mind, which is also known as rooted *citta*.

cetasikas and *rūpas*. The conditional relation pertaining to the co-nascence-predominance condition is labelled ‘No. B’. As we shall see below, No. A and No. B are the objects of comparison. The following paragraphs will explain how we can find a common set of conditioning states and the conditioned states pertaining to the root condition and the co-nascence-predominance condition.

In order to find a common set of conditioning states and the conditioned states on the basis of Table 5.1., we first identify the common conditioning states that are found in the conditioning states of both conditions, i.e. No. A and No. B. Comparing the conditioning states (see the third column in Table 5.1.), we find that non-delusion (*amoha*) in the first line and investigation (*vīmaṃsa*) in the second line are common conditioning states. This is because non-delusion (*amoha*) is a synonym of wisdom (*paññā*).⁵⁶³ The predominant factor, *vīmaṃsa*, is also a synonym of wisdom (*paññā*) because it is another term for the *cetasika* ‘wisdom’ (*paññā-cetasika*).⁵⁶⁴ This means that *amoha* and *vīmaṃsa* are of the same nature.⁵⁶⁵ The implication is that *amoha* can be a conditioning state of the co-nascence-predominance condition (*sahajātādhīpati-paccaya*) because it is essentially a synonym of *vīmaṃsa*. *Vīmaṃsa* can also be a conditioning state of the root condition (*hetu-paccaya*) because it is a synonym of *amoha*. Therefore, the two *dhammas*, namely *amoha* and *vīmaṃsa*, are conditioning states by means of being the root condition and the co-nascence-predominance condition.

The next step is to find their corresponding conditioned states, i.e. the conditioned states of *amoha* and *vīmaṃsā*. *Amoha* as a conditioning state causes the arising of a set of conditioned states by means of being the root condition. *Vīmaṃsa* as a conditioning state also causes the arising of another set of conditioned states by

⁵⁶³ Bodhi 2010: 90.

⁵⁶⁴ Bodhi 2010: 275.

⁵⁶⁵ Nārada 1980: 65.

means of being the co-nascence-predominance condition. How can we find their corresponding conditioned states? On the basis of the *Abhidhammatthasaṅgaha* we can find the types of *cittas* and *cetasikas* that are conditioned by *amoha* and *vīmaṃsā*. The compendium of roots (*hetusaṅgaha*) in the chapter three of the *Abhidhammatthasaṅgaha*, describes that specific types of *cittas* and their associated *cetasikas* are conditioned by different types of roots. Non-delusion (*amoha*) is one of the six roots (see above). According to the *Abhidhammatthasaṅgaha*, *amoha* causes the arising of the 47 (three)-rooted skilful and indeterminate *cittas* and the 38 associated *cetasikas*.⁵⁶⁶ There are material states, namely rooted mind-produced matter and rooted rebirth-*kamma*-produced matter, arising together with these 47 (three)-rooted *cittas* and their associated *cetasikas*. This means that *amoha* is a conditioning state, by means of being the root condition, for the 47 (three)-rooted skilful and indeterminate *cittas*, the 38 associated *cetasikas* and the matter produced from these mental states. As for investigation (*vīmaṃsā*), we can also find the *cittas* and *cetasikas* that arise with *vīmaṃsā* in the chapter seven of the *Abhidhammatthasaṅgaha*, where the predominant factors are discussed. Investigation (*vīmaṃsā*) as a predominant factor arises with and dominates the 34 predominant *javana cittas* and the 38 associated *cetasikas*.⁵⁶⁷ These predominant mental states also cause the arising of material states, which are called ‘predominant mind-produced matter’ (*adhipati-cittaja-rūpa*). Therefore, *vīmaṃsā* is a conditioning state, by means of being the co-nascence-predominance condition, for the 34 predominant *javana cittas*, the 38 associated *cetasikas*, and matter produced from these mental states. We have, thus, found two new sets of conditioning states and conditioned states that can be related by the root condition and the co-nascence-predominance condition separately, which are shown in Table 5.2. For clarity, I have listed the mental states in a more refined *cittas* in Table 5.2.

⁵⁶⁶ Bodhi 2010: 121. See Bodhi 2010: 119-121 for the details of roots and their associated mental states.

⁵⁶⁷ Bodhi 2010: 275.

Table 5.2. Non-delusion (*amoha*) and investigation (*vīmaṃsa*) as conditioning states and the corresponding conditioned states.

No .	Conditioning states (<i>paccayadhamma</i>)	Conditioned states (<i>paccayuppanadhamma</i>)
1	non-delusion (<i>amoha</i>)	47 three-rooted <i>cittas</i> and 38 associated <i>cetasikas</i> - 4 sense-sphere skilful <i>cittas</i> associated with knowledge - 4 sense-sphere resultant <i>cittas</i> associated with knowledge - 4 sense-sphere functional <i>cittas</i> associated with knowledge - 9 sublime skilful <i>cittas</i> - 9 sublime resultant <i>cittas</i> - 9 sublime functional <i>cittas</i> - 4 path <i>cittas</i> - 4 fruit <i>cittas</i>
		rooted mind-produced matter
		rooted rebirth- <i>kamma</i> -produced matter
2	investigation (<i>vīmaṃsa</i>)	34 predominant three-rooted <i>javana cittas</i> and 38 associated <i>cetasikas</i> - 4 sense-sphere skilful <i>cittas</i> associated with knowledge - 4 sense-sphere functional <i>cittas</i> associated with knowledge - 9 sublime skilful <i>cittas</i> - 9 sublime functional <i>cittas</i> - 4 path <i>cittas</i> - 4 fruit <i>cittas</i>
		predominant mind-produced matter

It should be noted that Table 5.2. is derived from Table 5.1. First, we have identified the common conditioning states in Table 5.1., namely *amoha* and *vīmaṃsa*. Then, we have found their corresponding conditioning states. The difference between Table 5.1. and 5.2. is the following. The conditioning states and the conditioned states in Table 5.1. are related by the root condition and the co-nascence-predominance condition separately. The conditioning states in Table 5.2., namely *amoha* and *vīmaṃsa*, can be related by both the root condition and the co-nascence-predominance condition. The conditioned states in Table 5.2. (see the third column in

Table 5.2.) cannot be related by both the root condition and the co-nascence-predominance condition. We still need to find the common conditioned states that can be related by both conditions, which is shown in the following paragraph.

Based on Table 5.2., we find the conditioned states that are common to both sets, i.e. the conditioned states of *amoha* and those of *vīmaṃsa*. That is, we identify the conditioned states that are found in both sets, i.e. No. 1 and No. 2. Comparing the detailed list of *cittas* (shown in bullet points in Table 5.2.), we can see that the *cittas* in the second line – i.e. 4 sense-sphere skilful *cittas* associated with knowledge, 4 sense-sphere functional *cittas* associated with knowledge, 9 sublime skilful *cittas*, 9 sublime functional *cittas*, 4 path *cittas*, 4 fruit *cittas* – are also found in the first line. Thus, these 34 predominant *javana cittas* and their associated *cetasikas* are the mental conditioned states common to both sets.⁵⁶⁸ In terms of material states, the matter that arises simultaneously from these predominant *javana cittas* and their associated *cetasikas* is the conditioned state which is common to both sets. This means that *amoha* is a conditioning state, by means of being a root condition, for the 34 predominant *javana cittas*, their associated *cetasikas*, and the matter produced from them. Similarly, *vīmaṃsa* is a conditioning state, by means of being a co-nascence-predominance condition, for the 34 predominant *javana cittas*, their associated *cetasikas*, and the matter produced from them. Here, it is important to recall that *amoha* and *vīmaṃsa* are synonymous and of the same nature. Thus, they can be used interchangeably. We can then write the conditional relations involving the root condition and the co-nascence-predominance condition as follows: ‘Investigation (*vīmaṃsa*) is a conditioning state, by means of being the root and co-nascence-predominance conditions, for the 34 predominant *javana cittas*, their associated *cetasikas*, and the matter produced from them’. It should be noted that since *vīmaṃsa* is essentially a

⁵⁶⁸ Nārada 1980: 65.

cetasika, it does not arise on its own. *Vīmaṃsa* arise together with the associated *cittas*, namely the 34 predominant *javana cittas*, and the 37 associated *cetasikas*.⁵⁶⁹ This means that *vīmaṃsa* and its associated mental states are conditioning states, by means of being the root condition and the co-nascence-predominance condition, for the associated conditioned states. In this case, the conditioning states arise together with the conditioned states. Thus, we have identified a common set of conditioning states, i.e. *vīmaṃsa* and its associated mental states, and the conditioned states, namely the 34 predominant *javana cittas*, their associated *cetasikas*, and the matter produced from them, that can be related by the root condition and the co-nascence-predominance condition.

We have, so far, traced the process of finding a common set of conditioning states and conditioned states that can be related by the root condition and the co-nascence-predominance condition. We have drawn on the detailed analysis of the conditioning states and the conditioned states of the root and co-nascence-predominance conditions separately, which are shown in Table 5.1. First, we identify the common conditioning state that is found in the conditioning states of both conditions. Second, we find the conditioned states of these common conditioning states and create two new sets of conditioning states and conditioned states, as shown in Table 5.2. Finally, we find the common conditioning states and conditioned states that can be related by both the root condition and the co-nascence-predominance condition. Here, finding a common set of the conditioning and conditioned states is similar to finding a ‘common factor’ in basic mathematics. The factor, or *dhmma*, found in the conditioning and conditioned states of both conditions is the common factor. In Table 5.1., *amoha* and *vīmaṃsa* are common factors that are found in both sets, i.e. No. A and No. B. It should be noted that both conditions, i.e. the root

⁵⁶⁹ Nārada 1980: 66–67.

condition and the co-nascence-predominance condition, must be able to relate the conditioning and conditioned states in the final common set. In the example above, the final common set of the conditioning and conditioned states is essentially the same as the *dhammas* found in the second line (i.e. No. 2) in Table 5.2. This means that the final common set of the conditioning and conditioned states is the set that contains all *dhammas* of No. 2 that also belong to No. 1. In other words, the final common set of the conditioning and conditioned states is the set of all *dhammas* that are members of both No. 1 and No. 2. in Table 5.2. Thus, finding a common set of *dhammas* is similar to finding an intersection of two sets of objects as given in set theory. In mathematics, the intersection of two sets P and Q is the set that contains all elements of P that also belong to Q so that the elements inside the intersection are common to both sets. In the above example, such a common, or shared, value ensures that the conditioning state and the conditioned states in the final common set can be related by both the root condition and the co-nascence-predominance condition.

It is important to recall that the aim of finding the common set of conditioning states and the conditioned states, as we saw in the above example, is to show how the *suddhasaṅkhyā hso-yo*", the recitation formulae of the *Suddhasaṅkhyā*, are used to work out a descriptive exposition of the conditional relations that can be related by both the root condition and the predominance condition. These conditional relations involving the root condition and the predominance condition are expressed as "*Hetupaccayā adhipatiyā cattāri*" in the *Sabhāgasāṅkhyā*. I shall explain and describe the conditional relations in terms of skilful states, unskilful states and indeterminate states below.

In order to write a descriptive exposition of the conditional relations, it is necessary to classify the conditioning states, i.e. *vīmaṃsa* and its associated mental states, and the conditioned states, i.e. the 34 predominant *javana cittas*, the associated

cetasikas, and their associated material states, namely the predominant mind-produced matter (see the second line in Table 5.2.), in terms of skilful *dhamma*, unskilful *dhamma*, and indeterminate *dhamma*. Since *vīmaṃsa*, which is a synonym of *amoha*, does not arise with unskilful *cittas*, the unskilful *dhamma* are excluded from the conditional relations that apply here. Moreover, *vīmaṃsa* arises only with the skilful *cittas* and function-indeterminate (*kiriyaabyākata*) *cittas* (see Table 5.2.). Therefore, the conditioning states and the conditioned states can be classified in terms of the skilful *dhamma* and the indeterminate *dhamma*. In fact, we can find 4 types of conditional relation between the conditioning states and the conditioned states. The 4 types of conditional relation are between ‘skilful *dhamma* and skilful *dhamma*’, ‘skilful *dhamma* and indeterminate *dhamma*’, ‘skilful *dhamma* and skilful *dhamma* and indeterminate *dhamma*’, and finally, ‘indeterminate *dhamma* and indeterminate *dhamma*’ (see Table 5.3.).⁵⁷⁰ Htan”ta-bin Hsayadaw in his *Pa-htan”ayakauk* gives a detailed description of these 4 conditional relations of the root condition and the (co-nascence-)predominance condition as follows:

Kusalo dhammo kusalassa dhammassa hetupaccayena paccayo, adhipatipaccayena paccayo – kusalā vīmaṃsādhīpati sampayuttakānaṃ khandhānaṃ hetupaccayena paccayo, adhipatipaccayena paccayo. Kusalo dhammo abyākatassa dhammassa hetupaccayena paccayo, adhipatipaccayena paccayo – kusalā vīmaṃsādhīpati cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo, adhipatipaccayena paccayo. Kusalo dhammo kusalassa ca abyākatassa ca dhammassa hetupaccayena paccayo, adhipatipaccayena paccayo – kusalā vīmaṃsādhīpati sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo, adhipatipaccayena paccayo. (3)

*Abyākato dhammo abyākatassa dhammassa hetupaccayena paccayo, adhipatipaccayena paccayo – vipākābyākatā kiriyābyākatā vīmaṃsādhīpati sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo, adhipatipaccayena paccayo. (1)*⁵⁷¹

- (1) A skilful state is a condition for a skilful state by means of being a root condition and a predominance condition. Skilful predominant investigation is a condition, by means of being the root condition and the predominance condition, for the associated [mental] aggregates.

⁵⁷⁰ Nārada 1992: liv.

⁵⁷¹ Nandamedhā 2006: 451-452.

- (2) A skilful state is a condition for an indeterminate state by means of being a root condition and a predominance condition. Skilful predominant investigation is a condition, by means of being the root condition and the predominance condition, for the matter originating from the mind.
- (3) A skilful state is a condition for a skilful state and an indeterminate state by means of being a root condition and a predominance condition. Skilful predominant investigation is a condition, by means of being the root condition and the predominance condition, for the associated [mental] aggregates and the matter originating from the mind.
- (4) An indeterminate state is a condition for an indeterminate state by means of being a root condition and a predominance condition. Result-type indeterminate and functional-type indeterminate predominant investigation⁵⁷² is a condition, by means of being the root condition and the predominance condition, for their associated [mental] aggregates and the matter originating from the mind.

The above is the detailed description of the terse enumeration of the 4 types of conditional relation, i.e. “*Hetupaccayā adhipatīyā cattāri*”. This descriptive exposition of the conditional relations is the same kind of description that we saw in the *Vibhaṅgavāra* (see 5.1.1.). According to the Burmese *paṭṭhāna* teachers, every enumeration in the *Saṅkhyāvāra* can be written out in detail as shown above.⁵⁷³

In addition to such descriptive expositions, these conditional relationships are analysed in terms of the fourfold classification of *dhammas*, namely *cittas*, *cetasikas*, *rūpas* and *nibbāna*, by using the *ayakaṅka* technique in the Burmese approach. For example, the detailed analysis of these relations in the *Saṅkhyāvāra* is given in the HPA and Mula’ Pa-htan” Hsayadaw’s work. Table 5.3. shows the detailed analysis of the 4 types of conditional relation between the root condition and the (co-nascence-) predominance condition on the basis of Mula’ Pa-htan” Hsayadaw’s work.

⁵⁷² See Appendix I for an explanation of different types of indeterminate (*abyākata*).

⁵⁷³ Nandamedhā 2006: 451-452; U Oh 1936: 404-410; Nārada 1980: 68.

Table 5.3. The 4 types of conditional relations related by the root condition and the co-nascence predominance condition.⁵⁷⁴

No.	Conditioning states	Conditioned states
1	skilful <i>dhamma</i>	skilful <i>dhamma</i>
	<i>vīmaṃsa</i> and associated skilful <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere skilful <i>cittas</i> associated with knowledge • 9 sublime skilful <i>cittas</i> • 4 path <i>cittas</i> • their associated <i>cetasikas</i>	associated skilful <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere skilful <i>cittas</i> associated with knowledge • 9 sublime skilful <i>cittas</i> • 4 path <i>cittas</i> • their associated <i>cetasikas</i>
2	skilful <i>dhamma</i>	indeterminate <i>dhamma</i>
	<i>vīmaṃsa</i> and associated skilful <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere skilful <i>cittas</i> associated with knowledge • 9 sublime skilful <i>cittas</i> • 4 path <i>cittas</i> • their associated <i>cetasikas</i>	predominant mind-produced matter
3	skilful <i>dhamma</i>	skilful <i>dhamma</i> and indeterminate <i>dhamma</i>
	<i>vīmaṃsa</i> and associated skilful <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere skilful <i>cittas</i> associated with knowledge • 9 sublime skilful <i>cittas</i> • 4 path <i>cittas</i> • their associated <i>cetasikas</i>	associated skilful <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere skilful <i>cittas</i> associated with knowledge • 9 sublime skilful <i>cittas</i> • 4 path <i>cittas</i> • their associated <i>cetasikas</i> predominant mind-produced matter
4	indeterminate <i>dhamma</i>	indeterminate <i>dhamma</i>
	<i>vīmaṃsa</i> and associated indeterminate <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere indeterminate <i>cittas</i> associated with knowledge • 9 sublime indeterminate <i>cittas</i> • 4 fruit <i>cittas</i> • their associated <i>cetasikas</i>	associated indeterminate <i>cittas</i> and <i>cetasikas</i> • 4 sense-sphere indeterminate <i>cittas</i> associated with knowledge • 9 sublime indeterminate <i>cittas</i> • 4 fruit <i>cittas</i> • their associated <i>cetasikas</i> predominant mind-produced matter

The above table shows the 4 types of conditional relation between the conditioning and conditioned states using the *ayakauk* technique. This means the conditioning and

⁵⁷⁴ Nārada 1980: 66-68.

conditioned states are expressed in terms of a detailed classification of *cittas*, *cetasikas* and *rūpas*.

This section demonstrates the way in which we can gain an understanding of more complex conditional relations enumerated in the *Saṅkhyāvēra* through the Burmese pedagogical approaches. In particular, it shows the process through which we can ‘decode’ the terse enumeration of the conditional relations between the root condition and the co-nascence-predominance condition as an example. Drawing on Mula’ Pa-htan” Hsayadaw’s pedagogical approach and the *ayakauk* technique, we have identified the common set of the conditioning and conditioned states that can be related by both conditions. In the Burmese pedagogical approaches to the study of the *Paṭṭhāna*, the ability to use the *ayakauk* technique and give detailed descriptive expositions in terms of *cittas*, *cetasikas*, *rūpa*, and *nibbāna* is emphasised. Mula’ Pa-htan” Hsayadaw’s approach emphasises the ability to see the connections between the detailed analysis of the conditional relations, the *suddhsaṅkhyā hso-yo*”, and the canonical Pāli texts. The above explanation regarding how to find a common set of conditioning and the conditioned states is based on my study of the conditional relations through the *ayakauk* technique. I have also traced the interconnections between the *Vibhaṅgavāra* and the *Saṅkhyāvēra*. In so doing, I have shown how students within the Burmese *Abhidhamma* tradition might write the descriptive exposition of the types of conditional relationship on the basis of the terse enumeration of the conditional relations found in the *Saṅkhyāvēra*.

The example I have given above is much simpler than the conditional relations in the *Ghaṭanāsaṅkhyā* of the *Pañhāvāra*. The combinations of conditions in the *Ghaṭanāsaṅkhyā* are very complex as three or more conditions are combined. It is important to point out here that Mula’ Pa-htan” Hsayadaw has designed numerous tables in order to study more complex enumerations in the *Ghaṭanāsaṅkhyā* of the

Pañhāvāra, which are in his *Pa-htan* "paragu, the 'Perfected in the *Paṭṭhāna*'.⁵⁷⁵ Due to limited space, I shall not deal with them in this thesis. For those who are interested, Mula' Pa-htan" Hsayadaw has described some of the complex enumerations of the *Cha-vāra*, the first 'six chapters' (see above), in the seventh chapter of the second volume of the *Guide to Conditional Relations (Part 2)* published (in English) by the Department of Religious Affairs, Yangon, in 1986.⁵⁷⁶

5.3. The *Saṅkhyāvāra* and the mathematics of combinatorics

This section looks at some mathematical aspects of the *Paṭṭhāna*. In particular, it explores some aspects of the mathematics of 'combinatorics' that can be seen in the *Paṭṭhāna*. Combinatorics is the branch of mathematics concerned with "the theory of enumeration, or combinations and permutations, in order to solve problems about the possibility of constructing arrangements of objects which satisfy specified conditions".⁵⁷⁷ Simply put, combinatorics is the area of mathematics concerned with counting strategies to calculate the ways in which finite objects can be arranged to satisfy given conditions. It also includes finding optimal combinations of objects. In the *Paṭṭhāna*, there are two types of combinations, namely combinations of *dhammas* and combinations of conditions (*paccayas*). I mentioned briefly about combinations of *dhammas* in Chapter 1 (see 1.3.3.). For example, the three *dhammas* of the skilful triplet (*kusalatika*), i.e. skilful *dhamma*, unskilful *dhamma* and indeterminate *dhamma*, are combined in a systematic order. The phrase 'combinations of *dhammas*' is used to refer to these combinations of individual *dhammas* within and between the triplet *dhammas*

⁵⁷⁵ Nārada 1977: 116-138.

⁵⁷⁶ Nārada 1986: 192-300.

⁵⁷⁷ Collins English Dictionary, from

<http://www.collinsdictionary.com/dictionary/english/combinatorics?showCookiePolicy=true>
accessed 10 September 2013.

(*tikadhammas*) and duplet *dhammas* (*dukadhammas*) (see below). By ‘combinations of conditions’, I mean combinations of the 24 conditions (*paccayas*) according to specific rules (see above). Some aspects of ‘combinations of conditions’ are discussed above. For instance, we have explored the conditional relations between *dhammas* that can be related by one condition in the *Suddhasaṅkhyā*, two conditions in the *Sabhāgasāṅkhyā*, and multiple conditions in the *Ghaṭanāsaṅkhyā*. In the *Sabhāgasāṅkhyā*, we have binary combinations of conditions. That is, two conditions are paired given that they are in the same category of conditions (see 5.1.2.). In the *Ghaṭanāsaṅkhyā*, we have multiple combinations of conditions in which three or more conditions are combined.

Before we explore some mathematical aspects of the *Paṭṭhāna* further, it is important to clarify the concepts of ‘combinations’ and ‘permutations’ in relation to the *Paṭṭhāna*. In mathematics, both terms ‘combinations’ and ‘permutations’ are used to refer to the act of “counting the number of ways in which some particular arrangements of objects can be achieved”.⁵⁷⁸ There is, however, a difference between these two concepts, which is this: while the term ‘combinations’ is used when the order of objects does not matter, the term ‘permutations’ refers to some particular arrangements of objects in which the order does matter. In the *Paṭṭhāna*, we can identify the notion of combinations in that there are combinations of *dhammas* (see below) and combinations of conditions in the canonical *paṭṭhāna* text. In this section, we shall return to these two types of combinations. I shall reveal that the notion of combinations, i.e. arrangements of objects where the order does not matter, is consistent with the concept of multiplicity of causes and effects from a philosophical perspective (see below). We shall also compare some parallels between them and the mathematics of combinatorics with specific examples.

⁵⁷⁸ Clapham and Nicholson 2009: 599.

In order to see the extensive use of combinations in the *Paṭṭhāna*, we shall turn to the *Pucchāvāra*, ‘question division’, of the *Paṭṭhāna* (see Figure 1.2.). In theory, the *Pucchāvāra* describes all possible questions regarding conditional relations between the 266 *dhammas*, i.e. the 22 triplets (*tikadhammas*) and the 100 duplets (*dukadhammas*), and their combinations. The *Pucchāvāra* puts forward questions as to whether these combinations of 266 *dhammas*, as conditioning and the conditioned, can be related by various combinations of the 24 conditions (*paccayas*). This is why calculations of the number of questions undertaken by the Burmese scholars amount to hundreds of billions of questions (see 1.3.3.). In this thesis, we shall not examine complex combinations of *dhammas* and combinations of conditions because of limited space. Nevertheless, we shall go through a step-by-step calculation of the total number of questions that can be formulated when there is a single condition (*paccaya*) relating the conditioning and the conditioned states. The following calculation and discussion aims to show: how *dhammas* are permuted, and a glimpse of why there might be innumerable numbers of questions in the *Paṭṭhāna*.

As an example, we shall look at the *Pucchāvāra*, ‘question section’, on the skilful triplet (*kusalatika*), which is given in the canonical *paṭṭhāna* text, in order to calculate the total number of questions that could be formulated when there is a single condition relating the conditioning states and the conditioned states. The Pāli text below is from the question section on the skilful triplet.

- (1) *Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā.*
- (2) *Siyā kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā.*
- (3) *Siyā kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā.*
- (4) *Siyā kusalaṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.*
- (5) *Siyā kusalaṃ dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.*
- (6) *Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā.*

(7) *Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.*⁵⁷⁹

May a skilful *dhamma* arise dependent on a skilful *dhamma* by means of being a root condition?

May a skilful *dhamma* arise dependent on a unskilful *dhamma* by means of being a root condition?

May a skilful *dhamma* arise dependent on an indeterminate *dhamma* by means of being a root condition?

May a skilful *dhamma* arise dependent on skilful and indeterminate *dhammas* by means of being a root condition?

May a skilful *dhamma* arise dependent on unskilful and indeterminate *dhammas* by means of being a root condition?

May a skilful *dhamma* arise dependent on skilful and unskilful *dhammas* by means of being a root condition?

May a skilful *dhamma* arise dependent on skilful, unskilful and indeterminate *dhammas* by means of being a root condition?

The skilful triplet has three kinds of *dhammas*: (1) skilful *dhamma* (*kusaladhamma*), (2) unskilful *dhamma* (*akusaladhamma*), and (3) indeterminate *dhamma* (*abyākatadhamma*).

The questions in the example above take the skilful *dhamma* as a conditioning state.

These questions ask if a skilful *dhamma*, as a conditioning state, can be related to skilful *dhamma*, unskilful *dhamma*, indeterminate *dhamma*, and their combinations –

i.e. skilful and indeterminate *dhammas* (see line 4 in the above example); unskilful and

indeterminate *dhammas* (see line 5); skilful and unskilful *dhammas* (see line 6); skilful,

unskilful and indeterminate *dhammas* (see line 7), by means of being the root

condition (*hetupaccaya*). So far, we have seen how 7 questions can be formulated when

we take skilful *dhamma* as a conditioning state, and then pair with other *dhammas* in

the skilful triplet and their combinations, which are the conditioned states. In order

to show how the remaining questions (in relation to the three *dhammas* of the skilful

triplet) can be formulated, we shall draw on Pa-htan⁷theik-pan Hsayadaw's table of

the *Pacchāvāra*. On the basis of the table developed by Pa-htan⁷theik-pan Hsayadaw

(see Appendix H for full transcript of the table in Romanized Pāli), we can represent a

⁵⁷⁹ *Paṭṭh.* 1.10.

complete set of pairings between conditioning states and conditioned states pertaining to the skilful triplet, as shown in Table 5.4.

Table 5.4. Pairings between conditioning state and conditioned state in the *Pucchāvāra* of the skilful triplet.

No.	Conditioning state	Conditioned state
1	skilful <i>dhamma</i>	skilful <i>dhamma</i>
2	unskilful <i>dhamma</i>	unskilful <i>dhamma</i>
3	indeterminate <i>dhamma</i>	indeterminate <i>dhamma</i>
4	skilful and indeterminate <i>dhammas</i>	skilful and indeterminate <i>dhammas</i>
5	unskilful and indeterminate <i>dhammas</i>	unskilful and indeterminate <i>dhammas</i>
6	skilful and unskilful <i>dhammas</i>	skilful and unskilful <i>dhammas</i>
7	skilful, unskilful and indeterminate <i>dhammas</i>	skilful, unskilful and indeterminate <i>dhammas</i>

Drawing on my interview with Ven. Paṇḍita in 2010, a close disciple of the Pa-htan⁵⁸⁰theik-pan Hsayadaw, I shall describe how the conditioning states and the conditioned states are combined in the *Pucchāvāra*.⁵⁸⁰ As we can see from the information in Table 5.4., there are 7 ways of pairing each conditioning state in column two with the conditioned state in column three. If we take skilful *dhamma* in column two as a conditioning state and keep it constant, it can be combined with 7 other *dhammas* and combinations of *dhammas* in column three, which are the conditioned states. Thus, we have 7 pairs of conditioning state and conditioned state. This is how the 7 questions that we have seen above can be formulated. Similarly, we can take unskilful *dhamma*, indeterminate *dhamma*⁵⁸¹ etc. in column two as a conditioning state, and then pair with other *dhammas* and the combinations of *dhammas*, i.e. each row in column three, which are conditioning states. For example, if

⁵⁸⁰ During my first visit to the Pa-htan⁵⁸⁰theik-pan Sathintaik in Sagaing in July 2010, Ven. U Paṇḍita taught me how to recite the *Pucchāvāra* just from looking at the table shown in Appendix H.

⁵⁸¹ See Appendix I on indeterminate *dhamma*.

the ‘skilful, unskilful and indeterminate *dhammas*’, i.e. row No. 7 in column two, are taken as conditioning states, and pair with the combinations of *dhammas* in row No. 7 in column three, we can formulate a question such as this: “May skilful, unskilful and indeterminate *dhammas* arise dependent on skilful, unskilful and indeterminate *dhammas* by means of being a root condition?”.⁵⁸² In this case, the conditional relations between the conditioning states and the conditioned states are related by the root condition. Thus, each row in column two is paired with each of the 7 rows in column three. Therefore, a total of 49 (7 × 7) questions can be formulated regarding the conditional relations between the *dhammas* in the skilful triplet that are related by the root condition.⁵⁸³ These 49 questions essentially ask whether there are 49 types of conditional relationship between skilful *dhamma*, unskilful *dhamma*, and indeterminate *dhamma* that can be related by the root condition (*hetupaccaya*).

We can refer to these 49 questions pertaining to the root condition as ‘a set of questions’. Since there are 24 conditions, we then have ‘24 sets of questions’, and each set has 49 questions. For instance, there are 49 possible questions on the conditional relations between skilful *dhamma*, unskilful *dhamma*, and indeterminate *dhamma* that can be related by the object condition (*ārammaṇapaccaya*). It should be noted that in the canonical *paṭṭhāna* text, all 49 questions pertaining to the object condition are not given. Instead, only one question is explicitly stated, while the remaining 48 questions are abbreviated through the following phrase:

*Yathā hetupaccayo vitthārito, evaṃ ārammaṇapaccayopi vitthāretabbo vācanāmaggena.*⁵⁸⁴

As expounded in detail for root condition so it can be expounded in full for object condition orally.

⁵⁸² *Paṭṭh.* 1.13.

⁵⁸³ See *Paṭṭh.* 1.11-1.13, § 25-31 for all questions pertaining to the skilful triplet when the conditioning and conditioned states are related by the root condition.

⁵⁸⁴ *Paṭṭh.* 1.14.

The questions pertaining to other conditions are also abbreviated. By multiplying 24 with 49 ($24 \times 49 = 1176$), we can calculate the total number of questions, i.e. 1176, regarding the conditional relations between *dhammas* in the skilful triplet that can be related by a single condition.⁵⁸⁵ As mentioned above, there are multiple combinations of conditions (*paccayas*) that can relate the conditioning states and the conditioned states. The implication is that the possible numbers of questions that can be asked become innumerable large, when we take into account of the impact of multiple combinations of conditions. Hence, the Burmese claim that if the *Pucchāvāra*, question section, is written out in full, it will amount to nine carts full of books (see 1.3.3.).⁵⁸⁶

It is important to note, however, that while each of these questions in the *Pucchāvāra* may be asked, each does not have a positive answer. This is because some of the conditional relations between the conditioning and conditioned states cannot be related by a given condition (*paccaya*).⁵⁸⁷ For instance, a question – such as “May skilful, unskilful and indeterminate *dhammas* arise dependent on skilful, unskilful and indeterminate *dhammas* by means of being a root condition?” (shown above) – does not have a positive answer. The conditioned states, i.e. skilful, unskilful and indeterminate *dhammas*, do not arise dependent on the conditioning states, i.e. skilful, unskilful and indeterminate *dhammas*. It essentially means that ‘skilful, unskilful and indeterminate *dhammas*’, as conditioning states, cannot be related to ‘skilful, unskilful and indeterminate *dhammas*’ by means of being a root condition. Thus, while the number of questions is a relatively simple calculation, the combinations of the answers, i.e. the representation of actual causality according to whether each proposition is or is not possible, is far more complex. To present the issue in terms of

⁵⁸⁵ Aung Thein 1994: 279.

⁵⁸⁶ Ven. U Paṇḍita, the current abbot of the Pa-htan²theik-pan Sathintaik, interviewed on 17 July 2010.

⁵⁸⁷ Tilokābhivamsa 2009: 11.

questions therefore in fact simplifies the representation by standardising it prior to the arrival at the more complex options that the answers generate.

We have, so far, traced through the calculation of possible numbers of questions that can be generated by relating the conditioning states and the conditioned states through one condition. In so doing, we have identified that in the *paṭṭhāna* individual *dhammas* of a triplet *dhamma* (*tikadhamma*) are arranged in a specific order. For example, the skilful *dhamma*, the unskilful *dhamma* and the indeterminate *dhamma* are permuted, as shown in Table 5.4. We have seen how questions can be formulated for the conditional relations between different combinations of *dhammas*. The combinations of *dhammas*, as conditioning states, imply that a multiplicity of *dhammas* can co-influence conditional relations. As mentioned in 1.3., we, thus, find explicit examples of how a multiplicity of *dhammas* can bring about a multiplicity of *dhammas*.

I would now like to take a further step in our investigation of combinations of *dhammas*. I aim to identify if any pattern is present in the combinations of *dhammas* in a given triplet *dhamma* (*tikadhamma*). We shall, therefore, explore how the three *dhammas* in the skilful triplet, namely skilful *dhamma*, unskilful *dhamma* and indeterminate *dhamma*, as an example can be combined. For our experiment, we permute these *dhammas* as shown in Table 5.5.

Table 5.5. Combinations of the skilful triplet (*kusaladhamma*)

No.	Combinations of the skilful triplet		
1	skilful		
2	Unskillful		
3	indeterminate		
4	skilful	unskillful	
5	skilful	indeterminate	
6	Unskillful	skilful	
7	Unskillful	indeterminate	
8	indeterminate	skilful	
9	indeterminate	unskillful	
10	skilful	unskillful	indeterminate
11	Skilful	indeterminate	unskillful
12	Unskillful	skilful	indeterminate
13	Unskillful	indeterminate	skilful
14	indeterminate	skilful	unskillful
15	indeterminate	unskillful	skilful

Table 5.5. shows all possible combinations that can be derived from the three individual *dhammas* of the skilful triplet. These combinations are not done just randomly. I have used the combinations of *dhammas* that I have identified in Table 5.4. (see above) as a basis. I have then written out the full combinations of *dhammas* as shown in Table 5.5. Therefore, for our discussion below, it is important to use both Table 5.4. and Table 5.5. It should also be noted that our discussion is concerned with co-existing *dhammas* that are combined rather than conditional relations between conditioning and conditioned *dhammas*.

We can identify from Table 5.5. that skilful *dhamma*, unskillful *dhamma* and indeterminate *dhamma* are combined in a specific order such that the combinations of

dhammas are accumulative. That is, the sequence begins with a single *dhamma*, and increases to a pair of *dhammas*, then to a triplet. Another finding is that although there are 15 combinations of *dhammas* when they are written out in full as shown in Table 5.5., in the *Pucchāvāra* the repeated combinations of *dhammas* are counted as one. This is why we have 7 combinations of *dhammas* shown in Table 5.4. So, how do we get from the 15 combinations to the 7 combinations in the canonical *paṭṭhāna* text? It seems that the type of combinations used in the *Paṭṭhāna* is what in mathematics is called ‘combinations without repetition’.⁵⁸⁸ For example, the combinations of *dhammas* in row No. 4 and row No. 6 are the same, but the *dhammas* are in a reverse order. Similarly, the *dhammas* in row No. 5 and row No. 8 are the same, but the way in which these *dhammas* are combined is in a reverse order. Other repeated combinations are found in row No. 7 and row No. 9. From row No. 10 to row No. 15 show different combinations of the three *dhammas*. In this case, the repeated combinations are counted as one. Thus, we find the row No. 10 of Table 5.5., i.e. skilful, unskilful and indeterminate *dhammas*, in Table 5.4. We, thus, have the combinations of *dhammas* without repetition. The implication then is the order of *dhammas* does not really matter when finding possible arrangements of *dhammas*. There is a philosophical implication of this: as long as required or right *dhammas*, as conditions, are present in any order, their effects will arise. The combinations of *dhammas* in this way also imply that a more complex, dynamic interaction exists within a cluster of *dhammas*, which we examined in Chapter 1. This example, therefore, illustrates that the concept of combination is in line with the concept of multiplicity of causes and effects (see 1.2. and 1.3.).

In the above example, the combinations of *dhammas* are concerned with only the triplets (*tikadhamma*). In the *Dukaṭṭhāna*, combinations of *dhammas* are

⁵⁸⁸ In basic mathematics, combinations of objects are often discussed in terms of ‘with repetition’ or ‘without repetition’ (Pierce 2011).

concerned with only the duplets (*dukadhammas*) (see Figure 1.2.). In the later parts of the *Paṭṭhāna*, the triplets and duplets are combined in the *Tikadukapaṭṭhāna* and the *Dukatikaapaṭṭhāna*. Then, the triplets and duplets are combined each other in pairs in the *Tikatikaapaṭṭhāna* and the *Dukadukapaṭṭhāna* (1.3.3.). In these cases, we have more complex combinations of the *dhammas* because the number of different *dhammas* available for combinations increases. In the *Tikatikaapaṭṭhāna*, for example, there are 6 *dhammas* available for combinations as two triplets are paired. For instance, the first triplet, i.e. the skilful triplet (*kusalatika*), and the second triplet, i.e. the feeling triplet (*vedanātika*) are combined in the *Tikatikaapaṭṭhāna*.

Throughout this chapter, we have explored various mathematical aspects of the *paṭṭhāna* from enumerations to combinations of conditions to combinations of *dhammas*. Based on this evidence, I would suggest that there are parallels between the mathematical aspects of the *Paṭṭhāna* and the mathematics of ‘combinatorics’. One of the parallels between the mathematical aspects of the *paṭṭhāna* and the mathematics of combinatorics is this. When we are calculating all the possible questions relating to the skilful triplet (*kusalatika*) in relation to a single condition, i.e. 1176, we are essentially counting strategies to find the ways in which questions might be formulated for more complex conditional relationships involving combinations of conditions. On the basis of such number, i.e. 1176, we can solve the problem of finding the rest of questions. As mentioned in 1.3.3., the Burmese *paṭṭhāna* teachers have calculated the total numbers of questions possible on the basis of methods given in the commentary and sub-commentary of the *Paṭṭhāna*. It, therefore, seems that at least by the commentarial period, commentators might have attempted at working out strategies to find an optimal number of questions. On the basis of Burmese sources, we finally have the maximum numbers of questions that can be formulated. That is, the method in the *Pañcappakaraṇa-aṭṭhakathā* gives 404,948,544,248 questions,

while the calculation based on the *Pañcappakaraṇa-mūlaṭīkā* gives 388,778,713,344 questions (see 1.3.3).⁵⁸⁹

Another parallel between the two is that both the *Paṭṭhāna* and mathematics of combinatorics deal with finite numbers of objects. Although we know that multiple combinations of *dhammas* and conditions are innumerably large, they are not infinite. This implies that the mathematics of the *Paṭṭhāna* deals with a finite set of *dhammas*. The finite set of *dhammas* in the case of the *Paṭṭhāna* has 266 individual *dhammas*, i.e. 22 triplets and 100 duplets $[(22 \times 3) + (100 \times 2)] = 266$ (see 1.3.3.). However, as mentioned in Chapter 1, the *Paṭṭhāna* not only has multiple sections but also uses numerous methods. Therefore, it would require more advanced mathematical models and technical knowledge in order to investigate more fully so that we can acquire a comprehensive understanding of the mathematical aspects of the *Paṭṭhāna*. This picture indicates the degree to which the *Abhidhamma* tradition from the earliest times dedicated advanced mathematics to understanding all the possible combinations of *dhammas* and the relationships between them. The practitioners of *Abhidhamma* applied the most sophisticated possible technology, i.e. the mathematics of combinatorics, to explore the depths of causality, which is not only the underlying doctrine of Buddhism but also the mechanism to be addressed in practical terms in pursuing the path to enlightenment (see Chapter 1). It therefore implies that advanced mathematics is being applied to the most important question of all: how to overcome causality and attain *nibbāna*.

⁵⁸⁹ Nandamedhā 2006: *dha'* and *ṇa'*.

5.4. Summary

This chapter has explored various mathematical aspects of the *Paṭṭhāna* - from enumerations (*saṅkhyā*) to finding a common set of *dhammas* to combinations of *dhammas* and conditions. The first section has examined the *Saṅkhyāvāra* exploring its subsections, namely the *Suddhasaṅkhyā*, *Sabhāgasāṅkhyā*, and the *Ghaṭanāsaṅkhyā*. We have seen also see the link between the *Saṅkhyāvāra* and the *Vibhaṅgavāra*. Based on the enumeration in the *Sabhāgasāṅkhyā*, and the Burmese pedagogical approaches to the *Paṭṭhāna* - i.e. the *ayakauk* technique and the 9 categories of conditions, we have traced the steps to find a common set of conditioning and conditioned states that can be related by a pair of conditions. I have suggested that finding the common set of *dhammas* is similar to finding an intersection between two different sets of objects. Therefore, it is related to the mathematics of set theory.

The final section has looked at the mathematical aspects of the *Paṭṭhāna* with a specific focus on combinations of *dhammas* and combinations of conditions. In particular, I have used the *Pucchāvāra* of the skilful triplet, as a basis in order to identify patterns in the combinations of *dhammas*. In so doing, we have explored in some detail a step-by-step calculation of the total number of questions regarding the conditional relations between *dhammas* in the skilful triplet that can be related by a single condition. I have suggested that such a calculation is a first step in finding ways to calculate the maximum number of questions that can be formulated. Moreover, as we have observed, the *Paṭṭhāna* incorporates the notion of combinations in order to arrange finite sets of *dhammas* and conditions (*paccayas*). Thus, there are parallels between the mathematical aspects of the *Paṭṭhāna* and the mathematics of combinatorics.

CONCLUSION

At the outset I pointed out that little scholarly attention had been paid to Theravāda *Abhidhamma* and virtually none had been paid to the living tradition. In particular, the *Paṭṭhāna*, although regarded as the most profound of the *abhidhamma* canonical works and the text believed to be the embodiment of the Buddha's omniscient wisdom, had been the subject of only a few articles since the seminal works of the Mula' Pa-htan" Hsayadaw Ven. Nārada in the late 1960s and 1970s. This thesis therefore set out to contribute towards addressing this imbalance in Theravāda studies. Although *Abhidhamma* is often described as Theravāda philosophy, and is regarded as only relevant to scholasticism by many scholars, I illustrated a range of applications of *Abhidhamma* in Burmese Buddhism with specific examples, namely the study of the *Abhidhamma* by both monastics and laity, the production of *abhidhamma* texts, the incorporation or appropriation of *abhidhamma* understanding of body and mind in indigenous Burmese medical traditions, the use of *Abhidhamma* as efficacious ritual texts, and the application of *Abhidhamma* in meditation. The thesis therefore addressed not only the imbalance in the representation of *Abhidhamma*, but also the absence of discussions of its pervasive role beyond scholasticism in Buddhist practice, a subject previously only addressed to some extent in relation to meditation. In addition to reporting on the pervasive role of *Abhidhamma* in Burmese Buddhism, I proposed that there is an ongoing intensification of *Abhidhamma* culture in Burma, which informs and is informed by the ever-increasing popularity of the *Paṭṭhāna* amongst both monastics and laity. I noted the centrality and relevance of *Abhidhamma* in Burmese Buddhist culture and society throughout the long history of Burma to the present day. Here, I shall summarise the contribution to knowledge that I believe I have made in this thesis, the first thesis – to my knowledge – to focus on the *Paṭṭhāna*

both as an analytical system and a living practice. I shall first summarise the contributions of the individual chapters before drawing together the overall picture of the findings of this thesis.

In Chapter 1, I drew together different ways of explaining causality in Theravāda, looking at how the *Paṭṭhāna* provides a more complex, sophisticated and full explanation than found in the more familiar, more studied doctrines of *kamma* and dependent origination. I showed how these two more familiar doctrines relate to the *Paṭṭhāna* with specific examples drawn from the canonical *paṭṭhāna* texts. I used this comparative analysis to draw out implicit points in the doctrines of *kamma* and dependent origination, which are made explicit in the *Paṭṭhāna*. Although Mula' Pahtan" Hsayadaw provided a discussion of the *Paṭṭhāna* and the workings of the conditions in his translations of and guide to the *Paṭṭhāna* published in 1969, 1979 and 1981, this material remained difficult to access without prior knowledge. The chapter therefore sought to explain the fundamentals of the *Paṭṭhāna*, including the three main components of the *Paṭṭhāna*, i.e. the conditioning state (*paccaya-dhamma*), the conditioned state (*paccayuppanna-dhamma*) and the conditioning force (*paccaya-satti*), the overall structure of the entire *Paṭṭhāna*, and the four main methods (*nayas*) of the *Paṭṭhāna*. While Nyanatiloka, Karunaratne and Mula' Pahtan" Hsayadaw have described and explained the structure of the entire *Paṭṭhāna*, I showed its entire structure visually and discussed the main components of it at various points in the thesis. I use this detailed analysis of the fundamentals of the *Paṭṭhāna* in order to explain the doctrine of non-self with reference to the innumerable, complex conditional relations between *dhammas*. The interdependence and interconnectedness between these *dhammas* and the way they condition and are conditioned by each other is the focus of the *Paṭṭhāna*. Thus, the *Paṭṭhāna* is the focal teaching that clarifies the nuances of Theravāda philosophy, causality and the doctrine of non-self. Chapter

1 therefore provided the necessary conceptual background on the basis of which both the theoretical aspect and the living expressions of the *Paṭṭhāna* could be examined in the subsequent chapters. While not a contribution to knowledge in itself, I note that my style of writing and presentation was designed to ensure clarity and accessibility both because and in spite of the complexity of the subject.

Chapter 2 demonstrated the fundamental and pervasive importance of the *Abhidhamma* within Burmese Buddhism historically and in the present. In particular, the chapter illustrated the pervasive and significant role of the *Paṭṭhāna* as the most potent *abhidhamma* text with efficacious power to protect oneself and others against threat. I thereby related the significance of the *Abhidhamma*, on the larger scale, to the sociopolitical context within which the role of *Paṭṭhāna* in defending *sāsana*, the Buddha's religion, and the well-being of the nation is emphasised. I also pointed out that the establishment of a formalised, examination-orientated monastic education system in Burma and its strengthening since the Konbaung period had contributed to the ever-increasing popularity of the study of canonical and post-canonical *abhidhamma* texts. I then showed how the beliefs regarding the *Paṭṭhāna* as the great defence against the decline of *Sāsana* and the sociopolitical framework at the national level filter down into and are mutually informed by extensive religious practices at the local level by both monastics and laity. Such religious activities include protective chanting of the *Paṭṭhāna* – from the list of the 24 conditions to the whole of the *Paṭṭhāna* – individually and as a communal activity. Moreover, I analysed the Burmese understanding and conception of the efficacy of *paṭṭhāna* and the recitation of it with specific examples drawn from my fieldwork. In addition to documenting previously undocumented practices, this account overturns assumptions that the *Abhidhamma* is only relevant to scholasticism.

In Chapter 3, I documented a long history of *Abhidhamma* and *Paṭṭhāna* literature in Burma, not only from the Pagan period but much earlier, in the Pyu period, an era of *Abhidhamma* scholarship overlooked by most scholars in academic writing. I analysed the development of such literature into the modern period including the apparent shift from the Pāli composition to the use of Burmese in the 17th century. I also pointed out that the increased production of *abhidhamma* texts composed in Burmese since the 17th century coincided with the promotion of the *Pahtamapyan* examination, in which *abhidhamma* texts were prescribed, by Bodawhpaya. Through the inclusion of the *abhidhamma* texts in the monastic examination syllabuses since Bodawhpaya's reign, the popularisation of *Abhidhamma* expanded beyond high level monastic study. I examined the prestige of such expertise in Burma and the significance attributed to it, referring to the development of various branches of *Abhidhamma* learning dedicated to their own innovative methods of analysis and teaching. I illustrated the nature of these with reference not only to specific works and authors, but also to the popular reputation of the cities most associated with those different branches. I examined specific works by well known *abhidhamma* teachers, including the lay *abhidhamma* teachers, in order to give a taste of the variety of approach. The chapter illustrated how *Abhidhamma* practitioners in Burma—past and present—have paid great attention to retaining traditional *Abhidhamma* expertise and approach, while at the same time being innovative in the methods of writing, presenting and studying the subject. I showed how these interpretative innovations related to different pedagogical methods explored in more detail later in the thesis.

While I introduced conditionality in Chapter 1, it is in Chapter 4 in the context of analysing the pedagogical methods that I provided a detailed explanation of the individual conditions themselves. I paid close attention to the conditioning states and

the conditioned states in specific conditional relations, and how these are understood to function in the *Paṭṭhāna*. I did this both to explore the conditionality at the heart of *Paṭṭhāna* and in order to illustrate how *Paṭṭhāna* analysis and synthesis related to pedagogical methods and applications. In particular, I presented the conditions and their varieties in accordance with the classification of the conditions that is used in the Burmese pedagogical methods, which aim to ease the memorisation and the study of the *Paṭṭhāna*. On the basis of observation and personal engagement in the living pedagogical traditions of Burmese *Paṭṭhāna* study, I explained in detail different methods of memorisation, recall and application. Drawing on my fieldwork, I gave examples of specific teaching sessions on such detailed knowledge in Burmese practices. I related the memorisation techniques applied in Burmese *Abhidhamma* to the existing literature on memory and mnemonics in classical and Buddhist cultures. I thereby provided the first detailed examination of Theravāda memorisation techniques as a living practice. This comparison highlighted important parallels between classical and Buddhist memorisation practices including the fundamental role played by reading out loud. It also highlighted intriguing close parallels in the language of memorisation in both classical and Buddhist traditions, language that relates memorisation to the consumption and digestion of food. Underlying this examination of the mnemonics, teaching methods and applications was an account of the increasing role played by the *Abhidhammatthasaṅgaha* in Burmese Buddhism since at least the Konbaung period. I documented a number of different ways the *Abhidhammatthasaṅgaha* has been used in *Paṭṭhāna* study.

Chapter 5 took the examination of the *Paṭṭhāna* conditionality and pedagogy to a new level of detail and analysis. For the first time, the *Paṭṭhāna* was examined here through analysis of the mathematics that lie at the heart of its fundamental structure, function and application. The chapter focused on the section of the *Paṭṭhāna* that is

explicitly about the mathematical approach, namely the *San̥khyāvāra*, ‘enumeration section’, in the *Pañhāvāra*, ‘investigation chapter’. I examined three types of mathematics at the core of the *Paṭṭhāna*, namely enumeration, combinatorics, and set theory. While showing how the enumeration section teaches the listing of the conditional relations from the simplest level to a more complex level, I explored how this system was necessary as the basis of the ‘*saṅgaha*’ or ‘synthesis’ of the entire *Paṭṭhāna*. It is this *saṅgaha*, and therefore the *Paṭṭhāna* that presents it, which acts as the culmination of the entire analytical and synthetical processing of reality that is the *raison d’être* of the *Abhidhamma*. For it is through enumeration and combinations that the *Paṭṭhāna* expounds the conditionally related *dhammas* to each other in the complex web that forms reality according to the *Abhidhamma* understanding of causality. My exploration of the mathematics underlying *Paṭṭhāna* suggests the ongoing use of mathematics such as the mathematics of combinatorics to explore the depths of causality, which is not only the underlying doctrine of Buddhism but also the mechanism to be addressed in practical terms in pursuing the path to enlightenment. Previously in academic writings on the *Paṭṭhāna* the relevance of mathematics was implied when referring to the impossibility of writing out all the possible conditional relations in the *Paṭṭhāna*. This is the first thesis to examine the mathematical aspect in any depth. In particular, I demonstrated a step-by-step calculation of the number of possible questions pertaining to the conditional relations at the simplest level. Furthermore, this study here was not confined to textual consideration, but rather extended the investigation to the use of these types of mathematics in the living pedagogical system of the *Paṭṭhāna* in modern Burmese Theravāda. Finally, I applied a form of reverse engineering to the *Paṭṭhāna* in order to examine the type of combinations and patterns being used and to explore how *ābhidhammika* experts applied mathematics to plumb the depths of causality. This

mathematical analysis demonstrated close parallels between the mathematics of the *Paṭṭhāna* and the mathematics of ‘combinatorics’.

Overall, I hope that this thesis has significantly expanded the picture of *Abhidhamma* and *Paṭṭhāna* in Buddhist studies. I have discussed *Abhidhamma* as an ongoing tradition at the heart of Burmese Theravāda. I have examined its early presence in Burma, the extensive writings produced over the centuries, and the development of a range of branches of interpretative and pedagogical methods. I have shown that Burmese *Abhidhamma* is both traditional and innovative. It is traditional as it takes as its focus the Pāli canonical and commentarial texts on *Abhidhamma*. It is innovative in developing new methods for dealing with the enormity of the scope of *Abhidhamma*, especially the scope of *Paṭṭhāna*. It is also innovative in its methods of hermeneutics and its techniques for memorising, teaching and learning. In this context, I showed that there are parallels between *Abhidhamma* systems of memorisation and those described in studies of memorisation in relation to classical literature. I have explored how the emphasis on *Abhidhamma* within Burmese *ābhidhammikas* has been influenced by sociopolitical conceptions, developments and institutions. I have suggested this has led to an ongoing ‘*Abhidhamma-isation*’. I have examined the fundamental significance of mathematics, analysing the types of mathematics being used, and myself experimenting with those mathematics to further understand the nature of *Paṭṭhāna*. On the one hand, I have pursued an in-depth analysis of the *Paṭṭhāna*, for example, by providing a detailed account of how conditions relate and analysing the components of the conditional relations in detail. On the other hand, I have stood back from such detail in order to examine the place of the *Paṭṭhāna* in Burmese Buddhism more broadly. I have provided multiple exemplifications of its place and prestige within living Theravāda not only in the scholarly tradition but also in the acquisition of status, in support of meditation and

as a part of daily practice, including in a range of protective practices. When I first undertook the research to examine the *Paṭṭhāna* in Burma, I had some awareness of its pervasive roles and importance in Burmese Buddhism. The fieldwork, personal engagement and in-depth analysis that I have undertaken for my thesis, supported by *ābhidhammika* experts across the range of Burmese *Paṭṭhāna* traditions, has revealed to me the fundamental importance of the *Paṭṭhāna* in understanding the core doctrine of causality, the ways in which Theravāda had continued to address the philosophical and practical concerns over continuity and non-self, and the ongoing importance of *Paṭṭhāna* across all dimensions of Buddhist practice in Burma.

Appendix A: Transliteration and Transcription Systems

Table (1): The Pāli alphabet – based on the Critical Pāli Dictionary – used for the Pāli transliteration system

Vowels	a ā ī ū ē o				
Consonants					
Velars	k	kh	g	gh	ṅ
Palatals	C	ch	j	jh	ñ
Retroflex	ṭ	ṭh	ḍ	ḍh	ṇ
Dentals	T	th	d	dh	n
Labials	P	ph	b	bh	m
Semivowel	Y	r	l	ḷ	v
s					
Fricatives	s	h			

Table (2): The Burmese alphabet used for the Burmese transcription system. Burmese characters and Roman equivalents are shown.

Burmese character	Roman character
က	ka'
ခ	hka'
ဂ/ဃ	ga'
င	nga'
စ	sa'
ဆ	hsa'
ဇ၊ ဈ	za'
ည၊ ဉ	nya'
တ၊ ထ	ta'

Burmese character	Roman character
ဣ	hta'
ဒု၊ ဒါ၊ ဓ	da'
န၊ ဏ	na'
ပ	pa'
ဖ	hpa'
ဗ၊ ဘ	ba'
မ	ma'
ယ	ya'
ရ	ya' / ra'
လ၊ ဠ	la'
ဝ	wa'
သ	tha'
ဟ	ha'
အ	a'

Table (3): Burmese syllables using အ/ a'

Burmese	Roman	Burmese	Roman
အ	a'	အိပ်၊ အိတ်	eik
အာ	a	အိ၊ အည့်၊ ဧ	i'
အား	a''	အိ၊ အည်၊	i
အမ့်၊ အံ့၊ အန့်	an'	အိး၊ အည်း	i''
အမ်၊ အံ၊ အန်	an	အင့်၊ အဉ်	in'
အမ်း၊ အံး၊ အန်း	an''	အင်၊ အဉ်	in
အပ်၊ အတ်	at	အင်း၊ အဉ်း	in''
အိုင်	aing'	အပ်	ik
အိုင်	aing	အော့	aw'

Burmese	Roman	Burmese	Roman
အိုင်	aing''	အော်၊ ခြော်	aw
အိုက်	aik	အော၊ ခြေ	aw''
အောင့်	aung'	အို	o'
အောင်	aung	အို	o
အောင်း	aung''	အိုး	o''
အောက်	auk	အုမ်း၊ အုန်း၊ အုံး	on'
အွဲ၊ အည့်	e'	အုမ်း၊ အုန်း၊ အုံး	on
အယ်၊ အည်	e	အုမ်း၊ အုန်း၊ အုံး	on''
အဲ၊ အည်း	e''	အုပ်၊ အုတ်	ok
အက်	ek	ဥ၊ အု	u'
အွေ၊ အည့်	ei'	ဦ၊ အူ	u
ဧ၊ အေ၊ အည်	ei	ဦး၊ အူး၊ ဥ၊ ဦး	u''
အေး	ei''	အွမ်း၊ အွံ၊ အွန်	un'
အိမ်း၊ အိန်	ein'	အွမ်း၊ အွံ၊ အွန်	un
အိမ်၊ အိန်	ein	အွမ်း၊ အွံ၊ အွန်း	un''
အိမ်း၊ အိန်း	ein''	အွပ်၊ အွတ်	uk

Table (4): Examples of some Burmese syllables

Burmese	Roman
ငှ	hnga'
န	hna'
မှ	hma'
ည	hnya'
လှ	hla'
ရှ	sha'
ှ	hwa'

Burmese	Roman
ပျာ	pya'
ပွား	pwa''

Table (5): Tone-markers

' (Single raised comma)	creaky tone	e.g. <i>da-ma'</i> (Pāli: <i>dhamma</i>)
" (Double raised comma)	heavy tone	e.g. <i>Pa-htan''</i> (Pāli: <i>Paṭṭhāna</i>)

Table (6): Spacing

Burmese style:	At discretion
Convention used here:	Syllables joined, with hyphens where necessary; sense-groups spacing - i.e. separating words from each other by space

Table (7): Romanization conventions used in the thesis

Name of monks	Pāli transliteration system
Title of books in the Pāli language	Pāli transliteration system
Title of books in the Burmese language or with Pāli loanwords	Burmese transcription system
Name of places - i.e. towns, cities, villages	Burmese transcription system
Name of monasteries in the Pāli language	Pāli transliteration system
Name of monasteries in the Burmese language or with Pāli loanwords	Burmese transcription system

Appendix B: Survey questions identifying the conception, ritualistic usage and the scholastic study of the *Paṭṭhāna* (In English and Burmese)

The questionnaire (in Burmese) was distributed to monks, nuns, lay *Paṭṭhāna* teachers and students at chosen Buddhist institutions, and a few people who are not associated with any Buddhist institutions.

Survey Questions for PhD Thesis at University of London

All information including your personal identity will be non-anonymised. If you want to anonymise any information, please indicate by putting a bracket on the question number.

Aim of the research: This study aims to explore how the *Paṭṭhāna* is used and studied by Burmese Buddhists in their Buddhist practices and what are the reasons.

1. Name of informant:
2. Name of organisation:
3. Post in the organisation: Educational qualifications:
4. Gender: Male ☐ Female ☐ Age: (Vāsa-age:) Ethnicity:
5. Do you chant the 24 conditions – i.e. *Paccayu-niddesa*, or the *pyit-sa-ya-neik-dei-tha* – i.e. *Paccaya-niddesa*, or the longer version of *Paṭṭhāna*? If yes, how often do you chant?
6. When did you begin the chanting practice of the *Paṭṭhāna*? Why did you start this practice?
7. Have your reasons for chanting it changed overtime? Please explain your reasons.

8. Do you think chanting the *Paṭṭhāna* creates benefits for you? If yes, what are the benefits? If no, what are the reasons for your answer?
9. The *Paṭṭhāna* is known to be powerful, *tanhko"kyi"thi* and *nat-kyi"thi*. In your opinion, what are the reasons that make the *Paṭṭhāna* powerful?
10. How do you understand the word *Paṭṭhāna*?
11. Have you ever participated in the 'uninterrupted chanting ceremony of *Paṭṭhāna*', also called *a-than-ma-se"pa-htan"pwae*? If yes, in what ways did you participate?
12. How often are these chanting ceremonies held in your area?
13. Have you ever donated or sponsored (*dāna*) any of these chanting ceremonies in your area? How much did you spend?
14. What are the reasons for doing such *dāna* (*ahlu*)?
15. Do you know of books, or audio sources or booklets on *Paṭṭhāna*? Please list your favourite.
16. Have you ever attended *Abhidhamma* classes or *Paṭṭhāna* classes? If yes, where did you attend and who was/were the teacher/s?
17. What are the reasons for attending these classes?
18. Do you think you have benefited from these classes? If yes, what are the benefits? If no, what are the reasons?
19. What do you think of the method(s) used in learning the *Paṭṭhāna*? Please give the advantages and disadvantages of the method(s).
20. Have you ever taught the *Paṭṭhāna*? If so, where and when have you taught?
21. Which books or whose method do you use?
22. What are the reasons for your choice of this teaching method?
23. Are there any issues you think I should have a look at concerning *Paṭṭhāna* chanting, *Paṭṭhāna* study and *Paṭṭhāna* usage in Burma? If so, what would be the issues?

Survey Questions for PhD Thesis at University of London

လန်ဒန်တက္ကသိုလ်၏ ပါရဂူစာတမ်းအတွက် ကွင်းဆင်းလေ့လာသော

မေးခွန်းများ

All information including your personal identity will be non-anonymised. If you want to anonymise any information, please indicate by putting a bracket on the question number.

အမည်နာမအပါအဝင် အောက်ပါမေးခွန်းများ၏အဖြေအားလုံးကို ဒီစာရွက်ပေါ်မှာ ရှိသည့်အတိုင်း ကျွန်မ၏စာတမ်း၌ ဖော်ပြ ပေးပါမည်။ အသင် မဖော်ပြစေလိုသော အဖြေများရှိပါက ထိုအဖြေ၏ မေးခွန်းနံပါတ်ကို လက်သည်းကွင်းခတ်၍ ဖော်ပြပါ။

ဤစာတမ်း၏ ရည်ရွယ်ချက်။ ။ ဤစာတမ်းသည် မြန်မာဗုဒ္ဓဘာသာတို့၏ ပဋ္ဌာန်းတရားတော်မြတ်ကြီးကို ပူဇော်ကိုးကွယ်မှု၊ ဓလေ့ နှင့် ပူဇော်ကိုးကွယ်ခြင်း၏ အကြောင်းများကို လေ့လာသော စာတမ်းဖြစ်ပါသည်။

၁။ အမည် -

၂။ အဖွဲ့အစည်း အမည် -

၃။ အလုပ်အကိုင်/တာဝန် - အတန်းပညာ

၄။ ကျား ☐ မ ☐ အသက် (ဝါတော်) လူမျိုး

၅။ ၂၄ ပစ္စည်း (သို့) ပစ္စယနိဒ္ဒေသ (သို့) ထိုနှစ်မျိုးစလုံး ရွတ်ဖတ်ပူဇော်ပါသလား။

ပူဇော်မှုများပြုလုပ်သည် ဆိုပါက ဘယ်နှစ်ကြိမ်လောက် ပူဇော်ဖြစ် ပါသလဲ။

၆။ ဘယ်အချိန်ကစ၍ ပဋ္ဌာန်းပူဇော်မှုများကို ပြုလုပ်ခဲ့ပါသနည်း။ မည်သည့် အကြောင်းကြောင့် စတင် ပြုလုပ်ခဲ့ပါသနည်း။

၇။ ပဋ္ဌာန်းကို ပူဇော်သည့် အချိန်ကြာလာတာနှင့် အမျှ ပူဇော်ရသည့် အကြောင်းအရင်း ပြောင်းလဲမှု ရှိပါသလား။ ဘယ်လိုပြောင်းလဲ သည်ဆိုတာဖော်ပြပေးပါ။

၈။ ပဋ္ဌာန်း ရွတ်ဖတ်ပူဇော်ခြင်းသည် သင့်အတွက် အကျိုးကျေးဇူးများ ရရှိသည်ဟု ယူဆပါသလား။ မည်သည့် အကျိုးကျေးဇူးများ ရရှိသည်ဟု ထင်ပါသနည်း။ အကျိုးကျေးဇူး သက်ရောက်မှု မရှိဟု ယူဆပါက အဘယ်အကြောင်းကြောင့် ထိုသို့ ထင်ပါသနည်း။

၉။ ပဋ္ဌာန်းတရားတော်မြတ်သည် တန်ခိုးကြီးသည်၊ နတ်ကြီးသည်ဟု ပြောလေ့ရှိပါသည်။ မည်သည့် အကြောင်းကြောင့် တန်ခိုးကြီးသည်၊ နတ်ကြီးသည်ဟု သင်ယူဆပါသနည်း။

၁၀။ “ပဋ္ဌာန်း” ဆိုတဲ့ စကားကို အသင်မည်သို့ နားလည်ပါသနည်း။

၁၁။ အသံမစဲ ပဋ္ဌာန်းပွဲများကို သင်၏ ရပ်ကွက် (သို့) မြို့တွင် နှစ်စဉ် ဘယ်နှစ်ကြိမ်မျှ ကျင်းပ ပါသနည်း။

၁၂။ အသံမစဲ ပဋ္ဌာန်းပွဲများတွင် အသင် လုပ်အားဖြင့် ပါဝင်ကူညီ ပေးဖူးပါသလား။ ဘယ်လိုနေရာ (သို့) ဘယ်လိုတာဝန်မျိုး ယူပြီး ကူညီပေးခဲ့ ရပါသလဲ။

၁၃။ အသံမစဲ ပဋ္ဌာန်းပွဲများတွင် အသင် ငွေအားဖြင့် အလှူဒါနများ ပြုလုပ်ဖူးပါသလား။ မည်မျှလောက် အလှူငွေ ထည့်ခဲ့ပါသနည်း။

၁၄။ မည်သည့် အကြောင်းကြောင့် ပဋ္ဌာန်းပွဲများတွင် အလှူဒါန ပြုလုပ်ပါသနည်း။

၁၅။ သင်သိသော ပဋ္ဌာန်းတရားတော် နှင့် ပတ်သက်သော စာအုပ်၊ စာစောင်၊ တရားတော် CDs, VCDs များ ထဲမှ သင်နှစ်သက်သော စာအုပ်၊ စာစောင်၊ တရားတော် များကို ဖော်ပြပေးပါ။

၁၆။ အဘိဓမ္မာ စာဝါ/သင်တန်း (သို့) ပဋ္ဌာန်း စာဝါ/သင်တန်း များကို အသင်တက်ဖူးပါသလား။ တက်ဖူးသည် ဆိုပါက ဘယ်မှာတက်ရောက် ခဲ့ပါသနည်း။ ဆရာတော် (သို့) ဆရာ၊ဆရာမ ၏အမည်ကို ဖော်ပြပေးပါ။

၁၇။ မည်သည့် အကြောင်းများကြောင့် ထိုစာဝါ/သင်တန်းများကို တက်ရောက်ခဲ့ပါသနည်း။

၁၈။ ထိုစာဝါ/သင်တန်းများက သင့်အတွက် အကျိုးကျေးဇူးများ ရစေသည်ဟု ယူဆပါသလား။
မည်သည့် အကျိုးကျေးဇူးများ ရရှိစေသည်ဟု ထင်ပါသနည်း။

၁၉။ ပဋ္ဌာန်းတရားတော်မြတ်ကို လေ့လာရာတွင် အသုံးပြုသော သင်ကြားနည်းစနစ်များကို အသင်
ဘယ်လိုယူဆပါသနည်း။ ထိုသင်ကြားနည်း စနစ်များ၏ ကောင်းချက်၊ ဆိုးချက်များကို ဖော်ပြပေးပါ။

၂၀။ အသင် ပဋ္ဌာန်းတရားတော်မြတ်ကြီးကို အခြားသူများအား သင်ကြားပေးဖူး ပါသလား။
ဘယ်နေရာ နှင့် ဘယ်အချိန်က သင်ကြားပေး ဖူးပါသနည်း။

၂၁။ အသင် ပဋ္ဌာန်းတရားတော်မြတ်ကြီးကို သင်ကြားရာတွင် မည်သည့် စာအုပ်၊ မူ ကိုအသုံးပြုပါ
သနည်း။

၂၂။ မည်သည့် အကြောင်းကြောင့် ထိုမူကို သင်အသုံးပြုပါ သနည်း။

၂၃။ ယခုမေးခွန်းများ နှင့်တကွ ကျွန်မ၏ စာတမ်း အတွက် အထောက်အကူပြုမည့်
အကြောင်းအရာများရှိသည်ဟု ထင်ပါက ဖော်ပြပေးပါ။

Appendix C: Details of Informants

Anthropological research method is one of the methods employed in this thesis. The following table shows brief ethnographic data gleaned during my fieldwork. There are a total of 71 informants, including well known Hsayadaws. These prominent Hsayadaws are shown by their ordination names and titles. Apart from these Hsayadaws, I have maintained anonymity of other informants. Some informants, e.g. LM1, LM2, and LW6, did not provide full information, and thus blank cells reflect unavailability of the data.

Code/Name	Institution	Place	Position/Job	Educational qualifications	Gender	Age (vāsa)	Ethnic	Dates of Interview /Contact	Methods of Contact
The Bamaw Hsayadaw Ven. Dr. U Kumārābhivamsa	Bamaw Pariyatti Sathintaik	Mandalay	The Chairman of the State Saṅgha Mahānāyaka Committee	D.Litt., B.A. and M.A. in Buddhism; Sakyasīhadhammācariyavaṭṭasakā (The Crown of the Dhamma Teachers of the Sakyasiha)	M	83 (63)	Burman	23/12/2011	Interview
The Rector Hsayadaw Ven. Dr. U Nandāmālābhivamsa	The International Theravāda Buddhist Missionary University (ITBMU)	Yangon	The Rector of ITBMU	M.A. and Ph.D. in Buddhism	M	73 (53)	Burman	Oct 2011 – Sept 2012	Participant-observation and interviews

Ven. U Rajadhammābhivamsa	Masoeyein Taik-thik Pariyatti Sathintaik	Mandalay	Abbot	Sakyasīhadhammācariyavaṭṭasakā (The Crown of the Dhamma Teachers of the Sakyasīha)	M	80 (60)	Burman	27/11/2011	Interview
The In"sein Hsayadaw Ven. U Tilokābhivamsa	In"sein Ywama Pariyatti Sathintaik	Yangon	Abbot	Sakyasīhadhammācariyavaṭṭasakā (The Crown of the Dhamma Teachers of the Sakyasīha)	M	75 (55)	Burman	April 2011 – Sept 2013	Participant-observation and interviews
Ven. U Paṇḍitābhivamsa	Oxford Buddha Vihāra	Oxford	The former rector of Theravāda University, Yangon	Sakyasīhadhammācariyavaṭṭasakā (The Crown of the Dhamma Teachers of the Sakyasīha)	M		Burman	May 2012 – Sept 2013	Interviews
The Shwe Sin Tipiṭaka Hsayadaw Ven. Dr. U Gandhamālālaṅkāra	Dhammanāda Pariyatti Sathintaik	Mingun Village	Tipiṭakadhāra and Abbot	Tipiṭakakovidā Tipiṭakadhara Dhammabhaṇḍāgārika (Holder and Expert of the Tipiṭaka and the Dhamma Treasure)	M	45 (25)	Burman	Sept 2010 – Sept 2012	Participant-observation and interviews
The Tipiṭaka Hsayadaw Ven. U Sīlakkhandhābhivamsa	Nikae Kyaungtaik	Yangon	Tipiṭakadhāra and Abbot	Tipiṭakakovidā Tipiṭakadhara Dhammabhaṇḍāgārika (Holder and Expert of the Tipiṭaka and the Dhamma Treasure)	M	49 (29)	Burman	24/02/2012	Interview
Ven. U Paṇḍita	Pa-htan" Theikpan Sathintaik	Sagaing	Paṭṭhāna teacher and Abbot	(Has not done any type of examinations.)	M		Burman	July 2010 and 26/11/2011	Interviews

The Tipiṭaka Hsayadaw Ven. U Sundarābhivaṃsa	Sunlun Vipassana	Yangon	Tipiṭakadhāra and Abbot	Tipiṭakakovidā Tipiṭakadhara Dhammabhaṇḍāgārika (Holder and Expert of the Tipiṭaka and the Dhamma Treasure)	M	58 (38)	Burman	April 2012 – July 2012	Interviews
The Tipiṭaka Hsayadaw Ven. U Abhijātābhivaṃsa	Subhodārāma Pariyatti Sathintaik	Sagaing	Tipiṭakadhāra and Abbot	Tipiṭakakovidā Tipiṭakadhara Dhammabhaṇḍāgārika (Holder and Expert of the Tipiṭaka and the Dhamma Treasure)	M	34 (14)	Burman	06/02/2012	Interview
M1	Yankin Taung	Mandalay	Abbot	Sāsanadhajadhammācariya (B.A. in Buddhism)	M		Burman	16/01/2011	Interview
M2	Pajjodārāma Pariyatti Sathintaik	Monywa	Paṭṭhāna teacher	Sāsanadhajadhammācariya (B.A. in Buddhism)	M	46 (26)	Burman	06/01/2012	Participant- observation, interview, and questionnaire
M3	Visuddhārāma a Bārāṇasī Pariyatti Sathintaik	Pyay	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism)	M	65 (45)	Burman	01/12/2011	Questionnaire
M4	Jotikārāma Pariyatti Sathintaik	Pyay	Teacher/Assistant Abbot (Member of the State Saṅgha Council)	Sirīpavaradhammācariya, Vinayapālipāragū (B.A. in Buddhism, M.A. in Vinaya)	M	66 (46)	Burman	12/12/2011	Interview and questionnaire

M5	Jotikārāma Pariyatti Sathintaik	Pyay	Teacher (Member of Pyay Saṅgha committee)		M	63 (43)	Burman	12/12/2011	Questionnaire
M6	Visuddhārāma a Bārāṇasī Pariyatti Sathintaik	Pyay	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism) + High school education	M	70 (50)	Burman	12/12/2011	Questionnaire
M7	Visuddhārāma a Bārāṇasī Pariyatti Sathintaik	Pyay	Administrator/Man- ager of kitchen		M	37 (17)	Burman	12/12/2011	Questionnaire
M8	Visuddhārāma a Bārāṇasī Pariyatti Sathintaik	Pyay	Member of Pyay Saṅgha Committee		M	52 (32)	Burman	12/12/2011	Questionnaire
M9	Jotikārāma Pariyatti Sathintaik	Pyay	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism)	M	52 (32)	Burman	12/12/2011	Questionnaire
M10	Jotikārāma Pariyatti Sathintaik	Pyay	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism)	M	33 (14)	Burman	12/12/2011	Questionnaire
M11	Myasetkya Pariyatti Sathintaik	Sagaing	Student	Dhammācariya	M	22 (3)	Burman	28/02/2012	Questionnaire

M12	Myasetkya Pariyatti Sathintaik	Sagaing	Student	Higher level at Pahtamapyan Examinations (10 th Standard with 5 distinctions at State school)	M	22 (2)	Burman	28/02/2012	Questionnaire
M13	Myasetkya Pariyatti Sathintaik	Sagaing	Student	Higher level at Pahtamapyan Examinations	M	23 (2)	Burman	28/02/2012	Questionnaire
M14	Myasetkya Pariyatti Sathintaik	Sagaing	Student	Sāsanadhajadhammācariya (B.A. in Buddhism)	M	39 (19)	Burman	28/02/2012	Questionnaire
M15	Myasetkya Pariyatti Sathintaik	Sagaing	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism) + Thamanay-kyaw	M	28 (8)	Chin- Burman	28/02/2012	Questionnaire
M16	Myasetkya Pariyatti Sathintaik	Sagaing	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism) + B.A. in English	M	27 (7)	Burman	28/02/2012	Questionnaire
M17	The International Theravāda Buddhist Missionary University (ITBMU)	Yangon	Assistant Lecturer	Sāsanadhajadhammācariya (B.A. in Buddhism) + M.A. in Buddhist Studies	M	39 (19)	Burman	19/03/2011	Questionnaire

N1	Sakyadhītā Thilashin Sathintaik	Sagaing	Assistant Abbess/Abhidham ma teacher	Higher level at Pahtamapyan Examinations	F	47 (34)	Burman	Oct 2011– Sept 2012	Participant- observation and interview
N2	Sakyadhītā Thilashin Sathintaik	Sagaing	Assistant Abbess/Pāli teacher	Sāsanadhajadhammācariya (B.A. in Buddhism)	F	43 (35)	Chinese- Burman	Oct 2011 – Sept 2013	Participant- observation and interview
N3	Sakyadhītā Thilashin Sathintaik	Sagaing	Student/Assistant teacher	Dhammācariya	F	29 (15)	Burman	29/11/2011	Questionnaire
N4	Sakyadhītā Thilashin Sathintaik	Sagaing	Student/Assistant teacher	Dhammācariya	F	29 (11)	Burman	30/11/2011	Questionnaire
N5	Sakyadhītā Thilashin Sathintaik	Sagaing	Student/Assistant teacher	Higher level at Pahtamapyan Examinations Third level at Thilashin- kyaw Examinations	F	27 (12)	Burman	Oct 2011 – Sept 2012	Interview
N6		Yangon	Student	Higher level at Pahtamapyan Examinations	F	22 (8)	Burman	21/05/2011	Questionnaire
N7	Taw-taik Da- ma-yeik-tha Kyaung-taik	Yangon	Student	Higher level at Pahtamapyan Examinations, B.A. (Myanmar), B.A. (Buddhist Studies)	F	33 (5)	Burman	24/05/2011	Questionnaire

LM1	International Institution of Abhidhamma (IIA)	Yangon	Co-founder/ Pro Rector (Retired Ambassador)		M		Burman	June 2012 – August 2012	Participant- observation and interview
LM2	The International Theravāda Buddhist Missionary University (ITBMU)	Yangon	Professor		M		Burman	18/12/2011	Interview
LM3	Abhidhamma Propagation Association (APA)	Yangon	Teaching and Examinations Coordinator, and Abhidhamma teacher	B.Sc (Chemistry)	M	47	Burman	Nov 2011 – Sept 2012	Interview, and questionnaire
LM4	Abhidhamma Propagation Association (APA)	Yangon	Account and Abhidhamma teacher		M	48	Burman	28/01/2012	Questionnaire
LM5	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma teacher	B.Sc (Geology)	M	63	Burman	12/12/2011	Questionnaire

LM6	Abhidhamma Propagation Association (APA)	Yangon	Chairman	10 th Standard	M	96	Burman	Dec 2011 – Jan 2012	Interview and questionnaire
LM7	T.care Dental Clinic	Yangon	Security		M	53	Burman	17/12/2011	Questionnaire
LM8		Yangon	Businessman		M	48	Chinese	17/12/2011	Questionnaire
LM9	Myanmar Export & Import	Yangon	Assistant Manager (Retired)		M	74	Burman	17/12/2011	Questionnaire
LM10		Yangon	Retired	10 th Standard	M	66	Burman	20/10/2011	Interview and questionnaire
LW1	Millionaire Group	Yangon	Managing Director	B.Sc. (Physics)	F	38	Burman-Chinese	July 2010	Interview
LW2	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student	10 th Standard	F	62	Burman	Feb 2012 – Sept 2012	Participant-observation, interview, and questionnaire
LW3	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student	B.A. (Law) LL.B	F	56	Burman	Feb 2012 – Sept 2012	Interview and questionnaire
LW4	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student	B.Sc.	F	65	Burman	Feb 2012 – Sept 2012	Questionnaire

LW5	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student	B.Sc. (Zoo)	F	49	Burman	Feb 2012 – Sept 2012	Questionnaire
LW6	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student		F	51	Burman	17/12/2011	Questionnaire
LW7	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma teacher	B.E. (Electronics)	F	58	Burman	Dec 2011 – Sept 2012	Interview and questionnaire
LW8	Maṅgala Byūhā Association and ITBMU	Yangon	Abhidhamma teacher	B.Sc (Maths), M.A. (Buddhist Studies)	F	48	Burman	Dec 2011 – Sept 2012	Participant-observation, interview, and questionnaire
LW9	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma teacher	B.A. (Myanmar)	F	40	Burman	28/01/2012	Questionnaire
LW10	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma student	B.Sc	F	38	Burman	28/01/2012	Questionnaire

LW11	Abhidhamma Propagation Association (APA)	Yangon	Abhidhamma teacher	B.A. Dip. Education	F	70	Burman	28/01/2012	Questionnaire
LW12	University of Pyay	Pyay	Associate Professor of Chemistry	M.Sc.	F	56	Burman	12/12/2011	Questionnaire
LW13	Association of Protective Chanting (Yankin)	Yangon	Dependent		F	43	Chinese	17/12/2011	Questionnaire
LW14	Ministry of Health	Yangon	Retired	B.Sc.	F	63	Burman	17/12/2011	Questionnaire
LW15		Pyay	Novelist	9 th Standard	F	56	Burman	12/12/2011	Questionnaire
LW16	Myat-ratana Dhamma School	Yangon	Abhidhamma teacher	B.Com.	F	58	Burman	Oct 2011 – Mar 2012	Questionnaire and interview
LW17	Myat-ratana Dhamma School	Yangon	Abhidhamma student	10 th Standard	F	45	Burman	02/11/2011	Questionnaire
LW18	Myat-ratana Dhamma School	Yangon	Abhidhamma student	B.A. (Eco.)	F	53	Burman	02/11/2011	Questionnaire
LW19	Myat-ratana Dhamma School	Yangon	Abhidhamma teacher	MB.BS (Mandalay Med. School), Ph.D.	F	69	Burman	02/11/2011	Questionnaire

LW20	Myat-ratana Dhamma School	Yangon	Abhidhamma student	B.A. (History)	F	53	Burman	02/11/2011	Questionnaire
LW21	Myat-ratana Dhamma School	Yangon	Abhidhamma student	B.Sc (Chemistry)	F	53	Burman	02/11/2011	Questionnaire
LW22	Myat-ratana Dhamma School	Yangon	Abhidhamma student	M.Sc.	F	50	Burman	02/11/2011	Questionnaire
LW23	Ministry of Health	Yangon	Retired	M.A.	F	69	Burman	26/05/2011	Questionnaire
LW24	University of Lwaing-kaw	Yangon	Retired	10 th Standard	F	59	Burman	24/05/2011	Questionnaire
LW25		Yangon	Retired	B.A. (History)	F	68	Burman	30/11/2011	Questionnaire
LW26	Pa Pa Kyaw Trading	Mandalay	Businesswoman		F	36	Burman	29/07/2012	Questionnaire
LW27	High School 10 (Mandalay)	Mandalay	High school teacher	B.A.	F	51	Burman	29/07/2012	Questionnaire

**Appendix D: A List of selected *Abhidhamma* teachers
mentioned in the thesis**

Name		Year
Honourific Title	Ordination Name	
Taungbila Hsayadaw	Ashin Munindaghosa	1579-1652
Nan"kyauung Hsayadaw (aka) Myouk- kyauung Hsayadaw	Ashin Aggadhamma	c. 1598-?
Taung-bi"lu" Hsayadaw	Ashin Anantadhaja	?
Htan"ta-bin Hsayadaw (aka) Bodhi Kyaung Hsayadaw	Ashin Nandamedha	c. 1708
The"in"thathana-paing	Ashin Sūriya	1782-1819
Dok-hlan" Hsayadaw (The first)	Ashin Candamālā	1823-?
U Hpo Hlaing		1829-1883
Ledi Hsayadaw	Ashin Ñāṇa	1846-1923
Hsay-gyi U Ohn	Ashin Ādicca	1846-1925
Mo"hynin" Hsayadaw	U Sumana	1873-1964
Masoyein Hsayadaw	Ashin Sūriyābhivaṃsa	1880-1957
Mula' Pa-htan" Hsayadaw	Ashin Nārada	1898-1983
Pa-htan" Hsayadaw (Masoyein)	Ashin Visuddhābhivaṃsa	1899-1961
Mogok Hsayadaw	U Vimala	1899-1962
Mahagandayon Hsayadaw (aka) Taung Myo' Hsayadaw (aka) Bhāsā-ṭikā Hsayadaw	Ashin Janakābhivaṃsa	1900-1977
Pa-htan" Theikpan Hsayadaw	Ashin Indaka	1903-1988
Pa-htan" Daw Khin Myint	N/A	1909-1982
Tipitakadhāra Mingun Hsayadaw	U Vicittābhivaṃsa	1911-1993
Saddhammaransī Hsayadaw	Ashin Kuṇḍalabhivaṃsa	1921-2011
Bamaw Hsayadaw, (9th)	Ashin Kumārābhivaṃsa	1930-
Pa-Auk Hsayadaw	Ashin Āciṇṇa	1934-
In"sein Hsayadaw	Ashin Tilokābhivaṃsa	1938-
	Dr. Ashin Nandamālābhivaṃsa	1940-
Sunlun Tipiṭaka Hsayadaw	Ashin Sunadara	1955-
Shwe Sin Tipiṭaka Hsayadaw	Dr. U Gandhamālālaṅkāra	1968-

Appendix E: The fourfold classification of *dhammas* on the
basis of the *Abhidhammatthasaṅgaha*.

Classification of *citta-dhamma*

89 citta	81 mundane citta (lokiya-citta)	12 unskilful citta (akusala-citta)	8 citta rooted in greed (lobhamūla-citta)
			2 citta rooted in hatred (dosamūla-citta)
			2 citta rooted in delusion (mohamūla-citta)
		54 sense-realm citta (kāmvāvacara-citta)	18 rootless citta (ahetuka-citta)
			7 unwholesome resultant citta (akusalavipāka-citta)
			8 wholesome resultant citta (kusalavipāka-citta)
		24 beautiful sense-sphere citta (kāmvāvacara-sobhana-citta)	3 rootless functional citta (ahetukakiriya-citta)
			8 skilful citta (kusala-citta)
			8 resultant citta (vipāka-citta)
			8 functional citta (kriyā-citta)
	27 non-sense realm citta (mahaggata-citta)	15 material realm citta (rūpāvacara-citta)	5 skilful citta (kusala-citta)
			5 resultant citta (vipāka-citta)
			5 functional citta (kriyā-citta)
		12 immaterial realm citta (arūpāvacara-citta)	4 skilful citta (kusala-citta)
			4 resultant citta (vipāka-citta)
			4 functional citta (kriyā-citta)
	8 supramundane citta (lokuttara-citta)	4 path citta (magga-citta)	path citta of stream entry (sotāpatti-maggacitta)
			path citta of one-returning (sakadāgāmi-maggacitta)
			path citta of non-returning (anāgāmi-maggacitta)
			path citta of arhatship (arahatta-maggacitta)
		4 'fruit' (= culmination) citta (phala-citta)	fruit citta of stream entry (sotāpatti-phalacitta)
			fruit citta of one-returning (sakadāgāmi-phalacitta)
			fruit citta of non-returning (anāgāmi-phalacitta)
			fruit citta of arhatship (arahatta-phalacitta)

Classification of *cetasika-dhamma*

13 ethically variable <i>cetasika</i> (<i>aññasamāna-cetasika</i>)		14 unskilful <i>cetasika</i> (<i>akusala-cetasika</i>)	25 beautiful <i>cetasika</i> (<i>sobhana-cetasika</i>)
7 universal <i>cetasika</i> (<i>sabbacittasādhāraṇa-cetasika</i>)	contact (<i>phassa</i>)	delusion (<i>moha</i>)	faith (<i>saddhā</i>)
	feeling (<i>vedanā</i>)	shamelessness (<i>ahirika</i>)	mindfulness (<i>sati</i>)
	perception (<i>saññā</i>)	fearlessness of doing wrong (<i>anottappa</i>)	shame (<i>hiri</i>)
	volition (<i>cetanā</i>)	restlessness (<i>uddhacca</i>)	fear of doing wrong (<i>ottappa</i>)
	one-pointedness (<i>ekaggatā</i>)	greed (<i>lobha</i>)	non-greed (<i>alobha</i>)
	life faculty (mental aspect of ensuring of the continuity of life) (<i>jivitindriya</i>)	wrong view (<i>diṭṭhi</i>)	non-hatred (<i>adosa</i>)
	attention (<i>manasikāra</i>)	conceit (<i>māna</i>)	neutrality of mind (<i>tatramajjhataṭṭā</i>)
6 particular <i>cetasika</i> (<i>pakiṇṇaka-cetasika</i>)	initial application (<i>vitakka</i>)	hatred (<i>dosa</i>)	tranquillity of mental body (<i>kāyapassaddhi</i>)
	sustained application (<i>vicāra</i>)	envy (<i>issā</i>)	tranquillity of consciousness (<i>cittapassaddhi</i>)
	decision (<i>adhimokkha</i>)	avarice (<i>macchariya</i>)	lightness of mental body (<i>kāyalahutā</i>)
	energy (<i>vīriya</i>)	worry (<i>kukkucca</i>)	lightness of consciousness (<i>cittalahutā</i>)
	zest/delight (<i>pīti</i>)	sloth (<i>thīna</i>)	malleability of mental body (<i>kāyamudutā</i>)
	desire (<i>chanda</i>)	torpor (<i>middha</i>)	malleability of consciousness (<i>cittamudutā</i>)
		doubt (<i>vicikicchā</i>)	wieldiness of mental body (<i>kāyakammaññatā</i>)
			wieldiness of consciousness (<i>cittakammaññatā</i>)
			proficiency of mental body (<i>kāyapāguññatā</i>)
			proficiency of consciousness (<i>cittapāguññatā</i>)
			rectitude of mental body (<i>kāyujukatā</i>)

	rectitude of consciousness (<i>cittujukatā</i>)
	right speech (<i>sammāvācā</i>)
	right action (<i>sammākammanta</i>)
	right livelihood (<i>sammā- ājīva</i>)
	compassion (<i>karuṇā</i>)
	appreciative joy (<i>muditā</i>)
	wisdom faculty (<i>paññā</i>)

Classification of *rūpa-dhamma*

<i>Rūpa</i> group		Name of <i>rūpa dhamma</i>	Numbers of <i>rūpa</i>
Concretely produced matter (<i>nippahannarūpa</i>)	The great elements (<i>mahābhūta</i>)	earth (<i>pathavī</i>), water (<i>āpo</i>), heat (<i>tejo</i>), air (<i>vāyo</i>)	4
	The sense organs (<i>pasādarūpa</i>)	eye (<i>cakkhu</i>), ear (<i>sota</i>), nose (<i>ghāṇa</i>), tongue (<i>jivhā</i>), body (<i>kāya</i>)	5
	The sense objects (<i>gocararūpa</i>)	visible form (<i>rūpa</i>), sound (<i>sadda</i>), smell (<i>gandha</i>), taste (<i>rasa</i>), {tangibility is analysed further into earth, heat, air and thus is not enumerated here separately}	4
	The gender distinctions (<i>bhāvarūpa</i>)	femininity (<i>itthibhāva</i>), masculinity (<i>pumbhāva</i>)	2
	The physical base of the mind	heart-base (<i>hadayarūpa</i>)	1
	The physical aspect of ensuring the continuity of life	life faculty (<i>jīvitindriya</i>)	1
	The sustenance	nutriment (<i>kabalīkārāhāra</i>)	1
Non-concretely produced matter (<i>anipphannarūpa</i>)	The matter of limitation	space (<i>ākāśadhātu</i>)	1
	The aspects of communication (<i>viññattirūpa</i>)	bodily intimation (<i>kāyaviññatti</i>), vocal intimation (<i>vacīviññatti</i>)	2
	The mutable phenomena (<i>vikārarūpa</i>)	lightness (<i>lahutā</i>), malleability (<i>mudutā</i>), wieldiness (<i>kammaññatā</i>)	3
	The characteristics of materiality (<i>lakkhaṇarūpa</i>)	production (<i>upacaya</i>), continuity (<i>santati</i>), decay (<i>jaratā</i>), impermanence (<i>aniccatā</i>)	4
Total numbers of <i>rūpa</i>			28

Appendix F: 49 varieties of conditions and the 9 categories of conditions as given in the commentary of the *Paṭṭhāna*⁵⁹⁰

No.	49 conditions (<i>paccayas</i>)	8 leading conditions	9 categories of conditions
1	object (<i>ārammaṇa</i>)	OBJECT (ĀRMMANA)	OBJECT (ĀRAMMAṆA)
2	predominance-object (<i>ārammaṇādhipati</i>)		
3	object-decisive support (<i>ārammaṇūpanissaya</i>)		
4	object-pre-nascence (<i>ārammaṇapurejāta</i>)		
5	object-pre-nascence-presence (<i>ārammaṇapurejātatti</i>)		
6	object-pre-nascence-non-disappearance (<i>ārammaṇapurejāta-avigata</i>)		
7	base-object-pre-nascence-support (<i>vatthārammaṇa-purejāta-nissaya</i>)		
8	base-object-pre-nascence-dissociation (<i>vatthārammaṇa-purejāta-vippayutta</i>)		
9	root (<i>hetu</i>)	CO-NASCENCE (SAHAJĀTA)	CO-NASCENCE (SAHAJĀTA)
10	co-nascence-predominance (<i>sahajātādhipati</i>)		
11	co-nascence (<i>sahajāta</i>)		
12	mutuality (<i>aññamañña</i>)		
13	support (<i>nissaya</i>)		
14	<i>Kamma</i>		
15	<i>kammic</i> -result (<i>vipāka</i>)		
16	nutriment (<i>āhāra</i>)		
17	co-nascence-faculty (<i>sahajātātindriya</i>)		
18	<i>Jhāna</i>		
19	Path (<i>magga</i>)		

⁵⁹⁰ Nārada 1981: 62-63; Myint Swe 1979: 300-315.

20	association (<i>sampayutta</i>)		
21	co-nascence-dissociation (<i>sahajāta-vippayutta</i>)		
22	co-nascence-presence (<i>sahajātatthi</i>)		
23	co-nascence-non-disappearance (<i>sahajāta-avigata</i>)		
24	proximity (<i>anantara</i>)		
25	contiguity (<i>samanantara</i>)		
26	proximity-decisive-support (<i>anantarūpanissaya</i>)		
27	repetition (<i>āsevana</i>)		
28	proximity-kamma (<i>anantara-kamma</i>)		
29	absence (<i>natthi</i>)		
30	disappearance (<i>vigata</i>)		
31	natural-decisive-support (<i>pakatūpanissaya</i>)		
32	strong-asynchronous-kamma (<i>balavanānākkhaṇika-kamma</i>)		
33	base-pre-nascence-support (<i>vatthupurejāta-nissaya</i>)		
34	base-pre-nascence (<i>vatthupurejāta</i>)		
35	base-pre-nascence-faculty (<i>vatthupurejātindriya</i>)		
36	base-pre-nascence-dissociation (<i>vatthupurejāta-vippayutta</i>)		
37	base-pre-nascence-presence (<i>vatthupurejātatthi</i>)		
38	base-pre-nascence-non-disappearance (<i>vatthupurejāta-avigata</i>)		
39	post-nascence (<i>pacchājāta</i>)		
40	post-nascence-dissociation (<i>pacchājāta-vippayutta</i>)		
41	post-nascence-presence (<i>pacchājāta-atthi</i>)		
42	post-nascence-non-disappearance (<i>pacchājāta-avigata</i>)		

DECISIVE-SUPPORT
(UPANISSAYA)

PROXIMITY-DECISIVE-SUPPORT
(ANANTARŪPANISSAYA)

NATURAL-DECISIVE-SUPPORT
(PAKATŪPANISSAYA)

PRE-NASCENCE
(PUREJĀTA)

BASE-PRE-NASCENCE
(VATTHU-PUREJĀTA)

POST-NASCENCE
(PACCHĀJĀTA)

POST-NASCENCE
(PACCHĀJĀTA)

43	balavadubbala-nānākkhaṇika-kamma	KAMMA	KAMMA
44	material-nutriment (<i>rūpa-āhāra</i>)	NUTRIMENT (ĀHĀRA)	MATERIAL-NUTRIMENT (RŪPA-ĀHĀRA)
45	material-nutriment-presence (<i>rūpa-āhāra-atthi</i>)		
46	material-nutriment-non-disappearance (<i>rūpa-āhāra-avigata</i>)		
47	material-life-faculty (<i>rūpa-jīvitindriya</i>)	FACULTY (INDRIYA)	FACULTY (INDRIYA)
48	material-life-faculty-presence (<i>rūpa-jīvitindriya-atthi</i>)		
49	material-life-faculty-non-disappearance (<i>rūpa-jīvitindriya-avigata</i>)		

Appendix G: A catalogue of selected *paṭṭhāna* texts written by the Burmese from the 16th century to the present

A note on sources:

I have used the list of *abhidhamma* texts compiled by Ven. Visuddhābhivamsa *et. al.* (1987) and my own collection of the *paṭṭhāna* texts over several years in order to compile this catalogue of *paṭṭhāna* texts written in the Burmese language. The title, author and date of publication/composition are given. Some of the earlier texts have not been published. Also, some of the hardcopies that I have collected do not give publication date and/or do not state edition or reprint. Therefore, and for the sake of space, I have decided not to include the place of publication and publisher. However, those referenced are given in the bibliography with full publication detail. Because of the lack of publication and of publication information, the dates given below are based on the list of *abhidhamma* texts compiled by Visuddhābhivamsa *et. al.* (1987) and hardcopies that I have obtained.

No.	Title	Author	Date of composition or publication
Pāli:			
1	<i>Paṭṭhānasāra dīpani ṭīkā pāli</i> ပဋ္ဌာနသာရဒီပနီဋီကာပါဠိ	Ashin Saddhammālaṅkāra	943 Bu. Era; 1581
2	<i>Paṭhānavañṇanā ṭīkā pāli</i> ပဋ္ဌာနဝဏ္ဏနာဋီကာပါဠိ	Ashin Tilokaguru	977 Bu. Era; 1614
3	<i>Paccayatthapakāsanī pāli</i> ပစ္စယတ္ထပကာသနီပါဠိ	Ashin Jambudhaja (Hsayadaw U Bok')	1182 Bu. Era; 1819 (?)
4	<i>Paccaghaṭanapakāsanī pāli</i> ပစ္စယဃဋ္ဌနပကာသနီပါဠိ	Ashin Jambudhaja (Hsayadaw U Bok')	1183 Bu. Era; 1820
5	<i>Paṭhānuddesa dīpanī pāli</i> ပဋ္ဌာနုဒ္ဓေသဒီပနီပါဠိ	Ashin Ñāṇa (Ledi Hsayadaw)	?
Pāli-Burmese Nissaya:			
6	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Ashin Munindaghosa (Taungbila Hsayadaw)	991 – 1010 Bu. Era; 1630 – 1647
7	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Ashin Aggadhamma (Nankyaung Hsayadaw)	c. 985 Bu. Era; 1622

8	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Ashin Anantadhaja (Taungbi"lu" Hsayadaw)	c. 1034 Bu. Era; 1671
9	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	U Ñāṇa (Taung-twin" Khin- kyi" Pyaw)	c. 1124 Bu. Era; 1761
10	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Ashin Nandamedha (Htan"tabin Hsayadaw)	c. 1138 Bu. Era; 1775
11	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Taw-ya U Dīpa (U Aung Baw)	?
12	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Unknown	?
13	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ	Ashin Jambudīpadhaja	c. 1200 Bu. Era; 1837
14	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော်နိဿယ (Vol. 1-10)	Ashin Jāgara (Moe Hti)	1924 (first edition)
15	<i>Paccayatthapakāsanī nissaya</i> ပစ္စယတ္ထပကာသနီနိဿယ	Hsayadaw U Bok'	1181 Bu. Era; 1818
16	<i>Paṭṭhānuddesa dīpanī nissaya</i> ပဋ္ဌာနုဒ္ဓေသဒီပနီနိဿယ	Ashin Aggavaṃsa	1285 Bu. Era; 1922
17	<i>Pahtan"palitaw nithaya</i> (<i>Paṭṭhāna pāli nissaya</i>) ပဋ္ဌာန်းပါဠိတော် နိဿယ	Ashin Osadha (Shwe-kyat-yat Hsayadaw)	2006
Miscellaneous:			
18	<i>Pahtan"ayakauk-kyan"</i> (Explication of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအရကောကံကျမ်း		?
19	<i>Pahtan"thon" hkyek-su</i> (Three aspects of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းသုံးချက်စု	Ashin Sūriya (The" in" thathana-paing)	1125-1201 Bu. Era; 1762-1838
20	<i>Pahtan"pyitsi"pyaing</i> (Comparisons of conditions in the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းပစ္စည်းပြိုင်	Ashin Sūriya (The" in" thathana-paing)	1125-1201 Bu. Era; 1762-1838
21	<i>Pahtan"ya-thi-su</i> (Groups of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းရာသီစု	Ashin Sūriya (The" in" thathana-paing)	1125-1201 Bu. Era; 1762-1838
22	<i>Satu-wi-thati</i> (<i>Pahtan"kyan"</i>) စတုဝိသတိ (ပဋ္ဌာန်းကျမ်း)	Ashin Sunadara (Pyay)	1250 Bu. Era; 1887

23	<i>Pahtan"amei"aphyei</i> (Questions and Answers on the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအမေးအဖြေ	Ashin Paṇḍita (Ledi)	1288 Bu. Era; 1925
24	<i>Pahtan"anugaṇṭhi</i> (Glossary of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအနုဂဏ္ဌ	U Kyi" Hpei (Pahtama-kyaw)	1300 Bu. Era; 1937
25	<i>Pahtan"thon"hyek-su-hkek- sik</i> (Exlaination of Three Aspects of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းသုံးချက်စုခက်စစ်	Ashin Visuddha (Taung hkwin thathana-paing)	?
26	<i>Pahtan"pyitsi"pyaing-adipae</i> (Meaning of Comparisons of Conditions in the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းပစ္စည်းပြိုင်အဓိပ္ပာယ်	Ashin Visuddha (Taung hkwin thathana-paing)	?
27	<i>Pahtan"thon"hyek-su gaṇṭhi</i> (Glossary of Three Aspects of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းသုံးချက်စုဂဏ္ဌ	Ashin Kalyāṇavaṃsa	1259 Bu. Era; 1896
28	<i>Pahtan"pyitsi"pyaing-ga-ni- hta</i> (Glossary of Comparisons of Conditions in the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းပစ္စည်းပြိုင်ဂဏ္ဌ	Ashin Kalyāṇavaṃsa	?
29	<i>Pahta-natha-rupa-nayupa- deitha kyan"</i> ပဋ္ဌာနသရူပနယူပဒေသကျမ်း	Ashin Sūriya (Masoyein Hsayadaw)	1311 Bu. Era; 1948
30	<i>Pahtan"a-ya-kauk- akyin"hyok</i> (Essence of Analysis of <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအရကောက်အကျဉ်းချုပ်	Association of Masoyein Nya'wa	1960
31	<i>Pahtana-naya dipani</i> (Exposition of the <i>Paṭṭhāna</i> Methods) ပဋ္ဌာနနယဒီပနီ	Ashin Sobhita	1341 Bu. Era; 1978
32	<i>Pahtana-thara vibavani</i> (Commentary of Essence of the <i>Paṭṭhāna</i>) ပဋ္ဌာနသာရဝိဘာဝနီ	Ashin Visadañāṇa	1317 Bu. Era; 1954
33	<i>Pahtan"ponpyin</i> (The <i>Paṭṭhāna</i> Story) ပဋ္ဌာန်းပုံပြင်	Ashin Visuddhābhivaṃsa (Pahtan" Hsayadaw - Masoyein)	1322 Bu. Era; 1959
34	<i>Pyitsayakara' dipani than-pauk</i> (Verse of Conditional Methods) ပစ္စယပကာရဒီပနီသံပေါက်	Ashin Cakkinda (Hsayadaw U Bok')	1183 Bu. Era; 1820
35	<i>Pyitsaya'pa'kathani-kyan"</i> (Explanation of Conditions) ပစ္စယပကာသနီကျမ်း	Ashin Ketumālā	1257 Bu. Era; 1894

36	Pyitsaya'hta'pa'kathani-kyan" (Meaning and Explanation of Conditions) ပစ္စယတ္ထပကာသနီကျမ်း	U Tiloka (Thek-khya Taung Hsayadaw)	1275 Bu. Era; 1912
37	Pyitsaya-vi'baga'thanhkeipa-kyan" (Abstract of Categories of Conditions) ပစ္စယဝိဘာဂသင်္ခေပကျမ်း	Ashin Paññāvaṃsa	?
38	Pyitsayu-deitha'dipani (Exposition of Conditions) ပစ္စယုဒ္ဓေသဒီပနီ	Ashin Vicāra (Mya Taung Hsayadaw)	1287 Bu. Era; 1924
39	A-bi'da-ma' tan"hkwon kyan" hnin'yamaka-wi-hti'myin-za-ri kyan" (Banner of Abhidhamma and garland of mental process in Yamaka) အဘိဓမ္မာ တန်းခွန်ကျမ်းနှင့် ယမကဝိထိမဉ္ဇရီကျမ်း	Sayakyi U Ohn	1936 (fourth reprint)
40	Nya'wa tan"hkwon kyan"-pahtama hnin' du-ti-ya twe (Banner of Abhidhamma night-class-Vol. 1 & 2) ညဝါ တန်းခွန်ကျမ်း (ပထမနှင့် ဒုတိယတွဲ)	Ashin Dhammasāmi (Mingala Taik-thik Hsayadaw)	1936
41	Wi-hti' hnin' thon-hkyat-su' ba-tha-ti-ka (Vīthi and Three Groups: sub-commentary of mental process and Paṭṭhāna in Burmese). ဝိထိနှင့် သုံးချက်စု	Ashin Janakābhivaṃsa	1300 Bu. Era; 1938 (first print)
42	Pyitsaya-misi'ri-kyan" (A garland of conditions) ပစ္စယမဉ္ဇရီကျမ်း	Ashin Paṇḍita (Ledi U Maung Kyi")	?
43	A-bi'da-ma pa-htan' ku-hton-kyan (Medical Treatment based on Abhidhammic Paṭṭhāna) အဘိဓမ္မာပဋ္ဌာန်း ကုထုံးကျမ်း (ပဌမတွဲ)	U Aung Ba	1956
	Pa-htan" tha-ra-wi-ba-wa-ni (Paṭṭhānasāravibhāvanī: exposition of essence of the Paṭṭhāna) ပဋ္ဌာနသာရဝိဘာဝနီ	U Vīriya (Saddhammodaya Hsayadaw)	1957
44	Nya'wa A-kyin A-lin"pya'kyan" (Light for concise Nya'wa: ayakauk text) ညဝါအကျဉ်း အလင်းပြကျမ်း - အရကောဏ်ကျမ်းကြီး	Ashin Sumana (Mo'hnyin" Hsayadaw)	1962

46	<i>Pahtana naya' dipani: Pahtan"pya'ne" nitha'ye"</i> (<i>Paṭṭhāna Dīpanī: nissaya on method of Paṭṭhāna</i>) ပဋ္ဌာန နယ ဒီပနီ - ပဋ္ဌာန်းပြနည်း နိဿယည်းကျမ်း	Ashin Sobita	?
48	<i>Tha-ba-wa-theik-pan hnin' Bok-da'a-bi'da-ma kyan"</i> (Natural Science and Buddha's Abhidhamma) သဘာဝသိပ္ပံနှင့် ဗုဒ္ဓအဘိဓမ္မာကျမ်း	U Kan Hkyon	1977
50	<i>Pa-htan" Theik-pan Kyan" - pa-hta-ma'twe</i> (<i>Paṭṭhāna Science - Vol. 1</i>) ပဋ္ဌာန်းသိပ္ပံကျမ်း ပထမတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1976
52	<i>Pa-htan" Theik-pan Kyan" - du'ti'ya'twe</i> (<i>Paṭṭhāna Science - Vol. 2</i>) ပဋ္ဌာန်းသိပ္ပံကျမ်း ဒုတိယတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1978
54	<i>Pa-htan" Theik-pan Kyan" - ta-ti-ya'twe</i> (<i>Paṭṭhāna Science - Vol. 3</i>) ပဋ္ဌာန်းသိပ္ပံကျမ်း တတိယတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1979
56	<i>Paṭṭhāna-aṭṭhakathā-bhāṣāṭīkā</i> (Sub-commentary on the commentary of the <i>Paṭṭhāna</i>) ပဋ္ဌာနအဋ္ဌကထာဘာသာဋီကာ	Ashin Janakābhivamsa	1342 Bu. Era; 1980 (first print)
58	<i>Pa-htan" wi'pa-tha-na kyin'sin tayatawkyi"</i> (<i>Paṭṭhāna and vipassana practice</i>) ပဋ္ဌာန်းဝိပဿနာ ကျင့်စဉ်တရားတော်ကြီး	Ashin Sumana (Mohnyin" Hsayadaw)	1982
60	<i>Ledi Hsayadaw hpa-ya"kyi" i' Pa-hta-nu-dei-tha-di-pa-ni myan-ma-pyan</i> (Exposition of the <i>Paṭṭhāna</i> - the Burmese translation of the Ledi's Hsayadaw's <i>Paṭṭhānuddesadīpanī</i>) ပဋ္ဌာနဋ္ဌေသဒီပနီ	Ashin Indaka	1991
62	<i>Ok-kan Pahtan"ne"pyakyan"</i> (Ok-kan Approach to the <i>Paṭṭhāna</i>) အုတ်ကန်ပဋ္ဌာန်း နည်းပြကျမ်း	Ashin Nandobhāsa (Ok-kan Hsayadaw)	1999

Paṭṭhāna Text-books:			
63	<i>Pahtan"paragu</i> (Perfected in the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းပါရဂူ	Ashin Nārada (Mula' Pahtan" Hsayadaw)	2495 Sāsana Era; 1951 (first edition)
64	<i>Pahtan"thin-ne"akyin"hkyok</i> (Essence of Teaching methods of <i>Paṭṭhāna</i>) ပဋ္ဌာန်းသင်နည်းအကျဉ်းချုပ်	Ashin Sūriya (Masoyein Hsayadaw)	1315 Bu. Era; 1952
65	<i>Thin"gyo-ko"paing" tha-yok-hkwe"-za-ya"</i> (Analysis of 9 parts of <i>Abhidhammatthasaṅgaha</i> , along with tables on the <i>Paṭṭhāna</i>) သင်္ဂြိုဟ် ၉ ပိုင်း သရုပ်ခွဲဇယား	Pa-htan" Daw Khin Myint (Adapted from Ven. U Nārada, Mula' Pahtan" Hsayadaw)	1315 Bu. Era; 1953 (second edition)
66	<i>Pahtan" lan"pya'</i> (A Guide to the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းလမ်းပြ	U Nārada (Mula' Pa-htan" Hsayadaw)	1970
67	<i>Pahtan" maha</i> (The Great <i>Paṭṭhāna</i>) ပဋ္ဌာန်းမဟာ	U Myint Swe	1979 (first edition)
68	<i>A-than-hpan" Pahtan" Po'hkya'zin-kyan" - Pa-hnya-wa-ra'thin-hkya</i> (Recording of the <i>Paṭṭhāna</i> lectures: Enumeration of Investigation Chapter - Vol. 1) အသံဖမ်း ပဋ္ဌာန်း ပို့ချစဉ်ကျမ်း - ပဉ္စာဝါရသချာ် (ပထမတွဲ)	U Nārada (Mula' Pa-htan" Hsayadaw)	1981
69	<i>Pa-htan" passaya ni'deitha pa-thama paing</i> (<i>Paṭṭhāna-paccayaniddesa</i>) ပဋ္ဌာန်း ပစ္စယနိဒ္ဒေသ (ပဌမပိုင်း)	U Nārada (Mula' Pa-htan" Hsayadaw)	1981
70	<i>A-than-hpan" Pahtan" Po'hkya'zin-kyan" - Pa-hnya-wa-ra'thin-hkya</i> (Recording of the <i>Paṭṭhāna</i> lectures: Enumeration of Investigation Chapter - Vol. 2) အသံဖမ်း ပဋ္ဌာန်း ပို့ချစဉ်ကျမ်း - ပဉ္စာဝါရသချာ် (ဒုတိယတွဲ)	U Nārada (Mula' Pa-htan" Hsayadaw)	1983

71	<i>A-than-hpan" Pa-htan"</i> <i>Po'hkya'zin-kyan": Pa-hnya-wa-ra'wi'banga'</i> (Recording of <i>Paṭṭhāna</i> lectures: investigation chapter). အသံဖမ်း ပဋ္ဌာန်းပို့ချစဉ်ကျမ်း ပဏ္ဍာဝါရဝိဘင်္ဂ	U Nārada (Mula' Pa-htan" Hsayadaw)	1995
72	<i>Pahtana' pan"kon"</i> (Garlands of the <i>Paṭṭhāna</i>) ပဋ္ဌာနပန်းကုံး	Ashin Kumāra	1996 (second reprint)
73	<i>Paṭṭhānapajjotaka</i> (Light of the <i>Paṭṭhāna</i>) ပဋ္ဌာနပဇ္ဇောတက	Ashin Nandimālaṅkāra	1996
74	<i>Pa-htan" haw-sin</i> (Lecture on <i>Paṭṭhāna</i> : No. 2) ပဋ္ဌာန်းယောစဉ် - အမှတ် ၂	U Setṭhila	1999
75	<i>Pa-htan" a-hkyei-hkan thintan"kyan"</i> (Foundations of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအခြေခံသင်တန်းကျမ်း	Ashin Paṇḍava	1999
76	<i>Pahtana naya' than-khepa'kyan"</i> (Concise method on the <i>Paṭṭhāna</i>) ပဋ္ဌာန နယ သင်္ခေပကျမ်း	Ashin Vajirabuddhi	2000
77	<i>Pa-htan" A-lin"yaung</i> (The <i>Paṭṭhāna</i> light) ပဋ္ဌာန်း အလင်းရောင်	Ashin Tejaniya	2000
78	<i>Pa-htan" Thin-kya"ne"</i> (Pedagogical methods for the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းသင်ကြားနည်း	Ashin Kheminda	2003
79	<i>Pa-htan" ayakauk hnit anugaṇṭhi</i> (Explication and Glossary of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းအရကောက် နှင့် အနုဂဏ္ဏိ	Ashin Sūriya (Masoyein Hsayadaw) ('Purified and modified' version of Htan"tabin Hsayadaw's work)	2006 (edition unknown)
80	<i>Aung-pwe-ya'shwe-pahtan"</i> (Success in golden <i>Paṭṭhāna</i>) အောင်ပွဲရ ရွှေပဋ္ဌာန်း	Ashin Kusala	2008
81	<i>Pahtan" let-saung: po'hkya'sin-so-yo"</i> (thokda-thinhkya + ayakauk) (The Gift of the <i>Paṭṭhāna</i> : lecture on sayings of Single Enumeration and Explication) ပဋ္ဌာန်းလက်ဆောင်ပို့ချစဉ်ဆိုရိုး (သုဒ္ဓသချ် + အရကောက်)	Ashin Tilokābhivamsa (In"sein Ywama Hsayadaw)	2009 (second reprint)

82	<i>Pahtan" let-saung</i> (The Gift of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းလက်ဆောင်	Ashin Tilokābhivamsa (In"sein Ywama Hsayadaw)	2009 (fourth reprint)
83	<i>Ok-kan Pa-htan"ne"pya-kyan" -Sa-thin-tha"kaing</i> (Ok-kan Approach to the <i>Paṭṭhāna</i> : for student) အုတ်ကန်ပဋ္ဌာန်းနည်းပြကျမ်း - စာသင်သားကိုး	Ashin Nandobhāsa (Ok-kan Hsayadaw)	2011
84	<i>Pa-htan" pyit-sa-ya-ni-dei-tha' Po'hkya-haw"kyā'hkyatmya"</i> (Lectures on <i>Paccayaniddesa</i>) ပဋ္ဌာန်း ပစ္စယနိဒ္ဒေသ ဝိရုဟောကြားချက်များ	Ashin Jotika	2011
85	<i>Pa-htan" Po'hkya'sin</i> (Lecture on <i>Paṭṭhāna</i>) ပဋ္ဌာန်း ဝိရုစဉ်	Ashin Dhammavilāsa	2011
86	<i>Pañhāvāravibhaṅga Mhat-su</i> (Notebook on the Investigation Chapter) ပညာဝါရ ဝိဘင်္ဂ မှတ်စု	U Tin Win (Daik-U)	2012
Popular <i>Paṭṭhāna</i> Books:			
87	<i>Pa-htan" a-hkyei-hkan wi'pat-tha-na</i> (<i>Paṭṭhāna</i> : Basic Insight (<i>Vipassanā</i>) Mediation) ပဋ္ဌာန်း အခြေခံ ဝိပဿနာ	Ashin Visuddhābhivamsa (Pahtan" Hsayadaw)	1980 (third reprint)
88	<i>A-than-ma-se" Pahtan"pu-zaw-pwae</i> (Festival of non-stop chanting of the <i>Paṭṭhāna</i>) အသံမစဲ ပဋ္ဌာန်း ပူဇော်ပွဲ	Ashin Paññāsāmi (Māgadhī)	1996 (third reprint) 1983 (first print)
89	<i>Pahtan" lan" hnyun-kyan"</i> (A Guide to the <i>Paṭṭhāna</i> : based on the sermons of Pahtan" Theikpan Hsayadaw) ပဋ္ဌာန်း လမ်းညွှန်ကျမ်း	U Aung Thein	1994 (first edition)
90	<i>Pahtan" nhit Vipassanā</i> (Conditional Relations and Insight Meditation) Vol. 1 and Vol. 2. ပဋ္ဌာန်းနှင့်ဝိပဿနာ သိကောင်းစရာတရားတော် (ပ+ဒု)	Ashin Kuṇḍalabhivamsa (Saddhammaransī Hsayadaw)	2002 (first edition)
91	<i>Pahtan" tan-hko" let-twe'a-kyo"</i> (Practical Benefit of Power of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းတန်ခိုးလက်တွေ့အကျိုး	Ashin Sīri	2002 (third edition)

92	<i>Aye-mya-shwin-lan Myat-pahtan</i> (Cool and Fresh <i>Paṭṭhāna</i>) အေးမြရွှန်လန်းမြတ်ပဋ္ဌာန်း	Editorial board of Thuraja Magazine	2003
93	<i>A-hkyei-pyu pahtan"taya"taw</i> (Sermons of Basic the <i>Paṭṭhāna</i>) အခြေပြပဋ္ဌာန်း တရားတော်	Ashin Janakābhivamsa	2004 (fourth edition)
94	<i>Yaung-sonyok-pya' pahtan" - (24) pyit-se" nyin' shin-hkyat-mya</i> (Coloured Illustration of the <i>Paṭṭhāna</i> : 24 Conditions and Explanations) ရောင်စုံရုပ်ပြပဋ္ဌာန်း - (၂၄) ပစ္စည်း နှင့် ရှင်းချက်များ	(S.S.) Khin Maung Aye	2004 (fourth edition)
95	<i>Pahtan" passaya ni'deitha pali'taw hnin' a-ya-kauk a-deik-pae</i> (Analytical exposition of <i>Paṭṭhāna</i> and its meaning)	Ashin Jānaka (Tisarana Vihāra London)	2006
96	<i>Na'ya'tha-ga'ra' Pahtan"tayataw</i> (Oceans of Methods: The <i>Paṭṭhāna</i>) နယသာဂရပဋ္ဌာန်းတရားတော်	Sein Lin (Oncologist and Surgeon)	2006 (first edition)
97	<i>Pahtan" adeikpae shin"lin"hkek nhit amaei"aphaei</i> (The <i>Paṭṭhāna</i> : the definition, and questions and answers) ပဋ္ဌာန်းအဓိပ္ပါယ်ရှင်းလင်းချက်နှင့်အမေးအဖြေ	Khin Cho Htun (ed.)	2008 (first edition)
98	<i>Pahtan"taya"daw</i> (The teaching of the <i>Paṭṭhāna</i>) ပဋ္ဌာန်းတရားတော်	Ashin Kumārābhivamsa	2010
99	<i>Pa-htan" hnin' Pa-tat-sa-tha-mu-pat</i> (<i>Paṭṭhāna</i> and <i>Paṭiccasamuppada</i>) ပဋ္ဌာန်းနှင့် ပဋိစ္စသမုပ္ပါဒ်	U Obhāsa	2010

100	<i>Pa-htan" Wi-pa-tha-na Ta-ya"taw - a-mhat 12, 13, 14, and 16</i> (Dhamma talk on <i>Paṭṭhāna</i> and Insight meditation – no. 12, 13, 14, and 16) ပဋ္ဌာန်း ဝိပဿနာ တရားတော် - အမှတ် ၁၂၊ ၁၃၊ ၁၄၊ နှင့် ၁၆	Ashin Indobhāsa	2011
101	<i>Bok-da'yi-hman" Myat-pa-htan"</i> (The Great <i>Paṭṭhāna</i> with the Buddha in mind) ဗုဒ္ဓရည်မှန်း မြတ်ပဋ္ဌာန်း	Ashin Sunanda (Dhammaransī Hsayadaw)	2011(first print)
102	<i>Nyan-taw-myat-pa-htan: Pali a-than-htwet hnin myanmar</i> (The <i>Paṭṭhāna</i> 's great wisdom: Pāli pronunciation-Burmese) ဉာဏ်တော်မြတ်ပဋ္ဌာန်း (ပါဠိ+အသံထွက်+မြန်မာ)	U Kyaw Zay Ya	2011
103	<i>Gan-mi-ra-pa-htan</i> (Profound <i>Paṭṭhāna</i>) ဂန္ထိရပဋ္ဌာန်း	Ashin Paññāsīhābhivaṃsa	2011
104	<i>Neik-ban twa"lam"myat-pa-htan"</i> (A road to <i>Nibbāna</i> : the great <i>Paṭṭhāna</i>) နိဗ္ဗန်သွားလမ်း မြတ်ပဋ္ဌာန်း	Ashin Saṃvarālaṅkāra	2011(second reprint) 2008 (first print)
105	<i>Hlin-myan-thwek-lek a-kyo"pei"htet-aung pa-htan" pu-zaw-ne"</i> (Super effective method on <i>paṭṭhāna</i> chanting) လျင်မြန်သွက်လက် အကျိုးပေးထက်အောင် ပဋ္ဌာန်းပူဇော်နည်း	U Kovida (Yei-sa-kyo)	2011

Appendix H: The Pāli text in the *Pucchāvāra* presented in a table designed by Pa-htan” Theik-pan Hsayadaw of Sagaing⁵⁹¹

	Column 1		Vāra	Column 2		Paccaya-satti
	Paccaya			Paccayuppana		
Row 1	Siyā	Kusalamaṃ dhammaṃ	Paṭicca	Kusalo dhammo	Uppajjeyya	1) hetupaccayā 2) ārammaṇapaccayā 3) adhipatipaccayā 4) anantarapaccayā 5) samanantarapaccayā 6) sahaṇātapaccayā 7) aññamaññaṇapaccayā 8) nissayapaccayā 9) upanissayapaccayā 10) purejātapaccayā 11) pacchājātapaccayā 12) āsevanapaccayā 13) kammaṇapaccayā 14) vipākaṇapaccayā 15) āhārapaccayā 16) indriyapaccayā 17) jhāṇapaccayā 18) maggaṇapaccayā 19) sampayuttaṇapaccayā 20) vippayuttaṇapaccayā 21) atthipaccayā 22) natthipaccayā 23) vigataṇapaccayā 24) avigataṇapaccayā
Row 2	Siyā	Akusalamaṃ dhammaṃ	Paṭicca	Akusalo dhammo	Uppajjeyya	
Row 3	Siyā	Avyākataṃ dhammaṃ	Paṭicca	Avyākato dhammo	Uppajjeyya	
Row 4	Siyā	Kusalaṇca avyākataṇca dhammaṃ	Paṭicca	Kusaloca avyākatoca dhammā	Uppajjeyyumaṃ	
Row 5	Siyā	Akusalaṇca avyākataṇca dhammaṃ	Paṭicca	Akusaloca avyākatoca dhammā	Uppajjeyyumaṃ	
Row 6	Siyā	Kusalaṇca akusalaṇca dhammaṃ	Paṭicca	Kusaloca akusaloca dhammā	Uppajjeyyumaṃ	
Row 7	Siyā	Kusalaṇca akusalaṇca avyākataṇca dhammaṃ	Paṭicca	Kusaloca akusaloca avyākatoca dhammā	Uppajjeyyumaṃ	

A note on how to read the table:

- For the questions pertaining to the root condition (*hetupaccaya*):
 - pair Row 1 in Column 1 with Row 1 in Column 2, and thus we have “*Siyā kusalamaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā*”.
 - keep Row 1 in Column 1 constant, and pair it with Row 2, 3, 4, 5, 6, and 7 in Column 2.

⁵⁹¹ Aung Thein 1994: 279.

- then, move to Row 2 in Column 1, and pair it with Row 2, 1, 3, 4, 5, 6, and 7 in Column 2.
- repeat the same pairing process with Row 3, 4, 5, 6, and 7 in Column 1 with the rows in Column 2.
- the total number of questions with the root condition is 49.
- For the questions pertaining to the object condition (*ārammaṇapaccaya*), it is the same process as the root condition, which gives another set of 49 questions.
- Repeat the same process with other conditions (*paccayas*).
- The information given in the table can be used to formulate a total of 1176 ($7 \times 7 \times 24 = 1176$) questions regarding the conditional relations between *dhammas* in the skilful triplet that can be related by a single condition.
- See 5.3. for an explanation of a step-by-step calculation of how to arrive at 1176 questions.

APPENDIX I: GLOSSARY (PĀLI-BURMESE-ENGLISH)

Notes regarding texts in the table below.

- 1) The Burmese transcription column has two types of transcription. Firstly, the transcription of Pāli words is with the stem form, which is the convention used in the western scholarship. This is shown without brackets. Second transcription shows actual usages of Pāli words by the Burmese people. People in Burma are more familiar with normative form of Pāli words. For example, ‘*adhipati-paccayo*’ (a-di’pa-ti’ pyit-sa-yaw”), a compound ends with a nominative case, is a common usage amongst the Burmese.
- 2) In Burma, usage of titles are important both in monastic and secular domains. In particular, titles come crucial when one is addressing monks, who are venerated throughout Burma. There have been a variety of titles used in public domains – both by monks when they are referring to themselves, and by lay people when they are referring to monks. The following are some of the more common titles found in the public domain: ‘*Ashin*’ (‘အသျှင်’ or ‘အရှင်’)⁵⁹², ‘*Shin*’ (‘သျှင်’ or ‘ရှင်’), ‘*U*’ (‘ဦး’ or ‘ဦး’), and ‘*Sayadaw*’ (‘ဆရာတော်’). The table below includes a range of other titles.

Burmese Transcription (Burmese actual usages in brackets)	Burmese Script	Pāli	English
a-bi’da-ma pi’ta-ka’ (A-bi’dama)	အဘိဓမ္မ ပိဋက	Abhidhamma Piṭaka	The third collection of the Pāli Canon.
a-bi’da-mi’ka	အဘိဓမ္မိက	ābhidhammika	A learned person in the <i>Abhidhamma</i> .
A-bi’dama Taungtha Hsei”pyin-nya-ahpwe’	အဘိဓမ္မာတောင်သစ် ပဲခူးတိုင်း အဖွဲ့		Abhidhamma Taungtha Medical Association. It is one of the most well known indigenous medical groups in Burma, and draws on the <i>Abhidhamma</i> in developing their medical texts and practice.

⁵⁹² ‘အသျှင်’, ‘သျှင်’ and ‘ဦး’ are older forms of spelling, while ‘အရှင်’, ‘ရှင်’ and ‘ဦး’ are modern forms of spelling.

a-bya-ka-ta	အဗျာကတ	abyākata	‘indeterminate’. It has a sense of ‘ <i>kammically neutral</i> ’, i.e. neither determined as <i>kammically</i> skilful nor as unskilful. There are two types of indeterminate consciousness (<i>abyākata-citta</i>): <i>kammic</i> -results (<i>vipāka-citta</i>) and functional (<i>kiriya-citta</i>).
a-di’pa-ti’ pyit-sa-ya (a-di’pa-ti’ pyit-sa-yaw’)	အဓိပတိ ပစ္စယ (အဓိပတိ ပစ္စယော)	adhipati-paccaya	predominance condition
a-di’pa-ti’ seit-ta-za-yok	အဓိပတိ စိတ္တဇရုပ်	adhipati-cittaja-rūpa	predominant mind-produced matter’. This is matter originating from predominant mental states, namely the 52 <i>javana citta</i> s.
A-ga’ma-ha-pan-di’ta	အဂ္ဂမဟာ ပဏ္ဍိတ	Aggamahā-pandita	A title given to an eminent monk in Burma.
a-ha-ya’ pyit-sa-ya (a-ha-ya’ pyit-sa-yaw’)	အာဟာရ ပစ္စယ (အာဟာရ ပစ္စယော)	āhāra-paccaya	nutriment condition
a-ha-ya’za-yok	အာဟာရဇရုပ်	āhāraja-rūpa	nutriment-produced <i>rūpa</i> , i.e. a matter originating from nutriment.
a-heik-pa-tait-tha-de-kan-ma-za-yok	အဟိတံ ပဋိသန္ဓေ ကမ္မဇရုပ်	ahetuka-paṭisandhi-kammaja-rūpa	‘rootless rebirth-kamma-produced matter’. This is a matter originating from <i>kamma</i> at the rebirth moment. It arises together with one of the two rootless rebirth consciousnesses.
a-heik-seit	အဟိတံ စိတ်	ahetuka-citta	‘rootless mind’. This is a <i>citta</i> , which does not have roots principle, or roots. 18 <i>citta</i> s are without roots.
a-heik-seit-ta-za-yok	အဟိတံ စိတ္တဇရုပ်	ahetuka-cittaja-rūpa	‘rootless mind-produced matter’. This is a matter originating from rootless consciousness.
a-nan-da (Ashin A-nan-da)	အရှင် အာနန္ဒာ	Ānanda	The Buddha’s personal assistant.
a-nan-ta na-ya’ tha-man-ta’	အနန္တ နယ သမန္တ	ananta-naya-samanta	all-encompassing infinite methods
a-nan-ta-ra’ pyit-sa-ya (a-nan-ta-ra’ pyit-sa-yaw’)	အနန္တရ ပစ္စယ (အနန္တရ ပစ္စယော)	anantara-paccaya	proximity condition
a-nat-ta’	အနတ္တ	anatta	not-self

a-nya-man-nya pyit-sa-ya (a-nya-man-nya pyit-sa-yaw")	အညမည ပစ္စယ (အညမည ပစ္စယော)	aññamañña-paccaya	mutuality condition
a-paw"da-tu (a-paw"dat)	အာပေါဓာတု (အာပေါဓာတ်)	āpo-dhātu	water element; one of the four material elements that is characterised by cohesion.
a-ra-hat (ya-han"da)	အရဟန္တ (ရဟန္တာ)	arahat/arahant	An enlightened person
a-ran-ma-na pyit-sa-ya (a-ran-ma-na pyit-sa-yaw")	အာရမ္မဏ ပစ္စယ (အာရမ္မဏ ပစ္စယော)	ārammaṇa-paccaya	object condition
a-thei-wa-na' pyit-sa-ya (a-thei-wa-na' pyit-sa-yaw")	အာသေဝန ပစ္စယ (အာသေဝန ပစ္စယော)	āsevana-paccaya	repetition condition
a-thin-nya-that kan-ma'za-yok	အညညသတ်ကမ္မရူပ	asaññasatta-kammaja-rūpa	kamma-produced rūpa in the realm of non-percipient beings. This is a matter originating from kamma.
a-wi-za	အဝိဇ္ဇာ	avijjā	ignorance
a'da-pyit-sa-ya-ta	အသုပ္ပစ္စယတာ	idappaccayatā	specific conditionality
a'daw"tha'	အဒေါသ	adosa	non-hatred
a'law"ba'	အလောဘ	alobha	non-greed
a'maw"ha'	အမောဟ	amoha	non-delusion
a'thin-hka-ta da-tu (a'thin-hka-ta' dat)	အသင်္ခတာ ဓါတု (အသင်္ခတာ ဓာတ်)	asañkhata-dhātu	unconditioned element
a'wi-ga-ta' pyit-sa-ya (a'wi-ga-ta' pyit-sa-yaw")	အဝိဂတ ပစ္စယ (အဝိဂတ ပစ္စယော)	avigata-paccaya	non-disappearance condition
Ashin	အရှင်		a prefix used before the ordination name of a monk.
at-thi' pyit-sa-ya (at-thi' pyit-sa-yaw")	အတ္ထိ ပစ္စယ (အတ္ထိ ပစ္စယော)	atthi-paccaya	presence condition
ayakauk	အရကောဏ်		pick up essential meaning of dhammas

ba-hi-ya-yok	ဗဟိရရူပံ	bāhira-rūpa	external <i>rūpa</i> , including all <i>rūpas</i> except the five sense-organs. In the commentarial texts, although other <i>rūpas</i> occur within the physical body, they are not as distinctive as the sense-organs.
ba-wa'	ဘဝ	bhava	existence
Baw-di-that-ta (pha-ya" a-laung")	ဗောဓိ သတ္တ (ဘုရား အလောင်း)	Bodhisatta	Buddha-to-be
da-ma-a-nu- law"ma'	ဓမ္မအနုလောမ	dhammānulo ma	<i>dhamma</i> expressed according to positive method, e.g. skilful, unskilful and indeterminate.
da-ma-a-nu- law"ma'pyit-sa- ni-ya	ဓမ္မအနုလောမပစ္စနီ ယ	dhammānulo mapaccanīya	<i>dhamma</i> expressed according to positive—negative method, e.g. skilful—not-skilful, unskilful—not-unskilful, indeterminate—not-indeterminate.
da-ma'	ဓမ္မ	dhamma	phenomenon, state
da-ma'pyit-sa-ni- ya-a-nu-law"ma'	ဓမ္မပစ္စနီယာနုလော မ	dhammapacca nīyānuloma	<i>dhamma</i> expressed according to negative—positive method, e.g. not-skilful—skilful, not-unskilful—unskilful, not-indeterminate—indeterminate.
da-ma'pyit-sa-ni- ya'	ဓမ္မပစ္စနီယ	dhammapacca nīya	<i>dhamma</i> expressed according to negative method, e.g. not-skilful, not-unskilful, and not-indeterminate.
da-tu (dat)	ဓာတု (ဓာတ်)	dhātu	element or essence
Daw	ဒေါ		a prefix used before name of a woman, which is similar to the English 'Ms'.
daw"tha'	ဒေါသ	dosa	hatred
du-ka-du-ka-pa- hta-na (du-ka-du- ka-pa-htan")	ဒုကဒုကပဋ္ဌာန (ဒုကဒုကပဋ္ဌာန်း)	dukadukapaṭṭ hāna	conditional relations concerning duplets and duplets. It describes conditional relations between duplet <i>dhammas</i> and duplet <i>dhammas</i> .
du-ka-pa-hta-na (du-ka-pa-htan")	ဒုကပဋ္ဌာန (ဒုကပဋ္ဌာန်း)	dukapaṭṭhāna	condition relations concerning duplets. It is a division in the <i>Paṭṭhāna</i> where conditional relations between the duplet <i>dhammas</i> are described.

du-ka-ti-ka-pa-h ta-na (du-ka-ti- ka-pa-htan")	ဒုကတိကပဋ္ဌာန (ဒုကတိကပဋ္ဌာန်း)	dukatikapattḥ āna	conditional relations concerning duplets and triplets. It describes conditional relations between duplet <i>dhammas</i> and triplet <i>dhammas</i> .
ei-kan-da pyit-sa- ya	ဧကန္တ ပစ္စယ	ekanta- paccaya	ineluctable cause
ei-kan-da pyit-sa- yok-pan-na'	ဧကန္တ ပစ္စယုပ္ပန် (ဧကန္တ ပစ္စယုပ္ပန်)	ekanta- paccayuppann a	ineluctable effect
ein-da-ri-ya pyit- sa-ya (ein-da-ri- ya pyit-sa-yaw")	ဣန္ဒြိယ ပစ္စယ (ဣန္ဒြိယ ပစ္စယော)	indriya- paccaya	faculty condition
haw-han-ka"	ဟောဟန်ကား		This is how it is taught [by the Buddha]
hei-tu' pyit-sa-ya (hei-tu' pyit-sa- yaw")	ဟေတု ပစ္စယ (ဟေတု ပစ္စယော)	hetu-paccaya	root condition
Hsayadaw	ဆရာတော်		'royal teacher'. It is used to refer to a senior monk or an abbot of a monastery or a meditation centre. It is used as a post-fix with honorific titles, names of monastery/meditation centre, or names of (birth) places of the monk.
Hsayalay	ဆရာလေး		a prefix to refer to a nun.
Hsei-hsaya	ဆေးဆရာ		'teacher of medicine'. It is used as a prefix to address someone who is an expert on medicine.
hta-na'	ဋ္ဌာန	ṭhāna	condition, cause
ik-za-ta-yok	အဇ္ဈတ္တိကရုပ်	ajjhattika- rūpa	internal <i>rūpa</i> , i.e. the five sense- organs. According to commentarial tradition, the sense- organs are extremely valuable as media through which mind encounters with their objects. Thus, they are called <i>ajjhattika- rūpa</i> .
ka-ya-wi-nyat-ti (ka-ya-wi-nyat)	ကာယဝိညတ္တိ (ကာယဝိညတ်)	kāya-viññatti	bodily intimation
kan-ma' (kan)	ကမ္မ (ကံ)	kamma	karma
kan-ma' pyit-sa- ya (kan-ma' pyit- sa-yaw")	ကမ္မ ပစ္စယ (ကမ္မ ပစ္စယော)	kamma- paccaya	kamma condition

ki-ri-ya-byā-ka-ta	ကိရိယာဗျာကတာ	kiriyābyākata	‘functional-type indeterminate’.
Koyin	ကိုရင်		a prefix used to address a Buddhist novice.
kyan"gyi"hpauk	ကျမ်းကြီးဖောက်		‘digging through the great texts’. It is a pedagogical method used at the Pahkokku school of thought in Burma.
law"ba'	လောဘ	lobha	greed
ma-ha-vi'ha-ra	မဟာဝိဟာရ	Mahāvihāra	Mahāvihāra commentarial tradition which came to dominate Sri Lankan and Burmese <i>Theravāda</i> Buddhism from the 12 th century to the present day.
mag-ga' pyit-sa-ya (mag-ga' pyit-sa-yaw")	မဂ္ဂ ပစ္စယ (မဂ္ဂ ပစ္စယော)	magga-paccaya	path condition
maw"ha'	မောဟ	moha	delusion
mu-hkya' pyit-sa-yaw"	မုချ ပစ္စယ	mukhya-paccaya	actual cause
mu-la'	မူလ	mūla	root
nan-ma'-ru-pa' (nam-yok)	နာမ ရူပ (နာမ် ရုပ်)	nāmarūpa	mentality-materiality
nat-hti' pyit-sa-ya (nat-hti' pyit-sa-yaw")	နတ္ထိ ပစ္စယ (နတ္ထိ ပစ္စယော)	natthi-paccaya	absence condition
neik-ban	နိဗ္ဗာန (နိဗ္ဗာန်)	nibbāna	nirvana
ni-tha-ya pyit-sa-ya (ni-tha-ya pyit-sa-yaw")	နိဿယ ပစ္စယ (နိဿယ ပစ္စယော)	nissaya-paccaya	support condition
pa-da-na'	ပဓာန	padhāna	prominent, chief
Pa-hta-na (Pa-htan")	ပဋ္ဌာန (ပဋ္ဌာန်း)	Paṭṭhāna	conditional relations
pa-hta-wi-da-tu (pa-hta-wi-dat)	ပထဝီဓာတု (ပထဝီဓာတ်)	pathavī-dhātu	earth element; one of the four material elements that is characterised by hardness.
pa-mu-hka pyit-sa-yaw"	ပမုခ ပစ္စယ	pamukha-paccaya	chief cause
pa-ra-ma-hta da-ma'	ပရမတ္ထ ဓမ္မ	paramattha-dhamma	ultimate realities
pa-tat-sa-tha-mu-pa-da (pa-tat-sa-tha-mok-pat)	ပဋိစ္စသမုပ္ပါဒ (ပဋိစ္စသမုပ္ပါဒ်)	paṭiccasamup-pāda	dependent origination

pa-ti-da-na	ပတ္တိဒါန	patti-dāna	transference of merit; giving of the acquired merit
pa-vat-ti-kan-ma'za-yok	ပဝတ္တိ ကမ္မဇရုပ်	pavatti-kammaja-rūpa	kamma-produced rūpa, i.e. a matter originating from kamma during life time
pha-tha'	ဖဿ	phassa	contact
pu-rei-za-ta' pyit-sa-ya (pu-rei-za-ta' pyit-sa-yaw")	ပုရေဇာတ ပစ္စယ (ပုရေဇာတ ပစ္စယော)	purejāta-paccaya	pre-nascence condition
pyit-sa-ya (pyit-sa-yaw")	ပစ္စယ (ပစ္စယော)	paccaya	cause, condition
pyit-sa-ya-a-nu-law"ma'	ပစ္စယာနုလောမ	paccayānuloma	conditions expressed according to positive method, e.g. root condition, object condition etc.
pyit-sa-ya-a-nu-law"ma'pyit-sa-ni-ya	ပစ္စယာနုလောမပစ္စနိယ	paccayānulom apaccanīya	conditions expressed according to positive—negative method, e.g. root condition—not-object condition, root condition—not-predominance condition etc.
pyit-sa-ya-pyit-sa-ni-ya'	ပစ္စယပစ္စနိယ	paccayapaccanīya	conditions expressed according to negative method, e.g. not-root condition, not-object condition etc.
pyit-sa-ya' da-ma'	ပစ္စယ ဓမ္မ	paccaya-dhamma	conditioning states
pyit-sa-ya'pyit-sa-ni-ya-a-nu-law"ma'	ပစ္စယပစ္စနိယာနုလောမ	paccayapaccanīyānuloma	conditions expressed according to negative—positive method, e.g. not-root condition—object condition, not-root condition—predominance condition etc.
pyit-sa-yok-pan-na da-ma'	ပစ္စယုပ္ပန် ဓမ္မ	paccayuppana-dhamma	conditioned states
pyit-sa-za-ta pyit-sa-ya (pyit-sa-za-ta pyit-sa-yaw")	ပစ္ဆာဇာတ ပစ္စယ (ပစ္ဆာဇာတ ပစ္စယော)	pacchājāta-paccaya	post-nascence condition
ru-pa' (yok)	ရူပ (ရုပ်)	rūpa	matter
sathintaik	စာသင်တိုက်		teaching monastery or nunnery
sei-da-na	စေတနာ	cetanā	intention
sei-ta-thi'ka (sei-ta-theik)	စေတသိက (စေတသိက်)	cetasika	mental factors, mental concomitants
seit-ta (seit)	စိတ္တ (စိတ်)	citta	consciousness
Ta-hta-ga-ta	တထာဂတာ	Tathāgata	Thus Gone

ta-ya-ko-kauk	တရားကိုယ်ကောက်		Pick up characteristics of <i>dhammas</i>
tan-hna	တဏှာ	taṇhā	craving
te-zaw"da-tu (te-zaw"dat)	တေဇောဓာတု (တေဇောဓာတ်)	tejo-dhātu	heat element; one of the four material elements that is characterised by heat/temperature.
tha-bi-nu'ta'nyan	သဗ္ဗညုတ ဉာဏ်	sabbaññutañāṇa	omniscience
tha-ha-za-ta pyit-sa-ya (tha-ha-za-ta pyit-sa-yaw")	သဟဇာတ ပစ္စယ (သဟဇာတ ပစ္စယော)	sahajāta-paccaya	co-nascence condition
tha-heik-kan-ma-za-yok	သဟိတံ ပဋိသန္ဓေ ကမ္မဇရုပ်	sahetuka-paṭisandhi-kammaja-rūpa	'rooted rebirth-kamma-produced matter'. This is a matter originating from <i>kamma</i> at the rebirth moment. It arises together with the rooted rebirth consciousness.
tha-heik-seit	သဟိတံ စိတ်	sahetuka-citta	'rooted mind'. This is a <i>citta</i> , which has skilful, unskilful and indeterminate roots as its principle causes or roots. 71 out of 89 <i>cittas</i> are with roots.
tha-heik-seit-ta-za-yok	သဟိတံ စိတ္တဇရုပ်	sahetuka-cittaja-rūpa	'rooted mind-produced matter'. This is a matter originating from rooted consciousness.
tha-la-ya-da-na	သဠာယတန	saḷāyatana	six sense bases
tha-man-nan-ta-ra pyit-sa-ya (tha-man-nan-ta-ra pyit-sa-yaw")	သမနန္တရ ပစ္စယ (သမနန္တရ ပစ္စယော)	samanantara-paccaya	contiguity condition
tha-pa-yok-ta pyit-sa-ya (tha-pa-yok-ta pyit-sa-yaw")	သမ္ပယုတ္တ ပစ္စယ (သမ္ပယုတ္တ ပစ္စယော)	sampayutta-paccaya	association condition
tha-tha-na	သာသနာ	sāsana	the dispensation of the Buddha; the Buddhist religion
tha-yok-hkwe	သရုပ်ခွဲ		analyse visible characteristics of <i>dhammas</i>
tha-yok-kauk	သရုပ်ကောက်		pick up visible characteristics of <i>dhammas</i>
tha-yok-kwe	သရုပ်ကွဲ		having analysed visible characteristics of <i>dhammas</i>

than-tha-ra	သံသရာ	samsāra	the round of rebirth/cyclic existence
that-ti'	သတ္တိ	satti	force, power
thin-hka-ra'	သင်္ခါရ	saṅkhāra	volitional formation
Thok-ta pi'ta-kat (Thok)	သုတ္တ ပိဋက (သုတ်)	Sutta Piṭaka	The Basket of Teachings
Thu'da-ma-gaing	သုဓမ္မာဂိုဏ်း	Sudhamma nikāya	The largest sect of the Burmese <i>saṅgha</i> . Thu'da-ma-gaing came to be recognised by the royal as a separate sect at the end of the 18th century under the reign of Bodawhpaya.
ti-ka-du-ka-pa-ha-na (ti-ka-du-ka-pa-han")	တိကဒုကပဋ္ဌာန (တိကဒုကပဋ္ဌာန်း)	tikadukapaṭṭhāna	conditional relations concerning triplets and duplets. Conditional relations between triplet <i>dhammas</i> and duplet <i>dhammas</i> are described.
ti-ka-pa-ha-na (ti-ka-pa-han")	တိကပဋ္ဌာန (တိကပဋ္ဌာန်း)	tikapattṭhāna	conditional relations concerning triplets. It is a division in the <i>Paṭṭhāna</i> in which conditional relations between the triplet <i>dhammas</i> are described.
ti-ka-ti-ka-pa-ha-na (ti-ka-ti-ka-pa-han")	တိကတိကပဋ္ဌာန (တိကတိကပဋ္ဌာန်း)	tikatikapattṭhāna	conditional relations concerning triplets and triplets. This division describes conditional relations between triplet <i>dhammas</i> and triplet <i>dhammas</i> .
U	ဦး		a prefix used before the ordination name of a monk, or name of a man, which is similar to the English 'Mr'.
u-pa-da-na' (u-pa-dan)	ဥပါဒါန (ဥပါဒါန်)	upādāna	clinging
u-pa-neik-tha-ya' pyit-sa-ya (u-pa-neik-tha-ya' pyit-sa-yaw")	ဥပါနိဿယ ပစ္စယ (ဥပါနိဿယ ပစ္စယော)	upanissaya-paccaya	strong support condition
u-tu-za-yok	ဥတုဇရုပ်	utuja-rūpa	temperature-produced <i>rūpa</i> , i.e. a matter originating from temperature.
wa-si-wi-nyat-ti (wa-si-wi-nyat)	ဝစီဝိညတ္တိ (ဝစီဝိညတ်)	vacī-viññatti	vocal intimation
wa-yaw"da-tu (wa-yaw"dat)	ဝါယောဓာတု (ဝါယောဓာတ်)	vāyo-dhātu	wind element; one of the four material elements that is characterised by strengthening.
wei-da-na	ဝေဒနာ	vedanā	feeling

wein-nya-na (wein-nyan)	ဝိညာဏ (ဝိညာဏ်)	viññāṇa	consciousness
wi'ga-da' pyit-sa-ya (wi'ga-da' pyit-sa-yaw")	ဝိဂတ ပစ္စယ (ဝိဂတ ပစ္စယော)	vigata-paccaya	disappearance condition
Wi'na-ya' pi'ta-kat (Wi-ni)	ဝိနယ ပိဋက (ဝိနည်း)	Vinaya Piṭaka	The Basket of Discipline
wi'pa-ka-byā-ka-ta	ဝိပါကာဗျာကတာ	vipākābyākātā	'kammic-result-type indeterminate'.
wi'pa-ka' (wi'pak)	ဝိပါက	vipāka	kammic result
wi'pa-ka' pyit-sa-ya (wi'pa-ka' pyit-sa-yaw")	ဝိပါက ပစ္စယ (ဝိပါက ပစ္စယော)	vipāka-paccaya	kammic-result condition
wi'pa-yok-ta' pyit-sa-ya (wi'pa-yok-ta' pyit-sa-yaw")	ဝိပ္ပယုတ္တ ပစ္စယ (ဝိပ္ပယုတ္တ ပစ္စယော)	vippayutta-paccaya	dissociation condition
wi'pat-tha-na	ဝိပဿနာ	vipassanā	insight meditation
za-na' pyit-sa'ya (za-na' pyit-sa'yaw")	ဈာန ပစ္စယ (ဈာန ပစ္စယော)	jhāna-paccaya	jhāna condition
za-ti'	ဇာတိ	jāti	birth
za-va-na-seit-ta (zaw"seit)	ဇဝနစိတ္တ (ဇောစိတ်)	javana-citta	'javana citta'. Javana literally means 'running swiftly'. It is a technical term used to refer to the active phase of the cognitive process, and it is often left untranslated.
za'ra ma-ra-na'	ဇရာ မရဏ	jarāmaraṇa	ageing and death

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