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## **Pahna (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)

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(UNIVERSITY OF LONDON)

By

PYI PHYO KYAW

2014

## 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>Āṅuttara 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>Samyutta Nikāya</i>
Vibh.	<i>Vibhaṅga</i>
Vism.	<i>Visuddhimagga</i>
Vism-mhṭ.	<i>Visuddhimagga-mahāṭikā</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 19<sup>th</sup> century, i.e. the ‘*Abhidhamma-isation*’ of Burmese Buddhism.

The *Paṭṭhāna* explicitly describes conditional relations between combinations of *dhammas*, 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*,<sup>1</sup> ‘the word *pa*, indeed, illustrates the meaning ‘of many kinds’ (*nānappakāra*); *ṭhānasaddo paccayattham*,<sup>2</sup> ‘the word *ṭhāna* has the meaning ‘cause’. The term *paṭṭhāna*, thus, is understood as ‘of many kinds of

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<sup>1</sup> *Paṭṭh-a.* 343.

<sup>2</sup> *Paṭṭh-a.* 343.

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

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*).<sup>4</sup> 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.

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<sup>3</sup> The second explanation of the term *paṭṭhāna* in the *Pañcappakaraṇa-aṭṭhakathā* gives it as *vibhajanatṭha* (*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 *gamaṇatṭhānā*, 'accessible places', in the third interpretation. The term *gamaṇatṭhānā* 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.

<sup>4</sup> 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.<sup>5</sup> 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

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<sup>5</sup> 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*)<sup>6</sup> 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*).<sup>7</sup> 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 11-12<sup>th</sup> 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

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<sup>6</sup> 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.

<sup>7</sup> 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*.<sup>8</sup> 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*).<sup>9</sup> 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*<sup>10</sup> nonetheless prevent an infinite development, limiting the number of *dhamma*.<sup>11</sup> As we shall see in the later chapters,

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<sup>8</sup> King 2007: 85.

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

<sup>10</sup> 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'.

<sup>11</sup> 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 17<sup>th</sup> 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.<sup>12</sup> Visuddhābhivāṃsa *et al.* – writing on the history of *Abhidhamma Piṭaka* from a Burmese perspective – list 333 *Abhidhamma* texts<sup>13</sup> written by the Burmese in Pāli, Pāli-Burmese translation (*nissaya*) and Burmese from the early Konbaung period (1752-1885) to the 1980s.<sup>14</sup> This is far

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<sup>12</sup> Bode 1909: 58; Ray 2002: 215; Bischoff 1995: 21.

<sup>13</sup> Here, the Burmese word *kyan*” is translated as ‘text’. See the section ‘Use of terms’ for a detailed explanation regarding this translation.

<sup>14</sup> Visuddhābhivāṃsa *et al.* 1987: *hsu*. Ven. U Visuddhābhivāṃsa, 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 Visuddhābhivāṃsa *et al.* 1987: *ka'-hsei*.

from being an exhaustive list of *Abhidhamma* texts written in Burma throughout its history.<sup>15</sup> For instance, Erik Braun observes that a scholarly debate surrounding the *Paramatthadīpanī* written by Ledi Hsayadaw Ven. U Ñāṇa<sup>16</sup> (1846-1923) in the early 1900s alone sparked the production of over forty commentarial texts.<sup>17</sup> 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 5<sup>th</sup> 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

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<sup>15</sup> 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.

<sup>16</sup> 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.

<sup>17</sup> 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.<sup>18</sup> However, no systematic study of their medical system has been done by modern scholarship in the English-medium.<sup>19</sup>

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<sup>18</sup> Naono 2009: 122.

<sup>19</sup> 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.<sup>20</sup> 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*.<sup>21</sup> 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

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

<sup>20</sup> Swearer 1995: 337; Crosby 2014: 178.

<sup>21</sup> 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*),<sup>22</sup> *hnik-hse'lei" pyit-si"* in Burmese, given in the *Paccayuddesa*, the 'Enumeration of the [24] Conditions', of the *Paṭṭhāna*.<sup>23</sup> These 24 conditions may also be chanted using beads for nine times<sup>24</sup> for nine days as a preparatory to in-depth esoteric practices.<sup>25</sup> 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*].<sup>26</sup>

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. Kumārābhivaṃsa (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.<sup>27</sup> In Buddhism, the importance of truth

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<sup>22</sup> See Table 4.5. for an explanation of the 24 conditions.

<sup>23</sup> Bischoff 1995: 47.

<sup>24</sup> 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.

<sup>25</sup> Minn Thein Kha 2008, accessed from [http://www.heintinzaw.com/2013/01/blog-post\\_8.html](http://www.heintinzaw.com/2013/01/blog-post_8.html).

<sup>26</sup> Bischoff 1995: 47.

<sup>27</sup> Kumārābhivaṃsa 06 June 2009.

statements can be traced back to the canonical texts such as the *Āṅgulimāla Sutta*<sup>28</sup> and the *Suvaṇṇasāma Jātaka* (Jātaka No. 540).<sup>29</sup> 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.).<sup>30</sup> 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*.<sup>31</sup> The former produces immediate results without any interval of time,<sup>32</sup> 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

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<sup>28</sup> MN. 2.307-2.315.

<sup>29</sup> Ja. 2.132.

<sup>30</sup> As. 12-16.

<sup>31</sup> 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 (*nānākkaṇṇikakamma*). 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.

<sup>32</sup> An example of this type of *kamma* given in the *Paṭṭhāna* text is that the volition (*cetanā*) in the 89 consciousnesses functions as a nascent *kamma* condition for the simultaneous arising of the *citta* and *cetasikas* associated with the volition, and the nascent 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*.<sup>33</sup> 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”.<sup>34</sup> 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*), *khanda*, ‘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*).<sup>35</sup> 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 5<sup>th</sup> century Sri Lankan meditation manual by Buddhaghosa, the *Visuddhimagga*, the ‘Path of Purification’, a meditator cannot progress to *vipassanā* practice, even after

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<sup>33</sup> Pranke (forthcoming 2014).

<sup>34</sup> Braun 2008: 338.

<sup>35</sup> Kyaw 2010: 42.

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

Some meditation teachers such as the Mo"hnyin" Hsayadaw Ven. U Sumana (1873-1964), the Saddhammaransī Hsayadaw Ven. Ashin Kuṇḍalābhivaṃsa (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.<sup>37</sup> 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.<sup>38</sup> Hence,

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<sup>36</sup> 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.

<sup>37</sup> Kumārābhivāṃsa 2009; Kuṇḍalābhivāṃsa 2002; Sunanda 2011: 8-10.

<sup>38</sup> 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*).<sup>39</sup> 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

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<sup>39</sup> 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 Madhaymika’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,<sup>40</sup> Robert Buswell,<sup>41</sup> Lance Cousins,<sup>42</sup> Padmanabh S. Jaini,<sup>43</sup> Rupert Gethin,<sup>44</sup> David Kalupahana,<sup>45</sup> Yakupitiyage Karunadasa,<sup>46</sup> and Karl H. Potter<sup>47</sup> 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.<sup>48</sup> 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]”.<sup>49</sup> 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”.<sup>50</sup> 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

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<sup>40</sup> Bodhi 2010: 1-20.

<sup>41</sup> Buswell in Potter *et al.* (eds.) (2006).

<sup>42</sup> Cousins 1981: 22-46; 1983-4: 95-109.

<sup>43</sup> Jaini in Potter *et al.* (eds.) (2006).

<sup>44</sup> Gethin 2005b: 10020-23.

<sup>45</sup> Kalupahana 1961, 1962.

<sup>46</sup> Karunadasa 1996.

<sup>47</sup> Potter in Potter *et al.* (eds.) (2006).

<sup>48</sup> Frauwallner 1995: 40-42; von Hinüber 1996: 64.

<sup>49</sup> Kalupahana 1961: 183.

<sup>50</sup> Kalupahana 1961: 183.

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

The works by Wijesinghe S. Karunaratne,<sup>53</sup> and David Kalupahana<sup>54</sup> 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]’.<sup>55</sup> 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 Braun<sup>56</sup> and Jason Carbine<sup>57</sup> have contributed to the scholarly study of the *Abhidhamma* in relation to Burmese Buddhism. Braun explores the role of Ledi Hsayadaw, in the late 19<sup>th</sup> century and the early 20<sup>th</sup> 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-*

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<sup>51</sup> Cousins 1981: 44.

<sup>52</sup> Bareau, cited in Potter *et al.* 2006: 337.

<sup>53</sup> Karunaratne 1956.

<sup>54</sup> Kalupahana 1961, 1962.

<sup>55</sup> Karunaratne 1956: 186-226.

<sup>56</sup> Erik Braun 2008.

<sup>57</sup> Jason Carbine 2011.

*kyin gaing*”, the ‘Shwe-kyin sect’, one of the Burmese *Śaṅgha* sects, since the late 19<sup>th</sup> century. He draws on sermons dealing with the *Paṭṭhāna* by the Mahagandayon Hsayadaw Ven. Janakābhivaṃsa (1900-1977) (henceforth Mahagandayon Hsayadaw),<sup>58</sup> 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.<sup>59</sup>

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.

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<sup>58</sup> See 2.1. and 3.1. on Mahagandayon Hsayadaw’s works.

<sup>59</sup> 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.<sup>60</sup> 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.<sup>61</sup> 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-

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<sup>60</sup> Gorman 2009.

<sup>61</sup> 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 17<sup>th</sup> century and the present time.<sup>62</sup>

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 Tāvatiṃsa heaven in his seventh rains-retreat. Such narratives have been incorporated into contemporary literature on the *Paṭṭhāna*. Themes of the narratives

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<sup>62</sup> The choice of this period is not arbitrary. According to Visuddhābhivamsa *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.<sup>63</sup> 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

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<sup>63</sup> 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.<sup>64</sup>

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”.<sup>65</sup> 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.<sup>66</sup> One of the implications of this is that several Burmese characters are represented by a

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<sup>64</sup> LM7, LM8, LM9, LW14 and LW15.

<sup>65</sup> Okell 1971: 4.

<sup>66</sup> 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.<sup>67</sup> 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.<sup>68</sup> Scholars such as Than Tun and Melford Spiro have used the transliteration method.<sup>69</sup> 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.<sup>70</sup> 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

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

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

<sup>69</sup> Than Tun 1959, cited in Okell 1971: 7; Spiro 1975.

<sup>70</sup> Houtman 1990; Charney 2005; Dhammasāmi 2004.

method in their work.<sup>71</sup> 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”.<sup>72</sup> 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.*<sup>73</sup> 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.<sup>74</sup> 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

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

<sup>72</sup> Okell 1971: 54-56.

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

<sup>74</sup> 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.<sup>75</sup> 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.<sup>76</sup> Thus, it satisfies the need to refer simply and unambiguously to people, places, products and conventional concepts. As noted by Houtman,<sup>77</sup> 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

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<sup>75</sup> See Appendix I for further examples.

<sup>76</sup> Okell 1971: 42-45; 66-67.

<sup>77</sup> 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”.<sup>78</sup> For example, while the *Paṭṭhāna* text is regarded as one text in five volumes (according to the 6<sup>th</sup> 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

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<sup>78</sup> 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,<sup>79</sup> 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

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<sup>79</sup> 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"hyinin" Hsayadaw, for example, the word 'Mo"hyinin"' refers to the Mo"hyinin" Forest Monastery where Ven. U Sumana lived, composed Buddhist commentarial texts and practised meditation. Therefore, he is known as the Mo"hyinin" 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.<sup>80</sup> 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.

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<sup>80</sup> 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*).<sup>81</sup> 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).<sup>82</sup> 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

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

<sup>82</sup> 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*),<sup>83</sup> 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

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<sup>83</sup> 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 *dhammas* which cannot be explained in terms of the dichotomy of skilful and unskilful *dhammas*. 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 *dhammas* 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*,<sup>84</sup> 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.<sup>85</sup>

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;

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<sup>84</sup> SN. 1.228-229.

<sup>85</sup> Collins 1982: 220. In Pāli, “*Yadisaṃ vapate bījaṃ, tādisaṃ harate phalaṃ; kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakamaṃ; pavuttaṃ tāta te bījaṃ, phalaṃ paccanubhossasī ti*” (SN. 1.229).

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

(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”,<sup>87</sup> *anattavāda*. The *anattavāda* is the Buddhist teaching claiming that “all things (both phenomena and objects of thought) are not-self”.<sup>88</sup> 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*,<sup>89</sup> King Milinda poses questions about dilemmas raised by Buddhist philosophy to a monk named Nāgasena. Milinda asks, “who is reborn?”<sup>90</sup> Nāgasena replies, “one does a good or evil deed with (one) name-and-form, because of this deed another name-and-form is reborn”.<sup>91</sup> 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”.<sup>92</sup> This does not mean that moral responsibility is abrogated because the stolen fruit exists ‘in (causal) dependence’ on the seeds planted by the owner.<sup>93</sup> The issues of continuity through *kamma* and *kammic* responsibility are highlighted by contemporary scholars, for example, Richard Gombrich<sup>94</sup> and Steven

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<sup>86</sup> “Attā hi attano nātho, ko hi nātho paro siyā?, attanā va sudantena, nātham labhati dullabham”. *Dhammapada* verse 160; *Dhp.* 37.

<sup>87</sup> Collins 1982: 96.

<sup>88</sup> In Pāli, “sabbe dhammā anattā”.

<sup>89</sup> 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).

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

<sup>91</sup> *Mil.* 45. cited in Collins 1982: 185.

<sup>92</sup> Collins 1982: 185.

<sup>93</sup> Collins 1982: 187.

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

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

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,<sup>98</sup> Kate Crosby,<sup>99</sup> and Jeffery Samuels<sup>100</sup> 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

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<sup>95</sup> Collins 1982: 53-58.

<sup>96</sup> Gombrich 2009: 16.

<sup>97</sup> Gombrich 2006: 73.

<sup>98</sup> Walter 2003: 9-39.

<sup>99</sup> Crosby 2008: 53-76.

<sup>100</sup> Samuels 2008: 123-147.

disaster as a product of collective *kamma*.<sup>101</sup> 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.<sup>102</sup>

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.<sup>103</sup> Volition is a mental factor (*cetasika*) that co-arises with each consciousness (*citta*).<sup>104</sup> As a *cetasika*, volition organises its other associated mental factors and consciousness, and directs the

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<sup>101</sup> Crosby 2008: 61-62.

<sup>102</sup> AN. 2.363.

<sup>103</sup> Bodhi 2010: 80.

<sup>104</sup> 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 taṃsamuṭṭhānānañca rūpānaṃ  
kammaṃpaccayena paccayo.*<sup>105</sup>

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*)”.<sup>106</sup> 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.<sup>107</sup> 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

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<sup>105</sup> *Paṭṭh.* 1.7.

<sup>106</sup> Karunadasa 2010: 272.

<sup>107</sup> 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 matters<sup>108</sup> (*rūpa*) that originate in these uplifting mental states which arise from the generosity of another person.<sup>109</sup> This *abhidhammic* analysis of volition in relation to *dāna* aligns with Samuels' observation regarding volition having an affective quality.<sup>110</sup> As Samuels suggests, the interrelatedness between the donor and the recipients makes the ways in which intention or *cetanā* has been understood more complex.<sup>111</sup> 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

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<sup>108</sup> See f.n. 6 for the reason for the use of 'matter' in the plural.

<sup>109</sup> 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).

<sup>110</sup> Samuels 2008: 130.

<sup>111</sup> 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.*<sup>112</sup>

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

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<sup>112</sup> *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].<sup>113</sup>

A general expression used in the discourses when discussing the causal relationship, such as in the *Assutavā-sutta*,<sup>114</sup> 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.

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<sup>113</sup> SN. 1.264-265.

<sup>114</sup> SN. 1.319-320.

The dependent origination in the *Paṭiccasamuppāda-sutta*<sup>115</sup> 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.<sup>116</sup> ‘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.<sup>117</sup> 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

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<sup>115</sup> SN. 1.243-244.

<sup>116</sup> *Vism.* XVII, 7, Ñānamoḷi 1991: 526.

<sup>117</sup> 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 (*samsāra*), 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.<sup>118</sup> Although dependent origination deals only with twelve factors, it considers the most

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<sup>118</sup> 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.<sup>119</sup> 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.<sup>120</sup>

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 5<sup>th</sup>-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)

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<sup>119</sup> Kalupahana 1961: 188.

<sup>120</sup> Kalupahana 1961: 188.

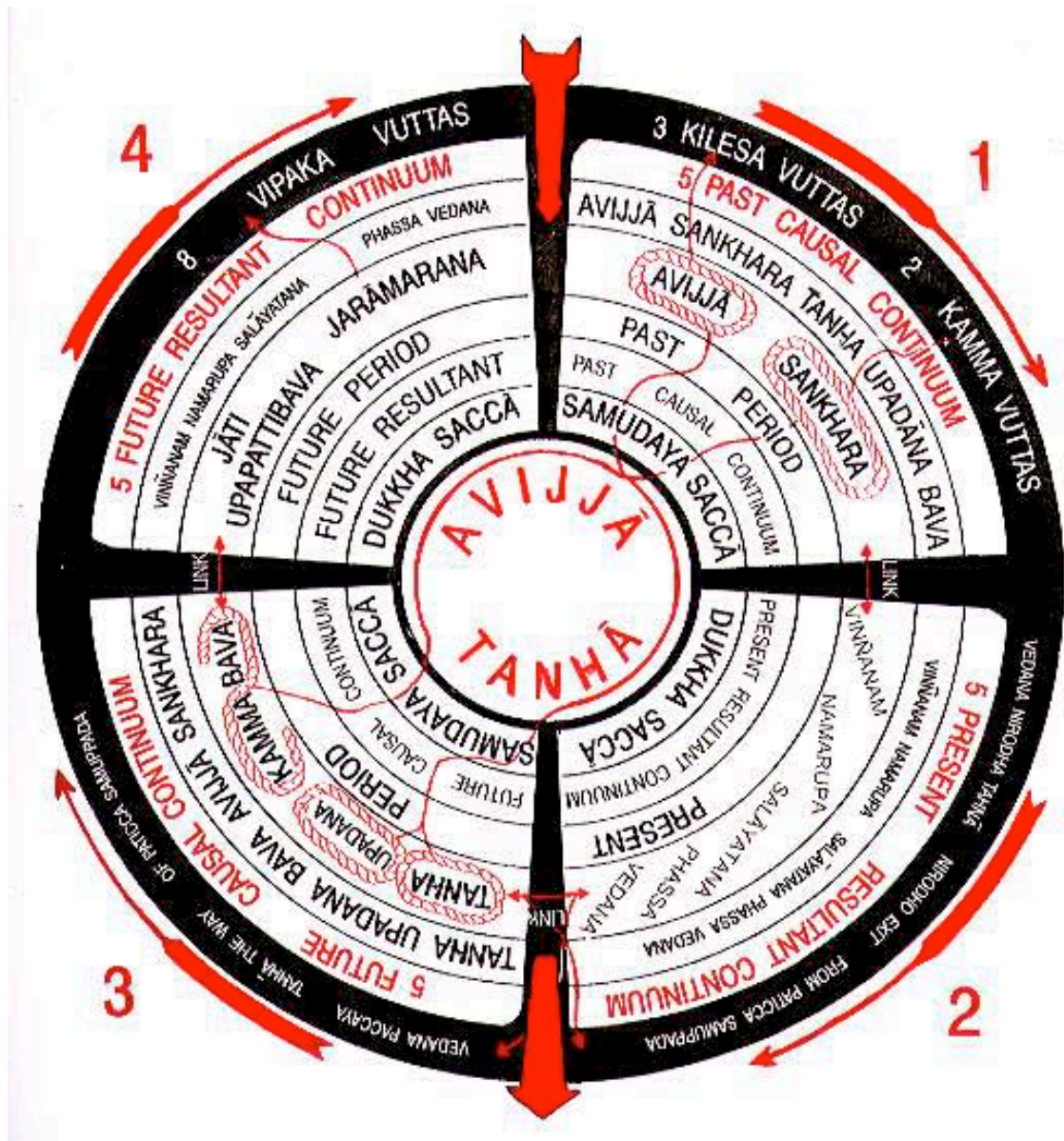
three links.<sup>121</sup> In 1960, Mogok Hsayadaw, on the basis of a diagram of the dependent origination drawn by Maing" hkaing Hsayadaw, developed a visual representation of the eight aspects, and each component in these aspects.<sup>122</sup> These aspects are shown in Figure 1.1.

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

<sup>122</sup> 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 1960<sup>123</sup>



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

<sup>123</sup> 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.<sup>124</sup>

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<sup>124</sup> 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 <sup>st</sup> and 2 <sup>nd</sup> 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> )		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> )
7. sensation ( <i>vedanā</i> )					
8. craving ( <i>taṇhā</i> )					
9. clinging ( <i>upādāna</i> )	circle of action ( <i>kamma-vaṭṭa</i> )	Present causal continuum	craving, clinging, becoming, ignorance and volitional formation	The truth of origin of suffering ( <i>dukkhasamudaya-sacca</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.<sup>125</sup> 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*).<sup>126</sup> 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*).<sup>127</sup> 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,<sup>128</sup> 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 unskillful qualities and defile the associated mental states. (The following explanation is based on reading from top to bottom along the third column, and the

<sup>125</sup> *Vism.* XVII, 287, Ñāṇamoḷi 1991: 596-597.

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

<sup>127</sup> *Vism.* XVII, 273, Ñāṇamoḷi 1991: 594.

<sup>128</sup> *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.<sup>129</sup> Of these defilements, according to the *Visuddhimagga*, ignorance and craving should be understood as the main causes, i.e.

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<sup>129</sup> *Vism.* XVII, 298, Ñānamoḷi 1991: 599.

the root (*mūla*) of the circle of existence.<sup>130</sup> 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.<sup>131</sup> 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’.<sup>132</sup> 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”.<sup>133</sup> 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,

<sup>130</sup> *Vism.* XVII, 284-286, *Ñāṇamoḷi* 1991: 596.

<sup>131</sup> *Vism.* XVII, 290, *Ñāṇamoḷi* 1991: 597.

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

<sup>133</sup> *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.<sup>134</sup> 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

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<sup>134</sup> *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.<sup>135</sup> 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*<sup>136</sup>—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.<sup>137</sup>

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,<sup>138</sup> 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

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

<sup>136</sup> *Vibh.* 142; Thiṭṭila 1995: 181.

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

<sup>138</sup> *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*).<sup>139</sup> 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.<sup>140</sup> Mogok Hsayadaw's approach then focuses on the process of contemplating on mind (*cittānupassanā*) and feeling (*vedanānupassanā*) through which one discovers that all

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<sup>139</sup> Kyaw 2012a: 10.

<sup>140</sup> Mogok Wi'pat-tha-na Pyan'pwa"yei"a-hpwe' 1996: 122-124; Ghosita 2002: 268-269.

things are but a process of arising and vanishing.<sup>141</sup> 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.<sup>142</sup> 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.<sup>143</sup> 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.<sup>144</sup> 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’.<sup>145</sup> 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.<sup>146</sup>

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<sup>141</sup> Dhammasāmi 2012: 167.

<sup>142</sup> Mogok Wi'pat-tha-na Pyan'pwa"yei"a-hpwe' 1996: *gha'*.

<sup>143</sup> Ghosita 2002: 271.

<sup>144</sup> Ghosita 2002: 272.

<sup>145</sup> Ghosita 2002: 272-273.

<sup>146</sup> 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.<sup>147</sup>

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.

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<sup>147</sup> 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.),<sup>148</sup> 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*.<sup>149</sup> 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*).<sup>150</sup> 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*),<sup>151</sup> . . . 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*).<sup>152</sup>

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<sup>148</sup> Karunadasa 1996: 1.

<sup>149</sup> Karunadasa 1996: 18.

<sup>150</sup> As. 79, cited in Karunadasa 1996: 18.

<sup>151</sup> See f.n. 104 for the seven universal *cetasikas*.

<sup>152</sup> Karunadasa 1996: 18.

In the law of conditional relations, the condition of co-nascence (*sahajāta-paccaya*) is one of the 24 conditions.<sup>153</sup> 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.<sup>154</sup>

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*.<sup>155</sup> 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

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<sup>153</sup> 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).

<sup>154</sup> Narāda 1969: xi.

<sup>155</sup> 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*).<sup>156</sup> 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

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<sup>156</sup> *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.<sup>157</sup>

*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.,<sup>158</sup> Warder,<sup>159</sup> Carter,<sup>160</sup> Karunadasa,<sup>161</sup> and Gethin,<sup>162</sup> 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.<sup>163</sup> 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 11-12<sup>th</sup> 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*).<sup>164</sup> Although ‘*paramattha-dhamma*’ is translated as ‘ultimate reality’, it does not mean a ‘reality’ in sense of having some kind of ontological status.

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<sup>157</sup> Karunadasa 1996: 1.

<sup>158</sup> Geiger, M. & Geiger, W. 1920: 102-228.

<sup>159</sup> Warder 1971: 272-295.

<sup>160</sup> Carter 1976: 329-337.

<sup>161</sup> Karunadasa 1996: 1-19.

<sup>162</sup> Gethin 2004: 513-542.

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

<sup>164</sup> *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".<sup>165</sup> Moreover, according to Karunadasa, the description of *dhammas* as *paramattha* is understood in terms of their objective existence (*paramatthato-vijjamānatā*).<sup>166</sup> 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 *Sarvāstivadins* ('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 *puḍgala-nairātmya* but also *dharma-nairātmya*: 'no-self of the individual' and 'no-self of phenomena'. For Madhyamaka, Sārvāstivāda, 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

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<sup>165</sup> Cousins 1983-84: 107.

<sup>166</sup> 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 Madhyamaka 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*.<sup>167</sup> The assumption therefore is that Theravādins hold *dhammas* as ultimately real, each with its own self-nature (*sabhāva*).<sup>168</sup> 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*.”<sup>169</sup> For example, the commentary of the *Mahāniddeśa* in the *Khuddaka Nikāya* gives the definition: “*Dhammas* are so called because they bear their own nature”.<sup>170</sup> 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*).<sup>171</sup> 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

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<sup>167</sup> Skorupski 2010: 11.

<sup>168</sup> Skorupski 2010: 13-14.

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

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

<sup>171</sup> *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, dhārīyanti vā yathāsabhāvatoti dhammā.*<sup>172</sup>

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”.<sup>173</sup> 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”.<sup>174</sup>

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.<sup>175</sup> 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*.

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<sup>172</sup> As. 81.

<sup>173</sup> Karunadasa 1996: n. 49.

<sup>174</sup> Karunadasa 1996: 12.

<sup>175</sup> Braun 2008: 82; Crosby 2005b: 47.

Very little attention has been paid to the Pāṇini texts which provide a synthesising function by describing interrelationships between the dharmas i.e. the subject addressed in the Pāṇini, and this means that insufficient attention is paid to the significant differences between Sarva-









































































































































































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 19<sup>th</sup> century until World War II.<sup>417</sup> 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.<sup>418</sup> 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

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<sup>417</sup> 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).

<sup>418</sup> Yujanañāṇī 2012: 5.

noise *haw-han-ka*" when opening them.<sup>419</sup> This is because even inanimate objects such as doors were so used to the recitation formulae of the *ayakauk* 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 19<sup>th</sup> century, a majority of leading members of the *San̄gha*, 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.<sup>420</sup> 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.<sup>421</sup> 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 20<sup>th</sup> century is Pahkokku, 171 km (106 miles) southwest of Mandalay. As Dhammasāmi observes, at

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<sup>419</sup> Ghosita 2002: 67.

<sup>420</sup> Dhammasāmi 2004: 141.

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

the end of the 19<sup>th</sup> 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.<sup>422</sup> 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 *ṭikā* to *anuṭikā* in order to find the correct interpretation of a Pāli word.<sup>423</sup> 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*, *ṭikā* and *anuṭikā*.<sup>424</sup> 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’,

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<sup>422</sup> Dhammasāmi 2004: 143. During my fieldwork, I encountered a well known *paṭṭhāna* teacher, Ven. U Paṇḍita, the current abbot of the Pa-htan"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.

<sup>423</sup> Sunlun Tipiṭaka Hsayadaw, interviewed on 31 July 2012.

<sup>424</sup> 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 19<sup>th</sup> 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.<sup>425</sup> 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.<sup>426</sup>

Despite the negative impact of WWII, in the first half of the 20<sup>th</sup> 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

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

<sup>426</sup> 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".<sup>427</sup> 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

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<sup>427</sup> Sunlun Tipiṭaka Hsayadaw, interviewed on 31 July 2012.

by different examination boards.<sup>428</sup> 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 *ayakauk 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.<sup>429</sup>

### 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 17<sup>th</sup> century, there are

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<sup>428</sup> Dhammasāmi 2004: 56.

<sup>429</sup> 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 17<sup>th</sup>-18<sup>th</sup> 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 19<sup>th</sup>-20<sup>th</sup> 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 19<sup>th</sup> century to the early 20<sup>th</sup> 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*),<sup>430</sup> *thin"gyo*, compendium/manual of *Abhidhamma (saṅgaha)*, and *wi-ne"*, discipline (*vinaya*).<sup>431</sup> 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 *Siṅgālovāda-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.<sup>432</sup> 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".<sup>433</sup> 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 20<sup>th</sup> century

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<sup>430</sup> 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.

<sup>431</sup> 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.

<sup>432</sup> Dhammasāmi 2004: 41-45.

<sup>433</sup> 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.<sup>434</sup> 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”.<sup>435</sup>

#### 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

<sup>434</sup> Dhammasāmi 2004: 52; Ghosita 2002: 24.

<sup>435</sup> 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”.<sup>436</sup> 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*,<sup>437</sup> 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

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<sup>436</sup> Yates 1966: 12.

<sup>437</sup> 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.<sup>438</sup> 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.<sup>439</sup>

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

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<sup>438</sup> Yujanañāṇī 2007: 3-4.

<sup>439</sup> 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.<sup>440</sup> 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’,<sup>441</sup> and how and where to stretch the Pāli syllables so as not to change the words’ meaning.<sup>442</sup> 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]

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<sup>440</sup> Samuels 2004: 349.

<sup>441</sup> Collins 2006: 147.

<sup>442</sup> 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.*<sup>443</sup>

(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*).<sup>444</sup>

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.<sup>445</sup>

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,<sup>446</sup> 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

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<sup>443</sup> Ghosita 2002: 22-23.

<sup>444</sup> Bodhi 2010: 23

<sup>445</sup> 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).

<sup>446</sup> 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.<sup>447</sup>

Carruthers observes, "it is this movement of the mouth that established rumination as a basic metaphor for memorial activities".<sup>448</sup> 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".<sup>449</sup> 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

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<sup>447</sup> Carruthers 2011: 205.

<sup>448</sup> Carruthers 2011: 206.

<sup>449</sup> 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.<sup>450</sup>

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.<sup>451</sup>

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<sup>450</sup> Ghosita 2002: 23.

<sup>451</sup> 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*.<sup>452</sup> 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.<sup>453</sup> 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*).<sup>454</sup> These three aspects of the unskilful *cittas* are shown in Table 4.1.

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<sup>452</sup> Ghosita 2002: 26.

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

<sup>454</sup> 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	<i>Vedanā</i> (feeling)	<i>Sampayutta/vippayutta</i> (associated/dissociated)	<i>Asaṅkhāra/sa-saṅkhāra</i> (unprompted/prompted)	
lobha-mūlacittāni ( <i>cittas</i> rooted in greed)	1	<i>somanassa-sahagata</i>	<i>ditṭhigata-sampayutta</i>	<i>a-saṅkhārika</i>
		accompanied by joy	associated with wrong-view	unprompted
	2	<i>somanassa-sahagata</i>	<i>ditṭhigata-sampayutta</i>	<i>sa-saṅkhārika</i>
		accompanied by joy	associated with wrong-view	prompted
	3	<i>somanassa-sahagata</i>	<i>ditṭhigata-vippayutta</i>	<i>a-saṅkhārika</i>
		accompanied by joy	dissociated from wrong-view	unprompted
	4	<i>somanassa-sahagata</i>	<i>ditṭhigata-vippayutta</i>	<i>sa-saṅkhārika</i>
		accompanied by joy	dissociated from wrong-view	prompted
	5	<i>upekkhā-sahagata</i>	<i>ditṭhigata-sampayutta</i>	<i>a-saṅkhārika</i>
		accompanied by equanimity	associated with wrong-view	unprompted
	6	<i>upekkhā-sahagata</i>	<i>ditṭhigata-sampayutta</i>	<i>sa-saṅkhārika</i>
		accompanied by equanimity	associated with wrong-view	prompted
	7	<i>upekkhā-sahagata</i>	<i>ditṭhigata-vippayutta</i>	<i>a-saṅkhārika</i>
		accompanied by equanimity	dissociated from wrong-view	unprompted
	8	<i>upekkhā-sahagata</i>	<i>ditṭhigata-vippayutta</i>	<i>sa-saṅkhārika</i>
		accompanied by equanimity	dissociated from wrong-view	prompted
dosa-mūlacittāni ( <i>cittas</i> rooted in hatred)	9	<i>domanassa-sahagata</i>	<i>paṭigha-sampayutta</i>	<i>a-saṅkhārika</i>
		accompanied by displeasure	associated with aversion	unprompted
	10	<i>domanassa-sahagata</i>	<i>paṭigha-sampayutta</i>	<i>sa-saṅkhārika</i>
		accompanied by displeasure	associated with aversion	prompted
moha-mūlacittāni ( <i>cittas</i> )	11	<i>upekkhā-sahagata</i>	<i>vicikicchā-sampayutta</i>	
		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.<sup>455</sup>

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	

<sup>455</sup> 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*).<sup>456</sup> 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.<sup>457</sup>

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.<sup>458</sup> Moreover, memorised knowledge, which has been reflected upon and internalized,

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

<sup>457</sup> 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.

<sup>458</sup> 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.<sup>459</sup>

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.<sup>460</sup> Carruthers reports that medieval scholars such as Quintilian and Martianus Capella recommend that texts to be learned are more usefully recited in a murmur.<sup>461</sup> 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

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<sup>459</sup> 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.

<sup>460</sup> Carruthers 2011: 203.

<sup>461</sup> Carruthers 2011: 211-215.

the Yaw Tipiṭaka Hsayadaw Ven. U Sīrinandābhivāṃsa (1943- ) used ‘silent reading’ as a mnemonic technique in order to study for the Tipiṭakadhāra Examinations.<sup>462</sup> 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.<sup>463</sup> 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

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<sup>462</sup> Informants LW8 and LM2.

<sup>463</sup> 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*.<sup>464</sup> 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

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<sup>464</sup> Ven. Paṇḍitābhivaṃsa 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,<sup>465</sup> 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*.<sup>466</sup>

This Pāli text is taken from the *Patipūjīkākumārīvattu* in the *Pupphavagga* of the *Dhammapada* commentary.<sup>467</sup> In this story, Patipūjīkākumārī – who remembered her past existence as a wife of Mālabhārin, a god (*deva*), in Tāvatiṃsa 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

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<sup>465</sup> Kyaw 2012c.

<sup>466</sup> 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.

<sup>467</sup> 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)<sup>468</sup> 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.<sup>469</sup> 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 *ayakauk* 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.

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<sup>468</sup> Hpo Kya" 1946: 23-24.

<sup>469</sup> 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 chabbidhaṃ hoti ārammaṇaṃ.*<sup>470</sup>

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.

<sup>470</sup> *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 *Abhidhammatthasāṅgaha*.<sup>471</sup>

Conditioning states ( <i>ārammaṇa</i> )		Conditioned states ( <i>ārammaṇika</i> )	
<ul style="list-style-type: none"> <li>• 89 <i>cittas</i></li> <li>• 52 <i>cetasikas</i></li> <li>• 28 <i>rūpas</i></li> <li>• 6 kinds of sense-objects</li> <li>• <i>nibbāna</i></li> </ul>	all <i>dhammas</i>	<ul style="list-style-type: none"> <li>• 89 <i>cittas</i></li> <li>• 52 <i>cetasikas</i></li> </ul>	all mentality
<ul style="list-style-type: none"> <li>• concepts</li> </ul>			

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.<sup>472</sup> 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.<sup>473</sup> 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.<sup>474</sup> 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,

<sup>471</sup> Tilokābhivamsa 2009: 194.

<sup>472</sup> Bodhi 2010: 135.

<sup>473</sup> Khin Myint 2000: 57.

<sup>474</sup> 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.”<sup>475</sup> 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.<sup>476</sup> 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.<sup>477</sup> 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.<sup>478</sup> 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 5<sup>th</sup> century C.E. work the *Abhidhammāvatāra*, the ‘Introduction to the

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<sup>475</sup> Kyaw and Crosby 2013: 254-265.

<sup>476</sup> Karunadasa 2010: 266.

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

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

*Abhidhamma*’, by Buddhadatta<sup>479</sup> – presented the synthesis of 24 conditions into four conditions in the *Abhidhammatthasaṅgaha* as follows.

*Āramman’-ūpanissaya-kamma-atthipaccayesi ca sabbe pi paccayā samodhānaṃ gacchanti.*<sup>480</sup>

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.<sup>481</sup> 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 *ayakauk* 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.

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<sup>479</sup> von Hinüber 1996: 160.

<sup>480</sup> *Abhidh*-s. VIII, 27, Bodhi 2010: 322.

<sup>481</sup> 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*.<sup>482</sup>

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.

<sup>482</sup> 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>dhammas</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>kabaḷiṅkārahāra</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).<sup>483</sup> 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

<sup>483</sup> 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.<sup>484</sup> 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.

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<sup>484</sup> 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.<sup>485</sup>

Conditioning states	Conditioned states	Conditioning force
• 6 roots ( <i>lobha, dosa, moha, alobha, adosa, amoha</i> )	<ul style="list-style-type: none"> <li>• 71 rooted <i>cittas</i> (<i>sahetukacittas</i>)</li> <li>• 52 <i>cetasikas</i>,</li> <li>• rooted mind-produced matter</li> <li>• rooted rebirth-<i>kamma</i>-produced matter</li> </ul>	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”.<sup>486</sup> Through a careful reading, we can identify that the *dhammas*

<sup>485</sup> Nārada 1977: 4.

<sup>486</sup> 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.<sup>487</sup>

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*).<sup>488</sup> 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.*<sup>489</sup>

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.

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<sup>487</sup> In "sein Hsayadaw, personal communication on 21 August 2013.

<sup>488</sup> Nārada 1980: 62; Karunadasa 2010: 267.

<sup>489</sup> *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”.<sup>490</sup> For instance, the 8 supramundane *cittas* (*lokuttaracittas*) take *nibbāna* as an object.<sup>491</sup> 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).<sup>492</sup> *Nibbāna*, as a mental object, always has a strong appeal to the supramundane *cittas*.<sup>493</sup> Thus, *nibbāna* is an exceptionally important<sup>494</sup> 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*).<sup>495</sup> Only one of these factors can take on the role of predominance condition

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<sup>490</sup> Karunadasa 2010: 267.

<sup>491</sup> Bodhi 2010: 66.

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

<sup>493</sup> Nārada 1995: 56.

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

<sup>495</sup> *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*.<sup>496</sup> It is compared to an all-powerful emperor (*cakkavattī*) who, as head of state, lords over all his subjects.<sup>497</sup> 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*.

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<sup>496</sup> Karunadasa 2010: 274.

<sup>497</sup> 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).<sup>498</sup> 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) nutrient 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,<sup>499</sup> 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

<sup>498</sup> Nārada 1980: 62; Tilokābhivaṃsa 2000: 11.

<sup>499</sup> Karunadasa 2010: 269.

cause *citta* and its associated *cetasikas* to apprehend them are included in this category.<sup>500</sup> The object-decisive-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.<sup>501</sup> Under the 9 categories of conditions, the second type, the proximity-decisive-support, is recognised as a separate category of conditions (see Appendix F). The proximity-decisive-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-decisive-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.<sup>502</sup> 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-decisive-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 *dhammas*, 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.<sup>503</sup> Thus, the natural-decisive-support condition means that all past mental and material *dhammas* 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-decisive-support (*anantarūpanissaya*) condition and the natural-

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<sup>500</sup> Nārada 1980: 7; Tilokābhivāṃsa 2000: 14; Karunadasa 2010: 269.

<sup>501</sup> Bodhi 2010: 315.

<sup>502</sup> Karunadasa 2010: 270.

<sup>503</sup> 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 (*cakkhaviññāṇa*). As for the heart-base, it is in relation to mind (*mano*) and mind-consciousness (*manoviññāṇa*). 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-nutriments consist 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-nutriments condition (*rūpāhāra*).<sup>504</sup> The material-nutriments 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*).<sup>505</sup> 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*).<sup>506</sup> 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*),

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<sup>504</sup> Nārada 1980: 49-50.

<sup>505</sup> Nārada 1980: 63.

<sup>506</sup> 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 (*rūpajīvitindriya*), which is one of the 28 *rūpas*, is the factor that stabilizes and sustains *kamma*-originated matter (*kammasamuṭṭhānarūpa*).<sup>507</sup> 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

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<sup>507</sup> There are 18 kinds of matter produced by *kamma*. On details of different types of *kamma*-originated matter, see Janakābhivaṃsa 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.<sup>508</sup> 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 19<sup>th</sup> 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

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<sup>508</sup> 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.<sup>509</sup> 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.*<sup>510</sup>

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*,

<sup>509</sup> Janakābhivaṃsa 2002: 125; Vīriya 1957: 20-21.

<sup>510</sup> *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*<sup>511</sup> during life time are the not-conditioned states of the root condition.<sup>512</sup>

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
<ul style="list-style-type: none"> <li>• 6 roots (<i>lobha, dosa, moha, alobha, adosa, amoha</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• 71 rooted <i>cittas</i> (<i>sahetukacittas</i>)</li> <li>• 52 <i>cetasikas</i></li> <li>• rooted mind-produced <i>rūpa</i></li> <li>• rooted rebirth-<i>kamma</i>-produced <i>rūpa</i></li> </ul>	<ul style="list-style-type: none"> <li>• 18 rootless <i>cittas</i> (<i>ahetukacittas</i>)</li> <li>• 12 ethically variable <i>cetasikas</i></li> <li>• rootless mind-produced <i>rūpa</i></li> <li>• rootless rebirth-<i>kamma</i>-produced <i>rūpa</i></li> <li>• remaining <i>rūpas</i></li> </ul>

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.<sup>513</sup>

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

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

<sup>512</sup> Sūriya 1934: 5.

<sup>513</sup> 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.<sup>514</sup> 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.<sup>515</sup> Bamaw Hsayadaw adds that the *thon-khyat-su* approach serves as a

<sup>514</sup> Kumārābhivamṣa (05 June 2009).

<sup>515</sup> Nandobhāsa 1999: *hka'-ga'*.

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

On the basis of the *thon-hkyat-su* approach, *paṭṭhāna* teachers in the 20<sup>th</sup> 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.<sup>517</sup> 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 *Paṭṭicavāra*, ‘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,

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<sup>516</sup> Nandobhāsa 1999: *ga*’.

<sup>517</sup> 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.<sup>518</sup> Moreover, the *Pañhāvāra* gives a more comprehensive description of conditional relations between the conditioning states and the conditioned states than the *Cha-vāra*.<sup>519</sup> 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',<sup>520</sup> in the *Suddhasaṅkhyā*, as follows.

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

<sup>518</sup> U Ohn 1936: 399; Nandobhāsa 1999: *ga*'; Tilokābhivaṃsa 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.

<sup>519</sup> Sisīvisadañña 1957: 7.

<sup>520</sup> *Paṭṭh* 1.187.

(*sampayuttakhandhā*), rooted mind-produced matter (*saḥetuka-cittaja-rūpa*) and rooted rebirth-*kamma*-produced matter (*saḥetuka-paṭisandhi-kammaja-rūpa*) are conditioned by the six roots. These *dhammas* [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*).<sup>521</sup> In relation to the root condition, seven answers (*vissajjana*) are arrived at.<sup>522</sup>

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”<sup>523</sup> 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”<sup>524</sup> 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

<sup>521</sup> On the detailed explanation of the *Saṅkhyāvāra*, especially on the number enumerated in the example – i.e. *hetuyā satta*, see 5.1.1.

<sup>522</sup> 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.

<sup>523</sup> Carruthers 2011: 105.

<sup>524</sup> 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.<sup>525</sup>

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.<sup>526</sup>

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

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<sup>525</sup> 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.

<sup>526</sup> 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.<sup>527</sup> 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.).<sup>528</sup>

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-

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<sup>527</sup> Aung Thein 1994: 4.

<sup>528</sup> 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 19<sup>th</sup> century to the *paṭṭhāna* teachers in the 20<sup>th</sup> 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 20<sup>th</sup> 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 *Saṅkhyāvāra* 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 *Saṅkhyāvāra*, namely the *Sabhāgasāṅkhyā*, ‘common enumeration’, and the *Ghaṭanāsāṅkhyā*, ‘multiple enumeration’<sup>529</sup> (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 *Saṅkhyāvāra* in the *Paṭṭhāna*

As we have seen in Chapter 1, the *Saṅkhyāvāra* is found within each of the seven chapters of the *Paṭṭhāna* (see Figure 1.2.). In the Burmese pedagogical approaches, the *Saṅkhyāvāra* of the first six chapters, known in Burmese as *sa-wa-ra-thin-hkya* (*cha-vāra-sāṅkhyā* in Pāli), are studied together, while the *Saṅkhyāvāra* of the seventh chapter is studied separately (see 4.3.2.).<sup>530</sup> In this section, I shall focus on the latter, i.e. the *Saṅkhyāvāra* of the the seventh chapter, the *Pañhāvāra*. I shall also

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<sup>529</sup> The word ‘*ghaṭana*’, also spelt as ‘*ghaṭṭana*’, means combination or composition or putting together. In the case of the *Saṅkhyāvāra* 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*’.

<sup>530</sup> Nārada 1980: *ka*’. The *Saṅkhyāvāra* of the first six chapters, i.e. the *Cha-vāra-sāṅkhyā*, and the *Saṅkhyāvāra* of the *Pañhāvāra* 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.).<sup>531</sup> 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

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<sup>531</sup> 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 *Saṅkhyāvāra* by describing the three subsections with specific examples. As far as I am aware, this is the first time that the nature of the *Saṅkhyāvāra* 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, saḥajāte 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.*<sup>532</sup>

[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

<sup>532</sup> *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)<sup>533</sup>*

*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 - vipākābyākatā kiriyābyākatā hetū sampayuttakānaṃ khandhānaṃ cittasamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo; paṭisandhikkhaṇe vipākābyākatā hetū sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ hetupaccayena paccayo. (1)<sup>534</sup>*

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<sup>533</sup> The numbers in brackets after each paragraph summarise the numbers of ways the relevant conditioning states are related to the conditioned states (see below).

<sup>534</sup> *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.<sup>535</sup> Therefore, the number 7 mentioned in the *Suddhasāṅkhyā* 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,<sup>536</sup> 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]’.<sup>537</sup>

While we shall discuss the Burmese pedagogical approach to the study of the *Sāṅkhyāvāra* in 5.2., it is important to recall here the important role of the

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<sup>535</sup> 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.

<sup>536</sup> Janakābhivamsa 2002: 255-258; Karunadasa 2010: 281.

<sup>537</sup> 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*.<sup>538</sup> 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)*<sup>539</sup>

[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

<sup>538</sup> 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*.

<sup>539</sup> *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 *Saṅkhyāvāra*, 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).<sup>540</sup> 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 *Saṅkhyāvāra* 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

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<sup>540</sup> 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.<sup>541</sup> 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.<sup>542</sup> 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.*<sup>543</sup>

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

<sup>541</sup> Nārada 1980: 143. See Appendix F on different categories of conditions.

<sup>542</sup> Nārada 1980: 143.

<sup>543</sup> *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.<sup>544</sup> 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.<sup>545</sup> 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 ekaṃ.*  
*Ārammaṇādhipati nissaya upanissaya purejāta vippayutta atthi avigatanti ekaṃ.*<sup>546</sup>

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].

<sup>544</sup> For a detailed explanation of the varieties of the support condition, see Karunadasa 2010: 269 and Bodhi 2010: 318-9.

<sup>545</sup> Nārada 1980: 170-171.

<sup>546</sup> *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 saḥajāta nissaya atthi avigatanti tīni.*  
*Aññamañña saḥajāta nissaya sampayutta atthi avigatanti tīni.*  
*Aññamañña saḥajāta nissaya vippayutta atthi avigatanti ekaṃ. (avipāka 3).*

*Aññamañña saḥajāta nissaya vipāka atthi avigatanti ekaṃ.*  
*Aññamañña saḥajāta vipāka sampayutta atthi avigatanti ekaṃ.*  
*Aññamañña saḥajāta nissaya vipāka vippayutta atthi avigatanti ekaṃ. (savipāka 3).<sup>547</sup>*

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,

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<sup>547</sup> *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”.<sup>548</sup> 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,<sup>549</sup> arises and passes away in constant succession, yet during this time no efforts are made for action by body, speech, or

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<sup>548</sup> Bodhi 2010: 313.

<sup>549</sup> 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.<sup>550</sup> 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.<sup>551</sup> 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.<sup>552</sup> 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

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<sup>550</sup> Bodhi 2010: 313.

<sup>551</sup> Nārada 1980: 196.

<sup>552</sup> 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.<sup>553</sup> 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”.<sup>554</sup> 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

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<sup>553</sup> For a detailed explanation of the association condition, see Karunadasa 2010: 276-277.

<sup>554</sup> 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.<sup>555</sup> 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

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<sup>555</sup> 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.*<sup>556</sup> 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.

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<sup>556</sup> 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 *Saṅkhyāvāra*

This section will explore the pedagogical approach to the study of the *Saṅkhyāvāra* 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 *Saṅkhyāvāra*. 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.<sup>557</sup> 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,

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<sup>557</sup> It is based on my own experience in attending the lessons on the *Saṅkhyāvāra* taught by Daw Tin Yi. (see f.n. 530)

support, *kammic*-result, nutriment, faculty, path, association, dissociation, presence, and non-disappearance.<sup>558</sup>

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-

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<sup>558</sup> 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.<sup>559</sup> Such rearrangement of the recitation formulae in terms of conditions in the categories is important for the study of the *Saṅkhyāvāra*. 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 *Sabhāgasāṅkhyā* of the root condition, the four types of conditional relationship that can be related through root and predominance conditions are enumerated as “*Hetupaccayā adhipatiyā 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 adhipatiyā 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

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<sup>559</sup> 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).<sup>560</sup> Here, it is also useful to draw upon the detailed analysis of the conditioning states and the conditioned states by employing *ayakauk* 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.

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<sup>560</sup> 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.<sup>561</sup>

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,<sup>562</sup> 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*,

<sup>561</sup> Nandamedhā 2006: 387-396; Nārada 1996: 122.

<sup>562</sup> 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*).<sup>563</sup> The predominant factor, *vīmaṃsa*, is also a synonym of wisdom (*paññā*) because it is another term for the *cetasika* ‘wisdom’ (*paññā-cetasika*).<sup>564</sup> This means that *amoha* and *vīmaṃsa* are of the same nature.<sup>565</sup> The implication is that *amoha* can be a conditioning state of the co-nascence-predominance condition (*sahajātādhipatipaccaya*) 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

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<sup>563</sup> Bodhi 2010: 90.

<sup>564</sup> Bodhi 2010: 275.

<sup>565</sup> 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*.<sup>566</sup> 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 citta*s and the 38 associated *cetasikas*.<sup>567</sup> 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 citta*s, 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.

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<sup>566</sup> Bodhi 2010: 121. See Bodhi 2010: 119-121 for the details of roots and their associated mental states.

<sup>567</sup> 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 citta*s and their associated *cetasikas* are the mental conditioned states common to both sets.<sup>568</sup> In terms of material states, the matter that arises simultaneously from these predominant *javana citta*s 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 citta*s, 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 citta*s, 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 citta*s, their associated *cetasikas*, and the matter produced from them’. It should be noted that since *vīmaṃsa* is essentially a

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<sup>568</sup> 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*.<sup>569</sup> 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 *dhamma*, 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

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<sup>569</sup> 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 (*kiriyābyākata*) *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.).<sup>570</sup> 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)<sup>571</sup>*

(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.

<sup>570</sup> Nārada 1992: liv.

<sup>571</sup> 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 investigation<sup>572</sup> 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.<sup>573</sup>

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 *ayakauk* 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.

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<sup>572</sup> See Appendix I for an explanation of different types of indeterminate (*abyākata*).

<sup>573</sup> 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.<sup>574</sup>

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> <ul style="list-style-type: none"> <li>• 4 sense-sphere skilful <i>cittas</i> associated with knowledge</li> <li>• 9 sublime skilful <i>cittas</i></li> <li>• 4 path <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul>	associated skilful <i>cittas</i> and <i>cetasikas</i> <ul style="list-style-type: none"> <li>• 4 sense-sphere skilful <i>cittas</i> associated with knowledge</li> <li>• 9 sublime skilful <i>cittas</i></li> <li>• 4 path <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul>
2	skilful <i>dhamma</i>	indeterminate <i>dhamma</i>
	<i>vīmaṃsa</i> and associated skilful <i>cittas</i> and <i>cetasikas</i> <ul style="list-style-type: none"> <li>• 4 sense-sphere skilful <i>cittas</i> associated with knowledge</li> <li>• 9 sublime skilful <i>cittas</i></li> <li>• 4 path <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul>	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> <ul style="list-style-type: none"> <li>• 4 sense-sphere skilful <i>cittas</i> associated with knowledge</li> <li>• 9 sublime skilful <i>cittas</i></li> <li>• 4 path <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul>	associated skilful <i>cittas</i> and <i>cetasikas</i> <ul style="list-style-type: none"> <li>• 4 sense-sphere skilful <i>cittas</i> associated with knowledge</li> <li>• 9 sublime skilful <i>cittas</i></li> <li>• 4 path <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul> 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> <ul style="list-style-type: none"> <li>• 4 sense-sphere indeterminate <i>cittas</i> associated with knowledge</li> <li>• 9 sublime indeterminate <i>cittas</i></li> <li>• 4 fruit <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul>	associated indeterminate <i>cittas</i> and <i>cetasikas</i> <ul style="list-style-type: none"> <li>• 4 sense-sphere indeterminate <i>cittas</i> associated with knowledge</li> <li>• 9 sublime indeterminate <i>cittas</i></li> <li>• 4 fruit <i>cittas</i></li> <li>• their associated <i>cetasikas</i></li> </ul> 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

<sup>574</sup> 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 *Saṅkhyāvāra* 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 *Saṅkhyāvāra*. 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 *Saṅkhyāvāra*.

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*'.<sup>575</sup> 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.<sup>576</sup>

### 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".<sup>577</sup> 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*

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<sup>575</sup> Nārada 1977: 116-138.

<sup>576</sup> Nārada 1986: 192-300.

<sup>577</sup> 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”.<sup>578</sup> 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.

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<sup>578</sup> 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 uppajjeyyuyṃ hetupaccayā.*
- (5) *Siyā kusalaṃ dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyuyṃ hetupaccayā.*
- (6) *Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyuyṃ hetupaccayā.*

(7) *Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.*<sup>579</sup>

May a skilful *dhamma* arise dependent on a skilful *dhamma* by means of being a root condition?

May a skilful *dhamma* arise dependent on an 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* (*kusaladhmma*), (2) unskilful *dhamma* (*akusaladhmma*), and (3) indeterminate *dhamma* (*abyākatadhmma*).

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-htan<sup>579</sup>theik-pan Hsayadaw's table of

the *Pacchāvāra*. On the basis of the table developed by Pa-htan<sup>579</sup>theik-pan Hsayadaw

(see Appendix H for full transcript of the table in Romanized Pāli), we can represent a

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<sup>579</sup> *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-htan”theik-pan Hsayadaw, I shall describe how the conditioning states and the conditioned states are combined in the *Pucchāvāra*.<sup>580</sup> 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*<sup>581</sup> 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

<sup>580</sup> During my first visit to the Pa-htan”theik-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.

<sup>581</sup> 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?”<sup>582</sup> 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.<sup>583</sup> 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.*<sup>584</sup>

As expounded in detail for root condition so it can be expounded in full for object condition orally.

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<sup>582</sup> *Paṭṭh.* 1.13.

<sup>583</sup> 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.

<sup>584</sup> *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.<sup>585</sup> 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 innumerably 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.).<sup>586</sup>

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*).<sup>587</sup> 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

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<sup>585</sup> Aung Thein 1994: 279.

<sup>586</sup> Ven. U Paṇḍita, the current abbot of the Pa-htan”theik-pan Sathintaik, interviewed on 17 July 2010.

<sup>587</sup> 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’.<sup>588</sup> 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

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<sup>588</sup> 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 *Dukatikaṭṭhāna*. Then, the triplets and duplets are combined each other in pairs in the *Tikatikaṭṭhāna* 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 *Tikatikaṭṭhāna*, 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 *Tikatikaṭṭhāna*.

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).<sup>589</sup>

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*.

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<sup>589</sup> 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 17<sup>th</sup> century. I also pointed out that the increased production of *abhidhamma* texts composed in Burmese since the 17<sup>th</sup> 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 *San̄khyāvāra*, ‘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

<b>Vowels</b>	a ā ī ī u ū e o				
<b>Consonants</b>					
<b>Velars</b>	k	kh	g	gh	ṅ
<b>Palatals</b>	ç	ch	j	jh	ñ
<b>Retroflex</b>	ṭ	ṭh	ḍ	ḍh	ṇ
<b>Dentals</b>	T	th	d	dh	n
<b>Labials</b>	P	ph	b	bh	m
<b>Semivowels</b>	Y	r	l	ḷ	v
<b>Fricatives</b>	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	ga'
င	nga'
စ	sa'
ဆ	hsa'
ဇ	za'
ည	nya'
တ	ta'

Burmese character	Roman character
ဣ	hta'
ဩ	da'
နာ	na'
ပ	pa'
ဖ	hpa'
ဃ	ba'
မ	ma'
ယ	ya'
ရ	ya' / ra'
လာ	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၊ အညို့၊ ဇါ	i'
အား	a''	အိ၊ အည့်၊	i
အံ၊ အံ့၊ အန့်	an'	အိး၊ အညး	i''
အမ်၊ အံ၊ အန်	an	အင့်၊ အည့်	in'
အမ်း၊ အံး၊ အနံး	an''	အင်၊ အည့်	in
အပ်၊ အတ်	at	အင်း၊ အညး	in''
အိုင်	aing'	အပ်	ik
အိုင်	aing	အော့	aw'

Burmese	Roman	Burmese	Roman
အိုင်	aing''	အော်၊ ဩော်	aw
အိုက်	aik	အော၊ ဩ	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'
အော့အည့်	ei'	ဦ၊ အူ	u
ဧ၊ အော့ အည်	ei	ဦး၊ အူး၊ ဥူး	u''
အေး	ei''	အွမ်း၊ အွံ၊ အွန်	un'
အိမ်း၊ အိန်း	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'
ဝှ	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. *Paccaya-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"pwaē*? 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?

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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 ပြုလုပ်ခဲ့ပါ သနည်း။ မည်သည့် အကြောင်းကြောင့် စတင် ပြုလုပ်ခဲ့ ပါသနည်း။

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 Kumārābhivaṃsa	Bamaw Pariyatti Sathintaik	Mandalay	The Chairman of the State Saṅgha Mahānāyaka Committee	D.Litt., B.A. and M.A. in Buddhism; Sakyasiḥadhammācariyavaṭṭasakā (The Crown of the Dhamma Teachers of the Sakyasiha)	M	83 (63)	Burman	23/12/2011	Interview
The Rector Hsayadaw Ven. Dr. U Nandāmālābhivaṃsa	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 Rajadhammābhivaṃsa	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 Tilokābhivaṃsa	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 Paṇḍitābhivaṃsa	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 Gandhamālāṅkāra	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 Sīlakkhandhābhivaṃsa	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 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 Bārāṇasī Pariyatti Sathintaik	Pyay	Teacher	Sāsanadhajadhammācariya (B.A. in Buddhism) + High school education	M	70 (50)	Burman	12/12/2011	Questionnaire
M7	Visuddhārāma Bārāṇasī Pariyatti Sathintaik	Pyay	Administrator/Man- ager of kitchen		M	37 (17)	Burman	12/12/2011	Questionnaire
M8	Visuddhārāma 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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"kyauṅ Hsayadaw (aka) Myouk-kyauṅ Hsayadaw	Ashin Aggadhamma	c. 1598-?
Taung-bi"lu" Hsayadaw	Ashin Anantadhaja	?
Htan"ta-bin Hsayadaw (aka) Bodhi Kyaung Hsayadaw	Ashin Nandamedha	c. 1708
The"iṅ"thathana-paiṅ	Ashin Sūriya	1782-1819
Dok-hlan" Hsayadaw (The first)	Ashin Candamālā	1823-?
U Hpo Hlaing		1829-1883
Ledi Hsayadaw	Ashin Ñāṇa	1846-1923
Hsaya-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)	54 sense-realm citta (kāmāvacara-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)
			18 rootless citta (ahetuka-citta)	7 unwholesome resultant citta (akusalavipāka-citta)
				8 wholesome resultant citta (kusalavipāka-citta)
				3 rootless functional citta (ahetukakiriya-citta)
		24 beautiful sense-sphere citta (kāmāvacara-sobhana-citta)	8 skilful citta (kulasa-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 (maggā-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>sabbacittas</i> <i>ādhāraṇa-</i> <i>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-</i> <i>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>nipphanarūpa</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>ghāna</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>anipphanarūpa</i> )	The matter of limitation	space ( <i>ākāsadhātu</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*<sup>590</sup>**

No.	49 conditions ( <i>paccayas</i> )	8 leading conditions	9 categories of conditions
1	object ( <i>ārammaṇa</i> )	OBJECT ( <i>ĀRMMANA</i> )	OBJECT ( <i>ĀRAMMAṆA</i> )
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>ārammaṇapurejātatthi</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 ( <i>SAHAJĀTA</i> )	CO-NASCENCE ( <i>SAHAJĀTA</i> )
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> )		

<sup>590</sup> 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> )	DECISIVE-SUPPORT (UPANISSAYA)	PROXIMITY-DECISIVE-SUPPORT (ANANTARŪPANISSAYA)
29	absence ( <i>natthi</i> )		
30	disappearance ( <i>vigata</i> )		
31	natural-decisive-support ( <i>pakatūpanissaya</i> )		NATURAL-DECISIVE-SUPPORT (PAKATŪPANISSAYA)
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> )	PRE-NASCENCE (PUREJĀTA)	BASE-PRE-NASCENCE (VATTHU-PUREJĀTA)
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> )	POST-NASCENCE (PACCHĀJĀTA)	POST-NASCENCE (PACCHĀJĀTA)
41	post-nascence-presence ( <i>pacchājāta-atthi</i> )		
42	post-nascence-non-disappearance ( <i>pacchājāta-avigata</i> )		

43	balavadubbala-nānākkhaṇika-kamma	KAMMA	KAMMA
44	material-nutriment ( <i>rūpa-āhāra</i> )		
45	material-nutriment-presence ( <i>rūpa-āhāra-atthi</i> )	NUTRIMENT ( <i>ĀHĀRA</i> )	MATERIAL-NUTRIMENT ( <i>RŪPA-ĀHĀRA</i> )
46	material-nutriment-non-disappearance ( <i>rūpa-āhāra-avigata</i> )		
47	material-life-faculty ( <i>rūpa-jīvitindriya</i> )		
48	material-life-faculty-presence ( <i>rūpa-jīvitindriya-atthi</i> )	FACULTY ( <i>INDRIYA</i> )	FACULTY ( <i>INDRIYA</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 16<sup>th</sup> 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>Paṭṭhānavañṇanā ṭīkā pāli</i> ပဋ္ဌာနဝဏ္ဏနာဋီကာပါဠိ	Ashin Tilokaguru	977 Bu. Era; 1614
3	<i>Paccayatthapakāsani pāli</i> ပစ္စယတ္ထပကာသနီပါဠိ	Ashin Jambudhaja (Hsayadaw U Bok')	1182 Bu. Era; 1819 (?)
4	<i>Paccaghaṭanapakāsani pāli</i> ပစ္စယဃဋနပကာသနီပါဠိ	Ashin Jambudhaja (Hsayadaw U Bok')	1183 Bu. Era; 1820
5	<i>Paṭṭhānuddesa dīpani 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
<b>Miscellaneous:</b>			
18	<i>Pahtan"ayakauk-kyan"</i> (Explication of the <i>Paṭṭhāna</i> ) ပဋ္ဌာန်းအရကောက်ကျမ်း		?
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"anugaṅṅhi</i> (Glossary of the <i>Paṭṭhāna</i> ) ပဋ္ဌာန်းအနုဂဏ္ဏ	U Kyi" Hpei (Pahtama-kyaw)	1300 Bu. Era; 1937
25	<i>Pahtan"thon" hkyek-su-hkek- sik</i> (Explanation 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" hkyek-su gaṅṅhi</i> (Glossary of Three Aspects of the <i>Paṭṭhāna</i> ) ပဋ္ဌာန်းသုံးချက်စုဂဏ္ဏ	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> ) ပဋ္ဌာန်းပစ္စည်းပြိုင်ဂဏ္ဏ	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" hkyok</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 Paññavaṃsa	?
38	Pyitsayu-deitha'dipani (Exposition of Conditions) ပစ္စယုဒ္ဓေသဒီပနီ	Ashin Vicāra (Mya Taung Hsayadaw)	1287 Bu. Era; 1924
39	A-bi'da-ma' tan"hwon 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"hwon 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 (ပဋ္ဌမတွဲ)	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 - အရကောကံကျမ်းကြီး	Ashin Sumana (Mo" hnyin" Hsayadaw)	1962

46	<i>Pahtana naya' dipani: Pahtan "pya'ne" nitha'ye"</i> (Paṭṭhāna Dīpanī: nissaya on method of Paṭṭhāna) 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> (Paṭṭhāna Science - Vol. 1) ပဋ္ဌာန်းသိပ္ပံကျမ်း ပထမတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1976
52	<i>Pa-htan" Theik-pan Kyan" - du'ti'ya'twe</i> (Paṭṭhāna Science - Vol. 2) ပဋ္ဌာန်းသိပ္ပံကျမ်း ဒုတိယတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1978
54	<i>Pa-htan" Theik-pan Kyan" - ta-ti-ya'twe</i> (Paṭṭhāna Science - Vol. 3) ပဋ္ဌာန်းသိပ္ပံကျမ်း တတိယတွဲ	Ashin Indaka (Pa-htan" Theik-pan Hsayadaw)	1979
56	<i>Paṭṭhāna-aṭṭhakathā-bhāsāṭīkā</i> (Sub-commentary on the commentary of the Paṭṭhāna) ပဋ္ဌာနအဋ္ဌကထာဘာသာဋီကာ	Ashin Janakābhivamsa	1342 Bu. Era; 1980 (first print)
58	<i>Pa-htan" wi'pa-tha-na kyin'sin tayatawkyi"</i> (Paṭṭhāna and vipassana practice) 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 Paṭṭhāna - the Burmese translation of the Ledi's Hsayadaw's Paṭṭhānuddesadīpanī) ပဋ္ဌာနဋ္ဌေသဒီပနီ	Ashin Indaka	1991
62	<i>Ok-kan Pahtan"ne"pyakyan"</i> (Ok-kan Approach to the Paṭṭhāna) အုတ်ကန်ပဋ္ဌာန်း နည်းပြကျမ်း	Ashin Nandobhāsa (Ok-kan Hsayadaw)	1999

Paṭṭhāna Text-books:			
63	Pahtan"paragu (Perfected in the Paṭṭhāna) ပဋ္ဌာန်းပါရဂူ	Ashin Nārada (Mula' Pahtan" Hsayadaw)	2495 Sāsana Era; 1951 (first edition)
64	Pahtan"thin-ne"akyin" hkyok (Essence of Teaching methods of Paṭṭhāna) ပဋ္ဌာန်းသင်နည်းအကျဉ်းချုပ်	Ashin Sūriya (Masoyein Hsayadaw)	1315 Bu. Era; 1952
65	Thin"gyo-ko"paing" tha-yok-hkwe"-za-ya" (Analysis of 9 parts of Abhidhammatthasaṅgaha, along with tables on the Paṭṭhāna) သင်္ဂြိုဟ် ၉ ပိုင်း သရုပ်ခွဲဇယား	Pa-htan" Daw Khin Myint (Adapted from Ven. U Nārada, Mula' Pahtan" Hsayadaw)	1315 Bu. Era; 1953 (second edition)
66	Pahtan" lan"pya' (A Guide to the Paṭṭhāna) ပဋ္ဌာန်းလမ်းပြ	U Nārada (Mula' Pa-htan" Hsayadaw)	1970
67	Pahtan" maha (The Great Paṭṭhāna) ပဋ္ဌာန်းမဟာ	U Myint Swe	1979 (first edition)
68	A-than-hpan" Pahtan" Po'hkya'zin-kyan" - Pa-hnya-wa-ra'thin-hkya (Recording of the Paṭṭhāna lectures: Enumeration of Investigation Chapter - Vol. 1) အသံဖမ်း ပဋ္ဌာန်း ပို့ချစဉ်ကျမ်း - ပဏ္ဍာဝါရသချ် (ပထမတွဲ)	U Nārada (Mula' Pa-htan" Hsayadaw)	1981
69	Pa-htan" passaya ni'deitha pa-thama paing (Paṭṭhāna-paccayaniddesa) ပဋ္ဌာန်း ပစ္စယနိဒ္ဒေသ (ပဋ္ဌမပိုင်း)	U Nārada (Mula' Pa-htan" Hsayadaw)	1981
70	A-than-hpan" Pahtan" Po'hkya'zin-kyan" - Pa-hnya-wa-ra'thin-hkya (Recording of the Paṭṭhāna lectures: Enumeration of Investigation Chapter - Vol. 2) အသံဖမ်း ပဋ္ဌာန်း ပို့ချစဉ်ကျမ်း - ပဏ္ဍာဝါရသချ် (ဒုတိယတွဲ)	U Nārada (Mula' Pa-htan" Hsayadaw)	1983

71	<i>A-than-hpan" Pa-htan" 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 အနုဂဏ္ဍိ	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> ( <i>thokda-thinhkya + ayakauk</i> ) (The Gift of the <i>Paṭṭhāna</i> : lecture on sayings of Single Enumeration and Explication) ပဋ္ဌာန်းလက်ဆောင်ပို့ချစဉ်ဆိုရိုး (သုဒ္ဓသချာ် + အရကောက်)	Ashin Tilokābhivaṃsa (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
<b>Popular <i>Paṭṭhāna</i> Books:</b>			
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+ဒ)	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> ) အခြေပြုပဋ္ဌာန်း တရားတော်	Ashin Janakābhivaṃsa	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) ပစ္စည်းနှင့် 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> ) နယသာဝရပဋ္ဌာန်းတရားတော်	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 Kumārābhivaṃsa	2010
99	<i>Pa-htan" hnin' Pa-tat-sa-thamu-pat</i> ( <i>Paṭṭhāna</i> and <i>Paṭīccasamuppada</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's</i> 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> ) ဝတ္ထိရပဋ္ဌာန်း	Ashin Paññāsīhābhivaṃsa	2011
104	<i>Neik-ban twa"lam"myat-pa-htan"</i> (A road to <i>Nibbāna</i> : the great <i>Paṭṭhāna</i> ) နိဗ္ဗာန်သွားလမ်း 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 Sagaing<sup>591</sup>

	Column 1		Vāra	Column 2		Paccaya-satti
	Paccaya			Paccayuppana		
Row 1	Siyā	Kusalamaṃ dhammaṃ	Paṭicca	Kusalo dhammo	Uppajjeyya	1) hetupaccayā
Row 2	Siyā	Akusalamaṃ dhammaṃ	Paṭicca	Akusalo dhammo	Uppajjeyya	2) ārammaṇapaccayā
Row 3	Siyā	Avyākataṃ dhammaṃ	Paṭicca	Avyākato dhammo	Uppajjeyya	3) adhipatipaccayā
Row 4	Siyā	Kusalañca avyākatañca dhammaṃ	Paṭicca	Kusaloca avyākatoca dhammā	Uppajjeyyumaṃ	4) anantarapaccayā
Row 5	Siyā	Akusalañca avyākatañca dhammaṃ	Paṭicca	Akusaloca avyākatoca dhammā	Uppajjeyyumaṃ	5) samanantarapaccayā
Row 6	Siyā	Kusalañca akusalañca dhammaṃ	Paṭicca	Kusaloca akusaloca dhammā	Uppajjeyyumaṃ	6) sahaṃjātapaccayā
Row 7	Siyā	Kusalañca akusalañca avyākatañca dhammaṃ	Paṭicca	Kusaloca akusaloca avyākatoca dhammā	Uppajjeyyumaṃ	7) aññamaññapaccayā
						8) nissayapaccayā
						9) upanissayapaccayā
						10) purejātapaccayā
						11) pacchājātapaccayā
						12) āsevanapaccayā
						13) kammaṇapaccayā
						14) vipākapaccayā
						15) āhārapaccayā
						16) indriyapaccayā
						17) jhānapaccayā
						18) maggapaccayā
						19) sampayuttapaccayā
						20) vippayuttapaccaya
						21) atthipaccayā
						22) natthipaccayā
						23) vigatapaccayā
						24) avigatapaccayā

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.

<sup>591</sup> 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’)<sup>592</sup>, ‘*Shin*’ (‘သျှင်’ or ‘ရှင်’), ‘*U*’ (‘ဦး’ or ‘ဥါး’), 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	ābhidhāmmikā	A learned person in the <i>Abhidhamma</i> .
A-bi’dama Taungtha Hsei”pyin-nyahpwe’	အဘိဓမ္မာတောင်သဂ်ဆေးပညာ 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.

<sup>592</sup> ‘အသျှင်’, ‘သျှင်’ and ‘ဥါး’ 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 skilful</i> nor as <i>unskilful</i> . There are two types of indeterminate consciousness ( <i>abyākata-citta</i> ): <i>kammic-results (vipāka-citta)</i> and <i>functional (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 cittas</i> .
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 တမ္ဗဇရုပ်	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>cittas</i> 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	အညညသတ်ကမ္မရုပ်	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	အက္ခယပစ္စယတာ	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 datu (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	အရကောကံ		pick up essential meaning of dhammas

ba-hi-ya-yok	ဗာဟိရရူပံ	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	ဓမ္မအနုလောမပစ္စနိ 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'	ဓမ္မပစ္စနိယာနုလော 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'	ဓမ္မပစ္စနိယ	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-hta-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-paccayuppanna	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-bya-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 <sup>th</sup> 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	<i>kamma</i> -produced <i>rūpa</i> , i.e. a matter originating from <i>kamma</i> 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 <i>etc.</i>
pyit-sa-ya-a-nu-law"ma'pyit-sa-ni-ya	ပစ္စယာနုလောမပစ္စနိယ	paccayānuloma-paccanīya	conditions expressed according to positive—negative method, e.g. root condition—not-object condition, root condition—not-predominance condition <i>etc.</i>
pyit-sa-ya-pyit-sa-ni-ya'	ပစ္စယပစ္စနိယ	paccayapaccanīya	conditions expressed according to negative method, e.g. not-root condition, not-object condition <i>etc.</i>
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 <i>etc.</i>
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-hta-na (ti-ka-du-ka-pa-htan")	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-hta-na (ti-ka-pa-htan")	တိကပဋ္ဌာန (တိကပဋ္ဌာန်း)	tikapattḥāna	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-hta-na (ti-ka-ti-ka-pa-htan")	တိကတိကပဋ္ဌာန (တိကတိကပဋ္ဌာန်း)	tikatikapattḥāna	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-bya-ka-ta	ဝိပါကာဗျာကတာ	vipākābyākatā	'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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