

Fundamental Knowledge of Abhidhamma

(Lesson 3 - Reality and Truths in Abhidhamma)

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Two Types Of Truths (Saccā)

Sammuti.saccā (Conventional Truth)	Paramattha.Saccā (Ultimate Truth)			
Names (of things and beings) Conceptual thought - Such as living beings, person, men, woman, animals,	1-Consciousness	2-Mental Factors	3-Matter	4-Nibbāna
	Aggregates of Mentality		Aggregate of Materiality	
	Five Aggregates (<i>Paññcakkhandha</i>)			(Not included under the classification of Aggregate)
	Conditioned reality (<i>Saṅkhata-dhātu</i>)			Unconditioned reality (<i>Asaṅkhata-dhātu</i>)

Paramattha - *the* Ultimate and absolute truth

In essence, being constant, steadfast and unchanging is *Paramattha*, the Ultimate and absolute truth.

Abhidhammattha and Pramatta

1. *Citta* - (consciousness), to cognize, aware or know the object (89/121)
2. *Cetasika* - (mental factors/ states / concomitants), arise along with consciousness performing diverse functions (52)
3. *Rūpa* - (matter), 28- material phenomena deformed by cold, heat etc.,
4. *Nibbāna* (a state of freedom from attachment) and
5. *Paññatti* (concept).

Paramattha - the Ultimate and absolute truth

- 1) Consciousness 2) Mental factors. 3) Matters 4) Nibbāna (~~5) Paññatti~~)

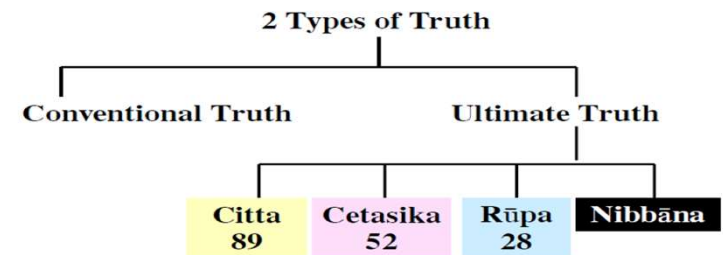
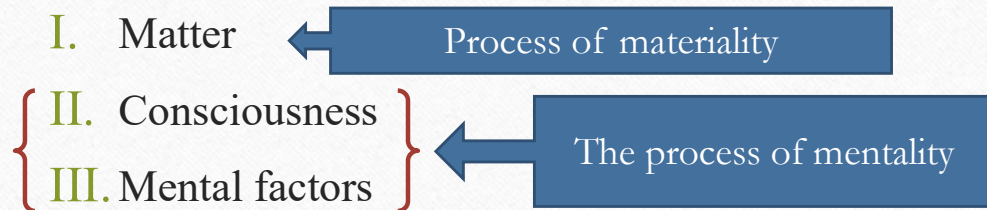
Understanding the beings and things in the universe

Investigation in to the nature – (the whole universe into the reality to understand the underlying ultimate nature of beings and things.)

- **Beings** – Animate – assemblage of factors of mental and physical processes
- **Things** – Inanimate – assemblage of factors of physical processes

(Both of them are in the process – impermanent nature – conditioned – Replacing -)

(Overcoming – penetrating – the conceptual knowledge or notions – by wisdom –
- Ultimate realities, objective actualities, intrinsic nature (*sabhāva*) – can be found)



Sammuti.saccā – (Conventional Truth) Conceptual thought

- The conventional truth** — something that is true in conventional sense,
- the products of mental construction (*Parikappanā*)
 - Names (of things and beings) - Such as living beings, person, men, woman, animals,
 - Conceptual – not actual – do not exist in their own right as irreducible realities.
 - Not realities existing by reason of their own nature

Pramattha.saccā – (Ultimate Truth)

prama — ultimate, final & *attha* — reality, thing

The Ultimate truth — something that is true according to ultimate sense.

– Dhamma : the final, irreducible components of existence, the ultimate entities which result from a correctly performed analysis of experience.

- No further reduction – the final terms of analysis
- exist by reason of their own intrinsic nature
- Ultimate realities - exist in the nature, can be approved by characteristic, function, manifestation, proximate cause.

Concept — Paññatti

p.325 to p.328

1.Atthapaññatti – concepts-as-meanings + **2.Nāmapaññatti** – concepts-as-names
(Concept as what is made known) (Concept as what makes known)

1.Atthapaññatti – concepts-as-meanings (Concept as What is made known)

- **Land, mountain** – on account of the mode of transition of the respective elements;
- **House, chariot, cart** – on account of the mode of formation of materials;
- **Person, individual** – on account of five aggregates;
- **Direction, time** – according to the revolution of the moon and so forth;
- **Well, cave** – on account of the mood of the non-impact and so forth;
- **Kasiṇa signs** – on account of respective elements and distinguished mental development

- They do not exist in the ultimate sense.
- They can be objects of consciousness in the form of shadows of (ultimate) things.
- The concepts should be understood as fashioned by worldly convention.

2.Nāmapaññatti – concepts-as-names (Concept as What make known)

- 1) **Vijjamāna-** – a (direct) concept of the real; (matter, feeling and so forth)
- 2) **Avijjamāna-** – a (direct) concept of the unreal; (land, mountain and so forth)
- 3) **Vijjamānena-avijjamāna-** – a concept of the unreal by means of the real;
(possessor of sixfold direct knowledge)
- 4) **Avijjamānena- vijjamāna-** – a concept of the real by means of the unreal; (Woman's voice)
- 5) **Vijjamānena- vijjamāna-** – a concept of the real by means of the real; (eye-consciousness)
- 6) **Avijjamānena- avijjamāna-** – a concept of the unreal by means of the unreal. (king's son)

Catu-Sacca – Four Noble Truths

Names of the Noble Truths	Ultimate Realities
1-Dukkha-saccā The noble truth of suffering	Mundane consciousness-81, 51-mental factors(except <i>lobha</i>) , 28 – matters
2-Samudaya-saccā The noble truth of the origin of suffering	<i>Lobha</i> (greed)
3-Nirodha-saccā The noble truth of the cessation of suffering	<i>Nibbāna</i>
4-Magga-saccā The noble truth of the path leading to the cessation of suffering	Noble eightfold path (associated with 4 path consciousnesses) (Realities of Noble Eightfold-path: <i>Paññā</i> , <i>Vitakka</i> , <i>Sammāvācā</i> , <i>Sammākammanā</i> , <i>Sammā-ājīva</i> , <i>Vīriya</i> , <i>Sati</i> , <i>Ekaggatā</i>)
Because they are penetrated by the noble ones; Because they are the truths taught by the supreme Noble one (Buddha); Because their discovery leads to the state of a noble one; and Because they are the real, unalterable, undeceptive truths about existence. (p.289)	