

Date : 27-03-2022

Fundamental Knowledge of Abhidhamma

Lesson – 48 –

How *Abhidhamma* knowledge can be applied
into daily life

Collected By *Ven.Pyinnyardhikalinkara*

Understanding the Ultimate Realities:

- **Animate and Inanimate things** =
Paramattha (ultimate reality).
- *Citta* (consciousness),
- *Cetasika* (Mental Factors),
- *Rūpa* (Matters), and
- *Nibbāna* (Supramundane Peace)

Under the influence of Ignorance (*Avijjā*)—
The true nature is invisible and hidden....

- Who / What created me (all living beings), lives and (the world)?
or
- How is this world happening?

According to *Abhidhamma* teaching,
Life is created by *Kamma*

Kamma (with *Avijjā*, *Taṇhā*, *Upādāna*) >>>

giving rise the rebirth-linking consciousness (linking matter) (which is called *Paṭisandhi*)

It is beginning of the life.....

Then, life continues during the course of existence.

with the successive generating process of results by their respective conditions

And new kammas (actions) are performed in the life...

What is *Kamma*?

And who created the *Kamma*?

- *Kamma* = Action, or deed

Volitional action (which produces the result)

"It is volition (*cetanā*) , bhikkhus, that is kamma, I declare.

Having willed, one accomplishes kamma by body (*kāyena*) , by speech (*vācāya*) , and by mind (*manasā*) ."

1. Bodily action (*Kāya-kamma*),
2. Verbal action (*Vacī-kamma*), and
3. Mental action (*Mano-kamma*)

Types of volitions

Two Types Of **Kamma** : Unwholesome and Wholesome

- 1) Unwholesome volition(*akusala cetanā*) = Unwholesome Kamma
- 2) Wholesome volition(*kusala cetanā*) = Wholesome Kamma
- *Vaṭṭagāmi-Kamma* – the *kamma* that lead to run in the round cycle of rebirth (the area of suffering)
- *Vivaṭṭagāmi-Kamma* – the *kamma* that lead to emancipation from the round cycle of rebirth (Nibbāna)

Samsāra

- The processes of aggregates (*Khandha*), bases (*Āyatana*), elements (*Dhātu*)

Samsāra in your daily life.....

- It's running on... Never turn back... Changing..

(Beings) We ourselves create our own *Kamma*...

Creating one's own *Kamma*.....

In daily life...

- When.....?
- In every day, hour, minute, second,
- In every (unwholesome and wholesome) mind moment in the cognitive process

Kamma - the power of volition in the mental process
during your three actions of daily life.

Kamma – *Volitions* in the process of mentality. (*cittavīthi*).

Two types of mental process and

- Mental process in the Awakening time (Cognitive process)
(*Vīthicitta*)

and

- Mental process in the sleeping time (*Vīthimuttacitta*)
(continuum of life – *Bhavanga*).

Six Applications are running in the awakening hours...

Internal & External six sense-bases

External Bases (objects)	Internal Bases	Consciousness
1. Visible forms (or) sight-objects (<i>Rūpārammaṇa</i>)	Eye	eye-consciousness,
2. Sounds - (<i>saddārammaṇa</i>)	Ear	ear-consciousness,
3. Smells (<i>gandhārammaṇa</i>)	Nose	nose-consciousness,
4. Tastes - (<i>rasārammaṇa</i>)	Tongue	tongue-consciousness,
5. Tangible-objects - (<i>phoṭṭhabbārammaṇa</i>)	Body	body-consciousness,
6. Mind-objects - (<i>dhammārammaṇa</i>)	Mind	mind-consciousness,

Six Contacts	Six Feelings
Eye-contact,	feeling born by eye-contact,
Ear-contact,	feeling born by ear-contact,
Nose-contact,	feeling born by nose-contact,
Tongue-contact,	feeling born by tongue-contact,
Body-contact,	feeling born by body-contact,
Mind-contact,	feeling born by mind-contact,

When *Abhidhamma-knowledge* can be applied into daily life's events and actions?

- In the common living & In the meditation
- How many hours do you meditate in daily life? ...

Conditions under control and out of control

- **Appearance** (*Samudaya*),
- **Disappearance** (*Atthangama*) of materiality and mentality (or) Five aggregates,
- The mental condition (or) way of thinking process on them...
- *Yoniso Bhikkhave manasikaroto.....*
- Based on the Right understanding

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the proper attention or wise reflection (*manasikāra*)

Taking as it is –

Extract the Realities from Events and things

- Eat, Walk, Cook, Worship, Meditate, etc.....
- Family, Friends, Pets, Birds, etc....
- House, Food, etc.....

Emotion, Thoughts, Speech, Actions –
should be regulated by the proper attention or
wise reflection
(*yoniso-manasikāra*)