



## DHAMMAS

(Phenomena - Things)

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*All the suttas below have parallels*

- *Generally speaking, a dhamma is the phenomenon that results from the co-action (saṅkhāra) of the khandhas in the nāmarūpa nidāna; and that one (satta) experiences as this phenomenon descends (avakkanti) in the saḷāyatana nidāna.*
- *More particularly, it is what the mano treats as the purely immaterial nāma part of the khandhas (as per SA 98 definition of nāma,) when they descend from nāmarūpa nidāna in the saḷāyatana nidāna.*

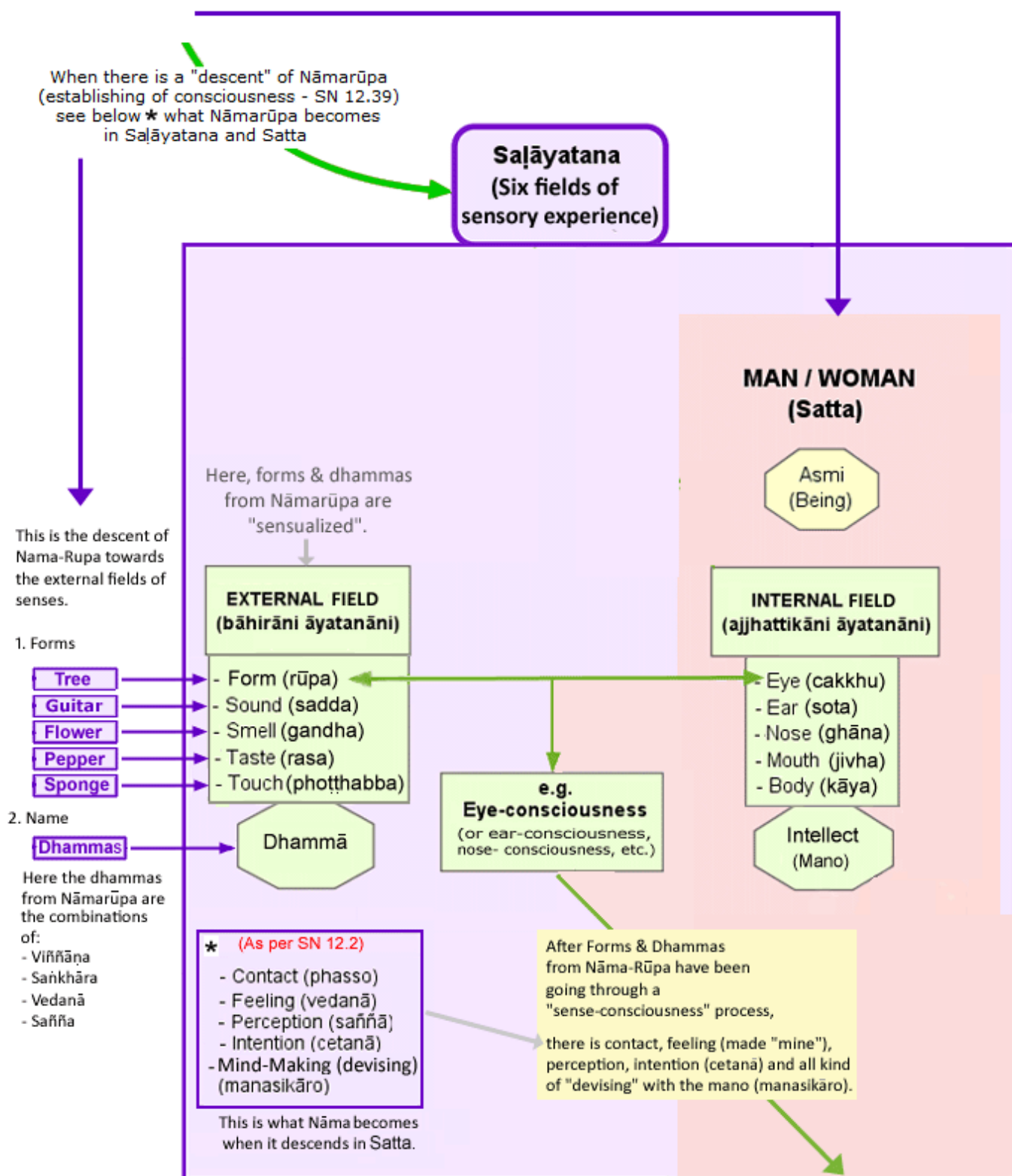


Fig. 3 - Salayatana comes to be - And Nama-Rupa changes its nature.

And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling ... Perception ... Fabrications ... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

**SN 22.23**

"All phenomena are rooted in desire."

"All phenomena come into play through attention."

"All phenomena have contact as their origination."

"All phenomena converge upon feeling."

"All phenomena have their very best as the establishment (of citta)."

All phenomena have the obtention (of citta) as their governing principle."

"All phenomena have discernment as their surpassing state."

"All phenomena have release as their core."

"All phenomena connect (ग्रन्थ granth) with the deathless."

"All phenomena have nibbāna as their final end."

*Chandamūlakā sabbe dhammā,  
manasikārasambhavā sabbe dhammā,  
phassasamudayā sabbe dhammā,  
vedanāsamosaṇā sabbe dhammā,  
samādhippamukhā sabbe dhammā,  
satādhipeyyā sabbe dhammā,  
paññuttarā sabbe dhammā,  
vimuttisārā sabbe dhammā,  
amatogadhā sabbe dhammā,  
nibbānapariyosānā sabbe dhammā.*

**AN 10.58** (parallel in MA 113 differs quite a bit).

"When a monk dwells with restraint over the faculty (power) of the mano, the citta is not stained with ideas cognizable via the mano. When the citta is not stained, there is joy. There being joy, there is pleasure. There being pleasure, there is serenity. There being serenity, he dwells in ease. The citta of one at ease becomes established (deep seated). When the mind is established, phenomena (dhammas) become manifest. When phenomena are manifest, one is classed simply as one who dwells in heedfulness.

*Manindriyaṃ saṃvutassa, bhikkhave, viharato cittaṃ na byāsiñcati, manoviññeyyesu dhammesu, tassa abyāsittacittassa pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddhakāyo sukhaṃ viharati. Sukhino cittaṃ samādhiyati. Samāhite citte dhammā pātubhavanti. Dhammānaṃ pātubhāvā appamādavihārīteva saṅkhaṃ gacchati.*

**SN 35.97**

"But if, by such self-examination, he knows: 'I gain the higher discernment of the serene distinction into phenomena but not internal serenity of ceto, he should base himself on the higher discernment of the serene distinction into phenomena, and make an effort to gain

internal serenity of ceto. Then, some time later, he gains both the higher discernment of the serene distinction into phenomena and internal serenity of ceto.

*Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti: 'lābhīmi adhipaññādharmavipassanāya, na lābhī ajjhattaṃ cetosamathassā'ti, tena, bhikkhave, bhikkhunā adhipaññādharmavipassanāya paṭiṭṭhāya ajjhattaṃ cetosamathe yogo karaṇīyo. So aparena samayena lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca ajjhattaṃ cetosamathassa.*

#### **AN 10.54**

"Monks, I will teach you dependent co-arising & dependently co-arisen phenomena."

...

"And what are dependently co-arisen phenomena?"

Aging & death are dependently co-arisen phenomena: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon..."

"Becoming is a dependently co-arisen phenomenon..."

"Appropriation is a dependently co-arisen phenomenon..."

"Craving is a dependently co-arisen phenomenon..."

"Feeling is a dependently co-arisen phenomenon..."

"Contact is a dependently co-arisen phenomenon..."

"The six fields of sensory experience are dependently co-arisen phenomena..."

"Name-&-form is a dependently co-arisen phenomenon..."

"Consciousness is a dependently co-arisen phenomenon..."

"Fabrications/coaction are dependently co-arisen phenomena..."

"Ignorance is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation."

#### **SN 12.20**

In dependence on the mano and phenomena, mano-consciousness arises.

*maṇaṅca paṭicca dhamme ca uppajjati manoviññāṇaṃ*

#### **SN 12.43**

Having cognized a phenomenon with the mano, a bhikkhu experiences the phenomenon as well as lust for the phenomenon. He understands that lust for phenomena exists internally thus: 'There is in me lust for phenomena internally.' Since that is so, Upavaṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

#### **SN 35.70**

“Thus this way of regarding things (phenomena) and the notion ‘I am’ have not vanished in him. As ‘I am’ has not vanished, there takes place a descent of the five faculties (powers) — of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. There is, bhikkhus, the mano, there are phenomena, there is the element of ignorance.

*Iti ayañceva samanupassanā ‘asmī’ti cassa avigataṃ hoti. ‘Asmī’ti kho pana, bhikkhave, avigate pañcannaṃ indriyānaṃ avakkanti hoti—cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassa. Atthi, bhikkhave, mano, atthi dhammā, atthi avijjādhātu.*

**SN 22.47**

“And what, bhikkhus, is perception? There are these six classes of perception: perception of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects, perception of phenomena.

Katamā ca, bhikkhave, saññā? Chayime, bhikkhave, saññākāyā — rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

...

“And what, bhikkhus, are formations (coactions) ?

There are these six: intention/volition (with ceto) regarding forms, volition regarding sounds, volition regarding odours, volition regarding tastes, volition regarding tactile objects, volition regarding phenomena.

*Katame ca, bhikkhave, saṅkhārā? Chayime, bhikkhave, cetanākāyā — rūpasāñcetanā, saddasāñcetanā, gandhasāñcetanā, rasasāñcetanā, phoṭṭhasāñcetanā, dhammasāñcetanā.*

**SN 22.56**

Is the mano the fetter of mental phenomena or are mental phenomena the fetter of the mano?”

...

The mano is not the fetter of mental phenomena nor are mental phenomena the fetter of the mano, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

*Mano dhammānaṃ saṃyojanaṃ, dhammā manassa saṃyojanan”ti?*

*na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.*

**SN 35.232**

“Therefore, bhikkhus, that field of (sensory) experience should be understood, where the eye ceases and perception of forms fades away. That field should be understood, where the ear

ceases and perception of sounds fades away.... That field should be understood, where the mano ceases and perception of phenomena fades away.

That field of (sensory) experience should be understood.”

*Tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ... pe ... yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ... pe ... yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.*

**SN 35.117**

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