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Abhidhammattha - Sangaha of Anuruddhācariya

A Manual of Abhidhamma

Edited in the original Pali Text with English Translation and Explanatory Notes

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PREFACE

Abhidhamma, as the term implies, is the Higher Teaching of the Buddha. It expounds the quintessence of His profound doctrine.

The Dhamma, embodied in the Sutta Pitaka, is the conventional teaching (*vohāra desanā*), and the Abhidhamma is the ultimate teaching (*paramattha desanā*)

In the Abhidhamma both mind and matter, which constitute this complex machinery of man, are microscopically analyzed. Chief events connected with the process of birth and death are explained in detail. Intricate points of the Dhamma are clarified. The Path of Emancipation is set forth in clear terms.

Modern Psychology, limited as it is comes within the scope of Abhidhamma inasmuch as it deals with the mind, with thoughts, thought-processes, and mental states but it does not admit of a psyche or a soul. Buddhism teaches a psychology without a psyche.

If one were to read the Abhidhamma as a modern textbook on psychology, one would be disappointed. No attempt has here been made to solve all the problems that confront a modern psychologist.

Consciousness is defined. Thoughts are analyzed and classified chiefly from an ethical standpoint. All mental states are enumerated. The composition of each type of consciousness is set forth in detail. The description of thought-processes that arise through the five sense-doors and the mind-door is extremely interesting. Such a clear exposition of thought-processes cannot be found in any other psychological treatise.

Bhavanga and *Javana* thought-moments, which are explained only in the Abhidhamma, and which have no parallel in modern psychology, are of special interest to a research student in psychology.

That consciousness flows like a stream, a view propounded by some modern psychologists like William James, becomes extremely clear to one who understands the Abhidhamma. It must be added that an Abhidhamma student can fully comprehend the *Anattā* (No-soul) doctrine, the crux of Buddhism, which is important both from a philosophical and an ethical standpoint.

The advent of death, process of rebirth in various planes without anything to pass from one life to another, the evidently verifiable doctrine of Kamma and Rebirth are fully explained.

Giving a wealth of details about mind, Abhidhamma discusses the second factor of man-matter or *rūpa*. Fundamental units of matter, material forces, properties of matter, source of matter, relationship of mind and matter, are described.

In the Abhidhammattha Sangaha there is a brief exposition of the Law of Dependent Origination, followed by a descriptive account of the Causal Relations that finds no parallel in any other philosophy.

A physicist should not delve into Abhidhamma to get a thorough knowledge of physics.

It should be made clear that Abhidhamma does not attempt to give a systematized knowledge of mind and matter. It investigates these two composite factors of so-called being to help the understanding of things as they truly are. A philosophy has been developed on these lines. Based on that philosophy, an ethical system has been evolved to realize the ultimate goal, Nibbāna.

As Mrs. Rhys Davids rightly says, Abhidhamma deals with "(1) What we find (a) within us (b) around us and of (2) what we aspire to find."

In Abhidhamma all irrelevant problems that interest students and scholars, but having no relation to one's Deliverance, are deliberately set aside.

The Abhidhammattha Sangaha, the authorship of which is attributed to venerable Anuruddha Thera, an Indian monk of Kanjevaram (Kāñcīpura), gives an epitome of the entire Abhidhamma Pitaka. It is still the most fitting introduction to Abhidhamma. By mastering this book, a general knowledge of Abhidhamma may easily be acquired.

To be a master of Abhidhamma all the seven books, together with commentaries and sub-commentaries, have to be read and re-read patiently and critically.

Abhidhamma is not a subject of fleeting interest designed for the superficial reader.

To the wise truth-seekers, Abhidhamma is an indispensable guide and an intellectual treat. Here there is food for thought to original thinkers and to earnest students who wish to increase their wisdom and lead an ideal Buddhist life.

However, to the superficial, Abhidhamma must appear as dry as dust.

It may be questioned, "Is Abhidhamma absolutely essential to realize Nibbāna, the summum bonum of Buddhism, or even to comprehend things as they truly are?"

Undoubtedly Abhidhamma is extremely helpful to comprehend fully the word of the Buddha and realize Nibbāna, as it presents a key to open the door of reality. It deals with realities and a practical way of noble living, based on the experience of those who have understood and realized. Without a knowledge of the Abhidhamma one at times finds it difficult to understand the real significance of some profound teachings of the Buddha. To develop Insight (*vipassanā*) Abhidhamma is certainly very useful.

But one cannot positively assert that Abhidhamma is absolutely necessary to gain one's Deliverance.

Understanding or realization is purely personal (*sanditthika*). The four Noble Truths that form the foundation of the Buddha's teaching are dependent on this one fathom body. The Dhamma is not apart from oneself. Look within, Seek thyself. Lo, the truth will unfold itself.

Did not sorrow-afflicted Patācārā, who lost her dear and near ones, realize Nibbāna; reflecting on the disappearance of water that washed her feet?

Did not Cūlapanthaka, who could not memorize a verse even for four months, attain Arahantship by comprehending the impermanent nature of a clean handkerchief that he was handling, gazing at the sun?

Did not Upatissa, later venerable Sāriputta Thera, realize Nibbāna, on hearing half a stanza relating to cause and effect?

To some a fallen withered leaf alone was sufficient to attain Pacceka Buddha hood.

It was mindfulness on respiration (*ānāpāna-sati*) that acted as the basis for the Bodhisatta to attain Buddha hood.

To profound thinkers, a slight indication is sufficient to discover great truths.

According to some scholars, Abhidhamma is not a teaching of the Buddha, but is a later elaboration of scholastic monks.

Tradition, however, attributes the nucleus of the Abhidhamma to the Buddha Himself.

Commentators state that the Buddha, as a mark of gratitude to His mother who was born in a celestial plane, preached the Abhidhamma to His mother Deva and others continuously for three months. The principal topics (*mātikā*) of the advanced teaching such as moral states (*kusalā dhammā*), immoral states (*akusalā dhammā*) and indeterminate states (*abyākatā dhammā*), etc., were taught by the Buddha to venerable Sāriputta Thera, who subsequently elaborated them in the six books (Kathāvatthu being excluded) that comprise the Abhidhamma Pitaka.

Whoever the great author or authors of the Abhidhamma may have been, it has to be admitted that he or they had intellectual genius comparable only to that of the Buddha. This is evident from the intricate and subtle Patthāna Pakarana which minutely describes the various causal relations.

It is very difficult to suggest an appropriate English equivalent for Abhidhamma.

There are many technical terms, too, in Abhidhamma which cannot be rendered into English so as to convey their exact connotation. Some English equivalents such as consciousness, will, volition, intellect, perception are used in a specific sense in Western Philosophy. Readers should try to understand in what sense these technical terms are employed in Abhidhamma. To avoid any misunderstanding, due to preconceived views, Pāli words, though at times cumbersome to those not acquainted with the language, have judiciously, been retained wherever the English

renderings seem to be inadequate. To convey the correct meaning implied by the Pāli terms, the etymology has been given in many instances.

At times Pāli technical terms have been used in preference to English renderings so that the reader may be acquainted with them and not get confused with English terminology.

Sometimes readers will come across unusual words such as corruption, defilement, volitional activities, functional, resultants, and so forth, which are of great significance from an Abhidhamma standpoint. Their exact meaning should be clearly understood.

In preparing this translation, Buddhist Psychology by Mrs. Rhys Davids and the Compendium of Philosophy (Abhidhammattha Sangaha) by Mr. Shwe Zan Aung proved extremely helpful to me. Liberty has been taken to quote them wherever necessary with due acknowledgment.

My grateful thanks are due to the Kandy Buddhist Publication Society for the printing of this fourth revised volume, to the printers for expediting the printing, to Miss Rañjani Goonatilaka for correcting the proofs, and to Ven. Bhikkhu Bodhi for his useful suggestions.

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Nārada 14.7.1978/2522.

Abhidhammattha-Sangaha

CHAPTER I - Different Types of Consciousness (citta-sangaha-vibhāgo)

Introductory Verse

§ 1.

Sammāsambuddhamatulam - sasaddhammaganuttamam

Abhivādiya bhāsissam - Abhidhammatthasangaham

The Fully Enlightened Peerless One, with the Sublime Doctrine and the Noble Order,
do I respectfully salute, and shall speak concisely of things contained in the Abhidhamma.

Notes:

1. **Abhidhammattha-Sangaha** is the name of the book. Abhidhamma, literally, means "Higher Doctrine". *Attha* here means "things". *Sangaha* means "a compendium".

The prefix "*abhi*" is used in the sense of preponderant, great, excellent, sublime, distinct, etc.

2. **Dhamma** is a multi-significant term, derived from the root √ *dhar*, to hold, to support. Here the Pāli term is used in the sense of doctrine or teaching. According to the Atthasālinī, "*abhi*" signifies either "*atireka*" -higher, greater, exceeding - or "*visittha*" - distinguished, distinct, special, sublime.

Abhidhamma means the Higher Doctrine because it enables one to achieve one's Deliverance, or because it exceeds the teachings of the Sutta Pitaka and Vinaya Pitaka.

In the Sutta Pitaka and Vinaya Pitaka the Buddha has used conventional terms such as man, animal, being, and so on. In the Abhidhamma Pitaka, on the contrary, everything is microscopically analyzed and abstract terms are used. As a distinction is made with regard to the method of treatment, it is called Abhidhamma.

Thus, chiefly owing to the preponderance of the teachings, or because it is conducive to one's Deliverance, and owing to the excellent analytical method of treatment, it is called Abhidhamma.

3. The **Abhidhamma Pitaka** consists of seven treatises - namely,

- i. Dhammasangani,
- ii. Vibhanga,
- iii. Dhātukathā,
- iv. Puggalapaññatti,
- v. Kathāvatthu,
- vi. Yamaka
- vii. Patthāna.

(Dhammasangani Vibhangañ ca - Kathāvatthu ca Puggalam Dhātu-Yamaka-Pathānam-Abhidhammo' ti vuccati)

i. Dhammasangani - "Classification of Dhammas".

This book is divided into four chapters, viz:-

- (1) - (Citta) Consciousness,
- (2) - (Rūpa) Matter,
- (3) - (Nikkhepa) Summary,
- (4) - (Atthuddhāra) Elucidation.

The 22 **Tika Mātikās** (Triplets) and the 100 **Duka-Mātikās** (Couplets), which comprise the quintessence of the Abhidhamma, are explained in this book. The major part of the book is devoted to the explanation of the first triplet - *kusalā dhammā*, *akusalā dhammā* and *abyākatā dhammā*. In extent the book exceeds thirteen Bhānavāras* (recitals), i.e., more than 104,000 letters.

* Bhānavāra = 250 verses: 1 verse = 4 lines: 1 line = 8 letters. One Bhānavāra, therefore, consists of 8000 letters

ii. Vibhanga - "Divisions".

There are eighteen divisions in this book.

The first three divisions, which deal with

- *khandha* (aggregates)
- *āyatana* (sense-spheres) and
- *dhātu* (elements),

are the most important.

The other chapters deal with

- *sacca* (truths),
- *indriya* (controlling faculties),
- *paccayākāra* (causal genesis),
- *satipatthāna* (foundations of mindfulness),
- *samma-ppadhāna* (supreme efforts),
- *iddhi-pāda* (means of accomplishments),
- *bojjhanga* (factors of wisdom),
- *jhāna* (ecstasies or absorption),
- *appamaññā* (illimitable),
- *magga* (paths),
- *sikkhā-pada* (precepts),
- *patisambhidā* (analytical knowledge),
- *ñāna* (wisdom),
- *khuddaka-vatthu* (minor subjects), and
- *dhmma-hadaya* (essence of truth).

Most of these divisions consist of three parts - Suttanta explanation, Abhidhamma explanation, and a Catechism (Pañhapucchaka).

In this treatise there are thirty-five Bhānavāras (280,000 letters).

iii. Dhātukathā - "Discussion with reference to Elements".

This book discusses whether Dhammas are included or not included in, associated with, or dissociated from:

- aggregates (*khandha*),
- bases (*āyatana*), and
- elements (*dhātu*).

There are fourteen chapters in this work. In extent it exceeds six Bhānavāras (48,000 letters).

iv. Puggalapaññatti - "Designation of Individuals".

In the method of exposition this book resembles the Anguttara Nikāya of the Sutta Pitaka. Instead of dealing with various Dhammas, it deals with various types of individuals. There are ten chapters in this book. The first chapter deals with single individuals, the second with pairs, the third with groups of three, etc. In extent it exceeds five Bhānavāras (40,000 letters).

v. Kathāvatthu - "Points of Controversy"

The authorship of this treatise is ascribed to Venerable Moggalliputta Tissa Thera, who flourished in the time of King Dhammāsoka. It was he who presided at the third Conference held at Pāṭalaliputta (Patna) in the 3rd century B.C. This work of his was included in the Abhidhamma Pitaka at that Conference.

The Atthasālini Commentary states that it contains one thousand Suttas: five hundred orthodox and five hundred heterodox. In extent it is about the size of the Dīgha Nikāya.

This book deals with 216 controversies and is divided into 23 chapters.

vi. Yamaka - "The Book of Pairs".

It is so called owing to its method of treatment. Throughout the book a question and its converse are found grouped together. For instance, the first pair of the first chapter of the book, which deals with roots, runs as follows: Are all wholesome Dhammas wholesome roots? And are all wholesome roots wholesome Dhammas?

This book is divided into ten chapters - namely,

1. *mūla* (roots),
2. *khandha* (aggregates),
3. *āyatana* (bases),
4. *dhātu* (elements),
5. *sacca* (truths),
6. *sankhāra* (conditioned things),
7. *anusaya* (latent dispositions),
8. *citta* (consciousness),

9. *dhamma*, and
10. *indriya* (controlling faculties).

In extent it contains 120 Bhānavāras (960,000 letters).

vii. Patthāna - "The Book of Causal Relations".

This is the most important and the most voluminous book of the Abhidhamma Pitaka. One who patiently reads this treatise cannot but admire the profound wisdom and penetrative insight of the Buddha. There is no doubt of the fact that to produce such an elaborate and earned treatise one must certainly be an intellectual genius.

The term Patthāna is composed of the prefix "pa", various and "thāna", relation or condition (*paccaya*). It is so called because it deals with the 24 modes of causal relations (explained in a subsequent chapter) and the triplets (*tika*) and couplets (*duka*) already mentioned in the Dhammasangani, and which comprise the essence of the Abhidhamma Pitaka.

The importance attached to this treatise, also known as "Mahā Pakarana", the Great Book, could be gauged by the words of the Atthasālini which states: "And while He contemplated the contents of the Dhammasangani His body did not emit rays, and similarly with the contemplation of the next five books. But, when coming to the Great Book, He began to contemplate the 24 universal causal relations of condition of presentation, and so on, His omniscience certainly found its opportunity therein.*"

* For a detailed exposition of these seven books see Rev. Nyanatiloka, Guide through the Abhidhamma Pitaka, and the introductory discourse of the Expositor, part i, p. 5-21. See also Buddhist Psychology, p. 135, 193. Relations, Encyclopaedia of Religion and Ethics, and the Editor's Foreword to the Tikapatthāna Text

Subject - Matter (Abhidhammatthā)

§ 2.

Tattha vutt' abhidhammatthā - catudhā paramatthato

Cittam cetasikam rūpam - Nibbānam' iti sabbathā.

In an ultimate sense the categories of Abhidhamma, mentioned therein, are fourfold in all:-

- (1.) consciousness,
- (2.) mental states,
- (3.) matter, and
- (5.) Nibbāna.

Notes:

4. **Realities** - There are two realities - apparent and ultimate. Apparent reality is ordinary conventional truth (*sammuti-sacca*). Ultimate reality is abstract truth (*paramattha-sacca*).

For instance, the smooth surface of the table we see is apparent reality. In an ultimate sense the apparent surface consists of forces and qualities or in other words, vibrations.

For ordinary purposes a scientist would use the term water, but in the laboratory he would say H₂O. In the same way the Buddha in the Sutta Pitaka resorts to conventional usage such as man, woman, being, self, etc., but in the Abhidhamma Pitaka He adopts a different mode of expression. Here He employs the analytical method and uses abstract terms such as aggregates (*khandha*), elements (*dhātu*), bases (*āyatana*), etc.

The word *paramattha* is of great significance in Abhidhamma. It is a compound formed of *parama* and *attha*. *Parama* is explained as immutable (*aviparīta*), abstract (*nibbattita*); *attha* means thing. *Paramattha*, therefore, means immutable or abstract thing. Abstract reality may be suggested as the closest equivalent. Although the term immutable is used here it should not be understood that all *paramattha* are eternal or permanent.

A brass vessel, for example, is not *paramattha*. It changes every moment and may be transmuted into a vase. Both these objects could be analyzed and reduced into fundamental material forces and qualities, which, in Abhidhamma, are termed *rūpa paramattha*. They are also subject to change, yet the distinctive characteristics of these *rūpas* are identically the same whether they are found in a vessel or a vase. They preserve their identity in whatever combination they are found - hence the commentarial interpretation of *parama* as immutable or real. *Attha* exactly corresponds to the English multi-significant term "thing". It is not used in the sense of "meaning" here.

There are four such *paramattha* or abstract realities. These four embrace everything that is mundane or supra mundane.

The so-called being is mundane. Nibbāna is supra mundane. The former is composed of *nāma* and *rūpa*. According to Abhidhamma *rūpa* connotes both fundamental units of matter and material changes as well. As such Abhidhamma enumerates 28 species of matter. These will be dealt with in a subsequent chapter. *Nāma*, denotes both consciousness and mental states. The second chapter of this book deals with such mental states (*cetasikas*) which are 52 in number. One of these is *vedanā* (feeling). Another is *saññā* (perception). The remaining 50 are collectively called *sankhāra* (mental states). The receptacle of these mental properties is *viññāna* (consciousness), which is the subject-matter of this present chapter.

According to the above analysis the so-called being is composed of five Groups or Aggregates (*pañcakkhandha*):- *rūpa* (matter), *vedanā* (feeling), *saññā* (perception), *sankhāra* (mental states) and *viññāna* (consciousness).

Consciousness, mental states (with the exception of 8 types of supra mundane consciousness and their adjuncts), and matter are Mundane (*lokiya*), and Nibbāna is Supra mundane (*lokuttara*). The Supra mundane Nibbāna is the only absolutely reality, which is the summum bonum of Buddhism. The other three are called realities in that they are things that exist (*viññāna dhammā*). Besides, they are irreducible, immutable, and abstract things. They deal with what is within us and around us.

The first *paramattha* or reality is *citta*. It is derived from the root √ *citi*, to think. According to the commentary *citta* is that which is aware of (*cinteti = vijānāti*) an object. It is not that which thinks of an object as the term implies. From an Abhidhamma standpoint *citta* may better be defined as the awareness of an object, since there is no agent like a soul.

Citta, ceta, cittuppāda, nāma, mana, viññāna are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma standpoint no distinction is made between mind and consciousness. When the so-called being is divided into its two constituent parts, *nāma* (mind) is used. When it is divided into five aggregates (*pañcakkhandha*), *viññāna* is used. The term *citta* is invariably employed while referring to different classes of consciousness. In isolated cases, in the ordinary sense of mind, both terms *citta* and *mana* are frequently used.

The other three *paramatthas* will be dealt with in their due places.

The Four Classes of Consciousness (*catubbidha-cittāni*)

§ 3.

tattha cittaṃ tāva catubbidhara hoti:-

- (1.) *kāmāvacaram*,
- (2.) *rūpāvacaram*
- (3.) *arūpāvacaram*,
- (4.) *lokuttaram c'ati*.

§ 3. Of them, consciousness, first, is fourfold namely:-

- (1.) Consciousness pertaining to the Sensuous Sphere,
- (2.) Consciousness pertaining to the Form-Sphere,
- (3.) Consciousness pertaining to the Formless Sphere, and
- (4.) Supra mundane consciousness.

Notes:

5. **Kāma** is either subjective sensual craving or sensuous objects such as forms, sound, odor, taste, and contact. By *kāma* is also meant the eleven different kinds of sentient existence-namely, the four states of misery (*apāya*), human realm (*manussaloka*), and, six celestial realms (*sagga*).

Avacara means that which moves about or that which frequents. *Kāmāvacara*, therefore, means that which mostly moves about in the sentient realm, or that which pertains to the senses and their corresponding objects. As a rule, these types of consciousness arise mostly in the aforesaid sentient existence. They are found in other spheres of life as well when objects of sense are perceived by the mind.

6. **Rūpāvacara**, **Arūpāvacara** respectively mean either that which pertains to *rūpa* and *arūpa jhānas* (ecstasies) or that which mostly moves about in the *rūpa* and *arūpa* planes.

Rūpalokas are planes where those who develop *rūpa jhānas* are born.

A question now arises - 'Why are these distinguished as *rūpalokas* when there are subtle material bodies (*rūpa*) in heavenly planes too?' The commentarial explanation is that because beings are born in these planes by developing *jhānas* based mainly on *rūpa kasinas*, - material objects of concentration such as earth, water, fire, etc.

Arūpalokas are planes without material bodies. By the power of meditation, only the mind exists in these planes.

Ordinarily both mind and body are inseparable, but by will-power, under exceptional circumstances, they could be separated, just as it is possible to suspend a piece of iron in air by some magnetic force.

7. **Loka + Uttara** = Lokuttara. Here *Loka*, means the five aggregates. *Uttara* means above, beyond or that which transcends. It is the supra-mundane consciousness that enables one to transcend this world of mind-body

The first three classes of consciousness are called *lokiya* (mundane).

Consciousness pertaining the sensuous Sphere

(*kāmāvacara-cittāni*)

Immoral Consciousness (*akusala cittāni*)

§ 4. *tattha katamam kāmāvacaram?*

§ 4. Amongst them what is *Kāmāvacara*?

(Consciousness Rooted in Attachment)

1.

Somanassa-sahagatam, ditthigatasampayuttam, asankhārikam ekam

One consciousness, unprompted, accompanied by pleasure, connected with wrong view

2.

Somanassa-sahagatam, ditthigatasampayuttam, sasankhārikam ekam,

One consciousness, prompted, accompanied by pleasure, connected with wrong view

3.

Somanassa-sahagatam ditthigatavippayuttam, asankhārikam ekam

One consciousness, unprompted, accompanied by pleasure, disconnected with wrong view

4.

Somanassa-sahagatam ditthigatavippayuttam, sasankhārikam ekam

One consciousness, prompted, accompanied by pleasure, disconnected with wrong view

5.

Upekkhā-sahagatam, ditthigatasampayuttam, asankhārikam ekam

One consciousness, unprompted, accompanied by indifference, connected with wrong view

6.

Upekkhā-sahagatam, ditthigatasampayuttam, sasankhārikam ekam

One consciousness, prompted, accompanied by indifference, connected with wrong view

7.

Upekkhā-sahagatam, ditthigatavippayuttam, asankhārikam ekam

One consciousness, unprompted, accompanied by indifference, disconnected with wrong view

8.

Upekkhā-sahagatam, ditthigatavippayuttam, sasankhārikam ekan' ti

One consciousness, prompted, accompanied by indifference, disconnected with wrong view

Imāni attha'pi Lobhasahagatacittāni nāma

These eight types of consciousness are rooted in Attachment

(Consciousness Rooted in Ill-will or Aversion)

9.

Domanassasahagatam, patighasampayuttam, asaṅkhārikam ekam

One consciousness, unprompted, accompanied by displeasure, connected with ill-will

10.

Domanassasahagatam, patighasampayuttam, sasaṅkhārikam ekan' ti

One consciousness, prompted, accompanied by displeasure, connected with ill-will

Imani dve'pi Patighasampayuttacittāni nāma.

These two types of consciousness are connected with Ill-will.

(Consciousness Rooted in Delusion or Ignorance)

11.

Upekkhā-sahagatam, vicikicchā-sampayuttam ekam,

One consciousness, accompanied by indifference, and connected with doubts,

12.

Upekkhā-sahagatam, uddhacca-sampayuttam ekan' ti

One consciousness, accompanied by indifference, and connected with restlessness.

Imani dve' pi Momūhacittāni nāma

Ice'vam sabbathā pi dvādasakusala-cittāni samattāni.

These two types of consciousness are rooted in sheer Ignorance.

Thus end, in all, the twelve types of Immoral Consciousness.

(Summary)

Atthadhā lobhamūlāni-dosamūlāni ca dvidhā

Mohamulāni ca dve'ti-dvādasākusala siyum.

Eight are rooted in Attachment, two in Ill-will, and two in Ignorance.

Thus there are twelve types of Immoral Consciousness.

Notes:

8. Akusala, Kusala, Vipāka, Kiriya-

In the previous section consciousness was broadly classified under four divisions according to the planes in which it is experienced. With respect to its nature it divides itself into four classes. Some types of consciousness are immoral (*akusala*), because they spring from attachment (*lobha*), aversion or ill-will (*patigha*), and ignorance (*moha*). Opposed to them are the moral types of consciousness (*kusala*), because they are rooted in non-attachment or generosity (*alobha*), goodwill (*adosa*), and wisdom (*amoha*). The former are unwholesome as they produce undesirable effects (*anittha vipāka*), the latter are wholesome as they produce desirable effects (*ittha vipāka*). Both *kusala* and *akusala cittas* constitute what, in Pāli, are termed *kamma*. Those types of consciousness that arise as the inevitable results of these *kusala* and *akusala cittas* are called *vipāka* (resultant) *cittas*. It should be understood that both *kamma* and *vipāka* are purely mental. The fourth type of consciousness is called *kiriya* which, for want of a better term, is rendered by "karmically ineffective", "inoperative" or "functional".

9. Three Roots (Mūla)-

Lobha, *dosa*, and *moha* are the three roots of evil. Their opposites are the roots of good.

Lobha, from √ *lubh*, to cling, or attach itself, may be rendered by 'attachment' or 'clinging'. Some scholars prefer 'greed'. Craving is also used as an equivalent of *lobha*.

In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion.

In Pāli such aversion is termed *dosa* or *patigha*. *Dosa* is derived from √ *dus*, to be displeased. *Patigha* is derived from 'pati', against, and √ 'gha' (*han*), to strike, to contact. Ill-will, hatred are also suggested as equivalents of 'patigha'.

Moha is derived from √ *muh*, to delude. It is delusion, stupidity, bewilderment. It is 'moha' that clouds an object and blinds the mind. Sometimes 'moha' is rendered by ignorance.

According to Abhidhamma, *moha* is common to all evil. *Lobha* and *dosa* do not arise alone, but always in combination with *moha*. *Moha*, on the other hand, does arise singly-hence the designation '*momūha*', intense delusion.

Diametrically opposed to the above three roots are the roots of *kusala*. They not only indicate the absence of certain evil conditions, but also signify the presence of certain positive good conditions. *Alobha* does not merely mean non-attachment, but also generosity. *Adosa* does not merely mean non-anger or non-hatred, but also goodwill, or benevolence, or loving-kindness (*mettā*). *Amoha* does not merely mean non-delusion, but also wisdom or knowledge (*ñāna* or *paññā*).

10. Vedanā or Feeling-

Feeling or, as some prefer to say, sensation, is a mental state common to all types of consciousness. Chiefly there are three kinds of feelings -namely,

- *somanassa* (pleasurable),
- *domanassa* (displeasurable),
- *upekkhā* (indifferent, neutral, equanimity or neither pleasurable nor dis-pleasurable).

With

- *dukkha* (physical pain)
- *sukha* (physical happiness)

there are altogether five kinds of feelings.

Somanassa is an abstract noun formed of 'su', good, and 'mana', mind. Literally, the term means good-mindedness, i.e., a pleasurable feeling.

Similarly '*domanassa*' ('du', bad, and 'mana', mind) means bad-mindedness i.e., a dis-pleasurable feeling.

The third feeling is neutral. Indifference is used here in this particular sense, but not in the sense of callousness. *Sukha* is composed of 'su', easy, and 'kha' to bear, or to endure. What is easily endured is '*sukha*' i.e., happiness. *Dukkha* (*du*, difficult), pain, is that which is difficult to be endured. Both these sensations are physical.

According to Abhidhamma there is only one type of consciousness accompanied by pain, and one accompanied by happiness. Two are connected with a dis-pleasurable feeling. Of the 89 types of consciousness, in the remaining 85 are found either a pleasurable feeling or a neutral feeling.

Somanassa, *domanassa*, and *upekkhā* are purely mental. *Sukha* and *dukkha* are purely physical. This is the reason why there is no *upekkhā* in the case of touch which, according to Abhidhamma, must be either happy or painful. (See Upekkhā, Note. 42)

11. Ditthi-

This term is derived from √ 'dis', to see, to perceive. It is usually translated as view, belief, opinion, etc. When qualified by '*samma*', it means right view or right belief; when qualified by '*micchā*', it means wrong view or wrong belief. Here the term is used without any qualification in the sense of wrong view.

12. Sankhārika-

This is purely a technical term used in a specific sense in the Abhidhamma. It is formed of '*sam*', well and √ '*kar*', to do, to prepare, to accomplish. Literally, it means accomplishing, preparing, arranging.

Like *dhamma*, *sankhāra* also is a multi-significant term. Its precise meaning is to be understood according to the context.

When used as one of the five 'aggregates' (*pañcakkhandha*), it refers to all the mental states, except *vedanā* and *saññā*. In the *paticca-samuppāda* it is applied to all moral and immoral activities, good and bad thoughts. When *sankhāra* is used to signify that which is subject to change, sorrow, etc., it is invariably applied to all conditioned things.

In this particular instance the term is used with '*sa*' = co-; and *a* = un, *Sa-sankhārika* (lit., with effort) is that which is prompted, instigated, or induced by oneself or by another. '*Asankhārika*' (lit., without effort) is that which is thus unaffected, but done spontaneously.

If, for instance, one does an act, induced by another, or after much deliberation or premeditation on one's part, then it is *sa-sankhārika*. If, on the contrary, one does it instantly without any external or internal inducement, or any premeditation, then it is *asankhārika*.

13. Vicikicchā-

This is an ethic-religious term. Commentary gives two interpretations.

(1.) *Vici* = *vicinanto*, seeking, inquiring; - *kicch*, to tire, to strain, to be vexed. It is vexation due to perplexed thinking.

(2.) *Vi*, devoid + *cikicchā*, remedy (of knowledge). It means that which is devoid of the remedy of knowledge.

Both these interpretations indicate a perplexed or undecided frame of mind. Doubt, perplexity, skepticism, indecision are used as the closest English equivalents.

Reasoning or investigation for the sake of understanding the truth is not discouraged in Buddhism. Nor is blind faith advocated in Buddhism.

[Vicikicchā is the inability to decide anything definitely that it is as such. Buddhaghosa-Majjhima Nikāya Commentary.]

14. Uddhacca-

This is formed of *u* = over, and - *dhu*, to tremble, to get excited. Literally, it means 'over-excitement' or 'rousing up'. A confused restless state of mind is meant here. It is the antithesis of one-pointedness. Atthasālini explains *uddhacca* as disquietude, mental distraction or confusion.

15. Kusala and Akusala-

This section deals with *akusala* types of consciousness. *Akusala* is the direct opposite of *kusala*. Atthasālini gives the etymological meaning of *kusala* as follows:-

(1.) *ku*, bad, + √ *sal*, to shake, to tremble, to destroy. That which shakes off, destroys evil or contemptible things is *kusala*.

(2.) *kusa* + √ *lu*, to cut.

Kusa is from *ku*, bad, and √ *si*, to lie. That which lies contemptibly is *kusa*, vice. *Kusala* is that which cuts off vice.

(3.) a.) *ku*, evil, bad, + √ *su*, to reduce. That which reduces or eradicates evil is *kusa*, knowledge or wisdom. *Kusa*, so derived, + √ *lu*, to cut. That which cuts off (evil) by wisdom is *kusala*.

b.) *Kusa*, so derived, + √ *la*, to take. That which is grasped by wisdom is *kusala*.

(4.) *Kusa* grass cuts a part of the hand with both edges. Even so *kusala* cuts off both sections of passions - those that have arisen and those that have not arisen.

With regard to the connotation of the term the Atthasālini states:-

"The word *kusala* means 'of good health' (*ārogya*), 'faultless' (*anavajja*), 'clever' (*cheka*), 'productive of happy results' (*sukha-vipāka*)".

With the exception of 'clever' all the other three meanings are applicable to *kusala*.

Kusala is wholesome in the sense of being free from physical and mental sickness through passions.

Kusala is faultless in the sense of being free from the fault of passions, the evil of passions, and the heat of passions.

Here *sukha-vipāka* does not necessarily mean pleasurable feeling. It is used in the sense of physical and mental buoyancy, softness, fitness, etc.

Atthasālini further states *kusala* is used in the sense of having accomplished with wisdom (*kosallasambhūtatthena; kosallam vuccati paññā*).

Judging from the various meanings attached to the term, *kusala* may be interpreted as wholesome or moral. Some scholars prefer 'skillful'.

Akusala would therefore mean unwholesome or immoral.

Kusala and *akusala* correspond to good and bad, right and wrong respectively.

16. How are we to assess whether an action is *kusala* or *akusala*? What is the criterion of morality?

In short what is connected with the three roots of evil is *akusala*. What is connected with the three roots of good is *kusala*.

As a seed sown on fertile soil germinates and fructifies itself sooner or later, according to its own intrinsic nature, even so *kusala* and *akusala* actions produce their due desirable and undesirable effects. They are called *vipāka*.

17. **Kiriya or Kriyā**, literally, means action.

Here *Kiriya* is used in the sense of ineffective action. *Kamma* is causally effective. *Kiriya* is causally ineffective. Good deeds of Buddhas and Arahats are called *kiriya* because *kamma* is not accumulated by them as they have gone beyond both good and evil.

In Abhidhamma *vipāka* and *kiriya* are collectively called *avyākata* (Indeterminate), that which does not manifest itself in the way of an effect. The former is *avyākata*, because it is an effect in itself, the latter, because it does not produce an effect.

Illustrative examples for the twelve different types of immoral consciousness:

18. Attachment

(1.) With joy a boy instantly steals an apple, viewing no evil thereby.

(2.) Prompted by a friend, a boy joyfully steals an apple, viewing no evil thereby.

(3.) (4.) The same illustration serves for the third and fourth types of consciousness with the difference that the stealing is done

without any false view.

(5.) (6.) (7.) (8.) The remaining four types of consciousness are similar to the above with the difference that the stealing is done with neutral feeling.

Ill-will

(9.) With hatred one murders another without any premeditation.

(10.) With hatred one murders another after premeditation.

19. **Killing:-** According to Abhidhamma killing is invariably done with ill-will or aversion. Prompted by whatever motive, one, as a rule, kills with a thought of ill-will. Where there is ill-will (*patigha*) there is displeasure (*domanassa*). Where there is displeasure there is ill-will in a subtle or gross way.

Suppose, for instance, a little child, who cannot discriminate between right and wrong, smilingly kills an ant. He does not know that he is committing the evil of killing. He is only playing with it. Now, does he cherish any ill-will towards the ant? Is there any hatred or ill-feeling in his case? It is difficult to say so. What type of consciousness does he experience at that moment? It cannot be the 9th and 10th types because he innocently does it with joy, fondling the object. Could it be the third type of consciousness rooted in "*lobha*"?

An adult who kills for sport does experience the 9th or 10th type of consciousness. There is ill-feeling at the moment of killing.

What about vivisection? A scientist may vivisect without the least compunction. His chief motive may be scientific investigation for consequent alleviation of suffering. Yet, there is the thought of killing.

Does one experience ill-will when one kills a wounded animal with the object of putting an end to its suffering? Moved by compassion, one may do so; yet there is ill-will at the moment of killing, because there is a certain kind of aversion towards the object. If such an action is morally justifiable, could one object to the wholesale destruction of patients suffering from acute chronic incurable diseases?

It was stated above that there is ill-will where there is displeasure.

When, for instance, one feels sorry for having failed in an examination, does one harbor ill-will at that time? If one reflects on the meaning of the term *patigha*, the answer will become clear. There is no doubt a subtle kind of aversion over the unpleasant news. It is the same in the case of a person who weeps over the death of a dear one, because it is an unwelcome event. Anāgāmis and Arahats never feel sorry nor grieve, because they have eradicated *patigha* or *dosa* (hatred or ill-will).

Great was the lamentation of Venerable Ananda, who was a Sotāpanna Saint, on the passing away of the Buddha; but Arahats and Anāgāmis like Venerable Kassapa and Anuruddha, practiced perfect equanimity without shedding a tear.

20. Ignorance

(11.) A person doubts the existence of the Buddha, or the efficacy of the Dhamma, owing to his stupidity.

(12.) A person is distracted in mind, unable to concentrate on an object.

As these two types of consciousness are feeble, due to stupidity or dullness of mind, the accompanied feeling is neither pleasurable nor displeasurable, but neutral.

21. The ten kinds of *akusala* (evil) in relation to the twelve types of immoral consciousness.

There are ten kinds of evil committed through deed, word and thought.

DEED- (1) Killing (*pāṇātipāta*), (2) Stealing. (*adinnādāna*), (3) Sexual Misconduct (*kāmesu-micchācāra*).

WORD- (4) Lying (*musāvāda*), (5) Slandering (*pisuna-vācā*), (6) Harsh speech (*pharusa-vācā*), (7) Vain talk (*samphappalāpa*).

THOUGHT- (8) Covetousness (*abhiṭṭhā*), (9) Hatred (*vyāpāda*), and (10) False view (*micchā-ditthi*)*.

* [(a) Denying the result of Kamma (*Natthika-ditthi*), (b) Denying both the cause and the result (*Ahetuka*) and (c) Denying Kamma (*Akiriya-Ditthi*):- These constitute wrong views.]

All these *akusalas* are committed by the afore-mentioned twelve types of *akusala* consciousness. Killing is generally done by the 9th and 10th types of consciousness. Stealing is generally done with the first eight types of consciousness.

Sexual misconduct is committed with the first eight types of consciousness.

Theft may be committed with a hateful thought too. In such a case there is the possibility of stealing with the 9th and 10th types of consciousness.

Lying may be uttered with the first ten types of consciousness; and so is slandering.

Harsh speech is uttered with the 9th and 10th types of consciousness. Vain talk may spring from the first ten types of consciousness. Covetousness springs from the first eight types of consciousness. Hatred springs from the 9th and 10th types of consciousness. False views spring from the 1st, 2nd, 5th, and 6th.

22. Eradication of the Akusala Cittas by the four classes of Aryan disciples.

A Sotāpanna (Stream-Winner) eradicates the 1st, 2nd, 5th, 6th, and 11th types of consciousness as he has destroyed the two Fetters (*samyojana*)-*sakkāya-ditthi* (Self-illusion) and *vicikicchā* (Doubts).

A Sakadāgāmi (Once-Returner), who has attained the second stage of Sainthood, weakens the potentiality of the 9th and 10th types of consciousness, because he has only attenuated the two Fetters - *kāmarāga* (Sense-desire) and *patigha* (Hatred).

An Anāgāmi (Never-Returner), who has attained the third stage of Sainthood, eradicates the above two types of consciousness as he has completely destroyed the said two Fetters.

An Arahāt does not give rise to any of the twelve *akusala cittas* as he has eradicated the remaining five Fetters too - namely, *rūparāga* (Attachment to *rūpa jhānas* and Form-Spheres), *arūparāga* (Attachment to *arūpa jhānas* and Formless-Spheres), *māna* (Conceit), *uddhacca* (Restlessness) and *avijjā* (Not-knowingness or Ignorance).

(*sīlabbata paramasa* - Indulgence in wrongful rites and ceremonies, one of the ten Fetters, not mentioned above, is eradicated by a Sotāpanna).

(ahetuka cittāni-18)

(akusala vipāka cittāni)

§ 5 (1) *Upekkhāsahagatam Cakkhaviññānam; tathā* (2) *Sotaviññānam*, (3) *Ghānaviññānam*, (4) *Jivhāviññānam*, (5) *Dukkhasahagatam, Kāyaviññānam*, (6) *Upekkhāsahagatam Sampaticchanacittam*, (7) *Upekkhāsahagatam Santīranacittañ c'āti*.

Imani satta'pi Akusala Vipaka Cittani nāma.

(kusala vipāk'āhetuka cittāni)

(8) *Upekkhāsahagatam kusalavipākam Cakkhuviññānam; tathā* (9) *Sotaviññānam, (10) Ghānaviññānam (11) Jivhaviññānam, (12) Sukhasahagatam Kāyaviññānam, (13) Upekkhāsahagatam Sampaticchanacittam, (14) Somanassasahagatam Santîranacittam (15) Upekkhāsahagatam Santîranacittam c'ati.*

Imāni attha' pi Kusalavipāk'āhetukacittāni nāma.

(ahetuka kiriya cittāni)

(16) *Upekkhāsahagatam Pañcadvārāvajjanacittam; tathā*

(17) *Manodvārāvajjanacittam,*

(18) *Somanassasahagatam Hasituppādacittañ c'ati.*

Imāni tîni' pi ahetuka-kiriya cittāni nāma.

Icc'evamsabbathā'pi atthārasāhetukacittāni samattāni.

Sattākusalapākāni - puññāpākāni atthadhā

Kiriyācittāni tîni'ti - atthārasa Ahetukā.

(18 Types Of Rootless Consciousness)

(Immoral Resultant Consciousness without Roots)

§ 5. (1) Eye-consciousness, accompanied by indifference. So are

(2) Ear-consciousness,

(3) Nose-consciousness,

(4) Tongue consciousness,

(5) Body-consciousness, accompanied by pain,

(6) Receiving consciousness, accompanied by indifference,

(7) Investigating consciousness, accompanied by indifference.

These seven are the immoral resultant types of consciousness.

(Moral Resultant Consciousness without Roots)

(8) Moral resultant Eye-consciousness, accompanied by indifference. So are

(9) Ear-consciousness,

(10) Nose-consciousness,

(11) Tongue-consciousness,

(12) Body-consciousness, accompanied by happiness,

(13) Receiving consciousness, accompanied by indifference,

(14) Investigating consciousness, accompanied by pleasure,

(15) Investigating consciousness, accompanied by indifference.

These eight are the moral resultant types of consciousness without *Hetu*.

(Functional Consciousness without Roots)

(16) Five Sense-door advertent consciousness, accompanied by indifference.

(17) So is mind-door advertent consciousness.

(18) Smile-producing consciousness, accompanied by pleasure.

These three are the functional types of consciousness without *Hetu*.

Thus end, in all, the eighteen types of consciousness without *Hetu*.

(Summary)

Seven are immoral resultants. Moral resultants are Eightfold.

Three are functionals. *Ahetukas* are eighteen.

Note:

23. **Hetu** is usually rendered by 'causal condition'. In the Suttas we often come across such phrases as '*ko hetu, ko paccayo*', - 'what cause, what reason'. In the Abhidhamma both *hetu* and *paccaya* are differentiated and are used in specific senses. The term *hetu* is applied to the six roots explained above. *Paccaya* is an aiding condition (*upakāra dhamma*). Like the root of a tree is *hetu*. *Paccaya* is like water, manure, etc.

The aforesaid eighteen classes of consciousness are called '*a-hetuka*' because they are devoid of 'concomitant hetus' (*sampayuttaka hetu*). It must be understood that even *ahetuka cittas* are not devoid of an efficient cause (*nibbattaka hetu*). The remaining 71 classes of consciousness are called *Sa-hetuka*, with Roots. In two there is only one Root, in sixty nine there are two or three Roots.

24. **Dvipañcaviññāna** - Five pairs of moral and immoral resultant consciousness are enumerated here. They are so called because they are dependent on the five senses. As they are comparatively weak they are accompanied by neutral feeling, with the exception of body-consciousness which is accompanied by either pain or happiness. It should be noted that, in the Abhidhamma, these five pairs of consciousness are sometimes referred to as '*dvipancaviññāna*', the two *sampaticchana cittas* and *pañca-dvārāvajjana citta* as '*mano dhātu*' (mind-element), the rest (76) as '*mano viññāna dhātu*' (mind-consciousness element).

25. **Sampaticchana** is that moment of consciousness which accepts or receives an object. *Santīrana* is that which investigates an object. That moment of consciousness which turns towards one of the five sense-objects is called the *pañca-dvārāvajjana*. *Mano-dvārāvajjana* is that moment of consciousness which turns the mind towards a mental object. *Pañca-*

dvārāvajjana and *mano-dvārāvajjana* are the only two moments of *kiriya cittas* experienced by those who are not Arahats. All the other *kiriya cittas* are experienced only by Buddhas and Arahats. It is this *mano-dvārāvajjana citta* that performs the function of *votthapana* (deciding) which will be dealt with later.

26. **Hasituppāda** is a *citta* peculiar to Arahats. Smiling is caused by a pleasurable feeling. There are thirteen classes of consciousness by which one may smile according to the type of the person. An ordinary worldling (*puthujjana*) may laugh with either one of the four types of *cittas* rooted in attachment, accompanied by pleasure, or one of the four *kusala cittas*, accompanied by pleasure.

Sotāpannas, Sakadāgāmīs, and Anāgāmīs may smile with one of the two *akusala cittas*, disconnected with false view, accompanied by pleasure, or with one of the four *kusala cittas*.

Arahats and Pacceka Buddhas may smile with one of the four *sobhana kiriya cittas* or *hasituppāda*.

Sammā Sambuddhas smile with one of the two *sobhana kiriya cittas*, accompanied by wisdom and pleasure.

There is nothing but mere mirth in the *hasituppāda* consciousness.

The Compendium of Philosophy states: "There are six classes of laughter recognized in Buddhist works: (1) *sita*: - a smile manifesting itself in expression and countenance; (2) *hasita*: - a smile consisting in the slight movements of the lips just enough to reveal the tips of the teeth; (3) *vihasita*: - laughter giving out a light sound; (4) *upahasita*: - laughter accompanied by the movement of the head, shoulders, and arms; (5) *apahasita*: - laughter accompanied by the shedding of tears; and (6) *atihāsita*: - an outburst of laughter accompanied by the forward and backward movements of the entire body from head to foot. Laughter is thus a form of bodily expression (*kāya-viññatti*), which may or may not be accompanied by vocal expression (*vacī-viññatti*). Of these, the first two classes are indulged in by cultured persons, the next two by the average man, and the last two by the lower classes of being.

27. Thought-Process

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant, or, in other words, in a state of *bhavanga*. We always experience such a passive state when our minds do not respond to external objects. This flow of *bhavanga* is interrupted when objects enter the mind. Then the *bhavanga* consciousness vibrates for one thought-moment and passes away. Thereupon the sense-door consciousness (*pañca-dvārāvajjana*) arises and ceases. At this stage the natural flow is checked and is turned towards the object. Immediately after there arises and ceases the eye consciousness* (*cakkhu viññāna*), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*sampaticchana*). Next comes the investigating faculty (*santīrana*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*voṭṭhapana*). Discrimination is exercised at this stage. Freewill plays its part here. Immediately after there arises the psychologically most important stage - Impulsion or *javana*. It is at this stage that an action is judged whether moral or immoral. *Kamma* is performed at this stage; if viewed rightly (*yoniso manasikāra*), the *javana* becomes moral; if viewed wrongly (*ayoniso manasikāra*), it becomes immoral. In the case of an Arahant this *javana* is neither moral nor immoral, but merely functional (*kiriya*). This *javana* stage usually lasts for seven thought-moments, or, at times of death, five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*tadālamhana*), lasting for two thought-moments - thus completing one thought-process at the expiration of seventeen thought-moments.

*[i.e., if the object is a form (*rūpa*). This consciousness depends on the five objects of sense.]

The three kinds of *bhavanga* consciousness are *vipāka*. They are either one of the two *santīrana citta*s, accompanied by indifference, mentioned above, or one of the eight *sobhana vipāka citta*s, described in section 6. *Pañca-dvārāvajjana* is a *kriyā citta*. *Pañca viññāna* is one of the ten moral and immoral *vipāka citta*s. *Sampaticchana* and *santīrana* are also *vipāka citta*s. The *mano-dvārāvajjana* (mind-door consciousness), a *kriyā citta*, functions as the *voṭṭhapana* consciousness. One can use one's freewill at this stage. The seven *javana* thought-moments constitute *kamma*. The *tadālamhana* is a *vipāka citta* which is one of the three *santīrana citta*s or one of the eight *sobhana vipāka citta*s.

Thus in a particular thought-process there arise various thought-moments which may be *kamma*, *vipāka*, or *kriyā*.

*[A detailed exposition of this subject will appear in Chapter IV.]

THOUGHT PROCESS: According to Abhidhamma when an object is presented to the mind through one of the five doors a thought process runs as follows:-

1 <i>Atīta Bhavanga</i>	Past Bhavanga
2 <i>Bhavanga Calana</i>	Vibrating Bhavanga
3 <i>Bhavanga-upaccheda</i>	Arrest Bhavanga
4 <i>Pañca-dvārāvajjana</i>	Sense-door Consciousness
5 <i>Pañca Viññāna</i>	Sense-consciousness
6 <i>Sampaticchana</i>	Receiving Consciousness
7 <i>Santīrana</i>	Investigating Consciousness
8 <i>Votthapana</i>	Determining Consciousness
9-15 <i>Javana</i>	Impulsion
16-17 <i>Tadālabhāna</i>	Registering Consciousness

(sobhana cittaṇi)

§ 6. *Pāpāhetukamuttāni - Sobhanāni'ti vuccare*

Ek'ūnasatthiccittāni - ath'ekānavutī'pi vā

(atthā kāmāvāccara kusala cittaṇi)

1. *Somanassa-sahagatam ñānasampayuttam asankhārikam ekam,*
2. *Somanassa-sahagatam ñānasampayuttam asankhārikam ekam,*
3. *Somanassa-sahagatam ñānavippayuttam asankhārikam ekam,*
4. *Somanassa-sahagatam ñānavippayuttam sasankhārikam ekam,*
5. *Upekkhā-sahagatam ñānasampayuttam asankhārikam ekam,*

6. *Upekkhā-sahagatam ñānasampayuttam sasankhārikam ekam,*
7. *Upekkhā-sahagatam ñānavippayuttam asankhārikam ekam,*
8. *Upekkhā-sahagatam ñānavippayuttam sasankhārikam' ekan' ti*

Imāni attha' pi sahetuka kāmāvacarakusalacittāni nāma.

(atthā kāmāvācāra vipāka cittāni)

9. *Somanassa-sahagatam ñānasampayuttam asankhārikam ekam,*
10. *Somanassa-sahagatam ñānasampayuttam sasankhārikam ekam,*
11. *Somanassa-sahagatam ñānavippayuttam asankhārikam ekam.*
12. *Somanassa-sahagatam ñānavippayuttam sasankhārikam ekam,*
13. *Upekkhā-sahagatam ñānasampayuttam asankhārikam ekam,*
14. *Upekkhā-sahagatam ñānasampayuttam sasankhārikam ekam,*
15. *Upekkhā-sahagatam ñānavippayuttam asankhārikam ekam,*
16. *Upekkhā-sahagatam ñānavippayuttam sasankhārikam ekan'ti.*

Imāni attha' pi sahetuka kāmāvacāra-vipākacittāni nāma.

(attha kāmāvacāra kriyā cittāni)

17. *Somanassa-sahagatam ñānasampayuttam asankhārikam ekam,*
18. *Somanassa-sahagatam ñānasampayuttam sasankhārikam ekam,*
19. *Somanassa-sahagatam ñānavippayuttam asankhārikam ekam.*
20. *Somanassa-sahagatam ñānavippayuttam sasankhārikam ekam,*
21. *Upekkhā-sahagatam ñānasampayuttam asankhārikam ekam,*
22. *Upekkhā-sahagatam ñānasampayuttam sasankhārikam ekam,*

23. *Upekkhā-sahagatam ñānavippayuttam asankhārikam ekam,*

24. *Upekkhā-sahagatam ñānavippayuttam sasankhārikam ekan'ti,*

Imāni attha'pi sahetuka-kāmāvacara-kriyācittāni nāma.

Ice' vam sabbathā'pi sahetuka-kāmāvacara-

kusala vipāka kriyā cittāni samattāni.

vedanā-ñāna-sankhāra - bhedenā catuvīsati

sahetū-kāmāvacara - puññapākakriyā matā.

kāme tevīsapākāni - puññā' puññāni vīsati

ekādasa kriyā c'āti - catupaññāsa sabbathā.

"Beautiful" Consciousness Of The Sensuous Sphere - 24

§ 6. Excluding those that are evil and without *Hetu*, the rest are called "Beautiful". They number either fifty-nine or ninety-one.

(Eight Types of Moral Consciousness)

1. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,
2. One consciousness, prompted, accompanied by pleasure, associated with knowledge.
3. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge,
4. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge,
5. One consciousness, unprompted, accompanied by indifference*, associated with knowledge.
6. One consciousness, prompted, accompanied by indifference, associated with knowledge,
7. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,

8. One consciousness, prompted, accompanied by indifference, dissociated with knowledge.

These are the eight types of moral consciousness, with Roots, of the sensuous sphere.

[See Note 10, p [](#), here *upekkhā* may be equanimity too.]

(Eight types of Resultant Consciousness)

9. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,

10. One consciousness, prompted, accompanied by pleasure, associated with knowledge,

11. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge,

12. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge,

13. One consciousness, unprompted, accompanied by indifference, associated with knowledge,

14. One consciousness, prompted, accompanied by indifference, associated with knowledge,

15. One consciousness, unprompted, accompanied indifference, dissociated with knowledge,

16. One consciousness, prompted, accompanied indifference, dissociated with knowledge,

These are the eight types of Resultant Consciousness, with Hetus, of the sensuous sphere.

(Eight types of Functional Consciousness)

17. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,

18. One consciousness, prompted, accompanied by pleasure, associated with knowledge.

19. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge,

20. One consciousness, prompted, accompanied by pleasure, associated with knowledge,

21. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,

22. One consciousness, prompted, accompanied by indifference, associated with knowledge,

23. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,
24. One consciousness, prompted, accompanied by indifference, dissociated with knowledge,

These are the eight types of Fundamental Consciousness, with Roots, of the sensuous sphere.

Thus end, in all, the moral, resultant, functional types of consciousness, with Hetus, of the sensuous sphere.

(Summary)

The moral, resultant, and functional types of consciousness of the sensuous sphere, with Hetus, which differ according to feeling knowledge, and inducement, should be understood as twenty-four.

In the sensuous sphere twenty-three are "Resultant", twenty "Moral" and "Immoral", and eleven are "Functional", fifty-four in all.

Notes:

28. **Sobhana** - so called because they yield good qualities, and are connected with blameless roots such as generosity, loving-kindness, and knowledge. Com.

29. **Pāpa** - is that which leads to misery. Evil or bad is a better rendering than sin which has a Christian outlook.

30. **Hetuka** - All the *cittas* that are to be described hereafter, are called *sahetukas*, with Roots, opposed to the *ahetukas* of the foregoing section. Of the twenty-four *kāmāvacara sobhana cittas*, twelve are connected with two good Roots: generosity (*alobha*) and loving-kindness (*adosa*); twelve with three good: hetus - generosity, loving-kindness, and knowledge (*amoha*).

31. Fifty-nine or ninety-one:

Kāmāvacara - 24

Rūpāvacara - 15

Arūpāvacara - 12

Lokuttara - 8

When the eight *lokuttara cittas* are developed by means of each of the five *kusala rūpa jhānas*, as will be explained at the end of this chapter, they total forty.

Then $24 + 15 + 12 + 40 = 91$.

32. **Ñāna** - is that which understands the reality (Com.) Here *ñāna* is synonymous with wisdom, reason, or knowledge. It is opposed to *moha* (ignorance, delusion, or stupidity).

33. **Asankhārika** - unprompted (See note 12, p. [*](#))

According to the commentary one does a good act on the spur of the moment without any particular inducement either from within or without, owing to physical and mental fitness, due to good food, climate, etc., and as a result of having performed similar actions in the past.

34. All good acts are done by one of these first eight *cittas*. Their corresponding effects are the eight resultant *cittas*. The eight *ahetuka vipāka cittas* are also the due effects of these *kusala cittas*. It, therefore, follows that there are sixteen *vipāka cittas* corresponding to eight *kusala cittas*, whereas in the case of twelve *akusala cittas* there are only seven *ahetuka vipāka cittas*.

The Buddhas and Arahats also experience all these twenty-three types of *vipāka cittas* as they are bound to reap the good and bad effects of their past actions till they die. But they do not

experience the first eight *kusala cittas* as they do not accumulate fresh *kamma* that has any reproductive power, since they have eradicated all fetters that bind oneself to existence. When they do any good act, instead of the usual *kusala cittas*, they experience the eight *kriyā cittas* which possess no reproductive energy. Ordinary persons and even Holy Ones of the first three grades of Saint ship do not experience these eight *cittas*.

35. Illustrations for the first eight *kusala cittas*:

1. One understandingly gives something to a beggar at once with joy.
2. One understandingly gives something to a beggar with joy, after deliberation, or being induced by another.
3. A child, without any understanding, joyfully salutes a monk at once. Joyfully a person automatically recites a Sacred Text without understanding the meaning.
4. A child, without any understanding, joyfully salutes a monk, as instructed by the mother. A person joyfully repeats a Sacred Text, as taught by another, without understanding the meaning.

The remaining four types should be understood in the same way, substituting indifference for joy.

§ 7.

(rūpāvacara cittāni-15)

(rūpāvacara kusala cittani-5)

1. *Vitakka-vicāra-pīti-sukh'ekaggatā-sahitam pathamajjhāna-kusalacittam.*

2. *Vicāra-pīti-sukh'ekaggatā-sahitam dutiyajjhāna-kusalacittam,*
 3. *Pīti-sukh'ekaggatā-sahitam tatiyajjhāna-kusalacittam,*
 4. *Sukh'ekaggatā-sahitam catutthajjhāna-kusalacittam,*
 5. *Upekkh'ekaggatā-sahitam pañcamajjhāna-kusalacittañ c'āti.*
- Imāni pañca'pi rūpāvacara-kusalacittānināma.*

(rūpāvacara vipāka cittāni-5)

1. *Vitakka-vicāra-pīti-sukh'ekaggatā-sahitam pathamajjhāna-vipākacittam,*
 2. *Vicāra-pīti-sukh'ekaggatā-sahitam dutiyajjhāna-vipākacittam,*
 3. *Pīti-sukh'ekaggatā-sahitam tatiyajjhāna-vipākacittam,*
 4. *Sukh'ekaggatā-sahitam, catutthajjhāna-vipākacittam,*
 5. *Upekkh'ekaggatā-sahitam pañcamajjhāna-vipākacittañ c'āti.*
- Imāni pañca'pi rūpāvacara-vipākacittāni nāma.*

(rūpāvacara kriyā cittāni-5)

1. *Vitakka-vicāra-pīti-sukh'ekaggatā-sahitam pathamajjhāna-kriyācittam,*
 2. *Vicāra-pīti-sukh'ekaggatā-sahitam dutiyajjhāna-kriyācittam,*
 3. *Pīti-sukh'ekaggatā-sahitam tatiyajjhāna-kriyācittam,*
 4. *Sukh'ekaggatā-sahitam catutthajjhāna-kriyācittam,*
 5. *Upekkh'ekaggatā-sahitam pañcamajjhāna-kriyācittañ c'ati.*
- Imāni pañca'pi rūpāvacara-kriyācittāni nāma.*

Icc'evam sabbathā'pi pannarasa rūpāvacara kusala-vipāka-kriyācittāni samattāni.

Pañcadhā jhānabhedena - rūpāvacaramānasam

Puññapākakriyābheda - tam pañcadasadhā bhava.

§ 7.

(Form-Sphere Consciousness - 15)

(Form-Sphere Moral Consciousness - 5)

1. First Jhāna moral consciousness together with initial application, sustained application, joy, happiness, and one-pointedness.
2. Second Jhāna moral consciousness together with sustained application, joy, happiness, and one-pointedness,
3. Third Jhāna moral consciousness together with joy, happiness, and one-pointedness,
4. Fourth Jhāna moral consciousness together with happiness and one-pointedness.
5. Fifth Jhāna moral consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Moral consciousness.

(Form-Sphere Resultant Consciousness - 5)

1. First Jhāna Resultant consciousness together with initial application, sustained application, joy, happiness, and one-pointedness,
2. Second Jhāna Resultant consciousness together with sustained application, joy, happiness, and one-pointedness,
3. Third Jhāna Resultant consciousness together with joy, happiness, and one-pointedness,
4. Fourth Jhāna Resultant consciousness together with happiness and one-pointedness,
5. Fifth Jhāna Resultant consciousness together with equanimity and one-pointedness.

These are the five types of Jhāna Resultant consciousness.

(Form-Sphere Functional Consciousness-5)

1. First Jhāna Functional consciousness together with initial application, sustained application, joy, happiness and one-pointedness,
2. Second Jhāna Functional consciousness together with sustained application, joy, happiness, and one-pointedness,
3. Third Jhāna Functional consciousness together with joy, happiness, and one-pointedness,
4. Fourth Jhāna Functional consciousness together with happiness and one-pointedness.
5. Fifth Jhāna Functional consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Functional consciousness.

Thus end, in all, the fifteen types of Form-Sphere Moral Resultant, and Functional consciousness.

(Summary)

Form-Sphere consciousness is fivefold according to different Jhānas. That becomes fifteen fold according to Moral, Resultant and Functional types.

Notes:

36. Rūpāvacara-

There are three planes of existence-namely, Sensuous Sphere (*kāmaloka*), Form-Sphere (*rūpaloka*), and Formless-Sphere (*arūpaloka*). The four states of misery (*apāya*), human realm (*manussa*), and the six celestial realms (*devaloka*) constitute the *kāmaloka*. It is so called because sense-desires play a predominant part in this sphere. The four states of misery are called *duggati* (evil states). Evil-doers are born in such states. The remaining seven are called *sugati* (good states). The good are born in these states of sensuous bliss.

The more evolved persons, who seek no delight in ordinary sense-desires, but are interested in higher spiritual progress, must naturally be born in congenial places in harmony with their lofty aspirations. Even in the human realm it is they who retire to solitude and engage themselves in meditation.

Such meditation (*bhāvanā*) is of two kinds - *samatha* (concentration) and *vipassanā* (insight). *Samatha*, which means calm, or tranquillity is gained by developing the Jhānas. *Vipassanā* is seeing things as they truly are. With the aid of Jhānas one could develop higher psychic powers (*abhiññā*). It is *vipassanā* that leads to Enlightenment.

Those who develop Jhānas are born after death in higher Form-Spheres (*rūpaloka*) and Formless-spheres (*arūpaloka*).

In the Formless-Spheres there is no body but only mind. As a rule, both mind and body are interrelated, interdependent, and inseparable. But by will-power there is a possibility for the mind to be separated from the body and vice versa temporarily. Beings born in celestial realms and Form-Spheres are supposed to possess very subtle material forms.

The Compendium of Philosophy states that "*Rūpaloka* is so called because the subtle residuum of matter is said, in that place of existence, to be still met with. *Arūpaloka* is so called because no trace of matter is held to be found in it".

That which frequents the *Rūpa*-Sphere is *rūpāvacara*. There are fifteen *cittas* pertaining to it. Five are *kusalas*, which one can develop in this life itself. Five are their corresponding *vipākas* which are experienced after death in the *Rūpa*-sphere. Five are *kriyā cittas*, which are experienced only by Buddhas and Arahats either in this life or by Arahats in the *Rūpa*-Sphere.

37. Jhāna - Sanskrit *dhyāna*-

The Pāli term is derived from the root "*jhe*", to think. Venerable Buddhaghosa explains Jhāna as follows, "*Aramman'upanijjhānato paccanīkajhāpanato vajhanam*", Jhāna is so called because it thinks closely of an object or because it burns those adverse things (hindrances - *nīvaranas*).

By Jhāna is meant willful concentration on an object.

Of the forty objects of concentration, enumerated in the 9th chapter of this book, the aspirant selects an object that appeals most to his temperament. This object is called *parikamma nimitta* - preliminary object.

He now intently concentrates on this object until he becomes so wholly absorbed in it that all adventitious thoughts get *ipso facto* excluded from the mind. A stage is ultimately reached when he is able to visualize the object even with closed eyes. On this visualized image (*uggaha nimitta*) he concentrates continuously until it develops into a conceptualized image (*patibhāga nimitta*).

As an illustration let us take the *pathavī kasina*.

A circle of about one span and four inches in diameter is made and the surface is covered with dawn-colored clay and smoothed well. If there be not enough clay of the dawn color, he may put in some other kind of clay beneath. This hypnotic circle is known as the *parikamma nimitta*. Now he places this object about two and half cubits away from him and concentrates on it, saying mentally or inaudibly - *pathavī* or earth. The purpose is to gain the one-pointedness of the mind. When he does this for some time - perhaps weeks, or months, or years - he would be able to close his eyes and visualize the object. This visualized object is called *uggaha nimitta*. Then he concentrates on this visualized image, which is an exact mental replica of the object, until it develops into a conceptualized image which is called *patibhāga nimitta*.

The difference between the first visualized image and the conceptualized image is that in the former the fault of the device appears, while the latter is clear of all such defects and is like a "well-burnished conchshell". The latter possesses neither color nor form. "It is just a mode of appearance, and is born of perception".

As he continually concentrates on this abstract concept he is said to be in possession of "proximate concentration" (*upacāra samādhi*) and the innate five Hindrances to progress (*nīvarana*), such as sense-desire (*kāmacchanda*), hatred (*patigha*), sloth and torpor (*thīna-middha*), restlessness and brooding (*uddhacca-kukkucca*), and doubts (*vicikicchā*) are temporarily inhibited.

Eventually he gains "ecstatic concentration" (*appanā samādhi*) and becomes enwrapped in Jhāna, enjoying the calmness and serenity of a one-pointed mind.

As he is about to gain *appanā samādhi* a thought process runs as follows:- *bhavānga*, *mano-dvārāvajjana*, *parikamma*, *upacāra*, *anuloma*, *gotrabhū*, *appanā*.

When the stream of consciousness is arrested, there arises the Mind-door consciousness taking for its object the *patibhāga nimitta*. This is followed by the Javana process which, as the case may be, starts with either *parikamma* or *upacāra*. *Parikamma* is the preliminary or initial thought-moment. *Upacāra* means proximate, because it is close to the *appanā samādhi*. It is at the *anuloma* or "adaptation" thought-moment that the mind qualifies itself for the final *appanā*. It is so called because it arises in conformity with *appanā*. This is followed by *gotrabhū*, the thought-moment that transcends the *kāma*-plane. *Gotrabhū* means that which subdues (*bhū*) the *Kāma*-lineage (*gotra*). All the thought-moments of this Javana process up to the *gotrabhū* moment are *kāmāvacara* thoughts. Immediately after this transitional stage of *gotrabhū* there arises only for a duration of one moment the *appanā* thought-moment that leads to ecstatic concentration. This consciousness belongs to the *Rūpa*-plane, and is termed the First *Rūpa* Jhāna. In the case of an Arahant it is a *kriyā citta*, otherwise it is a *kusala*.

This consciousness lasts for one thought-moment and then subsides into the *Bhavānga* state.

The aspirant continues his concentration and develops in the foregoing manner the second, third, fourth, and fifth Jhānas.

The five Jhāna *vipākas* are the corresponding Resultants of the five Morals. They are experienced in the Form sphere itself and not in the *Kāma*-sphere. *Kusala* and *Kiriya* Jhānas could be experienced in the *Kāma*-sphere continuously even for a whole day.

The five factors, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā* collectively found in the *appanā* consciousness, constitute what is technically known as Jhāna. In the second Jhāna the first factor is eliminated, in the third the first two are eliminated, in the fourth the first three are eliminated, while in the fifth even happiness is abandoned and is substituted by equanimity.

Sometimes these five Jhānas are treated as four, as mentioned in the Visuddhi-Magga. In that case the second Jhāna consists of three constituents as both *vitakka* and *vicāra* are eliminated at once.

38. **Vitakka** - is derived from "vi" + √ "takk" to think. Generally the term is used in the sense of thinking or reflection. Here it is used in a technical sense. It is that which directs the concomitant states towards the object. (*ārammanam vitakketi sampayuttadhamme abhiniropeti' ti vitakko*). Just as a king's favourite would conduct a villager to the palace, even so *vitakka* directs the mind towards the object.

Vitakka is an unmoral mental state which, when associated with a *kusala* or *akusala citta*, becomes either moral or immoral. A developed form of this *vitakka* is found in the first Jhāna consciousness. A still more developed form of *vitakka* is found in the Path-consciousness (*magga citta*) as *sammā-sankappa* (Right thoughts). The *vitakka* of the Path-consciousness directs the mental states towards Nibbāna and destroys *micchā* (wrong or evil) *vitakka* such as thoughts of sense-desire (*kāma*), thoughts of hatred (*vyāpāda*), and thoughts of cruelty (*vihimsā*). The *vitakka* of the Jhāna consciousness temporarily inhibits sloth and torpor (*thīna-middha*) one of the five Hindrances (*nīvarana*).

Through continued practice the second Jhāna is obtained by eliminating *vitakka*. When four Jhānas are taken into account instead of the five, the second Jhāna is obtained by eliminating both *vitakka* and *vicāra* at the same time.

39. **Vicāra** is derived from "vi" + "car" to move or wander. Its usual equivalent is investigation. Here it is used in the sense of sustained application of the mind on the object. It temporarily inhibits doubts (*vicikicchā*).

According to the commentary *vicāra* is that which moves around the object. Examination of the object is its characteristic. *Vitakka* is like the flying of a bee towards a flower. *Vicāra* is like its buzzing around it. As Jhāna factors they are correlates.

40. **Pīti** is zest, joy, or pleasurable interest. It is derived from √ "pi", to please, to delight. It is not a kind of feeling (*vedanā*) like *sukha*. It is, so to say, its precursor. Like the first two Jhāna factors, (*pīti*) is also a mental state found in both moral and immoral consciousness. Creating an interest in the object is its characteristic *pīti* inhibits *vyāpāda*, ill-will or aversion.

There are five kinds of *pīti*:-

1. *Khuddaka pīti*, the thrill of joy that causes "the flesh to creep".
2. *Khanika pīti*, instantaneous joy like a flash of lightning.
3. *Okkantika pīti*, the flood of joy like the breakers on a seashore.
4. *Ubbega pīti*, transporting joy which enables one to float in the air just as a lump of cotton carried by the wind.
5. *Pharana pīti*, suffusing joy, which pervades the whole body like a full blown bladder or like a flood that overflows small tanks and ponds.

41. **Sukha** is bliss or happiness. It is a kind of pleasant feeling. It is opposed to *uddhacca* and *kukkucca* (restlessness and brooding). As *vitakka* is the precursor of *vicāra*, so is *pīti* the precursor of *sukha*.

The enjoyment of the desired object is its characteristic. It is like a king that enjoys a delicious dish.

Pīti creates an interest in the object, while *sukha* enables one to enjoy the object.

Like the sight of an oasis to a weary traveler, is *pīti*. Like drinking water and bathing therein, is *sukha*.

This mental *sukha* which should be differentiated from *ahetuka kāyika* (physical) happiness is identical with *somanassa*. But it is a joy disconnected with material pleasures. This pleasurable feeling is the inevitable outcome of renouncing them (*nirāmisā sukha*). Nibbānic bliss is yet far more subtle than Jhānic bliss. There is no feeling in experiencing the bliss of Nibbāna. The total release from suffering (*dukkhūpasama*) is itself Nibbānic bliss. It is comparable to the "ease" of an invalid who is perfectly cured of a disease. It is a bliss of relief.

42. **Upekkhā** - literally, means seeing (*ikkhati*) impartially (*upa = yuttito*). It is viewing an object with a balanced mind, Atthasālini states: - "This is impartiality (*majjhataṃ*) in connection with the object, and implies a discriminative knowledge (*paricchindanakam ñānam*)".

This explanation applies strictly to *upekkhā* found in *sobhana* consciousness accompanied by wisdom. *Upekkhā* found in the *akusalas* and *ahetukas* is just neutral feeling, without the least trace of any discriminative knowledge. In the *kāmāvacara sobhanas*, too, there may arise that

neutral feeling, as in the case of one hearing the Dhamma without any pleasurable interest, and also a subtle form of *upekkhā* that views the object with deliberate impartiality and discriminative knowledge, as in the case of a wise person who hears the Dhamma with a critical and impartial mind.

Upekkhā of the Jhāna consciousness, in particular is of ethical and psychological importance. It certainly is not the ordinary kind of *upekkhā*, generally found in the *akusala* consciousness which comes naturally to an evil-doer. The Jhāna *upekkhā* has been developed by a strong will-power. Realizing that pleasurable feeling is also gross, the Yogi eliminates it as he did the other three Jhāna factors, and develops the more subtle and peaceful *upekkhā*. On the attainment of the fifth Jhāna breathing ceases. As he has transcended both pain and pleasure by will-power, he is immune to pain too.

This *upekkhā* is a highly refined form of the ordinary *tatramajjhataṭṭā*, even-mindedness, one of the moral mental states, latent in all types of *sobhana* consciousness.

In the Pāli phrase - *upekkhā satipārisuddhi* - purity of mindfulness which comes of equanimity - it is the *tatra-majjhataṭṭā* that is referred to. This is latent in the first four Jhānas too. In the fifth Jhāna this *tatra-majjhataṭṭā* is singled out and becomes highly refined. Both neutral feeling (*upekkhā vedanā*) and equanimity that correspond to the one Pāli term *upekkhā* are found in the fifth Jhāna.

Thus there appear to be four kinds of *upekkhā* viz:- (1) just neutral feeling, found in the six *akusala cittas*, (2) sensitive passive neutral feeling (*anubhavana upekkhā*) found in the eight *ahetuka* sense-door consciousness (*dvipaṇca-viññāna*) (excluding *kāyaviññāna*), (3) intellectual *upekkhā*, found mostly in the two *sobhana kriyā cittas*, accompanied by knowledge, and sometimes in the two *sobhana kusala cittas*, accompanied by knowledge, (4) ethical *upekkhā*, found in all the *sobhana cittas*, especially in the fifth Jhāna.

Brahmavihārupekkhā and *sankhārupekkhā* may be included in both intellectual and ethical *upekkhā*.

The first is equanimity amidst all vicissitudes of life. The second is neither attachment nor aversion with respect to all conditioned things.

Visuddhi-Magga enumerates ten kinds of *upekkhā*. See the Path of Purity - Vol. II pp. 184-186.

43. **Ekaggatā** (*eka + agga + tā*) lit., one-pointedness. This is a mental state common to all Jhānas. By *sammā samādhi* (Right Concentration) is meant this *ekaggatā* found in the Path-consciousness. *Ekaggatā* temporarily inhibits sensual desires.

(arūpāvacara cittāni-12)

§ 8.

(arūpāvacara kusala cittāni-4)

- (1) *ākāsānañcāyatana-kusalacittam,*
- (2) *Viññānañcāyatana-kusalacittam,*
- (3) *ākiñcaññāyatana-kusala,*
- (4) *N'eva-saññā-n'āsaññāyatana-kusalacittañ c'ati.*

Imāni cattāri'pi Arūpāvacara-kusalacittāni nāma.

(arūpāvacara vipāka cittāni)

- (5) *ākāsānañcāyatana-vipākacittam,*
- (6) *viññānañcāyatana-vipākacittam,*
- (7) *ākiñcaññāyatana-vipākacittam,*
- (8) *N'eva-saññā-n'āsaññāyatana-vipākacittam c'ati.*

Imāni cattāri'pi arūpāvacara-vipākacittāni nāma.

(arūpāvacara kriyā cittāni-4)

(9) *ākāsānañcāyatana-kriyācittam,*

(10) *viññānañcāyatana-kriyācittam*

(11) *ākiñcaññāyatana-kriyācittam,*

(12) *n'eva-saññā-n'āsaññāyatana-kriyācittañ c'ati.*

Imāni cattāri'pi arūpāvacara-kriyācittāni nāma.

Icc' evam sabbathā'pi dvādasa arūpāvacara-kusala-vipāka-kriyācittāni samattāni.

ālambanappabhedhena - catudhā'ruppamānasam

Puññapākakriyābheda - puna dvādasadhā thitam.

(Formless-Sphere Consciousness - 12)

§ 8.

(Formless-Sphere Moral Consciousness - 4)

- (1) Moral Jhāna consciousness dwelling on the "Infinity of Space",
- (2) Moral Jhāna consciousness dwelling on the "Infinity of Consciousness",**
- (3) Moral Jhāna consciousness dwelling on "Nothingness",***
- (4) Moral Jhāna consciousness wherein "Perception neither is nor is not".

These are the four types of *arūpa-jhāna* Moral consciousness.

*[*ākāsānañcāyatana* = *ākāsa* + *ananta* + *āyatana*. *Ananta* + *ya* = *anantya* = *anañca* = end-lessness. *ākāsa* + *anañca* = *ākāsānañca* + *āyatana* is used here in the sense of abode (*adhitthānatthena*)]

**[*viññānañcāyatana*-*viññāna* + *ananta* + *ya* = *viññānanantya* = *viññānañca*]

***[*ākīñcaññāyatana*-*ākīñcanassa bhāvo* = *ākīñcaññam*]

(Formless-sphere Resultant Consciousness - 4)

- (5) Resultant Jhāna-consciousness dwelling on the "Infinity of Space".
- (6) Resultant Jhāna-consciousness dwelling on the "Infinity of Consciousness",
- (7) Resultant Jhāna-consciousness dwelling on "Nothingness",

(8) Resultant Jhāna-consciousness wherein "Perception neither is nor is not".

These are four types of *arūpa-jhāna* Resultant consciousness.

(Formless-sphere Functional Consciousness - 4)

(9) Functional Jhāna-consciousness dwelling on the "Infinity of Space".

(10) Functional Jhāna-consciousness dwelling on the "Infinity of Consciousness".

(11) Functional Jhāna-consciousness dwelling on "Nothingness" .

(12) Functional Jhāna-consciousness wherein "Perception neither is nor is not".

These are the four types of *arūpa-jhāna* Functional consciousness.

Thus end, in all, the twelve types of Arūpa Jhāna Moral, Resultant, and Functional consciousness.*

* [Both *Rūpa* and *Arūpa Cittas* are collectively termed "*Mahaggata*" which literally, means 'great-gone-to', i.e., developed.]

Arūpa-jhāna consciousness is fourfold, classified according to the objects. Again they stand at twelve according to Moral, Resultant, and Functional types.

Notes:

44. Arūpa Jhāna-

The Yogi who has developed the *Rūpa Jhānas* and who wishes to develop the *Arūpa Jhānas* now concentrates on the Patibhāga Nimitta mentioned in the previous section. As he does so, a faint light, like a fire fly, issues from the Kasina object. He wills it to expand until it covers the whole space. Now he sees nothing but this light pervading everywhere. This developed space is not a reality but a mere concept. In Pāli this space is called *kasinuggahātimākāsa* (space issuing forth from the Kasina object). On this concept he concentrates thinking "*ākāso ananto*", 'Infinite is space', until he develops the first *Arūpa Jhāna-ākāsānañcāyatana*.

As in the case of the *Rūpa Jhānas* a thought-process, runs as follows:-

mano-dvārāvajjana, parikamma, upacāra, anuloma, gotrabhū,

ākāsānañcāyatana.

Parikamma thought-moment may or may not occur.

The *Arūpa Jhāna* thought-moment occurs only for a moment, and then the consciousness lapses into *Bhavanga* consciousness.

Again he concentrates on the first *Arūpa Jhāna* thinking "*viññānam anantam*", 'Infinite is Consciousness' until he develops the second *Arūpa Jhāna* - "*viññānañcāyatana*".

To develop the third *Arūpa Jhāna* - "*ākāṅkacāñcāyatana*" - the Yogi takes for his object the first *Arūpa Jhāna* consciousness and thinks - '*Natthi kiñci*', 'There is nothing whatever'.

The fourth *Arūpa Jhāna* consciousness is developed by taking the third *Arūpa Jhāna* consciousness as the object. The third *Arūpa Jhāna* is so subtle and refined that one cannot definitely say whether there is a consciousness or not. As he concentrates thus on the third

consciousness he develops the fourth Jhāna. Although the term "*saññā*" is used here, *vedanā*, (feeling) and *sankhārā*, (mental states) are also included therein.

The five *Rūpa Jhānas* differ according to the Jhāna factors. These four *Arūpa Jhānas*, on the other hand, differ according to the objects of concentration. The first and the third have two concepts (*paññatti*). They are the concept of the 'infinity of space' and the concept of 'nothingness'. The second and the fourth Jhāna consciousness have for their objects the first and the third Jhāna respectively.

These four *Arūpa Jhānas* have their corresponding effects in the *Arūpa* spheres. The four *Kriyā Jhānas* are experienced only by Buddhas and Arahats.

In all these twelve *Jhāna Cittas* are found the two Jhāna factors - *Upekkhā* and *ekaggatā* - equanimity and one-pointedness that constitute the fifth *Rūpa Jhāna*.

(lokuttara kusala cittāni-4)

- (1) *Sotāpatti-maggacittam*,
- (2) *Sakadāgāmī-maggacittam*,
- (3) *Anāgāmī-maggacittam*,
- (4) *Arahatta-maggacittañ c'ati*.

Imāni cattāri'pi Lokuttara-kusalacittāni nāma.

(lokuttara vipāka cittāni-4)

- (5) *Sotāpatti-phalacittam*,
- (6) *Sakadāgāmī-phalacittam*,
- (7) *Anāgāmī-phalacittam*,
- (8) *Arahatta-phalacittañ c'ati*.

Imāni cattāri'pi Lokuttara-vipākacittāni nāma.

Ice'vam sabbathā'pi attha Lokuttara-Kusala-Vipāka-cittāni samattāni.

Catummaggapphedhena-catudhā kusalam tathā

Pākam tassa phalattā'ti-atthadhā nuttaram matam

Dvādasākusalān'evam - kusalān' ekavīsati

Chattims' eva vipākāni - kriyācittāni vīsati.

Cātupaññāsadhā kāme - rūpe pannaras'īraye

Cittāni dvādas' āruppe - atthadhā'n uttare tathā

(Supra Mundane Consciousness - 4)

§ 9

(Moral Supra mundane Consciousness-4)

(1) Sotāpatti Path-consciousness,

(2) Sakadāgāmī Path-consciousness,

(3) Anāgāmī Path-consciousness,

(4) Arahatta Path-consciousness.

These are the four types of Supra mundane Moral consciousness.

(Resultant Supra mundane Consciousness-4)

(5) Sotāpatti Fruit-consciousness,

(6) Sakadāgāmī Fruit-consciousness,

(7) Anāgāmī Fruit-consciousness,

(8) Arahatta Fruit-consciousness.

These are the four types of Supra mundane Moral and Resultant consciousness. Thus end, in all, the eight types of supra mundane Moral and Resultant consciousness. Differing according to the four Paths, the Moral Consciousness is fourfold. So are the Resultants, being their fruits. The Supra mundane should be understood as eightfold.

(Summary)

Thus the "Immorals" are twelve, the "Morals" are twenty-one, the "Resultants" are thirty-six, the "Functionals" are twenty.

In the Sensuous Sphere, they say, are fifty-four types of consciousness, in the Form-Sphere are fifteen, in the Formless-Sphere are twelve, in the supra mundane are eight.

(ekavīsasatāni cittāni-121)

§ 10. *Ittham'ekūna navuti - ppabhedham pana mānasam*

Ekavīśasatam v'ātha - vibhajanti vicakkhanā.

Katham'ekūna navutividham cittam ekavīśasatam hoti?

(1) *Vitakka-vicāra-pīti-sukh'ekaggatā-sahitam*

Pathamajjhāna-Sotāpatti-maggacittam,

(2) *Vicāra-pīti-sukh'ekaggatā-sahitam Dutiyajjhāna-*

Sotāpatti-maggacittam,

(3) *Pīti-sukh'ekaggatā-sahitam Tatiyajjhāna Sotāpatti-maggacittam,*

(4) *Sukh'ekaggatā-sahitam Catutthajjhāna Sotāpatti-maggacittam,*

(5) *Upekkh'ekaggatā-sahitam Pañcamajjhāna Sotāpatti-maggacittañ c'ati.*

Imāni pañca pi Sotāpatti-maggacittāni nāma.

*Tathā Sakadāgāmī-magga, Anāgāmī-magga, Arahatta-maggacittañ c'ati samavīśati
maggacittāni. Tathā phalacittāni c'ati samacattālīsa Lokuttaracittāni bhavanti'ti.*

1. *Jhānangayogabhedhena - ketv'ekekan tu pañcadhā*

Vuccatā nuttaram cittam - cattālīsavidhanti ca.

2. *Yathā ca rūpāvacaram - gayhatā nuttaram tathā*

Pathamādi-jhānabhede - ārūppañca'pi pañcame

3. *Ekādasavidham tasmā - pathamādikam'īritam*

Jhānan ekekaṃ' ante tu - tevīsatividham bhavē.

4. *Sattatimsavidham puññaṃ - dvipaññāsavvidham tathā*

Pākam iccāhu cittāni - ekavīsasatam budhā'ti.

Iti Abhidhammatthasangahe Cittasangahavibhāgo nāma pathamo paricchedo.

(121 Types of Consciousness)

§ 10. These different classes of consciousness, which thus number eighty-nine, the wise divide into one hundred and twenty-one.

How does consciousness which is analyzed into eighty-nine become one hundred and twenty-one?

1. The First *Jhāna Sotāpatti* Path-consciousness together with initial application, sustained application, joy, happiness, and one-pointedness,

2. The Second *Jhāna Sotāpatti* Path-consciousness together with sustained application, joy, happiness, and one-pointedness,

3. The Third *Jhāna Sotāpatti* Path-consciousness together with joy, happiness, and one-pointedness,

4. The Fourth *Jhāna Sotāpatti* Path-consciousness together with happiness and one-pointedness,

5. The Fifth *Jhāna Sotāpatti* Path-consciousness together with equanimity and one-pointedness.

These are the five types of *Sotāpatti* Path-consciousness.

So are the *Sakadāgāmī* Path-consciousness, *Anāgāmī* Path-consciousness, and *Arahatta* Path-consciousness, making exactly twenty classes of consciousness. Similarly there are twenty classes of Fruit-consciousness. Thus there are forty types of supra mundane consciousness.

(Summary)

1. Dividing each (supra mundane) consciousness into five kinds according to different *Jhāna* factors, the supra mundane consciousness, it is said, becomes forty.

2. As the Form-Sphere consciousness is treated as first *Jhāna* consciousness and so on, even so is the supra mundane consciousness. The Formless-Sphere consciousness is included in the fifth *Jhāna*.

3. Thus the *Jhānas* beginning from the first amount to eleven, they say. The last *Jhāna* (i.e., the fifth) totals twenty-three.

4. Thirty-seven are *Morals*, fifty-two are *Resultants*; thus the wise say that there are one-hundred and twenty-one types of consciousness.

Thus ends the first chapter of the Abhidhammattha Sangaha which deals with the Analysis of the Consciousness

45. The Realization of Nibbāna.

The Yogi who wishes to realize Nibbāna tries to understand things as they truly are. With his one-pointed mind he scrutinizes his self and, on due examination, discovers that his so-called "Ego-personality" is nothing but a mere composition of mind and matter - the former consisting of fleeting mental states that arise as a result of the senses coming into contact with the sense-stimuli, and the latter of forces and qualities that manifest them-selves in multifarious phenomena.

Having thus gained a correct view of the real nature of his self, freed from the false notion of an identical substance of mind and matter, he attempts to investigate the cause of this "Ego-personality." He realizes that everything worldly, himself not excluded, is conditioned by causes past or present, and that this existence is due to past ignorance (*avijjā*), craving (*tanhā*), attachment (*upādāna*), Kamma, and physical food (*āhāra*) of the present life. On account of these five causes this personality has arisen and as the past activities have conditioned the present, so the present will condition the future. Meditating thus, he transcends all doubts with regard to the past, present, and future (*kankhā-vitarana-visuddhi*). Thereupon he contemplates that all conditioned things are transient (*anicca*), subject to suffering (*dukkha*), and devoid of an immortal soul (*anattā*). Wherever he turns his eyes, he sees nothing but these three characteristics standing out in bold relief. He realizes that life is a mere flowing, continuous undivided movement. Neither in a celestial plane nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore subject to suffering and where change and sorrow prevail there cannot be a permanent ego.

As he is thus absorbed in meditation, a day comes when, to his surprise, he witnesses an aura emanating from his body (*obhāsa*). He experiences an unprecedented pleasure, happiness, and quietude. He becomes evenminded and strenuous. His religious fervour increases, and mindfulness becomes perfect, and Insight extraordinarily keen.

Mistaking this advanced state of moral progress for Sainthood, chiefly owing to the presence of the aura, he develops a liking for this mental state. Soon the realization comes that these new developments are only obstacles to moral progress and he cultivates the 'purity of Knowledge' with regard to the 'Path' and 'Non-path' (*maggāmagga-ñānadassana visuddhi*).

Perceiving the right path, he resumes his meditation on the arising (*udaya ñāna*) and passing away (*vaya ñāna*) of conditioned things. Of these two characteristics the latter becomes more impressed in his mind, because change is more conspicuous than becoming. Therefore he turns his attention to the contemplation of the dissolution of things (*bhanga ñāna*). He perceives that both mind and matter, which constitute his personality, are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful (*bhaya ñāna*). The whole world appears to him like a pit of burning embers, a source of danger. Subsequently he reflects on the wretchedness and vanity (*ādīnava ñāna*) of the fearful world and feeling disgusted with it (*nibbidā ñāna*), wishes to escape therefrom (*muñcitukamyatā ñāna*).

With this object in view, he meditates again on the three characteristics (*patisankhā ñāna*), and thereafter becomes completely indifferent to all conditioned things - having neither attachment nor aversion for any worldly object (*sankhārupekkhā ñāna*). Reaching this point of mental culture, he takes for his object of special endeavour one of the three characteristics that appeals to him most, and intently keeps on developing insight in that particular direction, until that glorious day when, for the first time, he realizes Nibbāna, his ultimate goal.

A *Javana* thought-process then runs as follows:

1	2	3	4	5	6,7
<i>Parikamma</i>	<i>Upacāra</i>	<i>Anuloma</i>	<i>Gotrabhū</i>	<i>Magga</i>	<i>Phala</i>

When there is no *Parikamma* thought-moment, in the case of an individual with keen Insight, there arise three *Phala* thought-moments.

These nine kinds of Insight, viz:- *Udaya*, *Vaya*, *Bhanga*, *Bhaya*, *ādīnava*, *Nibbidā*, *Muñcitukamyatā*, *Patisankhā*, *Sankhārupekkhā* and *Anuloma ñāna* are collectively called "*Patipadā ñānadassana Visuddhi*" - Purity of Knowledge and Vision as regards the Practice.

Insight found in this Supra mundane Path - Consciousness is known as *Ñānadassana Visuddhi* - Purity of Knowledge and Vision.

When the spiritual pilgrim realizes Nibbāna for the first time, he is called a Sotāpanna - One who has entered the Stream that leads to Nibbāna for the first time. He is no more a worldling (*puthujjana*) but an Ariya. He eliminates three Fetters - namely, Self-illusion (*sakkāya ditthi*), Doubts (*vicikicchā*), and Adherence to Wrongful Rites and Ceremonies (*sīlabbata parāmāsa*). As he has, not eradicated all the Fetters that bind him to existence, he is reborn seven times at the most. In his subsequent birth he may or may not be aware of the fact that he is a Sotāpanna. Nevertheless, he possesses the characteristics peculiar to such a Saint.

He gains implicit confidence in the Buddha, Dhamma and the Sangha, and would never violate any of the five Precepts. He is moreover absolved from states of woe, for he is destined to Enlightenment.

Summoning up fresh courage as a result of this distant glimpse of Nibbāna, the Aryan pilgrim makes rapid progress, and perfecting his Insight becomes a Sakadāgāmī. (Once-Returner), by attenuating two other Fetters -namely, Sense-desire (*kāmarāga*) and Ill-will (*patigha*).

In this case, too, and in the case of the other two advanced stages of Sainthood, a *javana* thought-process runs as above, but the *gotrabhū* thought-moment is termed "*vodāna*" (pure) as the individual is purified.

A Sakadāgāmī is reborn on earth only once in case he does not attain Arahatsip in that life itself. It is interesting to note that the pilgrim who has attained the second stage of Sainthood can only weaken these two powerful fetters with which he is bound from a beginningless past. Occasionally he may be disturbed by thoughts of lust and anger to a slight extent.

It is by attaining the third stage of Sainthood, Anāgāmī (State of a Never-Returner), that he completely discards the above two Fetters. Thereafter he neither returns to this world nor does he seek birth in celestial realms, since he has rooted out the desire for sensual pleasures. After death he is reborn in the "Pure Abodes" (*suddhāvāsa*) environment reserved for Anāgāmīs and Arahats. There he attains Arahatsip and lives till the end of his life.

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance and destroying the remaining five Fetters - namely, Attachment to Form-sphere (*rūparāga*), Attachment to Formless Sphere (*arūpa rāga*), Conceit (*māna*), Restlessness (*uddhacca*), and Ignorance (*avijjā*), attains Arahatsip, the final stage of Sainthood.

It will be noted that the Fetters have to be eradicated in four stages. The Path (*magga*) thought-moment occurs only once. The Fruit (*phala*) thought moment immediately follows. In the Supra mundane classes of consciousness the effect of the *kusala citta*s is instantaneous. Hence it is called *akālika* (of immediate fruit); whereas in the case of *lokiya citta*s effects may take place in this life, or in a subsequent life, or at any time till one attains Parinibbāna.

In the Mundane consciousness Kamma is predominant, while in the Supra mundane *paññā* or wisdom is predominant. Hence the four *kusala lokuttara citta*s are not treated as Kamma.

These eight *citta*s are called *lokuttara*. Here Loka means the *Pañcupādāna-kkhandha*, the five Aggregates of Attachment. *Uttara* means that which transcends. *Lokuttara* therefore means that which transcends the world of Aggregates of Attachment. This definition strictly applies to the Four Paths. The Fruits are called *Lokuttara* because they have transcended the world of Aggregates of Attachment.

46. Forty Types of Lokuttara Cittas:-

One who has attained the First Jhāna emerges from it and meditates on the impermanence, sorrowfulness, and soullessness of those mental states in that particular consciousness and ultimately realizes Nibbāna. As the First Jhāna was made the basis to realize Nibbāna this *lokuttara kusala* thought is called-

Vitakka-Vicāra-Pīti-Sukh'Ekaggatā-sahitam Pathamajjhāna-Sotāpattimagga-cittam.

This *magga* thought-moment is immediately followed by the *phala* thought-moment.

In the same manner the other four Jhānas are made the bases to realize Nibbāna. Now, for each stage there are five Paths and five Fruits according to the different Jhānas. For the four stages there are forty classes of consciousness.

Diagrams:

Diagram IV

Jhānas - 67									
Jhāna	Rūpāvacara			Arūpāvacara			Lokuttara		
	15			12			40		
	Kusala	Vipāka	Kiriya	Kusala	Vipāka	Kiriya	Kiriya	Vipāka	
	5	5	5	4	4	4	20	29	
First	1	1	1				4	4	11
Second	1	1	1				4	4	11
Third	1	1	1				4	4	11
Fourth	1	1	1				4	4	11
Fifth	1	1	1	4	4	4	4	4	23

Diagram V

[illegible]

mi											0
Anāgami	1	1	1	1	1	1	1	1	1	1	10
Arahatta	1	1	1	1	1	1	1	1	1	1	10

Diagram VI

Akusala - 12							
	Somanassa (Pleasure)	Domanassa (Grief)	Upekkhā	Ditthigata - sampayutta	Ditthigata - vippayutta	Asankhāri ka (Unprompt.)	Sasankhāri ka (Prompted)
Lobha	4		4	4	4	4	4
Dosa		2				1	1
Moha			2				

Diagram VII

Ahetuka - 18					
	Somanassa	Domanassa	Upekkhā	Sukha	Dukkha
Akusala Vipāka			6		1
Kusala Vipāka	1		6	1	
Kiriya	1		2		

Diagram VIII

Kāmāvacara Sobhana - 24						
	Somanassa	Upekkhā	Ñānasampayutta	Ñānavippayutta	Asankhārikā	Sasankhārikā
Kusala	4	4	4	4	4	4
Vipākā	4	4	4	4	4	4
Kiriya	4	4	4	4	4	4

Abhidhammattha-Sangaha

CHAPTER II - Mental States (*cetasika*)

Introduction

In the 89 types of consciousness, enumerated in the first chapter, 52 mental states arise in varying degree.

There are 7 concomitants common to every consciousness. There are 6 others that may or may not arise in each and every consciousness. They are termed *Pakinnakā* (Particulars).

All these 13 are designated *aññasamāna*, a rather peculiar technical term. *Añña* means 'other', *samāna* means 'common'. *Sobhanas*, (Good), when compared with *asobhanas* (Evil,) are called *añña* - 'other', being of the opposite category. So are the *asobhanas* in contradistinction to *Sobhanas*.

These 13 become moral or immoral according to the type of consciousness in which they occur.

- 14 concomitants are variably found in every type of immoral consciousness.
- 19 are common to all types of moral consciousness.
- 6 other moral concomitants occur as occasion arises.

Thus these fifty-two ($7 + 6 + 14 + 19 + 6 = 52$) are found in the respective types of consciousness in different proportions.

In this chapter all the 52 mental states are enumerated and classified. Every type of consciousness is microscopically analyzed, and the accompanying mental states are given in detail. The type of consciousness in which each mental state occurs, is also described.

To an impatient lay reader this chapter will appear rather dry and uninteresting. To a critical and intelligent reader it will, on the contrary, serve as an intellectual treat.

At the outset, for instance, a student of chemistry may find the numerous chemical formulas somewhat perplexing. But he finds the subject interesting and edifying, when he seriously attempts to analyze and examine the various substances with different tests.

In like manner a student of Abhidhamma who reads this chapter should first try to analyze and examine care fully every type of consciousness and see for himself the mental states thereof according to his own reasoning. Later, he should compare his results with the original text. He will then find this chapter most illuminating, and instead of wasting time in memorizing numbers, he will intelligently grasp the meaning of the text.

For example, let us analyze the first immoral type of consciousness, rooted in attachment.

- *Somanassa-sahagata* - Accompanied by pleasure,
- *Ditthigata-sampayutta* - Connected with misbelief,
- *Asankhārika* - Unprompted.

This consciousness, when analyzed, will show that the *vedanā* or feeling is pleasure'.

The 7 Universals and all the Particulars are found in it.

The 4 Immoral mental states common to all immoralists such as:

- *moha* (delusion),
- *ahirika* (shamelessness),
- *anottappa*, (fearlessness),
- *uddhacca* (restlessness)

must arise in it.

What about the remaining ten?

Lobha - attachment must arise.

Ditthi - misbelief must arise.

Māna - conceit cannot arise.

Conceit does not arise in *lobha* consciousness, together with misbelief. *Ditthi* is connected with wrong view, while *māna* is concerned with egoism. Both of them, say the commentators, are like two lions that cannot live together in one cave.

- *Dosa* (hatred),
- *issā* (envy),
- *macchhariya* (avarice),
- *kukkucca* (brooding)

cannot arise, because these four are akin to aversion. They are found only in hateful consciousness.

Thīna and *middha* - (sloth and torpor) do not arise because this is an unprompted consciousness.

No *sobhanas* - (beautiful) occur in an immoral consciousness.

Total - $7 + 6 + 4 + 2 = 19$.

Thus, on analysis, we see that the first immoral consciousness consists of 19 mental states.

The other types of consciousness should be similarly analyzed.

(Definition)

§ 1. *Ekuppāda-nirodhā ca - ekāmbanavatthukā*

Cetoyuttā dvipaññāsa - dhammā cetasikā matā.

§ 1. The fifty-two states that are associated with consciousness, that arise and perish together with consciousness, that have the same object and basis as consciousness, are known as *cetasikas* (mental states).

Notes:-

1. **Cetasika** = *Ceta* + *s* + *ika*

That which is associated with mind or consciousness is *cetasika*. (Sanskrit - *caitasika* or *caitti*).

Definition-

Cetasika is

- (i) that which arises together with consciousness,
- (ii) that which perishes together with it,
- (iii) that which has an identical object with it,
- (iv) that which has a common basis with it.

Readers will note that the author has not given here a logical definition according to genus and species. Instead he speaks of four characteristic properties of a *cetasika*. The Commentator cites reasons for attributing these four properties.

No consciousness exists apart from its concomitants. Both consciousness and its respective co-adjuncts arise and perish simultaneously. But there are some material qualities such as *viññatti rūpa** (Modes of Intimation) - that arise and perish simultaneously with the consciousness. To exclude them the third property of having a common object has been attributed. That which possesses these three characteristics must necessarily be endowed with the fourth - a common basis.

*[*Kāyaviññatti* (mode of action) and *Vaci Viññatti* (mode of speech)]

According to Abhidhamma, mind or consciousness is accompanied by fifty-two mental states (*cetasikas*).

One of them is *vedanā* (feeling); another is *saññā* (perception). The remaining fifty are collectively called *sankhārā*. *Cetanā* (volition) is the most important of them.

The whole group of feelings is called *vedanā-kkhandha*. So are *saññā-kkhandha* and *sankhāra-kkhandha*.

Dvipaññāsa Cetasika

(Sabbacittasādhāranā-7)

Katham?

§ 2. (i) 1. *Phasso*, 2. *Vedanā*, 3. *Saññā*, 4. *Cetanā*, 5. *Ekaggatā*, 6. *Jīvitindriyam*, 7. *Manasikāro c'āti satt'ime Cetasika Sabbacittasādhāranā nāma*.

(Pakinnakā - 6)

§ 3. (ii) 1. *Vitakko*, 2. *Vicāro*, 3. *Adhimokkho*, 4. *Viriyam*, 5. *Pīti*, 6. *Chando c'āti cha ime Cetasikā pakinnakā nāma*.

Eva'mete Cetasikā Aññasamānā'ti veditabbā. (13)

(Akusala - 14)

§ 4. (iii) 1. *Moho*, 2. *Ahrikam*, 3. *Anottappam* 4. *Uddhaccam*, 5. *Lobho*, 6. *Ditthi*, 7. *Māno*, 8. *Doso*, 9. *Issā*, 10. *Macchariyam*, 11. *Kukkuccam*, 12. *Thīnam*, 13. *Middham*, 14. *Vicikicchā c'āti cuddas'ime Cetasikā Akusalā nāma*.

§ 5. (iv) 1. *Saddhā*, 2. *Sati*, 3. *Hiri*, 4. *Ottapam*, 5. *Alobho*, 6. *Adoso*, 7. *Tatramajjhataṭṭā*, 8. *Kāya-passaddhi*, 9. *Citta-passaddhi*, 10. *Kāya-lahutā*, 11. *Citta-lahutā*, 12. *Kāya-mudutā*, 13. *Citta-mudutā*, 14. *Kāya-kammaññatā*, 15. *Citta-kammaññatā*, 16. *Kāya-pāguññatā*, 17. *Citta-pāguññatā*, 18. *Kāyujjukatā*, 19. *Cittujjukatā*, *c'ati ek' unavīsati'ime Cetasikā Sobhanasādhāranā nāma*.

(Viratiyo-3)

§ 6. (v) 1. *Sammā-vācā*, 2. *Sammā-kammanto*, 3. *Sammā-ājīvo c'āti tisso Viratiyo nāma*.

(Appamaññā-2)

§ 7. (vi) 1. *Karunā*, 2. *Muditā pana Appamaññāyo nāmā'ti sabbathā'pi-*

(Paññindriya-1)

§ 8. (vii) *Paññindriyena saddhim pañcavīsati'ime Cetasikā Sobhanā'ti veditabbā*.

§ 9. *Ettāvatā ca - Teras' aññasamānā ca - cuddasākusalā tathā*

Sobhanā pañcavīsā'ti - dvipaññāsa pavuccare.

52 Kinds of Mental States

(Universals-7)

[these 'Universal' *cetasikas* are in variably found in every consciousness]

§ 2. How ?

(i) 1. Contact*, 2. Feeling, 3. Perception, 4. Volition, 5. One-Pointedness, 6. Psychic life, 7. Attention.

These seven mental states are common to every consciousness.

* [Ven. Nyānatiloka suggests impression, or sense-impression consciousness-impression]

(Particulars-6)

[unlike the Universals these *cetasikas* are found only in certain classes of consciousness]

§ 3. (ii) 1. Initial Application, 2. Sustained Application, 3. Decision, 4. Effort, 5. Joy, 6. Conation.

These six mental states are termed Particulars.

Thus these (thirteen) mental states should be understood as 'common to each other' (*aññasamāna**).

* [A technical term applied collectively to all the 13 *cetasikas* which may be either moral or immoral according to the type of consciousness in which they are found. *Añña* - another: *samāna*, common. When the good types of consciousness are taken into account the evil are regarded as *añña*, and vice versa.]

(Immorals-14)

§ 4. (iii) 1. Delusion, 2. Shamelessness, 3. Fearlessness (of consequences, or to commit wrong), 4. Restlessness, 5. Attachment, 6. Misbelief, 7. Conceit, 8. Hatred, 9. Jealousy, 10. Avarice, 11. Worry, 12. Sloth, 13. Torpor, 14. Doubt.

These fourteen mental states are termed 'Immorals'.

(Beautiful-19)

§ 5. (iv) 1. Confidence, 2. Mindfulness, 3. (Moral) Shame, 4. (Moral) dread, 5. Non-attachment, 6. Goodwill, 7. Equanimity, 8. Tranquillity of mental states, 9. Tranquillity of mind, 10. Lightness of mental states, 11. Lightness of mind, 12. Pliancy of mental states, 13. Pliancy of mind, 14. Adaptability of mental states, 15. Adaptability of mind, 16. Proficiency of mental states, 17. Proficiency of mind, 18. Rectitude of mental states, 19. Rectitude of mind.

These nineteen mental states are termed 'Common to Beautiful.'

(Abstinences-3)

§ 6. (v) 1. Right Speech, 2. Right Action, 3. Right Livelihood.

These three are termed 'Abstinences.'

(Illimitables-2)

§ 7. (vi) 1. Compassion, 2. Appreciative or Sympathetic Joy.

These are termed 'Illimitables.'

(Wisdom-1)

§ 8. (vii) With the Faculty of Wisdom these twenty-five mental states are in every way to be understood as 'Beautiful.'

Summary

§ 9. Thus:-

Thirteen are common to each other. Similarly fourteen are common to Immorals Twenty-five are 'Beautiful.'

Thus fifty-two have been enumerated.

Notes:-

2. **Phassa-** Derived from $\sqrt{\text{phas}}$, to contact.

For any sense-impression to occur, three things are essential - namely, consciousness, respective sense and the object. For instance, one sees an object with the consciousness through the eye as its instrument.

When an object presents itself to the consciousness through one of the six senses there arises the mental state-contact. "It should not be understood that mere collision is contact (*Na sangatimatto eva Phasso*).

Like a pillar which acts as a strong support to the rest of the structure, even so is contact to the coexistent mental concomitants.

"Contact means 'it touches' (*phusatī'ti*). It has touching (*phusana*) as its salient characteristic (*lakkhana*), impact (*sanghattana*) as its function (*rasa*), coinciding (of the physical basis, object and consciousness) as its manifestation (*sannipāta paccupatthāna*), and the object which has entered the avenue (of awareness) as proximate cause (*padatthāna*)."

Contact is mentioned first because it precedes all other mental states. "Touching by contact, consciousness experiences by feeling, perceives by perception, wills by volition - (*Phassena phusitvā, vedanāya vediyati, saññāya sañjānāti, cetanāya ceteti*)". According to *Paticca-Samuppāda*, too, Contact conditions Feeling. But strictly speaking, there is no reason for the sequence because all these mental states are coexistent. The *Atthasālini* states - "For of states, arisen in one conscious moment, it is not valid to say that 'this' arises first, 'that' afterwards. The reason is not because contact is a strong support. Contact is just mentioned first in the order of teaching, but it was also permissible to bring it in thus: - There are feeling and contact, perception and contact, volition and contact; there are consciousness and contact, feeling, perception, volition, initial application of mind. In the order of teaching, however, contact is mentioned first. Nor is the sequence of words among the remaining states of any special significance."

"Contact is given priority of place, as standing for the inception of the thought, and as the *sine qua non* of all the allied states, conditioning them much as the roof-tree of a storeyed house supports all the other combinations of material."

(Mrs. Rhys Davids - Buddhist Psychology, p. 6.)

3. **Vedanā** - Derived from $\sqrt{\text{vid}}$, to experience.

Feeling is a more appropriate rendering for *vedanā* than sensation. Like contact, feeling is an essential property of every consciousness. It may be pleasurable painful, or neutral. Pain and pleasure pertain to body as well. But physical feeling is not of ethical importance.

According to the commentators feeling is like a master who enjoys a dish prepared by a cook. The latter is compared to the remaining mental states that constitute a thought-complex. Strictly speaking, it is feeling that experiences an object when it comes in contact with the senses.

It is this feeling that experiences the desirable or undesirable fruits of an action done in this or in a previous birth. Besides this mental state there is no soul or any other agent to experience the result of the action.

It should be understood here that Nibbānic bliss is not connected with feeling. Nibbānic bliss is certainly the highest happiness (*sukha*), but it is the happiness of relief from suffering. It is not the enjoyment of a pleasurable object.

4. **Saññā** - *Sam* + √ *ñā*, to know, (Compare Latin *cognoscere*, to know.)

The meaning of this term widely varies according to the context. To avoid unnecessary confusion, it is best to understand the specific meaning used in the particular connection as a universal mental state.

The chief characteristic of *saññā* is the cognition of an object by way of a mark as blue etc. It is *saññā* that enables one to recognize an object that has once been perceived by the mind through the senses. "Its procedure is likened to the carpenter's recognition of certain kinds of wood by the mark he had made on each; to the treasurer's specifying certain articles of jewelry by the ticket on each; to the wild animal's discernment in the scarecrow of the work of man."

Saññā, therefore, means simple sense perception.

"Perception," according to a modern Dictionary of Philosophy, "is the apprehension of ordinary sense-objects, such as trees, houses, chairs, etc., on the occasion of sensory stimulation."

Perception is not used here in the sense employed by early modern philosophers such as Bacon, Descartes, Spinoza, and Leibniz.

As one of the five *khandhas* (Aggregates) *saññā* is used in the sense of perception.

Could it be that memory is due to this *saññā*?

Saññā, *viññāna* and *paññā* should be differentiated from one another. *Saññā* is like the mere perception of a rupee coin by a child. By its whiteness, roundness and size it merely recognizes the coin as a rupee, utterly ignorant of its monetary value. A man, for instance, discerns its value and its utility, but is not aware of its chemical composition. *Viññāna* is comparable to the ordinary man's knowledge of the rupee. *Paññā* is like the analytical knowledge of a chemist who knows all its chemical properties in every detail.

5. *Cetanā* -

Both *cetanā* and *citta* are derived from the same root $\sqrt{\text{cit}}$, to think.

In the case of *citta* - mind or consciousness - the root assumes the meaning of discernment (*viñānana*), while in *cetanā* it is used in the sense of co-ordination (*abhisandhāna*) and accumulation (*āyūhana*).

According to the *Atthasālini* and *Vibhāvinī* *Tikā* *cetanā* is that which co-ordinates the mental states associated with itself on the object of consciousness. (*Attanā sampayutta-dhamme ārammane abhisandahati*). Like a chief disciple, or like a carpenter who fulfills his duties and regulates the work of others as well, so does *cetanā* fulfill its own function and regulate the function of other concomitants associated with itself.

A further explanation has been offered. *Cetanā* is that which arrives at action in conditioning the conditioned. (*Sankhatābhisankharane va byāpāram āpajjatī'ti cetanā*). *Cetanā* is that which plays a predominant part in all actions, moral and immoral.

Shwe Zan Aung says that according to Ledi Sayadaw, the Burmese Abhidhamma scholar, "Cetanā acts on its concomitants, acts in getting the object, and acts on accomplishing the task, i.e., determines action." (Compendium, p. 236).

The most significant mental state in the Mundane Consciousness (*lokiya*) is this *cetanā*, while in the Supra mundane it is *paññā*, wisdom or insight. Mundane thoughts tend to accumulate Kamma. Supra mundane thoughts, on the contrary, tend to eradicate Kamma. Hence *cetanā* in the supra mundane consciousness does not constitute Kamma. *Cetanā* in every moral and immoral type of mundane consciousness, on the other hand, is regarded as Kamma. Although *Cetanā* is found in *Vipāka* types of consciousness too, it is of no moral significance as it lacks accumulative power.

It is this *cetanā* that is alluded to as *sankhāra* and (Kamma) *bhava* in the *Paticca Samuppāda*. In the *pañcakkhandha*, by *sankhārakkhandha* are meant the fifty mental states, excluding *vedanā* and *saññā*, with *cetanā* as the foremost.

From a psychological standpoint *cetanā* determines the activities of the mental states associated with it. From an ethical standpoint, it determines its inevitable consequences. Hence where there is no *cetanā*, there is no Kamma.

6. Ekaggatā -

Eka + *agga* + *tā* = one-pointedness, or concentration on one object, or focusing the mind on one object. It is like a steady lamp-flame in a windless place. It is like a firmly fixed pillar that cannot be shaken by the wind. It is like water that binds together several substances to form one concrete compound. This mental state prevents its adjuncts from dissipation and fixes them on one object.

This one-pointedness is one of the five Jhāna factors. When it is developed and cultivated it is designated *samādhi*. "It is the germ of all attentive, selected, focused, or concentrated consciousness." (Compendium, p. 241).

7. Jīvitindriya -

Jīvita = life; + *indriya* = controlling faculty or principle.

It is called *jīvita* because it sustains its co-associates.

It is called *indriya* because it controls its co-associates.

Although *cetanā* determines the activities of all mental states, it is *jīvitindriya* that infuses life into *cetanā* and other concomitants.

Jīvitindriya is twofold - namely, psychic life (*nāma-jīvitindriya*) and physical life (*rūpa-jīvitindriya*). Mental States are vitalized by psychic life, while material phenomena are vitalized by physical life.

As lotuses are sustained by water, an infant is sustained by a nurse, so are mental states and material phenomena sustained by *jīvitindriya*.

One *rūpa-jīvitindriya* lasts for seventeen thought moments. Seventeen *nāma-jīvitindriya* arise and perish during the brief life of one *rūpa-jīvitindriya*.

There is a certain kind of *rūpa-jīvitindriya* in plant life. But, *rūpa-jīvitindriya* in men and animals is differentiated from that which exists in plants because the former is conditioned by past Kamma.

Both *nāma-jīvitindriya* and *rūpa-jīvitindriya* arise at the moment of conception. They simultaneously perish at the moment of decease. Hence death is regarded as the perishing of this *jīvitindriya*. Immediately after, due to the power of Kamma, another *nāma-jīvitindriya* arises in the subsequent birth at the moment of conception. Simultaneous with the arising of the one *nāma-jīvitindriya* there arise three *rūpa-jīvitindriyas* in the case of a human being.*

Just as a boatman depends on the boat and the boat depends on the boatman, even so *jīvitindriya* depends on mind and matter, and mind and matter depend on *jīvitindriya*.

*[They are the *Rūpa-Jīvtindriyas* of the 'body decad' (*kāyadasaka*) 'sex-decad' (*bhāvadasaka*) and 'seat-decad' (*vatthudasaka*). See ch. VI.]

8. **Manasikāra** -

The literal meaning of the term is 'making in the mind'.

Turning the mind towards the object is the chief characteristic of *manasikāra*. It is like the rudder of a ship, which is indispensable to take her directly to her destination. Mind without *manasikāra* is like a rudderless ship.

Manasikāra is also compared to a charioteer that sits with close attention on two well-trained horses (mind and object) as regards their rhythmical movements. *Manasikāra* should be distinguished from *vitakka* which is to follow. The former directs its concomitants to the object, while the latter applies or throws (*pakkhipanto viya*) them on the object. *Vitakka* is like a favorite courtier that introduces a villager (mind) into the presence of a king (object).

Attention is the closest equivalent to *manasikāra*, although the Pāli term does not fully connote the meaning attached to the English word from a strictly philosophical standpoint. As a mental state it is mere spontaneous attention. In *manasikāra*, as in attention, there is no peculiar vividness or clarity. To *saññā* may be attributed this vividness to some extent.

Could *manasikāra* also be an aid to memory, as it is common to all types of consciousness, whether mundane or supra mundane? Hence they are designated *Sabbacitta-sādhāranā*.

9. **Vitakka** -

Vi + √ *takk*, to think.

It is difficult to suggest a suitable rendering for this Pāli term which assumes different meanings in the Suttas and Abhidhamma.

In the Sutta Pitaka it has been employed in the sense of notions, ideas, thoughts, reasoning etc. In the Abhidhamma it is used in a specific technical sense.

'Lifting' of the concomitants to the object (*abhiniropana*) is its chief characteristic. As someone ascends to the king's palace depending on a king's favorite, relative or friend, likewise consciousness ascends to the object depending on *vitakka* (Atthasālini, p. 114).

Vitakka may well be defined as the application of the concomitants on the object. *Manasikāra*, as stated above, is the directing of the concomitants to the object. The distinguishing characteristics of these two *cetasikas* should be clearly understood.

Different values are attached to *vitakka* when it is used in different connections.

As an ordinary particular (*pakinnakā*) mental state it is simply called *vitakka*. When it is developed and cultivated it becomes the foremost factor of the First Jhāna. Then it is termed *appanā* because the mind is steadfastly fixed on the object. The ordinary *vitakka* simply throws the mind to the surface of the object.

In the subsequent Jhānas *vitakka* is, however, inhibited, owing to the habitual association with the object.

A villager, for instance, who visits the king's palace for the first time, needs the introduction of a favorite courtier. For his subsequent visits no such introduction is necessary as he is acquainted with the place.

It is this developed *appanā-vitakka* that is known as *samādhi* or concentration.

When *vitakka* is present in the Supra mundane Path Consciousness (*lokuttara magga citta*) it is termed *sammā sankappa* (Right Thoughts) because it eliminates wrong thoughts and applies the mind to Nibbāna.

Vitakka is used in entirely a different sense when used in connection with the temperaments of individuals. *Vitakka carita* means one of a discursive temperament. (See Ch. 1. note 38.)

10. Vicāra -

Vi + √ *car*, to wander.

Like *vitakka*, *vicāra* too is employed in a technical sense in Abhidhamma.

Vicāra is the continued exercise of the mind on the object.

Examination (*anumajjana*) is its chief characteristic.

So far the renderings for *vitakka* and *vicāra* are initial and sustained application respectively.

Both terms should be distinguished. Like a bee alighting on a lotus is *vitakka*, like its gyrating around the lotus is *vicāra*. Like the flapping of a bird about to fly is *vitakka*, like its planning movements in the sky is *vicāra*. Like the beating of a drum or bell is *vitakka*, like its reverberation is *vicāra*.

Vicāra is also a Jhāna factor. It inhibits *vicikicchā* (Doubt or Indecision). (See Ch. 1. note 39.)

11. Adhimokkha -

Adhi + √ *muc*, to release. Literally, the term means 'release-on-to' .

Adhimokkha releases the mind on to the object. Its chief characteristic is decision or choosing, and is opposed to *vicikicchā* - doubt or indecision.

It makes the decision - 'Just this one'. (*imam' evā'ti sannitthānakaranam*).

It is compared to a judge that decides a case. It is also compared to a steady pillar owing to its unwavering state.

12. Viriya -

Derived from √ *aj*, to go + *īr*. *Vī* is substituted for *aj*. *Vīra* is one who strenuously carries on his work uninterruptedly.

It is defined as the state or action of energetic persons (*Vīrānam bhāvo, kammam*). Or, it is that which is effected or carried out methodically (*Vidhinā īrayitabbam pavattetabbam vā*).

It has the characteristic of supporting (*upatthambana* upholding (*paggahana*), sustaining (*ussahana*).

As an old house is supported by new pillars even so concomitants are aided and supported by Viriya.

Just as a strong reinforcement would help an army to hold on instead of retreating, even so *viriya* upholds or uplifts its concomitants.

Viriya is regarded as a controlling factor (*indriya*) because it overcomes idleness. It is also regarded as one of the five powers (*bala*) because it cannot be shaken by its opposite idleness. *Viriya* serves as one of the four means of accomplishing one's ends (*iddhi-pāda*). It is this *viriya* that appears as Four Modes of Supreme Efforts (*samma-ppadhāna*). *Viriya* is sublimated as one of the seven factors of Enlightenment (*bojjhanga*). Finally it has been elevated to one of the eight members of the Noble Path (*atthangika-magga*) as *sammā vāyāma* (Right-Effort).

Atthasālini states that *viriya* should be regarded as the root of all achievements.

Effort, exertion, energy are suggested as best equivalents.

13. Pīti - See Ch. 1. note 40.

14. Chanda -

Derived from √ *chad*, to wish.

The chief characteristic of *chanda* is the wish-to-do (*kattu-kamyatā*). It is like the stretching of the hand to grasp an object.

This unmoral *chanda* should be distinguished from immoral *lobha* which is clinging to an object.

There are three kinds of *chanda* namely,

- (i) *kāma-cchanda* which is sensual craving, one of the Five Hindrances (*nīvarana*). This is ethically immoral.
- (ii) *kattu-kamyatā chanda*, the mere wish-to-do. This is ethically unmoral.
- (iii) *dhammacchanda*, righteous wish. It is this *dhammacchanda* that impelled Prince Siddhartha to renounce Royal pleasures.

Of them it is *kattu-kamyatā chanda*, meaning attached to this particular mental state, that serves as one of the four dominant influences (*adhipati*).

Shwe Zan Aung says - "The effort of conation or will is due to *virīya*. *Pīti* signifies an interest in the object; *chanda* constitutes the intention with respect to object.' (Compendium p. 18).

Buddhists have this *dhammacchanda* for the realization of Nibbāna. It is not a kind of craving.

15. **Moha** -

Derived from √ *muh*, to be stupefied, to be deluded. *Moha* is one of the three roots of evil and is common to all immoral types of consciousness. It is opposed to *paññā* - wisdom.

The chief characteristic of *moha* is confusion with regard to the nature of an object. *Moha* clouds one's knowledge with regard to Kamma and its consequences and the four Noble Truths.

16. **Ahrika** -

An abstract noun formed of "a" + *hrika*.

He who is not ashamed of doing evil is *ahiriko*. The state of such a person is *ahirikkam* = *ahirikam*.

One who has *hiri* recoils from evil just as a cock's feather shrinks in front of fire. One who has no *hiri*, would commit any evil without the least compunction.

17. Anottappa -

Na + ava + √ tapp, to be tormented.

Ottappa is fear to do evil, i.e., fear of the Consequences.

Anottappa is its opposite and is compared to a moth that is singed by fire. A person who is afraid of fire would not touch it, but a moth, unaware of the consequences, attracted by fire, would get burnt. In the same way a person without *ottappa* would commit evil and suffer in states of woe.

Both these terms - *hiri* and *ottappa* - are found in conjunction. *Hiri* should be differentiated from ordinary shyness and *ottappa* from ordinary fear of any individual. Fear is regarded as one of the ten armies of Māra. A Buddhist is not expected to be afraid of any individual, even a God, for Buddhism is not based on the fear of the unknown.

Hiri arises from within, and *ottappa* from without. Suppose, for instance, there is a piece of iron, one end of which is heated, and the other smeared with filth. The filthy end one would not touch owing to disgust, and the other end through fear. *Hiri* is compared to the former and *ottappa* to the latter.

The following note by Mrs. Rhys Davids on *hiri* and *ottappa* clearly depicts the difference between these relative mental constituents:-

"*Hiri* and *ottappa*, as analyzed by Buddhaghosa present points of considerable ethical interest. Taken together they give us the emotional and conative aspect of the modern notion of conscience, just as *sati* represents its intellectual side. The former term 'is equivalent to shame (*lajjā*),' the latter to 'anguish (*ubbego*) over evildoing.' *Hiri* has its source within; *ottappa* spring from without. *Hiri* is autonomous (*attādhīpati*); *ottappa*, heteronomous, influenced by society (*lokādhīpati*). The former is established on shame; the latter on dread. The former is marked by consistency; the latter by discernment of the danger and fearsomeness of error. The subjective source of *hiri* is fourfold, viz., the idea of what is due to one's birth, age, worth, and education. Thus, one having *hiri* will think 'Only mean folk (fishers etc.) children, poor wretches, the blind and ignorant, would do such an act,' and refrains. The external source of *ottappa* is, the idea that 'the body of the faithful will blame you,' and hence one refrains. If a man has *hiri*, he is, as said the Buddha, his own best master. To one who is sensitive by way of *ottappa*, the masters of the faith are the best guides."

In a supplementary paragraph the 'marks' (consistency etc.) are thus explained: 'In *hiri* one reflects on the worth of one's birth, one's teacher, one's estate, and one's fellow students. In *ottappa* one feels dread at self-reproach, the blame of others, chastisement, and retribution in another life."

(Buddhist Psychology, p. 20).

Hiri and *ottappa* are regarded as the two dominant factors that rule the world. No civilized society can exist without them.

18. **Uddhacca** -

U = up, above, + *√ Dhu*, to waver, to shake off.

Uddhutassa bhāvo Uddhuccam = Uddhaccam - state of throwing up. It is compared to the disturbed state of a heap of ashes when hit with a stone. It is the unsettled state of mind, and is opposed to collectedness (*vupasama*). As one of the five Hindrances it is the antithesis of *sukha*, happiness.

In some rare instances *uddhacca* is used in the sense of puffed-up state of mind, corresponding to conceit. Here it is not used in that sense. As a rule *uddhacca* is differentiated from *māna* because both of them are treated as *samyojanas* (Fetters).

These four, viz., *moha*, *ahirika*, *anottappa*, *uddhacca* - that head the list of Immoral *cetasikas* - are common to all Immoral types of consciousness.

19. **Lobha** - See Ch. 1, note 9.

20. **Ditthi**. - See Ch. 1, note 11.

The difference between *moha* and *ditthi* should be noted. The former clouds the object; the latter deals with one's views, such as "this indeed is truth, and the rest is false". *Ditthi* is opposed to *ñāna*, wisdom. The former rejects the real nature and views wrongly. The latter discerns the object as it is.

When the Pāli term *ditthi* is used alone, unqualifyingly, it is employed in the sense of *micchā ditthi* - wrong belief.

Sammā ditthi or *amoha* is used as the antithesis of *moha*.

21. **Māna** - Derived from $\sqrt{\text{man}}$, to think.

22. **Dosa** - See Ch. 1, note 9.

23. **Issā** - Derived from $i + \sqrt{\text{su}}$, to be envious, to be jealous.

It has the characteristic of envying others' success and prosperity. As such it is objective.

24. **Macchhariya** -

Maccharassa bhāvo - the state of an avaricious person.

Commentary gives another explanation:-

'Let not this wonder be to others, but to myself'.

(*Mā idam acchariyam aññesam hotu, mayham'ev hotu*).

The chief characteristic of *macchhariya* is the concealment of one's prosperity. Contrary to *issā*, this is subjective.

Both *issā* and *macchhariya* are regarded as the friends of *dosa* because each of them arises with it.

25. **Kukkucca** -

Kukatassa bhāvo = *kukkuccam* = the state of having done amiss.

According to the commentary evil that is done is *ku* + *kata*, and so is good that is not done. Remorse over the evil that is done is *kukkucca*, and so is remorse over the good that is not done.

It has the characteristic of grieving over the evil that is done and the good that is not done.

Dhammasangani explains:-

"What is worry?"

"Consciousness of what is lawful in something that is unlawful, consciousness of what is unlawful in something that is lawful; consciousness of what is immoral in something that is moral; consciousness of what is moral in something that is immoral - all this sort of worry, fidgeting, over-scrupulousness, remorse of conscience, mental sacrificing - this is what is called worry".

(Buddhist Psychology - p. 313).

Kukkucca is one of the five Hindrances and is used together with *uddhacca*. It pertains to past things only.

According to Vinaya, *kukkucca* is healthy doubt with regard to rules, and is commended. According to Abhidhamma, on the contrary, it is repentance which is not commended.

26. **Thīna** - Derived from √ *the*, to shrink, + *na*. *Thena* = *thāna* = *thīna*.

It is the shrinking state of the mind like a cock's feather before fire. It is opposed to *virīya*. *Thīna* is explained as *citta - gelaṇṇam*, sickness of the mind.

As such it is the antithesis of *citta-kammaṇṇatā*, adaptability of the mind, one of the *sobhana cetasikas*.

27. **Middha** - Derived from √ *middh*, to be inactive, to be inert, to be incapable.

This is the morbid state of the mental factors.

Both *thīna* and *middha* are always used in conjunction, and are one of the five Hindrances. They are inhibited by *vitakka*, initial application, one of the Jhāna factors. *Middha*, too, is opposed to *virīya*. Where there are *thīna* and *middha* there is no *virīya*.

Middha is explained as the *kāya-gelaṇṇā*, sickness of the mental body. Here body is not used in the sense of material form, but is applied to the body of mental factors, viz., *vedanā*, *saññā* and *sankhāra* (feeling, perception, and the remaining fifty mental factors). Hence *middha* is the antithesis of *kāya-kammaṇṇatā*, adaptability of mental factors.

Both *thīna* and *middha* are explained in the Dhammasangani as follows:-

"What is stolidity (*thīna*)?"

"That which is indisposition, unwieldiness of intellect, adhering and cohering; clinging, cleaving to, stickiness; stolidity, that is, a stiffening, a rigidity of the intellect - this is called stolidity.

"What is torpor (*middha*)?"

"That which is indisposition, unwieldiness of sense, a shrouding, enveloping, barricading within; torpor that which is sleep, drowsiness; sleep, slumbering, somnolence this is called torpor".

(Buddhist Psychology, pp. 311, 312).

28. **Vicikicchā** - See Ch. 1, note 13.

Vicikicchā, as a Hindrance, does not mean doubts with regard to the Buddha, Dhamma, Sangha, etc.,

Majjhima Nikāya commentary states - "it is so called because it is incapable of deciding that it is as such."

(*Idam'ev'idanti nicchetum asamatthabhāvato'ti vicikicchā*).

29. **Saddhā** - *Sam*, well; + √ *dah*, to establish, to place, to put.

Sanskrit *śraddhā* is composed of *Srat* = faith + √ *dha* to establish.

According to Pāli, *saddhā* is well-established confidence in the Buddha, Dhamma, and the Sangha. Purification (*sampasādana*) of its mental associates is its chief characteristic. It is compared to the water-purifying gem of the universal monarch. This particular gem, when thrown into water, causes mud and water-weeds to subside. The water is consequently purified. In the same way *saddhā* purifies the mind of its stains.

This *saddhā* is not blind faith. It is confidence based on knowledge.

One might question whether a non-Buddhist could also possess this *saddhā*.

Atthasālini raises this very question and provides an answer which is rather unsatisfactory and inadequate.

"Do men of false opinions not believe in their own teachers?" questions Venerable Buddhaghosa. His answer is:-

"They do. But that is not *saddhā*, it is a mere acquiescence in words (*vacana-sampaticchana-mattameva*)".

If *saddhā* is limited only to Buddhists, what shall we say when a non-Buddhist places his faith or confidence in his teacher? Surely his mind also gets purified to some extent when he thinks of his particular religious teacher.

Could it be *ditthi* - false view? Then it is immoral (*akusala*). In such a case there is no occasion for a non-Buddhist to experience a moral consciousness.

Would it not be more correct to say that *saddhā* is mere confidence or faith, instead of restricting it to the Triple Gem?

Dhammasangani explains *saddhā* as follows:-

"The faith which on that occasion is trusting in, the professing confidence in, the sense of assurance, faith, faith as a faculty and as a power".

(Buddhist Psychology, p. 14.)

Saddhā is also apprehension intuitively of experience or knowledge gathered in past births.

30. **Sati** - Derived from $\sqrt{\text{sar}}$, to remember.

Sati does not exactly correspond to the Western conception of memory. Mindfulness is a better equivalent for *sati*. It has to be developed. In the Satipatthāna Sutta are described in detail various methods to develop this *sati*. When it is highly developed one acquires the power of remembering past births. It is this *sati* that is regarded as one of the factors of the Noble Eightfold Path.

Sati tends to present before oneself good things without allowing them to be forgotten. Its chief characteristic is 'not floating away' (*apilāpana*). Unlike pumpkins and pots that float on water, *sati* plunges into the object of thought.

It should be noted that this particular *sati* is not found in immoral types of consciousness.

What is found in immoral consciousness is *micchā sati* (wrong mindfulness).

Dhammasangani explains *sati* as follows:-

"The mindfulness which on that occasion is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty; mindfulness as power, right mindfulness".

(Buddhist Psychology, p. 16).

Commenting on *sati*, Mrs. Rhys Davids says:-

"Buddhaghosa's comment on *sati*, in which he closely follows and enlarges on the account in Mil. 37, 38, shows that the traditional conception of that aspect of consciousness had much in

common with the Western modern theory of conscience or moral sense. *Sati* appears under the metaphor of an inward mentor, discriminating between good and bad and prompting choice. Hardy went so far as to render it by 'conscience', but this slurs over the interesting divergence's between Eastern and Western thought. The former is quite unmystical of the subject of *sati*. It takes the psychological process or representative functioning (without bringing out the distinction between bare memory and judgment), and presents the same under an ethical aspect".

(Buddhist Psychology, p. 16).

31. Hiri & Ottappa - See *ahirika* and *anottappa*

32. Alobha -

This is opposed to *lobha* (See Ch. 1 note 9).

Dāna or generosity is implied thereby. This is a positive virtue involving active altruism. It is one of the three roots of good. Like a drop of water that runs off a lotus leaf without adhering to it, non-adhesion to an object is its chief characteristic.

33. Adosa -

This is opposed to *dosa* (See Ch. 1 note 9). It is not mere absence of hatred or aversion, but is a positive virtue.

Adosa is synonymous with *mettā*, Loving-kindness, which is one of the four sublime abodes (*brahma-vihāra*).

Readers will note that in enumerating the sublime abodes only two are mentioned, viz. - *karunā* and *muditā*. The reason being that *mettā* is implied by this *adosa*; and *upekkhā* by *tatramajjhataṭṭā*, equanimity.

Adosa is also one of the three roots of good. Like an agreeable friend, absence of churlishness or coarseness (*candikka*) is its chief characteristic.

34. Three Roots of Good: -

Alobha, adosa and amoha are the three roots of good. *Amoha* is not mentioned amongst the nineteen Beautiful *cetasikas* because it is implied by *paññā* - wisdom.

Atthasālini gives a vivid description of these three virtues as follows:

"Of these three, *alobha* has the characteristic of non-adhesion of the mind to an object, or of not sticking like a drop of water on a lotus leaf. Its function is non-appropriation like an emancipated Bhikkhu (Arahat). Its manifestation is detachment like a man fallen in filth.

"*Adosa* has the characteristic of non-churlishness or non-resentment like an agreeable friend. Its function is the suppression of annoyance or feverishness like sandal wood. Its manifestation is loveliness like the full moon. The characteristic, function, etc., of *amoha* have been explained in connection with the term *paññindriya* (Faculty of Wisdom). Of these three, again, *alobha* is opposed to the taint of selfishness, *adosa* to that of impurity (*dussīlya*), *amoha* to the non-development of moral conditions.

"*Alobha* is the cause of generosity, *adosa* of morality, *amoha* of meditation.

"Through *alobha* what is in excess is not taken, for the greedy take what is in excess. Through *adosa* what is not less is taken, for the hateful take what is less. Through *amoha* what is unperturbed is taken, for the deluded take what is perverted. Through *alobha*, one regards a manifest fault as such and admits it, but the greedy conceal it. Through *adosa* one regards a manifest virtue as such and admits it, but the hateful efface it. Through *amoha*, one regards what really is as such and admits it, but the deluded regard what is false as true, and what is true as false.

"Through *alobha* there is no sorrow arising from separation of the beloved, for affection is the intrinsic nature of the greedy as well as the inability to bear the separation from the beloved. Through *adosa* there arises no sorrow from association with the unbeloved since disagreeableness is the intrinsic nature of the hateful as well as the inability to bear the association with the unbeloved. Through *amoha* there arises no sorrow from not getting what one desires, for it is the intrinsic nature of the deluded to think - 'From where could it be got?' etc.

"Through *alobha* there arises no sorrow from rebirth, since the former is opposed to craving and the latter is the root of craving. Through *adosa* there arises no sorrow from decay, since the intensely hateful become quickly aged. Through *amoha* there is not sorrow from death, for a bewildered death is painful. There is no such death for the undeluded.

"There is harmonious living to the lay people through *alobha*, to the recluses through *amoha*, and to all through *adosa*.

"In particular through *alobha* there is no rebirth in the plane of Petas, since beings are generally born amongst Petas through craving. *Alobha* is the antithesis of craving. Through *adosa* there is no rebirth in the *niraya* (Woeful State). Through hate, which is of a churlish nature, beings are born in woeful states resembling hatred. *Adosa* is the antithesis of hatred. Through *amoha* there is no rebirth in the animal plane. Due to utter delusion through ignorance, beings are born amongst animals. *Amoha* is the antithesis of ignorance.

"Of them *alobha* dissuades attraction from lust; *adosa* from recoiling through hate; *amoha* from stolid indifference through ignorance.

Moreover through these three there arise respectively these three notions - those of renunciation, non-anger and harmlessness; and those of loathsomeness, immeasurableness, and fundamental elements (*dhātu*).

"Through *alobha* the extreme of indulgence in sensual pleasures is inhibited: through *adosa* that of self-mortification. Through *amoha* there is training according to the Middle Path.

"Similarly through *alobha* the bodily bond of covetousness (*abhijjhā kāyagantha*) is destroyed, through *adosa* that of ill-will, and through *amoha* the remaining two.

"The first two states of mindfulness are accomplished by the power of the first two, and the last two by the power of the third.

"Herein *alobha* is conducive to health, for the unattached person does not resort to what is attractive but suitable - hence health ensues. *Adosa* is conducive to youthfulness, for the unhateful person remains young for a long time, being not burnt by the fire of anger which causes wrinkles and grey hair. *Amoha* is conducive to longevity of life, for the undeluded person, distinguishing between what is agreeable and disagreeable, avoids the latter and adopts the former and lives long.

"*Alobha* is conducive to the acquisition of wealth, for by generosity wealth is obtained. *Adosa* is conducive to the acquisition of friends, for by loving-kindness friends are won and are not lost.

"*Amoha* is conducive to personal achievements, for the undeluded person, doing only what is beneficial to himself, regulates his own self.

"*Alobha* is conducive to divine life, *adosa* to Brahma life, and *amoha* to Aryan life.

"Through *alobha* one is at peace with his acquisition of wealth amongst beings and things belonging to one's party, for through their destruction there is no grief caused to him by excessive attachment. Through *adosa* amongst those belonging to other parties he is happy, for the non inimical person is devoid of the feeling of ill-will even amongst the hostile. Through *amoha* he is happy amongst those who belong to a neutral party, for the undeluded person is devoid of all attachment.

"Through *alobha* there is insight into impermanence, for the greedy person does not see impermanence in things that are impermanent, owing to his desire for enjoyment. Through *adosa* there is insight into suffering for one with a loving-disposition has abandoned that grasping, the cause of vexation, and sees things as sorrowful. Through *amoha* there is insight into soullessness, for the undeluded person is skillful in understanding things as they truly are. He sees the guideless fivefold group as guideless.

"As insight into impermanence and so on is brought about by these three states, so are these states brought about by insight into impermanence and so on.

"Through insight into impermanence there is *alobha*; through insight into sorrow, *adosa*; through insight into soullessness, *amoha*.

"Who indeed knowing well that this is impermanent would develop a desire for it? Who indeed perceiving ill in things would develop another ill caused by exceedingly violent anger? Who indeed realizing the emptiness of a soul would again fall into utter delusion?

(Atthasālini - pp. 137-139. See The Expositor Vol. i, pp. 167-170).

35. **Tatramajjhataṭṭā** -

Lit., *tatra* = there, i.e., with respect to objects *majjhataṭṭā* = middleness, that is, equipoise.

Impartial view of objects is its chief characteristic. It is compared to a charioteer who views equally a pair of well-trained horses.

Tatramajjhataṭṭā and *upekkhā* (equanimity) are sometimes used as synonymous terms. It is this *tatramajjhataṭṭā* that is regarded as *upekkhā* of the four Sublime abodes. Hence *upekkhā* does not occur amongst the Sublime abodes. It is this *tatramajjhataṭṭā* that is raised to the dignity of a *Bojjhanga*, one of the seven factors of Enlightenment. *Tatra-majjhataṭṭā* has also to be distinguished from hedonic *upekkhā* or indifference. At times both these mental states simultaneously arise in the same consciousness, e.g., in all *upekkhā-sahagata kusala cittas*.

This *tatramajjhataṭṭā* is regarded both as an intellectual and ethical *upekkhā* (See Ch. 1. note, 42).

36. Kāya Passaddhi & Citta-Passaddhi-

Passaddhi is composed of *pa+√sambh*, to calm, to be tranquil.

Passambh + ti = passadhti = passaddhi.

Passaddhi is tranquillity, calmness, quietude, serenity.

The chief characteristic of *passaddhi* is the suppression or the allaying of feverishness of passions (*kilesadarathavūpasama*). It is like the cool shade of a tree to a person affected by the sun's heat. *Passaddhi* is opposed to *uddhacca*, restlessness, or excitement. When highly developed it becomes a factor of Enlightenment (*bojjhanga*).

This tranquillity is twofold, viz., tranquillity of *kāya* and *citta*. Here *kāya* is not used in the sense of material body. It is the body of psychic factors - namely, *vedanā* (feeling), *saññā* (perception), and *sankhāra* (mental states). It should be understood that *kāya* is used in the same sense in the subsequent *cetasikas*. *Citta* connotes the whole consciousness. The difference therefore lies between psychic factors and consciousness as a whole. The same explanation applies to the other pairs as well.

37. Kāya-Lahutā & Citta-Lahutā -

Derived from *laghu*, light, quick. (Skt. *laghutā*). *Lahutā* is bouyancy or lightness. Suppression of the heaviness of the mind and mental factors is its chief characteristic. It is like the laying down of a heavy burden. It is opposed to *thīna* and *middha* - sloth and torpor - which cause heaviness and rigidity in mental factors and consciousness.

38. Kāya-Mudutā & Citta-Mudutā -

The chief characteristic of *mudutā* is the suppression of stiffness and resistance. It removes stiffness and becomes pliable in receiving objects. It is compared to a skin that is well moulded by applying oil, water etc. It is opposed to false views and conceit (*ditthi and māna*) which cause stiffness.

39. Kāya-Kammaññatā & Citta-Kammaññatā -

Kamma + nya + tā = Kammanyatā = Kammanñyatā. Lit., workableness or serviceableness.

Its chief characteristic is the suppression of unserviceableness or unworkableness of consciousness and its factors. It is like a heated metal made fit for any use. It is opposed to all the remaining Hindrances. Atthasālini states that these two allied concomitants produce serenity (*pasāda*) in propitious things, and are adaptable like pure gold, for beneficial works.

40. **Kāya-Pāguññatā & Citta-Pāguññatā -**

This is proficiency or skillfulness. Its chief characteristic is the suppression of sickness of mind and its concomitants. It is opposed to such passions as faithlessness etc.

41. **Kāyujjukatā & Cittujjukatā -**

This is straightness or rectitude, and is opposed to crookedness, deception and craftiness. Its chief characteristic is straightness.

42. All these 19 concomitants are common to all types of moral consciousness, unlike the immoral concomitants which do not arise in an immoral consciousness *in toto*. No moral consciousness arises without all of them. Along with this 'Beautiful' group some other moral concomitants may arise according to the type of consciousness.

43. **Virati -**

Vi + √ ram, to delight in. *Virati* is refraining from, delighting in, i.e., abstinence.

According to the Atthasālini there are three kinds of *virati* - namely, *sampatta-virati*, *samādāna-virati*, and *samuccheda-virati*.

Sampatta-virati is abstaining from evil as occasion arises considering one's birth, age, education, etc.

Samādāna-virati is abstaining from evil in accordance with one's observances. For example, a Buddhist would abstain from killing, stealing, etc., as he observes the precepts not to kill, etc.

Samuccheda-virati is the abstinence of an Aryan Disciple by completely eradicating all the roots of evil.

In the case of the former two, violation of good principles is possible; but in the case of Arahats it is not, because they have destroyed all passions.

Here are enumerated three Abstinenes pertaining to wrong speech, wrong actions, and wrong livelihood.

Strictly speaking, these three mental concomitants collectively arise only in the Supra mundane consciousness (*lokuttara citta*). In other cases they arise separately because there are three *cetanās*.

These three when present in the *lokuttara citta* are regarded as Factors of the Path (*magganga*), and they constitute *sīla* (Morality). *Sammā-ditthi* and *sammā sankappa* which constitute *paññā* (Wisdom) are implied by *paññindriya* and *vitakka-cetasikas* respectively. *Sammā vāyāma*, *sammā sati*, and *sammā samādhi* which constitute *samādhi*, (Concentration) are implied by *virīya*, *sati*, and *ekaggatā cetasikas* respectively.

Sammā vācā deals with abstinence from false speech (*musāvāda*), slandering (*pisuna-vācā*), harsh speech (*pharusa-vācā*) and frivolous talk (*sampapphalāpa*).

Sammā kammanta deals with abstinence from killing (*pānātipāta*), stealing (*adinnādāna*), and sexual misconduct (*kāmesu micchācāra*).

Sammā ājīva deals with abstinence from selling poison, intoxicants, weapons, slaves and animals for slaughter.

44. Appamaññā -

As the object of these virtues is the infinite number of beings, they are called *appamaññā*, lit., illimitable (Skt. *aprāmānya*). They are also called *brahma vihāra* -Sublime Modes of Living.

Mettā, *karunā*, *muditā*, and *upekkhā* are these four illimitables.

As explained above *mettā* and *upekkhā* are represented by *adosa* and *tatra-majjhataṭṭā*. Hence only two are mentioned here.

45. Mettā -

Derived from √ *mid*, to soften, to love. According to Sanskrit *mitrasya bhāvah = maitri*; state of a friend. That which softens the mind, or friendly disposition is *mettā*.

Goodwill, benevolence, loving-kindness are suggested as the best renderings. *Mettā* is not carnal love or affection. The direct enemy of *mettā* is hatred or ill-will (*kodha*), its indirect enemy is affection (*pema*). *Mettā* embraces all beings without exception. The culmination of *mettā* is the identification of oneself with all beings (*sabbattatā*).

Mettā is the sincere wish for the good and welfare of all. It discards ill-will.

Benevolent attitude is its chief characteristic.

46. **Karunā -**

√ *Kar*, to do, to make + *unā*.

That which makes the hearts of the good quiver when others are afflicted with sorrow is *karunā*. That which dissipates the sufferings of others is *karunā*.

The wish for the removal of sufferings of others is its chief characteristic. Its direct enemy is wickedness (*himsā*) and its indirect enemy is grief (*domanassa*). *Karunā* embraces sorrow-afflicted beings. It discards cruelty.

47. **Muditā -**

Derived from √ *mud*, to be pleased.

It is not mere sympathy but appreciative joy. Its direct enemy is jealousy and its indirect enemy is exultation (*pahāsa*). Its chief characteristic is happy acquiescence in others' prosperity (*anumodanā*). *Muditā* embraces prosperous beings. It discards dislike (*arati*), and it is the congratulatory attitude of a person.

48. **Upekkhā -**

Upa = impartially, justly + √ *ikkh*, to see, to view, to look.

Upekkhā is to view impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Its direct enemy is passion (*rāga*), and its indirect enemy is unintelligent indifference. Attachment and aversion are eliminated by *upekkhā*. Impartial attitude is its chief characteristic.

Here *upekkhā* does not mean mere neutral feeling, but a sterling virtue is implied thereby. Equanimity is the closest equivalent. That term, too, conveys only one aspect of *upekkhā*. (See Ch. 1, notes 10, 42). It is this *upekkhā* that is elevated to a *bojjhanga* factor.

Upekkhā embraces all good and bad ones, loved and unloved ones, agreeable and disagreeable things, pleasure and pain and all such similar opposite pairs.

49. The following illuminating note by Mrs. Rhys Davids on these four virtues is well worth reading.

"On these four great exercises, see Rhys Davids, S. B. E. xi 201, n.; and on their emancipating efficacy, M. i. 38. Buddhaghosa again refers to the reader to his Visuddhi Magga for a more detailed commentary (vide chap. ix, and cf. Hardy, 'Eastern Monachism', p. 243 et seq.)... The object of thought (*ārammana*) in this connection will be 'limited' if the student dwells in love etc., on but a restricted number of beings; 'infinite' if his heart embraces vast numbers.

'The commentator has not a little to say in the present work, however, on the nature and mutual relations of the 'Abodes' (pp. 193-195). First, the characteristics of each are fully set forth, together with their false manifestation (*vipatti*). Clinging (*sinehasambhavo*) is the *vipatti* of love, the essential mark of which is the carrying on of beneficent conduct etc. Tears and the like are less truly characteristic of pity (*karunā*) than is the bearing and relieving the woes of others. Laughter and the like are less genuine expressions of sympathy (*muditā*) than is appreciation of what others have achieved. And there is a condition of disinterestedness (*upekkhā*) which is prompted by ignorance, and not by that insight into the karma of mankind which can avail to calm the passions.

"He next designates the four antisocial attitudes which are to be extirpated by these ethical disciplines taken in order - ill-will (*vyāpāda*), cruelty (*vihesā*), aversion (*arati*), and passion (*rāga*) - and shows how each virtue has also a second vice opposed to it. This he terms its near enemy, as being less directly assailed by it than its ethical opposite, the latter resembling an enemy who has to lurk afar in the jungle and the hills. Love and vengeful conduct cannot coexist. To prevail in this respect, let love be developed fearlessly. But where love and its object have too much in common, love is threatened by lust. On this side let love be guarded well. Again the near enemy to pity, more insidious than cruelty, is the self-pity pining for what one has not got or has lost - a low, profane melancholy. And the corresponding worldly happiness in what one has, or in consequence of obliviousness as to what one has lost, lies in wait to stifle appreciation of the good fortune of others. Lastly, there is the unintelligent indifference of the worldling who has not triumphed over limitations nor mastered cause and effect, being unable to transcend external things.

"The remainder of his remarks are occupied with the necessary sequence in the four Abodes, and the importance of observing method in their cultivation, and finally with their other technical appellation of *appamaññā* or infinitudes. In this connection he repeats the touching illustration given in Hardy (op. Cit., 249) of the mother, and the four children. Her desire for the growth of the infant is as *mettā*; for the recovery of the sick child as *karunā*; for the maintenance of the gifts displayed by the youth as *muditā*; while her care not to hinder the career of her grown-up son is as *upekkhā*.

"It may be remarked, by the way, that when Hardy with a foreigner's want of *muditā* calumniates the Buddhist mendicant (p. 250) as one who thinks about the virtues of solidarity without practicing them, he quite forgets that these exercises are but preparations of the will for that ministering to the intellectual need of others to which the recluse's life was largely devoted, and the importance of which the Western, in his zeal for material forms of charity, does not even now appreciate at its real value. And Buddhism did not believe in giving the rein to good impulses unregulated by intellectual control".

(Buddhist Psychology, pp- 65-37).

50. Paññindriya -

Pa = rightly; *ñā*, to know, *paññā*, literally, means right knowing.

Its chief characteristic is understanding as it really is, or irresistible understanding, i.e., penetrative knowledge (*Yathāsabhāva-pativedho vā akkhalita-pativedho*).

As *paññā* dominates in understanding the real nature and as it overcomes ignorance, it is called a controlling faculty (*indriya*).

In Abhidhamma *ñāna*, *paññā*, and *amoha* are used as interchangeable terms. In types of consciousness connected with knowledge (*ñāna-sampayutta*) the reference is to this *paññā*. By *amoha*, one of the three moral roots, is also meant this *paññā*. As one of the four means of accomplishing one's ends (*iddhi-pāda*) it assumes the name of *vīmaṃsā* (lit., examination). When purified by *samādhi*, *paññā* assumes the honorable role of *abhiññā* (higher knowledge). Highly developed *paññā* is elevated to the state of a *bojjhanga-dhamma-vicaya* (Investigation of the Truth) and *magganga-sammā ditthi*, Right View. The culmination of *paññā* is the Omniscience of a Buddha.

Paññā, in the strictest sense of the term, is seeing things as they truly are, i.e., in the light of *anicca* (impermanence), *dukkha* (sorrow), and *anattā* (soullessness).

Reason, intellect, insight, knowledge, wisdom, intelligence - all convey some aspects of *paññā*, but none of them exactly corresponds to the Pāli term. Both knowledge and wisdom are employed here according to the context.

Mrs. Rhys David's comment on this important term is interesting. She writes:-

"To fit the term *paññā* with its approximate European equivalent is one of the cruxes of Buddhist philosophy. I have tried in turn reason, intellect, insight, science, understanding and knowledge. All of these have been, and are, used in the literature of philosophy with varying shades of connotation, according as the sense to be conveyed is popular and vague, psychological and precise or transcendental and - *passez-moi le mot* - having precise vagueness.

And each of them might, with one implication or another, represent *paññā*. The main difficulty in choice lay in determining whether, to the Buddhist, *paññā* stood for mental function, or for the aggregate product of certain mental functioning, or for both. When all the allusions to *paññā* in the Sutta Pitaka have been collated, a final translation becomes possible. Here it must suffice to quote two. M i. 292, he who has *paññā* (*paññavā*) is declared in virtue thereof to understand (*pajānāti*) the nature of the phenomenon of pain or ill (the Four Noble Truths). In D. i. 124 Gotama asks: what is this *paññā*? and himself sets out its content as consisting in certain intellectual attainments, viz., the Jhānas, insight into the nature of impermanence, the mental image of one's self, the power of *iddhi*, the cosmic Ear, insight into other minds, into one's own past lives, the cosmic Eye, and the elimination of all vitiating tendencies. Buddhaghosa also (Visuddhi Magga Ch. XIV,) distinguishes *paññā* from *saññā* and *viññāna*. He describes it as adequate to discern not only what these can, viz., sense-objects and the Three Marks (impermanence, pain and non-substantiality) respectively, but also the path. For him, then, it might be called intellect 'at a higher power'. And in Gotama's reply, all those terms are described in terms of intellectual process. Nevertheless, it is clear that the term did not stand for bare mental process of a certain degree of complexity, but that it also implied mental process as cultivated in accordance with a certain system of concepts objectively valid for all Buddhist adepts. Hence I think it best to reject such terms as reason, intellect, and understanding, and to choose wisdom, or science, or knowledge, or philosophy. Only they must be understood in this connection as implying the body of learning as assimilated and applied by the intellect of a given individual".

(Buddhist Psychology. pp. 17-18).

Different Combinations of Mental States

§ 3 *Tesam cittāviyuttānam** - *yathāyogamito param*

*Cittuppādesu** paccekam - sampayogo pavuccati*

Satta sabbattha yujjanti - Yathāyogam pakinnakā

Cuddasā'kusalesv'eva - sobhanesv'eva sobhanā.

*[**cittāviyutta** - Lit., inseparable from consciousness, i.e., Cetasikas-mental states]

[**cittuppādo - Lit., genesis of consciousness. Here the compound term applies to consciousness alone; in other cases both to consciousness and its adjuncts]

§ 3. The combination of each of these thought-adjuncts in different types of consciousness will hereafter be dealt with accordingly.

Seven are linked with every type of consciousness. The (six) Particulars are linked accordingly. The fourteen are linked only with the Immorals, the (nineteen) Beautiful, only with the Beautiful.

§ 4. *Katham?*

Sabbacitta-sādhāranā tāva satta cetasikā sabbesu'pi ek'ūnanavuti-cittuppādesu labbhanti.

Pakinnakesu pana:-

(a) *Vitakko tāva dvipañcaviññāna vajjitakāmāvacaracittesu c'eva*

ekādasasu pathamajjhānacittesu cā'ti pañcapaññāsacittesu uppajjati.

(b) *Vicāro pana tesu c'eva ekādasasu dutiyajjhānacittesu c'āti chasatthi*

cittesu jāyati.

(c) Adhimokkho dvipaṇcaviññānavicikicchāvajjita-cittesu .

(d) Viriyam paṇcadvārāvajjana-dvipaṇcaviññāna-sampaticchana-santīrana-vajjitacittesu.

(e) Pīti domanass'upekkhāsahagata-kāyaviññānacatutthajjhāna-vajjitacittesu.

(f) Chando ahetuka-momūhavajjitacittesu labbhati.

§ 5. *Te pana cittuppāda yathākkamam: -*

Chasatthi paṇcapaññāsa-ekādasa ca solasa

Sattati vīsati c'eva - pakinnakavivajjitā

Paṇcapaññāsa chasatthitthasattati tisattati

Ekapaññāsa c' ekūna - sattati sapakinnakā.

4. In what way ?

In the first place, the seven mental states common to every consciousness are found in all the eighty-nine types of consciousness.

Among the "Particular" mental states:-

(a) "Initial Application"* arises in fifty-five types of consciousness, to wit;

i. In all types of *kāmāvacara* consciousness, excluding the twice fivefold sense-consciousness. (54 - 10 = 44).

ii. Also in the eleven types of first Jhāna consciousness. ($44 + 11 = 55$).

*[**vitakka** does not by nature occur in the ten types of moral and immoral resultant sense-consciousness. It has been eliminated in the Higher Jhānas by means of concentration]

b) "Sustained Application" arises in sixty-six types of consciousness, to wit: In those fifty-five and in the eleven types of second Jhāna consciousness. ($55 + 11 = 66$).

(c) "Decision" arises in all types of consciousness, excluding the twice fivefold sense-consciousness and consciousness, accompanied by "Doubt". ($89 - 11 = 78$).

(d) "Effort" arises in all types of consciousness, excluding the sense-door directing consciousness, twice fivefold sense-consciousness, receiving consciousness, and investigating consciousness. ($89 - 11 = 78$).

(e) "Joy" arises in all types of consciousness, excluding those accompanied by displeasure, and indifference (equanimity), body-consciousness,* and the fourth Jhāna consciousness. ($121 - (2 + 55 + 2 + 11) = 51$).

*[Body-consciousness - viz., that which is accompanied by pain and that by bliss (dukkha and sukha)]

(f) "Conation" arises in all types of consciousness, excluding the *ahetukas* and the two modes of consciousness accompanied by delusion. ($89 - 20 = 69$).

§ 5. Those types of consciousness in order are:

Sixty-six, fifty-five, eleven, sixteen, seventy, and twenty without the Particulars.

Fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, sixty-nine are with the Particulars.*

*[At the end of the section the definite number of cittas in which the Particulars are not found and found is given. It should be noted that some numbers refer to the total of 121, and some to 89]

(Akusala Cetasika)

§ 6.

- (a) *Akusalesu pana Moho, Ahirikaṃ Anottappam, Uddhaccam c'āti cattāro'me cetasikā sabbākusalasādhāranā nāma.*

Sabbesu'pi dvādasākusalesu labbhanti.

- (b) *Lobho atthasu lobhasahagatesv'eva labbhati.*
- (c) *Ditthi oatusu ditthigatasampayuttesu.*
- (d) *Māno catusu ditthigatavippayuttesu.*
- (e) *Doso, Issā, Macchariyam, Kukkuccam ca dvīsu patighacittesu.*
- (f) *Thīnam, Middham pañcasu sasankhārikacittesu.*
- (g) *Vicikicchā vicikicchāsahagatacittē'eva labbhatī'tī.*

§ 7.

- *Sabbāpuññesu cattāro - lobhamūle tayo gatā*
- *Dosamūlesu cattāro - sasankhāre dvayam tathā*
- *Vicikicchā vicikicchācittē c'āti catuddasa*
- *Dvādasākusalesv'eva - sampayujjanti pañcadhā*

Immoral Mental States

§ 6. (a) Of the Immoral mental states these four (*1) - namely,

- Delusion, (Moral)
- Shamelessness, (Moral)
- Fearlessness, and
- Restlessness - are common to every Immoral consciousness.

- (b) Attachment is found only in the eight types of consciousness rooted in attachment.
- (c) Misbelief (*2) is found in the four types of consciousness accompanied by wrong view.
- (d) Conceit (*3) is found in the four types of consciousness dissociated with wrong view.
- (e) Hatred, Jealousy, Avarice, and Worry (*4) are found in the two types of consciousness accompanied by ill-will.
- (f) Sloth and Torpor (*5) are found in the five types of prompted consciousness.
- (g) Doubt is found only in the type of consciousness accompanied by doubt.

(*1) The root of every evil is moha (ignorance), because the evil-doer is not aware of the evil consequences. With it are associated shamelessness to commit the evil and disregard for the effects that follow. There is a certain amount of restlessness of the mind when an evil is committed.]

(*2) As ditthi gives rise to the conception of "me" and "mine connected with oneself, it occurs in the consciousness rooted in attachment]

(*3) Māna too originates with the "I" - conception connected with oneself. As such it also is present only in types of consciousness rooted in attachment. Nevertheless, both ditthi and māna do not arise simultaneously in one particular consciousness. Where there is ditthi there is no māna. Commentaries compare them to two fearless lions that cannot live in one den. Māna may arise in those four types of consciousness dissociated with ditthi. But it does not follow that māna is ever present in them.]

(*4) These four cannot arise in a consciousness rooted in attachment because there is some form of aversion in them instead of any of clinging. Even macchhariya is a kind of aversion to others' viewing with oneself.]

(*5) Thīna and Middha are by nature opposed to adaptability. They lack the urge. As such they cannot arise in types of consciousness that are unprompted (asankharika) which are naturally keen and active. They appear only in types of prompted consciousness.

(Summary)

§ 7. Four are found in all Immorals, three in those rooted in attachment, four in those rooted in ill-will and so are two in the prompted.

Doubt is found in the consciousness accompanied by doubt. Thus the fourteen are conjoined only with the twelve Immorals in five ways.

(Sobhana Cetasika)

§ 8. (a) *Sobhanesu pana sobhanasādhāranā tāva ek'ūna vīsati cetasikā sabbesu pi ek'ūnasatthisobhanacittesu samvijjanti.*

(b) *Viratiyo pana tisso'pi Lokuttaracittesu sabbathā'pi niyatā ekato'va labhanti. Lokiyesu pana Kāmāvacarakusalesv' eva kadāci sandissanti visum visum.*

(c) *Appamaññāyo pana dvādasasu pañcamajjhāna vajjitamahaggatacittesu c'eva Kāmāvacarakusalesu ca sahetukakāmāvacarakiriyācittesu c'āti atthavisaticittesv' eva kadāci nānā hutvā jāyanti. Upekkhāsahagatesu pan'ettha Karunā Muditā na santi'ti keci vadanti.*

(d) *Paññā pana dvādasasu ñānasampayuttakāmāvacaracittesu c'eva sabbesu pañcatimsamahaggatalokuttaracittesu c'āti sattacattālīsa cittesu sampayogam gacchatī'ti.*

§ 9. *Ek'ūnavīsati dhammā jāyant'ekūnasatthisu*

Tayo solasacittesu atthavisatiyam dayam

Pañā pakāsitā sattacattālīsavidhesu'pi

Sampayuttā catuddhv'evam sobhanesv'eva sobhanā.

(Beautiful Mental States)

§ 8. (a) Of the Beautiful, at first, the nineteen mental states common to the Beautiful are found in all the fifty-nine types of Beautiful consciousness.

(b) The three Abstinences are definitely obtained all at once in all places in the Supra mundane type of consciousness. But in the mundane Sense-sphere Moral types of consciousness they are at times present severally. (8 + 8 = 16).

(c) The Illimitables arise at times differently in twenty-eight types of consciousness - namely, the twelve Sublime types of consciousness, excluding the fifth Jhāna, the eight Moral types and the

eight *sahetuka* functional types of Sense-sphere consciousness. Some, however say that Compassion and Appreciative Joy are not present in the types of consciousness accompanied by *upekkhā* (Equanimity or Indifference). (12 + 8 + 8 = 28)

(d) Wisdom goes into combination with forty-seven types of consciousness - namely, the twelve kinds of Sense-Sphere consciousness accompanied by wisdom, all the thirty-five Sublime and Supra mundane consciousness. (12 + 35 = 47)

§ 9. Nineteen states arise in fifty-nine, three in sixteen, two in twenty-eight types of consciousness.

Wisdom is declared to be in forty-seven types. Beautiful are only in the Beautiful. Thus they are combined in four ways.

(Cetasikarāsi Sangaho)

§ 10. *Issā-Macchera-Kukkucca - Viratī Karunādayo*

Nānā kadāci Māno ca - Thīna-Middham tathā saha

Yathā vuttānusārena - sesā niyatayogino

Sangahañ ca pavakkhāmi - tesam'dāni yathāraham

Chattimsānuttare dhammā - pañcatimsa mahagga

Atthatimsa'pi labbhanti - Kāmāvacarasobhane.

Sattavīsatyapuññamhi - dvādasāhetuke'ti ca

Yathāsambhavayogena - pañcadhā tattha sangaho.

(Lokuttara-Cittāni)

§ 11. *Katham?*

(a) *Lokuttaresu tāva atthasu pathamajjhānikacittesu Aññasamānā terasa cetasikā Appamaññāvajjitā tevīsati Sobhanacetasika c'āti chattimsa dhammā sangaham gacchanti.*

(b) *Tathā Dutiyajjhānikacittesu Vitakkavajjā.*

(c) *Tatīyajjhānikacittesu Vitakka-Vicāravajjā.*

(d) *Catutthajjhānikacittesu Vitakka-Vicāra-Pītivajjā.*

(e) *Pañcamajjhānikacittesu'pi Upekkhāsahagatā te'eva sangayhanti'ti sabbathā' pi atthasu Lokuttaracittesu pañcadhā'va sangaho hotī'ti.*

Chattimsa pañcatimsā ca-catuttimsa yathākkamam

Tettimsadvayam'iccevam - pañcadhānuttare thitā.

Contents of Different Types of Consciousness

§ 10. Jealousy, Avarice, Worry, Abstinences (three), Compassion, Appreciative Joy, and Conceit arise separately and occasionally. So are Sloth and Torpor in combination.

The remaining factors, apart from those mentioned above (52 - 11 = 41), are fixed adjuncts. Now I shall speak of their combination accordingly.

Thirty six factors arise in the Supra mundane, thirty-five in the Sublime, thirty-eight in the Kāmāvacara Beautiful.

Twenty-seven in the Demeritorious, twelve in the Rootless. According to the way they arise their combination therein is fivefold.

Supra mundane Consciousness

§ 11. How?

(a) At first in the eight types of Supra mundane first Jhāna types of consciousness thirty-six factors enter into combination - namely, thirteen *aññasamānas*, and twenty-three Beautiful mental factors, excluding the two Illimitables* (13 + 23 = 36)

(b) Similarly in the Supramundane Second Jhāna consciousness, all the above, excluding Initial Application.**

(c) In the Third, (all those) excluding Initial Application and Sustained Application.

(d) In the Fourth, (all those) excluding Initial Application, Sustained Application, and Joy.

(e) In the Fifth Jhāna type of consciousness which is accompanied by Equanimity, all those excluding Initial Application, Sustained Application, Joy, and Happiness.

Thus in every way fivefold is the synthesis of mental factors arising in the eight types of Supra mundane consciousness according to the five Jhānas.

Respectively there are thirty-six, thirty-five, thirty-four, and thirty-three in the last two.

Thus in five ways they arise in the Supra mundane.

* Because their objects are living beings, while the lokuttara consciousness has Nibbāna for its object.

** Vitakka is eliminated in the 2nd Jhāna. The elimination of other factors in the remaining Jhānas should be similarly understood.

Notes:

52. Aniyatayogi and Niyatayogi -

Of the 52 types of mental states eleven are called *aniyatayogi* - unfixed adjuncts. They arise in different kinds of consciousness separately because their particular objects differ. They may or may not arise in those types of consciousness to which they are allied. For instance, *issā*, *macchariya*, and *kukkucca* must arise in a consciousness connected with aversion. One of the three must arise at one particular moment. All the three do not occur simultaneously. Besides they are not bound to be present in such a consciousness. So are the three Abstinences, two Illimitables, Conceit, Sloth and Torpor.

The remaining 41 types are called *niyatayogi* - fixed adjuncts. They invariably arise in those types of consciousness allied to them.

53. Abstinences -

These three are collectively found only in the Supra mundane consciousness, as they constitute three of eight factors of the Noble Path. They cannot arise in the *rūpāvacara* and *arūpāvacara*, nor in the *kāmāvacara vipāka* and *kriyā cittas*. They deal with three forms of refraining from

committing evil through word, deed, and livelihood. As such they arise separately only in the eight types of moral consciousness according to the abstinence from the particular evil.

These Abstinenances appear in full force only in the *lokuttara-cittas*, because the corresponding evils are completely eradicated by them. In the *kāmāvacara-kusala-cittas* there is only a temporary inhibition of evil.

As *kāmāvacara-vipāka-cittas* are merely effects they cannot arise in them. Since *kriyā-cittas* are experienced only by Arahats, they do not arise in them. In the *rūpāvacara* and *arūpāvacara* planes they do not occur because the need for moral purification, the function of these abstinenances, does not arise there.

54. Illimitables (Sublime Abodes)-

Of the four only two are mentioned here. The other two have already been dealt with in their respective places.

It should be noted that the objects of these tables are beings. Therefore they cannot arise in the Supra mundane consciousness which has for its object Nibbāna. This does not mean that Arahats and other Aryans do not possess these virtues. They are not present only in the Path and Fruit consciousness.

They do not occur in the fifth Jhāna as it is accompanied by *upekkhā* - neutral feeling. In the *arūpa-cittas* also they do not arise as they also are connected with *upekkhā*. In the eight *kiriya cittas*, which the Arahats experience, they arise because the Arahats also radiate thoughts of *karunā* and *muditā* towards all beings.

(Mahaggata-Cittāni)

§ 12. Mahaggatesu pana

(a) *tīsu Pathamajjhānika-cittesu tāva aññasamānā terasa cetasikā Viratittayavajjitā dvāvīsati Sobhanacetasikā c'āti pañcatimsa dhammā sangaham gacchanti. Karunā - muditā pan'ettha paccekam'eva yojetabbā. Tathā*

(b) *Dutiyajjhānikacittesu Vitakkavajjā,*

(c) *Tatīyajjhānikacittesu Vitakka Vicāravajjā,*

(d) *Catutthajjhānikacittesu Vitakka-Vicāra-Pīṭivajjā,*

(e) *Pañcamajjhānikacittesu pana pannarasasu Appamaññāyo na labbhantī'ti sabbathā'pi sattavisati - Mahaggata cittesu pañcakajjhānavasena pañcadhā'va sangaho hoti'ti.*

§ 13. *Pañcatimsa catuttimsa - tettiṃsa ca yathākkamam*

Dvattimsa c'eva timseti-pañcadhā'va Mahaggate.

(Sublime Consciousness)

12. (a) At first in the three (types of) Sublime First Jhāna consciousness thirty-five factors go into combination-namely, thirteen *aññasamāna* mental factors, and twenty-two Beautiful mental factors, excluding the three Abstinences.* (13 + 22 = 35).

Here Compassion and Appreciative Joy should be combined separately.**

(b) Similarly in the Second Jhāna consciousness Initial Application is excluded.

(c) In the Third Jhāna consciousness Initial Application and Sustained Application are excluded.

(d) In the Fourth Jhāna consciousness Initial Application, Sustained Application and Joy are excluded.

(e) In the fifteen*** (types of) Fifth Jhāna consciousness the Illimitables are not obtained.

In all the twenty-seven types of Sublime consciousness the combination is fivefold according to the five kinds of Jhānas.

§ 13. There are respectively thirty-five, thirty-four, thirty-three, thirty-two, and thirty. Fivefold is the combination in the Sublime.

* They are found only in the lokuttara cittas and the kāmāvacara kusala cittas

** Because they do not arise simultaneously as their objects vary.

*** i.e., 3 Fifth Jhānas and 12 arūpa jhānas. The Jhāna factors of the arūpa jhānas are identical. Illimitables do not occur in them because they are accompanied by upekkhā

Kāmāvacara-Sobhana-Cittāni

§ 14. (i) *Kāmāvacara-sobhanesu pana kusalesu tāva pathamadvaye Aññasamāna terasa cetasikā pañcavisati Sobhanacetāsikā c'āti atthatimsa-dhammā sangaham gacchanti.*

Appamañña Viratiyo pan'ettha pañca'pi paccekam'eva yojetabbā.

(ii) *Tathā dutiyadvaye ñānavajjitā;*

(iii) *tatiyadvaye ñānasampayuttā pītivajjitā;*

(iv) *catutthadvaye ñānapītivajjitā. Te eva sangayhanti.*

Kiriyacittesu'pi Virativajjitā. Tath'eva catusu'pi dukesu catudhā' va sangayhanti.

Tathā vipākesu ca Appamañña-Virativajjitā. Te eva sangayhanti'ti sabbathā' pi catuvīsati kāmāvacarasobha-nacittesu dukavasena dvādasadhā'va sangaho hoti'ti.

§ 15. *Atthatimsa sattatimsa - dvayam chattimsakam subhe*

Pañcatimsa catuttimsa - dvayam tettiimsakam kriye

Tettiimsa pāke dvattimsa - dvayekatimsa karm bhavē

Sahetukāmāvacara - puññapākakriyā mane

§ 16. *Na vijjant'ettha virati - kriyāsu ca mahaggaṭṭe*

Anuttare appamaññā - kāmapāke dvayam tathā

Anuttare jhānadhammā - appamaññā ca majjhime

virati ñāna-pīti ca - parittesu visesakā.

Sense-Sphere Beautiful Consciousness

§ 14. (i) At first, in the first two (types of) Sense-Sphere Beautiful consciousness (*1) thirty-eight states go into combination - namely, thirteen miscellaneous and twenty-five Beautiful mental states. (13 + 25 = 38)

The two Illimitables and the three Abstinences should be fitted in severally. (*2)

(ii) Similarly in the second couplet all of them arise excluding Wisdom;

(iii) in the third couplet, associated with Wisdom, Joy is excluded;

(iv) in the fourth couplet Wisdom and Joy (*3) are excluded.

In the Functional consciousness the three Abstinences are excluded. (*4) Likewise in the four couplets they are combined in four ways.

Similarly in the Resultant consciousness they all arise except the Illimitables and the Abstinences. (*5)

Thus in all the twenty-four types of Sense-sphere Beautiful types of consciousness the combination is twelve-fold according to pairs.

§ 15. With respect to Sense-Sphere consciousness with roots -Moral, Resultant, and Functional - there arise in the Moral (first pair) thirty-eight, twice (*6) thirty-seven (in the second and third pairs), and thirty-six (in the fourth pair). In the Functional thirty-five (in the first pair), twice thirty-four (in the second and third pairs), thirty three (in the forth pair). In the Resultant thirty

three (in the first pair), twice thirty-two (in the second and third pairs), thirty-one (in the fourth pair).

§ 16. Herein the Abstinences are not present in the Functional and Sublime consciousness.(*7) So are Illimitables in the Supramundane and the two Illimitables and Abstinences) in the Sense-Resultants. (Note 54)

In the Highest the Jhāna factors are distinctive (*8); in the Middle (*rūpāvacara* and *arūpāvacara*), the Illimitables (and Jhāna factors *9); in the Small (*kāmāvacara*), the Abstinences, Wisdom and Joy.

(*1) i.e., Somanassasahagatanāpasampayutta asankhārika and sasankhārika citta - Prompted and unprompted consciousness, accompanied by pleasure, and associated with wisdom.

(*2) Because they are not fixed adjuncts. They arise at different moments of conscious experience.

(*3) Being accompanied by upekkhā.

(*4) Because the Arahats have completely eradicated the Abstinences.

(*5) Illimitables do not arise because they have limitless beings as the objects, while the Resultants are restricted to lesser objects. The Abstinences are absolutely moral. Hence they do not arise in a resultant consciousness. In the Supramundane Fruit consciousness they however arise because it is like a reflection of the Path consciousness.

(*6) i.e., thirty-seven in each of the second and third couplets.

(*7) i.e. in the rūpāvacara arūpāvacara planes. Because no occasion arises for such evil to spring up.

(*8) The supramundane consciousness, when classified according to five Jhānas, differs with respect to Jhāna factors.

(*9) Ca in the text includes Jhāna factors.

(*10) Morals differ from Resultants and Functionals on account of Abstinences. Morals and Functionals differ from Resultants on account of Illimitables. Respective couplets differ on account of Wisdom and Joy.

Akusala Cittāni

§ 17.

(i) *Akusalesu pana lobhamūlesu tāva patha me asankhārike aññasamānā terasa cetasikā akusalasādhāranā cattāro c'āti sattarasa lobhaditthīhi saddhim ekunavīsati dhammā sangaham gacchanti.*

(ii) *Tath'eva dutiye asankhārike lobhamānena.*

(iii) *Tatiye tath'eva pītivajjitā lobha-ditthīhi saha atthārasa.*

(iv) *Catutthe tath'eva lobha-mānena.*

(v) *Pañcame patighasampayutte asankhārike doso issā macchariyam kukkucāñc'āti catūhi saddhim pītivajjitā te eva vīsati dhammā sangayhanti. Issā-macchariya-kukkuccāni pan'ettha paccekam'eva yojetabbāni.*

(vi) *Sasankhārikapañcake' pi tath'eva thīnamiddhena vīsesetvā yojetabbā.*

(vii) *Chanda-pītivajjitā pana aññasamānā ekādasa akusalasādhāranā cattāro c'ātpannarasa dhammā uddhaccasahagate sampayujjanti.*

(viii) *Vicikicchāsahagatacette ca adhimokkha virahitā vicikicchā sahatatā tath'eva panna rasadhammā samupalabbhanti' ti sabbathā pi dvādasā-kusala-cittuppādesu paccekam yojyamānā' pi ganānavasena sattadhā'va sangahitā bhavanti'ti .*

§ 18. *Ekūnavīsattthārasa - vīsekavīsa vīsati*

Dvāvīsa pannarase'ti - sattadhā kusale thitā

Sādhāranā ca cattāro - samānā ca dasā pare.

Cuddasete pavuccanti - sabbākusalayogino.

Immoral Consciousness

§ 17.

(i) Now, in immoral consciousness, to begin with, in the first unprompted consciousness (*1) nineteen mental states enter into combination - namely, thirteen unmoral concomitants, the four common immoral concomitants, making seventeen, together with attachment and misbelief. ($13 + 4 + 2 = 19$)

(ii) Similarly in the second unprompted consciousness (*2) the same seventeen, together with attachment and conceit. ($13 + 4 + 2 = 19$)

(iii) Similarly in the third unprompted consciousness there are eighteen concomitants, together with attachment and misbelief but excluding joy.(*3) ($12 + 4 + 2 = 18$)

(iv) Similarly in the fourth (there are eighteen) with attachment and conceit. ($12 + 4 + 2 = 18$)

(v) In the fifth unprompted consciousness connected with aversion the above twenty concomitants, excluding joy, (*4) are combined together with hatred, jealousy, avarice and worry. Of them jealousy, avarice and worry should be combined separately.(*5) ($12 + 4 + 4 = 20$)

(vi) In the five types (*6) of prompted consciousness the above concomitants should similarly be combined with this difference that sloth and torpor are included. (21; 21; 20; 20; 22).

(vii) In the type of consciousness connected with restlessness fifteen mental states occur - namely, eleven *aññasamānas* excluding conation (*7) and joy, and the four immoral Universals. ($11 + 4 = 15$)

(viii) In the type of consciousness connected with perplexity fifteen states are similarly obtained together with perplexity, but devoid of decision.(*8) ($10 + 4 + 1 = 15$)

Thus in all the twelve types of immoral consciousness synthesis becomes sevenfold when reckoned according to their different combinations.(*9)

§ 18. Nineteen, eighteen, twenty, twenty-one, twenty, twenty-two, fifteen, - thus they stand in seven ways in the immoral consciousness.

Those fourteen mental states - namely, the four immoral universals, and ten unmorals.(*10) are said to be associated with all the immoral types of consciousness.

(*1) i.e., Somanassa sakagata ditthigata sampayutta asankhārika citta - Unprompted consciousness, accompanied by pleasure, connected with misbelief.

(*2) i.e., the unprompted consciousness not connected with misbelief. Conceit and misbelief do not coexist.

(*3) i.e., the unprompted consciousness accompanied by upekkhā. Joy does not coexist with indifference.

(*4) Joy does not coexist with aversion and grief.

(*5) Being unfixed mental adjuncts (aniyatayogino). Their objects differ and they arise severally.

(*6) They are the four types of prompted consciousness rooted in attachment and the one rooted in aversion. Sloth and torpor are present only in the immoral prompted consciousness.

(*7) There is no chanda, the will-to-do, as restlessness is predominant here.

(*8) Adhimokkha, the mental factor that dominates in deciding cannot exist in a perplexed mind.

(*9) (i) 1st and 2nd asankhārika citta = 19; (ii) 3rd and 4th asankhārika citta = 18; (iii) 5th asankhārika citta = 20; (iv) 1st and 2nd sasankhārika citta = 21; (v) 3rd and 4th sasankhārika citta = 20; (vi) 5th sasankhārika citta = 22; (vii) moha citta = 15. Thus they divide themselves into seven classes according to numbering.

(*10) i.e., excluding chanda, pīti, and adhimokkha from the 13 aññasamānas.

Ahetuka Cittāni

§ 19.

- (i) *Ahetukesu pana hasanacitte tāva chanda vajjitā Aññasamāna dvādasā dhammā sangham gacchanti.*
- (ii) *Tathā votthapane chanda-pīti-vajjitā.*
- (iii) *Sukhasantīrane chanda-viriya-vajjitā.*
- (iv) *Manodhātuttikā-hetukapatisandhiyugale chanda-pīti-viriya-vajjitā.*
- (v) *Dvipañcaviññane pakinnakavajjitā te y'eva sangayhanti'-ti sabbathā' pi*

Attharasasu ahetukesu gananasasena catudhā va sangaho hotī'ti.

§ 20.

- *Dvādasekādasa dasa satta cā'ti catubbidho*
- *Atthārasāhetukesu cittuppādesu sangaho.*
- *Ahetukesu sabbattha satta sesā yathāraham*
- *Iti vitthārato vuttā tettiṃsavidha sangaho.*
- *Ittham cittāviyuttānam sampayogañ ca sangaham*

- *Ñatvā bhedaṃ yathāyogam cittena samamuddise'ti*

Rootless Consciousness

§ 19.

- (i) With respect to Rootless, in the consciousness of aesthetic pleasure (*1), to begin with, twelve unmoral mental states, excluding conation, enter into combination. ($7 + 5 = 12$)
- (ii) Likewise they occur in the Determining (*2) consciousness, excluding conation and joy. ($7 + 4 = 11$)
- (iii) In the Investigating consciousness, (*3) accompanied by pleasure, all but conation and effort. ($7 + 4 = 11$)
- (iv) In the Mano-dhātu triple (*4) and in the pair of rootless relinking (*5) types of consciousness, all except conation, joy, and effort. ($7 + 3 = 10$)
- (v) (v) In the two types of fivefold sense-consciousness (*6) all enter into combination except the Particulars. (7)

Thus in all the eighteen types of rootless consciousness the mental states, numerically considered, constitute four groups.

§ 20. Twelve , eleven , ten, seven - thus their grouping with respect to the eighteen rootless types of consciousness is fourfold.

In all the rootless the seven (Universals) occur. The rest (Particulars) arise accordingly. Thus in detail the groupings are told in thirty-three ways.(*7)

Understanding thus the combinations and synthesis of the mental adjuncts, let one explain their union with the consciousness accordingly.(*8)

(*1) In the consciousness connected with laughter there is no wish-to-do, See Ch. 1, p.31.

(*2) It is the manodvārāvajjana-mind-door consciousness-that assumes the name votthapana - Determining.

(*3) Although santīrana means investigating, it is a passive resultant consciousness. It lacks both will and effort.

(*4) Manodhātu - lit., the mere faculty of apprehension (mananamatta' meva dhātu). It comprises the pancadvārāvajjana - sense-door consciousness, and the two sampaticchanas - recipient consciousness. The ten types of sense-consciousness are called dvipaṇca viññānadhātu. The remaining seventy-six types of consciousness are termed manoviññānadhātu, as they excel others in apprehension.

Both sampaticchanas are accompanied by upekkhā which does not coexist with pīti. Like the santīrana these two are resultants and are passive. Therefore they lack both effort and will. In the pancadvārāvajjana, too, as in manodvārāvajjana effort and will are lacking.

(*5) The two santīranas accompanied by upekkhā - both moral and immoral resultants are known as the ahetuka patisandhi yugala the pair of rootless relinking types of consciousness. Conception in woeful states is obtained by the akusala ahetuka santīrana, and amongst human beings as congenitally blind, deaf, etc., by the kusala ahetuka santīrana. This pair is also accompanied by upekkhā.

(*6) They are mere passive types of resultant consciousness.

(*7) Namely, i. 5 in anuttara; ii. 5 in mahaggata; iii. 12 in kāmāvacara; iv. 7 in akusala; v. 4 in ahetuka; = 33.

(*8) In this chapter are explained in what types of consciousness the respective mental states are present and what types of mental states occur in each type of consciousness.

The author concludes the chapter advising the readers to explain the union of these mental states with each consciousness accordingly as, for example, - Universals are eighty-nine-fold because they are present in all the types of consciousness, phassa of the Particulars is fifty-fivefold because it arises in fifty-five types of consciousness, etc.

Abhidhammattha-Sangaha

CHAPTER III - Miscellaneous Section

Pakinnakā-Sangaha-Vibhāgo

§ 1.

- *Sampayuttā yathāyogam - te pannāsa sabhāvato*
- *Cittacetāsikā dhammā - tesam'dāni yathāraham.*
- *Vedanā hetuto kicca-dvārālabana-vatthuto*
- *Cittuppādavasen'eva - sangaho nāma nīyate.*

(Miscellaneous Section)

§

1. The conjoined consciousness and mental states that arise accordingly are fifty-three with respect to their characteristics. (1)

Now their classification, taking the mind (2) as a whole, is dealt with in a fitting manner, according to feeling, roots, function, doors, objects, and bases.

Notes-

1. All the 89 classes of consciousness are collectively treated as one in that they possess the characteristic of awareness of an object. The 52 mental states are treated separately as they possess different characteristics (1 + 52 = 53)

2. *Cittuppāda*, literally, means genesis of *citta*. Here the term means consciousness itself (*cittam'eva cittuppādo*). In other instances it implies the collection of mental states together with the consciousness (*aññattha pana dhammasamūho*).

(Vedanā - Sangaho)

§ 2. *Tattha vedanāsangahe tāva tividha vedanā: - sukham, dukkham, adukkhamasukham' ti. Sukham, dukkham, somanassam, domanassam, upekkhā'ti ca bhedenā pana pañcadhā hoti.*

§ 3. *Tattha sukha-sahagatam kusala-vipākam kāyaviññānam ekam'eva.*

§ 4. *Tathā dukkha-sahagatam akusala-vipākam kāyaviññānam.*

§ 5. *Somanassa - saḥagata - cittaṇi pana lobhamulāni cattāri, dvādasā kāmāvacarasobhanāni, suḥasantīrana - hasanāni ca dve' ti atthārassa kāmāvacara cittaṇi c'eva, pathama-dutiyatatiya-catutthajjhāna-sankhātāni catucattālīsa Mahaggata-Lokuttaracittaṇi c'āti dvāsattavidhāni bhavanti.*

§ 6. *Domanassa-saḥagata cittaṇi pana dve patigha-cittān'eva.*

§ 7. *Sesāni sabbāni'pi pañcapannāsa upekkhāsahagata-cittān' evā'ti.*

§ 8. *Sukham dukkham-upekkhā'ti tividhā tattha vedanā*

Somanassam domanassam iti bhedenā pañcadhā.

Sukham'ek'attha dukkhañ ca domanassam dvaye thitam.

Dvāsattthisu somanassam pañcapannāsaketarā.

(i. Summary of Feeling)

§ 2. In the summary of feeling (3) there are at first three kinds: - pleasurable (4), painful, and that which is neither pleasurable nor painful. Or, again, it is fivefold - namely, happiness, pain, pleasure, displeasure, and indifference or equanimity.

§ 3. Of them, moral resultant body-consciousness is the only one accompanied by happiness.

§ 4. Similarly immoral resultant body-consciousness is the only one accompanied by pain.

§ 5. There are sixty two kinds of consciousness accompanied by pleasure (5) - namely:

(a) the eighteen types of Sense-sphere consciousness, such as four rooted in attachment, twelve types of sense-sphere Beautiful consciousness, the two types of investigating and smiling consciousness,

(b) forty-four types (6) of Sublime and Supramundane consciousness pertaining to the first, second, third, and fourth Jhānas. (12 + 32)

§ 6. Only the two types of consciousness connected with aversion are accompanied by displeasure (7).

§ 7. All the remaining fifty-five types of consciousness are accompanied by indifference or equanimity (8).

§ 8. Feeling, therein, is threefold - namely, happiness, pain, and indifference. Together with pleasure and displeasure it is fivefold.

Happiness and pain are found in one, displeasure in two, pleasure in sixty-two, and the remaining (indifference or equanimity) in fifty-five.

Notes -

3. **Vedanā** is a significant mental state which is common to all types of consciousness. Feeling is its characteristic (*vedayita-lakkhana*), and is born of contact. Sensation, therefore, is not an appropriate rendering for *vedanā*.

Feeling is defined as: "a conscious, subjective impression which does not involve cognition or representation of an object."

Sensation is explained as: "the content of sensuous intuition, or the way in which a conscious subject is modified by the presence of an object."

Vedanā modifies the stream of consciousness and serves both as a life-promoting and life-destroying force. Pleasure, for example, promotes life; pain impairs it. As such feeling plays a very important part in the life of man.

Experiencing the taste of an object is the function of *vedanā* (*anubhavana rasa*). Particular likes and dislikes depend on the desirability and the undesirability of the external object. Generally they are mechanistic.

Sometimes the freewill of a person determines the mode of feeling independent of the nature of the object. The sight of an enemy, for example, would normally be a source of displeasure, but a right-understanding person would, on the contrary, extend his loving-kindness towards him and experience some kind of pleasure. Socrates, for instance, drank that cup of poison with joy and faced a happy death. Once a certain Brahman poured a torrent of abuse on the Buddha, but He kept smiling and returned love unto him. The ascetic Khantivādi, who was brutally tortured by a drunkard king, wished him long life instead of cursing him.

A bigoted non-Buddhist, on the other hand, may even, at the sight of a Buddha, harbour a thought of hatred. His feeling will be one of displeasure. Likewise a similar feeling may arise in

the heart of a bigoted Buddhist at the sight of a religious teacher of an alien faith. What is meat and drink to one, may be poison to another.

Material pleasures, for instance, would be highly prized by an average person. An understanding recluse would find happiness in renouncing them and leading a life of voluntary poverty in perfect solitude. Such a solitary life, a sensualist may view as hell. Yes, what is heaven to one may be hell to another; what is hell to one may be heaven to another. We ourselves create them, and they are more or less mind-made.

"There are, o Bhikkhus, two kinds of feeling-pain and happiness", says the Buddha. Well, then, how can there be a third which is neither pain nor happiness? The commentary states that blameless neutral feeling is included in happiness and the blameworthy in pain.

Again, the Buddha has stated that whatever is felt in this world, all that is pain. It is because of the changeable nature of all conditioned things.

From another standpoint considering all forms of feeling as purely mental, there are only three kinds - namely, happiness (*sukha*), pain (*dukkha*), and neutral (*adukkhamasukha*).

Atthasālini explains them, as follows:-

The term *sukha* means 'pleasurable feeling' (*sukha-vedanā*), 'root of happiness' (*sukha-mūla*), 'pleasurable object' (*sukhārammana*), 'cause of happiness' (*sukha-hetu*), 'conditioning state of pleasure, (*sukha-paccayatthāna*), free from troubles' (*abyāpajjhā*), 'Nibbāna', etc.

In the expression: "By eliminating *sukha*" - *sukha* means pleasurable feeling.

In the expression: "*Sukha* is non-attachment in this world". Here *sukha* means root of pleasure.

In the expression: "Since, o Mahāli, form is *sukha*, falls and descends on *sukha*". Here *sukha* means object of pleasure.

"Merit, o Bhikkhus, is a synonym for *sukha*." Here *sukha* means cause of pleasure.

"Not easy is it, o Bhikkhus, to attain to heavenly *sukha* by description". "They know not *sukha* who do not see *nandana*". Here *sukha* means conditioning state of pleasure.

"These states constitute a *sukha* life in this very world". Here *sukha* means freedom from troubles.

"Nibbāna is supreme *sukha*". Here *sukha* means Nibbāna.

From these quotations the reader can understand in what different senses the term *sukha* is used in the texts. In this particular connection the term *sukha* is used in the sense of pleasurable feeling.

Nibbāna is stated to be supreme bliss (*sukha*). This does not mean that there is a pleasurable feeling in Nibbāna although the term *sukha* is used. Nibbāna is a bliss of relief. The release from suffering is itself Nibbānic bliss.

The term *dukkha* means 'painful feeling', 'basis of pain', 'object of pain', 'cause of pain', 'conditioning state of pain', etc.

"By eliminating *dukkha*" - here *dukkha* means painful feeling.

"Birth too is *dukkha*" - here *dukkha* means basis of pain.

"Since, o Mahāli, form is *dukkha*, falls and descends on pain" - here *dukkha* means object of *dukkha*.

"Accumulation of evil is *dukkha*" - here *dukkha* means cause of pain.

"It is not easy, o Bhikkhus, to realize the pain of woeful states by description" - here *dukkha* means "conditioning states of pain."

In this particular connection the term *dukkha* is used in the sense of painful feeling.

In the Dhammacakka Sutta the Buddha enumerates eight divisions of *dukkha* -namely:

1. Birth is suffering, 2. decay is suffering, 3. disease is suffering, 4. death is suffering, 5. association with the unpleasant is suffering, 6. separation from the beloved is suffering, 7. when one does not obtain what one desires there is suffering, 8. in brief the Five Aggregates are suffering.

All these are the causes of *dukkha*.

When the Buddha addresses Devas and men He speaks of eight kinds of *dukkha*. When He addresses only men He speaks of twelve. Instead of *vyādhi* (disease) He says *soka* (grief), *parideva* (lamentation), *dukkha* (pain), *domanassa* (displeasure) *upāyāsa* (despair) are suffering. All these five are included in *vyādhi* which embraces both physical and mental disharmony.

Soka, *domanassa*, and *upāyāsa* are mental, while *dukkha* and *parideva* are physical.

Practically there is no marked difference between the two formulas.

Adukkha-m-asukha is that which is neither pain nor happiness. It is a neutral feeling. This corresponds to both stolid indifference and Stoic indifference. The Pāli term *upekkhā*, which has a wider connotation, is more frequently used to denote this kind of neutral feeling.

In an immoral type of consciousness *upekkhā* assumes the role of stolid indifference because it is prompted by ignorance. In an *ahetuka* resultant consciousness, such as a sense-impression, *upekkhā* means simple neutral feeling which has no ethical value. *Adukkha-m-asukha* strictly applies in this connection. *Upekkhā* latent in a *kāmāvacara sobhana citta* (Beautiful type of consciousness pertaining to the Sense-sphere) may be any of the following states - simple indifference (not stolid because there is no ignorance), simple neutral feeling, disinterestedness, unbiased feeling, Stoic indifference, and perfect equanimity.

Upekkhā in the *jhāna* consciousness is perfect equanimity born of concentration. It is both ethical and intellectual.

See Ch. 1, Note 42.

According to a still wider classification *vedanā* is fivefold namely.

- (i) *sukha* (physical happiness),
- (ii) *somanassa* (mental pleasure),
- (iii) *dukkha* (physical pain),
- (iv) *domanassa* (mental displeasure),
- (v) *upekkhā* (indifference, equanimity, or neutral feeling) .

All feelings, from an ultimate standpoint, are mental because *vedanā* is a *cetasikā*. But a differentiation has been made with regard to *sukha* and *dukkha*.

Of all the 89 types of consciousness only two are associated with either *sukha* or *dukkha*. One is the body-consciousness associated with happiness, and the other is body-consciousness associated with pain.

Both these are the resultant types of consciousness, effects of good and evil Kamma.

A soft touch, for instance, yields happiness. A pinprick, on the contrary, yields pain. In these cases one experiences the aforesaid two types of consciousness respectively.

Now a question arises - Why only the body-consciousness is associated with happiness and pain? Why not the other sense-impressions?

Mr. Aung provides an answer in his introductory essay to the Compendium: -

"The sense of touch alone is accompanied by the positive hedonic elements of pain and pleasure; the other four senses are accompanied by hedonic indifference. This exceptional distinction is assigned to the sense of touch, because the impact between the sentient surface (*pasāda rūpa*) and the respective objects of other senses, both sets of which are secondary qualities of body, is not strong enough to produce physical pain or pleasure. But in the case of touch there is contact with one or other, or all the three primary qualities (locality - *pathavī*, temperature - *tejo*, pressure - *vāyo*) and this is strong enough to affect those primary qualities in the percipient's own body. Just as cotton wool on the anvil does not affect the latter, but a hammer striking cotton wool imparts its check to the anvil also."

(Compendium of Philosophy p. 14).

In the case of touch the impact is strong. The "essentials", *pathavī*, *tejo* and *vāyo* (extension, heat, and motion) - *āpo*, cohesion, is excluded being intangible - forcibly and directly strike against the essentials of the body. Consequently there is either pain or happiness. In the case of seeing, hearing, smelling, and tasting, there is a bare impact. The consequent feeling is neither pain nor happiness.

Although these sense-impressions may be *sukha*, *dukkha*, or *upekkhā* the *javana* thought processes conditioned thereby may not necessarily be associated with a similar feeling.

For instance, the Buddha experienced a body-consciousness associated with pain when a rock splinter struck His foot, but His *javana* thought-process conditioned thereby would not necessarily be associate with displeasure. Unaffected by the pain, He would have experienced perfect equanimity. The immanent feeling in the stream of consciousness would have been *upekkhā*. Similarly at the sight of the Buddha, a right-understanding person would automatically experience an eye-consciousness associated with indifference (*upekkhā-sahagata cakkhu-*

viññāna) but his *javana* thought would be moral. The innate feeling would be pleasure (*somanassa*).

This intricate point should be clearly understood.

Somanassa (good-mindedness) and *domanassa* (bad-mindedness) are purely mental.

These five kinds of feeling could be reduced to three, the three to two, and the two to one as follows:-

- i. *sukha* + *somanassa*; *upekkhā*; *dukkha* + *domanassa*
- ii. *sukha* ; *upekkhā*; *dukkha*
- iii. *sukha*; *dukkha*
- iv. *dukkha*

(*Upekkhā* is merged in *sukha*, and *sukha* is ultimately merged in *dukkha*).

4. **Sukha** - physical happiness should be differentiated from *somanassa* - mental pleasure. So should *dukkha* - physical pain - be differentiated from *domanassa* - mental displeasure. There is only one consciousness accompanied by *sukha*. Similarly there is only one accompanied by *dukkha*. Both of them are the effects of good and bad actions respectively.

When the Buddha, for instance, was injured by Devadatta Thera, He experienced a body-consciousness accompanied by pain. This was the result of a past evil action of His. When we sit on a comfortable seat we experience a body consciousness accompanied by happiness. This is the result of a past good action. All forms of physical pain and happiness are the inevitable results of our own Kamma.

5. Readers will note that pleasurable types of consciousness exceed all others. As such during a life-time a person experiences more happy moments than painful ones. This does not contradict the statement that life is sorrow (*dukkha*). Here *dukkha* is not used in the sense of painful feeling but in the sense of oppression or impeding (*pīlana*). A careful reading of the description of *dukkha*, given in the Dhammacakka Sutta will make the matter clear.

6. They are the four *kusala jhānas*, four *vipāka jhānas*, four *kriya jhānas*, and thirty-two *lokuttara jhānas*. (4 + 4 + 4 + 32 = 44)

7. There is displeasure only in the two types of consciousness connected with *patigha* or aversion. We experience displeasure when we get angry.

Is there aversion where there is displeasure? Yes, in a gross or subtle form. See Ch. 1. p. 17, n. 10.

8. Viz., 6 *akusalas*, 14 *ahetukas*, 12 *sobhanas*, 3 *rūpa jhānas*, 12 *arūpa jhānas*, 8 *lokuttaras* = 55.

(ii. Hetu Sangaho)

§ 4. *Hetusangahe hetu nāma lobho doso moho alobho adoso amoho c'āti chabbidhā bhavanti.*

Tattha pañcadvārāvajjanadvipañcaviññānasampaticchana-santīrana-votthapana-hasana-vasena atthārasāhetukacittāni nāma,

Sesāni sabbāni'pi ekasattati cittāni sahetukān'eva.

Tattha'pi dve momūhacittāni ekahetukāni.

Sesāni dasa akusalacittāni c'eva ñānavippayuttāni dvādasā kāmāvacarasobhanāni c'āti dvāvisati dvihetukacittāni.

Dvādasā ñānasampayutta - kāmāvacara sobhanāni c'eva pañcatimsamahaggata-lokuttara cittāni c'āti satta cattālisa tihetukacittāni.

§ 5. *Lobho doso ca moho ca hetu akusalā tayo Alobhādosāmoho ca kusalābyākatā tathā*

Ahetukatthāras'eka hetukā dve dvāvisati Dvihetukā matā satta cattālisa tihetukā.

(ii. Summary of Roots)

§ 4. In the summary of roots (9) there are six-namely, attachment, hatred, delusion or ignorance, non-attachment or generosity, non-anger or good-will and wisdom.

Therein eighteen types of consciousness are without roots (10) - namely, five-door apprehending, the twice fivefold sense-impressions, receiving, investigating, determining, and smiling.

All the remaining seventy-one (11) types of consciousness are with roots.

Of them the two types of consciousness (12) associated with ignorance have only one root.

The remaining ten immoral types (13) of consciousness and the twelve (14) Sense-sphere Beautiful types of consciousness, dissociated with wisdom - thus totaling twenty-two - are with two roots.

The twelve Sense-Sphere Beautiful types (15) of consciousness, associated with wisdom, and the thirty-five Sublime and Supramundane types of consciousness - totaling forty-seven - are with three roots.

§ 5. Attachment, hatred, and ignorance are the three immoral roots. Similarly non-attachment, good-will, and wisdom are moral and indeterminate (16).

It should be understood that eighteen are without roots, two with one root, twenty-two with two roots and forty-seven with three roots.

Notes-

9. See Ch. 1, N. 9.

For a detailed exposition of *hetu* see Dhammasangani *hetu-gocchakam*, Sections 1053-1083; Buddhist Psychology, pp. 274-287.

According to the Atthasālini there are four kinds of *hetu*:

i. *hetu hetu*, the root cause or the root condition.

There are three moral *hetus*, three immoral *hetus* and three neutral (*avyākata*) *hetus*. Here *hetu* is used in the sense of root.

ii. *paccaya-hetu*, causal condition or instrumental cause.

"The four Great Essentials (*Mahābhūta*), o Bhikkhus, are the causes (*hetu*), the conditions (*paccaya*) for the manifestation of Form-Group (*rūpakkhandha*)."

Here *hetu* is used in the sense of causal relation (*paccaya-hetu*).

There is a subtle distinction between *hetu* and *paccaya*. The former signifies root (*mūla*); the latter, an aiding factor (*upakāra dhamma*). *Hetu* is compared to the roots of a tree, and *paccaya* to manure, water and soil that aid its growth.

This distinction should be clearly understood.

It should also be noted that at times both *hetu* and *paccaya* are used as synonymous terms.

iii. *uttama-hetu*, chief cause or condition. A desirable object acts as the chief (*uttama*) cause in producing a good result and an undesirable one in producing a bad result.

Here it means the chief cause.

iv. *sādhāraṇa-hetu*, the common cause or condition.

Ignorance is the cause (*hetu*), condition (*paccaya*) of volitional activities (*sankhārā*).

Here *hetu* is used as the general cause. Just as the essence of both earth and water is the common cause of both sweetness and bitterness, even so ignorance is the common cause of volitional activities.

Though *hetu* assumes different shades of meaning in the Text, in this particular instance it is used in the specific sense of root.

10. All the *ahetuka cittas* are devoid of all roots. Hence they are neither moral nor immoral. They are regarded as unmoral.

Seven of them are the resultants of immoral actions, eight of moral actions, and three are merely functionals. See Ch. 1, pp. 27-31.

11. i.e., $89-18 = 71$.

12. Namely, the consciousness accompanied by doubt (*vicikicchā*) and the other accompanied by restlessness (*uddhacca*). These are the only two types of consciousness that have one root, which is delusion. Being potentially weak, restlessness is powerless in determining a future birth. Both

doubt and restlessness are regarded as two Fetters, the first of which is eradicated by the First Path, and the second by the Fourth Path of Sainthood.

13. The first eight immoral types of consciousness are connected with *lobha* (attachment) and *moha* (delusion) and the second two with *dosa* (aversion) and *moha*. It should be noted that *moha* is common to all immoral thoughts.

14. Those twelve *kāmāvacara sobhana cittas* (mentioned in the first chapter) dissociated with *ñāna* or wisdom are conditioned by the two roots - *alobha* (non-attachment) and *adosa* (goodwill or loving-kindness). These two roots coexist in moral thoughts.

15. The remaining twelve *kāmāvacara sobhana cittas*, accompanied by wisdom, are conditioned by all the three moral roots.

Similarly the 15 types of *rūpāvacara* consciousness, 12 types of *arūpāvacara* consciousness, and the 8 types of *lokuttara* consciousness ($15 + 12 + 8 = 35$) are always associated with the three moral roots.

It should not be understood that evil thoughts conditioned by immoral roots do not arise in the *rūpaloka* and the *arūpaloka*. The point here stressed is that no immoral roots are found in the higher types of consciousness.

Unlike the other *kusala cittas*, the *lokuttara cittas*, though associated with the three moral roots, lack procreative power.

16. **Avyākata**, literally, means that which is not manifested. The term is applied to both *vipāka* (resultants) and *kriyā* (Functionals). *Vipāka* is a result in itself and is not productive of another result. *Kriyā* does not produce any effect. *Rūpa* (material form) is also regarded as an *avyākata* because it does not reproduce any karmic result.

Ahetuka - rootless types of consciousness = 18

Ekahetuka - types of consciousness with one root = 2

Dvīhetuka - types of consciousness with two roots immoral = 10

moral = 12

Tīhetuka - types of consciousness with three roots Beautiful = 12

Sublime = 27

Supramundane = 8

total = 89

(iii. Kicca - Sangaho)

§ 6. *Kicca-sangahe kiccāni nāma patisandhibhavaṅgāvajjanadassana-savana-glāyana-sāyana-
phusana-sampaticchana-santīrana-votthapana-javana-tadālbana-cutivasena cūddasavidhāni
bhavanti.*

*Patisandhi-bhavaṅgā-vajjana-pañcā-viññāna-tthānādivasena pana tesam dasadhā thānabhedo
veditabbo*

*Tattha dve upekkhā-sahagata-santīranāni c'eva attha mahāvīpākāni ca nava rūpārūpāvīpākāni
c'āti ekūnavīsati cittāni patisandhi-bhavaṅga-cutikiccāni nāma.*

*āvajjanakiccāni pana dve. Tathā dassanasavana-ghāyana-sāyana-phusana-sampaticcha-
nakiccāni ca.*

Tīni santīranakiccāni.

Manodvārāvajjanam'eva pañcadvāre votthapanakiccam sādheti.

āvajjanadvaya-vajjitāni kusalākusalakriyā cittāni pañcapannāsa javanakiccāni.

Atthamahāvīpākāni c'eva santīranatta-yañc'āti ekādasa tadālbhanakiccāni.

Tesu pana dve upekkhā-sahagata-santīrana-cittāni patisandhi-bhavanga-cuti-tadārammana-santīrana vasena pañca kiccāni nāma.

Mahāvīpākāni attha patisandhi-bhavanga cuti-tadārammana vasena catukiccāni.

Mahaggatavīpākāni nava patisandhi-bhavanga-cutivasena tikiccāni.

Somanassa-sahagatam santīranam-tadālambanavasena dukiccam.

Tathā votthapanañ ca votthapanā-vajjanavasena.

Sesāni pana sabbāni'pi javana-manodhātuttikā-pañca viññānāni yathāsambhavam' eka kiccāni 'ti .

§ 7. *Patisandhādayo nāma kiccabhedenā cuddasa*

Dasadhā thānabhedenā cittuppādā pakāsītā

Atthasatthi tathā dve ca navatthadve yathākkamam

Ekadviticatupañcakiccatthānāni niddise.

(iii. Summary of Functions)

[Number in brackets points to following Notes.]

§ 6. In the summary of functions (17) there are fourteen kinds - namely,

1. relinking - *patisandhi* (18)

2. life-continuum - *bhavanga*, (19)

3. apprehending - *āvajjana* (20)

4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. contacting (21)

9. receiving - *sampaticchana* (22),

- 10 investigating - *santīrana* (23),
11. determining - *votthapana* (24),
12. Javana (25),
13. retention - *tadālabhāna/tadārammaṇa* (26), and
14. decease - *cuti* (27).

Their classification (28) should be understood as tenfold - namely, 1. relinking, 2. life-continuum, 3. apprehending, 4. fivefold sense-impressions and so forth.

Of them nineteen types of consciousness perform the functions of relinking, life-continuum, and decease

They are:-

1. two types of investigating consciousness accompanied by indifference (29),
2. eight great resultants (30), and
3. nine Form-Sphere and Formless Sphere resultants (31). (2 + 8 + 9 = 19).

Two perform the function of apprehending (32).

Similarly two (33) perform the Functions of seeing, hearing, smelling, tasting, contacting, and receiving (34).

Three (35) perform the function of investigating.

The mind-door consciousness performs the function of determining (36) in the five sense-door (thought-process).

With the exception of two apprehending types of consciousness (37) the fifty-five (38) types of immoral, moral, and functional consciousness perform the function of *javana*.

The eight great resultants and the three types of investigating consciousness, (totaling eleven) (39), perform the function of retention.

Of them the two types of investigating consciousness, accompanied by indifference, perform five functions such as relinking, life-continuum, decease, retention, and investigating.

The eight great resultants perform four functions such as relinking, life-continuum, decease, and retention.

The nine Sublime resultants perform three functions such as relinking, life-continuum, and decease (40).

The investigating consciousness, accompanied by pleasure, perform two functions such as investigating and retention.

Similarly the determining consciousness (41) perform two functions such as determining and apprehending.

All the remaining types of consciousness - *javana*, three mind-elements (42), and five sense-impressions - perform only one function as they arise.

§ 7. The types of consciousness are declared to be fourteen according to functions such as relinking and so forth, and ten according to classification.

It is stated those that perform one function are sixty-eight; two functions, two; three functions, nine; four functions, eight; and five functions, two respectively.

Notes:

17. Kicca or Function.

In the first chapter consciousness was classified chiefly according to the nature (*jāti*) and planes or states (*bhūmi*). In this section the different functions of all the 89 types of consciousness are explained in detail.

Each consciousness performs a particular function. Some types of consciousness perform several functions, under different circumstances, in various capacities. There are fourteen specific functions performed by them all.

18. Patisandhi, literally, means re-linking.

The type of consciousness one experiences at the moment of conception is termed *patisandhi citta*. It is so called because it links the past with the present.

This *patisandhi citta*, also termed 'rebirth-consciousness,' is conditioned by the powerful thought one experiences at the dying moment, and is regarded as the source of the present life-stream. In the course of one particular life there is only one *patisandhi citta*. The mental contents of *bhavanga*, which later arises an infinite number of times during one's lifetime, and of *cuti*, which arises only once at the final moment of death, are identical with those of *patisandhi*.

19. Bhavanga. *Bhava* + *anga* = factor of life, or indispensable cause or condition of existence.

One experiences only one thought-moment at any particular time. No two thought-moments coexist.

Each thought-moment hangs on to some kind of object. No consciousness arises without an object, either mental or physical.

When a person is fast asleep and is in a dreamless state he experiences a kind of consciousness which is more passive than active. It is similar to the consciousness one experiences at the initial moment of conception and at the final moment of death. This type of consciousness is in Abhidhamma termed *bhavanga*. Like any other consciousness it also consists of three aspects - genesis (*uppāda*), static (*thiti*) and cessation (*bhanga*). Arising and perishing every moment it flows on like a stream not remaining the same for two consecutive moments.

When an object enters this stream through the sense-doors, the *bhavanga* consciousness is arrested and another type of consciousness appropriate to the object perceived arises. Not only in a dreamless state but also in our waking state we experience *bhavanga* thought-moments more than any other types of consciousness. Hence *bhavanga* becomes an indispensable condition of life.

Mrs. Rhys Davids and Mr. Aung compare *bhavanga* to "Leibniz's state of obscure perception, not amounting to consciousness, in dreamless sleep.

One cannot agree because *bhavanga* is a type of consciousness. There is no obscure perception here.

Some identify *bhavanga* with sub-consciousness. According to the Dictionary of Philosophy sub-consciousness is "a compartment of the mind alleged by certain psychologists and philosophers to exist below the threshold of consciousness." In the opinion of Western

philosophers sub-consciousness and consciousness coexist. According to Abhidhamma no two types of consciousness coexist. Nor is *bhavanga* a sub-plane.

The Compendium further states that "bhavanga denotes a functional state (or moment) of sub-consciousness. As such it is the sub-conscious state of mind - 'below the threshold' of consciousness - by which we conceive continuous subjective existence as possible. Thus it corresponds to F. W. Myer's 'subliminal consciousness'" (p.266)

The Dictionary of Philosophy explains "subliminal (sub, under + limen, the threshold) as allegedly unconscious mental processes especially sensations which lie below the threshold of consciousness." Strictly speaking, it does not correspond to subliminal consciousness either.

There does not seem to be any place for *bhavanga* in Western Psychology.

Bhavanga is so called because it is an essential condition for continued subjective existence.

Whenever the mind does not receive a fresh external object, one experiences a *bhavanga* consciousness.* Immediately after a thought-process, too, there is a *bhavanga* consciousness. Hence it is called *vīthimutta* - process-freed. Sometimes it acts as a buffer between two thought-processes .

Life continuum** has been suggested as the closest English equivalent.

* Cp. Susupti or deep sleep mentioned in the Upanishads. "In it the mind and the sense are both said to be inactive". Radhakrishnan, Indian Philosophy, p. 258.

** Radhakrishnan says Bhavanga is sub-conscious existence, or more accurately existence free from working consciousness, bhavanga is sub-conscious existence when subjectively viewed, though objectively it is sometimes taken to mean Nirvana Indian Philosophy, p. 408....This certainly is not the Buddhist conception. Bhavanga occurs in the waking consciousness too immediately after a citta-vīthi (thought-process). Bhavanga is never identified with Nibbāna.

According to the Vibhāvinī Tīkā *bhavanga* arises between,

- i . *patisandhi* (relinking) and *āvajjana* (apprehending),
- ii. *javana* and *āvajjana*,
- iii. *tadārammana* and *āvajjana*,
- iv. *votthapana* and *āvajjana*, and sometimes between
- v. *javana* and *cuti*, and
- vi. *tadārammana* and *cuti*.

20. āvajjana-opening or turning towards.

When an object enters the *bhavanga* stream of consciousness the thought-moment that immediately follows is called *bhavanga-calana*, (*bhavanga* vibration). Subsequently another thought-moment arises and is called the *bhavanga-upaccheda* (arresting *bhavanga*). Owing to the rapidity of the flow of *bhavanga* an external object does not immediately give rise to a thought-process. The original *bhavanga* thought-moment perishes. Then the flow is checked. Before the actual transition of the *bhavanga* it vibrates for one moment. When the *bhavanga* is arrested a thought-moment arises adverting the consciousness towards the object. If it is a physical object, the thought-moment is termed five-door cognition (*pañcadvārāvajjana*). In the case of a mental object it is termed mind-door cognition (*manodvārāvajjana*).

In the sense-door thought-process, after the *āvajjana* moment, arises one of the five sense-impressions.

See Ch. 1, N. 27.

āvajjana arises between *bhavanga* and *pañca-viññāna* (sense-impressions), and *bhavanga* and *javana*.

21. Pañca-viññāna (sense-impressions) arise between five-door cognitions (*pañcadvārāvajjana*) and receiving consciousness (*sampaticchana*). Seeing, hearing, smelling, tasting, and contacting are collectively termed *pañca-viññāna*.

22. Sampaticchana arises between five sense-impressions and investigating consciousness (*santīrana*).

23. Santīrana arises between receiving consciousness and determining consciousness (*votthapana*).

24. Votthapana = *Vi* + *ava* + √ *thā*, to stand, to fix, to rest, lit., thorough setting down.

It is at this moment that the nature of the object is fully determined. This is the gateway to a moral or immoral thought-process. Discrimination, rightly or wrongly employed at this stage, determines the thought-process either for good or evil.

There is no special class of consciousness called *votthapana*. *Manodvārāvajjana* (mind-door consciousness) performs the function of determining.

Votthapana arises between

i. investigation and *javana*, and

ii. investigation and *bhavanga*.

25. Javana derived from √ *ju*, to run swiftly.

This is another important technical term which should be clearly understood.

Ordinarily the term is employed in the sense of swift. *Javanahamsa*, for example, means swift swan; *javana-paññā* means swift understanding. In the Abhidhamma it is used in a purely technical sense.

Here Javana means running. It is so called because in the course of a thought-process it runs consecutively for seven thought-moments or five, hanging on to an identical object. The mental states occurring in all these thought moments are similar, but the potential force differs.

When the consciousness perceives a vivid object usually seven moments of Javana arise in the particular thought-process. In the case of death or when the Buddha performs the Twin Psychic Phenomenon (*Yamaka Pātihāriya*) only five thought moments arise. In the Supramundane Javana process the Path-consciousness arises only for one moment.

This javana stage is the most important from an ethical standpoint. It is at this psychological stage that good or evil is actually done. Irrespective of the desirability or the undesirability of the object presented to the mind, one can make the Javana process good or bad. If, for instance, one meets an enemy, a thought of hatred will arise almost automatically. A wise and forbearing person might, on the contrary, harbour a thought of love towards him. This is the reason why the Buddha has stated in the Dhammapada (V. 165)

"By self is evil done,

By self is one defiled,

By self is no evil done,

By self is one purified."

True indeed that circumstances, habitual tendencies, environment, etc., condition our thoughts. Then the freewill is subordinated to the mechanistic course of events. There is also the possibility to overcome those external forces and, exercising one's own freewill, generate either good or bad thoughts.

A foreign element may be instrumental, but we ourselves are directly responsible for our own actions.

Of the normal seven Javana thought moments, the first is the weakest potentially as it lacks any previous sustaining force. The Karmic effect of this thought-moment may operate in this present life itself. It is called the *ditthadhammavedaniya kamma*. If it does not operate, it becomes ineffective (*ahosi*). The last is the second weakest, because the sustaining power is being spent. Its Karmic effect may operate in the immediately subsequent life (*upapajjavedaniya*). If it does not, it also becomes ineffective. The effects of the remaining five may operate at any time till one attains Parinibbāna (*aparāpariya-vedanīya*).

It should be understood that moral and immoral *javanas* (*kusalākusala*) refer to the active side of life (*kamma-bhava*). They condition the future existence (*upapattibhava*). Apart from them there are the *phala** and *kriyā javanas*. In the *Kriyā javanas*, which are experienced only by Buddhas and Arahats, the respective *cetanās* lack Kamma creative power.

[* Note the term used is *phala* (Fruit), but not *vipāka*. In the *lokuttara javana* process the Path-Consciousness is immediately followed by the Fruit-Consciousness.]

It is extremely difficult to suggest a suitable rendering for Javana.

"Apperception" is suggested by some.

The Dictionary of Philosophy defines apperception as "the introspective or reflective apprehension by the mind of its own inner states. Leibniz, who introduced the term, distinguished between perception (the inner state as representing outer things) and apperception (the inner state as reflectively aware of itself). In Kant, apperception denotes the unity of self-consciousness pertaining to either the empirical ego (empirical apperception) or to the pure ego (transcendental apperception)." p. 15.

Commenting on Javana Mrs. Rhys Davids says:-

""I have spent many hours over Javana, and am content to throw apperception overboard for a better term, or for Javana, untranslated and as easy to pronounce as our own 'javelin.' It suffices to remember that it is the mental aspect or parallel of that moment in nerve-process, when central function is about to become efferent activity or 'innervation.' Teachers in Ceylon associate it with the word 'dynamic.' And its dominant interest for European psychologists is the fusion of intellect and will in Buddhist Psychology...."

(Compendium of Philosophy, p . 249).

Impulse is less satisfactory than even apperception. As Mrs. Rhys Davids suggests it is wise to retain the Pāli term.

See Compendium of Philosophy, pp. 42-45, 249.

According to the Vibhāṇī Tīkā *javana* occurs between:

(i) *voṭṭhapana* and *tadārammana*, (ii) *voṭṭhapana* and *bhavanga*, (iii) *voṭṭhapana* and *cuti*, (iv) *manodvārāvajjana* and *bhavanga*, (v) *manodvārāvajjana* and *cuti*.

26. Tadāmbana or Tadārammana, literally, means 'that object.' Immediately after the Javana process two thought-moments, or none at all, arise having for their object the same as that of the Javana. Hence they are called *tadāmbana*. After the *tadāmbanas* again the stream of consciousness lapses into *bhavanga*.

Tadāmbana occurs between (i) *javana* and *bhavanga* and (ii) *javana* and *cuti*.

27. Cuti is derived from √ *cu*, to depart, to be released.

As *patisandhi* is the initial thought-moment of life so is *cuti* the final thought-moment. They are the entrance and exit of a particular life. *Cuti* functions as a mere passing away from life. *Patisandhi*, *bhavanga* and *cuti* of one particular life are similar in that they possess the same object and identical mental co-adjuncts.

Death occurs immediately after the *cuti* consciousness. Though, with death, the physical body disintegrates and the flow of consciousness temporarily ceases, yet the life-stream is not annihilated as the Karmic force that propels it remains. Death is only a prelude to birth.

Cuti occurs between (i) *javana* and *patisandhi*, (ii) *tadārammana* and *patisandhi*, and (iii) *bhavanga* and *patisandhi*.

28. Thāna, lit., place, station, or occasion. Though there are fourteen functions yet, according to the functioning place or occasion, they are tenfold. The *pañca-viññāna* or the five sense-impressions are collectively treated as one since their functions are identical.

29. One is *akusala-vipāka* (immoral-resultant) and the other is *kusala-vipāka* (moral-resultant).

Rebirth (*patisandhi*) in the animal kingdom, and in *peta* and *asura* realms takes place with *upekkhāsahagata santīrana* (*akusala vipāka*). *Bhavanga* and *cuti* of that particular life are identical with this *patisandhi citta*.

Those human beings, who are congenitally blind, deaf, dumb, etc., have for their *patisandhi citta* the *kusala vipāka upekkhā-sahagata santīrana*. Though deformity is due to an evil Kamma, yet the birth as a human is due to a good Kamma.

30. Namely, the *kāmāvacara kusala vipāka*. All human beings, who are not congenitally deformed, are born with one of these eight as their *patisandhi citta*.

All these ten pertain to the *kāmaloka*.

31. Namely, the five *rūpāvacara vipāka* and the four *arūpāvacara vipāka*.

Lokuttara (Supramundane) *phalas* are not taken into consideration because they do not produce any rebirth.

Nineteen classes of consciousness, therefore, perform the triple functions of *patisandhi*, *bhavanga* and *cuti*.

32. Namely, the *manodvārāvajjana* (mind-door cognition) and the *pañcadvārāvajjana* (sense-door cognition), mentioned among the 18 *ahetuka cittas*. The former occurs when the mind perceives a mental object, and the latter when it perceives a physical object.

33. Namely, the ten types of moral and immoral resultant sense-impressions (*kusala-akusala vipāka pañca-viññāna*).

34. Namely, the two types of receiving consciousness, accompanied by indifference, mentioned among the *ahetukas*.

35. Namely, the two accompanied by indifference, and one accompanied by pleasure. It is the first two that function as *patisandhi*, *bhavanga* and *cuti*.

It should not be understood that at the moment of rebirth there is any investigation. One consciousness performs only one function at a particular time. This class of consciousness only serves as a rebirth-consciousness connecting the past and present births.

The investigating consciousness, accompanied by pleasure, occurs as a *tadālabhāna* when the object presented to the consciousness is desirable.

36. There is no special consciousness known as *votthapana*. It is the *manodvārāvajjana* that serves this function in the five-door thought-process.

37. Namely, the *manodvārāvajjana* and the *pañcadvārāvajjana*, two of the *ahetuka kriya cittas*. As they do not enjoy the taste of the object they do not perform the function of Javana. The remaining *kriya citta*, smiling consciousness, performs the function of Javana.

38. Namely, 12 immoral + (8 + 5 + 4 + 4) 21 morals + 4 *lokuttara phalas* (Fruits) + (1 + 8 + 5 + 4) 18 functionals = 55.

The term used is not *vipāka* but *phala*. The *vipākas* (resultants) of *kāma*, *rūpa* and *arūpa lokas* are not regarded as Javanas. The Supramundane Paths and Fruits which occur in the Javana process are regarded as Javanas though they exist only for a moment.

39. These eleven are *vipāka cittas* (resultants). When they perform the function of retention (*tadālabhāna*), there is no investigating function.

The investigating consciousness, accompanied by pleasure, performs the dual functions of investigating and retention.

40. In their respective planes.

41. *Manodvārāvajjana*,

42. *Manodhātu* is applied to the two classes of receiving consciousness (*sampaticchana*) and five-door cognition (*pañcadvārāvajjana*). All the remaining classes of consciousness, excluding the ten sense impressions (*dvīpañca-viññāna*), are termed *mano-viññāna dhātu*.

(iv. Dvāra-Sangaho)

§ 8. *Dvārasangahe dvārāni nāma cakkhudvāram sotadvāram ghānavdāram jivhādvāram kāyadvāram manodvārāṇi e'āti chabbidhāni bhavanti.*

Tattha cakkhum' eva cakkhudvāram, tathā sotādayo sotadvārādīni. Manodvāram pana bhavangam pavuccati.

Tattha pañcadvārāvajjana - cakkhu-viññāna - sampaticchana - santīrana-votthapana-kāmāvacarajavana-tadālabhanavasena cha cattālīsa cittāni cakkhudvāre yathāraham uppajjanti. Tathā pañcadvārāvajjana-sotaviññānādivasena sotadvārādīsū' pi chacattālīs' eva bhavan-ti, Sabbathā' pi pañcadvāre catupaññāsa cittāni kāmāvacarān' evā'ti veditabbāni.

Manodvāre pana manodvārāvajjana-pañcapaññāsajavana - tadālambanavasena sattasatthiccittāni bhavanti.

Ekūnavīsati patisandhi-bhavanga-cuti vasena dvāravimuttāni.

Tesu pana dvipañcaviññānāni c'eva mahaggata-lokuttarajavanāni c'āti chattimsa yathāraham' ekadvārikacittāni nāma.

Manodhātuttikam pana pañcadvārikam.

Sukhasantīrana - votthapana - kāmāvacarajavanāni chadvārikacittāni.

Upekkhāsahagata santīrana-mahāvīpākāni chadvārikāni c'eva dvāravimuttāni ca.

Mahaggatavīpākāni dvāravimuttān' evā'ti.

§ 9. *Ekadvārikacittāni pañcadvārikāni ca*

Chadvārika vimuttāni vimuttāni ca sabbathā.

Chattimsati tathā tīni ekatimsa yathākkamam

Dasadhā navadhā c'āti pañcadhā paridīpaye.

(iv. Summary of Doors)

§ 8. In the summary of doors (43), there are six kinds, namely, eye-door (44), ear-door, nose-door, tongue-door, body-door, and mind-door (45).

Therein the eye itself is the eye-door; and so for the ear-door and others. But *bhavanga* is called the mind-door.

Of them forty-six (46) types of consciousness arise accordingly (47) in the eye-door.

(a) five-door apprehending,

- (b) eye consciousness,
- (c) receiving,
- (d) investigating,
- (e) determining,
- (f) Sense-sphere javana,
- (g) retention.

Likewise in the ear-door and others forty-six types of consciousness arise such as five-door apprehending, ear-consciousness, and so forth.

It should be understood that in every way in the five-doors there are fifty-four types of kāmāvacara consciousness (48).

In the mind-door sixty-seven types of consciousness arise such as mind-door apprehending, fifty-five javanas (49), and retention (50).

Nineteen types of consciousness such as relinking, *bhavanga*, and decease are without doors (61).

Of those (that arise through doors) thirty-six types of consciousness (52) such as twice fivefold sense-impressions and the sublime and supramundane *javanas* (53) are with one door accordingly.

The three mind-elements (54) arise through five doors.

Pleasurable investigation (55), determining (56), and the *kama*-sphere *javanas* arise through six doors. Investigation, accompanied by indifference, and the great Resultants arise either through the six doors or without a door (57).

The Sublime Resultants do arise without a door (58).

§ 9. Thirty-six (59) types of consciousness arise through one door, three through five, thirty-one through six, ten through six or without a door, nine wholly free from a door respectively. In five ways they are shown

Notes:-

43. Dvāra or door, derived from *du*, two and *√ ar*, to go, to enter, is that which serves both as an entrance and an exit. Eye ear and other organs of sense act as doors for objects to enter.

The five physical senses and the mind are regarded as the six doors through which objects gain entrance.

See Compendium of Philosophy, p. 85 N. 4.

44. By *cakkhu-dvāra* or eye-door is meant the sensory surface of the eye. The other doors should be similarly understood.

45. Mano-dvāra - Mind-door

It was explained earlier that when an object enters the mind the *bhavanga* consciousness first vibrates for a moment and is then arrested. Subsequently *āvajjana* or apprehending thought-moment arises. In the case of a physical object it is one of the five sense-impressions. In the case of a mental object it is the *manodvārāvajjana* mind-door consciousness. The *bhavgupaccheda* (*bhavanga* arrest) thought-moment that immediately precedes the mind-door apprehending consciousness is known as the mind-door (*manodvāra*).

Abhidhammāvatāra states -

S'āvajjanam bhavangantu manodvāranti vuccati.

(The *bhavanga* with the *āvajjana* is known as mind-door) .

46. The commentary sums up 46 as follows:-

(a) 1; (b) 2 (*akusala* and *kusala vipāka sampaticchana*); (c) 2 (*akusala* and *kusala vipāka sampaticchana*); (d) 3 (*akusala vipāka* = 1, *kusala vipāka santīrana* = 2), (e) 1; (f) 29 (*akusala* = 12 + *kusala* = 8 + *ahetuka kriyā hasituppāda* = 1 + *sobhana kriyā* = 8); (g) 8 (*sobhana vipāka* - the other three being included in *santīrana*).

$$1 + 2 + 2 + 3 + 1 + 29 + 8 = 46$$

Forty-six types of consciousness arise through the eye-door with material form as the object (*rūpāmbana*). An equal number arises in the remaining four physical doors with their respective objects.

47. Accordingly, yathāraham -

That is, "according as the object is desirable or not, as attentiveness is right or wrong, as passion-freed individuals or not" (*Vibhāvinī Tīkā*). Mr. Aung says Ledi Sayadaw explains the same by 'According to the object, the plane of existence, the subject, attention, etc.'

48. All types of *kāmāvacara* consciousness arise through these five doors.

49. Namely, 12 *akusalas* + 1 *ahetuka kriyā* + 16 *sobhana kusala* and *kriyā* + 10 *rūpāvacara kusala* and *kriyā* + 8 *arūpāvacara kusala* and *kriyā* + 8 *lokuttara magga* and *phala*. (12 + 1 + 16 + 10 + 8 + 8 = 55)

50. Namely, 3 *santīranas* and 8 *sobhana vipākas*.

51. Dvāra-vimutta, door-freed.

Vibhāvinī Tīkā explains that they are so called because (i) they do not arise in any of the sense-doors such as eye etc., (ii) *bhavaṅga* itself is the mind-door, and (iii) they exist without receiving any new external object (pertaining to the present life).

The first reason applies to *cuti* and *patisaṇḍhi*, the second to *bhavaṅgupaccheda*, and the third to all *bhavaṅgas* and *cuti*.

It was stated earlier that *patisandhi*, *bhavanga* and *cuti* of a particular life are similar because their objects and their co-adjuncts are identical although their functions differ.

At the moment of death a thought-process that conditions the future existence occurs. The object of this thought-process may be (i) a Kamma (action) which one has performed in the course of one's life. One recollects the deed as if being renewed. Strictly speaking, it is a recurring of the consciousness which one has experienced while performing the action. Or it may be (ii) any symbol (*kamma-nimitta*) which was conspicuous during the performance of the action. It may also be (iii) characteristic symbol of the place in which one is bound to be reborn (*gati nimitta*)*. Taking one of these three as the object, the rebirth-consciousness takes place in the future existence. The object of the *bhavanga* and *cuti* of that particular existence is similar to that of the *patisandhi*. Hence it was stated above that they do not take any new external object.

[* Referring to the object of the *patisandhi citta* Mr. Aung says in the Compendium - "These have for their object either the past efficient action itself, or a symbol of that past action (*kamma-nimitta*), or a sign of the tendencies (*gati-nimitta*) that are determined by the force of that past action" - p. 26. Here *gati-nimitta* means a sign or symbol of the place in which he is to be born, such as fire, flesh, celestial mansions, etc.]

52. They arise in their respective doors such as eye, ear, etc.

53. All the 26 Sublime and Supramundane javanas arise through the mind-door.

54. The two *sampaticchana* and *pañcadvārāvajjana* arise only through the five physical sense-doors.

Readers should note that at times all these three types of consciousness are collectively termed *manodhātuttika* (three mind-elements).

55. Pleasurable investigation arises through the five physical doors when the object presented is desirable. It occurs through the mind-door as a *tadālambana*.

56. This is the *manodvārāvajjana* which functions purely as a mind-door apprehending consciousness and as a determining consciousness in a thought-process which arises through any of the five physical doors.

57. When they function as *patisandhi*, *bhavanga* and *cuti* they are door-freed.

58. The nine *rūpāvacara* and *arūpāvacara vipāka cittas* arise as *patisandhi*, *bhavanga* and *cuti* respective planes. Hence they are door-freed.

59. They are:-

dvipañca viññāna (sense-impression) = 10

rūpāvacara kusala and *kriyā* = 10

arūpāvacara kusala and *kriyā* = 8

lokuttara magga and *phala* = 8

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(v. ālambana Sangaho)

§ 10. ālambana-saligahe ālambanāni nāma rūpā-rammana saddhā-rammanam gandhā-rammanam rasā-rammanam photthabbā-rammanam dhammā-rammana c'āti chabbidhāni bhavanti.

Tattha rūpam'eva rūpā-rammana. Tathā saddādayo saddhā-rammanādīni. Dhammā-rammana pana pasāda, sukhuma-rūpa, citta, cetasikā, nibbāna, paññattivāsena chaddhā sangayhanti .

Tattha cakkhu-dvārika-cittānam sabbesampi rūpam'eva ārammanam. Tañ ca paccuppannam'eva. Tathā sota-dvārika-cittādīnam' pi saddādīni. Tāni ca paccuppannāni y'eva. Manodvārika-cittānam pana chabbidham' pi paccuppannam' atītam anāgatam kālavimuttañ ca yathāraham' ālambanam hoti

Dvārāvimuttānañ ca pana patisandhi-bhavanga-cutī sankhātānam chabbidham pi vathāsambhavam yebhuyyena bhavantare chadvāragahitam paccuppannam' atītam paññattibhūtam va kammam kamma-nimittam gati-nimittasammatam ālambanam hoti.

Tesu cakkhu-viññānādīni yathākkamam rūpā-dīkekalāmbanān' eva. Manodhātuttikam pana rūpā-dīpañcālambanam. Sesāni kāmāvacaravipākāni hasancittañc'āti sabbathā'pi kāmāvacarālambanān' eva.

Akusalāni c'eva ñānavippayuttajavanāni c'āti lokuttara-vajjitasabbālambanāni. Ñāna-sampayutta-kāmāvacara-kusalāni c'eva pañca-majjhāna-sankhātam-abhiññā-kusalañc'āti arahatta-maggaphala vajjitāsabbālambanāni.

Ñāna-sampayutta-kāmāvacara-kriyā c' eva kriyā-bhiññā-votthapanañc'āti sabbathā' pi sabbālambanāni.

āruppesu dutiyacattutthāni mahaggatālambanāni. Sesāni mahaggatacittāni pana sabbāni' pi paññāttālambanāni. Lokuttaracittāni Nibbānalambanāni' ti.

§ 11. Pañcavīsa parittamhi cha cittāni mahaggate

Ekavisati vohāre attha nibbānagocare

Vīsānuttaramuttamhi aggamaggaphalujjhite

Pañca sabbattha chacceti sattadhā tattha sangaho.

(v. Summary of Objects)

§ 10. In the summary of objects (60) there are six kinds-namely, visible object (61), audible object (62), odorous object (63), sapid object (64), tangible object (65), and cognizable object (66).

Therein form itself is visible object. Likewise sound and so forth are the audible objects etc. But cognizable object is sixfold: - sensitive (parts of organs) (67) subtle matter (68), consciousness (69), mental states (70), Nibbāna (71), and concepts (72).

To all types of eye-door consciousness visible form itself is the object. That too pertains only to the present (73). Likewise sounds and so forth of the ear-door consciousness and so forth also pertain to the present (74).

But the six kinds of objects of the mind-door consciousness are accordingly (75) present, past, future, and independent of time.

(76) To the 'door-freed' such as relinking, *bhavanga*, and decease any of the afore-said six becomes objects as they arise. They are grasped, mostly (77) through the six doors, pertaining to the immediately preceding life, as past or present object or as concepts. They are (technically) known as Kamma, a symbol of Kamma,' or a symbol of the state of rebirth.'*

[*Mr. Aung translates this passages as follows:.....

"Further, the objects of those 'door-freed' classes of consciousness which are called rebirth, life-continuum, and re-decease cognitions, are also of six kinds according to circumstances. They have usually been grasped (as object) in the immediately preceding existence by way of the six doors, they are objects of things either present or past, or they are concepts. And they are (technically) known as 'Karma', 'sign of Karma', or 'sign of destiny'. Compendium of Philosophy' p. 120.]

Of them eye-consciousness and so forth have respectively form and so forth as their single object. But the three mind-elements have five objects such as form and so forth. The remaining Sense-sphere Resultants and the smiling consciousness have wholly Sense-sphere objects.

The Immorals and the Javanas, dissociated with knowledge, have all objects except the Supramundane objects (78).

The Sense-sphere Morals and the super-intellect (79) consciousness, known as the fifth jhāna, have all objects except the Path and Fruit of Arahatship

The Sense sphere Functionals, associated with knowledge, super-intellect Function al consciousness (80) and the determining consciousness (81) have in all cases all kinds of objects (82).

(83) Amongst the *arūpa* consciousness the second and fourth have Sublime objects. All the remaining sublime types of consciousness have concepts (84) as objects. The Supramundane types of consciousness have Nibbāna as their object.

§ 11. Twenty-five (85) types of consciousness are connected with lower objects (86); six (87) with the Sublime; twenty-one (88) with concepts (89); eight with Nibbāna.

Twenty (90) are connected with all objects except the Supramundane objects; five (91) in all except with the Highest Path and Fruit; and six (92) with all.

Sevenfold is their grouping.

Notes: -

60. ārāmmaṇam or ālambanam -

ārāmmaṇam is derived from $\bar{a} + \sqrt{ram}$, to attach, to adhere, to delight.

ālambanam is derived from $\bar{a} + \sqrt{lamb}$, to hang upon.

That on which the subject hangs, or adheres to, or delights in, is *ārammaṇa* or *ālambana*. It means an object.

According to Abhidhamma there are six kinds of objects, which may be classified as physical and mental.

Each sense has its corresponding object.

61. Rūpa is derived from √ *rup*, to change, to perish. In its generic sense it means 'that which changes its colour owing to cold, heat, etc.' (*sītunhādivasena vannaṇṇikāramāpajjati' ti rūpam*).

Abhidhamma enumerates 28 kinds of *rūpa*, which will be descriptively dealt with in a special chapter. Here the term is used in its specific sense of object of sight.

The Vibhāṇīni Tīkā states, "*Rūpa* is that which manifests itself by assuming a difference in colour, that which expresses the state of having penetrated into the heart." (*vannaṇṇikāram āpajjamānam rūpayati hadayaṅgatabhāvam pakāseti' ti rūpam*).

Rūpa is the abode, range, field, or sphere of colour (*vannāyatana*). It is the embodiment of colour.

It should be understood that according to Abhidhamma *rūpa* springs from four sources - namely, Kamma, mind (*citta*), seasonal phenomena (*utu*), and food (*āhāra*).

62. Sadda or (sound) arises from the friction of elements of extension (*pathavi dhātu*). There are four material elements (*bhūta rūpa*) - namely, the element of extension (*pathavi*), the element of cohesion (*āpo*), the element of heat (*tejo*), and the element of motion (*vāyo*). These are the fundamental units of matter. They are always inter-dependent and inter-related. One element may preponderate over the other as, for example, the element of extension predominates in earth, the element of cohesion in water, the element of heat in fire, and the element of motion in air.

When an element of extension collides with a similar element there arises sound. It springs from both mind (*citta*) and seasonal phenomena (*utu*).

Sounds are either articulate (*vykata*) or inarticulate (*avyākata*).

63. Gandha (odour) is derived from *gandh*, to express (*sūcane*). It springs from all the four sources.

64. Rasa (taste) is diffused in all the elements. Only the sapidity that exists in them is regarded as *rasa*.

65. Photthabbārammana - tangible object. It is not mere contact. With the exception of the element of cohesion all the remaining three elements are regarded as tangible, because the former cannot be felt by the body.

When these three elements, which constitute a tangible object, collide with the sensory surface of the body there arises either pain or pleasure according to the desirability or undesirability of the object. In the case of other objects there results only *upekkhā* - neutral feeling.

66. Dhammārammana includes all objects of consciousness. *Dhamma* embraces both mental and physical phenomena.

67. The sensory surfaces of all the five organs are known as *pasāda*. In the case of eye, ear, nose, tongue the sensory surfaces are located in particular spots, while the sensory surface of the body pervades the whole system.

There are five kinds of *pasāda rūpa* corresponding to the five sense-organs.

68. Sukhuma rūpa -

Of the 28 kinds of *rūpa* 16 are classed as *sukhuma* (subtle) and 12 as *odārika* (gross).

The physical objects of (i) sight, (ii) hearing, (iii) scent, (iv) taste, and touch (which includes the element of (v) extension, (vi) heat, (vii) and motion), and the five *pasāda rūpas* belong to the gross group. The remaining 16 which will be described in the chapter on *rūpa*, belong to the subtle group. They are termed subtle as there is no collision on their part.

69. Namely, all the 89 types of consciousness. They are sometimes collectively treated as one object as they all possess the identical characteristic of awareness.

70. Namely, the 52 mental properties.

71. This is a supramundane object which is perceived by the eight kinds of Supramundane consciousness.

72. Paññatti is that which is made manifest. It is twofold-namely, *nāma paññatti* and *attha paññatti*. The former means a name or term such as chair, table, etc., the latter means the object or idea conveyed thereby.

73. What is time? Strictly speaking, it is a mere concept which does not exist in an absolute sense. On the other hand what space is to matter, time is to mind. Conventionally we speak of past (*atīta*), present (*paccuppanna*), and future (*anāgata*).

Past is defined as that which has gone beyond its own state or the moments of genesis, development, and cessation (*attano sabhāvam uppādādikkhanam vā atītā atikkantā atītā*).

Present is that which on account of this and that reason enters, goes, exists above the moments of genesis etc. (*tam tam kāranam paticca uppādādikkhanam uddham pannā, gatā, pavattā = paccuppannā*).

Future is that which has not yet reached both states (*tadubhayam' pi na āgatā sampattā*).

According to Abhidhamma each consciousness consists of three phases - *uppāda* (genesis), *thiti* (development), and *bhanga* (dissolution or cessation). In the view of some commentators there is no intermediate *thiti* stage but only the stages of arising and passing away. Each thought-moment is followed by another. Time is thus the *sine qua non* of the succession of mental states. The fundamental unit of time is the duration of a thought-moment. Commentators say that the rapidity of these fleeting thought moments is such that within the brief duration of a flash of lightning there may be billions of thought-moments.

Matter, which also constantly changes, endures only for seventeen thought-moments, being the time duration for one thought-process.

Past is gone, Future has not come. We live only for one thought-moment and that slips into the irrevocable past. In one sense there is only the eternal NOW. In another sense the so-called present is the transitional stage from the future to the past.

The Dictionary of Philosophy defines time "as the general medium in which all events take place in succession or appear to take place in succession."

Atthasālini states that time is a concept derived from this or that phenomenon. And it does not exist in reality; it is merely a concept. (*Tam tam upādāya paññatto kālo nāma. So pan' esa sabhāvato avaijjamānattā paññatti-mattako eva*).

74. All sense-objects belong to the present.

75. Accordingly - *yathāraham*, i.e., with respect to sense-sphere Javana, Higher Intellect (*abhiññā*) and other Sublime Javanas.

The six kinds of objects of the Sense-sphere Javanas, with the exception of smiling consciousness, are present, past, future, and independent of time.

The objects of the smiling consciousness are past, present, and future.

The objects of the Javanas, by means of which the Higher Intellect such as Divine Eye, Divine Ear are developed, are past, present, future, and independent of time.

The objects of sublime Javanas may be either timeless or past.

As Nibbāna is eternal it does not belong to the past, present, or future. It is timeless. So is *paññatti*, independent of time.

76. This difficult passage needs some explanation.

When a person is about to die he sometimes recollects a good or bad action he has performed during his lifetime. The moral or immoral consciousness, experienced at the particular moment, arises now as a fresh consciousness This is technically known as 'Kamma'.

Being a thought, it is a *dhammārammana* grasped through the mind-door, and is past.

The object of the *patisandhi*, *bhavanga*, and *cuti* classes of consciousness of the subsequent life is this *dhammārammana*.

At times it may be a sign or symbol associated with the good or bad action. It may be one of the five physical objects viewed through one of the six doors, as a present or past object.

Suppose, for instance, one hears the Dhamma at the dying moment. In this case the present audible word grasped through the ear becomes the object. It, therefore, follows that the object of the afore-said three classes of consciousness of the following life becomes this *kamma nimitta*.

Again, let us think that a dying physician sees through his mental eye the patients he has treated. Now this is a past *rūpārammana* perceived through the mind-door.

Or again, let us think that a dying butcher hears the groans of cattle he has killed. The past audible object is presented to the person through the mind-door.

Kamma-nimitta may, therefore, be past or present, viewed through one of the six doors. In some cases some symbol of the place in which he is to be reborn such as fire, flesh, celestial

mansions, etc. may appear to the dying person. This is regarded as present object grasped through the mind-door.

Gati-nimitta is, therefore, a visual object, present in point of time, and is perceived through the mind-door.

It should be noted that the *patisandhi*, *bhavanga*, and *cuti* thought-moments of the Sense-sphere have for their objects a *kamma*, a *kamma-nimitta*, or a *gati-nimitta*, perceived through one of the six-doors, in the immediately preceding life.

In the case of all *rūpāvacara patisandhi* etc., the object is always a past *kamma-nimitta* which is a concept (*paññatti*) such as a *kasina* symbol, perceived through the mind door.

The object of the first and third *arūpa patisandhi* etc., is also a past concept (*paññatti*) such as '*ananto ākāso*' 'infinite is space' in the case of the first, and the concept '*natthi kiñci*'-'there is nothing,' in the case of the third. These two concepts are regarded as *kamma-nimittas* perceived through the mind-door.

The object of the second and fourth *arūpa jhāna patisandhi* etc., is a past mental object which serves as the *kamma-nimitta* perceived through the mind-door.

As was explained in the first chapter the second *arūpa* consciousness was developed by taking the first *arūpa* consciousness as the object, and the fourth with the third as the object.

77. The term '*yebhuyyena*' (mostly) is used to indicate the rebirth of one born in the *asañña* plane where there is no consciousness. The commentary states that by the power of *Kamma* some object such as a *kamma-nimitta* presents itself to the *patisandhi* consciousness.

78. In Buddhism an ordinary worldling is called a *puthujjana* (lit., manyfolk or one who is born again and again). Those who have attained the first three stages of Sainthood are called *sekhas* (lit., those who undergo a training). Those who have attained the Final stage of Sainthood (Arahatship) are called *asekhas*, who no more undergo any training.

The **sekhas** cannot comprehend the Path and Fruit consciousness of an Arahat because they have not attained that superior state, but worldly thoughts of an Arahat they can.

Similarly the worldlings cannot comprehend the supramundane consciousness of the *Sekha* Saints.

79. Abhiññā are the five kinds of Higher Knowledge. They are Divine Eye (*dibbacakkhu*), Divine Ear (*dibbasota*), Reminiscence of past births (*pubbenivāsānussati ñāna*), Reading the thoughts of others (*paracittavijānana*) and Psychic Powers (*iddhividha ñāna*). To develop these five *abhiññas* one must possess the fifth Jhāna. Not even with this developed Sublime consciousness can a worldling or a *Sekha* comprehend the Path and Fruit consciousness of an Arahāt.

It is only an Arahāt who can comprehend the Path and Fruit consciousness of an Arahāt.

A detailed account of *abhiññā* will appear in a later chapter.

80. These two classes of consciousness are experienced only by Arahats.

81. This is the *manodvārāvajjana* which occurs before every Javana process. Hence there is nothing that is beyond the scope of this consciousness.

82. Namely, Sense-sphere objects, Sublime objects, Supramundane objects, and concepts (*paññatti*).

83. The object of the second *arūpa* consciousness is the first *arūpa* consciousness, while that of the fourth is the third.

84. i.e., the object of the first *arūpa* consciousness is the concept '*ananto ākāso*' 'infinite is space,' that of the third is the concept '*natthi kiñci*' 'there is nothing.'

An explanation of these appears in the first chapter,

All the *rūpa jhānas* have concepts such as *kasinas* as their objects.

85. Namely, 23 Sense-sphere Resultants + 1 sense-door consciousness + 1 smiling consciousness = 25.

86. Paritta, derived from *pari* + √ *dā*, to break, to shorten, means lower or inferior. This refers to Sense-sphere objects.

87. Namely, the Moral, Resultant, and Functional 2nd and 4th *arūpa citta*s (*viññānāñcāyatana* and *n'eva saññā n'āsaññāyatana*).

88. Namely, 16 *rūpa jhānas* and Moral, Resultant, and Functional 1st and 3rd *arūpa jhānas* (*ākāśānañcāyatana* and *ākīñcaññāyatana*); $15 + 6 = 21$.

89. Vohāra here refers to concepts such as *kasīnas*.

90. Namely, the 12 Immorals and 8 Sense-sphere Morals and Functionals, dissociated with knowledge.

91. They are the 4 Sense-sphere Morals associated with knowledge and the 5th Moral *rūpa jhāna* (*abhiññā kusala citta*).

92. They are the 4 Sense-sphere Functionals, 5th Functional *rūpa jhāna*, and mind-door apprehending (*manodvārāvajjana*).

(vi. Vatthu-Sangaho)

§ 12. *Vatthusangahe vatthūni nāma cakkhu sota ghāna jivhā kāya hadayavatthu c'āti chabbidhāni bhavanti.*

Tāni kāmaloke sabbāni' pi labbhanti. Rūpaloke pana ghānādittham natthi. Arūpaloke pana sabbāni' pi na samvijjanti.

Tattha pañcaviññānadhātuyo yathākkamam ekantena pañcappasādavatthūni nissāy' eva pavattanti. Pañcadvārāvajjanasampaticchanasankhātā pana manodhātu ca hadayam nissāy' eva pavattanti. Tathā avasesā pana manoviññānadhātu-sankhātā ca santīrana mahā vipākapatighadvāyapathamamaggahasana rūpāvacaravasena hadayam nissāy' eva pavattanti.

Avasesā kusalākusalakriyānuttaravasena pana nissāya vā anissāya. Arūppavipākavasena hadayam anissāy' evā ti.

§ 13. *Chavatthū nissitā kāme satta rūpe catubbidhā Ti vatthū nissitāruppe dhātvekā nissitā matā.*

Tecattālīsa nissāya dve cattālīsa jāvare Nissāya ca anissāya pākā' rупpa anissitā' ti.

Iti Abhidhammatthasangahe Pakinnakasangahavibhāgo nāma Tatiyo Paricchedo.

(vi. Summary of Bases)

§ 12. In the summary of bases (93), there are six kinds-namely, eye, ear, nose, tongue, body, and heart.

All these, too, (94) are found in the Sense-sphere. But in the Form-sphere three bases - nose, tongue, and body - are not found (96). In the Formless-sphere no base (96) exists.

Therein the five elements of sense-impressions lie entirely dependent on the five sensory parts (97) of the organs as their respective bases. But the mind-element - namely, the five-door advertent consciousness and the (two types of) receiving consciousness - rest in dependence on the heart (98). Likewise the remaining mind-conscious-element (99) comprising the (100) investigating consciousness, the great Resultants, the two (101) accompanied by aversion, the first Path (192) consciousness, smiling consciousness (103), and Form-sphere (104) consciousness, rest in dependence on the heart (105).

$(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43)$

The remaining classes of consciousness (106) whether Moral, Immoral, Functional, or Supramundane, are either dependent on, or independent of, the heart-base. The Formless-sphere Resultants are independent of the heart-base.

§ 13. It should be known that in the Sense-sphere seven elements (107) are dependent on the six bases, in the Form sphere four (108) are dependent on three (109) bases, in the Formless-sphere the one single (110) mind-element is not

dependent on any.

Forty-three arise dependent on a base. Forty-two arise with or without a base. The formless Resultants arise without any base.

Thus ends the third chapter in the compendium of Abhidhamma, entitled the Miscellaneous Treatment.

Notes:-

93. Vatthu is derived from $\sqrt{\text{vas}}$, to dwell. In its primary sense it means a garden, field, or avenue. In its secondary sense it means a cause or condition. *Vatthu* is also applied to something that exists, that is, a substance, object, or thing. Referring to the three objects of worship, the Buddha says "*Uddesikam ti avatthukam.*" Here *avatthuka* means objectless, without a thing or substance.

Vatthu is the seat of sense-organs.

There are six seats of physical bases corresponding to the six senses.

These will be fully described in the chapter on *rūpa*.

94. The indeclinable particle '*pi*' (too) in the text indicates that there is an exception in the case of those who are born blind, deaf, dumb, etc.

95. The organs exist, but not their sensory faculties as beings in these higher planes have temporarily inhibited the desire for sensual pleasures (*kāmarāga*). They possess eye and ear so that they may utilize them for good purposes. The heart-base also exists because it is the seat of consciousness.

96. Being devoid of all forms of matter. Mind alone exists even without the seat of consciousness by the power of meditation.

97. For instance, the eye-consciousness depends on the sensory surface of the eye but not on the physical organ or 'eye of flesh.' The other sense-impressions also depend on their respective sensory surfaces.

The sensory surfaces (*pasāda*) of these five organs should be understood as follows: -

"**Cakkhu**" which stands for vision, sense of sight and eye. "Eye," however, is always in the present work to be understood as the seeing faculty or visual sense, and not as the physical or 'eye of flesh' (*mamsa cakkhu*). The commentary gives an account of the eye, of which the following is the substance: First the aggregate organism (*sasambhāra-cakkhu*): a ball of flesh fixed in a cavity, bound by the socket bone beneath and by the bone of the eyebrow above, by the angles of the eye at the sides, by the brain within and by the eyelashes without. There are fourteen constituents: the four elements, the six attributes dependent on them, viz., colour, odour, taste, sap of life, form (*santhānam*), and collocation (*sambhavo*); vitality, sex, body-sensibility (*kāyappasādo*), and the visual sentient organ. The last four have their source in kamma. When 'the world, seeing an obvious extended white object fancies it perceives the eye, it only perceives the basis (or seat-*vatthu*) of the eye. And this ball of flesh, bound to the brain by nerve-fibers, is white, black and red, and contains the solid, the liquid, the lambent and the gaseous. It is white by superfluity of humour, black by superfluity of bile, red by superfluity of blood, rigid by superfluity of the solid, exuding by superfluity of the liquid, inflamed by superfluity of the lambent, quivering by superfluity of the gaseous. But that sentient organ (*pasādo*) which is there bound, inherent, derived from the four great principles - this is the visual sense (*pasāda-cakkhu*). Placed in the midst and in the front of the black disc of the composite eye, the white disc surrounding it (note that the iris is either not distinguished or is itself the 'black disc') and in the circle of vision, in the region where the forms of adjacent bodies come to appear, it permeates the seven ocular membranes as sprinkled oil will permeate seven cotton wicks. And so it stands, aided by the four elements, sustaining, maturing, moving (*samudīranam*) - like an infant prince and four nurses, feeding, bathing, dressing, and fanning him - maintained by nutriment both physical (*utu*) and mental, protected by the (normal) span of life, invested with colour, smell, taste, and so forth, in size the measure of a louse's head - stands duly constituting itself the door of the seat of visual cognitions etc. For as it has been said by the Commander of the Doctrine (Sāriputta):

'The visual sense by which he beholds forms

Is small and delicate, comparable to a louse's head.

Sotappasāda -

"This, situated within the cavity of the aggregate organism of the ear, and well-furnished fine reddish hairs, is in shape like a little finger-stall (*angulivethana*).\" (Asl. 310).

Ghānappasāda -

"This is situated inside the cavity of the aggregate nasal organism, in appearance like a goat's hoof.\" (Asl. 310).

Jivhāppasāda -

This is situated above the middle of the aggregate gustatory organism, in appearance like the upper side of the leaf of a lotus.\" (Asl. 310).

Kāyappasāda -

"The sphere of kāya - so runs the comment (Asl. 311) - is diffused over the whole bodily form just as oil pervades an entire cotton rag."

(Buddhist Psychology, pp. 173-181).

98. Hadayavatthu - heart-base.

According to the commentators, *hadayavatthu* is the seat of consciousness. Tradition says that within the cavity of the heart there is some blood, and depending on which lies the seat of consciousness. It was this cardiac theory that prevailed in the Buddha's time, and this was evidently supported by the Upanishads.

The Buddha could have adopted this popular theory, but He did not commit Himself.

Mr. Aung in his Compendium argues that the Buddha was silent on this point. He did not positively assert that the seat of consciousness was either in the heart or in the brain. In the Dhammasangani the term *hadayavatthu* has purposely been omitted. In the Patthāna, instead of using hadaya as the seat of consciousness, the Buddha has simply stated '*yam rūpain nissāya*' - 'depending on that *rūpa*.' Mr. Aung's opinion is that the Buddha did not want to reject the popular theory. Nor did He advance a new theory that brain is the seat of consciousness as is regarded by modern scientists.

See Buddhist Psychology - Introduction lxxviii, and Compendium of Philosophy, pp. 277-279.

99. Dhātu is derived from √ *dhar*, to hold, to bear. 'That which carries its own characteristic mark is *dhātu*. They are so called since they are devoid of being or life (*nissatta nijjīva*).

For the sake of convenience three technical terms are used here. They are *pañca-viññāna-dhātu*, *manodhātu*, *mano-viññāna-dhātu*.

Pañca-viññāna-dhātu is applied to the ten sense-impressions.

Mano-dhātu - is applied to the two types of receiving consciousness and five-door advertent consciousness (*sampaticchana* and *pañcadvārāvajjana*).

Mano-viññāna-dhātu is applied to all the remaining classes of consciousness.

100. The three classes of investigating consciousness and the eight great Resultants do not arise in the Formless sphere owing to the absence of any door or any function there.

101. As aversion has been inhibited by, those born in *rūpa* and *arūpa* planes the two classes of consciousness, accompanied by aversion, do not arise there.

102. To attain the first stage of Sainthood one must hear the word from another (*paratoghosaṃpaccaya*).

103. Smiling consciousness cannot arise without a body. Buddhas and Pacceka Buddhas who experience such classes of consciousness are not born outside the human plane.

104. No *rūpa jhāna* consciousness arises in the *arūpaloka* as those persons born in such planes have temporarily inhibited the desire for *rūpa*.

105. All the 43 types of consciousness, stated above, are dependent on the *hadayavatthu*.

(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43)

106. They are the 8 *sobhana kusalas*, 4 *rūpa kusalas*, 10 *akusalas*, 1 *manodvārāvajjana*, 8 *sobhana kriyā*, 4 *arūpa kriyā*, 7 *lokuttaras* = 42.

These may arise in planes with the five Aggregates or in planes with four Aggregates (*arūpa-loka*).

107. i.e., 5 *pañca-viññāna-dhātus* + 1 *manodhātu* + 1 *mano-viññāna-dhātu* = 7.

108. i.e., 1 *cakkhu-viññāna*, 1 *sota-viññāna*, 1 *mano-dhātu*, 1 *mano-viññāna-dhātu* = 4.

109. Namely, *cakkhu*, *sota* and *hadayavatthu*.

110. Dhātu + eka = Dhātv' eka. This refers to *mano-viññāna-dhātu*.

Abhidhammattha-Sangaha

CHAPTER IV - Analysis of Thought-Processes

Vīthi - Sangaha Vibhāgo

§ 1. *Cittuppadānamicc' evam katvā sangaham uttaram*

Bhūmi-puggalabhedena pubbāparaniyāmitam

Pavattisangaham nāma patisandhippavattiyam

Pavakkhāma samāsenā yathāsambhavato

§ 2. *Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññānani, cha vīthiyo, chadhā visayappavatti c'āti vīthisangahe chachakkāni veditabbāni.*

Vīthimuttānam pana kamma-kammani-mitta-gatinimitta-vasenā tividhā hoti visayappavatti .

Tattha vatthudvārālambanāni pubbe vuttanayen' eva.

Cakkhuviññānam, sotaviññānam, ghānaviññānam, jivhaviññānam, kāyaviññānam manoviññānam c'āti cha viññānāni.

Vīthiyo pana cakkhudvāravīthi, sotadvāra vīthi, ghānavīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi c'āti dvāravasenā vā cakkhuviññānavīthi, sotaviññānavīthi, ghānaviññānavīthi, jivhāviññānavīthi, kāyaviññānavīthi manoviññānavīthi c'āti viññānavasenā vā dvārappavattā cittappavattiyo yojetabbā.

§ 3. *Atimahantam, mahantam, parittam atiparittam c'āti pañcadvāre manodvāre, vibhūtamavibhūtam c'āti chadhā visayappavatti veditabbā.*

Katham?

Uppādatthitibhangavasenā khanattayam ekacittakkhanam nāma. Tāni pana sattarasacittakkhanāni rūpadhammānam āyu. Ekacittakkhanātītāni vā, bahucittakkhanātītāni vā thitippattān' eva pañcālambanāni pañcadvāre āpātham āgacchanti. Tasmā yadi ekacittakkhanātītakam rūpārammanam cakkhussa āpātham āgacchati. Tato dvikkhattum bhavange calite bhavangasotam vocchindītvā tam'eva rūpārammanam āvajjentam pañcadvārāvajjanacittam uppajjītvā nirujjhati . Tato tass' ānantaram tam' eva rūpam passantam cakkhuviññānam, sampaticchantam sampaticchanacittam, santīrayamanam santīranacittam, vavatthapentam votthapanacittam c'āti yathākkamam uppajjītvā nirujjhanti. Tato param ek' ūnatimsakāmāvacarajavanesu yam kiñci laddhapaccayam yebhuyyena sattakkhattum javati. Javanānubandhāni ca dve tadārammanapākāni yathāraham pavattanti. Tato param bhavangapāto.

Ettāvatā cuddasacittuppādā dve bhavangacalanāni pubbevātītakamekacittakkhananti katvā sattarasa cittakkhanāni paripūrenti. Tato param nirujjhati. ālambanam' etam atimahantam nāma gocaram.

Yāva tadālamban' uppādā pana appahon-tātītakam āpātham āgatam ālambanam mahantam nāma. Tattha javanāvasāne bhavangapāto' va hoti. Natthi tadālambanuppādo.

Yāva javanuppādā' pi appanontātītakamā-pātham āgatam ālambanam parittam nāma.

Tattha javanam pi anuppajjitvā dvattikkhatthum votthapanam' eva pavattati. Tato param bhavangapāto' va hoti.

Yāva votthapanuppāda ca pana appahontātītakam āpātham āgatam nirodhāsannamālambanam atiparittam nāma. Tattha bhavangacalanam' eva hoti. Natthi vīthiccittuppādo.

Icc' evam cakkhudvāre, tathā sotadvārādīsu c'āti sabbathā' pi pañcadvāre tadālambanajavana-votthapanamoghavāra-sankhātānam catunnam vārānam yathākkamam ālambanabhūta visayappavatti catudhā veditabbā.

§ 4. *Vīthiccittāni satt' eva cittuppādā catuddasa Catupaññāsa vitthārā pañcadvāre yathāraham.*

Ayam' ettha pañcadvāre vīthiccittappavattinayo.

Five Sense-Door Thought-process

Introductory

§ 1. Having thus completed the noble compendium of consciousness and its concomitants (with respect to feelings etc.), I shall briefly describe, in due order, the compendium of (thought) processes in lifetime, according to the planes and individuals, and as they are determined by what (consciousness) that precedes and by what that follows (1)

Notes:-

1. In the preceding chapter states of consciousness and mental concomitants were treated according to feelings, roots, etc. In the present one the author deals with thought processes as they arise through the mind and the other five senses, in accordance with the different kinds of individuals and planes of existence.

The Pāli phrase *pubbāparaniyāmitam* needs an explanation. The commentary explains it thus - this *citta* arises after so many *cittas*, and so many *cittas* follow this *citta* (*idam ettakehi param, imassa anantaram, ettakāni cittāni*).

Patisandhi here refers to the initial thought-process that occurs at the moment of conception in a new birth. *Pavatti* refers to all thought-processes that occur during the course of one's lifetime.

The translation of these two verses appears in the Compendium of Philosophy as follows:-

"This further summary of geneses

Of thought now having made, I will go on

To speak concisely, summing up again

Processes of the mind, in birth and life,

By order due, the 'after,' the 'before,'

Distinguishing both person and life-plane.' (p. 124).

Thought-Processes

§ 2. In the compendium of thought-processes six kinds of six classes each should be understood - namely,

i. six bases, ii. six doors, iii. six objects*, iv. six-fold consciousness, v. six processes (2), and vi. sixfold presentation of objects (3)

The presentation of objects to the process-freed consciousness** is threefold - namely, (i) Kamma, (ii) Kamma sign, and (iii) Destiny sign.

[* These first three classes have already been discussed in the previous chapter. They are repeated here merely to complete the six groups.]

[** Namely, *patisandhi*, *bhavanga* and *cuti*.]

The bases, doors, and objects, therein, are as described before.

The sixfold types of consciousness are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

According to the doors the thought-processes are:-

1. The process connected with the eye-door,
2. The process connected with the ear-door,
3. The process connected with the nose-door,
4. The process connected with the tongue-door,
5. The process connected with the body-door, and
6. The process connected with the mind-door.

Or, according to consciousness the thought-processes are: -

1. The process connected with the eye-consciousness
2. The process connected with the ear-consciousness
3. The process connected with the nose consciousness,
4. The process connected with the tongue-consciousness,
5. The process connected with the body-consciousness, and
6. The process connected with the mind consciousness.

The thought-procedure connected with the doors should thus be co-ordinated.

§ 3. The sixfold presentation of objects (4) should be understood as follows:-

a. At the five sense doors -

(i) 'very great,' (ii) 'great,' (iii) 'slight,' (iv) 'very slight.'

b. At the mind door -

(v) 'clear' and (vi) 'obscure.'

How is the intensity of objects be determined?

The three instants such as genesis, static (or development), and dissolution constitute one thought-moment. The duration of material things consists of seventeen such thought-moments.

The five sense-objects enter the avenue of five sense doors at the static stage when one or several thought moments have passed.

Hence the thought-process (4) runs as follows: -

Suppose a visible object which has passed one instant (i) enters the avenue of eye. Then the *bhavanga*-consciousness vibrates for one moment and perishes, (ii, iii) arresting the *bhavanga* stream. Subsequently the five-door apprehending consciousness (iv) arises and ceases apprehending that very visible object.

Thereafter the following thought-moments arise and cease in order -

(v) eye-consciousness seeing that very form,

(vi) recipient consciousness receiving it,

(vii) investigating consciousness investigating it,

(viii) determining consciousness determining it.

Then any one of the 29 kinds of sense-sphere *javanas*, thus causally conditioned, runs mostly for seven moments (ix - xv).

Following the *javanas* two retentive resultants (xvi, xvii) arise accordingly. Finally comes the subsidence into the *bhavanga*.

Thus far seventeen thought-moments are complete, namely,

fourteen 'thought-arisings' (*cittuppāda*)

two vibrations of *bhavanga*, and

one thought-moment that passed at the inception.

Then the object ceases.

Such an object is termed 'very great.' (See pp. 231, 232.)

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive till the arising of the retentive thought-moments, is termed 'great. '

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive even till - the arising of the javanas, is termed 'slight.'

In that case even the javanas do not arise, but only the determining consciousness lasts for two or three moments and then there is subsidence into bhavanga.

That object which is about to cease and which enters the avenue of sense, having passed a few moments and is not able to survive till the arising of determining consciousness, is termed 'very slight.'

In that case there is merely a vibration of the *bhavanga*, but no genesis of a thought-process.

As the eye-door so is in the ear-door etc.

In all the five doors, the fourfold presentation of objects should be understood, in due order, in the four ways, known as -

1. the course (ending with) retention.
2. the course (ending with) javana.
3. the course (ending with) determining, and
4. the futile course.

§ 4. There are seven modes* and fourteen different types of consciousness in the thought-process. In detail there are accordingly 54** in the five doors.

Herein this is the method of thought-process in the five sense-doors.

[* Namely, 1. *āvajjana*, 2. *pañca viññāna*, 3. *sampaticchana*, 4. *santīrana*, 5. *votthapana*, 6. *javana*, (7 moments) and 7. *tadālamhana*. These become 14 when the 7 *javana* moments and 2 *tadālamhanas* are reckoned separately.]

[** These comprise all the classes of Sense-sphere consciousness which arise through the five sense-doors.]

Notes: -

2. Vīthi is derived from *vi + √ i*, to go.

This term means a way or street, but here it is used in the sense of process (*paramparā*). A thought-process consists of several thought-moments, and a thought-moment is never called a *citta-vīthi*.

3. Visayappavatti -

The commentarial explanation is - 'the presentation of objects at the doors,' or 'the genesis of consciousness on the presentation of such objects.' (*visayānam dvāresu, visayesu ca cittānam pavatti*).

The author evidently prefers the first explanation.

4. Thought-processes

According to Abhidhamma ordinarily there is no moment when we do not experience a particular kind of consciousness, hanging on to some object - whether physical or mental. The time-limit of such a consciousness is termed one thought-moment. The rapidity of the succession of such thought-moments is hardly conceivable by the ken of human knowledge. Books state that within the brief duration of a flash of lightning, or in the twinkling of an eye billions of thought-moments may arise and perish.

Each thought-moment consists of three minor instants (*khanas*). They are *uppāda* (arising or genesis), *thiti* (static or development), and *bhanga* (cessation or dissolution).

Birth, decay, and death* correspond to these three states. The interval between birth and death is regarded as decay.

Immediately after the cessation stage of a thought-moment there results the genesis stage of the subsequent thought-moment. Thus each unit of consciousness perishes conditioning another, transmitting at the same time all its potentialities to its successor. There is, therefore, a continuous flow of consciousness like a stream without any interruption.

[*These three stages correspond to the Hindu view of Brahma (Creator). Vishnu (Preserver) and Siva (Destroyer).]

When a material object is presented to the mind through one of the five sense-doors, a thought-process occurs, consisting of a series of separate thought-moments leading one to the other in a particular, uniform order. This order is known as the *citta-niyāma* (psychic order). As a rule for a complete perception of a physical object through one of the sense-doors precisely 17 thought-moments must pass. As such the time duration of matter is fixed at 17 thought-moments. After the expiration of that time-limit, one fundamental unit of matter perishes giving birth to another unit. The first moment is regarded as the genesis (*uppāda*), the last as dissolution (*bhanga*), and the interval 15 moments as decay or development (*thiti* or *jarā*).

As a rule when an object enters the consciousness through any of the doors one moment of the life-continuum elapses. This is known as *atīta-bhavanga*. Then the corresponding thought-process runs uninterruptedly for 16 thought-moments. The object thus presented is regarded as 'very great.'

If the thought-process ceases at the expiration of *javanas* without giving rise to two retentive moments (*tadā lambana*), thus completing only 14 moments, then the object is called 'great'.

Sometimes the thought-process ceases at the moment of determining (*votthapana*) without giving rise to the *javanas*, completing only 7 thought-moments. Then the object is termed 'slight.'

At times when an object enters the consciousness there is merely a vibration of the life-continuum. Then the object is termed 'very slight.'

When a so-called 'very great' or 'great' object perceived through the five sense-doors, is subsequently conceived by the mind-door, or when a thought process arising through the mind-door extends up to the retentive stage, then the object is regarded as 'clear'.

When a thought process, arising through the mind-door, ceases at the javana stage, the object is termed 'obscure'.

When, for instance, a person looks at the radiant moon on a cloudless night, he gets a faint glimpse of the surrounding stars as well. He focuses his attention on the moon, but he cannot avoid the sight of stars around. The moon is regarded as a great object, while the stars are regarded as minor objects. Both moon and stars are perceived by the mind at different moments. According to Abhidhamma it is not correct to say that the stars are perceived by the sub-consciousness and the moon by the consciousness.

Manodvāre Vīthi-Cittappavattinayo

§ 5. *Manodvāre pana yadi vibhūtamāmbanam āpātham āgacchati, tato param bhavangacalana - manodvārāvajjana javanāvasāne tadārammanapākāni pavattanti. Tato param bhavangapāto.*

Avibhūte panāmbane javanāvasāne bhavangapāto' va hoti. Natthi tadāmbanuppādo'ti.

§ 6. *Vīthiccittāni tīn'eva cittuppādā daseritā*

Vitthārena pan' etthekacattālīsa vibhāvaye.

Ayam' ettha Paritta-javanavāro.

Mind-door Thought-Process

§ 5. In the mind-door, when a 'clear object' enters that avenue, retentive resultants take place at the end of the *bhavanga* vibrations, mind-door apprehending consciousness, and Javanas. After that there is subsidence into the *bhavanga*.

In the case of all 'obscure object' there is subsidence into *bhavanga* at the end of the Javanas, without giving rise to the retentive resultants.

§ 6. Three modes and ten* different types (of consciousness) in the thought-process are told. It will be explained that, in detail, there are 41** kinds here.

Herein this is the section of the minor *javana*-procedure.

[* Namely, (1) *manodvārāvajjana*, *javana*, and *tadāmbana*. When the 7 *javanas* and 2 *tadāmbanas* are reckoned separately they total 10 distinctive thought-moments.]

[**Afore-said 54-13 (*dvipaṇcaviṇṇāna* 10 + *sampaticchanas*, 2 and *pañcadvārāvajjana* 1) = 41.]

Appanā-vīthiccittappavattinayo

§ 7. *Appanājavanavāre pana vibhūtāvibhūtabhedo natthi. Tathā tadālambanuppādo ca.*

Tattha hi ñānasampayuttakāmāvacarajavanānam atthannam aññatarasmim parikkammupacārāñulomagotrabhū nāmena catukkhattum tikkhattum' eva vā yathākkamam uppajjitvā niruddhe tadanantaram' eva yathāraham catuttham pañcamam vā chabbīsati mahaggatalokuttarajavanesu yathābhinihārasena yam kiñci javanam appanāvīthimotarati. Tato param appanāvasāne bhavangapāto'va hoti.

Tattha somanassasahagatajavanān'antaram appanā' pi somanassasahagatā' va pātikankhitabbā. Upekkhāsahagatajavanān'antaram upekkhāsahagatā' va. Tatthā' pi kusalajavanā-nantaram kusalajavanān' c'eva hetthimañca phalattayamappeti. Kriyājavanānantaram kriyā javanam arahattaphalañ ca appeti.

§ 8. *Dvattimsa sukhapuññamhā dvādasopekkhakā param*

Sukhitakriyato attha cha sambhonti upekkhakā.

Puthujjanāna sekkhānam kāmapuññā tihe tuto

Tihetukāmakriyato vitarāganam appanā.

Ayam' ettha manodvāre vīthi-cittappavatti nayo.

Appanā Thought-Process

§ 7. In the ecstatic (5) *javana*-procedure there is no distinction between 'clear' and 'obscure.' Likewise there is no arising of retentive resultants.

In this case any one of the eight Sense-sphere *javanas* accompanied by knowledge, arise, in due order, four times or thrice, as 'preparation' (*parikkamma*), 'approximation' (*upacāra*), 'adaptation' (*anuloma*), and 'sublimation' (*gotrabhū*). Immediately after they cease, in the fourth or fifth

instant as the case may be any one of the javanas amongst the 26 Sublime and Supramundane classes, descends into ecstatic process, in accordance with the appropriate effort.

Here, immediately after a pleasurable *javana*, a pleasurable ecstatic *javana* should be expected. After a *javana*, accompanied by equanimity, an ecstatic *javana*, accompanied by equanimity, is to be expected.

Here, too, a moral *javana*, is followed by a moral *javana* and (in the case of attainment - *samāpatti*) it gives rise to three lower Fruits.

A functional *javana* is followed by a functional *javana* and the Fruit of Arahatsip.

§ 8. After (*tihetuka*) (6) pleasurable meritorious thoughts (7) arise 32 (classes of consciousness) (8); after (*tihetuka*) meritorious thoughts, accompanied by equanimity, 12 classes of consciousness (9); after (*tihetuka*) pleasurable functional thoughts, 8 classes of consciousness (10); and after (*tihetuka*) functional thoughts, accompanied by equanimity, 6 classes of consciousness (11).

To the worldlings and *Sekhas* ecstasy results after *tihetuka* Sense-sphere meritorious thoughts, but to the Lustless (Arahats) after *tihetuka* Sense-sphere functional thoughts.

Herein this is the method of thought-processes with respect to mind-door.

Notes: -

5. Appanā - (Sanskrit - *arpanā*, derived from √ *ri*, to go).

This is a rare Pāli term found in Abhidhamma.

It is derived from the root √ *i*, to go

√ *I* + the causal suffix; 'āpe' + *ana*. 'A' is substituted for 'i', and 'p' is duplicated; 'A' + *ppe* + *ana* = *appanā*. The initial 'ā' is shortened before double 'p'.

Venerable Buddhaghosa defines '*appanā*' as the directing or fixing of the one-pointed consciousness on an object (*ekaggam cittam ārammane appenti*).

Appanā is a highly developed form of *vitakka* - initial application of the mind, one of the *jhāna* factors.

The aspirant who wishes to develop *jhānas* takes for his object a suitable subject, according to his temperament. In the course of his meditations, as mentioned in the first chapter, he arrives at a stage when he would be able to experience the first jhānic ecstasy.

Then a thought-process runs as follows -

manodvārāvajjana - parikamma - upacāra - anuloma - gotrabhū - appanā

The first is the mind-door consciousness, which precedes the *javana* stage, conditioned by objects that enter the avenue of consciousness.

The initial thought-moment of the *appanā javana*-process is termed *parikamma* because it is a preparation for the desired higher consciousness whether Sublime (*mahaggata*) or Supramundane (*lokuttara*). This is followed by another thought-moment known as *upacāra* because it arises in proximity to the higher consciousness. Ordinarily these two thought-moments arise at the beginning of the *appanā javana*-process, but if the person is morally advanced only *upacāra* moment arises without the initial *parikamma* moment.

The third thought-moment is known as *anuloma* because it arises in harmony with the preceding thought moments and the following *gotrabhū* thought moment. *Gotrabhū*, literally, means that which overcomes the Sense-sphere lineage or that which develops the sublime or exalted lineage. Immediately after this *gotrabhū* thought-moment arises the *appanā jhāna* thought-moment. Absolute one-pointedness of the mind is gained at this advanced stage of mental development.

The fully undeveloped *jhāna*, present in the preliminary thought-moments, is known as *upacāra samādhi*, access concentration.

To a worldling and a *Sekha* one of the four *kāmāvacara* moral *javanas*, accompanied by knowledge, arises as these preliminary *appanā* thought-moments. In the case of an *Asekha* it is one of the four *kāmāvacara* functional *javanas*, accompanied by knowledge.

The Supramundane *appanā javana*-process occurs as follows -

1	2	3	4	5	6	7
parikamma	upacāra	anuloma	gotrabhū	magga	phala	phala

In this thought-process *parikamma* may or may not precede. As stated above it depends on the moral advancement of the person. Here *gotrabhū* means that which overcomes the lineage of the worldling or that which develops the supramundane lineage.

One of the four *kāmāvacara* moral *jāvanas*, accompanied by knowledge, arises in these preliminary stages. The object of the first three thought-moments is mundane but the object of the *gotrabhū* is supramundane Nibbāna. Nevertheless, this developed thought-moment is incapable of eradicating the innate defilements. It is the *magga* (Path) consciousness that immediately follows, which performs the double function of intuiting Nibbāna and of eradicating the defilements. It should be noted that the Path consciousness occurs only once. This is immediately followed by two moments of *phala* (Fruit) consciousness if *parikamma* is present. Otherwise there will be three *phala* thought-moments.

In the case of the second, third, fourth, stages of Sainthood-the fourth thought-moment is named *vodāna*, which means purification, instead of *gotrabhū*. If the *parikamma* thought-moment precedes, *vodāna* thought-moment arises as the fourth, otherwise as the third.

Each of the four Supramundane Paths arises only once in the course of one's life. But one may experience the Fruit consciousness even for a whole day continuously. The three lower fruits, Sotāpatti, Sakadāgāmi, and Anāgāmi are preceded by a moral *javana*. When one enjoys the Fruit of Arahatsip the *jāvanas* that immediately precede must be functionals because an Arahata, being an *Asekha* does not experience moral *jāvanas*.

6. *Tihetuka* - conditioned by three *hetus* - *alobha* (generosity), *adosa* (goodwill) and *amoha* (wisdom)

7. Viz., two types of *kāmāvacara* consciousness, accompanied by pleasure and knowledge.

8. Namely, the first 4 *rūpa jhānas* and 28 (7x4) *lokuttara jhānas*. The Arahata Fruit and functionals are excluded.

9. Namely, 1, 5th *rūpa jhāna* + 4 *arūpa jhānas* + 7 *lokuttara pañcamajjhāna*.

10. Namely, 1st 4 *rūpa jhānas* + 1st 4 *arahatta phala jhānas*.

11. Namely, 1, 5th *rūpa jhāna* + 4 *arūpa jhānas* + 1, 5th *arahattaphalajhāna*.

Tadārammana Niyamo

§ 9. *Sabbattha' pi pan ettha anitthe ārammane akusalavipākān' eva pañcaviññānasampaticchanasantīranatadārammanāni, itthe kuslavipākāni, ati-itthe pana somanassasahagatān' eva santīranatadārammanāni.*

Tattha' pi somanassasahagatakriyājavanāvasāne somanassasahagatān' eva tadārammanāni bhavanti. Upekkhāsahagatakriyā javanāvasāne ca upekkhāsahagatān' eva honti.

Domanassasahagatajavanāvasāne ca pana tadārammanāni c' eva bhavangāni ca upekkhā sahagatān'eva bhavanti. Tasmā yadi somanassa-patisandhikassa domanassasahagatajavanāvasāne tadārammanasambhavo natthi. Tadā yam kiñci paricītapubbam parittārammanamārabbha upekkhāsahagatasantīranam uppajjati. Tamanantaritvā bhavangapāto' va hotī' ti' pi vadanti ācariyā. Tathā kāmavacara javanāvasāne kāmāyacarasattānam kāmāvacaradhammesv' eva ārammanabhūtesu tadārammanam icchantī' ti.

§ 10. *Kāme javanasattārammanānam niyame sati*

Vibhūte ti mahante ca tadārammanamīritam.

Ayam' ettha Tadārammana Niyamo.

The Procedure of Retention

§ 9. Here, under all circumstances (i.e., in both sense-door and mind-door) when an object (12) is undesirable, the five sense-impressions, reception, investigation, retention (that arise) are immoral resultants. If desirable, they are moral resultants. If the object is extremely desirable, investigation and retention are accompanied by pleasure.

In this connection, at the end of functional *jāvanas* accompanied by pleasure, there arise retentive thought-moments also accompanied by pleasure. At the end of functional *jāvanas*, accompanied by equanimity, the retentive thought moments are also accompanied by equanimity.

But at the end of *jāvanas*, accompanied by displeasure, the retentive thought- moments and the *bhavangas* are also accompanied by indifference. Hence to one whose rebirth-consciousness is accompanied by pleasure, if, at the end of *jāvanas*, accompanied by displeasure, retentive thought-moments do not arise, then, there arises an investigating consciousness accompanied by indifference, hanging on to some sense-object with which one is familiar before. Immediately after, the teachers say there is subsidence into the life-continuum.

Likewise they expect retention at the end of Sense-sphere *jāvanas* to the Sense-sphere beings, only when Sense-sphere phenomena become objects.

§ 10. Retention occurs, they say, in connection with 'clear' and 'very great' objects when there is certainty as regards the Sense-sphere *jāvanas*, beings, and objects.

Herein this is the procedure of retention.

Notes:-

12. Objects - ārammana

The desirability or undesirability of an object is determined not according to individual temperament, but according to its intrinsic nature. The resultant consciousness conditioned thereby is regarded as the effect of one's good or bad action.

The sight of the Buddha will perhaps be repulsive to a staunch heretic. His *javana* thoughts will naturally be unwholesome. But the passive wholesome resultant eye-consciousness, caused by a past good kamma, is a *kusala vipāka*. This *vipāka* is not conditioned by his will, but is an inevitable consequence. The *javana* process, on the contrary, is conditioned by his own will.

Again, for instance, the mere sight of excreta will be a source of delight to an ordinary dog. The object is generally undesirable and is a bad effect (*akusala vipāka*), but the *javana* process caused thereby will be wholesome to the dog. The accompanying feeling will also be pleasurable.

Although even an Arahant experiences an *akusala vipāka* at the sight of an undesirable object, his *javana* process will neither be wholesome nor unwholesome. The accompanying feeling will be one of equanimity.

Now, when an undesirable object is presented either through the mind-door or five sense-doors, the sense-impressions, reception, investigation, retention that occur in the respective thought-processes, are all bad effects (*akusala vipākas*). The accompanying feeling is invariably *upekkhā*, except in the case of body-impression which is *dukkha*. These thought-moments are the inevitable results of past bad actions.

If the presented object is desirable, then the afore-said thought-moments are all good effects (*kusala vipākas*). Here too the accompanying feeling is *upekkhā*, except in the case of body-impression which is *sukha*. All these thought-moments are the results of past good actions.

When the object is extremely desirable, the feeling of the *santīrana* moment differs. Instead of *upekkhā* it is *somanassa*.

The *tadārammanas* followed by Sense sphere functional *jāvanas*, accompanied by pleasure, are also associated with a similar feeling. Likewise the *upekkhā jāvanas* are followed by *upekkhā tadārammanas*.

As a rule the preceding *jāvanas* and the subsequent *tadārammanas* possess a similar feeling. Somanassa is followed by *somanassa*, and *upekkhā* by *upekkhā*.

What happens when the *jāvanas* are accompanied by *domanassa* as there are no *domanassa tadārammanas*?

If the rebirth-consciousness (*patisandhi-citta*) of the person is accompanied by *somanassa*, then when *jāvanas* are accompanied by *domanassa*, the *tadārammanas*, if they occur, will be accompanied by equanimity (*upekkhā-sahagata*), but if *tadārammanas* do not occur, then an adventitious *upekkhā santīrana*, without any special function, will intervene for one moment. This adventitious thought-moment is technically termed *āgantukabhavanga*. Usually the object of the *jāvanas* and that of the *tadārammanas* are identical. But in this particular case the objects differ. The object of this *santīrana* is another *kāmāvacara* object with which one is familiar in the course of one's life. This object is termed *paritta* (smaller or lesser) in comparison with the higher *rūpa*, *arūpa* and *lokuttara* objects.

If, on the other hand, the rebirth-consciousness is not associated with *somanassa*, then the *tadārammanas* therein become *upekkhā* as are the *bhavangas* that follow.

It should be noted that *tadārammanas* occur only at the end of *kāmāvacara jāvanas*, only to *kāmāvacara* beings, and only in connection with *kāmāvacara* objects, which are either 'very intense' or 'clear.'

Javana - Niyamo

§ 11. *Javanesu ca parittajavanavīthiyam kāmāvacarajavanāni sattakkhattum chakkhattum' eva vā javanti.*

Mandappavattiyam pana maranakālādīsu pañcavāram'eva.

Bhagavato pana yamakapātihāriyakālādīsu lahukappavattiyam cattāri pañca vā paccavekkhanacittāni bhavanti' ti pi vadanti.

ādikammikassa pana pathamakappanāyam mahaggatajavanāni, abhiññājavanāni ca sabbadā pi ekavāram eva javanti Tato param bhavangapāto.

Cattāro pana magguppādā ekacittakkhanikā. Tato param dve tīni phalacittāni yathāraham uppajjanti. Tato param bhavangapāto.

Nirodhasamāpattikāle dvikkhattum catutthārūppajavanam javati. Tato param nirodham phusati. Vutthānakāle ca anāgami phalam vā arahattaphalam vā yathāraham ekavāram uppajjitvā niruddhe bhavangapāto' va hoti.

Sabbatthā' pi samāpattivīthiyam pana bhavvangasoto viya vithiniyamo natthī' ti katvā bahūni pi labbhanti' ti, vedītabbam.

§ 12. *Sattakkhattum parittāni maggābhiññā sakim*

Avasesāni labhanti javanāni bahūni'pi.

Ayam' ettha Javana-Niyamo.

Procedure of Javana (13)

§ 11. Amongst the *javanas*, in a minor process, the sense-sphere *javanas* run only for seven or six times.

But in the case of a feeble process and at the time of dying, etc., only five times.

To the Exalted One, at the time of the 'Twin Psychic Phenomenon' and the like, when the procedure is alert, only four or five reflective thought-moments arise, they say.

To the beginner, during the first ecstasy, the Sublime *javanas* and super-intellect *javanas* run only once at all times. Subsequently there is subsidence into the life-continuum.

The arising of the four Paths endures for only one thought-moment. Thereafter two or three Fruit thought-moments arise accordingly. Then comes subsidence into life-continuum .

At the time of Supreme Cessation (14) the fourth *arūpa javana* runs twice and then contacts Cessation. When emerging (from this ecstasy) either Anāgāmi Fruit-consciousness or Arahatta Fruit-consciousness arises accordingly. When it ceases there is subsidence into the life-continuum .

In the process of Attainments there is no regularity of thought-processes, as in the stream of the life-continuum. Nevertheless, it should be understood that many (Sublime and Supramundane) *javanas* take place.

§ 12. It should be known that minor *javanas* arise seven times, the Path and Super-intellect only once, the rest (Sublime and Supramundane) several times.

Herein this is the procedure of *javanas*.

Notes:

13. Javana -

As it is difficult to give an adequate English rendering for *javana*, the Pāli term has been retained here.

Both psychologically and ethically *javana* thought-moments are the most important, as both good and evil are determined at this stage.

Sometimes the *javanas* last only for one moment. At times they may continue for seven moments at the most.

Kāmāvacara javanas, as a rule, last only for six or seven moments. When one is in a senseless state or is about to die, *javanas* are confined to five moments.

When the Buddha, by His psychic powers, emits fire and water, almost simultaneously, from His body, only four or five *javana* thought-moments arise so as to reflect on the *jhāna* factors, which is a prerequisite, for the performance of this 'Twin Psychic Phenomenon'.

In the case of a yogi who develops the first *jhāna* for the first time, *javana* lasts only for one moment. So is it with those who develop the five *abhiññās* - namely, i. Psychic Powers (*Iddhividha*), ii. Celestial Ear (*Dibba Sota*), iii. Celestial Eye (*Dibba Cakkhu*), iv. Reading of

Others' Thoughts (*Paracittavijānana*), and v. Reminiscence of Previous Births (*Pubbe-nivāsānussati ñāna*). The four classes of supramundane *javana* Path-consciousness also last for one moment only. It is at this great moment that Nibbāna is intuited.

14. Nirodha Samāpatti -

An Anāgāmi or an Arahāt, who has developed the *rūpa* and *arūpa jhānas*, could, by will-power, temporarily arrest the ordinary flow of consciousness even for seven days continuously. When one attains this state, all mental activities cease, although there exist heat and life devoid of any breathing. The difference between a corpse and one in this state, is that the latter possesses life. Books state too that his body cannot be harmed. The attainment of such an ecstatic state is known as *nirodha samāpatti*. *Nirodha* means cessation, and *samāpatti* is attainment.

Immediately prior to the attainment of this state he experiences for two moments the fourth *arūpa jhāna* (state of neither perception nor non-perception). The flow of consciousness then ceases until he emerges therefrom as determined by him. As a rule he remains in this state for about a week. Motionless he abides in this ecstasy. Books relate an incident of a Pacceka Buddha whose body was set fire to while in this state. But he was not affected thereby.

Now when he emerges from this state the first thought-moment to arise is an Anāgāmi Fruit-consciousness in the case of an Anāgāmi, or an Arahāt Fruit-consciousness in the case of an Arahāt. Thereafter the stream of consciousness subsides into bhavanga.

Puggala-Bhedo

§ 13. *Duhetukānam ahetukānañca pan'ettha kriyā-javanāni c'eva appanājavanāni ca na labbhanti. Tathā ñānasampayuttavipākāni ca sugatīyam, duggatīyam pana ñānavippayuttāni ca mahā-vipākāni na labbhanti.*

Tihetukesa ca khīnāsavānam kusalākusala-javanāni ca na labbhanti'ti. Tathā sekkhaputhujjanānam kriyājavanāni. Ditthigatasampayuttavicik cchājavanāni ca sekkhānam. Anāgāmi-puggalānam pana patighajavanāni ca na labbhanti. Lokuttarajavanāni ca yathāsakamariyānam eva samuppajjanti' ti.

§ 14. *Asekkhānam catucattālīsasekkhānam uddise Chapaññāsāvasesānam catupaññāsa sambhavā.*

Ayam ettha puggalabhedo.

Classification of Individuals

§ 13. Herein, to those whose rebirth-consciousness is conditioned by two roots (*alobha* and *adosa*) and conditioned by none, functional *jāvanas* and ecstatic *jāvanas* (*1) do not arise. Likewise, in a happy plane, resultants, accompanied by knowledge, also do not arise (*2). But in a woeful state they do not also get great resultants dissociated with knowledge

To the Corruption-freed (Arahats) amongst those whose rebirth-consciousness is conditioned by three roots, no moral nor immoral *jāvanas* arise. Similarly to the Sekhas and worldlings functional *jāvanas* do not arise. Nor do the *jāvanas* connected with misbelief and doubts arise to the Sekhas. (*3) To the Anāgāmi individuals there are no *jāvanas* connected with aversion. (*4) But the supramundane *jāvanas* are experienced only by Ariyas (*5) according to their respective capacities.

§ 14. As they arise it is stated that Asekhas experience 44 (*6), Sekhas 56 (*7), and the rest 54 (*8) classes of consciousness.

Herein this is the classification of individuals.

(*1) It is only a *tihetuka* individual that could develop *Jhānas* or attain Sainthood.

(*2) Owing to the inferiority of the rebirth-consciousness *tihetuha tadālabhanas* do not arise.

(*3) Because they are eradicated on attaining *sotāpatti*.

(*4) Because an Anāgāmi eradicates sense-desires and aversion.

(*5) All the four classes of Saints are called Ariyas because they are far removed from passions.

(*6) Namely, 18 *ahetukas* + 16 *sobhana kriyā* and *vipāka*, + 9 *rūpa* and *arūpa kriyā*, + 1 *arahatta Phala*.

(*7) Namely, 7 *akusalas* + 21 (8+ 5 + 4 + 4) *kusalas* + 23 *kāmāvacara vipākas* + 2 *āvajjanas* + 3 *phalas*.

(*8) To worldlings 54, namely, 12 *akusalas* + 17 *ahetukas* + 16 *sobhana kusala* and *vipākas* + 9 *rūpa* and *arūpakusalas*.

Bhūmi-Bhedo

§ 15. *Kāmāvacarabhūmiyam pan' etāni sabbāni 'pi vīthiccittāni yathāraham upalabbhanti. Rūpavacarabhūmiyam patighajavanatadālam-bana-vajjitāni.*

Arūpavacarabhūmiyam pathamamaggarūpāvacarahasana-hetthimārūppavajjitāni ca labbhanti.

Sabbathā'pi ca tam pasādarahitānam tam tam dvārikavīthiccittāni na labbhant' eva.

Asaññasattānam pana sabbathā'pi cittappavatti natth'evā'ti.

§ 16. *Asītivīthiccittāni kāme rūpe yathāraham*

Catusatthi tathāruppe dvecattālīsa labbhare.

Ayam'ettha Bhūmivibhāgo.

§ 17. *Icc'evam chadvārikacittappavatti yathāsambhavam bhavangantaritā yāvatāyukamabbhocchinnā pavattatī' ti.*

Iti Abhidhammattha-Sangahe Vīthi-Sangaha-Vibhāgo nāma Catuttho-Paricchedo.

Section on Planes

§ 15. In the Sense sphere all these foregoing thought-processes occur according to circumstances.

On the Plane of Form (all) with the exception of *jāvanas* connected with aversion and retentive moments.

On the Formless Plane (all) with the exception of the First Path, *rūpāvacara* consciousness, smiling consciousness, and the lower *arūpa* classes of consciousness.

In all planes, to those who are devoid of sense-organs, thought-processes connected with corresponding doors do not arise.

To those individuals without consciousness there is absolutely no mental process whatsoever.

§ 16. In the sense-sphere, according to circumstances, 80 (*1) thought-processes are obtained, on the Plane of Form 64 (*2), on the Formless Plane 42 (*3).

Herein this is the section on Planes.

§ 17. Thus the thought-processes connected with six doors, as they arise, continue without any break, intercepted by *bavangas*, while life lasts.

Thus ends the fourth chapter in the Compendium of Abhidhamma, entitled the Analysis of Thought-processes.

(*1) Namely, 54 *kāmāvacaras* + 18 *rūpa* and *arūpa kusalas* and *kriyās* + 8 *lokuttaras* = 80.

(*2) Namely, 10 *akusalas* (excluding 2 *patighas*) + 9 *ahetuka vipākas* (excluding *kāya*, *ghāna* and *jivhā viññānas*) + 3 *ahetuka kriyās* + 16 *kāmāvacara kusalas* and *kriyās* + 10 *rūpa kusalas* and *kriyās* + 8 *arūpa kusalas* and *kriyās* + 8 *lokuttaras* = 64.

(*3) Namely, 10 *akusalas* + 1 *manodvārāvajjana* + 16 *kāmāvacara kusalas* and *kriyās* + 8 *arūpa kusalas* and *kriyās* + 7 *lokuttaras* (excluding *sotāpatti magga*) = 42.

Diagram IX

Thought-Processes

When, for instance, a visible object enters the mind through the eye-door, a thought-process runs as follows -

Pañcadvāra citta vīthi - Ati Mahanta

1 atīta bhavanga

2 bhavanga calana

3 bhavaṅgupaccheda

4 pañcadvārāvajjana

5 cakkhu viññāna

6 sampaticchana

7 santīrana

8 votthapana

9 - 15 javana

16 - 17 tadārammana

Immediately after this five sense-door thought-process, the stream of consciousness subsides into *bhavanga*. Then there arises a mind-door thought-process perceiving the aforesaid visible object mentally as follows -

Manodvārika Vīthi

1	<i>manodvārāvajjana</i>
2 - 8	<i>javana</i>
9 - 10	<i>tadārammana</i>

Again the stream of consciousness subsides into *bhavanga*, and two more similar thought-processes arise before the object is actually known.

Abhidhammattha-Sangaha

CHAPTER V - PROCESS-FREED SECTION

Vīthimutta-Sangaha-Vibhāgo

i. Bhūmi-Catukka

- § 1. *Vīthicittavasen' evam pavattiyam udīrito*
- *Pavattisangaho nāma sandhiyam'dāni vuccati.*
- § 2. *Catasso bhūmiyo, Catubbidhā patisandhi, Cattāri kammāni, Catuddhā maranuppatti c'āti vīthimuttasangahe cattāri catukkāni veditabbāni.*
- *Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi c'āti catasso bhūmiyo nāma.*
- *Tāsu Nirayo, Tiracchānayo, Pettivisayo, Asurakāyo c'āti apāyabhūmi catubbidhā hoti.*
- *Manussā, Cātummahārājikā, Tāvātimsā, Yāmā, Tusitā, Nimmānarati, Paranimmitavasavattī c'āti Kāmasugati bhūmi sattavidhā hoti.*
- *Sā pan'āyam ekādasavidhā' pi kāmāvacarabhūmicc' eva sankham gacchati.*
- *Brahmapārisajjā, Brahmapurohitā, Mahābrahmā c'āti pathamajjhānabhūmi.*
- *Parittābhā, Appamānābhā, ābhassarā c'āti dutiyajjhānabhūmi.*
- *Parittasubhā, Appamānasubhā, Subhakinnā c'āti tatiyajjhānabhūmi.*
- *Vehapphalā, Asaññasattā, Suddhāvāsā c'āti catutthajjhānabhūmī'ti Rūpāvacarabhūmi solasavidha hoti.*

- *Avihā, Atappā, Sudassī, Suddassā, Akanitthā c'āti Suddhāvāsabhūmi pañcavidhā hoti.*
- *ākāsānañcāyatanabhūmi, Viññānañcāyatanabhūmi, ākiñcaññāyatanabhūmi, n' evasaññā Nāsaññāyatanabhūmi cāti Arūpabhūmi catubbidhā hoti.*

- § 3. *Puthujjanā na labbhanti suddhāvāsesu sabbathā*
- *Sotāpannā ca sakadāgāmino c'āpi puggalā.*
- *Ariyā n'opalabbhanti asaññāpāyabhūmisu*
- *Sesatthānesu labbhanti Ariyā'nariyā pi ca.*
- *Idam' ettha Bhūmi-Catukkam.*

Summary of Rebirth Procedure

§1. Thus, according to thought-processes, the life's course (extending from birth to decease) has been explained. Now the summary of the procedure at rebirth will be told.

§2. In the summary of process-freed consciousness, four sets of four should be understood as follows:

- (i) four planes of life (1);
- (ii) four modes of rebirth;
- (iii) four kinds of actions;
- (iv) fourfold advent of death.

i. Four Planes of Life

Of these, the four planes of life are:

- 1. Unhappy plane (2);
- 2. Sensuous blissful plane (3);
- 3. Rūpavācara plane (4);
- 4. Arūpavācara plane (5).

Among these the Unhappy plane is fourfold - namely,

- (i) Woeful State (6),
- (ii) Animal Kingdom (7),
- (iii) Peta Sphere (8),
- (iv) the Host of Asuras (9).

The Sensuous blissful plane is sevenfold-namely,

- (i) Human Realm (10),
- (ii) the Realm of the Four Kings (11),
- (iii) the Realm of the Thirty-three gods (12),
- (iv) the Realm of the Yāma gods (13),
- (v) the Delightful Realm (14),
- (vi) the Realm of the gods who rejoice in (their own) creations (15),
- (vii) the Realm of the gods who lord over the creations of others (16).

These eleven kinds of sphere constitute the Kāmāvacara plane.

The Rūpāvacara plane is sixteen fold - namely,

- (i) the first jhāna plane, to wit,
 - 1. the Realm of Brahma's Retinue,
 - 2. the Realm of Brahma's Ministers,
 - 3. the Mahā Brahmā Realm (17);
- (ii) the second jhāna plane, to wit,
 - 4. the Realm of Minor Lustre,
 - 5. the Realm of Infinite Lustre, and
 - 6. the Realm of Radiant Lustre;
- (iii) the third jhāna plane, to wit,
 - 7. the Realm of Minor Aura,
 - 8. the Realm of Infinite Aura, and
 - 9. the Realm of Steady Aura;
- (iv) the fourth jhāna plane, to wit,
 - 10. the Realm of Great Reward,
 - 11. the Realm of Mindless Beings (18), and
 - 12. the Pure Abodes (19).

The Pure Abodes are fivefold-namely,

- i. the Durable Realm,
- ii. the Serene Realm,
- iii. the Beautiful Realm,
- iv. the Clear-sighted Realm, and
- v. the Highest Realm.

The Arūpāvacara plane (20) is fourfold-namely,

- (i) the Realm of Infinite Space,
- (ii) the Realm of Infinite Consciousness.
- (iii) the Realm of Nothingness,
- (iv) the Realm of Neither Perception nor Non-Perception.

§ 3. In the Pure Abodes no worldlings, Stream-Winners (See p. [*](#)), or Once-Returners are born in any way.

The Ariyas (those who have attained the four stages of Sainthood, all worldings are called Non-Ariyas) are not born in mindless Realms and Woeful States. In other planes are born both Ariyas and Non-Ariyas.

Herein these are the fourfold planes.

Notes:

1. Bhūmi. derived from \sqrt{bhu} , to be, lit., means a place where beings exist.

According to Buddhism the earth, an almost insignificant speck in the universe, is not the only habitable world, and humans are not the only living beings, Infinite are world systems and so are living beings. Nor is "the impregnated ovum the only route to rebirth" "By traversing one cannot reach the end of the world," says the Buddha.

* "There are about 1,000,000 planetary systems in the Milky Way in which life exists." See Fred Hoyle, The Nature of the Universe, pp. 87-89.

2. Apāya = *apa* + *aya*. That which is devoid of happiness is apāya. It is viewed both as a mental state and as a place.

3. States where sense-pleasures abound.

4. and 5.

6. **Niraya** = *ni* + *aya*; devoid of happiness. According to Buddhism there are several woeful states where beings atone for their evil kamma. They are not eternal hells where beings are subject to endless suffering. Upon the exhaustion of the evil Kamma there is a possibility for beings born in such states to be reborn in good states as the result of their past good actions.

7. **Tiracchāna** = *tiro*, across; *acchāna*, going. Animals are so called because as a rule quadrupeds walk horizontally. Buddhist belief is that beings are born as animals on account of evil Kamma. There is, however, the possibility for animals to be born as human beings. Strictly speaking, it should be said that an animal may manifest itself in the form of a human being, or *vice versa*, just as an electric current can be manifested in the forms of light, heat, and motion successively - one not necessarily being evolved from the other. An animal may be born in a blissful state as a result of the good Kamma accumulated in the past. There are at times certain animals, particularly dogs and cats, who live a more comfortable life than even human beings. It is also due to their past good Kamma.

It is one's Kamma that determines the nature of one's material form, which varies according to the skill or unskillfulness of one's actions. And this again depends entirely on the evolution of one's understanding of reality.

8. **Peta** = *pa* + *ita*; lit., departed beings, or (those) absolutely devoid of happiness. They are not disembodied spirits or ghosts. Although they possess material forms, generally they are invisible to the physical eye. They have no plane of their own, but live in forests, dirty surroundings, etc.

9. **Asura** - lit., those who do not sport or those who do not shine. These Asuras should be distinguished from another class of Asuras who are opposed to Devas, and who live in the Tāvātimsa plane (see note 12).

10. **Manussa** - lit., those who have an uplifted or developed mind (*mano ussannam etesam*). Its Sanskrit equivalent is *Manushya*, which means the sons of *Manu*. They are so called because they became civilized after *Manu* the seer.

The human realm is a mixture of both pain and happiness. Bodhisattas prefer the human realm, as they get a better opportunity to serve the world and perfect the requisites for Buddha hood. Buddhas are always born as human beings.

11. **Cātummahārājika** - This is the lowest of the heavenly realms where the four Guardian Deities reside with their followers.

12. **Tāvātimsa** - lit., thirty-three. Sakka, the king of the gods, resides in this celestial plane. The origin of the name is attributed to a story which states that thirty-three selfless volunteers led by Magha, having performed charitable deeds, were born in this heavenly realm.

13. **Yāma** - derived from √ *yam*, to destroy. That which destroys pain is *yāma*.

14. **Tusita** - lit., happy-dwellers. Traditional belief is that the future Bodhisatta dwells at present in this celestial plane, awaiting the right opportunity to be born as a human being and become a Buddha.

15. **Nimmānarati** - Those who delight in the created mansions.

16. **Paranimmitavasavatti** - lit., those who bring under their sway things created by others.

These are the six Celestial planes - all temporary blissful abodes - where beings are supposed to live happily enjoying fleeting pleasures of sense. Superior to these Sensuous planes are the Brahma realms where beings delight in jhānic bliss, achieved by renouncing sense-desires.

17. These are the three Brahma realms where beings who have developed the first jhāna are born. The lowest of these three is Brahma Pārisajja, which, literally, means "Those who are born amongst the attendants of Mahā-Brahmas." The second is Brahma Purohita which means Brahma's Ministers. The highest of the first three is Mahā Brahmā. It is so called because these beings exceed others in happiness, beauty and age-limit, owing to the intrinsic merit of their mental development.

Those who develop the first jhāna to a normal extent are born in the first plane; those who have developed to a medium degree are born in the second; and those who have perfect control of the first jhāna are born amongst the Mahā Brahmas in the third plane. The three divisions of the other jhānic planes should be similarly understood.

18. **Asasññasatta** - This is supposed to be a plane where beings are born without a consciousness. Here only a material flux exists, normally both mind and matter are inseparable. By the power of meditation it is possible, at times, to separate matter from mind as in this particular case. When Arahāt attains the *Nirodha Samāpatti*, his consciousness ceases to exist temporarily. Such a state is almost inconceivable to us. But there may be many inconceivable things which are actual facts.

19. Suddhāvāsa - Only Anāgāmis and Arahats are found in these planes. Those who attain Anāgāmi in other planes are born in these Pure Abodes. Later, they attain Arahatsip and live in those planes till their life-term is over.

20. See p. *. All these four are immaterial planes.

It should be remarked that the Buddha did not attempt to expound any cosmological theory.

The essence of the Buddha's teaching is not affected by the existence or non-existence of these planes. No one is bound to believe anything if it does not appeal to his reason. Nor is it right to reject anything just because it cannot be conceived by one's limited knowledge.

ii. Patisandhicatukkam

- § 4. *Apāyapatisandhi, Kāmasugatipatisandhi, Rūpāvacarapatisandhi, āruppapatisandhi c'āti catubbidhā hoti patisandhi nāma.*
- *Tattha akusalavipākopekkhāsahagata-santīranam apāyabhūmiyam okkantikkhane patisandhi hutvā tato param bhavangam pariyosāne cavanam hutvā vocchijjati. Ayam ekā' v' āpāyapatisandhi nāma.*
- *Kusalavipāk'opekkhāsahagatasantīranam pana kāmasugatiyam manussānam jaccandhādi hīnasattānam c'eva bhummanissitānañ ca vinipātikasurānañ ca patisandhi bhavangacutivasena pavattati.*
- *Mahāvipākāni pan'attha sabbatthā' pi kāmasugatiyam patisandhi bhavangacutivasena pavattanti.*

Imā nava kāmasugatipatisandhiyo nāma.

- *Sā pan' āyam dasavidhā' pi kāmāvacarapatisandhicc'eva sankham, gacchati.*
- *Tesu catunnam, apāyānam manussānam vinipātikāsaurānañ ca āyupamānagananāya niyamo natthi.*
- *Cātummahārājikānam pana devānam dibbāni pañca vassasatāni āyupamānam. Manussaganāya navuti-vassasatasahassappamānam hoti.*
- *Tato catuggunam tāvatimsānam, tato catuggunam Yāmānam, tato catuggunam Tusitānam, tato catuggunam Nimmānaratīnam, tato catuggunam Paranimmitavasavattīnam devānam, āyupamānam.*

Nava satañ c'ekavīsa vassānam kotiyo tathā

Vassasatasahassāni satthi ca vasavattisu.

- § 5. *Pathamajjhānavipākam pathamajjhānabhūmiyam patisandhibhavangacutivasena pavattati.*
- *Tathā dutiyajjhānavipākam tatiyajjhānavipākāñ ca dutiyajjhānabhūmiyam. Catutthajjhānavipākam tatiyajjhānabhūmiyam. Pañcamajjhānavipākāñ ca catutthajjhānabhūmiyam. Asaññasattānam pana rūpam eva patisandhi hoti. Tathā tato param pavattiyam cavanakāle ca rūpam eva pavattitvā nirujjhati. Imā cha rūpāvacarapatisandhiyo nāma.*
- *Tesu brahmapārisajjānam devānam kappassa tatiyo bhāgo āyupamānam.*
- *Brahmapurohitānam upaddhakappo, Mahābrahmānam eko kappo, Parittābhānam dve kappāni. Appamānābhānam cattāri kappāni. ābhassarānam attha kappāni. Parittasubhānam solasa kappāni. Appamānasubhānam dvattimsa kappāni. Subhakinhānam catusatthi kappāni. Vehapphalānam asañnasattānañ ca pañcakappasatāni. Avihānam kappasahassāni. Atappānam dve kappasahassani. Sudassānam cattāri kappasahassāni. Sudassīnam atthakappasahassāni. Akanitthhānam solasa kappasahassāni āyupamānam.*
- *Patham' āruppādi vipākāni pathamāruppādi bhūmīsu yathākkamam patisandhi bhavangacutivasena pavattanti.*

Imā catasso āruppapatisandhiyo nāma.

Tesu pana ākāsānañcāyatanūpagānam devānam vīsati kappasahassāni āyupamānam. Viññānañcāyatanūpagānam devānam cattālīsakappasahassāni, ākiñcaññāyatanūpagānam devānam satthikappasahassāni. N'eva saññā Nāsaññāyatanūpagānam devānam caturāsītīkappasahassāni āyupamānam.

- § 6. *Patisandhi bhavangañ ca tathā cavanamānasam*
- *Ekam eva tathā v'eka visayam c'ekajātiyam.*
- *Idam' ettha patisandhi-catukkam.*

ii. Fourfold Rebirth

§ 4. Rebirth is fourfold-namely,

- (i) rebirth in a Woeful State,
- (ii) rebirth in a blissful Sense-sphere,
- (iii) rebirth in a *Rūpāvacara* plane, and
- (iv) rebirth in an *Arūpāvacara* plane.

Therein the immoral resultant investigating consciousness, accompanied by indifference, (21) becomes the re-linking (consciousness) at the moment of descent into a woeful state. Then it lapses into *bhavanga* and finally it becomes the decease (consciousness) and is cut off.

This is the one single woeful rebirth.

The moral resultant investigating consciousness, accompanied by indifference, persists as the re-linking, life-continuum and decease (consciousness) of degraded human beings of the blissful Sense-sphere, such as those born blind and so forth (22), and also of earth-bound fallen (23) Asuras.

The eight great resultants (24) act as the re-linking, life-continuum, and decease (consciousness) everywhere in the blissful Sense-sphere.

These nine comprise rebirth in the blissful Sense sphere.

The (foregoing) ten modes are reckoned as rebirth in the *Kāmāvacara* plane.

There is no definite limit to the duration of life of beings born in Woeful States amongst humans and fallen Asuras (25).

The age-limit of gods of the Realm of Four Kings is 500 celestial years (26), that is, according to human reckoning, 9,000,000.

The age-limit of the Thirty-three gods is four times this amount. The age-limit of Delightful gods is four times that of the Thirty-three. Four times that amount is the age-limit of the gods who delight in their creations. Four times that amount is the age-limit of those who lord over the creations of others.

In the plane of those who lord over others' creations the age-limit, according to human reckoning, is nine hundred and twenty million sixty thousand years.

§ 5. The first *jhāna* resultant occurs in the first *jhāna* plane as the re-linking, life-continuum, and decease (consciousness); similarly the second *jhāna* resultant and the third *jhāna* resultant in the second *jhāna* plane; the fourth *jhāna* resultant in the third *jhāna* plane; the fifth *jhāna* resultant in the fourth-*jhāna* plane. But for mindless beings material form itself occurs as rebirth. Similarly thereafter, during lifetime and at the moment of decease, only material form exists and perishes.

These six are the modes of rebirth on the *Rūpāvacara* plane.

Among these the age-limit of the gods of Brahma's Retinue is one-third of an aeon (27); of Brahma's Ministers is half an aeon; of Mahā Brahma is one aeon; of Minor Lustre two aeons (28); of Infinite Lustre four aeons; of Radiant gods eight aeons; of Minor Aura 16 aeons; of Infinite Aura 32 aeons; of Steady Aura 64 aeons; of Great Reward and Mindless Beings 500

aeons; of Durable gods 1,000 aeons; of Serene gods 2,000 aeons; Beautiful gods 4,000 aeons; of Clear-sighted gods 8,000 aeons; of The Highest gods 16,000 aeons.

The first *arūpa jhāna* resultant and others occur respectively on the first and other *arūpa* planes as the re-linking life-continuum and decease (consciousness).

These are the four modes of rebirth on the *arūpa*-plane.

Among them the age-limit of gods who have attained to the Realm of Infinity of Space is 20,000 aeons; of those who have attained to the Realm of Infinity of Consciousness is 40,000 aeons; of those who have attained to the Realm of Nothingness is 60,000 aeons; of those who have attained to the Realm of neither Perception nor non-Perception is 84,000 aeons. (See diagram X.)

§ 6. The re-linking consciousness, life-continuum consciousness, and the decease consciousness in one (particular) birth are similar (here *eka* does not mean one) and have an identical object.

Herein this is the Fourfold Rebirth.

Notes:

21. **Akusala-Vipāka.**

22. Though congenitally blind, deaf or dumb they are born as human beings because of their past good Kamma.

23. i.e., fallen from happiness.

24. These are the eight *sobhana vipāka cittas*. See Chapter I, p. [*](#).

25. Beings suffer in Woeful states in accordance with their Kamma. Their age-limit differs according to the gravity of the evil deed. Some are short-lived, and some are long-lived. Mallikā, the queen of King Pasenadi of Kosala, for instance, had to suffer in a woeful state for only seven days. Devadatta, on the other hand, is destined to suffer for an aeon.

At times, earth, bound deities live for only seven days.

26. Books state that 50 human years equal one celestial day. Thirty such days amount to one month, and twelve such months constitute one year.

27. **Kappa** - That which is thought of in accordance with the analogy of mustard seeds and the rock (*kappīyati sāsapapabbatopamāhi' ti kappo*).

There are three kinds of *kappas*, namely, *antara kappa*, *asankheyya kappa*, and *mahā kappa*. The interim period when the age-limit of human beings rises from ten to an indefinite time and then falls to ten again, is known as an *antara kappa*. Twenty such *antara kappas* equal one *asankheyya kappa* - literally an incalculable cycle. Four *asankheyya kappas* equal one *mahā kappa*. This exceeds the time required to exhaust a volume, a *yojana* in length breadth, and height, filled with mustard seeds, by throwing away a seed once in every hundred years.

28. By kappa, here and in the following cases, is meant a *mahā kappa*.

iii. Kammacatukka

§ 7.

- (i) *Janakam upatthambakam upapīlakam upaghātakañc' āti kiccavasena,*
- (ii) *Garukam āsannam ācinnam katattākammañc' āti pākadānapariyāyena,*
- (iii) *Ditthadhammavedanīyam upapajjavedanīyam aparāpariyavedanīyam ahosikammañc' āti pākakālavasena ca cattāri kammāni nāma.*
- (iv) *Tathā akusalam, Kāmāvacarakusalam, Rūpāvacarakusalam, Arūpāvacarakusalam c'āti pākatthānavasena.*

Tattha akusalam kāyakammam, vacīkammam, manokammam c'āti kammadvārasena tividham hoti.

Katham ?

- *Pānātipāto, adinnādanam, kāmesu micchācāro ca kāyaviññātti sankhāte kāyadvāre bāhullavuttito kāyakammam nāma.*
 - *Musāvādo, pisunavācā, pharusavācā, samphappalāpo c'āti vacīviññātti sankhāte vacīdvāre bāhullavuttito vacīkammam nāma.*
 - *Abhiijhā, vyāpādo, micchādītthi c'āti aññatrā pi viññattiyā manasmim y' eva bāhullavuttito manokammam nāma.*
 - *Tesu pānātipāto pharusavācā vyāpādo ca dosamūlena jāyanti. Kāmesu micchācāro abhiijhā micchādītthi lobhamūlena. Sesānī cattāri dvīhi mūlehi sambhavanti. Cittuppādasasena pan' etam akusalam sabbathā' pi dvādasasavidham hoti.*
 - *Kāmāvacarakusalam pi ca kāyadvāre pavattam kāyakammam, vacīdvāre pavattam vacīkammam, manodvāre pavattam manokammam c'āti kammadvāravasena tividham hoti.*
 - *Tathā dāna-sīla-bhāvana-vasena cittuppādasasena pan etam atthavidham pi.*
 - *Dāna-sīla-bhavana-pacāyana-veyyāvacca-pattidāna-pattānumodana- dhammasavana-dhammadesana-ditthijjukammavasena dasavidham hoti.*
 - *Tam pan' etam vīsatividham pi kāmāvacarakammam' icc' eva sankham gacchati.*
 - *Rūpāvacarakusalam pana manokammam eva. Tañ ca bhāvanāmayam appanāppattam jhānangabhedenā pañcavidham hoti.*
 - *Tathā Arūpāvacarakusalañ ca manokammam. Tam'pi bhāvanāmayam appanāppattam ālambanabhedenā catubbidham hoti.*
 - *Ettha akusalakammam uddhaccarahitam apāyabhūmiyam patisandhim janeti. Pavattiyam pana sabbam pi dvā lasavidham. Sattā-kusalapākāni sabbathā' pi kāmaloke rūpaloke ca yathāraham vipaccanti.*
 - *Kāmāvacarakusalam pi ca kāmāsupattiyam eva patisandhim janeti. Tathā pavattiyañ ca mahāvīpākāni. Ahētukavīpākāni pana attha' pi sabbathā' pi kāmaloke rūpaloke ca yathāraham vipaccanti.*
 - *Tatth' āpi tihetukam ukkattham kusalam tihetukam patisandhim datvā pavatte solasavīpākāni vipaccati.*
 - *Tihetukam omakam divihetukam ukkatthañ ca kusalam, dvihetukam patisandhim datvā pavatte tihetukarahitāni dvādasa vīpākāni vipaccati. Dvihetukam omakam pana kusalam ahētukam eva patisandhim deti. Pavatte ca ahētukavīpākān' eva vipaccati.*
-
- § 8. *Asankhāram sasankhāra-vīpākāni na paccati*
 - *Sasankhāram asankhāra-vīpākānī' ti kecana.*
 - *Tesam dvādasavīpākāni dasattha ca yathākkamam,*
 - *Yathā vuttānusārena yathāsambhavam' uddise*
-
- § 9. *Rūpāvacarakusalam pana pathamajjhānam parittam, bhāvetvā Brahmaṇisajjesu uppajjanti. Tad eva majjhima bhāvetvā Brahmaṇisajjesu, paṇītam bhāvetva, Mahā-Brahmesu.*

- *Tathā dutiyajjhānam tatiyajjhānañ ca parittam bhāvetvā Parittābhesu. Majjhimam bhāvetvā Appamānābhesu; panītam bhāvetvā ā bhassaresu. Catutthajjhānam parittam bhāvetvā Parittasubhesu; majjhimam bhāvetvā Appamānasubhesu; panītam bhāvetvā Subhakinhesu. Pañcamajjhānam bhāvetvā Vehapphalesu.*
- *Tam eva saññāvirāgam bhāvetvā Asaññāsattesu.*
- *Anāgāmino pana Suddhāvāsesu uppajjanti.*
- *Arūpāvacarakusalañ ca yathākkamam bhāvetvā āruppesu uppajjanti.*

§ 10. *Ittham Mahāggatam puññam yathābhūmi vavatthitam Janeti sadisam pākam patisandhippavattiyam.*

Idam ettha Kammacatukkam.

iii. Fourfold Kamma (29)

§ 7.

(i) With respect to function there are four kinds of Kamma, namely,

- (a) Reproductive Kamma (30),
- (b) Supportive Kamma (31),
- (c) Obstructive Kamma (32), and
- (d) Destructive Kamma (33).

(ii) With respect to the order in which the effect of Kamma takes place, there are four kinds of Kamma, namely,

- (a) Weighty Kamma (34),
- (b) Proximate Kamma (35),
- (c) Habitual Kamma (36), and
- (d) Reserve Kamma (37).

(iii) With respect to the time of taking effect, there are four kinds of Kamma-namely,

- (a) Immediately Effective Kamma (38),
- (b) Subsequently Effective Kamma, (c)
- Indefinitely Effective Kamma, and (d)
- Defunct Kamma.

(iv) With respect to the place in which effect takes place, there are four kinds of Kamma, namely,

- (a) Immoral Kamma,
- (b) Moral Kamma pertaining to the Sense-sphere,
- (c) Moral Kamma pertaining to the Rūpa plane, and
- (d) Moral Kamma pertaining to the Arūpa plane.

Of them Immoral Kamma is threefold according to the doors of action, namely, bodily action, verbal action, and mental action.

How?

Killing, stealing, and sexual misconduct, are bodily actions done generally (39) through the door of the body, known as bodily intimation (40).

Lying, slandering, harsh speech, and vain talk, are verbal actions done generally through the door of speech, known as verbal intimation (41).

Covetousness, ill will, and false belief (42), are mental actions done generally through the mind itself without (bodily or verbal) intimation.

Of them killing, harsh speech, and ill will, spring from the root of hatred; sexual misconduct, covetousness, and false belief (42), from the root of attachment; the remaining four arise from the two roots.

According to the classes of consciousness Immoral Kamma is twelve fold.

Moral Kamma of the *Kāma*-plane is threefold according to the doors of action, namely,

- deeds pertaining to the door of the body,
- verbal actions pertaining to the door of speech,
- mental actions pertaining to the door of the mind.

Similarly it is threefold as generosity, morality, and meditation. It is eight fold according to the classes of consciousness.

It is also tenfold according to

- (i) generosity,
- (ii) morality,
- (iii) meditation,
- (iv) reverence,
- (v) service,
- (vi) transference of merit,
- (vii) rejoicing in (others) merit,

- (viii) hearing the doctrine,
- (ix) teaching the doctrine,
- (x) and straightening one's views (43).

* Of these ten, (vi) and (vii) are included in generosity (*dāna*), (iv) and (v) in morality (*sīla*), (viii), (ix) and (x) in meditation (*bhavana*).

All these twenty kinds (immoral and moral) are regarded as Kamma pertaining to the *kāma*-plane.

Moral Kamma of the *Rūpa*-plane is purely mental action, and is caused by meditation. According to the *jhāna* factors that involve ecstasy it is fivefold.

Similarly moral Kamma of the *Arūpa* plane is mental action, and is also caused by meditation. According to the objects of *jhāna* that involve ecstasy it is fourfold. (See Ch. I.)

Herein immoral Kamma, excluding restlessness (*uddhacca* is too weak to produce rebirth.), causes rebirth in a Woeful State. But during lifetime all the twelve take effect (44), as the seven unwholesome resultants are experienced anywhere in the *kāma* plane or the *rūpa* plane according to circumstances.

Moral Kamma (45) of the *kāma*-plane produces rebirth in the blissful *kāma*-plane. Similarly the eight Great Resultants (are experienced in the blissful *kāma*-plane) during lifetime. The eight (wholesome) rootless resultants are experienced anywhere in the *kāma*-plane or *rūpa*-plane according to circumstances.

Therein the highest moral Kamma (46), accompanied by three roots, produces rebirth similarly accompanied by the three roots. During lifetime it gives effect to sixteen kinds of resultants (the eight Beautiful and eight Rootless resultants).

Moral Kamma, accompanied by three roots of a lower class (47), and by two roots of a higher class, produces rebirth with two roots, and gives effect to twelve resultants, excluding those with three roots, during lifetime.

But moral Kamma, accompanied by two roots of a lower class, produces rebirth without roots, and gives effect to rootless resultants during lifetime.

Unprompted moral consciousness does not produce a prompted resultant. Some say that a prompted moral consciousness does not produce and unprompted resultant.

§ 8. Some (teachers) (48) say that unprompted thoughts do not produce prompted resultants and prompted thoughts do not produce unprompted resultants.

According to them, as stated above, the arising of the resultants, in due order, twelve, ten and eight (49), should be set forth.

§ 9. As regards moral Kamma of the *rūpa*-plane those who develop the first *jhāna* to a minor degree are born amongst Brahma's Retinue. Developing the same to a medium degree, they are born amongst Brahma's Ministers. Developing them to a high degree they are born amongst the Mahā Brahma gods.

Similarly, developing the second *jhāna* and the third *jhāna* to a minor degree, they are born amongst the gods of Minor Lustre. Developing them to a medium degree, they are born amongst gods of Infinite Lustre. Developing them to a high degree, they are born amongst the Radiant gods.

Developing the fourth *jhāna* to a minor degree, they are born amongst the gods of Minor Aura. Developing it to a medium degree, they are born amongst gods full of Unlimited Aura. Developing it to a high degree, they are born amongst gods of Steady Aura.

Developing the fifth *jhāna* they are born amongst the gods of the Great Reward.

Developing it with no attachment to consciousness, they are born amongst beings without consciousness.

The Never-Returners are born in the Pure Abodes (50).

Developing moral Kamma pertaining to the Formless sphere, they are born in Formless Spheres in corresponding order.

§ 10. Thus sublimated merit, determined according to sphere, produces similar results (both) at rebirth and in one's lifetime.

Herein this is the fourfold Kamma.

Notes:

29. **Kamma**, Sanskrit Karma, lit. means action, of doing. Strictly speaking, Kamma means all moral and immoral volition (*cetanā*). It covers all that is included in the phrase - "thought, word and deed". It is the law of moral causation. In other words, it is action and reaction in the ethical realm, or "action influence" as Westerners say. It is not fate or predestination. It is one's own doing reacting on oneself.

Every volitional action, except that of a Buddha or of an Arahant, is called Kamma. The Buddhas and Arahants do not accumulate fresh Kamma as they have eradicated ignorance and craving, the roots of Kamma.

Kamma is action, and Vipāka, fruit or result, is its reaction. It is the cause and the effect. Like a seed is Kamma. Vipāka (effect) is like the fruit arising from the tree. As we sow, we reap somewhere and sometime in this life or in a future birth. What we reap today is what we have sown either in the present or in the past.

Kamma is a law in itself, and it operates in its own field without the intervention of an external independent ruling agency.

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause. The seed produces the fruit; the fruit explains the seed; such is their relationship. Even so are Kamma and its effect: "the effect already blooms in the cause".

According to Abhidhamma, Kamma constitutes the twelve types of immoral consciousness, eight types of moral consciousness pertaining to the Sense-sphere (*kāmāvacara*), five types of moral consciousness pertaining to the Realms of Forms (*rūpāvacara*), and four types of moral consciousness pertaining to the Formless Realms (*arūpāvacara*).

The eight types of supramundane consciousness (*lokuttara citta*) are not regarded as Kamma and *vipāka*, because they tend to eradicate the roots of Kamma that condition rebirth. In the supramundane consciousness wisdom (*paññā*) is predominant, while in the ordinary types of consciousness volition (*cetanā*) is predominant.

These twenty-nine types of consciousness are called Kamma because the reproductive power is inherent in them. Just as every object is accompanied by a shadow, even so every volitional activity is accompanied by its due effect.

These types of consciousness that are experienced as inevitable consequences of good and bad thoughts, are called resultant consciousness (*vipāka*). The 23 types (7+8+8) of resultant consciousness pertaining to the Sense-sphere, the five types of resultant consciousness pertaining to the Realms of Form, and the four types of resultant consciousness pertaining to the Formless Realms, are called *vipāka* or fruition of Kamma.

(See The Life of the Buddha and his Teachings, pp. 333-391, and Manual of Buddhism, pp. 19-88)

30. Every birth is conditioned by a past good or bad Kamma which predominates at the moment of death. The Kamma that conditions the future birth is called Reproductive (Janaka) Kamma.

The death of a person is merely "the temporary end of a temporary phenomenon". Though the present form perishes, another form which is neither the same nor absolutely different, takes its place according to the potential thought-vibrations generated at the death moment, as the Kammic force which propels the life-flux still survives. It is this last thought, which is technically called Reproductive Kamma, that determines the state of a person in his subsequent birth. This may be either a good or bad Kamma.

According to the commentary, Janaka Kamma is that which produces mental aggregates and material aggregates at the moment of conception. The initial consciousness, which is termed the *patisandhi viññāna* (rebirth-consciousness), is conditioned by this Janaka Kamma. Simultaneous with the arising of the rebirth-consciousness there arise the body-decade, sex-decade, and base-decade (*kāya-bhāva-vatthu dasaka*).

The body-decade is composed of the four elements - namely,

- the element of extension (*pathavi*),
- the element of cohesion (*āpo*),
- the element of heat (*tejo*),
- the element of motion (*vāyo*);

their four derivatives (*upādārūpa*) - namely,

- colour (*vanna*),
- odour (*gandha*),
- taste (*rasa*),
- nutritive essence (*ojā*);

vitality (*jīvitindriya*), and body (*kāya*). The sex-decade and the base-decade also consist of the first nine plus sex (*bhāva*) and seat of consciousness (*vatthu*) respectively.

From this it is evident that the sex is determined at the very conception of a being. It is conditioned by Kamma and is not a fortuitous combination of sperm and ovum cells. Pain and happiness, which one experiences in the course of one's lifetime, are the inevitable consequences of Janaka Kamma.

31. **Upatthambhaka** - that which comes near the Reproductive Kamma and supports it. It is either good or bad, and it assists or maintains the action of the Reproductive Kamma in the course of one's lifetime. Immediately after the conception till the death moment, this Kamma steps forward to support the Reproductive Kamma. A moral Supportive Kamma assists in giving

health, wealth, happiness, etc., to the person concerned. An immoral Supportive Kamma, on the other hand, assists in giving pain, sorrow, etc., to the person born with an immoral Reproductive Kamma as, for instance, to a beast of burden.

32. **Upapīdaka** - Obstructive or Counteractive Kamma which, unlike the previous one, tends to weaken, interrupt and retard the fruition of the Reproductive Kamma. For instance, a person born with a good Reproductive Kamma maybe subject to various ailments, etc., thus preventing him from enjoying the blissful results of his good action. An animal, on the other hand, who is born with a bad Reproductive Kamma, may lead a comfortable life by getting good food, lodging, etc., as a result of his good Counteractive Kamma preventing the fruition of the evil Reproductive Kamma.

33. **Upaghātaka** - According to the Law of Kamma the potential energy of the Reproductive Kamma could be nullified by a more powerful opposing Kamma of the past, which, seeking an opportunity, may quite unexpectedly operate, just as a counteractive powerful force can obstruct the path of a flying arrow and bring it down to the ground. Such an action is called Destructive Kamma, which is more effective than the previous two in that it not only obstructs but also destroys the whole force. This Destructive Kamma also may be either good or bad.

As an instance of the operation of all four, the case of Devadatta, who attempted to kill the Buddha and who caused a schism in the Sangha, may be cited. His good Reproductive Kamma conditioned him a birth in a royal family. His continued comforts and prosperity were due to the action of the Supportive Kamma. The counteractive Kamma came into operation when he was subject to much humiliation as a result of his being excommunicated from the Sangha. Finally the Destructive Kamma brought his life to a miserable end.

34. **Garuka** - which means either weighty or serious, may be either good or bad. It produces its results in this life, or in the next for certain. If good, it is purely mental as in the case of the *jhānas*. Otherwise it is verbal or bodily. The five kinds of immoral Weighty Kamma according to their gravity are: - (i) the creation of a schism in the Sangha, (ii) the wounding of a Buddha, (iii) the murder of an Arahāt, (iv) matricide, and (v) parricide.

These are also known as ānantariya Kamma because they definitely produce their effects in the subsequent life. Permanent Skepticism (*niyata micchāditthi*) is also termed one of the Weighty Kammas.

If, for instance, any person were to develop the *jhānas* and later were to commit one of these heinous crimes, his good Kamma would be obliterated by the powerful evil Kamma. His subsequent birth would be conditioned by the evil Kamma in spite of his having gained the

jhānas earlier. Devadatta lost his psychic powers and was born in an evil state, because he wounded the Buddha and caused a schism in the Sangha.

King Ajātasattu would have attained the first stage of sainthood if he had not committed parricide. In this case the powerful evil Kamma acted as an obstacle to his gaining sainthood.

35. **āsanna**, or Death-proximate Kamma, is that which one does or remembers immediately before the dying moment. Owing to its significance in determining the future birth, the custom of reminding the dying person of his good deeds and making him do good acts on his death-bed still prevails in Buddhist countries.

Sometimes a bad person may die happily and receive a good birth if fortunately he remembers or does a good act at the last moment. A story runs that a certain executioner, who casually happened to give some alms to the Venerable Sāriputta, remembered this good act at the dying moment and was born in a state of bliss. This does not mean that although he enjoys a good birth he will be exempt from the effects of the evil deeds accumulated during his lifetime. They will have their due effects as occasions arise.

At times a good person may die unhappily by suddenly remembering an evil act of his or by harbouring some unpleasant thought, perchance compelled by unfavourable circumstances. Queen Mallikā, the consort of King Pasenadi, led a righteous life, but as a result of remembering, at her death moment, a lie which she had uttered, she had to suffer for about seven days in a state of misery.

These are only exceptional cases. Such reverse changes of birth account for the birth of virtuous children to vicious parents and of vicious children to virtuous parents. As a rule the last thought-process is conditioned by the general conduct of a person.

36. **ācinna Kamma** is that which one habitually performs and recollects and for which one has a great liking.

Habits, whether good or bad, become second nature. They tend to form the character of a person. At leisure moments we often engage ourselves in our habitual thoughts and deeds. In the same way at the death-moment, unless influenced by other circumstances, we, as a rule, recall to mind such thoughts and deeds.

Cunda, a butcher, who was living in the vicinity of the Buddha's Monastery, died squealing like a pig because he was earning his living by slaughtering pigs.

King Dutthagāmani of Ceylon was in the habit of giving alms to the Bhikkhus before he took his meals. It was this habitual Kamma that gladdened him at the dying moment and gave him birth in the Tusita Realm.

37. **Katattā** - Reserve or Cumulative Kamma. Literally, it means "because done". All actions that are done once and soon forgotten belong to this category. This is as it were the reserve fund of a particular being.

38. **Ditthadhammavedanāya Kamma** is that which is experienced in this particular life. *Ditthadhamma* means this present life.

According to Abhidhamma one does both good and evil during the *javana* process which usually lasts for seven thought-moments. The effect of the first thought-moment, being the weakest, one may reap in this life itself. This is called the Immediately Effective Kamma. If it does not operate in this life, it is called Defunct or Ineffective (*ahosi*). The next weakest is the seventh thought-moment. Its evil effect one may reap in the subsequent birth. This is called *Upapajjavedanīya Kamma*. This, too, becomes ineffective if it does not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until one attains Nibbāna. This type of Kamma is known as *Aparāpariyavedanīya* - Indefinitely Effective. No one, not even the Buddhas and Arahats, is exempt from this class of Kamma, which one may experience in the course of one's wanderings in Samsāra. There is no special class of Kamma known as *ahosi*, but when such actions that should produce their effects in the present life or in a subsequent life do not operate, they are termed Ineffective.

39. **Bāhullavuttito** - This term is used because these actions may be done through the other doors as well.

40. **Kāyaviññatti** - expressing the intention through bodily movements.

41. **Vacīviññatti** - expressing the intention through speech.

42. By false beliefs are meant the following three misconceptions:

- i. Everything has sprung without a cause (*ahetuka ditthi*).
- ii. Good and bad produce no effect (*akiriya ditthi*) and
- iii. There is no after-life (*natthika ditthi*).

43. i.e., by viewing rightly, such as, "it is beneficial to give alms," etc.

44. The evil effects of the twelve types of immoral consciousness are the seven types of rootless resultant consciousness. They may take effect in the course of one's lifetime.

45. The desirable effects of moral actions are the eight types of Rootless resultant consciousness and the eight types of Beautiful resultant consciousness. The effects of the eight types of moral consciousness may not only serve as rebirth consciousness but also give rise to different types of resultant consciousness in the course of one's lifetime.

46. **Ukkattha** - lit., up (*u*) drawn (*√kas*). A highest class of moral Kamma is that which is attended with good causes before and after the commission of the act. For instance, alms given to the most virtuous with righteously obtained wealth, with no later repentance, is considered a 'highest' moral Kamma.

47. **Omaka** - Inferior. While giving alms one may experience a moral consciousness with the three good roots. But, if he were to give to the vicious with unrighteously obtained wealth, and with later repentance, it is regarded as an inferior Kamma.

48. They are the teachers of the school of Mahādhammarakkhita Thera of Moravapi Monastery in Ceylon.

49.

- Twelve - 8 *ahetuka vipākas* and either 4 Prompted Resultants or 4 Unprompted Resultants.
- Ten - 8 *ahetuka vipākas* and 2 prompted or 2 unprompted resultants unaccompanied by wisdom.
- Eight - 8 *ahetukas*.

50. The Sotāpannas and Sakadāgāmis, who develop the fifth *jhāna*, are born in the *Vehapphala* plane. But those Sotāpannas and Sakadāgāmis, who develop a dispassion for material existence, are born in formless realms.

The Anāgāmis, who have developed the fifth *jhāna* and who possess the five faculties such as confidence, energy, mindfulness, concentration, and wisdom to an equal degree, are born in the *Vehapphala* plane. Those who surpass in confidence (*saddhā*) are born in the *Aviha* plane; those who surpass in energy (*virīya*) in the *Atappa* plane; those who surpass in mindfulness (*sati*) in the *Sudassa* plane; those who surpass in concentration (*samādhi*) in the *Suddassi* plane; and those who surpass in wisdom (*paññā*) in the *Akanittha* plane.

There is no fixed rule that Anāgāmis are not born in other suitable planes.

(*Te pana aññattha na nibbattantīti niyamo natthi.* - Comm.)

"Dry-visioned" (*sukkha-vipassaka*) Anāgāmis, who have followed the contemplation course, develop *jhānas* before death and are consequently born in the Pure Abodes.

iv. Cutipatisandhikkamo

§ 11. *āyukkhayena, kammakkhayena, ubhayakkhayena upacchedakakammunā c'āti catudhā maranuppatti nāma. Tathā ca marantānam pana maranakāle yathāraham abhimukhībhutam bhavantare patisandhijanakam kammam, vā tam kammakaranakāle rūpadikamupaladdhapubbamupakaranabhutañ ca kammanimittam vā anantaram uppajjamānabhava upalabhitabbam upabhogabhūtañ ca gatinimittam vā kammabalena channam dvārānam aññatarasmim paccupatthāti. Tato param tameva tatho'patthitam ālambanam ārabha vipaccamānakakammānurūpam parisuddham upakkilittam vā upalabhitabbabhāvanurūpam tatth' onatam vā cittasantānam abhinham pavattati bāhullena. Tam eva vā pana janakabhūtam kamrnam abhinavakaranavasena dvārappatam hoti.*

§ 12. *Paccāsannamaranassa tassa vīthicittāvasāne bhavangakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtam cuticittam uppajjitvā nirujjhati. Tasmim niruddhāvasāne tass' ānantaram eva tathā gahitam ālambanam ārabha savatthukam avatthukam eva vā yathāraham avijjānusayaparikkhittena tanhānusayamūlakena sankhārena janīyamānam sampayuttehi pariggayhamānam saha-jātānam adhi-thānabhāvena pubbangamabhūtam bhavantarapatisandhānavasena patisandhisankhātam mānasam uppajjamānam eva patitthāti bhavantare.*

§ 13. *Maranāsannavīthiyam pan' ettha mandappavattāni pañc' eva javanāni pātikankhitabbāni. Tasmā yadi paccuppannālambanesu āpāthamāgatesu dharantesv' eva maranam hoti. Tadā patisandhibhavangānam pi paccuppannālambanatā labbhatī' ti katvā kāmāvacarapatisandhiyā chadvāragahitam kammanimittam gatinimittāñ ca paccuppannam atītamālambanam vā*

upalabbhati. Kammam pana atītam eva. Tañ ca manodvāragahitam. Tāni pana sabbāni pi parittadhammabhūta n'evālambanānī' ti veditabbam.

Rūpāvacarapatisandhiyā pana paññattibhūtam kammanimittam evālambanam hoti. Tathā āruppapatisandhiyā ca Mahāggatabhūtam paññattibhūtañ ca kammanimittam eva yathāraham ālambanam hoti.

Asaññasattānam pana jīvitanavakam eva patisandhibhāvena patitthāti. Tasmā te rūpapatisandhikā nāma. āruppā āruppapatisandhikā. Sesā rūpārūpapatisandhikā.

§ 14. *āruppacutiya honti hetthimāruppavaijjtā Paramāruppasandhi ca tathā kāame tihetukā.*

Rūpāvacaracutiya aheturahitā siyum

Sabba kāmātihetumhā kāmes' v' eva pan' etarā.

Ayam'ettha cutipatisandhikkamo.

iv . Procedure with Regard to Decease and Rebirth

§ 11. The advent of death (51) is fourfold, namely,

- (i) through the expiration of the age-limit (52),
- (ii) through the expiration of the (Reproductive) Kammic force (53)
- (iii) through the (simultaneous) expiration of both (54), and
- (iv) through (the intervention of a) Destructive Kamma (55).

Now, to those who are about to die, at the moment of death, by the power of Kamma, one of the following presents itself through any of the six doors:

- i. a Kamma that produces rebirth in the subsequent birth enters (the mind-door) according to circumstances (56);
- ii. an object (51) such as a pre-perceived form and the like, or anything that was instrumental in the performance of the Kamma.
- iii. a symbolic destiny sign (58) that should be got and experienced in the subsequent birth-place.

Thereafter attending to that object thus presented (59), the stream of consciousness, in accordance with the Kamma that is to be matured, whether pure or corrupted, and in conformity

with the place where one is to be born, continually flows, inclining mostly towards that state. Or that birth-reproductive Kamma presents itself to a sense-door in the way of renewing.

§ 12. To one who is nearing death, either at the end of a thought-process or at the dissolution of *bhavanga*, the decess-consciousness, the consummation of the present life, arises and ceases in the way of death.

Immediately after that (death-consciousness) has ceased, a rebirth consciousness arises and is established in the subsequent existence, based on the object thus obtained, either with or without the heart-base (60) as is appropriate, generated by Kamma (*sankhāra*) that is enveloped by latent ignorance and rooted in latent craving. That rebirth (or relinking) consciousness, so called because it links together the two consecutive existences, is conjoined with its mental co-adjuncts, and acts as the fore-runner to the nascent states as their locus (or foundation - *adhiṭṭhānabhāvena*).

§ 13. Herein in the dying thought-process only five feeble moments (normally seven thought-moments), of *javana* should be expected.

Therefore when death occurs while the present object is being presented to the avenues (i.e., *kamma nimitta* to one of the five sense-doors or *gati nimitta* to the mind-door) then the rebirth-consciousness and the *bhavanga*-consciousness take a present object.

Thus in rebirth in a Sense-Sphere the *kamma nimitta* taken by (any of) the six doors, or the *gati nimitta*, may be past or present.

But Kamma is perceived by the mind-door only as a past object.

All these should be regarded as lesser objects (i.e., belonging to the *kāma*-sphere).

In rebirth in the Realms of Forms the Kamma symbol which is a concept (such as earth device, etc.) becomes the object.

So, too, in rebirth in Formless Realms, only a Kamma symbol which is a sublimated concept (such as a visualized space) becomes an object, according to circumstances.

To the mindless beings only the vital nonad* establishes itself in the way of rebirth. Hence they are called materially reborn. Those born in Formless Realms are called mentally reborn. The rest are called materially and mentally reborn.

* Namely, the four elements of extension, cohesion, heat, motion (*pathavi, āpo, tejo, vāyo*), the four derivatives - colour, odour, taste, nutritive essence (*vanna, gandha, rasa, ojā*), and physical life principle (*jīvitindriya*)

§ 14. After one passes away from a Formless Realm, one is similarly born in a Formless Realm, but not in a lower Formless plane, and also in the Sense-Sphere with three roots.

When one passes from a Realm of Form, one is not born without the three roots. After a birth with the three roots one seeks rebirth in all states. The rest (namely those with two roots and no roots) are reborn in the Sense-Spheres.

Herein this is the procedure with regard to decease and rebirth.

Notes:

51. "Death is the temporary end of a temporary phenomenon." By death is meant the extinction of psychic life (*jīvitindriya*), heat (*usma* = *tejodhātu*), and consciousness (*viññāna*), of one individual in a particular existence. Death is not the complete annihilation of a being. Death in one place means birth in another place, just as, in conventional terms, the rising of the sun in one place means the setting of the sun in another place.

52. What are commonly understood to be natural deaths due to old age may be classed under this category.

To each of the various planes of existence is naturally assigned a definite age-limit, irrespective of the potential energy of the Reproductive Kamma that has yet to run. One must, however, succumb to death when the maximum age-limit is reached. It may also be said that if the Reproductive Kamma is extremely powerful, the Karmic energy rematerializes itself on the same plane, or on some higher plane as in the case of the devas.

53. As a rule the thought, volition, or desire, which was extremely strong during lifetime becomes predominant at the moment of death, and conditions the subsequent birth. In this last thought-moment is present a special potentiality. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form, in which is corporealized the life-force, cease even before the approach of old age.

54. If a person is born at a time when the age-limit is 80 years, and he dies at 80 owing to the exhaustion of the potential force of his Reproductive Kamma, his death is due to the simultaneous expiration of both age and Kamma.

55. There are powerful actions which suddenly cut off the force of the Reproductive Kamma, even before the expiration of the life-term. A more powerful opposing force, for instance, can check the path of a flying arrow and bring it down to the ground. Similarly, a very powerful Kammic force of the past is capable of nullifying the potential energy of the dying reproductive (*janaka*) thought-moment, and thus destroy the life of a being. The death of Devadatta was due to an *upacchedaka kamma* which he committed during his lifetime.

The first three types of death are collectively called *kālamarana* (timely death), and the last one is known as *akālamarana* (untimely death).

An oil lamp, for instance, may be extinguished owing to any of the following four causes, namely, the exhaustion of the wick, the exhaustion of oil, simultaneous exhaustion of both wick and oil, and some extraneous cause like the gust of a wind. Death of a person may similarly be caused by any of the aforesaid four ways.

56. As a person is about to die, a good or bad action may present itself before his mind's eye. It may be either a meritorious or a demeritorious Weighty action (*garuka kamma*), such as *jhānas* (ecstasies), or parricide etc. They are so powerful that they totally eclipse all other actions, and appear very vividly before the mental eye. If there is no Weighty action, he may take for his object of the dying thought a Kamma done or remembered immediately before death (*āsanna kamma*).

If it is a past action, strictly speaking, it is the good or bad thought experienced at the moment of performing the action, that recurs at the death-moment.

57. **Kamma nimitta** is any sight, sound, smell, taste, touch or idea which was obtained at the time of the commission of the Kamma, such as knives in the case of a butcher, patients in the case of a physician, flowers in the case of a devotee, etc.

58. By **gati nimitta** is meant some sign of the place where he is to take birth, an event which invariably happens to dying persons. When these indications of the future birth occur, and if they are bad, they can be turned into good. This is done by influencing the thoughts of the dying person, so that his good thoughts may now act as the Proximate Kamma and counteract the influence of the Reproductive Kamma which would otherwise affect his subsequent birth.

These symbols of one's destiny may be hellish fires, forests, mountainous regions, mother's womb, celestial mansions, etc.

The Kamma is presented to the mind-door. *Kamma nimitta* may be presented to any of the six doors according to circumstances. *Gati nimitta*, being always a physical sight, is presented to the mind-door as a dream.

59. Taking one of the aforesaid objects, a thought-process runs its course even if the death be an instantaneous one. It is said that even the fly which is crushed by a hammer on the anvil also experiences such a thought-process before it actually dies.

Let us imagine for the sake of convenience that the dying person is to be reborn in the human plane and that his object is some good Kamma.

His *bhavanga* consciousness, interrupted, vibrates for one thought-moment and passes away. Thereafter the mind-door apprehending consciousness (*manodvārāvajjana*) arises and passes away. Then comes the psychologically important stage - the *javana* process - which here runs only for five thought-moments by reason of its weakness, instead of the normal seven. As such it lacks all reproductive power; its main function being the mere regulation of the new existence - *abhinavakarana*. The object in the present case being desirable, the consciousness he experiences is a moral one - automatic or prompted, accompanied by pleasure, and associated with wisdom or as the case may be. The *tadā lambana* consciousness which has for its function a registering or identifying for two moments of the object so perceived, may or may not follow. After this occurs death consciousness (*cuti citta*), the last thought-moment to be experienced in this present life. (See Diagram XI).

There is a misconception amongst some that the subsequent birth is conditioned by this last decease-thought. What actually conditions rebirth is not this decease-thought, which in itself has no special function to perform, but that which is experienced during the *javana* process.

With the ceasing of the decease-consciousness death actually occurs. Then no material qualities born of mind and food (*cittaja* and *āhāraja rūpa*) are produced. Only series of material qualities born of heat (*utuja*) goes on till the corpse is reduced to dust.

Now, immediately after the dissolution of the decease consciousness (*cuti citta*) there arises in a fresh existence the re-linking consciousness (*patibandhi viññāna*). This is followed by sixteen *bhavanga* thought-moments. Thereafter the mind-door apprehending consciousness (*manodvārāvajjana*) arises, to be followed by seven *javana* thought-moments, developing a liking to the fresh existence (*bhavanikanti javana*). Then the *bhavanga* consciousness arises and perishes, and the stream of consciousness flows on ceaselessly (see Diagram XII).

60. In the case of Formless Realms there is no heart-base (*hadayavatthu*).

v. Citta-Santati

§ 15. *Icc' evam gahitapatisandhikānam pana patisandhinirodhānantaratoppabhuti tam evāmbanamārabbha tad' eva cittam yāva cuticittuppadā asativīthicittuppadē bhavassangabhāvena bhavangasantatisankhātam mānasam abbhocchinnam nadī soto viya pavattati. Pariyosāneca cavanavasena cuticittam hutvā nirujjhati. Tato parañ ca patisandhādayo rathacakkam iva yathākkamam eva parivattantā pavattanti.*

§ 16. *Patisandhibhavangavīthīyo cuti c'eha tathā bhavantare*

Puna patisandhibhavangam iccayam parivattati cittasantati

Patisankhāya pan' etamaddhuvam adhigantvā padamaccutam budhā Susamucchinnaśinehabandhanā samameśanti cirāya subbatā.

Iti Abhidhammatthasangahe Vīthimuttasangahavibhāgo nāma Pañcamo Paricchedo

V. The Stream of Consciousness

§ 15. So, to those who have thus got rebirth, immediately after the cessation of the re-linking (consciousness) (61) a similar consciousness, depending on the same object, flows on, in the absence of a thought-process, uninterruptedly like a stream (62), until the arising of the decease-consciousness (63). Being an essential factor of life, this consciousness is known as *bhavanga*. At the end, in the way of dying, it arises as decease-consciousness (64) and perishes. Thereafter the re-linking-consciousness and others, revolving according to circumstances like a wheel, continue to exist.

§ 16. Just as here, so again in the subsequent existence there arise re-linking consciousness, life-continuum, thought-processes, and decease-consciousness. Again with rebirth and life continuum this stream of consciousness turns round.

The enlightened, disciplining themselves long, understanding the impermanence (of life), will realize the Deathless State (i.e., Nibbāna), and, completely cutting off the fetters of attachment, attain Peace*.

* i.e., Nibbāna-element without a substratum (*nirupādisesa Nibbāna-dhātu*)

Thus ends the fifth chapter of the Compendium of Abhidhamma, known as the Analysis of the Process-freed section.

Notes:

61. *Patisandhi*, *bhavanga*, and *cuti* consciousness of one particular existence are identical as they have the same object. The mental states in each of these three are the same. They differ only in name and in function. Immediately after the rebirth-consciousness *bhavanga*-consciousness arises. During lifetime, whenever no thought-processes arise, this *bhavanga* consciousness exists. One experiences innumerable *bhavanga* thought-moments in the course of one's lifetime.

62. Note the Pāli phrase *nadī soto viya*.

63. *Cuti citta* or decease-consciousness, which one experiences at the moment of death, is similar to the *patisandhi citta* and *bhavanga citta* of that particular life.

64. Immediately after the decease consciousness there arises in a subsequent rebirth the re-linking or rebirth consciousness (*patisandhi citta*), at the moment of conception.

CHAPTER VI - ANALYSIS OF MATTER

Introduction

[The first Edition comprised 2 Volumes. The first Volume contained Chapter I to V and the second Volume Chapter VI to IX.]

The first five chapters of the Abhidhammattha Sangaha deal with the 89 and 121 types of consciousness, 52 mental states, various thought-processes in the course of one's lifetime and at rebirth, 31 planes of existence, and classification of Kamma. In one sense they form one complete book.

The remaining four chapters are devoted to

- *rūpa* (matter),
- Nibbāna,
- *paticca-samuppāda* (the Law of Dependent Arising),
- *patthāna naya* (Causal Relations),
- Categories of Good and Evil,
- Mental Culture,
- Path of Purity, and
- Great Attainments.

The sixth chapter is confined mainly to *rūpa* and Nibbāna.

Twenty-eight species of *Rūpa* are enumerated. What they are, how they arise, persist, and perish, are also explained. *Rūpa* is the third *paramattha* mentioned in the Abhidhamma, and is one of the two composite factors of this so-called being - the other being *nāma* (mind). As *nāma*, so *rūpa* too has been microscopically analysed. But no logical definition of *rūpa* is found either in the Text or in the Commentaries.

Rūpa is derived from √ *rup*, to break up, to perish (*nāsa*).

According to the Vibhāvinī Tīkā, *rūpa* is that which transforms or assumes a different mode owing to the adverse physical conditions of cold heat, etc. (*sītonhādi virodhippaccahehi vikāram āpajjati*).

From a Buddhist standpoint *rūpa* not only changes but also perishes (*khaya, vaya*). It endures only for seventeen thought-moments. *Rūpa* changes so rapidly that one cannot strike an identical place twice.

Rūpa is also explained as that which manifests itself (√ *rup* - *pakāsane*).

Scholars suggest various renderings for *rūpa*. It is generally rendered by 'form', 'body', 'matter', 'corporeality', etc. meanings differ according to the context. One particular meaning is not universally applicable.

From a philosophical standpoint, 'matter' is the nearest equivalent for *rūpa*, although scientists too find it difficult to define matter.

It should be noted that the atomic theory prevailed in India in the time of the Buddha. *Paramānu* was the ancient term for the modern atom. According to the ancient belief one *ratharenu* consists of 36 *tajjāris*; one *tajjāri*, 36 *anus*; one *anu*, 36 *paramānus*. The minute particles of dust seen dancing in the sunbeam are called *ratharenu*s. One *paramānu* is therefore, 1/46, 656th part of a *ratharenu*. This *paramānu* was considered indivisible.

With His supernormal knowledge the Buddha analysed this so-called *paramānu* and declared that it consists of *paramatthas* - ultimate entities which cannot further be subdivided.

The *paramatthas* are *pathavi, āpo, tejo, and vāyo*. One must not understand that these elements are earth, water, fire and air, as some Greek thinkers believed in the past.

Pathavi means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two conditions of this particular element. It may be stated that this element is present in earth, water, fire and air. For instance, the water above is supported by water below. It is this element of extension in

conjunction with the element of motion, that produces the upward pressure. Heat or cold is the *tejo* element, while fluidity is the *āpo* element

āpo is the element of cohesion. Unlike *pathavi* it is intangible. It is this element that makes scattered particles of matter cohere, and gives rise to the idea of 'body'. When solid bodies are melted, this element becomes more prominent in the resulting fluid. This element is found even in minute particles when solid bodies are reduced to powder. The elements of extension and cohesion are so closely interrelated that when cohesion ceases extension disappears.

Tejo is the element of heat. Cold is also a form of *tejo*. Both heat and cold are included in *tejo* because they possess the power of maturing bodies, Tejo, in other words, is the vitalizing energy. Preservation and decay are also due to this element. Unlike the other three essentials of matter, this element has the power to regenerate matter by itself.

Inseparably connected with heat is **vāyo**, the element of motion. Movements are caused by this element. Motion is regarded as the force or the generator of heat. "Motion and heat in the material realm correspond respectively to consciousness and Kamma in the mental."

These four elements coexist and are inseparable, but one may preponderate over another as, for instance, *pathavi* in earth, *āpo* in water, *tejo* in fire, and *vāyo* in air.

They are also called Mahābhūtas, or Great Essentials because they are invariably found in all material substances ranging from the infinitesimally small cell to the most massive object.

Dependent on them are the four subsidiary material qualities of colour (*vanna*), smell (*gandha*), taste (*rasa*), and nutritive essence (*ojā*). These eight coexisting forces and qualities constitute one material group called '*suddhatthaka rūpa kalāpa* - pure-octad material group'.

The remaining twenty kinds of *rūpa* are equally important.

It should be noted that physical life-principle (*rūpa jīvitindriya*) and sex are also conditioned by Kamma. Life in inorganic matter should be differentiated from life in animate beings.

The fact that *rūpas* arise in four ways such as Kamma, mind, seasonal phenomena, and food, will be a novel idea to modern thinkers. All these four sources can, to a great extent, be brought under one's control.

To some extent we are responsible for the creation of our own material phenomena, desirable or undesirable.

The accumulated Karmic tendencies created by persons in the course of their previous lives, play at times a greater role than the hereditary parental cells and genes, in the formation of physical characteristics.

The Buddha, for instance, inherited like every other person, the reproductive cells and genes from His parents. But physically there was none comparable to Him in His long line of honorable ancestors. In the Buddha's own words, He belonged not to the royal lineage, but to that of the Aryan Buddhas. He was certainly a superman, an extraordinary creation of His own Kamma.

According to the Lakkhana Sutta (D. 30) the Buddha inherited these exceptional features, such as the 32 major marks, as the result of his past meritorious deeds. The ethical reason for acquiring each physical feature is clearly explained in the Sutta.

In the sixth chapter only a few lines are devoted to the fourth *paramattha* - Nibbāna - the *summum bonum* of Buddhism. But the path to Nibbāna is described in detail in the ninth chapter.

The seventh chapter enumerates all ethical states and classifies them into various groups.

The two most profound philosophical teachings of Buddhism - namely, the Law of Dependent Arising (*paticca-samuppāda*) and the twenty-four Causal Relations (*Patthāna*) are described in the eighth chapter.

The last chapter is the most important and the most interesting, as it deals with Mental Culture (*bhāvanā*) and Emancipation, the quintessence of Buddhism.

To understand the intricacies of Abhidhamma one should critically read and reread the Abhidhammattha Sangaha patiently and carefully, pondering at the same time on the profound teachings embodied therein.

One who understands the Abhidhamma well can fully comprehend the Word of the Buddha and thereby realize one's ultimate goal.

Rūpa-Sangaha-Vibhāgo

- § 1. *Ettāvatā vibhattā hi sappabhedappavattikā*
- *Cittacetāsikā dhammā rūpandāni pavuccati*
- *Samuddesā vibhāgā ca samutthānā kalāpato*
- *Pavattikkamato c'āti pañcadhā tattha sangaho.*

- § 2. *Cattāri mahābhūtāni, catunnañ ca mahābhūtanam upādāya rūpan'ti dvidhampetam rūpam ekādasavidhena sangaham gacchati.*

Katham ?

- (1) *Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu bhūtarūpam nāma.*
- (2) *Cakkhu, sotam, ghānam, jivhā, kāyo, pasādarūpam nāma.*
- (3) *Rūpam, saddo, gandho, raso, āpodhātuvajjitam bhūtattayasankhatam photthabbañ ca gocararūpam nāma.*
- (4) *Itthattam, purisattam bhāvarūpam nāma.*
- (5) *Hadayavatthu hadayarūpam nāma.*
- (6) *Jīvitindriyam jīvitarūpam nāma.*
- (7) *Kabalīkāro āhāro āhārarūpam nāma.*

Iti ca atthārasavidhamp' etam sabhāvarūpam, salakkhanarūpam nipphannarūpam rūparūpam, sammasanarūpanti ea sangaham gacchati.

- (8) *ākāśadhātu paricchedarūpam nāma.*
- (9) *Kāyaviññatti vacīviññatti viññattirūpam nāma.*
- (10) *Rūpassa lahutā mudutā kammaññatā viññattidvayam vikārarūpam nāma.*
- (11) *Rūpassa upacayo santati jaratā aniccatā lakkhanarūpam nāma.*

Jātirūpam eva pan' ettha upacayasantatināmena pavuccatī' ti ekādasavidhamp' etam rūpam atthavīsativī dham hoti sarūpāvasena.

Katham ?

- *Bhūtappasādavisayā bhāvo-hadayam icca' pi Jīvitāhārarūpehi atthārasavidham tathā.*
- *Paricchedo ca viññatti vikāro lakkhananti ca Anipphannā dasa c'āti atthavīsavidham bhavē.*

Ayam' ettha rūpasamuddeso.

Analysis of Matter

Introductory

§ 1. Having thus far described the consciousness and mental states in accordance with their classes (1) and processes (2), matter will now be dealt with.

With respect to enumeration (3), divisions (4), arising (5), groups (6), and the mode of happening (7), the compendium of matter therein is fivefold.

Enumeration of matter (*samuddesa*)

§ 2. Matter is twofold-namely, the four Great Essentials (8), and material qualities derived from them (9). These two constitute eleven species.

How?

- (1) Essential material qualities - the element of extension (10), the element of cohesion (11), the element of heat (12), and the element of motion (13).
- (2) Sensitive material qualities (14) viz: eye, ear, nose, tongue, and body.
- (3) Material objects (15), viz: form (16), sound, odour, taste, and tangibility (17) - found in the three Essentials excluding the element of cohesion.
- (4) Material qualities of sex (18), viz: femininity and masculinity.
- (5) Material quality of base, viz: the heart-base (19).
- (6) Material quality of life, viz: vital principle (20),
- (7) Material quality of nutrition, viz: edible food (21).

Thus these eighteen (22) kinds of material qualities are grouped:

- (i) according to their innate characteristics (23),
- (ii) according to their respective marks (24).
- (iii) as conditioned (25),
- (iv) as changeable (26),
- (v) as (fit for) contemplation (27).

(8) Limiting material quality, viz: the element of space (28).

(9) Communicating material quality (29) - viz: - bodily intimation and vocal intimation.

(10) Mutable material qualities (30) - viz: - material lightness (31), softness (32), adaptability (33), and the two forms of intimation.

(11) Characteristics (34) of material qualities, viz: material productivity, continuity, decay and impermanence.

Here by productivity and continuity are meant the material quality of birth.

Thus the eleven kinds of material qualities are treated as twenty eight according to their intrinsic properties.

How (twenty-eight)?

Essentials, sensory organs, objects, sex, heart, vitality, and food thus (matter) is eighteen fold.

Limitation (space), intimation, change-ability, and characteristics - thus there are ten non-conditioned (by kamma). In all there are twenty-eight.

Herein this is the enumeration of matter.

Notes:

1. The first three chapters dealt with different types of consciousness and mental states, both concisely and descriptively.

2. The fourth chapter was confined to 7 thought-processes during lifetime, and the fifth chapter, to various planes and processes of rebirth consciousness.

3. **Samuddesa** - i.e., the brief exposition of *rūpa*.

4. **Vibhāga** - i.e., the analysis of *rūpa*.

5. **Samutthāna** - i.e., the arising of different constituents of *rūpa* such as eye-decad, etc., caused by Kamma, mind, seasonal phenomena, and food.

6. **Kalāpa** - the group compositions of *rūpa*, such as body-decad, sex-decad. etc.

7. **Pavattikkama** - i.e., how *rūpas* take place in accordance with the states of existence, time, and classes of beings.

8. **Mahābhūtāni** - lit ., those that have grown great. The four Great Essentials are the fundamental material elements which are inseparable. Every material substance, ranging from the minutest particle to the most massive object, consists of these four elements which possess specific characteristics.

9. **Upādāya-rūpāni** - Derivative or secondary material properties dependent on the Great Essentials. Like the earth are the Essentials; the Derivatives are like trees that spring therefrom. The remaining 24 *rūpas* are regarded as Derivatives.

10. **Pathavi-dhātu** - The Pāli term *dhātu* means that which bears its own characteristic marks. Element is the closest equivalent for *dhātu*. *Pathavi dhātu*, literally, means the earth-element. It is so called because like the earth it serves as a support or foundation for the other coexisting *rūpas*. *Pathavi* (Sanskrit: *prthivi*), also spelt *pathavi*, *puthavi*, *puthuvi*, *puthuvi* - is derived from √ *puth*, to expand, to extend. So far, though not very satisfactory, the closest equivalent for *pathavi-dhātu* is 'the element of extension'. Without it objects cannot occupy space. Both hardness and softness are characteristics of this element.

11. **āpo-dhātu** - lit., the fluid element . *āpo* is derived from √ *ap*, to arrive, or from *ā* + √ *pāy*, to grow, to increase. It is 'the element of cohesion' . According to Buddhism it is this element that makes different particles of matter cohere, and thus prevents them from being scattered about. Both fluidity and contraction are the properties of this element. It should be understood that cold is not a characteristic of this element.

12. **Tejo-dhātu** - lit., the fire-element, is explained as 'the element of heat'. *Tejo* is derived from √ *tij*, to sharpen, to mature. Vivacity and maturity are due to the presence of this element. Both heat and cold are the properties of *tejo*. Intense *tejo* is heat, and mild *tejo* is cold. It should not be understood that cold is the characteristic of *āpo* and heat is that of *tejo*; for, in that case, both heat and cold should be found together, as *āpo* and *tejo* coexist.

13. **Vāyo-dhātu** - lit., 'the air-element', is explained as the element of motion. *Vāyo* is derived from √ *vay*, to move, to vibrate. Motion, vibration, oscillation, and pressure are caused by this element.

14. **Pasāda-rūpa** - They are the sensitive parts of the five organs - eye, ear, nose, tongue, and body. They tend to clarify the coexisting material qualities. The perceptible physical eye, for instance, is the *sasambhāra cakkhu* or composite eye, which consists of the four *bhūta-rūpas*, four *upādā-rūpas* (colour, odour, taste, and sap), and *jīvitindriya* (vitality). The sensitive part which lies at the center of the retina and which enables one to see objects is, the *cakkhu pasāda*. This is the basis of the eye-consciousness (*cakkhu-viññāna*) and becomes the instrument for the eye-door thought-process (*cakkhu-dvāravīthi*). The desire to see tends to develop the sense of sight. The eye, therefore, consists of ten material qualities of which *pasāda* is one.

The other *pasāda-rūpas* should be similarly understood.

The *pasāda-rūpas* of ear, nose, and tongue are in their respective centers; the *kāya-pasāda-rūpa* is diffused throughout the body except on hair, on the tips of nails, and in withered skin.

15. **Gocararūpa** - The sense-fields which serve as supports for the sense-cognitions to arise.

16. **Rūpa** - Both colour and shape are implied by this term.

17. **Photthabba** - owing to its subtlety, the element of cohesion (*āpo*) cannot be felt by the sense of touch. Only the other three Fundamental Elements are regarded as tangible. In water, for instance, the cold felt is *tejo*, the softness is *pathavi*, and the pressure is *vāyo*. One cannot touch *āpo* as its property is cohesion.

See Compendium, p. 155, n. 6.

18. **Itthattam purisattam** - also termed *itthindriyam*, *purisindriyam* - are collectively called in the abbreviated form *bhāva-rūpa*, the state by means of which masculinity and femininity are distinguished.

19. **Hadayavatthu** - The seat of consciousness. Dhammasangani omits this *rūpa*. In the Atthasālini *hadayavatthu* is explained as *cittassa vatthu* (basis of consciousness).

It is clear that the Buddha did not definitely assign a specific seat for consciousness, as He has done with the other senses. It was the cardiac theory (the view that heart is the seat of consciousness) that prevailed in His time, and this was evidently supported by the Upanishads. The Buddha could have accepted this popular theory, but He did not commit Himself. In the Patthāna, the Book of Relations, the Buddha refers to the basis of consciousness in such indirect terms as "*yam rūpam nissāya*" "depending on that material thing", without positively asserting whether that *rūpa* was either the heart (*hadaya*) or the brain. But, according to the views of commentators like Venerable Buddhaghosa and Anuruddha, the seat of consciousness is definitely the heart. It should be understood that the Buddha has neither accepted nor rejected this ancient popular cardiac theory.

See Compendium p. 156, n. 1, and p. 277.

20. **Jīvitindriya** - There is vitality both in mind and in matter. Psychic life, which is one of the fifty-two mental states (*cetasikās*), and physical life, which is one of the twenty-eight *rūpas*, are essential characteristics of this so-called being. Psychic life is one of the seven universals and physical life is associated with almost every material group except in dead matter. Simultaneous with the arising of the rebirth-consciousness, physical life also springs up together with the initial material groups. *Jīvita* is qualified by *indriya* because it has a dominating influence over other co-adjuncts in vivifying them.

21. **Kabalīkāro āhāro** - so called because gross food is taken in by making into morsels. Here *āhāra* means nutritive essence (*ojā*) which sustains the physical body. In the statement - *sabbe sattā āhāratthitikā*, all beings live on food - *āhāra* means a condition (*paccaya*).

22. Eighteen - 5+4 (tangibility excluded), 2+1+1+1 = 18.

23. **Sabhāva-rūpa** - With respect to their own peculiar characteristics such as hardness, fluidity, etc.

24. **Salakkhanarūpa** - So called because they arise with the inherent general marks of impermanence (*anicca*), suffering (*dukkha*) and soullessness (*anattā*).

25. **Nipphannarūpa** - i.e., produced by Kamma mind, etc.

26. **Rūparūpa** - Here the first term *rūpa* is used in its etymological sense, i.e., change-ableness, as in the Pāli phrase - *dukkha-dukkha*.

27. **Sammasanarūpa** - Because it enables one to employ them as objects fit for contemplation or insight.

28. **ākāsadhātu** - Ceylon Commentators derive *ākāsa* from *ā + √kas*, to plough. Since there is no ploughing as on earth, space is called *ākāsa*. According to Sanskrit, *ākāsa* is derived from *ā + √kāś*, to view, to recognize. In Ledi Sayadaw's opinion it is derived from *ā + √kāś*, to shine, to appear. *ākāsa* is space which in itself is nothingness. As such it is eternal. *ākāsa* is a dhātu in the sense of a non-entity (*nijjīva*), not as an existing element like the four Essentials. By *ākāsa*, as one of the 28 *rūpas*, is meant not so much the outside space as the intra-atomic space that 'limits' or separates material groups (*rūpakalāpas*). Hence in Abhidhamma it is regarded as a '*pariccheda-rūpa*'. Although *ākāsa* is not an objective reality, as it is invariably associated with all material units that arise in four ways, Abhidhamma teaches that it, too, is produced by the same four causes such as Kamma, mind, seasonal changes. and food. Simultaneous with the arising and perishing of the conditioned *rūpas*, *ākāsa rūpa* also arises and perishes.

See Compendium p. 226.

29. **Viññatti** is that by means of which one communicates one's ideas to another and one understands another's intentions. It is done both by action and speech - *kāya-viññatti* and *vacī-viññatti*. The former is caused by the 'air-element' (*vāyo-dhātu*) produced by mind (*cittaja*); the latter by the 'earth-element produced by the mind. The duration of *viññatti* is only one thought-moment.

30. **Vikārarūpa** - Change-ability of *rūpa*.

31. **Lahutā** denotes physical health, and is comparable to an iron rod heated throughout the day.

32. **Mudutā** is comparable to a well-beaten hide.

33. **Kammaññatā** is opposed to the stiffness of the body, and is comparable to well-hammered gold.

34. **Lakkhanarūpa** - So called because they assume distinguishable characteristics at different stages, such as arising (*upāda*), static (*thiti*) and dissolution (*bhanga*).

Upacaya means the first heaping-up or the first arising. Here 'upa' is used in the sense of first. The arising of the first three decads - *kāya*, *bhāva*, and *vatthu* - at the very moment of conception, is regarded as *upacaya*. The subsequent arising of the three decads from the static stage of rebirth-consciousness throughout lifetime is regarded as *santati*. Both *upacaya* and *santati* are sometimes treated as *jāti* - birth. Then the number of *rūpas* amounts to 27 instead of 28.

The life term of conditioned *rūpa* is normally 17 thought-moments or 51 minor thought-instants (according to Commentators, during the time occupied by a flash of lightning, billions of thought-moments arise.)

The first thought-moment is like the *upacaya*, the last thought-moment is like the *aniccatā*, the intermediate 15 are like the *jaratā*. *Aniccatā* is the dissolution of *rūpa*.

Strictly speaking, there are only three *lakkhanarūpas*, viz: birth, growth-decay, and death. *Aniccatā* is synonymous with *marana* (death). The entire interval between birth and death constitutes development or decay.

With the exception of the five *rūpas* - namely, two *viññattis*, *jāti*, *jarā*, and *aniccatā* - all the remaining 23 *rūpas* last for 17 thought-moments.

Rūpavibhāgo

- § 3. *Sabbañ ca pan' etam ahetukam sappaccayam, sāsavam, samkhatam, lokiyaṃ, kāmāvacaram, anārammanam, appahātābham' evā' ti ekavidham pi ajjhattikabāhirādivasena bahudhā bhedaṃ gacchati.*

Katham?

- *Pasādasankhātam pañcavidham pi ajjhattikarūpam nāma; itaram bāhirarūpam.*
- *Pasādahadayasankhātam chabbidham pi vatthurūpam nāma; itaram avatthurūpam.*
- *Pasādaviññattisankhātam sattavidham pi dvārarūpam nāma; itaram advārarūpam.*
- *Pasādabhāvajīvitāsankhātam atthavidham pi indriyarūpam nāma; itaram anindriyarūpam.*
- *Pasādavisayasankhātam dvādasavidham pi olārikarūpam,*
- *santike rūpam, sappatigharūpam ca; itaram sukhumarūpam,*
- *dūre rūpam, appatigharūpam.*
- *Kammajam upādinnarūpam; itaram anupādinnarūpam.*
- *Rūpāyatanam sanidassanarūpam; itaram anidassanarūpam.*

- *Cakkhādidvayam asampattavasena, ghānāditayam sampattavasenā' ti pañcavidham pi gocaraggāhikarūpam; itaram agocaraggāhikarūpam.*
- *Vanno, gandho, raso, ojā, bhūtacatukkañc' āti atthavidham pi*
- *avinibbhogarūpam; itaram vinibbhogarūpam.*

Icc'evam atthavīsati vidham pi ca vicakkhanā

- *Ajjhattikādhedena vibhajanti yathāraham.*
- *Ayam' ettha rūpavibhāgo.*

Classification of Matter

§ 3. Now all this matter divides itself into various categories as follows:

- 1. Rootless (35)
- 2. Causal (36)
- 3. With Defilements (37)
- 4. Conditioned (38)
- 5. Mundane (39)
- 6. Pertaining to the Kāma-Sphere (40)
- 7. Objectless (41)
- 8. Not to be eradicated (42)

Matter is thus one-fold. When conceived as personal, external, and so forth, matter becomes manifold.

How?

The five kinds of sensitive material qualities are personal (43); the rest are external.

The six kinds, comprising the sensitives and the heart, are material qualities with basis (44); the rest are without a basis.

The seven kinds, comprising the sensitives and (the two) media of communication, are material qualities with a door (45); the rest are without doors.

The eight kinds, comprising the sensitives, sex-states, and vitality, are material qualities with a controlling faculty (46); the rest are without a controlling faculty.

The twelve kinds, comprising the sensitives and (seven) sense-objects (because "tangibility" comprises the three elements, excluding *āpo*), are gross (47), proximate, and impinging material qualities; the rest are subtle, distant, and non-impinging.

Material qualities born of Kamma are 'grasped at' (48); the others are 'not grasped at'.

Object of form is visible; the rest are invisible.

Eye and ear, as not reaching (the object), and nose, tongue and body, as reaching (the object), are five kinds of material phenomena that take objects (49); the others do not.

Colour, odour, taste, sap (50), and the four Essentials are the eight kinds (51) of material phenomena that are inseparable; the rest are separable.

Summary

Thus the wise analyze, accordingly, the 28 kinds with respect to 'personal' and so forth.

Herein this is the analysis of Matter.

Notes:

35. **Ahetukam** - Because they are not associated with the roots *lobha*, *dosa*, etc.

36. **Sappaccayam** - Because they are related to the causes - Kamma, *citta*, *utu*, and *āhāra*.

37. **Sāsavam** - Since they serve as objects for Defilements.

38. **Sankhatam** - Because they are conditioned by the four causes - Kamma, *citta*, etc.

39. **Lokiyam** - Because they are connected with the world of the Five Aggregates of Attachment (*pañcupādānakkhandhaloka*). There is no supramundane *rūpa*.

40. **Kāmāvacaram** - Because they come within the range of sensual objects.

41. **Anārammanam** - As they themselves do not perceive objects. It is the mind that perceives objects through the senses. Rūpas serve as sense-objects.

42. **Appahātābbam** - Because there is no gradual eradication of matter like passions. 'Indestructibility' of matter is not implied by this term.

43. **Ajjhattikam** - Belonging to the so-called self. The five sensitive organs are essential for living beings. Without them they are inanimate logs. They serve as doors to the mind.

44. i.e., they serve as seats of consciousness.

45. They serve as doors to moral and immoral actions, mind and mental states, deeds and speech.

46. They are so called because they possess a controlling power in their respective spheres. The physical eye, for instance, is composed of ten material qualities; but it is the sensitive eye (*cakkhupasādarūpa*) that controls the remaining nine. The remaining *pasādarūpas* should be similarly understood. The state of sex controls masculinity and femininity. Like the captain of a ship it is vitality that controls *rūpas*.

47. **Olārikam** - Because of their importance both subjectively and objectively. They are regarded as *santike* (near) because of their receptivity. Owing to the grossness and nearness both sensitive organs and sense-objects mutually strike each other. Hence they are called *sappatigha*, lit., 'with striking against'.

See Compendium p. 159, n. 4.

48. **Upādinnaṃ** - The first 18 kinds of *rūpa* born of Kamma are grasped by craving and false view.

49. **Gocaraggāhikarūpam** - They are so called because they take external objects as pasture. According to the Abhidhammattha Sangaha, sight and sound are regarded as objects that do not approach the eye and ear respectively as in the case of bodily contacts, etc. Both eye and ear cognize distant objects without any direct approach. In the case of other objects they directly contact the sense-organs. For instance, taste must directly touch the tongue. So are the other two objects. This may be the reason, irrespective of the wave theory, why the author distinguishes between senses that reach, and do not reach, the objects.

See Compendium, p. 160.

50. **Ojā**, as a *rūpa* in itself, has the power of producing other *rūpas* as well.

51. As a rule these eight *rūpas* are bound together. The four Essentials are inseparable and so are the four Derivatives. Hence they are also termed '*suddhatthaka*' ('pure octad') and '*ojatthaka*' ('with ojā as the eighth'). The growth of inanimate matter is also due to the presence of this universal *ojā*.

Rūpasamutthāna-Naya

§ 4. *Kammam, cittam, utu, āhāro c'āti cattāri rūpasamutthānāni nāma.*

Tattha kāmāvacaram rūpāvacaram ca ti pañcavīsatividham pi kusalākusalakammam abhisankhatam ajjhattika-santāne kammassamutthānarūpam patisandhim upādāya khane khane samutthāpeti.

Arūpavipākadvipañcaviññānavajjitam pañcasattatividham picittam cittasamutthānarūpam pathamabhavangam upādāya jāyantam eva samutthāpeti.

Tattha appanājavanam iriyāpatham pi sannāmeti.

Votthapanakāmāvacarajavanābhīññā pana viññattim pi samutthāpeti.

Somanassa-javanāni pan' ettha terasa-hasanam pi janenti.

Sītunhotu-samaññātā tejo-dhātu-thitippattā'va utusamutthānarūpam ajjhattañ ca bahiddhā ca yathāraham samutthāpeti.

Ojā-sankhāto āhāro āhārasamutthānarūpam ajjho-haranakāle thānappatto' vā samutthāpeti.

Tattha hadaya-indriyarūpani kammajān, eva viññattidvayam cittajam eva, saddo cittotujo,lahutādittayam utucittāhārehi sambhoti.

Avinibbhogarūpāni c' eva ākāsadhātu ca catūhi sambhūtāni. Lakkhanarūpani na kutoci jāyanti.

Atthārasa pannarasa terasa dvādasāti ca

Kammacittotukāhārajāni honti yathākkamam.

Jāyamānādirūpānam sabhāvattā hi kevalam

Lakkhanāni na jāyanti kehicī' ti pakāsitam.

Ayam' ettha rūpasamutthānanayo.

The Arising of Material Phenomena (52)

§ 4. Material phenomena arise in four ways, viz:

- 1. Kamma,
- 2. Mind,
- 3. Seasonal Conditions, and
- 4. Food.

1. Material Phenomena arising from Kamma (53)

Therein, the twenty-five types of moral and immoral Kamma, pertaining to the *kāma* and *rūpa* Spheres, produce ,in one's own continuity, duly constituted material phenomena born of Kamma, at every moment, commencing from conception.

2. Material Phenomena arising from Mind (54)

The seventy-five types of consciousness, excluding the Formless Resultants and the twice fivefold cognitives, produce mind-born material phenomena, from the first moment of life-continuum just as it arises.

Therein the ecstatic *jāvanas* regulate the bodily postures. But the Determining Consciousness, *jāvanas* of the *kāma* Sphere, and Super-knowledge Consciousness, produce also (bodily and vocal) media of communication. Herein the thirteen pleasurable *jāvanas* produce laughter too.

3. Material Phenomena arising from Seasonal Conditions (55)

The *tejo*-element, which comprises both cold and heat, on reaching its static stage, produces, according to circumstances, both internal and external material phenomena, resulting from seasonal conditions.

4. Material Phenomena arising from Food (56)

Food, known as nutritive essence, during assimilation on reaching its static stage, produces material phenomena resulting from food.

Therein the heart and the (eight) material Faculties are born of Kamma. The two media of communication are born only of mind. Sound is born of mind and seasonal conditions. The triple qualities of lightness and so forth arise from seasonal conditions, mind, and food. The inseparable material qualities and the element of space arise from four causes. Characteristic material qualities do not arise from any cause.

Eighteen, fifteen, thirteen, and twelve arise respectively from Kamma, mind, seasonal conditions, and food.

The characteristic marks of matter that arise and so forth are not produced by any cause, they say, since they are wholly intrinsic.

Notes:

52. **Rhūpasamutthana** - Buddhism does not attempt to solve the problem of the ultimate origin of matter. It takes for granted that matter exists and states that *rūpa* develops in four ways.

53. **Kammaja** - Strictly speaking, by Kamma are meant past moral and immoral types of consciousness. It is only those classes of consciousness pertaining to the *kāma* and *rūpa*-spheres that tend to produce *rūpa*. They are 12 types of immoral consciousness, 8 types of moral consciousness, and the 5 moral *rūpa jhānas*. A moral or immoral birth-reproductive Kamma generated at the dying moment of a person, conditions the rebirth-consciousness (*patisandhi-citta*) in a subsequent birth. Simultaneous with the arising of the rebirth-consciousness, *rūpas* conditioned by past Kamma spring up at every instant, like the flame of a lamp, up to the 17th thought-moment reckoned from the dying moment of the person.

At the very moment of conception there arise, as a result of the reproductive Karmic force, three *dasakas* or 'decads' - namely, the *kāya*, *bhāva*, and *vatthu* - body, sex, and base decads. The body decad is composed of the four elements, four derivatives, vitality and the *kāyapasāda*. The sex-decad and the base-decad are similarly constituted.

54. **Cittaja** - Mind, the invisible but more powerful composite factor of the so-called being, has the potentiality to produce *rūpa*. In other words, good and bad thoughts produce desirable and undesirable material phenomena. This is apparent from the physical changes that result from thoughts generated by a person. According to Abhidhamma, it is from the arising moment of the first *bhavanga*, that is, immediately after the rebirth-consciousness, that material phenomena arising from mind spring up. The rebirth-consciousness does not produce mind-born *rūpas*, since Kamma does that function, and since it is a newcomer to the fresh existence. No mind-born *rūpas* arise at the static and perishing thought-moments, as they are weak. The ten sense-cognitives lack the potentiality to produce *rūpa*. The four *arūpa vipāka jhānas* do not produce *rūpa*, as they are developed through non-attachment to *rūpa*.

It is stated that *jhāna* factors are essential to produce mind-born *rūpa*. One who possesses *jhānas* can therefore produce powerful *rūpas* which would enable him to live even without edible food. The mentally alert do not lack vitality. One who experiences Nibbānic bliss could live without any food for a considerable period. For instance, the Buddha fasted 49 days immediately after His Enlightenment.

Of the 75 types of consciousness, 26 *javanas* (10 *rūpa kusala* and *kriyā*, 8 *arūpa kusala* and *kriyā* and 8 *lokuttaras*) could produce abnormal bodily movements such as passing through the air, diving into the earth, walking on water, etc.

Here the Determining consciousness is the mind-door consciousness (*manodvārāvajjana*). 29 *kāma-javanas* are the 12 *akusalas*, 1 *hasituppāda*, and 16 *sobhana kusala* and *kriyā*; and *abhiññā cittas* are the two fifth *jhāna kusala* and *kriyā*, accompanied by equanimity and connected with knowledge.

13 pleasurable *javanas* are the 4 *akusalas* and 8 *sobhana kusalas* and *kriyās*, accompanied by pleasure, and one *hasituppāda*.

Worldlings, when laughing or smiling, experience the four *akusalas* and four *sobhanas*; Sekhas, the same types of consciousness excluding the two *akusalas* accompanied by misbelief; Arahats, the four *kriyās* and one *hasituppāda*. The Buddhas smile only with the four *sobhana kriyās*.

55. **Utuja** - It was stated earlier that Kamma produces, at the moment of rebirth, three decads *kāya*, *bhāva*, and *vatthu*. The internal *tejo* element, found in these three groups, combined with the external *tejo* element, produces material phenomena caused by seasonal conditions at the

static stage of the rebirth-consciousness. At the genetic stage Kamma-born *tejo* element takes the place of mind-born *tejo* element.

It is clear that the term *utu* has been used in the sense of *tejo* which constitutes both heat and cold. Strictly speaking, it is the internal and external *tejo* elements which produce *rūpa*. It should be understood that *rūpas* produced by climatic conditions are also included in the *utuja* class.

56. **āharaja** - By āhāra are meant the nutritive essence present in physical food and the sap (*ojā*) contained in the material groups born of Kamma, mind, and seasonal conditions. The internal *ojā*, supported by the external nutritive essence, produces *rūpa* at the static stage which endures for 49 minor thought-instants. *Rūpas* arise when the *ojā* diffuses the body. Internal sap is alone incapable of producing *rūpa* without the aid of external nutritive essence.

Hadaya and 8 *indriya rūpas* (eye, ear, nose, tongue, body, masculinity, femininity, and vitality) are wholly produced by Kamma. Thus *jīvitindriya* or the life-principle present in animate beings such as men and animals should be differentiated from the inanimate life of plants and inorganic substances as they are not the inevitable results of Kamma.

They do possess a certain kind of life different from human beings and animals.

ākāsa - It is interesting to note that this inter-atomic space is caused by all the four causes.

Sadda - Articulate sounds are caused by mind; inarticulate sounds are caused by *utu*. Musical notes caused by men are produced by *utu*, conditioned by mind.

Kammaja = 18. They are: 8 inseparables + 1 Space + 1 Heart + 8 Controlling faculties .

Cittaja = 15. They are: 5 Mutables + 1 Sound + 8 Inseparables + 1 Space.

Utujā = 13. They are: 1 Sound + Lightness, etc. 3 + 8 Inseparables + 1 Space.

āhāraja = 12. They are: Lightness, etc. 3 + 8 Inseparables + 1 Space . The four *lakkhana rūpas* are common to all as there is no *rūpa* devoid of the three instants birth, decay, and death.

Kalāpa-Yojanā

§ 5. *Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati rūpa-kalāpā nāma.*

Tattha jīvitam avinibbhogarūpañ ca cakkhunā asaha cakkhu-dasakan' ti pavuccati. Tathā sotādihi saddhim sotadasakam, ghāna-dasakam, jivhā-dasakam, kāyadasakam, itthibhāva-dasakam, pumbhāva-dasakam, vatthudasakaññ c'āti yathākkamam yojetabbam. Avinibbhoga rūpam eva jīvitena saha jīvitanavakan ti pavuccati. Ime nava kammasamutthāna-kalāpā.

Avinibbhogarūpam pana suddhatthakam. Tad' eva kāyaviññattiyā saha kāyaviññattinavakam vacī-viññatti saddehi saha vacī-viññatti-dasakam lahutādīhi saddhim lahutādi-ekādasakam kāya-viññattilahutādi dvādasakam vacī-viññatti-saddalahutādi-terasakañ c'āti cha cittasamutthānakalāpā.

Suddhatthakam, saddanavakam, lahutādi-ekādasakam, sadda-lahutādi dvādasakañ c'āti cattāro utusamutthāna-kalāpā.

Suddhatthakam, lahutadekādasakañ cā'ti dve āhārasamutthāna-kalāpa.

Tattha suddhatthakam, saddanavakañ c'āti utusamutthāna kalāpā bahiddhā pi' labbhanti. Avasasā pana sabbe pi ajjhattikam eva.

Kammacittotukāhāra-samutthānā yathākkamam

Nava cha caturo dve'ti kalāpā ekavīsati.

Kalāpānam paricchedalakkhanattā vicakkhanā

Na kalāpangam iccāhu ākāsam lakkhanāni ca.

Ayam' ettha kalāpa-yojanā.

Grouping of Material Qualities (57)

§ 5. There are twenty-one material groups inasmuch as they arise together (or have a common genesis), cease together (or have a common cessation), have a common dependence, and coexist.

Therein vitality and the (eight) inseparable material qualities together with the eye are called the 'eye-decad'. Similarly the 'ear-decad' together with the ear and so forth, 'nose-decad', 'tongue-decad', 'body-decad', 'female-decad', 'male-decad', 'base-decad', should respectively be formed. Inseparably material qualities, together with vitality, are called the 'vital nonad'. These nine groups are produced by Kamma.

The inseparable material qualities constitute the 'pure octad'. They, together with the bodily intimation, constitute the 'bodily intimation nonad'; together with the vocal intimation and sound, the 'vocal intimation decad'; together with the material qualities of lightness, pliancy, and adaptability, the 'un-decad of lightness' and so forth; the dodecad of bodily intimation, lightness, pliancy, and adaptability; and the tridecad of vocal intimation, sound, lightness, pliancy, and adaptability.

These six material groups are produced by mind.

The pure octad, the sound-nonad, the un-decad of lightness, pliancy, and adaptability; the dodecad of sound, lightness, pliancy, and adaptability-these four are produced by seasonal phenomena.

The pure octad, and the un-decad of lightness, pliancy and adaptability are the two material qualities produced by food.

Of them the two material groups produced by seasonal phenomena - pure octad and the sound, nonad - are found externally too. All the rest are strictly internal.

There are twenty-one material groups - nine, six, four and two produced in due order from Kamma, mind, seasonal phenomena, and food.

As space demarcates, and characteristic marks just indicate, the wise state that they are not parts of material groups.

Herein this is the formation of material groups.

Rūpapavattikkamo

§ 6. *Sabbāni pan' etāni rūpāni kāmaloke yathāraham anūnāni pavattiyam upalabbhanti. Patisandhiyam pana samsedajānañ c'eva opapātikānañ ca cakkhu sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-sankhātāni satta-dasa kāni pātubhavanti, ukkatthavasena. Omakavasena pana cakkhu-sota-ghāna-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesam vasena kalāpahāni veditabbā.*

Gabbhaseyyaka-sattānam pana kāya-bhāva-vatthu-dasaka-sankhātāni tīni dasakāni pātubhavanti. Tathā, pi bhāvadasakam kadāci na labbhati. Tato param pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

Icc' evam patisandhim upādāya kammamutthānā duttiyacittam upādāya citta-samutthāna thitikālam upādāya utusamutthānā ojāpharanam upādāya āhārasa mutthānā c'āti catusamutthānarūpa-kalāpa-santati-kāmaloke dīpajāla viya nadīsoto viya ca yāvatāyukam abbhocchinnam pavattati.

Maranakāle pana cuti-cittopari sattarasama cittassa thiti kalam upādaā kammajarūpāni na uppajjanti. Puretaram uppannāni ca kammaja-rūpāni cuticitta-samakālam eva pavattitvā nirujjhanti. Tato param cittajāhāraja-rūpañ ca vocchijjhati. Tato param utusamutthānarūpaparamparā yāva mata-kalebara-sankhātā pavattanti.

Icc' evam matasattānam punad'eva bhavantare

Patisandhim upādāya tathā rūpam pavattati.

Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āharaja-kalāpāni ca na labbhanti. Tasmā tesam patisandhikāle cakkhu-sota-vatthuvaseṇa tīni dasakāni jīvita-navakāni c'ātui cattāro kammamutthānakalāpā, pavattiyam cittotusamutthānā ca labbhanti.

Asañña-sattānam pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittajarūpāni. Tasmā tesam patisandhikāle jīvitanaṇḍaṇḍam eva. Pavattiyañ ca saddavajjitam, utusamutthānarūpam atiricchati.

Icevā kāmarūpasaññi-sankhātesu tīsu thānesu patisandhi-pavatti-vasena duvidhā rūpappavatti veditabbā.

Atthavisati kāmesu honti tevīsa rūpīsu

Sattaras' ev' asaṇṇīnam arūpe natthi kiñci pi.

Saddo vikāro jaratā maraṇ c' opapattiyam

Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayam' ettha rūpa-pavattikkamo.

Nibbānam

§ 7. *Nibbānam pana lokuttara-sankhātam catumaggañānena sacchikātabbam magga-phalānam ālambanabhūtam vāna-sankhātāya tanhāya nikkhantattā nibbānanti pavuccati.*

Tad'etam sabhāvato ekavidham pi; saupādisesanibbānadhātu anupādisesa-nibbānadhātu c'āti duvidham hoti kāranapariyāyena. Tathā suññatam animittam appanihitam c'āti tividham hoti ākārabhedena.

Padamaccutamaccantam asankhātamanuttaram

Nibbānam iti bhāsanti vānamuttā mahesayo.

Iti cittam cetasikām rūpam nibbānam iccapi

Paramattham pakāsentī catudhā va tathāgatā

Iti Abhidhammatthasangahe rūpa-sangahavibhāgo nāma Chattho Paricchedo.

Arising of Material Phenomena (58)

§ 6. All these material qualities are obtained, with no deficiency, according to circumstances, during lifetime in the *kāma*-sphere. But at conception, to moisture-born beings and to those of spontaneous birth, there arise at most the seven decads - eye, ear, nose, tongue, body, sex and base. As a minimum sometimes, eye, ear, nose, and sex decads are not obtained. This is how deficiencies of material groups should be understood.

To the womb-born creatures there arise three decads - body, sex and base. Sometimes, however, the sex-decad is not obtained. From the conception and thereafter, during lifetime, gradually there arise eye-decads and so forth.

Thus the continuity of material groups produced in four ways - namely, Kamma-born from the time of conception, mind-born from the second moment of consciousness, season-born from the time of the static stage, food-born from the time of the diffusion of nutritive essence - uninterruptedly flows on in the *kāma*-sphere till the end of life, like the flame of a lamp, or the stream of a river.

But at the time of death, from the seventeenth moment, reckoned backward from the decease-consciousness starting from the static stage of consciousness, kamma-born material phenomena no longer arise. Kamma-born material qualities that arose earlier exist till the decease-moment and then cease. Following that, the consciousness-born and nutriment-born material phenomena come to cessation. Thereafter a continuity of material qualities produced by physical changes persists while what is called a corpse lasts.

Thus to the dead persons, again in a subsequent life, material qualities similarly arise starting from the conception.

In the *rūpa*-plane decads of nose, tongue, body, sex and the material groups produced by food do not arise. Therefore to them at the time of rebirth there arise four material groups produced by Kamma, such as the three decads of eye, ear, and base, and the vital nonad. During life material qualities produced by mind and physical changes arise.

But to the mindless beings there do not arise eye, ear, base and sound. Similarly mind-born material qualities do not arise. Therefore at the moment of their rebirth only the vital nonad arises. During lifetime material qualities produced by physical changes, with the exception of sound, continue.

Thus in the three planes of *kāma*, *rūpa* and *asañña* (Mindless) the procedure of material phenomena should be understood in two ways as regards rebirth and lifetime.

In the *kāma*-sphere are obtained 28 material qualities, 23 in the *rūpa*-plane, 17 in the *asañña*-plane, but none in the *arūpa*-plane.

At the moment of birth, sound, mutation, decay and impermanence are not obtained. During lifetime there is nothing that is not obtained.

Herein this is the way how material qualities arise.

Nibbāna (59)

§ 7. Nibbāna however is termed supramundane, and is to be realized by the wisdom of the Four Paths. It becomes an object to the Paths and Fruits, and is called Nibbāna because it is a departure (*ni*) from cord-like, (*vāna*) craving.

Nibbāna is onefold according to its intrinsic nature.

According to the way (it is experienced) it is twofold - namely, the element of Nibbāna with the substrata remaining, and the element of Nibbāna without the substrata remaining.

It is threefold according to its different aspects, namely, Void (60), Signless (61), and Longing-free (62).

Great seers who are free from craving declare that Nibbāna is an objective state (63) which is deathless, absolutely endless, non-conditioned (64), and incomparable.

Thus, as fourfold the Tathāgatas reveal the Ultimate Entities-consciousness mental states, matter, and Nibbāna.

In the Abhidhamma Compendium this is the sixth chapter, which deals with the analysis of matter.

Notes:

57. *Rūpas* do not arise singly but collectively in groups. There are 21 such material groups.

As all mental states possess four common characteristics, so *rūpas* found in the aforesaid groups possess four salient characteristics. For instance, in the 'eye-decad' all the ten associated *rūpas* arise and cease together (*ekuppāda-ekanirodha*). The earth-element, which is one of the ten, acts as a basis for the remaining nine (*ekanissaya*). All these ten coexist (*sahavutti*). It should be understood that the earth-element of the 'eye-decad' does not serve as a basis for the associated *rūpas* of the 'ear-decad'. These four characteristics apply only to the associated *rūpas* of each particular group.

58. This section deals with the manner in which these material groups come into being and how they exist during lifetime, at the moment of conception, and in different states of birth.

According to Buddhism there are four kinds of birth - namely, egg-born beings (*andaja*), womb-born beings (*jalābuja*), moisture-born beings (*samsedaja*), and beings having spontaneous births (*opapātika*).

Embryos that take moisture as nidus for their growth, like certain lowly forms of animal life, belong to the third class.

Sometimes moisture-born beings lack certain senses and have no sex. They all must possess a consciousness as they are all endowed with the base-decad, that is, the seat of consciousness. Beings having a spontaneous birth are generally invisible to the physical eye. Conditioned by their past Kamma, they appear spontaneously, without passing through an embryonic stage. Petas and Devas normally, and Brahmas belong to this class.

Some of those who have spontaneous birth in the *kāma*-sphere are asexual. But all beings who are Spontaneously born in the *rūpa*-sphere are not only asexual but are also devoid of sensitive nose, tongue, and body, though they possess those physical organs. The sensitive material qualities (*pasādarūpas*) of those particular organs are lost as they are not of any practical use to Brahmas.

Egg-born beings are also included among womb-born beings. At the moment of conception they all obtain the three decads of body, sex, and the seat of consciousness. At times some are devoid of both masculinity and femininity. From this it is seen that even eggs are constituted with a consciousness.

59. **Nibbāna**, Sanskrit Nirvāna, is composed of *ni* and *vāna*. *Ni* + *vāna* = Nivāna = Nibāna = Nibbāna. *Ni* is a particle implying negation. *Vāna* means weaving or craving. It is this craving which acts as a cord to connect the series of lives of any particular individual in the course of his wanderings in Samsāra.

As long as one is entangled by craving or attachment, one accumulates fresh Karmic forces which must materialize in one form or other in the eternal cycle of birth and death. When all forms of craving are extirpated, Karmic forces cease to operate, and one, in conventional terms, attains Nibbāna, escaping the cycle of birth and death. The Buddhist conception of Deliverance is this escape from the ever-recurring cycle of birth and death, and is not merely an escape from 'sin and hell'.

Etymologically, Nibbāna, derived from *ni* + \sqrt{vu} , to weave, means non-craving or non-attachment, or 'departure from craving'. Strictly speaking, Nibbāna is that Dhamma which is gained by the complete destruction of all forms of craving.

Nibbāna is also derived from *ni* + $\sqrt{vā}$, to blow. In that case Nibbāna means the blowing out, the extinction, or the annihilation of the flames of lust, hatred, and ignorance. It should be understood that the mere destruction of passions is not Nibbāna (*khayamattam eva na nibbānanti vattabbam*). It is only the means to gain Nibbāna, and is not an end in itself.

Nibbāna is an ultimate reality (*vatthu-dhamma*) which is supramundane (*lokuttara*), that is, beyond the world of mind and body or the five 'aggregates'.

Nibbāna is to be understood by intuitive knowledge and inferential knowledge (*paccakkha or pativedha ñāna and anumāna or anubodha ñāna*). To express both ideas it is stated that Nibbāna is to be realized by means of the wisdom pertaining to the four Paths of Sainthood and that it becomes an object to the Paths and Fruits.

Intrinsically (*sabhāvato*) Nibbāna is peaceful (*santi*). As such it is unique (*kevala*). This single Nibbāna is viewed as twofold according to the way it is experienced before and after death. The text uses a simple but recondite Pāli phrase - *kāranapariyāyena*. The Ceylon Commentary explains the cause for naming it as such with respect to its having or not having the aggregates as the remainder (*sa-upādisesādivasena paññāpane kāranabhūta upādisesābhāvābhāvassa lesena*). Adding a note on this term S. Z. Aung writes: "The Ceylon Commentaries explain it by *paññāpane kāranassa lesena* - by way of device of the means (of knowing) in the matter of language." - Compendium, p. 168, n. 6.

Saupādisesa - *Sa* = with; *upadi* = aggregates (mind and body); *sesa* = remaining. *Upādi*, derived from *upa* + *ā* + *√dā*, to take, means the five aggregates as they are firmly grasped by craving and false views. It also signifies passions (*kilesas*). According to the text and the Commentarial interpretations, Nibbāna, experienced by Sotāpannas, Sakadāgāmis, and Anāgāmis, is *saupādisesa-nibbānadhātu* as they have the body and some passions still remaining. Nibbāna of the Arahats is also *saupādisesa-nibbānadhātu* as they have the body still remaining. It is only the Nibbāna of the Arahats after their death that is termed *anupādisesa-nibbānadhātu* because the aggregates and the passions are discarded by them.

Itivuttaka refers to these two kinds of Nibbāna, but mention is made only of Nibbāna comprehended by Arahats. It states:

"These two Nibbāna-states are shown by Him
Who seeth, who is such and unattached.
One state is that in this same life possessed
With base remaining, tho' becoming's stream
Be cut off. While the state without a base
Belongeth to the future, wherein all
Becomings utterly do come to cease."

Itivuttaka p. 38.

Woodward - As it was said p. 143.

(See the Buddha and His Teachings)

60. **Suññata** - Devoid of lust, hatred, and ignorance or of all conditioned things. Void here does not mean that Nibbāna is 'nothingness'.

61. **Animitta** - Free from the signs of lust, etc., or from the signs of all conditioned things.

62. **Appanihita** - Free from the hankerings of lust, etc., or because it is not longed for with any feelings of craving.

63. **Padam** - Here the term is used in the sense of an objective reality (*vatthu-dhamma*). 'State' does not exactly convey the meaning of the Pāli term. It may be argued whether Nibbāna could strictly be called either a state or a process. In Pāli it is designated as a 'Dhamma'.

64. **Asankhata** - Nibbāna is the only Dhamma which is not conditioned by any cause. Hence it is eternal and is neither a cause nor an effect.

Diagram XIII

How different types of consciousness produce various kinds of rūpa

Abbreviations:

K.	=	Kammajarūpa -	rūpa born of Kamma
C.	=	Cittaja -	rūpa born of mind
I.	=	Iriyāpatha -	bodily movements
H.	=	Hasituppāda -	smiling consciousness
V.	=	Viññatti -	two media of communication - gestures and speech

+ = Yes, - = No

	K	C	I	H	V
4 Rooted in Attachment, accompanied by pleasure	+	+	+	+	+
4 Rooted in Attachment, accompanied by indifference	+	+	+	-	+
2 Rooted in Ill will, 2 rooted in Ignorance	+	+	+	-	+
10 Sense-cognitions, 4 <i>arūpa vipāka</i>	-	-	-	-	-
2 <i>sampaticchana</i> , 1 Sense-door, 3 <i>santīrana</i>	-	+	-	-	-
1 Mind-door (<i>votthapana</i>)	-	+	+	-	+
1 <i>hasituppāda</i>	-	+	+	+	+
5 <i>rūpa kusala</i>	+	+	+	-	+
5 <i>rūpa vipāka</i> and 5 <i>rūpa kiriyā</i>	-	+	+	-	-
8 <i>arūpa kusala</i> and <i>kiriyā</i>	-	+	+	-	-
8 <i>lokuttara</i>	-	+	+	-	-
4 <i>sobhanas</i> , accompanied by pleasure	+	+	+	+	+
4 <i>sobhanas</i> , accompanied by indifference	+	+	+	-	+
8 <i>sobhanas</i> , <i>vipāka</i>	-	+	+	-	-
4 <i>sobhanas</i> , <i>kiriyā</i> , accompanied pleasure	-	+	+	+	+
4 <i>sobhanas</i> , <i>kiriyā</i> , accompanied	-	+	+	-	+

equanimity					

CHAPTER VII - Abhidhamma Categories

Samuccaya-Sangaha-Vibhāgo

§ 1. *Dvāsattatividhā vuttā vatthudhammā salakkhanā*

Tesam dāni yathāyogam pavakkhāmi samuccayam.

§ 2. *Akusalasangaho, missakasangaho, bodhipakkhiyasangaho, sabbasangaho c'āti samuceayasangaho catubbidho veditabbo.*

Katham ?

(i) *Akusalasangahe tāva cattāro āsavā: - kāmāsavo, bbavāsavo, ditthāsavo, avijjāsavo.*

(ii) *Cattāro oghā-kāmogho, bhavogho, ditthogho, avijjogho.*

(iii) *Cattāro yogā-kāmayogo, bhavayogo, ditthiyogo, avijjāyogo.*

(iv) *Cattāro ganthā-abhiijhā kāyagantho, vyāpādo kāyagantho, sīlabbataparāmaso kāyagantho, idamsaccābhiniveso kāyagantho.*

(v) *Cattāro upādānā-kāmupādanm, ditthupādānam, sīlabbatupādānam, attavādupādānam.*

(vi) *Cha nīvaranāni - kāmachandanīvaranam, vyāpādanīvaranam, thīnamiddhanīvaranam, uddhaccakukkuccanīvaranam vicikicchānīvaranam, avijjānīvaranam.*

(vii) *Sattānusayā kāmārāgānusayo, bhavarāgānusayo, patighānusayo, mānānusayo, ditthānusayo, vicikicchānusayo, avijjānusayo.*

(viii) *Dasa samyojanāni - kāmārāgasamyojanam, rūparāgasamyojanam, arūparāgasamyojanam, patighasamyojanam, mānasamyojanam, ditthisamyojanam, sīlabbataparāmāsasamyojanam, vicikicchāsamyojanam, uddhaccasamyojanam, avijjā samyojanam, suddhanta.*

(ix) *Aparāni dasa samyojanāni-kāmarāgasamyojanam, bhavarāgasamyojanam, patighasamyojanam, mānasamyojanam, ditthisamyojanam, sīlabbataparāmā- sasamyojanam, vicikicchamyojanam, issāsamyojanam, macchariyasamyojanam, avijjāsamyojanam, abhidhamme.*

(x) *Dasa kilesā-lobho, doso, moho, māno, ditthi, vicikicchā, thīnam, uddhaccam, ahirikam, anottappam.*

āsavādisu pan'ettha kāmabhavanāmena tabbatthukā tanhā adhippetā. Sīlabbataparāmāso idamsaccābhiniveso attavādupādānam ca tathā pavattam ditthigatam eva pavuccati.

āsavoghā ca yogā ca tayo ganthā ca vatthuto

Upādāna duve vuttā attha nīvaranā siyum.

Chalevānusayā honti nava samyojana matā

Kilesā dasa vutto' yam navadhā pāpasangaho.

Abhidhamma Categories

Introductory verse

§ 1. The seventy-two kinds of entities (1) have (already) been described with their characteristics. Now I shall speak of their categories in accordance with their relations.

§ 2. The compendium of categories should be understood as fourfold:

The compendium of immoral categories.

The compendium of mixed categories

The compendium of categories that pertain to enlightenment.

The miscellaneous compendium.

(Immoral Categories)

How?

(i) To begin with, in the immoral compendium there are four Defilements (2):

1. Sense-desires, 2. Attachment to existence, 3. False Views, and 4. Ignorance.

(ii) There are four Floods (3): (same as 1-4).

(iii) There are four Bonds (4): (same as 1-4).

(iv) There are four (bodily) Ties (5): 1. Covetousness, 2. Ill will, 3. Adherence to rites and ceremonies, 4. Dogmatic belief that 'this alone is truth'.

(v) There are four Graspings (6): 1. Sense-desires, 2. False views, 3. Adherence to rites and ceremonies, 4. Soul-theory (7).

(vi) There are six Hindrances (8): 1. to Sense-desires, 2- Ill will, 3. Sloth and Torpor, 4. Restlessness and Brooding, 5. Doubts, 6. Ignorance.

(vii) There are seven Latent Dispositions (9):

1. Attachment to sensual pleasures, 2. Attachment to existence, 3. Hatred, 4. Pride, 5. False Views, 6. Doubts, and 7. Ignorance.

(viii) There are ten Fetters according to the Suttas (10): 1. Attachment to sensual pleasures, 2. Attachment to Realms of Form, 3. Attachment to Formless Realms, 4. Hatred, 5. Pride, 6. False Views, 7. Adherence to rites and ceremonies, 8. Doubts, 9. Restlessness, and 10. Ignorance.

(ix) There are ten other Fetters according to Abhidhamma: 1. Attachment to sensual pleasures, 2. Attachment to existence, 3. Hatred, 4. Pride, 5. False Views, 6. Adherence to rites and ceremonies, 7. Doubts, 8. Envy, 9. Avarice, and 10. Ignorance.

(x) There are ten Impurities (11): 1. Greed, 2. Hate, 3. Delusion, 4. Pride, 5. False Views, 6. Doubts, 7. Sloth, 8. Restlessness, 9. Moral Shamelessness, and 10. Moral Fearlessness (unscrupulousness).

Herein in the category of Defilements and so on the terms 'attachment to sensual pleasures' and 'attachment to existence' imply craving based on them. In the same way 'adherence to rites and ceremonies', dogmatic belief that 'this alone is truth', and 'clinging to the soul-theory' connote just 'false views' connected therewith.

Summary

Actually Defilements, Floods, Bonds, and Ties are threefold. There are two Graspings and eight Hindrances. Latent Dispositions are six. Fetters should be understood as nine. Impurities are ten. This compendium of immoral categories (12) is ninefold.

Note:

1. **Vatthudhammā** - namely, 72. (1+52 +18 +1=72)

a. 1 - All the 89 types of consciousness are regarded as one as they all possess the characteristic of 'awareness'.

b. 52 - All mental states (*cetasikas*) are viewed separately as they possess different characteristics.

c. 18 - All the conditioned (*nippahanna*) *rūpas* are considered separately since they differ in their characteristics.

d. 1 - Nibbāna is one inasmuch as it possesses the characteristic of peacefulness.

All these 72 are subjective and objective realities described in the previous chapters. They are miscellaneously treated in this chapter.

2. **āsava** is derived from $\bar{a} + \sqrt{su}$, to flow. They are so called either because they flow up to the topmost plane of existence or because they persist as far as the *gotrabhū* consciousness (i.e., the thought-moment that immediately precedes the Path-consciousness of the 'Stream-winner' - *sotāpatti*). These *āsavas* are latent in all worldlings and may rise to the surface in any plane of existence. They lie dormant in all from an indefinite period and are treated as strong intoxicants or drugs that infatuate beings. Defilements, Corruptions, Depravities, Taints, Intoxicants, Stains, are suggested as the closest equivalents for this 'infamously famous' Pāli term. See Compendium p. 170, n. 1; p. 227.

Of the four *āsavas*, *kāmāsava* means attachment to sensual pleasures, *bhavāsava* is attachment to *rūpa* and *arūpa* planes of existence, *ditthāsava* are the sixty-two kinds of erroneous views, (see Digha Nikāya 1) and *avijjāsava* is ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Arising.

3. **Ogha** is derived from *ava* + \sqrt{han} , to harm or kill. Beings caught in the current of a great flood are overturned and swept away directly to the sea and are hurled into the bottom. In the same way these *oghas* drown beings completely and sweep them away into states of misery.

4. **Yoga** is derived from \sqrt{yuj} , to yoke. *Yogas* are those that yoke beings to the round of existence or to the machine of existence.

5. **Ganthas** are those that bind mind with body or the present body with bodies of future existences. Here the term *kāya* is used in the sense of mass or body both mental and physical.

6. **Upādānāni** is derived from *upa* + $\bar{a} \sqrt{dā}$, to give. Intense craving is implied by the term. Hence in the *paticcasamuppāda* it is stated: Because of craving (*tanhā*) there is attachment or grasping (*upādāna*). *Tanhā* is like a thief groping in the dark to steal some thing. *Upādāna* is like the actual stealing.

7. **Attavādūpādāna** - Commentaries mention twenty kinds of soul-theories associated with the five Aggregates as follows:

- (i) Soul is identical with the body,
- (ii) Soul is possessed of a body,
- (iii) Soul is in the body,
- (iv) Body is in the soul.

Four soul-theories connected with each of the remaining four Aggregates should be similarly understood.

8. **Nīvaranāni** - is derived from *nī* + *√var*, to obstruct, to hinder. They are so called because they obstruct the way to celestial and Nibbānic bliss. According to the commentary this term means that which prevents the arising of good thoughts in the way of *jhānas*, etc., or that which does not allow the *jhānas* to arise, or that which obstructs the eye of wisdom. See A Manual of Buddhism, pp. 113-115, and The Buddha and His Teachings, pp. 539-542.

Usually *nīvaranas* are regarded as five, excluding ignorance.

Both sloth and torpor, restlessness and brooding, are grouped together because their functions (*kicca*), causes (*āhāra* = *hetu*), and their opposing factors are similar. The function of sloth and torpor is mental inactivity; that of restlessness and brooding is disquietude. The cause of the first pair is laziness; that of the second pair is vexation about the loss of relatives, etc. Energy is opposed to the first pair; tranquillity, to the second pair.

Sense-desire is compared to water mixed with various colours; ill will, to boiling water; sloth and torpor, to water covered with moss; restlessness and brooding, to perturbed water caused by wind; indecision, to turbid and muddy water.

Just as one cannot perceive one's own reflection in muddy water, even so when one is obsessed by Hindrances one cannot perceive what is conducive to the good and happiness of oneself and others.

These Hindrances are temporarily inhibited by the *jhānas*. They are completely eradicated by attaining, the four stages of Sainthood. Doubt or indecision is eradicated by attaining *sotāpatti*; sense-desire, ill will and brooding, by attaining *Anāgāmi*; sloth, torpor, and restlessness by *Arahatta*.

9. **Anusaya**, derived from *anu* + *si*, to lie, to sleep, are those that lie dormant in oneself until an opportune moment arises for them to come to the surface as they have not been eradicated. All passions are *anusayas*; but these seven are the strongest. Every worldling who has reached the

topmost *jhāna* plane, when born amongst mankind, may give vent to these evil tendencies as they are latent in him.

10. **Samyojana** - from *sam* + *√yuj*, to yoke, to bind, are those which bind beings to the round of existence. By means of the four Paths (*magga*) they are eradicated by degrees. See Ch. 1.

11. **Kilesas** are those which defile or torment the mind.

12. In the categories of evil the term *kāma* is at times applied to *kāma*-sphere, and *bhava* to both *rūpa* and *arūpa* spheres. *Lobha* is implied by both *kāma-tanhā* and *bhava-tanhā*. Attachment to *rūpa* and *arūpa*-spheres is *bhava-tanhā*. The three terms - *sīlabbataparāmāsa* (indulgence in rites and ceremonies), *idamsaccābhinivesa* (the dogmatic belief that this alone is truth) and *attavādūpādāna* (soul-theory) - connote *ditthi* (false view, or error). Both *kāmāsava* and *bhavāsava* connote *lobha*. Strictly speaking, there are only three *āsavas*, *oghas*, *yogas*, and *ganthas*. Similarly there are only two *upādānas* by way of *lobha* and *ditthi*.

When the two pairs - *thīna-middha* and *uddhacca-kukkucca* - are treated as four mental states, *nīvaranas* amount to eight. When *kāmarāga* and *bhavarāga* are grouped in craving, *anusayas* amount to six. The ten *samyojanas*, according to Suttanta, are reduced to seven when *kāmarāga*, *rūparāga*, *arūparāga* are included in *lobha*, and *ditthi* and *sīlabbataparāmāsa* in *ditthi*. The ten *samyojanas* are treated as eight when *kāmarāga* and *bhavarāga* are included in *lobha*, and *ditthi* and *sīlabbataparāmāsa* in *ditthi*. *Kilesas* are precisely ten. Thus, it will be seen, that the 14 immoral mental states appear in different proportions in the nine categories of evil. *Lobha* is common to all.

Diagram XIV

							n		s	
						u	ī	a	a	
				g	p	v	n	m	k	
		ā		a	ā	a	u	y	i	

		s	o	y	n	d	r	s	o	l
		a	g	o	t	ā	a	a	j	e
		v	h	g	h	n	n	y	a	s
		a	a	a	a	a	a	a	n	a
									a	
1. <i>lobha</i> (<i>tanhā</i>)-craving	9	+	+	+	+	+	+	+	+	+
2. <i>ditthi</i> - False View, Error	8	+	+	+	+	+		+	+	+
3. <i>avijjā</i> (<i>moha</i>) - Ignorance	7	+	+	+			+	+	+	+
4. <i>patigha</i> (<i>dosa</i>) - Ill will, Hatred	5				+		+	+	+	+
5. <i>vicikicchā</i> (<i>kankhā</i>) - Doubt, Indecision	4						+	+	+	+
6. <i>māna</i> - Pride, Conceit	3							+	+	+
7. <i>uddhacca</i> - Restlessness	3						+		+	+
8. <i>thīna</i> - Sloth	2						+			+
9. <i>kukkucca</i> - Brooding	1						+			
10. <i>middha</i> - Torpor	1						+			+
11. <i>ahirika</i> - Moral Shamelessness	1								+	
12. <i>anottappa</i> - Moral Fearlessness	1									+
13. <i>issā</i> - Jealousy, Envy	1								+	
14. <i>macchhariya</i> - Avarice	1									

Missaka-Sangaho

§ 3.

(i) *Missaka-sangahe cha hetu - lobho, doso, moho, alobho, adoso, amoho*

(ii) *Sattajhānangani-vitakko, vicāro, pīti, ekaggatā, somanassam, domanassam, upekkhā.*

(iii) *Dvādasamaggangani - sammāditthi, sammāsankappo, sammāvācā, sammākamanto, sammājīvo, sammāvāyāmo, sammāsati, sammāsamādhī, micchāditthi, micchāsankappo, micchāvāyāmo, micchāsamādhī.*

(iv) *Bāvīsatiindriyāni - cakkhundriyam, sotindriyam, ghānindriyam, jivhindriyam, kāyindriyam, itthindriyam, purisindriyam, jīvitindriyam, manindriyam, sukhindriyam, dukkhindriyam, somanassindriyam, domanassindriyam, upekkhindriyam, saddhindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam, anaññātassāmītindriyam, aññindriyam, aññātāvindriyam.*

(v) *Navabalāni - saddhābalam, viriyabalam, satibalam, samādhibalam, paññābalam. hiribalam, ottappabalam, ahirikabalam, anottappabalam.*

(vi) *Cattāro adhipati - chandādhpati, viriyādhpati, cittādhpati, vimamsādhpati.*

(vii) *Cattāro āhārā - kabalīkāro āhāro, phasso dutiyo, manosañcetanā tatiyo, viññānam catuttham.*

Indriyesu pan' ettha sotāpattimaggañānam anaññātassāmītindriyam, arahattaphalañānam aññātāvindriyam, majjhe cha ñānani aññindriyānī 'ti pavuccanti. Jīvitindriyañ ca rūpārūpavasena duvidham hoti. Pañcaviññanesu jhānangāni, aviriyesu balāni, ahetukesu maggarigāni na labbhanti. Tathā vikicchācittē ekaggatā maggindriyabalabhāvam na gacchati. Dvīhetuka tīhetukajāvanesv' eva yathāsambhavam adhipati eko' va labbhati.

Cha hetu pañca jhānanga maggaṅgā nava vatthuto

Solasindriyadhammā ca baladhamma nav' eritā.

Cattārodhipati vuttā tathāhāra' ti sattadhā

Kusalādisamākinno vutto missakasangaho.

Mixed Categories

§ 3. In the compendium of mixed categories (13):

(i) There are six Roots (14): 1. Greed, 2. Aversion, 3. Delusion, 4. Non-attachment, 5. Goodwill, and 6. Wisdom.

(ii) There are seven constituents of *jhāna* (15): 1. Initial Application, 2. Sustained Application, 3. Joy, 4. One-pointedness, 5. Pleasure, 6. Displeasure, and 7. Equanimity or Indifference.

(iii) There are twelve constituents of the Path (16): 1. Right Understanding, 2. Right Thoughts, 3. Right Speech, 4. Right Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration, 9. Wrong Views, 10. Wrong Thoughts, 11. Wrong Effort, 12. Wrong one-pointedness.

(iv) There are twenty-two Faculties (17): 1. Eye, 2. Ear, 3. Nose, 4. Tongue, 5. Body, 6. Femininity, 7. Masculinity, 8. Vitality, 9. Mind, 10. Happiness, 11. Pain, 12. Pleasure, 13. Displeasure, 14. Equanimity, 15. Confidence, 16. Effort, 17. Mindfulness, 18. Concentration, 19. Wisdom, 20. The thought: 'I will realize the unknown', 21. Highest Realization, 22. The Faculty of him who has fully realized.

(v) There are nine Powers (18): 1. Confidence, 2. Energy, 3. Mindfulness, 4. Concentration, 5. Wisdom, 6. Moral shame, 7. Moral dread, 8. Moral Shamelessness, 9. Moral Fearlessness.

(vi) There are four Dominating Factors (19): 1. Intention (or Wish-to-do), 2. Energy (or Effort), 3. Mind (or Thought) (20), and 4. Reason (or Intellect).

(vii) There are four kinds of Food (21): 1. Edible Food, 2. Contact (or sense-impact), 3. Volitional activities, and 4. (Rebirth) Consciousness.

Now, amongst the Faculties, the thought, 'I will realize the unknown' means the knowledge of the Path of the Stream-Winner (*Sotāpanna*). The Faculty of him who has fully realized, means the knowledge of the Fruit of Arahantship. Highest Realization means the intermediate six kinds of knowledge. The controlling Faculty of vitality is twofold, physical and mental.

The *jhāna* constituents (22) are not obtained in the five kinds of sense-cognition; 'Forces', in effortless states (23); 'the Path Constituents', in the Rootless (24). Similarly in the consciousness accompanied by Doubts (25), one-pointedness does not attain to the state of a 'Path Constituent', 'Controlling Faculty' or a 'Force'. Only one 'Dominating Power' (26) is obtained at a time, according to circumstances, and only in the *javana* consciousness, accompanied by two or three moral roots.

Summary

In reality six roots, five *jhāna* constituents, nine Path constituents, sixteen controlling factors, nine powers have been described (27).

Likewise four dominant factors, and four kinds of food have been told. Thus in seven ways has the compendium of mixed categories, consisting of moral and immoral states, been enumerated.

Notes:

13. **Missakasangaho** - This is so called because moral (*kusala*), immoral (*akusala*), and indeterminate (*avyākata*), are mixed in this section.

14. **Hetu** - See Chapter 1, p. [*](#).

15. **Jhānanga** - *Jhāna* is explained as that which burns up the opposing conditions of Hindrances, or that which closely perceives the object. Both these meanings are applicable to the ecstasies, gained by mental concentration. The six constituents of *jhāna* are used in these two senses. When the same factors appear in a moral or immoral consciousness and 'displeasure' appears in an immoral consciousness, they are termed *jhānangas* in the second general sense. Only displeasure is immoral; the rest are moral, immoral, and indeterminate. See Chapter 1.

16. **Maggaṅgāni** - Here *magga* is used in its general sense namely, that which leads to the presence of blissful states, woeful states, and Nibbāna (*sugati-duggatīnam nibbānassa ca abhimukham pāpanato maggā* - Comm.). Of the twelve constituents the last four lead to woeful states; the rest, to the blissful states and Nibbāna.

Strictly speaking, by these twelve constituents are meant nine mental states found in different types of consciousness. Of the four evil constituents, wrong views mean the immoral *ditthi cetasikā*; wrong thoughts, wrong effort, and wrong one-pointedness mean the *vitakka*, *vāyāma*, and *ekaggatā cetasikās* respectively found in the immoral types of consciousness.

Right Understanding means the *paññā cetasika*; right thoughts, right effort, right mindfulness, and right one-pointedness mean the *vitakka*, *vāyāma*, *sati* and *ekaggatā cetasikas* respectively, found in the moral and indeterminate types of consciousness. Right speech, right action, and right livelihood are the three Abstinenes (*virati*) found collectively in the supramundane consciousness and separately in mundane moral types of consciousness. The first eight are collectively found only in the eight types of supramundane consciousness. By the noble Eightfold Path are meant these eight specific mental states.

17. **Indriya** - So called because they possess a controlling power in their respective spheres. The first five are the sensitive organs described earlier. The sixth and seventh are collectively called *bhāvindriya*. Vitality is both physical and mental. 10, 11, 12, 13, and 14 represent five kinds of feeling. 15,16,17,18, and 19 are treated both as Faculties and Powers as they influence their co-adjuncts and as they overcome their opposing forces. The last three Faculties are very important and they pertain to the supramundane. By *anaññātā* is meant the Nibbāna never seen before. It is at the first stage of Sainthood (*sotāpatti*) that the four Truths are realized for the first time. Hence the knowledge of the *sotāpatti* Path is technically called *anaññātā ñassāmi't' indriyam*. The intermediate six kinds of knowledge from the *sotāpatti* Fruit to the Arahatta Path are termed *aññā* (derived from *ā* = perfect + *ñā*, to know), highest knowledge. As the wisdom found in all these seven types of supramundane consciousness controls the coexisting 37 Factors of Enlightenment, it is termed *indriya*. An Arahata is called an *aññātāvī* because he has fully realized the four Noble Truths. The last Faculty refers to the highest knowledge of the Arahata in the Fruit stage.

18. **Balāni** - These nine Powers are so called because they cannot be shaken by the opposing forces and because they strengthen their co-adjuncts. The first seven are moral; the last two, immoral. The first seven, in order, are opposed to faithlessness, laziness, heedlessness, restlessness, ignorance, moral shamelessness, and moral fearlessness. The last two immoral Powers are found only in the immoral twelve types of consciousness and they consolidate their co-adjuncts.

19. **Adhipati**, lit., supremacy, or lordship therein. The difference between *adhipati* and *indriya* should be clearly understood. *Adhipati* may be compared to a king who, as the sole head of the State, lords over all his ministers. *Indriyas* are compared to the king's ministers who control only their respective departments without interfering with the others. The Faculty of eye, for instance, controls only its coexisting *rūpas* without any interference with the controlling faculty of the ear. In the case of *adhipati*, one dominates all the other coexisting factors with no resistance from any. No two *adhipatis* can exercise supreme authority simultaneously. *Indriyas* can have their compeers.

20. Here *citta* refers to the *javana* thought-process and *vimamsā* to the faculty of wisdom (*paññindriya*).

21. **āhāra**, in this connection, is used in the sense of sustenance. Edible food (*kabalīkārahāra*) sustains the material body. *Phassāhāra* or contact or sense-impact sustains the five kinds of feeling. By *manosaṃcetanāhāra* are meant the different kinds of volitions present in the 29 types of moral and immoral mundane consciousness. They sustain or produce rebirth in the three spheres. *Viññānāhāra* signifies the rebirth-consciousness that sustains the mental states and material phenomena (*nāma-rūpa*) which arise simultaneously. There are 19 such types of rebirth-consciousness. In the case of Mindless Spheres they sustain only *rūpa*; in the case of Formless Spheres they sustain only *nāma*. In the existences where the five Aggregates are present they sustain both mind and matter.

22. No *jhāna* constituents are present in the 10 types of sense-cognitions because the sense-impressions are weak, and close perception of the object is absent.

23. Effortless states are the sixteen types of consciousness, namely, ten sense-cognitions, two *sampaticchanas*, three *santīranas*, and the sense-door consciousness (*pañcadvārāvajjana*). One-pointedness present in them is not very strong.

24. The Rootless are the 18 *ahetuka-cittas*.

25. The one pointedness present in the *vicikicchā-citta* serves only to stabilize the mind. It is not powerful.

26. There are no *adhipatis* in the *ahetuka* and *ekahetuka cittas*.

27. Strictly speaking, there are five *jhāna* constituents because the three kinds of feeling could be treated as one; path constituents are nine, since wrong thoughts, effort, and one-pointedness are included in *vitakka*, *virīya* and *ekaggatā* respectively. *Indriyas* are sixteen when the five kinds of feelings are grouped in one, and the three supramundane in *paññā*.

Bodhipakkhiya Sangaho

§ 4.

i. *Bodhipakkhiyasangahe cattāro satipatthānā-kāyānupassanā-satipatthānam, vedanānupassanā-satipatthānam, cittānupassanā-satipatthānam, dhammānupassanā-satipatthānam.*

ii. *Cattāro sammappadhānā - uppannānam pāpakānam pahānāya vāyāmo, anuppannānam pāpakānam anuppādāya vāyāmo, anuppannānam kusalānam uppādāya vāyāmo, uppannānam kusalānam bhiyyobhāvāya vāyāmo.*

iii. *Cattāro iddhipādā - chandidhipādo, viriyiddhipādo, cittiddhipādo, vīmaṃsiddhipādo.*

iv. *Pañcendriyāni - saddhindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam.*

v. *Pañcabalāni - saddhābalaṃ, viriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.*

vi. *Sattabojjhaṅgā - satisambojjhango, dhammavicayasambojjhango, viriyasambojjhango, pītisambojjhango, passaddhisambojjhango, samādhisambojjhango, upekkhāsambojjhango.*

vii. *Atthamaggangāni - sammāditthi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājiṇo, sammāvāyāmo, sammāsaṭi, sammāsamādhī.*

Ettha pana cattāro satipatthānā'ti sammā-saṭi ekā'va pavuccati. Tathā cattāro sammappadhānā'ti ca sammāvāyāmo.

Chando cittaṃ upekkhā ca saddhā-passaddhi-pītiyo

Sammāditthi ca saṅkappo vāyāmo viratittayam

Sammāsaṭi samādhī'ti cuddas'ete sabhāvato

Sattatimsappabhedena sattadhā tattha sangaho.

Sankappa-passadhi ca pītupekkhā chando ca cittam viratittayañ ca

Nav'ekathānā viriyam nava'attha sati samādhī catu, pañca paññā.

Saddhā duthānuttamasatta-timsaddharmānam'eso pavaro vibhāgo

Sabbe lokuttare honti na vā samkappapītiyo

Lokiye'pi yathāyogam chabbisuddhippavattiyam.

Factors of Enlightenment (28)

§ 4. In the compendium of Factors pertaining to Enlightenment:-

- i. There are four Foundations of Mindfulness (29): 1. Mindfulness as regards body, 2. Mindfulness as regards feelings, 3. Mindfulness as regards thoughts, 4. Mindfulness as regards Dhamma.
- ii. There are four Supreme Efforts (30): 1. The effort to discard evils that have arisen, 2. The effort to prevent the arising of unrisen evils, 3. The effort to develop unrisen good, 4. The effort to augment arisen good.
- iii. There are four Means of Accomplishment (31): 1. Will, 2. Effort, 3. Thought, 4. Reason.
- iv. There are five Faculties (32): 1. Confidence, 2. Effort, 3. Mindfulness, 4. Concentration, 5. Wisdom.
- v. There are five Powers (32): 1. Confidence, 2. Effort, 3. Mindfulness, 4. Concentration. 6. Wisdom.
- vi. There are seven Constituents of Enlightenment (33): 1. Mindfulness, 2. Investigation of the Truth, 3. Effort, 4. Rapture, 5. Quietude, 6. Concentration, 7. Equanimity.
- vii. There are eight Path Constituents (34): 1. Right Understanding, 2. Right Thoughts, 3. Right Speech, 4. Right Action, 5. Right Livelihood., 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration.

Here by the four Foundations of Mindfulness, Right Mindfulness alone is implied. Right Effort is implied by the four Supreme Efforts.

The sevenfold compendium which consists of 37 factors, is composed of these fourteen according to their nature: Will, Thought, Equanimity, Confidence, Quietude, Rapture, Right Understanding, Aspirations or Thoughts, Effort, the three Abstinences, Right Mindfulness, and Concentration.

The enumeration of these 37 sublime factors is as follows: Aspirations, Quietude, Rapture, Equanimity, Will, Thought, the three Abstinences, occur once; Effort nine times; Mindfulness eight times; Concentration four times; Wisdom five times; Confidence twice (35).

All these, save at times Aspirations and Rapture, occur in the Supramundane (Consciousness) and in the mundane (consciousness) too, according to circumstances, in the course of sixfold purity.

Notes:

28. **Bodhipakkhiya** - Bodhi means Enlightenment or the aspirant for Enlightenment. *Pakkhiya*, literally, means 'on the side of'.

29. **Satipatthāna** - *sati* = mindfulness, awareness, or attentiveness; *patthāna* = establishment, application, foundations, bases. These *satipatthānas* are intended to develop both concentration and insight. Each *satipatthāna* serves a specific purpose. Contemplation on these four leads, on the one hand, to the development of 'undesirableness' (*asubha*), painfulness (*dukkha*), impermanence (*anicca*), and 'soullessness' (*anattā*); and, on the other hand, to the eradication of 'desirableness', pleasure, permanence and substantiality.

Briefly, the objects of mindfulness may be divided into *nāma* and *rūpa*. The first - which deals with *rūpa*, breath is also regarded as a kind of *rūpa*. The second and the third deal with different kinds of feelings and thoughts. The fourth deals with both *nāma* and *rūpa*. Hence it is very difficult to render the Pāli term, Dhamma, used in this connection, by one English equivalent. It is preferable to retain the Pāli term to avoid any misunderstanding.

For details see the Satipatthāna Sutta and the commentary.

30. **Sammappadhāna** (Right exertion) - One mental state - *virīya* - performs four functions.

31. **Iddhipāda** - The means of accomplishing one's own end or purpose. Strictly speaking, all these four pertain to the Supramundane Consciousness. *Chanda* is the mental state 'wish-to-do'. *Viriya* refers to the four Supreme Efforts. *Citta* means the Supramundane Consciousness. *Vīmaṃsā* signifies the mental state of wisdom present in the Supramundane Consciousness. Only when these four are present in the Supramundane Consciousness are they termed *iddhipāda*.

32. **Indriyas** and **Balas** are identical though different meanings are attached to them.

33. **Sambojjhanga** - *Sam* = exalted, good; *bodhi* = enlightenment or one who is striving for enlightenment; *anga* = factor. Here *dharmavicaya* means seeing mind and matter as they truly are. It is insight. By *passaddhi* are meant both *citta-passaddhi* and *kāya-passaddhi* mental states. *Upekkhā* does not mean hedonic indifference but mental equipoise known as *tatramajjhataṭṭhā*. *Dharmavicaya*, *virīya*, and *pīti* are opposed to *thīna-middha* (sloth and torpor); *passaddhi*, *samādhi*, and *upekkhā*, to *uddhacca* (restlessness).

34. **Maggangāni** - According to the commentaries, here *magga* is used in two different senses, namely, 'that which is sought by those who strive for Nibbāna', or 'that which goes by killing the passions' (*nibbānatthikehi maggīyatī'ti vā kilese mārento gacchatī' ti maggo*). Evidently this particular definition has been given to differentiate the noble Eightfold Path from an ordinary one.

Strictly speaking, these eight factors connote eight mental states collectively found in the supramundane consciousness that has Nibbāna for its object.

Sammā-ditthi is rendered by Right Understanding, Right Views, Right Beliefs, Right Knowledge. *Sammā-ditthi* is explained as the knowledge of the four Noble Truths. In other words, it is the understanding of one's personality as it really, is or of things as they truly are. According to Abhidhamma, it is the mental state of wisdom (*paññā*) that tends to eradicate ignorance (*avijjā*). It is placed first because all actions should be regulated by wisdom. Right Understanding leads to Right Thoughts.

Sammā-sankappa is rendered by Thoughts, Aspirations, Intentions, Ideas. According to Abhidhamma it is the mental state of *vitakka* (application) that directs the mind to Nibbāna, eliminating the evil thoughts of sense-desires (*kāma*), ill will (*vyāpāda*) and cruelty (*himsā*), by cultivating the good thoughts of renunciation (*nekkhamma*), loving-kindness (*avyāpāda*), and harmlessness (*avihimsā*).

The first two constituents are grouped in wisdom (*paññā*).

Right Thoughts lead to Right Speech, Right Action, and Right Livelihood. These three constitute *sīla* or Morality.

Sammā-vācā signifies abstinence from lying, slandering, harsh speech, and frivolous talk.

Sammā-kammanta deals with abstinence from killing, stealing, and misconduct.

Sammā-jīva is twofold. It deals with right livelihood of both Bhikkhus and laymen. The latter are prohibited from trading in arms, slaves, intoxicants, animals for slaughter, and poison.

The three mental states of 'Abstinences' (*virati*) are implied by these three constituents.

Sammā-vāyāma signifies the four Supreme Efforts mentioned above.

Sammā-sati denotes the four kinds of Mindfulness mentioned above.

Sammā-samādhi is concentration or the 'one pointedness of the mind'. It is the mental state of '*ekaggatā*'.

The last three are included in *samādhi* or concentration.

The eight constituents comprise Morality, Concentration, and Wisdom or Insight.

35. Effort (*virīya*) occurs nine times as follows:

4 Supreme Efforts, 1 Means of Accomplishment, 1 Controlling Factor, 1 Power, 1 Constituent of Enlightenment, 1 Right Effort.

Mindfulness (*sati*) occurs eight times as follows:

4 Foundations of Mindfulness, 1 Controlling Factor; 1 Power, 1 Constituent of Enlightenment, 1 Right Mindfulness.

Concentration (*samādhi*) occurs four times as follows:

1 Controlling Factor, 1 Power, 1 Constituent of Enlightenment, and 1 Right Mindfulness.

Wisdom (*paññā*) occurs five times as follows:

1 Means of Accomplishment, 1 Controlling Factor 1 Power, 1 Constituent of Enlightenment, and 1 Right Understanding.

Confidence (*saddhā*) occurs twice as follows:

1 Controlling Factor, 1 Power.

When the Supramundane Consciousness based on the second *jhāna* is gained, there is no *vitakka*.
When it is gained based on the fourth and fifth *jhānas*, there is no *pīti*.

These 37 factors are collectively found only in the Supramundane Consciousness, but in the mundane separately according to the type of consciousness.

Diagram III

???

Sabbasangaho

§ 5.

(i) *Sabbasangahe* - *Pañcakkhandho*, *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *sankhārakkhandho*, *viññānakkhandho*.

(ii) *Pañcupādānakkhandhā* - *rūpupādānakkhandho*, *vedanūpādānakkhandho*, *saññūpādānakkhandho*, *sankhārūpādānakkhandho*, *viññānupādānakkhandho*.

(iii) *Dvādasāyatanāni* - *cakkhāyatanam*, *sotāyatanam*, *ghānāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *photthabbāyatanam*, *dhammāyatanam*.

(iv) *Atthārasadhātuyo* - *cakkhudhātu*, *sotadhātu*, *ghānadhātu*, *jivhādhātu*, *kāyadhātu*, *rūpadhātu*, *saddadhātu*, *gandhadhātu*, *rasadhātu*, *photthabbadhātu*, *cakkuviññānadhātu*, *sotaviññānadhātu*, *ghānaviññānadhātu*, *jivhāviññānadhātu*, *kāyaviññānadhātu*, *manodhātu*, *dhammadhātu*, *manoviññānadhātu*.

(v) *Cattāri ariyasaccāni* - *dukkham ariyasaccam*, *dukkhasamudayo ariyasaccam*, *dukkhanirodho ariyasaccam*, *dukkhanirodhagāminipatipadā ariyasaccam*.

*Ettha pana cetasikā-sukhumarūpa-nibbānavasena ekūnasatti dhammā
dhammāyatanadhammadhātū'ti sankham gacchanti. Manāyatanam eva sattaviññānadhātu
vasena bhijjati.*

1. Rupañ ca vedanā saññā sesā cetasikā tathā

Viññānam iti pañc'ete pañcakkhandhā'ti bhasitā.

2. Pañc' upādānanakkhandhā'ti tathā tebhumakā matā

Bhedābhāvena nibbānam khandhasangaha-nissatam.

3. Dvārāmbanabhedenā bhavantāyatanāni ca

Dvārāmbataduppannapariyāyena dhātuyo

4. Dukkham tebhūmakam vattam tanhāsamudayo bhava

Nirodho nāma nibbānam maggo lokuttaro mato.

5. Maggayuttā phalā c'eva catusaccavinissatā

Iti pañcappabhedenā pavutto sabbasangaho.

Iti Abhidhammatthasangāhe samuccayasangahavibhāgo nāma sattamaparicchedo.

A Synthesis of 'the Whole' (36)

§ 5. In the compendium of 'the whole' there are:

(i) The Five Aggregates (37):

1. matter, 2. feeling, 3. perception, 4. mental states (38), 5. consciousness.

(ii) The Five Aggregates of Grasping (39):

1. matter, 2. feeling, 3. perception, 4. mental states, 5. consciousness.

(iii) The Twelve Spheres (40):

(a) Sense-Organs

1, eye (41), 2. ear, 3. nose, 4. tongue, 5. body, 6. mind (42).

(b) Sense-Objects

7. visible object, 8. sound, 9. odour, 10. taste, 11. tangible object, 12. cognizable object.

(iv) The Eighteen Elements (43):

1. eye, 2. ear, 3. nose, 4. tongue, 5. body, 6. visible object, 7. sound, 8. odour, 9. taste, 10. tangible object, 11. eye-consciousness, 12. ear-consciousness, 13. nose-consciousness, 14. tongue-consciousness, 15. body-consciousness, 16. mind, 17. cognizable object (44), 18. mind-consciousness (45).

(v) The Four Noble Truths (46):

1. the Noble Truth of Suffering, 2. the Noble Truth of the Cause of Suffering, 3. the Noble Truth of the Cessation of Suffering, 4. the Noble Truth of the Path leading to the Cessation of Suffering.

Herein sixty-nine entities comprising 52 mental states, 16 subtle matter, and Nibbāna, are regarded as the sphere of cognizables and the cognizable element. Only the sphere of mind divides itself into seven consciousness-elements.

Summary

Matter, feeling, perception, remaining mental states, and consciousness - these five are called the five Aggregates.

Similarly those that pertain to the three planes are regarded as Five Aggregates of grasping.

As Nibbāna lacks differentiation (such as past, present, future) it is excluded from the category of Aggregates.

Owing to the difference between doors and objects there arise (twelve) sense-spheres. In accordance with doors, objects, and their resultant consciousness arise the elements.

Existence in the three planes is suffering. Craving is its cause. Cessation is Nibbāna. Path is regarded as supramundane.

Mental states associated with the Paths and the Fruits are excluded from the four Truths.

Thus the category of 'the whole' has been explained in five ways.

This is the seventh chapter of the Compendium of Abhidhamma dealing with the Abhidhamma Categories.

Notes:

36. Category of all such as Aggregates, etc.

37. **Khandha** means group, mass, aggregate. The Buddha analyses the so-called being into five groups. All the past, present, and future material phenomena are collectively called *rūpakkhanda*. The other four divisions should be similarly understood.

38. Here the term **Sankhāra** is used in a specific sense. Of the 52 mental states, feeling is one, and perception is another. The remaining 50 mental states are collectively called *sankhāra*. Mental formations, propensities, tendencies, syntheses, do not exactly convey the meaning of the Pāli term. Even 'volitional activities' is not very appropriate.

'Mental states' is too general, but is not misleading.

39. **Upādānakkhandha**. They are so called because they form the objects of clinging or grasping. The eight supramundane states of consciousness and mental states found therein, and the ten material qualities not born of Kamma. are not treated as *upādānakkhandha*.

40. **āyatana** means a field, sphere, basis.

41. **Cakkhāyatana** means the sensitive part of the eye which responds to visual stimuli. The four remaining sense-organs should be similarly understood.

42. **Manāyatana** - There is no special organ for the mind like the physical organs. By mind-sphere is meant the 'adverting consciousness' (*manodvārāvajjana*) together with the preceding 'arrest *bhavanga*' (*bhavaṅgupaccheda*). See Chapter 1.

43. **Dhātu** is that which bears its own characteristic.

44. **Dhamma-dhātu** is synonymous with *dhammāyatana* but differs from *dhammārammana* as it does not include *citta* (consciousness), *paññatti* (concepts), and *pasāda-rūpas* (sensitive material phenomena).

45. **Manoviññānadhātu** - Of the 89 classes of consciousness 76 types of consciousness are regarded as mind-consciousness, excluding the tenfold sense-consciousness (*dvipañcaviññāna*) and the three *manodhātu* (= two types of receiving-consciousness and sense-door consciousness).

46. **Ariyasacca** - The Pāli term for truth is *sacca* which means that which is. Its Sanskrit equivalent is *satya* which denotes an incontrovertible fact. The Buddha enunciates four such truths which are associated with so-called beings. They are called *ariyasaccānī* because they were discovered by the Greatest Ariya, the Buddha, who was far removed from passions .

The first truth deals with *dukkha* which, for need of a better English equivalent, is inappropriately rendered by suffering or sorrow. As a feeling *dukkha* means that which is difficult to endure. As an abstract truth *dukkha* is used in the sense of contemptible (*du*)

emptiness (*kha*). The world rests on suffering - hence it is contemptible. It is devoid of any reality - hence it is empty or void. *Dukkha*, therefore, means contemptible void.

The cause of this suffering is craving or attachment (*tanhā*) which leads to repeated births. The third Noble Truth is Nibbāna which can be achieved in this life itself by the total eradication of all forms of craving. The fourth Truth is the Noble Eightfold Path or the Middle Way.

CHAPTER IX - Mental Culture

Kammatthāna-Sangaha-Vibhāgo

§ 1. Kammatthānasangaho

Samathavipassanānam bhāvanānam ito param

Kammatthānam pavakkhāmi duvidham pi yathākkamam.

§ 2. *Tattha samathasangahe tāva dasakasināni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekam vavatthānam, cattāro āruppā c'āti sattavidhena samathakammatthānasangaho*

Rāgacaritā, dosacaritā, mohacaritā, saddhācaritā, buddhacaritā, vitakkacaritā, c'āti chabbhidhena caritasangaho.

Parikammabhāvanā, upacārabhāvanā, appanābhāvanā c'āti tisso bhāvanā.

Parikammanimittam, uggahanimittam, patibhāganimittam c'āti tīni nimittāni ca veditabbāni.

Katham?

Pathavikasinam, āpokasinam, tejokasinam, vāyokasinam, nīlakinam, pītakinam, lohītakasinam, odātakinam, ākāsakasinam, ālokakasinam c'āti imāni dasa kasināni nāma.

Uddhumātakam, vinīlakam, vipubbakam, vicchiddakam, vikkhāyitakam, vikkhittakam, hatavikkhittakam, lohītakam, pulavakam, atthikam c'āti ime dasa asubhā nāma. Buddhānussati, Dhammanussati, Sanghānussati, Sīlānussati, Cāgānussati, Devatānussati, Upasamānussati, Maranānussati, Kāyagatāsati, ānāpānasati c'āti imā dasa anussatiyo nāma.

Mettā, Karunā, Muditā, Upekkhā c'āti imā catasso appamaññāyo nāma, Brahmavihāro'ti pavuccati.

āhāre patikkulasañña ekā sañña nāma.

Catudhātuvavatthānam ekam vavatthānam nāma.

ākāsānañcayatanādayo cattāro āruppā nāmā'ti sabbathā pi samathaniddese cattālīsa kammattthānāni bhavanti.

Sappāyabhedo

§ 3. *Caritāsu pana dasa asubhā kāyagatāsati sankhātā kothāsabhāvanā ca rāgacaritassa sappāyā.*

Catasso appamaññāyo nīlādīni ca cattāri kasināni dosacaritassa.

ānāpānam mohacaritassa vitakkacaritassa ca.

Buddhānussati ādayo cha saddhācaritassa.

Maranopasamasaññāvavatthānāni buddhicaritassa.

Sesāni pana sabbāni pi kammattthānāni sabbesam pi sappāyani.

Tattha' pi kasinesu puthulam rnohacaritassa, khuddakam vittakkacaritassa ca.

Ayam'ettha sappāyabhedo.

Bhāvanā-bhedo

§ 4. *Bhāvanāsu pana sabbatthā 'pi parikammabhāvanā labbhat 'eva.*

Buddhānussati ādisu atthasu saññāvavatthānesu c'āti dasasu kammatthānesu upacāra bhāvanā'va sampajjāti, natthi appanā.

Sesesu pana samatimsakammatthānesu appanā bhāvanā'pi sampajjāti.

Tatthā' pi dasa kasināni ānāpānañ ca pañcakajjhānikāni.

Dasa asubhā kāyagatāsati ca pathamajjhānikā.

Mettādayo tayo catukkajjhānikā.

Upekkhā pañcamajjhānikā.

Iti chabbīsati rūpāvacarajjhānikāni kammatthānāni.

Cattāro pana āruppā arūpajjhānikā.

āyam'ettha bhāvanābhedo.

Gocarabhedo

§ 5. *Nimittesu pana parikammanimittam uggahanimittain ca sabbatthā' piyathāraham pariyāyena labbhant' eva. Patibhāganimittam pana kasināsubhakotthāsānāpānesveva labbhati. Tattha hi patibhāganimittamārabbha upacārasamādhi appanāsamādhi ca pavattanti. Katham? ādikammikassa hi pathavimandalādisu nimittam ugganhantassa tam' ālambanam parikammanimitta pavuccati. Sā ca bhāvanā parikammabhāvanā nāma.*

Yada pana tam nimittam cittena samuggahitam hoti, cakkhunā passantass'eva manodvārassa āpāthamāgatam tadā tam' evālambanam uggahanimittam nāma. Sā ca bhāvanā samādhīyati

Tathā samāhitassa pana tassa tato param tasmim uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa yadā tappatibhāgam vatthudhammavimuccitam paññattisankhātam bhāvanāmayam ālambanam citte sannisinnam samappitam hoti. Tadā tam patibhāganimittam samuppannā'ti pavuccati. Tato patthāya paribandha vippahīnā kāmāvacarasamādhisankhātā upacārabhāvanā nipphannā nāma hoti. Tato param tam eva patibhāganimittam upacāra samādhinā samāsevantassa rūpāvacarapathamajjhānam appeti. Tato param tam eva pathamajjhānam āvajjanam, samāpajjanam, adhiṭṭhānam, vutthānam, paccavekkhanā c'āti

*imāhi pañcahi vasiṭāhi vasībhūtam katvā vitakkādikam olārikangam pahānāya vicārādi
sukhumanguppattiyā padahanto yathākkamam dutivajjhānādayo yathāraham' appeti.*

*Icc'evam pathavikasinādisu dvāvisatikammatthanesu patibhāganimittam' upalabbhati. Avasesu
pana appamaññā sattapaññattiyam pavattanti.*

*ākāsavajjitakasinesu pana yam kiñci kasinam ugghātetvā laddhamākāsam anantavasena
parikammam karontassa pathamāruppam appeti. Tameva pathamāruppaviññānam
anantavasena parikammam karontassa dutiyāruppam appeti. Tam'eva
pathamāruppaviññānabhāvam pana natthi kiñci'ti parikammam karontassa tatiyāruppam
appeti. Tatiyāruppam santam etam panītam etanti parikammam karontassa catutthāruppam
appeti.*

*Avasesesu ca dasasu kammattānesu Buddhagunā- dikamālambanam ārabha parikammam
katvā tasmim nimitte sādhuḥkam uggahite tatth'eva parikammañ ca samādhīyati, upacāro ca
sampajjati.*

*Abhiññāvasena pavattamānam pana rūpāvacarapañcamajjhānam abhiññāpādaka
pañcamajjhāna vutthahitvā adhittheyyādikam āvajjitvā parikammam karontassa rūpādisu
ālambanesu yathāraham appeti.*

Abhiññā ca nāma:

Iddhividham dibbasotam paracittavijānanā

Pubbenivāsānussati dibbacakkhū'ti pañcadhā.

Ayam' ettha gocarabhedo.

Nitthito ca samathakammattānanayo

Compendium of Subjects for Mental Culture: (I)

Introductory verse

§ 1. Hereafter I will explain the twofold subject of mental culture which deals with Calm (2) and Insight (3).

(Compendium of Calm)

§ 2. Of the two, in the Compendium of Calm, to with, the objects of mental culture are sevenfold: A. the ten Kasinas, B. the ten Impurities, C. The ten Reflections, D. the four Illimitables, E. the one Perception, F. the one Analysis, G. the four *arūpa-jhānas*.

The six kinds of temperaments (4): 1. the lustful, 2. the hateful, 3. the unintelligent, or ignorant, 4. the devout, or faithful, 5. the intellectual, or wise, 6. the discursive.

The three stages of Mental Culture: 1. the preliminary (5), 2 . the proximate, 3. the concentrative.

The three signs (6): 1. the preliminary, 2. the abstract, 3. the conceptualized.

How ?

A. The ten kasinas (7) are; earth, water, fire, air, blue, yellow, red, white, space, and light.

B. The ten Impurities (8) are: a bloated (corpse), a discoloured (corpse), a festering, (corpse), a dissected (corpse), an eaten (corpse), a scattered-in-pieces (corpse), a mutilated and scattered-in-pieces (corpse), a bloody (corpse), a worm-infested (corpse), and a skeleton.

C. The ten Reflections (9) are: 1. The Reflection on the Buddha, 2. The Reflection on the Doctrine, 3. The Reflection on the order, 4. The Reflection on morality, 5. The Reflection on generosity, 6. The Reflection on deities, 7. The Reflection on peace, 8. The Reflection on death, 9. Mindfulness regarding the body, 10. Mindfulness regarding breathing (10).

D. The four Illimitables, also called Sublime States, (11), are: loving-kindness, compassion, appreciative joy, and equanimity.

E. The one Perception is the feeling of loathsomeness about food (12).

F. The one Analysis is the analysis of the four elements (13).

G. The four *arūpa-jhānas* are the 'Infinity of Space' (14) and so forth. In the exposition of 'Calm' there are altogether forty (15) subjects of meditation.

Suitability of Subjects for different Temperaments

§ 3. With respect to temperaments the ten 'Impurities' and 'Mindfulness regarding the body', such as the 32 parts, are suitable for those of a lustful temperament (16).

The four 'Illimitables' and the four colored *kasinas* are suitable for those of a hateful temperament (17).

The reflection on 'Breathing' is suitable for those of an unintelligent and discursive temperament.

The six Reflections on the Buddha and so forth are suitable for those of a devout temperament; Reflection on 'Death', 'Peace', 'Perception', and 'Analysis', for those of an intellectual temperament, and all the remaining subjects of mental culture, for all.

Of the *kasinas* a wide one is suitable for the unintelligent, and a small one for the discursive.

Herein this is the section on suitability.

Stages of Mental Culture

§ 4. The preliminary stage of mental culture is attainable in all these forty; subjects of meditation. In the ten subjects of mental culture such as the eight Reflections on the Buddha and so forth and the one 'Perception', and the one 'Analysis' (18) only proximate mental culture is attained but not the concentrative stage. In the thirty remaining subjects of mental culture the concentrative stage of mental culture is also attained.

Therein the ten *kasinas* and the 'Breathing' produce five *jhānas*; the ten 'Impurities' and 'Mindfulness regarding the body' only the first *jhāna*; the first three 'Illimitables' such as loving-kindness, four *jhānas*; 'equanimity' (19) the fifth *jhāna*.

Thus these twenty-six subjects of mental culture produce *rūpa-jhānas*.

The four 'formless' objects produce the *arūpa-jhānas*.

This is the section on mental culture.

Signs of Mental Culture

§ 5. Of the three signs, the preliminary sign and the abstract sign are generally obtained in every case according to the object. But the conceptualized image is obtained in the '*Kasinas*', 'Impurities', 'Parts of the body', and 'Breathing'.

It is by means of the conceptualized image that the proximate on pointedness and the ecstatic one-pointedness are developed.

How?

Whatever object amongst the earth kasinas and so forth, a beginner takes to practice meditation, is called a preliminary sign and that meditation is preliminary mental culture. When that sign is perceived by the mind and enters the mind-door as if seen by the very (physical) eye then it is called the abstract sign. That meditation becomes well established.

Likewise when a counter-image born of mediation, freed from original defects (20) reckoned as a concept, is well established and fixed in the mind of one who is well composed and who thereafter, practices meditation on the abstract sign by means of preliminary concentration then it is said that the conceptualized image has arisen.

Rūpa Jhāna

Thereafter 'proximate concentration', free from obstacles, pertaining to the *kāma*-Sphere, arises. Then he who develops the conceptualized image by means of 'proximate concentration' attains to the first *jhāna* of the *rūpa*-Sphere.

Thenceforth by bringing that very first *jhāna* under one's sway by means of these five kinds of mastery (21) - namely, reflection, attainment, resolution, emergence, and revision - the striving person, by inhibiting the coarse factors like 'initial application' and so forth, and by developing the subtle factors like 'sustained application and so forth attains, by degrees, according to circumstances, to the second *jhāna* and so forth.

Thus with respect to twenty-two subjects of mental culture such as the earth kasina, etc., the conceptualized image is obtained. But in the remaining (eighteen) subjects of mental culture the 'Illimitables' relate to the concept of beings.

Arūpa Jhāna (22)

Now, to one who practices concentration on space abstracted from any *kasina* excluding the *ākāsa kasina*, thinking - 'this is infinite' - there arises the first *arūpa jhāna*. To one who practices concentration on that very first *arūpa jhāna*, thinking that 'it is infinite', there arises the second *arūpa jhāna*. To one who practices concentration on the non-existence of the first *arūpa*-consciousness, the thinking 'there is naught whatever' - there arises the third *arūpa jhāna*. To him who practices concentration on the third *arūpa* consciousness, thinking 'it is calm, it is sublime', there arises the fourth *arūpa jhāna*.

In the remaining ten subjects of mental culture when concentration is practiced on an object like the attributes of the Buddha and so forth and when the sign is well grasped 'preliminary meditation' becomes steadfast therein and 'proximate meditation' is also accomplished.

Supernormal Knowledge (23)

Emerging from the fifth jhāna (serving as a) basis for supernormal knowledge, and reflecting on the 'resolution' and so forth, when one practices concentration on physical objects, etc., there arises according to circumstances, the fifth *rūpa-jhāna* induced in the way of developing supernormal knowledge.

The five kinds of supernormal knowledge are: Various Psychic Powers, Celestial Ear, Discerning other' thoughts, Reminiscence of past births, and Celestial Eye.

Herein this is the section mental culture.

The method of meditation on Calm is ended.

Notes:

1. **Kammatthāna** - Here this term is used in a technical sense. Kamma means the act of meditation or contemplation. *Thāna*, literally, station, ground, or occasion, implies subjects or exercises. *Kammatthāna*, therefore, means 'subjects of meditation' or 'meditation exercises'. There are forty such subjects of meditation.

2. **Samatha** derived from \sqrt{sam} , to lull, to subdue, denotes 'tranquillity' 'quietude', gained by subduing the Hindrances. It is synonymous with concentration (*samādhi*) which leads to the development of *jhānas*. By concentration passions are only temporarily inhibited.

3. **Vipassanā**, derived from $vi + \sqrt{dis}$, to see, literally means perceiving in diverse ways, that is in the light of transiency, sorrowfulness, and soullessness. It is rendered by 'insight', 'contemplation', 'intuition', 'introspection'. The sole object see things as they truly are, in Emancipation.

4. **Carita** signifies the intrinsic nature of a person, which is revealed when one is in a normal state without being preoccupied with anything. The temperaments of people differ owing to the diversity of their actions or Kammās. Habitual actions tend to form particular temperaments.

Rāga (lust) is predominant in some, while *dosa* (anger, hatred or ill will), in others. Most people belong to these two categories. There are a few others who lack intelligence and are more or less ignorant (*moha-carita*). Akin to the ignorant are those whose minds oscillate, unable to focus their attention deliberately on one thing (*vitakka-carita*). By nature some are exceptionally devout (*saddhā-carita*), while others are exceptionally intelligent (*buddhi-carita*).

Thus, in brief, there are six kinds of temperaments.

By combining them with one another, we get 63 types. With the inclusion of *ditthi-carita* (speculative temperament) there are 64.

5. The preliminary stages of mental development are termed *parikamma-bhāvanā*. Mental culture, from the moment one develops the conceptualized image and temporarily inhibits the Hindrances, until the *gotrabhū* thought-moment in the *jhāna javana* process, is termed *upacāra-bhāvanā*.

The thought-moment that immediately follows the *gotrabhū* thought-moment is called *appanā*, ecstatic concentration, because *vitakka* (initial application), the foremost *jhāna* constituent, persists as if firmly fixed upon the object of concentration.

Jhāna Thought-Process: *manodvārāvajjana* / *parikamma*, *upacāra*, *anuloma*, *gotrabhū*, *appanā* / *bhavanga*.

6. Any object, such as a *kasina*, used for preliminary mental culture is termed '*parikamma-nimitta*'.

The same object, when mentally perceived with closed eyes, is termed '*uggaha-nimitta*'.

The identical visualized image, freed from all *kasina* defects, is termed '*patibhāganimitta*' when it serves as an object of *upacāra* and *appanā bhāvanā*.

7. **Kasina** means 'whole', 'all', 'complete'. It is so called because the light issuing from the conceptualized image is extended everywhere without any limitation.

In the case of *pathavi-kasina* one makes a circle of about one span and four fingers in diameter and, covering it with dawn-coloured clay, smoothes it well. If there be not enough clay of dawn-

coloured, he may put in some other kind of clay beneath. This prepared circle is known as *kasina-mandala* and is also called *parikamma-nimitta*. Now he places this object two and half cubits away from him and concentrates on it, saying mentally or inaudibly - *pathavi, pathavi* or earth, earth. The purpose is to gain one-pointedness of mind. When he does this for some time, perhaps weeks, or months, or years, he will be able to close his eyes and visualize the object. This visualized object is called '*uggaha-nimitta*'. Then he concentrates on this visualized image until it develops into a conceptualized or counter-image free from original *kasina* faults. This is known as the '*patibhāganimitta*'. As he continually concentrates on this abstract concept he is said to be in possession of proximate or neighborhood concentration (*upacāra-samādhi*). At this stage the innate five Hindrances are temporarily inhibited. Eventually he gains 'ecstatic concentration' (*appanā samādhi*).

For the water-*kasina* one may take a vessel full of colourless water, preferably rain water, and concentrate on it, saying - *āpo, āpo*, (water, water) until he gains one-pointedness of mind.

To develop the fire-*kasina* one may kindle a fire before him and concentrate on it through a hole, a span and four fingers in diameter, in a rush-mat, a piece of leather, or a piece of cloth, saying *tejo, tejo*, (fire, fire).

One who develops the air-*kasina* concentrates on the wind that enters through window space or a hole in the wall, saying, *vāyo, vāyo* (air, air).

To develop the colour-*kasinas* one may take a *mandala* of the prescribed size, and colour it blue, yellow, red, or white and concentrate on it, repeating the name of the colour as in the case of the other *kasinas*.

One may even concentrate on blue, yellow, red, or white flowers.

Light *kasina* may be developed by concentrating on the moon, or on an unflickering lamplight, or on a circle of light cast on the ground, or on the wall by sunlight or moonlight entering through a wall-crevice or hole, saying - *āloka, āloka* (light, light).

Space-*kasina* can be developed by concentrating on a hole, a span and four fingers in diameter, in either a well-covered pavilion or a piece of leather, or a mat, saying, *okāsa, okāsa* (space, space).

It may be mentioned that light and space *kasinas* are not mentioned in the Texts.

8. Asubha - Those ten kinds of corpses were found in ancient Indian cemeteries and charnel places where dead bodies were not buried or cremated and where flesh-eating animals frequented. In modern days they are out of the question.

9. **Anussati** - literally, means repeated reflection or constant mindfulness.

i. **Buddhānussati** is the reflection on the virtues of the Buddha as, for example: "Such indeed is that Exalted One, Worthy, Fully Enlightened, Endowed with Wisdom and Conduct, Well-farer, Knower of the Worlds, an Incomparable Charioteer for the training of individuals, Teacher of gods and men, Omniscient, and Holy".

ii. **Dhammanussati** is reflection on the virtues of the Doctrine as, for example: "Well-expounded is the doctrine by the Exalted One, to be realized by oneself, of immediate fruit, inviting investigation, leading to Nibbāna, to be understood by the wise, each one for himself".

iii. **Sanghānussati** is the reflection on the virtues of the pure members of the Noble Celibate Order as follows: "Of good conduct is the Order of the disciples of the Exalted One; of upright conduct is the Order of the disciples of the Exalted One; of wise conduct is the Order of the disciples of the Exalted One; of dutiful conduct is the Order of the disciples of the Exalted One. The four pairs of persons constitute eight individuals. This Order of the disciples of the Exalted One is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit for the world".

iv. **Silānussati** is reflection on the one's own virtuous conduct.

v. **Cāgānussati** is reflection on one's own charitable nature.

vi. **Devatānussati** - "Deities are born in such exalted states on account of their faith and other virtues. I too possess them." Thus when one reflects again and again on one's own faith and others' virtues, placing deities as witnesses, it is called Devatānussati.

vii. **Upasamānussati** is reflection on the attributive qualities of Nibbāna, such as the cessation of suffering, etc.

viii. **Maranānussati** is reflection on the termination of psycho physical life.

Contemplation on death enables one to comprehend the fleeting nature of life. When one understands that death is certain and life is uncertain one endeavors to make the best use of one's life by working for self-development and for the development of others, instead of wholly indulging in sensual pleasures. Constant meditation on death does not make one pessimistic and lethargic but, on the contrary, it makes one more active and energetic. Besides one can face death with serenity.

While contemplating death, one may think that life is like a flame, or that all so-called beings are the outward temporary manifestations of the invisible Karmic energy, just as an electric light is the outward manifestation of the invisible electric energy. Choosing various similes, one may meditate on the uncertainty of life and on the certainty of death.

ix. **Kāyagatāsati** is reflection on the 32 impure parts of the body such as hair, hair of the body, nails, teeth, skin, etc. This meditation on the loathsomeness of the body, leads to dispassion.

Many Bhikkhus in the time of the Buddha attained Arahatship by meditating on these impurities. If one is not conversant with all the thirty-two parts, one may meditate on one part such as bones.

Within this body is found a skeleton. It is full of flesh which is covered with a skin. Beauty is nothing but skin deep. When one reflects thus on the impure parts of the body passionate attachment to this body gradually disappears.

This meditation may not appeal to those who are not sensual. They may meditate on the innate creative possibilities of this complex machinery of man.

The thirty-two parts of the body are enumerated as follows:

"Hair, hair of the body, nails, teeth, skin, flesh, sinew, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, stomach, faeces, brain, bile, phlegm, pus, blood, sweat, lymph, tears, grease, saliva, nasal mucus, articular fluid, and urine".

x. **ānāpānasati** is mindfulness on respiration. *āna* means inhalation and *apāna* exhalation. In some books these two terms are explained in the reverse way. Concentration on the breathing process leads to one-pointedness of the mind, and ultimately to Insight which leads to Arahatship.

10. This is one of the best subjects of meditation, which appeals equally to all. The Buddha also practiced *ānāpānasati* before His Enlightenment.

A detailed exposition of this meditation is found in the Satipathāna Sutta and in the Visuddhi Magga.

A few practical hints are given here for the benefit of the average reader.

Adopting a convenient posture, breathe out and close the mouth. Then breathe in through the nostrils calmly, without strain. Inhale first and count mentally one. Exhale and count two, concentrating on the breathing process. In this manner count up to ten, constantly focusing your attention on respiration. It is possible for the mind to wander before one counts up to ten. But one need not be discouraged. Try again until success is achieved. Gradually one can increase the number of series, say five series of ten. Later one can concentrate on the breathing process without counting. Some prefer counting as it aids concentration; while others prefer not to count. What is essential is concentration, and not counting, which is secondary. When one does this concentration exercise one feels light in body and mind and very peaceful. One might perhaps feel as if one were floating in the air. When one practices this concentration for a certain period, a day may come when one will realize that his so-called body is supported by mere breath, and that the body perishes when breathing ceases. Thus one fully realizes impermanence. Where there is change there cannot be a permanent entity or an immortal soul. Insight might then be developed to gain Arahatship.

It is now clear that the object of this concentration on respiration is not merely to gain one-pointedness but also to cultivate Insight in order to obtain Deliverance.

This simple method may be pursued by all without any harm.

For more details readers are referred to the Visuddhi Magga.

In some Suttas this simple method of respiration is explained as follows:

"Attentively he breathes in, attentively he breathes out.

1. When making a long inhalation he knows, 'I make a long inhalation; when making a long exhalation, he knows, 'I make a long exhalation'.

2. When making a short inhalation he knows, 'I make a short inhalation'; when making a short exhalation he knows, 'I make a short exhalation'.

3. 'Clearly perceiving the entire (breath) body (*sabbakāyapatisamvedi*), I will inhale': thus he trains himself; 'clearly perceiving the entire (breath) body. I will exhale': thus he trains himself.

4. 'Calming this breathing process (*passam bhayam kāyasankhāram*), I will inhale' thus he trains himself; 'calming this breathing process, I will exhale': thus he trains himself.

11. **Brahmavihāra** - Here Brahma means sublime, as in *brahmacariya* (sublime life). *Vihāra* means mode or 'state of conduct' or 'state of living'. They are also termed *appamaññā* (limitless, boundless) because these thoughts are radiated towards all beings, without limit or obstruction.

i. **Mettā** (Sanskrit: Maitri) loving-kindness, benevolence, goodwill - is defined as that which softens one's heart. It is not carnal love or personal affection. The direct enemy of Mettā is hatred, ill will or aversion (*kodha*); its indirect enemy is personal affection (*pema*). Mettā embraces all beings without exception. The culmination of Mettā is the identification of oneself with all beings (*sabbattatā*). It is the wish for the good and happiness of all. Benevolent attitude is its chief characteristic. It discards ill will.

ii. **Karunā** - compassion - is defined as that which makes the hearts of the good quiver when others are subject to suffering, or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the sufferings of others. Its direct enemy is wickedness (*himsā*) and its indirect enemy is passionate grief (*domanassa*) Compassion embraces sorrow-stricken beings, and it eliminates cruelty.

iii. **Muditā** is not mere sympathy but sympathetic or appreciative joy. Its direct enemy is jealousy, and its indirect enemy is exhilaration (*pahāsa*). Its chief characteristic is happy acquiescence in others' prosperity and success (*anumodanā*). Muditā embraces prosperous beings. It eliminates dislike (*arati*) and is the congratulatory attitude of a person.

iv. **Upekkhā** literally, means to view impartially, that is, with neither attachment nor aversion. It is not hedonic indifference but perfect equanimity or a well-balanced mind. It is the balanced state of mind amidst all vicissitudes of life such as praise and blame, pain and happiness gain and

loss, repute and disrepute. Its direct enemy is attachment (*rāga*) and its indirect enemy is callousness. Upekkhā discards clinging and aversion. Impartial attitude is its chief characteristic.

Here Upekkhā does not mean mere neutral feeling, but implies a sterling virtue. Equanimity, mental equilibrium, are its closest equivalents. Upekkhā embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.

See Chapter 2, note 4.

12. **āhāre patikkūlasaññā** - i.e., the feeling of loathsomeness of food, in its search, eating, etc.

13. **Catudhātuvavatthānam** - i.e., the investigation of the four primary elements of extension, cohesion, heat, and motion, with regard to their characteristics, etc. 14.

14. **Arūpajhānas** - See Ch. 1. They are: (i) 'The Realm of the Infinity of Space', (ii) 'The Realm of the Infinity of Consciousness', (iii) 'The Realm of Nothingness', and (iv) The 'Realm of neither Perception nor Non-perception'.

15. Thirty-eight objects when 'light' and 'space' are excluded.

16. Because they tend to create a disgust for the body which fascinates the senses.

17. Because the objects are deep and vast.

18. These objects are too coarse, and vitakka, one of the constituents of *jhāna*, is an indispensable aid to practice concentration on them. As there is no *vitakka* in the remaining four *jhānas*, they cannot be developed by concentrating on these two objects.

19. As equanimity (*upekkhā*) is found only in the fifth *jhāna*, the first four *jhānas* cannot be developed by concentrating on this last 'Illimitable'.

20. **Vatthudhammato** - i.e., from the defects found in the original *kasina-mandala*.

21. **āvajjana** - reflection on the different constituents of *jhāna*.

Samāpajjana - the ability to attain to different *jhānas* quickly.

Adhitthāna - the ability to remain in the *jhānas* as long as one likes.

Vutthāna - the ability to emerge from the *jhānas* as quickly as possible.

Paccavekkhana is similar to *āvajjana*.

22. See Ch. 1, p.

23. **Abhiññā** - Only one who has gained the fifth *jhāna* can develop the following five kinds of supernormal knowledge or vision:

i. **Iddhividha** - Flying through the air, walking on water, diving into the earth, creation of forms, etc., belong to this category.

ii. **Dibbasota** is the Celestial Ear, also called clairaudience, which enables one to hear subtle or coarse sounds far or near.

iii. **Paracittavijānana** is the power to discern the thoughts of others.

iv. **Pubbenivāsānussati** is the power to remember the past lives of oneself and others. This is the first supernormal vision the Buddha developed during the first watch on the night. He attained Enlightenment. With regard to this knowledge the Buddha's power is limitless, while in the case of others it is limited.

v. **Dibbacakkhu** is the Celestial or Divine Eye, also called clairvoyance, which enables one to see heavenly or earthly things, far or near, which are imperceptible to the physical eye. This is the second knowledge the Buddha developed during the second watch on the night of His Enlightenment.

Cutūpapātāñāna knowledge with regard to the dying and reappearing of beings, is identical with this Celestial Eye. *Anāgatamsañāna*, knowledge with regard to the future, and *yathākammūpagañāna*, knowledge with regard to the faring of beings according to their own

good and bad actions, are two other kinds of knowledge belonging to the same category. These come within the range of Buddha's Omniscience.

These five kinds of supernormal vision are worldly. To these should be added the sixth supernormal knowledge - *āsavakkhayañāna* - knowledge with regard to the extinction of passions which is supramundane.

The first five kinds may be developed at any period; but the last, only during a Buddha-cycle.

Visuddhibhedo

§ 6. *Vipassanākammatthāne pana 1. Sīlavisuddhi, 2. Cittavisuddhi, 3. Ditthivisuddhi, 4. Kankhāvitaraṇavisuddhi, 5. Maggāmaggañānadassanavisuddhi, 6. Patipadaññāna dassanavisuddhi, 7. Nānadassanavisuddhicāti sattavidhena Visuddhisangaho.*

Aniccalakkhanam, Dukkhalakkhanam, Anattalakkhanañ c'āti tīni Lakkhanāni.

Aniccānupassanā, Dukkhānupassanā, Anattānupassanā c'āti tisso Anupassanā.

1. Sammasanañānam, 2. Udayavyayañānam, 3. Bhangañānam, 4. Bhayañānam, 5. ādīnavañānam, 6. Nibbidāñānam, 7. Muñcitukamyatāñānam, 8. Patisankhāñānam, 9. Samkhārupekkhāñānam, 10. Anulomañānam c'āti dasa Vipassanāñānāni.

Suññato Vimokkho, Animitto Vimokkho, Appanihito Vimokkho c'āti tayo Vimokkhā.

Suññatānupassanā, Animittānupassanā, Appanihitānupassanā c'āti tīni Vimokkhamukhāni ca veditabbāni.

Katham? Pātimokkhasamvara Sīlam, Indriyasamvara Sīlam, ājīvapārisuddhi Sīlam, Paccayasannissita Sīlam c'āti Catupārisuddhi Sīlam Sīlavisuddhi nāma.

Upacārasamādhi, Aypanāsamādhi c'āti duvidho'pi Samādhi Cittavisuddhi nāma.

Lakkhana-rasa-paccupatthāna-padatthāna-vasena nāma-rūpapariggaho Ditthivisuddhi nāma.

Tesameva ca nāma-rūpānam paccayapariggaho Kankhāvitarana-visuddhi nāma.

Tato param pana tathāpariggahitesu sappaccayesu tebhūmakasankhāresu atītādibhedabhinnesu khandhādinayam ārabha kalāpavasena samkhipitvā aniccam khayatthena, dukkham bhayatthena, anattā asāratthenā' ti addhānavasena santativasena khanavasena va sammasanañānena lakkanattayam sammasantassa tes veva paccaya vasena khanavasena ca udayavyayañānena udayavyayam sammanupassantassa ca.

Obhāso pīti passaddhi adhimokkho ca paggaho

Sukham ñānamupatthānamupekkhā ca nikanti c'āti.

Obhāsādi vipassanupakkilese paripanthapariggaha vasena maggāmaggalakkhanavavathānam Maggāmagga-ñānadassanavisuddhi nāma.

Tathā paripanthavimuttassa pana tassa udayavyayañānato patthāya yāvānulomā tilakkhanam vipassanāparamparāya patipajjantassa nava vipassanāñānāni Patipadāñānadassanavisuddhi nāma.

Tass'evam patipajjantassa pana vipassanāparipākamāgama idāni appanā uppajjissatitī bhavangam vocchinditva uppannamanodvārāvajjanānantaram dve tīni vipassanācittāni yam kiñci aniccādilakkhanamārabha parikammopacārānulomanāmena pavattanti. Yā sikhāppattā sā sānulomasankhārupekkhāvutthānagāmini-vipassanā'ti ca pavuccati. Tato param gotrabhūcittam nibbānam' ālambitvā puthujjanagottamabhibhavantam ariyagottamabhisambhontā ca pavattati. Tass'ānantaram eva maggo dukkhasaccam parijānanto samudayasaccam pajahanto nirodhasaccam sacchikaronto maggasaccam bhāvanāvasena appanāvīthim otarati. Tato param dve tīni phalacittāni pavattitvā bhavangapāto'va hoti. Puna bhavangam vocchinditvā paccavekkhanañānāni pavattanti.

Maggam phalañ ca nibbānam paccavekkhati pandito

Hīne kilese sese ca paccavekkhati vā navā.

Chabbisuddhikamen' evam bhāvetabbo catubbidho

Nānadassanavisuddhi nāma maggo pavuccati.

Ayam' ettha visuddhibhedo.

Different Kind of Purity

§ 6. In the exercises on mental culture pertaining to Insight (24) the section on 'Purity' is sevenfold:

1. Purity of Morals,
2. Purity of Mind,
3. Purity of views,
4. Purity of Transcending Doubts,
5. Purity of Vision in discerning the Path and Non-Path,
6. Purity of Vision in discerning the method,
7. Purity of Vision regarding intuitive wisdom.

There are three Characteristic Marks:

1. The Characteristic Mark of Impermanence (25),
2. The Characteristic Mark of Suffering (26), and
3. The Characteristic Mark of No-soul (27).

There are three Contemplations:

1. The Contemplation on Impermanence,
2. The Contemplation on Suffering, and
3. The Contemplation on No soul.

There are ten kinds of Insight:

1. Investigating knowledge (28),
2. Knowledge with regard to the arising and passing away (of conditioned things),

3. Knowledge with regard to the dissolution (of things),
4. Knowledge (of dissolving things) as fearful,
5. Knowledge of (fearful) things as baneful,
6. Knowledge of (baneful) things as disgusting,
7. Knowledge as regards the wish to escape from them,
8. Knowledge of reflecting contemplation (9),
9. Knowledge of equanimity towards conditioned things (30), and
10. Knowledge of adaptation (31).

There are three Emancipations (32):

1. Emancipation through Void (33),
2. Emancipation through Signlessness (34); and
3. Emancipation through Desirelessness (3)

There are three Doors of Emancipation:

1. Contemplation on the Void,
2. Contemplation on the Signlessness, and
3. Contemplation on Desirelessness.

How?

Purity of Morals (36) consists of four kinds of perfect discipline, namely:

1. Moral Discipline as regards the Fundamental Precepts,
2. Discipline as regards sense-restraint,
3. Discipline as regards purity of livelihood,
4. Discipline as regards the four requisites.

Purity of Mind (37) consists of two kinds of concentration, namely,

1. 'proximate concentration', and
2. 'established or ecstatic concentration'.

Purity of Views (38) is the understanding of mind and matter with respect to their characteristics, function, mode of appearance, and proximate cause.

Purity of Transcending Doubts (39) is the comprehension of the causes of those very mind and matter.

After comprehending the causes, the meditator, considering the methods of aggregates, etc., formulates in groups the conditioned things of the triple plane, that have arisen with causes, differing according to the past, etc., and that have been comprehended in the foregoing manner. Now he meditates on the three characteristics - impermanence in the sense of dissolution, suffering in the sense of fearfulness, and soullessness in the sense of unsubstantiality - by way of duration, continuity, and momentariness. To him who meditates on the arising and passing away of things by means of the knowledge so named with respect to causes and momentariness there arise -

an aura, joy, quietude, excessive faith, effort, happiness, wisdom, mindfulness equanimity and a liking (for that state).

Purity of Vision in discerning what is the Path and what is not the Path (40), is the determining of characteristics of Path and not Path by understanding an aura etc., as inimical impediments of insight.

Getting rid of these inimical impediments, the meditator reflects on the three Characteristics. Now to him, starting from the knowledge of arising and passing away, and extending up to the knowledge of adaptation, there arise in one continuous stream of contemplation, nine kinds of Insight. By Purity of Vision that discerns the method (41) is meant these nine kinds of knowledge.

Realization

When he thus practices contemplation, owing to the ripening of insight (he feels) 'Now the development (of the path) (42) will arise'. Thereupon arresting the life-continuum, arises mind-door consciousness, followed by two or three (moments of) insight consciousness having for their object any of the Characteristics such as impermanence etc. They are termed 'preliminary', 'proximate', and 'adaptation' (moments) (43).

That knowledge of equanimity towards conditioned things, together with knowledge that conforms (to the truths), when perfected, is also termed 'Insight of emergence leading to the Path (44).

There after the *gotrabhū*-consciousness (45), having Nibbāna as its object occurs, overcoming the lineage of the worldlings, and evolving the lineage of the Ariyas*.

* The thought-process of a Stream-Winner: *manodvārāvajjana* - *parikamma* - *upacāra* - *anuloma* - *gotrabhū* - *magga* - *phala* - *phala* - *bhavanga*.

Immediately after that consciousness, the Path (of the Stream-Winner)*, realizing the Truth of suffering, eradicating the Truth of its cause, realizing the Truth of its cessation, and developing the Truth of the Way to its cessation, descends into the (supramundane) *appanā* thought-process.

After that Path-consciousness two or three moments of Fruit-consciousness arise and subside into the life-continuum (46). Then, arresting the life-continuum, the knowledge of reflection occurs.

The wise man reflects (47) on the Path, Fruit, Nibbāna, defilements destroyed, and either reflects or does not reflect on the remaining defilements.

Thus the fourfold Path which has to be developed by degrees by means of the sixfold purity is called the 'Purity of Intuitive Knowledge' (48).

Herein this is the section on Purity.

* The thought-process of a Stream-Winner:

manodvārāvajjana

javana: parikamma

upacāra

anuloma

gotrabhū

magga

phala

phala

bhavanga

Notes:

24. **Vipassanā** or Insight is the third and final stage on the Path of Sainthood. The chief object of Insight is to understand things as they truly are.

25. **Anicca**, i.e., the fleeting nature of both mind and matter. Changeableness is a characteristic of everything that is conditioned. All conditioned things are constantly changing, not remaining static for two consecutive moments. Mind, in fact, changes even faster than matter. Normally matter endures only for seventeen thought-moments. Commentators state that, during the time occupied by a flash of lightning, billions of thought-moments may arise.

26. **Dukkha** - All conditioned things are subject to suffering. Birth is suffering, decay is suffering, disease is suffering, death is suffering. Union with the unpleasant is suffering. Separation from the pleasant is suffering. Not to get what one desires is suffering. In brief, the five aggregates of attachment are suffering.

27. **Anattā** - Or Soullessness is the crux of Buddhism. As there is no permanent entity in matter, so also there is no unchanging entity in mind conceived as an 'ego' or soul'. In everything mundane and supramundane conditioned and non-conditioned, there is no permanent soul. Hence the Buddha in the Dhammapada stated '*sabbe dhammā anattā* - all dhammas are soulless'. With regard to *anicca* and *dukkha* the Buddha said '*sankhārā* - conditioned things'. With regard

to *anattā*, the Buddha employed the term *dhammā* to include supramundane unconditioned Nibbāna as well.

It may be mentioned that it was after hearing the 'Anattalakkhana Sutta', the discourse on soullessness, that the first five monks attained Arahatsip.

The aspirant does not usually meditate on all these three characteristics. Of them, he takes only that which appeals to him most. Deliverance, gained by meditating on one of them, is named accordingly.

28. **Sammasanañāna** - Lit., 'handling-knowledge', is the investigating of aggregates as composite (*kalāpavasena*).

29. **Patisankhāñāna** is the recontemplation of conditioned things in order to find out the means to escape the refrom.

30. **Sankhārupekkhā-ñāna** is perfect equanimity towards all conditioned things, having neither attachment nor aversion, resulting from developing the foregoing different kinds of Insight.

31. **Anuloma-ñāna** is the 'adaptation knowledge' gained by perfecting the foregoing nine kinds of Insight. It is so called because it conforms itself to 37 Factors of Enlightenment and qualifies the aspirant for the higher path.

32. **Vimokkha** - so called because the deliver one from the ten Fetters, etc.

33. **Suññata** - devoid of a soul. Emancipation gained by meditating on soullessness (*anattā*) is called *suññata-vimokkha*.

34. **Animitta** - free from the signs of permanence, etc. Emancipation gained by meditating on 'impermanence' (*anicca*) is called *animitta-vimokkha*.

35. **Appanīhita** - free from the hankering of craving. Emancipation gained by meditating on 'suffering' (*dukkha*) is called *appanīhita-vimokkha*.

36. **Sīlavisuddhi** - Purity of Morals, is the first of seven 'Purities'. It consists of four kinds, all pertaining to the life of a Bhikkhu.

The first is *pātimokkhasamvarasīla*. 'That which saves one who observes it from woeful states' is the commentarial explanation of '*pātimokkha*'. *Pā* is also explained as the Buddhas Teaching. *Atipamokkha* means extremely important. *Pātimokkha* therefore means "Fundamental Teaching" or "Fundamental Precepts". It deals with 220* disciplinary rules which every Bhikkhu is expected to observe. As it restrains one from evil deeds, etc., it is termed '*samvara*'. *Sīla* is used in the sense of 'composure' (*samādhāna*) and 'support' (*upadhāraṇa*). It is so called because it tends to discipline thoughts, words, and deeds, and because it acts as a support for other virtues. *Indrivasamvarasīla* the second *sīla*, deals with the control of the six senses. *ājīvapārisuddhisīla*, the third *sīla*, deals with the right livelihood of a Bhikkhu. In obtaining the necessities of life, a Bhikkhu should not act in an unbecoming way. *Paccayasannissitasīla* the fourth *sīla*, is concerned with the unselfish use of the four requisites - robes, alms, lodging, and medicine.

*227 including seven ways of settling disputes (*adhikarana samatha dhamma*).

37. **Cittavisuddhi** - is the second 'Purity'. It is the purity of mind, gained by developing the *jhānas*, temporarily inhibiting the Hindrances. A purified mind is like a polished mirror where everything is reflected in its true perspective. With a purified mind one can see things as they truly are.

38. **Ditthivisuddhi** - is the third 'Purity'. It is so called because it purifies one from the false theory of a permanent soul. This correct comprehension results from investigating mind and matter as regards their salient characteristics (*lakkhana*), function or essential properties (*rasa*), the way of manifestation (*paccupatthāna*), and their immediate cause (*padatthāna*).

39. **Kankhāvitaraṇavisuddhi** - is the fourth 'Purity' which attempts to transcend skeptical doubts as regards cause and effect, the past, the present, and the future. This is called a purity because it removes the stain of erroneous views of 'chance', causelessness', etc.

To achieve this purity one meditates on the various causes that tend to produce present mind and matter, and on the causes that sustain them in the present. He understands that present mind and matter at conception were conditioned by past ignorance, craving, grasping and Kamma, and, during lifetime, matter is conditioned by kamma, mind, seasonal phenomena, and edible food, while mind is sustained by the senses and their corresponding objects. Thus he realizes the second noble truth of the cause of suffering and rids himself of doubts.

40. Maggāmaggañānadassanavisuddhi - This is the fifth 'Purity'.

The aspirant who has cleared his doubts, meditates again with better understanding on the three characteristics of *anicca*, *dukkha*, and *anattā*. He realizes that life is a mere flowing, a continuous undivided movement. He finds no genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is painful, and where change and sorrow prevail there cannot be a permanent ego or soul. The arising and passing away of conditioned things become very conspicuous to him. As he is thus absorbed in meditation he witnesses an aura (*obhāso*) emanating from his body as a result of his keen insight. He experiences also an unprecedented joy (*pīti*), happiness (*sukha*), and quietude (*passaddhi*). He becomes strenuous (*paggaho*) and even-minded (*upekkhā*). His religious fervour increases (*adhimokkha*), mindfulness (*sati*) strengthens, and wisdom (*ñāna*) ripens. Laboring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns (*nikanti*) for this state of mind. Soon he realizes that these temptations are only impediments (*upakkilesa*) to Insight, and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and wrong path (*maggāmaggañānadassana*). It is called a 'purity' because it clears up the misconception as regards the actual 'path'. He understands, 'This is the right path, that is the wrong path'.

41. Patipadāñānadassanavisuddhi - is the sixth 'Purity'. This term is collectively applied to the nine kinds of Insight beginning with the knowledge as regards the arising and passing away of conditioned things, and ending with the knowledge of adaptation that occurs in the Path thought-moment immediately preceding the *gotrabhū* moment. (See p. *, footnote)

42. Appanā - the supramundane Path (*lokuttara-magga*).

43. See pp. 218*, 414*.

44. **Vutthānagāminīvipassanā** - is the name given to both *sankhārupekkhā-ñāna* and *anuloma-ñāna* of the ten kinds of Insight. It is so called because it leads to the Path emerging from woeful states and signs of conditioned things.

45. **Gotrabhū** - lit, means 'overcoming the worldly lineage'. The object of this thought-moment is Nibbāna, but the actual realization of Nibbāna by the eradication of passions occurs at the Path thought-moment that immediately follows. This particular thought-moment in the three higher stages of Sainthood is termed '*vodāna*' (pure) as the aspirant is already an Ariya.

46. Immediately after the *gotrabhū* thought-moment there arises the Path thought-moment of the Sotāpanna. It is at this stage that one comprehends the Truth of Suffering, eradicates craving, the cause of suffering, and actually realizes Nibbāna for the first time in his life. The eight factors that constitute the Noble Path are also fully developed at this stage. This particular thought-moment is termed '*sotāpatti-magga*'. *Sota* here means the stream that leads to Nibbāna. It is the Noble Eightfold Path. *āpatti* means 'entering for the first time'. It is called '*magga*' because it arises, destroying the passions. This Path thought-moment arises only once in the course of one's lifetime, and is immediately followed by two or three 'Fruit' (*phala*) moments before the stream of consciousness lapses into *bhavanga*. This is the reason why the Dhamma is called '*akālika*' (immediately effective).

47. **Paccavekkhanañānāni** - As a rule after each of the four stages of Sainthood one reflects on the Path and Fruit one has attained, on the Nibbāna one has realized, on the defilements one has destroyed, and in the case of the first three stages, on the defilements one has yet to destroy. An Arahant who has no more defilements to destroy knows that he is delivered.

There are altogether 19 kinds of such reflective knowledge, 15 pertaining to the first three stages of Sainthood, and 4 to the last stage.

The Pāli phrase - *n'āparam itthatthāya* - No more of this state again - refers to this process of reflection.

48. **Nānadassanavisuddhi** is the name given to the contemplative knowledge, a mental state of wisdom found in the Path-Consciousness. It is called a 'purity', because it is completely free from all stains or defilements, resulting from the realization of the four Truths. It is the seventh 'purity'.

Vimokkhabhedo

§ 7. *Tattha anattānupassanā attābhinivesam muñcanti. Suññatānupassanā nāma vimokkhamukham hoti. Aniccānupassanā vipallāsanimittam muñcanti, animittānupassanā nāma. Dukkhanupassana tanhāpanidhim muñcanti, appanīhitānupassanā nāma. Tasmā yadi vuttthānagāminī vipassanā anattato vipassati, suññato vimokkho nāma hoti maggo. Yadi aniccato vipassati, animitto vimokkho nāma. Yadi dukkhato vipassati appanīhito vimokkho nāmā'ti ca maggo vipassanāgamanavasena tīni nāmāni labbhati. Tathā phalañca maggāgamana-vasena maggavīthiyam. Phalasamāpattivīthiyam pana yathāvuttanayena vipassantānam yathāsakam phalamuppajjamānam pi vipassanāgamanavasena' evasuññatādivimokkho' ticapavuccati. ālambanavasena pana sarasavasena ca nāmatayam sabbattha sabbesampi samameva.*

Ayam ettha vimokkhabhedo.

Puggalabhedo

§ 8. *Ettha pana sotāpattimaggam bhāvetvā ditthivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti.*

Sakadāgāmimaggam bhāvetvā rāgadosamohānam tanukaratta sakadāgāmi nāma hoti. Sakid'eva imam lokam āgantvā anāgāmimaggam bhāvetvā kāmarāgavyāpādānam anavasesappahānena anāgāmi nāma hoti, anāgantvā itthattam.

Arahattamaggam bhāvetvā anavasesakilesappahānena arahā nāma hoti, Khīnāsavo loka aggadakkhineyyo.

Ayam ettha puggalabhedo.

Emancipation

§ 7. Therein, the contemplation of no-soul, that discards the clinging to a soul (49), becomes an avenue of Emancipation and is termed 'Void-contemplation'. The contemplation of impermanence, that discards the signs of false notion (50), becomes an avenue of Emancipation, and is termed 'Signless-contemplation'. The contemplation of suffering, that discards the hankering of attachment (51), becomes an avenue of Emancipation and is termed 'Unhankering-contemplation'.

Hence if with the Emergence Insight leading to the Path, one contemplates on no-soul, then the Path is known as 'Void-Emancipation'; if one contemplates on impermanence then the Path is known as 'Signless-Emancipation'; if one contemplates on sorrow, then the Path is known as 'Unhankering-Emancipation'. Thus the Path receives three names according to the way of Insight. Likewise, the Fruit, (occurring) in the Path thought-process, receives these three names according to the way of the Path.

However, in the thought-process as regards the attainment to fruition, to those who contemplate in the foregoing manner, the Fruits that arise respectively in each case, are termed 'Void-Emancipation', etc., only in accordance with the way of Insight. But, as regards objects and respective functions, the triad of names is applied equally to all (Paths and Fruits) everywhere.

Herein this is the section on Emancipation.

Individuals

§ 8. Herein, developing the Path of Stream-Attainment (52), eradicating false views and doubts, and escaping from going to woeful states, one becomes a Stream-Winner who is born seven times at most.

Developing the Path of once-Returning (53), and attenuating lust, hatred, and ignorance, one becomes a Once-Returner, returning to this world only once.

Developing the path of Never-Returning (54), and totally eradicating sensual desires and hatred, one becomes a Never-Returner not returning to this (Sentient) state.

Developing the Path of the Worthy, and totally eradicating all defilements, one becomes a Worthy One (55), who is free from Corruptions, and who is fit to receive the highest offerings in this world.

Herein this is the section on Individuals.

Note:

49. **Attābhinivesa** - The stronghold of a soul like the doer of action, the reaper of fruit, 'this is my soul'.

50. **Vipallāsanimittam** - Three *vipallāsas* or misconceptions are discarded by meditating on 'impermanence'. They are 'erroneous perception' (*saññā-vipallāsa*), 'erroneous ideas' (*citta-vipallāsa*), and 'erroneous views' (*ditthi-vipallāsa*). On account of these three misconceptions people regard what is impermanent as permanent.

51. **Tanhāpanidhi** - Such hankerings like 'this is mine', 'this is happiness'.

52. **Sotāpanno** - One who has entered the stream that leads to Nibbāna for the first time. There are three classes of Sotāpannas, namely:

- i. Those who will be born seven times at most in heavenly and earthly realms (*sattakkhattuparama*). Before seeking an eighth birth, they attain Arahatsip.
- ii. Those who seek birth in noble families two or three times before they attain Arahatsip (*kolamkola*).
- iii. Those who are born only once more before they attain Arahatsip (*ekabījī*).

A Sotāpanna has unshakable confidence in the Buddha, Dhamma, and the Sangha. He neither violates the five precepts nor commits the heinous crimes. Free from birth in woeful states, he is ever destined for enlightenment.

53. **Sakadāgāmi** - One who returns to this world of human beings only once. After attaining Sakadāgāmi in this life, he may be born in a heavenly realm and attain Arahatsip seeking birth in the human plane.

There are five kinds of Sakadāgāmis, namely:

- i. Those who attain Sakadāgāmi here and attain Parinibbāna here itself.
- ii. Those who attain Sakadāgāmi in a heavenly realm and attain Parinibbāna there.
- iii. Those who attain Sakadāgāmi here and attain Parinibbāna in a heavenly realm.
- iv. Those who attain Sakadāgāmi in a heavenly realm and attain Parinibbāna in this human plane.
- v. Those who attain Sakadāgāmi here and, having being born in a heavenly realm, seek birth in this human plane and attain Parinibbāna.

54. **Anāgāmi** - one who will not return to this Sense sphere (*kāmaloka*). Such beings are born in the 'Pure Abodes' (*suddhāvāsa*), higher Brahma realms where Anāgāmis abide till they attain Arahathship.

There are five classes of Anāgāmis:

- i. Those who attain Parinibbāna within the first half life-span in the Pure Abodes (*antaraparinibbāyi*).
- ii. Those who attain Parinibbāna having lived more than half a life-span (*upahaccaparinibbāyi*).
- iii. Those who attain Parinibbāna with exertion (*sasankhāra parinibbāyi*).
- iv. Those who attain Parinibbāna without exertion (*asasankhāra parinibbāyi*).
- v. Those who, passing beyond one Brahma realm to another higher Brahma realm, attain Parinibbāna in the Highest Brahma realm (*uddhamsota akanitthagāmi*).

55. **Khīnāsavo** - synonymous with an Arahath, a Worthy One, because he has destroyed all the defilements.

The Path of Purification

When the *jhānas* are developed, the mind is so purified, that it resembles a polished mirror, where everything is clearly reflected in true perspective. Still, there is not complete freedom from unwholesome thoughts, for, by concentration, the evil tendencies are only temporarily inhibited. They may rise to the surface at quite unexpected moments.

Discipline regulates words and deeds; concentration controls the mind; but it is Insight (*paññā*) the third and the final stage, that enables the aspirant to Sainthood to eradicate wholly the defilements inhibited by *samādhī*.

At the outset he cultivates 'Purity of Vision' (*ditthi visuddhi*) (the third member of the Path of Purity) in order to see things as they truly are. With a one-pointed mind he analyses and examines this so-called being. This searching examination shows that what he has called 'I', is merely a complex compound of mind and matter which are in a state of constant flux.

Having thus gained a correct view of the real nature of this so-called being, freed from the false notion of a permanent soul, he searches for the causes of this 'I' personality. He realizes that there is nothing in the world which is not conditioned by some cause or causes, past or present, and that his present existence is due to past ignorance (*avijjā*), craving (*tanhā*), attachment (*upādāna*), Kamma, and physical food of the present life. On account of these five causes this so-called being has arisen, and as past causes have conditioned the present, so the present will condition the future. Meditating thus, he transcends all doubts with regard to past, present and future (*kankhāvitaraṇavisuddhi*, the fourth member of the Path of Purity).

Thereupon he contemplates the truth that all conditioned things are transient (*anicca*), subject to suffering (*dukkha*), and devoid of an immortal soul (*anattā*). Wherever he turns his eyes he sees naught but these three characteristics standing out in bold relief. He realizes that life is a flux conditioned by internal and external causes. Nowhere does he find any genuine happiness for everything is fleeting.

As he thus contemplates the real nature of life, and is absorbed in meditation a day comes, when, to his surprise, he witnesses an aura (*obhāsa*) emitted by his body. He experiences an unprecedented pleasure happiness and quietude. He becomes even-minded, his religious fervour increases, mindfulness becomes clear and insight keen. Mistaking this advanced state of moral progress for Sainthood, chiefly owing to the presence of the aura, he develops a liking for this mental state. Soon the realization comes that these new developments are impediments to moral progress and he cultivates the purity of knowledge with regard to the Path and Non-Path (*maggāmaggañānadassanavisuddhi*, the fifth member of the Path of Purity).

Perceiving the right path, he resumes his meditation on the arising (*udaya ñāna*) and passing away (*vaya ñāna*) of all conditioned things. Of these two states the latter becomes more impressed on his mind since change is more conspicuous than becoming. Therefore he directs his attention to contemplation of the dissolution of things (*bhanga ñāna*). He perceives that both mind and matter which constitute this so-called being are in a state of constant flux, not remaining the same for two consecutive moments. To him then comes the knowledge that all dissolving things are fearful (*bhaya ñāna*). The whole world appears to him like a pit of burning embers, a source of danger. Subsequently he reflects on the wretchedness and vanity (*ādīnava*

ñāna) of the fearful and deluded world, and develops a feeling of disgust (*nibbidā ñāna*), followed by a strong will for deliverance from it (*muñcitukamyatā ñāna*).

With this object in view, he resumes his meditation on the three characteristics of transiency, sorrow, and soullessness (*patisankhā ñāna*), and thereafter develops complete equanimity towards all conditioned things, having neither attachment nor aversion for any worldly object (*upekkhā ñāna*).*

* These nine kinds of Insight - namely, *udaya*, *vaya*, *bhanga*, *bhaya*, *ādīnava*, *nibbidā*, *muñcitukamyatā*, *patisankhā*, *upekkhā ñānas* are collectively termed *patipadāñānadassanavisuddhi* and *anuloma* - Purity of Vision in discerning the method the sixth number of the Path of Purity.

Reaching this point of spiritual culture, he chooses one of the three characteristics for his object of special endeavour and intently cultivates Insight in that particular direction until the glorious day when he first realizes Nibbāna,* his ultimate goal.

* Insight found in this supramundane Path Consciousness is known as *nānadassana visuddhi* - Purity of Vision regarding intuitive wisdom, the seventh member of the Path of Purity.

"As the traveler by night sees the landscape around him by a flash of lightning, and the picture so obtained swims long thereafter before his dazzled eyes, so the individual seeker, by the flashing light of insight, glimpses Nibbāna with such clearness that the after-picture never more fades from his mind". (Dr. Paul Dahlke)

When the spiritual pilgrim realizes Nibbāna for the first time he is called a Sotāpanna (see Chapter I) - one who has entered the stream that leads to Nibbāna for the first time.

The Stream represents the noble Eightfold Path.

A Stream-Winner is no more a worldling (*puthujjana*), but an Ariya (Noble).

On attaining this first stage of Sainthood he eradicates the following three Fetters (*samyojana*) that bind him to existence, namely:

1. **Sakkāya-ditthi** - *sati + kāye + ditthi*, literally, view when a group exists. Here *kāya* refers to the five Aggregates of matter, feeling, perception, mental states, and consciousness, or, in other words, to the complex-compound of mind and matter. The view that there is one unchanging entity, a permanent soul, when there is a complex-compound of psycho physical aggregates is termed *sakkāya-ditthi*. Dhammasangani enumerates twenty kinds of such soul theories (see Dhammasangani Translation, pp. 257-259). *Sakkāya-ditthi* is usually rendered by self-illusion, theory of individuality, illusion of individualism.

2. **Vicikicchā** - Doubts. They are doubts about 1. the Buddha, 2. the Dhamma, 3. the Sangha, 4. the disciplinary rules (*sikkhā*), 5. the past, 6. the future, 7. both the past and the future, and 8. Dependent Arising (*paticca-samuppāda*). (See Dhammasangani Translation p. 239)

3. **Sīlabbataparāmāsa** - Adherence to (wrongful) rites and ceremonies.

Dhammasangani explains it thus: "It is the theory held by ascetics and Brahmins outside this doctrine, that purification is obtained by rules of moral conduct, or by rites, or by both rules of moral conduct and rites".

For the eradication of the remaining seven Fetters a Sotāpanna is reborn seven times at most. He gains implicit confidence in the Buddha, the Dhamma, and the Sangha. He would not for any reason violate any of the five precepts. He is not subject to states of woe as he is destined for Enlightenment.

With fresh courage as a result of this distant glimpse of Nibbāna, the noble pilgrim makes rapid progress, and perfecting his Insight, becomes a Sakadāgāmi - Once-Returner - reaching the second stage of Sainthood by attenuating two other Fetters, namely, sense-desires (*kāmāraga*) and ill will (*patigha*).

Now he is called a Once-Returner because he is born in the human realm only once, should he not attain Arahatsip in that birth itself. It is interesting to note that the Ariya Saint who has attained the second stage of Sainthood can only weaken these two powerful Fetters with which he is bound from a beginningless past. At times, though to a slight extent, he harbours thoughts of lust and anger.

It is by attaining the third State of Sainthood, that of the Anāgāmi (Never-Returner), that he completely eradicates these two Fetters. Thereafter he neither returns to this world nor is he born in the celestial realms, since he has rooted out the desire for sensual gratification. After death he is reborn in the Pure Abodes (Suddhāvāsa), an environment exclusively reserved for Anāgāmis and Arahats.

A layman may become an Anāgāmi, provided he leads a celibate life.

The Anāgāmi Saint now makes his final advance and destroying the remaining five Fetters, namely, attachment to Realms of Form (*rūparāga*) attachment to Formless Realms (*arūparāga*),

pride (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*), attains Arahatsip the final state of Sainthood.

Stream-Winners, Once-Returners, Never-Returners are called Sekhas because they have yet to undergo training. Arahats are called Asekhas because they no longer need any training.

An Arahāt, literally, a Worthy One, is not subject to rebirth because he does not accomplish fresh Karmic activities, the seeds of his reproduction in matter have all been destroyed.

The Arahāt realizes that what was to be accomplished has been done. A heavy burden of sorrow has finally been relinquished, and all forms of craving and all shades of ignorance are totally annihilated. The happy pilgrim now stands on heights more than celestial, far removed from uncontrolled passions and the defilements of the world.

Samāpattibhedo

§ 9. *Phalasamāpattivīthiyam pan'ettha sabbesam piyathāsakaphalavasena sādharanā'va.Nirodhasamāpattisamāpajjanam pana anāgāmināñ c'eva arahattānañ ca labbhati.*

Tattha yathākkamam pathamajjhānādiMahāggatasamāpattim samāpajjitvā vutthāya tattha gate sankhāradhamme tatthatatth'eva vipassanto yāva ākiñcaññāyatanamgantvā tato param adhittheyyādikam pubbakiccam katvā n'eva saññā n'āsaññāyatanam samapajjati. Tassa dvinnam appanājavanānam parato vocchijjāti cittasantati. Tato nirodhasamāpanno hoti.

Vutthānakāle pana anāgāmino anāgāmiphālacittam arahato arahattaphālacittam ekavāram pavattitvā bhavaṅgapāto hoti. Tato param paccavekkhanañānam pavattati.

Ayam ettha samāpattibhedo.

Nitthito ca vipassanākammatthānanayo.

Bhāvetabbam pan'icc'evam bhāvanādvayam uttamam

Patipattirasassādam patthayantena sāsane.

Iti Abhidhammattha Sangahe Kammatthānasangaha-Vibhāgo nāma navamo paricchedo.

1. *Cārittasobhitavisālakulodayena*

Saddhābhivuddhaparisuddhagunodayena

Nambavhayena panidhāya parānukampam

Yam patthitam pakaranam parinitthitantam.

2. *Puññaena tena vipulena tumūlasomam*

Dhaññādhivāsamuditoditamāyugantam

Paññāvadātagunasobhitalajjibhikkhū

Maññāntu puññavibhavodayamangalāya.

Its Anuruddhācariyena racitam Abhidhammatthasangaham nāma pakaranam nitthitam.

Attainments

§ 9. Herein 'the Attainment to Fruition' is common to all in accordance with their respective fruits.

But 'the Attainment to Cessation (56) is possible only to Never-Returners and Arahats.

In this case, one attains successively to the great ecstasies like the first *jhāna*, etc., and emerging therefrom contemplates on the conditioned things in each of those *jhānas*. Thus he proceeds up to 'the State of Nothingness'. Then, having attended to the preliminary duties such as resolving, etc., he attains to the state of Neither-Perception nor Non-Perception'. Now after two ecstatic

javana thought-moments his stream of consciousness is suspended. Thereafter he attains to (Supreme) 'Cessation'.

At the time of rising, if to a Never-Returner, an Anāgāmi Fruit consciousness or to an Arahāt, an Arahāt Fruit consciousness, occurs only for a single moment and then lapses into *bhavanga*. This is followed by the knowledge of reflection.

Herein this is the Section on Attainments.

The end of exercises on mental culture or Insight.

One who wishes to enjoy the essence of practice in this Dispensation should thus develop the sublime dual meditation.

This is the ninth chapter of the Compendium of Abhidhamma which deals with the Exercise on Meditation.

Aspirations

As invited by Namba, a person of refined manners, belonging to a respectable family, full of faith and replete with sterling virtues, to compose a treatise out of compassion for others, this book has been completed.

By this great merit may the modest monks, who are purified by wisdom and who shine in discipline, remember till the end of the world the most famous Tumūlasoma Monastery, the abode of grain, for the acquisition of merit and for their happiness.

Thus ends the treatise called the Abhidhammattha Sangaha composed by the great teacher, Anuruddha.

Notes:

56. **Nirodhasamāpatti** - Lit., 'attainment to cessation'. It is so called because during this period the stream of consciousness temporarily ceases to flow. Mind is suspended, but vitality persists.

It is only an Anāgāmi or an Arahāt who has developed the *rūpa* and *arūpa jhānas* who can attain to this supreme state of ecstasy.

When such a person wishes to attain to *nirodhasamāpatti*, he first attains to the first *jhāna* and, emerging from it, he meditates on the transiency, sorrowfulness, and soullessness of conditioned states found in that particular *jhāna*. Likewise, he attains, in order, to the remaining *jhānas* and meditates in the same way until the *arūpaj jhāna* of 'Nothingness'.

Emerging from this *jhāna*, he makes the following four resolutions:

- (i) that his fourfold requisites be not destroyed,
- (ii) that he should arise in time when his services are needed by the Sangha,
- (iii) that he should arise in time when he is summoned by the Buddha,
- (iv) whether he will live for more than seven days from that moment.

He has to think of his age-limit as this ecstatic state normally extends to seven days.

After making these resolutions, he attains to the last *arūpaj jhāna* of 'Neither Perception nor Non-Perception', and remains in that state for two *javana* thought moments. Immediately after, he attains to *nirodha-samāpatti* when his stream of consciousness, is temporarily suspended. After seven days he emerges from this state and experiences for a single moment an Anāgāmi Phala consciousness in the case of an Anāgāmi, or an Arahāt Phala consciousness in the case of an Arahāt. Thereafter arises the *bhavanga citta*.

For details see Visuddhi-Magga.