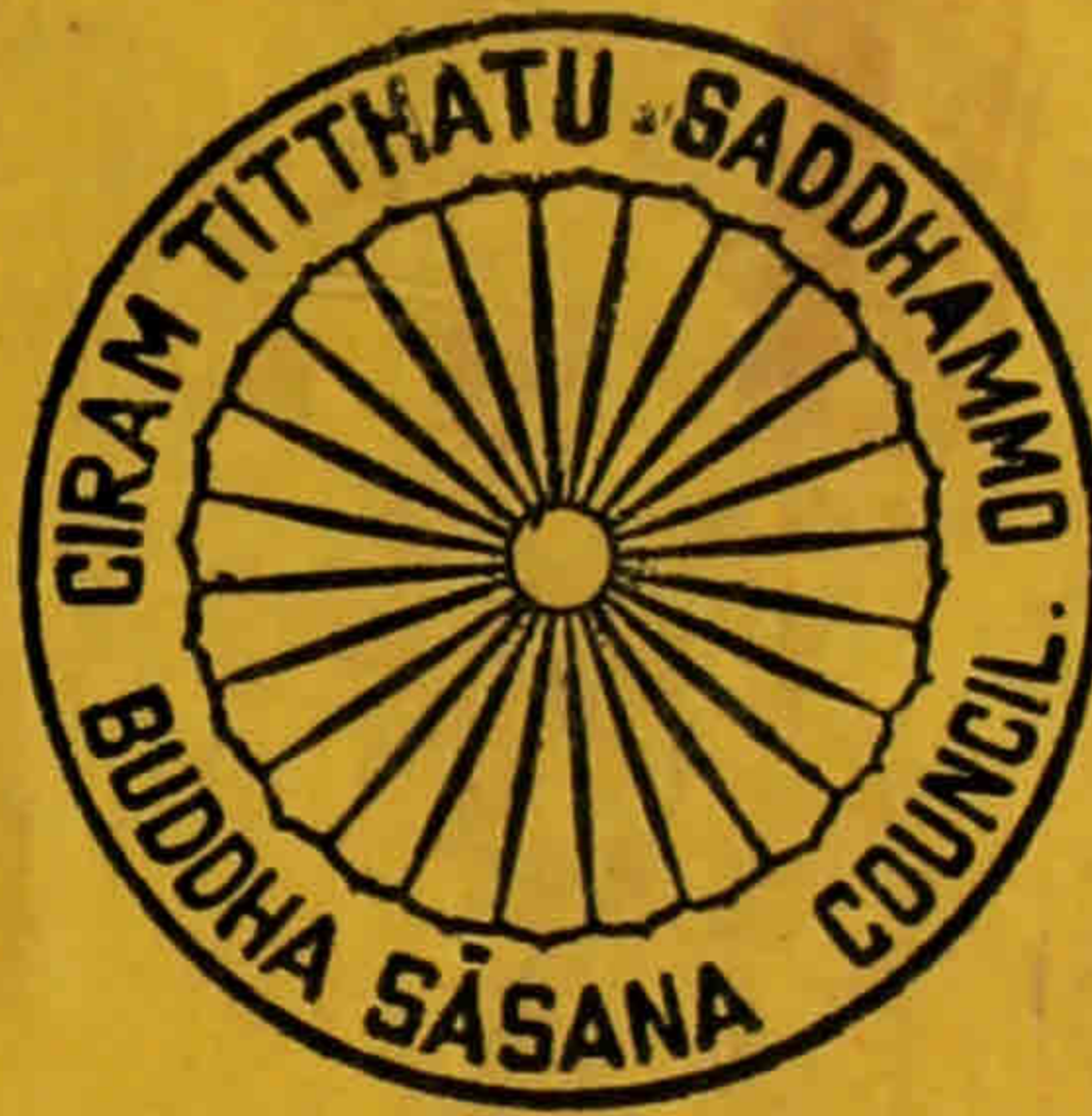


A MANUAL OF
ABHIDHAMMA
ABHIDHAMMATTHA - SANGAHA

BY
NĀRADA THERA
VĀJIRĀRĀMA, COLOMBO

Volumes I and II (Complete)



Printed by the Buddha Sāsana Council
Kabā-Aye, Rangoon, Burma.

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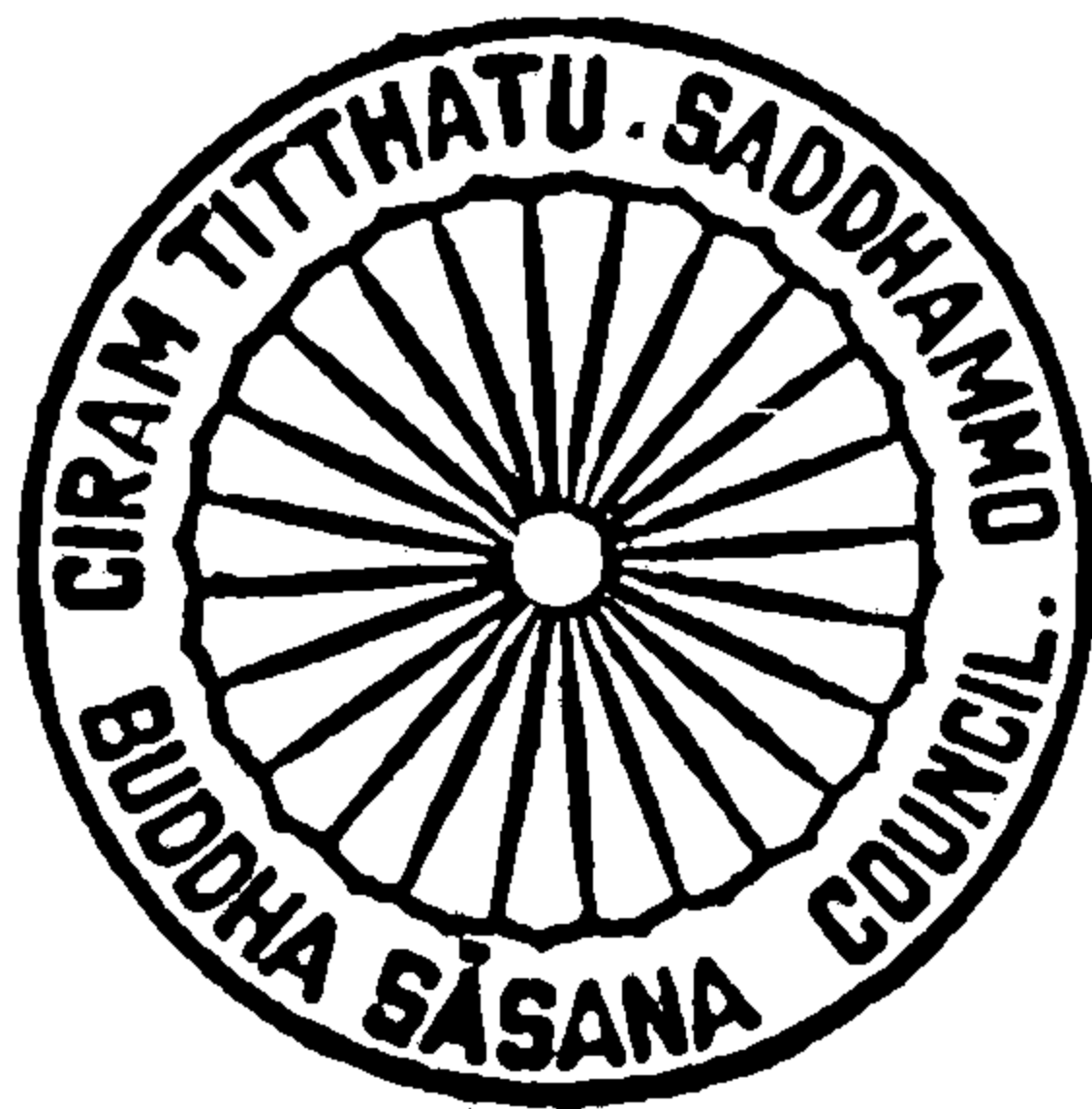
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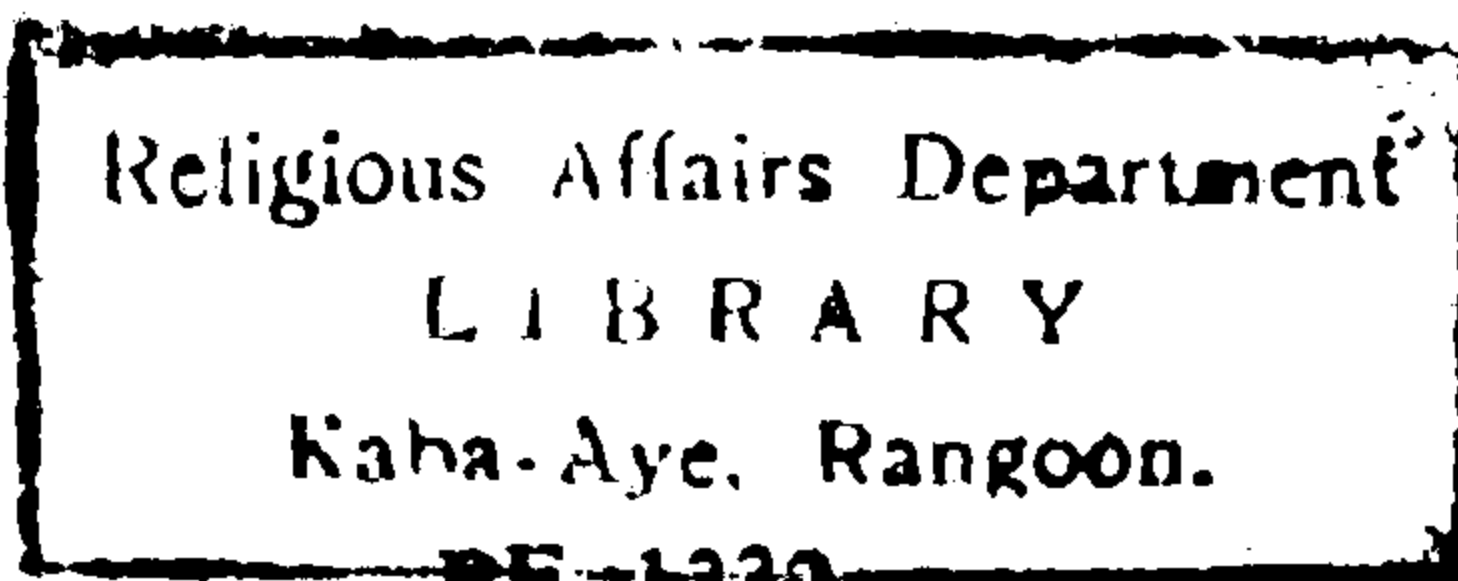
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' THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS '

VAJIRARAMA PUBLICATION SERIES

A Manual of Abhidhamma

BEING

ABHIDHAMMATTHA—SANGAHA

OF ANURUDDHĀCARIYA

EDITED IN THE

ORIGINAL PALI TEXT WITH ENGLISH
TRANSLATION AND EXPLANATORY NOTES

VOL I (Chapters I-V)

BY

NĀRADA THERA
VĀJIRĀRĀMA, COLOMBO

2500

1956

First Edition : 1956

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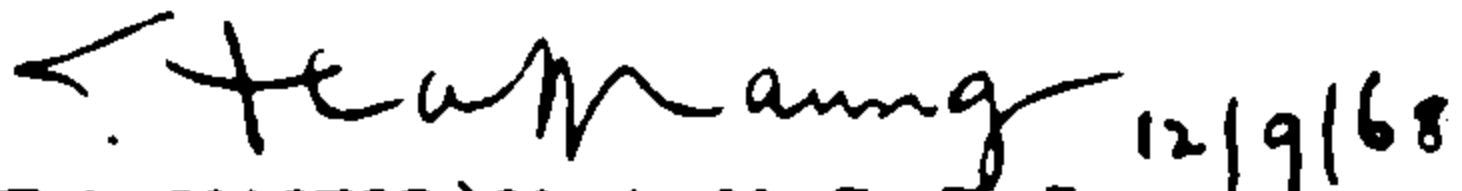
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Secretary,
Chief Executive Officer,
Union Buddha Sasana Council,
Kaba-Aye, Rangoon, Burma.

Vajirarama,
Colombo 5.
19. 9. '68.

Dear Mr. U Hla Maung,

Many thanks for your kind letter of the 11th inst.

With pleasure I give you permission to reprint my
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I am happy to hear that you like the book.

In the first edition there were some mistakes.

I have corrected the mistakes and have published a
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With Mettā,

Kasula

P R E F A C E

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 Piṭaka, 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 analysed. 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 analysed 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.

Bhavaṅga 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 evidentially 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 which 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 systematised 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 realise 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 Kanjeevaram (Kāñcipura), gives an epitome of the entire Abhidhamma Piṭaka. 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 realise *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 realise *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 realised. 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 realisation is purely personal (*sandiṭṭhika*). 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 Paṭācārā, who lost her dear and near ones, realise *Nibbāna* reflecting on the disappearance of water that washed her feet?

Did not Cūḷapanthaka, who could not memorise a verse even for four months, attain Arahatsip, by comprehending the impermanent nature of a clean handkerchief which he was handling, gazing at the sun?

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

To some a fallen withered leaf had alone been sufficient to attain *pacceka Buddhahood*.

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

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 principle topics (*mātikā*) of the advanced teaching such as moral states (*kusalā dhammā*), immoral states (*akusalā dhammā*) and indeterminate states (*abyākatā dhammā*) were taught by the Buddha to venerable Sāriputta Thera who subsequently elaborated them in the six books (*Kathāvatthū* being excluded) that comprise the Abhidhamma Piṭaka.

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 *Paṭṭhāna Pakaraṇa* 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 Pali terms, the etymology has been given in many instances.

At times Pali 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 corruptions, defilements, volitional activities, functionals, resultants, and so forth, which are of great significance from an Abhidhamma standpoint. Their exact meaning should be clearly understood.

In the present volume only the first five chapters of the *Abhidhammattha-Sangaha* which deal with the first two of the ultimate entities (*paramatthas*)—namely, consciousness and mental states, are printed in Pali together with a literal translation, accompanied by copious notes.

In 1947 the first chapter was published in a similar manner.

In preparing this translation *Buddhist Psychology* by Mrs. Rhys Davids and the *Compendium of Philosophy*

(*Abhidhammattha-Sangaha*) by Mr. Swe Zang Aung proved extremely helpful to me. Liberty has been taken to quote them wherever necessary with due acknowledgment.

Due to unavoidable reasons the printing of the book was protracted for a longer time than was expected. Proofs had to be corrected at times in the course of my travels abroad. As such mistakes are bound to occur.

Constructive criticism and useful suggestions for the improvement of the book will be most welcome.

Had it not been for the munificence of Mrs. F. R. Senanayaka, Mrs. N. Munasingha of Ceylon and an anonymous Australian pupil of mine, it would not have been possible to publish this volume. May this "Gift of Truth" redound to their eternal happiness.

My grateful thanks are due to Mr. A. S. R. Chari and Prof. S. K. Ramachandra Rao of Bangalore for their valued assistance.

NĀRADA

23rd May 2500/1956

VĀJIRĀRĀMA,

COLOMBO.

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ABHIDHAMMATTHA-SANGAHA

An Outline of Buddhist Philosophy

Namo tassa Bhagavato Arahato Sammāsambuddhassa!

CHAPTER I

Citta-Saṅgaha-Vibhāgo

DIFFERENT TYPES OF CONSCIOUSNESS

INTRODUCTORY VERSE

§ 1. *Sammāsambuddhamatulanī — sasaddhammagañuttamanī*
Abhivādiya bhāsissam — Abhidhammatthasaṅgaham

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

Notes:—

1. *Abhidhammattha-Saṅgaha* is the name of the book. *Abhidhamma* literally means “Higher Doctrine”. *Attha* here means “things”. *Saṅgaha* means “a compendium”.

The prefix “*Abhi*” is used in the sense of preponderance, great, excellent, sublime, 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 “*visiṭṭha*”—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 Piṭaka* and *Vinaya Piṭaka*.

In the *Sutta Piṭaka* and *Vinaya Piṭaka* the Buddha has used conventional terms such as man, animal, being, and so on. In the *Abhidhamma Piṭaka*, on the contrary, everything is microscopically analysed 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*.¹

3. The *Abhidhamma Piṭaka* consists of seven treatises, namely, *Dhammasaṅgani*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*.²

i. *Dhammasaṅgani*³ “Classification of Dhammas”.

This book is divided into four chapters, *viz*:—

- (i) (*Citta*) Consciousness,
- (ii) (*Rūpa*) Matter,
- (iii) (*Nikkhepa*) Summary,
- (iv) (*Atthuddhāra*) Elucidation.

¹ See *The Expositor*, part i, p. 3.

² *Dhammasaṅgani Vibhaṅgaṇ ca—Kathāvatthu ca Puggalaṇi Dhāta-Yamaka-Paṭṭhānaṇ-Abhidhammo’ ti vuccati.*

³ See Mrs. Rhys Davids, *Buddhist Psychology* (*Dhammasaṅgani* translation), and Ven. Nyanatiloka, *Guide through the Abhidhamma Piṭaka*.

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*¹ (recitals), *i.e.*, more than 104,000 letters.

ii. *Vibhaṅga* — “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), *Satipaṭṭhāna* (Foundations of Mindfulness), *Sammappadhāna* (Supreme Efforts), *Iddhipāda* (Means of Accomplishments), *Bojjhaṅga* (Factors of Wisdom), *Jhāna* (Ecstasies or Absorptions), *Appamaññā* (Illimitables), *Magga* (Paths), *Sikkhāpada* (Precepts), *Paṭisambhidā* (Analytical Knowledge), *Nāṇa* (Wisdom), *Khuddakavatthu* (Minor Subjects), and *Dhammahadaya* (Essence of Truth).

Most of these divisions consist of three parts—Suttanta explanation, Abhidhamma explanation, and a Catechism (*Pañhāpucchaka*).

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

iii. *Dhātukathā*—“Discussion with reference to Elements.”

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

This book discusses whether Dhammas are included or not included in, associated with or dissociated from, Aggregates (*Khandha*), Bases (*Āyatana*), and *Dhātu* (Elements).

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 Piṭaka*. 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 Pāṭaliputra (Patna) in the 3rd century B.C. This work of his was included in the *Abhidhamma Piṭaka* at that Conference.

The *Atthasālinī* 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, *Mūla* (Roots), *Khandha* (Aggregates), *Āyatana* (Bases), *Dhātu* (Elements), *Sacca* (Truths), *San̄khāra* (Conditioned Things), *Anusaya* (Latent Dispositions) *Citta* (Consciousness), *Dhamma*, and *Indriya* (Controlling Faculties). In extent it contains 120 *Bhānavāras* (960,000 letters).

vii. *Paṭṭhāna*—“The Book of Causal Relations”.

This is the most important and the most voluminous book of the *Abhidhamma Piṭaka*. 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 learned treatise one must certainly be an intellectual genius.

The term *Paṭṭhāna* is composed of the prefix “*Pa*”, various, and “*Ṭhāna*”, relation, or condition (*Paccaya*). It is so called because it deals with the 24 modes of causal relations¹ and the Triplets (*Tika*) and Couplets (*Duka*), already mentioned in the *Dhammasaṅgani*, and which comprise the essence of the *Abhidhamma Piṭaka*.

The importance attached to this treatise, also known as “*Mahā Pakaraṇa*”, the Great Book, could be gauged by the words of the *Atthasālini* which states: “And while He contemplated the contents of the *Dhammasaṅgani*, his body did not emit rays, and similarly with the contemplation of the next five books. But when coming to the Great Book, he

¹ These will be explained in a subsequent chapter.

began to contemplate the 24 universal causal relations of condition, of presentation, and so on, His omniscience certainly found its opportunity therein”¹.

•(Abhidhammatthā)

SUBJECT-MATTER

§ 2. *Tattha vutt’ ābhidhammatthā—catuddhā paramatthato Cittam cetasikam rūpam—Nibbānam’ iti sabbathā.*

- § 2. In an ultimate sense the categories of Abhidhamma, mentioned therein, are fourfold in all:—
- i. consciousness, ii. mental properties, iii. matter, and iv. *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 table we see is apparent reality. In an ultimate sense the so-called table consists of forces and qualities.

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 Piṭaka resorts to conventional usage such as man, woman, being, self, etc., but in the Abhidhamma Piṭaka He adopts a different mode of expression. Here He

¹ For a detailed exposition of these seven books see Rev. Nyanatiloka, *Guide through the Abhidhamma Piṭaka*, and the introductory discourse of the Expositor, part i, pp. 5-21. See also Buddhist Psychology pp. 135, 193, *Relations*, Encyclopaedia of Religion and Ethics, and the Editor’s Foreword to the *Tikaṭṭhāna* Text.

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 (*nibbaṭṭita*); “*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 misunderstood that all *Paramatthas* are eternal or permanent.

A brass vessel, for example, is not a *Paramattha*. It changes every moment and may be transmuted into a vase. Both these objects could be analysed and reduced into fundamental material forces and qualities, which, in Abhidhamma, are termed *Rūpa Paramatthas*. 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 *Paramatthas* or abstract realities. These four embrace everything that is mundane and supramundane.

The so-called being is mundane, *Nibbāna* is supramundane. 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 properties. The second chapter of this book deals with such mental properties (*Cetasikas*) which are 52 in number. One of these is “*Vedanā*” (feeling). Another is “*Saññā*” (perception). The remaining 50 are collectively called “*Sankhāra*” (volitional activities). The receptacle of these mental properties is “*Viññāṇa*” (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* (volitional activities), and *Viññāṇa* (consciousness).

Consciousness, mental properties (with the exception of 8 types of supramundane consciousness and their adjuncts), and matter are Mundane (*Lokiya*), and *Nibbāna* is Supramundane (*Lokuttara*). The supramundane *Nibbāna* is the only absolute reality, which is the *summum bonum* of Buddhism. The other three are called realities in that they are things that exist (*vijjamāna 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 point of view *Citta* may better be defined as the *awareness* of an object, since there is no agent like a soul.

Citta, Ceta, Cittuppāda, Nāma, Mana, Viññāṇa are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma point of view 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*) *Viññāṇa* is used. The term *Citta* is invariably employed whilst 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.

(Catubbidha-cittāni)

THE FOUR CLASSES OF CONSCIOUSNESS

§ 3. *Tattha Cittaṃ tāva catubbidham hoti:—i. Kāmāvacaram, ii. Rūpāvacaram, iii. Arūpāvacaram, iv. Lokuttaram c'āti.*

§ 3. Of them, consciousness, first, is fourfold—namely,
 (i) Consciousness pertaining to the Sensuous-Sphere,
 (ii) Consciousness pertaining to the Form-Sphere,
 (iii) Consciousness pertaining to the Formless-Sphere,
 (iv) Supramundane consciousness.

* Mr. Aung writes in his introduction to the Compendium, p. 2. :—
 “The Grammarian’s definition of the term *Citta* (mind) is *Arammanam cinteti’ti cittaṃ* (thought=thinking of an object). Here the word *cinteti* is used in its most comprehensive sense of *vijānāti* (to know). Mind is then ordinarily defined as *that* which is conscious of an object From this definition we get our definition of *Viññāṇa* (consciousness). Consciousness may therefore be tentatively defined as the relation between *ārammanika* (subject) and *ārammana* (object).” See Compendium p. 234.

There is no reason why such a distinction should be made between *Citta* and *Viññāṇa*.

Notes:—

5. “*Kāma*” is either subjective sensual craving or sensuous objects such as forms, sound, odour, taste, and contact. By “*kāma*” is also meant the eleven different kinds of sentient existence—namely, the four states of misery (*Apāya*), human realm (*Manus-saloka*), and the 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 above-mentioned sentient existence. They are found in other spheres of life as well when objects of sense are perceived by the mind.

6. “*Rūpāvacara*” and “*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 *Rūpajhānas* are born.

A question now arises—‘Why are these distinguished as *Rūpalokas* when there are subtle material bodies (*Rūpa*) in heavenly planes?’ 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 and body.

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

(*Kāmāvacara-Cittāni*)

Consciousness pertaining to the Sensuous Sphere

(a. *Akusala Cittāni*)

a. IMMORAL CONSCIOUSNESS

4. *Tattha katamaṃ Kāmāvacaram?*

1. *Somanassa-sahagatam, ditṭhigatasampayuttam, asaṅkhārikam ekam,*
 2. *Somanassa-sahagatam, ditṭhigatasampayuttam, sasaṅkhārikam' ekam,*
 3. *Somanassa-sahagatam, ditṭhigatavippayuttam, asaṅkhārikam ekam,*
 4. *Somanassa-sahagatam, ditṭhigatavippayuttam, sasaṅkhārikam ekam,*
 5. *Upekkhāsahagatam, ditṭhigatasampayuttam, asaṅkhārikam ekam,*
 6. *Upekkhāsahagatam, ditṭhigatasampayuttam, sasaṅkhārikam ekam,*
 7. *Upekkhāsahagatam, ditṭhigatavippayuttam, asaṅkhārikam ekam,*
 8. *Upekkhāsahagatam, ditṭhigatavippayuttam, sasaṅkhārikam ekaṃ ti.*
- imāni aṭṭha'pi Lobhasahagatacittāni nāma.*

9. *Domanassasahagatam paṭighasampayuttam
asaṅkhārikam ekam,*

10. *Sasaṅkhārikam ekan'ti
imāni dve'pi Paṭighasampayuttacittāni nāma.*

11. *Upekkhāsahagatam vicikicchāsampayuttam
ekam,*

12. *Upekkhāsahagatam uddhaccasampayuttam ekan'ti
imāni dve'pi Momūhacittāni nāma.*

*Ice'vevaṃ sabbathā'pi dvādasākusala-cittāni samat-
tāni.*

*Aṭṭhadhā lobhamūlāni—dosamūlāni ca dvidhā
Mohamūlāni ca dve'ti—dvādasākusalā siyumu.*

§ 4. Amongst them what is *Kāmāvacara*?

(Consciousness Rooted in Attachment)

1. One consciousness, unprompted, accompanied with pleasure, and connected with wrong view,
2. One consciousness, prompted, accompanied with pleasure, and connected with wrong view,
3. One consciousness, unprompted, accompanied with pleasure, and disconnected with wrong view,
4. One consciousness, prompted, accompanied with pleasure, and disconnected with wrong view,
5. One consciousness, unprompted, accompanied with indifference, and connected with wrong view,
6. One consciousness, prompted, accompanied with indifference, and connected with wrong view,
7. One consciousness, unprompted, accompanied with indifference, and disconnected with wrong view,

8. One consciousness, prompted, accompanied with indifference and disconnected with wrong view.

These eight types of consciousness are rooted in Attachment.

(Consciousness Rooted in Illwill or Aversion)

9. One consciousness, unprompted, accompanied with displeasure, and connected with illwill,

10. One consciousness, prompted, accompanied with displeasure, and connected with illwill.

These two types of consciousness are connected with Illwill.

(Consciousness Rooted in Delusion or Ignorance)

11. One consciousness, accompanied with indifference, and connected with doubts,

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

These two types of consciousness are rooted in sheer Ignorance.

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

(Summary)

Eight are rooted in Attachment, two in Illwill, and two in Ignorance.

Thus there are twelve types of Immoral Consciousness.

CONSCIOUSNESS

Notes :—

Four Classes of Consciousness

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 illwill (*paṭigha*), and ignorance (*moha*). Opposed to them are the moral types of consciousness (*Kusala*), because they are rooted in non-attachment (*alobha*), goodwill (*adosa*), and wisdom (*amoha*). The former are *unwholesome* as they produce undesirable effects (*anittā vipāka*), the latter are *wholesome* as they produce desirable effects (*ittā vipāka*). Both *Kusala* and *Akusala Cittas* constitute what, in Pāli, is known as *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* relate to the mind. The fourth type of consciousness is called *Kiriya* which, for want of a better term, is rendered “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 ‘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 Pali such aversion is termed *Dosa* or *Paṭigha*. *Dosa* is derived from √ *dus*, to be displeased. *Paṭigha* is derived from ‘*paṭi*’, against; and √ ‘*gha*’ (*han*), to strike, to contact. Illwill, hatred are also suggested as equivalents of ‘*paṭigha*’.

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 (*Ñāṇa* 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*’ (unpleasurable); and ‘*Upekkhā*’ (indifferent, neutral, or

neither pleasurable nor displeasurable). With 'Dukkha' (physical pain) and '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 displeasurable 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 relate to the body. According to Abhidhamma there is only one type of consciousness accompanied by pain, and one accompanied by happiness. Two are connected with an unpleasurable 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.*

11. *Ditthi*—

This term is derived from √ 'dis', to see, to perceive. It is usually translated as view, belief, opinion, etc. When qualified by 'sammā' it means right view or right belief; when qualified by 'micchā', it means wrong view or wrong belief. Here the

* See *upekkhā*—N. 42.

term is used without any qualification in the sense of wrong view.

12. *Saṅkhārika*—

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*, *Saṅkhāra* also is a multisignificant term. Its precise meaning is to be understood according to the context.

When used as one of the five 'aggregates' (*Pañcakhandha*), it refers to all the mental states, except *Vedanā* and *Saññā*. In the *Paṭicca-Samuppāda* it is applied to all volitional activities, good and bad thoughts. When *Saṅkhāra* 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-saṅkhārika' (lit., with effort) is that which is prompted, instigated, or induced by oneself or by another. 'Asaṅkhārika' (lit., without effort) is that which is thus unaffected, but done spontaneously.

If, for instance, I do an act, induced by another, or after much deliberation or premeditation on my part, it is *Sa-saṅkhārika*. If, on the contrary, I do it instantly without any external or internal inducement, or any premeditation, it is *Asaṅkhārika*.

13. *Vicikicchā*—

This is an ethico-religious term. Commentary gives two interpretations.¹

¹ *Vicikicchā* is the inability to decide anything definitely that it is so—
Buddhagosa—M. N. Comy.

(i) 'Vici' = *vicinanto*, seeking, inquiring; + 'kicchati', to tire, to strain, to be vexed. Vexation due to perplexed thinking.

(ii) 'Vi', devoid + 'cikkicchā', remedy (of knowledge). Devoid of the remedy of knowledge.

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

It should be understood that reasoning or investigation for the sake of understanding the truth is not discouraged in Buddhism. Nor is blind faith advocated in Buddhism.

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 follows¹:—

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

(ii) "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.

¹ See *The Expositor*, part i, p. 50.

(iii)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*.

(iv) *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* states¹:—

“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 *Sukhavipāka* does not necessarily mean pleasurable feeling. It is used in the sense of physical and mental buoyance, softness, fitness, etc.

Atthasālini further states that *Kusala* is used in the sense of having accomplished with wisdom (*Kosalla-sambhūtatthēna*; *kosallam vuccati paññā*).

¹ See *Buddhist Psychology*, lxxxii.

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

Akusala would therefore mean unwholesome or immoral.

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

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*.

* * * *

16. *Vipāka*, derived from "vi" and √ "pac", to cook, to mature, means fruit, effect, consequence, result.

Like a potential seed is *Kamma*. Like the fruit it subsequently produces is *Vipāka*.

17. *Kiriya* or *Kriya*, 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 good and evil.

† See my *Buddha-Dhamma*—p. 98.

In Abhidhamma *Vipāka* and *Kiriya* are collectively called *Abyākata*, 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 consciousness

Attachment

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

Illwill

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 illwill or aversion. Prompted by whatever motive, one, as a rule, kills with a thought of illwill. Where there is illwill (*paṭigha*) there is displeasure (*domanassa*). Where there is displeasure there is illwill 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 illwill 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'?

A grown-up boy or man 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 alleviation of suffering. Yet there is the thought of killing.

Does one experience illwill 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 illwill 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 illwill where there is displeasure.

When, for instance, one feels sorry for having failed in an examination, does one harbour illwill at that time? If one reflects on the meaning of the term *Paṭigha*, 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 '*Paṭi-gha*' or '*Dosa*' (hatred or illwill.)

Great was the lamentation of Venerable Ānanda, who was a Sotāpanna Saint, on the passing away of the Buddha; but *Arahats* and *Anāgāmis* like Venerable Kassapa and Anuruddha, practised 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 (*Pisunavāca*), (6) Harsh speech (*Pharusavāca*), (7) Vain talk (*Samphappalāpa*).

THOUGHT—(8) Covetousness (*Abhijjhā*), (9) Hatred (*Vyāpāda*), and (10) False view (*Micchā-diṭṭhi*).¹

All these Akusalas are committed by the above-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. False views spring from the 1st, 2nd, 5th, and 6th types of consciousness. Hatred definitely springs from the 9th and 10th types of consciousness.²

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

A *Sotāpanna* Saint eradicates the 1st, 2nd, 5th, 6th, and 11th types of consciousness as he has destroyed the two Fetters (*Samyojana*)—*Sakkāyadiṭṭhi* (Self-illusion) and *Vicikicchā* (Doubts).

¹ (a) Denying the result of Kamma (*Natthi diṭṭhi*), (b) Denying both the cause and the result (*Ahetuka*) and (c) Denying Kamma (*Akiriya-Diṭṭhi*):—these constitute wrong views.

² See *Expositor*, Part i, pp. 128—135.

A *Sakadāgāmi*, 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 *Paṭigha* (Hatred).

An *Anāgāmi*, 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 Parāmāsa*—Indulgence in wrongful rites and ceremonies—one of the ten Fetters, not mentioned above, is eradicated by the Sotāpanna).

(AHETUKA CITTĀNI—18)

(*Akusala Vipāka Cittāni*)

§5. (1) *Upekkhāsahagatam cakkhaviññāṇam; tathā*, (2) *Sotaviññāṇam*, (3) *Ghāṇaviññāṇam*, (4) *Jivhāviññāṇam*, (5) *Dukkhasahagatam Kāyaviññāṇam*, (6) *Upekkhāsahagatam Sampaticchanacittam*, (7) *Upekkhāsahagatam Santīraṇacittāñ’c’āti*.

Imāni satta’pi Akusala Vipāka Cittāni nāma.

(*Kusala Vipāk’āhetuka Cittāni*)

(8) *Upekkhāsahagatam kusalavipākam cakkhaviññāṇam; tathā*, (9) *Sotaviññāṇam*, (10) *Ghāṇaviññāṇam*, (11) *Jivhāviññāṇam*, (12) *Sukhasahagatam Kāyaviñ-*

ñāṇaṃ, (13) Upekkhāsahagataṃ Sampaticchanacittaṃ, (14) Somanassasahagataṃ Santīraṇacittaṃ, (15) Upekkhāsahagataṃ Santīraṇacittaṃ c'āti.

Imāni aṭṭha'pi Kusalavipāk'āhetukacittāni nāma.

(Ahetuka Kiriya Cittāni)

(16) Upekkhāsahagataṃ Pañcaddvārāvajjanacittaṃ; tathā (17) Manodvārāvajjanacittaṃ, (18) Somanassasahagataṃ Hasituppādacittaṃ c'āti.

Imāni tīni'pi Ahetuka-Kiriya Cittāni nāma.

Icc'evaṃ sabbathā'pi aṭṭhārasāhetukacittāni samattāni Sattākusalapākāni—Puññāpākāni aṭṭhadhā Kriyācittāni tīni'ti—Aṭṭhārasa Ahetukā.

(18 TYPES OF ROOTLESS CONSCIOUSNESS)

(Immoral Resultant Consciousness without Hetu)

§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 Hetu)

(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 indiffer-

ence, (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 Hetu)

(16) Five Sense-door advertent consciousness, accompanied by indifference. So is (17) 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.

Notes:—

23. *Hetu* is usually rendered 'cause', '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 above-mentioned 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 (*Nibballaka hetu*). The remaining 71 classes of consciousness are called *Sa-Hetuka*, with Hetus. In some there is one *Hetu*, in some there are two or three *Hetus*.

24. *Dvipañcaviññāṇa*—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 '*Dvipañcaviññāṇa*', the two *Sampaticchana cittas* and *Pañca-dvārāvajjana citta* as '*Mano Dhātu*' (mind-element), the rest (76) as '*Mano Viññāṇa 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 *Pañcadvārāvajjana*. *Manodvārāvajjana* is that moment of consciousness which turns the mind towards a mental object. *Pañcadvārāvajjana* and *Manodvārāvajjana* are the only two moments of *Kiriya Cittas* experienced by those who are not Arahats. All the other *Kiriya Cittas* are experienced only by Arahats and Buddhas. It is this *Manodvārāvajjana 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*, *Anāgāmīs* may smile with one of the two Akusala Cittas, disconnected with false view, accompanied by pleasure, or 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 recognised 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 slight 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) ATIHASITA:—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 (*Kāyaviññatti*), which may or may not be accompanied by vocal expression (*Vacīviññatti*). 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 beings."

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 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. The *Bhavanga* consciousness, which one always experiences, as long as it is uninterrupted by stimuli, vibrates for two thought-moments and passes away. Then consciousness of the kind that apprehends sensation (*Pañcadvārāvajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after there arises and ceases the eye-consciousness¹ (*Cakkhu Viññāṇa*), 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 (*Santīraṇa*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthapana*). Discrimination is exercised at this stage. Free-will 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. Karma is performed at this stage. If viewed rightly (*Yonisomanasikāra*), 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

1 i.e., if the object is a form (Rūpa). This consciousness depends on the object of sense received.

thought-moments, or, at times of death, five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadālabhāna*), lasting for two thought-moments—thus completing one thought-process at the expiration of seventeen thought-moments.¹

The three kinds of Bhavanga consciousness are Vipāka. They are either one of the two *Santīraṇa* Cittas, accompanied by indifference, mentioned above, or one of the eight Sobhana Vipāka Cittas, described in section 6. *Pañcadvārāvajjana* is a *Kriyā* Citta. *Pañca-Viññāṇa* is one of the ten moral and immoral *Vipāka* Cittas. *Sampaticchana* and *Santīraṇa* are also Vipāka Cittas. The *Manodvārāvajjana* (mind-door consciousness), a *Kriyā* Citta, serves as the *Votthapana* consciousness. One can use one's free-will at this stage. The seven *Javana* thought-moments constitute *Kamma*. The *Tadālabhāna* is a *Vipāka* Citta which is one of the three *Santīraṇa* Cittas or one of the eight *Sobhana Vipāka* Cittas.

Thus, in a particular thought-process there arise various thought-moments which may be *Kamma*, *Vipāka*, or *Kriyā*.²

(SOBHANA CITTĀNI)

§ 6. *Pāpāhetukamuttāni—Sobhanāni'ti vuccare*
Ek'ūnasatthiccittāni—ath'ekānavutī'pi vā

¹ See *Compendium of Philosophy—Introductory Essay—p. 30.*

² A detailed exposition of this subject will appear in chapter IV.

(Aṭṭha Kāmāvacara Kusala Cittāni)

- | | | |
|--|-----------------|--------|
| 1. Somanassa-sahagatam
khārikam ekam, | ñāṇasampayuttam | asañ- |
| 2. Somanassa-sahagatam
khārikam ekam, | ñāṇasampayuttam | sasañ- |
| 3. Somanassa-sahagatam
khārikam ekam, | ñāṇavippayuttam | asañ- |
| 4. Somanassa-sahagatam
khārikam ekam, | ñāṇavippayuttam | sasañ- |
| 5. Upekkhā-sahagatam
khārikam ekam, | ñāṇasampayuttam | asañ- |
| 6. Upekkhā-sahagatam
khārikam ekam, | ñāṇasampayuttam | sasañ- |
| 7. Upekkhā-sahagatam
khārikam ekam, | ñāṇavippayuttam | asañ- |
| 8. Upekkhā-sahagatam
khārikam' ekan' ti | ñāṇavippayuttam | sasañ- |

Imāni aṭṭha' pi Kāmāvacarakusalacittāni nāma.

(Aṭṭha Kāmāvacara Vipāka Cittāni)

- | | | |
|---|-----------------|--------|
| 9. Somanassa-sahagatam
khārikam ekam, | ñāṇasampayuttam | asañ- |
| 10. Somanassa-sahagatam
khārikam ekam, | ñāṇasampayuttam | sasañ- |
| 11. Somanassa-sahagatam
khārikam ekam, | ñāṇavippayuttam | asañ- |
| 12. Somanassa-sahagatam
khārikam ekam, | ñāṇavippayuttam | sasañ- |
| 13. Upekkhā-sahagatam
khārikam ekam, | ñāṇasampayuttam | asañ- |
| 14. Upekkhā-sahagatam
khārikam ekam, | ñāṇasampayuttam | sasañ- |

15. *Upekkhā-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *asañ-*
khārikāṃ ekāṃ,
16. *Upekkhā-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *sasañ-*
khārikāṃ ekaṃ'ti.
- Imāni atṭha'pi Sahetuka-kāmāvacara-vipākacittāni nāma.*

(*Atṭha Kāmāvacara Kriyā Cittāni*)

17. *Somanassa-sahagatāṃ* *ñāṇasampayuttāṃ* *asañ-*
khārikāṃ ekāṃ,
18. *Somanassa-sahagatāṃ* *ñāṇasampayuttāṃ* *sasañ-*
khārikāṃ ekāṃ,
19. *Somanassa-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *asañ-*
khārikāṃ ekāṃ,
20. *Somanassa-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *sasañ-*
khārikāṃ ekāṃ,
21. *Upekkhā-sahagatāṃ* *ñāṇasampayuttāṃ* *asañ-*
khārikāṃ ekāṃ,
22. *Upekkhā-sahagatāṃ* *ñāṇasampayuttāṃ* *sasañ-*
khārikāṃ ekāṃ,
23. *Upekkhā-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *asañ-*
khārikāṃ ekāṃ,
24. *Upekkhā-sahagatāṃ* *ñāṇaviṇṇayuttāṃ* *sasañ-*
khārikāṃ ekaṃ'ti,
- Imāni atṭha'pi Sahetuka-Kāmāvacara-kriyācittāni nāma.*

Ice' vaṃ sabbathā' pi Sahetuka-kāmāvacara-kusala-
vipāka-kriyā cittāni samattāni.

Vedanā-ñāṇa-saiikhāra—bhedena catuvisati
Sahetū-kāmāvacara—puññapākakriyā matā.
Kāme tevīsapākāni—puññā' puññāni visati
Ekādasa kriyā c'āti—catupaññāsa sabbathā.

24 TYPES OF "BEAUTIFUL" CONSCIOUSNESS OF THE SENSUOUS SPHERE

§ 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, combined with knowledge,
2. One consciousness, prompted, accompanied by pleasure, combined with knowledge,
3. One consciousness, unprompted, accompanied by pleasure, uncombined with knowledge,
4. One consciousness, prompted, accompanied by pleasure, uncombined with knowledge,
5. One consciousness, unprompted, accompanied by indifference¹, combined with knowledge,
6. One consciousness, prompted, accompanied by indifference, combined with knowledge,
7. One consciousness, unprompted, accompanied by indifference, uncombined with knowledge,
8. One consciousness, prompted, accompanied by indifference, uncombined with knowledge.

These are the eight types of moral consciousness of the sensuous sphere.

(Eight types of Resultant Consciousness)

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

¹ See note 42.

10. One consciousness, prompted, accompanied by pleasure, combined with knowledge,
11. One consciousness, unprompted, accompanied by pleasure, uncombined with knowledge,
12. One consciousness, prompted, accompanied by pleasure, uncombined with knowledge,
13. One consciousness, unprompted, accompanied by indifference, combined with knowledge,
14. One consciousness, prompted, accompanied by indifference, combined with knowledge,
15. One consciousness, unprompted, accompanied by indifference, uncombined with knowledge,
16. One consciousness, prompted, accompanied by indifference, uncombined 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, combined with knowledge,
18. One consciousness, prompted, accompanied by pleasure, combined with knowledge,
19. One consciousness, unprompted, accompanied by pleasure, uncombined with knowledge,
20. One consciousness, prompted, accompanied by pleasure, uncombined with knowledge,
21. One consciousness, unprompted, accompanied by indifference, combined with knowledge,
22. One consciousness, prompted, accompanied by indifference, combined with knowledge,

23. One consciousness, unprompted, accompanied by indifference, uncombined with knowledge,

24. One consciousness, prompted, accompanied by indifference, uncombined with knowledge.

These are the eight types of Functional Consciousness, with Hetus, 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. *Comy.*

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 *Hetus*, opposed to the *Ahetukas* of the foregoing section. Of the twenty-four *Kāmāvacara Sobhana Cittas*, twelve are connected with two good Hetus—generosity (*alobha*), loving-kindness (*adosa*), twelve with three—good

Hetus-generosity, loving-kindness, and knowledge (*amoha*).

31. Fifty-nine or Ninety-one:

<i>Kāmāvacara</i>	—	24
<i>Rūpāvacara</i>	—	15
<i>Arūpāvacara</i>	—	12
<i>Lokuttara</i>	—	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 40.

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

32. *Ñāṇa* is that which understands the reality. (Comy.) Here *Ñāṇa* is synonymous with wisdom, reason, or knowledge. It is opposed to *Moha* (ignorance, delusion, or stupidity).

33. *Asaṅkhārika*—unprompted—

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 next 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 extirpated all fetters that bind to existence. When they do any good act, instead of the usual *Kusala Cittas*, they experience the eight *Kriya Cittas* which possess no reproductive energy. Ordinary persons and even Holy Ones of the first three grades of Saintship 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, sees a monk and salutes him at once. A person automatically recites a Holy Text without understanding the meaning.

4. A child, without any understanding, salutes a monk, as instructed by the mother.

A person repeats a Holy Text, as taught by another, without understanding the meaning.

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

(RŪPĀVACARA CITTĀNI—15)

(Rūpāvacara Kusala Cittāni—5)

1. *Vitakka-Vicāra-Pīti-Sukh 'Ekaggatā-sahitam Paṭhamajjhāna-Kusalacittam.*
2. *Vicāra-Pīti-Sukh 'Ekkaggatā-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-Kusalacittāni nāma.

(Rupāvacara Vipāka Cittāni—5)

1. *Vitakka-Vicāra-Pīti-Sukh 'Ekaggatā-sahitam Paṭhamajjhāna-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 Paṭhamajjhāna-Kriyācittam,*
2. *Vicāra-Pīti-Sukh 'Ekaggata-sahitam Dutiyajjhāna-Kriyācittam,*

3. *Pīti-Sukh 'Ekaggatā-sahitam Tatiyajjhāna-Kriyācittam,*
4. *Sukh 'Ekaggatā-sahitam Catutthajjhāna-Kriyācittam,*
5. *Upekkh 'Ekaggatā-sahitam Pañcamajjhāna-Kriyācittañ
c'āti.*

Imāni pañca 'pi Rūpāvacara-Kriyācittāni nāma.

*Icc'evam sabbathā'pi pañnarasa Rūpāvacara Kusala-
Vipāka-Kriyācittāni samattāni.*

*Pañcadhā jhānabhedena—rūpāvacaramānasam
Puññapākakriyābhedā—tam pañcadasadhā bhava.*

§ 7

(FORM-SPHERE CONSCIOUSNESS—15)

(Form-Sphere Moral Consciousness—5)

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

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 inter-related, 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—Skr. *Dhyāna*—

The Pāli term is derived from the root “*jhe*”, to think. Venerable Buddhaghosa explains *Jhāna* as follows:—“*Āramman’ upanijjhānato paccanīkajhāpanato vā jhānam*”—*Jhāna* is so called because it thinks closely of an object or because it burns those adverse things (hindrances—*Nīvaraṇas*).

By *Jhāna* is meant wilful 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 visualise the object even with closed eyes. On this visualised image (*Uggaha nimitta*) he concentrates continuously until it develops into a conceptualised image (*Paṭibhāga nimitta*).

As an illustration let us take the *Paṭhavi Kasīna*.

A circle of about one span and four inches in diameter is made and the surface is covered with dawn-coloured clay and smoothed well. If there be not enough clay of the dawn colour, 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—*Paṭhavi* 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 visualise the object. This visualised object is called *Uggaha Nimitta*. Then he concentrates on this visualised image, which is an exact mental replica of the object, until it develops into a conceptualised image which is called *Paṭibhāga Nimitta*.

The difference between the first visualised image and the conceptualised image is that in the former the fault of the device appears, whilst the latter is

clear of all such defects and is like a “well-burnished-conchshell”. The latter possesses neither colour 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 (*Nīvaraṇa*), such as sensuous desire (*Kāmacchanda*), hatred (*Paṭigha*), 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 enwrapt 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:—

Bhavanga, Manodvārāvajjana, 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 upto 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 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 Bhavanga 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 *Kriyā 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 factors are eliminated, whilst in the fifth even happiness is abandoned and is substituted by equanimity.

Sometimes these five Jhānas are treated as four, as mentioned in the *Visuddhimagga*. 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 properties 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 property 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-Saṅkappa* (Right thoughts). The *vitakka* of the Path-consciousness directs the mental properties 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. As *Jhāna* factors they are co-relates. *Vitakka* is like the flying of a bee towards a flower, *Vicāra* is like its buzzing around it.

40. *Pīti* is zest, joy, or pleasurable interest. It is derived from √ “*pī*”, 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 property found in both moral and immoral consciousness. Creating an interest in the object is its characteristic. *Pīti* inhibits *Vyāpāda*, illwill 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. *Pharaṇa 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, whilst *Sukha* enables one to enjoy the object.

Like the sight of an oasis to a weary traveller, 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 (*Nirāmisa Sukha*). Nibbānic bliss is yet far more subtle than Jhānic bliss. There is no feeling in the enjoyment 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 (*majjhattam*) in connection with the object, and implies a discriminative knowledge (*Parichindanakam ñāṇam*)."

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 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. Realising 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 properties, latent in all types of *Sobhana* consciousness.

In the Pāli phrase—*Upekkhā satipārisuddhim*—purity of mindfulness which comes of equanimity—it is the *tatramajjhataṭṭā* that is referred to. This is latent in the first four *Jhānas* too. In the fifth *Jhāna* this *tatramajjhataṭṭā* 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-viññāṇa*). (3) intellectual *Upekkhā*, found mostly in the two *Sobhana Kiriya Cittas*, accompanied by knowledge, and

sometimes in the two *Sobhana Kusala Cittas*, accompanied by knowledge, and (4) ethical *Upekkhā*, found in all the *Sobhana Cittas*, especially in the fifth *Jhāna*.

I include *Brahmavihārupekkhā* and *Saṅkhārupekkhā* 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.

Visuddhimagga 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 property common to all *Jhanās*. By *Sammā Samādhi*-Right concentration, is meant this *Ekaggatā* found in the Path-consciousness.

(ARŪPĀVACARA CITTĀNI—12)

§8

(*Arūpāvacara Kusala Cittāni*—4)

(1) *Ākāsānañcāyatanakusalacittāṃ*, (2) *Viññāṇañcāyatanakusalacittāṃ*, (3) *Ākiñcaññāyatanakusalacittāṃ*, (4) *N'eva saññā N'āsaññāyatanakusalacittāṃ, c'āti. Imāni cattāri'pi Arūpāvacarakusalacittāni nāma.*

(*Arūpāvacara Vipāka Cittāni*—4)

(5) *Ākāsānañcāyatana vipākacittāṃ*, (6) *Viññāṇañcāyatana vipākacittāṃ*, (7) *Ākiñcaññāyatana vipākacittāṃ.*

* See Compendium of Philosophy, pp. 14, 66, 229—232.

(8) *N'eva saññā N'āsaññāyatanavipākacittañ c'āti.*
Imāni cattāri'pi Arūpāvacaravipākacittāni nāma.

(*Arūpāvacara Kriyā Cittāni—4*)

(9) *Ākāsānañcāyatanakriyācittam,* (10) *Viññānañcā-*
yatanakriyācittam, (11) *Ākiñcaññāyatanakriyācittam,*
 (12) *N'eva saññā N'āsaññāyatanakriyācittañ c'āti.*
Imāni cattāri'pi Arūpāvacarakriyācittāni nāma.

Icc'evam sabbathā'pi dvādasa Arūpāvacara-Kusala-
Vipāka-Kriyācittāni samattāni.

Ālambanappabhedhena—catudhā'ruppamānasam
Puññapākakriyābheda—puna dvādasadhā t̄hitam.

§ 8

(FORMLESS-SPHERE CONSCIOUSNESS—12)

(Formless-Sphere Moral Consciousness—4)

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

¹ *Ākāsānañcāyatana—Ākāsa + ananta + āyatana. Anantam + ya = anantya = anañca = end-less-ness.*

Ākāsa + anañca + ākāsānañca. Āyatana is used here in the sense of abode (Adhiṭṭhānatṭhena)

² *Viññānañcāyatana—Viññāna + ananta + ya = viññānanantya = viññānañca. “Na” of ananta is elided, and the final “a” of Viññāna is shortened*

³ *Ākiñcaññāyatana—Ākiñcanassa bhāvo = ākiñcaññam.*

These are the four types of *Arūpajhāna* Moral consciousness.

(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 the four types of *Arūpajhāna* 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 *Arūpajhāna* Functional consciousness.

Thus end, in all, the twelve types of *Arūpa Jhāna* Moral, Resultant, and Functional consciousness.¹

¹ Both *Rūpa* and *Arūpa Cittas* are collectively termed “*Mahagata*” which, literally, means ‘great-gone-to’, i.e., developed.

(Summary)

Arūpajhāna consciousness is twelvefold, differing 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 *Paṭibhāga Nimitta* mentioned in the previous section. As he does so, a faint light, like a fire fly, issues from the *Kasiṇa* 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 *Kasiṇugghāṭimākāsa* (space issuing forth from the *Kasiṇa* 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:—

Manodvārāvajjana Parikkamma, Upacāra, Anuloma, Gotrabhū, Ākāsānañcāyatana.

Parikkamma 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—‘*Viññāṇam anantaṃ*’. ‘Infinite is

consciousness' until he develops the second *Arūpa Jhāna*—“*Viññāṇaṅcāyatana*”.

To develop the third *Arūpa Jhāna*—“*Ākiñcaṇṇāyatana*”—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 *Sanikhārā*, (volitional activities) 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* consciousness.

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*—that constitute the fifth *Rūpa Jhāna*.

(LOKUTTARA CITTĀNI—8)

(Lokuttara Kusala Cittāni—4)

(1) *Sotāpattimaggacittam*, (2) *Sakadāgāmimaggacittam*,
 (3) *Anāgāmimaggacittam*, (4) *Arahattamaggacittañ c'āti-*
imāni cattāri'pi Lokuttarakusalacittāni nāma.

(Lokuttara Vipāka Cittāni—4)

(5) *Sotāpattiphacittam*, (6) *Sakadāgāmiphacittam*,
 (7) *Anāgāmiphacittam*, (8) *Arahattaphacittañ c'āti-*
imāni cattāri'pi Lokuttaravipākacittāni nāma.

·Icce'vam sabbathā'pi attha Lokuttara-Kusala-Vipāka-
ittāni samattāni.

Caḍḍumaggapphedhena—catudhā kusalam tathā
Pākam tassa phalattā'ti—atthadhā'nuttaram matam.

Dvādasākusalān'evam—kusalān'ekavīsati
Chattims'eva vipākāni—kriyācittāni vīsati.

Catupaññāsadhā kāme—Rūpe paṇṇaras'iraye
Cittāni dvādas' Āruppe—atthadhā'nuttare tathā.

(SUPRAMUNDANE CONSCIOUSNESS—8)

(Moral Supramundane Consciousness—4)

(1) *Sotāpatti* Path-consciousness, (2) *Sakadāgāmi* Path-consciousness, (3) *Anāgāmi* Path-consciousness, (4) *Arahatta* Path-consciousness.

These are the four types of Supramundane Moral consciousness.

(Resultant Supramundane Consciousness—4)

(5) *Sotāpatti* Fruit-consciousness, (6) *Sakadāgāmi* Fruit-consciousness, (7) *Anāgāmi* Fruit-consciousness (8) *Arahatta* Fruit-consciousness.

These are the four types of Supramundane Resultant consciousness.

Thus end, in all, the eight types of Supramundane Moral and Resultant consciousness.

Differing according to the four Paths the Moral Consciousness is fourfold. So are the Resultants, being their fruits. The Supramundane should be understood as eightfold.

(Summary)

Thus the “Immorals” are twelve, the “Moral” are twenty-one, the “Resultants” are thirty-six. “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 Supramundane are eight.

§ 10

(EKAVĪSASATĀNI CITTĀNI—121)

*Ittham'ekūna navuti—ppabhedham pana mānasam
Ekavīsasatam v'ātha—vibhajanti vicakkhanā.*

Katham'ekūna navutividham cittam ekavīsasatam hoti?

(1) *Vitakka—vicāra-pīti-sukh' ekaggatā-sahitam Paṭ-
hamajjhāna-Sotāpattimagga cittam,*

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

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

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

(5) *Upekkh-ekaggatā-sahitam Pañcamajjhāna Sotāpatti-
maggacitañ c'āti.*

Imāni pañca'pi Sotāpattimaggacittāni nāma.

*Tathā Sakadāgāmimagga, Anāgāmimagga, Arahatta-
maggacittañ c'āti samavīsati maggacittāni. Tathā phala-
cittāni c'āti samacattāḷisa Lokuttaracittāni bhavanti'ti.*

*Jhānaṅgayogabhedhena—katv'ekekan tu pañcadhā
Vuccatā'nuttaram cittam—cattāḷisavidhanti ca.*

*Yathā ca rūpāvaccaram—gayhatā'nuttaram tathā
Paṭhamādijhānabhede—āruppañcā'pi pañcame*

*Ekādasavidham tasmā--paṭhamādikam'iritam
Jhānam'ekekam'ante tu—tevisatividham bhavē.*

*Sattatimsavidham puññam—dvipaññāsavidham tathā
Pākam'iccāhu cittāni—ekavīsasatam budhā'ti.*

*Iti Abhidhammatthasangahe Cittasangahavibhāgo nāma
Paṭhamo Paricchedo.*

(121 TYPES OF CONSCIOUSNESS)

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

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

1. The First *Jhāna Sotāputti* 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 *Sakadāgāmi* Path-consciousness, *Anāgāmi* 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 Supramundane consciousness.

(Summary)

Dividing each (supramundane) consciousness into five kinds according to different *Jhāna* factors, the supramundane consciousness, it is said becomes 40.

As the Form-Sphere consciousness is treated as first *Jhāna* consciousness and so on, even so is the

supramundane consciousness. The Formless-Sphere consciousness is included in the fifth *Jhāna*.

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

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 Realisation of Nibbāna.*

The Yogi who wishes to realise Nibbāna tries to understand things as they truly are. With his one-pointed mind he scrutinises his self and, on due examination, discovers that his so-called "I—personality" is nothing but a mere composition of mind and matter—the former consisting of volitional activities that arise as a result of the senses coming into contact with the sense-stimuli, and the latter of forces and qualities that manifest themselves 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 "I personality." He realises that everything worldly, himself not excluded, is conditioned by some cause or causes, past or present, and that this existence is due to past ignorance, craving, attachment, Kamma, and physical food 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 (*Kankhāvitaraṇavisuddhi*). Thereupon he contemplates that all conditioned things are transient (*Anicca*), subject to suffering (*Dukkha*), and devoid of an immortal soul (*Anatta*). Wherever he turns his eyes, he sees nought but these three characteristics standing out in bold relief. He realises that life is a mere flowing, a continuous undivided movement. Neither in heaven 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 painful 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 even-minded and strenuous. His religious fervour increases, and mindfulness becomes perfect, and Insight extraordinarily keen. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns for this state of mind. Soon he realises that these temptations are only defilements to Insight and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and the wrong path (*Maggāmagga-ñānadassana Visuddhi*).

Perceiving the right path, he resumes his meditation on the arising (*Udaya Ñāṇa*) and passing away (*Vaya Ñāṇa*) 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 Ñāṇa*). 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 Ñāṇa*). 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 Ñāṇa*) of the fearful world and feeling disgusted with it (*Nibbidā Ñāṇa*), wishes to escape therefrom (*Muñcitukamyatā Ñāṇa*).

With this object in view, he meditates again on the three characteristics (*Paṭisankhā Ñāṇa*), and thereafter becomes completely indifferent to all conditioned things—having neither attachment nor aversion for any worldly object (*Upekkhā Ñāṇa*). 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 comes to him when, to his indescribable joy, he realises Nibbāna, his ultimate goal for the first time in his life.

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

1	2	3	4	5
+	+	+	+	+
<i>Parikamma</i>	<i>Upacāra</i>	<i>Amuloma</i>	<i>Gotrabhū</i>	<i>Magga</i>
6, 7				
++				
<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*, *Ādinava*, *Nibbidā*, *Paṭisankhā*, and *Upekkhā*, *Ñānas* are collectively called “*Paṭipadā Ñānadassana Visuddhi*”—Purity of Vision in Knowledge of Progress.

Insight found in this Supramundane Path Consciousness is known as *Ñānadassana Visuddhi*—Purity of Vision which is knowledge.

When the spiritual pilgrim realises 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 ditṭhi*), 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 *Sakadāgāmi*, (Once-Returner), by attenuating

two other Fetters—namely, Sense-desire (*Kāmarāga*) and Illwill (*Paṭigha*).

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 “*Vodanā*” (pure) as the individual is purified.

A *Sakadāgāmi* 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, *Anāgāmi* (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 the celestial realms, since he has rooted out the desire for sensual pleasures. After death he is reborn in the “Pure Abodes”, (*Suddhāvāsa*) congenial places reserved for *Anāgāmis* and *Arahats*.

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance, and destroying the remaining five Fetters—namely, lust after life in Form-Spheres (*Rūparāga*), and in Formless Spheres (*Arūpa rāga*), Conceit (*Māna*), Restlessness (*Uddhacca*), and Ignorance (*Avijjā*), attains Arahatsip, the last 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 Supramundane classes of consciousness the effect of the *Kusala Cittas* is instantaneous, hence it is called *Akālika*, (of immediate fruit); whereas in the case of *Lokiya Cittas* effects may take place in this life, or in a subsequent life, or at any time till he attains Parinibbāna.

In the Mundane consciousness *Kamma* is predominant, whilst in the Supramundane *Paññā* or wisdom is predominant. Hence the four *Kusala Lokuttara Cittas* are not treated as *Kamma*.

These eight *Cittas* are called *Lokuttara*. Here *Loka* means the *Pañcupādanakkhandha*, 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, sorrowlessness, and soullessness of those mental properties in that particular consciousness and ultimately realises Nibbāna. As the First *Jhāna* was made the basis to realise Nibbāna this *Lokuttara Kusala* thought is called

Vitakka-Vicāra pīti-suk'ekaggatā-sahitam Paṭhamajjhāna-Sotūpattimagga-cittam.

This *Magga* thought is immediately followed by the *Phala* thought.

In the same manner the other four *Jhānas* are made the bases to realise 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.

Diagram I

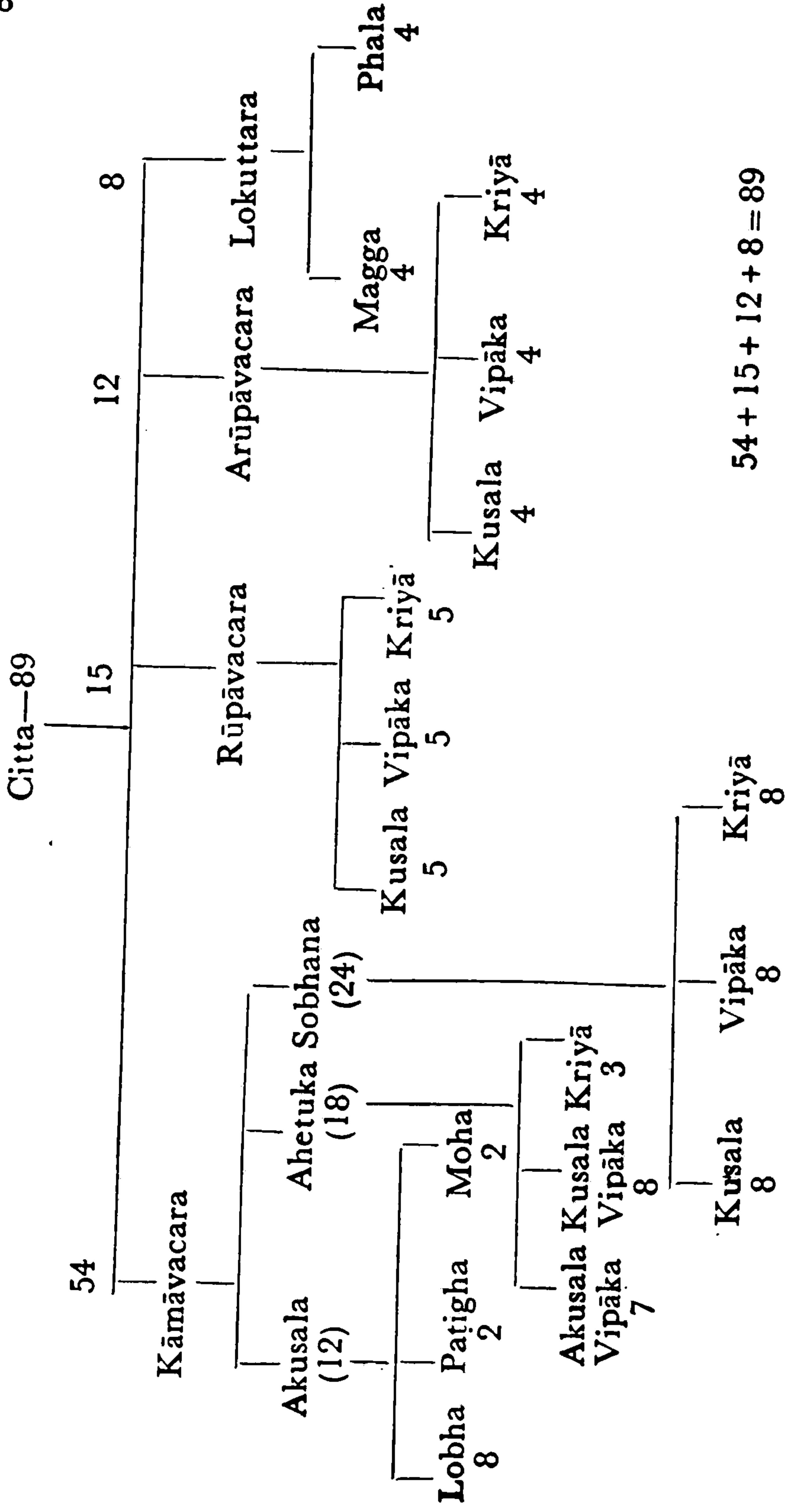
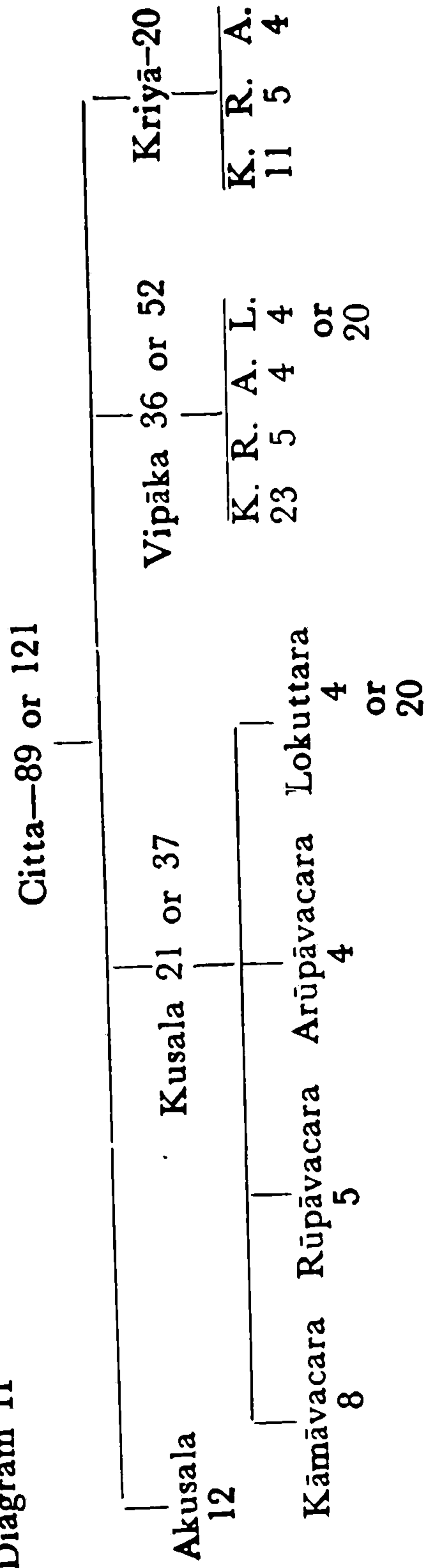


Diagram II



$$12 + 21 + 36 + 20 = 89$$

$$12 + 37 + 52 + 20 = 121$$

Diagram III

Jhānas—67

Jhāna ...	Rūpāvacara — 15 —			Arūpāvacara — 12 —			Lokuttara — 40 —		
	K	V	K	K	V	K	K	V	
	5	5	5	4	4	4	20	20	
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 IV

Lokuttara—40

	1st J		2nd J		3rd J		4th J		5th J		
	m.	p.	m.	p.	m.	p.	m.	p.	m.	p.	
Sotāpatti ...	1	1	1	1	1	1	1	1	1	1	10
Sakadāgami...	1	1	1	1	1	1	1	1	1	1	10
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 V

Akusala—12

	S.	D.	U.	Ds.	Dv.	A.	Sa.
Lobha ...	4		4	4	4	4	4
Dosa ...		2				1	1
Moha ...			2				

Diagram VI

Ahetuka—18

	S.	D.	U.	Sukha	Dukkha
Akusala V ...			6		1
Kusala V ...	1		6	1	
Kriyā ...	1		2		

Diagram VII

Kāmāvacara Sobhana—24

	S.	U.	Ns.	Nv.	A.	Sa.
Kusala ...	4	4	4	4	4	4
Vipāka ...	4	4	4	4	4	4
Kriyā ...	4	4	4	4	4	4

Abbreviations—S—Somanassa; D—Domanassa; U—Upekkhā; Ds—Ditṭhigatasampayutta; Dv—Ditṭhigatavippayutta; A—Asañkhārika; S—Sasañkhārika; Ns—Ñāṇasampayutta; Nv—Ñāṇavippayutta; K—Kāmāvacara; R—Rūpāvacara; A—Arūpāvacara; L—Lokuttara; M—Magga; P—Phala; J—Jhāna.

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 *Pakiṇṇakas* or Particulars.

All these 13 are designated *Aññasamānas*, a rather peculiar technical term. *Añña* means 'other', *samāna* means 'common'. *Sobhanas*, or Good, when compared with *Asobhanas*, or 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 invariably 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 all the types of consciousness in different proportions.

In this chapter all the 52 mental states are enumerated and classified. Every type of consciousness is microscopically analysed, and the accompanying

psychic factors 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 formulæ somewhat perplexing. But he finds the subject interesting and edifying, when he seriously attempts to analyse and examine the various substances with different tests.

In like manner a student of Abhidhamma who reads this chapter should first try to analyse and examine carefully every type of consciousness and see for himself the concomitants 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 memorising numbers, he will intelligently grasp the meaning of the text.

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

Somanassa-sahagata— Accompanied by pleasure,

Ditthigata-sampayutta—Connected with misbelief,

Asaikhārika— Unprompted.

This consciousness, when analysed, will show that the *Vedanā* or feeling is 'pleasure'.

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

The 4 Immoral concomitants common to all immoral, such as *Moha*, (illusion), *Ahirika*, (shamelessness), *Anottappa*, (fearlessness), and *Uddhacca*, (restlessness) must arise in it.

What about the remaining ten?

Lobha—attachment must arise.

Diṭṭhi—misbelief must arise.

Māna—conceit cannot arise.

Conceit does not arise in *lobha* consciousness, together with misbelief. *Diṭṭhi* 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), *Macchariya* (avarice), cannot arise, because these four are akin to aversion. They are found only in hateful consciousness.

Kukkucca (brooding), also does not arise as it is akin to aversion.

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 properties.

The other types of consciousness should be similarly analysed.

CHAPTER II

Cetasika—Mental States

(DEFINITION)

- § 1. *Ekuppāda-nirodhā ca — ekālambanavatthukā*
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*, or mental factors.

Notes:—

1. *Cetasika = Ceta + s + ika*

That which is associated with the mind or consciousness is *Cetasika*. (Samskr̥t - *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 coadjuncts 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.

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

One of them is *Vedanā*, or feeling; another is *Saññā*, or perception. The remaining fifty are collectively called *Sankhārā*, or volitional activities. *Cetanā*, or volition, is the most important of them.

The whole group of feelings is called *Vedanākkhandha*. So are *Saññākkhandha* and *Sankhārakkhandha*.

Dvipannasa Cetasika

(*Sabbacittasādhāraṇā*—7)

Katham?

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

* *Kāyaviññatti* (mode of action) and *Vacī Viññatti* (mode of speech).

(Pakiṇṇakā—6)

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

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

(Akusalā—14)

§ 4. (iii) 1. *Moho*, 2. *Ahiraṃ*, 3. *Anottappaṃ*, 4. *Uddhac-*
cam, 5. *Lobho*, 6. *Diṭṭhi*, 7. *Māno*, 8. *Doso*, 9. *Issā*,
10. *Macchariyaṃ*, 11. *Kukkuccaṃ*, 12. *Thīnaṃ*,
13. *Middhaṃ*, 14. *Vicikicchā c'āti cuddas'ime Cetasikā*
AKUSALĀ nāma.

(Sobhanasādhāraṇā—19)

§ 5 (iv) 1. *Saddhā*, 2. *Sati*, 3. *Hiri*, 4. *Ottappaṃ*, 5. *Alobho*,
6. *Adoso*, 7. *Tatramajjhataṭṭā*, 8. *Kāyapassaddhi*, 9. *Citta-*
passaddhi, 10. *Kāyalahutā*, 11. *Cittalahutā*, 12. *Kāyamu-*
dutā, 13. *Cittamudutā*, 14. *Kāyakammaññatā*, 15. *Citta-*
kammaññatā, 16. *Kāyapāguññatā*, 17. *Cittapāguññatā*,
18. *Kāyujjukatā*, 19. *Cittujjukatā, c'āti ek'ūnavisaṭ'ime*
Cetasikā SOBHANASĀDHĀRAṆĀ nāma.

(Viratiyo—3)

§ 6. (v) 1. *Sammāvācā*, 2. *Sammākammanto*, 3. *Sammā-Ājīvo*
c'āti tisso VIRATIYO nāma.

(Appamaññā—2)

§ 7. (vi) 1. *Karuṇā*, 2. *Muditā pana APPAMAÑÑĀYO*
nāma'ti sabbathā'pi—

(*Paññindriya—1*)

§ 8. (vii) 1. *Paññindriyena saddhiṃ Pañcavīsatiṃ Cetasikā SOBHANĀ' ti veditabbā.*

§ 9. *Ettāvatā ca—*

Teras'aññasamānā ca — cuddasākusalā tathā
Sobhanā pañcavīsati — dvipaññāsa pavuccare.

52 KINDS OF MENTAL STATES

(*Universals¹—7*)

§ 2. How?

(I) 1. Contact², 2. Feeling, 3. Perception, 4. Volition,
5. One-pointedness, 6. Psychic life, 7. Attention.

These seven mental states are common to every consciousness.

(*Particulars³—6*)

§ 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'⁴ (*aññasamāna*).

¹ These 'Universal' *cetasikas* are invariably found in every consciousness.

² Ven. Nyānatiloka suggests impression, or sense-impression, or consciousness-impression.

³ Unlike the Universals these *cetasikas* are found only in certain classes of consciousness.

⁴ 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. Avariciousness, 11. Worry, 12. Sloth, 13. Torpor, 14. Doubt.

These fourteen mental states are termed 'Immoral'.

(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 factors, 9. Tranquillity of mind, 10. Lightness of mental factors, 11. Lightness of mind, 12. Pliancy of mental factors, 13. Pliancy of mind, 14. Adaptability of mental factors, 15. Adaptability of mind, 16. Proficiency of mental factors, 17. Proficiency of mind, 18. Rectitude of mental factors, 19. Rectitude of mind.

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

(Abstinenes—3)

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

These three are termed "Abstinenes".

(Illimitables—2)

-
- §7. (VI) 1. Compassion, 2. 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*¹—Derived from √ *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"¹. (*Na saṅgatiṃmatto eva Phasso*).

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

"Contact means 'it touches' (*phusati'ti*). It has touching (*phusana*) as its salient characteristic (*lakkhana*), impact (*saṅghaṭṭana*) as its function (*rasa*), coinciding (of the physical basis, object and consciousness) as its

¹ See The Expositor, Part 1, pp. 142-145.

manifestation (*sannipāta paccupaṭṭhāna*), and the object which has entered the avenue (of awareness) as proximate cause (*padatṭhāna*).”¹

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 celeti*).” According to Paṭicca-Samuppāda too Contact leads to Feeling, But strictly speaking, there is no reason for the sequence because all these mental states are co-existent. 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 is 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.”²

“Contact is given priority of place, as standing for the inception of the thought, and as the *sine quā 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.)

¹ See The Expositor, Part 1, p. 143.

² Ibid. p. 143.

3. *VEDANĀ*—Derived from √ *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 Nibbanic bliss has nothing to do with feeling. Nibbanic bliss is certainly the highest happiness (*Sukha*), but it is the happiness of relief from suffering. It is not the enjoyment of any pleasurable object.

4. *SANÑĀ*—*Sañ* + √ *ñā*, to know. (Comp. 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 this 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 recognise 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.”

It should be understood that perception is not used here in the sense employed by early modern philosophers such as Bacon, Descartes, Spinoza, and Leibnitz.

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, *Viññāṇa* 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 recognises 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. *Viññāṇa* 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 (*viñāna*), whilst in *Cetanā* it is used in the sense of co-ordination (*abhisandhāna*) and accumulation (*āyūhana*).

According to the *Atthasālini* and *Vibhāvini Tikā*, *Cetanā* is that which co-ordinates the mental states associated with itself on the object of consciousness. (*Attanā sampayutta-dhamme ārammaṇe abhisandahati*). Like a chief disciple, or like a carpenter who fulfils his duties and regulates the work of others as well, so does *Cetanā* fulfil 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. (*Saṅkhatābhi-saṅkharāṇe vā byāpāraṃ āpaj-jatīti' 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*, whilst in the Supramundane it is *Paññā*, wisdom or insight. Mundane thoughts tend to accumulate Kamma. Supramundane thoughts, on the contrary, tend to eradicate Kamma. Hence *Cetanā* in the supramundane 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 *Saṅkhāra* and (*Kamma*) *Bhava* in the Paṭicca-Samuppāda. In the *Pañcakkhandha*, by *Saṅkhārakkhandha* are meant the fifty mental states, excluding *Vedanā* and *Saññā*, with *Cetanā* as the foremost.

From a psychological point of view, *Cetanā* determines the activities of the mental states associated with it. From an ethical point of view, 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 focussing 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, focussed, or concentrated consciousness.” (Comp. p. 241).

7. *JIVITINDRIYA*—

Jivita = life; + *Indriya* = controlling faculty or principle.

It is called *Jivita* 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 two-fold, namely, psychic life (*Nāma-Jīvitindriya*) and material life (*Rūpa-Jīvitindriya*). Mental States are vitalized by psychic life, whilst material phenomena are vitalized by material 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-Jīvitindriyas* 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 destruction of this *Jīvitindriya*. Immediately after, due to the power of Kamma, another *Nāma-Jīvitindriya* arises in the subsequent birth at the moment of conception. Simultaneously with the arising of the one *Nāma-Jīvitindriya* there arise three *Rūpa-Jīvitindriyas* in the case of a human being.¹

Just as a boatman depends on the boat and the boat depends on the boatman, even so *Jīvitindriya* depends

¹ They are the *Rūpa-Jīvitindriyas* of the 'Body decade' (*Kāyadasaka*) 'Sex-decade' (*bhāvadasaka*) and 'seat-decade' (*Vatthudasaka*).

on mind and matter, and mind and matter depend on *Jīvitindriya*.

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, whilst the latter applies or throws (*pakkhipanto viya*) them on the object. *Vitakka* is like a favourite 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 point of view. 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?

The above seven mental states are invariably present in all types of consciousness, whether mundane or supramundane. Hence they are designated *Sabbacittasādhāraṇā*.

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 Piṭaka 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 favourite relative or friend, even so consciousness ascends to the object depending on *Vitakka* (Asl. 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 (*pakiṇṇaka*) 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 favourite

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 Supramundane Path Consciousness (*Lokuttara Magga Citta*) it is termed *Sammā Saṅkappa* (Right Thoughts) because it eliminates wrong thoughts and applies the mind to Nibbāna.

It should be mentioned here that *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. p. 47).

10. VICĀRA—

Vi + *√car*, to wander. *Coiter*,

Like *Vitakka*, *Vicāra* too is employed in a technical sense in Abhidhamma.

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

Examination (*anumajjanā*) is its chief characteristic.

So far the best 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 flappings 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* (Doubts). (See Ch. 1. p. 47)

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 conclusion—'Just this one'. (*Imam' evā'ti sannitthānakaraṇam*). 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*. *Vi* is substituted for *aj*. *Vīra* is one who strenuously carries on his work uninterruptedly.

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

It has the characteristic of supporting (*upatthambana*), upholding (*paggahaṇa*), 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 (*Iddhipāda*). It is this *Viriya* that appears as Four

Modes of Supreme Effort (*Sammappadhāna*). *Viriya* is sublimated as one of the seven factors of Enlightenment (*Bojjhaṅga*). Finally it has been elevated to one of the eight members of the Noble Path (*Aṭṭhaṅgika Magga*) as *Sammā Vāyāma* (Right Effort).

Atthasālinī 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., p. 49.

14. *CHANDA*—

Derived from √ *chad*, to wish.

The chief characteristic of *Chanda* is the wish-to-do (*kattukamyatā*). It is like the stretching of the hand to grasp the object.

This unmoral *Chanda* should be distinguished from immoral *Lobha* which is clinging to an object.

There are three kinds of *Chandas*, namely,

(i) *Kāmacchanda* which is sensual craving, one of the Five Hindrances (*Nīvaraṇa*). This is ethically immoral.

(ii) *Kattukamyatā 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 *Kattukamyatā 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 *Viriya*; *Pīti* signifies an interest in the

object; *Chanda* constitutes the intention with respect to object.” (Compendium—p. 18.)

Buddhists have this *Dhammacchanda* for the realisation 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. *AHIRIKA*—

An abstract noun formed of “*a*” + *hirika*.

He who is not ashamed of doing evil is *ahiriko*. The state of such a person is *ahirikam* = *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 compared to a moth that gets 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. The latter 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 *Ottappam*, as analysed 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 on its intellectual side. The former term ‘is equivalent to shame (*lajjā*),’ the latter to anguish (*ubbego*) over ill-doing.’ *Hiri* has its source within; *ottappam* springs from without. *Hiri* is autonomous, (*attādhipati*); *ottappam*, heteronomous, influenced by society (*lokādhipati*). 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 *ottappam* is, the idea that 'the body of the faithful will blame you,' and hence one refrains. If a man have *hiri*, he is, as said the Buddha, his own best master. To one who is sensitive by way of *ottappam*, the masters of 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 *Ottappam* 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 struck 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, p. 14.

20. *Diṭṭhi*—See Ch. 1, p. 16.

The difference between *Moha* and *Diṭṭhi* 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'. *Diṭṭhi* is opposed to *Ñāṇa*, wisdom. The former discerns the object as it is; the latter rejects the real nature and views wrongly.

When the Pāli term *Diṭṭhi* is used alone, unqualifyingly, it is employed in the sense of *Micchā Diṭṭhi*—wrong belief.

Sammā Diṭṭhi or *Amoha* is used as the antithesis of *Moha*.

21. *MĀNA*—Derived from √ *man*, to think.

22. *DOSA*—See Ch. 1, p. 14.

23. *ISSĀ*—Derived from *i* + √ *su*, to be envious, to be jealous.

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

24. *MACCHARIYA*—

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'eva hotu*).

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

Both *Issā* and *Macchariya* are regarded as the friends of *Dosa* because each of them arises with it.

25. *KUKKUCCA*—

Kukatassa bhāvo = kukkucam = 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.

Dhammasaṅgani 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.”

(Bud. Psy. 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 deprecated.

26. *THINA*—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 *Viriya*. *Thīna* is explained as *Citta-gelaṇṇam*, sickness of the mind.

As such it is the antithesis of *Cittakammaññatā*, 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 *Viriya*. Where there is *Thīna-Middha* there is no *Viriya*.

Middha is explained as the *Kāya-gelañña*, 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 *Saṅkhārā* (feeling, perception, and the remaining fifty mental factors). Hence *Middha* is the antithesis of *Kāyakammaññatā*, Adaptability of mental factors.

Both *Thīna* and *Middha* are explained in the Dhammasaṅgani 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.”

(Bud. Psy. pp. 311, 312.)

28. *VICIKICCHĀ*—See Ch. 1, pp. 17, 46.

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 which is which.”

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

29. *SADDHĀ*—*Sam*, well; + √ *dah*, to establish, to place, to put.

Sanskṛt *Sraddhā* is composed of *Srat* = faith + √ *dhā*, 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 and purifies the water. 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*.

Atthasālinī 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 (*Vacanasampaticchanamattameva*)”.

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 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.”

(Bud. Psy., p. 14.)

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

30. *SATI*—Derived from √ *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 Sati-paṭṭhāna 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.”

(Bud. Psy. 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 divergencies 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.”

(Bud. Psy. p. 16.)

31. *HIRI & OTTAPPA*—See Ahirika and Anottappa.

32. *ALOBHA*—

This is opposed to *Lobha* (See ch. 1, pp. 14, 15).

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, pp. 14, 15). 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 Illimitables.

Readers will note that in enumerating the Illimitables only two are mentioned, *viz.*—*Karuṇā* 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 (*caṇḍikka*) 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.

Atthasālinī 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 unperverted 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 no 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. Being ever subject to utter delusion through ignorance beings are born amongst animals. *Amoha* is the antithesis of ignorance.

Of them *Alobha* dissuades approach 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 disciplining according to the Middle Path.

Similarly through *Alobha* the bodily bond of covetousness (*Abhijjhā Kāyagantha*) is destroyed, through *Adosa* that of illwill, 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 uses 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 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 skilful in understanding things as they truly are. He sees the guideless five-fold 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 realising the emptiness of a soul would again fall into utter delusion?

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

35. *TATRAMAJJHATTATĀ*—

Lit., *tatra* = there, i.e., with respect to objects; *majjhataṭṭā* = middleness, i.e., 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 Illimitables. Hence *Upekkhā* does not occur amongst the Illimitables. It is this *Tatramajjhataṭṭā* that is raised to the dignity of a *Bojjhaṅga*, one of the seven factors of Enlightenment. *Tatramajjhataṭṭā* has also to be distinguished from hedonic *Upekkhā* or indifference. At times both these mental states simultaneously arise in the same psychosis, e.g., in all *Upekkhāsaḥagata Kusala Cittas*.

This *Tatramajjhataṭṭā* is regarded both as an intellectual and ethical *Upekkhā*. (See ch. 1, p. 50).

36. *KĀYA · PASSADDHI & CITTA · PASSADDHI—*

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

Pa + sambh + ti = passadhti = passaddhi.

Passaddhi is tranquillity, calmness, quietude, serenity.

The chief characteristic of *Passaddhi* is the suppresion or the allaying of feverishness of passions (*Kilesa-daratha-vūpasama*). 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 (*Bojjhaṅga*).

This tranquillity is two-fold, 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 *Sankhārā* (volitional activities). It should be understood that *Kāya* is used in the same sense in the subsequent *cetasikas*. *Citta* connotes the whole consci-

ousness. 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 stiff skin that is well moulded by applying oil, water, etc. It is antithetical to false views and conceit (*Diṭṭhi* and *Māna*) which cause stiffness.

39. *KĀYA-KAMMAÑÑATĀ & CITTA-KAMMAÑÑATĀ—*

Kamma + nya + tā = Kammanyatā = Kammaññatā.
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. Attha-sālini states that these two allied concomitants produce serenity (*Pasāda*) in propitious things, and are adaptable for works of well-being, like pure gold.

40. *KĀYA-PĀGUÑÑATĀ & CITTA-PĀGUÑÑATĀ*—

This is proficiency or skilfulness. 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 *Atthasālinī* 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 Ariyan Saint 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 Abstinenances pertaining to wrong speech, wrong actions, and wrong livelihood.

Strictly speaking, these three mental concomitants collectively arise only in the Supramundane 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 (*Maggaṅga*), and they constitute *Śīla* (Morality). *Sammā-Diṭṭhi* and *Sammā-Saṅkappa* which constitute *Paññā* (Wisdom) are implied by *Paññīndriya* and *Vitakka-Cetasikas* respectively. *Sammā Vāyāma*, *Sammā Sati*, and *Sammā Samādhi* which constitute *Samādhi* (Concentration) are implied by *Viriya*, *Sati*, and *Ekaggatā Cettasikas* respectively.

Sammā Vācā deals with abstinence from false speech (*Musāvādā*), slandering (*Pisunavācā*), harsh speech (*Pharusa-vācā*) and frivolous talk (*Sampapphalāpa*).

Sammā Kammanta deals with abstinence from killing (*Pāṇātīpāta*), 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, Karuṇā, Muditā, and Upekkhā are these four Illimitables.

As explained above *Mettā* and *Upekkhā* are represented by *Adosa* and *Tatramajjhataṭṭā*: Hence only two are mentioned here.

45. *METTĀ*—

Derived from *Mida*, to soften, to love. According to Samskr̥t *mitrasya bhāvah = Maitri*; state of a friend. That which loves or that 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 illwill (*Kodha*), its indirect enemy is affection (*Pema*). *Mettā* embraces all beings without exception. The culmination of *Mettā* is the identification of self with all beings. (*Sabbatthataṭṭā*).

It is the wish for the good and well-being of all. It discards illwill.

Benevolent attitude is its chief characteristic.

46. *KARUṆĀ*—

Kar, to do, to make + *uṇā*.

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

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*). *Karuṇā* embraces sorrow-afflicted beings. It discards cruelty.

47. *MUDITĀ*—

Derived from \sqrt{mud} , to be pleased.

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

48. *UPEKKHĀ*—

Upa = impartially, justly, balancingly; *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, pp. 15, 19). It is this *Upekkhā* that is elevated to 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 (*Ārammaṇa*) in this connexion 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 (*Karuṇā*) 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—illwill (*Vyāpāda*), cruelty (*Vihesa*), 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 co-exist. 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 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 connexion 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 *Karuṇā*; 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 practising them, he quite forgets that these exercises are but preparations of the will for that ministering to the intellectual needs 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.”

(*Bud. Psy.* pp. 65-67.)

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-pañvedho vā akkhalita-pañvedho*).

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

In Abhidhamma *Ñāṇa*, *Paññā*, and *Amoha* are used as interchangeable terms. In types of consciousness connected with knowledge (*Ñāṇa-sampayutta*) the reference is to this *Paññā*. By *Amoha*, one of the three roots of Good, is also meant this *Paññā*. As one of the four means of accomplishing one's ends (*Iddhipāda*) it assumes the name of *Vimāṃsā* (Lit. examination). When purified by Samādhi *Paññā* assumes the honourable role of *Abhiññā* (Higher Knowledge). Highly developed *Paññā* is elevated to the state of a *Bojjhaṅga—Dhammavicaya* (Investigation of the Truth) and *Maggaṅga--Sammā Diṭṭhi*, 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.

51. 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 cruces 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 (Vis. M., 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 connexion as implying the body of learning as assimilated and applied by the intellect of a given individual."

(*Bud. Psy.* pp. 17-18.)

DIFFERENT COMBINATIONS OF MENTAL STATES

- § 3 *Tesam cittāviyuttānam*¹ — *yathāyogam'ito param*
*Cittuppādesu*² *paccekam* — *sampayogo pavuccati*
Satta sabbattha yujjanti — *yathāyogam pakiṇṇakā*
Cuddasā'kusalesv'eva — *sobhanesv'eva sobhanā.*

§ 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

¹ *CITTAVIYUTTA*—Lit., inseparable from consciousness i.e., Cetasikas—mental states.

² *CITTUPPADO*—Lit., genesis of consciousness. Here the compound term applies to consciousness alone; in other cases both to consciousness and its adjuncts.

fourteen are linked only with the Immorals. The (nineteen) Beautiful, only with the Beautiful.

§ 4 *Katham?*

Sabbacittasādhāraṇā tāva satta cetasikā sabbesu'pi ek'ūnanāvuti-cittuppādesu labbhanti.

Pakiṇṇakesu pana

(a) *Vitakko tāva dvipaṅcaviññāṇa vajjitakāmāvacaracittesu c'eva ekādasasu paṭhamajjhānacittesu c'āti pañcapaññāsacittesu uppajjati.*

(b) *Vicāro pana tesu c'eva ekādasasu dutiyajjhānacittesu c'āti chasatṭhi cittesu jāyati.*

(c) *Adhimokkho dvipaṅcaviññāṇavicikicchāvajjitacittesu.*

(d) *Viriyaṃ pañcadvārāvajjana — dvipaṅcaviññāṇa—sampaṭicchana-santīraṇavajjitacittesu.*

(e) *Pīti domanass'upekkhāsahagata-kāyaviññāṇa-cattutthajjhāna-vajjitacittesu.*

(f) *Chando ahetuka-momūhavajjitacittesu labbhati.*

§ 5 *Tepana cittupādā yathākkamaṃ :—*

Chasatṭhi pañcapaññāsa — ekādasa ca soḷasa

Sattati vīsati c'eva — pakiṇṇakavivajjitā

Pañcapaññāsa chasatṭhitṭhasattati tisattati

Ekapaññāsa c'ekūna — sattati sapakiṇṇakā

§ 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”¹ 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).

(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 – 16 = 73).

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

¹ *VITAKKA*—does not by nature occur in the ten types of moral and immoral sense-consciousness. It has been eliminated in the Higher Jhānas by means of concentration.

² 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.¹

(Akusala Cetasikā)

§ 6 (a) *Akusalesu pana Moho, Ahirikam, Anottapam, Uddhaccam c'âti cattāro'me cetasikā sabbākusalasādhāraṇā nāma. Sabbesu'pi dvādasākusalesu labbhanti.*

(b) *Lobho aṭṭhasu lobhasahagates'veva labbhati.*

(c) *Diṭṭhi catusu diṭṭhigatasampayuttesu.*

(d) *Māno catusu diṭṭhigatavippayuttesu.*

(e) *Doso, Issā, Macchariyam, Kukkuccam ca dvīsu paṭighacittesu.*

(f) *Thīnam, Middham pañcasu sasaṅkhārikacittesu.*

(g) *Vicikicchā vicikicchāsahagatacittē'eva labbhati'ti.*

§ 7 *Sabbāpuññesu cattāro — lobhamūle tayo gatā*
Dosamūlesu cattāro — sasaṅkhāre dvayam tathā
Vicikicchā vicikicchācittē c'âti catuddasa
Dvādasākusalesu'eva — sampayujjanti pañcadhā.

¹ 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.

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) Misbelief² is found in the four types of consciousness accompanied by wrong view.
- (d) Conceit³ is found in the four types of consciousness disconnected with wrong view.
- (e) Hatred, Jealousy, Avariciousness, Worry⁴ are found in the two types of consciousness accompanied by illwill.

¹ The root of every evil is *Moha* or 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 *Diṭṭhi* gives rise to the conception of “my” and “mine” connected with one’s self it occurs in 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 *Diṭṭhi* and *Māna* do not arise simultaneously in one particular consciousness. Where there is *Diṭṭhi* 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 disconnected with *Diṭṭhi*. But it does not follow that *Māna* is ever present in them.

⁴ These four cannot arise in consciousness rooted in attachment because there is some form of aversion in them instead of any kind of clinging. Even *Macchhariya* is a kind of aversion to others’ vieing with oneself.

- (f) Sloth and Torpor¹ are found in the five types of prompted consciousness.
- (g) Doubt is found only in the type of consciousness accompanied by doubt.

(Summary)

§ 7 Four are found in all Immorals, three in those rooted in attachment, four in those rooted in illwill, 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 Cetasikā)

- § 8 (a) *Sobhanesu pana sobhanasādhāraṇā tāva ek'ūna vīsati cetasikā sabbesu pi ek'ūnasatṭhisobhanacittesu samvijjanti.*
- (b) *Viratiyo pana tisso'pi Lokuttaracittesu sabhathā'pi niyatā ekato'va labbhanti. Lokiyesu pana Kāmāvacarakusales'veva kadāci sandissanti visum visuu.*
- (c) *Appamaññāyo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu c'eva Kāmāvacarakusalesu ca sahetukakāmāvacarakiriyācittesu c'āti atṭhavīsaticittesu'eva kadāci nānā hutvā jāyanti. Upekkhāsahagatesu pan'ettha Karuṇā Muditā na santi'ti keci vadanti.*
- (d) *Paññā pana dvādasasu nāṇasampayuttakāmāvacaracittesu c'eva sabbesu pañcatimsamahaggatalokuttaracittesu c'āti sattacattālīsacittesu sampayogaṃ gacchatī'ti.*

¹ *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 (*Asankhārika*) which are naturally keen and active. They appear only in types of prompted consciousness.

- § 9 *Ek'ūnavīsati dhammā jāyant'ekūnasatṭhisu
Tayo soḷasacittesu atṭhavīsatiyaṃ dvayaṃ.
Paññā pakāsītā sattacattālīsavidhesu'pi
Sampayuttā catuddhū'evaṃ 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 obtained all at once definitely in all places in the Supramundane types 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 Jhānas, the eight moral types and the eight Sahetuka Functional types of Sense-sphere consciousness. Some, however, say that Compassion and Sympathetic 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 supramundane consciousness. (35 + 12).

- § 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.

(Cetasika-rāsi Saṅgaho)

- § 10 *Issā-Macchera-Kukkucca* — *Viratī Karuṇādayo*
Nānā kadāci Māno ca — *Thīna-Middham tathā*
saha.
- Yathā vuttānusārena* — *sesā niyatayogino*
Saṅgahañ ca pavakkhāmi — *tesaṃ' dāni yathāraham.*
- Chattimsānuttare dhammā* — *pañcatimsa mahaggate*
Aṭṭhatimsā'pi labbhanti — *Kāmāvacarasobhane.*
- Sattavīsatyapuññamhi* — *Dvādasāhetuke'ti ca*
Yathāsambhavayogena — *Pañcadhā tattha*
saṅgaho.

(Lokuttara-Cittāni)

§ 11 *Katham?*

(a) *Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu*
Aññasamāna terasa cetasikā Appamaññavajjitā tevīsati
Sobhaṇacetasikā c'āti chattimsa dhammā saṅgaham
gacchanti.

(b) *Tathā Dutiyajjhānikacittesu Vitakkavajjā.*

(c) *Tatīyajjhānikacittesu Vitakka-Vicāravajjā.*

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

(e) *Pañcamajjhānikacittesu'pi Upekkhāsahagatā te'eva*
saṅgayhanti'ti sabbathā' pi aṭṭhasu Lokuttaracittesu Pañ-
camajjhānavasena pañcadhā'va saṅgaho hoti'ti.

Chattimsa pañcatimsa ca — *catuttimsa yathākkamam*
Tettimsadvayam'iccevaṃ — *pañcadhānuttare thitā.*

(Contents of different Types of Consciousness.)

- § 10 Envy, Avarice, Worry, Abstinences (three), Com-
 passion, Sympathetic Joy, and Pride arise separately
 and occasionally. So are Sloth and Torpor in com-
 bination.

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 Supramundane, thirty-five in the Sublime, thirty-eight in the Kāmāvacara Beautiful.

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

(Supramundane Consciousness)

§ 11 How?

(a) At first in the eight types of Supramundane first Jhāna types of consciousness thirty-six factors enter into combination, namely, thirteen Aññasamānas, and twenty-three Beautiful mental factors, excluding the two Illimitables¹. ($13 + 23 = 36$).

(b) Similarly in the Supramundane Second Jhāna consciousness all the above excluding Initial Application.²

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

(d) In the Fourth 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 Supramundane consciousness according to the five Jhānas.

¹ Because their object is mankind, while the Lokuttara consciousness has Nibbana for its object.

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

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

Thus in five ways they arise in the Supramundane.

Notes :

52 *ANİYATAṬOGĪ* and *NIYATAṬOGĪ*—

Of the 52 types of mental states eleven are called *Aniyatayogī*—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*, *Macchhariya*, 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 and Sloth and Torpor.

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

53 *ABSTINENCES*—

These three are collectively found only in the Supramundane consciousness, as they constitute three of the eight factors of the Noble Path. They cannot arise in the *Rūpāvacara* and *Arūpāvacara*, nor in the *Kāmāvacara Vipāka* and *Kriya 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 abstinences 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. In the *Kriya-cittas* they do not arise because these are experienced only by Arahats. In the *Rūpāvacara* and *Arūpāvacara* planes they do not occur because the need for moral purification, the function of these abstinences, does not arise there.

54 ILLIMITABLES—

Here only two are taken into consideration. The other two have already been dealt with in their respective places.

It should be noted that the objects of these Illimitables are beings. Therefore they cannot arise in the Supramundane 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 Kriya Cittas, which the Arahats experience, they arise because the Arahats also radiate thoughts of *Karuṇā* and *Muditā* towards all beings.

(Mahaggata-Cittāni)

§ 12 *Mahaggatesu pana (a) tisu Paṭhamajjhānikacittesu tāva aññasamānā terasa cetasikā Viratittayavajjitā dvāvisati Sobhanacetasikā c'āti pañcatimsa dhammā saṅgham gacchanti. Karuṇā-Muditā pan'ettha paccekam'eva yojetabbā. Tathā (b) Dutiyajjhānikacittesu Vitakkavajjā,*

(c) *Tatīyajjhānikacittesu Vitakka-Vicāravajjā*, (d) *Catutthajjhānikacittesu Vitakka-Vicāra-Pīlivajjā*, (e) *Pañcamajjhānikacittesu pana pannarasasu Appamaññāyo na labbhanti'ti sabbathā'pi sattavīsati-Mahaggata-cittesu pañcākajjhānavasena pañcadhā'va saṅgaho hotī'ti.*

*Pañcatimsa catuttimsa — tettiṃsa ca yathākkamaṃ
Dvattimsa c'eva tiṃseti — pañcadhā'va Mahaggate.*

(Sublime Consciousness)

§ 12 (a) At first in the three Sublime First Jhāna consciousness thirty-five factors go into combination, namely, thirteen Aññasamānā mental factors, and twenty-two Beautiful mental factors, excluding the three Abstinences.¹ (13 + 22 = 35).

Here Compassion and Sympathetic Joy should be combined separately.²

(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 fifteen³ 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.

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

¹ They are found only in the Lokuttara Cittas and the Kāmāvacara Kusala Cittas.

² Because they do not arise simultaneously as their objects vary.

³ 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 paṭhamadvaye Aññasamānā terasa cetasikā pañcavīsati Sobhanacetasikā c'āti atṭhatimsa-dhammā saṅgham gacchati.*

Appamaññā Viratiyo paṇ'ettha pañca'pi paccekam'eva yojetabbā.

(ii) *Tathā dutiyadvaye nāṇavajjitā; (iii) tatiyadvaye nāṇasampayuttā pītivajjitā; (iv) catutthadvaye nāṇapītivajjitā. Te eva saṅghayhanti.*

Kiriyacittesu 'pi Virativajjitā. Tath'eva catusu' pi dukesu catudhā'eva saṅghayhanti.

Tathā vipākesu ca Appamaññā-Virativajjitā. Te eva saṅghayhanti'ti sabbathā'pi catuvīsati kāmāvacarasobhanacittesu dukavasena dvāsadhā'va saṅgho hoti'ti.

§ 15 *Atṭhatimsa sattatimsa — dvayam chattimsakam subhe*
Pañcatimsa catuttimsa — dvayam tettimsakam kriye
Tettimsa pāke dvattimsa — dvayekatimsakam bhavē
Sahetūkāmāvacara — puññapākakriyā mane

§ 16 *Na vijjant'ettha virati — kriyāsu ca mahaggate*
Anuttare appamaññā — kāmāpāke dvayam tathā
Anuttare jhānadhammā — appamaññā ca majjhime
Viratī nāṇapīti ca — parittesu visesakā.

Sense-Sphere Beautiful Consciousness

§ 14 (i) At first, in the first two (types of) Sense-Sphere Beautiful consciousness¹ thirty-eight states go into combination, namely, thirteen Miscellaneous and twenty-five Beautiful mental states. (13 + 25 = 38).

¹ i.e., *Somannassa saḥagata Nāṇasampayutta Asankhārika* and *Sasankhārika Citta*—Prompted and unprompted consciousness, accompanied by pleasure, and connected with wisdom.

The two Illimitables and the three Abstinen-
ces should be fitted in severally¹.

(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 Joy² are ex-
cluded.

In the Functional consciousness the three Abstinen-
ces are excluded³. Likewise in the four couplets they
are combined in four ways.

Similarly in the Resultant consciousness they all
arise except the Illimitables and the Abstinen-
ces⁴.

Thus in all the twenty-four types of Sense-Sphere
Beautiful types of consciousness the combination is
twelfefold according to pairs.

§ 15 With respect to conditioned Sense-Sphere conscious-
ness—Moral, Resultant, and Functional—there arise in
the Moral (first pair) thirty-eight, twice⁵ 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),

¹ Because they are not fixed adjuncts. They arise at different mo-
ments of conscious experience.

² Being accompanied by *Upekkhā*.

³ Because the Arahats have completely eradicated the Abstinen-
ces.

⁴ The Abstinen-
ces are absolutely moral. Hence they do not arise
in a resultant consciousness. In the Supramundane Fruit conscious-
ness they however arise because it is like a reflection of the Path
consciousness.

Illimitables do not arise because they have indefinite mankind as
the object, while the Resultants are restricted to lesser objects.

⁵ i.e., thirty-seven in each of the second and third couplets.

thirty-four (in the second and third pairs). 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 Abstinenances are not present in the Functional and Sublime consciousness¹. So are Illimitables in the Supramundane and the two (Illimitables and Abstinenances) in the Sense-Resultant².

In the Highest the Jhāna factors are distinctive³; in the Middle⁴ the Illimitable's (and Jhāna factors⁵); in the Small⁶ the Abstinenances, Wisdom, and Joy⁷.

Akusala Cittāni

§ 17 (i) *Akusalesu pana lobhamūlesu tāva paṭhame asaṅkhāri-ke aññasamānā terasā cetasikā akusalasādhāraṇā cattāro c'āti sattarasa lobhaditṭhīhi saddhim ekūnavīsati dhammā saṅgaham gacchanti.*

(ii) *Tath'eva dutiye asaṅkhārike lobhamānena.*

(iii) *Tatiye tath'eva pītivajjitā lobha-ditṭhīhi saha aṭṭhā-rasa.*

(iv) *Catutthē tath'eva lobha-mānena.*

¹ i.e., in the *Rupāvacara Arūpāvacara* planes. Because no occasion arises for such evil to spring up.

² P. 127, N. 54.

³ The supramundane consciousness, when classified according to five Jhānas, differs with respect to Jhāna factors.

⁴ *Rupāvacara* and *Arūpāvacara*.

⁵ *Ca* in the text includes Jhāna factors.

⁶ *Kāmāvacara*.

⁷ Morals differ from Resultants and Functionals on account of Abstinenances. Morals and Functionals differ from Resultants on account of Illimitables. Respective couplets differ on account of Wisdom and Joy.

(v) *Pañcame paṭighasampayutte asaṅkhārike doso issā macchariyam kukkucçañc'āti catūhi saddhim pītivajjitā te eva vīsati dhammā saṅgayhanti. Issā-macchariya-kukkuccāni paṇ'ettha paccekāṃ'eva yojetabbāni.*

(vi) *Sasaṅkhārikapañcake' pi tath'eva thīna-middhena visesetvā yojetabbā.*

(vii) *Chanda-pītivajjitā pana aññasamānā ekādasā akusalasādhāraṇā cattāro c'āti pañnarasa dhammā uddhaccasahagata sampayujjanti.*

(viii) *Vicikicchāsahagatacette ca adhimokkhavirahitā vicikicchā sahatā tath'eva pañnarasadhammā samupalabbhanti'ti sabbathā'pi dvādasakusalacittuppādesu paccekāṃyoji yamānā'pi gmaṇavasena sattadhā'va saṅgahitā bhavanti'ti.*

§ 18	<i>Ekūnavīsattāhārasa</i>	—	<i>vīsekavīsa vīsati</i>
	<i>Dvāvīsa pañnarase'ti</i>	—	<i>sattadhā kusale tthitā.</i>
	<i>Sādhāraṇā ca cattāro</i>	—	<i>śamānā ca dasā pare</i>
	<i>Cuddasete pavuccanti</i>	—	<i>sabbākusalayogino.</i>

Immoral Consciousness

§ 17 (i) Now, in immoral consciousness, to begin with, in the first unprompted consciousness¹ 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 consciousness² the same nineteen together with attachment and conceit. (13 + 4 + 2 = 19).

¹ i.e., *Somanassa sahatata diṭṭhigata sampayutta asaṅkhārika citta*—Unprompted consciousness accompanied by pleasure, connected with misbelief.

² i.e., the unprompted consciousness not connected with misbelief. Conceit and misbelief do not co-exist.

(iii) Similarly in the third unprompted consciousness there are eighteen concomitants together with attachment and misbelief but excluding joy¹. ($12 + 4 + 2 = 18$).

(iv) Similarly in the fourth (there are eighteen) with attachment and pride. ($12 + 4 + 2 = 18$).

(v) In the fifth unprompted consciousness connected with aversion the above twenty concomitants, excluding joy², are combined together with hatred, envy, selfishness, and worry. Of them envy, selfishness, and worry should be combined separately.³

$$(12 + 4 + 4 = 20).$$

(vi) In the five types⁴ of prompted consciousness the above concomitants should similarly be combined with this difference that sloth and torpor are included. (21 ; 20 ; 22).

(vii) In the type of consciousness connected with restlessness fifteen mental states occur, namely, eleven *Aññasamānas* excluding conation⁵ 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 decision⁶.

$$(10 + 4 + 1 = 15).$$

¹ i.e., the unprompted consciousness accompanied by *Upekkhā*. Joy does not co-exist with indifference.

² Joy does not co-exist with aversion and grief.

³ Being unfixed mental adjuncts (*Aniyatayagino*). Their objects differ and they arise severally.

⁴ 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.

⁵ There is no *Chanda*, the will-to-do, as restlessness is predominant here.

⁶ *Adhimokkha*, the mental factor that dominates in deciding cannot exist in a perplexed mind.

Thus in all the twelve types of immoral consciousness synthesis become sevenfold when reckoned according to their different combinations¹.

§ 17 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 unmorals², are said to be associated with all the immoral types of consciousness.

Ahetuka Cittāni

§ 19 *Ahetukesu pana hasanacitte tāva chanda vajjitā Aññasamānā dvādasa dhammā saṅgahaṃ gacchanti.*

Tathā votthapane chanda-pīti-vajjitā.

Sukhasantīraṇe chanda-viriya-vajjitā.

Manodhātuttikāhetukapaṭisandhiyugale chanda-pīti-viriya-vajjitā.

Dvipañcaviññāṇe pakīṇṇakavajjitā te y'eva sangayhanti'ti sabbathā'pi attharasasu ahetukesu gaṇanavasena catudhā'va saṅgaho hotī'ti.

§ 20 *Dvādasekādasa dasa satta cā'ti catubbidho Atthārasāhetukesu cittuppādesu saṅgaho.*

Ahetukesu sabbattha satta sesā yatharahaṃ

Iti vitthārato vuttā tettiṃsavidha saṅgaho.

¹ (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.

² i.e., excluding *Chanda*, *Pīti*, and *Adhimokha* from the 13 *Aññasamānas*.

*Ittham cittāviyuttānam sampayogam ca saṅgham
Ñātvā bhedaṃ yathāyogam samamuddise'ti.*

Rootless Consciousness

§ 19 (i) With respect to Rootless, in the consciousness of aesthetic pleasure¹, to begin with, twelve unmoral mental states, excluding conation, enter into combination. (7 + 5 = 12).

(ii) Likewise they occur in the Determining² consciousness, excluding conation and joy. (7 + 4 = 11).

(iii) In the Investigating consciousness³, accompanied by pleasure, all but conation and effort. (7 + 4 = 11).

(iv) In the Manodhātu triplet⁴ and in the pair of rootless relinking⁵ types of consciousness, all except conation, joy, and effort. (7 + 3 = 10).

¹ In the consciousness connected with laughter there is no wish-to-do. See Ch. 1, p. 28.

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 *Pañcadvārāvajjana*—sense-door consciousness, and the two *Sampaticchanas*—recipient consciousness. The ten types of sense-consciousness are called *dvipañca viññānadhātu*. The remaining seventy-six types of consciousness are termed *Mano viññānadhātu*, as they excel others in apprehension.

Both *Sampaticchanas* are accompanied by *Upekkhā* which does not co-exist with *Pīti*. Like the *Santīrana* these two are resultants and are passive. Therefore they lack both effort and will. In the *Pañcadvārāvajjana*, 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 Paṭisandhi-yugala* - the pair of rootless relinking types of consciousness. Conception in woeful states is obtained by the *Akusala Ahetuka Santīrana*, and

(v) In the two types of fivefold sense consciousness⁶ all enter into combination except the Particulars.

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 accordingly⁸.

amongst human beings as congenitally blind, deaf, etc., by the *Kusala Ahetuka Santirana*. 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-ninefold 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.

CHAPTER III

PAKINNAKA - SANGAHA - VIBHAGO

- § 1 *Sampayuttā yathāyogam* — *te-paññāsa sabhāvato*
Cittacetasikā dhammā — *tesam' dāni yathāraham.*
Vedanā hetuto kiccadvārālambanavatthuto
Cittupādasen 'eva — *saṅgaho nāma nīyate.*

(Miscellaneous Section)

- § 1 The conjoined consciousness and mental states that arise accordingly are fifty-three. (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. *Cittupāda*, literally, means a 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*).

(Vedana - Sangaho)

- § 2 *Tattha vedanāsaṅgāhe tāva vedanā:—sukham, dukkham, adukkhamasukham' c'āti. Sukham, dukkham, somanassam, domanassam, uppekkhā'ii ca bhedenā pana pañcadhā hoti.*

- § 3 *Tattha sukhasahagataṃ kusalavipākaṃ kāyaviññā-
ṇaṃ ekam'eva.*
- § 4 *Tathā dukkhasahagataṃ akusalavipākaṃ kāyaviñ-
ñāṇaṃ.*
- § 5 *Somanassa-sahagata-cittāni pana lobhamūlāni cattāri,
dvādasa kāmāvacarasobhanāni, sukhasantīreṇa-hasanāni ca
dve ti atthārāsa kāmāvacara cittāni c'eva, paṭhama-dutiya-
tatiya - catutthajjhāna - saṅkhātāni catucattālīsa Mahag-
gata - Lokuttaracittāni c'āti dvāsatthividhāni bhavanti.*
- § 6 *Domanassa-sahagata-cittāni pana dve paṭighacittān'eva.*
- § 7 *Sesāni sabbāni'pi pañcapañṇāsa upekkhāsahagata-
cittān'evā'ti.*

-
- § 8 *Sukhaṃ dukkham-upekkhā'ti tividhā tattha vedanā
Somanassaṃ domanassaṃ'iti bhedena pañcadhā.
Sukham'ek'attha dukkhañ ca domanassaṃ dvaye tḥitam
Dvāsatthīsu somanassaṃ pañcapañṇāsaketarā.*
-

((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 five-fold, 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.” †

* *Dictionary of Philosophy*—p. 108.

† *Ibid.*, p. 289.

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 free-will 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 denounce them and find pleasure 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 blame-worthy 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 point of view, considering all forms of feeling as purely mental, there are only three kinds, namely, happiness (*sukha*), pain (*dukkha*), and neutral (*adukkhamasukha*).

Aṭṭhasālini explains them as follows:—

The term *sukha* means ‘pleasurable feeling’ (*sukha-vedanā*), ‘root of happiness’ (*sukha-mūla*), ‘pleasurable object’ (*sukhārammaṇa*), ‘cause of happiness’ (*sukha-hetu*), ‘conditioning state of pleasure’ (*sukhapaccayaṭṭhāna*), ‘free from troubles’ (*abyāpajjhā*), ‘Nibbāna’, etc.

In the expression: “By eliminating *sukha*”—*sukha* means pleasurable feeling.

In the expression: “*Sukha* is the appearance of the Buddhas”; “*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 Mahali, 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 realise the pain of woeful states by description—here *dukkha* means conditioning state 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) *upāyasa* (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 Pali 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 import. *Adukkham-asukha* strictly applies in this connection. *Upekkhā* latent in a *Kāmāvacara Sobhana Citta* (Beautiful types 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, unbiassed 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, p. 50, N. 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 point of view, are mental because *vedanā* is a *cetasika*. 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 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 pin prick, on the contrary, yields pain. In these cases one experiences the afore-mentioned 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-*paṭhavi*, 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”, *paṭhavi*, *tejo*, and *vāyo* (extension, heat, and motion)—*āpo*, cohesion, is excluded being intangible—forcibly and directly strike against the three 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 associated 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 (*upekkhāsahagata cakkhu-viññāṇa*), 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 *doma-*

nassa—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 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 (*pīḷana*). 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 *Kriyā Jhānas*, and thirty-two *Lokuttara Jhānas*. (4 + 4 + 4 + 32 = 44).

7. There is displeasure only in the two types of consciousness connected with *paṭigha* 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. 15, N. 10.

8. Viz., 6 *Akusalas*, 13 *Ahetukas*, 12 *Sobhanas*, 4 *Rūpa Jhānas*, 12 *Arūpa Jhānas*, 8 *Lokuttaras* = 55.

(ii Hetu Sangaho)

§ 4 *Hetusaṅgahe hetu nāma lobho doso moho alobho adoso amoho c'āti chabbidhā bhavanti.*

Tattha pañcadvārāvajjanadvipaṅcaviññāṇa - sampañcchana-santīraṇa-votthapana-hasana-vasena aṭṭhārasāhetukacittāni nāma.

Sesāni sabbāni'pi ekasattati cittāni sahetukān'eva.

Tattha'pi dve momūhacittāni ekahetukāni.

Sesāni dasa akusalacittāni c'eva ñāṇavipphuyuttāni dvādasa kāmāvacarasobhanāni c'āti dvāvīsati dvihetukacittāni.

Dvādasa ñāṇasampayutta - kāmāvacarasobhanāni c'eva pañcatimsamahaggata-lokuttara cittāni c'āti sattacattālīsa tihetukacittāni.

§ 5 *Lobho doso ca moho ca hetū akusalā tayo
Alobhādosāmoho ca kusalābyākatā tathā
Ahetukaṭṭhāras'eka hetukā dve dvāvīsati
Dvihetukā matā satta cattālīsa tihetukā.*

(ii Summary of Roots)

§ 4 In the summary of roots (9) there are six, namely, attachment, hatred, ignorance, non-attachment, goodwill, and wisdom.

Therein eighteen types of consciousness are without roots (10), namely, five-door apprehending, the twice five-fold 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, dis-connected with wisdom—thus totalling twenty-two—are with two roots.

The twelve Sense-sphere Beautiful types (15) of consciousness, connected with wisdom, and the thirty-five Sublime and Supramundane types of consciousness—totalling forty-seven—are with three roots.

§ 5 Attachment, hatred, and ignorance are the three immoral roots. Similarly non-attachment, goodwill, 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, p. 14, N. 9.

For a detailed exposition of *hetu* see *Dhammasaṅghani Hetu-gocchakaṃ*, Sections 1053 - 1083; *Bud. 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 unmoral (*abyākata*) *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 (*paccayahetu*).

There is a subtle distinction between *hetu* and *paccaya*. The former signifies root (*mūla*), the

latter, an aiding factor (*upakāraka dhamma*). *Hetu* is compared to the root 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 (*saṅkhārā*).

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, p. 26.

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 ignorance. Being potentially weak, they are powerless in determining a future birth. Yet they are regarded as two Fetters, the first of which is eradicated by the First Path and the second by the Fourth Path of Saint-hood.

13. The first eight immoral types of consciousness are connected with *lobha* (attachment) and *moha* (ignorance), 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) disconnected with *ñāṇa* or wisdom are conditioned by the two roots-*alobha* (non-attachment) and *adosa* (goodwill or loving-kindness). These two roots co-exist 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 *Rūpa-loka* and the *Arūpa-loka*. 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. *Abyākata*, 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 *abyākata* because it does not reproduce any resultant consciousness in itself.

<i>Ahetuka</i>	-	rootless types of consciousness	=	18
<i>Ekahetuka</i>	-	types of consciousness with		
		one root	=	2
<i>Dviihetuka</i>	„ „ „	two roots		
		immoral	=	10
		moral	=	12
<i>Tiihetuka</i>	„ „ „	three roots		
		Beautiful	=	12
		Sublime	=	27
		Supramundane	=	8
				—
				89
				—

(iii Kicca - Sangaho)

§ 6 *Kicca-sangahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana-savana - ghāyana-sāyana - phusana - sampatīcchana santīraṇa-votthapana-javana-tadālamhana-cūivasena cūdasavidhāni bhavanti.*

Paṭisandhibhavaṅgāvajjanapañcaviññāṇaṭṭhānādivasena pana tesam dasadhā thānabhedo veditabbo.

Tattha dve upekkhāsahagatasantīraṇāni c'eva aṭṭha mahāvīpākāni ca nava rūpārūpavīpākāni c'āti ekūnavīsati cittāni paṭisandhi-bhavaṅga-cūtikiccāni nāma.

Āvajjanakiccāni pana dve. Tathā dassana-savana-ghāyana-sāyana-phusana-sampaticchanakiccāni . a.

Tīni santīraṇakiccāni.

Manodvārāvajjanam 'eva pañcadvāre votthapanakiccaṃ sādheti.

Āvajjanadvaya-vajjitāni kusalākusalakriyā cittāni pañcapañṇāsa javanakiccāni.

Aṭṭhamahā-vipākāni c'eva santīraṇattayañc'āti ekādasa tadālambanakiccāni.

Tesu pana dve uppekkhāsahagatasantīraṇacittāni paṭisandhi - bhavaṅga - cuti-tadārammaṇa-santīraṇa - vasena pañca kiccāni nāma.

Mahāvīpākāni aṭṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇa-vasena catukiccāni. Mahaggatavīpākāni nava paṭisandhi-bhavaṅga-cutivasena tikiccāni.

Somanassa - sahagataṃ santīraṇaṃ - tadālambanavasena dukiccaṃ.

Tathā votthapanañ ca votthapanāvajjanavasena.

Sesāni pana sabbāni 'pi javana-manodhātu-ttika-pañcaviññāṇāni yathāsambhavam'eka kiccāni'ti.

- § 7 *Paṭisandhādayo nāma kiccabhedenā cuddasa
Dasadhā thānabhedenā cittuppādā pakāsitā
Aṭṭhasatṭhi tathā c'eva navatṭhadve yathākkamaṃ
Ekadviticatupañcakiccaṭṭhāṇāni niddise.*

(iii Summary of Functions)

- § 6 In the summary of functions (17) there are fourteen kinds, namely, 1. re-linking (18) 2. life-continuum, (19) 3. apprehending (20), 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. contacting (21), 9. receiving (22), 10. investigating (23), 11. determining (24), 12. *javana* (25), 13. retention (26), and 14. decease (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, (totalling) 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 that those 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. *Paṭisandhi*, literally, means re-linking.

The type of consciousness one experiences at the moment of conception is termed—*paṭisandhi citta*. It is so called because it links the past with the present.

This *paṭisandhi 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 *paṭisandhi citta*. The mental contents of *bhavaṅga*, which later arises an infinite number of times during one's life-time, and of *cuti*, which arises only once at the final moment of death, are identical with those of *paṭisandhi*.

19. *Bhavaṅga*. *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 co-exist.

Each thought-moment hangs on to some kind of object. No consciousness arises without an object, either mental or material.

When a person is fast asleep and is in a dreamless state he experiences a kind of consciousness which is more or less 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 *bhavaṅga*. Like any other consciousness it also consists of three aspects—genesis, (*uppāda*), static (*ṭhiti*) and cessation (*bhaṅga*). 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 *bhavaṅga* 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 *bhavaṅga* thought-moments more than any other types of consciousness. Hence *bhavaṅga* becomes an indispensable condition of life.

Mrs. Rhys Davids and Mr. Aung compare *bhavaṅga* to "Liebnitz's state of obscure perception, not amounting to consciousness, in dreamless sleep."

One cannot agree because *bhavaṅga* is a class of consciousness. There is no obscure perception here.

Some identify *bhavaṅga* 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 co-exist. According to Abhidhamma no two types of consciousness co-exist. Nor is *bhavaṅga* a sub-plane.

The *Compendium* further states that "*bhavaṅga* denotes a functional state (or moment) of sub-consciousness. As such it is the subconscious 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' "*.

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

* P. 266.

speaking, it does not correspond to subliminal consciousness either.

There does not seem to be any place for *bhavaṅga* in Western psychology.

Bhavaṅga is so called because it is an essential condition for continued subjective existence.

Whenever the mind does not receive a fresh external object we experience a *bhavaṅga* consciousness.¹ Immediately after a thought-process too there is a *bhavaṅga* consciousness. Hence it is called *vīthimutta*-process-free. Sometimes it acts as a buffer between two thought-processes.

Life continuum² has been suggested as the closest English equivalent.

According to the *Vibhāṅgī Tīkā* *bhavaṅga* arises between,

i. *paṭisandhi* (relinking) and *āvajjana* (apprehending), ii. *javana* and *āvajjana*, iii. *tadārammana* and *āvajjana*, iv. *voṭṭhapana* 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 *bhavaṅga* stream of consciousness the thought-moment that immediately

¹ Cp. *Susupti* or deep sleep mentioned in the Upanishads. "In it the mind and the senses are both said to be inactive." Radhakrishnan, *Indian Philosophy*, p. 258.

² Radhakrishnan says—"Bhavaṅga is subconscious existence, or more accurately existence free from working consciousness. *Bhavaṅga* is sub-conscious existence when subjectively viewed, though objectively it is sometimes taken to mean Nirvāna." *Indian Philosophy*, p. 408.

This certainly is not the Buddhist conception. *Bhavaṅga* occurs in the waking consciousness too immediately after a *Citta-Vithi* (thought-process). *Bhavaṅga* is never identified with Nirvāna.

follows is called *bhavaṅga-calana*, *bhavaṅga* vibration. Subsequently another thought-moment arises and is called the *bhavaṅga-upaccheda*, arresting *bhavaṅga*. Owing to the rapidity of the flow of *bhavaṅga* an external object does not immediately give rise to a thought-process. The original *bhavaṅga* thought-moment perishes. Then the flow is checked. Before the actual transition of the *bhavaṅga* it vibrates for one moment. When the *bhavaṅga* 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, p. 30, N. 27.

Āvajjana arises between *bhavaṅga* and *pañcaviññāṇa* (sense-impressions) and *bhavaṅga* and *javana*.

21. *Pañcaviññāṇa* (sense-impressions) arise between five-door cognitions (*pañcadvārāvajjana*) and receiving consciousness (*sampaticchana*).

Seeing, hearing, smelling, tasting, and contacting are collectively termed *pañcaviññāṇa*.

22. *Sampaticchana* arises between five sense-impressions and investigating consciousness (*santīraṇa*).

23. *Santīraṇa* arises between receiving consciousness and determining consciousness (*voṭṭhapana*).

24. *Voṭṭhapana* = *Vi* + *ava* + √ *thā*, to stand, to fix, to rest, lit., thorough settling 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 *voṭṭhapana*. *Manodvārāvajjana* (mind-door consciousness) performs the function of determining.

Voṭṭhapana arises between i. investigation and *javana*, and ii. investigation and *bhavaṅga*.

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. *Javanahansa*, for example, means swift swan; *javana-pañña* 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 Pāṭihāriya*) 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 point of view. 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 -

“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, 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 Kammic effect of this thought-moment may operate in this present life itself. It is called the *Ditṭhadhammavedaniya Kamma*. If it does not operate, it becomes ineffective (*ahosi*). The last is the second weakest, because the sustaining power is being spent. Its Kammic effect may operate in the immediately subsequent life (*Upapajjuvedaniya*). If it does not, it also becomes ineffective. The effects of the remaining five may operate at any time till one attains Parinibbāna. (*Aparāpariyavedaniya*).

It should be understood that moral and immoral Javanas (*kusalākusala*) refer to the active side of life (*kammabhava*). They condition the future existence (*upapattibhava*). Apart from them there are the

Phala* and Kriya Javanaṣ. In the Kriya Javanas which are experienced only by Buddhas and Arahats the respective Cetanās lack creative power.

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. Leibnitz, 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 with the word ‘dynamical’. And its dominant interest for European psychologists is the fusion of intellect and will in Buddhist psychology”

(*Compendium of Philosophy*, p. 249).

* 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.

Impulse is less satisfactory than even apperception. As Mrs. Rhys Davids suggests it is wise to retain the Pali term.

See *Compendium of Philosophy*, pp. 42 - 45, 249.

According to the *Vibhāvini Tikā* Javana occurs between

(i) *voṭṭhapana* and *tadārammana*, (ii) *voṭṭhapana* and *bhavaṅga*, (iii) *voṭṭhapana* and *cuti*, (iv) *manodvārāvajjana* and *bhavaṅga*, (v) *manodvārāvajjana* and *cuti*.

26. *Tadālabhana* or *Tadārammaṇa*, 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 *tad-ālabhana*. After the *tadālabhanas* again the stream of consciousness lapses into *bhavaṅga*.

Tadālabhana occurs between (i) *javana* and *bhavaṅga* and (ii) *javana* and *cuti*.

27. *Cuti* is derived from √*cu*, to depart, to be released.

As *paṭisandhi* 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. *Paṭisandhi*, *bhavaṅga* and *cuti* 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 Kammic force that propels it remains. Death is only a prelude to birth.

Cuti occurs between (i) *javana* and *paṭisandhi*, (ii) *tadārammaṇa* and *paṭisandhi*, and (iii) *bhavaṅga* and *paṭisandhi*.

28. *Thāna*, lit., place, station, or occasion. Though there are fourteen functions yet according to the functioning place or occasion, they are tenfold. The *pañcaviññaṇa* or the five sense-impressions are collectively treated as one since their functions are identical.

29. One is *akusala* (immoral) and the other is *kusala* (moral).

Rebirth (*paṭisandhi*) in the animal kingdom, and in *peta* and *asura* realms takes place with *upekkāsahagata-santīraṇa* (*akusala vipāka*). *Bhavaṅga* and *cuti* of that particular life are identical with this *paṭisandhi citta*.

Those human beings, who are congenitally blind, deaf, dumb, etc., have for their *paṭisandhi Citta* the *kusala vipāka upekkhā-sahagata santīraṇa*. 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 *paṭisandhi 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 *paṭisandhi*, *bhavaṅga* and *cuti*.

32. Namely, the *manodvārāvajjana* (mind-door cognition) and the *pañcadvārāvajjana* (sense-door cognition) mentioned among the 15 *ahetuka cittas*. The former occurs when the mind perceives a mental object, and the latter when it perceives a physical object.

33. Namely, the two types of moral and immoral sense-impressions (*kusala* and *akusala pañca viññāṇa*).

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 *paṭisandhi*, *bhavaṅga* 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 when the object presented to the consciousness is desirable.

36. There is no special consciousness known as *voṭṭhapana*. 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 immoralals + (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 (*tadālabana*) there is no investigating function.

The investigating consciousness, accompanied by pleasure, perform 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 (*sampañicchana*) and five-door cognition (*pañcadvārāvajjana*). All the remaining classes of consciousness, excluding the ten sense-impressions, (*dvipañca-viññāṇa*) are termed *mano-viññāṇa dhātu*.

(iv) (Dvara - Sangaho)

§ 8 *Dvārasaṅgahe dvārāni nāma cakkhudvāraṃ sotadvāraṃ ghāṇadvāraṃ jivhādvāraṃ kāyadvāraṃ manodvāraṃc'āli chabbidhāni bhavanti.*

Tattha cakkhum'eva cakkhudvāraṃ tathā sotādayo sotadvārādini. Manodvāraṃ pana bhavaṅgaṃ pavuccati.

Tattha pañcadvārāvajjana-cakkhuvīññāṇa-sampaticchana-santīraṇa - votthapana - kāmāvacarajavana-tadāmbanavasena cha cattālīsa cittāni cakkhuvāre yathārahaṃ uppajjanti. Tathā pañcadvārāvajjana - sotaviññāṇādivasena sotadvārādīsūpi chaccattālīs'eva bhavanti. Sabbathāpi pañcadvāre catupaññāsa cittāni kāmāvacarān'evāti veditabbāni.

Manodvārepana manodvārāvajjana-pañcapaññāsajavana-tadāmbanavanavasena sattasatthiccittāni bhavanti.

Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni.

Tesu pana dvipañcaviññāṇāni c'eva mahaggata-lokut-tarajavanāni c'āti chattiṃsa yathārahaṃ'ekadvārikacittāni nāma.

Manodhātuttikaṃ pana pañcadvārikaṃ.

Sukhasantīraṇa-votthapana-kāmāvacarajavanāni chadvārikacittāni.

Upekkhāsahagata santīraṇa-mahāvīpākāni chadvārikāni c'eva dvāravimuttāni ca.

Mahaggatavīpākāni dvāravimuttān'evāti.

- § 9 *Ekadvārikacittāni pañcadvārikāni ca
Chadvārika vimuttāni vimuttāni ca sabbathā.
Chattiṃsati tathā tīni ekattiṃsa yathākkamaṃ
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, and mind-door (45).

Therein the eye itself is the eye-door ; and so for the ear-door and others. But *bhavaṅga* 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, eye-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, *bhavaṅga*, and decease are without doors (51).

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 Kāma-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 and 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 *Cakkhuvāra* or eye-door is meant the sensory surface of the eye. The other doors should be similarly understood.

45. *Manodvāra*-Mind-door.

It was explained earlier that when an object enters the mind the *bhavaṅga* 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 *bhavaṅgupaccheda* (*bhavaṅga* 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 *bhavaṅga* with the *āvajjana* is known as mind-door).

46. The commentary sums up 46 as follows :—

(a) 1; (b) 2 (*akusala* and *kusala vipāka cakkhu viññāṇa*); (c) *akusala* and *kusala vipāka sampaticchana*; (d) 3 (*akusala vipāka* = 1, *kusala vipāka santirana* = 2); (e) 1; (f) 29 (*akusala* = 12 + *kusala* = 8 + *ahetuka kriya hasituppāda* = 1 + *sobhana kriya* = 8); (g) 8 (*sobhana vipāka* - the other three being included in *santirana*)-

$$1 + 2 + 2 + 3 + 1 + 29 + 8 = 46.$$

46 types of consciousness arise through the eye-door with material form as the object (*rūpālambana*). 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” (*Vibhāvini Tikā*). Mr. Aung says “Ledi Sadaw 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 kriya* + 16 *sobhana kusala* and *kriya* + 10 *Rūpāvacara kusala* and *kriya* + 8 *Arūpāvacara kusala* and *kriya* + 8 *Lokuttara Magga* and *Phala*

$$(12 + 1 + 16 + 10 + 8 + 8 = 55).$$

50. Namely, 3 *santīraṇas* and 8 *sobhana vipākas*.

51. *Dvāra-vimutta*; door-freed.

Vibhāvinī Tikā 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 cause applies to *cuti* and *paṭisandhi*, the second to *bhavaṅgupaccheda*, and the third to all *bhavaṅgas* and *cuti*.

It was stated earlier that *paṭisandhi*, *bhavaṅga* 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 or action which he has performed in the course of his life. He recollects the deed as if being renewed. Strictly speaking, it is a recurring of the consciousness which he 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 he is bound to be reborn (*gati-nimitta*)*. Taking one of these three as the object, the rebirth consciousness

* Referring to the object of the *paṭisandhi 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.

takes place in the future existence. The object of the *bhavaṅga* and *cuti* of that particular existence is similar to that of the *paṭisandhi*. Hence it was stated above that they do not take any new external object.

52. They arise in their respective doors such as eye, ear, etc.

53. All the 26 Sublime and Supramundane *jāvanas* arise in the mind-door.

54. The two *sampaticchanas* and *pañcadvārāvajjana* arise only through the five physical sense-doors.

Readers should note that at times all these three psychoses are collectively referred to as *manodhātuttika*-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 *tadālabhāna*.

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 *paṭisandhi*, *bhavaṅga* and *cuti* they are door-freed.

58. The nine *Rūpāvacara* and *Arūpāvacara vipāka cittas* arise as *paṭisandhi*, *bhavaṅga* and *cuti* in their respective planes. Hence they are door-freed.

59. They are :—

<i>dvipaṅca viññāṇa</i> (sense-impressions)	=	10
<i>Rūpāvacara kusala</i> and <i>kriya</i>	=	10
<i>Arūpāvacara</i> „ „ „	=	8
<i>Lokuttara Magga</i> and <i>Phala</i>	=	8
		<hr/>
		36

10 *Ālambanasaṅgahe ālambanāni nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasūrammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇaṃ c'āti chabbidhāri bhavanti.*

Tattha rūpaṃ'eva rūpārammaṇaṃ. Tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda, sukhumarūpa, citta, celasika, nibbāna, paññattivaseṇa chaddhā saṅgayhanti.

Tattha cakkhudvārikacittānaṃ sabbesampi rūpaṃ'eva ārammaṇaṃ. Taṃ ca paccuppannam'eva. Tathā sotadvārikacittādīnaṃ'pi saddādīni. Tāni ca paccuppannāni y'eva. Manodvārikacittānaṃ pana chabbidham'pi paccuppannam'atītaṃ anāgataṃ kālavimuttaṃ ca yathārahaṃ'ālambanaṃ hoti.

Dvāravimuttānaṃ ca pana paṭisandhi-bhavaṅga-cuti saṅkhātānaṃ chabbidham'pi yathāsambavaṃ yebhuyyena bhavantare chadvāragahitaṃ paccuppannam'atītaṃ paññattibhūtaṃ vā kammaṃ kammanimittamgatanimittasammataṃ ālambanaṃ hoti.

Tesu cakkhuvīññānādīni yathākkamaṃ rūpādiekekālam-banān'eva. Manodhātuttikaṃ pana rūpādipañcālambanaṃ. Sesāni kāmāvacaravipākāni hasanacittaṅc'āti sabbathā'pi kāmāvacarālambanān'eva.

Akusalāni c'eva nāṇavippayuttajavanāni c'āti lokuttaravajjitasabbālambanāni. Nānasampayuttakāmāvacarakusalāni c'eva pañcamajjhānasankhātamabhiññākusalaṅc'āti arahattamaggaphalavajjitasabbālambanāni. Nānasampayutta-kāmāvacarakriyā c'eva kriyābhiññāvotthapanaṅc'āti sabbathā'pi sabbālambanāni.

Āruppesu dutiyacatutthāni mahaggatālambanāni. Sesāni mahggatacittāni pana sabbāni 'pi paññattālambanāni Lokuttaracittāni nibbānālambanāni'ti,

- § 11 *Pañcavīsa parittamhi cha cittāni mahaggate
Ekavīsati vohāre atṭha nibbānagocare
Viśānuttaramuttamhi aggamaggaphalujjhite
Pañca saabattha chacceti sattadhā tattha saṅgaho.*

(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, *bhavaṅga*, and decease any of the afore-mentioned 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.*

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 *jāvanas* disconnected 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 Arahatsip.

The Sense-sphere Functionals connected with knowledge, super-intellect Functional 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.

* Mr. Aung translates this passage 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.

§ 11 Twenty-five (85) types of consciousness are connected with lower objects; 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. *Ārammanam* or *Ālambanam*—

Ārammanam 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 *Ārammana* 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 \sqrt{rup} , to change, to perish. In its generic sense it means ‘that which changes its colour owing to cold, heat, etc.’ (*Sītuṅhādivasena vaṇṇavikāramāpajjati’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 *Vibhāvinī-Tikā* states, "Rūpa is that which manifests itself by assuming a difference in colour, that which expresses the state of having penetrated into the heart." (*Vañṇavikāram āpajjamānam rūpayati hadayangatabhāvam pakāseti'ti rūpam*).

Rūpa is the abode, range, field, or sphere of colour (*Vañṇāyatana*). 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*), food (*āhāra*).

62. *Sadda* or sound arises from the friction of elements of extension (*paṭhavi dhātu*). There are four material elements (*bhūta rūpa*), namely, the element of extension (*paṭhavi*), element of cohesion (*āpo*), element of heat (*tejo*), and the element of cohesion (*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 (*vyakta*) or inarticulate (*avyakta*).

63. *Gandha* (odour) is derived from √ *gandh*, to express (*sūcane*). It springs from all the four sources.

64. *Rasa* or taste is diffused in all the elements. Only the sapidity that exists in them is regarded as *rasa*.

65. *Phoṭṭabbārammaṇa*-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. *Dhammārammaṇa* 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.

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 conceived 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 to matter is time 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 sabhāvaṃ uppādādikkhaṇaṃ vā atītā atikkantā atītā.*)

Present is that which on account of this and that reason enters, goes, exists above the moments of genesis etc. (*taṃ taṃ kāraṇaṃ paṭicca uppādādikkhaṇaṃ uddhaṃ pannaṃ, gatā, pavatta = 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, *ṭhiti*, development, and *bhaṅga*, dissolution or cessation. In the view of some commentators there is no intermediate *ṭhiti* 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. 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 and 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 by nature, it is merely a concept. (*Tam tam upādāya paññatto kālo nāma. So pan'esa sabhāvato avijjamānattā paññattimattako 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 *javas*.

The six kinds of objects of the Sense-sphere *javas* with the exception of smiling consciousness, are present, past, future, and independent of time.

* Scientists tell us matter endures for $1/10^{16}$ of a second.

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 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 life-time. 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 *dhammārammaṇa* grasped through the mind-door, and is past.

The object of the *paṭisandhi*, *bhavaṅga*, and *cuti* classes of consciousness of the subsequent life is this *dhammārammaṇa*.

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-mentioned 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 *rūpārammaṇa* 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 *paṭisandhi bhavaṅga*, 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 paṭisandhi* etc., the object is always a past *kamma-nimitta* which is a concept (*paññatti*) such as a *kaṣiṇa* symbol, perceived through the mind-door.

The object of the first and third *Arūpa paṭisandhi* 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 paṭisandhi* 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 *paṭisandhi* 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 he has 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 (*dibba-cakkhu*), Divine Ear (*dibba-sota*) Reminiscence of past births (*pubbenivāsānussati ñāṇa*), Reading the thoughts of others (*paracittavijānana*) and Psychic Powers (*iddhividha ñāṇa*). To develop these five *abhiññas* one must pos-

sess the fifth *jhāna*. Not even with this developed Sublime consciousness a worldling or a *sekha* can comprehend the Path and Fruit consciousness of an Arahāt.

It is only an Arahāt that can comprehend the Path and Fruit consciousness of an Arahāt.

A detailed account of *abhiñña* 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 cittas* (*viññāṇañcāyatana* and *neva saññā n'āsaññāyatana*).

88. Namely, 15 *Rūpa jhānas* and Moral, Resultant, and Functional 1st and 3rd *arūpa jhānas* (*ākāsānañcāyatana* and *ākiñcaññāyatana*) $15 + 6 = 21$.

89. *Vohāra* here refers to concepts such as *kasinas* etc.

90. Namely, the 12 Immorals and 8 Sense-sphere Morals and Functionals, disconnected with knowledge.

91. They are the 4 Sense-sphere Morals connected 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 *Vatthusāṅgahe vatthūni nāma cakkhu sota ghāṇa jivhā kāya hadayavatthu c'ūti chabbidhāni bhavanti.*

Tāni kāmaloke sabbāni 'pi labbhanti. Rūpaloke pana ghāṇādittayaṃ natthi. Arūpaloke pana sabbāni 'pi na samvijjanti.

Tattha pañcaviññāṇadhātuyo yathākkamaṃ ekantena pañcappasādavatthūni nissāy'eva pavattanti. Pañcadvārāvajjanasampaticchanasaṅkhātā pana manodhātu ca hadayaṃ nissitāy'eva pavattanti. Tathā avasesā pana manoviññāṇadhātu-saṅkhātā ca santīraṇamahāvīpākapaṭighadvayapaṭha-

*mamaggahasānarūpāvacaravasena hadayaṃ nissāy'eva
pavattanti.*

*Avasesā kusalākusalakriyānuttaravasena paṇa nissāya vā
anissāya Āruppavipākavasena hadayaṃ anissāy'evā'ti.*

§ 13 *Chavatthū nissitā kāme satta rūpe catubbidhā
Ti vatthū nissitāruppe dhātvekā nissitā matā.*

*Tecattālīsa nissāya dve cattālīsa jāyare
Nissāya ca anissāya pakā'ruppā anissitā'ti.*

*Iti Abhidhammatthasaṅgāhe pakīṇṇakasaṅgahavibhāgo
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 (95). 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 (102) consciousness (103), smiling consciousness, 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-bases.

§ 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{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 or 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 utilise 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' (*māmsa cakkhu*). The Cy. 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 nature, body-sensibility (*kāyappasādo*), and the visual sentient organ. The last four have their source in karma. 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-fibres, 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 (*samudiraṇam*)—like an infant prince and four nurses, feeling, 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 (*anguliveṭhanaka*).” (Asl. 310)

Ghāṇappasāda—

“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)

93. *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 *Paṭṭhāna*, instead of using *hadaya* as the seat of consciousness, the Buddha has simply stated ‘*yam rūpam 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 *Bud. 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 *pañcaviññāṇadhātu*, *mano-dhātu*, *mano-viññāṇa-dhātu*.

Pañca-viññāṇa-dhātu is applied to the ten sense-impressions.

Mano-dhātu—is applied to the two types of receiving consciousness and five-door adverting consciousness (*sampaṭicchana* and *pañcadvārāvajjana*).

Mano-viññāṇa-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

n *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 (*paratoghosappaccaya*).

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 *manodvārā-vajjana*, 8 *sobhana kriya*, 4 *arūpa kriya*, 7 *lokuttaras* = 42.

These may arise in planes with the five Aggregates or in planes with four Aggregates (*arūpa-loka*).

107. i.e., 5 *pañcaviññāṇadhātus* + 1 *manodhātu* + 1 *manoviññāṇadhātu* = 7.

108. i.e., 1 *cakkhaviññāṇa*, 1 *sotaviññāṇa*, 1 *manodhātu*, 1 *manoviññāṇadhātū* = 4.

109. Namely, *cakkhu*, *sota* and *hadayavatthu*.

110. *Dhātu* ' + *eka* = *Dhātū'eka*. This refers to *manoviññāṇadhātu*.

CHAPTER IV
VITHI - SANGAHA VIBHAGO

§ 1 *Cittuppādānamicc'evaṃ katvā sangham uttaram
Bhūmi-puggalabhedena pubbāparaniyāmitam
Pavattisaṅgaham nāma paṭisandhippavattiyam*
Pavakkhāma samāsenā yathāsambhavato katham.*

§ 2 *Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññā-
ṇāni, cha vīthiyo, chadhā visayappavatti c'āti vīthisaṅgahe
cha chakkāni veditabbāni.*

*Vīthimuttānam paṇa kamma-kammanimitta-gatinimitta-
vasenā tividhā hoti visayappavatti.*

Tattha vatthudvārālambanāni pubbe vuttanāyena'eva.

*Cakkhaviññāṇam, sotaviññāṇam, ghāṇaviññāṇam, jivhā-
viññāṇam, kāyaviññāṇam manoviññāṇam c'āti cha
viññāṇāni. .*

*Vīthiyo paṇa cakkhuvāravīthi, sotadvāravīthi, ghāṇa-
dvāravīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi
c'āti dvāravasena vā cakkhaviññāṇavīthi, sotaviññāṇavīthi,
ghāṇaviññāṇavīthi, jivhāviññāṇavīthi, kāyaviññāṇavīthi,
manoviññāṇavīthi c'āti viññāṇavasena vā dvārappavattā
cittappavattiyo yojetabbā.*

§ 3 *Atimahantam, mahantam, parittam, atiparittam c'āti
pañcadvāre, manodvāre, vibhūtamavibhūtam c'āti chadhā
visayappavatti veditabbā.*

*Katham? Uppādatṭhitibhaṅgavasena khaṇattayam eka-
cittakkhaṇam nāma. Tāni paṇa sattarasacittakkhaṇāni*

* This should be paṭisandhippavattisu.

rūpadhammānam āyu. Ekacittakkhaṇālītāni vā, bahucittakkhaṇālītāni vā thitippattān'eva pañcāmbanāni pañcadvāre āpāthamāgacchanti. Tasmā yadi ekacittakkhaṇālītakam rūpārammaṇam cakkhussam āpātham'āgacchati, tato dvikkhattum bhavaṅge calite bhavaṅgasotam vocchinditvā tam'eva rūpārammaṇam āvajjentam pañcadvārāvajjanacittam uppajjitvā nirujjhati. Tato tass'ānantaram tam'eva rūpam passantam cakkhuvīññānam, sampaṭicchantam sampaṭicchana-cittam, santīrayamānam santīraṇacittam, vavalthapentam votthapanacittam c'āti yathākkamam uppajjitā nirujjhati. Tato param ek'ānatimsakāmāvacarajavanesu yaṁ kiñci laddhapaccaṃyam yebhuyyena sattakkhattum javati. Javanānubandhanāni ca dve tadārammaṇapākāni yathāramham pavattanti. Tato param bhavaṅgapāto.

Ettāvatā cuddasacittuppādā dve bhavaṅgacalanāni pubbevātītakamekacittakkhaṇanti katvā sattarasa cittakkhaṇāni paripūrenti. Tato param nirujjhati. Āmbanam'etam atimahantam nāma gocarām.

Yāva tadāmban'uppādā pana appahontālītakam āpātham āgataṁ āmbanam mahantam nāma. Tattha javanāvasāne bhavaṅgapāto'va hoti. Natthi tadāmbanuppādo.

Yāva javanuppādā'pi appahontālītakamāpātham-āgataṁ āmbanam parittam nāma. Tattha javanam pi anuppajjitvā dvattikkhattum votthapanam'eva pavattaii. Tato param bhavaṅgapāto'va hoti.

Yāva votthapanuppādā ca pana appahontālītakam āpātham āgataṁ nirodhāsannamāmbanam atiparittam nāma. Tattha bhavaṅgacalanam'eva hoti. Natthi vīthiccittuppādo.

Icc'evam cakkhuvāre, tathā sotadvārādīsū c'āti sabbathā'pi pañcadvāre tadāmbana-javana-votthapanamoghavāra-

*saṅkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammana-
bhūtā visayappavatti catudhā veditabbā.*

- § 4 *Vīticittāni satt'eva cittuppādā catuddasa
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.
Ayam'ettha pañcadvāre vīticittappavattinayo.*

Analysis of Thought-Processes

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 both at rebirth and in life-time, 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 consciousness arises after such a number of psychoses, and

such a number of psychoses follows this consciousness (*idam ettakehi param, imassa anantaram, ettakāni cittāni*).

Paṭisandhi 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 life-time.

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. sixfold 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.

The bases, doors, and objects, therein, are as described before.

The sixfold psychoses are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

* These first three classes have already been discussed in the previous chapter. They are repeated here merely to complete the six groups.

† Namely, *paṭisandhi*, *bhavanga* and *cuti*.

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 runs as follows:—

Suppose a visible object which has passed one instant (i) enters the avenue of eye. Then the *bhavaṅga*-consciousness vibrates for two moments (ii, iii) arresting the *bhavaṅga* 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 *bhavaṅga*.

Thus far seventeen thought-moments are complete, namely,

- fourteen psychoses (of the thought-process),
- two vibrations of *bhavaṅga*, and
- one thought-moment that passed at the inception.

Then the object ceases.

Such an object is termed 'very great.'

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 *bhavaṅga*.

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 *bhavaṅga*, but no genesis of a thought-process.

As in the eye-doors so is in the ear-doors 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.

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

* Namely, 1. *āvajjana*, 2. *pañca viññāṇa*, 3. *sampañicchana*, 4. *santīraṇa*, 5. *voṭṭhapana*, 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.

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 and billions of thought-moments may arise and perish.

Each thought-moment consists of three minor instants (*khaṇas*). They are *uppāda* (arising or genesis), *ṭhiti* (static or development), and *bhaṅga* (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.

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

* These three stages correspond to the Hindu view of Brahma (Creator), Vishnu (Preserver), and Siva (Destroyer).

as the genesis (*uppāda*), the last as dissolution (*bhaṅga*), 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 *alīta-bhavaṅga*. 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 (*tadālabhāna*), thus completing only 14 moments, then the object is called 'great'.

Sometimes the thought-process ceases at the moment of determining (*voṭṭhapana*) 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 upto 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 subconsciousness and the moon by the consciousness.

Manodvare Vithi - cittappavattinayo

§ 5 *Manodvāre pana yadi vibhūtamālabhanam āpātham āgacchati. Tato param bhavaṅgacalana-manodvārāvaj-janajavanāvasāne tadārammaṇapākāni pavattanti. Tato param bhavaṅgapāto.*

Avibhūta paṇālabhane javanāvasāne bhavaṅgapāto 'va hoti. Natthi tadālabhanuppādo'ti.

§ 6 *Vithicittāni tīn'eva cittuppādā daseritā
Vitthārena paṇ'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 *bhavaṅga* vibrations, mind-door appending consciousness, and *javanas*. After that there is subsidence into the *bhavaṅga*.

In the case of an 'obscure object' there is subsidence into *bhavaṅga* 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.

Appana - vithicittappavattinayo

§ 7 *Appanājavanavāre pana vibūtāvibhūtabhedo natthi. Tathā tadālamnanuppādo ca.*

Tattha hi ñāṇasampayuttakāmāvacarajavanānamatṭhanam aññatarasmim parikammupacārānulomagotrabhūnāmena catukkhattum tikkhattum'eva vā yathākkamaṃ uppajjitvā niruddhānantaram'eva yathārahaṃ catuttham pañcamam vā chabbīsati mahaggatalokuttarajavanesu yathābhinihāravasena yaṃ kiñci javanam appanāvīthimotarati. Tato param appanāvasāne bhavaṅgapālo'va hoti.

Tattha somanassasahagatajavanānantaram appanā'pi somanassasahagatā'va pātikaikkhitabbā. Upekkhāsahagatajavanānantaram upekkhāsahagatā'va. Tāthā'pi kusalajavanānantaram kusalajavanañc'eva hetthimañca phalattayamappeti. Kriyājavanānantaram kriyā javanam arahattaphalañ cāti.

§ 8 *Dvattimsa sukhapuññamhā dvādasopekkhakā param Sukhitakriyato atṭha cha sambhonti upekkhakā.*

* Namely, (1) *manodvārāvajjana*, *javana*, and *tadālabana*. When the 7 *javanas* and 2 *tadālabanas* are reckoned separately they total 10 distinctive thought-moments.

† Afore-mentioned 54-13 (*dvipañcaviññāṇa* 10 + *sampañicchanas* 2, and *pañcadvārāvajjana* 1) = 41.

*Pūthujjanānasekkhānaṃ kāmapuññatīhetuto
Tīhetukāmakriyato vītarāgānamappaṇā.*

Ayam'ettha manodvāre vīthi-cittappavatti nayo.

Appana 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' (*parikamma*), '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 (*tīhetuka*) (6) pleasurable meritorious thoughts (7) arise 32 (classes of consciousness) (8); after (*tīhetuka*) 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* after *tihetuka* Sense-sphere functional thoughts.

Here 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 Pali term found in Abhidhamma.

It is derived from the root √*i*, to go.

'√*I*' + the causal suffix 'āpe' + *ana*. 'Ā' is substituted for 'i', and 'p' is duplicated; *Ā* + *ppe* + *ana* = *appanā*. The initial 'a' is shortened before double 'p'.

Venerable Buddhaghosa defines '*appanā*' as the directing or fixing of the one-pointed consciousness on an object (*ekaggam cittam ārammaṇe 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

* Arahats.

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—

<i>Manodvārāvajjana,</i>	<i>Parikamma,</i>	<i>Upacāra,</i>	<i>Anuloma,</i>
* * *	* * *	* * *	* * *
<i>Gotrabhū,</i>	<i>Appanā.</i>		
* * *	* * *		

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 ecstasy.

To a worldling and a Sekha one of the four Kāmāvacara moral *jāvanas*, accompanied by knowledge, arises as these preliminary *appanā* thought-moments. In the case of an Asekha it is one of the four *Kāmāvacara* functional *jāvanas*, accompanied by knowledge.

The Supramundane *appanā jāvana*-process occurs as follows—

1	2	3	4
<i>Parikamma</i> ;	<i>Upacāra</i> ;	<i>Anuloma</i> ;	<i>Gotrabhū</i> ;
* * *	* * *	* * *	* * *
	5	6	7
	<i>MAGGA</i> ;	<i>PHALA</i> ;	<i>PHALA</i> .
	* * *	* * *	* * *

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 four 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* or Path consciousness that immediately follows, 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 *phala* or 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 fifth.

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 *javanas* that immediately precede must be functionals because an Arahata, being an Asekha, does not experience moral *javanas*.

- 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 (7 × 4) *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 jhānas* + 4 *arūpa jhānas* + 1, 5th *Arahattaphalajhāna*.

Tadarammana Niyamo

§ 9 *Sabbattha'pi paṇ'ettha anitṭhe ārammaṇe akusalavipākān'eva pañcaviññāṇasampaticchanasantīraṇatadārammaṇāni, Itṭhe kusalavipākāni. Atitṭhe paṇa somanassasahagatān'eva santīraṇatadārammaṇāni.*

Tattha'pi somanassasahagatakriyājavanāvasāne somanassasahagatān'eva tadārammaṇāni bhavanti. Upekkhāsahagatakriyājavanāvasāne ca upekkhāsahagatān'eva honti.

Domanassasahagatajavanāvasāne ca paṇa tadārammaṇāni c'eva bhavaṅgāni ca upekkhāsahagatān'eva bhavanti. Tasmā yadi somanassapaṭisandhikassa domanassasahagatajavanāvasāne tadārammanasambhavo natthi. Tadā yaṃ kiñci paricitapubbaṃ parittārammanamārabha upekkhāsahagatasantīraṇam uppajjati. Tamanataritvā bhavaṅgapāto'va hotī'ti pi vadanti ācariyā. Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṃ kāmāvacaradhammesu'eva ārammaṇabhūtesu tadārammaṇaṃ icchantī'ti.

§ 10 *Kāme javanasattārammaṇānaṃ niyame sati Vibhūtetimahante ca tadārammaṇamīritāṃ. Ayam'ettha Tadārammaṇa 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 *javanas* accompanied by pleasure, there arise retentive thought moments also accompanied by pleasure. At the end of functional *javanas*, accompanied by equanimity, the retentive thought-moments are also accompanied by equanimity.

But at the end of *javanas*, 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, at the end of *javanas*, 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 *javanas* to the Sense-sphere beings, only when Sense-sphere phenomena become objects.

§ 10 Retention occurs, they say, in connection with 'clear' and 'great' objects when there is certainty as regards the Sense-sphere *javanas*, beings, and objects.

Here this is the procedure of retention.

Notes :

12. *Objects—Ārammaṇa*

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. Now the resultant consciousness caused by good effect the desirable object, when viewed impartially, 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 Arahāt 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 accompanied 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 aforementioned 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 *santīraṇa* moment differs. Instead of *upekkhā* it is *somanassa*.

The *tadārammaṇas* followed by Sense-sphere functional *javanas*, accompanied by pleasure, are also associated with a similar feeling. Likewise the *upekkhā javanas* are followed by *upekkhā tadārammaṇas*.

As a rule the preceding *javanas* and the subsequent *tadārammaṇas* possess a similar feeling. *Somanassa* is followed by *somanassa*, and *upekkhā* by *upekkhā*.

What happens when the *javanas* are accompanied by *domanassa* for as there are no *domanassa tadārammaṇas*?

If the rebirth-consciousness (*paṭisandhi-citta*) of the person is accompanied by *somanassa*, then there will be no *tadārammaṇas*, as the *bhavaṅga* that immediately follows is also accompanied by *somanassa*. In that case an adventitious *upekkhā santīraṇa*, without any special function, merely intervenes for one moment. This adventitious thought-moment is technically termed *āgantukabhavaṅga*. Usually the object of the *javanas* and that of the *tadārammaṇas* are identical. But in this particular case the objects differ. The object of this *santīraṇa* 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 *lokutara* objects.

If, on the other hand, the rebirth-consciousness is not associated with *somanassa*, then the *tadārammaṇas* become *upekkhā* as are the *bhavaṅgas* that follow.

It should not be noted that *tadārammaṇas* occur only at the end of *kāmāvacara javanas*, only to *kāmāvacara*, beings, and only in connection with *kāmāvacara* objects, which are either, 'very intense' or 'clear.'

Javana - Niyamo

§ 11 *Javanesu ca parittajavanavīthiyāṃ kāmāvacarajavanāni sattakkhattuṃ chakkhattuṃ'eva vā javanti.*

Mandappavattiyāṃ pana maraṇakālādisu pañcavāram'eva.

Bhagavato pana yamakapāṭihāriyakālādisu lohukappavattiyāṃ cattāri pañca vā paccavekkhaṇacittāni bhavanti'ti pi vadanti.

Ādikammikassa pana paṭhamakappaṇāyāṃ mahaggatajavanāni, abhiññājavanāni ca sabbadā'pi ekavāram'eva javanti. Tato param bhavaṅgapāto.

Cattāro pana magguppādā ekacittakkaṇikā. Tato param dve tīni phalacittāni yathārahaṃ uppajjanti. Tato param bhavaṅgapāto.

Nirodhasamāpattikāle dvikkhattuṃ catutthāruppajavanam javati. Tato param nirodham phusati. Vuṭṭhānakāle ca anāgāmi phalam vā arahattaphalam vā yathāraham'ekavāram uppajjitvā niruddhe bhavaṅgapāto'va hoti.

Sabbattha'pi samāpattivīthiyāṃ bhavaṅgasole viya vīthiniyamo natthi'ti katvā bahūni pi labbhanti'ti.

§ 12 *Sattakkhattuṃ parittāni maggābhiññā sakim matā Avasesāni labbhanti javanāni bahūni'pi.*

Ayam'ettha Javana-Niyamo.

Procedure of Javana (13)

§ 11 Amongst the *javanas*, in a minor *javana* 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 Happy 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 only for one thought-moment. Thereafter two or three Fruit thought-moments arise accordingly. Then comes subsidence into life-continuum.

At the time of Supreme cessation (13) the fourth *arūpa javana* runs twice and then contacts Cessation. When emerging (from this ecstasy) either Anāgāmi Fruit consciousness or Arahattā 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 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 Paths 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 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*), Celestial Eye (*Dibba Cakkhu*), Reading of Others’ Thoughts (*Paracittavijānana*), and Reminiscence of Previous Births (*Pubbe nivāsānussati*

Ñāṇa). 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 to 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 that his body cannot be harmed too. The attainment to such an ecstatic state is known as *Nirodha-Samāpatti*. *Nirodha* means cessation, and *Samāpatti* is attainment again and again.

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 whilst 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. Immediately after which the stream of consciousness subsides into *bhavaṅga*.

Puggala - Bhedo

§ 13 *Duhetukānamahetukānañca pañ'ettha kriyājavanāni c'eva appanājavanāni ca na labbhanti. Tathā ñāṇasampayuttavipākāni ca sugatīyaṃ. Duggatīyaṃ pana ñāṇavippayuttāni ca mahāvīpākāni na labbhanti.*

Tihetukesu ca khīṇāsavānaṃ kusalākusalajavanāni ca na labbhanti. Tathā sekkhaputhujjanānaṃ kriyājavanāni. Ditthigatasampayuttavicikicchājavanāni ca sekkhānaṃ. Anāgāmiṃpuggalānaṃ pana paṭighajavanāni ca na labbhanti. Lokuttarajavanāni ca yathāsakamariyānaṃ'eva samuppajjantī'ti.

§ 14 *Asekkhānaṃ catucattālīsasekkhānaṃ'uddise Chapaññāsāvasesānaṃ catupaññāsa sambhavā.*

Ayam'ettha puggalabhedo.

Classification of Individuals

§ 13 Herein, to those whose rebirth-consciousness is conditioned by two roots¹ and conditioned by none, functional *javanas* and ecstatic *javanas*² do not arise. Likewise, in a happy plane, resultants accompanied by knowledge, also do not arise³. But in a woeful state they get great resultants disconnected with knowledge.

To the 'corruption-freed' (Arahats), amongst those whose rebirth-consciousness is conditioned by three

1. Namely, *Alobha* and *Adosa*.

2. It is only a *tihetuka* individual that could develop *Jhānas* or attain sainthood.

3. Owing to the inferiority of the rebirth consciousness *tihetuka tadalambanas* do not arise.

roots, no moral and immoral *javanas* arise. Similarly to the *Sekhas* and worldlings functional *javanas* do not arise. Nor do the *javanas* connected with misbelief and doubts arise to the *Sekhas*⁴. To the *Anāgāmi* individuals there are no *javanas* connected with aversion⁵. But the supramundane *javanas* are experienced only by Ariyas⁶ according to their respective capacities.

§ 14 As they arise, it is stated that *Asekhas* experience 44⁷, *Sekhās* 56⁸, and the rest 54⁹ classes of consciousness.

Herein this is the classification of individuals.

Bhumi - Bhedo

§ 15 *Kāmāvacarabhūmiyaṃ paṇ'etāni sabbāni'pi vīthiccittāni yathāraham'upalabbhanti.*

Rūpāvacarabhūmiyaṃ paṭighajavanatadālambanavaj-jitāni.

Arūpāvacarabhūmiyaṃ paṭhamamaggarūpāvacaraha-sanahetṭhimāruppavajjitāni ca labbhanti

4. Because they are eradicated on attaining *Sotāpatti*,

5. Because an *Anāgāmi* eradicates sense-desires and aversion.

6. All the four classes of Saints are called Ariyas because they are far removed from passions.

7. Namely, 18 *ahetukas* + 16 *sobhana kriya* and *vipāka*, + 9 *rūpa* and *arūpa kriya*, + 1 *Arahattā Phala*.

8. Namely, 7 *akusalas* + 21 (8 + 5 + 4 + 4) *akusalas* + 23 *Kāmāvacara vipākas* + 2 *avajjanas* + 3 *Phalas*.

9. To worldlings 54, Namely, 12 *akusalas* + 17 *ahetukas* + 16 *sobhana kusala* and *vipākas* + 9 *rūpa* and *arūpa kusalas*.

Sabbattha'pi ca tam tam pasādarahitānam tam tam dvārikavīthicittāni na labbhant'eva.

Asaññasattānam pana sabbathā'pi cittappavatti natth'eva'ti.

§ 16 *Asītivīthicittāni kāme rūpe yathāraham
Catusatṭhi tathāruppe dve cattālīsa labbhare.*

Ayam'ettha Bhūmivibhāgo.

§ 17 *Icc'evam chadvārikacittappavatti yathāsambhavam
bhavaṅgantaritā yāvatāyukamabbhocchinnā pavattatī'ti.*

*Iti Abhidhammattha-Sangahe Vīthi-Sangaha-Vibhāgo
nāma Catuttho-Paricchedo.*

Section on Planes

§ 15 On the Sense-sphere all these foregoing thought-processes occur according to circumstances.

On the Plane of Form (all) with the exception of *javanas* 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 On the sense-sphere according to circumstances, 80¹ thought-processes are obtained; on the Plane of Form 64²; on the Formless plane 42³.

Herein this is the section on Planes.

§ 17 Thus the thought-processes connected with the six doors, as they arise, continue without any break, intercepted by *bhavaṅgas*, till life lasts.

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

<i>atīta Bhavaṅga</i>	<i>Bhavaṅga Calana</i>	<i>Bhavaṅgupaccheda</i>
* * *	* * *	* * *
1	2	3
<i>Pañcadvārāvajjana</i>	<i>Cakkhu Viññana</i>	
* * *	* * *	
4	5	
<i>Sampaṭicchana</i>	<i>Santīraṇa</i>	<i>Votthapana</i>
* * *	* * *	* * *
6	7	8
	<i>Javana</i>	
* * *	* * *	* * *
9	10	11
	* * *	* * *
	12	13
	* * *	* * *
	14	15
	<i>Tadārammaṇa</i>	
	* * *	* * *
	16	17

1. Namely, 54 *Kāmāvacaras* + 18 *rūpa* and *arūpa* and *kusalas kriyas* + 8 *lokuttaras* = 80.

2. Namely, 10 *akusalas* (excluding 2 *paṭighas*) + 9 *ahetuka*, *vipākas* (excluding *kāya*, *jhāna* and *jivhā viññāṇas*) + 3 *ahetuka kriyas* + 16 *Kāmāvacara kusalas* and *kriyas* + 10 *rūpa kusalas* and *kriyas* + 8 *arūpa kusalas* and *kriyas* + 8 *lokuttaras* = 64.

3. Namely, 10 *akusalas* + 1 *manodvārāvajjana* + 16 *Kāmāvacara kusalas* and *kriyas* + 8 *Arūpa kusalas* and *kriyas* + 7 *lokuttaras* (excluding *Sotāpatti Magga*) = 42.

Immediately after this five sense-door thought-process, the stream of consciousness subsides into *bhavaṅga*. Then there arises a mind-door thought-process perceiving the aforementioned visible object mentally as follows:—

Manodvārika Vīthi

Manodvārāvajjana

* * *
1

Javana

***	***	***	***	***	***	***
2	3	4	5	6	7	8

Tadārammaṇa

*** ***
9 10

Again the stream of consciousness subsides into *bhavaṅga* and two more similar thought-processes arise before the object is actually known.

CHAPTER V
VITHIMUTTA - SANGAHA - VIBHAGO

(Bhumi - Catukka)

- § 1 *Vīthicittavasen'evam pavattiyam udīrito
Pavattisaṅgaho nāma sandhiyaṃ'dāni vuccati.*
- § 2 *Catasso bhūmiyo, Catubbidhā paṭisandhi, Cattāri kam-
māni Catuddhā maraṇuppatti c'āti vīthimuttasaṅgahe
cattāri catukkāni veditabbāni.*
*Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacara-
bhūmi, arūpāvacarabhūmi c'āti catasso bhūmiyo nāma.*
*Tāsu nirayo, tiracchānayo, pettivisayo, asurakāyo c'āti
apāyabhūmi catubbidhā hoti.*
*Manussā, Cātummahārājikā, Tāvatisā, Yāmā, Tusitā,
Nimmāṇarati, Paranimmitavasavattī c'āti Kāmasugati
bhūmi sattavidhā hoti.*
*Sā paṇ'āyaṃ'ekādasavidhā'pi kāmāvacarabhūmicc'eva
saṅkhaṃ gacchati.*
*Brahmapārisajjā, Brahmāpurohitā, Mahābrahmā c'āti
paṭhamajjhānabhūmi.*
*Parittābhā, Appamāṇābhā, Ābhassarā, c'āti dutiyaj-
jhānabhūmi.*
*Parittasubhā, Appamāṇasubhā, Subhakiṇṇā, c'āti tatiyaj-
jhānabhūmi.*
*Vehapphalā Asaññasattā, Suddhāvāsā c'āti catutthaj-
jhānabhūmi'ti Rūpāvacarabhūmi soḷasavidhā hoti.*

*Avihā, Atappā, Sudassī, Sudassā Akanitthā c'āti
Suddhāvāsabhūmi pañcavidhā hoti.*

*Ākāsānañcāyatanabhūmi, Viññāṇaṇcāyatanabhūmi,
Akiñcaññāyatanabhūmi, N'evasaññā Nāsaññāyatanabhūmi
c'āti Ārūpabhūmi catubbidhā hoti.*

§ 3 *Puthujjanā na labbhanti suddhāvāsesu sabbathā
Sotāppannā ca sakadāgāmino c'āpi puggalā.
Ariyā n'opalabbhanti asaññāpāyabhūmisu
Sesaṭṭhānesu labbhanti Ariyā'nariyā pi ca.*

Idam'ettha Bhūmi-Catukkam.

PROCESS - FREED CHAPTER

i. Four Kinds of Planes

§ 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 re-birth will be told.

Planes of Existence

§ 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.

Of these, the four planes of life are :—

1. unhappy plane (2) ;
2. sensuous blissful plane (3) ;
3. *rūpāvacara* plane (4) ;
4. *arūpāvacara* plane (5) ;

Among these the unhappy plane is fourfold—namely, (i) woeful state (6), (ii) animal kingdom (7), (iii) *Peta* sphere (8), and (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), and (vii) the realm of the gods who lord over the creation of others (16).

These eleven kinds of spheres constitute the *Kāmāvacara* Plane.

Rūpāvacara plane is sixteenfold—namely,

(i) the first *jhāna* plane, to wit, 1. the realm of Brahma's retinue, 2. the realm of Brahma's Ministers, and the Mahā Brahma 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 five-fold—namely, i. the Durable¹ realm, ii. the Serene realm, iii. the Beautiful realm, iv. the Clear-sighted realm, and v. the Highest realm.

The *arūpa* plane (20) is four-fold, 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* or Once-Returners† are born in any way.

The Ariyas‡ are not born in mindless realms and woeful states. In other planes are born both Ariyas and Non-Ariyas.

Here this is the four-fold planes.

Notes.

1. *Bhūmi*, derived from √ *bhū*, 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

* See p. 64.

† See p. 64.

‡ Those who have attained the four stages of Sainthood.
All worldlings are called Non-Ariyas.

§ “ 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.

beings. Nor is "the impregnated ovum the only route to rebirth". By traversing one cannot reach the end of the world, says the Buddha.

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. See p. 10.

4. See p. 10.

5. See p. 10.

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 Kamma which manifested itself in the form of 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.

10. *Manussa*—lit., those who have an uplifted or developed mind (*mano ussannam elesam*). Its Samskṛt 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 Buddhahood. 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. *Nimmāṇarati*—Those who delight in the created mansions.

16. *Paranimmitavasavatti*—lit., those who bring under their way 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 Brahmas' Ministers. The highest of the first three is *Mahā Brahma*. It is so called because they 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. *Asaññasatta*—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 an 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 Arahātship and live in those planes till their life-term is over.

20. See p. 10. 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. Patisandhikatukkam

§ 4 *Apāyapaṭisandhi, Kāmasugatipaṭisandhi, Rūpāvacara-
paṭisandhi, Āruppaṭisandhi c'āti-catubbidhā hoti paṭi-
sandhi nāma.*

*Tattha akusalavipākopekkhāsahagata-santīraṇam apāya-
bhūmiyam okkantikkhaṇe paṭisandhi hutvā tato param
bhavaṅgam pariyoṣāne cavanam ca hutvā vocchijjati.
Ayam'ekā'v'apāyapaṭisandhi nāma.*

*Kusalavipāk'opekkhāsahagatāsantīraṇam pana kāma-
sugatiyam manussānam jaccandhādi hīnasattānam c'eva
bhummanissitānañ ca vinipātikāsurānañ ca paṭisandhi-
bhavaṅgacutivasena pavattati.*

*Mahāvīpākāni pana'tṭha sabbatthā'pi kāmasugatiyam
paṭisandhibhavaṅgacutivasena pavattanti.*

Imā nava kāmasugatipaṭisandhiyo nāma.

*Sā pan'āyam dasavidhā'pi kāmāvacarapaṭisandhicc'eva
saṅkham gacchati.*

*Tesu catunnam apāyānam manussānam vinipātikasurā-
nañ ca āyuppmāṇagaṇanāya niyamo natthi.*

*Cātummahārājikānam pana devānam dibbāni pañcavassa-
satāni āyuppmāṇam. Manussagaṇanāya navutivassasata-
sahassappamāṇam hoti.*

*Tato catugguṇam tāvatimsānam, tato catugguṇam
Yāmānam, tato catugguṇam Tusitānam, tato catugguṇam
Nimmāṇaratīnam, tato catugguṇam Paranimmitavasavattī-
nam devānam ayūppamāṇam.*

Nava satañ c'ekavīsa vassānam koṭiyo tathā

Vassasatasahassāni saṭṭhi ca vasavattisu.

§ 5 *Paṭhamajjhānavīpākam paṭhamajjhānabhūmiyam paṭi-
sandhibhavaṅgacutivasena pavattati.*

Tathā dutiyajjhānavipākam tatiyajjhānavipākañ ca dutiyajjhānabhūmiyam. Catutthatthajjhānavipākam tatiyajjhānabhūmiyam. Pañcamajjhānavipākañ ca catutthajjhānabhūmiyam, Asaññasattānam pana rūpam'eva paṭisandhi hoti. Tathā tato param pavattiyam cavanakāle ca rūpam'eva pavattitvā nirujjhati.

Imā cha rūpāvacarapaṭisandhiyo nāma.

Tesu brahmapārisajjānam devānam kappassa tatiyo bhāgo āyupamānam.

Brahmapurohitānam upadḍhakappo, Mahābrahmānam eko kappo, Parittābhānam dve kappāni. Appamāṇābhānam cattāri kappāni. Ābhassarānam aṭṭha kappāni. Parittasubhānaṃ soḷasa kappāni. Appamāṇasubhānam dvattimsa kappāni. Subhakiṇhāmam catusaṭṭhi kappāni. Vehapphalānam asaññasattānañ ca pañcakappasatāni. Avihānam kappasahassāni. Atappānam dve kappasahassāni. Sudassānam cattāri kappasahassāni. Sudassīnam aṭṭhakappasahassāni. Akaniṭṭhānam soḷasa kappasahassāni āyupamānam.

Paṭham'āruppādi vipākāni paṭhamā'ruppādi bhūmisu yathākkamāṃ paṭisandhi bhavaṅgacutivasena pavattanti.

Imā catasso āruppapapaṭisandhiyo nāma.

Tesu pana ākāsañcāyatanūpagānam devānam vīsati kappasahassāni āyupamānam Viññāṇañcāyatanūpagānam devānam cattālīsakappasahassāni. Ākiñcaññāyatanūpagānam devānam saṭṭhikappasahassāni. N'eva sañña Nāsaññāyatanūpagānam devānam caturāsīlikappasahassāni āyupamānam.

§ 6 *Paṭisandhi bhavaṅgañ ca tathā cavana-mānasam*

Ekam'eva tathā v'eka visayam c'ekajātiyam.

Idam'ettha paṭisandhi-catukkam.

ii. Four-fold Rebirth

§ 4 Rebirth in four-fold, namely, (i) rebirth in a useful 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 relinking (consciousness) at the moment of descent into a woeful state. Then it lapses into *bhavaṅga* 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 relinking, 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 relinking, life-continuum, and decease (consciousness) everywhere in the blissful sense-sphere.

These nine comprise rebirth in 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 creation of others.

In the plane of those who lord over others' creation 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 relinking, 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 life-time 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.

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The first *arūpa jhāna* resultants and others occur respectively on the first and other *arūpa* planes as relinking, 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.*

§ 6 The Relinking consciousness, life-continuum consciousness, and the decease in one (particular) birth, are similar†, and have an identical object.

Here this is the Four-Fold Rebirth.

Notes.

21. All beings seeking birth in woeful planes or states of misery experience this particular consciousness at the very moment of rebirth. The feeling associated with these births is always *upekkhā*—a neutral feeling which is neither painful nor pleasurable. Every being experiences the relinking or rebirth consciousness as the *bhavaṅga* and *cuti* of that particular life.

22. The congenitally blind, deaf, dumb, lame are included in this class. Birth, amongst human beings, even as such, is the result of a past good act.

* See diagram.

† Here *eka* does not mean one.

23. i. e., fallen from happiness.

24. These are the eight *sobhana vipāka cittas*. See Chapter i. p. 35.

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 Kosala, for instance, had to suffer in a woeful state only for seven days. Devadatta, on the other hand, is destined to suffer for an aeon.

At times, earth-bound deities live only for 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-*kappi-yati sāsapapabbatopamāhi'ti kappo*.

There are three kinds of *kappas* namely, *antara kappā*, *asankheyya kappā*, and *mahā kappā*. 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 kappā*. Such twenty *antara kappas* equal one *asankheyya kappā*, literally—an incalculable cycle. Four *asankheyya kappas* equal one *mahā kappā*. This exceeds the time required to exhaust an area, 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 kappā*.

iii. Kammacatukka

i. Janakam' upatthambakam' upapīlakam' upaghātakañc'
'āti kiccavasena,

ii. Garukam' āsannam' āciñnam katattākammañc' āti
pākadānapariyāyena,

iii. Diṭṭhadhammavedanīyam upapajjavedanīyam aparā-
pariyavedanīyam ahosikammañc' āti pākakālavasena ca
cattāri kammāni nāma.

iv. Tathā akusalam, Kāmāvacarakusalam, Rūpāvacara-
kusalam, Arūpāvacarakusalam c' āti pākaṭṭhānavasena.

Tattha akusalam kāyakammaṃ, vacīkammaṃ, manokam-
maṃ c' āti kammadvārasena tividham hoti.

Katham? pāṇātipāto, adinnādānam, kāmesu micchācāro
ca kāyaviññatti sankhāte kāyadvāre bāhullavuttito
kāyakammaṃ nāma.

Musāvādo, pisuṇavācā, pharusavācā, samphappalāpo
c' āti vacīviññatti sankhāte vacīdvāre bāhullavuttito vacīkam-
maṃ nāma.

Abhijjhā, vyāpādo, micchādiṭṭhi c' āti aññatrā' pi viñ-
ñattiyā manasmim y'eva bāhullavuttito manokammaṃ
nāma.

Tesu pāṇātipāto pharusavācā vyāpādo ca dosamūlena
jāyanti. Kāmesu micchācāro abhijjhā micchādiṭṭhi lobha-
mūlena. Sesāni cattāri dvīhi mūlehi sambhavanti. Cittup-
pādasena pan'etam akusalam sabbathā' pi dvādasasavid-
ham hoti.

Kāmāvacarakusalam pi ca kāyadvāre pavattam kāyakam-
maṃ, vacīdvāre pavattam vacīkammaṃ, manodvāre pavat-
tam manokammaṃ c' āti kammadvārasena tividham hoti.

Tathā dānasīla-bhāvanā-vasena cittupphādasena paṇ'etaṃ aṭṭhavidhaṃ pi. Dāna-sīla-bhāvanā-pacayana-veyyāvacca-pattidāna-pattānumodana-dhamma-savana-damma-desana-diṭṭhijjukammavasena dasavidhaṃ hoti.

Tam paṇ'etaṃ vīsatividhaṃ pi kāmāvacarakammam'icc'eva saṅkhaṃ gacchati. Rūpāvacarakusalaṃ pana manokammam'eva. Tañ ca bhāvanāmayam appanāppattaṃ jhānaṅgabhedena pañcavidhaṃ hoti.

Tathā Ārūpāvacarakusalañ ca manokammaṃ, tam pi bhāvanāmayam appanāppattaṃ ālambanabhedena catubbidhaṃ hoti.

Etth'ākusalakammam'uddhaccarahitaṃ apāyabhūmiyam paṭisandhim janeti. Pavattiyam pana sabbam pi dvādasavidhaṃ.

Sattākusalapākāni sabbattha'pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.

Kāmāvacarakusalam pi ca kāmasugatiyam'eva paṭisandhim janeti. Tathā pavattiyañ ca mahāvīpākāni. Ahetukavīpākāni pana aṭṭha 'pi sabbatthā'pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.

Tatth'āpi tihetukam'ukkaṭṭham kusalam tihetukam paṭisandhim datvā pavatte soḷasavīpākāni vipaccati.

Tihetukam'omakam dvihetukam 'ukkaṭṭhañ ca kusalam dvihetukam paṭisandhim datvā pavatte tihetukarahitāni dvādasavīpākāni vipaccati. Dvihetukam'mokam pana kusalam ahetukam'eva paṭisandhim deti. Pavatte ca ahetukavīpākān'eva vipaccati.

§ 8

*Asaṅkhāram asaṅkhāra-vīpākāni na paccati
Sasaṅkhāram asaṅkhāra-vīpākāni 'ti kecana.*

*Tesam dvādasavīpākāni dasaṭṭha ca yathākkamam
Yathā vuttānusārena yathāsambhavam 'uddise.*

§ 9 *Rūpāvacarakusalam pana paṭhamajjhānāṃ parittam bhāvetvā Brahmaṃpārisajjesu uppajjanti. Tad'eva majjhimam bhāvetvā Brahmaṃpurohitesu, paṇītam bhāvetvā Mahābrahmesu.*

Tathā dutiyajjhānam tatiyajjhānaṃ ca parittam bhāvetvā parittābhesu. Majjhimam bhāvetvā Appamānābhesu, Paṇītam bhāvetvā Ābhassaresu, Catutthajjhānam parittam bhāvetvā Parittasubhesu; majjhimam bhāvetvā Appamānāsubhesu; paṇītam bhāvetvā Subhakiṇhesu. Pañcamajjhānam bhāvetvā Vehapphalesu.

Tam'eva saññāvirāgam bhāvetvā Asaññasattesu.

Anāgāmino pana Suddhāvāsesu uppajjanti.

Arūpāvacarakusalaṃ ca yathākkamam bhāvetvā āruppesu uppajjanti.

§ 10 *Ittham mahaggatam puññam yathābhūmi vavatthitam Janeti sadisam pākam paṭisandhippavattiyam.*

Idam'ettha Kamma-catukkam.

iv. 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 three-fold 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, illwill, and false belief (42) are mental actions done generally through the mind itself without (bodily or verbal) intimation.

Of them killing, harsh speech, and illwill spring from the root of hatred, Sexual misconduct, covetousness, and false belief, 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 eightfold according to the classes of consciousness such as generosity, morality, and meditation.

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 (42).

All these twenty kinds 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†.

Herein immoral *Kamma*, excluding restlessness‡, causes rebirth in a woeful state. But during life-time all the twelve take effect (44).

The seven unwholesome resultants are experienced anywhere in the *kāma* plane and the *rūpa* plane according to circumstances.

* Of these ten, vi and vii are included in generosity (*dāna*) iv and v in morality (*sīla*), viii, ix and x in meditation (*bhāvana*).

† See Ch. 1.

‡ *Uddhacca* is too weak to produce rebirth.

Moral *Kamma* (45), of the *kāma* plane produces rebirth in the blissful *kāma* plane. Similarly the eight Great resultants (are experienced) during life-time. The eight (wholesome) rootless resultants are experienced anywhere in the *kāma* plane and *rūpa* plane according to circumstances.

Therein the highest moral *Kamma* (46) accompanied by three roots, produces rebirth similarly accompanied by the three roots. During life-time it gives effect to sixteen kinds of 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 life-time.

But moral *Kamma*, accompanied by two roots of a lower class, produces rebirth without roots, and gives effect to rootless resultants during life-time.

Unprompted moral consciousness does not produce a prompted resultant. Some say that a prompted moral consciousness does not produce an 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 aforementioned, 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

* The eight Beautiful and eight rootless resultants.

amongst the Brahma's Retinue. Developing the same to a medium degree they are born amongst the 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 among at 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 *jhana*, 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 spheres, produces similar results (both) at rebirth and in one's life time.

Herein this is the fourfold *Kamma*.

Notes :

29. *Kamma*, Samskr̥t Karma, lit., means action or 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 Arahāt, is called *Kamma*. The Buddhas and Arahāts 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 somewhen, 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 effect; 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.

Those 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. 129-133 and *Manual of Buddhism*, pp. 79-88.

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 or *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 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 *paṭisandhi viññāṇa* (rebirth-consciousness) is conditioned by this *Janaka Kamma*. Simultaneous with the arising of the rebirth-consciousness there arise the ‘body-decad’, ‘sex-decad’, and ‘base-decad’ (*Kāya-bhava-vatthu dasaka*).

The body-decad is composed of the four elements—namely, the element of hardness (*pathavi*), the element of cohesion (*āpo*), the element of heat (*tejo*), the element of motion (*vāyo*); its four derivatives (*uppāda rūpa*)—namely, colour (*vaṇṇa*), odour (*gandha*), taste (*rasa*), nutritive essence (*oja*), vitality (*jīvitindriya*), and body (*kāya*). Sex-decad and base-decad also consist of the first nine and sex (*bhava*) 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—one experiences in the course of one's life-time is the inevitable consequence 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 life-time. 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. *Upapīḍaka* — Obstructive or Counteractive *Kamma* which, unlike the former, tends to weaken, interrupt and retard the fruition of the Reproductive *Kamma*. For instance, a person born with a good Reproductive *Kamma* may be 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 Obstructive *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 the 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 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 Kammas* because they definitely produce their effects in the subsequent life. Permanent Scepticism (*niyata micchā-dit̥hi*) 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 will 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 the great part it plays in determining the future birth much importance is attached to this death-bed *Kamma* in almost all Buddhist countries. The custom of reminding the dying man 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 Kosala, 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-moment is conditioned by the general conduct of a person.

36. *Āciṇṇa 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 one often thinks of one's habitual characteristics. In the same way at the death-moment, unless influenced by other circumstances, one, as a rule, recalls to mind one's habitual deeds.

Cunda, a butcher, who was living in the vicinity of the Buddha's monastery, died yelling like an animal because he was earning his living by slaughtering pigs.

King Duṭṭhagāmani 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 Tusita Realm.

37. *Katattā*—Reserve or Cumulative *Kamma*. Literally, it means 'because done'. All actions that are not included in the afore-mentioned three and those done once and soon forgotten belong to this category. This is as it were the reserve fund of a particular being.

38. *Diṭṭhadhammavedanīya Kamma* is that which is experienced in this particular life. *Diṭṭhadhamma* 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 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 did not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until one attains Nibbāṇa. This type of *Kamma* is known as *Aparāparīyavedanīya*-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 this 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 diṭṭhi*), ii. Good and bad produce no effect (*akiriya diṭṭhi*) and iii. There is no after-life (*nātthika diṭṭhi*).

43. i.e., by viewing rightly such as there is good in giving 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 life-time.

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 life-time.

46. *Ukkatṭha*—lit., up (*u*) drawn (\sqrt{kas}). A highest class of moral *Kamma* is that which is attendant with good causes before and after the commission of the act. For instance, an 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 *jhana* 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 Atappa plane, those who surpass in mindfulness (*sati*) in Sudassa plane, those who surpass in concentration (*samādhi*) in Sudassi plane, and those who surpass in wisdom (*paññā*) in *Akañiṭṭha* plane.

There is no fixed rule that anāgāmis are not born in other suitable planes.

(*Te pana aññattha na nibbantīti niyamonatthi* Comy.)

‘Dry-visioned’ (*sukkha-vipassaka*) anāgāmis who have followed the contemplation course develop *jhānas* before death and are consequently born in the Pure Abodes.

v. Cutipatisandhikkamo

- § 11 *Āyukkhayena, kammakkhayen 'ubhayakkhayena upachedakakammunā c'āti catudhā maraṇupatti nāma. Tathā ca marantānam pana maraṇakāle yathāraham abhimukhībhūtam bhavantare paṭisandhijanakam kammam vā tam kammakaraṇakāle rūpādīkamupaladdha pubbamupakaraṇabhūtañ ca kammanimittam vā anantaram' uppajjanabhava upalabhitabba upabhogabhūtañ ca gatinimittam vā kam-mabalena channam dvārānam aññatarasmim paccupaṭṭhāti. Tato param tam'eva tatho' paṭṭhitam ālambanam ārabha vipaccanakakammānurūpam parisuddham'pakkiliṭṭham vā upalabhitabbabhavānurūpam tatth'onatam vā cittasantānam abhiñham pavattati bāhullena. Tam'eva vā janakabhūtam kammamabhinavakaraṇavasena dvārappatam hoti.*
- § 12 *Paccāsannamarāṇassa tassa vīthiccittāvasāne bhavaṅgaye va cavanavasena paccuppannabhavapariyosānabhūtam cuti-cittam'uppajjivā nirujjhati. Tasmim niruddhāvasāne tass'anañtaram'eva tathā gahitam ālambānam'ārabha savatthukam avatthukam'eva vā yathāraham avijjānusaya-parikkhittena taṅhānusayamūlakena samkhārena janiyamānam sampayuttehi pariggayhamānam saha-jātānamadhiṭṭhānabhāvena pubbaṅgamabhūtam bhavantarapaṭisandhānavasena paṭisandhisāṅkhātam mānasam uppajjamānam'eva paṭiṭṭhāti bhavantare.*
- § 13 *Maraṇasannavīthiyañ pañ'ettha mandappavattāni pañc'eva javanāni pāṭikañhitabbāni. Tasmā yadi paccuppannā-lambanesu āpāthagatesu dharantass'eva maraṇam hoti. Tadā paṭisandhibhavaṅgānam' pi paccuppannālamanaṭā labbhatī'ti katvā kāmāvacarapaṭisandhiyā chadvāragahitam kammanimittam gatinimittāñ ca paccuppannamatītālam-banam upalabbhati. Kammam pana atītam'eva. Tañ ca*

*manodvāragahitam. Tāni pana sabbāni' pi parittadhamma-
bhūtā n'evālambanāni'ti veditabbam.*

*Rūpāvacarapaṭisandhiyā pana. paññattibhūtam kamma-
nimittam' evālambanam hoti.*

*Tathā āruppapapaṭisandhiyā ca mahaggatabhūtam pañ-
ñattibhūtañ ca kammanimittam'eva yathāraham ālambanam
hoti.*

*Asaññasattānam pana jīvitanaṅkama' eva paṭisandhibhā-
vena paṭiṭṭhāti. Tasmā te rūpapapaṭisandhikā nāma.
Āruppā āruppapapaṭisandhikā. Sesā rūpārūpapapaṭisandhikā.*

§ 14 *Āruppacutiya' honti heṭṭhimāruppavajjitā
Paramāruppasandhī ca tathā kāmatihetukā*

*Rūpāvacaracutiya' aheturahitā siyum
Sabbā kāmatihetumhā kāmes 'v' eva pan' etarā.*

Ayam' ettha cutipapaṭisandhikkamo.

v. 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 inter-
vention 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 (57) 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 born, continually flows, inclining mostly towards that state. Or that rebirth-productive *Kamma* presents 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 *bhavaṅga*, the decease-consciousness, the consummation of the present life, arises and ceases in the way of death.

At the end of the cessation, immediately after which, based on the object thus obtained, whether with heart-base (60) or not, rebirth-consciousness arises and is established in the subsequent existence, enveloped accordingly by latent ignorance, rooted in latent craving, produced by action (*Kamma*), conjoined with mental co-adjuncts, acting as the fore-runner to the co-existing states, and linking the existences.

§ 13 Herein in the dying thought-process only five feeble 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 *jāti nimitta*

* Normally seven thought-moments.

to the wind-door) then the rebirth-consciousness and the *bhavaṅga* consciousness take a present object.

Thus in rebirth in a Sense-sphere the Kamma nimitta taken by (any of) the six doors or jāti 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 visualised '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.

§ 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, the four elements of extension, cohesion, heat, motion (*paṭhavi, āpo, tejo, vāyo*), the four derivatives—colour, odour, taste, nutritive essence (*vaṇṇa, gandha, rasa, ojā*), and physical life-principle (*jīvitindriya*).

(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 (*usṇa* = *tejodhātu*), and consciousness (*viññāṇa*) of one individual in a particular existence. Death is not the complete annihilation of a being. Death in one place means the 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 Kammic energy rematerialises 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 life-time 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 corporealised 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 life-time.

The first three types of death are collectively called *kālamaraṇa* (timely death) and the last one is known as *akālamaraṇa* (untimely death).

An oil lamp, for instance, may get 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 aforementioned 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 physical sight, is presented to the mind-door as a dream.

59. Taking for the object one of the afore-mentioned, 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 process of thought before it actually dies.

Let us imagine for the sake of convenience that the dying person is to be reborn in the human kingdom and that his object is some good *Kamma*.

His *bhavaṅga* consciousness, interrupted, vibrates for two thought-moments and passes away, after which the mind-door apprehending consciousness (*manodvārāvajjana*) arises and passes away. Then comes the psychologically important stage—*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 *tadālabhāna* 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 so 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 a 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 relinking consciousness (*paṭisandhi viññāna*). This is followed by sixteen *bhavaṅga* thought-moments. Thereafter the mind-door apprenending consciousness (*manodvārāvajjana*) arises to be followed by five *javana* thought-moments, developing a liking to the fresh existence (*bhava nikānti javana*). Then the *bhavaṅga* consciousness arises and perishes and the stream of consciousness flows on like a stream. (See Diagram XII).

60. In the case of Formless realms there is no heart base (*hadayavatthu*).

(Citta - Santati)

§ 15 *Icc'evam gahitapaṭisandhikānam pana paṭisandhinirodh-
ānantaratoppabhuti tam'evāmbanamārabbha tad'eva
cittam yāva cuticittupādā asati vīthiccittupāde bhavassaṅga-
bhāvena bhavaṅgasantatisankhātam abhocchinnaṃ nadī
soto viya pavattati. Pariyosāne ca cavanavasena cuticittam
hutvā nirujjhati. Tato parañ ca paṭisandhādāyo rathacak-
kaṃ iva yathākkamaṃ eva parivattantā pavattanti.*

§ 16 *Paṭisandhibhavaṅgavīthīyo cuti c'eha tathā bhavantare
Puna paṭisandhibhavaṅgam iccayam parivattati*

cittasantati

*Paṭisaṅkhāya paṇ'etamaddhuvam adhigantvā
padamaccutam budhā
Susamucchinnasinehabandhanā samamessanti cirāya
subbatā.*

*Iti Abhidhammatthasaṅgahe vīthimuttasaṅgahavibhāgo
nāma pañcama paricchedo.*

The Stream of Consciousness

§ 15 So, to those who have thus got rebirth, immediately after the cessation of the relinking (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 de-
cease-consciousness (63). Being an essential factor of life, this consciousness is known as *bhavaṅga*. At the end, in the way of dying, it arises as de-
cease-consciousness (64) and perishes. Thereafter the relinking-con-
sciousness and others, revolving according to circum-
stances, like a wheel, continue to exist.

§ 16 Just as here so again in the subsequent existence there arise relinking-consciousness, life-continuum, thought-processes, and de-
cease-consciousness. Again with rebirth and life continuum this stream of con-
sciousness turns round.

The enlightened, disciplining themselves long, understanding the impermanence (of life), will realise the deathless state*, and completely cutting off the fetters of attachment, attain Peace†.

Thus ends the fifth chapter of the Compendium
of Philosophy known as the analysis of the
Process-freed section.

* I. e., *Nibbāna*.

† i. e. *Nibbāna*-element without a sub-
stratum (*nirupādisesa Nibbāna-dhātu* Comy).

Notes:

61. *Paṭisandhi*, *Bhavaṅga*, 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 *bhavaṅga* consciousness arises. During life-time whenever no thought-processes arise this *bhavaṅga* consciousness exists. One experiences innumerable *bhavaṅga* thought-moments in the course of one's life-time.

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 *paṭisandhi citta* and *bhavaṅga citta*.

64. Immediately after the decease consciousness there arises in a subsequent rebirth the relinking or rebirth consciousness (*paṭisandhi citta*), at the moment of conception.

Diagram X PLANES OF EXISTENCE

The Age-limit

<p>Diagram X</p> <p>Arūpaloka Formless Realms</p> <p>(4)</p>	4.	<i>N'eva Saññā N'āsaññāyatana</i>		84,000 M. K.
	3.	<i>Ākiñcaññāyatana</i>		60,000 "
	2.	<i>Viññānañcāyatana</i>		40,000 "
	1.	<i>Ākāsañcāyatana</i>		20,000 "
<p>Rūpaloka Realms of Form</p> <p>(16)</p>		<p><i>Catuttha</i> <i>Jhāna Bhūmi</i> <i>Fourth Jhāna</i> <i>Plane</i></p>	<p><i>Suddhāvāsa</i> <i>Pure Abodes</i></p> <p>{ <i>Akañiṭṭha</i> <i>Sudassi</i> <i>Sudassa</i> <i>Atappa</i> <i>Aviha</i> <i>Asaññasatta</i> <i>Vehapphala</i></p>	<p>16,000 M. K.</p> <p>8,000 "</p> <p>4,000 "</p> <p>2,000 "</p> <p>1,000 "</p> <p>500 "</p> <p>500 "</p>
		<p><i>Tatiya—</i> <i>Jhāna Bhūmi</i> <i>Third Jhāna Plane</i></p>	<p><i>Subhakiṇha</i> <i>Appamañasubha</i> <i>Parittasubha</i></p>	<p>64 "</p> <p>32 "</p> <p>16 "</p>
		<p><i>Dutiya Jhāna Bhūmi</i> <i>Second Jhāna Plane</i></p>	<p><i>Abhassara</i> <i>Appamānābha</i> <i>Parittābha</i></p>	<p>8 "</p> <p>4 "</p> <p>2 "</p>
		<p><i>Paṭhama Jhāna Bhūmi</i> <i>First Jhāna Plane</i></p>	<p><i>Mahā Brahma</i> <i>Brahma Purohita</i> <i>Brahma Pārisajja</i></p>	<p>1 A. K.</p> <p>1/2 "</p> <p>1/3 "</p>

*

Diagram X—cont. PLANES OF EXISTENCE—(contd.)

		<i>The Age-limit</i>		
		C. Y.		
(11) KĀMALOKA Sense-sphere	(7) Sugati Happy States	(6) Devaloka Celestial Planes { Paranimmitavasavatti Nimmānarati Tusita Yāma Tāvātimsa Cātummahārājika }	16,000 8,000 4,000 2,000 1,000 500 " " " " " "	
	Manussa-Human Plane		No definite-limit	
	(4) Dugati Unhappy states	Asurayoni Petayoni Tiracchānayani Niraya	" " " "	

M. K. = Mahā Kappa
 A. K. = Asañkheyya Kappa
 C. Y. = Celestial Years

Diagram XI

DYING THOUGHT PROCESS*

Cuticitta Vīthi

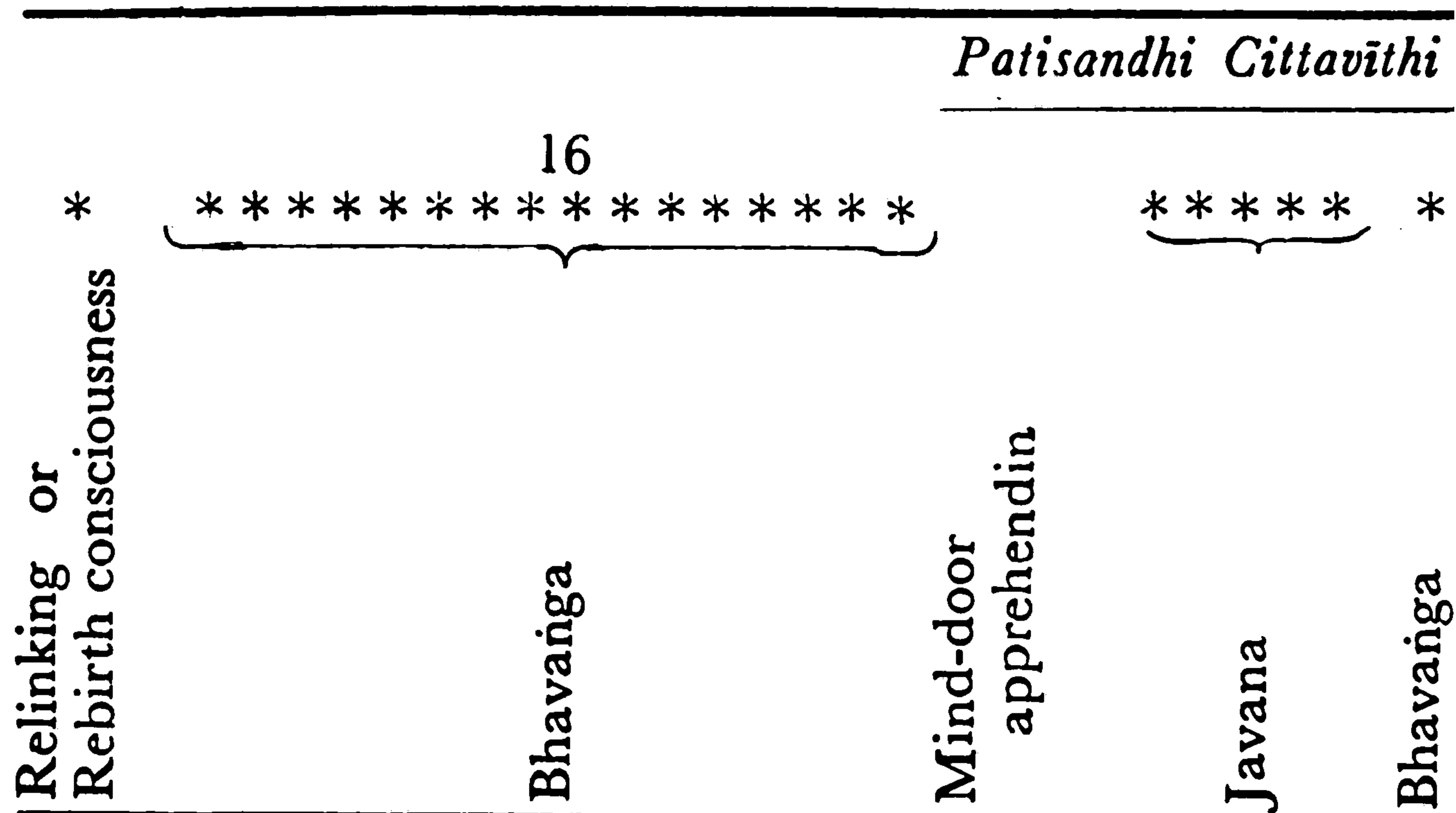
						<i>Cuticitta Vīthi</i>	
	*	*	*	*	*****	**	*
					}		***
Past Bhavaṅga							
Vibrating							
Arrest							
Mind-door apprehending							
Javana							
Retention							
Decease							
Relinking or Rebirth Consciousness (in the subsequent life)							

* Sometimes *bhavanga* (life-continuum) occurs between retention and decease. At times decease takes place immediately after *javana* without retention.

Diagram XII

REBIRTH THOUGHT PROCESS

Paṭisandhi Citta Vīthi



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VAJIRĀRĀMA PUBLICATION SERIES

“ THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS ”

A Manual of Abhidhamma

BEING

ABHIDHAMMATTHA—SANGAHA

OF ANURUDDHĀCARIYA

EDITED IN THE
ORIGINAL PĀLI TEXT WITH ENGLISH
TRANSLATION AND EXPLANATORY NOTES

VOL. II (Chapters VI-IX)

By

NĀRADA THERA

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INTRODUCTION

THE first five chapters of the *Abhidhammattha Saṅgaha* 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*, *Paṭicca-Samuppāda* (the Law of Dependent Arising), *Paṭṭhāna 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 ad-

verse physical conditions of cold, heat, etc. (*sītoṅhādi virodhippaccaeyehi vikāraṃ 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.

What C.E.M. Joad says in 'Meaning of Life' about matter is somewhat interesting. He writes, "Matter has since disintegrated under our very eyes. It is no longer solid; it is no longer enduring; it is no longer determined by compulsive causal laws; and more important than all, it is no longer known."

The so-called atoms, it seems, are both "divisible and destructible". The electrons and protons that compose atoms "can meet and annihilate one another, while their persistence, such as it is, is rather that of a wave lacking fixed boundaries, and in process of continual change both as regards shape and position than that of a thing."

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. *Paramāṇu* was the

ancient term for the modern atom. According to the ancient belief one *rathareṇu* consists of 16 *tajjāris*; one *tajjāri*, 16 *aṇus*; one *aṇu*, 16 *paramāṇus*. The minute particles of dust seen dancing in the sunbeam are called *rathareṇus*. One *paramāṇu* is, therefore, 1/65536th of a *rathareṇu*. This *paramāṇu* was considered indivisible.

With His supernormal knowledge the Buddha analysed this so-called *paramāṇu* and declared that it consists of *paramatthas*—ultimate entities which cannot further be subdivided.

The *paramatthas* are *paṭhavi*, *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.

Paṭhavi 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 *paṭhavi* 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

n minute particles when solid bodies are reduced to powder. The element of extension and cohesion are so closely inter-related 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 co-exist and are inseparable, but one may preponderate over another, as, for instance, *paṭhavi* 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 (*vaṇṇa*), smell (*gandha*), taste (*rasa*), and sap (*ojā*). These eight co-existing forces and qualities constitute one material group called '*Suddhatṭhaka 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 being.

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 Kammic 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 honourable 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.N. No. 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 have been devoted to the fourth *paramattha*—Nibbāna—the *summum bonum* of Buddhism. But the path to Nibbāna has been 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 (*Paṭicca-Samuppāda*) and the twenty-four Causal Relations (*Paṭṭhāna*) 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 re-read the *Abhidhammattha Saṅgaha* 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 realise one's ultimate goal.

My thanks are due to Mrs. B.H.Dunuvila of Kandy for bearing the printing expenses of this volume in memory of her beloved mother, Ezline Mahawalatenne Ellavala Kumarihamy. May this Gift of Truth redound to her eternal bliss !

I have also to thank Miss S. Karpelès and the Manager of Sri Aurobindo Ashram Press for their valued assistance.

Nārada

Vajirārāma,
Colombo, Ceylon.
14th July, 1957/2501

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ABHIDHAMMATTHA-SAṄGAHA

Namo tassa Bhagavato Arahato Sammāsambuddhassa !

CHAPTER VI

RŪPA-SANGAHA-VIBHĀGO

SECTION I

*Ettāvatā vibhattā hi sappabhedappavattikā
Cittacetāsikā dhammā rūpan dāni pavuccati*

*Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato c'āti pañcadhā tattha saṅgaho*

SECTION 2

*Cattāri mahābhūtāni, catunnañ ca mahābhūtānaṃ
upādāya rūpan'ti dvidham'petāṃ rūpaṃ ekādasavidhena
saṅgahaṃ gacchati.*

Katham?

(1) *Paṭhavīdhātu, āpodhātu, tejodhātu, vāyodhātu
bhūtarūpaṃ nāma.*

(2) *Cakkhu, sotaṃ, ghāṇaṃ, jivhā, kāyo pasāda-
rūpaṃ nāma.*

(3) *Rūpaṃ, saddo, gandho, raso, āpodhātuvaṃṃjitaṃ
bhūtattayasāṅkhātaṃ phoṭṭhabbañ ca gocararūpaṃ nāma.*

(4) *Itthattaṃ, purisattaṃ bhāvarūpaṃ nāma.*

(5) *Hadayavatthu hadayarūpaṃ nāma.*

(6) *Jīvitindriyaṃ jīvitarūpaṃ nāma.*

(7) *Kabalīkāro āhāro āhārarūpaṃ nāma.*

Iti ca aṭṭhārasavidhamp'etaṃ sabhāvarūpaṃ, salakkhaṇarūpaṃ, nipphannarūpaṃ, rūparūpaṃ, sammasanarūpanti ca saṅgahaṃ gacchati.

(8) *Ākāsadhātu paricchedarūpaṃ nāma.*

(9) *Kāyaviññatti vacīviññatti viññattirūpaṃ nāma.*

(10) *Rūpassa lahutā mudutā kammaññatā viññatidvayaṃ vikārarūpaṃ nāma.*

(11) *Rūpassa upacayo santati jaratā aniccatā lakkhaṇarūpaṃ nāma.*

Jātirūpameva paṇ'ettha upacayasantatināmena pavuccatī'ti ekādasavidhamp'etaṃ rūpaṃ aṭṭhavīsatividhaṃ hoti sarūpavasena.

Kathaṃ?

*Bhūtappasādavisayā bhāvo hadayam'icca'pi
Jīvitāhārarūpehi aṭṭhārasavidhaṃ tathā*

*Paricchedo ca viññatti vikāro lakkhaṇanti ca
Anipphannā dasa c'āti aṭṭhavīsavidhaṃ bhavē.*

Ayam'ettha rūpasamuddeso.

ABHIDHAMMATTHA - SAṄGAHA

A Manual of Abhidhamma

Namo tassa Bhagavato Arahato Sammāsambuddhassa !

CHAPTER VI

ANALYSIS OF MATTER

SECTION I

Introductory

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), arisings (5), groups (6) and the mode of happening (7), the compendium of matter therein is fivefold.

SECTION 2

Enumeration of matter (samuddesa)

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 eighteen according to their intrinsic properties.

Notes

SECTION I

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. *Samuṭṭhāna*—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.

SECTION 2

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 four 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. *Paṭhavi-dhātu*—The Pāli term *dhātu* means that which bears its own characteristic marks. Element is the closest equivalent for *dhātu*. *Paṭhavi-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*. *Paṭhavi*, (Sams. *pṛthivi*) also spelt *pathavi*, *puthavi*, *puthuvi*, *puṭhuvi*—is derived from *puṭh*, to expand, to extend. So far, though not very satisfactory, the closest equivalent for *paṭhavi-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 $\bar{a} + \sqrt{-}$ *pāy*, to grow or 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 or 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* co-exist.
13. *Vāyo-dhātu* — lit., 'the air-element' is explained as the element of motion. *Vāyo* is derived from √[—] *vāy*, to move, or 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 co-existing material qualities. The perceptible physical eye, for instance, is the *sasambhāra cakkhu* or composite eye, which consists of the four *bhūtarūpas*, four *upādārūpas* (colour, odour, taste, and sap), and *jīvitindriya* (vitality). The sensitive part which lies at the centre of the pupil 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 *pasādarūpas* should be similarly understood.

The *pasādarūpas* of ear, nose, and tongue are in their respective centres; the *kāya pasādarūpa* 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. *Phoṭṭhabba* — 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 *paṭhavi*, and the pressure is *vāyo*. One cannot touch *āpo* as its property is cohesion.

See Comp. p. 155, n. 6.

18. *Itthattam*, *purisattam* — also termed *itthindriyam*, *purisindriyam* — are collectively called in the abbreviated form *bhāvarūpa*, the state by means of which masculinity and femininity are distinguished.
19. *Hadayavatthu* — The seat of consciousness. *Dhammasaṅgani* 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 *Paṭṭhāna*, 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 Comp. p. 156, n.1 and p. 277.

20. *Ĵīvitindriya* — There is vitality both in mind and in matter. Psychic life, which is one of the fifty-two mental states (*cetasikas*), 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 āhāraṭṭh tikā*, all beings live on food—*āhāra* means a condition (*paccaya*).
22. Eighteen — 4 + 5 + 4 (tangibility excluded)
2 + 1 + 1 + 1 = 18.
23. *Sabhāvarūpa*—With respect to their own peculiar characteristics such as hardness, fluidity, etc.
24. *Salakkhaṇarūpa*—So called because they arise with the attendant general marks of impermanence (*anicca*), suffering (*dukkha*) and soullessness (*anatta*).
25. *Nipphannarūpa*—i.e., produced by Kamma, mind, etc.
26. *Rūparūpa*—Here the first term *rūpa* is used in its etymological sense, i.e., changeableness, as in the *Pāli* phrase—*dukkha-dukkha*.
27. *Sammasanarūpa*—Because it enables one to employ them as objects fit for contemplation or insight.
- * *Ākāśadhātu* — Ceylon Commentators derive *ākāsa* from *ā + kas*, to plough. Since there is no ploughing as on earth space is called *ākāsa*. According to *Saṃskṛt* *ākāsa* is derived from *ā/ + kāṣ* to view, to recognize. In Ledi Sayadaw's opinion it is derived from *ā + √ kās*, to shine or 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 '*paricchedarūpa*'. 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 Comp. p. 226.

- + *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—*kāyaviññatti* and *vacīviññatti*. The former is caused by the 'air-element' (*vāyodhātu*) produced by mind (*cittaja*); the latter by the 'earth-element' produced by the mind. The duration of *Viññatti* is only one thought-moment.
- 28. *Vikārarūpa*—Changeability of *rūpa*.
- 29. *Lahutā* denotes physical health, and is comparable to an iron-rod heated throughout the day.
- 30. *Mudutā* is comparable to a well-beaten hide.
- 31. *Kammaññatā* is opposed to the stiffness of the body, and is comparable to well-hammered gold.

32. *Lakkhaṇarūpa*—So called because they assume distinguishable characteristics at different stages such as arising (*uppāda*), static (*ṭhiti*) and dissolution (*bhaṅga*).

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 lifeterm of conditioned *rūpa* is normally 17 thought-moments or 51 minor thought-instants.¹ 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 *lakkhaṇarūpas*, viz : birth, growth-decay, and death. *Aniccatā* is synonymous with *maraṇa* (death). The entire interval between birth and death constitutes decay or development.

¹ Compare the scientific theory that matter endures only for 1/100000000000000 of a second. According to commentators during the time occupied by a flash of lightning trillions of thought-moments may arise.

With the exception of the five *rūpas*, namely, *viññatti*, *jāti*, *jarā*, and *aniccatā*, all the remaining 23 *rūpas* endure for 17 thought-moments.

SECTION 3

Rūpavibhāgo

Sabbañ ca pañ'etaṃ rūpaṃ ahetukaṃ, sappaccayaṃ, sāsavaṃ, saṃkhataṃ, lokiyaṃ, kāmāvacaraṃ, anārammaṇaṃ, appahātabbam'evā'ti ekavidhaṃ pi ajjhattikabāhirādivasena bahudhā bhedaṃ gacchati.

Kathaṃ ?

Pasādasamkhātaṃ pañcavidham pi ajjhattikarūpaṃ nāma; itaraṃ bāhirarūpaṃ.

Pasādahadayaṃ samkhātaṃ chabbidham pi vatthurūpaṃ nāma; itaraṃ avatthurūpaṃ.

Pasādaviññattisamkhātaṃ sattavidham pi dvārarūpaṃ nāma; itaraṃ advārarūpaṃ.

Pasādabhāvajīvitasamkhātaṃ aṭṭhavidham pi indriyarūpaṃ nāma; itaraṃ anindriyarūpaṃ.

Pasādavisayasamkhātaṃ dvādasavidham pi oḷārikarūpaṃ, santike rūpaṃ, sappatigharūpaṃ ca; itaraṃ sukhumarūpaṃ, dūre rūpaṃ, appatigharūpaṃ.

Kammajaṃ upādinnarūpaṃ; itaraṃ anupādinnarūpaṃ.

Rūpāyatanam sanidassanarūpaṃ; itaraṃ anidassanarūpaṃ.

Cakkhādivayaṃ asampattavasena, ghāṇādittayaṃ sampattavasenā'ti pañcavidham pi gocaraggāhikarūpaṃ; itaraṃ agocaraggāhikarūpaṃ.

*Vaṇṇo, gandho, raso, ojā, bhūtacatukkañc'āti aṭṭha-
vidham pi avinibbhogarūpaṃ; itaraṃ vinibbhogarūpaṃ.
Icc'evam'aṭṭhavīsati vidham pi ca vicakkhaṇā
Ajjhattikādibhedena vibhajanti yathārahaṃ.
Ayaṃ'ettha rūpavihāgo.*

SECTION 3

Classification of Matter

Now all this matter divides itself into various categories as follows :-

1. Rootless (33)
2. Causal (34)
3. With Defilements (35)
4. Conditioned (36)
5. Mundane (37)
6. Pertaining to the *Kāma*-sphere (38)
7. Objectless (39)
8. Not to be eradicated (40).

Matter is thus onefold. When conceived as personal, external and so forth matter becomes manifold.

How ?

The five kinds of sensitive material qualities are personal (41); the rest are external.

The six kinds, comprising the sensitives and the heart, are material qualities with basis (42); the rest are without a basis.

The seven kinds, comprising the sensitives and (the

two) media of communication, are material qualities with a door (43); the rest are without doors.

The eight kinds, comprising the sensitives, sex-states, and vitality, are material qualities with a controlling faculty (44); the rest are without a controlling faculty.

The twelve kinds, comprising the sensitives and sense-objects(7)¹ are gross (45); proximate, and impinging material qualities; the rest are subtle, distant, and non-impinging.

Material qualities born of Kamma are 'grasped at'(46); 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 (47); the others do not.

Colour, odour, taste, sap (48) and the four Essentials are the eight kinds (49) of material phenomena that are inseparable; the rest are separable.

Summary

Thus the wise analyse, accordingly, the 28 kinds with respect to 'personal' and so forth.

Herein this is the analysis of Matter.

¹ Because "tangibility" comprises the three elements, excluding *āpo*.

SECTION 3

33. *Ahetukam*—Because they are not associated with the roots *lobha*, *dosa*, etc.
34. *Sappaccayam*—Because they are related to the causes—*Kamma*, *citta*, *utu*, and *āhāra*.
35. *Sāsavam*—Since they serve as objects for Defilements.
36. *Samkhatam*—Because they are conditioned by the four causes, *Kamma*, *citta*, etc.
37. *Lokiyam*—Because they are connected with the world of the Five Aggregates of Attachment (*pañcupādānakkhandhaloka*). There is no supramundane *rūpa*.
38. *Kāmāvacaram*—Because they come within the range of sensual objects.
39. *Anārammaṇam*—As they themselves do not perceive objects. It is the mind that perceives objects through the senses. *Rūpas* serve as sense-objects.
40. *Appahātabbam*—Because there is no gradual eradication of matter like passions. ‘Indestructibility’ of matter is not implied by this term.
41. *Ajjhattikam*—Belonging to the so-called self. The five sensitive organs are essential for living beings. Without them they are like inanimate logs. They serve as doors to the mind.
42. I.e., they serve as seats of consciousness.
43. They serve as doors to moral and immoral actions, mind and mental states, deeds and speech.

44. 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 (*cakkhu-pasādarūpa*) 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*.
45. *Oḷārikam*—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 *sappaṭigha*, lit., ‘with striking’.
See Comp. P. 159, N. 4.
46. *Upādinnaṃ*—The first 18 kinds of *rūpa* born of Kamma are grasped by craving and false view.
47. *Gocaraggāhikarūpaṃ*—They are so called because they take external objects as pasture. According to the *Abhidhammattha Saṅgaha*, sight and sound as objects 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 Comp. p. 160.

48. *Ojā*, as a *rūpa* in itself, has the power of producing other *rūpas* as well.
49. As a rule these eight *rūpas* are bound together. The four Essentials are inseparable and so are the other four Derivatives. Hence they are also termed '*suddhatṭhaka*' ('pure octad') and '*ojatṭhaka*' ('with *ojā* as the eighth'). The growth of inanimate matter is also due to the presence of this universal *ojā*.

SECTION 4

Rūpasamuṭṭhāna-Naya

Kammaṃ, cittaṃ, utu, āhāro c'āti cattāri rūpasamuṭṭhānāni nāma.

Tattha kāmāvacaraṃ rūpāvacaraṃ cā'ti pañcavi-satividham pi kusalākusalakammamabhisamkhatam ajjhattikasantāne kammamuṭṭhānarūpaṃ paṭisandhim'upādāya khane khane samuṭṭhāpeti.

Arūpavipākadvipañcaviññānavajjitam pañcasattati-vidham pi cittaṃ cittasamuṭṭhānarūpaṃ paṭhamabhavaṅgam'upādāya jāyantam'eva samuṭṭhāpeti.

Tattha appanājavanaṃ iriyāpatham' pi sannāmeti.

Votthapanakāmāvacarajavanābhiññā pana viññattim 'pi samuṭṭhāpentī.

Somanassa-javanāni pan'ettha terasa-hasanam pi janenti.

Sītuṅhotu-samaññātā tejo-dhātu-ṭhiti-pattā'va utu-samuṭṭhānarūpaṃ ajjhattañ ca bahiddhā ca yathārahaṃ samuṭṭhāpeti.

Ojā-saṃkhāto āhāro āhārasamuṭṭhānarūpaṃ ajjho-haraṇakāle ṭhānappatto'va samuṭṭhāpeti.

Tattha hadaya-indriyarūpāni kammajān'eva, viññatti-dvayaṃ cittajam'eva, saddo cittotujo, lahutādittayaṃ utucittāhārehi sambhoti.

Avinibbhogarūpāni c'eva ākāsadhātu ca catūhi sambhūtāni. Lakkhaṇarūpāni na kuto ci jāyanti.

Aṭṭhārasa paṇṇarasa terasa dvādasāti ca Kammacittotukāhārajāni honti yathākkamaṃ

Jāyamānādi rūpānaṃ sabhāvattā hi kevalaṃ Lakkhaṇāni na jāyanti kehicī' ti pakāsitaṃ.

Ayam'ettha rūpasamuṭṭhānanayo.

SECTION 4

The Arising of Material Phenomena (50)

Material phenomena arise in four ways, viz :—
(1) Kamma [action], (2) Mind, (3) Seasonal conditions, and (4) Food.

(1) *Material Phenomena arising from Kamma (51)*

Therein, the twenty-five types of consciousness, pertaining to the *Kāma* and *Rūpa* spheres, conditioned by (past) moral and immoral Kamma, produce, in

one's own continuity, material phenomena born of Kamma, at every moment, commencing from conception.

(2) *Material phenomena arising from Mind (52)*

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 superknowledge consciousness produce also (bodily and vocal) media of communication. Herein the thirteen pleasurable *Jāvanas* produce laughter too.

(3) *Material Phenomena arising from Seasonal conditions (53)*

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 (54)*

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

50. *Rūpasamuṭṭhāna*—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.
51. *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 the 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 (*paṭisandhicitta*) 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,

upto 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 Kammic 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.

52. *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 *Bhavaṅga*, that is, immediately after the rebirth-consciousness, material phenomena arising from mind spring up. The rebirth-consciousness does not produce mind-born *rūpas* as Kamma does that function and as 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 *kiriyā*+8 *arūpa kusala* and *kiriyā* 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 (*manodvārâvajjana*). *Kāma javanas* (29) are the 12 *akusalas*, 1 *hasituppāda*, and 16 *sobhana kusala* and *kiriyā*; and *Abiññā cittas* are the two fifth *jhāna kusala* and *kiriyā*, accompanied by equanimity and connected with knowledge.

13 pleasurable *javanas* are the 4 *akusalas* and 8 *sobhana kusalas* and *kiriyas*, accompanied by pleasure, and 1 *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 *kiriyas* and one *hasituppāda*. The Buddhas smile only with the four *sobhana kiriyas*.

53. *Utuja*—It was stated above 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, produce material phenomena caused by seasonal conditions at the static stage of the re-birth-consciousness. At the genesis 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 that produce *rūpa*. It should be understood that *rūpas*, produced by climatic conditions, are also included in *utuja* class.

54. *Āhāraja*—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 life-principle present in animate beings such as men and animals should be differentiated from 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 intra-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:—Inseparables 8 + Space 1 + Heart 1 + Controlling faculties 8.

Cittaja = 15. They are:—Mutables 5 + Sound 1 + Inseparables 8 + Space 1.

Utuja = 13. They are:—Sound 1 + Lightness etc. 3 + Inseparables 8 + Space 1.

Ahāraja = 12. They are:—Lightness etc. 3 + Inseparables 8 + Space 1. The four *Lakkhana rūpas* are common to all as there is no *rūpa* devoid of the three instants — birth, decay, and death.

SECTION 5

Kalāpa-Yojanā

Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati rūpa-kalāpā nāma.

Tattha jīvitam avinibhogarūpañ ca cakkhunā saha cakkhu-dasakan ti pavuccati. Tathā sotādīhi saddhim sotadasakam ghāṇa-dasakam jivhā-dasakam, kāyadasakam

itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-dasakaṃ c'āti yathākkamaṃ yojetabbaṃ. Avinibbhogarūpaṃ'eva jīvitena saha jīvitanaṅkaṇaṃ ti pavuccati. Ime nava kamma-samuṭṭhāna-kalāpā.

Avinibbhogarūpaṃ pana suddhaṭṭhakaṃ. Tad'eva kāyaviññattiyā saha kāyaviññattinaṅkaṇaṃ vacī-viññattisaddehi saha vacī-viññatti-dasakaṃ lahutādīhi saddhiṃ lahutādi-ekādasakaṃ kāya-viññattilahutādi-dvādasakaṃ vacī-viññatti-saddalahutādi-terasakaṃ c'āti cha cittasamuṭṭhānakalāpā.

Suddhaṭṭhakaṃ, saddanaṅkaṇaṃ, lahutādekādasakaṃ, sadda-lahutādidvāsakaṃ c'āti cattāro utusamuṭṭhāna-kalāpā.

Suddhaṭṭhakaṃ, lahutādekādasakaṃ c'āti dve āhārasamuṭṭhāna-kalāpā.

Tattha suddhaṭṭhakaṃ, saddanaṅkaṇaṃ c'āti utu-samuṭṭhāna-kalāpā bahiddhā'pi labbhanti. Avasesā pana sabbe pi ajjhattikaṃ'eva.

Kammacittotukāhāra-samuṭṭhānā yathākkamaṃ

Nava cha caturo āve'ti kalāpā ekavīsati

Kalāpānaṃ paricchedalakkhaṇattā vicakkhaṇā

Na kalāpaṅgam iccāhu ākāsaṃ lakkhaṇāni ca.

Ayam'ettha kalāpa-yojanā.

SECTION 5

Grouping of Material Qualities (55)

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 co-exist.

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', 'basis-decad' should respectively be formed. Inseparable material qualities, together with vitality is 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 do-decad 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 do-decad 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 only 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.

SECTION 6

Rūpapavattikkamo

Sabbāni paṇ'etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyāṃ upalabbhanti. Paṭisandhiyāṃ pana saṃsedajānañ c'eva opapātikānañ ca cakkhu-sota-ghāṇa-jivhākāya-bhāva-vatthu-dasaka-saṃkhātāni satta-dasakāni pātubhavanti ukkaṭṭhavasena. Omakavasena pana cakkhu-sota-ghāṇa-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesāṃ vasena kalāpahāni veditabbā.

Gabbhaseyyaka-sattānaṃ pana kāya-bhāva-vatthudasaka-saṃkhātāni tīni dasakāni pātubhavanti. Tatthā'pi bhāva-dasakaṃ kadāci na labbhati. Tato paraṃ pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

Icc'evaṃ paṭisandhiṃ upādāya kammasamuṭṭhānā dutiyacittam upādāya citta-samuṭṭhānā t̥hitikālam'upādāya utusamuṭṭhānā ojāpharaṇaṃ upādāya āhārasamuṭṭhānā c'āti catusamuṭṭhāna-rūpa-kalāpa-santati kāmaloke dīpajālā viya nadī-soto viya ca yāvatāyukaṃ abbochinnāṃ pavattati.

Marāṇakāle pana cuti-cittopari sattarasama cittassa

*ṭhiti-kālam upādāya kammajarūpāni na uppajjanti. Pure-
taram uppannāni ca kammaja-rūpāni cuticitta-sama-
kālam'eva pavattitvā nirujjhanti. Tato param cittajāhā-
raja-rūpañ ca vocchijjhati. Tato param utusamuṭṭhānarūpa-
paramparā yāva mata-kalebara-saṁkhātā pavattanti.*

*Icc'evam matasattānam punad'eva bhavantare
Paṭisandhim upādāya tathā rūpam pavattati.*

*Rūpaloke pana ghāṇa-jivhā-kāya-bhāva-dasakāni ca
āhāraja-kalāpāni ca na labbhanti. Tasmā tesam paṭisandhi-
kāle cakkhu-sota-vatthuvaseṇa tīṇi dasakāni jīvita-navakāñ
c'āti cattāro kammamuṭṭhānakalāpā, pavattiyam citto-
tusamuṭṭhānā ca labbhanti.*

*Asañña-sattānam pana cakkhu-sota-vatthu-saddāni pi
na labbhanti. Tathā sabbāni pi cittajarūpāni. Tasmā tesam
paṭisandhikāle jivitanavakam'eva. Pavattiyañ ca saddavajji-
tam utusamuṭṭhānarūpam atiricchati.*

*Icevam kāmarūpāsaññi-saṁkhātesu tisu ṭhānesu paṭi-
sandhi-pavatti-vaseṇa duvidhā rūpappavatti veditabbā.*

Aṭṭhavīsati kāmesu honti tevīsa rūpisu

Sattaras'eva saññīnam arūpe natthi kiñci pi.

Saddo vikāro jaratā maraṇaṇ c'opapattiyam

Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayam'ettha rūpa-pavattikkamo.

SECTION 7

Nibbānam

*Nibbānam pana lokuttara-saṁkhātam catumaggañānena
sacchikātabbam magga-phalānam ālammaṇabhūtam vāna-
saṁkhātāya taṇhāya nikkhantattā nibbānanti pavuccati.*

Tad'etaṃ sabhāvato ekavidham pi; saupādisesa-nibbāna-dhātu anupādisesa-nibbānadhātu c'āti duvidham hoti kāraṇapariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ c'āti tividham hoti ākārabhedena.

*Padamaccutamaccantaṃ asaṃkhatamanuttaraṃ
Nibbānaṃ iti bhāsanti vānamuttā mahesayo.*

*Iti cittaṃ cetasikaṃ rūpaṃ nibbānaṃ iccapi
Paramatthaṃ pakāsentī catudhā va tathāgatā.*

*Iti Abhidhammatthasaṅgahe rūpa-saṅgahavibhāgo nāma
Chaṭṭho-paricchedo.*

SECTION 6

Arising of Material Phenomena (56)

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, the 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 is 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 qualities arise no more. Kamma-born material qualities that arose earlier exist till the decease-moment and then cease. 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 change 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 change, with the exception of sound, continue.

Thus in the three planes of *Kāma*, *Rūpa* and 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 Mindless-plane, but none in the *Arūpa*-plane.

At the moment of birth sound, mutation, decay, impermanence are not obtained. During lifetime there is nothing that is not obtained.

Herein this is the way how material qualities arise.

SECTION 7

Nibbāna (57)

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 (58), Signless (59), and Longing-free (60).

Great seers who are free from craving declare that *Nibbāna* is an objective state (61) which is deathless, absolutely endless, non-conditioned (62), 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

SECTION 5

55. *Rūpas* do not arise singly but collectively in groups. There are such 21 material groups.

As all mental states possess four common characteristics, so *rūpas* found in the afore-mentioned 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 co-exist (*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.

SECTION 6

56. 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 either masculinity or femininity. From this it is seen that even eggs are constituted with a consciousness.

SECTION 7

57. *Nibbāna*, *Sanskṛt Nirvāṇa*, 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 Kammic forces which must materialize in one form or other in the eternal cycle of birth and death. When all forms of craving are extirpated Kammic 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 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* (*Khaya-mattam'eva na nibbānanti vattabbaṃ*). It is only the means to gain *Nibbāna*, and is not an end in itself.

Nibbāna is an ultimate reality (*vatthudhamma*) 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 *paṭivedha ñāṇa* and *anumāna* or *anubodha ñāṇa*). 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—*kāraṇa-pariyāyena*. 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 kāraṇabhūtassa upādisesābhāvābhāvassa lesena*). Adding a note on this term S. Z. Aung writes : “The Ceylon commentaries explain it by *paññāpane kāraṇassa lesena*—by way of device of the means (of knowing) in the matter of language”. Comp. p. 168, n. 6.

Saupādisesa=*Sa*=with; *upādi*=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 view. 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 both 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 Buddha-Dhamma and A Manual of Buddhism)

58. *Suññata*—Devoid of lust, hatred, and ignorance or of all conditioned things. Void here does not mean that Nibbāna is ‘nothingness’.
59. *Animitta*—Free from the signs of lust etc. or from the signs of all conditioned things.
60. *Appaṇihita*—Free from the hankerings of lust etc. or because it is not longed for with any feelings of craving.
61. *Padam*—Here the term is used in the sense of an objective reality (*vatthudhamma*). 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’.
62. *Asaṅkhata*—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 (1)

How different types of consciousness produce various kinds of *rūpa*

Abbreviations :—

K.	=	<i>Kammajarūpa</i>	— <i>rūpa</i> born of Kamma
C.	=	<i>Cittaja</i>	— <i>rūpa</i> born of mind
I.	=	<i>Iriyāpatha</i>	—Bodily movements
H.	=	<i>Hasituppāda</i>	—Smiling consciousness
V.	=	<i>Viññatti</i>	—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 Illwill & 2 rooted in Ignorance	+	+	+	—	+
10 Sense-cognitions & 4 <i>Arūpa Vipāka</i>	—	—	—	—	—
2 <i>Sampaticchana</i> , 1 Sense-door, 3 <i>Santīraṇa</i>	—	+	—	—	—
1 Mind-door (<i>Votthapana</i>)	—	+	+	—	+
1 <i>Hasituppāda</i>	—	+	+	+	+
5 <i>RūpaKusala</i>	+	+	+	—	+
5 <i>Rūpa Vipāka</i> & 5 <i>RūpaKiriya</i>	—	+	+	—	—
8 <i>ArūpaKusala</i> & <i>Kiriya</i>	—	+	+	—	—
8 <i>Lokuttara</i>	—	+	+	—	—
4 <i>Sobhanas</i> , accompanied by pleasure	+	+	+	+	+
4 <i>Sobhanas</i> , accompanied by indifference	+	+	+	—	+
8 <i>Sobhanas, Vipāka</i>	—	+	+	—	—
4 <i>Sobhanas, Kiriya</i> , accompanied by pleasure	—	+	+	+	+
4 <i>Sobhanas, Kiriya</i> , accompanied by equanimity	+	+	+	—	+

CHAPTER VII

SAMUCCAYA-SANĠAHA-VIBHĀGO

SECTION I

*Dvāsattatīdihā vuttā vatthudhammā salakkhaṇā
Tesaṃ dāni yathāyogaṃ pavakkhāmi samuccayaṃ.*

SECTION II

*Akusalasaṅgaho, missakasaṅgaho, bodhipakkhiya-
saṅgaho, sabbasaṅgaho c'āti samuccayasāṅgaho catubbidho
veditabbo.*

Kathaṃ ?

(i) *Akusalasaṅgahe tāva cattāro āsavā :—kāmasavo
bhavāsavo, diṭṭhāsavo, avijjāsavo.*

(ii) *Cattāro oghā—kāmogho, bhavogho, diṭṭhogho,
avijjogho.*

(iii) *Cattāro yogā—kāmayogo, bhavayogo, diṭṭhiyogo,
avijjāyogo.*

(iv) *Cattāro ganthā—abhijjhākāyagantho, vyā-
pādokāyagantho, sīlabbataparāmāso kāyagantho, idaṃsac-
cābhiniवेशo kāyagantho.*

(v) *Cattāro upādānā—kāmuṇpādānaṃ, diṭṭhupādānaṃ,
sīlabbatupādānaṃ, attavādupādānaṃ.*

(vi) *Cha nīvaraṇāni—kāmacchandanivaraṇaṃ, vyāpādanīvaraṇaṃ, thīnamiddhanivaraṇaṃ, uddhaccakukkucanivaraṇaṃ, vicikicchānīvaraṇaṃ, avijjānīvaraṇaṃ.*

(vii) *Sattānusayā—kāmarāgānusayo, bhavarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, avijjānusayo.*

(viii) *Dasasaṃyojanāni — kāmarāgasāmyojanaṃ, rūparāgasāmyojanaṃ, arūparāgasāmyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisāmyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, vicikicchāsaṃyojanaṃ, uddhaccasaṃyojanaṃ, avijjāsaṃyojanaṃ suttante.*

(ix) *Aparāni dasa saṃyojanāni — kāmarāgasāmyojanaṃ, bhavarāgasāmyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisāmyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, vicikicchāsaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ abhidhamme.*

(ix) *Dasakilesā—lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ.*

Āsavādisu paṇ'ettha kāmabhavanāmena tabbatthukā taṇhā adhippetā. Sīlabbataparāmāso idaṃsaccābhiniveso attavādupādānaṃ ca tathā pavattaṃ diṭṭhigatam'eva pavuccati.

*Āsavoghā ca yogā ca tayo ganthā ca vatthuto
Upādānā duve vuttā aṭṭha nīvaraṇā siyuntī*

*Chalevānusayā honti nava saṃyojanā matā
Kilesā dasa vutto'yaṃ navadhā pāpasaṅgaho.*

CHAPTER VII

ABHIDHAMMA CATEGORIES

SECTION I

Introductory

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.

SECTION 2

The compendium of categories should be understood as fourfold:—

- i. The compendium of immoral categories.
- ii. The compendium of mixed categories.
- iii. The compendium of categories that pertain to enlightenment.
- iv. The miscellaneous compendium.

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. Illwill, 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. A theory of soul (7).

(vi) There are six Hindrances (8) :—1. Sense-desires, 2. Illwill, 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 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.

There are other ten 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. Avariciousness, and 10. Ignorance.

(ix) 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 Dread.

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 is ninefold.

Notes

SECTION I

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.

SECTION 2

2. *Āsavā*—is derived from $\bar{a} + \sqrt{\text{su}}$, to flow. They are so called either because they flow upto 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 Comp. 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, *diṭṭhāsava* are the

sixty-two kinds of erroneous views,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*+ \check{v} *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 are swept away into states of misery.
4. *Yoga* is derived from \check{v} *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*+ *ā*+ \check{v} *dā*, to give. Intense craving is implied by the term. Hence in the *Paṭiccasamuppāda* it is stated—Because of craving (*taṇhā*) there is attachment or grasping (*upādāna*). *Taṇhā* is like a thief groping in the dark to steal something. *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,

¹ See *Brahmajāla Sutta*—D.N. No. 1.

- 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. *Nīvaraṇāni*—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.

Usually *Nīvaraṇas* are regarded as five, excluding ignorance.

Both sloth and torpor, restlessness and brooding are grouped together because their functions (*kiicca*), 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; illwill, to boiling water; sloth and torpor, to water covered with mosses; restlessness

and brooding, to perturbed water caused by wind; indecision, to turbid and muddy water.

Just as in such water one cannot perceive one's own reflexion 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, illwill and brooding, by attaining *Anāgāmi*; sloth, torpor, and restlessness by *Arahatta*.

9. *Anusaya*, derived from *anu*+ $\sqrt{\text{si}}$, 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. *Saṃyojana*—from *saṃ*+ $\sqrt{\text{yuj}}$, 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. I.
11. *Kilesas* are those which defile or torment the mind.

In the categories of evil the term *kāma* is sometimes applied to *kāma*-sphere and *bhava* to both *rūpa* and *arūpa* spheres. *Lobha* is implied by both *kāmatanḥā* and *bhavatanḥā*. Attachment to *rūpa* and *arūpa*-spheres is *bhavatanḥā*. The three terms—*sīlabbataparāmāsa* (indulgence in rites and ceremonies), *idamsaccābhinivesa* ('The dogmatic belief that this alone is truth'), and *attavādūpādāna* ('a theory of a soul')—connote *diṭṭhi* (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 *diṭṭhi*.

When the two pairs—*thīna-middha* and *uddhacca-kukkucca*—are treated as four mental states, *Nīvaranaṣ* amount to eight. When *kāmarāga* and *bhavarāga* are grouped in craving *anusayas* amount to six. The ten *saṃyojanas*, according to Suttanta, are reduced to seven when *kāmarāga*, *rūparāga*, *arūparāga* are included in *lobha*, and *diṭṭhi* and *sīlabbataparāmāsa* in *diṭṭhi*. The ten *saṃyojanas* are treated as eight when *kāmarāga* and *bhavarāga* are included in *lobha* and *diṭṭhi* and *sīlabbataparāmāsa* in *diṭṭhi*. *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.

SECTION 3

Missaka-Saṅgaho

(i) *Missaka-saṅgahe cha hetu—lobho, doso, moho, alobho, adoso, amoho.*

(ii) *Sattajhānaṅgāni—vitakko, vicāro, pīti, ekaggatā, somanassaṃ, domanassaṃ, upekkhā.*

(iii) *Dvādasamaggaṅgāni—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, micchādiṭṭhi, micchāsaṅkappo, micchāvāyāmo, micchāsamādhi.*

(iv) *Bāvīsatiṅdriyāni—cakkhundriyaṃ, sotindriyaṃ, ghāṇindriyaṃ, jīvhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, manindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, viriy'indriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātassāmitindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.*

(v) *Navabalāni—saddhā balaṃ, viriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ, hiribalaṃ, ottappabalaṃ, ahirikabalaṃ, anottappabalaṃ.*

(vi) *Cattāro adhipati—chandādhipati, viriyādhipati, cittādhipati, vīmaṃsādhipati.*

(vii) *Cattāro āhārā—kabalīkāro āhāro, phasso dutiyo, manosañcetanā tatiyo, viññāṇaṃ catutthaṃ.*

Indriyesu paṇ'ettha sotāpattimaggañāṇaṃ anaññātassāmitindriyaṃ, arahattaphalañāṇaṃ aññātāvindriyaṃ, majjhe cha ñāṇāni aññindriyāni'ti pavuccanti. jīvi-

*tindriyañ ca rūpārūpavasena duvidham hoti. Pañca-
viññānesu jhānaṅgāni, aviriyesu balāni, ahetukesu mag-
gaṅgāni na labbhanti. Tathā vicikicchācitte ekaggatā mag-
gindriyabalabhāvaṃ na gacchati. Dvihatukatihatuka-
javanessu'eva yathāsambhavaṃ adhipati eko'va labbhati.*

*Cha hetu pañca jhānaṅgā maggaṅgā nava vatthuto
Soḷasindriyadhammā ca baladhammā nav'eritā.
Cattāroddhipatī vuttā tathāhārā'ti sattadhā
Kusalādisamākiṅṇo vutto missakasāṅgaho.*

Mixed Categories

SECTION 3

In the compendium of mixed categories (13) there are six Roots (14) :—

A (i) 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 (20) :—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 (21) :—1. Intention (or Wish-to-do,) 2. Energy (or Effort,) 3. Mind (or Thought) (22), and 4. Reason (or Intellect).

(vii) There are four kinds of Food (23) :—1. Edible Food, 2. Contact (or sense-impact) the second, 3. Volitional Factors the third, 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, ‘The Faculty of him who has fully realized’ means the knowledge of the Fruit of Arahatship, Highest Realization means the intermediate six kinds of knowledge. The controlling Faculty of vitality is twofold, physical and psychical.

The *jhāna* constituents (24) are not obtained in the five kinds of sense-cognition; ‘Forces’, in effortless states (25); ‘the Path Constituents’, in the Rootless (26). Similarly in the consciousness accompanied by Doubts (27) one-pointedness does not attain to the state of a ‘Path-

constituent', 'Controlling Faculty' or a 'Force'. Only one 'Dominating Power' (28) is obtained at a time, according to circumstances, 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 (29).

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

SECTION 3

13. *Missakasaṅgaho*—This is so called because moral (*kusala*) immoral (*akusala*) and indeterminate (*avyākata*) are mixed in this section.
14. *Hetu*—See Chapter I.
15. *Jhānaṅga*—*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 *jhānaṅgas* in the second general sense. Only displeasure is immoral; the rest are moral, immoral, and indeterminate. See Chapter I.

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-duggatīnaṃ nibbānassa ca abhimukhaṃ pāpanto maggā*—Comy.) Of the twelve constituents the last four lead to woeful states; the rest, to 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 *diṭṭhi cetasika*: wrong thoughts, wrong effort, and wrong one-pointedness mean the *vitakka*, *vāyāma*, and *ekaggatā cetasikas* 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, action, and livelihood are the three Abstinenances (*virati*) found collectively in the supra-mundane consciousness and separately in mundane moral and resultant 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 *bhavindriya*. Vitality is both physical and psychical. 10, 11, 12, 13, and 14 represent the 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 *anaññātam* 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 ‘*anaññātam ñassāmi*’ *tindriyam*. The intermediate six kinds of knowledge from the *Sotāpatti* Fruit to the *Arahatta* Path are termed *Aññā* (derived from *a*=perfect + *√*ñā, to know), highest knowledge. As the wisdom found in all these seven types of supramundane consciousness controls the co-existing 37 Factors of Enlightenment it is termed *Indriya*. An Arahāt is called an *Aññātāvī* because he has fully realized the four Noble Truths. The last Faculty refers to the highest knowledge of the Arahāt in the Fruit stage.

20. *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 coadjuncts.
21. *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 compartments without interfering with the others. The Faculty of eye, for instance, controls only its co-existing *rūpas* without any interference with the controlling faculty of the ear. In the case of *adhipati* one dominates all the other co-existing factors with no resistance from any. No two *adhipatis* can exercise supreme authority simultaneously. *Indriyas* can have their compeers.
22. Here *citta* refers to the *javana* thought-process and *vimamsā* to the faculty of wisdom (*paññindriya*).
23. *Āhāra*—in this connection, is used in the sense of sustenance.
Edible food (*kabalīkārāhāra*) sustains the material body. *Phassāhāra* or contact or sense-impact sus-

tains the five kinds of feeling. By *Manosaṃcetanāhāra* are meant the different kinds of volition present in the 29 types of moral and immoral mundane consciousness. They sustain or produce rebirth in the three spheres. *Viññāṇāhāra* signifies the rebirth consciousness that sustains the mental states and material phenomena (*nāma-rūpa*) which arise simultaneously. There are such 19 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.

24. No *jhāna* constituents are present in the 10 types of sense-cognitions because the sense impression is weak and the close perception of the object is absent.
25. Effortless states are the sixteen types of consciousness, namely, 10 sense-cognitions, two *sampaṭicchanas*, three *santīraṇas*, and the sense-door consciousness (*pañcadvāravajjana*). One-pointedness present in them is not very strong.
26. The 'Rootless' are the 18 *ahetuka-cittas*.
27. The one-pointedness present in the *Vicikicchācitta* serves only to stabilise the mind. It is not powerful.
28. There are no *adhipatis* in the *Ahetuka* and *Ekahetuka Cittas*—
29. Stricly 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*, *Viriya* and *Ekaggatā* respectively. *Indriyas* are sixteen when the five kinds of feelings are grouped in one, and the three supramundane in *paññā*.

SECTION 4

Bodhipakkhiya Saṅgaho

i. *Bodhipakkhiyasāṅgahe cattāro satipaṭṭhānā—kāyānupassanā satipaṭṭhānaṃ, vedanānupassanā satipaṭṭhānaṃ, cittānupassanā satipaṭṭhānaṃ, dhammānupassanā satipaṭṭhānaṃ.*

ii. *Cattāro sammappadhānā—uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalānaṃ uppādāya vāyāmo, uppannānaṃ kusalānaṃ bhīyyobhāvāya vāyāmo.*

iii. *Cattāro iddhipādā—chandiddhipādo, viriyiddhipādo, cittiddhipādo, vīmaṅsiddhipādo.*

iv. *Pañcīndriyāni-saddhindriyaṃ, viriyīndriyaṃ, satīndriyaṃ, samādhīndriyaṃ, paññīndriyaṃ.*

v. *Pañcabalāni-saddhābalaṃ, viriyābalaṃ, satībalaṃ, samādhībalaṃ, paññābalaṃ.*

vi. *Sattabojjhaṅgā — satisambojjhaṅgo, dhammavīcīyasambojjhaṅgo viriyasambojjhaṅgo, pītīsambojjhaṅgo, passaddhisambojjhaṅgo, samādhīsambojjhaṅgo, upekkhāsambojjhaṅgo.*

vii. *Aṭṭhamaggaṅgāni -sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājiṭṭho, sammāvāyāmo, sammāsati, sammāsamādhī.*

*Ettha pana cattāro satipaṭṭhānā'ti sammā-sati ekā'va
pavuccati. Tathā cattāro sammappadhānā' ti ca sammā-
vāyāmo.*

*Chando cittaṃ'upekkhā ca saddhā-passaddhi-pītiyo
Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ
Sammāsati samādhi'ti cuddas'ete sabhāvato
Sattatimsappabhedena sattadhā tattha saṅgaho.
Saṅkappa-passaddhi ca pītupekkhā chando ca
cittaṃ viratittayaṃ ca
Nav'ekathānā viriyaṃ navatṭha sati samādhi catu
pañca paññā
Saddhā duṭṭhānuttamasattatimsadhammānam'eso
pavaro vibhāgo.
Sabbe lokuttare honti navā saṅkappapītiyo
Lokiye' pi yathāyogaṃ chabbisuddhippavattiyam.*

SECTION 4

Factors of Enlightenment (30)

In the compendium of Factors pertaining to Enlightenment there are four

(1) Foundations of Mindfulness (31):-

1. Mindfulness as regards body, 2. Mindfulness as regards feelings, 3. Mindfulness as regards thoughts, 4. Mindfulness as regards Dhamma.

(2). There are four Supreme Efforts (32):-

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.

(3). There are four Means of Accomplishment (33):-

1. Will, 2. Effort, 3. Thought, 4. Reason.

(4). There are five Faculties (34):-

1. Confidence, 2. Effort, 3. Mindfulness, 4. Concentration, 5. Wisdom.

(5). There are four Powers (34):-

1. Confidence, 2. Effort, 3. Mindfulness, 4. Concentration, 5. Wisdom.

(6). There are seven Constituents of Enlightenment (35):-

1. Mindfulness, 2. Investigation of the Truth, 3. Effort, 4. Rapture, 5. Quietude, 6. Concentration, 7. Equanimity.

(7). There are eight Path-Constituents (36):-

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, Right Understanding, Aspirations or Thoughts, Effort, the three Abstinenances, Right Mindfulness, and Concentration.

The esteemed enumeration of these 37 sublime

factors is as follows:— Aspirations, Quietude, Rapture, Equanimity, Will, Thought, the three Abstinenes, occur once; Effort nine times; Mindfulness eight times; Concentration four times; Wisdom five times, Confidence twice (37).

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.

SECTION 4

30. *Bodhipakkhiya*—*Bodhi* means Enlightenment or the aspirant for Enlightenment. *Pakkhiya*, literally, means ‘on the side of’.
31. *Satipaṭṭhāna*—*Sati*=mindfulness, awareness, or attentiveness; *paṭṭhāna*= establishment, application, foundations, bases. These *Satipaṭṭhānas* are intended to develop both concentration and insight. Each *Satipaṭṭhāna* serves a specific purpose. Contemplation on these four leads, on one hand, to the development of ‘undesirableness’ (*asubha*), painfulness (*dukkha*), impermanence (*anicca*) and ‘soullessness’ (*anatta*) 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 deals with *rūpa*—breath is also regarded as a kind of *rūpa*.

The second and 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 *Satipaṭṭhāna Sutta* and the commentary.

32. *Sammappadhāna* (Right exertion)—One mental state—*viriya*—performs four functions.
33. *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*.
34. *Indriyas* and *Balas* are identical though different meanings are attached to them.
35. *Sambojjhaṅga*—*Sam*=exalted, good; *bodhi*=enlightenment or one who is striving for enlightenment; *aṅga*=factor. Here *Dhammavicaya* means seeing mind and matter as they truly are. It is insight. By *Passaddhi* are meant both *cittapassaddhi* and *kāyapassaddhi* mental states. *Upekkhā* does not mean hedonic indifference but mental equipoise known

as *tatramajjhataṭṭā*. *Dhammavicaya*, *virīya*, and *pīti* are opposed to *thīna-middha* (sloth and torpor); *passaddhi*, *samādhi*, and *upekkhā*, to *uddhacca* (restlessness).

36. *Maggaṅgāni*—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.

Sammādiṭṭhi is rendered by Right Understanding, Right Views, Right Beliefs, Right Knowledge. *Sammādiṭṭhi* 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.

Sammāsaṅkappa is rendered by Thoughts, Aspirations, Intention, 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*), illwill (*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.

Sammāvācā signifies abstinence from lying, slandering, harsh speech, and frivolous talk.

Sammākammanta deals with abstinence from killing, stealing, and misconduct.

Sammājīva is twofold. It deals with the 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 'Abstinenances' (*virati*) are implied by these three constituents.

Sammāvāyāma signifies the four Supreme Efforts mentioned above.

Sammāsati denotes the four kinds of Mindfulness mentioned above.

Sammāsamādhi 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 constitute Morality, Concentration, and Wisdom or Insight.

37. 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 occurs eight times as follows :-
 4 Foundations of Mindfulness, 1 Controlling Factor,
 1 Power, 1 Constituent of Enlightenment, 1 Right
 Mindfulness.

Concentration occurs four times as follows :-
 1 Controlling Factor, 1 Power, 1 Constituent of
 Enlightenment, and 1 Right Mindfulness.

Wisdom occurs five times as follows :-
 1 Means of Accomplishment, 1 Controlling Factor,
 1 Power, 1 Constituent of Enlightenment, and
 1 Right Understanding.

Confidence 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.

SECTION 5

Sabbasaṅgaho

(i) *Sabbasaṅgahe* — *pañcakkhandhā* — *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *saṃkhāraakkhandho*, *viññāṇakkhandho*.

(ii) *Pañcupādānakkhandhā* — *rūpūpādānakkhandho*, *vedanūpādānakkhandho*, *saññūpādānakkhandho*, *saṃkhārūpādānakkhandho*, *viññāṇūpādānakkhandho*.

(iii) *Dvādasāyatanāni* — *cakkhāyatanam*, *sotāyatanam*, *ghāṇāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dhammāyatanam*.

(iv) *Aṭṭhārasadhātuyo*, — *cakkhudhātu*, *sotadhātu*, *ghāṇadhātu*, *jivhādhātu*, *kāyadhātu*, *rūpadhātu*, *saddadhātu*, *gandhadhātu*, *rasadhātu*, *phoṭṭhabbadhātu*, *cakkhuvīññāṇadhātu*, *sotaviññāṇadhātu*, *ghāṇaviññāṇadhātu*, *jivhāviññāṇadhātu*, *kāyaviññāṇadhātu*, *manodhātu*, *dhammadhātu*, *manoviññāṇadhātu*.

(v) *Cattāri ariyasaccāni* — *dukkham ariyasaccam*, *dukkhasamudayo ariyasaccam*, *dukkhanirodho ariyasaccam*, *dukkhanirodhagāminīpaṭipadā ariyasaccam*.

Ettha pana cetasikā sukhumarūpa-nibbānavasena ekūnasattati dhammā dhammāyatanadhammdhātu'ti saṅkham gacchanti. Manāyatanam'eva sattaviññāṇadhātuvasena bhijjati.

1. *Rūpañ ca vedanā saññā sesā cetasikā tathā Viññāṇam'iti pañc'ete pañcakkhandhā'ti bhāsītā.*

2. *pañc'upādānakkhandhā'ti tathā tebhumakā matā.
Bhedābhāvena nibbānaṃ khandhasaṅgahanissaṭaṃ.*
 3. *Dvarālambanabhedena bhavantāyatanāni ca
Dvārālambataduppannapariyāyena dhātuyo*
 4. *Dukkhaṃ tebhumakaṃ vaṭṭaṃ taṇhāsamudayo bhava
Nirodho nāma nibbānaṃ maggo lokuttaro maṭo.*
 5. *Maggayuttā phalā c'eva catusaccavinissatā
Iti pañcappabhedena pavutto sabbasaṅgaho.*
- Iti Abhidhammatthasaṅgahe samuccayasaṅgahavibhāgo
nāma Sattama-paricchedo.*

SECTION 5

A Synthesis of 'the Whole' (38)

In the compendium of 'the whole' there are :—

- (i) The Five Aggregates (39);
 1. matter, 2. feeling, 3. perception, 4. mental states (40), 5. consciousness.
- (ii) The Five Aggregates of Grasping (41) :—
 1. matter, 2. feeling, 3. perception, 4. mental states, 5. consciousness.
- (iii) The Twelve Spheres (42) :—
 - (a) Sense-Organs
 1. eye (43), 2. ear, 3. nose, 4. tongue, 5. body, 6. mind (44).
 - (b) Sense-Objects
 7. visible object, 8. sound, 9. odour, 10. taste, 11. tangible object, 12. cognizable object.

(iv) The Eighteen Elements (45) :—

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 (46), 18. mind-consciousness (47).

(v) The Four Noble Truths (48) :—

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.

Thus is the seventh chapter of the
Abhidhammattha Saṅgaha dealing
with the Abhidhamma Categories.

Notes

38. Category of all such as Aggregates etc.
39. *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 *rūpakhandha*. The other four divisions should be similarly understood.
40. Here the term *Samkhāra* 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 *Samkhāra*. 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.

41. *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*.

42. *Āyatana*, means a field, sphere, basis.

43. *Cakkhāyatana* means the sensitive part of the eye which responds to sense-stimuli.

The four remaining sense-organs should be similarly understood.

44. *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 *Bhavaṅga*' (*Bhavaṅgupaccheda*) See Chapter I.

45. *Dhātu* is that which bears its own characteristic.

46. *Dhammadhātu* is synonymous with *dhammāyatana*, but differs from *Dhammārammaṇa* as it does not include *citta* (consciousness), *paññatti* (concepts), and *pasādarūpa* (sensitive material phenomena).

47. *Manoviññānadhātu*—Of the 89 classes of consciousness 76 types of consciousness are regarded as mind-consciousness, excluding the tenfold sense-

consciousness (*dvipañcaviññāṇa*) and the three *mano-dhātu* (=two types of receiving-consciousness and sense-door consciousness).

48. *Ariyasacca*—The Pāli term for truth is *sacca* which means that which is. Its Samskr̥t equivalent is *satya* which denotes an incontrovertible fact. The Buddha enunciates four such truths which are associated with the so-called being. They are called *ariyasaccāni* 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 be endured. 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 (*taṇhā*) 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 Eight-fold Path or the Middle Way.

CHAPTER VIII

PACCAYA-SANĠAHA-VIBHĀGA

SECTION I

*Yesam̐ samkhatadhammānaṃ ye dhammā paccayā
yathā
Taṃ vibhāgam'ih'edāni pavakkhāmi yathārahaṃ.*

SECTION 2

*Paṭṭiccasamuppādanayo, Paṭṭhānanayo c'āti pac-
cayasāḅgaho duvidho veditabbo.*

*Tattha tabbhāvabhāvāvibhāvākāramattopalakkhito paṭṭic-
casamuppādanayo.*

*Paṭṭhānanayo pana āhaccapaccayaṭṭhitim' ārabbha pa-
vuccati. Ubhayaṃ pana vomissetvā papañcenti ācariyā.*

*Tattha avijjāpaccayā saṃhkārā, saṃkhāra-paccayā
viññānaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpa paccayā
saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā
vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upā-
dānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti,
jāti-paccayā jarā-marāṇa-soka-parideva-dukkha-domanass-
'upāyāsā sambhavanti. Evam'etassa kevaḷassa dukkhak-
khandhassa samudayo hoti'ti ayam'ettha paṭṭiccasamup-
pādanayo.*

THE WHEEL OF LIFE

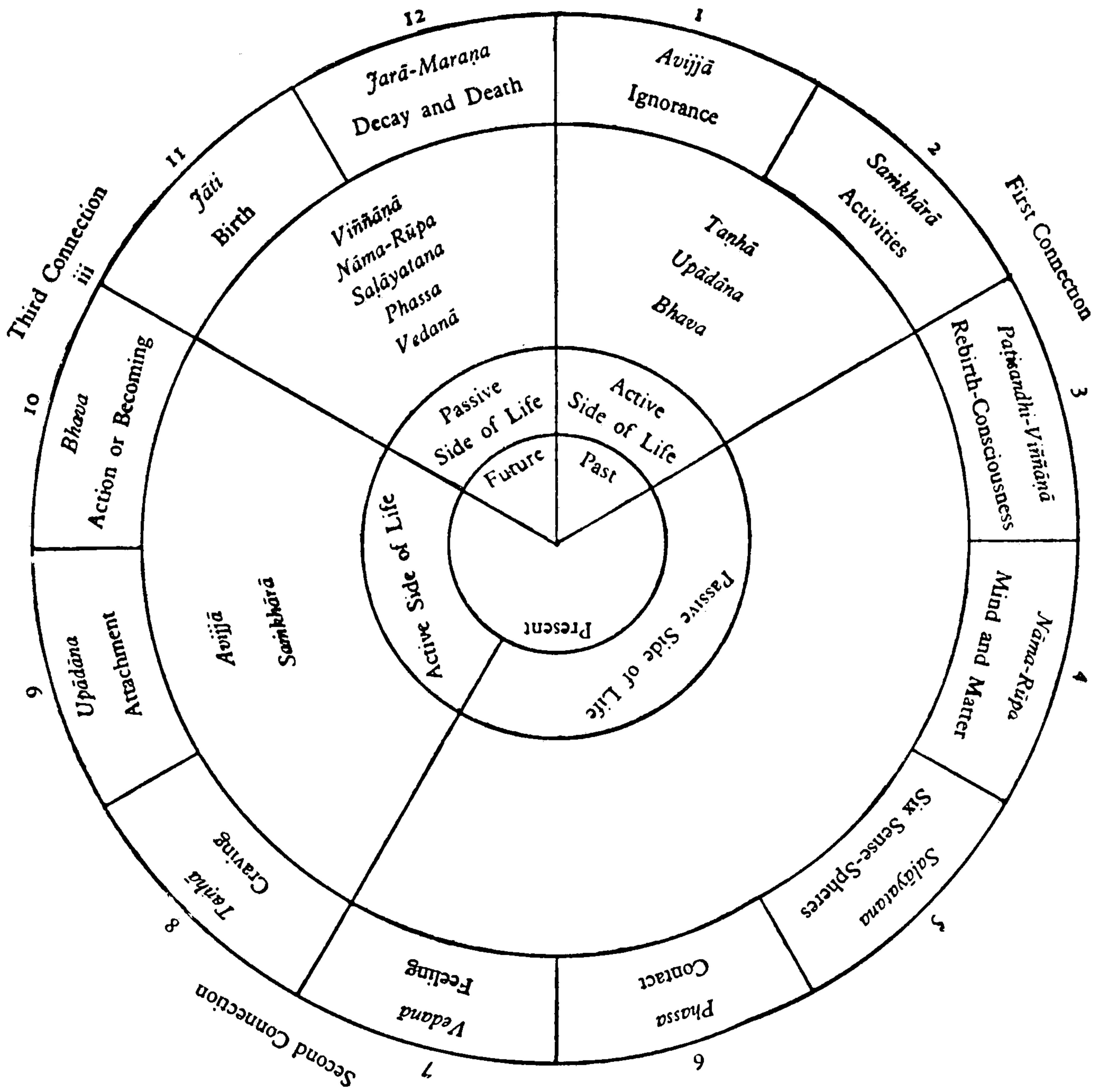


Diagram 4

Tattha tayo addhā ; dvādasāṅgāni ; vīsātākārā ; tisandhi ; catusaṅkhepo ; tīni vaṭṭāni ; dve mūlāni ca veditabbāni.

Katham ? avijjā, saṅkhārā atīto addhā ; jāti, jarā, maraṇam anāgato addhā ; majjhe aṭṭha paccupanno addhā'ti tayo addhā.

Avijjā, saṅkhārā, viññāṇam, nāmarūpaṃ, saḷāyatanaṃ, phasso, vedanā, taṇhā, upādānaṃ, bhavo, jāti, jarā-maraṇan'ti dvādasāṅgāni. Sokādivacanaṃ paṇ'ettha nissandaphalanidassanaṃ.

Avijjāsaṅkhārāggahaṇena paṇ'ettha taṇhūpādānabhavā pi gahitā bhavanti. Tathā taṇh'ūpādānabhavāggahaṇena ca avijjāsaṅkhārā, jātijarāmarāṇāggahaṇena ca viññāṇādiphalaṇcakaṃ'eva gahitanti katvā,

Atīte hetavo pañca idāni phalaṇcakaṃ

Idāni hetavo pañca āyatim phalaṇcakanti

Vīsātākārā, tisandhi, catusaṅkhepā ca bhavanti.

Avijjā, taṇh'ūpādānā ca kilesavaṭṭam ; kammabhava-saṅkhāto bhav'ekadeso ; saṅkhārā ca kammavaṭṭam ; upapattibhavasāṅkhāto bhav'ekadeso ; avasesā ca vipākavaṭṭanti tīni vaṭṭāni.

Avijjātaṇhāvasena dve mūlāni ca veditabbāni.

1. *Tesam' eva ca mūlānaṃ nirodhena nirujjhati*

Ĵārāmarāṇamucchāya pīlitānaṃ'abhiṇhaso

Āsavānaṃ samuppādā avijjā ca pavattati.

2. *Vaṭṭam'ābandham'iccevaṃ tebhūmakam'anādikaṃ*

Paṭiccasamuppādo'ti paṭṭhapesi mahāmuni.

CHAPTER VIII

THE COMPENDIUM OF RELATIONS

SECTION I

Introductory

I shall now explain here, in a fitting manner, how causal states act as relations to the conditioned states (1)

SECTION 2

The compendium of relations is twofold :—

A. The Law of Dependent Arising (2), and

B. The Law of Causal Relations. (3)

Of these, the law of Dependent Arising is marked by the simple happening of a state dependent on its antecedent state (4).

The Law of Causal Relations is said with reference to the existence of conditions that relate to one another.

Mixing both methods teachers explain them.

The Law of Dependent Arising.

Therein :—

Dependent on Ignorance (5) arise Conditioning Activities (6).

Dependent on Conditioning Activities arises (Rebirth) Consciousness (7).

Dependent on (Rebirth) Consciousness arise Mind and Matter (8).

Dependent on Mind and Matter arise the six (Sense) Bases (9).

Dependent on the Six (Sense) Bases arises Contact (10).

Dependent on Contact arises Feeling (11).

Dependent on Feeling arises Craving (12).

Dependent on Craving arises Grasping (13).

Dependent on Grasping arises Action or Becoming (14).

Dependent on Action arises Birth (15).

Dependent on Birth arise Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair. Thus is the arising of the whole mass of suffering.

Herein this is the Law of the Dependent Arising.

It should be understood that there are three periods, twelve factors, twenty modes, three connections, four divisions, three rounds, and two roots.

How ? Ignorance and Conditioning Activities belong to the past ; Birth, Decay, Death belong to the future ; the intermediate eight to the present. Thus there are three periods.

Ignorance, (moral and immoral) Activities, (Rebirth) Consciousness, Mind and Matter, Six Senses, Contact, Feeling, Craving, Grasping, Action, Birth, Decay and Death are the twelve factors. The terms

Sorrow and so on are shown as incidental consequences (of Birth).

Here by taking ignorance and activities, craving, grasping, and action are also taken. Likewise by taking craving, grasping, and action, ignorance and activities are also taken. By taking birth, decay and death, the five effects with consciousness and so on are taken also. Thus there are—

Five causes pertaining to the past, and five effects to the present. Five causes pertain to the present, and five effects to the future.

There are twenty modes, three connections and four divisions.

The three Rounds—

1. Ignorance, craving and grasping belong to the Round of Passions ;

2. One part of becoming (*bhava*) known as action and (moral and immoral) activities belong to the Round of Kamma.

3. One part of becoming known as renewed existence (*upapatti bhava*) and the rest belong to the Round of Effects.

Ignorance and craving should be understood as the two roots. (16)¹

Summary

By the destruction of these roots does the Round cease.

¹ See diagrams 4 and 5.

The ignorance, originating from defilements (17), increases in the constantly oppressed who faint by decay and death.

The Great Sage has thus expounded this entangled, beginningless existence in the triple sphere as the 'Law of Dependent Arising'.

Notes

SECTION 1

1. *Saṅkhatadhammānaṃ*—To the conditioned *nāma* and *rūpa* described in the previous chapters.

SECTION 2

2. *Paṭiccasamuppāda*—*Paṭicca*=because of, on account of; *samuppāda*=arising, origination. Although the literal meaning of the term is 'arising because of' or 'dependent arising or origination', it is applied to the whole causal formula which consists of twelve interdependent causes and effects, technically called *paccaya* and *paccayuppanna*.

S. Z. Aung renders *Paṭiccassamuppādanaya* by 'The Law of happening by way of cause'.

In this chapter the Law of Dependent Arising is not mixed up with the *Paṭṭhānanaya* as in the *Visudhimagga*.

3. *Paṭṭhānanaya*—According to the Ceylon Commentary here the prefix ‘*pa*’ means ‘various’ (*nānappa-kāra*). Ledi Sayadaw says ‘principal’ (*padhāna*). *Thāna* (lit. station) signifies ‘cause’ (*paccaya*) which is paraphrased by ‘*upakāra-kadhamma*’—aiding or supportive conditions. These various or principal causes are described in detail in the *Paṭṭhānapakarāṇa*, the seventh book of the Abhidhamma-Piṭaka. The system expounded in this treatise is called *Paṭṭhānanaya*.

The difference between the two *nayas* should be understood as follows :

i. Because of A arises B. Because of B arises C. When there is no A there is no B. When there is no B there is no C. In other words ‘this being so, that is; this not being so, that is not’ (*imasmim sati, idaṃ hoti; imasmim asati, idaṃ na hoti*). This is the *Paṭiccasamuppādanaya*.

ii. When we say that A is related to B in the way of ‘co-existence’, ‘interdependence’ we get an illustration of *Paṭṭhānanaya*.

See Journal of the Pāli Text Society, 1915-1916, pp. 21-53.

4. *Tabbhāvabhāvībhāvākāramatta*; *bhāvākāramatta*=the simple happening of a state; *tabbhāvabhāvī*=dependent on its antecedent state.
5. *Avijjā*, lit. not-knowingness, i.e., of the four Noble Truths. It is also explained as ‘that which causes beings to run in the endless *Samsāra*’ (*antavirahite*

samsāre satte javāpeti). 'Whereby the fruit is produced' is termed '*paccaya*', which is the cause.

6. *Samkhārā*—This is a multisignificant term which should be understood according to the context. Here the term signifies moral (*kusala*), immoral (*akusala*), and unshakable (*āneñjā*) volitions (*cetanā*) which constitute Kamma that produces rebirth. The first embraces all volitions in the 12 types of immoral consciousness; the second, all volitions in the 8 types of Beautiful (*kusala*) consciousness and the 5 types of *kusala Rūpajhāna* consciousness; the third, all volitions in the 4 types of *kusala Arūpajhānas*. There is no proper English equivalent which gives the exact connotation of this Pāli term. *Samkhārā* as one of the five aggregates implies the 50 mental states excluding feeling and perception.

Ignorance is predominant in immoral activities, while it is latent in moral activities. Hence both moral and immoral actions are regarded as caused by ignorance.

7. *Viññāṇa* strictly denotes the 19 types of rebirth-consciousness (*paṭisandhi viññāṇa*) described in chapter V. All the 32 types of resultant consciousness (*vipākacitta*), experienced during lifetime, are also implied by the term.
8. *Nāmarūpa*.—This compound should be understood as *nāma* alone, *rūpa* alone, and *nāmarūpa* together. In the case of *arūpa* planes there arises only mind; in the case of mindless (*asañña*) planes, only

matter; in the case of *kāma* and *rūpa* planes, both mind and matter.

By *nāma* are here meant the three aggregates—feeling (*vedanā*), perception (*saññā*) and *saṅkhāra*—that arise simultaneously with rebirth-consciousness. By *rūpa* are meant the three decads—*kāya*, *bhāva*, *vatthu*—that also arise simultaneously with rebirth-consciousness, conditioned by past kamma. The second and third factors pertain to the past and present. The third and fourth factors, on the contrary, are contemporaneous.

9. *Salāyatana*—The six sense-bases of eye, ear, nose, tongue, body, and mind. The first five refer to the sensitive organs that evolve by degrees. Mind-base has already been explained.
10. *Phassa*—See Chapters 1 and 2.
11. *Vedanā*—Ibid.
12. *Taṇhā* or Craving is threefold, namely, craving for sensual pleasures (*kāmatāṇhā*), craving for sensual pleasures associated with the view of eternalism (*bhavataṇhā*) i.e., enjoying pleasures thinking that they are imperishable, and craving for sensual pleasures associated with the view of nihilism (*vibhavataṇhā*) i.e., enjoying pleasures thinking that everything perishes after death. The last is the materialistic point of view.

Bhavataṇhā and *Vibhavataṇhā* are also interpreted as attachment to *Rūpa* and *Arūpa* Planes respectively. Usually these two terms are rendered

by craving for existence and non-existence.

There are six kinds of craving corresponding to the six sense-objects such as form, sound, and so on. They become 12 when they are treated as internal and external. They are reckoned as 36 when past, present and future are taken into consideration. When multiplied by the foregoing three kinds of craving they amount to 108.

13. *Upādāna*, derived from *upa*+*ā*+ *v*⁻ *dā*, to give, is intensive craving or firm grasping. *Tañhā* is like groping in the dark to steal an object. *Upādāna* corresponds to the actual stealing of the object. Grasping results with attachment and error.
14. *Bhava* lit., becoming, is explained as both moral and immoral actions which constitute Kamma (*kamma-bhava*)—active process of becoming—and the different planes of existence (*upapattibhava*)—passive process of becoming. The only difference between *Samkhāra* and *Kammabhava* is that the former pertains to the past and the latter to the present. It is only the (*kamma*) *bhava* that conditions the future birth.
15. *Ĵāti*, strictly speaking, is the arising of the aggregates (*khandhānaṃ pātubhāvo*).
16. Ignorance is shown as the past cause that conditions the present, and Craving as the present cause that conditions the future.
17. *Āsavas* or Defilements, latent in all worldlings, are cited as the cause of ignorance.

SECTION 3

(Paṭṭhānanayo)

(1) *Hetupaccayo*, (2) *ārammaṇapaccayo*, (3) *adhipati-paccayo*, (4) *anantarapaccayo*, (5) *samanantarapaccayo*, (6) *sahajātapaccayo*, (7) *aññamaññapaccayo*, (8) *nissaya-paccayo*, (9) *upanissayapaccayo* (10) *purejātapaccayo*, (11) *pacchājātapaccayo*, (12) *āsevanapaccayo*, (13) *kamma-paccayo*, (14) *vipākapaccayo*, (15) *āhārapaccayo*, (16) *indriyapaccayo*, (17) *jhānapaccayo*, (18) *maggapaccayo*, (19) *sampayuttapaccayo*, (20) *vippayuttapaccayo*, (21) *atthipaccayo*, (22) *natthipaccayo*, (23) *vigatapaccayo*, (24) *avigatapaccayo*'ti *ayam'ettha paṭṭhānanayo*.

i. *Chadhā nāmantu nāmassa pañcadhā nāmarūpinam*
Ekadhā puna rūpassa rūpam nāmassa c'ekadhā.

ii. *Paññattināmarupāni nāmassa duvidhā dvayam*
Dvayassa navadhā c'eti chabbidhā paccayā katham.

A. *Anataraniruddhā cittacetāsikā dhammā paccuppannānam cittacetāsikānam anantarasamanataranatthivigatavasena; purimāni javanāni pacchimānam javanānam āsevanavasena; sahajātā cittacetāsikā dhammā aññamaññānam sampayuttavasena*'ti *chadhā nāmam nāmassa paccayo hoti.*

B. *Hetujhānaṅgamaggaṅgāni sahajātānam nāmarūpānam hetādivasena; sahajātā cetanā sahajātānam nāmarūpānam; nānakkhaṇikā cetanā kammābhiniḅattānam nāmarūpānam kammavasena; vipākakkhandhā aññamaññānam sahajātānam rūpānam vipākavasena*'ti *ca pañcadhā nāmam nāmarūpānam paccayo hoti.*

C. *Pacchājātā cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātavāsen'āti ekadhā va nāmaṃ rūpassa paccayo hoti.*

D. *Chavatthūni pavattiyāṃ sattannaṃ viññāṇadhātūnaṃ; pañcālambanāni ca pañcaviññāṇavīthiyā purejātavāsen'āti ekadhā va rūpaṃ nāmassa paccayo hoti.*

E. *Ārammaṇavasena upanissayavāsenā'ti ca duvidhā paññattināmarūpāni nāmass'eva paccayā honti.*

Tattha rūpādivasena chabbidhaṃ hoti ārammaṇaṃ.

Upanissayo pana tividho hoti—ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo c'āti. Tatth'ālambanam'eva garukataṃ ārammaṇūpanissayo. Anantara-niruddhā cittacetāsikā dhammā anantarūpanissayo. Rāgādayo pana dhammā saddhādayo ca sukhaṃ dukkhaṃ puggalo bhojanam utu senāsanaṃ ca yathārahaṃ ajjhattaṃ ca bahiddhā ca kusalādidhammānaṃ kammaṃ vipākanti ca bahudhā hoti pakatūpanissayo.

F. *Adhipati, saha-jāta, aññamañña, nissaya, āhāra, indriya, vippayutta, atthi, avigatavāsenā'ti yathārahaṃ navadhā nāmarūpāni nāmarūpānaṃ paccayā bhavanti.*

Tattha garukatam'ālambanaṃ ālambanādhipativasena nāmānaṃ saha-jātādhipati catubbidho'pi saha-jātavāsenā saha-jātanaṃ nāmarūpānanti ca duvidho hoti adhipati-paccayo.

Cittacetāsikā dhammā aññamaññaṃ saha-jātarūpānaṃ ca mahābhūtā aññamaññaṃ upādārūpānaṃ ca paṭisandhikkhaṇe vatthuvipākā aññamaññanti ca tividho hoti saha-iātapaccayo.

Cittacetāsikā dhammā aññamaññaṃ mahābhūtā añña-

maññaṃ paṭisandhikkhaṇe vatthuvipākā aññaṃaṇṇanti ca tividho hoti aññaṃaṇṇapaccayo.

Cittacetāsikā dhammā aññaṃaṇṇaṃ saha-jātarūpānaṃ ca mahābhūtā aññaṃaṇṇaṃ upādārūpānaṃ ca cha vatthūni sattannaṃ viññāṇadhātūnanti ca tividho hoti nissayapaccayo.

Kabalīkāro āhāro imassa kāyassa arūpino āhārā saha-jātānaṃ nāmarūpānaṃ' ti ca duvidho hoti āhārapaccayo.

Pañcappasādā pañcannaṃ viññāṇānaṃ rūpajīvitindriyam upādinnarūpānaṃ, arūpino indriyā saha-jātānaṃ nāmarūpānanti ca tividho hoti indriyapaccayo.

Okkantikkhaṇe vatthuvipākānaṃ, cittacetāsikā dhammā saha-jātarūpānaṃ saha-jātavasena, pacchājāta cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātavasena, cha vatthūni pavattiyam sattannaṃ viññāṇadhātūnaṃ pure-jātavasena'ti ca tividho hoti vippayuttapaccayo.

Saha-jātaṃ purejātaṃ pacchājātaṃ ca sabbathā

Kabalīkāro āhāro rūpajīvitamiccayanti.

Pañcavidho hoti atthipaccayo avigatapaccayo.

Ārammaṇūpanissayakammaatthipaccayesu ca sabbe'pi paccayā samodhānaṃ gacchanti.

Saha-jātarūpanti paṇ'ettha sabbathā'pi pavatte cittasamuṭṭhānānaṃ paṭisandhiyam kaṭattārūpānaṃ ca vasena duvidho hoti veditabbaṃ.

Iti tekālikā dhammā kālamuttā ca sambhavā

Ajjhattaṃ ca bahiddhā ca saṃkhatāsaṃkhatā tathā.

Paññattināmarūpānaṃ vasena tividhā ṭhitā

Paccayā nāma paṭṭhāne catuvisati sabbathā'ti.

SECTION 3

The Law of Causal Relations

The following are the causal relations:-

1. Root (18)	condition
2. Object (19)	”
3. Predominance (20)	”
4. Contiguity (21)	”
5. Immediacy (21)	”
6. Co-nascence (22)	”
7. Mutuality (or Reciprocity) (23)	”
8. Dependence (24)	”
9. Powerful Dependence (or Sufficing) (24)	”
10. Pre-nascence (or Antecedence) (25)	”
11. Post-nascence (or Post Occurrence) (26)	”
12. Repetition (or Habitual Recurrence) (27)	”
13. Kamma (28)	”
14. Effect (29)	”
15. Nutriment (30)	”
16. Control (31)	”
17. Jhāna (32)	”
18. Path (33)	”
19. Association (34)	”
20. Dissociation (35)	”
21. Presence (36)	”
22. Absence (37)	”
23. Separation (38)	”
24. Non-separation (38)	”

Herein this is the law of causal relations.

SECTION 2

The Law of Causal Relations

In six ways mind is related to mind. In five ways mind is related to mind and matter. Again matter is related in one way to matter, and in one way to mind. In two ways are concepts, mind and matter are related to mind. In nine ways are the two—mind and matter—related to mind and matter. Thus the relations are sixfold. How?

Relations of Mind and Matter

A. In six ways mind is related to mind:—

Consciousness and mental states that immediately ceased relate themselves to present consciousness and mental states by way of contiguity, immediacy, absence, and separation.

Preceding *Javanas* are related to the subsequent *Javanas* by way of repetition (or habitual recurrence).

Co-existing consciousness and mental states are related to one another by way of association.

B. In five ways mind is related to mind and matter:—

Root, *Jhāna* and Path factors are related to co-existing mind and matter by way of root etc.

Co-existing volition is related to co-existing mind and matter and asynchronous volition to mind and matter born of kamma by way of kamma.

The (mental) aggregates of effect are related to one another and co-existent matter by way of effect.

C. Only in one way is mind related to matter:— Subsequent consciousness and mental states are related to this preceding (material) body by way of post-occurrence.

D. Only in one way is matter related to mind:— The six bases during life are related to the seven elements of cognition, and the five objects to the five processes of sense-cognition by way of antecedence.

E. In two ways are concepts, mind and matter related to mind, namely, by way of object and powerful dependence.

Therein object is sixfold as form etc. But powerful dependence is threefold, namely, powerful dependence as object, powerful dependence as contiguity, and powerful dependence as intrinsic nature.

Of them the object itself when it becomes prominent serves as a powerful dependence. Consciousness and mental states that immediately ceased act as the powerful dependence of proximity. The powerful dependence of intrinsic nature is of several kinds:—states of lust etc., states of confidence etc., pleasure, pain, individual, food, season, lodging,—conditions, internal and external, as the case may be,—are related to moral states etc. Kamma too is related to its effect.

F. Mind and matter are related to mind and matter in nine ways according to circumstances:—namely, by way of pre-dominance, co-nascence, reciprocity, depen-

dence, nutriment, control, dissociation, presence, and non-separation.

Therein relation of pre-dominance is twofold:—

i. The object to which weight is attached is related to states of mind by way of objective pre-dominance.

ii. The fourfold co-existing pre-dominance is related to co-existing mind and matter by way of co-nascence.

The relation of co-nascence is threefold:—consciousness and mental states are related to one another and to the co-existing material states; the four Great Essentials, mutually to the derived material qualities; bases and the resultant consciousnesses at the moment of rebirth, to one another.

The relation of reciprocity is threefold:—consciousness and mental states are related to one another; the four Great Essentials, to one another; bases and the resultant consciousnesses at the moment of rebirth, to one another.

The relation of dependence is threefold:—consciousness and mental states are related to one another and co-existing matter; the four chief elements, to one another and derived material qualities; and six bases, to the seven cognitive elements.

The relation of nutriment is twofold:—edible food is related to this body; and immaterial nutriment, to the co-existing mind and matter.

The relation of control is threefold:—the five sentient organs are related to the five kinds of cognition; the controlling power of material vitality, to the material qualities

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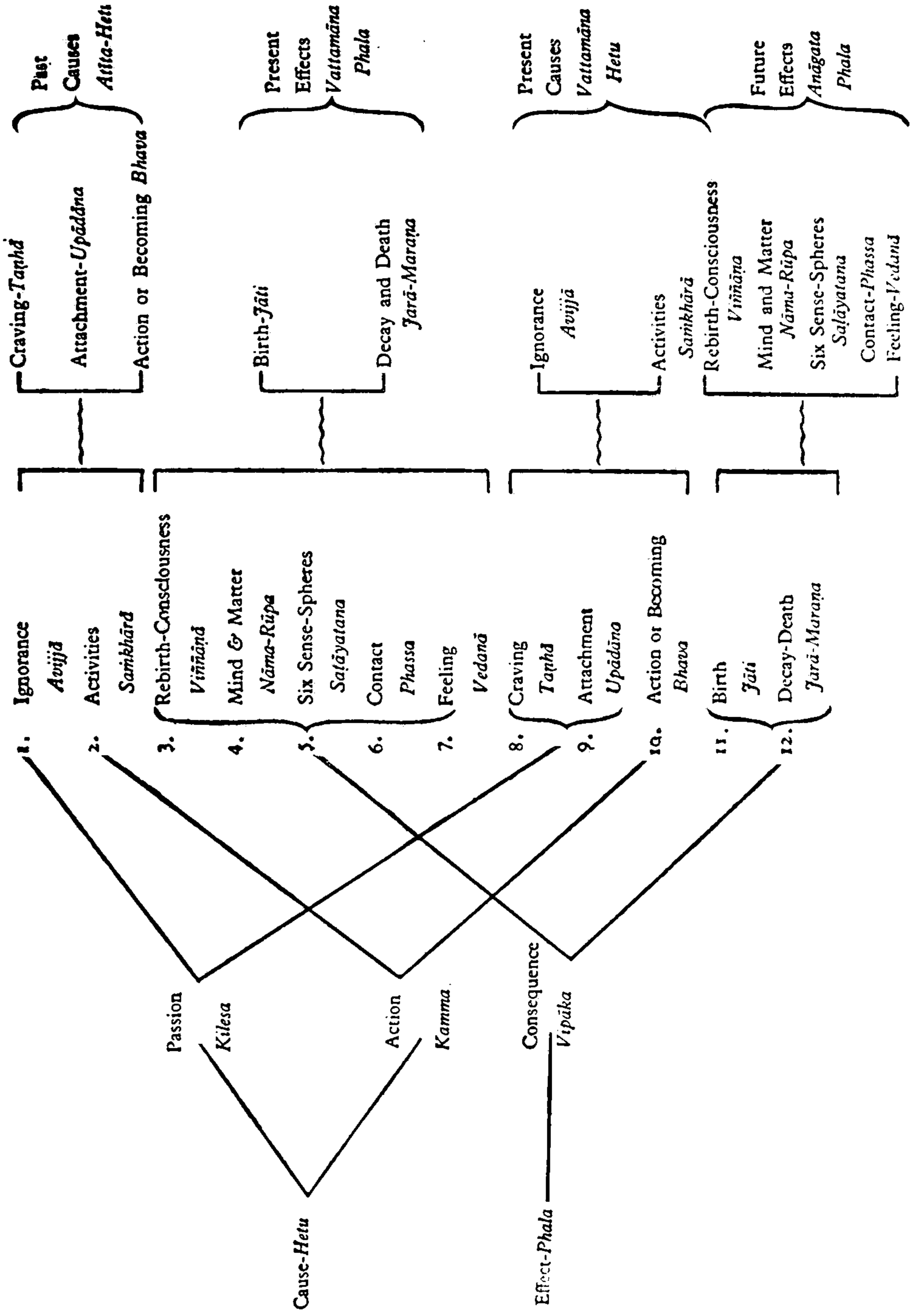


Diagram 5

that have been grasped at; the immaterial controlling factors, to the co-existent mind and matter.

The law of dissociation is threefold:—at the moment of conception the basis of mind is related to the effects (of kamma), and consciousness and mental states to co-existent mind and matter by way of co-existence; the subsequent consciousness and mental states, to this antecedent body by way of post-occurrence; the six bases, in the course of life, to the seven cognitive elements by way of antecedence.

The five kinds of relations—co-existence, antecedence, post-occurrence, edible food, and material life—are in every way, the relation of presence and that of non-separation.

All relations are included in the relations of object, powerful dependence, Kamma, and presence.

Herein co-existing material qualities should be understood as twofold:— throughout the course of life they should be understood as those born of mind, and at rebirth those born of kamma.

Summary

Thus the relative conditions pertaining to the three periods of time and timeless, internal and external, conditioned and non-conditioned, are threefold by way of concept, mind and matter.

In all the relations in Paṭṭhāna are twenty-four.

SECTION 3

18. *Hetu-paccaya*—Here *paccaya* presents some difficulty. It is defined as that by means of which an effect comes to be. In other words it is the cause. Furthermore, it is explained as a ‘serviceable or supportive factor’ (*upakāraḥko dhammo*). *Hetu* is defined as ‘that by which an effect is *established*’. It is used in the sense of ‘root’ (*mūlakatṭhena*). Like the roots of a tree are *hetu*; like water and manure that aid its growth are *paccaya*. In the Abhidhamma these two cognate terms are used in these two different senses. In the Suttas, however, they are invariably employed as synonymous terms, without any distinction, as, for example, *ko hetu, ko paccayo*—what is the reason? what is the cause?

In the Paṭṭhāna 24 such *paccayas* are enumerated, and *Hetu* is one of them. *Hetupaccaya* is explained as ‘*hetu* itself is a *paccaya*’ or ‘as *hetu* it becomes a *paccaya*’. It is interpreted as a supportive or serviceable factor in the sense of root (*mūlakatṭhena upakāraḥko dhammo*). The causal relation by way of ‘root’ may be suggested as the closest rendering. (See Compendium p. 279; Journal of the Pāli Text Society, 1915-1916, pp. 29-53.)

‘Roots’ are purely mental. They are the six moral and immoral roots. See Chapter 1.

19. *Arammaṇa*—or *Ālambana*—The former is derived from *ā + √ ram*, to delight in; the latter from *ā +*

$\sqrt{-}$ *lamb*, to hang upon. Things on which the subject delights in or hangs upon are 'objects'. There are six classes of objects. A form, for instance, acts as a causal relation to visual-consciousness by way of an 'object'. It should be stated that there is nothing mundane or supramundane that does not become an object for mind.

20. *Adhipati*—Lit., mastery or lordship over one's own. One of the four dominant factors, namely, wish, thought, effort and reasoning—may, at one time, causally relate itself to co-existent mental states and material phenomena by way of pre-dominance. "Whenever such phenomena as consciousness and mental states arise by giving predominance to one of these four factors, then this phenomenon is to the other phenomenon a condition by way of pre-dominance." (*Paṭṭhāna*).
21. *Anantara* and *Samanantara*—In meaning there is no difference between the two terms. They differ only in etymology. According to Buddhist philosophy one thought-moment perishes immediately giving birth to another. The succeeding thought-moment inherits all the potentialities of its immediate predecessor. The perishing preceding states causally relate themselves to immediately following states by way of contiguity and immediacy.
22. *Sahajāta*—The causal relation by way of co-nascence, as, for instance, the four mental aggregates, the different mental states that simultaneously arise

in a particular type of consciousness, the four Great Essentials that arise together, the appearance of the three 'decads' at the moment of conception, etc. In the Paṭiccasamuppāda it may be mentioned that both contact and feeling which appear as cause and effect are co-nascent.

A mental state may be co-nascent with a mental state, a mental with a physical, a physical with a physical, and a physical with a mental.

23. *Aññamañña*—Just as the legs of a tripod are reciprocally helpful, even so mental or physical state or states may be causally related by way of reciprocity (or mutuality). Causal relations of co-nascence and reciprocity should be differentiated. They are not identical. For instance, mind-born material phenomena are not reciprocally related to the co-existing mind, nor are the material derivatives to the co-existing Great Essentials. As a rule mind and matter are reciprocally related.
24. *Nissaya* and *Upanissaya*—derived from *upa+ni+√si*, to lie. *Upa* is an intensive prefix. As trees depend on the ground for their support, and as pictures depend on a canvas on which they are drawn, so is the causal relation of dependence. *Upanissaya* is defined as a stronger species of *Nissaya*. It is compared to the rains on which depend the growth of trees. S. Z. Aung renders *upanissaya* by 'sufficing condition'. For instance, one of the five heinous crimes such as matricide, parricide and so on will

serve as an *upanissaya* to effect a birth in a woeful state. Good environments, early education, etc. will serve as a causal relation by way of 'dependence' (*nissaya*) to acquire health, wealth and knowledge in later life. Just as good actions become *upanissaya* for future good deeds, even so they may become *upanissaya* for evil too, as, for instance, spiritual pride. See Ledi Sayadaw's learned article on this subject in P. T. S. Journal, 1916, pp. 49-53.

25. *Purejāta*—Lit., born before or that which pre-exists. The six physical bases and six sensual objects are regarded as pre-existent. The pre-existent things are regarded as causal relations only when they continue to exist in the present and not by mere antecedence. Priority is not a good rendering.
26. *Pacchājāta*—Of the 89 types of consciousness 85 types, excluding the four *Arūpa*-resultants, and the 52 mental states are causally related to the antecedent physical body by way of post-occurrence.
27. *Āsevana*—Repeated practice, as a rule, leads to proficiency. This applies to both good and evil things. By repetition one acquires a certain amount of skill in any particular thing. *Āsevana* denotes this repeated practice. In *javana* process the second thought-moment is causally related to the first, the third to the second, the fourth to the third by way of recurrence. This is the reason why the fourth *javana* thought-moment is considered very powerful.
28. *Kamma* means the volition that plays the most impor-

tant part in moral and immoral thoughts, words, and deeds. This volition, technically known as Kamma, is causally related to the Kamma-born material phenomena etc. As a seed to a tree so is Kamma causally related to its inevitable results.

29. *Vipāka*—Like a cool breeze that pacifies a person seated under the cool shade of a tree, even so mental states of resultant types of consciousness are causally related to co-existent mental states and material phenomena by way of 'effect' due to their effortless peaceful nature.
30. *Āhāra*—Just as material food sustains the physical body, even so mental foods sustain mental states. Edible food is causally related to the body by way of nutriment or food; so are mental contacts or impressions (*phassa*) to feelings, volitions or moral and immoral actions (*manosañcetanā*) to rebirth-consciousness (*paṭisāndhi viññāṇa*), and rebirth consciousness (*viññāṇa*) to mind and matter.
31. *Indriya*—The controlling factors enumerated in chapter VII become causally related to the co-existent mental states and material phenomena because they exercise control in their respective spheres. For instance, confidence controls its co-adjuncts in religious convictions; psychic and physical life, in vivifying mind and matter; mindfulness, in contemplative exercises; feelings, in grief and happiness, etc.
32. *Jhāna*—The seven *jhāna* factors of (1) initial application, (2) sustained application, (3) rapture, (4) happi-

ness, (5) equanimity, (6) displeasure and (7) one-pointedness are causally related to one another and other concomitants by way of close perception and contemplation. For instance, the initial application (*vitakka*) is causally related to its concomitants in directing them towards the desired object. See Ch. I.

1. 2. 3. 4. 7 are found in two classes of consciousness rooted in attachment; 1. 2. 6. 7. in hateful consciousness; 1. 2. 5. 7. in deluded consciousness.

33. *Magga*—means a way or road. One way leads to woe-ful states; the other, to states of bliss. The vehicles that convey travellers to the former are the evil ‘Path-constituents’ of wrong views, wrong application, wrong effort, and wrong one-pointedness. The vehicles that ply on the latter way are right understanding, right aspirations, right speech, right action, right livelihood, right effort, right mindfulness, and right one-pointedness. These path factors are causally related to both mind and body, leading downwards in the case of bad ones, and leading away from existence (*niyyāna*) in the case of good ones.

See Ch. VII, p. 62.

34. *Sampayutta*—Though possessing distinct characteristics from an ultimate point of view, yet as certain mental states arise together, perish together, have one identical object and one identical base they are causally related to one another by way of ‘association’.

35. *Vippayutta* is the opposite of the foregoing. Sweet and bitter tastes may be helpful to each other in being dissimilar. For instance, mind that depends on the heart-basis is causally related to it by way of dissociation because they are not mutually bound as water on a lotus leaf.
36. *Atthi* is the causal relation of states that exist in the present to similar states like the causal relation of co-existence. The visibility of objects, for instance, is due to the presence of light.
37. *Natthi*—As with the disappearance of light darkness spreads, so with the disappearance of the predecessor the successor appears. Such is the causal relation by way of absence. For instance, the visual consciousness (*dassana*) is causally related to the immediately following receiving consciousness (*sampaticchana*) by way of absence.
38. *Vigata* and *Avigata* are similar to *Natthi* and *Atthi* respectively.

SECTION 4

Paññattibhedo

Tattha rūpadhammā rūpakkhandho ca cittacetāsikā-samkhātā cattāro arūpino khandhā nibbānañc' āti pañca-vidham pi arūpanti ca nāmanti ca pavuccati.

Tato avasesā paññatti pana paññāpiyattā paññatti, paññāpanato paññattī'ti ca duvidhā hoti.

Katham ? Tam tam bhūtapariṇāmākāram'upādāya

*tathā tathā paññattā bhūmipabbatādikā, sasambhārasanni-
vesākāram 'upādāya (geharathasakatādikā, khandhapañ-
cakam' upādāya) purisapuggalādikā, candavattanādikam'-
upādāya disākālādikā, asamphuṭṭhākāram' upādāya kūpa-
guhādikā, taṃ taṃ bhūtanimittaṃ bhāvavisesaṃ ca upādāya
kasiṇanimittādikā cā'ti evamādiṭṭhābhedaṃ pana para-
matthato avijjamānā pi atthacchāyākārena cittupādāna-
mālabhanabhūtā taṃ taṃ upādāya kāraṇaṃ katvā tathā
tathā parikappiyamānā saṃkhāyati, samannāyati,
vohariyati, paññāpiyati'ti paññatti'ti pavuccati. Ayam
paññatti paññāpiyattā paññatti nāma.*

*Paññāpanato paññatti pana nāma nāmakammādinā-
mena paridīpitā.*

*Sā vijjamānapaññatti, avijjamānapaññatti, vijjamānena
avijjamāna paññatti, avijjamānena vijjamānapaññatti,
vijjamānena vijjamānapaññatti, avijjamānena avijja-
mānapaññatti c'āti chabbidhā hoti.*

*Tattha yadā pana paramatthato vijjamānaṃ rūpave-
danādiṃ etāya paññāpentī tad'āyaṃ vijjamānapaññatti.
Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ
etāya paññāpentī, tad'āyaṃ avijjamānapaññattī pavuc-
cati. Ubhinnaṃ pana vomissakavasena sesā yathākka-
maṃ chaḷabhiñño itthisaddo cakkhaviññāṇaṃ rāja-
putto'ti ca veditabbā.*

Vacīghosānusārena sotaviññāṇavīthiyā

Pavattānantaruppanna manodvārassa gocarā.

Atthā yassānusārena viññāyanti tato paraṃ

Sāyaṃ paññatti viññeyyā lokasaṃketanimittā'ti

*Iti Abhidhammatthasaṅgahe Paccayasaṅgahavi-
bhago nāma Aṭṭhamo Paricchedo.*

SECTION 4

Paññatti

Therein the material states are just the aggregates of matter.

Consciousness and mental states, which comprise the four immaterial aggregates, and Nibbāna are the five kinds of the immaterial. They are also called 'name' (*Nāma*).

The rest, *Paññatti* (39), is twofold inasmuch as it is made known, or as it makes known.

How ?

There are such terms as 'land', 'mountain' and the like, so designated on account of the mode of transition of the respective elements ; such terms as 'house', 'chariot', 'cart' and the like, so named on account of the mode of formation of materials ; such terms as 'person' and the like, so named, on account of the five aggregates ; such terms as direction, time, and the like, named according to the revolution of the moon and so forth ; such terms as 'well', 'cave' and the like, so named on account of the mode of non-impact and so forth ; such terms as Kasiṇa-objects and the like, so named on account of respective elements and different mental culture.

All such different things, though do not exist in an ultimate sense, become objects of thought in the form of shadows of (ultimate) things.

They are called '*paññatti*' because they are thought of, reckoned, understood, expressed, and made known on account of, in consideration of, with respect to, this and that mode.

This '*Paññatti*' is so called because they are made known.

As it makes known it is called '*(nāma) paññatti*'. It is described as 'name', 'name-made', etc.

It is sixfold(40) :—

1. A real concept, 2. an unreal concept, 3. an unreal concept by means of a real concept, 4. a real concept by means of an unreal concept, 5. a real concept by means of a real concept, 6. an unreal concept by means of an unreal concept.

As, for instance, when they make known by a term, 'matter', 'feeling', and so forth that exist in reality, it is called a 'real concept'.

When they make known by a term, 'land', 'mountain', and so forth that do not exist in reality, it is called an 'unreal concept'.

The rest should respectively be understood by combining both as, for instance, 'a possessor of sixfold supernormal vision', 'woman's voice', 'visual cognition', 'king's son'.

Summary

By following the sound of speech through the process of auditory consciousness and then by means of the concept conceived by mind-door that subsequently arises, are meanings understood.

These concepts should be understood as fashioned by world-convention.

This is the eighth chapter which deals
with the Compendium of Relations in the
Book of Ultimate Things.

31. *Paññatti*—There are two kinds of *paññatti* or concepts—namely, *atthapaññati* and *nāma-paññati*. The former is made known,—that is, the object conveyed by the concept. The latter is that which makes known,—that is, the name given to the object.

Land, mountain, etc. are called *saṅṭhānā-paññatti*, formal concepts, since they correspond to the form of things.

Chariot, village, etc., are called '*samūha-paññatti*', collective concepts, since they correspond to a collection or group of things.

East, West, etc. are called '*disā-paññatti*', 'local concepts' since they correspond to locality.

Morning, noon, etc. are called '*kāla-paññatti*', 'time concepts' since they correspond to time.

Well, cave, etc. are called '*ākāsa-paññatti*' 'space-concepts', since they correspond to open space.

Visualized image, conceptualised image, etc. are called '*nimitta-paññatti*' since they correspond to mental signs gained by mental development.

40. Six kinds of *Paññatti*—

1. Matter, feeling, etc. exist in an ultimate sense.
2. Land, mountain, etc. are terms given to things that do not exist in an ultimate sense.
3. 'Possessor of sixfold supernormal vision'. Here the former does not exist in an ultimate sense, but the latter does.
4. Woman's voice. Here the voice exists in an ultimate sense, but not the woman.
5. Eye-consciousness—Here the sensitive eye exists in an ultimate sense, and so does the consciousness dependent on it.
6. King's son—Here neither the son nor the king exists in an ultimate sense.

CHAPTER IX

KAMMATṬHĀNA-SANĠAHA-VIBHĀGO

SECTION I

Kammaṭṭhānasaṅgaho

*Samathavipassanānaṃ bhāvanānaṃ'ito paraṃ
Kammaṭṭhānaṃ pavakkhāmi duvidham pi yathākkamaṃ.*

SECTION 2

*Tattha samathasaṅgahe tāva dasakasiṇāni, dasa
asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā,
ekaṃ vavatthānaṃ, cattāro āruppā c'āti sattavidhena samat-
hakammaṭṭhānasaṅgaho.*

*Rāgacaritā, dosacaritā, mohacaritā, saddhācaritā,
buddhacaritā, vitakkacaritā, c'āti chabbidhena caritasaṅgaho.*

*Parikammabhāvanā, upacārabhāvanā, appanābhāvanā
c'āti tisso bhāvanā.*

*Parikammanimittam, uggahanimittam, paṭibhāgani-
mittam c'āti tīni nimittāni ca veditabbāni.*

Katham?

*Paṭhavīkasiṇam, āpokasiṇam, tejokasiṇam, vāyoka-
siṇam, nīlakasiṇam, pītakasiṇam, lohītakasiṇam, odātaka-
siṇam, ākāsakasiṇam, ālokakasiṇam c'āti imāni dasa kasiṇāni
nāma.*

Uddhumātakam, vinīlakam, vipubbakam, vicchiddakam, vikkhāyitakam, vikkhittakam, hatavikkhittakam, lohita-kam, puluvakam, atthikam c'āti ime dasa asubhā nāma.

Buddhānussati, Dhammānussati, Saṅghānussati, sīlānussati, cāgānussati, devatānussati, upasamānussati, maraṇānussati, kāyagatāsati, ānāpānasati c'āti imā dasa anus-satiyo nāma.

Mettā, karuṇā, muditā, upekkhā c'āti imā catasso appamaññāyo nāma brahmavihāro'ti pavuccati.

Āhāre paṭikkūlasaññā ekā saññā nāma.

Catudhātuvatthānam ekam vavatthānam nāma.

Ākāsānañcāyatanādayo cattāro āruppā nāmā'ti sab-bathā pi samathaniddese cattālisa kammaṭṭhānāni bhavanti.

SECTION 3

(Sappāyabhedo)

Caritāsu pana dasa asubhā kāyagatāsatisamkhātā koṭṭhāsabhāvanā ca rāgacaritassa sappāyā.

Catasso appamaññāyo nīlādīni ca cattāri kasiṇāni-dosacaritassa.

Ānāpānam mohacaritassa vitakkacaritassa ca.

Buddhānussati ādayo cha saddhācaritassa.

Marāṇaupasamasaññāvavatthānāni buddhacaritassa.

Sesāni pana sabbāni pi kammaṭṭhānānāni sabbesam pi sappāyāni.

Tattha'pi kasiṇesu puthulam mohacaritassa, khuddakam vitakkacaritassa ca.

Ayam'ettha sappāyabhedo.

SECTION 4

(Bhāvanā-bhedo)

Bhāvanāsu pana sabbatthā'pi parikammabhāvanā labbhat'eva.

Buddhānussati ādisu aṭṭhasu saññāvavatthānesu c'āti dasasu kammaṭṭhānesu upacārabhāvanā'va samajjati, natthi appanā.

Sesesu pana samatimsakammaṭṭhānesu appanā bhāvanā pi sampajjati.

Tatthā'pi dasa kasiṇāni ānāpānan ca pañcakajjhānikāni.

Dasa asubhā kāyagatāsati ca paṭhamajjhānikā.

Mettādayo tayo catukkajjhānikā.

Upekkhā pañcamajjhānikā.

Iti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni.

Cattāro pana āruppā arūpajjhānikā.

Ayam'ettha bhāvanābhedo.

SECTION 5

(Gocarabhedo)

Nimittesu pana parikammanimittam uggahanimittam ca sabbatthā'pi yathāraham pariyāyena labbhant'eva. Paṭibhāganimittam pana kasiṇāsubhakoṭṭhāsānāpānes'veva labbhati. Tattha hi paṭibhāganimittam'ārabbha upacārasamādhī appanāsamādhī ca pavattanti. Katham? Adikkammikassa hi paṭhavimaṇḍalādisu nimittam uggan-

*hantassa tam'ālabanam parikammanimittanti pavuc-
cati. Sā ca bhāvanā parikammabhāvanā nāma.*

*Yadā pana tam nimittam cittaena samuggahitam hoti,
cakkhunā passantass'eva manodvārassa āpāthamāgataṃ,
tadā tam'evālabanam uggahanimittam nāma. Sā ca
bhāvanā samādhīyati.*

*Tathā samāhitassa pana tassa tato param tasmim
uggahanimitte parikammamādhinā bhāvanāmanuyuñ-
jantassa yadā tappaṭibhāgam vatthudhammavimuccitam
paññattisaṃkhātam bhāvanāmayam'ālabanam citte
sannisinnam samappitam hoti. Tadā tam paṭibhāga-
nimittam samuppannanti pavuccati. Tato paṭṭhāya
paribandhavippahinā kāmāvacarasamādhisaṃkhātā upa-
cārabhāvanā nipphannā nāma hoti. Tato param tam'
eva paṭibhāganimittam upacāra samādhinā samāse-
vantassa rūpāvacara paṭhamajjhānam'appeti. Tato param
tam'eva paṭhamajjhānam āvajjanam, samāpajjanam,
adhiṭṭhānam, vutṭhānam, paccavekkhanā c'āti imāhi
pañcahi vasiṭāhi vasiḥhūtam katvā vitakkādikam'olā-
rikaṅgam pahānāya cīvarādi sukhumanṅguppattiyā
padahanto yathākkamam dutiyajjhānādayo yathāraham'
appeti.*

*Icc'evam paṭhavikasīṇādīsu dvāvīsatikammaṭṭhānesu
paṭibhāganimittam'upalabbhati. Avasesu pana appamañ-
ñāsattapaññattiyam pavattanti.*

*Ākāsavajjitakasīṇesu pana yaṅ kiñci kasīṇam ugghā-
tetvā laddhamākāsam anantavasena parikammam
karontassa paṭhamāruppam'appeti. Tam'eva paṭhamā-
ruppaviññānam anantavasena parikammam karontassa*

*dutiyāruppam'appeti. Tam'eva paṭhamāruppaviññāṇa-
bhāvaṃ pana natthi kiñci'ti parikammaṃ karontassa
tatiyāruppam'appeti. Tatiyāruppam'antaṃ, paṇi-
tam'etanti parikammaṃ karontassa catutthāruppam'appeti.*

*Avasesesu ca dasasu kammaṭṭhānesu buddhaguṇā-
dikamālabhanam'ārabbha parikammaṃ katvā tasmim'ni-
mitte sādhuṅkaṃ uggahite tatth'eva parikammaṃ ca samā-
dhiyati, upacāro ca sampajjati.*

*Abhiññāvasena pavattamānaṃ pana rūpāvacara-
pañcamajjhānaṃ abhiññāpādaka pañcamajjhānā vuṭṭha-
hitvā adhiṭṭheyyādikaṃ āvajjitvā parikammaṃ karontassa
rūpādisu ālabhanesu yathārahaṃ'appeti.*

Abhiññā ca nāma :—

*Iddhividhaṃ dibbasotaṃ paracittavijānaṃ
Pubbenivāsānussati dibbacakkhū'ti pañcadhā.*

Ayam'ettha gocarabhedo.

Niṭṭhito ca samathakammaṭṭhānanayo

CHAPTER IX

COMPENDIUM OF SUBJECTS FOR MENTAL CULTURE (I)

SECTION I

Introductory

Hereafter I will explain the twofold subjects of mental culture which deals with Calm (2) and Insight (3).

SECTION 2

Of the two, in the compendium of Calm, to begin with, the objects of mental culture are sevenfold :—
1. the ten *Kasiṇas*, 2. the ten Impurities, 3. the ten Reflections, 4. the four Illimitables, 5. the one Perception, 6. the one Analysis, 7. 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 conceptualised.

How ?

A. The ten *kasīnas* (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 disjoint (corpse), an eaten (corpse), a mangled (corpse), a mutilated and mangled (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, sympathetic 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.

SECTION 3

Suitability of Subjects for different Temperaments

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 coloured *kasīnas* 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 objects of mental culture, for all.

Of the *kasīnas* a wide one is suitable for the unintelligent, and a small one for the discursive.

Herein this is the section on suitability.

SECTION 4

Stages of Mental Culture

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 objects of mental culture the concentrative stage of mental culture is also attained.

Therein the ten *kasīnas* 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.

SECTION 5

Signs of Mental Culture

Of the three signs, the preliminary sign and the abstract sign are generally obtained in every case according to the object. But the conceptualised image is obtained in the *kasīnas*, 'Impurities', 'Parts of the body', and 'breathing'.

It is by means of the conceptualised image the proximate one-pointedness and the ecstatic one-pointedness are developed.

How ?

Whatever object, amongst the earth *Kasinas* and so forth, a beginner takes to practise 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 meditation, 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, practises meditation on the abstract sign by means of preliminary concentration, then it is said that the conceptualised image has arisen.

Rūpa Jhānas

Thereafter 'proximate concentration', free from obstacles, pertaining to the Kāma-sphere, arises. Then he who develops the conceptualised 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 objects of mental culture such as the earth *kaṣiṇa* etc. the conceptualised

image is obtained. But in the remaining (eighteen) objects of mental culture the 'Illimitables' relate to the concept of beings.

Arūpa Jhānas (22)

Now, to one who practises concentration on space abstracted from any *kasīna* excluding the *ākāsa kasīna*, thinking—'this is infinite'—there arises the first *Arūpa Jhāna*. To one who practises concentration on that very first *Arūpa Jhāna* thinking that 'it is infinite', there arises the second *Arūpa Jhāna*. To one who practises concentration on the non-existence of the first *Arūpa-consciousness*, thinking—'there is naught whatever'—there arises the third *Arūpa Jhāna*. To him who practises concentration on the third *Arūpa-consciousness*, thinking—'it is calm, it is sublime' there arises the fourth *Arūpa Jhāna*.

In the remaining ten objects of mental culture when concentration is practised 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 'reso-

lution' and so forth, when one practises 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 others' thoughts, Reminiscence of past births, and Celestial Eye.

Herein this is the section on mental culture.

The method of meditation of calm is ended.

Notes

SECTION I

1. *Kammaṭṭhāna*—Here this term is used in a technical sense. *Kamma* means the act of meditation or contemplation. *Ṭhāna*, literally, station, ground, or occasion, implies subjects or exercises. *Kammaṭṭhāna*, therefore, means 'subjects of meditation' or 'meditation exercises'. There are forty such subjects of meditation.
2. *Samatha*, derived from $\sqrt{\text{sam}}$ *sam*, to lull, to subdue, denotes 'tranquillity' or 'quietude', gained by sub-

duing 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 soul-lessness. It is rendered by 'insight', 'contemplation', 'intuition', 'introspection'. The main object of *vipassanā* is to see things as they truly are, in order to gain one's Emancipation.
4. *Carita* signifies the intrinsic nature of a person which is revealed when one is in normal state without being pre-occupied with anything. The temperaments of people differ owing to the diversity of their actions or Kammās. Habitual actions tend to form particular temperaments.

Rāga or lust is predominant in some, while *dosa* or anger, hatred or illwill, in others. Most people belong to these two categories. There are a few others who lack intelligence and are more or less ignorant (*mohacarita*). Akin to the ignorant are those whose minds oscillate unable to focus their attention deliberately on one thing (*vitakkacarita*). By nature some are exceptionally devout, (*saddhācarita*), while others are exceptionally intelligent (*buddhicarita*).

Thus, in brief, there are six kinds of temperaments.

By combining them with one another we get 63 types. With the inclusion of *Diṭṭhicarita* (speculative temperament) there are 64.

5. The preliminary stages of mental development are termed *Parikammabhāvanā*. Mental culture, from the moment one develops the conceptualized image and temporarily inhibits the Hindrances, upto the *Gotrabhū* thought-moment in the *jhāna javana* process, is termed *Upacārabhāvanā*.

The thought-moment that immediately follows the *Gotrabhū* thought-moment is called *Appanā*, ecstatic concentration, because *vitakka* or 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 | Bhavaṅga*

6. Any object, such as a *Kasiṇa*, used for preliminary mental culture is termed '*Parikammanimitta*'.

The same object when mentally perceived with closed eyes is termed '*Uggahanimitta*'.

The identical visualised image, freed from all *Kasiṇa* defects, is termed *Paṭibhāganimitta* when it serves as an object of *Upacāra* and *Appanā Bhāvanā*.

7. *Kasiṇa* 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 *Paṭhavikasina* 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 the dawn colour, he may put in some other kind of clay beneath. This hypnotic circle is known as *kaṣiṇa-maṇḍala* and is also called *parikammanimitta*. Now he places this object about two and half cubits away from him and concentrates on it, saying mentally or inaudibly *paṭhavi, paṭhavi* or earth, 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 visualise the object. This visualised object is called *uggahanimitta*. Then he concentrates on this visualised image until it develops into a conceptualised or counter image, free from original *kaṣiṇa* faults. This is known as the *paṭhibhāganimitta*. As he continually concentrates on this abstract concept he is said to be in possession of proximate or neighbourhood concentration (*upacārasamādhi*). At this stage the innate five Hindrances are temporarily inhibited. Eventually he gains 'ecstatic concentration' (*Appanā samādhi*).

For the water-*kaṣiṇa* 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 the mind.

To develop the fire-*kaṣiṇa* one may kindle a fire before him and concentrate on it through a hole, a span and four fingers in diameter, in 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 maṇḍala 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, and white flowers.

Light-kasina may be developed by concentrating on the moon or 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 holes, 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 frequent. In modern days they are out of 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. *Dhammānussati* is the 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. *Saṅghānussati* is the reflection on the virtues of the pure members of the Holy 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. These 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. *Sīlānussati* is reflection on the perfection of 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 other 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. *Marañānussati* 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 endeavours 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 Kammic energy just as an electric light is the outward manifestation of the invisible electric energy. Using various similies as one likes, 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 Arahatsip 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, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, membranes, intestines, stomach, faeces, bile, phlegm, pus, blood, sweat, lymph, tears, grease, saliva, 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 Arahatsip.

This is one of the best subjects of meditation which appeals to many. The Buddha also practised this *ānāpānasati* before His Enlightenment.

A detailed exposition of this meditation is found in the *Satipatṭhāna 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 upto ten constantly focussing one's attention on respiration. It is possible for the mind to wander before one counts upto ten. But one need not be

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discouraged. Try again until one succeeds. 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 some others prefer not to count. What is essential is concentration and not counting which is secondary. When one does this concentration one feels light in body and mind and very peaceful too. One might perhaps feel as if one is floating in the air. When one practises this concentration for a certain period a day might come when one will realize that this so-called body is supported by mere breath and that body perishes when breathing ceases. One fully realizes impermanence. Where there is change there cannot be a permanent entity or an immortal soul. Insight could then be developed to gain Arahatsip.

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 (*sabbakāyapaṭisaṃvedi*) 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 (*passambhayam kāyasamkhāram*), 'I will inhale' : thus he trains himself ; 'calming this breathing process, I will exhale' : thus he trains himself.

*

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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* (saṃskṛt *Maitri*)—loving-kindness, benevolence, goodwill—is defined as that which softens one's heart. It is not carnal love or

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personal affection. The direct enemy of *Mettā* is hatred, illwill 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 illwill.

- ii. *Karuṇā*—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 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 equa-

nimity or 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.

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

“The commentator has not a little to say in the present work, however, on the nature and mutual relations of the ‘Abodes’. First the characteristics of each are set forth, together with their false manifestations (*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 (*karuṇā*) than is the bearing and relieving the woes of others. Laughter and the like are less genuine expres-

sions 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—illwill (*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 co-exist. 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 one who 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.

“In this connection he repeats the touching illustration 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 is *Karuṇā*; for the maintenance of the gifts displayed by the youth is *Muditā*; while her care not to hinder the career of her grown-up son is an *upekkhā*.

“It may be remarked by the way that when Hardy, with a foreigner’s want of *Muditā*, calumniated the Buddhist mendicant as one who thinks about the virtues of solidarity without practising them, he quite forgets that these exercises are but preparations of the will for that ministering to the intellectual needs 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 Buddhists did not believe in giving the rein to good impulses unregulated by intellectual control.” (*Bud. Psychology* pp. 65-67.)

12. *Āhārepaṭikkūlasaññā*—i.e., the feeling of loathsomeness of food in its search, eating, etc.
13. *Catudhātuvaṅṅatthānaṃ*—i.e., the investigation of the four primary elements of extension, cohesion, heat, and motion with regard to their characteristics etc.

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 too deep and vast.
18. These objects are too coarse and *vitakka*, one of the constituents of *jhāna*, is an indispensable aid to practise 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 original defects found in the original *kasīnamāṇḍala*.
21. *Āvajjana*=reflection on the different constituents of *jhāna*.

Samāpajjana=the ability to attain to different *jhānas* quickly.

Adhiṭṭhāna=the ability to remain in the *jhānas* as long as one likes.

Vuṭṭhāna=the ability to emerge from the *jhānas* as quickly as possible.

Paccavekkhana is similar to *āvajjana*.

22. See ch. 1.

23. *Abhiññā*—It is only one who has gained the fifth *jhāna* that could develop these five kinds of supernatural 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 clair-audience, 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 one-self and others. This is the first supernatural 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 was the second knowledge the Buddha developed during the second watch on the night of His Enlightenment.

Cutūpapātañāna, knowledge with regard to the dying and reappearing of beings, is identical with this Celestial Eye. *Ānāgataṃsañāna*,

knowledge with regard to the future, and *Yathākammūpagañāṇa*, 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 — *Āsavakkhayañāṇa*— Knowledge with regard to the extinction of passions which is supramundane.

The first five kinds could be developed at any period, but the last one could be developed only during a Buddha-cycle.

SECTION 6

(*Visuddhibhedo*)

Vipassanākammaṭṭhāne pana 1 sīlavisuddhi, 2 cittavisuddhi 3, diṭṭhivisuddhi 4, kaṃkhāvitarāṇavisuddhi 5, maggāmaggañāṇadassanavisuddhi 6, paṭi-padāñāṇadassanavisuddhi 7, ñāṇadassanavisuddhi cāti sattavidhena visuddhisāṅgāho.

*Aniccalakkhaṇaṃ, dukkhalakkhaṇaṃ, anattalakkhaṇaṃ
c'āti tīni lakkhaṇāni.*

*Aniccānupassanā, dukkhānupassanā, anattānupassanā
c'āti tisso anupassanā.*

1 *Sammasanañāṇam, 2 udayavyayañāṇam, 3 bha-
ṅgañāṇam, 4 bhayañāṇam, 5 ādīnavañāṇam, 6 nib-
bidāñāṇam, 7 muñcitukāmyatāñāṇam, 8 paṭisaṃkhā
ñāṇam, 9 saṃkhārupekkhāñāṇam, 10 anulomañāṇam,
c'āti dasa vipassanāñāṇāni.*

*Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho
c'āti tayo vimokkhā.*

*Suññatānupassanā, animittānupassanā, appaṇihitānupas-
sanā c'āti tīni vimokkhāmukhāni ca veditabbāni.*

*Katham? Pātimokkhasaṃvara Sīlam, Indriyasaṃvara
Sīlam, Ājīvapārisuddhi Sīlam, Paccayasannissita Sīlam
c'āti catupārisuddhi Sīlam Sīlavisuddhi nāma.*

*Upacārasamādhī, appaṇāsamādhī, c'āti duvidho'pi samādhī
Cittavisuddhi nāma.*

*Lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna-vasena nāma-
rūpapariggaho Diṭṭhivisuddhi nāma.*

*Tesam'eva ca nāmarūpānaṃ paccayapariggaho kaṃkhā-
vitarāṇavisuddhi nāma.*

*Tato paraṃ pana tathāpariggahitesu sappaccayesu teb-
hūmakasaṃkhāresu atītādibhedabhinnesu khandhādinayam'
ārabbha kalāpavasena saṃkhipitvā aniccaṃ khayatṭhena,
dukkhaṃ bhayatṭhena, anattā asāraikatṭhenā' ti addhāna-
vasena santativasena khaṇavasena vā sammasanañāṇena
lakkhaṇattayaṃ sammasantassa tes'veva paccayavasena
khaṇavasena ca udayavyayañāṇena udayavyayaṃ samanu-
passantassa ca,*

*Obhāso pīti passaddhi adhimokkho ca paggaho
Sukham ñānamupaṭṭhānamupekkhā ca nikanti c'āti.*

*Obhāsādi vipassanupakkilese paripanthapariggaha-
vasena maggāmaggalakkhaṇavavattthānam maggāmagga-
ñānadassanavisuddhi nāma.*

*Tathā paripanthavimuttassa pana tassa udayavyayañā-
ṇato paṭṭhāya yāvānulomā tilakkhaṇam vipassanāparam-
parāya paṭipajjantassa nava vipassanāñāṇāni paṭipa-
dāñānadassanavisuddhi nāma.*

*Tass'evam paṭipajjantassa pana vipassanāparipākam'
āgamma idāni appaṇā uppajjissati'ti bhavaṅgam vocchin-
ditvā uppannamanodvārāvajjanānantaram dve tīni vipas-
sanācittāni yaṁ kiñci aniccādilakkhaṇam'ārabbha pari-
kammopacārānulomanāmena pavattanti. Yā sikhāppattā
sā sānulomasamkhārupekkhāvutṭhānagāminivipassanā 'ti
ca pavuccati. Tato param gotrabhūcittam nibbānam'ā-
lambitvā puthujjanagottamabhibhavantaṁ ariyagottama-
bhisambhontaṁ ca pavattati. Tass'ānantaram' eva maggo
dukkhasaccam parijānanto samudayasaccam pajahanto
nirodhasaccam sacchikaronto maggasaccam bhāvanāvasena
appaṇāvīthim'otarati. Tato param dve tīni phalacittāni
pavattitvā bhavaṅgapāto'va hoti. Puna bhavaṅgam
vocchinditvā paccavekkhaṇañāṇāni pavattanti.*

Maggam phalaṁ ca nibbānam paccavekkhati paṇḍito

Hīne kilese sese ca paccavekkhati vā navā.

Chabbisuddhikam'en'evam bhāvetabbo catubbidho

Nānadassanavisuddhi nāma maggo pavuccati.

Ayam'ettha visuddhibhedo.

SECTION 6

Different Kinds of Purity

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 not-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 therefrom, 8. Knowledge of reflecting contemplation (29), 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 (35).

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, 'proximate concentration', and 'established 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 modes of aggregates etc., formulates in groups the conditioned things of the triple plane, that have arisen with causes, differing according to 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 soul-lessness 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 his 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 Path and what is not Path (40), is the determining of characteristics of Path and not Path by understanding 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 upto 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 practises 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 consciousnesses, 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).

Thereafter the *Gotrabhū*-consciousness (45), having Nibbāna as its object, occurs, overcoming the lineage of the worldlings, and evolving the lineage of the Ariyas¹.

Immediately after that consciousness, the Path (of the Stream-Winner), realizing the Truth of suffering, eradicating the Truth of its cause, realizing the Truth

The thought-process of a Stream-Winner:—

manodvārāvajjana

Javana	{	<i>parikamma</i> <i>upacāra</i> <i>anuloma</i> <i>gotrabhū</i> <i>magga</i> <i>phala</i> <i>phala</i>
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bhavaṅga

of its cessation, and developing the Truth of the Way to its cessation, descends into the transcendental stream.

After that Path-consciousness two or three moments of Fruit-consciousness arise and subsides into the life-continuum (46). Then arresting the life-continuum the knowledges of reflection occur.

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.

SECTION 6

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 the same 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 trillions 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. *Anatta*—or Soul-lessness 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 soul-less. With regard to *Anicca* and *Dukkha* the Buddha said—'*saṃkhārā*'—conditioned things. With regard to *Anatta* the Buddha employed the term *dhamma* to include supramundane, unconditioned Nibbāna as well.

It may be mentioned that it was after hearing the '*Anattalakkhana Sutta*', the discourse on soullessness, 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 each of them is named accordingly.

28. *Sammasanañāna*, Lit., 'handling-knowledge', is the investigation of aggregates as composite (*kalāpavasena*).

29. *Paṭisaṃkhāñāṇa* is the re-contemplation of conditioned things in order to find out the means to escape therefrom.
30. *Samkhārupekkhāñāṇa* is perfect equanimity towards all conditioned things, having neither attachment nor aversion, resulting by developing the foregoing different kinds of Insight.
31. *Anulomañāṇa* is the 'adaptation knowledge' gained by perfecting the foregoing nine kinds of Insight. It is so called because it conforms itself to the 37 Factors of Enlightenment and qualifies the aspirant for the higher path.
32. *Vimokkha*—so called because they deliver one from the ten Fetters etc.
33. *Suññata*, devoid of a soul. Emancipation gained by meditating on soul-lessness (*anatta*) is called *Suññatavimokkha*.
34. *Animitta*, free from the signs of permanence etc. Emancipation gained by meditating on 'impermanence' (*anicca*) is called *Animittavimokkha*.
35. *Appaṇihita*, free from the hankering of craving. Emancipation gained by meditating on 'suffering' (*dukkha*) is called *Appaṇihitavimokkha*.
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 *Pātimokkhasaṃvarasīla*. 'That which saves one who observes it from woeful states' is the commentarial explanation of '*Pātimokkha*'. *Pā* is

also explained as Buddha's 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 'saṃvara'. *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. *Indriyasamvarasīla*, the second *Sīla*, deals with the control of six senses.

Ājīvapārisuddhisīla, the third *Sīla*, deals with the right livelihood of a Bhikkhu. In obtaining the necessaries 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.

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. *Diṭṭhivisuddhi* 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 (*lakkhaṇa*), function or essential properties (*rasa*), the way of manifestation (*paccu-
patṭhāna*), and their immediate causes (*padatṭhāna*). *Kaṅkhāvitaraṇavisuddhi* is the fourth 'Purity' which attempts to transcend sceptical 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 senses and corresponding objects. Thus he realizes the second noble truth of the cause of suffering and gets rid of doubts.

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 *anatta*. 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 (*ñāṇa*) ripens. Labouring 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 (*maggāmaggañāṇadassana*). It is called a 'purity' because it clears the misconception as regards the actual 'path'. He understands, 'This is the right path, that the wrong path.'

41. *Paṭipadāñāṇadassanavisuddhi* 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. 136, f. n. 1.)

42. *Appanā*, i.e., the supramundane Path (*lokuttaramagga*).
43. See p. 136, f. n. 1.
44. *Vuṭṭhānugāminīvipassanā* is the name given to both *Samkhārupekkhāñāṇa* and *Anulomañāṇa* 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 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 '*Sotāpattimagga*'. *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 *bhavaṅga*. This is the reason why the Dhamma is called '*akālika*' (immediately effective).

47. *Paccavekkhaṇañāṇāni*—As a rule after each of the four stages of Sainthood one reflects on the Path and Fruit one has attained, on the Nibbana 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. *Ñānadassanavisuddhi* 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.

SECTION 7

(Vimokkhabhedo)

Tattha anattānupassanā attābhinivesaṃ muñcanti. Suññatānupassanā nāma vimokkhamukhaṃ hoti. Aniccānupassanā vipallāsanimittaṃ muñcanti, animittānupassanā nāma. Dukkhānupassanā taṇhāpaṇidhiṃ muñcanti appaṇihaitānupassanā nāma. Tasmā yadi vuṭṭhānugāmini-vipassanā anattato vipassati, suññatovimokkho nāma hoti maggo. Yadi aniccato vipassati, animitto vimokkho nāma. Yadi dukkhato vipassati appaṇihito vimokkho nāmā'ti ca maggo vipassanāgamanavasena maggavīthiyaṃ. Phalasaṃpattivīthiyaṃ pana yathāvuttanayena vipassantānaṃ yathāsakaṃ phalamuppajjamānaṃ pi vipassanāgamanavaseneva suññatādivimokkho'ti ca pavuccati. Ālambanavasena pana sarasavasena ca nāmattayaṃ sabbattha sabbesaṃ pi samam'eva. Ayam'ettha vimokkhabhedo.

SECTION 8

(Puggalabhedo)

Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti.

Sakadāgāmimaggaṃ bhāvetvā rāgadosamohānaṃ tanukarattā sakadāgāmi nāma hoti. Sakid'eva imaṃ lokaṃ āgantvā anāgāmimaggaṃ bhāvetvā kāmarāga-

vyāpādānamanavasesappahānena anāgāmi nāma hoti, ānāgantvā itthattam.

Arhattamaggaṃ bhāvetvā anavasesakilesappahānena arahā nāma hoti, Khīṇāsavo loke aggadakkhiṇeyyo. Ayam'ettha puggalabhedo.

SECTION 7

Emancipation

Therein, the contemplation of no-soul, that discards the clinging to a soul (49), becomes an avenue of emancipation termed 'Void-contemplation'. The reflection of impermanence, that discards the signs of false notion (50), becomes an avenue of emancipation termed 'Signless-contemplation'. The contemplation of suffering, that discards the hankering of attachment (51), becomes an avenue of emancipation 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 according to the Paths, 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.

SECTION 8

Individuals

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, coming 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 coming 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 (56).

Herein this is the section on Individuals.

Notes

SECTION 7

49. *Attābhinivesa*—The strong-hold of a soul, such as 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’ (*saññāvipallāsa*), ‘erroneous ideas’ (*cittavipallāsa*), and ‘erroneous views’ (*ditthivipallāsa*). On account of these three misconceptions people regard what is impermanent as permanent.
51. *Taṇhāpaṇidhi*—Such hankerings like ‘this is mine’, ‘this is happiness’.

SECTION 8

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 Arhatship.
 - ii. Those who seek birth in noble families two or three times before they attain Arhatship (*kolaṃkola*).
 - iii. Those who are born only once more before they attain Arhatship (*ekabījī*).

A *Sotāpanna* has unshakable confidence in the Buddha, Dhamma, and the Saṅgha. He neither violates the five Precepts nor commits the five heinous crimes. Free from birth in woeful states, he is ever destined to 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 human plane. Such beings are born in the 'Pure Abodes' (*Suddhāvāsa*), higher Brahma realms where *Anāgāmis* abide till they attain Arahatsip. There are five classes of *Anāgāmis* :—
- i. Those who attain *Parinibbāna* within the first half life-span in the Pure Abodes (*antara-parinibbāyi*).

- ii. Those who attain *Parinibbāna* having lived more than half life-span (*upahaccaparinibbāyi*).
- iii. Those who attain *Parinibbāna* with exertion (*sasamkhāraparinibbāyi*).
- iv. Those who, attain *Parinibbāna* without exertion (*asamkhāraparinibbāyi*).
- v. Those who, passing beyond one Brahma realm to another higher Brahma realm, attain *Parinibbāna* in the Highest Brahma realm (*uddhamsota akaṇiṭṭha-gāmi*).

55. *Khiṇāsavo*—synonymous with an Arahāt, a Worthy One, because he has destroyed all the defilements.

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When the *Jhānas* are developed the mind is so purified 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 wholly to eradicate the defilements inhibited by *Samādhi*.

At the outset he cultivates 'Purity of Vision' (*ditṭhi visuddhi*)¹ in order to see things as they truly are. With

¹ The third member of the Path of Purity

one-pointed mind he analyses and examines this so-called being. This searching examination shows 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 but is conditioned by some cause or causes, past or present, and that his present existence is due to past ignorance (*avijjā*), craving (*taṇhā*), 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.¹

Thereupon he contemplates the truth that all conditioned things are transient (*anicca*), subject to suffering (*dukkha*), and devoid of an immortal soul (*anatta*). Wherever he turns his eyes he sees naught but these three characteristics standing out in bold relief. He realizes that life is a mere 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

¹ *Kaṅkhāvitaraṇavisuddhi*, the fourth member on the Path of Purity.

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, 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 to 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 Not-Path.¹

Perceiving the right path, he resumes his meditation on the arising (*udaya ñāṇa*) and passing away (*vaya ñāṇa*) 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 (*bhaṅga ñāṇa*). He perceives that both mind and matter which constitute this so-called being 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 ñāṇa*). The whole world appears to him a pit of burning embers—a source of danger. Subsequently he reflects on the wretchedness and vanity (*ādīnava ñāṇa*) of the fearful and deluded world, and realizes

¹ *Maggāmaggañāṇadassanavisuddhi*, the fifth member on the Path of Purity.

a feeling of disgust (*nibbidā ñāṇa*) followed by a strong will for deliverance from it (*muñcitukāmyatā ñāṇa*).

With this object in view, he resumes his meditations on the three characteristics of transiency, sorrow, and soul-lessness (*paṭisaṅkhā ñāṇa*), and thereafter develops complete equanimity towards all conditioned things—having neither attachment nor aversion for any worldly object (*upekkhā ñāṇa*)¹.

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 Nibbāna², his ultimate goal.

“As the traveller 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.”³

When the spiritual pilgrim realizes Nibbāna for

¹ These nine kinds of insight, namely, *udaya*, *vaya*, *bhaṅga*, *bhaya*, *ādīnava*, *nibbidā*, *muñcitukāmyatā*, *paṭisaṅkhā*, and *upekkhā ñāṇas* are collectively termed *Paṭipadāñāṇadassana-visuddhi*-Purity of vision as regards knowledge of progress, the sixth member of the Path of Purity.

² Insight found in this supramundane Path Consciousness is known as *Nāṇadassana visuddhi*-Purity of Vision which is knowledge, the seventh member of the Path of Purity.

³ Dr. Paul Dahlke

the first time he is called a *Sotāpanna*¹—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-diṭṭhi*=*sati*+*kāye*+*diṭṭhi*—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-diṭṭhi*. *Dhammasaṅgani* enumerates twenty kinds of such soul theories.² *Sakkāya-diṭṭhi* 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 Saṅgha, 4. the disciplinary rules (*sikkhā*), 5. the past, 6. the future, 7. both the past and the future, and 8. Dependent Arising (*Paṭicca-Samuppāda*)³.

¹ See chapter I.

² See *Dhammasaṅgani* Translation, pp. 257-259.

³ *Ibid.* § 1004

3. *Sīlabbataparāmāsa*—Adherence to (wrongful) rites and ceremonies.

Dhammasaṅgaṇi 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 the most. He gains implicit confidence in the Buddha, the Dhamma, and the Saṅgha. He would not for any reason violate any of the five precepts. He is not subject to states of woe as he is destined to Enlightenment.

With fresh courage as a result of this distant glimpse of Nibbāna, the noble pilgrim makes a rapid progress, and perfecting his insight becomes a *Sakadāgāmi*—Once-Returner—so reaching the second stage of Sainthood by attenuating two other Fetters—namely, sense-desires (*kāmarāga*) and illwill (*paṭigha*).

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 Stage 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 Arahatship, the final state of Sainthood.

Stream-Winners, Once-Returners, Never-Returners are called *Sekhas* because they have yet to undergo a training. Arahats are called *Asekhas* because they no more undergo any training.

An Arahata, literally, a Worthy One, is not subject to rebirth because he does not accomplish fresh Kammic activities, the seeds of his reproduction in matter have all been destroyed.

The Arahata 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.

SECTION 9

(Samāpattibhedo)

Phalasarāpattivīthiyāṃ paṇ'ettha sabbesam pi yathā-sakaphalavasena sādharāṇā'va. Nirodhasamāpattisamā-pajjanāṃ paṇa anāgāmināṃ c'eva arahattānaṃ ca labbhati. Tattha yathākkamaṃ paṭhamajjhānādimahaggatasamā-pattim samāpajjitvā vuṭṭhāya tattha gate saṃkhāradhamme tattha tatth'eva vipassanto yāva ākiñcaññāyatanaṃ gantvā tato param adhiṭṭheyyādikaṃ pubbakiccaṃ katvā n'eva saññā n'āsaññāyatanaṃ samāpajjati. Tassa dvinnāṃ appa-nājavanānaṃ parato vocchijjati cittasantati. Tato nirodha-samāpanno hoti.

Vuṭṭhānakāle paṇa anāgāmino anāgāmiṃ phalacittaṃ, arahato arahattaphalacittaṃ ekavāraṃ pavattitvā bhavaṅ-gapāto hoti. Tato param paccavekkhaṇaṇāṇaṃ pavattati.

Ayam'ettha samāpattibhedo

Niṭṭhito ca vipassanākammatṭhānanayo.

Bhāvetabbaṃ paṇ'icc'evaṃ bhāvanādvayam'uttamaṃ Paṭipattirasassassādaṃ paṭṭhayaṇtena sāsane.

Iti Abhidhammattha Saṅgahe Kammatṭhānasāṅgaha-Vibhāgo nāma navamo paricchedo.

*

*

*

I. Cārittasobhitavisālakulodayena

Saddhābhivuddhaparisuddhaguṇodayena

Nambavhayena paṇidhāya parānukampaṃ

Yam paṭṭhitaṃ pakaraṇaṃ pariniṭṭhitantaṃ.

2. *Puññaena tena vipulena tumūlasomaṃ
Dhaññādhivāsamuditoditamāyugantaṃ
Paññāvadātaguṇasobhitalajjibhikkhū
Maññantu puññavibhavodayamaṅgalāya.*

*Iti Anuruddhācariyena racitaṃ Abhidhammattha-
saṅgahaṃ nāma pakaraṇaṃ niṭṭhitaṃ.*

SECTION 9

Attainments

Herein 'the attainment to fruition' is common to all in accordance with their respective fruits.

But 'the attainment to cessation' (57) 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 upto '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 Bhavaṅga. 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 in the Compendium of Philosophy which deals with the exercises on meditation.

Aspiration

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 Saṅgaha composed by the great teacher, Anuruddha.

SECTION 9

57. *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* that 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 which, he meditates on the transiency, sorrowfulness, and soul-lessness 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 *Arūpa 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 would 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 *Arūpa jhāna* of 'Neither Perception nor Non-Perception' and remains in that state for two *javana* thought-moments. Immediately after he attains to *Nirodhasamāpatti* 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 Bhavaṅga citta.

For details see Visuddhimagga.

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