
THE ABHIDHAMMA PHILOSOPHY

Rev. J. KASHYAP, M.A.

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The
Abhidhamma Philosophy

BOOK II

By

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PREFACE

The present volume is meant for the student who, after studying the Abhidhammatthasangaha, is going to take up the original books of the Abhidhamma Pitaka; and, for this reason, I have freely quoted passages from the pali texts, an intimate acquaintance with the language and style of which would be very necessary at this stage.

It is, no doubt, an accepted fact that the Abhidhamma is based upon the Sutta, but, as yet, as far as I know, no attempt has been made to actually locate the Abhidhammic principles, classifications and divisions in the Suttas. In Ch. I of the present volume, I have tried to do the same, though not in an elaborate manner. In Chapters II-VIII, I have tried to give the essentials of the seven books of the Abhidhamma Pitaka, critically examining their methods and mutual relations. Chapter IX presents a short systematic account of the Visuddhimagga, without

which the study of Abhidhamma cannot be complete. Finally, Ch. X deals with the importance of the Abhidhammatthasangaha in the study of Abhidhamma Philosophy. I had intended to add one more chapter on a comparative study of Pali Abhidhamma with the Sanskrit Abhidharamakosah of Vasubandhu but, due to lack of space, I am sorry, I had to give up the idea.

I am very much indebted to my teacher Prof. Dhammananda Kosambi for his kind guidance and valuable suggestions in writing these volumes. Our good brother Rev. M. Sangharatana gave me all his assistance in getting the book published so early. I express my hearty thanks to them.

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BOOKS USED FOR REFERENCE

Cullavagga	Singhalese ed.
Anguttara ¹ nikaya	„
Patthana	„
Sumangalavilasini	Hevawitarane ed.
Pancappakarana	„
Sammohavinodini	„
Vibhanga	„
Atthasalini	P. T. S.
Kathavatthu	„
Sanyuttanikaya	„
Dhatukatha	„
Puggalapannatti	„
Yamaka	„
Dhammasangani	Edited by Prof. Bapat
Visuddhimagga	Edited by Prof. Kosambi

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CHAPTER 1

RELATION OF ABHIDHAMMA WITH THE SUTTAPITAKA

Section I

DATE AND COMPILATION OF THE ABHIDHAMMA PITAKA

§ 1. *The orthodox view*

The orthodox Buddhist view is that the seven books of the *Abhidhamma Piṭaka*, namely, *Dhammasaṅgaṇi*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*, generally known as the seven *Pakaraṇas*, were preached by the Buddha to the gods of the *Tāvatiṃsa* heaven, chiefly to His mother *Māyā Devī* who was born there after her death. In the *Sutta Piṭaka*, however, we do not find anywhere the Buddha mentioning about this sojourn of His in the said heaven and preaching the Doctrine in the highly technical way of the Abhidhamma, which, in its treatment, is so very different from the popular

and homely style of the Suttas. It is, perhaps, the *Aṭṭhakathā* which records for the first time how the Buddha, immediately after performing the *Yamaka Pāṭihāriya*, went to *Tāvatiṃsa* and preached there the higher doctrine of the Abhidhamma for full three months at a stretch, and how it was brought to this world and revealed to the five hundred select disciples at *Sāvatti* by the *Dhammasenāpati Sāriputta*. In the *Nidāna Kathā* of the *Aṭṭhasālinī*, the commentary on *Dhammasaṅgani Pakaraṇa*, the very first book of *Abhidhamma-piṭaka*, we read:—

“... The *Tathāgata*, seated, in the midst of the gods from the ten thousand world-systems, at the *Paṇḍukambala* stone at the foot of the *Pāricchattaka* tree in the *Tāvatiṃsa*, making His mother His chief witness, taught the Law, passing from one theme to another in a hundred, a thousand, and a hundred thousand divisions. And infinite and immeasurable was the discourse, which went on ceaselessly for three months with the velocity of a water-fall or streams of water issuing from water-pots turned mouth downwards.

“But how did the Tathagata, preaching continuously for three months, sustain the body...? He noted that it was the time to go on His begging rounds. So He created a Buddha after His own image and thus determined, ‘Let this created

Buddha hold the robe and the bowl, speak and assume His appearance in such and such a way, let him preach so much of the doctrine'. Then the (true) Buddha took His own bowl and robe and went to the Anotatta Lake...He took the bowl made of blue stone presented by the four Regents of the world, and went to Uttarakuru. Gathering alms thence, He sat on the shore of the Anotatta Lake, partook of His meal, and went to a sandalwood forest for the midday rest. *Sāriputta*, generalissimo of the Law, went there, served the Supreme Buddha, and sat aside. Then, to him, the Teacher gave the method saying, '*Sāriputta*, so much doctrine has been shown. Thus, the giving of the method was to the chief disciple who was endowed with analytical knowledge, as though the Buddha stood on the edge of the shore and pointed out the ocean with His open hand. To the Elder also, the doctrine taught by the Blessed One, in hundreds and thousands of methods, became very clear.

"...Now, *Sāriputta*, having learnt the Law taught (by the Teacher), preached it to five hundred Bhikkhus, his own pupils.

"...The textual order of the Abhidhamma originated with *Sāriputta*; the numerical series in the Great Book was also determined by him. In this way, the Elder, without spoiling the unique doctrine, laid down the numerical series

in order to make it easy to learn, remember, study and teach the Law.”

Towards the close of the same *Nidāna-kathā*, we have “For proficiency in the introduction to Abhidhamma, the following questions should be asked—(1) From which source has this Abhidhamma originated ? (2) Where has it matured ? (3) Where, (4) when and (5) by whom was it mastered ? (6) Where, (7) when and (8) by whom was it studied ? (9) Where, (10) for whose benefit, and (11) for what purpose was it taught ? (12) By whom was it accepted ? (13) Who are learning it ? (14) Who have learnt it ? (15) Who know it by heart ? (16) Whose word is it ? And (17) by whom has it been handed down ?

“The reply to these is—(1) Faith (*Saddhā*), which urges to Enlightenment, was the source. (2) In the five hundred and fifty *Jātakas*. (3) At the foot of the *Bodhi* tree. (4) On the full-moon day of *Vesākha*. (5) By the Omniscient Buddha. (6) At the foot of the *Bodhi* tree. (7) During the seven days spent at the Jewel House. (8) By the Omniscient Buddha. (9) Among the *Tāvatiṃsa* devas. (10) Of the devas. (11) For release from the four Floods. (12) By the devas. (13) The *Sekkhās* and the *Kalyāṇa Pathujjanas*. (14) Saints free from the Intoxicants. (15)

Those who lay it to heart. (16) Of the Blessed Arhat, the Buddha Supreme. (17) By the unbroken lines of teachers.

“It was conveyed up till the time of the third Council by the Elders *Sāriputta*, *Bhaddaji*, *Sobhita*, *Piyajāli*, *Piyapāla*, *Piyadassi*, *Kasiyaputta*, *Siggava*, *Sandeha*, *Moggaliputta*, *Visūdattha*, *Dhammiya*, *Dāsaka*, *Sonaka*, *Revata* and others. After that, it was conveyed by a succession of their pupils. Thus, in India, it has been conveyed by an unbroken line of teachers. And to this island of Ceylon subsequently came *Mahinda*, *Iddhiya*, *Uttiya*, *Bhaddanāma* and *Sambala*. These greatly wise ones brought it to this island from India, and thence forward till today it has been conveyed by the line of teachers and their pupils”

§ 2. The First Saṅgīti

The *Pañcasatikā Khandhaka* of the *Cullavagga*, the second book of the *Vinaya Piṭaka*, gives us a short account of the first *Saṅgīti*, held at *Rājagaha*, only 21 days after the passing away of the Teacher. This, no doubt, is the oldest and the most reliable source of information about its proceedings. *Mahā Kassapa*, the chief of the Order, addressed the Bhikkhus thus, “Now, friends, let us recite the *Dhamma* and the *Vinaya*. We see before our eyes that *Adhamma* and *Avinaya* are gaining ground, and

Dhamma and *Vinaya* losing their hold. *” Five hundred selected *Arahanta Theras* assembled at *Rājagaha*, and the Council started its work under the presidentship of *Mahā Kassapa*; and being interrogated by him *Upāli* elucidated the *Vinaya*, and *Ānanda* the *Dhamma*, without even the slightest omission.

The term ‘*Dhamma*’ is ordinarily used to mean the ‘*Sutta*’ but the *Atthakathā* holds that *Ānanda* elucidated the seven books of the *Abhidhamma Piṭaka* as well. The *Nidānakathā* of *Sumaṅgalavilāsinī* says :—

“*Tato anantaram—*

Dhammasaṅgaṇi Vibhaṅgaṇca,

Kathāvatthuṇca Puggalaṃ,

Dhātu-Yamaka-Paṭṭhānaṃ,

Abhidhammāti vuccatīti.

Evam saṃvaṇṇitaṃ sukhumañāṇagocaraṃ, tantim saṅgāyitvā idaṃ abhidhammapiṭakaṃ nāmāti vatvā pañca-arahantasatāni sajjhāyamakaṃsu’’. (p. 11.)

The *Atthakathā*, however, in its description of the

* *Handa mayaṃ āvuso dhammaṇca vinayaṇca saṅgāyāma. Pure adhammo dippati, dhammo paṭibāhīyati; avinayo dippati vinayo paṭibāhīyati.*

composition of the *Sutta piṭaka*, makes a divergence from the common view, which might be of significance to us in our present investigation. In the *Nidānakathā* of *Aṭṭhasālinī*, we find *Mahā Kassapa* asking *Ānanda*, "In *Sutta piṭaka* there are four collections, which of them should be recited first * ?" About the fifth Collection, it says that there was a difference of opinion between the *Dīgha* and the *Majjhima Bhāṇakas*. The first maintained that *Jātaka*, *Niddesa*, *Paṭisambhidāmagga*, *Suttanipāta*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Vimānavatthu*, *Petavatthu*, *Thera-gāthā* and *Therī-gāthā* were together called the '*Khuddaka Gantha*' and were included in the *Abhidhamma-piṭaka*; but the second held that they, together with *Cariyā-Piṭaka*, *Apadāna* and *Buddhavaṃsa*, were included in the *Sutta piṭaka*." †

* *Suttanta-piṭake catasso saṅgītiyo, tāsū paṭhamamaṃ kataram saṅgītinti ?* (p. 10.)

† *Tato param Jātakaṃ Thera-Therīgāthāti imaṃ tantiṃ saṅgāyitvā 'Khuddaka-Gantho' nāma ayaṃ ti ca vatvā abhidhamma-piṭakasmīṃ yeva sangahaṃ āropayimsūti Dīghabhāṇakā vadanti. Majjhimbabhāṇakā pana Cariyāpiṭaka-Apadāna-Buddha Vaṃsehi saddhiṃ sabhampi taṃ Khuddaka-Ganthaṃ Suttanta-piṭake pariyāpaṇṇanti vadanti.* (p. 11.)

Again, elsewhere, in the same *Nidāna-kathā*, it says, "What is *Khuddaka-Nikāya*? The whole of *Vinaya-piṭaka*, *Abhidhamma-piṭaka*, and the fifteen books, namely, *Khuddaka-pāṭha* and others— i. e., all the teachings of the Buddha, except the four *Nikāyas*.*" In the *Aṭṭhasālinī* also we have, "According to *Piṭaka*, *Abhidhamma* forms a *Piṭaka* of its own; but, according to *Nikāya*, it is included in the *Khuddaka Nikāya*." †

What does this mixing up of *Abhidhamma* with *Khuddaka-Nikāya* mean? The *Aṭṭhasālinī*, at the very outset, suggests two meanings of 'Abhi,' in which it might be understood in the word *Abhidhamma*:—*Atireka-visesatthadīpako hi ettha abhisaddo*, i. e., 'Abhi' might mean here either 'extra' or 'special'. Prof. Kosambi suggests that in the present case the first meaning should be taken, the word '*Abhidhamma*' meaning 'Extra-*Dhamma*' or 'other than the *Dhamma*, the four *Nikāyas*.' The four *Nikāyas*—*Dīgha*,

* *Katamo Khuddakanikāyo? Sakalam vinayapiṭakam abhīdhamma-piṭakam Khuddaka-Pāṭhādayo ca pubbe nidassita-pañcadasabhedā, t̥hapetvā cattāro nīkāye avasesam Buddha-vacananti.* (p. 18.)

† *Ayam abhidhammo piṭakato Abhidhamma-piṭakam, nīkāyato Khuddakanikāyo.* (p. 23.)

Majjhima, *Saṃyutta* and *Aṅguttara*—formed the main *Dhamma*, and the small miscellaneous books of the *Khuddaka-piṭaka* the 'Extra-*Dhamma*' or *Abhidhamma*, not the technical philosophy of the *Pakaraṇas*.

§ 3. The Second Saṅgīti

The second *Saṅgīti* was held at *Vesāli*, one hundred years after the *Mahā Parinibbāna*, to check some of the insincere monks who were trying to justify the ten transgressions of the *Vinaya* rules. It was attended by seven hundred *Theras*, and was, therefore, known as the *Sapta-Satikā*, and the Chapter also in the *Culla-Vagga* that deals with its proceedings is called *Sapta-Satikā Khandhaka*.

It does not say any thing about what did this Council do in connection with the recitation of *Sutta* or *Abhidhamma*, perhaps, because there was nothing important to mention.

§ 4. The Third Saṅgīti

The third *Saṅgīti* was held at *Pāṭaliputra* under the royal patronage of *Asoka*, with *Moggali Putta Tissa* as the president, who, without any controversy, is regarded as the author of the *Kathā-Vatthu*, the fifth book of the *Abhidhamma Piṭaka*. The *Pañcappakaraṇa* says that, since king *Asoka* showed great regard for Buddhism and the Buddhist

monks, many teachers and adherents of other faiths sought admission to the Order, or stealthily donned the yellow robe, whilst at the same time still continuing their former religious views and practices, as fire and sun-worship and the like. After many vain attempts to settle the troubled state of the Buddhist monk-hood, and fix the exact word of the Buddha, king Asoka, finally convened the Council at *Pāṭali-putra*, where the whole canon was rehearsed and *Kathāvatthu* incorporated in it, which was composed by *Moggali-putta*, only with the purpose of refuting the wrong views about the *Dhamma* that had crept into the *Saṅgha**.

This book, of the size of the *Dīgha Nikāya*, is, from beginning to end, in dialogue form, the arguments being logically put, as in the *Milindapañha*; and the subjects of discussion, in all cases, are Philosophical, either belonging to the *Nikāyas* of the *Suttapiṭaka* or the technical treatment of the *Abhidhamma*. Very frequently it gives quotations from almost all the books of the *Suttapiṭaka*, which proves, beyond doubt, that by this time it must have assumed the form as we have at present.

Discussions on the issues of pure *Abhidhamma* are also not rare, but it does not give reference to any passages from

* See *Pañcappakarna*. p. 83-4

the *Pakaraṇas*. Let us take some examples from it and see if we can make out from them how far the technicals of *Abhidhamma* had developed by that time.

§ 5. *Evidence of the other Parakaraṇas
in the Kathāvatthu*

As we are, at present, concerned with the history of the development of *Abhidhamma*, we will confine ourselves only to the examination of passages in the *Kathāvatthu* that are particularly *Abhidhammic* — which at once differentiate it from the *Sutta* — leaving aside the consideration of the discussions themselves.

*THE FOLLOWING CHART GIVES A FEW
SHOWING THE DEVELOPMENT OF
THE TIME OF THE*

No.	Passages from the <i>Kathāvattu</i>
1.	VII. 1. <i>Natthi keci dhammā kehici dhammehi saṅgahitā ti ?</i> 2. <i>Natthi keci dhammā kehici dhammehi sampayuttā ti ?</i>
2.	VII. 3. <i>Nanu atthi keci dhammā cittaena sahaḡatā sahaḡatā saṃsatṭhā sampayuttā ekuppādā ekaṇirodhā ekavattukā ekārammaṇā ti ?</i>
3.	VII. 10. <i>Vipāko vipākadhammadhammo ti ?</i>
4.	VII. 10. <i>Nanu vipākā cattāro khandhā arūpino aññaṃañña-paccayā ti ?</i>
5.	IX. 3. <i>Rūpaṃ sārammaṇaṇ ti ?</i>
6.	X. 4. <i>No vata re vattabbe' pañca-viññāṇa kuslā pi akusalā pīti' ?</i>
7.	X. 7. <i>Vedanā—pe—sañña—pe—cetanā—pe—saddhā—pe—viriyam—pe—sati—pe—samādhi—pe—pañña cetasikā ti ?</i>

EXAMPLES FROM THE KATHĀVATTHU
THE ABHIDHAMMA PHILOSOPHY AT
THIRD SAṄGĪTĪ.

Reference to the system of *Abhidhamma*

1. It forms the basis of the whole of the *Dhātūkathā*, in which the *Dhammas* have been discussed, whether, and in what measure, they are 'included' (*Saṅga-hīta*) or 'non-included' in *Khandha*, *Āyatana* and *Dhātu* ; whether they are 'associated' (*Sampayutta*) there-with, or 'dissociated' (*Vippayutta*) there from.
2. See *Abhidhammatthasaṅgaha*, Chapter II.
Ekuppadanirodhā ca ekāmbanavattukā etc.
3. According to *Abhidhamma*, *Vipāka* has been considered as *Avyākata* ; there can be no more *Vipāka* of it. See Book I. Ch. I. § 3.
4. *Paṭṭhāna* : *Aññamañña-paccaya*. See Book I. P. 286
5. In *Abhidhamma*, *Rūpa* has been described as *Anārammaṇa*.
6. *Pañca-viññāṇa* are *Vipāka-citta*, therefore *Avyākata*. They can not be either *Kusala* or *Akusala*.
7. It is an evidence of the analytical method of the *Dhamma-saṅgaṇi*, of a type of consciousness into its component psychic factors, that is a special feature of the transition from *Sutta* to *Abhidhamma*.

No.	Passages form the <i>Kathāvatthu</i>
8.	XI. 1. <i>Vipākābyākatā kiriyābyākatā rūpaṃ nibbānaṃ cakkhāyatanaṃ—pe-phoṭabbā-yatam ti?</i>
9.	XI. 8. <i>Aniccataṃ parinipphannā ti? Jarā parinipphannā ti?</i>
10.	XII. 2. <i>Kāmāvacarā, rūpāvacarā arūpāvacarā kiriyābyākatā cetanā avipākā ti?</i>
11.	XIV. 2. <i>Salāyatanaṃ apubbaṃ acarimaṃ mātukucchismiṃ saṇṭhātī ti?</i>
12.	XIV 3. <i>Cakkhu-viññāṇassa anatarā sota-viññāṇaṃ uppajjatīti? ... No vattabbaṃ “Pañca-viññāṇā cññamaññassa samananatarā uppajjatīti.”</i>
13.	XV. 1. <i>Hañci vimaṃsā hetu, so ca adhipati, tena vata re vattabbe</i> <i>Hetupaccayena paccayo, adhipatipaccayena paccayo ti ...</i> <i>... Sahajātapaccayena paccayo</i> <i>... Indriyapaccayena paccayo</i> <i>... Maggapaccayena paccayo</i> <i>... Āhārapaccayena paccayo</i> <i>... Ārammaṇapaccayena paccayo.</i>
14.	XVI. 6. <i>Rūpaṃ sahetukaṃ sārammaṇaṃ, atthi tassa āvaṭṭanā-pe-paridhi ti?</i>
15.	XVI. 9. <i>Atthi Rūpaṃ rūpāvacaran ti?</i> XVIII. 6. <i>Jhānā jhānaṃ saṅkamati ti?</i>

Reference to the system of *Abhidhamma*

8. *Kīriyābyākātā* ; this significant technical term is a contribution of the Abhidhamma, unknown in the Sutta.
9. *Nipphanna*=born of *Kamma*, *utu*, *citta* or *āhāra*. The division of *Rūpa* into *Nipphanna* and *Anipphanna* is a later development of the Abhidhamma.
10. These terms are particularly Abhidhammic.
11. This refers to the arising of the *Āyatana*s at the time of *Paṭisandhī*. See *Visuddhimagga*. XVII
12. This refers to the process of cognition or *Cittavithi*. A *viññāṇa* is immediately followed by *Manodhātu* and *Manoviññāṇa-dhātu*, not by another *Viññāṇa*.
13. This proves that the *Paccaya*-philosophy of the *Paṭṭhāna*, in some form or the other, had already come into existence before the third Council.
14. See *Navanitatikā* VI. 7. *Rūpa* has been described as *ahetuka*, *sappaccaya*, *sāsava*, *sāṅkhata*, *lokīya*, *kāmāvacara*, *anārammaṇa*, and *appahātabba*.
15. This refers to the process of *Appanā-vithi*. One can not pass from one *Jhāna* immediately over to the next without coming back to the intermediary stage of *Upacāra*,

Now it can be safely asserted that in the Council held at *Pāṭaliputra*, about 253 B. C., the third *Piṭaka* must have taken some shape, which, in view of being a highly technical philosophy, was rightly called '*Abhidhamma*', meaning 'the Special or the Higher Doctrine.' And the *Abhidhamma* (*Abhi* = Extra i. e., the *Khuddaka* books) of the first Council, being more akin to the *Suttas*, would have been taken to form the fifth *Nikāya*.

Yamaka, the sixth book of the *Abhidhamma Piṭaka*, does not say any thing new but chiefly, by a mechanical process of logical conversion, tries to determine the scope and the exact implications of the different terms frequently used in the *Abhidhamma*. It might have been written after the impetus got at the third Council to define the Doctrine as accurately as possible, to check it from being distorted or misinterpreted.

The great bulk of the *Paṭṭhāna* also seems to have undergone a gradual evolution after the third Council before it got its present form, though the cardinal philosophy of *Paccaya*-relation is there in the *Kathāvatthu*.

The *Pubba-yoga* of the *Milindapañha* gives an evidence of the existence of all the seven books of the *Abhidhamma Piṭaka* as they exist today. The date of the *Milindapañha* is about 100 B. C.

§ 6. *Authority of the Abhidhamma*

In spite of the great honour with which Abhidhamma was held, it did not, for a long period of time, command the same authority as did the Sutta Pitaka. We find evidences even in the *Aṭṭhakathā* that its authority was sometimes challenged by the members of the Sangha who put greater reliance on the Sutta. Let us, for example, quote the following from the *Aṭṭhasālinī*—

“A Bhikkhu seated there asked, ‘Preacher, you quote a long text as though you were going to encircle Mount Sineru; what text is it ?

“Abhidhamma text brother.

“Why do you quote the Abhidhamma-text ? Does it not behove you to quote other texts spoken by the Buddha ?

“Brother, by whom was the *Abhidhamma* taught ?

“Not by the Buddha.

“But did you brother, study the *Vinaya-Piṭaka* ?

“No brother, I did not.

“Methinks, because you have not studied the *Vinaya Piṭaka*, you say so in ignorance... For, it has been said by the Buddha, “If without any intention of reviling the Vinaya one were to instigate another, saying, ‘Pray study the *Suttas* or the *Gāthās* or the *Abhidhamma* first, and afterwards

you will learn the *Vinaya*', there is no offence in him". *

".....if she questions on the *Abhidhamma* or *Vinaya* after getting permission to question on the *Suttanta*, or on the *Suttanta* or *Vinaya* after getting permission to question on the *Abhidhamma*.....But you do not know even that much †.....

"The *Mahāgosinga Sutta* is even a stronger authority... 'Brother *Sāriputta*, in the religion the talk of two Bhikkhus on the *Abhidhamma*, each asking and answering the other without faltering, is in accord with the *Dhamma*'...‡

But, an examination of the above quotations in their original *Pāli* will show that the statement based on them is again open to grave objections. Any how, this proves at least this much that there did exist a division as regards the authority of Abhidhamma.

* *Anāpatti na vivaṇṇetukāmo iṅgha tāva āvuso, Suttantaṃ vā Gāthāyo vā Abhidhammaṃ vā pariyāp-unassu, pacchā pi Vinayaṃ pariyāpunissatīti*

† *Suttante okāsaṃ kārāpetvā abhidhammaṃ vā vinayaṃ pucchati.....*

‡ *Idhāvuso sāriputta dve bhikkhū abhidhamma-kathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti...*

Section 2.

FROM SUTTA TO ABHIDHAMMA

§ 7. *Vibhajja-vāda* (the analytical method)

It was agreed at the third Council that the philosophy of the Buddha is *Vibhajja-vāda*. Though this word does not occur at all in the *Tiṭṭaka*, yet no term is as expressive of the exact spirit of the Buddhist Philosophy. *Vibhajja-Vāda* consists in maintaining that there does not exist a unity like 'substance', *Attā*, *Jīva* or the like, and that 'one' is always expressed in 'many.' Thus, there does not exist a 'chariot' that is apart from the wheels, axles and so many other parts of it; there does not exist an 'action' that is not manifested in so many movements; there does not exist a unit of 'consciousness' that is not a composite of so many psychic factors; and also there does not exist an 'individual' that is not composed of the *Khandhas* or 'aggregates', viz. *Rūpa-Khandha* or 'the aggregate of all physical states', *Vedanā-Khandha* or 'the aggregate of all the states of feeling', *Saññā-Khandha* or 'the aggregate of all the states of perception', *Saṅkhāra-Khandha* or 'the aggregate of all mental tendencies', and *Viññāṇa-Khandha* or 'the aggregate of all types of consciousness'. And not a bit of the *Khandhas* remains the same for two consecutive moments; they

are *Anicca* through and through, in a state of flux. Because they are such, one would get nothing but dejections and miseries, if one, out of ignorance, were to create craving and grasping for them. *

They are *Anicca*, *Anatta* and *Dukkha*. This is the central principle of the philosophy taught by the Buddha, and has been repeated so frequently in the books of the *Sutta-piṭaka* that it does not require a reference.

The same analytical method has been applied to explain the 'individual in its relation to the external world', i.e., the

* Cf. "*Idha gaḥapati, assutavā puthujjano ariyānaṃ adassāvī rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Ahaṃ rūpaṃ, mama rūpan ti pariyutṭha-ṭṭhāyī hotī. Tassa ahaṃ rūpaṃ mama rūpanti pariyutṭhaṭṭhato taṃ rūpaṃ pariṇamati aññathā hoti, tassa rūpavipariṇāmaññathā-bhāvā uppajjanti soka-pari-deva-dukkha-domanassupāyāsā.*"

... *vedanaṃ* ...

... *saññaṃ* ...

... *sankhāre* ...

... *viññānaṃ*..."

Samyutta Nikāya XXII. 1. 12—16

‘subject in its relation to the object’. This gives us the twelve *Āyatanas*, namely—

1. <i>Cakkhu</i>	7. <i>Rūpa</i>	4. <i>Jivhā</i>	10. <i>Rasa</i>
2. <i>Sota</i>	8. <i>Sadda</i>	5. <i>Kāya</i>	11. <i>Phoṭṭhabba</i>
3. <i>Ghāna</i>	9. <i>Gandha</i>	6. <i>Mana</i>	12. <i>Dhamma</i>

Here, the ‘subject’ has been analysed into the first six called the *Ajjhattika-Āyatana*, and the ‘object’ into the second six called the *Bāhira-Āyatana*. The first five *Ajjhattika-Āyatanas* are included in the *Rūpa-khandha*, and the last four *Khandhas* in the *Mana-Āyatana*; the first five *Bāhira-Āyatanas*, being the objects of the five physical senses, are material. *Dhammāyatana*, being the ‘object’ of mind, consists of *Sukhuma Rūpa*, *Cetasika* and *Nibbāna* [See Book I. p. 141]

A third analysis is again made of the ‘subject in its relation to the object and also the consciousness that arises depending on them’ into the eighteen *Dhātus*, namely,

1. <i>Cakkhu</i>	7. <i>Rūpa</i>	13. <i>Cakkhu-viññāṇa</i>
2. <i>Sota</i>	8. <i>Sadda</i>	14. <i>Sota-viññāṇa</i>
3. <i>Ghāna</i>	9. <i>Gandha</i>	15. <i>Ghāna-viññāṇa</i>
4. <i>Jivhā</i>	10. <i>Rasa</i>	16. <i>Jivhā-viññāṇa</i>
5. <i>Kāya</i>	11. <i>Phoṭṭhabba</i>	17. <i>Kāya-viññāṇa</i>
6. <i>Mana</i>	12. <i>Dhamma</i>	18. <i>Mano-viññāṇa</i>

Here, the first five *Dhātus* are the same as *Rūpa-Khandha* ; and 7-12 the same as the six *Bāhira-Āyatana*s. The four *Arūpī-khandhas* are represented by the remaining seven *Dātus*, namely, *Mana*, *Cakkhu-viññāṇa*, *Sota-viññāṇa*, *Ghāṇa-viññāṇa*, *Jivhā-viññāṇa* and *Kāya-viññāṇa*, all of which, in the *Āyatana*-analysis, are included in the *Manāyatana*.

These three grades of analysis are very common in the discourses of the *Suttapiṭaka*. In the *Samyutta Nikaya*, the third book of the *Sutta-pitaka*, there are even independent *Samyuttas* devoted to them, known as *Khandha Samyutta*, *Āyatana-Samyutta* and *Dhātu-Samyutta*. But, the purpose of these analyses, in the *Sutta-pitaka*, is not so much to explain the real nature of the component principles as to impress upon the fact that there does not exist a 'unity', 'substance', '*Attā*' or '*Jīva*' behind them.

§ 8. Further analysis and explanation in the Suttas.

KHANDHA

It is very seldom that a further analysis of them has been attempted in the *Suttas*. Mostly they are expressed in phrases like—*Yaṃ kiñci Bhikkhave rūpaṃ atītānāgata-paccuppanna majjhattaṃ vā bhiddhā vā oḷārīkaṃ vā—*

sukhumam vā hīnam vā paṇītam vā, yaṃ dūre santike vā ayam vuccati Rūpa-khandho ... viññāṇa-khandho, [Samyutta XXII. 48], but these do not actually analyse or explain them. In Abhidhamma, the *Rūpa-khandha* has been analysed into twenty-eight constituents, *Vedanā-khandha* into five, *Saṅkhāra-khandha* into fifty, and *Viññāṇa-khandha* into eighty-nine. These analyses, however, are based upon the direction shown in the Suttas, as we will see below—

(a) *Rūpa*

Katamañca bhikkhave rūpaṃ ? Cattāro ca mahābhūtā catunnam ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccati bhikkhave rūpaṃ. Samyutta XXII 56—7

These are the two cardinal divisions of *Rūpa* with which Chapter VI of the *Abhidhammatthasaṅgaha* begins and upon which the rest of the analysis is based. The *Pasāda-rūpas* are the same as the first five *Ajjhattika-āyana*s ; and the *Gocara-rūpa* same as the five corresponding *Bāhira-rūpa*. The other divisions of *Sabhāva Rūpa* seem to be the contribution of *Abhidhamma*. The Suttas do not suggest anywhere that *Hadaya-rūpa* is the seat of consciousness : it is decidedly an idea of later development.

Ākāsa-dhātu, as a form of *Rūpa*, is quite different from *Ākāsa* as such, which, according to *Abhidhamma-Kosa*, is

Asaṅkhata just like *Nibbāna*. * *Ākāsa-dhātu* is necessarily *Paricchinna* or bounded, which is used as the last *Kasina* [Book I. P. 314]. It may be a gap or a hole or even a quite wide space, but must be bounded. It has been often treated along with the four *Mahābhūtas*, as for example—

Pathaviḍḍhātu bhikkhave aniccā vipariṇāmī aññathābhāvī, āpo-dhātu—tejodhātu—vāyodhātu—ākāsadhātu aniccā vipariṇāmī aññathābhāvī. Samyutta XXV. 10. 9,

In *Suttavibhaṅga*, *Majjhima Nikāya* it has been classified as *Ajjhattika*, i. e., all the different holes in one body, and *Bāhira*, i. e., all the limited spaces that are without. † अभिवर्मकोशः १. २८ repeats the same “छिद्रमाकाशधात्वाख्यं । छिद्रं आकाशम् । द्वार-गवाक्ष-नासिका कर्णादिषु छिद्ररूपेण आकाशधातुरेव ।”

The conceptions of *Viññatti'-Rūpa*, *Vikāra-Rūpa* and *Lakkhaṇa-rūpa*, and the different classifications of *Rūpa* and *Rūpasamutṭhāna* are evidently Abhidhamma-contribution. The whole process of the groupings of the material qualities into *Kalāpas* is still later than the *Pakaraṇas* : it seems to have developed in Ceylon during the period of the *Atthakatha*.

* ध्रुवेऽसंस्कृते द्वे आकाशं अप्रतिसंख्याननिरोधश्च अत्यन्तं अव्याकृते । अभि ४. ९

† See *Samyutta XLVIII. 36 (6)*.

(b-c) *Vedanā : Saññā*

The five-fold *Vedanā*, in the *Abhidhamma*, has been taken exactly as it is in the Sutta, where it is made clear that *Sukha* and *Dukkha* are feelings only of the body, *Somanassa* and *Domanassa* of the mind, and *Upekkhā* of both. * The Suttas, however, do not directly suggest that the sense-feelings are *Vipāka-citta*, but it only states that all types of consciousness arising out of any of the six doors must be accompanied by some *Vedanā* and *Saññā*. The *Buddha-vagga* of *Nidāna Samyutta* says that there are six *Kāyās* of *Vedanā* and *Saññā*, viz *Cakkhu-samphassajā*, *Sotasamphassajā*, *Ghāna-samphassajā*, *Jivhā-samphassajā*, *Kāya-samphassajā* and *Mano-samphassajā* [XII 2. (2)]. The *Sabba-citta-sādhāraṇa cetasikas*, described in the beginning of the second Chapter of the *Abhidhammatthasaṅgaha*, are found in the Suttas. In the same *Vagga* as above, we have—*Vedanā, saññā, cetanā, phasso, manasikāro, idaṃ vuccati nāmaṃ. Ekaggatā* and *jīvitindriya* have been added to the list to make the seven *Sabba-citta-sādhāraṇa cetasikas*.

(d) *Saṅkhāra*

Saṅkhāra-khandha is the aggregate of the mental tendencies of which *Cetanā* or volition is the chief guiding

* *Samyutta XLVIII. 36 (6)*

factor. *Cetanā* has been compared to *Jetṭha-vaddhakī* or the master carpenter, who, while at work, does his own share and also makes the other carpenters do their own. There are six groups of the *Saṅkhāras* called the six *Cetanā-kāyas*, namely, *Rūpasañcetana*, *Saddasañcetana*, *Gandhasañcetana*, *Rasa-sañcetana*, *Phoṭṭhabba-sañcetana* and *Dhamma-sañcetana*. * The Suttas do not give any where a complete list of the mental tendencies of which the *Saṅkhāra-khandha* is constituted; but such classifications as the ten *Kilesa*, the three *Kusala-Mūla*, the three *Akusala-mūla*, the seven *Jhānaṅga*, the mental *Indriya*, the nine *Bala*, the four *Adhipati*, the seven *Bojjhaṅga* and others, that are found scattered all over the books of the *Sutta-piṭaka*, are nothing but the different modes of them. In *Abhidhamma*, they have been called by the name of *Cetasika*. *Dhammasaṅgani* gives exhaustive lists of them under different types of consciousness with which they may arise; but it does not claim to have these lists quite complete, for, at the end of the enumeration, in each case, it says “*Ye vā pana tasmim samaye aññe pi atthi pṭicca-samuppannā arūpino dhammā, ime dhammā...*”

We have seen above how *Abhidhammatthasaṅgaha*, after a careful and laborious examination of them, has

* See *Samyutta XXII. 56. 16.*

classified and systematised them almost to a mathematical accuracy.

(e) *Viññāṇa-khandha*

Viññāṇa-khandha consists of all the 121 types of consciousness described in the *Abhidhammatthasangaha*. Now let us see how far these types of consciousness are represented in the Suttas.

Among the four classes of consciousness, namely, *Kā-māvacara*, *Rūpāvacara*, *Arūpāvacara* and *Lokuttara*, except the last the other terms do not at all occur in the *Sutta piṭaka* though we often come across the names of their planes, as for example—

Katamo ca bhikkhave bavo ? Tayo me bhikkhave bhavā. Kāma-bhavo, rūpa-bhavo, arūpabavo, ayaṃ vuccati bhikkave bhavo. [Anguttara, Tika]

The eight types of *Lokuttara*, the four of *Arūpa-Kusala* and the four of *Rūpa-Kusala* are the same in the Suttas as in the *Abhidhamma*. About the consciousness of *Kāma-Bhava*, the Suttas make only a general distinction between those that are *Kusala* and those that are *Akusala*. *Abhidhamma*-analysis of the twelve types of *Akusala*, and the eight of *Kusala* is undoubtedly of a later date. The distinctions of *Somanassa-sahagata* and *Upekkhā-sahagata*, *Diṭṭhi-gata-sampayutta* and *Diṭṭhigata-vippayutta*, and *Sasaṇ-*

khārika and *Asaṅkhārika* are quite foreign to the Suttas, though not against the spirit of them. The conception of *Kiriyā*-consciousness of the Arhat is, no doubt, strictly in accordance to the Suttas, but the term seems to have come into use much later. The Suttas do maintain the existence of the *Vipāka*-consciousness as a resultant of the previous *Kamma*, which is stated there in the system of *Paṭicca-Samuppāda* in the phrase, “*Saṅkhāra-paccayā Viññāṇaṃ*”—*Saṅkhāra* being all the types of *Puñña*, *Apuñña* and *Āneñja* consciousness, and *Viññāṇa* the whole aggregate of the types of *Vipāka* consciousness. Abhidhamma, in clearly analysing these types, does not make a new contribution, but simply makes that explicit what was implicit in the Suttas.

Abhidhamma uses the word ‘*Hetu*’ for the six principal tendencies, namely, *Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa* and *Amoha*, and says that it has been used in the sense of *Mūla* * or root, a term that is a common name for them in the Suttas, though the term *Hetu* is also used at places. Thus, we have in the *Tikaṇipāta*, *Aṅguttara Nikāya*, (p. 123)

* *Hetubhāvo pana nesam sampayuttānam suppatitṭhita-bhāvasādhana-saṅkhātamūlabhāvo. Laddha hetu-paccayā hi dhammā virūḷhamūlā viya pādapāthirā hontī, na ahetukā viya jalatale sevālasadīsā, evañca katvā ete mūla-sadisatāya mūlānīti ca vuccanti.*

—“*Tiṇimāni bhikkhave akusala-mūlāni. Katamāni tīni ? Lobho akusala-mūlaṃ, Doso akusala-mūlaṃ, Moho akusala-mūlaṃ*”. And it further says that the *Mūlas* themselves and the *Kamma* that proceeds depending on them all are *Akusala* :— *Yadapi Bhikkhave lobho tadapi akusalaṃ, yadapi luddho abhisankharoti kāyena vācā manasā tadapi akusalaṃ. Yadapi luddho lobhena abhibhūto pariyādinna-citto parassa asatā dukkhaṃ upalāhati.....tadapi akusalaṃ.*

Just the same about the *Kusala-mūlas* also—*Tiṇimāni bhikkhave kusalamūlāni. Katamāni tīni ? Alobo kusala-mūlaṃ, adoso kusalamūlaṃ, amoho kusala-mūlaṃ.* The *kusala-mūlas* must not be taken to mean only negative qualities because of their prefix ‘a’. They are emphatically positive. They urge the person to do the ‘good’, and keep him from falling into the ‘bad’. Thus, it says—*Yadapi bhikkhave alobo tadapi kusalaṃ, yadapi aluddho abhisankharoti kāyena vācā manasā tadapi kusalaṃ, yadapi aluddho lobhena anabhibhūto apariyādiṇṇa-citto, na parassa asatā dukkhaṃ upalāhati... tadapi kusalaṃ. Itissa me alobhajā alophanidānā alohasamudayā alohappaccayā aneke kusalā dhammā sambhavanti ...*

Another passage from the same book makes it more clear— *Ko pana bhante hetu ko paccayo kalyāṇassa*

kammasa kiriyāya kalyāṇassa kammasa pavattiyātī ? Alobho Mahāli, hetu, alobho paccayo kalyāṇassa kammasa kiriyāya... adoso... amoho... [p. 949.]

Thus, *Alobha* is not merely 'non-greed' but positive 'self-sacrificingness; *Adosa* not merely 'non-hatred' but positive 'good will' ; and *Amoha* not merely 'absence of ignorance' but positive 'right knowledge'.

We have seen above that the *Vipāka* of *Kusala-citta* might be *Sahetuka* if the *Hetus* are strong enough, for, the *Kusala-hetus* are such that grow in strength by mutual co-operation. The *Vipāka* of *Akusala-citta*, on the other hand, must necessarily be *Ahetuka*, for, *Lobha* and *Dosa* mutually contradict each other, one making the other weaker and incapable of surviving in the *Vipāka*. The suggestion of this view may be traced in the Suttas. In the *Aṅguttara*, *Tika—nipāta* [p. 122]—"Rāgo (lobho) kho āvuso appa-sāvajjo dandhha-virāgī, doso mahā-sāvajjo khippa-virāgī... It further says that *Rāga* increases by a wrongful thinking of *Subhanimitta*, and *Dosa* by that of *Paṭigha-nimitta*, which are quite opposed to one another.

Another important view about the nature of feelings in the types of *Ahetuka-vipāka*, that the *Akusala-vipāka* is accompanied by *Dukkha*, and *Kusala-vipāka* by *Sukha* is also found in the earlier Suttas, as :—*Yaṃ Bhikkhave*

lobha-pakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobha-samudayaṃ taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ...and yaṃ bhikkhave alobhapakataṃ kammaṃ ... taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ ... [Anguttara, Tika nipāta. p. 160]

Among the three *Ahetuka kiriyā* types of consciousness, the first two, viz. *Kiriyā-manodhātu* and *Ahetuka-kiriyāmanoviññāṇa-dhātu* [*Dhamma. § 566, § 574*], have been taken from the *Dhātu-vibhaṅga* of the Sutta analysis, though, there, the exact conception of these two *Dhātus* has not been clearly stated, which is supplied only by the *Aṭṭhakathā*. The last one, i.e., *Hasituppādacitta*, called *Somanassasahagata kiriyā manoviññāṇadhātu* in the *Dhammasaṅgani*, has been included in the list of the types of *Ahetuka kiriyā* consciousness, only, it seems, to differentiate the smile of the Arhat from that of others.

The calculation of the types of consciousness by combining each of the eight Supra-mundane types separately with the five stages of *Jhāna* is a logical conclusion from the doctrine of the Suttas that, for the realization of *Nibbāna*, *Sammā-samādhi* is an unavoidable factor, which includes all the five stages of *Jhāna*. It means, that the eight *Lokuttara* can be realized by all the five stages separately.

CHAPTER II

THE DHAMMASANGAṆI

Section 1.

MĀTIKĀ

§ 1. *Introductory*

The *Dhammasaṅgaṇi*, as the title suggests, gives an enumeration of the *Dhammas* or 'the states of mental and material existence' by way of questions and answers*. It, however, does not merely state the names of the *Dhammas* but at the same time arranges them under different heads grouped according to different principles, which makes a further study of them possible as regards their exact nature, function and mutual relations, both in the external world

* "According to *Pāṇini* 3. 3. 110, विभाषाख्यानपरिप्रश्नयोरिञ्च, the word *Saṅgaṇi* means *saṅgaṇanā*, *saṅgaṇikā*. *Kāśikā vṛtti*, while commenting on the Sutra, says— परिप्रश्ने आख्याने च गम्यमाने धातोरिञ् प्रत्ययो भवति । It further gives, as illustrations— सर्वा कारिमकार्षम्, सर्वा कारिकामकार्षम्, सर्वा क्रियामकार्षम्... सर्वा गणिमजीगणम्, सर्वा गणिकां, सर्वा गणनाम्"" "The affix इञ् comes optionally after a root when a question and answer is expressed". Following the interpretation of *Gaṇi*, as *gaṇanā* or *gaṇikā*, we may be justified in interpreting the word *Saṅgaṇi* as *Saṅgaṇanā* or *Saṅgaṇikā*".

and in our own beings. The book begins by giving a complete list of these groups of heads called the *Mātikā* or 'the heads under which the *Dhammas* have been considered' not only in the *Dhammasaṅgani* but in the entire system of Abhidhamma philosophy. Thus, the importance of the *Mātikā*, to the student of Abhidhamma, is the same as that of the plan to the engineer who must consult it at every step in the process of his construction. The *Mātikā* consists of altogether 122 groups, of which the first 22 are called the *Tikas* or 'those that are divided under three heads', and the remaining 100 are called the *Dukas* or 'those that are divided under only two heads'.

§ 2. *The twenty-two TIKAS.*

I. From the ethical point of view, the first group divides the *Dhammas* into

- (a) *Kusalā* or those that are moral,
- (b) *Akusalā* or those that are immoral, and
- (c) *Abyākatā* or those that are non-moral.

Abhidhamma being primarily a system of psycho-ethical philosophy, this division is the most important of all, and it forms the centre of all Abhidhammic discussions. In the *Dhammasaṅgani*, the first two chapters, which form the main body of the book, are devoted to the consideration

of the *Dhammas* under these heads. All the remaining 121 groups are dealt with—in the third and also in the fourth chapters—with reference to the first.

The third head, *Abyākata*, must be carefully distinguished from the use of the term in the Suttas, where it means such wrong considerations as—whether the world is Eternal or not? whether the *Jīva* is the same as the body or different? and others. In Abhidhamma, it has only an ethical significance as above.

In Ethics, the term 'non-moral' (= *Abyākata*) means an action in which there is no intention. But in Abhidhamma, it includes even 'matter' and *Nibbāna*. It is so, simply because of the fact that they can not be brought under the first two heads, namely, 'moral' (*Kusala*) and 'immoral' (*Akusala*). It might look rather awkward to a beginner to think of 'matter' in the light of ethical value ; but this had to be done in Abhidhamma so that the universe of the *Dhammas*, in those particular divisions of the *Mātikā*-groups, might be exhausted. Thus, for example, among the *Duka*-groups, the *Hetū dhammā* include the principal tendencies, namely, *alobha*, *adosa*, *amoha*, *lobha*, *dosa* and *moha*; and the *Na-hetū dhammā* include all the other remaining *Dhammas*, mental, material and *Nibbāna*. [§§ 981—982] Or, the *Savicārā dhammā* are those

that are accompanied by *Vicāra*; and all the other *Dhammas* are included under the head *Avicārā*. [§§ 1270, 1271]

II. (a) *Sukhāya vedanāya sampayuttā* or those that are accompanied by an agreeable feeling.

(b) *Dukkāya vedanāya sampayuttā* or those that are accompanied by a disagreeable feeling.

(c) *Adukkhamasukhāya vedanāya sampayuttā* or those that are accompanied by a neutral feeling.

It is interesting to note that the agreeable feeling (*Sukha*) itself is excluded from the first head, the disagreeable feeling (*Dukkha*) from the second, and the neutral feeling (*Adukkhamasukham*) from the third, for, how can a *Dhamma* be accompanied by itself? The kinds of feeling have been considered in this group not in themselves but in their relation to the other *Dhammas*. [§§ 984—86]

III. (a) *Vipākā* or those that are (*Karmic*) 'resultant' of moral and immoral states of mind.

(b) *Vipākadhammadhammā* or those that are capable of yielding their (*Karmic*) 'resultant'.

(c) *Neva-vipāka-na-vipāka-dhammadhammā* or those that are neither (*Karmic*) 'resultant' nor capable of yielding their own.

Here also the third head includes all those *Dhammas* that cannot come under the first two.

IV. (a) *Upādinnaupādāniyā* or those that are got as a result of previous karma, and are also objects of 'grasping' (so that it might again give rise to such *Dhammas* in the next birth).

(b) *Anupādinnaupādāniyā* or those that are not got as a result of previous karma, but serve to be the objects of grasping.

(c) *Anupādinnaanupādāniyā* or those that are neither got as a result of previous karma nor serve to be the objects of grasping.

V. (a) *Saṅkiliṭṭha-saṅkilesikā* or those that are defiled themselves, and also serve as the objects of defilement.

(b) *Asaṅkiliṭṭha-saṅkilesikā* or those that are not defiled themselves but serve as the objects of defilement.

(c) *Asaṅkiliṭṭha-asāṅkilesikā* or those that are neither defiled themselves nor serve as the objects of defilement.

VI. (a) *Savitakka-savicārā* or those that are accompanied by *Vitakka* and *Vicāra*.

(b) *Avitakka-vicāramattā* or those that are

accompanied by *Vicāra* only, not by *Vitakka*.

- (c) *Avitakka-avicārā* or those that are neither accompanied by *Vitakka* nor *Vicāra*.

It must be remembered that *Vitakka* and *Vicāra* are considered here in their relation to the other *Dhammas*, so they themselves must be excluded from the list of the *Dhammas* that are accompanied by them.

The same principle should be applied to all the instances of the *Mātikā*-groups in which a *Dhamma* has been considered in its relation to the others.

- VII. (a) *Pītisahagatā* or those that are accompanied by *Pīti*.

- (b) *Sukhasahagatā* or those that are accompanied by *Sukha*.

- (c) *Upekkhāsahagatā* or those that are accompanied by *Upekkhā*.

- VIII. (a) *Dassanena pahātabbā* or those that are destroyed by 'insight' * (of the first stage of the Supramundane)

- (b) *Bhāvanāya pahātabbā* or those that are

* *Dassā'nēnāti sotāpattimaggena. So hi paṭhamam nibbānam dassanato dassananti vutto ...*

destroyed by practice † (here the attainment of the last three Maggas).

(c) *Neva dassanena na bhāvanāya pahātabbā* or those that are neither destroyed by 'insight' nor by 'practice'.

IX. (a) *Dassanena pahātabba-hetukā* or those the *Hetu* of which should be destroyed by 'insight'.

(b) *Bhāvanāya pahātabba-hetukā* or those the *Hetu* of which should be destroyed by 'practice'.

(c) *Neva dassanena na bhāvanāya pahātabba-hetukā* or those that have not got a *Hetu* which should be destroyed either by 'insight' or by 'practice'.

X. (a) *Ācaya gāmino* or those that lead to the accumulation (of karma).

(b) *Apacaya gāmino* or those that lead to the elimination of it.

† *Bhāvanāyāti sesamaggattayena. Sesamaggattyaṃ hi paṭhamamaggena diṭṭhasmiṃ yeva dhamme bhāvanāvasena uppajjati, na adiṭṭhapubbaṃ kiñci passati, tasmā bhāvanāti vuccati.*

(c) *Neva ācayagāmino na apacayagāmino* * or those that do not lead either to accumulation or to elimination.

XI. (a) *Sekkhā* or those that have still to acquire in the way of saint-hood (i. e., the first seven stages of the Supramundane).

(b) *Asekkhā* or that which has fulfilled all acquirement in the way of saint-hood. (i. e., the single *Dhamma* of *Arahatta-phala*)

(c) *Neva sekkhā na asekkhā* or those that are neither of the above two (i. e., all the *Dhammas* other than the above eight)

XII. (a) *Parittā* or those that are slight.

(b) *Mahaggatā* or those that are steady.

(c) *Appamāṇā* or those that are immeasurable

XIII. (a) *Parittārammaṇā* or those (states of mind) that have a *Paritta Dhamma* as their object.

(b) *Mahaggatārammaṇā* or those (states of

* All the states of matter (*Rūpa*) are included under this head. This distinguishes the Buddhist position from the contemporary view of some other sects who held that karma is accumulated by the influx of matter on the 'ego'.

mind) that have a *Mahaggata dhamma* as their object.

(c) *Appamāṇārammaṇā* or those (states of mind) that have an *Appamāṇa Dhamma* as their object.

XIV. (a) *Hīnā* or those that are low.

(b) *Majjhimā* or those that are of the middle value.

(c) *Paṇītā* or those that are excellent.

XV. (a) *Micchattaniyatā* or those that are definitely vicious.

(b) *Sammettaniyatā* or those that are definitely noble.

(c) *Aniyatā* or those that are indefinite.

XVI. (a) *Maggārammaṇā* or those (states of mind) that have the *Magga* as their object.

(b) *Maggahetukā* or those that are conditioned by the *Magga*.

(c) *Maggādhīpatino* or those that have *Magga* as their guiding principle.

XVII. (a) *Uppannā* or those that have arisen.

(b) *Anuppannā* or those that have not arisen.

(c) *Uppādinno* or those that are to arise.

XVIII. (a) *Atītā* or those that are past and gone.

(d) *Anāgatā* or those that will be in future.

(c) *Paccuppannā* or those that exist at present.

XIX. (a) *Atītārammaṇā* or those (states of mind) that have a past thing as their object.

(b) *Anāgatārammaṇā* or those (states of mind) that have a future thing as their object.

(c) *Paccuppannārammaṇā* or those (states of mind) that have a present thing as their object.

XX. (a) *Ajjhattā* or those that pertain to the person of a being.

(b) *Bahiddhā* or those that are external to a being.

(c) *Ajjhatta-bahiddhā* or those that are both the above.

XXI. (a) *Ajjhattārammaṇā* or those (states of mind) that have an 'internal *Dhamma*' as their object.

(b) *Bahiddhārammaṇā* or those (states of mind) that have an 'external *Dhamma*' as their object.

(c) *Ajjhatta-bahiddhārammaṇā* or those (states of mind) that have both as their object.

XXII. (a) *Saniddassana-sappaṭighā* or those that are visible and impinging.

(b) *Aniddassana-sappaṭighā* or those that are not visible but impinging.

(c) *Anidassana - appaṭighā* or those that are neither visible nor impinging. *

§ 3. The hundred *DUKAS*.

[1. *Hetu-group*]

- I. (a) *Hetū* or those that are *hetus* (i. e., *alobha*, *adosa*, *amoha*, *lobha*, *dosa* and *moha*)
 (b) *Na - hetū* or those that are not *hetus*.
- II. (a) *Sa hetukā* or those that are associated with the *hetus*.
 (b) *A hetukā* or those that are not associated with the *hetus*.
- III. (a) *Hetusampayuttā* or those that are accompanied by the *hetus*.
 (b) *Hetuvippayuttā* or those that are without the *hetus*.
- IV. (a) *Hetū ceva sahetukā ca* or those that are *Hetus* themselves, and are also associated with other *Hetus*.

* The five senses—*cakkhu*, *sota*, *ghāna*, *jivhā*, and *kāya*—and their objects—*rūpa*, *sadda*, *gandha*, *rasa* and *phoṭṭhabba*—are called *sappaṭigha* (impinging) *Dhammas*, because they are capable of coming, as if, in mutual collision and thus giving rise to consciousness.

- (b) *Sa hetukā ceva na ca hetū* or those that are associated with *Hetus*, but are not *Hetus* themselves.
- V. (a) *Hetu ceva hetusampayuttā ca* or those that are *Hetus* themselves, and are also accompanied by the *Hetus*.
- (b) *Sa hetukā ceva na ca hetū* or those that are accompanied by the *Hetus*, but are not *Hetus* themselves.
- VI. (a) *Na-hetū sa hetukā* or those that are not *Hetus* themselves, but are associated with them.
- (b) *Na-hetū a hetukā* or those that are neither *Hetus* nor associated with them.

[2. Short Intermediate Dukas]

- VII. (a) *Sappaccayā* or those that are conditioned (i. e., the five *Khandhas*.)
- (b) *Appaccayā* or those that are unconditioned (i. e., *Nibbāna*)
- VIII. (a) *Saṅkhatā* or those that are composite
- (b) *Asaṅkhatā* or those that are not composite,
- } Same as above
- IX. (a) *Saniddassanā* or those that are visible.
- (b) *Anidassanā* or those that are not visible.

- X. (a) *Sappaṭighā* or those that impinge.
 (b) *Appaṭighā* or those that do not impinge.
- XI. (a) *Rūpino* or those that are material.
 (b) *Arūpino* or those that are not material.
- XII. (a) *Lokiyā* or those that are mundane.
 (b) *Lokuttarā* or those that are Supramundane.
- XIII. (a) *Kena ci viññeyyā* or those that are cognizable by some.
 (b) *Kena ci na viññeyyā* or those that are not cognizable by some.

What is cognizable by sight is not cognizable by hearing and so on.

[3. *Āsava-group*]

- XIV. (a) *Āsavā* or those that are Intoxicants.
 (b) *No - āsavā* or those that are not Intoxicants.
- XV. (a) *Sāsavā* or those that are associated with *Āsava*.
 (b) *Anāsavā* or those that are not associated with *Āsava*.
- XVI. (a) *Āsavasaṃpayuttā* or those that are accompanied by *Āsava*.
 (b) *Āsavaviṃpayuttā* or those that are without *Āsava*.

XVII. (a) *Āsavā ceva sāsavā cā* or those that are *Āsava* themselves, and are also associated with it.

(b) *Sāsavā ceva no ca āsavā* 'or those that are associated with *Āsava*, but are not *Āsava* themselves.

XVIII. (a) *Āsavā ceva āsavasampayuttā ca* or those that are *Āsava* themselves, and are also accompanied by them.

(b) *Āsavasampayuttā ceva no ca āsavā* or those that are accompanied by *Āsava*, but are not *Āsava* themselves.

XIX. (a) *Āsavavippayuttā sāsavā* or those that are without the *Āsava*, but are objects of them.

(b) *Āsavavippayuttā anāsavā* or those that are without the *Āsava*, and are also no objects of them.

[4. *Samyojana-group*]

XX. (a) *Samyojanā* or those that are fetters.

(b) *No-samyojanā* or those that are not fetters.

XXI. (a) *Samyojaniyā* or those that are conducive to fetters.

(b) *Asamyojaniyā* or those that are not conducive to them.

XXII. (a) *Samyojana-sampayuttā* or those that are accompanied by the *Samyojanas*.

(b) *Samyojana-vippayuttā* or those that are without them.

XXIII. (a) *Samyojanā ceva samyojanīyā ca* or those that are *Samyojana* themselves, and are also conducive to them.

(b) *Samyojanīyā ceva no ca samyojanā* or those that are conducive to the *Samyojanas*, but are not *Samyojanas* themselves.

XXIV. (a) *Samyojanā ceva samyojanasampayuttā ca* or those that are *Samyojanas* themselves and are also accompanied by them.

(a) *Samyojanasampayuttā ceva no ca samyojanā* or those that are accompanied by the *Samyojanas*, but themselves are not such.

XXV. (a) *Samyojanavippayuttā samyojanīyā* or those that are without the *Samyojanas*, but are conducive to them.

(b) *Samyojanavippayuttā asamyojanīyā* or those that are without the *Samyojanas*, and are also not conducive to them.

[5. *Ganthā-group*]

XXVI. (a) *Ganthā* or those that are ties.

(b) *No ganthā* or those that are not ties.

XXVII. (a) *Ganthaniyā* or those that are conducive to the *Ganthā*.

(b) *A ganthaniyā* or those that are not conducive to the *Ganthā*.

XXVIII. (a) *Gantha-Sampayuttā* or those that are associated with the *Ganthas*.

(b) *Gantha-Vippayuttā* or those that are without the *Ganthas*.

XXIX. (a) *Ganthā ceva ganthaniyā ca* or those that are *Ganthās*, and are also conducive to them.

(b) *Ganthaniyā ceva no ca ganthā* or those that are conducive to the *Ganthas*, but are not *Ganthas* themselves.

XXX. (a) *Ganthā ceva ganthasampayuttā ca* or those that are *Ganthās*, and are also accompanied by them.

(b) *Ganthasampayuttā ceva no ca ganthā* or those that are accompanied by the *Ganthas*, but are not *Ganthas* themselves.

XXXI. (a) *Ganthavippayuttā ganthaniyā* or those that are without the *Ganthas*, but are conducive to them.

(b) *Ganthavippayuttā aganthaniyā* or those that are without the *Ganthas*, and are also not conducive to them.

[6. *Ogha-group*]

XXXII—XXXVII. Same as above : put *Ogha* instead of *Gantha*.

[7. *Yoga-group*]

XXXVIII—XLIII. Same as above : put *Yoga* instead of *Gantha*.

[8. *Nīvaraṇa-group*]

XLIV. (a) *Nīvaraṇā* or those that are hindrances (to the attainment of *Jhāna*).

(b) *No nīvaraṇā* or those that are not-hindrances.

XLV. (a) *Nivaraṇīyā* or those that are conducive to the *Nīvaraṇas*.

(b) *Anīvaraṇīyā* or those that are not conducive to the *Nīvaraṇas*.

XLVI. (a) *Nīvaraṇasampayuttā* or those that are accompanied by the *Nīvaraṇas*.

(b) *Nīvaraṇavippayuttā* or those that are without the *Nīvaraṇas*.

XLVII. (a) *Nīvaraṇā ceva nīvaraṇiyā ca* or 'those that are *Nīvaraṇas*, and are also conducive to them.

(b) *Nīvaraṇiyā ceva no ca nīvaraṇā* or those that are conducive to the *Nīvaraṇas*, but are not *Nīvaraṇas* themselves.

XLVIII. (a) *Nīvaraṇā ceva nīvaraṇasampayuttā ca* or those that are *Nīvaraṇas*, and are also accompanied by them.

(b) *Nīvaraṇasampayuttā ceva no ca nīvaraṇā* or those that are accompanied by the *Nīvaraṇas*, but are not *Nīvaraṇas* themselves.

XLIX. (a) *Nīvaraṇavippayuttā nīvaraṇiyā* or those that are without the *Nīvaraṇas*, but are conducive to them.

(b) *Nīvaraṇavippayuttā anīvaraṇiyā* or those that are without the *Nīvaraṇas*, and are also not conducive to them.

[9. *Parāmāsa* *-group]

- L. (a) *Parāmāsā* or the wrong views.
 (b) *No-parāmāsā* or the *Dhammas* other than the wrong views.
- LI. (a) *Parāmatṭhā* or those that are conducive to wrong views.
 (b) *Aparāmatṭhā* or those that are not conducive to wrong views.
- LII. (a) *Parāmāsa-sampayuttā* or those that are accompanied by the wrong views.
 (b) *Parāmāsa-vippayuttā* or those that are not accompanied by the wrong views.
- LIII. (a) *Parāmāsā ceva parāmatṭhā ca* or those that are wrong views, and are also conducive to them.
 (b) *Parāmatṭhā ceva no ca parāmāsā* or those that are conducive to wrong views, but are not wrong views themselves.
- LIV. (a) *Parāmāsavippayuttā parāmatṭhā* or those that are free from the wrong views, but are conducive to them.

* Wrong views, such as 'whether the world is Eternal or not' and others.

- (b) *Parāmāsavippayuttā aparāmaṭṭhā* or those that are free from the wrong views, and are also not conducive to them.

[10. Great Intermediate Dukas]

- LV. (a) *Sārammaṇā* or those that arise on an object [e. g., the four psychic aggregates].
 (b) *Anārammaṇā* or those that have no object [e. g., the states of matter, *Nibbāna*].
- LVI. (a) *Cittā* or those that are consciousness.
 [*Cakkhu-viññāṇa—Kāya-viññāṇa, Mano-dhātu, and Mano-viññāṇa*]
 (b) *No-cittā* or those that are not consciousness. [*Vedanā-khandho, saññā-khandho, saṅkhāra-khandho, sabbam ca rūpaṃ, asaṅkhatā ca dhātu.*]
- LVII. (a) *Cetasikā* or those that are psychic factors.
 [*Vedanā-khandho, saññā-khandho, saṅkhāra-khandho*]
 (b) *Acetasikā* or those that are not psychic factors. [*Cittaṃ ca, sabbam ca rūpaṃ, asaṅkhatā ca dhātu*]
- LVIII. (a) *Citta-sampayuttā* or those that are accompanied by consciousness. [*Vedanā-*

khandho, saññā-khandho, saṅkhāra-khandho]

(b) *Citta-vippayuttā* or those that are distinct from consciousness. [*Sabbam ca rūpaṃ, asaṅkhatā ca dhātu*]

LIX. (a) *Citta-samsatthā* } Same as above.
 (b) *Citta-visamsatthā* }

LX. (a) *Citta-samuṭṭhānā* * or those that are generated by consciousness.

(b) *No-citta-samuṭṭhānā* or those that are not generated by consciousness.

LXI. (a) *Citta-sahabhuno* or those that arise with the rising of consciousness. [*Vedanā-khandho, saññā-khandho, saṅkhāra-khandho, kāya-viññatti, vacī-viññatti.*]

(b) *No citta-sahabhuno* or those that do not arise with the rising of consciousness. [*Cittam † ca, avasesam ca rūpaṃ, asaṅkhatā ca dhātu*]

LXII. (a) *Cittānuparivattino* or those that transform with the transference of consciousness, [*Same as above*]

* Seet Book I. p, 224.

† Because one *Citta* can not arise simultaneously with the rising of another.

(b) *No-cittānuparivattino* or those that do not transform with the transformance of consciousness. [*Same as above*]

LXIII.(a) *Citta-saṃsaṭṭhasamuṭṭhānā* or those that are associated with consciousness, and are being generated by it. [*Vedanā-khandho, saññā-khandho, saṅkhāra-khandho*]

(b) *No-citta-saṃsaṭṭhasamuṭṭhānā* or those that are not associated with consciousness and being generated by it [*Cittaṃ ca, sabbam ca rūpam, asaṅkhatā ca dhātu*]

LXIV.(a) *Citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno* or those that are associated with consciousness, are being generated by it, and arise with it. [*Same as above*]

(b) *No-citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno* or those that are not such. [*Same as above*]

LXV.(a) *Citta-saṃsaṭṭha-samuṭṭhānānuparivattino* or those that are associated with consciousness, are being generated by it, and transform with the transformance of it.

[*Same as above*]

(b) *No-citta-saṃsaṭṭha-samuṭṭhānānuparivattino* or those that are not such.

[Same as above]

LXVI. (a) *Ajjhattikā* or those that pertain to the person of a being.

(b) *Bāhirā* or those that are external to the person of a being.

LXVII. (a) *Upādā* or those that are got (as a result of previous Karma)

(b) *No-Upādā* or those that are not such.

LXVIII. (a) *Upādinna*
 (b) *Anupādinna* } Same as above.

[11. *Upādāna-group*]

LXIX. (a) *Upādānā* or those that are the modes of grasping.

[*Kāma, Diṭṭhi, Sīlabbata, Attavāda*]

(b) *No-Upādānā* or those that are not the modes of grasping.

LXX. (a) *Upādāniyā* or those that are conducive to grasping.

(b) *Anupādāniyā* or those that are not conducive to grasping.

LXXI. (a) *Upādānasampayuttā* or those that are associated with grasping.

(b) *Upādānavippayuttā* or those that are free from grasping.

LXXII. (a) *Upādānā ceva upādāniyā ca* or those that are the modes of grasping, and are also conducive to it.

(b) *Upādāniyā ceva no ca upādānā* or those that are conducive to grasping, but are not modes of it.

LXXIII. (a) *Upādānā ceva upādānasampayuttā* or those that are modes of grasping, and are also accompanied by another modes of it.

(b) *Upādānasampayuttā ceva no ca upādānā* or those that are accompanied by modes of grasping, but are themselves no modes of it.

LXXIV. (a) *Upādānavippayuttā upādāniyā* or those that are free from grasping, but are conducive to it.

(b) *Upādānavippayuttā anupādāniyā* or those that are free from grasping, and are also not conducive to it.

[12. Kilesa-group]

LXXV.(a) *Kilesā* or those that are the modes of *Kilesa*. [*Lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ*]

(b) *No-Kilesā* or those that are not modes of *Kilesa*.

LXXVI.(a) *Saṅkilesikā* or those that are conducive to *Kilesa*.

(b) *Asaṅkilesikā* or those that are not conducive to *Kilesa*.

LXXVII.(a) *Saṅkiliṭṭhā* or those that are associated with *Kilesa*.

(b) *Asaṅkiliṭṭhā* or those that are not associated with *Kilesa*.

LXXVIII.(a) *Kilesasāmpayuttā* or those that are accompanied by *Kilesa*.

(b) *Kilesavippayuttā* or those that are free from *Kilesa*.

LXXIX.(a) *Kilesā ceva saṅkilesikā* or those that are modes of *Kilesa*, and are also conducive to it.

(b) *Saṅkilesikā ceva no ca kilesā* or

those that are conducive to *Kilesa*, but are no modes of it.

LXXX. (a) *Kilesā ceva sañkiliṭṭhā ca* or those that are modes of *Kilesa*, and are also associated with other modes of it.

(b) *Sañkiliṭṭhā ceva no ca kilesā* or those that are associated with *Kilesa*, but are no modes of it.

LXXXI. (a) *Kilesā ceva kilesasampayuttā ca* or those that are modes of *Kilesa*, and are also accompanied by other modes of it.

(b) *Kilesasampayuttā ceva no ca kilesā* or those that are accompanied by *Kilesa*, but are no modes of it.

LXXXII. (a) *Kilesavippayuttā sañkilesikā* or those that are free from *Kilesa*, but are conducive to it.

(b) *Kilesa-vippayuttā asañkilesikā* or those that are free from *Kilesa*, and are also not conducive to it.

[13. Supplementary Dukas]

LXXXIII. (a) *Dassanena pahātubbā* or those that are capable of being destroyed by 'insight', i. e., *Sotāpatti-Magga*.

(b) *Na dassanena pahātabbā* or those that are not capable of being destroyed by 'insight'.

LXXXIV.(a) *Bhāvanāya pahātabbā* or those that are capable of being destroyed by 'practice' i. e., the last three *Maggas*.

(b) *Na bhāvanāya pahātabbā* or those that are not capable of being destroyed by 'practice'.

LXXXV.(a) *Dassanena pahātabba hetukā* or those the *hetu* of which is capable of being destroyed by 'insight'.

(b) *Na dassanena pahātabba hetukā* or those the *hetu* of which is not capable of being destroyed by 'insight'.

LXXXVI.(a) *Bhāvanāya pahātabba hetukā* or those the *hetu* of which is capable of being destroyed by 'practice,

(b) *Na bhāvanāya pahātabba hetukā* or those the *hetu* of which is not capable of being destroyed by practice.

LXXXVII.(a) *Savitakkā* or those that are accompanied by *Vitakka*.

(b) *Avitakkā* or those that are not accompanied by *Vitakka*.

LXXXVIII.(a) *Savicārā* or those that are accompanied by *Vicāra*.

(b) *Avicārā* or those that are not accompanied by *Vicāra*.

LXXXIX.(a) *Sappītikā* or those that are accompanied by *Pīti*.

(b) *Appītikā* or those that are not accompanied by *Pīti*.

XC. (a) *Pītisahagatā* } Same as above.
 (b) *Na pītisahagatā* }

XCI. (a) *Sukha-sahagatā* or those that are accompanied by *Sukha*.

(b) *Na sukha-sahagatā* or those that are not accompanied by *Sukha*.

XCII. (a) *Upekkhā-sahagatā* or those that are accompanied by *Upekkhā*.

(b) *Na upekkhā-sahagatā* or those that are not accompanied by *Upekkhā*.

XCIII. (a) *Kāmāvacarā* or those that belong to *Kāma-loka* [All the *Lokas* from *Arūci* to *Paranimmitavasavatti*].

(b) *Na - kāmāvacarā* or those that do not belong to *Kāmaloka*.

XCIV. (a) *Rūpāvacarā* or those that belong to *Rūpa-loka*. [All the *Lokas* from *Brahmaloka* to *Akanitṭha*]

(b) *Na - Rūpāvacarā* or those that do not belong to *Rūpaloka*.

XCV. (a) *Arūpāvacarā* or those that belong to *Arūpa-loka* [From the gods of the *Ākā-sānañcāyatana* plane to those of the *Neva-saññānāsaññāyatana* plane.]

(b) *Na - arūpāvacarā* or those that do not belong to *Rūpaloka*.

XCVI. (a) *Pariyāpannā* or those that are included in the rounds of life.

(b) *Apariyāpannā* or those that are not included in the rounds of life.

XCVII. (a) *Niyyānikā* or those that lead to *Nibbāna*.

(b) *Aniyyānikā* or those that do not lead to *Nibbāna*.

XCVIII. (a) *Niyatā* or those the result of which are definitely settled. [*Pañca kammāni ānatarikāni, yā ca micchā-diṭṭhi niyatā,*

cattāro maggā apariyāpannā, ime dhammā niyatā]

(b) *Aniyatā* or the *Dhammas* other than the above.

XCIX. (a) *Sa - uttarā* or those that have something beyond them, i. e., mundane.

(b) *Anuttarā* or those that have nothing beyond them, i. e., supramundane.

C. (a) * *Saraṇā* or those that are accompanied by the evils.

(b) *Araṇā* or those that are not accompanied by the evils.

After this, there are 42 *Dukas* called the *Suttanta-Mātikā*. The *Nikkhepa-kanda* treats the *Dhammas* according to them, but they are missing in the *Atthuddhāra kanda*. They have not been considered in the other *Pakaraṇas*. They are not much of *Abhidhammic* importance.

* “*Raṇanti etehīti = raṇā. Yehi abhibhūtā sattā nānappakārena kandanti paridevanti, tesam rāgādīnaṃ etaṃ adhivacanaṃ. Sampayogavasena pahāṇa kaṭṭhatūvasena ca saha raṇehīti sararaṇā.*” Comm.

Section 2.

KUSALATTIKA

(*Distribution of the dhammas according
to the first group*)

(A)

CITTUPPĀDAKAṄḌA

(*The arising of consciousness*)

§ 4 *Introductory*

The first and the second Chapters of the *Dhammasaṅgani*, as we have seen above, enumerate the *Dhammas* according to the first group called the *Kusalattika*—under the three heads, *Kusalā*, *Akusalā* and *Abyākatā*—divided from a purely ethical point of view. The first chapter deals with *Cittuppāda* or ‘the arising of consciousness,’ being an enumeration of the states of mind. The last head, *Abyākatā Dhammā*, includes also all the states of matter which are enumerated in the Second Chapter called the *Rūpa-Kaṇḍa*. A mention is made of *Nibbāna* or the *Asaṅkhatā Dhātu* in the list of the *Abyākatā Dhammas*, but it does not go into discussing the nature of it.

As the import of almost all the terms that have their particular philosophical bearing has been already explained in the Exposition of the *Abhidhammatthasaṅgaha*, we will, herein, mark only the out-lines of the system in the distribution of the *Dhammas*.

§ 5. Order and classification of the types
of consciousness

The *Cittuppāda-kaṇḍa* is a complete list of the types of consciousness arranged under the three heads of the first *Tika*, namely, 1. *Kusalā dhammā*, 2. *Akusalā dhammā*, and 3. *Abyākatā dhammā*. Each type is followed by a long list of the psychic factors of which it is composed, the same factors that occur in the different types being repeated again and again in their full form with an untiring patience. The order and the classification of the types of consciousness are as follows :—

I. KUSALĀ DHAMMĀ.

(A) *Kāmāvacarā*—The eight types called the *Mahā-cittāni*'

(B) *Rūpāvacarā*—

(i)

Paṭhavī-kasiṇa

Four stages of *Jhāna* according to *Catukkanaya*.

Five stages of *Jhāna* according¹ to *Pañcakanaya*.

Four stages of *Jhāna*, according to *Catukka-naya*, associated with the four *Paṭipadās*.

Five stages of *Jhāna* according to *Pañcaka-naya*, associated with the four *Paṭipadās*.

... stages of *Jhāna*, associated with the four *Ārammanas*.

... stages of *Jhāna* in their sixteen modes, the *Paṭipadā* and the *Ārammaṇa* being combined together.

(ii —viii)

The same repeated with *Āpo-kasiṇa*, *Tejokasiṇa*, *Vāyo-kasiṇa*, *Nīla-kasiṇa*, *Pīta-kasiṇa*, *Lohita-kasiṇa* and *Odāta-kasiṇa*.

... the stages of *Jhāna* on the *Abhibhū-āyatana*

... stages of *Jhāna* on the *Vimokkhas*.

... stages of *Jhāna* on the *Brahma-vihāras*.

... stages of *Jhāna* on the ten *Asubhas*.

(C) *Arūpāvacarā*

The four *Arūpa-Jhānas*.

(D) Grades and *Adhipati*

The same types of consciousness as described above, associated with the three grades, viz. *Hīna*, *Majjhima* and *Pañita*, and the four *Adhipatis*, viz. *Chanda*, *Viriya*, *Citta* and *Vimansā*.

(E) *Lokuttara*

The stages of *Jhāna* of the *paṭhama magga*: the same associated with the four *paṭipadās*.

The same types of consciousness concentrated on 'suññatā'.,

The same types of consciousness concentrated on 'appanīhita'.,

The same types of consciousness associated with *Lokuttara Satipaṭṭhāna*, *Sammappadhāna*, *Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṅga*, *Sacca*, *Samatha*, *Dhamma*, *Khandha*, *Āyatana*, *Dhātu*, *Āhāra*, *Phassa*, *Vedanā*, *Saññā*, *Cetanā* and *Cittā*.

... .. stages of *Jhāna* associated with the four *Adhipatis*.

Jhāna-consciousness of the *Dutiya* *Tatiya* *Catuttha Magga*

II. *AKUSALĀ DHAMMĀ*

Eight types of consciousness associated with *Lobha*.

Two types of consciousness associated with *Dosa*.

Two types of consciousness associated with *Moha*.

III. *ABYĀKATĀ DHAMMĀ*

Eight types of *Ahetuka Kusala-Vipāka*.

Eight types of *Sahetuka Kusala-Vipāka*.

Five types of *Rūpāvacara Vipāka*.

Four types of *Arūpāvacara Vipāka*.

Four types of *Lokuttara Vipāka*.

Types corresponding to those of *Lokuttara Kusala*.

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Seven types of *Ahetuka Akusala-Vipāka*.

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Three types of *Ahetuka Kiriya*

Eight types of *Sahetuka Kiriya*.

Five types of *Rūpāvacara Kiriya*.

Four types of *Arūpāvacara Kiriya*.

§ 6. How are the types stated ?

The statement of the types of consciousness invariably opens with a question like *Katame dhammā kusalā*, or *Katame dhammā akusalā*, or *Katame dhammā abyākatā*, as the case may be; and then, as an answer to it, begins the identification of the particular type as regards its—

(i) 'Plane'—whether *kāmāvacara*, *rūpāvacara*, *arūpāvacara* or *lokuttara*;

- (ii) ' *Value* '—whether *kusala*, *akusala*, *vipāka* or *kiriya* etc;
- (iii) ' *Feeling* '—whether accompanied by *somanassa*, *domanassa*, *sukha*, *dukkha* or *upekkhā*;
- (iv) ' *Particular characteristic* '— *ñāṇasampayutta*, *ñāṇavippayutta*, *diṭṭhigatasampayutta*, *diṭṭhigatavippayutta* etc.;
- (v) ' *Object* '—*rūpārammaṇaṃ*, *saddārammaṇaṃ*, etc.;

Thus, to illustrate, let us quote the following passages—

[§ 1] *Katame dhammā kusalā ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ yaṃ vā pana ārabha...*

[§ 160] *Katame dhammā kusalā ? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi savittakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati paṭhavī-kasiṇaṃ...*

[§ 365] *Katame dhammā akusalā ? Yasmiṃ samaye*

akusalam cittam uppannam hoti somanassa-sahagatam diṭṭhigatasampayuttam rūpārammaṇam vā... yaṃ yaṃ vā pana ārabha...

[§ 431] *Katame dhammā abyākatā ? Yasmiṃ samaye kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā vipākaṃ cakkhu-viññāṇaṃ uppannam hoti. upekkhā-sahagatam rūpārammaṇam...*

KUSALA

§ 7. The psychic-factors of the first type

The types of consciousness, beginning with “*yasmiṃ samaye*” and ending with “*tasmiṃ samaye*”, are followed by the lists of their psychic-factors, each of which being asserted with the verb “*hoti*”. Let us, for example, study the list of them associated with the first type of consciousness:—

... .. *Tasmiṃ samaye*—

GROUPS

- I. (1) *Phasso hoti*, (2) *Vedanā hoti*, (3) *Saññā hoti*, (4) *Cetanā hoti*, (5) *Cittam hoti*;
- II. (6) *Vitakko hoti*, (7) *Vicāro hoti*, (8) *Pīti hoti*, (9) *Sukham hoti*, (10) *Cittassekaggatā hoti*;
- III. (11) *Saddhindriyaṃ hoti*, (12) *Viriyaṃ hoti*, (13) *Satindriyaṃ hoti*, (14) *Samādhindriyaṃ hoti*, (15) *Paññindriyaṃ hoti*, (16) *Manindriyaṃ*

hoti, (17) Somanassindriyaṃ hoti, (18) Jīvitindriyaṃ hoti;

IV. (19) Sammā-diṭṭhī hoti, (20) Sammā-saṅkappo hoti, (21) Sammā-vāyāmo hoti, (22) Sammā-sati hoti, (23) Sammā-samādhi hoti;

V. (24) Sāddhā-balaṃ hoti, (25) Viriya-balaṃ hoti, (26) Sati-balaṃ hoti, (27) Samādhi-balaṃ hoti, (28) Paññā-balaṃ hoti, (29) Hiribalaṃ hoti, (30) Ottappabalaṃ hoti;

VI. (31) Alobho hoti, (32) Adoso hoti, (33) Amoho hoti, (34) Anabhijjhā hoti, (35) Abyāpādo hoti, (36) Sammā-diṭṭhi hoti;

VII. (37) Hiri hoti, (38) Ottappaṃ hoti;

VIII. (39) Kāya-passaddhi hoti, (40) Citta-passaddhi hoti, (41) kāya-lahutā hoti, (42) citta-lahutā hoti, (43) kāya-mudutā hoti, (44) citta-mudutā hoti, (45) kāya-kammaññatā hoti, (46) citta-kammaññatā hoti, (47) kāya-pāguññatā hoti, (48) citta-pāguññatā hoti, (49) kāyujjukatā hoti, (50) cittujjukatā hoti;

IX. (51) Sati hoti, (52) Sampajaññaṃ hoti;

X. (53) Samatho hoti, (54) Vipassanā hoti;

XI. (55) Paggāho hoti, (56) Avikkhepo hoti... ..

Here, Group I is derived from the four psychic-aggregates (*Cattāro arūpino khandhā*), together with *Phassa*

(contact) the most fundamental factor for the arising of consciousness.

Group II consists of the five *Jhānaṅgas*, the constituents of *Jhāna*-consciousness. Here, they, as they belong to the *Kāmāvacara*-plane, are much weaker in strength.

Group III consists of the eight *Indriyas* or 'faculties', in as much as they serve to suppress their opposite factors. Thus, the *Atthasālinī* says— *Sā (saddhā) ca assaddhiyassa abhibhavanato adhipatiyaṭṭhena indriyaṃ*. Or, *Tadeva (viriyaṃ) kossajjassa abhibhavanato adhipatiyaṭṭhena indriyaṃ*, and so on. [p. 124].

The five factors of Group IV have been taken from the Eight-fold Path. The three—*sammā vācā*, *sammā kammanto*, *sammā ājīvo*—have been left out; they have been included in the *Yevāpanakas*.

The seven factors of Group V are called *Bala* (= power = strength), in as much as they are not shaken by their opposite factors. The *Atthasālinī* says, '*Akampiyaṭṭhena pana balaṃ veditabbaṃ. Asaddhiye na kampatīti saddhābalaṃ; kosajje na kampatīti viriyabalaṃ; muṭṭhasacce na kampatīti; satibalaṃ; uddhacce na kampatīti samādhi-balaṃ; avijjāya na kampatīti paññābalaṃ; ahirike na kampatīti hiribalaṃ; anotappe na kampatīti ottappabalaṃ*. [p. 128]

It will be seen that the first five factors are here just repeated from Group III, of the *Indriyas*, the difference being only in their ways of manifestation. In the first case they suppress their opposites, and in the second they exert their own strength, unshaken by them.

In Group VI, *Alobha* is the same as *Anabhijjā*, *Adosa* as *Abyāpāda*, and *Amoha* as *Sammā-diṭṭhi*. The first three, as the commentary suggests, are manifested as *Hetus* or 'roots', and the second three in the ways of action. *

The two factors of Group VII are the same as the last two of Group V. The repetition is due to the fact that, in spite of their being counted in the list of the modes of *Bala*, the Buddha has laid particular stress upon them by calling them to be the factors 'that guard the limits of the society', without which it would not be possible to maintain either the moral or the legal orders. †

* *Alobhādīnaṃ yevetāni (anabhijjā etc) nāmāni; heṭṭhū pana ete dhammā mūlavasena gahitā, idha kamm-apathavasenāti vetitabbā. [Atthasālinī. p. 132]*

† *Hirottappāni pi heṭṭhū bala-vasena gahitāni, idha lokapāla-vasena. Lokam hi ime dve dhammā pālayanti. Yathāha, "Dve me bhikkhave, sukkā dhammā lokam pārenti" [Atthasālinī. p. 132.]*

The six pairs of Group VIII are common to all the types of good consciousness. '*Kāya*' here does not mean the physical body, but it means the '*nāma-kāya*', i. e., the aggregates of *vedanā*, *saññā* and *saṅkhāra*.

The two factors of Group IX are the same as '*satindriya*' and '*paññindriya*' of Group III. The repetition is made to show that they are of particular importance even in themselves. *

In Group X, the factor '*samatha*' is there because the good type of consciousness tends to suppress the *nīvaraṇas*, *kāmacchanda* and others. *Vipassanā* is the same as *paññā*, that is mentioned above. Here the repetition is made because of the fact that the two, '*samatha*' and '*vipassanā*', are very usually called together. †

* *Lakkhaṇādīni cetesaṃ (i. e., of sati and sampajañña) satindriya-paññindriyesu vutta-nayeneva vedita-bbāni. Iti heṭṭhā vuttamevetamaṃ dhammadvayaṃ puna imasmiṃ thāne upakāravasena gahitaṃ.*

[*Atthasālinī. p. 134.]*

† *Aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. Paññā vesā. Atthato imesaṃ dvinnamaṃ lakkhaṇādīni heṭṭhā vuttāneva. Idha panete yuganandhavasena gahitā.]Atthasālinī. p. 134.]*

In Group XI, *paggāha* is the same as *virīya*, and *avikkhepa* as *samādhi*. These two have been repeated here only to show that the two contrary elements of 'virīya' and 'samādhi' are reconciled together in the present consciousness. *

§ 8. *Psychic factors of the types of Kāmāvacara*
Kusala consciousness

Psychic factors of the second type of consciousness are the same as those of the first.

In the third type of consciousness, as it is unaccompanied by 'insight', [i.e., *Ñāṇavippayutta*] the following seven factors are missing—

1. *Paññindriya* in Group III.
- 2-3. *Sammā-diṭṭhi* in Groups IV and VI.
4. *Paññā-bala* in Group V.
5. *Amoha* in Group VI.
6. *Sampajañña* in Group IX.
7. *Vipassanā* in Group XI.

In the fourth type of consciousness, the psychic factors are the same as in the third.

* *Idha panetaṃ dvyaṃ viriyasamādhi-yojanatthāya gahitanti veditabbaṃ. [Atthasālinī. p. 139.]*

In the fifth type of consciousness, it being accompanied by 'indifference' [i. e., *Upekkhā-sahagata*], *pīti* and *sukha* in Group II are replaced by '*upekkhā*', and *somassindriya* in Group III by '*upekkhindriya*'.

The psychic-factors in the sixth type of consciousness are the same as in the fifth.

In the seventh type of consciousness, as it is *Upekkhā sahagata* and also *Ñāṇaviṇṇaṇa*, both the alterations of the third and the fifth types have been applied.

The psychic-factors in the eighth type of consciousness are the same as in the seventh.

§ 9. *Psychic factors of the types of Mahaggata Kusala consciousness*

Except this that they differ here in their quality and strength, as they belong to a higher plane of consciousness, the psychic factors of the First Stage of *Rūpāvacara kusala jhāna* are exactly the same and in the same order as in the first type of the *Kāmāvacara kusala consciousness*. *

* *Ime kāmāvacara-paṭhama-kusala-citte vuttappakārāya padapaṭipāṭiyā chapaññāsa dhammā honti; kevalaṃ hi te kāmāvacarā, ime bhūmmantaravasena mahaggatā rūpāvacarā ti. Ayamettha viseso, sesaṃ tādīsimeva.* [*Atthasālinī* p. 163.]

In the Second Stage, according to *Catukka-naya*, as it is 'avitakka' and 'avicāra', the following factors are missing :—

1-2. *Vitakka* and *Vicāra* in Group II.

3. *Sammā-saṅkappa* in Group IV.

In the Third Stage, *Pīti* is also missing from Group II.

In the Fourth Stage, together with the above changes, 'sukha' is replaced by 'upekkhā' in Group II, and 'soman-assindriya' by 'upekkhindriya' in Group III.

According to *Pañcuka-naya*, the Second Stage has been split into two.

The number and the order of the psychic-factors in all the four types of *Arūpāvacara Kusala* consciousness are just the same as in the last stage of the *Rūpa-jhāna*.

§ 10. *Psychic-factors of the types of Supra-mundane consciousness*

The number and the order of the psychic-factors of the First *Magga* consciousness, associated with the First Stage of *Jhāna*, are the same as in the first type of *Kāmāvacara Kusala* consciousness, with the following additions :—

1. *Anaññātāññassāmītiindriyaṃ* in Group III.

2-4. *Sammā-vācā*, *sammā-kammanto*,
and *sammā-ājīvo* in Group IV.

The psychic-factors of the residue three types of *Magga*-consciousness are the same as in the above, except the alteration that *Anaññātāññassāmītindriyaṃ* is replaced by *Aññindriyaṃ*. Thus, the total number of the psychic-factors in these types, when associated with the First Stage of *Jhāna*, is sixty.

Due changes take place when they are associated with the other stages of *Jhāna*.

AKUSALA

§ 11. *Psychic-factors of the first type of Akusala consciousness*

Psychic-factors of the first type of *Akusala*-consciousness (*Lobha*), arranged in groups corresponding to those of the first type of *Kāmāvacara Kusala* consciousness, are as follows [cf. p. 68] :—

... *tasmim samaye*—

- I. (1) *Phasso hoti*, (2) *Vedanā hoti*, (3) *Saññā hoti*, (4) *Cetanā hoti*, (5) *Cittaṃ hoti* ;
- II. (6) *Vitakko hoti*, (7) *Vicāro hoti*, (8) *Pīti hoti*, (9) *Sukhaṃ hoti*; (10) *Cittassekaggatā hoti* ;
- III. (11) *Viriyindriyaṃ hoti*, (12) *Samādhindriyaṃ hoti*, (13) *Manindriyaṃ hoti*, (14) *Somanassindriyaṃ hoti*, (15) *Jīvitindriyaṃ hoti*;

- IV. (16) *Micchā-diṭṭhi hoti*, (17) *Micchā-saṅkappo hoti*, (18) *Micchā-vāyāmo hoti*, (19) *Micchā-samādhī hoti*;
- V. (20) *Viriya-balaṃ hoti*, (21) *Samādhī-balaṃ hoti*, (22) *Ahīrika-balaṃ hoti*, (23) *Anotappa-balaṃ hoti*;
- VI. (24) *Lobho hoti*, (25) *Moho hoti*, (26) *Abhiṭṭhā hoti*, (27) *Micchā-diṭṭhi hoti*;
- VII. (28) *Ahīrikaṃ hoti*, (29) *Anotappaṃ hoti*;
- X. (30) *Samatho hoti*;
- XI. (31) *Paggāho hoti*, (32) *Avikkhepo hoti*.

Comparing this list with that of p. 68, we find that (a) the following factors are missing altogether—

- III. (1) *Saddhindriyaṃ*, (2) *Satindriyaṃ*, (3) *Paññindriyaṃ*;
- IV. (4) *Sammā sati*;
- V. (5) *Saddhā-balaṃ*, (6) *Sati-balaṃ*, (7) *Paññā-balaṃ*;
- VI. (8) *Adoso*, (9) *Abyāpādo*;
- VIII. (10—21) All the twelve factors.
- IX. (22—23) Both the factors.
- X. (24) *Vipassanā*.

This atonce explains how in the present case we have only $56-24=32$ factors.

(b) The following changes have taken place in the ethical quality of the factors:—

IV. The term *Micchā* (=wrong) has been substituted for *Sammā* (=right).

VI. *Alobha*, *amoha*, *anabhijjhā* and *sammā-ditthi* have been replaced respectively by *lobha*, *moha*, *abhijjhā* and *micchā ditthi*.

§ 12. *Psychic-factors of the remaining types
of Akusala-consciousness.*

LOBHA

Psychic factors in the second type of consciousness are the same as in the first.

In the third type of consciousness, as it is *Diṭṭhi-gata-vippayutta*, the factor *Micchā-ditthi* is absent in Groups IV and VI.

Psychic-factors in the fourth type are the same as in the third.

In the fifth type of consciousness, 'sukha' is replaced by *upekkhā* in Group II, and 'somanassindriya' by 'upekkhindriya' in Group III.

Psychic-factors in the sixth type are the same as in the fifth.

Both the above alterations have been made in the

seventh type of consciousness, as it is *upekkhā-sahagata* and also *ditṭhi-gata-vippayutta*.

Psychic factors in the eighth type are the same as in the seventh.

DOSA

In the ninth and the tenth types of consciousness, *domanassasahagata paṭighasampayutta*, the following alterations are made from the first:—

II. *Pīti* has been dropped, and *Sukha* replaced by *Dukkha*.

III. *Somanassindriya* replaced by *Domana-ssindriya*.

IV. *Micchādiṭṭhi* has been dropped.

VI. *Lobha* and *Abhijjhā* are replaced by *Dosa* and *Byāpāda* respectively.

MOHA

In the eleventh type of consciousness, *upekkhāsahagata vicikicchāsampayutta*, the following alterations are made from the first :—

II. *Pīti* has been omitted ; and *Sukha* has been replaced by *Upekkhā*.

III. *Samādhindriyaṃ* has been omitted ; and *Somanassindriya* has been replaced by *Upekkhindriya*.

IV. *Micchā-diṭṭhi* and *Micchā-samādhī* have been omitted.

V. *Samādhī-balaṃ* has been omitted.

VI. *Lobha* has been replaced by *Vicikicchā*; and *Abhiṭṭhā* and *Micchā-diṭṭhi* have been omitted.

X. Has been omitted.

XI. *Avikkhepa* has been omitted.

In the twelfth type of consciousness, *upekkhā-sahagata uddhaccasampayutta*, the following alterations are made from above :—

(a) The following factors have not been dropped—
samādhindriya, *micchā-samādhī*, *samādhī-bala*,
samatha and *avikkhepa*.

(b) *Vicikicchā* has been replaced by *Uddhacca*.

ABYĀKATA. (A) VIPĀKA

§ 13. Psychic factors of the types of *Vipāka-consciousness*

(i) *Kusala-vipāka*—

Cakkhu-viññāṇa or 'eye-consciousness' has the following factors :—

... *tasmim samaye*—

I. (1) *Phasso hoti*, (2) *Vedanā hoti*, (3) *Saññā hoti*, (4) *Cetanā hoti*, (5) *Cittaṃ hoti* ;

II. (6) *Upekkhā* hoti, (7) *Cittassekaggatā* hoti;

III. (8) *Manindriyaṃ* hoti, (9) *Upekkhindriyaṃ* hoti,
(10) *Jīvitindriyaṃ* hoti.

* *

* *

* *

Sota-viññāṇa, *ghāṇa-viññāṇa* and *jivhā-viññāṇa* have the same factors as in the above. In *kāya-viññāṇa*, however, *sukha* is substituted for *upekkhā* in Group II, and *sukhindriya* for *upekkhindriya* in Group III.

* *

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* *

Vipākā manodhātu (= *sampaticchana*) has the same factors as in *cakkhu-viññāṇa*, with an addition of *vitakka* and *vicāra* in Group II.

Vipākā manoviññāṇadhātu (= *santīraṇa*) *upekkhā-sahagatā* has the same factors as in the above.

Vipākā manoviññāṇadhātu somanassa-sahagatā has the same factors as in the above, with the variation that (a) *pīti* is added in Group II, and (b) *sukha* and *soma-sindriya* are substituted for *upekkhā* and *upekkhindriya* respectively.

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* *

The eight *mahā vipāka*, the *rūpāvacara-vipāka*, the *arūpāvacara-vipāka* and the *lokuttara-vipāka* types of consciousness have the same factors as in their corresponding *kusala*-types.

(ii) *Akusala-vipāka*

Cakkhu-viññāṇa, *sota-viññāṇa*, *ghāṇa-viññāṇa* and *jivhā-viññāṇa* have the same factors as in their *kusala vipāka*. In *kāya-viññāṇa*, it varies in this that *dukkha* and *dukkhindriya* are substituted for *sukha* and *sukhindriya*.

* *

* *

* *

Vipākā mano-dhātu and *manoviññāṇa-dhātu* have the same factors as in the *kusala vipāka*.

(B) *KIRIYA*

§ 14. *Psychic factors of the types of
Kiriya-consciousness*

(i) *Ahetuka*

Kiriya manodhātu (= *Pañcadvārāvajjana*) has the same factors as in the *vipākā manodhātu*.

* *

* *

* *

Kiriya manoviññāṇadhātu somanassasahagatā (= *Hasituppāda citta*) has the following factors:—

- I. (1) *Phassa*, (2) *Vedanā*, (3) *Saññā*, (4) *Cetanā*,
(5) *Citta*;
- II. (6) *Vitakka*, (7) *Vicāra*, (8) *Pīti*, (9) *Sukha*,
(10) *Cittassekaggatā*;

III. (55) *Viriya*ndriya, (12) *Samādh*ndriya, (13)
*Man*ndriya, (14) *Somanass*ndriya, (15) *Jīvi*-
*t*ndriya.

* *

* *

* *

Kiriya mānoviññāṇadhātu *upekkhā*sahagatā (= *Man-*
odvārāvajjana) has the same factors as in the above, with
the variation that *pīti* is dropped, and *upekkhā* and
*upekkh*ndriya are substituted for *sukha* and *sukh*ndriya.

* *

* *

* *

(ii) *Sahetuka*

The types of *Sahetuka kiriya*-consciousness have the
same factors as in their corresponding *Kusala* ones.

§ 15. *Yevāpanakā*

The lists of the psychic-factors, in all cases, end with
“*yevā pana tasmim samaye aññe pi atthi paṭiccasamu-*
ppannā arūpino dhammā, ime dhammā kusalā, akusalā
or *abyākatā*” [= now, these or whatever other states of mind
that arise at that time depending on their conditions—these
are the states that are moral or immoral or non-moral].
This statement seems to have been made in order to
include any other factors that might have been left out.
The Commentary says that these factors, called *Yevā-*

panakā (as the phrase begins with these words), are definitely nine, which may be distributed amongst the types of consciousness as they fit. They are—

(1) *Chanda*, (2) *Adhimokkha*, (3) *Manasikāra*,
(4) *Tatramajjhataṭṭā*, (5) *Karuṇā*, (6) *Muditā*,
(7) *Kāya-duccaritaravirati*, (8) *Vacīduccaritaravirati*
and (9) *Micchājīvavirati*.

This list, as the Commentary admits, has been derived from the Suttas, occurring at different places. *

§ 16. *The psychic-factors explained*

After the statement of the *Dhammas* under a type of consciousness, there follows an explanation of the factors one by one, introduced by asking such questions as—*Katamo tasmim samaye phasso hoti ? Katamā tasmim samaye vedanā hoti ?* and so on. The explanation is given mostly by trains of synonyms, as for example—

... *yo tasmim samaye phasso phusanā samphusanā samphusitattam, ayaṃ tasmim samaye phasso hoti,*

Or, *Katamaṃ tasmim samaye paññindriyaṃ hoti ? Yā*

* *Tesu tesu hi suttapadesu chando...micchājīvaviratīti ime nava dhammā paññāyanti.*

[*Atthasālinī*. p. 134.]

tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupa-lakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūrī medhā parināyikā vipassanā sampajāññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ ' paññāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññā-ratanaṃ amoho dhammavicayo sammādiṭṭhi—idaṃ tasmiṃ samaye paññindriyaṃ hoti.

§ 17. *Koṭṭhāsa-vāra* or *Sangha-vāra*
(*Grouping of the Dhammas*)

After the above explanation, there follows a synthetical grouping of them into separate categories, with continued questions and answers. Let us, for example, see how it is done in the *Koṭṭhāsarāra* of the first type of *Kāmāvacara kusala* consciousness :—

...tasmiṃ kho pana samaye—

(1) *Cattāro khandhā honti ;*

[The aggregates of *vedanā*, *saññā*,
saṅkāra and *viññāṇa*]

(2) *Dvayātanāni honti ;*

[*manāyatana* and *dhammāyatana*]

(3) *Dve dhātuyo honti ;*

[*manoviññāṇadhātu* and *dhammadhātu*]

(4) *Tayo āhārā honti ;*

[*phassāhāro, manosañcetanāhāro, viññāṇāhāro*]

(5) *Aṭṭhindriyāni honti ;*

[*saddhā, viriya, sati, samādhi, paññā,
mana, somanassa, jīvita*]

(6) *Pañcaṅgikaṃ jhānaṃ hoti;*

[*vitakka, vicāra, pīti, sukha, ekaggatā*]

(7) *Pañcaṅgiko māggo hoti;*

[*sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo,
sammāsati, sammāsamādhi*]

(8) *Satta balāni honti;*

[*saddhā, viriya, sati, samādhi, paññā,
hiri, ottappa*]

(9) *Tayo hetū honti;*

[*alobho, adoso, amoho*]

(10—64) *Eko phasso hoti; Ekā vedanā hoti; Ekā
saññā hoti; Ekā cetanā hoti; Ekaṃ cittaṃ hoti; Eko
vedanā-khandho hoti; Eko saññākhandho hoti; Eko
saṅkhārakhandho hoti; Eko viññāṇakhandho hoti; Ekaṃ
manāyatanaṃ hoti; Ekaṃ manindriyaṃ hoti; Ekā
manoviññāṇadhātu hoti; Ekaṃ dhammāyatanaṃ hoti;
Ekā dhammadhātu hoti; Ye vā pana tasmim samaye
aññe pi atthi paṭiccasamuppannā arūpino dhammā,
ime dhammā kusalā.*

§ 18. *Suññatavāra*(*To prove the void nature of the Dhammās*)

After the *Koṭṭhāsavāra* of a type of consciousness, there begins the *Suññatavāra* by stating the same Groups of the *Dhammas*, the only difference being that in this case the numbers of them are omitted. Thus, for example, the text of it of the same type of consciousness is—

Tasmiṃ kho pana samaye dhammā honti, khandhā honti, āyatanāni honti, dhātuyo honti, āhārā honti ...
... Ye vā pana tasmiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā, ime dhammā kusalā.

The purpose of this *Vāra*, says the Commentary, is to lay stress on the fact that there is no 'ego', *attā* or *jīva* behind these *Dhammās*, but that they are only composites, devoid of an abiding substance. *

* *Na hettha satto vā bhāvo vā attā vā upalabbhati. Dhammā va ete dhammamattā asārā aparināyakā ti. Imissā suññatāya dīpanattham vuttā. [Attha. p. 152.]*

Section 3.

KUSALATTIKA

(*Distribution of the dhammas according
to the first group, continued*)

(B)

RŪPA-KAṆḌA

(Matter)

§ 19. Introductory

The enumeration of the *Dhammas*, under the head '*Abyākata*', has not been complete in the *Cittu-ppāda-kaṇḍa*, for, besides the states of mind of this ethical value, the head includes also 'all the states of matter' and the *asaṅkhatā dhātu* or *Nibbāna*. To recapitulate the same, and to bring it to light that the present *kaṇḍa* is only in the continuation of distributing the *dhammas* under the heads of the first *Tika*, it opens by collectively stating all the *dhammas* that are *abyākata*, as—

“*Katame dhammā abyākatā? Kusalākusalānaṃ dhammānaṃ vipākā kāmāvacarā rūpāvacarā arūpāvacarā अपariyāpannā vedanā-khandho saññā-khandho saṅkhāra-khandho viññāṇa-khandho, ye ca dhammā*

kiriya neva-kusalā-nākusalā na ca kamma-vipākā sabbam ca rūpaṃ, asaṅkhatā ca dhātu, ime dhammā abyākata'.

As almost all the terms that come in this *Kaṇḍa* have been already explained in chapter VI of the *Abhidhammatthasaṅgaha*, and here we are particularly concerned with its 'system of treatment', we will not go into the details of the explanatory portion, but study only the *Matikā*, the heads under which the states of matter have been distributed.

§ 20. The common characteristics

The limits of the States of Matter are 'the four *mahābhūtas* and the modes that are their composites'. *

In the long list of the common characteristics of all states of *Rūpa*, with which the *Mātikā* begins, there are even such terms as *na-hetu*, *na-savitakka-savicāraṃ*, *na-pīṭisahagataṃ*, and others, which we are used to attribute only to the mental. To attribute them to matter would look rather as awkward as to say 'all the houses are

* *Tattha katamaṃ sabbam rūpaṃ ? Cattāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccati sabbam rūpaṃ.*

non-horses' or 'all the mountains are non-rivers'. We have seen above that the reason of this is the attempt to exhaust the 'Universe of the *Dhammas*' between the two heads of the *Dukas*. Thus, it is with reference to the distribution of those *Dukās* that the following terms are stated as the common characteristics of *Rūpa*—

*Sabbam rūpaṃ na-hetu, ahetukaṃ, hetu-vippayuttaṃ, sappaccayaṃ, saṅkhataṃ, rūpaṃ, lokiyaṃ, sāsaṃ, saṃyojaniyaṃ, ganthaniyaṃ, oghaniyaṃ, yojaniyaṃ, nīvaraniyaṃ, parāmatṭhaṃ, upādāniyaṃ, saṅkilesikaṃ, abyākataṃ, anārammaṇaṃ, acetāsikaṃ, cittavippayuttaṃ, neva-vipāka-na-vipākadhammadhammaṃ, asaṅkiliṭṭhasaṅkilesikaṃ, na-savitakkasavicāraṃ, na-āvitakka-avicāramattaṃ, avitakka-avicāraṃ, 'na-pīṭisahagataṃ, na sukhasahagataṃ, na-upekkhāsahagataṃ, neva-dassanena-na-bhāvanāya-pahātabbaṃ, neva-dassanena-na-bhāvanāya-pahātabba-*hetukāṃ*, neva-ācayagāmiṇi-na-apacayagāmiṇi, neva-sekkhaṃ-nāsekkhaṃ, paritṭaṃ, kāmāvacaraṃ, na-rūpāvacaraṃ, na-arūpāvacaraṃ, pariyāpannaṃ, no-apariyāpannaṃ, aniyataṃ, aniyyānikaṃ, uppannaṃ, chahi viññāṇehi viññeyyaṃ, aniccaṃ, jarābhibhūtaṃ—evaṃ ekavidhena rūpa-saṅgaho.*

§ 21. *Distribution under pairs of heads*

There are 104 pairs of heads under which the states of matter are distributed. They are—

I. *Pakiṇṇaka-dukā*

(*Pairs of contradictory heads*)

(1) *Upādā*, *No upādā*. (2) *Upādinnaṃ*, *Anupādinnaṃ*. (3) *Upādinnaṃ*, *upādāniyaṃ*, (4) *Sanidassanaṃ*, *Anidassanaṃ*. (5) *Sappaṭighaṃ*, *Appaṭighaṃ*. (6) *Indriyaṃ*, *Na-indriyaṃ*, (7) *Mahābhūtaṃ*, *Na-mahābhūtaṃ*. (8) *Viññatti*, *Na-viññatti*. (9) *Citta-samuṭṭhānaṃ*, *Na-citta-samuṭṭhānaṃ*. (10) *Citta-sahabhū*, *Na-cittasahabhū*. (11) *Cittānuparivatti*, *Na-cittānuparivatti*. (12) *Ajjhattikaṃ*, *Bāhiraṃ*. (13) *Oḷārikaṃ*, *Sukhumaṃ*. (14) *Dūre*, *Santike*.

II. *Vatthu-dukā*

(*Pairs associated with the 'bases'*)

(15) *Base of Cakkhu-samphassa*, *Non-base of Cakkhu-samphassa*, (16—19) ... of *Cakkhu-vedanā*, *saññā*... *viññāṇa* ... (20—24) ... *Sota* ... (25—29) ... *Ghāṇa* ... (30—34) ... *Jivhā* ... (35—39) ... *Kāya* ...

III. Ārammaṇa-dukā

(Pairs associated with the 'object')

(40—44) Cakkhu-samphassassa ārammaṇaṃ
vedanāya ... viññāṇassa ... (45—49) ... sotasaṃphassa-
ssa ... (50—54) ... ghānasamphassassa ... (55—59)
... jivhāsaṃphassassa ... (60—64) ... kāyasaṃpha-
ssassa ...

IV. Āyatana-dukā

(Pairs associated with the Āyatana)

(65—74) Cakkhāyatanaṃ, Na-cakkhāyatanaṃ ...
soṭāyatanaṃ ... ghāṇāyatanaṃ ... jivhāyatanaṃ ... kāyā-
yatanaṃ ... rūpāyatanaṃ ... phoṭṭhabbāyatanaṃ ...

V. Dhātū-dukā

(Pairs associated with the 'dhātus'.)

(75—84) Same as above : put *dhātu* instead of
Āyatana.

VI. Indriya-dukā

(Pairs associated with the Indriyas)

(85) Cakkhu-indriya, Na cakkhu-indriya, (86—92)
the same with the other seven *indriyas*.

*VII. Sukhuma-rūpa-dukā**(Pairs of the Sukhuma-rūpas)*

(93) Kāya-viññatti, Na-kāya-viññatti. (94) Vacī-viññatti ... Na-vacī-viññatti ... (95—104) ... Ākāsa ... dhātu ... Āpo dhātu ... Rūpassa lahutā ... mudutā ... kammaññatā ... upacayo ... santati ... jaratā ... anicc-utā ... kabaliṅkāro.

§ 22 Distribution under more heads.

In a similar manner as above, by a complicated process of permutation and combination of the same, giving but little new information, the states of matter are distributed under three heads in 103 groups, and under four heads in 22 groups.

They are again distributed under five heads — *Paṭhavī-dhātu, āpodhātu, tejodhātu, vāyodhātu, yaṃ ca rūpaṃ upādā.*

Under six heads—*Cakkhuviññeyyaṃ ... Mano-viññeyyaṃ.*

Under seven heads—*Cakkhu-viññeyyaṃ ... Kāya-viññeyyaṃ, Mano-dhātu-viññeyyaṃ, Manoviññāṇadhātuvīññeyyaṃ.*

Under eight heads— *... Kāya-viññeyyaṃ, atthi sukh-asamphassaṃ ... atthi viññāṇadhātuvīññeyyaṃ.*

Under nine heads—*Cakkundriyam ... kāyindriyam, itthindriyam, purisindriyam, jīvitindriyam, yaṃ ca rūpaṃ na-indriyam;*

Under ten heads—*Cakkhu-indriyam, jīvitindriyam na-indriyam rūpaṃ, atthi sappatighaṃ atthi appatighaṃ;*

Under eleven heads—*Cakkhāyatanaṃ ... Kāyāyatanaṃ, Rūpāyatanaṃ ... Phoṭṭhabbāyatanaṃ, yaṃ ca rūpaṃ anidassanaṃ appatighaṃ dhammāyatana-pariyāpannaṃ.*

Section 4.

NIKKHEPA-KANDA

§ 23. Introductory

This far all the *Dhammas* have been distributed in full details under the three heads of the first *Tika*, namely, *kusalā dhammā*, *akusalā dhammā* and *abyākatā dhammā*. The same process may be followed to distribute the *Dhammas*, as far as they fit, under the heads of the remaining 21 *Tikas* and 100 *Dukas*. Thus, for example, the second *Tika* may be stated in this way—

Katame dhammā sukhāya vedanāya sampayuttā ?
Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppan-
naṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpā-
rammaṇaṃ ... ye vā pana tasmīṃ samaye aññe pi
atthi paṭicca-samuppannā arūpino dhammā t̥hapetvā
vedanākkhandhaṃ, ime dhammā sukhāya vedanāya
*sampayuttā—*and so on.

If the same process is followed, in full length, with all the remaining *Tikas* and *Dukas*, the bulk of the book would become enormous. And it would not serve any useful purpose for, the nature of the *Dhammas* have been already explained with reference to the first *Tika*, and now they can be handled safely in their distribution according to any group,

of the *Mātikā*. Therefore, in the present *Kaṇḍa*, only a summary is given, neither too elaborately nor too briefly, of their distribution with reference to all the *Tikas* and *Dukas*, so that their full contents might be quite comprehensible. It is, thus, rightly called *Nikkhepa kaṇḍa* or 'the chapter 'that avoids the elaborate process'. *

The Commentary suggests another meaning of the title. It is called *Nikkhepa-kaṇḍa*, it says, because all the *Dhammas* have been here included under the following, in the terms of which the summary has been made:—*Mūla* (= *Hetu*); *Khandha*; *Dvāra*; *Bhūmi*; *Attha*; *Dhammā*; *Nāma*; and *Liṅga*. †

§ 24 Some specimen groups

To show the method of summarizing in the *Nikkhepa Kaṇḍa*, let us quote the following as specimen. Their

* *Taṃ vitthāradesanaṃ nikkhipitvā aññena nātisaṅkhepa-vitthāranayena sabba-tika-duka-dhammavibhāgaṃ dassetuṃ 'katame dhammā kusalā' ti Nikkhepa kaṇḍaṃ āradhmaṃ, [Atthasālinī p. 204.]*

† *Mūlato khandhato cāpi dvārato cāpi bhūmito, Atthato dhammato cāpi nāmato cāpi liṅgato, Nikkhipitvā desitattā nikkhepoti vuccatīti. [Atthasālinī. p. 365.]*

serial numbers have been given for reference to the *Mātikā* :—

TIKA

I. (a) *Katame dhammā kusalā ? Tīṇi kusalamūlāni—alobho adoso amoho, taṃ-sampayutto vedanākhandho saññākhandho saṅkhārakkhandho viññāṇakhandho, taṃsamutṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ, ime dhammā kusalā.*

(b) *Katame dhammā akusalā ? Tīṇi akusalamūlāni—lobho doso moho, tadekaṭṭhā ca kilesā, taṃ-sampayutto vedanākhandho saññākhandho saṅkhārakkhandho viññāṇa-khandho, taṃ-samutṭhānaṃ kāya-kammaṃ vacīkammaṃ mano-kammaṃ, ime dhammā akusalā.*

(c) *Katame dhammā abyākatā ? Kusalākusalānaṃ dhammānaṃ vipākā, kāmāvacarā rūpāvacarā arūpāvacarā अपariyāpannā vedanākhandho saññākhandho saṅkhārakkhandho viññāṇakhandho, ye ca idha kiriyā neva-kusalānākusalā na ca kamma-vipākā, sabbaṃ ca rūpaṃ, asaṅkhatā ca dhātu, ime dhammā abyākatā.*

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IV. (a) *Katame dhammā upādinnaupādāniyā ? Sāsarā kusalākusalānaṃ dhammānaṃ vipākā, kāmā-*

vacarā rūpāvacarā arūpāvacarā, vedanākhandho ... viññāṇakkhandho, yaṃ ca rūpaṃ kammaṣṣa kaṭattā, ime dhammā upādinna-upādāniyā.

(b) *Katame dhammā anupādinna-upādāniyā ? Sā-savā kusalākusalā dhammā, kāmāvacarā rūpāvacarā arūpāvacarā, vedanākhandho ... viññāṇakkhandho, ye ca dhammā kiriyā* neva-kusalānākusalā na ca kammavipākā, yaṃ ca rūpaṃ na kammaṣṣa kaṭattā, ime dhammā anupādinna-upādāniyā.*

(c) *Katame dhammā anupādinna-upādāniyā ? Ariyāpannā maggā ca maggaphalāni ca, asaṅkhatā ca dhātu, ime dhammā anupādinna-upādāniyā.*

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XXII.(a) *Katame dhammā sanidassana-sappaṭighā ? Rūpāyatanaṃ, ime dhammā sanidassanasappaṭighā.*

* The question is—what states of thing are such that are not derived as the result of previous karma, but serve as objects of grasping ? It is significant to note that among these are also included the *Kiriyā dhammas*. It is quite possible, for, a man or woman may get immoral thoughts even towards an Arhat.

(b) *Katame dhammā anidassana-sappaṭighā?*
Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhā-
-yatanaṃ kāyāyatanaṃ saddāyatanaṃ gandhā-
yatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ, ime
dhammā anidassana-sappaṭighā.

(c) *Katame dhammā anidassana-appaṭighā?*
Vedanākkhandho saññākkhandho saṅkhārakkha-
ndho dhammāyatana-pariyāpannaṃ, asaṅkhata
ca dhātu, ime dhammā anidassana-appaṭighā.

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DUKAS

III. (a) *Katame dhammā hetū ceva sahetukā ca?*
Lobho mohena hetu ceva sahetuko ca; Moho lobh-
ena hetu ceva sahetuko ca; Doso mohena hetu ceva
sahetuko ca. Alobho adoso amoho—te aññamaññaṃ
hetū ceva sahetukā ca, ime dhammā hetū ceva
sahetukā ca.

(b) *Katame dhammā sahetukā ceva na ca hetū?*
Tehi dhammehi ye dhammā sahetukā, te dhamme
ṭhapetvā vedanākkhandho ... viññāṇakkhandho,
ime dhammā sahetukā ceva na ca hetū.

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VII. (a) *Katame dhammā sappaccayā? Pañcakkhandhā*
rūpakkhandho vedanākkhandho saññākkhandho

*saṅkhārakkhandho viññāṇakkhandho, ime dhammā
sappaccayā.*

*(b) Katame dhammā appaccayā ? Asaṅkhatā
dhātu, ime dhammā appaccayā.*

Section 4.

ATTHUDDHARA-KANDA

§ 25. *Introductory.*

The purpose and the method of the present *Kanda* are very much the same as in the previous one, namely, of summarizing the *Dhammas* under the different heads of the *Tika* and the *Duka* groups. It, however, differs from that in being a presentation of much more condensed summary.

Let us quote the following parallel passages to study its method in relation to that of *Nikkhepa kanda*—

TIKA

I. (a) *Katame dhammā kusalā ? Catūsu bhūmīsu kusalaṃ, ime dhammā kusalā.*

(b) *Katame dhammā akusalā ? Dvādasā akusala-cittuppadā, ime dhammā akusalā.*

(c) *Katame dhammā abyākatā ? Catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpaṃ ca nibbānaṃ ca.*

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IV. (a) *Katame dhammā upādinnaupādāniyā ? Tīsu bhūmīsu vipāko, yaṃ ca rūpaṃ kammaṃ katattā, ime dhammā upādinnaupādāniyā.*

(b) *Katame dhammā anupādinnaupādāniyā ?*

Tīsu bhūmīsu kusalam, akusalam, tīsu bhūmīsu kiriyābyākatam, yaṃ ca rūpam na kammaṣa kaṭattā, ime dhammā anupādinna-anupādāniyā.

(c) *Katame dhammā anupādinna-anupādāniyā ? Cattāro maggā ... cattāri phalāni, nibbānam ca, ime dhammā anupādinna-anupādāniyā.*

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XXII.(a) Katame dhammā sanidassana-sappaṭighā ? Rūpāyatanaṃ, ime dhammā sanidassana-sappaṭighā.

(b) *Katame dhammā anidassana-sappaṭighā ? Cakkhāyatanaṃ ... phoṭṭhabbāyatanaṃ, ime dhammā anidassana-sappaṭighā.*

(c) *Katame dhammā anidassana-appaṭighā ? Catūsu bhūmīsu kusalam akusalam catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākatam, yaṃ ca rūpam anidassanaṃ appaṭigham dhammāyatana-pariyāpannam, nibbānam ca, ime dhammā anidassana-appaṭighā.*

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DUKA

III. (a) Katame dhammā hetū ceva sahetukā ca ? Yattha dve tayo hetū ekato uppajjanti, ime dhammā hetū ceva sahetukā ca.

(b) *Katame dhammā sahetukā ceva na ca hetū ? Catūsu bhūmīsu kusalaṃ akusalaṃ, kāmāvacarassa vipākato ahetuke cittuppadē ṭhapetvā catūsu bhūmīsu vipāko, kāmāvacarakiriyato ahetuke cittuppadē ṭhapetvā tīsu bhūmīsu kiriyābyākataṃ—etthuppanne hetū ṭhapetvā, ime dhammā sahetukā ceva na ca hetū. Ahetukā dhammā na vattabbā hetū ceva sahetukā cā ti pi, sahetukā ceva na ca hetūti pi.*

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VII. (a) Katame dhammā sappaccayā ? Catūsu bhūmīsu kusalaṃ, akusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, sabbam ca rūpaṃ, ime dhammā sappaccayā.

(b) *Katame dhammā appaccayā ? Nibbānaṃ, ime dhammā appaccayā.*

CHAPTER III

VIBHANGA-PAKARAṆA

§ 1 *Introductory*

The *Dhammasaṅgani-Pakarana*, we have just seen in the previous Chapter, enumerates the states of thing (*Dhammas*) under the heads of the *Tika* and the *Duka* groups of the *Mātikā*, and, in the *Koṭṭhāsa-vāra*, points out how many *Khandha*, *Āyatana*, *Dhātu*, *Indriya*, *Jhānaṅga* etc. are contained in them. This, no doubt, explains, in piece-meals, the relation of the *Dhammas* separately with these terms, but it does not give a complete knowledge as regards their full contents. It is absolutely necessary, therefore, at this stage to enquire into their exact limits, without which a grasp of their mutual relationship with the *Dhammas* is not possible. The purpose of the *Vibhaṅga-pakarana*, on the whole, is to determine the same.

The book is divided into 18 Chapters, each complete in itself. They follow, to a great extent, an identical method in adherence to the *Mātikā* of the *Dhammasaṅgani*; and they are named after the terms the scope of which they define.

The *Vibhaṅga* is thus essentially supplementary to the *Dhammasaṅgani*, and must be studied only after this. The first book points out what *Khandhas*, *Āyatanas*, etc. are contained in the *Dhammas*, and the second what *Dhammas* are contained in them.

§ 2. The eighteen Chapters.

The eighteen Chapters of the *Vibhaṅga-pakarāṇa* are :—

- | | |
|----------------------------------|-------------------------------------|
| 1. <i>Khandha-vibhaṅga</i> | 10. <i>Bojjhaṅga-vibhaṅga</i> |
| 2. <i>Āyatana-vibhaṅga</i> | 11. <i>Magga-vibhaṅga</i> |
| 3. <i>Dhātu-vibhaṅga</i> | 12. <i>Jhāna-vibhaṅga</i> |
| 4. <i>Sacca-vibhaṅga</i> | 13. <i>Appamaññā-vibhaṅga</i> |
| 5. <i>Indriya-vibhaṅga</i> | 14. <i>Sikkhāpada-vibhaṅga</i> |
| 6. <i>Paccayākāra-vibhaṅga</i> | 15. <i>Paṭisambhidā-vibhaṅga</i> |
| 7. <i>Satipaṭṭhāna-vibhaṅga</i> | 16. <i>Ñāṇa-vibhaṅga</i> |
| 8. <i>Sammappadhāna-vibhaṅga</i> | 17. <i>Khuddaka-vatthu-vibhaṅga</i> |
| 9. <i>Iddhipāda-vibhaṅga</i> | 18. <i>Dhamma-hadaya-vibhaṅga</i> . |

When examined carefully, it would be found that the above list has been made from the terms of the *Koṭṭhāsavāra* in particular, but, in general, from those that occur here and there throughout the whole book in their partial extent. *Khandha* (1) *Āyatana* (2). *Dhātu* (3),

Indriya (5), *Paṭicca-samuppāda* (6), *Satipaṭṭhāna* (7), *Iddhipāda* (9), *Bojjhaṅga* (10), *Magga* (11), *Jhāna* (12) and *Appamaññā* (13) are most obviously taken from the *Dhammasaṅgani* that considers them in relation to the *Dhammas*.

Sammappadhāna (8) is the same as *Sammāvāyāma* that is included in *Magga-vibhaṅga* (11). *Sikkhāpada* (14) is the same as *Sammā-kammanta* that is also included in the same *Vibhaṅga*. *Paṭisambhidā-vibhaṅga* (15) and *Ñāṇa-vibhaṅga* (16) are the same as *Sammā-ditṭhi* that is also included in the same *Vibhaṅga*. *Sacca-vibhaṅga* (4) is very wide in its extent and practically includes all. *Khuddaka-vibhaṅga* (17) defines a number of minor terms, *akusala* in character. *Dhammahadaya-vibhaṅga* is a critical recapitulation of the whole book in questions and answers.

§ 3. Three parts of the *Vibhaṅgas*

All the *Vibhaṅgas*, as a rule, are divided into three parts, namely, (1) *Suttantabhājanīya* or the extent of the terms and the classification of the *Dhammas* determined according to Suttanta; (2) *Abhidhamma-bhājanīya* or the same according to the *Mātikā*, the basis of the entire system of Abhidhamma; and (3) *Pañha-pucchakam* or

the distribution of those *Dhammas* according to all the *Tika* and the *Duka* groups, stated in questions and answers.

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Let us study some of the important *Vibhaṅgas* in their out-lines, and examine the method of treatment followed in them.

Section 1.

KHANDHA-VIBHANGA

(A)

§ 4. *Suttanta-bhājanīya*

The *Vibhaṅga* opens with a statement of the five *Khandhas* — *pañcakkhandhā* : *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *saṅkhārakkhandho*—and describes them one by one in the manner as given below

1. *Rūpa-khandha*

It opens with the question—*Tattha katamo rūpakkhandho* ? And then it gives its boundary with the following quotation from the Suttanta, “Whatever matter is there, past, future, present, belonging to the person of a being or existing externally, gross or subtle, bad or good, distant or near, all of them taken together as a whole is called the ‘aggregate of matter’”. Making this quotation as its basis, it takes all of these terms one by one introducing them by asking questions in the above manner, and describes them mostly by a liberal use of synonyms. Thus, it proceeds — *Tattha katamaṃ rūpaṃ atītaṃ (= past) ? Yaṃ rūpaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbha-*

*tthaṃ' gataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṅ-
gahītaṃ cattāro ca mahābhūtā catunnaṅca mahābhūtā-
naṃ upādāya rūpaṃ, idaṃ vuccati rūpaṃ atītaṃ.* Similarly, the phrase 'the four Great Elements and their composites' (*Cattāro ca mahābhūtā catunnaṅca mahābhūtānaṃ upādāya rūpaṃ*) is associated with 'future', 'present' and the other terms, accompanied mostly by their equivalent words, or, wherever necessary, with an explanation of them in accordance to Chapter VI of the *Abhidhammatth-āsaṅgaha*.

2, *Vedanā-Khandha*

The same quotation as above is given with regards to *vedanā-khandha*; and past (*atīta*), future (*anāgata*) and present (*paccuppanna*) are associated with it in the similar manner. The feelings of one's own are called *ajjhata-vedanā*, and those of others *bahiddhā-vedanā*. About gross (*oḷārika*) and subtle (*sukhuma*) feelings, it draws a gradation of them in the following manner:—

Tattha katamā vedanā oḷārikā sukhumā ? (i) Akusalā vedanā oḷārikā, kusalābyākatā vedanā sukhumā. (ii) Kusalā-akusalā vedanā oḷārikā, abyākatā vedanā sukhumā. (iii) Dukkha vedanā oḷārikā, sukha

ca adukkhamasukhā ca vedanā sukhumā. (iv) Sukha-dukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. (v) Asamāpannassa vedanā oḷārikā, samāpannassa vedanā sukhumā. (vi) Sāsavā vedanā oḷārikā, anāsavā vedanā sukhumā—taṃ taṃ vā pana vedanaṃ upādāyupādāya vedanā oḷārikā sukhumā daṭṭhabbā.

The same gradation is made in identically the same terms about the next pair, *Hīna* being placed for *Oḷārika*, and *Pañita* for *Sukhuma*.

About 'distant' (*Dūre*) and 'near' (*Santike*), the same kinds of the pairs of *Vedanā*, as above, are shown mutually distant one from the other, as below—

Akusalā vedanā kusalābyākatāhi vedanāhi dūre ; kusalābyākatā vedanā akusalāya vedanāya dūre Dukkā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre ... Sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre ... Asamāpannassa vedanā samāpannassa vedanāya dūre ... Samāpannassa vedanā asamāpannassa vedanāya dūre... ..

The 'near feelings' (*Santike vedanā*) are those that belong to the same kind, as below—

Akusalā vedanā akusalāya vedanāya santike. Kusalā vedanā kusalāya vedanāya santike. Abyākatā

vedanā abyākatāya vedanāya santike.....Anāsavā vedanā anāsavāya vedanāya santike.

3. *Saññā-khandha*

It also follows the same process as that of *Vedanā-khandha*, with the variation that after each statement the *saññā* is described as arising with the contact of the different senses, as below:—

Yā saññā atītā, atītaṃsena saṅgaḥītā cakkhu-samphassajā saññā, sota-samphassajā saññā, mano-samphassajā saññā, ayaṃ vuccati saññā atītā

Among the kinds of *oḷārika* and *sukhuma saññā*, it adds one more distinction, namely—*paṭigha-samphassajā saññā oḷārikā, adhivacana-samphassajā saññā sukhumā*. The Commentary explains that the first kind of 'perception' is that which arises as the result of mere physical contact with the object through the senses; but the second kind is that which is determined by the attitude of the subject towards the object. It further illustrates the *Adhivacana-samphassajā saññā* with the help of a story about a Bhikkhu who looked at a girl, not with a thought of lust but with that of a sisterly feeling.

4. *Saṅkhārā-khandha*

Saṅkhārā-khandha is also described just in the above manner in the same terms, the word *Cetanā* being replaced for *Saññā*. Thus, for example—

Ye saṅkhārā atītā ... cakkhu-samphassajā cetanā ... mano-samphassajā cetanā, ime vuccanti saṅkhārā atītā ...

The Commentary explains that the term *Cetanā* is taken to indicate the whole cluster of the psychic factors included in it, because of the fact that it is the most prominent and chief one amongst all. * *Cetanā* has been compared to the *Jetṭha-vaḍḍhakī* or the head carpenter, who, while performing his share of work, engages others also to do their own.

5. *Viññāṇa-khandha*.

Viññāṇa-khandha is also described in the above manner, in the same terms.

* ... *Tesu cetanā padhānā, āyūhanatṭhena pākaṭattā. Tasmā ayameva gahitā. Taṃ-sampayuttā saṅkhārā pana tāya gahitāya gahitāva honti.*

Sammohavinodanī. p. 14.

(B)

§ 5. *Abhidhamma-bhājanīya*.

Like *Suttanta-bhājanīya*, this also begins with a statement of the five *Khandhas*, and then— introducing them one by one with questions like, *Tattha katamo rūpakkhandho... viññāṇakkhandho*— goes on describing them fully, this time, in the terms of the heads of the *Tika* and the *Duka* groups of the *Mātikā*, which, we have seen, is the basis of all Abhidhammic discussions.

1. *Rūpakkhandha*.

In the *Dhammasaṅgani*, in *Rūpa-kanda*, all states of matter have been fully described according to its *Mātikā* in their graded numbers of classification. Here also exactly the same — *Ekavidhena rūpakkhandho ... duvidhena rūpakkhandho ... ekādasavidhena rūpakkhandho ...* —has been reproduced in the same order.

2. *Vedanākkhandha*.

It gives the common characteristic of all the states of *Vedanā* as 'being accompanied by contact' or *Ekavidhena vedanākkhandho phassasampayutto*; and then divides them in two, three, four—ten classes, as below :—

II. (1) Sahetuko; (2) Ahetuko.

III. (1) Kusalo; (2) Akusalo; (3) Abyākato.

IV. (1) Kāmāvacaro; (2) Rūpāvacaro, (3) Arūpāvacaro; (4) Apariyāpanno.

V. (1) Sukhindriya, (2) Dukkhindriya, (3) Somanassindriya, (4) Domanassindriya, (5) Upekkhindriya.

VI. (1) Cakkhu-samphassajā, (2) Sotasamphassajā, (3) Ghānasamphassajā, (4) Jivhāsamphassajā, (5) Kāyasamphassajā, (6) Manosamphassajā.

VII. (1—5) Cakkhu-samphassajā— Kāyasamphassajā, (6) Manodhātu-samphassajā, (7) Manoviññāṇadhātu-samphassajā.

VIII. (1-4) Cakkhu-samphassajā—Jivhā-samphassajā, (5) Sukhā kāya-samphassajā, (6) Dukkha kāya-samphassajā, (7) Manodhātu-samphassajā, (8) Manoviññāṇa-dhātu-samphassajā.

IX. (1—5) Cakkhu-samphassajā— Kāya-samphassajā, (6) Manodhātu-samphassajā, (7-9) Kusalā, Akusalā, Abyākatā manoviññāṇadhātusamphassajā. \

X. (1—5) Cakkhu-samphassajā— Kāya-samphassajā. (6—7) Sukhā, Dukkha manodhātusamphassajā, (8—10) Kusalā, Akusalā, Abyākatā manoviññāṇadhātusamphassajā,

Then there follows another series of classification, in a similar order, in other terms taken from the *Mātikā*—

II. (1) *Sahetukā*, (2) *Ahetukā*.

III, (1) *Vipākā*, (2) *Vipākadhammadhammā*, (3)

Neva-vipāka-na-vipākadhammadhammā :

(1) *Upādin̄ṇupādāniyā*, (2) *Anupādin̄ṇupādāniyā*, (3) *Anupādin̄ṇa-anupādāniyā* :

(1) *Samkiliṭṭha-samkilesikā*, (2) *Asamkiliṭṭha-samkilesikā*, (3) *Asamkiliṭṭha-asamkilesikā*....

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* *

Thus, with reference to the *Tika* and the *Duka* groups, in various permutation and combination, the *Vedanā-khandha* has been distributed and classified again and again, which gives a thorough exercise in understanding the groups of the *Mātikā* in their mutual relation. The full process consists of three main divisions, namely—

(A) *Duka-mūlaka*, i. e., the *Tikas* brought and mixed with the *Dukas*.

(B) *Tika-mūlaka*, i. e., the *Dukas* brought and mixed with the *Tikas*.

(C) *Ubhato-baddhitaka*, i. e., bringing both the *Tikas* and the *Dukas* together.

There is also a fourth division called the

(D) *Bahuvīdha-vāra*, which starts with a classification of seven-fold *Vedanā*, and make it very much complicated, by different combinations of the same terms. *

3. *Saññākkhandha*, 4. *Saṅkhārakkhandha*,
5. *Viññāṇakkhandha*

The same process as above has been followed with these with necessary changes.

(C)

§ 6. *Pañha-pucchaka*

Here, the heads of all the *Tika* and the *Duka* groups are taken one by one, and asked how many of the five *Khandhas* can be brought under them, as below :—

Pañcannaṃ khandhānaṃ—

Kati kusalā ? Kati akusalā ? Kati abyākatā ?

Kati sukhāya vedanāya sampayuttā ? Kati dukkhāya vedanāya sampayuttā ? Kati adukkhamasukhāya vedanāya sampayuttā ?

* *Tattha tike ādāya dukesu pakkhipitvā desitavāro dukamūlako nāma. Duke ādāya tikesu pakkhipitvā desitavāro tikamūlako nāma. Tike ca duke ca ubhato vadḍhetvā desitavāro ubhato-vadḍhitako nāma. Avasāne sattavidhenāti ādivāro bahuvīdhavāro nāmāti.*

[*Sammohavinodanī. p. 26.]*

*Kati vipākā ? Kati vipākadhamma-dhammā ?
Kati neva-vipāka-na-vipākadhamma-dhammā ?*

—and so on with all the twenty-two *Tika* and the hundred *Duka* groups.

This long list of questions is abbreviated, as usual, by a single syllable '*Pe*' put between the first and the last (*i.e.*, *Kati saraṇā ? Kati araṇā ?*) groups. Then, there follow their answers, often only in the number of the *Khandhas* included under them, without mentioning their names, which the reader is expected to understand himself. Let us quote pieces from this portion of the text to see the method of answering—

The numbers in the margin are given for reference to the *Mātikā*.

TIKA

1. *Rūpakkhandho abyākato. Cattāro khandhā
[vedanā, saññā, saṅkhāra, viññāṇa] siyā
kusalā, siyā akusalā, siyā abyākatā.*
- II. *Dve khandhā na-vattabā sukhāya vedanāya
sampayuttā ti pi, dukkhāya vedanāya sam-
payuttā ti pi, adukkhamasukhāya vedanāya
sampayuttā ti pi. Tayo khandhā siyā sukhāya,
dukkhāya, adukkhamasukhāya vedanāya samp-
ayuttā.*

- III. Rūpakkhandho neva-vipāka-na-vipākadhamma-dhammo. Cattāro khandhā siyā vipākā, siyā vipāka-dhammadhammā, siyā neva-vipāka-na-vipākadhamma-dhammā.*
- VIII. Rūpakkhandho neva dassanena na bhāvanāya pahātabbā. Cattāro khandhā siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva-dassanena-na-bhāvanāya pahātabbā.*
- XXII. Cattāro khandhā anidassana-appaṭighā. Rūpakkhandho siyā sanidassana-sappaṭigho, siyā anidassana-sappaṭigho, siyā anidassana-appaṭigho.*

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DUKA—

- I. Cattāro khandhā na hetū. Saṅkhārakkhandho siyā hetu, siyā na hetu.*
- XCIII. Rūpakkhandho kāmāvacaro. Cattāro khandhā siyā kāmāvacarā, siyā na-kāmāvacarā.*
- XCVII. Rūpakkhandho aniyyāniko. Cattāro khandhā siyā niyyānikā, siyā aniyyānikā.*
- C. Rūpakkhandho araṇo. Cattāro khandhā siyā saraṇā, siyā araṇā.*

Section 2.

ĀYATANA-VIBHAṄGA

(A)

§ 7. *Suttanta-bhājanīya*

It simply enumerates the twelve *Āyatanas* — 1. *Cakkhu*, 2. *Rūpa*, 3. *Sota*, 4. *Sadda*, 5. *Ghāna*, 6. *Gandha*, 7. *Jivhā*, 8. *Rasa*, 9. *Kāya*, 10. *Phoṭṭhabba*, 11. *Mana*, 12. *Dhamma*— and describes them all to be *anicca*, *dukkha* and *anatta*.

(B)

§ 8. *Abhidhamma-bhājanīya*

It describes *Cakkhu-āyatana* as, “The eye, consisting in ‘sensitivity’ (*Pasāda*), derived from the four primary physical elements (*Mahābhūta*), being one with the personality of the being, not an object of sight, capable to impinge— by which one has seen the form, object of sight and capable of being impinged, or sees it, or will see it, or may see it, this is called eye, *cakkhāyatana*, *cakkhu-dhātu*, *cakkhu-indriya*, *loka*, *dvāra*, *samudda*, *paṇḍara*, *khetta*, *vatthu*, *netta*, *nayana*, *orima-tīra*, *suñña gāma*.

Sotāyatana, *ghānāyatana*, *jivhā-āyatana* and *kāyāyatana* are also described exactly in the above manner with necessary changes.

Manāyatana, being the same as the four psychic aggregates, is divided into the different classes of the previous section, as—

*Ekavidhena manāyatanaṃ phassasampayuttaṃ. Duvidhena manāyatanaṃ atthi sahetukāṃ, atthi ahetukāṃ. Tividhena manāyatanaṃ atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Catubbidhena manāyatanaṃ atthi kāmāvacaraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi अपariyāpannaṃ—*and so on.

Rūpāyatana, *Saddāyatana*, *Gandhāyatana* and *Rasāyatana* are described with long lists of their different modes, all being composite of the four primary physical elements—*catunnaṃ mahābhūtānaṃ upādāya*.

Phoṭṭhabbāyatana is described as—*Paṭhavīdhātu, tejo-dhātu, vāyo-dhātu, kakkhalaṃ mudukaṃ ... idaṃ vuccati phoṭṭhabbāyatanaṃ*.

Dhammāyatana is “described as, *Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ, asaṅkhatā ca dhātu*”.

(C)

§ 9. Pañha-pucchaka

How many *Āyatanas* are *Kusala*, how many *Akusala*, and how many *Abyākata* ? How many of them are *Saraṇā*, and how many *Araṇā* ?

Let us quote the answers of the same groups, as taken with regards to *Khandha*, for a comparative study of them :—

TIKA—

I. Dasāyatanā [eye, form; ear, sound; nose, smell; tongue, taste; skin, touch; i. e., all the *Āyatanas* that may be included in *Rūpakkhandha*] *abyākatā*. *Dvāyatanā* [*Mana* and *Dhamma*] *siyā kusalā*, *siyā akusalā*, *siyā abyākatā*.

II. Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, adukkhamasukhāya vedanāya sampayuttā ti pi.

Manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ.

Dhammāyatanaṃ siyā sukhāya vedanāya sam-

payuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukhamasukkhāya vedanāya sampayuttaṃ, siyā na-vattabbam ... adukkhamasukkhāya vedanāya sampayuttaṃ ti pi. ...

III. *Dasāyatanā neva-vipāka-na-vipāka-dhammadhammā. Dvāyatanā siyā vipākā, siyā vipākadharmmadhammā, siyā neva-vipāka-na-vipākadhammadhammā.*

VIII. *Dasāyatanā neva dassanena na bhāvanāya pahātabbā. Dvāyatanā siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva-dassanena-na-bhāvanāya pahātabbā.*

XXII. *Rūpāyatanaṃ sanidassana-sappaṭighaṃ. Navāyatanā anidassana-sappaṭighā. Dvāyatanā anidassana-appaṭighā.*

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DUKA

I. *Ekādasāyatanā na hetū. Dhammāyatanaṃ siyā hetu, siyā na hetu.*

XCIII. *Dasāyatanā kāmāvacarā. Dvāyatanā siyā kāmāvacarā, siyā na-kāmāvacarā.*

XCVII. *Dasāyatanā niyyānikā. Dvāyatanā siyā niyyānikā, siyā anīyyānikā.*

C. *Dasāyatanā araṇā. Dvāyatanā siyā araṇā, siyā saraṇā.*

Section 3.

*DHĀTU-VIBHAṄGA**(A)*§ 10. *Suttanta-bhājanīya*

Here, the eighteen *Dhātus*, quite different in their division from the *Abhidhamma-bhājanīya*, are grouped as below—

- (a) *Cha dhātuyo*—*paṭhavīdhātu, āporūdhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.*
- (b) *Aparā pi cha dhātuyo*—*sukhadhātu, dukkha-*
dhātu, somanassadhātu, domanassadhātu, upe-
kkhādhātu, avijjādhātu.
- (c) *Aparā pi cha dhātuyo* — *kāma-dhātu, byāpāda-*
dhātu, vihiṃsādhātu, nekkhamma dhātu, abyāpāda
dhātu, avihimsādhātu.

Iti imāni tīni chakkāni, tadekojjhaṃ abhisāññū-
hitvā abhisāñkhipitvā aṭṭhārasa dhātuyo honti.

(B)§ 11. *Abhidhamma-bhājanīya*

The eighteen *Dhātus* are —

- (1) *Cakkhu** (2) *Rūpa** (3) *Cakkhu-viññāṇa*
(4) *Sota** (5) *Sadda** (6) *Sota-viññāṇa*

- (7) *Ghāṇa** (8) *Gandha** (9) *Ghāṇa-viññāṇa*
 (10) *Jivhā** (11) *Rasa** (12) *Jivhā-viññāṇa*
 (13) *Kāya** (14) *Phoṭṭhabba** (15) *Kāya-viññāṇa*
 (16) *Mana* (17) *Dhamma* (18) *Mano-viññāṇa*

Of these, the *Dhātus* marked with stars are **material**, and therefore belong to *Rūpakkhandha*. *Dhammadhātu* consists of, in the words of the text, “*Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpanaṃ, asankhatā ca dhātu,*” which is partially mental and partially material. The remaining *Dhātus* [*mana, cakkhu—manoviññāṇa*] are mental.

Manodhātu is described as the consciousness that arises just after eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness or touch-consciousness, which, in the Abhidhammic process of cognition, is called by the name of *Sampaticchana*, after the function it performs. †

Manodhātu has been described also as ‘the conscious-

† *Cakkhu-viññāṇadhātuyā uppajjitvā niruddha-samanantarā uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manodhātu.*

ness that arises just after the first contact of the subject with the object', * i. e., the *Pañcadvārāvajjana*.

Cakkhu-viññāṇadhātu is 'the consciousness that arises depending upon the eye and the form'. † Just in the same way, *Sota-viññāṇadhātu*—*Kāya-viññāṇadhātu* are the modes of consciousness that arise depending upon the ear—skin, and their objects the sound—touch.

Manoviññāṇadhātu is the 'consciousness that arises just after the *Mano-dhātu* that arises just after the eye—touch-consciousness'. It is also the consciousness that arises depending on *Mana* and the *Dhamma*.

(C)

§ 12. *Pañhapucchaka*

How many of the eighteen *Dhātus* are *Kusalā*, how many *Akusalā*, and how many *Abyākatā* ? How many of them are *Saraṇā*, and how many *Araṇā* ?

The following are the answers of the same groups as above—

* *Sabbadhammesu vā pana paṭhamasamannāhāre uppajjati cittaṃ mano ayaṃ vuccati manodhātu.*

† *Cakkhuṇca paṭicca rūpe ca uppajjati cittaṃ mano mānasam hadayaṃ paṇḍaram mano etc.*

TIKA—

- I. *Soḷasa dhātuyo abyākatā. [all except dhamma and mano-viññāṇa]*

Dve dhātuyo siyā kusalā, siyā akusala, siyā abyākatā.

- II. *Dasa dhātuyo na vattabbā [(1-5) cakkhu—kāya, (6-10) rūpa—phoṭṭhabba] sukhāya vedanāya sampayuttā ti pi...*

Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. [(1-4) cakkhu—jivhā-viññāṇa (5) mana]

Kāya-viññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā.

Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

Dhammadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā, siyā na vattabbā.

III. *Dasa dhātuyo neva-vipāka-na-vipāka-dhamma-dhammā. [the ten material Dhatus as above]*

Pañca dhātuyo vipākā. [(1-5) cakkhu—kāya-viññāṇa]

*Manodhātu siyā vipākā [as Sampaticchana]
siyā neva-vipāka-na-vipākadhammadhammā
[as Pañcadvārāvajjana].*

Dve dhātuyo siyā vipākā, siyā vipākadhamma-dhammā, siyā nevavipāka-na-vipākadhamma-dhammā [dhamma, mano-viññāṇa].

VIII. *Soḷasadhātuyo neva-dassanena-na-bhāvanāya pahātabbā [except dhamma and manoviññāṇa].
Dve dhātuyo dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva dassanena na-bhāvanāya pahātabbā.*

XXII. *Rūpadhātu sanidassana-sappaṭighā. Nava dhātuyo anidassana-sappaṭighā [(1—5) Cakkhu—kāya, (6—9) Sadda—phoṭṭhabba]. Atṭha dhātuyo anidassana-appaṭighā.*

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DUKA

I. *Sattarasa dhātuyo na hetū. Dhamma-dhātu siyā hetū, siyā na hetū.*

XCIII. Soḷasa dhātuyo kāmāvacarā— [except dhamma and manoviññāṇa]. Dve dhātuyo siyā kāmāvacarā siyā na kāmāvacarā.

XCVII. Soḷasa dhātuyo anīyyānikā. Dve dhātuyo siyā nīyyānikā siyā anīyyānikā.

C. Soḷasa dhātuyo araṇā. Dve dhātuyo siyā saraṇā, siyā araṇā.

Section 4.

SACCA-VIBHAṄGA

(A)

§ 13. *Suttanta-bhājanīya*

The four Noble Truths—*cattāri ariyasaccāni* : *dukkhaṃ ariyasaccaṃ*, *dukkhasamudayaṃ ariyasaccaṃ*, *dukkha-nirodhaṃ ariyasaccaṃ*, *dukkha-nirodha-gāminī-paṭipadā ariyasaccaṃ*—are explained in exactly the same way as we have in the *Mahā-satipaṭṭhāna Sutta*, *Dīgha Nikāya*, or in the other Suttas.

(B)

§ 14. *Abhidhamma-bhājanīya*

It should be noted that here they are not called *Cattāri Ariya-Saccāni*, but only *Cattāri Saccāni*. The reason of the omission of the word 'Ariya', the Commentary suggests, is the fact that precisely in accordance to *Abhidhamma* the origin of suffering [i. e., *Dukkha-samudaya*] is not only 'Taṇhā', but it is also the other corruptions, the other *akusala-dhammas*, the three moral *hetus* that are accompanied by *āsava*, and the *kusala-dhammas* of the

same nature, for, they are equally the cause of Suffering and the Evils of Life as is *Taṇhā* *

The explanation of the four *Saccas* is as follows—

1. *Dukkha-samudaya* is, in the words of the text, “*taṇhā ca, avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusala-mūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā.*”
2. *Dukkha* is the same as above except *Taṇhā*, and also, in the words of the text, “*sāsavā kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā nevakusalā-nākusalā na ca kammavipākā, sabbañca rūpaṃ.*”
3. *Dukkha-nirodha* consists in the destruction of all the contents of *dukkha-samudaya*.
4. *Dukkha-nirodha-gāminī paṭipadā* is the realisation of *Jhāna* on *Nibbāna*, as described in the *Dhammasaṅgaṇi*, in which the Eight Constituents of the Path have been fulfilled.

* *Ariya-saccānī ti hi vutte avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusala-mūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā na saṅgayhanti. Na ca kevalaṃ taṇhā va dukkhaṃ samudāneti, imepi avasesā ca kilesādayo paccayā samudānenti yeva.*

Sammohavinodanī, p. 84.

(C)

§ 15. *Pañha-pucchaka*

Of the four Noble Truths how many are *Kusala*, how many *Akusala*, and how many *Abyākata* ?.....

How many are *Saraṇā*, and how many *Araṇā* ?

Answers of the same groups as above—

TIKA—

I. Samudaya-saccaṃ akusalaṃ. Maggasaccaṃ kusalaṃ. Nirodhasaccaṃ abyākataṃ. Dukkha-saccaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ.

II. Dve saccā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

Nirodhasaccaṃ na vattaṃ...

Dukkha-saccaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattaṃ.....

III. Dve saccā vipāka-dhamma-dhammā.

Nirodha-saccaṃ neva-vipāka-na-vipākadhammadhammaṃ.

Dukkha-saccaṃ siyā vipākaṃ, siyā vipāka-

dhammadhammam, siyā neva-vipāka-na-vipāka-dhammadhammam.

VIII. Dve saccā neva dassanena na bhāvanāya pahātabbā.

Samudaya-saccam siyā dassanena . pahātabbam, siyā bhāvanāya pahātabbam.

Dukkha-saccam siyā dassanena pahātabbam, siyā bhāvanāya pahātabbam, siyā neva-dassanena-na-bhāvanāya pahātabbam.

XXII. Tīni saccāni anidassana-appaṭighā.

Dukkha-saccam siyā sanidassana-sappaṭigham, siyā anidassana-sappaṭigham, siyā anidassana-appaṭigham.

DUKA

I. Samudaya-saccam hetu. Nirodha-saccam na hetu. Dve saccā siyā na hetu.

XCIII. Samudaya-saccam kāmāvacaram. Dve saccā na kāmāvacarā. Dukkha-saccam siyā kāmāvacaram, siyā na kāmāvacaram.

XCVII. Magga-saccam niyyānikam. Tīni saccāni anīyyānikāni.

C. Samudaya-saccam saraṇam. Dve saccā araṇā. Dukkha-saccam siyā saraṇam, siyā araṇam.

Section 5.

JHĀNA-VIBHAṄGA§ 16. *Suttanta-bhājaniya*

In a long paragraph, it describes in detail in the same words that are quite common in the sermons of the *Sutta piṭaka*, how a Bhikkhu intending to obtain the stages of *Jhāna* leads a pure life according to the rules of *Pāṭimokkha*, is always cautious to avoid the slightest evil, is moderate in food, is always mindful of his movements, dwells in a solitary and peaceful place, dispells his greed, hate and dullness, removes the 'hindrances', and so on. This paragraph serves as the *Mātikā* : all the words and phrases of it are taken one by one and explained fully.

§ 17. *Abhidhamma-bhājaniya*

The four stages of *Jhāna* according to *Catukkanaya*, then the five according to *Pañcakanaya*, then the four stages of *Arūpa-jhāna*, and then the different *Lokuttara Jhānas* are stated exactly as in the *Dhammasaṅgani*.

§ 18. *Pañha-pucchaka*

Of the four stages of *Jhāna*, how many are *Kusala*, how many *Akusala*, how many *Abyākata* ?.....

How many of them are *Saraṇā*, and how many *Araṇā*?

The answers of the same groups as above—

TIKA—

- I. Siyā kusalā, siyā abyākatā [never Akusala].*
- II. Tīṇi jhānāni etthuppannaṃ sukhaṃ vedanaṃ
ṭhapetvā sukhāya vedanāya' sampayuttā. Catu-
tthajjhānaṃ etthuppannaṃ adukkhamasukhaṃ
vedanaṃ ṭhapetvā' adukkhamasukhāya sampa-
yuttaṃ.*
- III. Siyā vipākā, siyā vipāka-dhammadhammā, siyā
neva-vipāka-na-vipākadhammadhammā.*
- VIII. Neva-dassanena-na-bhāvanāya pahātabbā.*
- XXII. Anidassana-appaṭighā.*

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DUKA—

- I. Nahetū.*
- XCIII. Na kāmāvacarā.*
- XCVII. Siyā niyyānikā, siyā aniyyānikā.*
- C. Araṇā.*

Section 6.

*DHAMMA-HADAYA VIBHAṄGA**I*§ 19. *Introductory*

The *Vibhaṅga* is introduced, in the usual style of questions and answers, by giving an enumeration of the following :—

1. The five *Khandhas*.
2. The twelve *Āyatanas*.
3. The eighteen *Dhātus*.
4. The four *Saccas*.
5. The twenty-two *Indriyas*.
6. The nine *Hetus* [*Akusala*—*lobha*, *dosa*, *moha*.
Kusala—*alobha*, *adosa*, *amoha*. *Abyākata*—the
same, in *Vipāka* and *Kiriyā*.]
7. The four *Āhāras*.
8. The seven *Phassas* [(1—5) *Cakkhu*—*Kāya-samph-*
assa, (6) *Manodhātu-samphassa*, (7) *Manoviññā-*
ṇadhātu-samphassa.]
9. The seven *Vedanā* [same as above]
10. The seven *Saññā* ,, ,,
11. The seven *Cetanā* ,, ,,
12. The seven *Citta* ,, ,,

§ 20. *How many of them are available in
KĀMA-DHĀTU ?*

The following of them are available in *Kāma-dhātu* :—

1. Five *Khandhas*.
2. Twelve *Āyatanas*.
3. Eighteen *Dhātus*.
4. Three *Saccas*. [except *Nirodha-sacca*]
5. Twenty-two *Indriyas*.
6. Nine *Hetus*.
7. Four *Āhāras*.
- 8—12 Seven *Phassa—Cittas*.

§ 21. *How many of them are available in
RŪPA-DHĀTU ?*

The following of them are available in *Rūpa-dhātu* :—

1. Five *Khandhas*.
2. Six *Āyatanas* [(1) *Cakkhu*, (2) *Rūpa*, (3) *Sota*,
(4) *Sadda*, (5) *Mana*, (6) *Dhamma*].
3. Nine *Dhātus* [(1) *Cakkhu*, (2) *Rūpa*, (3) *Cakkhu-
viññāṇa*, (4) *Sota*, (5) *Sadda*, (6) *Sota-
viññāṇa* (7) *Mana*, (8) *Dhamma*,
(9) *Mano-viññāṇa*].
4. Three *Saccas* [except *Nirodha-sacca*].
5. Fourteen *Indriyas* [(1) *Cakkhu*, (2) *Sota*, (3) *Mana*,

(4) *Jīvita* (5) *Somanassa*, (6) *Upekkhā*,
 (7) *Saddhā*, (8) *Viriya*, (9) *Sati*, (10) *Samā-*
dhi, (11) *Paññā*, (12) *Aññātaññassā-*
*mīti*ndriya, (13) *Aññā*, (14) *Aññātāvī*].

6. Eight *Hetus* [except *Dosa*].

7. Three *Āhāras* [except *Kabaḷiṅkāra*].

8—12. Four *Phassa*—*Citta* [(1) *Cakkhu*, (2) *Sota*,
 (3) *Mano-dhātu*, (4) *Manoviññāṇa-dhātu*].

§ 22 *How many of them are available in*
ARŪPA-DHĀTU ?

The following of them are available in the *Arūpa-*
dhātu :—

1. Four *Khandhas* [except *Rūpa-khandha*].

2. Two *Āyatanas* [(1) *Manā*, (2) *Dhamma*].

3. Two *Dhātus* [(1) *Mano-viññāṇa-dhātu*, and (2)
Dhamma-dhātu].

4. Three *Saccas* [except *Nirodha-sacca*].

5. Eleven *Indriyas* [the following less than above :—

(1) *Cakkhu*, (2) *Sota*, and (3) *Aññātaññass-*
*āmīti*ndriya, as the *Paṭhama-magga* is not
 possible in this plane].

6. Eight *Hetus* [except *Dosa*].

7. Three *Āhāras* [except *Kabaḷiṅkāra*].

8—12 One Phassa—Citta [*Manoviññāṇa-dhātu*]

§ 23. *How many of them are available in the Supramundane (APARIYĀPANNA) ?*

The following are available in the Supramundane :—

1. Four *Khandhas*.
2. Two *Āyatanas* [(1) *Mana*, (2) *Dhamma*].
3. Two *Dhātus* [(1) *Manoviññāṇa-dhātu*, (2) *Dhamma-dhātu*].
4. Two *Saccas* [(1) *Magga*, (2) *Nirodha*].
5. Twelve *Indriyas* [with *Aññāṭaṇṇassāmītindriya* in the above]
6. Six *Hetus* [no *Akusala-hetus* are possible]
7. Three *Āhāras* [except *Kabalīṅkāra*]
- 8—12. One Phassa—Citta [*Manoviññāṇa*]

§ 24. *How many of them are associated with KĀMA-DHĀTU ; and how many are not associated with it ?*

The above questions are answered in the following way :—

1. *Rūpa-khandha* is associated with it ; but the other *Khandhas* may or may not be associated with it.
2. Ten *Āyatanas* are associated with it. Two *Āyatanas*,

- i. e., *Manāyatana* and *Dhammāyatana*, may or may not be associated with it.
3. Sixteen *Dhātus* are associated with it. Two *Dhātus*, i. e., *Dhamma-dhātu* and *Mano-viññāṇa-dhātu*, may or may not be associated with it.
 4. *Samudāya-sacca* is associated with *Kāma-dhātu*. Two *Saccas*, i. e., *Nirodha* and *Nirodha-gāminī-paṭipadā*, are not associated with it. *Dukkha-sacca* may or may not be associated with it.
 5. Ten *Indriyas* are associated with *Kāma-dhātu*. Three are not associated with it. Nine may or may not be associated with it.
 6. The three *Akusala Hetus* are associated with *Kāma-dhātu*. The remaining six *Hetus* may or may not be associated with it.
 7. *Kabaḷiṅkāra-āhāra* is associated with *Kāma-dhātu*. The remaining three *Āhāras* may or may not be associated with it.
 8. Six *Phassas* are associated with *Kāma-dhātu*. *Manoviññāṇa-dhātu-samphassa* may or may not be associated with it.
 - 9-12. The same as above about *Vedanā*, *Saññā*, *Cetanā* and *Citta*.

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The same pair of questions and answers, with necessary changes, are stated with regards to the other three planes.

§ 25. *How many of them arise at the moment of birth in the Kāma-dhātu ?*

The following *Dhammas* take their rise at the moment of birth in the *Kāma-dhātu* :—

1. Five *Khandhas*, to all.
2. (a) Eleven *Āyatanās*, to some only.

[To the *Kāmāvacara*-gods ; men of the first *Kalpa* ; *Opapātika Petas* ; *Opapātika Asuras* ; *Opapātika Tiracchānas* ; beings of the hell, when they are born with all their *Āyatanas*. The following eleven *Āyatanās* take their rise,—*cakkhu*, *rūpa*, *sota*, *ghāna*, *gandha*, *jivhā*, *rasa*, *kāya*, *phoṭṭhabba*, *mana*, *dhamma*]

- (b) Ten *Āyatanas*, to some.

[To *Opapātika Petas* ; *Opapātika Asura* ; *Opapātika Tiracchānas* ; beings of the hell ; and born-blind men. The following ten *Āyatanas* may arise :— the same as above except *Cakkhu*].

- (c) Other ten *Āyatanas*, to some.

[To the same beings as above but born-deaf

instead of born-blind. Same *Āyatanas* as above,
but *Sota* missing instead of *Cakkhu*]

(d) Nine *Āyatanas*. to some.

[To both deaf and blind by birth, devoid of both
Sota and *Cakkhu*]

(e) Seven *Āyatanas*, to some.

[To the *Gabbha-seyyaka sattas* the following
seven *Āyatanas* must arise— *rūpa*, *gandha*,
rasa, *kāya*, *phoṭṭhabba*, *mana* and *dhamma*]

3. (a) Eleven *Dhātus* to some only. (b) Ten *Dhātus*
to some. (c) Other ten *Dhātūs* to some. (d)
Nine *Dhātus* to some. (e) Seven *Dhātus*
to some.

4. One *Sacca* [*Dukkha*] to all.

5. Fourteen *Indriyas* to some : thirteen, other thirteen,
twelve, ten, nine, other nine, eight, other eight, seven,
five, four.

6. Three *Hetus* to some. Two *Hetus* to some.
No *Hetus* to some.

7. Four *Āhāras* to all.

8—12. One *Phassa*— *Citta* to all. [i. e. *Manoviññāṇa-*
dhātu]

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The same questions and their answers with necessary

changes are stated with regards to the other planes of existence.

II

Then, there follows another set of questions and answers as below :—

1. (a) What *Dhammas* are *kāmāvacara* ?

All the *Khandhas*, *Dhātus*, *Āyatanas*, *rūpa*, *vedanā*, *saññā*, and *viññāṇa* that exist in the planes of existence between *Avīci Niraya* (down wards) and *Parā Nimmitavasavatti* (up wards.)

(b) What *Dhammas* are not *kāmāvacara* ?

Rūpāvacara; *Arūpāvacara*; *Apariyāpanna*.

2. (a) What *Dhammas* are *Rūpāvacara* ?

All the states of *citta* and *cetasika*, of all existence between *Brahma-loka* and the *Akaniṭṭha*-gods.

(b) What *Dhammas* are not *rūpāvacara* ?

Kāmāvacara; *Arūpāvacara* *Apariyāpanna*.

3. (a) What *Dhammas* are *arūpāvacara* ?

All the states of *citta* and *cetasika*, of all existence between *Ākāsānañcāyatana* and *Neva-saññā-nāsaññāyatana*-gods.

(b) What *Dhammas* are not *Arūpāvacara* ?

Kāmāvacara ; *Rūpāvacara* ; *Apariyāpanna*.

4. (a) What *Dhammas* are *pariyāpanna* ?

The moral, immoral, and non-moral states of *Kāmāvacara*, *Rūpāvacara*, and *Arūpāvacara* associated with *Āsava* and the aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*.

(b) What *Dhammas* are *Apariyāpanna* ?

The *Maggas* : the *Phalas* ; and *Nibbāna*.

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Then there follows a big list of the identification of the various gods in their different grades of existence.

III.

Then about the twelve *Dhammas* of *I*, there follow such questions as below, the answers of which should be understood in the above manner with necessary changes:—

Pañcannaṃ khandhānaṃ.....sattannaṃ cittānaṃ—

1. *Kati abhiññeyyā ? Kati pariññeyyā ? Kati pahātabbā ? Kati bhāvetabbā ? Kati sacchikātabbā ? Kati na pahātabbā, na bhāvetabbā, na sacchikātabbā ?*
2. *Kati sārammaṇā ? Kati anārammaṇā ?*
3. *Kati sārammaṇārammaṇā ? Kati anārammaṇārammaṇā ?*
- 3-4. *Kati ditṭhā ? Kati sutā ? Kati mutā ?...*
5. *Kati kusalā ? Kati akusalā ? Kati abyākatā—
—Kati lokīyā ? Kati lokuttarā ?*

CHAPTER IV.

DHATU-KATHA PAKARANA

§ 1. *Introductory.*

After having determined the limits of *khandha*, *āyatana*, *dhātu*, *sacca*, *indriya* and others and their relationship with the heads of the *Tika* and the *Duka* groups in the *Vibhaṅgas*, we are now, in the present *Pakarana*, going to study how the *Dhammas*, one hundred and twenty-five * as enumerated in its *Mātikā*, are related to the first three of the list, i. e., *Khandha*, *Āyatana* and *Dhātu*, which, as we have seen, are of great importance in the study of Abhidhamma. The study is made in primarily two ways, namely—

1. How far are the *Dhammas* included in them (*Khndha*, *Āyatana* and *Dhātu*) ? and how far they are not included ?

* *Pañcakkhandhā, dvādasāyatanāni, atṭhārasa dhātuyo, cattāri saccāni, bāvisatindryāni, paṭiccasamuppādo, cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, cattāri jhānāni, catasso appamaññāyo, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo atṭhaṅgiko maggo, phasso, vedanā, saññā, cetanā, cittaṃ, adhimokkho, mansikāro.*

2. How far are the *Dhammas* associated with them ? and how far are they distinct from them ?

Let us keep the following Chart before us showing the distribution of *Khandha*, *Āyatana* and *Dhātu*, for our constant reference, and examine passages from the fourteen different chapters of the book to see the method adopted in their treatment—

I KHANDHA	II ĀYATANA		III DHĀTU		
<i>Rūpa</i> *	<i>Cakkhu</i> *	<i>Rūpa</i> *	<i>Cakkhu</i> *	<i>Rūpa</i> *	<i>Cakkhu-viññāna</i>
<i>Vedanā</i>	<i>Sota</i> *	<i>Sadda</i> *	<i>Sota</i> *	<i>Sadda</i> *	<i>Sota-viññāna</i>
<i>Saññā</i>	<i>Ghāna</i> *	<i>Gandha</i> *	<i>Ghāna</i> *	<i>Gandha</i> *	<i>Ghāna-viññāna</i>
<i>Saṅkāra</i>	<i>Jivhā</i> *	<i>Rasa</i> *	<i>Jivhā</i> *	<i>Rasa</i> *	<i>Jivhā-viññāna</i>
<i>Viññāna</i>	<i>Kāya</i> *	<i>Phoṭṭhabba</i> *	<i>Kāya</i> *	<i>Phoṭṭh- abba</i> *	<i>Kāya-viññāna</i>
	<i>Mana</i>	<i>Dhamma</i> †	<i>Mana</i>	<i>Dhamma</i> †	<i>Mano-viññāna</i>

Note—Terms with * mark are material: the others are mental.

† *Dhamma* is partly mental and partly material.

(A)

§ 2. *Saṅgahāsaṅgaho [Chap. 1]*

1. (a) In how many *khandhas*, in how many *āyatanas*, and in how many *dhātus* is *Rūpakkhandha* included ?

It is included in one *khandha*, in eleven *āyatanas*, and in eleven *dhātus*.

- (b) In how many it is not included ?

It is not included in four *khandhas*, in one *āyatana*, and in seven *dhātus*.

2. (a) In how many *khandhas*, in how many *āyatanas*, and in how many *dhātus* is *Vedanākkhandha* included ?

It is included in one *khandha*, in one *āyatana* [i. e., *dhamma*], and in one *dhātu* [i. e., *dhamma*].

- (b) In how many it is not included ?

It is not included in four *khandhas*, in eleven *āyatanas*, and in seventeen *dhātus*.

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5. (a) In how many *khandhas*, in how many *āyatanas*, and in how many *dhātus* is *Viññāṇakkhandha* included ?

It is included in one *khandha*, in one *āyatana*, and in seven *dhātus*.

(b) In how many it is not included ?

It is not included in four *khandhas*, in eleven *āyatanas*, and in eleven *dhātus*.

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6. (a) In how many.....are *Rūpakkhandha* and *Vedanākkhandha* included ?

They are included in two *khandhas*, in eleven *āyatanas*, and in eleven *dhātus*.

(b) In how many they are not included ?

They are not included in three *khandhas*, in one *āyatana*, and in seven *dhātus*.

..... *Rūpakkhandha* and *Saññākkhandha*.....

.....*Rūpakkhandha*, *Vedanākkhandha* and *Viññāṇakkhandha*.....

16. (a) In how many *khandhas*, in how many *āyatanas*, and in how many *dhātus* are the five *Khandhas* included ?

They are included in all the *khandhas*, in all the *āyatanas*, and in all the *dhātus*.

(b) In how many they are not included ?

They are not un-included in any *khandha*,
āyatana or *dhātu*.

17. (a) In how many.....is *Cakkhāyatana* included ?

It is included in one *khandha*, in one *āyatana*,
and in one *dhātu*.

(b) In how many it is not included ?

It is not included in four *khandhas*, in eleven
āyatanas, and in seventeen *dhātus*.

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27. (a) In how many..... is *Manāyatana* included ?

It is included in one *khandha* (i. e., *Viññāṇa-*
khandha), in one *āyatana* (i. e., itself), and
in seven *dhātus* (viz. *Mana*, *Cakkhu-viññāṇa*
—*Manoviññāṇa*).

(b) In how many it is not included ?

It is not included in four *khandhas*, in eleven
āyatanas, and in eleven *dhātus*.

28. (a) In how many..... is *Dhammāyatana* included ?

Except the *Asaṅkhatā dhātu*, it is included in
four *khandhas* (i. e., *rūpa*, *vedanā*, *saññā*,
and *saṅkhāra*), in one *āyatana*, and in one
Dhātu.....

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40. (a) In how many..... are all the twelve *Āyatanas* included ?

They, leaving out the *Asaṅkhatā dhātu*, are included in all the *khandhas*, in all the *āyatanas*, and in all the *dhātus*.

(b) In how many they are not included ?

They are not unincluded in any one of them.

..... *Cakkhu-dhātu*..... *Manoviññāṇadhātu*....
all the eighteen *Dhātus*.....

77. (a) In how many..... is *Dukkha-sacca* included ?

It is included in all the *khandhas*, in all the *āyatanas*, and in all the *dhātus*...

78. (a) In how many... is *Samudaya-sacca* included ?

It is included in one *khandha* (i. e., *Saṅkhāra*), in one *āyatana* (i. e., *Dhamma*), and in one *dhātu*.....

79. (a) In how many..... is *Magga-sacca* included ?

It is included in one *khandha* (i. e., *Saṅkhāra*), in one *āyatana*, and in one *dhātu*.....

80. (a) In how many..... is *Nirodha-sacca* included ?

It is not included in any *khandha*. It is included

in one *āyatana*, and in one *dhātu* (i. e., *Dhamma*).....

The same process is repeated, with necessary changes, with the *Indriyas*, *Paṭiccasamuppāda*, *Iddhipādas*, *Jhānas*, *Appamaññās*, *Balas*, *Maggas*, *Phassa*, *Vedanā*, *Saññā*, *Cetanā*, *Adhimokkha*, *Manasikāra* and *Citta*.

Then, the same process follows with the heads of the *Tika* and the *Duka* groups, as below—

176. (a) In how many... the *Kusala* and the *Akusala* *Dhammas* are included ?

They are included in four *khandhas* (i. e., *vedanā*, *saññā*, *sankhāra*, *viññāṇa*), in two *āyatanas* (i. e., *mana*, *dhamma*), and in two *dhātus*.....

177. (a) In how many... are the *Abyākata-Dhammas* included ?

Leaving out *Nibbāna*, they are included in all the *khandhas*, in all the *āyatanas*, and in all the *dhātus*.

..... *Araṇā dhammā*..... *Saraṇā dhammā*.....

§ 3. *Saṅgahītenā Asaṅgahītaṃ* (Chap. II)

This Chapter studies in how many *khandhas*, *āyatanas* and *dhātus* are those *Dhammas* **non-included**, that, together with some other *Dhamma* or *Dhammas*, are included in the same *Khandha*, but not in the same *Āyatana* or *Dhātu*, thus—

1. “In how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* not-included, that, together with *Cakkhāyatana*—*Phoṭṭhabbāyatana*—*Cakkhu-dhātu*—*Phoṭṭhabbadhātu*, are included in the same *Khandha*, but not in the same *Āyatana* or *Dhātu* ?”

“They are not-included in four *Khandhas*, in two *Āyatanas*, and in eight *Dhātus* *.....”

7. “In how many.....are those *Dhammas* not-included, that, together with the *Sanidassana dhammas*, are included

* 1. *Cakkhāyatana*ena ye *dhammā*—*phoṭṭhabbāyatana*ena ye *dhammā*—*cakkhudhātuyā* ye *dhammā*—*phoṭṭhabbadhātuyā* ye *dhammā* *khandhasaṅgahena* *saṅgahītā* *āyatanasaṅgahena* *asaṅgahītā* *dhātusaṅgahena* *asaṅgahītā* *te dhammā* *katīhi* *khandhehi* *katihāyatanehi* *katīhi* *dhātūhi* *asaṅgahītā* ?

Te dhammā *catūhi* *khandhehi* *dvīhāyatanehi* *aṭṭhahi* *dhātūhi* *asaṅgahītā*.

in the same *Khandha*, but not in the same *Āyatana* or *Dhātu* ?

“They are not-included in four *Khandhas*, in two *Āyatanas*, and in eight *Dhātus* †.....”

§ 4. *Āsaṅgahītena Saṅgahitaṃ* (Chap. III)

This Chapter studies in how many *khandhas*, *āyatanas* and *dhātus* are those *Dhammas* included that, together with some other *dhamma* or *dhammas*, are not included in the same *Khandha*, but are included in the same *Āyatana* and in the same *Dhātu*. Thus, for example—

1. “In how many *khandha*, *āyatana* and *dhātu* are those *Dhammas* included, that, together with *Vedanā-kkhandha*—*Saññākkhandha*—*Saṅkhārakkhandha*—*Samudayasacca*—*Magga-sacca*, are not included in the same *Khandha*, but are included in the same *Āyatana* and in the same *Dhātu* ?

“Leaving out *Nibbāna*, they are included in three *Khan-*

† 7. *Sanidassanehi dhammehi ye dhammā khandha-saṅgahena saṅgahitā āyatanasaṅgahena asaṅgahitā dhātusaṅgahena asaṅgahitā te dhammā.....*

dhas, in one *Āyatana*, and in one *Dhātu* *"

§ 5. *Saṅgahītena Saṅgahītaṃ* (Chap. IV)

This Chapter studies in how many *khandhas*, *āyatanas*, and *dhātus* are those *Dhammas* included that, together with some other *Dhamma*, are included in the same *Khandha*, *Āyatana* and *Dhātu*, that are again included in the same *Khandha*, *Āyatana* and *Dhātu*, together with still other *Dhammas*. Thus, for example—

I. 'In how many, *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* included, that, together with those *Dhammas* are included in the same *Khandha*, *Āyatana* and *Dhātu* that are again included in the same *Khandha*, *Āyatana* and *Dhātu* together with *Samudaya-sacca—Magga-sacca* ?

* *Vedanākkhandhena ye dhammā—saññākkhandhena ye dhammā—saṅkhārakkhandhena ye dhammā—samudaya-saccena ye dhammā—maggasaccena ye dhammā khandhasaṅgahena asaṅgahītā āyatanasaṅgahena saṅgahītā, dhātusaṅgahena saṅgahītā, te dhammā katīhi khandhehi katīhi āyatanehi katīhi dhātūhi saṅgahītā ?*

Te dhammā asaṅkhatam khandhato ṭhapetvā tīhi khandhehi ekāyatanena ekāya dhātuyā saṅgahītā.

“They are included in one *Khandha*, in one *Āyatana* and in one *Dhātu*” *

§ 6. *Asaṅgahītena Asaṅgahītaṃ (Chap. V)*

This Chapter studies in how many *Khandhas*, *Āyatanas* and *Dhātus* are those *Dhammas* not-included that, together with some other *Dhammas*, are not included in the same *Khandha*, *Āyatana* and *Dhātu*, that are again not-included in the same *Khandha*, *Āyatana* and *Dhātu*, together with still other *Dhammas*. Thus, for example—

1. “In how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* not included, that, together with those *Dhammas*, are not-included in the same *Khandha*, *Āyatana* and *Dhātu*, together with *Rūpakkhanda*” ?

“They are not included in one *Khandha*, in one *Āyatana*, and in seven *Dhātus*.”

* *Samudayasaccena ye dhammā—maggasaccena ye dhammā khandhasaṅgahena saṅgahītā āyatanasaṅgahena saṅgahītā dhātusaṅgahena saṅgahītā tehi dhammehi ye dhammā khandha-saṅgahena saṅgahītā, āyatanasaṅgahena saṅgahītā, dhātu-saṅgahena saṅgahītā te dhammā katīhi khandhehi, katīhi āyatanehi katīhi dhātūhi saṅgahītā ?*

Te dhammā ekena khandhena ekenāyatanena ekāya dhātuyā saṅgahītā.

(B)

§ 7. Sampayogo Vippayogo (Chap. VI)

This Chapter studies with how many *Khandha*, *Āyatana* and *Dhātu* the *Dhammas* are associated ; and with how many they are not associated. Thus, for example—

1. (a) “With how many *Khandha*, *Āyatana* and *Dhātu* is *Rūpakkhandha* associated” ?

“With none. [for, it can not be associated with itself ; nor can it be associated with others that are mental].

- (b) “With how many it is not associated ?

“It is not associated with four *Khandhas*, with one *Āyatana*, and with seven *Dhātus*. And, it is not associated partially with one *Āyatana*, and with one *Dhātu* (i. e., *Dhamma*)”. *

2. ... *Vedanākkhandha* is associated with three *Khandhas* (i. e., *Saññā*, *Saṅkhāra*, *Viññāṇa*), with

* (a) *Rūpakkhandho katīhi khandhehi katīhi āyatanehi katīhi dhātūhi sampayutto ti ? Natthi*

(b) *Katīhi vippayutto ? Catūhi khandhehi, ekenāyatanena, sattahi dhātūhi vippayutto. Ekenāyatanena ekāya dhātuyā kehici vippayutto.*

one *Āyatana* (i. e., *Mana*), and with seven *Dhātus* (i. e., *Mano*, *Cakkhu*— *Manoviññāṇa*). With one *Āyatana* and one *Dhātu* it is associated partially [i. e., *Dhamma*, in as much as it is mental]...

Similarly with *Āyatanas*, *Dhātus*, *Indriyas*, *Saccas* and others.

It should be noted that, as *Nāma* (mind) is absolutely distinct from *Rūpa* (matter), only the mental *Dhammas* can be associated with those *Khandhas*, *Āyatanas* and *Dhātus* that are mental.

§ 8. *Sampayuttena Vippayuttam* (Chap. VII)

This Chapter studies from how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* dissociated, that are dissociated from those *Dhammas* that are associated with some other *Dhammas*. Thus, for example—

1. “From how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* dissociated, that are dissociated from those *Dhammas* that are associated with *Vedanākkhandha*, *Saññākkhandha*— *Saṅkhārakkhandha*— *Viññāṇakkhandha* *Manāyatana* ?

“They are dissociated from four *Khandhas*, from one

Āyatana, from seven *Dhātus*, and partially from one *Āyatana* and one *Dhātu*.*

§ 9. *Vippayuttena Sampayuttam* (Chap. VIII)

This Chapter studies with how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* associated, that are associated with those *dhammas* that are dissociated from some other *Dhammas*. Thus, for example—

1. “With how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* associated, that are associated with those *Dhammas* that are dissociated from *Rūpakkhanda*?

“With none” †

The four psychic *Khandhas* are dissociated from *Rūpakkhanda*; they can not be associated with other

* *Vedanākkhandhena ye dhammā—saññākkhandhena ye dhammā—saṅkhārakkhandhena ye dhammā—viññāna-kkhandhena ye dhammā—manāyatanaena ye dhammā sampayuttā, tehi khandhehi ye dhammā vippayuttā te dhammā katīhi khandhehi katīhi āyatanehi katīhi dhātūhi vippayuttā?*

Te dhammā catūhi khandhehi, ekāyatanena, sattahi dhātūhi vippayuttā ekenāyatanaena ekāya dhātuyā kehici vippayuttā.

† *Rūpakkhandhena ye dhammā vippayuttā tehi dhammehi ye dhammā sampayuttā te dhammā katīhi khandhehi katīhāyatanehi katīhi dhātūhi sampayuttāti?*

Natthi.

Dhammas. *Rūpa* and *Nibbāna* are dissociated from *vedanākkhandha*; that is not associated with any other *Dhamma*. Thus, those can not be associated with any, that are dissociated from any other. Therefore, all the questions in this Chapter must be answered in the negative.

§ 10. *Sāmpayuttena Sampayuttam (Chap. IX)*

This Chapter studies with how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* associated that are associated with those *Dhammas* that are associated with some other *Dhammas*. Thus, for example—

1. “With how many.....are those *Dhammas* associated that are associated with those *Dhammas* that are associated with *vedanākkhandha*—*saññākkhandha*—*saṅkhārakkhandha*?

“They are associated with three *Khandhas*, with one *Āyatana*, with seven *Dhātus*, and partially with one *Āyatana* and one *Dhātu*. *

* *Vedanākkhandhena ye dhammā—saññākkhandhena ye dhammā—saṅkhārakkhandhena ye dhammā sampayuttā tehi dhammehi ye dhammā sampayuttā te dhammā katīhi khandhehi katihāyatanehi katīhi dhātūhi sampayuttā?*

Te dhammā tīhi khandhehi ekāyatanena sattahi dhātūhi sampayuttā. Ekāyatanena, ekāya dhātuyā kehi ci sampayuttā.

§ 11. *Vippayuttena Vippayuttam* (Chap. X)

This Chapter studies from how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* dissociated that are dissociated from those *Dhammas* that are dissociated from some other *Dhammas*. Thus, for example—

1. “From how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* dissociated that are dissociated from those *Dhammas* that are dissociated from *Rūpakkhandha*?

“They are dissociated from four *Khandhas*, from one *Āyatana*, from seven *Dhātus*, and partially from one *Āyatana* and one *Dhātu*”. *

§ 12. *Saṅgahītena Sampayuttam Vippayuttam*
(Chap. XI)

This Chapter studies (a) with how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* associated that are not-included in the same *Khandha*, but included in the same *Āyatana* and *Dhātu*, together with some other

* *Rūpakkhandhena ye dhammā vippayuttā tehi dhammehi ye dhammā vippayuttā te dhammā katīhi khandhehi katīhāyatanehi katīhi dhātūhi vippayuttā?*

Te dhammā catūhi khandhehi ekenāyatanena sattahi dhātūhi vippayuttā, ekenāyatanena ekāyā dhātuyā kehici vippayuttā.

Dhammas : and (b) from how many they are dissociated.
Thus, for example—

1. (a) “With how many *khandhas*, *āyatanas* and *dhātus* are those *Dhammas* associated that are not-included in the same *Khandha*, but included in the same *Āyatana* and *Dhātu*, together with *Samudaya-sacca* and *Maggasacca* ?

“They are associated with three *khandhas*, with one *āyatana*, with seven *dhātus*, and partially with one *khandha*, one *āyatana*, and one *dhātu*.

- (b) “From how many they are dissociated ?

“They are dissociated from one *khandha*, from ten *āyatanas*, from ten *dhātus*, and partially from one *āyatana* and one *dhātu*.” *

* (a) *Samudaya-saccena ye dhammā maggasaccena ye dhammā khandhasaṅgahena asaṅgahītā āyatanaṅgahena saṅgahītā dhātusaṅgahena saṅgahītā te dhammā katīhi khandhehi katīhāyatanehi, katīhi dhātūhi sampayuttā ?*

Te dhammā tīhi khandhehi ekāyatanaṇa sattahi dhātūhi sampayuttā, ekena khandhena ekenāyatanaṇa, ekāya dhātuyā kehi sampayuttā.

- (b) *Katīhi vippayuttā ?*

Ekena khandhena, dasā yatanehi, dasahi dhātūhi vippayuttā, ekenāyatanaṇa ekāya dhātuyā kehi vippayuttā.

§ 13. *Sampayuttena Saṅgahītaṃ*
Asaṅgahītaṃ (Chap. XII)

This Chapter studies (a) in how many *khandhas*, *āyatanas* and *dhātus* are those *Dhammas* included that are associated with some other *Dhammas*; and (b) in how many they are not included. Thus, for example—

1. (a) “In how many..... are those *Dhammas* included that are associated with *Vedanākkhandha*, *Saññākkhandha* and *Saṅkhārakkhandha* ?

“They are included in three *Khandhas*, in two *Āyatanas*, and in eight *Dhātus*.

(b) “In how many they are not included ?

“They are not included in two *Khandhas*, in ten *Āyatanas*, and in ten *Dhātus*.” †

† (a) *Vedanākkhandhena ye dhammā—saññākkhandhena ye dhammā—saṅkhārakkhandhena ye dhammā sampayuttā te dhammā katīhi khandhehi katīhāyatanehi katīhi dhātūhi saṅgahītā ?*

Te dhammā tīhi khandhehi dvīhāyatanehi aṭṭhaḥi dhātūhi saṅgahītā.

(b) *Katīhi asaṅgahītā ? Dvīhi khandhehi dasahāyatanehi dasaḥi dhātūhi asaṅgahītā.*

§ 14. *Asaṅgahītena Sampayuttam Vippayuttam*
(Chap. XIII)

This Chapter studies (a) with how many *khandhas*, *āyatanas* and *dhātus* are those *Dhammas* associated that are not included in the same *khandha*, *āyatana* or *dhātu*, together with some other *Dhammas*; and (b) from how many they are dissociated. Thus, for example—

1. (a) “With how many *Khandhas*, *Āyatanas* and *Dhātus* are those *Dhammas* associated that are not included in the same *Khandha*, *Āyatana* or *Dhātu*, together with *Rūpakkhandha* ?

“They are associated with three *Khandhas*, and partially with one *Āyatana*, and with one *Dhātu*.

- (b) “From how many they are dissociated ?

“They are dissociated from one *Khandha*, from ten *Āyatanas*, from ten *Dhātus*, and partially from one *Āyatana* and one *Dhātu*.” *

* *Rūpakkhandhena ye dhammā khandha-saṅgahena asaṅgahītā, āyatana-saṅgahena asaṅgahītā, dhātu-saṅgahena asaṅgahītā te dhammā katīhi khandhehi, katihāyatanehi, katīhi dhātūhi sampayuttā ? Te dhammā tīhi khandhehi sampayuttā ekenāyatanena ekāya dhātuyā kehici sampaputtā.*

Katīhi vippayuttā ?

§ 15. *Vippayuttena Saṅgahītaṃ Asaṅgahītaṃ*
(Chap. XIV)

This Chapter studies (a) in how many...are those *Dhammas* included that are dissociated from some other *Dhammas*, (b) and in how many they are not included. Thus, for example—

1. (a) “In how many *Khandha*, *Āyatana* and *Dhātu* are those *Dhammas* included that are dissociated from *Rūpakkhandha* ?

“They are included in four *Khandhas*, in two *Āyatanas*, and in eight *Dhātus*’.

- (b) “In how many they are not included ?

“They are not included in one *Khandha*, in ten *Āyatanas*, and in ten *Dhātus*”. †

Ekena khandhena dasahāyatanehi dasahi dhātūhi vippayuttā ekāyatanena ekāya dhātuyā kehici vippayuttā.

† *Rūpakkhandhena ye dhammā vippayuttā te dhammā katīhi khandhehi katīhāyatanehi katīhi dhātūhi saṅgahītā ?*

Te dhammā catūhi khandhehi dvīhāyatanehi attha-
hi dhātūhi saṅgahītā.

Katīhi asaṅgahītā ?

Ekena khandhena dasahāyatanehi dasahi dhātūhi asaṅgahītā.

CHAPTER V

PUGGALA-PANNATTI PAKARANA

§ 1. *Introductory*

The *Puggala-paññatti* is very much different, both in language and subject-matter, from the other books of *Abhidhamma-piṭaka*. It is not concerned with the study of the *Dhammas*; but its only purpose is to examine the **types of individuals**. It is so much like the *Aṅguttara Nikāya* that one fails to understand why it happened to be included in the *Abhidhamma Piṭaka*. A student of Abhidhamma Philosophy could very easily omit this book without having the slightest difficulty in comprehending the system of the *Dhammas*.

However, let us take the following examples from the text to get an idea of the nature of its classification, which, like the *Aṅguttara Nikāya*, gradually increases the number of its divisions—

One Type of Individuals

9, * “Which individual is *Puthujjana* ?

“That individual is *Puthujjana* whose first three fetters are not destroyed, and who is not even exerting for their destruction”.

9. * *Katamo ca puggalo puthujjano ?*

41. * “Which individual is *Anāgāmī* ?

“One who, having destroyed the first five fetters, is born in some higher realm, where he is sure to attain *Nibbāna*, and from where he is not again to come back to this world, that individual is *Anāgāmī*’.

Two Types of Individuals

9. (a) “Which individual is devoid of morality ?

“...transgression in action, speech, in both—this is immorality... One who commits these is devoid of morality.

(b) “Which individual is devoid of right-view ?

“What are wrong views ?...that there is no result of good or bad actions ... there is no after-life ... One who accepts these is devoid of right-view”.

10. * (a) “Which individual is tied up with the internal fetters ?

Yassa puggalassa tīṇi saññojanāni appahīṇāni na ca tesaṃ dhammānaṃ pahānāya paṭipanno, ayaṃ vuccati puggalo puthujjano.

41. * *Katamo ca puggalo anāgāmī ?*

Idha ekacco puggalo pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokū, ayaṃ vuccati puggalo anāgāmī.

10. * (a) *Katamo ca puggalo ajjhattasaññojano ?*

“One whose first five fetters are not yet destroyed—
that is an individual tied up with the internal fetters.

(b) “Which individual is tied up with the external
fetters ?

“One whose last five fetters are not yet destroyed—
that is an individual tied up with the external
fetters”.

* *

* *

* *

Three Types of Individuals

8.†(a) “Which individual is not free from the sensual
and mundane attachment ?

“Stream-winner’ and ‘Once-returner’—these indivi-
duals are not free from the sensual and mundane
attachment.

*Yassa puggalassa pañca orambhāgīyāni saññojanāni
appahīnāni ayaṃ vuccati puggalo ajjhattasaññojano.*

(b) *Katāmo ca puggalo bahiddhā-saññojano ?*

*Yassa puggalassa pañca uddhambhāgīyāni saññoja-
nāni appahīnāni ayaṃ vuccati puggalo bahiddhāsañño-
jano.*

8. † (a) *Katāmo ca puggalo kāmesu ca bhavesu
avītarāgo ?*

*Sotāpanna-sakadāgāmino, ime vuccanti puggalā
kāmesu ca bhavesu ca avītarāgā.*

(b) “Which individual is free from the sensual, but not from the mundane attachment ?

“Never-returner’—this individual is free from the sensual, but not from the mundane attachment.

(c) “Which individual is free from both the sensual and the mundane attachment ?

“Arahat—this individual is free both from the sensual and the mundane attachment”.

12. (a) “Which individual is easily fathomable ?

“One who is haughty, cunning, talkative, unmindful, awareless, distracted, confused and of uncontrolled senses—this individual is easily fathomable.

(b) “Which individual is difficult to fathom ?

“One who is not haughty, not cunning, not talkative, mindful, constantly aware, concentrated, steady, and of controlled senses— this individual is difficult to fathom.

(b) *Katamo ca puggalo kāmesu vītarāgo bhavesu avītarāgo ?*

Anāgāmī—ayaṃ vuccati puggalo kāmesu vītarāgo bhavesu avītarāgo.

(c) *Katamo ca puggalo kāmesu ca bhavesu ca vītarāgo ?*

Arahā—ayaṃ vuccati puggalo kāmesu ca bhavesu ca vītarāgo.

(c) “Which individual is fathomless ?

“One who, having put an end to all corruptions, has realised even in this life emancipation in mind and wisdom— this individual is fathomless.”

Four Types of Individuals

8. * “Which are the four types of individuals that may be compared to the cloud ? ...

(a) “How is an individual like the cloud that thunders but does not rain ?

“One speaks much but does not act accordingly— thus an individual is like the cloud that thunders but does not rain.

(b) “How is an individual like the cloud that rains but does not thunder ?

“One acts but does not speak— thus an individual is like the cloud that rains but does not thunder.

8. * *Tattha katame cattāro valāhakūpamā puggalā ?...*

(a) *Kathañca puggalo gajjitā hoti no vassitā ?*

Idhekacco puggalo bhāsitā hoti no kattā—Evaṇi puggalo gajjitā hoti no vassitā...

(b) *Kathañca puggalo vassitā hoti no gajjitā ?*

Idhekacco puggalo kattā hoti no bhāsitā—Evaṇi puggalo vassitā hoti no gajjitā...

(c) “How is an individual like the cloud that thunders and rains as well ?

“One speaks, and also acts accordingly— thus an individual is like the cloud that thunders and rains as well.

(d) “How is an individual like the cloud that neither thunders nor rains ?

“One neither speaks nor acts— thus an individual is like the cloud that neither thunders nor rains”.

(c) *Kathañca puggalo gajjitā ca hoti vassitā ca ?
Idhekacco puggalo bhāsitā ca hoti kattā ca—Evaṃ
puggalo gajjitā ca hoti vassitā ca...*

(d) *Kathañca puggalo neva gajjitā hoti no vassitā ?
Idhekacco puggalo neva bhāsitā hoti no kattā,
evaṃ puggalo neva gajjitā hoti no vassitā. Seyyathāpi
so valāhako neva gajjitā no vassitā, tathūpamo ayam
puggalo...*

CHAPTER VI

KATHA-VATTHU PAKARANA

The *Kathāvatthu* is another book in the *Abhidhamma Piṭaka* that falls out side the regular system of Abhidhamma philosophy, and is, therefore, not of importance to us in our present investigation. It was, as we have seen above, compiled by Moggaliputta to refute the wrong views that had crept into the Sangha. The book, from beginning to end, is written in dialogues, arranged without any definite order. Here we can only take a few examples of them from the text—

*VII. 3. Of Mental Properties **

[1] Th.—You surely do not also deny that some mental phenomena are concomitant, co-existent, conjoined with consciousness, have their genesis and cessation, physical basis and object in common with it? Why then

VII. 3. 1. N'atthi cetasiko dhammo ti ?

Amantā.

Nanu atthi keci dhammā cittena sahagatā saha-jātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavattukā ekārammaṇā ti ?

Āmantā.

* Taken from the 'Points of Controversy' P. T. S.

exclude the 'mental' ? [2] Contact, for instance, is co-existent with consciousness; hence it is a 'mental', i. e., a property or concomitant of mind. So are feeling, perception, volition, faith, energy, mindfulness, concentration, understanding, lust, hate, dullness, indiscretion all the 'mentals.' [3] R. S.—You allow then that what is co-existent with consciousness is a 'mental.' Do you equally admit that what is co-existent with contact is a 'contactal', or that what is co-existent with each of those mental phe-

Hañci atthi keci dhammā cittaena saḥagatā saḥajātā saṇṣatṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇā, no vata re vattabbe "N'atthi cetasiko dhammo ti."

2. *Phasso cittaena saḥajāto ti ?*

Āmantā.

Hañci phasso cittaena saḥajāto, tena vata re vattabbe "Phasso cetasiko ti."

Vedanā—pe—saññā, cetanā—pe—saddhā viriyaṃ sati samādhi paññā rāgo doso moho—pe—anottappaṃ cittaena saḥajātan ti ?

Āmantā.

Hañci anottappaṃ cittaena saḥajātaṃ, tena vata re vattabbe "Anottappaṃ cetsikan ti."

3. *Cittaena saḥajātā ti katvā cetsikūti ?*

Āmantā.

Phassena saḥajātā ti katvā phassikā ti ?

nomena is to be analogously regarded; for instance, that what is co-existent with indiscretion is an 'indiscritical'? Th.—Certainly, [4] And if you assert that there are no mental phenomena corresponding to our term, 'mentals', was it not said by the Exalted One :—

'Yea! verily this mind and mental states
Are void of soul for one who understands.
Whoso discerns the low and high in both,
The seer, he knows that neither can endure'

Āmantā.

Cittena saha-jātā ti katvā cetasikā ti ?

Āmantā.

*Vedanāya—pe—saññāya cetanāya saddhāya viri-
yena satiyā samādhiyā paññāya rāgena dosena
mohena—pe—anotappena saha-jātā ti katvā anotta-
ppāsikā ti ?*

Āmantā.

4. *N'atthi cetasiko dhammo ti ?*

Āmantā.

Nanu vuttaṃ Bhagavatā—

“Cittañhidaṃ cetasikā ca dhammā

Anattatā samviditassa honti.

Hinappaṇitaṃ tadubhaye viditvā

Sammaddaso vedi palokadhamman ti.”

Atth'eva suttanto ti ?

Āmantā.

Tena hi atthi cetasiko dhammo ti ?

[5] Or again, was it not said by the Exalted One: 'Suppose in this case, *Kevaṭṭa*, that a Bhikkhu can make manifest the mind, and the mental [property], and the direction and application of thought in other beings, other individuals, saying: Such is your mind. This is your mind. Thus and thus are you conscious' ?

Hence, there is such a thing as a 'mental' [that is, a property, or concomitant, of consciousness or mind.]

XV. 5. Of Intoxicants (*Āsava's*)

[1] Th.—Then you must be prepared to classify them with one of the (approved) non-*āsava's*—the Path, Fruit, *Nibbāna*, one of the four Paths or Fruits, one of the Factors of Enlightenment—which you, of course, may not do.

5. *N'atthi cetasiko dhammo ti ?*

Āmantā.

Nanu vuttaṃ Bhagavatā :— 'Idha kevaṭṭa bhikkhu parasattānaṃ parapuggalānaṃ cittaṃ pi ādisati, cetasikaṃ pi ādisati, vitakkitāṃ pi ādisati, vicāritaṃ pi ādisati 'evam pi te mano, itthaṃ pi te mano, iti pi te cittan ti,' 'atth'eva suttanto ti ?

Āmantā.

Tena hi atthi cetasiko dhammoti.

XV. 5. 1. *Cattāro āsavā anāsavā ti ?*

[2] H.—If I am wrong, I ask you to show me any other *āsava*, concomitant with which those four may be pronounced co-*āsava*

XVII 5. Of “save only the Ariyan Path”

(1) Th,— Then you call the Cause of ill also ill ?

If you deny, you cannot maintain your proposition.
If you assent, do you mean that there are but three Truths ? If you deny, your proposition falls. If you assent, do you not contradict the words of the Exalted One, that the Truths are four :— Ill, Cause of Ill, Cessation of Ill, way going to the Cessation of Ill ?

Āmantā.

Maggo phalaṃ nibbānaṃ sotāpattimaggo sotāpatti-phalaṃ—pe—bojjhaṅgo ti ?

Na h’evaṃ vattabbe—pe

2. *Na vattabbaṃ “cattāro āsavā anāsavā ti” ?*

Āmantā.

Att’h’aññ’eva āsavā yehi āsavehi te āsavā sāsavā hontīti ?

Na h’evaṃ vattabbe—pe—

Tena hi cattāro āsava anāsavā ti.

XVII. 5. 1. Thapetvā ariyamaggaṃ avasesā saṃkhārā dukkhā ti ?

Āmantā.

(2) If now you admit that the Cause of Ill is also Ill, in what sense do you judge it to be so ?

Dukkha—samudayo pi dukkho ti ?

Na h'evaṃ vattabbe—pe—

Dukkhasamudayo pi dukkho ti ?

Āmantā.

Tiṇ'eva ariyasaccānīti ?

Āmantā.

Nanu cattāri ariyasaccāni vuttāni Bhagavatā—Dukkhaṃ, Dukkhasamudayo, Dukkhanirodho, Dukkhanirodhagāminī paṭipadā ti ?

Āmantā.

Hañci cattāri ariyasaccāni vuttāni Bhagavatā—Dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadā, no vata re vattabbe “Tiṇ'eva ariyasaccānīti.”

2. *Dukkhasamudayo pi dukkho ti ?*

Āmantā.

Ken'atthēnāti ?

Aniccatthēnāti.

Ariyamaggo aniccoti ?

Āmantā.

Ariyamaggo dukkho ti ?

Na h'evaṃ vattabbe—pe—

Ariyamaggo anicco so ca na dukkho ti ?

Āmantā.

Dukkhasamudayo anicco so ca na dukkho it ?

H.—In the sense of impermanence.

Th.—But the Ariyan Path, is that impermanent ?

H.—Yes.

Th.—Then is not that also Ill ?.....

You say then that the Path is impermanent but not Ill, while the Cause of Ill is both impermanent and Ill.

[It is impossible for you to maintain such a position]

[3] H.—But if the Path be 'a way going to the cessation of Ill,' I maintain that, when we speak of all other conditioned things as Ill, this Ariyan Path is excepted.

Na h'evaṃ vattabe—pe—

Dukkhasamudayo anicco so ca dukkho ti ?

Āmantā.

Ariyamaggo anicco so ca dukkho ti ?

Nah'evaṃ vattabbe—pe—

3. Na vattabbaṃ "Thapetvā ariyamaggaṃ avasesā saṃkhārā dukkhā ti" ?

Āmantā.

Hañci sā dukkhanirodhagāminī paṭipadā, tena vata re vattabbe "Thapetvā ariyamaggaṃ avasesā saṃkhārā dukkhā ti."

CHAPTER VII.

YAMAKA PAKARANA

§ 1. *Introductory*

This *Pakarana* is called *Yamaka* or 'the book of pairs', most probably because of its dual-grouping of questions that has been strictly adhered to from beginning to end. The Venerable *Mahā Thero Nānātiloka*, in his very useful book 'The Guide through the *Abhidhamma-piṭaka*', in introducing this *Pakarana*, writes, "In my opinion, there would be no very great loss to the *Abhidhamma* literature, if this work were altogether not in existence." He is, no doubt, right in making this statement, in as much as the *Yamakappakarana* does not mean to add any new information or to contribute any fresh system of consideration into the universe of the *Dhammas* : but it has its own importance in the study of *Abhidhamma* which one can not afford to neglect. The previous *Pakaranas*—of course with the exception of *Puggalapaññatti* and *Kathāvatthu*, that do not fall in the system of *Abhidhamma* proper—examine the *Dhammas* and their classifications as they exist of their own in the world of reality. The *Yamakappakarana*, on the other hand, like a logician, deals with

them as far as they are concepts or terms, and are related to one another as the subjects and predicates of the same propositions. The Ven : *Ñāṇatiloka* very appropriately writes at the same place, "The questions of Identity, subordination, and co-ordination, of concepts are playing a prominent part in our work, which tries to give a logical clearing up and delimitation of all the doctrinal concepts, as to their range and contents. It is a work of applied logic, just as *Kathāvatthu*, *Nettippakaraṇa* etc."

The whole work is divided into ten chapters called *Yamakas* named after the terms they deal with, all complete in themselves and independent one of the other. They are—

- (1) *Mūla-Yamaka*
- (2) *Khandha-Yamaka*
- (3) *Āyatana-Yamaka*
- (4) *Dhātu-Yamaka*
- (5) *Sacca-Yamaka*
- (6) *Saṅkhāra-Yamaka*
- (7) *Anusaya-Yamaka*
- (8) *Citta-Yamaka*
- (9) *Dhamma-Yamaka*
- (10) *Indriya-Yamaka*

The method of treatment in all the *Yamakas* is almost identical, having the same divisions and sub-divisions. Here we will take only one *Yamaka* to serve as a specimen, namely, the *Khandha-Yamaka*, for, it is, as we have seen, so very important in the study of Abhidhamma.

Section 1.

*KHANDHA-YAMAKA**(Pairs of questions on the Khandhas)*§ 2. *Uddesa-vāra**(The questions stated)*

The *Uddesa-vāra* merely enumerates the pairs of questions, in their different combinations, that may be raised on the relation of the generic term '*khandha*' with its subordinate-species, *rūpakkhandha*, *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha* and *viññāṇakkhandha*. All the *Yamakas*, as in the present, begin with this type of enumeration, which serves the purpose of its *Mātikā*, which reveals the mode of treatment that is just going to follow. It is useless, at this stage, to go into the details of it, as the same questions, in the same order and words, are repeated in the following *Vāra* in which they have been fully considered. We will therefore pass on to the next *Vāra*.

Section 2.

§ 3. *Paññatti-Vāra*(*The import of terms*)

This *Vāra*, by applying the logical process of conversion and complete-inversion, determines the exact import and extension of a term in its relationship with the others. To ward off the arising of misconception in the proper significance of a term, it takes, in the case of that which is of an equivocal nature, the other meanings of it as well and shows how they do not fit at the place. Thus, let us examine the following from the text--

I. 1. (a) “May all *Rūpa* be called *Rūpakkhandha* ?”

This is the first question.

Now, the word *Rūpa* is equivocal. Besides being used for ‘matter’, which is the proper import of the term at this place, it is also used conjoined with some other word, to mean that a thing is of that nature. Thus, the word ‘*Piya-Rūpa*’, used to qualify a thing, means that ‘it is lovable by nature’. *Eva-rūpa* = of this nature : *Tathā-rūpa* = of that nature : *Yathā-rūpa* = of what nature etc. etc.

The above question is therefore answered in this way— ‘*Rūpa*’ is also used in such words as ‘*Piya-*

rūpa or '*Sāta-rūpa*', but there it does not stand to mean *Rūpakkhandha*.

(b) The second question is just the converse of the first, namely— "May all *Rūpakkhandha* be called *Rūpa* ?

This is answered in the affirmative— simply by 'yes' : because *Rūpakkhandha* is a very wide term and includes '*Piya-rūpa*', '*Sāta-rūpa*' and all the modes of matter. *

2, The term '*Vedanā*' is univocal, and does not afford the apprehension of the arising of a misconception; therefore, both of its questions are answered in the affirmative. †

3. The term '*Saññā*' is again equivocal, and liable to be misunderstood, and therefore requires differentiation in its meanings. Consequently the first question, as in 1. (a), is answered with a reservation, so that it might not be mixed up with its other meaning, i. e.

* (a) *Rūpaṃ rūpakkhandho ti ? Piya-rūpaṃ sāta-rūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpaṃ ceva rūpakkhandho ca.*

(b) *Rūpakkhandho rūpaṃ ti ? Āmantā.*

† (a) *Vedanā vedanākkhandho ti ? Āmantā. Vedanākkhandho vedanāti ? Āmantā.*

of 'opinion', as in *Diṭṭhi-saññā* = wrong opinion. *

4. The term *Saṅkhāra* is very wide. It stands for all the things that are conditioned, excluding only *Nibbāna* which is called by the name of *Asaṅkhatā dhātu*. Here, '*Saṅkhāra*' is used in a special restricted sense to mean the 'mental tendencies'. † Thus, in this case also, the first question is answered with an appropriate reservation. ‡

5. *Viññāṇa* being a univocal term, both the questions are here answered in the affirmative. ††

II. The second type of the pairs of questions is put

* *Saññā saññākkhandho ti ? Diṭṭhisaññā saññā, na saññākkhandho ; saññākkhandho saññā ceva saññākkhandho ca. Saññākkhandho saññāti ? Āmantā.*

† *Saṅkkārā saṅkhārakkhandho ti ? Saṅkhāra-kkhandham ṭhapetvā avasesā saṅkhārā saṅkhārā na saṅkhārakkhandho, saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca. Saṅkhārakkhandho saṅkhārā ti ? Āmantā.*

‡ '*Aniccā vata saṅkhārā*' ti ādīsu āgatā saṅkhārakkhandhato avasevā saṅkhatā dhammā.

Comm p. 218.

†† *Viññāṇam viññāṇakkhandho ti ? Āmantā. Viññāṇakkhandho viññāṇanti ? Āmantā.*

in a form in which their subjects and predicates are the contradictory of the original ones, being preceded by the negative sign 'Na' ; and their answers are stated in the same manner, but with necessary changes. Thus, corresponding to the above first two questions about *Rūpakkhandha*, here we have—

(a) “May all non-*rūpa* be called non-*rūpakkhandha* ?” The answer is, quite evidently, in the affirmative—“*Āmantā*”.

The second question, converse of the first, is—

(b) “May all non-*Rūpakkhandha* be called non-*Rūpa* ?” The answer is, “*Piya-rūpa* or *Sāta-rūpa*, though they are *Rūpa*, are not *Rūpakkhandha*. Besides *Rūpa* and *Rūpakkhandha*, there is no other existence of them”. *

The same process is followed with the questions of *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāṇa*.

III. The third type of the pairs of questions is as follows—

(a) “May all *Rūpa* be called *Rūpakkhandha* ?

* *Na rūpaṃ na rūpakkhandho ti ? Āmantā. Na rūpakkhandho na rūpanti ? Piya-rūpaṃ sāta-rūpaṃ na rūpakkhandho, rūpaṃ. Rūpañca rūpakkhandhañca ṭhapetvā avasesā na ceva rūpaṃ na ca rūpakkhandho.*

Piya-rūpa and *Sāta-rūpa* may be called *Rūpa* but not *Rūpakkhandha*. *Rūpakkhandha* may be called by both the terms.

(b) “Are all the *khandhas* *Vedanākkhandha* ? *Vedanākkhandha* is both a *Khandha* in general, and also a particular one of *Vedanā*. The remaining *Khandhas* are *khandha* in general, but not the particular one of *Vedanā*” *

[a and b are each repeated three times, each of the remaining *Khandhas* being substituted in turn, in b, for *Vedanā*.]...†

IV. The fourth type of the pairs of questions is as follows—

(a) Are all non-*rūpa* non-*rūpakkhandha* ? Yes.

(b) “Are all non-*khandha* non-*vedanākkhandha* ? Yes.”...

* (a) *Rūpaṃ rūpakkhandho ti ? Piya-rūpaṃ sāta-rūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañ ceva rūpakkhandho ca. (b) Khandhā vedanākkhandho ti ? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā khandhā, na vedanākkhandho.*

† (a) *Na rūpaṃ na rūpakkhandho ti ? Āmantā.*

(b) *Na khandhā na vedanākkhandho ti ? Āmantā.*

V. The fifth type—

(a) “Is *Rūpa* a *Khandha* ? Yes.

(b) “Are all the *Khandhas* *Rūpa* ? *Rūpakkhandha* is a *Khandha* in general, and of *Rūpa* in particular. The other *Khandhas* are *Khandha* in general, but not of *Rūpa* in particular...” *

VI. The sixth type—

(a) “Is non-*rūpa* non-*khandha* ? Besides *Rūpa*, the other *khandhas* are not *rūpa*, but they are *khandha* in general. Leaving aside both of them—*Rūpa* and the *Khandhas*— there does not exist either the *Rūpa* or the *Khandhas*.

(b) “Is non-*khandha* non-*rūpakkhandha* ?
Yes”...†

VII. The seventh type—

(a) “Is *Rūpa* a *khandha* ? Yes.

* *Rūpaṃ khandho ti ? Āmantā. Khandhā rūpakkhandho ti ? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā khandhā, na rūpakkhandho.*

† *Na rūpaṃ na khandho ti ? Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā. Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ na ca khandhā. Na khandhā na rūpakkhandho ti ? Āmantā.*

(b) “Are the *khandhas* *Vedanākkhandha* ? *Vedanākkhandha* is *khandha* in general, and that of *Vedanā* in particular. The other *Khandhas* are *khandha* in general, but not of *Vedanā* in particular...” *

VIII. The eighth type—

“Is non-*rūpa* non-*khandha* ? Except *Rūpa*, the other *Khandhas* are not *rūpa* ; but they are, no doubt, *Khandha* in general. Except both of them—*rūpa* and *khandha*—the others are neither *rūpa* nor *Khandha* in general.

“Is non-*khandha* non-*vedanākkhandha* ? Yes.”...†

* *Rūpaṃ khandho ti ? Āmantā. Khandhā vedanākkhandho ti ? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā khandhā, na vedanākkhandho.*

† *Na rūpaṃ na khandho ti ? Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā. Rupañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ na ca khandhā.*

Na-khandhā na-vedanākkhandho ti ? Āmanta.

Section 3

§ 4. UPPĀDA-VĀRA

(About their arising)

This *Vāra* deals with the arising of the *Khandhas* in the same manner as above, by pairs of questions, with regard to (1) beings, (2) planes of existence, and (3) both. Let us take the pairs of questions of the first type—

1. (a) “Does *Vedanākkhandha* also arise to him, to whom arises the *Rūpakkhanda* ? *Rūpakkhanda* arises to them who are born as the *Asañña-sattas* or the unconscious beings ; but the *Vedanākkhandha* does not arise to them. Both the *Rūpakkhanda* and the *Vedanākkhandha* arise to them who are born as *Pañcavokāra*-beings.

(b) “Does the *Rūpakkhanda* also arise to him, to whom arises the *Vedanākkhandha* ?

Vedanākkhandha arises to them who are born as the *Arūpa* beings, but the *Rūpakkhanda* does not arise to them. Both the *Rūpakkhanda* and the *Vedanākkhandha* arise to them who are born as the *Pañcavokāra* beings. *

* *Yassa rūpakkhando uppajjati, tassa vedanākkhandho uppajjatīti ? Asaññasattam uppajjantānam tesam*

2. (a) Does *Vedanākkhandha* also arise in that plane of existence, in which arises the *Rūpakkhanda* ? The *Rūpakkhanda* arises in the plane of the *Asañña-Sattas*, but not the *Vedanākkhandha*. Both the *Rūpakkhanda* and the *Vedanākkhandha* arise in the plane of the *Pañcavokāra*-beings,

(b) Does the *Rūpakkhanda* also arises in the plane of existence, in which arises the *Vedanākkhandha* ?

The *Vedanākkhandha* arises in the plane of the *Arūpa*-beings, but not the *Rūpakkhanda*. Both the *Rūpakkhanda* and the *Vedanākkhandha* arise in the plane of the *Pañcavokāra*-beings, †

rūpakkhando uppajjati, no ca tesam vedanākkhandho uppajjati, pañcavokāram uppajjantānam tesam rūpakkhando ca uppajjati, vedanākkhandho ca uppajjati.

Yassa vā pana vedanākkhandho uppajjati, tassa rūpakkhando uppajjatīti ? Arūpam uppajjantānam tesam vedanākkhandho uppajjati, no ca tesam rūpakkhando uppajjati. Pañcavokāram uppajjantānam tesam vedanākkhandho ca uppajjati, rūpakkhando ca uppajjati.

† *Yattha rūpakkhando uppajjati, tattha vedanākkhandho uppajjatīti ? Asaññasatte tattha rūpakkhando uppajjati, no ca tattha vedanākkhandho uppajjati. Pañcavokāre tattha rūpakkhando ca uppajjati, vedanākkhandho ca uppajjati.*

3. (a) 'Does *Vedanākkhandha* also arise to him in that plane, to whom in which plane arises the *Rūpakkhandha* ?... (with all the combinations as in the above section)

Yattha vā pana vedanākkandho uppajjati, tattha rūpakkhandho uppajjatīti ? Arūpe tattha vedanākkhandho uppajjati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca uppajjati, rūpakkhandho ca uppajjati.

Section 4.

§ 5. *NIRODHA-VĀRA*(*About their cessation*)

‘Does the *Vedanākkhandha* also cease in him, in whom ceases the *Rūpakkhanda* ? *Rūpakkhanda* ceases in him who is dying as an *Asaññasatta*; but the *Vedanākkhandha* does not cease in him. Both... cease in him who is dying as a *Pañcavokāra*-being,..... [follow the same process as above with necessary changes]

Section 5

§ 6. UPPĀDA-NIRODHA-VĀRA

(About their arising and cessation)

1. (a) “Does *Vedanākkhandha* cease in him, in whom arises the *Rūpakkhanda* ? No.

Or (b) Does *Rūpakkhanda* arise in him, in whom ceases the *Vedanākkhandha* ? No.

(a) “Does *Saññākkhandha* cease in him, in whom arises the *Vedanākkhandha* ? No.

Or (b) Does *Vedanākkhandha* arise in him, in whom ceases the *Saññākkhandha* ? No.” *

2. (a) “Does *Vedanākkhandha* cease in that plane, in which arises the *Rūpakkhanda* ? In the plane of the *Asañña-sattas*, the *Rūpakkhanda* does arise, but the *Vedanākkhandha* does not cease. In the plane of the *Pañcavokāra*-beings, the *Rūpakkhanda* does arise, and the *Vedanākkhandha* does cease.

* *Yassa rūpakkhando uppajjati, tassa vedanākkhandho nirujjhati ? No. Yassa vā pana vedanākkhandho nirujjhati, tassa rūpakkhando uppajjatīti ? No.*

Yassa vedanākkhandho uppajjati, tassa saññākkhandho nirujjhatīti ? No. Yassa vā pana saññākkhandho nirujjhati, tassa vedanākkhandho uppajjatīti ? No.

Or (b) Does *Rūpakkhanda* arise in that plane, in which ceases the *Vedanākkhandha* ? In the plane of the *Arūpa*-beings, the *Vedanākkhandha* does cease, but the *Rūpakkhanda* does not arise. In the plane of the *Pañcavokāra*-beings the *Vedanākkhandha* as well as the *Rūpakkhanda* do cease.

(a) “Does *Saññākkhandha* cease in that plane, in which arises the *Vedanākkhandha* ? Yes.

Or (b) Does *Vedanākkhandha* arise in that plane, in which ceases the *Saññākkhandha* ? Yes” *

3. (a) “Does *Vedanākkhandha* cease in him in that plane, in whom in which arises the *Rūpakkhanda* ? No.

Or (b) Does *Rūpakkhanda* arise in him in that plane, in whom in which ceases the *Vedanākkhandha* ? No.”

* *Yattha rūpakkhando uppajjati, tattha vedanākkhandho nirujjhatīti ? Asaññasatte tattha rūpakkhando uppajjati, no ca tattha vedanākkhandho nirujjhatīti. Pañcavokāre tattha rūpakkhando ca uppajjati, vedanākkhandho ca nirujjhatīti...*

Section 6

§ 7. *PARIÑÑĀ-VĀRA**(About insight)*

“Does he, who has known the *Rūpakkhandha*, know the *Vedanākkhandha* ? Yes.

“Or does he, who has known the *Vedanākkhandha*, know the *Rūpakkhandha* ? Yes....

CHAPTER VIII

THE PATTHANA PAKARANA

Or

THE MAHĀ-PAKARAṆA

§ 1. *Introductory*

The gigantic work, the *Paṭṭhāna Pakaraṇa*, also known as the *Mahā Pakaraṇa* or 'the big book', comprising 6 vols. of altogether 3120 pp. in the *Siamese Tipiṭaka* edition, is, both in importance and originality, as great as the *Dhammasaṅgaṇi-pakaraṇa* with which it is most closely related. The investigation into the universe of the *Dhammas*, proceeding through its different stages in the previous books (except *Puggala paññatti* and *Kathāvatthu*, as we have seen), reaches its height of perfection in the *Paṭṭhāna*. The (1) *Dhammasaṅgaṇi* makes a bare enumeration of the *Dhammas* under the heads of the *Tika* and the *Duka* groups : the (2) *Vibhaṅga* determines the limits of the divisions such as *Khandha*, *Āyatana* and others, in the domain of the *Dhammas* : the (3) *Dhātukathā* proves how all the divisions

and the *Dhammas* may be understood in their relationship with *Khandha*, *Āyatana* and *Dhātu* : the (4) *Yamaka* fixes the exact significance of the terms if they are of an equivocal nature, and states how do they function in our personality and external to us : and finally, the (5) *Paṭṭhāna Pakaraṇa*, the last book of the *Piṭaka*, shows that the *Dhammas* are not isolated entities, but, in reality, **constitute a cosmos** in which the smallest unity conditions the rest of it, and is also being conditioned in return.

Thus, the task of the *Paṭṭhāna* is like that of the astronomer who aspires to comprehend the Entire Cosmos of the stars and the planets as making a Unity of System. And, for this very reason, the intricacies of its arrangement, that is highly thorough and complete, are difficult to be grasped without being studied fully in the original. Therefore, in the present Chapter, we will only observe the outlines of the composition of the book, and study its 'Introduction to the basic functions of the *Paccayas* amongst the *Dhammas*', upon which rests the structure of the work.

§ 2. *The outlines*

Paṭṭhāna (*Paccaya + Thāna*) means that it is a system of the *Paccayas* or 'relations'—24 in number as

we have explained in Chap. VIII of Book I—applied for the understanding of the mechanism of the universe of the *Dhammas*. It takes all the 22 *Tikas* and the 100 *Dukas* of the *Mātikā* of *Dhammasaṅgani*, * both separately and also in all their possible combinations, and explains how the *Dhammas* under them may be understood in the light of the 24 *Paccayas*.

The whole work is divided into four great divisions, as below :—

I. *Anuloma-paṭṭhāna*, studies the instances in which the *Paccaya*-relations do exist between the *Dhammas*. It opens with questions like these—

† ‘May, dependent on a *Kusala-dhamma*, arise the following ?

* *Sammāsambuddhena hi anulomapatṭhāne dvā-vīsati tike nissāya tikapatṭhānaṃ nāma niddiṭṭhaṃ, satam duke nissāya duka-patṭhānaṃ nāma...*

Comm p. 256.

† *Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā.*

Paṭṭhāna. p. 7.

1. 'A *Kusala-dhamma*, conditioned by way of *Hetu-paccaya*?
2. 'An *Akusala-dhamma* „ „ „ ?
3. 'An *Abyākata-dhamma* „ „ „ ?
4. 'A *Kusala* and an *Abyākata Dhamma* „ ?
5. 'An *Akusala* and an *Abyākata* „ „ „ ?
6. 'A *Kusala* and an *Akusala* „ „ „ ?
7. 'A *Kusala*, an *Akusala*, and an
 Abyākata „ „ „ ?

II. Paccaniya-paṭṭhāna, studies the instances in which the *Paccaya*-relations do not exist between the *Dhammas*. The questions in this are similar to those as above, but in the negative.

III. Anuloma-paccaniya paṭṭhāna, studies the instances in which some of the *Paccaya*-relations do exist between the *Dhammas*, but the others do not.

IV. Paccaniya-anuloma paṭṭhāna, studies the instances in which some of the *Paccaya*-relations do not exist between the *Dhammas*, but the others do.

All of these follow the identical method. The first of them is, therefore, dealt fully, and the others only in brief, left to be developed on the same lines. The twenty-four *Paccayas* are applied in them in a six-fold way, namely—

1. *Tika - paṭṭhāna*, applying the twenty four *Paccayas* to the *Dhammas* in their 22 *Tika*-groups.
2. *Duka - paṭṭhāna*, applying the twenty-four *Paccayas* to the *Dhammas* in their 100 *Duka*-groups.
3. *Duka - Tika - paṭṭhāna* ...to the *Dhammas* in their 100 *Dukas*, mixed with the 22 *Tika*-groups.
4. *Tika - Duka - paṭṭhāna* ... to the *Dhammas* in their 22 *Tikas*, mixed with the 100 *Duka*-groups.
5. *Tika - Tika - paṭṭhāna* ... to the *Dhammas* in their 22 *Tika*-groups mixed with one another.
6. *Duka - Duka - paṭṭhāna* ... to the *Dhammas* in their 100 *Duka*-groups, mixed with one another.

Thus, taking all of them together, there are twenty-four *Paṭṭhānas* that constitute the *Mahāppakaraṇa* *

* *Evam anulome cha paṭṭhānāni, paccanīye cha, anuloma-paccanīye cha, paccaniyanulome cha paṭṭhānānīti idaṃ catuvīsatisamantapaṭṭhānasamodhāna-paṭṭhānamahāppakaraṇaṃ nāmāti hi vuttaṃ.*

§ 3. *PACCA YA-NIDDESA*
 (*The Introductory Chapter*)

At the very out-set, the *Paṭṭhāna-pakarāṇa* explains in a general way how do the *Paccayas* function amongst the *Dhammas*. This, called *Paccaya-niddesa* or an 'Introduction to the *Paccayas*', forms the basis of the entire development of the system of the whole work. Let us study the same arranged in the following Charts—

No.	PACCAYA	PACCAYA-DHAMMA
<i>I</i>	<i>HETU-PACCAYA</i>	
1.		<i>Hetus</i>
<i>II</i>	<i>ĀRAMMAṆA PACCAYA</i>	
1.		<i>Rūpāyatana</i>
2.		<i>Saddāyatana</i>
3.		<i>Gandhāyatana</i>
4.		<i>Rasāyatana</i>
5.		<i>Phoṭṭhabbāyatana</i>
6.		All the above five <i>Āyatanas</i>
7.		All the <i>Dhammas</i>

* *Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā
tesaṃ dhammānaṃ ārammaṇapaccayena paccayo.*

PACCAYUPPANNA	REMARKS
(a) The <i>Dhammas</i> associated with them : and (b) the modes of matter that are generated by them	
(a) <i>Cakkhu-Viññāṇa-Dhātu</i> : and (b) the <i>Dhammas</i> associated with it	
(a) <i>Sota-Viññāṇa-Dhātu</i> : and (b) the <i>Dhammas</i> associated with it	
(a) <i>Ghāṇa-Viññāṇa-Dhātu</i> ...	
(a) <i>Jivhā-Viññāṇa-Dhātu</i> ...	
(a) <i>Kāya-Viññāṇa-Dhātu</i> ...	
(a) <i>Mano-dhātu</i> : and (b) the <i>Dhammas</i> associated with it	* All the <i>Dhammas</i> that are the objects of consciousness and psychic factors are related to them by way of this relation.
(a) <i>Mano-viññāṇa-dhātu</i> ; and (b) the <i>Dhammas</i> associated with it	

uppajjanti, citta-cetasikā dhammā te te dhammā tesam

No.	PACCAYA	PACCAYA-DHAMMA
<i>III</i>	<i>ADHIPATI-</i> <i>PACCAYA</i>	
1.		<i>Chandāhipati</i>
2.		<i>Viriyāhipati</i>
3.		<i>Cittāhipati</i>
4.		<i>Vīmaṃsāhipati</i>
<i>IV</i>	<i>ANANTARA-</i> <i>PACCAYA</i>	
1.		(a) All the five <i>Viññāṇa-dhātus</i> ; and (b) the <i>Dhammas</i> associated with them
2.		(a) <i>Mano-dhātu</i> ; and (b) the <i>Dhammas</i> associated with it
3.		The fore-going <i>Kusala-Dhammas</i>
4.		The fore-going <i>Akusala-Dhammas</i>

* *Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā tesam dhammānaṃ adhipati-paccayena paccayo.*

† *Yesam yesam dhammānaṃ anantarā ye ye dhammā tesam dhammānaṃ anantara-paccayena paccayo.*

PACCAYUPPANNA	REMARKS
(a) the <i>Dhammas</i> associated with <i>Chanda</i> : and (b) the modes of matter that are generated by them ...with <i>Viriya</i> : and... ...with <i>Citta</i> : and... ...with <i>Vīmaṃsā</i> : and...	* All the <i>Dhammas</i> that, being held in high esteem, give rise to consciousness and psychic factors are related to them by way of this relation.
(a) <i>Mano-dhātu</i>; and (b) the <i>Dhammas</i> associated with it	
(a) <i>Mano-viññāṇa-dhātu</i>; and (b) the <i>Dhammas</i> associated with it	
(a) The following <i>Kusala</i>; and (b) <i>Abyākata-dhammas</i>	
(a) The following <i>Akusala</i>; and (b) <i>Abyākata-dhammas</i>	† All the <i>Dhammas</i>, that are immediately followed by consciousness and psychic factors, are related to them by way of this relation.

uppajjanti, citta-cetasikā dhammā te te dhammā tesam

uppajjanti citta-cetasikā dhammā te te dhammā tesam

No.	PACCAYA	PACCAYA-DHAMMA.
5.		The foregoing <i>Abyākata Dhammas</i>
V	<i>SAMANANTARA-PACCAYA</i>	Do
VI	<i>SAHAJĀTA-PACCAYA</i>	
1.		The four psychic aggregates
2.		The four <i>Mahābhūtas</i>
3.		<i>Nāma-rūpa</i>
4.		Consciousness and the psychic factors.
5.		<i>Mahā-bhūtas</i>
6.		Material <i>Dhammas</i>
VII	<i>AÑÑAMAÑÑA-PACCAYA</i>	
1.		The four psychic aggregates
2.		The four <i>Mahā-bhūtas</i>
3.		<i>Nāma-rūpa</i>

PACCAYUPPANNA	REMARKS
(a) The following <i>Abyākata</i>; (b) <i>Kusala</i>, and <i>Akusala</i> <i>Dhammas</i> Do	
The four psychic aggregates	Between one another (<i>Aññamaññaṃ</i>)
The four <i>Mahā-bhūtas</i> <i>Rūpa-nāma</i> at the time of conception (<i>Okkantikkhaṇe</i>) The modes of matter gene- rated by consciousness The modes of <i>Upādā-rūpa</i> Psychic <i>Dhammas</i>, for some times only	<i>Sahajāta-paccayena</i> <i>paccayo</i>
The four psychic aggregates	between one another
The four <i>Mahā-bhūtas</i> <i>Rūpa-nāma</i>, at the time of conception (<i>Okkantikkhaṇe</i>)	” ”

No.	PACCAYA	PACCAYA-DHAMMA
VIII	NISSAYA- PACCAYA	
1.		The four psychic aggregates
2.		The four <i>Mahā-bhūtas</i>
3.		<i>Nāma-rūpa</i>
4.		Consciousness and the psychic factors
5.		<i>Mahā-bhūtas</i>
6.		<i>Cakkhāyatana</i> — <i>Kāyāyatana</i>
7.		<i>Hadaya-vatthu</i> *

* *Yaṃ rūpaṃ (= hadaya-vatthu) nissāya mano-mano-dhātuyā ca mano-viññāṇa-dhātuyā ca taṃsampa-paccayo.*

PACCAYUPPANNA	REMARKS
The four psychic aggregates	between one another
The four <i>Mahā-bhūtas</i>	„
<i>Rūpa-Nāma</i> , at the time of conception (<i>Okkantikkhaṇe</i>)	„
The modes of matter generated by consciousness	
The modes of <i>Upādā-rūpa</i>	
(a) <i>Cakkhu—Kāya-viññāṇa-dhātus</i> ; and (b) the <i>Dhammas</i> associated with them	
(a) <i>Mano-dhātu</i> ; (b) <i>Mano-viññāṇa-dhātu</i> ; and (c) the <i>Dhammas</i> associated with them	

dhātu ca mano-viññāṇa-dhātu ca vattanti, taṃ rūpaṃ yuttakāṇaṃ ca dhammāṇaṃ nissaya-paccayena

No.	PACCAYA	PACCAYA-DHAMMA
<i>IX</i>	<i>UPANISSAYA- PACCAYA</i>	
1.		The fore-going <i>Kusala-dhammas</i>
2.		The fore-going <i>Kusala-dhammas</i>
3.		The fore-going <i>Kusala-dhammas</i>
4.		The fore-going <i>Akusala-dhammas</i>
5.		The fore-going <i>Abyākata-dhammas</i>
6.		Weather; food; individual; abode
<i>X</i>	<i>PUREJĀTA- PACCAYA</i>	
1.		<i>Cakkhāyatana</i>
2.		<i>Sota-Kāyāyatana</i>

* See Book I. p. 145

PACCAYUPPANNA	REMARKS
The following <i>Kusala-dhammas</i>	
The following <i>Akusala dhammas</i> , only on some occasions*	
The following <i>Abyākata-dhammas</i>	
(a) <i>Akusala-dhammas</i> (b) <i>Kusala-dhammas</i> , only on some occasions*, (c) <i>Abyākata-dhammas</i>	
(a) <i>Abyākata-dhammas</i> (b) <i>Kusala-dhammas</i> (c) <i>Akusala-dhammas</i>	
(a) <i>Cakkhu-viññāṇa-dhātu</i> : and (b) the <i>Dhammas</i> associated with it	
<i>Mutatis mutandis</i>	

No.	PACCAYA	PACCAYA-DHAMMA
3.		<i>Rūpāyatana—Phoṭṭha-bbāyatana</i>
4.		All the five <i>Āyatana</i> s
5.		<i>Hadaya-vatthu</i>
XI.	<i>PACCHĀJĀTA-PACCAYA</i>	
1.		Consciousness and psychic factors that arise later.
XII.	<i>ĀSEVANA-PACCAYA</i>	
1.		Fore-going <i>Kusala-dhammas</i> .
2.		„ <i>Akusala</i> „
3.		„ <i>Kiriyā</i> „
XIII	<i>KAMMA-PACCAYA</i>	
1.		<i>Kusala</i> and <i>Akusala</i> actions
2.		<i>Cetanā</i>

PACCAYUPPANNA	REMARKS
(a) <i>Cakkhu—Kāya-viññāṇa-dhātu</i> ; and (b) the <i>Dhammas</i> associated with them	
(a) <i>Mano-dhātu</i> , and (b) the <i>Dhammas</i> associated with it	
(a) <i>Manodhātu</i> ; (b) the <i>dhammas</i> accompanied by them; and (c) <i>Mano-viññāṇa-dhātu</i> , on some occasions	
The body that comes into existence before them.	
Following <i>Kusala-dhammas</i>	
„ <i>Akusala</i> „	
„ <i>Kiriya</i> „	
(a) The aggregates of the resultant; and (b) the physical modes derived by it	
(a) The <i>Dhammas</i> accompanied by it; and (b) the modes of matter generated by it	

No.	PACCAYA	PACCAYA-DHAMMA
XIV. 1.	VIPĀKA-PACCAYA	The four resultant psychic aggregates
XV. 1.	ĀHĀRA-PACCAYA	Edible food
2.		The psychic modes of nutritions
XVI. 1.	INDRIYA-PACCAYA	The five senses
2.		<i>Rūpa-jīvitindriya</i>
3.		The psychic <i>Indriyas</i>
XVII. 1.	JHĀNA-PACCAYA	The constituents of <i>Jhāna</i>
XVIII 1.	MAGGA-PACCAYA	The constituents of <i>Magga</i>
XIX.	SAMPA YUTTA- PACCAYA	The four psychic aggregates
XX.	VIPPA YUTTA- PACCAYA	Material-Mental <i>Dhammas</i>

PACCAYUPPANNA	REMARKS.
The four resultant psychic aggregates This body of ours (a) The <i>Dhammas</i> associated with them; and (b) the modes of matter generated by them (a) Their respective <i>Viññāṇa-dhātu</i>; and (b) the <i>Dhammas</i> accompanied by them Physical modes derived from <i>Kamma</i> (a) The <i>Dhammas</i> accompanied by them; and (b) the modes of matter generated by them (a) The <i>Dhammas</i> accompanied by it; and (b) the matter generated by it Do	between one another <i>Aññamaññaṃ</i>
Mental—Material <i>Dhammas</i>	between one another

No.	PACCAYA	PACCAYA-DHAMMA
XXI.	<i>ATTHI-PACCAYA</i>	
1.		The four psychic aggregates
2.		The four <i>Mahā-bhūtas</i>
3.		<i>Nāma-Rūpa</i> , at the time of conception (<i>Okkanti-kkhaṇe</i>).
4.		Consciousness and psychic factors
5.		<i>Mahā-bhūtas</i>
6.		<i>Cakkhāyatana</i> — <i>Kāyāyatana</i>
7.		<i>Rūpāyatana</i> — <i>Phoṭṭhabbāyatana</i>
8.		All the five <i>Āyatanas</i>
9.		<i>Hadaya-vatthu</i>
XXII	<i>NATTHI-PACCAYA</i>	
1.		Consciousness and psychic factors that have just ceased
XXIII	<i>VIGATA-PACCAYA</i>	Do
XXIV	<i>AVIGATA-PACCAYA</i>	Same as XXI.

PACCAYUPPANNA	REMARKS.
	between one another
	”
	”
The modes of matter generated by them	
The modes of <i>Upādā-rūpa</i>	
(a) <i>Cakkhu</i> — <i>Kāya-viññāṇa-dhātu</i> ; and (b) the <i>Dhammas</i> accompanied by them	
Do	
(a) <i>Mano-dhātu</i> ; and (b) the <i>Dhammas</i> accompanied by it	
(a) <i>Mano-dhātu</i> ; (b) <i>Mano-viññāṇa-dhātu</i> ; and (c) the <i>Dhammas</i> accompanied by them	
The present consciousness and psychic factors	
Do	

CHAPTER IX

THE VISUDDHI MAGGA

§ 1. *Introductory*

The domain of the *Dhammas*, with which Abhidhamma is concerned, does not exhaust only with this world of ours, the *Kāma-loka*, but includes even the realms of hell and heaven, the *Niraya*, the *Rūpa* and the *Arūpa lokas*: and extends, even transcending all mundane existence, over the stages of the *Lokuttara*, up to *Nibbāna*, the Summum-bonum.

Under the heads of the groups of the *Mātikā* we have studied the limits of these realms. In Book I. we have also seen how the *Mahaggata* realms are obtained as a result of the development of mind in the different stages of *Jhāna* that have been described in the *Pakaraṇas* in the same way as in the Suttanta.

But what is the course of training that one must undergo for the realisation of these stages? The consideration of this does not come within the scheme of the *Pakaraṇas*, that are primarily descriptive in nature. In the books of the Sutta-pitaka we have, of course, here and there, instructions for the guidance of such practices,

but it had been very difficult to get a complete system of them until Acariya Buddhaghosa wrote his famous book the *Visuddhimagga* in about the 4th century A. D.

The *Visuddhimagga* starts from the very commencement of *Yoga* and goes on guiding the *Yogāvacara* at every step in his practice, like an able teacher keenly watching the progress of the student. The *Visuddhimagga* shows what is the exact use of Abhidhamma in our striving for the attainment of *Nibbāna*. It may be very rightly called a 'Supplement to Abhidhamma', without which the study of Abhidhamma would not be complete. Herein, we are going to give an introduction of the same in its outlines.

§ 2 *The scope of the book*

Visuddhi means *Nibbāna** or the 'Summum-bonum', the Sublime Purity free from all evils. *Visuddhimagga*, therefore, the title of the book, means 'the way to *Nibbāna*'. It has been called by this name because it deals with the practice of *Yoga* for the attainment of *Nibbāna*.

Vāna means *Taṇhā* or craving, which is the root of all evils. Beings dying with *Taṇhā* are born again according to

* *Tattha visuddhī ti sabbamalavirahitaṃ accantaparisuddhaṃ nibbānaṃ veditabbaṃ. Tassā visuddhiyā maggo ti visuddhi-maggo. Maggo ti adhiḡamūpāyo vuccati. 1.5.*

their Karma, and are subjected to the cycle of the miseries of life. The Arhat, who has fully realised *Nibbāna*, in as much as his *Vāna*=*Taṇhā* has come to a complete and final cessation, will take no more birth after this. He is freed from all bondage.

Taṇhā has been compared to a snare that holds a being fast in it. Just as the branches of a thick hedge are thoroughly interwoven with one another, so the *Taṇhā*, in its diverse aspects, entangles the beings from all sides with all the temptations of the world. The Buddha has taught us the way to clear this tangle and be free from it.

The first requisite is *Sīla-Visuddhi* or purification of character. A pure character is the foundation upon which *Samādhi-bhāvanā* or 'Yoga' may be practised for the attainment of a full concentration of the mind, with the strength of which the *Yogāvacara* practises 'insight' or *Vipassanā Bhāvanā*, that leads him higher and higher in the Supramundane plane, up to Arhathood. Thus, *Visuddhi-magga* or 'the way to *Nibbāna*' is threefold. It consists of perfection in (1) *Sīla* (Character), (2) *Samādhi* (Concentration), and (3) *Paññā* (Insight).

A born blind, deaf, dumb or a man of very dull intelligence (*i. e.*, of *Duhetuka Paṭisandhi*) is not capable to accomplish these practices. The fittest person

(*Adhikārī*) to follow its course with success is one who, by birth, is highly moral and intelligent (*i. e.*, of *Ti hetuka Paṭisandhi*)—as a result of his *Karma* in previous birth being conditioned by the three good tendencies, namely, (1) selfsacrificingness (*Alobha*), (2) good will (*Adosa*) and (3) insight (*Amoha*)

Thus, the opening verse of the *Visuddhimagga* is—“An intelligent* Bhikkhu, ardent and clever in his performance, may clear up these tangles (of *Taṇhā*), being (1) firmly established on a pure character, and developing the *Yogic* practices of (2) *Samādhi* and (3) *Vipassanā*” †—in the elucidation of which the whole book is exhausted.

It is divided into twenty three Chapters or *Pari-cchedas* of which (1) the first two deal with *Sīla*, (2) the following eleven with *Samādhi*, and (3) the remaining ten with *Paññā* or the practice of *Vipassanā*.

* *Sapañño ti kammajati hetukapaṭisandhi-paññāya paññavā. 1. 7.*

† *Sīle patitṭhāya naro sapañño
Cittaṃ paññañca bhāvayaṃ
Ātāpī nipako bhikkhu
So imaṃ vijaṭaye jaṭaṃ*

Section 1

SĪLA§ 3. *What is SĪLA ? **

Sīla is a very wide term. It consists in the discipline of all the movements of man that is necessary to form a good character. The discipline may be in the moral principles, as non-killing and non-stealing and others, or in the other duties that are proper for one's position.

Observance of *Sīla* belongs to the volitional (*Cetanā*) side of our consciousness. It has been considered in Abhidhamma as independent psychic factors, called the 'abstinences' (*Virati cetasika*).

It is necessary that there should be a vigilant check against all improper thoughts entering our mind that threaten the rightful observance of the *Sīla*. This is called *saṃvara sīla* or 'restraint.'

Finally, *Sīla* succeeds in a complete and strict observance free from the least transgression, i.e., *Āvītikkama*, in thought, words, and action.

* *Kim sīlaṃ ?*

§ 4. *What is the import of SĪLA ? **

'*Sīla*' is used in the sense of discipline. It means either
 (1) *Samādhāna*, a discipline in which there is no going astray, in thought, words and action; or

(2) *Upadhāraṇa*, a discipline which fulfills all that is good and moral.

§ 5. *The four principal kinds of SĪLA.*

There are four principal kinds of *Sīla*, namely,

- (a) *Pātimokkha-Saṃvara*. It has been described in the *Vibhaṅga* as, "Here the *Bhikkhu* dwells, restrained according to the rules of *Pātimokkha*, is possessed of good behaviour, and keeps good companies, sees danger in the smallest faults, and trains himself in the observance of the rules of the *Vinaya*." †
- (b) *Indriya-Saṃvara*. It has been described in the *Majjhima Nikāya* as, "When the *Bhikkhu* sees an object with his eyes, he is not entranced by the general appearance or the details of it. He sets himself to

* *Kenatthēna sīlaṃ ?*

† *Idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhaya-dassāvī, samādaya sikkhati sikkhāpadesu* 1. 42.

restrain that which might give occasion for immoral states, covetousness, and grief to flow in over him while he dwells unrestrained as to the eye. He keeps watch over his *Cakkhu-indriya*, and is restrained in it. And so, in like manner, when he hears a sound with his ear, or smells an odour with his nose, or tastes a flavour with his tongue, or feels a touch with his skin, or cognises an idea with his mind, he is not entranced... he keeps watch over his *Manindriya*, and attains mastery over it.' *

The phrase, "is restrained in eye or *Cakkhundriye saṁvaram āpajjati*", in the above means that he is restrained in his conduct towards an object that he has seen with his eyes. Restrain (*Saṁvara*) is possible only in the conduct, not in the material eye. It is the *Javana*-moment of consciousness which forms the conduct and becomes the object of ethical consideration. †

* *So cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyaṃ asaṁvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyum, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṁvaram āpajjati. Sotena... Manindriye saṁvaram āpajjati. 1. 42.*

† *Tattha kiñcāpi cakkhundriye saṁvaro vā asaṁvaro*

(c) *Ājīvapārisuddhi*. It has been described as, “It is to abstain from the transgression of the disciplinary rules laid down by the Buddha in connection with the livelihood of the Bhikkhus and Bhikkhunis, such as—

- i. “*Kuhanā*, hypocrisy.
- ii. “*Lapanā*, undesirable speech for the sake of one’s livelihood.
- iii. “*Nemittikatā*, giving an indirect hint.
- iv. “*Nippesikatā*, putting the lay disciple in an awkward position and thus compelling him to give him the things he wants.

vā natthi. Na hi cakkhupasādaṃ nissāya sati vā muṭṭhasaccaṃ vā uppajjati. Api ca yadā rūpārammaṇaṃ cakkhussa āpūthaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe, kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampañcchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhapanakiccaṃ sādhayamānā uppajjitvā nirujjhati. Tadanantaraṃ javanaṃ javati. Tatrāpi neva bhavaṅgasamaye na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana sace dussilyaṃ vā muṭṭhasaccaṃ vā aññāṇaṃ vā akkhanti vā kosa-jjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ honto pana so cakkhundriye asaṃvaro ti vuccati. 1. 57.

v. “*Lābhena-Lābham-Nijigimsanata*, trying to get more by sacrificing little.”

(D) *Paccayasannisita Sīla*. It consists in rightfully reflecting over the purpose with which he, as a Bhikkhu, is going to take the requisites for his use.

§ 6. *The inter-relation amongst the above four kinds of Sīla*

The above four kinds of *Sīla* indicate the gradual progress of ethical perfection, of which one may be accomplished only when the one prior to it has been fulfilled.

Pātimokkhasaṃvara Sīla is fulfilled chiefly by *Saddhā* in the greatness of the rules laid down by the *Buddha*, which must not be violated even at the cost of one's life.

Indriyasaṃvara Sīla is fulfilled chiefly by *Sati* or mindfulness, a vigilant watch over oneself.

Ājīvapārisuddhi Sīla is fulfilled chiefly by *Viriya* or energy, in the strict observance of purity in livelihood.

Paccayasannisita Sīla is fulfilled chiefly by *Paññā* or wisdom, for, it is by wisdom that one is able to view the rightfulness or wrongfulness of a thing.

§ 7. *The Dhutaṅgas or 'ascetic practices'*

The *Dhutaṅgas* are thirteen in number, namely—

- (i) *Paṃsukūlikaṅga*, keeping the vow of using robes prepared only with refused rags thrown by the people.
- (ii) *Tecīvarikaṅga*, keeping the vow of not using more than three robes, namely *Saṅghāṭī*, *Uttarāsaṅga* and *Antaravāsaka*.
- (iii) *Piṇḍapātikaṅga*, keeping the vow of living upon only the alms received while begging.
- (iii) *Sapadānacārikaṅga*, begging from door to door, without leaving a single in the middle.
- (v) *Ekāsanikaṅga*, keeping the vow of not sitting for the second time for food.
- (vi) *Pattapiṇḍikaṅga*, keeping the vow of taking one's meal only in the begging bowl.
- (vii) *Khalupacchābhattikaṅga*, keeping the vow of not accepting any thing more after one has once refused.
- (viii) *Āraññaṅga*, dwelling in a forest.
- (ix) *Rukkhamūlikaṅga*, dwelling under a tree.
- (x) *Abbhokāsikaṅga*, dwelling in an open space.
- (xi) *Sosānikaṅga*, dwelling in the cemetery.
- (xii) *Yathāsanthatikaṅga*, accepting any kind of dwelling that has been once allotted.

(xiii) *Nesajjikaṅga*, keeping the vow of not lying down, and even of taking one's sleep in a sitting posture.

The term '*Dhutaṅga*' is derived from *Dhuta*=shaking off. The above practices are called *Dhutaṅgas* because they shake off the evil tendencies, and give rise to such noble qualities as fewness of desires (*Appicchatā*), contentment (*Santutṭhitā*), simplicity (*Sallekha*), peacefulness (*Paviveka*), energetic life (*Viriyaṅgambha*), being one of less requirements (*Subharatā*), and others.

One, desirous to observe a *Dhutaṅga*, should approach a teacher as high and great as possible, and, with his advice, take the vow before him.

Section 2

SAMĀDHI-BHĀVANĀ§ 8. *What is samādhi ?*

The word *Samādhi* is derived as *Samam sammā ca ādhānam*. i. e., to fix rightly and fully. It is to fix the mind rightly and fully on the object of meditation, without even the slightest diversion or distraction.

The characteristic (*Lakkhaṇa*) of *Samādhi* is 'one-pointedness of the mind.' The function (*Rasa*) of it is to remove all distraction. Its form of presentation (*Paccupaṭṭhāna*) is the steadiness of mind. The proximate cause (*Padaṭṭhāna*) that leads to the rise of *Samādhi* is ease (*Sukha*). *

§ 9. *The four grades of Samādhi*

(A)

The course of meditation from the very beginning up to the attainment of *Upacāra* is technically called *Paṭipadā*. If one accomplishes this course with great difficulty, due to

* *Avikhepalakkhaṇo samādhi; vikkhepaviddhamsan-
araso; avikampanapaccupaṭṭhāno; sukhamassa pada-
ṭṭhānam*. 3. 4,

the presence of strong hindrances, it is called *Dukkā Paṭipadā* or a difficult course. The opposite of it is called *Sukhā Paṭipadā* or an easy course.

The course of meditation from the arising of *Upacāra* up to the attainment of *Appanā* is called *Abhiññā*. If it takes time for one to accomplish this course, it is called *Dandhā* or slow *Abhiññā*. The opposite of it is *Khippā* or quick *Abhiññā*.

Thus, we get the following four kinds of *Samādhi* :—

- (1) *Dukkā-paṭipadā Dandhābhiññā*, the *Samādhi* of a difficult *paṭipadā* and slow *abhiññā*.
- (2) *Dukkā-paṭipadā Khippābhiññā*, the *Samādhi* of a difficult *paṭipadā*, but quick *abhiññā*.
- (3) *Sukhā-paṭipadā Dandhābhiññā*, the *Samādhi* of an easy *paṭipadā*, but slow *abhiññā*,
- (4) *Sukhā-paṭipadā Khippābhiññā*, the *samādhi* of an easy *paṭipadā* and also quick *abhiññā*.

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(B)

The *Samādhi* that is too weak to enter into *Jhāna* is called *Paritta* or limited. And it is *Appamaññā* or infinite if it is well-trained and capable of leading one through the stages of *Jhāna*.

The *Samādhi* that is developed on a limited object of meditation (*Kammaṭṭhāna*) is called *Parittārammaṇa*. And, it is *Appamāṇārammaṇa* if it is fixed on an object extended to infinity.

Thus, we get the following four kinds of *Samādhi*—

- (1) *Paritta-parittārammaṇa*, a weak type of *Samādhi* developed on a limited object.
- (2) *Paritta-appamāṇārammaṇa*, a weak type of *Samādhi* developed on an object extended to infinity.
- (3) *Appamāṇa-parittārammaṇa*, a strong type of *Samādhi* developed on a limited object.
- (4) *Appamāṇa-appamāṇārammaṇa*, a strong type of *Samādhi* developed on an object extended to infinity.

§ 10. *Samatha* and *Vipassanā*

The stages of *Lokiya* or the mundane *Jhāna*, belonging to *Rūpāvacara* and *Arūpāvacara*, are called *Samatha*. And, the stages of *Lokuttara* or the Supramundane, concentrated on *nibbāna*, is called *Vipassanā*.

§ 11. *How should Samādhi be accomplished ?*

The whole process of accomplishing *Lokiya Samādhi* has been described in short as follows—

“One, being firmly established on pure *Sīla*,

- (a) should remove the ten obstacles ;
- (b) should approach a noble adviser, who could suggest an appropriate object for meditation (*Kamma-ttāna*);
- (c) should select one of the forty objects of meditation that may suit his temperament ;
- (d) should stay in a suitable monastery, avoiding those that are not congenial for the purpose ;
- (e) should remove the minor obstacles ; and
- (f) should practise meditation, in strict observance of the injunctions in this connection.” *

This is explained in the following way—

- (a) The ten obstacles are—(1) being engaged in repairing and building work, (2) attachment with a family, (3) gains, (4) students, (5) engagement of work,

* *Yo panāyaṃ lokiyo; so vuttanayena sīlāni visodhetvā suparisuddhe sīle patitṭhitena, yvāssa dasusu palibodhesu palibodho atthi, taṃ uppacchinditvā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasaṅkamitvā attano cariyānukūlaṃ cattālīsāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gahetvā samādhībhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre viharantena khuddakapalibodhupacchedaṃ katvā sabbam bhāvanāvidhānaṃ aparihāpentena bhāvetabbo.* 3. 28.

- (6) journey, (7) book-study, (8) relations, (9) disease, and (10) psychic powers.
- (b) The noble-adviser (*Kalyāṇamitta*), the giver of an object for meditation (*Kammaṭṭhāna-dāyaka*), should be spiritually as high and great as possible.
- (c) For the forty objects of meditation and the suitability of temperament, see Book I. Ch. IX.
- (d) The following eighteen kinds of monasteries are not congenial for the purpose—(1) a big one, (2) a new one, (3) an old one, (4) situated on a high road, (5) situated by the side of a tank, (6-8) one, with a garden of trees, of flowers or of fruits, (9) one of great fame, (10) situated in the heart of the town, (11) full of trees, (12) attached to paddy-fields, (13) resided by such monks who constantly quarrel amongst themselves, (14) situated near a busy port, (15) situated in a place where the people are irreligious, (16) situated on the frontier, (17) one that is unsafe, and (18) where it is difficult to get a noble adviser.
- (e) Before going to start meditating, the *Yogāvacara* should cut the nails, get himself shaved, repair his old robes and dye them if necessary, polish his begging bowl, and get every thing cleaned and put to order.

§ 12. (f) Should practise meditation etc.

This consists of the actual process of the practice, from taking the *Kammaṭṭhāna* and meditating over it up to the attainment of the different stages of *Jhāna*. Except the description of the preparation and of the nature of the different *Kammaṭṭhānas*, the general process is almost the same with all of them, which the book has explained fully with regard to the first of them, i. e., *Pathavī-kasiṇa* or the 'earthen circle.' * As we have already, in Book I. Chap. IX, given a summary of the same, here we will take some other points of importance in its course.

I

Pathavī-Kasiṇa

A Bhikkhu, who has practised meditation in a previous birth with some success, may get concentrated even on a natural piece of ground, and a *Nimitta* may arise to him.

Those who are not such should, under the guidance of a teacher, prepare a *Kasiṇa* of clay. The clay must not be dark, yellow, red or white. A clay of the colour of dawn, like that of the Ganges, is most suited for the

* *Ayaṃ pathavīkasiṇaṃ ādiṃ katvā sabba-kammaṭṭhāna-vasena vitthāra-kathā hoti.* 4. 21.

purpose. * The *Kasina* should be prepared and kept in a private place, where none may come and disturb. It may be either fixed on the ground or be portable; and it should be as big as a *Suppa* (winnowing basket) or *Sarāva* (a tray). To make it very smooth, like the surface of a drum, it may be gently rubbed with a slab of stone.

He should look at it with even eyes, as one sees one's image in the mirror. He should not think of its colour, size or any other particular quality, but take it as a whole, a full disc; † and also repeat its name in himself, as *pathavī, pathavī*. This leads to the arising of *Uggaha* and *Paṭibhāga Nimittas*.

II.

The Paṭibhāganimitta

It is after a long and energetic practice that one is able to get the *Paṭibhāganimitta*, with the arising of which one necessarily obtains the *Upacāra Samādhi*.

* *Tasmā nīlādivaṇṇaṃ mattikaṃ agahetvā gaṇ-gāvahe mattikāsadisāya aruṇavaṇṇāya mattikāya kāsinaṃ kātappaṃ. 1. 24.*

† *Na vaṇṇo paccavekkhitabbo, na lakkhaṇaṃ manasi-kātappaṃ. Api ca vaṇṇaṃ amuñcivā nissaya-savaṇṇaṃ katvā ussadavasena paṇṇattidhamme cittaṃ ṭhapetvā manasikātappaṃ. 4. 29.*

Paṭibhāganimitta is thus a great acquisition in the way of Yoga. It should be, after it has arisen once, preserved with great care, lest it might even die out. He should avoid the following seven that are adverse to its preservation—

- (i) A room of uncongenial vibration.
- (ii) An unsuitable village.
- (iii) Undesirable talks.
- (iv) The company of undesirable persons.
- (v) Unsuitable food.
- (vi) Unsuitable weather.
- (vii) Inconvenient postures.

III.

Appanākosalla

(*The skill for the realisation of Jhāna*)

If the *Yogāvacara* does not, even after an energetic practice, realise *Jhāna*, he should follow these ten rules called *Appanā-kosalla* or the skill for the realisation of *Appanā*—

- (1) Should be neat and clean.
- (2) Should regulate the five *Indriyas*, namely, (i) *Saddhā* (confidence in the good), (ii) *Viriya* (energy), (iii) *Sati* (mindfulness), (iv) *Samādhi* (concentration) and (v) *Paññā* (insight).

If the faculty of *Saddhā* is very strong, the other faculties

will not be able to perform their proper functions. Therefore, it must be brought down to the equilibrium of the others. Similarly, if the faculty of *Viriya* crosses the limits of its strength, one should try to lessen it by developing tranquility.

It is important that *Saddhā* must be in harmony with *Paññā*; and *Samādhi* with *Viriya*. A strong *Saddhā* tends to make the *Paññā* dull; and a strong *Paññā* tends to weaken the *Saddhā*. A strong *Saddhā* may result in a 'blind faith', and a strong *Paññā* in cunningness. Thus, a mutual moderation of the two alone will keep a man on the right path.

Similarly, a strong *Samādhi* tends to slothfulness, making the *Viriya* weak. And, a strong *Viriya* tends to haughty distraction, making the *Samādhi* muddled and confused. Therefore, *Samādhi* should be moderated by *Viriya*, and *Viriya* by *Samādhi*. Thus, *Viriya* will check *Samādhi* from falling into slothfulness; and *Samādhi* will check *Viriya* from falling into distraction. For the realisation of *Appanā*, it is absolutely necessary to make a proper adjustment in the above two pairs. *

* *Visesato panettha saddhāpaññānaṃ samādhiviriyaṇaṃca samataṃ paṇṇasanti. Balavasaddho hi mandapaṇṇo muddhappasanno hoti, avatthusmiṃ pasīdati. Bala-*

The faculty of *Sati*, however, should be made as strong as possible. It is the faculty of *Sati* that keeps the other faculties on their proper track, and regulates the whole process. As the salt is an absolute necessity in all the curries, or the chief minister in all the political issues of the government so is *Sati* on every step of the *Yogi*. *Sati* is the ultimate refuge, the best guard and keeper of the *Yogi*. *

vapañño mandasaddho kerāṭikapakkhaṃ bhajati, bhesajj-asamuṭṭhito viya rogo atekiccho hoti. Ubhinnaṃ samatāya vatthusmiṃ yeva pasīdati. Balavasamādhim paṇa mandaviriyaṃ, samādhissa kosajjapakkhattā, kosajjaṃ abhibhavi. Balavaviriyaṃ mandasamādhim, viriyassa uddhaccapakkhattā, uddhaccaṃ abhibhavati. Samādhi paṇa viriyena saṃyojito kosajje patitum na labhati. Viriyaṃ samādhinā saṃyojitaṃ uddhacce patitum na labhati. Tasmā tadubhayaṃ samaṃ kātabbaṃ. Ubhayasamatāya hi appanā hoti. 4. 47.

* *Sati paṇa sabbattha balavatī vaṭṭati. Sati hi cittaṃ uddhaccapakkhikānaṃ saddhā-viriyaapaññānaṃ vasena uddhaccapātato, kosajjapakkhena ca samādhinā kosajjapātato rakkhati. Tasmā sā, loṇadhūpanaṃ viya sabbabyañjanesu, sabbakammika-amacco viya sabbarājakicesu, sabbattha icchitabbā. Tenāha—“Sati ca paṇa sabbatthikā vuttā bhagavatā. Kiṃkāraṇā? Cittaṃ hi satipaṭisaraṇaṃ, ārakkhapaccupaṭṭhānā ca sati, na vinā satiyā cittassa paggahaniggaho hoti” ti 4. 49.*

- (3) Should follow the right method in preparing the *Kasīna*, and meditating on it.
- (4) Should urge the mind when it should be urged. When the mind feels dull, it should be urged to activity by developing *Dhamma-vicaya* (investigation into truth), *Viriya* (energy) and *Pīti* (rapture).
- (5) Should appease the mind when it should be appeased. When the mind has got distracted, it should be appeased by developing *Passaddhi* (tranquility), *Samādhi* (concentration) and *Upekkhā* (equanimity).
- (6) Should encourage the mind when it gets dejected, by reflecting on the following eight objects that arouse inspiration—(i) *Jāti* (birth), (ii) *Jarā* (old age), (iii) *Byādhi* (disease), (iv) *Marāṇa* (death), (v) *Apāya-dukkha* (miseries of hell and other states of woe), (vi) the miseries of past births, (vii) the miseries of future births, and (viii) the misery in the search of food.
- (7) Should leave the mind without checking it, if it is following the right course.
- (8) Should avoid the persons of a distracted mind.
- (9) Should keep the company of those who are concentrated in mind.
- (10) Should have an intense desire to obtain *Appanā*.

IV

The other Kammatthānas

The process of meditation and the attainment of the different stages of *Jhāna* are the same with all the remaining nine *Kasinas*— i. e., of water, fire, air, blue, yellow, red, white, light, and a hole or a gap. The ways of preparing their artificial circles and the nature of their *Uggaha* and *Paṭibhāga Nimitta* are, however, different from one another.

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As the sight of a dead body may be repulsive and dreadful and it may not be safe to go alone to the cemetery ground, one, intending to meditate on an *Asubha-kammattthāna*, must be very mindful and take necessary precautions. The *Uggaha* and *Paṭibhāga Nimitta* are different with the different *Asubha*-objects.

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One, intending to practise *Maranānussati* or 'recollection over death', should not meditate on the death of one who is still living. If that person is dear to him he may be overwhelmed with grief, and if he is an enemy to him he may get a delight. If he meditates on the death of his ownself he may get frightened, and if on the death of an indifferent man he may not get any feeling. Thus, avoiding all

these, he should meditate on the death of one who has already passed away. He should recollect over his pomp and power when he was alive, and thus be mindful of 'death', getting a religious inspiration in him. This may dispell the *Nīvaraṇas* and bring *Upacāra Jhāna*.

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The beginner of *Ānāpāna-Sati* should start by counting his breaths, i. e., *Gaṇanā*. He should not count less than five or more than ten, for, the one may be distracting, and the other may divert the mind from the breath to counting. At a later stage, one may practise to follow the whole course of the breath, i. e., *Anubandhanā*. The breath that comes out starts from the navel and ends at the tip of the nose, the heart being the middle. And, the breath that goes in starts from the tip of the nose and ends at the navel, the heart, as before, being its middle.

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Sīmasambheda or 'the removing away of all differences'—In practising *Mettā*, the *Yogāvacara* should try to remove all differences between a dear one, an indifferent person and an enemy. He should be able to meditate on them with the same strength of good will. The best test of the accomplishment of *Sīmasambheda* is—

Suppose, one were sitting with three persons—his dear

one, an unknown man and his enemy—and a thief were to come and ask him to give him one of them to be killed and offered to the gods. Now, if he were to decide at any to be given away, even at himself, the *Sīmasambheda* would remain unfulfilled, for, it consists in an **absolute absence of difference** between the three and himself.

. Each of the four *Brahmavihāras* has two adversaries, one 'near' and the other 'distant'. They must guard themselves very carefully from falling a victim to the 'near' adversaries as they seize most stealthily, quite unaware. The 'distant' adversaries are vanquished in due course as the meditation becomes strong and perfect.

Attachment (*Rāga*), a dejecting and pessimistic attitude of life, excessive joy, and an ignorant indifference are the 'near-adversaries' of *Mettā*, *Karūṇā*, *Muditā* and *Upekkhā* respectively, for, the wrong practice of these may lead to them. Their 'distant' adversaries, in as much as they are directly opposed to them, are respectively ill-will, being oppressive to others, depression of heart, and ill-will-and-sycophancy.

V

Brahmavihāra and Arūpa-jhāna

Mettā sees good in all. Therefore, one who has practised this *Brahmavihāra* is able to get *Samādhi* very

easily! on the clear *Kasinas*, like *Nīla*, *Pīta* and others. Thus, *Mettā* is called *Subha-paramā* or that which leads to the *Jhāna* on the wholesome.

Karūṇā sees evils in all material existence. Therefore, one who has practised this *Brahmavihāra* can easily realise *Ākāśānañcāyatana* which transcends all 'form'. Thus, *Karūṇā* is called *Ākāśānañcāyatana-paramā*.

Muditā grasps the psychic states of the beings. Therefore one who has practised this *Brahmavihāra* can easily realise *Viññāṇanañcāyatana*. Thus, *Muditā* is called *Viññāṇanañcāyatana-paramā*.

Upekkhā looks on all with an even mind. Therefore, one who has practised this *Brahmavihāra* can easily realise *Ākiñcaṇṇāyatana*. Thus, *Upekkhā* is called *Ākiñcaṇṇāyatana-paramā*.

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Chapters *XII—XIII* deal with the different psychic-powers—*Iddhi* and *Abhiññā*. [See Book I. p. 327]

Section 3

*PAÑÑĀ-BHĀVANĀ**(Development of 'insight')*§ 13. *What is Paññā ?*

Here, *Paññā* means 'insight accompanied by moral consciousness.' "*Kusalacittasampayuttam vipassanāñāṇam paññā.*"

§ 14. *Grades of knowledge*

The same coins are seen and handled by an ignorant child, an elderly man of the village and the mint-man, but their knowledge about them is not of the same grade. The child, perhaps, takes them to be play-things; the elderly man knows their market-value ; but the mint-man knows them fully, the exact proportions of the different metals with which they are made, whether they are genuine or counterfeit, and all.

In the same manner, though *Saññā*, *Viññāṇa* and *Paññā*, these three terms, have the same meaning of 'to know', yet they are very much different from one another. *Saññā* is the general cognition of an object when it presents itself before us, not more than that. *Viññāṇa* is to

cognise it and also to understand its real nature of *Anicca*, *Dukkha* and *Anatta*. *Paññā* goes further than that and leads one to the Supramundane. *

Paññā is not present in *Saññā* and *Viññāṇa*, but they must be present in it.

§ 15. Characteristics etc. of *Paññā*

Paññā has the characteristic of penetrating into the true nature of the *Dhammas*. It has the function of dispelling the darkness of bewilderment which covers the true nature of the *Dhammas*. The form of its presentation is the absence of bewilderment. *Samādhi* is its proximate cause. †

* *Saññā hi ajātabuddhino dārakassa kahāpaṇadassanam viya hoti... Viññāṇam gāmikassa purisassa kahāpaṇadassanamiva hoti... Paññā heraññikassa kahāpaṇadassanamiva hoti, nīlādivasena ārammaṇākāram gahe-tvā lakkhaṇapaṭivedhañca pāpetvā tato uddhampi magga-pātubhāvapāpanato. 14. 5.*

† *Dhammasabhāvapaṭivedhalakkhaṇā paññā, dhammānaṃ sabhāvapaṭicchādakamohandhakāraviddham-sanarasā, asammohapaccupaṭṭhānā. "Samāhito yathābhūtaṃ jānāti passatī" ti vacanato pana samādhi tassā padaṭṭhānaṃ. 14. 7.*

§ 16. How should Paññā be developed ?

The full process of developing Paññā is described thus—

“Having made a thorough study of the Dhammas (viz. khandha, āyatana, dhātu, indriya, sacca, paṭiccasamuppāda etc) on which it is grounded, and having fulfilled the two Visuddhis (viz, sīlavisuddhi and cittavisuddhi) which are the roots of it, one should develop Paññā, by way of accomplishing the five Visuddhis (viz, diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhi, maggāmaggañāṇa-dassanavisuddhi, paṭipadāñāṇadassanavisuddhi and ñāṇa-dassana visuddhi)” *

The rest of the book, Chapters XIV—XXIII, is exhausted in giving a full explanation of the above quotation except, of course, the two Visuddhis, Sīlavisuddhi and Cittavisuddhi,

* *Yasmā imāya paññāya khandhāyatana-dhātu-indriyasacca-paṭiccasamuppādādibhedā dhammā bhūmi, sīlavisuddhi ceva cittavisuddhi cāti imā dve visuddhiyo mūlaṃ, diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhi ti imā pañca visuddhiyo sarīraṃ, tasmā tesu bhūmibhūtesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādentena bhāvetabbā. 14. 32.*

which have been already considered in the previous chapters. The succeeding chapters are distributed as below—

Chapters	Subjects	
<i>XIV</i>	<i>Khandha</i>	} On the study of which <i>Paññābhāvanā</i> is grounded
<i>XV</i>	<i>Āyatana</i> and <i>Dhātu</i>	
<i>XVI</i>	<i>Indriya</i> and <i>Sacca</i>	
<i>XVII</i>	<i>Paṭiccasamuppāda</i>	
<i>XVIII</i>	(1) <i>Diṭṭhivisuddhi</i>	} <i>Paññā</i> is developed by way of accomplishing these five
<i>XIX</i>	(2) <i>Kaṅkḥāvitaraṇa-visuddhi</i>	
<i>XX</i>	(3) <i>Maggāmagga-ñāṇa-dassana-visuddhi</i>	
<i>XXI</i>	(4) <i>Paṭipadāñāṇa-dassanavisuddhi</i>	
<i>XXII</i>	(5) <i>Ñāṇadassana-visuddhi</i>	
<i>XXIII</i>	<i>Paññābhāvaṇānisamsa</i>	

§ 17. Chapters *XIV*—*XVII*

These four chapters, as it would be known from the very titles of them, are dedicated to the study of Abhidhamma. The enumeration of the *Dhammas* and their classi-

fications are exactly the same and in the same order as in the *Pakaraṇas* of the *Abhidhamma pitaka*. But, here the method of explanation has its own importance, which we must not neglect to mark—

(1) The psychological analysis of the *Pakaraṇas* are, at places, very difficult to comprehend, as they are nowhere illustrated by concrete examples, which is the only means of explaining such subtle analyses. This deficiency has been very successfully removed here by giving apt illustrations at places wherever necessary. See, for example, 14/ 84. 85, 91.

(2) Here, wherever necessary, it raises objections from the stand-points of the other philosophical systems and enters into interesting discussions, thus giving a comparative study of Abhidhamma with them. Let us, for example, examine the following—

Some system of philosophy holds that smell, taste, form, touch and sound are no modes of matter, as maintained by Abhidhamma, but are merely the qualities that inhere specially in earth, water, fire, wind and sky. This position is refuted in the following words :—

“Some say that form etc. are the qualities of fire etc... When they are inseparable from the *Bhūtas*, how can it be said that they are the qualities of them ?

“They may further say...because it is due to the prepon-

derance of fire etc. that form etc. are perceived, so they must be the qualities of them. They should be answered, 'Yes, we are ready to accept it, if there would have been stronger smell in the cotton—in which, evidently, there is a preponderance of earth—than in the wine—in which there is a preponderance of water : or, if the colour of the cold water would have been fainter than that of the hot water, for the reason that there is a preponderance of fire in it' *

(3) In the *Dhammasaṅgani*, the types of consciousness and the psychic factors are so much mixed up into one that often it is very much puzzling, even to an advanced student, to determine the order in them or their mutual relations. This difficulty has been removed in it by (a) drawing separately a list of the types of consciousness, and (b) putting

* *Keci panettha, tejādīnaṃ guṇehi rūpādīhi anu-
gayabhāvato ti kāraṇaṃ vadanti. Te vattabbā... avini-
bbhogavuttisu hi bhūtesu, ayaṃ imassa guṇo, ayaṃ
imassa guṇo ti na labbhā vattum ti.*

*Athāpi vadeyyum... Evaṃ tejādidhikesu sambhā-
resu rūpādīnaṃ adhikabhāvadassanato icchitabba-
metaṃ rūpādayo tesam guṇā ti. Te vattabbā—icche-
yyāma, yadi āpādhikassa āsavassa gandhato pathavī-
adhike kappāse gandho adhikataro siyā, tejādhikassa
ca uñhodakassa vaṇṇato sitūdakassa vaṇṇo parihāyetha.*

14. 43, 44.

the psychic-factors in different groups, in accordance to their places of occurrence, and indicating how they are related to the types of consciousness.

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In Book I, we have already got a summary of Chapter *XVII* dealing with *Paṭiccasamuppāda*; but here it differs from that on the nature of relation between the two *Nayas*, namely, *Paṭṭhāna-naya* and *Paṭiccasamuppādanaya*. [Book I. p. 267.] Let us take a few important points of consideration from this Chapter to get an idea of the way of its treatment—

(1) Visuddhimagga holds that the term *Paṭiccasamuppāda* stands for the *Paccaya-dhammas* in the chain of the twelve *Nidānas*, in relation to those that arise depending on them; * and, for this reason, tries to determine the *Paccaya*-relations that may exist between them. Thus, for example, the *Paccaya*-relations between the first two *Nidānas*, *Avijjā* and *Saṅkhāra*, are determined as below—

(a) *Avijjā* is related to *Puññābhisaṅkhāra* by way of two *Paccayas*, namely, *Ārammaṇa-paccaya* and *upanissaya-paccaya*.

* *Ayaṃ panettha saṅkhepo—paṭiccasamuppādo ti paccaya-dhammā veditabbā, paṭiccasamuppannā dhammā ti tehi tehi paccayehi nibbattadhammā. 17. 4.*

When one reflects on *Avijjā* as being transitory and substanceless, it gives rise to *Puññābhisaṅkhāra*, with which it is related by way of *Ārammaṇa-paccaya*. The same relation exists between *Avijjā* and the *Rūpāvacara-puññābhisaṅkhāra*, when the Yogi, by his psychic power knows other's mind that is ignorant.

And, they are related by way of *Upanissaya-paccaya*, when one performs moral actions (of the *Kāmāvacara*) such as giving out charity etc, or obtains the *Rūpāvacara jhāna*, with a view of overcoming *Avijjā*.

(b) *Avijjā* is related to *Apuññābhisaṅkhāra* by way of many *Paccayas*, as—*Ārammaṇa-paccaya*, when one gets *Rāga* etc due to *Avijjā* : *Ārammaṇādhipati* and *Ārammaṇūpanissaya*, when one relishes in *Avijjā* and thinks highly of it : *Upanissaya-paccaya*, when one fails to see the evils of existence due to *Avijjā* and commits all sorts of immoral deeds...

(c) *Avijjā* is related to *Āneñjābhisaṅkhāra* by way of *Upanissaya-paccaya*.

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(2) According to the philosophy of *Paṭiccasamuppāda*, there are no isolated causes or isolated effects, but, in reality, they all form a unity of system, in which a system of causes

may be understood as related to a system of effects. It is depending on a system of weather-soil-seed-water etc that there grows a sprout, a system of colour-smell-taste etc. How is it, then, that, in the chain of the *Nidānas*, only one *Dhamma* is attributed as the conditioning factor of the other ? *

It is due to the fact that the particular *Dhamma* is the most predominant factor in the system that conditions the other, that it is considered as its *Paccaya*. Thus, because 'contact' is the predominant condition of 'feeling' that it is said *Phassapaccayā vedanā* ; or because '*Avijjā*' is the predominant and pre-eminent condition of '*Saṅkhāras*' that it is said *Avijjāpaccayā saṅkhārā*.

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(3) An objection is raised against the possibility of *Avijjā*, which is essentially evil in nature, becoming the

* *Ekato hi kāraṇato na idha kiñci ekaṃ phalaṃatthi, na anekaṃ, nāpi anekehi kāraṇehi ekaṃ, anekehi pana kāraṇehi anekameva hoti. Tathā hi anekehi utu-pathavī-bīja-salilasaṅkhātehi kāraṇehi anekameva rūpa-gandha-rasādikaṃ aṅkurasāṅkhātāṃ phalaṃ upajjamānaṃ dissati. Yaṃ panetaṃ, avijjāpaccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṃ ti ekahetuphaladīpanaṃ kataṃ, tatha attho atthi, payojanaṃ vijjati. 17. 106.*

condition of *Puññāneñjābhisaṅkhāra*, which is *Sobhana* or good, for, a Nimba tree can not yield a sweet fruit. The answer is given by pointing out that such cases are not uncommon in the world in which the cause is very much different from its effect, as in wine being produced from molasses or in curd being produced from milk. But, the exact solution of the difficulty is found, a bit further, in the following words—

“He, being blinded by *Avijjā*—as the blind man, in roaming about, goes some times on the right path and some times on the wrong, some times on the even ground and some times on the rugged—accumulates all sorts of Karma, *Puñña*, *Apuñña* and *Āneñja*.” *

* *So avijjāya andhikato ... yathā nāma andho pathaviyaṃ vicaranto maggampi amaggampi thalampi ninnampi samampi visamampi paṭipajjati, evaṃ puññampi apuññampi āneñjābhisaṅkhārampi abhisaṅkharoti. 17. 118.*

And quotes the following stanzas—
Tenetam vuccati—

*Yathā pi nāma jaccandho naro aparināyako
Ekadā yāti maggena kumaggenāpi ekadā,
Saṃsāre saṃsaram bālo tathā aparināyako
Karoti ekadā puññaṃ apuññaṃapi ekadā.*

§ 18. Chapters XVIII—XXII.

DITṬHIVISUDDHI :—It consists in having a clear and distinct understanding of *Nāma* and *Rūpa*, and realising that there is no 'ego' behind them. "And as when sound arises depending on a drum struck by the hand, the drum is one, the sound another, drum and sound do not mix together, the drum is void of the sound, and the sound is void of the drum, even so when *Nāma* arises depending on *Rūpa*, i. e., *Vatthu*, *Dvāra* and *Ārammaṇa*, *Rūpa* is one, *Nāma* another, *Nāma* and *Rūpa* do not mix together, *Nāma* is void of *Rūpa* and *Rūpa* is void of *Nāma*. Nevertheless on account of the drum, sound arises, on account of *Rūpa*, *Nāma* arises.'" *

KANĶHĀVITARAṆAVISUDDHI :—It consists

*Yadā ca ñatvā so dhammaṃ saccāni abhisamessati
Tadā avijjūpasamā ūpasanto carissatīti.* 17. 119.

* *Yathā ca daṇḍābhihataṃ bheriṃ nissāya sadde pavattamāne aññā bheri añño saddo, bheri-saddā assammissā, bheri saddena suññā, saddo bheriyā suñño, evameva vatthu-dvārā-rammaṇasaṅkhātaṃ rūpaṃ nissāya nāme pavattamāne aññaṃ rūpaṃ, aññaṃ nāmaṃ, nāmarūpā assammissā, nāmaṃ rūpena suññaṃ, rūpaṃ nāmena suññaṃ, api ca kho, bheriṃ paṭicca saddo viya rūpaṃ paṭicca nāmaṃ pavattati.* 18. 33.

in the right knowledge of the *Paccaya*-relations between *Nāma* and *Rūpa*, and in dispelling all doubts about them.

MAGGĀMAGGAÑĀNADASSANA VISUDDHI-

It consists in the right discerning of the true path from the false ones. To accomplish this *Visudhi*, the *Yogāvacara* should develop 'insight' by reflecting over the *Anicca*, *Dukkha* and *Anatta* nature of all mundane existence. When he reaches a considerable advanced stage in this practice, the following ten 'obstacles' (*Upakkilesa*) appear before him—

(i) *OBHĀSA* or the supernatural illumination, with which the vision of the *Yogāvacara* may be able to penetrate through all barrier and distance, and reach even up to the highest plane of existence.

A story is narrated to illustrate this :— It is said that two Elders sat down within a double-gabled house on Mt. Cittala. And it was the *Uposatha* day of the dark fortnight. The quarters were overcast with rain-clouds, and the night was very dark. Then one Elder said, "Friend, I am able to see the flowers of different colours on the offering table in the shrineyard". The other replied to him, "Friend, it is not very wonderful what you have said. Now to me fishes and turtles in the great ocean are visible at a Yojana distance."

The *Yogāvacara* must carefully note that this is no attainment of the Supramundane.

(ii-x) *ÑĀṆA* or knowledge, *PĪTI* or thrill, *PASSA-DDHI* or composure, *SUKHA* or ease, *ADHIMOKKHA* or confidence, *PAGGAHA* or energy, *UPAṬṬHĀNA* or mindfulness, *UPEKKHĀ* or evenness of mind, and *NIKATI* or desire, all belonging to the development of 'insight'.

The three *Visuddhis* described above explain the first three Noble Truths. *Diṭṭhivisuddhi* explains the Noble Truth of *Dukkha*, by explaining *Nāma* and *Rūpa*. *Kaṅkhāvitaraṇavisuddhi* explains the Noble Truth of *Samudaya*, by explaining the *Paccayas*. And, *Maggāmagga-ñāṇadassanavisuddhi* explains the Noble Truth of *Paṭipadā*, by discerning the True Path from the false ones.

PAṬIPADĀÑÑĀṆADASSANA VISUDDHI— It consists in the highest wisdom that is realised at the end of the eight-fold knowledge, namely—

- (1) *Udayabbayānupassanā* or insight into the arising and passing away of the *Dhammas*.
- (2) *Bhaṅgānupassanā* or insight into their cessation.
- (3) *Bhayatupaṭṭhāna* or insight into their nature of being the cause of all fear.
- (4) *Ādīnavānupassanā* or insight into their nature of being full evils.

(5) *Nibbidānupassanā* or insight into their nature of being disgusting.

(6) *Muñcitukamyatā* or insight into their nature of being fit to be renounced.

(7) *Paṭisaṅkhānupassanā* or an analytical grasp of them.

(8) *Saṅkhārupekkhā* or the knowledge of indifference towards the *Saṅkhāras*.

Nānadassanavisuddhi :—the same as the realisation of the four *Maggas*.

§ 19. Chapter XXIII. *Paññābhāvanānisaṃsa*

The last Chapter describes the advantages of *Paññā-Bhāvanā*. They are (1) the destruction of the various vices, (2) the bliss of the Supramundane, (3) the ability to obtain *Nirodha-samāpatti* [Book I. p. 343], and (4) being worthy of all reverence and offerings. *

* *Saṅkhepato paṇassā, nānākilesaviddhaṃsanaṃ, ariyaphalarasānubhavanaṃ, nirodhasamāpatti samāpajjana-samattatā, āhuneyyabhāvādisiddhī ti ayamānisaṃso veditabbo. 23. 1.*

CHAPTER X

PLACE OF THE ABHIDHAMMATTHA-SANGAHA IN THE STUDY OF ABHIDHAMMA.

§ 1. *The Dhammasaṅgani, and its difficulties*

The system of Abhidhamma, primarily a 'Psycho-ethical' philosophy of life, is complete with the Abhidhamma-pitaka and the Visuddhimagga. We are now able to see that the *Dhammasaṅgani* is the most important book in the whole course, and that it must be perfectly mastered and made fresh in memory at the very start of the study. The *Mātikā* of it, in particular, constitutes the very life of Abhidhamma, which it breathes in every page of it. But this book, though not difficult in its style and language, is likely to baffle the student who is going to study Abhidhamma, even after having gained a competent knowledge of the Sutta-pitaka, which, no doubt, gives full explanation of most of the technical terms used in it. The whole book will appear to him as consisting of lists after lists, enumerating series of terms, arranged, as if, without any order. Even the portions that are probably meant to afford definition, i. e., *Padabhāja-*

niya, rely greatly upon the tautologous process of putting forth trains of substitutes, and, therefore, will be of little help to him.

The chief difficulties of the student will be the following:—

1. The book deals with the *Dhammas*, all of its paragraphs beginning with the question *Katame dhammā....* But it does not anywhere make it explicit what is the exact conceptions of them or what are their limits.

2. From the very beginning it uses, without giving preliminary introduction to them, such terms as *Kāmāvacara*, *Sasaṅkhārena*, *Ñāṇasampayutta*, and others that have their special significance in Abhidhamma.

3. It proceeds by a mechanical process of 'Complete Enumeration,' without giving any definition or elucidation of the heads under which the enumerations are made, which is left to the student to deduce from it, a difficult and risky task for him. It is something like giving a big list of the animals that are vertebrate to a boy, unacquainted with this term, and asking him to make out in what does to be vertebrate consist.

4. The relation of the types of consciousness with the psychic factors, plays a very important part in the *Dhammasaṅgani*, and is very obscure, due to the mechanical repeti-

tion of the same terms with imperceptible variations in the different lists.

5. In the *Nikkhepa*-and the *Atthuddhāra-kanda*, the *Dhammas* have been distributed according to all the *Tika* and the *Duka* groups, but that does not give a clear idea about the mutual relations that exist amongst the groups themselves.

6. The types of consciousness, though considered in the *Tikas* and the *Dukas* with regard to their nature or contents, are left unstudied in their psychological gradation.

§ 2. *How are the difficulties removed ?*

The *Atthasālinī*, the famous commentary by Acharya Buddhaghosa, gives a masterly elucidation of it, but it is, for the beginner, too difficult a book to be recommended. The best place within the reach of the student where he may find the solution of these difficulties is Chapter XIV of the *Visuddhimagga*, which is meant to give the outlines of the *Dhammasaṅgani* in particular.

It explains most of the terms and makes them very clear with the help of concrete illustrations.

It will be seen that the heads, under which the enumerations are made, are derived mostly from the nature of the types of consciousness or the psychic factors of which they

are constituted. These and also their relations are explained very well by the author by drawing a list of the types separately from the factors, and grouping the factors according to their places of occurrence.

It removes the last and the most important difficulty by explaining the process of *Citta-vīthis* of all the planes.

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The same task was taken up by *Āchariya Anuruddha* in his famous book the *Abhidhammattha-saṅgaha*, who has accomplished it in a fuller and much more systematic way, being at the same time as brief in words as possible.

§ 3. *The Abhidhammatthasaṅgaha*

At the very outset, it defines the scope of its investigation in the verse—

*Tattha vuttābhidhammatthā catudhā paramatthato
Cittaṃ cetasikaṃ rūpaṃ nibbānamiti sabbathā.*

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The classification of the *Cittas* into *Kāmāvacara—Lokuttara* is very helpful, as it atonce points out that they are the different grades of mental development.

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The list of the types of consciousness, evidently not arranged according to any *Tika* or *Duka*, exhibits the great

genius of the author. It (1) shows the above gradation of consciousness, and at the same time (2) makes it very easy to understand their relation with the psychic factors.

The nineteen *Sobhana Sādhāraṇa* factors are present in all the *Sahetuka kāmāvacara kusala* and all the *Rūpāvacara*, *Arūpāvacara* and *Lokuttara* types of consciousness. This has caused the author to keep them together, for which he has invented one name, i. e., *Sobhana*, that does not occur any where in the books of the Abhidhamma pitaka. The types of *Akusala*-consciousness, as they possess the fourteen *Akusala* factors, are grouped in one. The third group consists of the *Ahetuka* types of consciousness that possess the least number of psychic factors. The author has done very well in keeping the *Sobhana* group at the end ; for, it has been very easy to distinguish it from the remaining thirty types, as he says—*Papāhetukamuttāni sobhanānīti vuccare. 1/10*. The *Ahetuka* group consists of the types of consciousness that are resultant of *Kusala* and *Akusala* both, and, therefore, rightly placed in the middle.

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The names of the types of consciousness called *Manodhātu*, *Manoviññāṇadhātu*, *Kiriyā-manodhātu* and *Ahetuka-kiriyamanoviññāṇadhātu* in the *Dhammasaṅgani*

have been changed respectively into *Sampaṭicchana*, *Sant-īraṇa*, *Pañcadvārāvajjana* and *Manodvārāvajjana*. But, in reality, it is no change at all, for, they have been simply called by the functions they perform in the process of cognition. It has rather made them easier to be understood, and, at the same time, begun a study of the types of consciousness from the point of view of their psychological growth.

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The grouping of the psychic factors in Chapter II into *Sabbacittasādhāraṇa*, *Aññasamāna*, etc, has made it very easy to determine how they are distributed amongst the types of consciousness.

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The third Chapter explains the nature of the states of mind in their relation to feeling (*Vedanā*), the tendencies (*Hetus*), their functions (*Kicca*), the doors through which they arise (*Dvāra*), the objects that they cognise (*Ālambana*) and the bases (*Vatthu*). This is very helpful in understanding the significance of the heads of the *Tikas* and the *Dukas* and also their relation between themselves.

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The fourth Chapter explains the process of cognition, the parallelism between mind and matter, and the

process of entering into *Jhāna* and the *Lokuttara*. The fifth Chapter deals with *Vipāka-citta* or the subconscious its types and functions during birth, life and death. This fulfills the need of a study of the types of consciousness from the psychological point of view.

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The sixth Chapter gives a complete analysis of the states of material existence and explains how they originate and function. At the end, it gives a brief statement about the nature of *Nibbāna*, with which, as we can see, end the subject matters of the *Dhammasaṅgani*.

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The seventh Chapter is a systematised presentation of the remaining Abhidhammic terms that occur very commonly all over the pages of the *Pakaraṇas*, and an understanding of which is essential in the beginning.

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The eighth Chapter gives a summary of the principles of the *Paṭṭhāna*, the last book of the Abhidhamma-pitaka. It states the 24 *Paccayas* and how the states of thing are to be understood in their light.

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The ninth Chapter is a very intelligent summary of the whole book of the Visuddhimagga.

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The fact that the Abhidhammatthasaṅgaha is so popular and regarded as the entrance to Abhidhamma is due to the reason that it presents the whole system of philosophy in short aphoristic sentences, covering only 55 pages in the *Nāgarī* edition of Prof. Kosambi, which can be easily got by heart and kept fresh in memory for ready reference, which the student would require at every step of his study up to the last stage. Specially in the *Yamaka* and the *Paṭṭhāna*, in which the treatment has become very much complicated, the Abhidhammatthasaṅgaha is the most useful assistance.

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

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