

A MANUAL OF  
**ABHIDHAMMA**

ABHIDHAMMATTHA SANGAHA

(VOL. I — CHAPTERS I-V)

PĀLI TEXT, TRANSLATION  
AND EXPLANATORY NOTES

NĀRADA THERA

2500—1956

VĀJIRĀRĀMA, COLOMBO



' THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS '  
VAJIRARAMA PUBLICATION SERIES

# A Manual of Abhidhamma

BEING

ABHIDHAMMATTHA—SANGAHA

OF ANURUDDHĀCARIYA

EDITED IN THE  
ORIGINAL PALI TEXT WITH ENGLISH  
TRANSLATION AND EXPLANATORY NOTES

VOL I (Chapters I-V)

BY

NĀRADA THERA  
VĀJIRĀRĀMA, COLOMBO

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## P R E F A C E

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

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

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

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

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

Consciousness is defined. Thoughts are analysed and classified chiefly from an ethical standpoint. All mental states are enumerated. The composition of each type



of consciousness is set forth in detail. The description of thought-processes that arise through the five sense-doors and the mind-door is extremely interesting. Such a clear exposition of thought-processes cannot be found in any other psychological treatise.

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

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

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

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

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

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



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

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

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

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

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

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

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

\*



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

NĀRADA

23rd May 2500/1956

VĀJIRĀRĀMA,

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# ABHIDHAMMATTHA-SAṄGAHA

## An Outline of Buddhist Philosophy

*Namo tassa Bhagavato Arahato Sammāsambuddhassa!*

### CHAPTER I

#### Citta-Saṅgaha-Vibhāgo

#### DIFFERENT TYPES OF CONSCIOUSNESS

##### INTRODUCTORY VERSE

- § 1. *Sammāsambuddhamatulam — sasaddhammagañuttamam*  
*Abhivādiya bhāsissam — Abhidhammatthasaṅgaham*

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

##### Notes:—

1. *Abhidhammattha-Saṅgaha* is the name of the book.

*Abhidhamma* literally means “Higher Doctrine”. *Attha* here means “things”. *Saṅgaha* means “a compendium”.

The prefix “*Abhi*” is used in the sense of preponderance, great, excellent, sublime, etc.

2. *Dhamma* is a multi-significant term, derived from the root √ *dhar*, to hold, to support. Here the

Pāli term is used in the sense of doctrine or teaching. According to the *Atthasālinī*, “*Abhi*” signifies either “*atireka*”—higher, greater, exceeding—or “*visiṭṭha*”—distinguished, distinct, special, sublime.

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

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

Thus, chiefly owing to the preponderance of the teachings, or because it is conducive to one’s Deliverance, and owing to the excellent analytical method of treatment it is called *Abhidhamma*.<sup>1</sup>

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

i. *Dhammasaṅgani*<sup>3</sup> “Classification of Dhammas”.

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

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

<sup>1</sup> See *The Expositor*, part i, p. 3.

<sup>2</sup> *Dhammasaṅgani Vibhaṅgañ ca—Kathāvatthu ca Puggalaṃ Dhātu-Yamaka-Paṭṭhānaṃ-Abhidhammo’ti vuccati.*

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



The 22 *Tika Mātikās* (Triplets) and the 100 *Duka Mātikās* (Couplets), which comprise the quintessence of the Abhidhamma, are explained in this book. The major part of the book is devoted to the explanation of the first triplet—*Kusalā Dhammā*, *Akusalā Dhammā* and *Abyākatā Dhammā*. In extent the book exceeds thirteen *bhānavāras*<sup>1</sup> (recitals), *i.e.*, more than 104,000 letters.

ii. *Vibhaṅga* — “Divisions”.

There are eighteen divisions in this book. The first three divisions, which deal with *Khandha* (Aggregates), *Āyatana* (Sense-spheres) and *Dhātu* (Elements), are the most important. The other chapters deal with *Sacca* (Truths), *Indriya* (Controlling Faculties), *Paccayākāra* (Causal Genesis), *Satipaṭṭhāna* (Foundations of Mindfulness), *Sammappadhāna* (Supreme Efforts), *Iddhipāda* (Means of Accomplishments), *Bojjhaṅga* (Factors of Wisdom), *Jhāna* (Ecstasies or Absorptions), *Appamaññā* (Illimitables), *Magga* (Paths), *Sikkhāpada* (Precepts), *Paṭisambhidā* (Analytical Knowledge), *Nāṇa* (Wisdom), *Khuddakavatthu* (Minor Subjects), and *Dhammahadaya* (Essence of Truth).

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

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

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

---

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

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

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

iv. *Puggalapaññatti*—"Designation of Individuals."

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

v. *Kathāvatthu*—"Points of Controversy". The authorship of this treatise is ascribed to Venerable Moggalliputta Tissa Thera, who flourished in the time of King Dhammāsoka. It was he who presided at the third Conference held at Pāṭaliputra (Patna) in the 3rd century B.C. This work of his was included in the Abhidhamma Piṭaka at that Conference.

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

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

vi. *Yamaka*—"The Book of Pairs".

It is so called owing to its method of treatment. Throughout the book a question and its converse are found grouped together. For instance, the first



pair of the first chapter of the book, which deals with roots, runs as follows: Are all wholesome Dhammas wholesome roots? And are all wholesome roots wholesome Dhammas?

This book is divided into ten chapters—namely, *Mūla* (Roots), *Khandha* (Aggregates), *Āyatana* (Bases), *Dhātu* (Elements), *Sacca* (Truths), *Sanikhāra* (Conditioned Things), *Anusaya* (Latent Dispositions) *Citta* (Consciousness), *Dhamma*, and *Indriya* (Controlling Faculties). In extent it contains 120 *Bhānavāras* (960,000 letters).

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

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

The term *Paṭṭhāna* is composed of the prefix “*Pa*”, various, and “*Ṭhāna*”, relation, or condition (*Paccaya*). It is so called because it deals with the 24 modes of causal relations<sup>1</sup> and the Triplets (*Tika*) and Couplets (*Duka*), already mentioned in the *Dhammasaṅgani*, and which comprise the essence of the *Abhidhamma Piṭaka*.

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

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1 These will be explained in a subsequent chapter.

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

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(Abhidhammatthā)

SUBJECT-MATTER

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§ 2. *Tattha vutt’ ābhidhammatthā—catuddhā paramatthato Cittaṃ cetasikaṃ rūpaṃ—Nibbānam’ iti sabbathā.*

---

§ 2. In an ultimate sense the categories of Abhidhamma, mentioned therein, are fourfold in all:—  
i. consciousness, ii. mental properties, iii. matter, and iv. *Nibbāna*.

Notes:—

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

For instance, the table we see is apparent reality. In an ultimate sense the so-called table consists of forces and qualities.

For ordinary purposes a scientist would use the term *water*, but in the laboratory he would say H<sub>2</sub>O. In the same way the Buddha in the Sutta Piṭaka resorts to conventional usage such as man, woman, being, self, etc., but in the Abhidhamma Piṭaka He adopts a different mode of expression. Here He

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



employs the analytical method and uses abstract terms such as aggregates (*Khandha*), elements (*Dhātu*), bases (*Āyatana*), etc.

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

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

There are four such *Paramatthas* or abstract realities. These four embrace everything that is mundane and supramundane.

The so-called being is mundane, *Nibbāna* is supramundane. The former is composed of *Nāma* and *Rūpa*. According to Abhidhamma “*Rūpa*” connotes both fundamental units of matter and material changes as well. As such Abhidhamma enumerates

28 species of matter. These will be dealt with in a subsequent chapter. “*Nāma*” denotes both consciousness and mental properties. The second chapter of this book deals with such mental properties (*Cetasikas*) which are 52 in number. One of these is “*Vedanā*” (feeling). Another is “*Saññā*” (perception). The remaining 50 are collectively called “*Saṅkhāra*” (volitional activities). The receptacle of these mental properties is “*Viññāṇa*” (consciousness), which is the subject-matter of this present chapter.

According to the above analysis the so-called being is composed of five Groups or Aggregates (*Pañcakkhandha*):—*Rūpa* (matter), *Vedanā* (feeling), *Saññā* (perception), *Saṅkhāra* (volitional activities), and *Viññāṇa* (consciousness).

Consciousness, mental properties (with the exception of 8 types of supramundane consciousness and their adjuncts), and matter are Mundane (*Lokiya*), and *Nibbāna* is Supramundane (*Lokuttara*). The supramundane *Nibbāna* is the only absolute reality, which is the *summum bonum* of Buddhism. The other three are called realities in that they are things that exist (*viññamāna dhammā*). Besides, they are irreducible, immutable, and abstract, things. They deal with what is within us and around us.

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



*Citta*, *Ceta*, *Cittuppāda*, *Nāma*, *Mana*, *Viññāṇa* are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma point of view no distinction is made between mind and consciousness.\* When the so-called being is divided into its two constituent parts, *Nāma* (mind) is used. When it is divided into five aggregates (*Pañcakkhandha*) *Viññāṇa* is used. The term *Citta* is invariably employed whilst referring to different classes of consciousness. In isolated cases, in the ordinary sense of mind, both terms *Citta* and *Mana* are frequently used.

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

(Catubbidha-cittāni)

## THE FOUR CLASSES OF CONSCIOUSNESS

§ 3. *Tattha Cittaṃ tāva catubbidhaṃ hoti:—i. Kāmāvacaraṃ, ii. Rūpāvacaraṃ, iii. Arūpāvacaraṃ, iv. Lokuttaraṃ c'āti.*

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

---

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

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

## Notes:—

5. “*Kāma*” is either subjective sensual craving or sensuous objects such as forms, sound, odour, taste, and contact. By “*kāma*” is also meant the eleven different kinds of sentient existence—namely, the four states of misery (*Apāya*), human realm (*Manus-saloka*), and the six celestial realms (*Sagga*).

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

6. “*Rūpāvacara*” and “*Arūpāvacara*” respectively mean either that which pertains to *Rūpa* and *Arūpa* *Jhānas* (ecstasies) or that which mostly moves about in the *Rūpa* and *Arūpa* planes.

*Rūpalokas* are planes where those who develop *Rūpajhānas* are born.

A question now arises—‘Why are these distinguished as *Rūpalokas* when there are subtle material bodies (*Rūpa*) in heavenly planes?’ The commentarial explanation is that because beings are born in these planes by developing *Jhānas* based mainly on *Rūpa* *Kasinas*,—material objects of concentration such as earth, water, fire, etc.

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

Ordinarily both mind and body are inseparable, but by will-power, under exceptional circumstances,



they could be separated, just as it is possible to suspend a piece of iron in air by some magnetic force.

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

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

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(Kāmāvacara-Cittāni)

Consciousness pertaining to the Sensuous Sphere

---

(a. Akusala Cittāni)

a. IMMORAL CONSCIOUSNESS

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4. *Tattha katamaṃ Kāmāvacaraṃ ?*

1. *Somanassa-sahagataṃ, diṭṭhigatasampayuttaṃ, asaṅkhārikam ekaṃ,*
  2. *Somanassa-sahagataṃ, diṭṭhigatasampayuttaṃ, sasaṅkhārikam' ekaṃ,*
  3. *Somanassa-sahagataṃ, diṭṭhigatavippayuttaṃ, asaṅkhārikam ekaṃ,*
  4. *Somanassa-sahagataṃ, diṭṭhigatavippayuttaṃ, sasaṅkhārikam ekaṃ,*
  5. *Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ, asaṅkhārikam ekaṃ,*
  6. *Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ, sasaṅkhārikam ekaṃ,*
  7. *Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ, asaṅkhārikam ekaṃ,*
  8. *Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ, sasaṅkhārikam ekaṃ' ti.*
- imāni aṭṭha'pi Lobhasahagatacittāni nāma.*

9. *Domanassasahagatam paṭighasampayuttam  
asaṅkhārikam ekam,*

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

11. *Upekkhāsahagatam vicikicchāsampayuttam  
ekam,*

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

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

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

§ 4. Amongst them what is *Kāmāvacara*?

(Consciousness Rooted in Attachment)

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



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

These eight types of consciousness are rooted in Attachment.

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(Consciousness Rooted in Illwill or Aversion)

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

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

These two types of consciousness are connected with Illwill.

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(Consciousness Rooted in Delusion or Ignorance)

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

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

These two types of consciousness are rooted in sheer Ignorance.

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

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(Summary)

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

Thus there are twelve types of Immoral Consciousness.

## Notes :—

## Four Classes of Consciousness

8. *Akusala Kusala Vipāka Kiriya*—

In the previous section consciousness was broadly classified under four divisions according to the planes in which it is experienced. With respect to its nature it divides itself into four classes. Some types of consciousness are immoral (*Akusala*), because they spring from attachment (*lobha*), aversion or illwill (*paṭigha*), and ignorance (*moha*). Opposed to them are the moral types of consciousness (*Kusala*), because they are rooted in non-attachment (*alobha*), goodwill (*adosa*), and wisdom (*amoha*). The former are *unwholesome* as they produce undesirable effects (*aniṭṭha vipāka*), the latter are *wholesome* as they produce desirable effects (*iṭṭha vipāka*). Both *Kusala* and *Akusala Cittas* constitute what, in Pāli, is known as *Kamma*. Those types of consciousness that arise as the inevitable results of these *Kusala* and *Akusala Cittas* are called *Vipāka* (resultant) *Cittas*. It should be understood that both *Kamma* and *Vipāka* relate to the mind. The fourth type of consciousness is called *Kiriya* which, for want of a better term, is rendered “inoperative” or “functional”.

9. *Three Roots (Mūla)*—

*Lobha*, *Dosa*, and *Moha* are the three roots of evil. Their opposites are the roots of good.

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



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

In Pali such aversion is termed *Dosa* or *Paṭigha*. *Dosa* is derived from √ *dus*, to be displeased. *Paṭigha* is derived from ‘*paṭi*’, against; and √ ‘*gha*’ (*han*), to strike, to contact. Illwill, hatred are also suggested as equivalents of ‘*paṭigha*’.

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

According to Abhidhamma *Moha* is common to all evil. *Lobha* and *Dosa* do not arise alone, but always in combination with *Moha*. *Moha*, on the other hand, does arise singly—hence the designation ‘*Momūha*’, intense delusion.

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

#### 10. *Vedanā* or Feeling—

Feeling or, as some prefer to say, sensation, is a mental state common to all types of consciousness. Chiefly there are three kinds of feelings—namely, ‘*Somanassa*’ (pleasurable), ‘*Domanassa*’ (unpleasurable); and ‘*Upekkhā*’ (indifferent, neutral, or

neither pleasurable nor displeasurable). With '*Dukkha*' (physical pain) and '*Sukha*' (physical happiness) there are altogether five kinds of feelings.

*Somanassa* is an abstract noun formed of '*su*', good, and '*mana*', mind. Literally the term means good-mindedness, *i.e.*, a pleasurable feeling. Similarly '*Domanassa*' ('*du*', bad, and '*mana*', mind) means bad-mindedness, *i.e.*, a displeasurable feeling. The third feeling is neutral. Indifference is used here in this particular sense, but not in the sense of callousness. *Sukha* is composed of '*su*' easy and '*kha*', to bear or to endure. What is easily endured is '*sukha*' *i.e.*, happiness. *Dukkha* (*du*, difficult), pain, is that which is difficult to be endured. Both these sensations relate to the body. According to Abhidhamma there is only one type of consciousness accompanied by pain, and one accompanied by happiness. Two are connected with an unpleasurable feeling. Of the 89 types of consciousness, in the remaining 85 are found either a pleasurable feeling or a neutral feeling.

*Somanassa*, *Domanassa*, and *Upekkhā*, are purely mental. *Sukha* and *Dukkha* are purely physical. This is the reason why there is no *upekkhā* in the case of touch which, according to Abhidhamma, must be either happy or painful.\*

#### 11. *Ditṭhi*—

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

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\* See *upekkhā*—N. 42.



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

### 12. *Saṅkhārika*—

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

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

When used as one of the five ‘aggregates’ (*Pañcakkhandha*), it refers to all the mental states, except *Vedanā* and *Saññā*. In the *Paṭicca-Samuppāda* it is applied to all volitional activities, good and bad thoughts. When *Saṅkhāra* is used to signify that which is subject to change, sorrow, etc., it is invariably applied to all conditioned things.

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

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

### 13. *Vicikicchā*—

This is an ethico-religious term. Commentary gives two interpretations.<sup>1</sup>

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

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

(ii) ‘*Vi*’, devoid + ‘*cikicchā*’, remedy (of knowledge). Devoid of the remedy of knowledge.

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

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

#### 14. *Uddhacca*—

This is formed of ‘*U*’ over, and √ ‘*Dhu*’, to tremble, to get excited. Literally, it means, ‘over-excitement’ or ‘rousing up’. A confused restless state of mind is meant here. It is the antithesis of one-pointedness. *Atthasālini* explains *Uddhacca* as disquietude, mental distraction or confusion.

15. *Kusala* and *Akusala*—This section deals with *Akusala* types of consciousness. *Akusala* is the direct opposite of *Kusala*. *Atthasālini* gives the etymological meaning of *Kusala* as follows<sup>1</sup>:—

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

(ii) “*Kusa*” + √ *lu*, to cut.

*Kusa* is from “*ku*”, bad, and √ *si*, to lie. That which lies contemptibly is *Kusa*, vice.

*Kusala* is that which cuts off vice.

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<sup>1</sup> See *The Expositor*, part i, p. 50.

(iii)a. “*ku*”, evil, bad, + √ *su*, to reduce. That which reduces or eradicates evil is “*kusa*”, knowledge or wisdom. *Kusa*, so derived, + √ *lu*, to cut.

That which cuts off (evil) by wisdom is *Kusala*.

b. *Kusa*, so derived, + √ *la*, to take.

That which is grasped by wisdom is *Kusala*.

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

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With regard to the connotation of the term the *Atthasālini* states<sup>1</sup> :—

“The word ‘*Kusala*’ means ‘of good health’ (*Ārogya*), ‘faultless’ (*Anavajja*), ‘clever’ (*Cheka*), ‘productive of happy results’ (*Sukha Vipāka*).”

With the exception of ‘clever’ all the other three meanings are applicable to *Kusala*.

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

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

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

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

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<sup>1</sup> See *Buddhist Psychology*, lxxxii.



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

*Akusala* would therefore mean unwholesome or immoral.

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

How are we to assess whether an action is *Kusala* or *Akusala*? What is the criterion of morality? †

In short what is connected with the three roots of evil is *Akusala*. What is connected with the three roots of good is *Kusala*.

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

\* \* \*

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

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

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

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

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† See my *Buddha-Dhamma*—p. 98.

In Abhidhamma *Vipāka* and *Kiriya* are collectively called *Abyākata*, Indeterminate, that which does not manifest itself in the way of an effect. The former is *Avyākata*, because it is an effect in itself; the latter, because it does not produce an effect.

Illustrative examples for the twelve different types of consciousness

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### Attachment

18. 1. With joy a boy instantly steals an apple, viewing no evil thereby.
2. Prompted by a friend, a boy joyfully steals an apple, viewing no evil thereby.
3. 4. The same illustration serves for the third and fourth types of consciousness with the difference that the stealing is done without any misbelief.
5. 6. 7. 8. The remaining four types of consciousness are similar to the above with the difference that the stealing is done with a neutral feeling.

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### Illwill

9. With hatred one murders another without any premeditation.
10. With hatred one murders another after premeditation.

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

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

A grown-up boy or man who kills for sport does experience the 9th or 10th type of consciousness. There *is* ill-feeling at the *moment* of killing.

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

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

It was stated above that there is illwill where there is displeasure.

When, for instance, one feels sorry for having failed in an examination, does one harbour illwill at that time? If one reflects on the meaning of the term *Paṭigha*, the answer will become clear. There is no



doubt a subtle kind of aversion over the unpleasant news. It is the same in the case of a person who weeps over the death of a dear one, because it is an unwelcome event. *Anāgāmīs* and *Arahats* never feel sorry nor grieve, because they have eradicated '*Paṭi-gha*' or '*Dosa*' (hatred or illwill.)

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

## 20. Ignorance

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

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

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

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

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

DEED—(1) Killing (*Pāṇātipāta*), (2) Stealing (*Adinnādāna*), (3) Sexual misconduct (*Kāmesu micchācāra*),

WORD—(4) Lying (*Musāvāda*), (5) Slandering (*Pisunavāca*), (6) Harsh speech (*Pharusavāca*), (7) Vain talk (*Samphappalāpa*).

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

All these Akusalas are committed by the above-mentioned twelve types of Akusala consciousness. Killing is generally done by the 9th and 10th types of consciousness. Stealing is generally done with the first eight types of consciousness.

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

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

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

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

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

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

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

<sup>2</sup> See *Expositor*, Part i, pp. 128—135.

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

An *Anāgāmi*, who has attained the third stage of sainthood, eradicates the above two types of consciousness as he has completely destroyed the said two Fetters.

An Arahāt does not give rise to any of the twelve Akusala Cittas as he has eradicated the remaining five Fetters too—namely, ‘*Rūparāga* (Attachment to Rūpa Jhānas and Form spheres), *Arūparāga* (Attachment to Arūpa Jhānas and Formless-spheres), *Māna* (Conceit), *Uddhacca* (Restlessness) and *Avijjā* (Not-knowingness or ignorance).

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

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### (AHETUKA CITTĀNI—18)

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#### (*Akusala Vipāka Cittāni*)

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- §5. (1) *Upekkhāsaḥagataṃ cakkhuviññāṇaṃ; tathā*, (2) *Sotaviññāṇaṃ*, (3) *Ghāṇaviññāṇaṃ*, (4) *Jivhāviññāṇaṃ*, (5) *Dukkhasaḥagataṃ Kāyaviññāṇaṃ*, (6) *Upekkhāsaḥagataṃ Sampatīcchanacittaṃ*, (7) *Upekkhāsaḥagataṃ Santīraṇacittaṃ c’āti*.

*Imāni satta’pi Akusala Vipāka Cittāni nāma.*

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#### (*Kusala Vipāk’āhetuka Cittāni*)

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- (8) *Upekkhāsaḥagataṃ kusalavipākaṃ cakkhuviññāṇaṃ; tathā*, (9) *Sotaviññāṇaṃ*, (10) *Ghāṇaviññāṇaṃ*, (11) *Jivhāviññāṇaṃ*, (12) *Sukhasaḥagataṃ Kāyaviññāṇaṃ*.



*ñāṇam*, (13) *Upekkhāsaḥagatam Sampaticchanacittam*,  
(14) *Somanassasaḥagatam Santiraṇacittam*, (15) *Upek-  
khāsaḥagatam Santiraṇacittāñ c'āti*.

*Imāni atṭha'pi Kusalavipāk'āhetukacittāni nāma*.

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(*Ahetuka Kiriya Cittāni*)

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(16) *Upekkhāsaḥagatam Pañcaddvārāvajjanacittam; tathā*  
(17) *Manodvārāvajjanacittam*, (18) *Somanassasaḥagatam*  
*Hasituppādacittāñ c'āti*.

*Imāni tīni'pi Ahetuka-Kiriya Cittāni nāma*.

*Icc'evam sabbathā'pi atṭhārasāhetukacittāni samattāni*  
*Sattākusalapākāni—Puññāpākāni atṭhadhā*  
*Kriyācittāni tīni'ti—Atṭhārasa Ahetukā*.

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## (18 TYPES OF ROOTLESS CONSCIOUSNESS)

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(Immoral Resultant Consciousness without Hetu)

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- §5. (1) Eye-consciousness, accompanied by indifference. So are (2) Ear-consciousness, (3) Nose-consciousness, (4) Tongue-consciousness, (5) Body-consciousness, accompanied by pain, (6) Receiving consciousness, accompanied by indifference, (7) Investigating consciousness, accompanied by indifference.

These seven are the immoral resultant types of consciousness.

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(Moral Resultant Consciousness without Hetu)

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(8) Moral resultant Eye-consciousness, accompanied by indifference. So are (9) Ear-consciousness, (10) Nose-consciousness, (11) Tongue-consciousness, (12) Body-consciousness, accompanied by happiness, (13) Receiving consciousness, accompanied by indiffer-

ence, (14) Investigating consciousness, accompanied by pleasure, (15) Investigating consciousness, accompanied by indifference.

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

#### (Functional Consciousness without Hetu)

(16) Five Sense-door adverting consciousness, accompanied by indifference. So is (17) Mind-door adverting consciousness. (18) Smile-producing consciousness, accompanied by pleasure.

These three are the functional types of consciousness without Hetu.

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

#### (Summary)

Seven are immoral resultants. Moral resultants are eightfold.

Three are functionals. *Ahetukas* are eighteen.

#### Notes:—

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

The above-mentioned eighteen classes of consciousness are called '*A-hetuka*' because they are devoid of 'concomitant Hetus' (*Sampayuttaka hetu*). It must

be understood that even Ahetuka Cittas are not devoid of an efficient cause (*Nibbattaka hetu*). The remaining 71 classes of consciousness are called *Sa-Hetuka*, with Hetus. In some there is one *Hetu*, in some there are two or three *Hetus*.

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

25. *Sampaṭicchana* is that moment of consciousness which accepts or receives an object. *Santīrana* is that which investigates an object. That moment of consciousness which turns towards one of the five sense objects is called the *Pañcadvārāvajjana*. *Manodvārāvajjana* is that moment of consciousness which turns the mind towards a mental object. *Pañcadvārāvajjana* and *Manodvārāvajjana* are the only two moments of *Kiriya Cittas* experienced by those who are not Arahats. All the other *Kiriya Cittas* are experienced only by Arahats and Buddhas. It is this *Manodvārāvajjana citta* that performs the function of *Votthapana* (deciding) which will be dealt with later.

26. *Hasituppāda* is a Citta peculiar to Arahats. Smiling is caused by a pleasurable feeling. There are thirteen classes of consciousness by which one



may smile according to the type of the person. An ordinary worldling (*puthujjana*) may laugh with either one of the four types of Cittas rooted in attachment, accompanied by pleasure, or one of the four Kusala Cittas, accompanied by pleasure.

*Sotāpannas*, *Sakadāgāmīs*, *Anāgāmīs* may smile with one of the two Akusala Cittas, disconnected with false view, accompanied by pleasure, or one of the four Kusala Cittas.

*Arahats* and *Pacceka Buddhas* may smile with one of the four Sobhana Kiriya Cittas or *Hasituppāda*.

*Sammā Sambuddhas* smile with one of the two Sobhana Kiriya Cittas, accompanied by wisdom and pleasure.

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

The Compendium of Philosophy states: “There are six classes of laughter recognised in Buddhist works: (1) SITA:—a smile manifesting itself in expression and countenance; (2) HASITA:—a smile consisting in the slight movements of the lips just enough to reveal the tips of the teeth; (3) VIHASITA:—laughter giving out a slight sound; (4) UPAHASITA:—laughter accompanied by the movement of the head, shoulders, and arms; (5) APAHASITA:—laughter accompanied by the shedding of tears; and (6) ATIHASITA:—an outburst of laughter accompanied by the forward and backward movements of the entire body from head to foot. Laughter is thus a form of bodily expression (*Kāyaviññatti*), which may or may not be accompanied by vocal expression (*Vacīviññatti*). Of these, the first two classes are indulged in by cultured persons, the next two by the average man, and the last two by the lower classes of beings.”



The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant, or, in other words, in a state of *Bhavanga*. We experience such a passive state when our minds do not respond to external objects. This flow of *Bhavanga* is interrupted when objects enter the mind. The *Bhavanga* consciousness, which one always experiences, as long as it is uninterrupted by stimuli, vibrates for two thought-moments and passes away. Then consciousness of the kind that apprehends sensation (*Pañcadvārāvajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after there arises and ceases the eye-consciousness<sup>1</sup> (*Cakkhu Viññāṇa*), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*Sampaticchana*). Next comes the investigating faculty (*Santīraṇa*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthapana*). Discrimination is exercised at this stage. Free-will plays its part here. Immediately after there arises the psychologically most important stage—impulsion—or *Javana*. It is at this stage that an action is judged whether moral or immoral. Kamma is performed at this stage. If viewed rightly (*Yonisomanasikāra*), the Javana becomes moral; if viewed wrongly (*Ayoniso manasikāra*), it becomes immoral. In the case of an Arahant this Javana is neither moral nor immoral, but merely functional (*Kiriya*). This Javana stage usually lasts for seven

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



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

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

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

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### (SOBHANA CITTĀNI)

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§ 6. *Pāpāhetukamuttāni—Sobhanānī'ti vuccare*  
*Ek'ūnasatthīcittāni—ath'ekānavutī'pi vā*

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<sup>1</sup> See *Compendium of Philosophy*—Introductory Essay—p. 30.

<sup>2</sup> A detailed exposition of this subject will appear in chapter IV.

## (Aṭṭha Kāmāvacara Kusala Cittāni)

1. Somanassa-sahagatam ñāṇasampayuttam asaṇ-  
khārikam ekam,
2. Somanassa-sahagatam ñāṇasampayuttam sasaṇ-  
khārikam ekam,
3. Somanassa-sahagatam ñāṇavippayuttam asaṇ-  
khārikam ekam,
4. Somanassa-sahagatam ñāṇavippayuttam sasaṇ-  
khārikam ekam,
5. Upekkhā-sahagatam ñāṇasampayuttam asaṇ-  
khārikam ekam,
6. Upekkhā-sahagatam ñāṇasampayuttam sasaṇ-  
khārikam ekam,
7. Upekkhā-sahagatam ñāṇavippayuttam asaṇ-  
khārikam ekam,
8. Upekkhā-sahagatam ñāṇavippayuttam sasaṇ-  
khārikam' ekaṇ' ti

Imāni aṭṭha' pi Kāmāvacarakusalacittāni nāma.

## (Aṭṭha Kāmāvacara Vipāka Cittāni)

9. Somanassa-sahagatam ñāṇasampayuttam asaṇ-  
khārikam ekam,
10. Somanassa-sahagatam ñāṇasampayuttam sasaṇ-  
khārikam ekam,
11. Somanassa-sahagatam ñāṇavippayuttam asaṇ-  
khārikam ekam,
12. Somanassa-sahagatam ñāṇavippayuttam sasaṇ-  
khārikam ekam,
13. Upekkhā-sahagatam ñāṇasampayuttam asaṇ-  
khārikam ekam,
14. Upekkhā-sahagatam ñāṇasampayuttam sasaṇ-  
khārikam ekam,

15. *Upekkhā-sahagatam ñāṇavippayuttam asaṅ-  
khārikam ekam,*

16. *Upekkhā-sahagatam ñāṇavippayuttam sasaṅ-  
khārikam ekan'ti.*

*Imāni attha'pi Sahetuka-kāmāvacara-vipākacittāni nāma.*

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(*Attha Kāmāvacara Kriyā Cittāni*)

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17. *Somanassa-sahagatam ñāṇasampayuttam asaṅ-  
khārikam ekam,*

18. *Somanassa-sahagatam ñāṇasampayuttam sasaṅ-  
khārikam ekam,*

19. *Somanassa-sahagatam ñāṇavippayuttam asaṅ-  
khārikam ekam,*

20. *Somanassa-sahagatam ñāṇavippayuttam sasaṅ-  
khārikam ekam,*

21. *Upekkhā-sahagatam ñāṇasampayuttam asaṅ-  
khārikam ekam,*

22. *Upekkhā-sahagatam ñāṇasampayuttam sasaṅ-  
khārikam ekam,*

23. *Upekkhā-sahagatam ñāṇavippayuttam asaṅ-  
khārikam ekam,*

24. *Upekkhā-sahagatam ñāṇavippayuttam sasaṅ-  
khārikam ekan'ti,*

*Imāni attha'pi Sahetuka-Kāmāvacara-kriyācittāni nāma.*

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

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*Vedanā-ñāṇa-saṅkhāra—bhedenā catuvīsati*

*Sahetū-kāmāvacara—puññāpākakriyā matā.*

*Kāme tevīsapākāni—puññā'puññāni vīsati*

*Ekādasa kriyā c'āti—catupaññāsa sabbathā.*



## 24 TYPES OF "BEAUTIFUL" CONSCIOUSNESS OF THE SENSUOUS SPHERE

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

(Eight Types of Moral Consciousness)

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1. One consciousness, unprompted, accompanied by pleasure, combined with knowledge,
2. One consciousness, prompted, accompanied by pleasure, combined with knowledge,
3. One consciousness, unprompted, accompanied by pleasure, uncombined with knowledge,
4. One consciousness, prompted, accompanied by pleasure, uncombined with knowledge,
5. One consciousness, unprompted, accompanied by indifference<sup>1</sup>, combined with knowledge,
6. One consciousness, prompted, accompanied by indifference, combined with knowledge,
7. One consciousness, unprompted, accompanied by indifference, uncombined with knowledge,
8. One consciousness, prompted, accompanied by indifference, uncombined with knowledge.

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

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(Eight types of Resultant Consciousness)

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9. One consciousness, unprompted, accompanied by pleasure, combined with knowledge,
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<sup>1</sup> See note 42.

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

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

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

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

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

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

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

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

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(Eight Types of Functional Consciousness)

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

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

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

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

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

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

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

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

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

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

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(Summary)

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

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

Notes:—

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

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

30. *Hetuka*—All the Cittas that are to be described hereafter, are called *Sahetukas*, with *Hetus*, opposed to the *Ahetukas* of the foregoing section. Of the twenty-four *Kāmāvacara Sobhana Cittas*, twelve are connected with two good Hetus—generosity (*alobha*), loving-kindness (*adosa*), twelve with three-good



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

31. Fifty-nine or Ninety-one:

<i>Kāmāvacara</i>	—	24
<i>Rūpāvacara</i>	—	15
<i>Arūpāvacara</i>	—	12
<i>Lokuttara</i>	—	8

When the eight Lokuttara Cittas are developed by means of each of the five *Kusala Rūpa Jhānas*, as will be explained at the end of this chapter, they total 40.

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

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

33. *Asaṅkhārika*—unprompted—

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

§                      §                      §                      §

34. All good acts are done by one of these first eight Cittas. Their corresponding effects are the next eight resultant Cittas. The eight *Ahetuka Vipāka* Cittas are also the due effects of these *Kusala* Cittas. It therefore follows that there are sixteen *Vipāka Cittas* corresponding to eight *Kusala Cittas*, whereas in the case of twelve *Akusala Cittas* there are only seven *Ahetuka Vipāka Cittas*.

The Buddhas and Arahats also experience all these twenty-three types of Vipāka Cittas as they are bound to reap the good and bad effects of their past actions till they die. But they do not experience the first eight Kusala Cittas as they do not accumulate fresh Kamma that has any reproductive power, since they have extirpated all fetters that bind to existence. When they do any good act, instead of the usual *Kusala Cittas*, they experience the eight *Kriya Cittas* which possess no reproductive energy. Ordinary persons and even Holy Ones of the first three grades of Saintship do not experience these eight Cittas.

§                    §                    §                    §

### 35. Illustrations for the first eight Kusala Cittas:—

1. One understandingly gives something to a beggar at once with joy.

2. One understandingly gives something to a beggar with joy, after deliberation, or being induced by another.

3. A child, without any understanding, sees a monk and salutes him at once. A person automatically recites a Holy Text without understanding the meaning.

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

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

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

## (RŪPĀVACARA CITTĀNI—15)

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(Rūpāvacara Kusala Cittāni—5)

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1. *Vitakka-Vicāra-Pīti-Sukh 'Ekaggatā-sahitam Paṭhamajjhāna-Kusalacittam.*
2. *Vicāra-Pīti-Sukh 'Ekkaggatā-sahitam Dutiyajjhāna-Kusalacittam,*
3. *Pīti-Sukh 'Ekaggatā-sahitam Tatiyajjhāna-Kusalacittam,*
4. *Sukh 'Ekaggatā-sahitam Catutthajjhāna-Kusalacittam,*
5. *Upekkh 'Ekaggatā-sahitam Pañcamajjhāna-Kusalacittam c'āti.*

*Imāni pañca 'pi Rūpāvacara-Kusalacittāni nāma.*

---

(Rupāvacara Vipāka Cittāni—5)

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1. *Vitakka-Vicāra-Pīti-Sukh 'Ekaggatā-sahitam Paṭhamajjhāna-Vipākacittam,*
2. *Vicāra-Pīti-Sukh 'Ekaggatā-sahitam Dutiyajjhāna-Vipākacittam,*
3. *Pīti-Sukh 'Ekaggatā-sahitam Tatiyajjhāna-Vipākacittam,*
4. *Sukh 'Ekaggatā-sahitam Catutthajjhāna-Vipākacittam,*
5. *Upekkh 'Ekaggatā-sahitam Pañcamajjhāna-Vipākacittam c'āti.*

*Imāni pañca 'pi Rūpāvacara-Vipākacittāni nāma.*

---

(Rūpāvacara Kriyā Cittāni—5)

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

3. *Pīti-Sukh 'Ekaggatā-sahitaṃ Tatiyajjhāna-Kriyācittaṃ,*
4. *Sukh 'Ekaggatā-sahitaṃ Catutthajjhāna-Kriyācittaṃ,*
5. *Upekkh 'Ekaggatā-sahitaṃ Pañcamajjhāna-Kriyācittaṃ  
c'āti.*

*Imāni pañca 'pi Rūpāvacara-Kriyācittāni nāma.*

*Icc'evaṃ sabbathā'pi paṇṇarasa Rūpāvacara Kusala-  
Vipāka-Kriyācittāni samattāni.*

*Pañcadhā jhānabhedena—rūpāvacaramānasam  
Puññapākakriyābheda—taṃ pañcadasadhā bhava.*

## § 7

### (FORM-SPHERE CONSCIOUSNESS—15)

#### (Form-Sphere Moral Consciousness—5)

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

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



## (Form-Sphere Resultant Consciousness—5)

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

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 (Form-Sphere Functional Consciousness—5)
 

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

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

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

(Summary)

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

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Notes:—

36. *Rūpāvacara*—

There are three planes of existence—namely, Sensuous sphere (*Kāmaloka*), Form-sphere (*Rūpaloka*), and Formless-sphere (*Arūpaloka*). The four states of misery (*Apāya*), human realm (*Manussa*), and the six celestial realms (*Devaloka*) constitute the *Kāmaloka*. It is so called because sense desires play a predominant part in this sphere. The four states of misery are called *Duggati* (evil states). Evil-doers are born in such states. The remaining seven are called *Sugati* (good states). The good are born in these states of sensuous bliss.

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

Such meditation (*Bhāvanā*) is of two kinds—*Samatha* (concentration) and *Vipassanā* (insight). *Samatha*, which means calm, is gained by developing the Jhānas. *Vipassanā* is seeing things as they truly are. With the aid of Jhānas one could develop higher psychic powers (*Abhiññā*). It is *Vipassanā* that leads to Saintship.

## JHĀNA

Those who develop *Jhānas* are born after death in higher Form-spheres (*Rūpaloka*) and Formless-spheres (*Arūpaloka*).

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

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

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

### 37. JHĀNA—Skr. *Dhyāna*—

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

By *Jhāna* is meant wilful concentration on an object.

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

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

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

A circle of about one span and four inches in diameter is made and the surface is covered with dawn-coloured clay and smoothed well. If there be not enough clay of the dawn colour, he may put in some other kind of clay beneath.

This hypnotic circle is known as the *Parikamma Nimitta*. Now he places this object about two and half cubits away from him and concentrates on it, saying mentally or inaudibly—*Paṭhavi* or earth. The purpose is to gain the one-pointedness of the mind. When he does this for some time—perhaps weeks, or months, or years—he would be able to close his eyes and visualise the object. This visualised object is called *Uggaha Nimitta*. Then he concentrates on this visualised image, which is an exact mental replica of the object, until it develops into a conceptualised image which is called *Paṭibhāga Nimitta*.

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



## JHĀNA

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

*Vitakka* is an unmoral mental property which, when associated with a *Kusala* or *Akusala Citta*, becomes either moral or immoral. A developed form of this *Vitakka* is found in the first *Jhāna* consciousness. A still more developed form of *Vitakka* is found in the Path-consciousness (*Magga citta*) as *Sammā-Saṅkappa* (Right thoughts). The *vitakka* of the Path-consciousness directs the mental properties towards Nibbāna and destroys *Micchā* (wrong or evil) *Vitakka* such as thoughts of sense desire (*Kāma*), thoughts of hatred (*Vyāpāda*), and thoughts of cruelty (*Vihimsā*). The *Vitakka* of the *Jhāna* consciousness temporarily inhibits sloth and torpor (*Thīna-middha*) one of the five Hindrances (*Nīvarana*).

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

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

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

40. *Pīti* is zest, joy, or pleasurable interest. It is derived from √ “*pī*”, to please, to delight. It is not a kind of feeling (*Vedanā*) like *Sukha*. It is, so to say, its precursor. Like the first two *Jhāna* factors *Pīti* is also a mental property found in both moral and immoral consciousness. Creating an interest in the object is its characteristic. *Pīti* inhibits *Vyāpāda*, illwill or aversion.

There are five kinds of *Pīti*:—

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

41. *Sukha* is bliss or happiness. It is a kind of pleasant feeling. It is opposed to *Uddhacca* and *Kukkucca* (restlessness and brooding). As *Vitakka* is the precursor of *Vicāra* so is *Pīti* the precursor of *Sukha*.

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

## JHĀNA

*Pīti* creates an interest in the object, whilst *Sukha* enables one to enjoy the object.

Like the sight of an oasis to a weary traveller, is *Pīti*. Like drinking water and bathing therein, is *Sukha*.

This mental *Sukha* which should be differentiated from *Ahetuka Kāyika* (physical) happiness is identical with *Somanassa*. But it is a joy disconnected with material pleasures. This pleasurable feeling is the inevitable outcome of renouncing them (*Nirāmisa Sukha*). Nibbānic bliss is yet far more subtle than Jhānic bliss. There is no feeling in the enjoyment of Nibbāna. The total release from suffering (*Dukkūpasama*) is itself Nibbānic bliss. It is comparable to the “ease” of an invalid who is perfectly cured of a disease. It is a bliss of relief.

42. *Upekkhā*—literally means seeing (*ikkhati*) impartially (*upa = yuttito*). It is viewing an object with a balanced mind. Atthasālini states:—“This is impartiality (*majjhattam*) in connection with the object, and implies a discriminative knowledge (*Paricchindanakam ñāṇam*).”

This explanation applies strictly to *Upekkhā* found in *Sobhana* consciousness accompanied by wisdom. *Upekkhā* found in the *Akusalas* and *Ahetukas* is just neutral feeling, without the least trace of any discriminative knowledge. In the *Kāmāvacara Sobhanas*, too, there may arise that neutral feeling, as in the case of one hearing the Dhamma without any pleasurable interest, and a subtle form of *Upekkhā* that views the object with deliberate impartiality and discriminative knowledge, as in the case of a wise

person who hears the Dhamma with a critical and impartial mind.

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

This *Upekkhā* is a highly refined form of the ordinary *Tatramajjhataṭṭā*, even-mindedness, one of the moral mental properties, latent in all types of *Sobhana* consciousness.

In the Pāli phrase—*Upekkhā satipārisuddhiṃ*—purity of mindfulness which comes of equanimity—it is the *tatramajjhataṭṭā* that is referred to. This is latent in the first four *Jhānas* too. In the fifth *Jhāna* this *tatramajjhataṭṭā* is singled out and becomes highly refined. Both neutral feeling (*Upekkhā Vedanā*) and equanimity that correspond to the one Pāli term *Upekkhā* are found in the fifth *Jhāna*.

Thus there appear to be four kinds of *Upekkhā*, viz:-(1) just neutral feeling, found in the six *Akusala Cittas*, (2) sensitive passive neutral feeling (*Anubhava Upekkhā*) found in the eight *Ahetuka* sense-door consciousness (*dvipaṇca-viññāṇa*), (3) intellectual *Upekkhā*, found mostly in the two *Sobhana Kiriya Cittas*, accompanied by knowledge, and



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

I include *Brahmavihārupekkhā* and *Saṅkhārupekkhā* in both intellectual and ethical *Upekkhā*.\*

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

Visuddhimagga enumerates ten kinds of *Upekkhā*. See the *Path of Purity*—Vol. II, pp. 184—186.

43. *Ekaggatā* (*eka + agga + tā*) lit., one-pointedness. This is a mental property common to all *Jhanās*. By *Sammā Samādhi*-Right concentration, is meant this *Ekaggatā* found in the Path-consciousness.

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(ARŪPĀVACARA CITTĀNI—12)

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§8

(*Arūpāvacara Kusala Cittāni*—4)

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(1) *Ākāśānañcāyatanakusalacittam*, (2) *Viññāṇañcāyatanakusalacittam*, (3) *Ākiñcaññāyatanakusalacittam*, (4) *N'eva saññā N'āsaññāyatanakusalacittāñ, c'āti. Imāni cattāri'pi Arūpāvacarakusalacittāni nāma.*

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(*Arūpāvacara Vipāka Cittāni*—4)

(5) *Ākāśānañcāyatanavipākacittam*, (6) *Viññāṇañcāyatanavipākacittam*, (7) *Ākiñcaññāyatanavipākacittam*.

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

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

(*Arūpāvacara Kriyā Cittāni—4*)

(9) *Ākāsānañcāyatanakriyācittaṃ*, (10) *Viññāṇañcā-*  
*yatanakriyācittaṃ*, (11) *Ākiñcaññāyatanakriyācittaṃ*,  
 (12) *N'eva saññā N'āsaññāyatanakriyācittañ c'āti.*  
*Imāni cattāri'pi Arūpāvacarakriyācittāni nāma.*

*Icc'evaṃ sabbathā'pi dvādasā Arūpāvacara-Kusala-*  
*Vipāka-Kriyācittāni samattāni.*

*Ālambanappabhedhena—catudhā'ruppamānasam*  
*Puññapākakriyābheda—puna dvādasadhā tthitaṃ.*

## § 8

### (FORMLESS-SPHERE CONSCIOUSNESS—12)

(Formless-Sphere Moral Consciousness—4)

- (1) Moral Jhāna consciousness dwelling on the “In-  
 finity of Space”,<sup>1</sup>
- (2) Moral Jhāna consciousness dwelling on the “In-  
 finity of Consciousness”,<sup>2</sup>
- (3) Moral Jhāna consciousness dwelling on “Noth-  
 ingness”,<sup>3</sup>
- (4) Moral Jhāna consciousness wherein “perception  
 neither is nor is not”.

<sup>1</sup> *Ākāsānañcāyatana—Ākāsa + ananta + āyatana. Anantaṃ + ya =*  
*anantya = anañca = end-less-ness.*

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

<sup>2</sup> *Viññāṇañcāyatana—Viññāṇa + ananta + ya = viññāṇanantya =*  
*viññāṇaṇca. “Na” of ananta is elided, and the final “a” of*  
*Viññāṇa is shortened*

<sup>3</sup> *Ākiñcaññāyatana—Ākiñcanassa bhāvo = ākiñcaññam.*

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

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(Formless-sphere Resultant Consciousness—4)

- (5) Resultant Jhāna-consciousness dwelling on the “Infinity of Space”,
- (6) Resultant Jhāna-consciousness dwelling on the “Infinity of Consciousness”,
- (7) Resultant Jhāna-consciousness dwelling on “Nothingness”,
- (8) Resultant Jhāna-consciousness wherein “perception neither is nor is not”.

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

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(Formless-sphere Functional Consciousness—4)

- (9) Functional Jhāna-consciousness dwelling on the “Infinity of Space”,
- (10) Functional Jhāna-consciousness dwelling on the “Infinity of Consciousness”,
- (11) Functional Jhāna-consciousness dwelling on “Nothingness”,
- (12) Functional Jhāna-consciousness wherein “perception neither is nor is not”.

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

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

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

## (Summary)

*Arūpajhāna* consciousness is twelvefold, differing according to the objects. Again they stand at twelve according to Moral, Resultant, and Functional types.

## Notes:—

44. *Arūpa Jhāna*—

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

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

*Manodvārāvajjana Parikkamma, Upacāra, Anuloma, Gotrabhū, Ākāsānañcāyatana.*

*Parikkamma* thought-moment may or may not occur.

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

Again he concentrates on the first *Arūpa Jhāna* thinking—‘*Viññāṇam anantaṃ*’, ‘Infinite is



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

To develop the third *Arūpa Jhāna*—“*Ākiñcaññāyatana*”—the Yogi takes for his object the first *Arūpa Jhāna* consciousness and thinks—‘*Natthi kiñci*’, “There is nothing whatever”.

The fourth *Arūpa Jhāna* consciousness is developed by taking the third *Arūpa Jhāna* consciousness as the object. The third *Arūpa Jhāna* is so subtle and refined that one cannot definitely say whether there is a consciousness or not. As he concentrates thus on the third consciousness he develops the fourth *Jhāna*. Although the term “*Saññā*” is used here, *Vedanā*, (feeling) and *Sankhārā*, (volitional activities) are also included therein.

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

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

In all these twelve *Jhāna Cittas* are found the two *Jhāna* factors—*Upekkhā* and *Ekaggatā*—that constitute the fifth *Rūpa Jhāna*.

§ 9

## (LOKUTTARA CITTĀNI—8)

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(Lokuttara Kusala Cittāni—4)

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

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(Lokuttara Vipāka Cittāni—4)

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

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

*Catummaggapphedhena---catudhā kusalam tathā*  
*Pākam tassa phalattā'ti—aṭṭhadhā'nuttaram matam.*

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

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

## (SUPRAMUNDANE CONSCIOUSNESS—8)

## (Moral Supramundane Consciousness—4)

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

These are the four types of Supramundane Moral consciousness.

## (Resultant Supramundane Consciousness—4)

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

These are the four types of Supramundane Resultant consciousness.

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

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

## (Summary)

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

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

§ 10

## (EKAṬṬASATĀNI CITTĀNI—121)

*Ittham'ekūna navuti—ppabhedham pana mānasam  
Ekavīśasatam v'âtha—vibhajanti vicakkhanā.*

*Katham'ekūna navutividham cittam ekavīśasatam hoti?*

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

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

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

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

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

*Imāni pañca'pi Sotāpattimagga-cittāni nāma.*

*Tathā Sakadāgāmimagga, Anāgāmimagga, Arahatta-  
maggacittā c'āti samavīsati magga-cittāni. Tathā phala-  
cittāni c'āti samacattālīsa Lokuttaracittāni bhavanti'ti.*

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

*Yathā ca rūpāvaccaram—gayhatā'nuttaram tathā  
Paṭhamādi-jhānabhede—āruppañcā'pi pañcame*

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

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

*Iti Abhidhammatthasangahe Cittasangahavibhāgo nāma  
Paṭhamo Paricchedo.*



## § 10

## (121 TYPES OF CONSCIOUSNESS)

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

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

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

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

So are the *Sakadāgāmi* Path-consciousness, *Anāgāmi* Path-consciousness, and *Arahatta* Path-consciousness, making exactly twenty classes of consciousness. Similarly there are twenty classes of Fruit-consciousness. Thus there are forty types of Supramundane consciousness.

## (Summary)

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

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

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

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

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

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

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#### 45. *The Realisation of Nibbāna.*

The Yogi who wishes to realise Nibbāna tries to understand things as they truly are. With his one-pointed mind he scrutinises his self and, on due examination, discovers that his so-called “I—personality” is nothing but a mere composition of mind and matter—the former consisting of volitional activities that arise as a result of the senses coming into contact with the sense-stimuli, and the latter of forces and qualities that manifest themselves in multifarious phenomena.

Having thus gained a correct view of the real nature of his self, freed from the false notion of an identical substance of mind and matter, he attempts to investigate the cause of this “I personality.” He realises that everything worldly, himself not excluded, is conditioned by some cause or causes, past or present, and that this existence is due to past ignorance, craving, attachment, Kamma, and physical food of the present life. On account of these five causes this personality has arisen and as the past

## REALISATION OF NIBBĀNA

activities have conditioned the present, so the present will condition the future. Meditating thus he transcends all doubts with regard to the past, present, and future (*Kankhāvitaraṇavisuddhi*). Thereupon he contemplates that all conditioned things are transient (*Anicca*), subject to suffering (*Dukkha*), and devoid of an immortal soul (*Anatta*). Wherever he turns his eyes, he sees nought but these three characteristics standing out in bold relief. He realises that life is a mere flowing, a continuous undivided movement. Neither in heaven nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore painful and where change and sorrow prevail there cannot be a permanent ego.

As he is thus absorbed in meditation, a day comes when, to his surprise, he witnesses an aura emanating from his body (*Obhāsa*). He experiences an unprecedented pleasure, happiness, and quietude. He becomes even-minded and strenuous. His religious fervour increases, and mindfulness becomes perfect, and Insight extraordinarily keen. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns for this state of mind. Soon he realises that these temptations are only defilements to Insight and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and the wrong path (*Maggāmagga-ñāṇadassana Visuddhi*).

Perceiving the right path, he resumes his meditation on the arising (*Udaya Ñāṇa*) and passing away (*Vaya Ñāṇa*) of conditioned things. Of these two characteristics the latter becomes more impressed in

his mind, because change is more conspicuous than becoming. Therefore he turns his attention to the contemplation of the dissolution of things (*Bhanga Ñāṇa*). He perceives that both mind and matter, which constitute his personality, are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful (*Bhaya Ñāṇa*). The whole world appears to him like a pit of burning embers, a source of danger. Subsequently he reflects on the wretchedness and vanity (*Ādīnava Ñāṇa*) of the fearful world and feeling disgusted with it (*Nibbidā Ñāṇa*), wishes to escape therefrom (*Muñcitukamyatā Ñāṇa*).

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

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

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



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

These nine kinds of Insight, *viz.*:—*Udaya*, *Vaya*, *Bhanga*, *Bhaya*, *Ādīnava*, *Nibbidā*, *Paṭisankhā*, and *Upekkhā*, *Ñāṇas* are collectively called “*Paṭipadā Ñāṇadassana Visuddhi*”—Purity of Vision in Knowledge of Progress.

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

When the spiritual pilgrim realises Nibbāna for the first time, he is called a *Sotāpanna*—one who has entered the Stream that leads to Nibbāna for the first time. He is no more a worldling (*Puthujjana*) but an Ariya. He eliminates three Fetters—namely, Self-illusion (*Sakkāya diṭṭhi*), Doubts (*Vicikicchā*), and Adherence to Wrongful Rites and Ceremonies (*Sīlabbata Parāmāsa*). As he has not eradicated all the Fetters that bind him to existence, he is reborn seven times at the most. In his subsequent birth he may or may not be aware of the fact that he is a *Sotāpanna*. Nevertheless, he possesses the characteristics peculiar to such a Saint. He gains implicit confidence in the Buddha, Dhamma, and the Sangha, and would never violate any of the five Precepts. He is moreover absolved from states of woe, for he is destined to Enlightenment.

Summoning up fresh courage, as a result of this distant glimpse of Nibbāna, the Aryan pilgrim makes rapid progress, and perfecting his Insight becomes a *Sakadāgāmi*, (Once-Returner), by attenuating

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

In this case too, and in the case of the other two advanced stages of Sainthood, a Javana thought-process runs as above, but the *Gotrabhū* thought moment is termed “*Vodanā*” (pure) as the individual is purified.

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

It is by attaining the third stage of Sainthood, *Anāgāmi* (State of a Never-Returner) that he completely discards the above two Fetters. Thereafter he neither returns to this world nor does he seek birth in the celestial realms, since he has rooted out the desire for sensual pleasures. After death he is reborn in the “Pure Abodes”, (*Suddhāvāsa*) congenial places reserved for *Anāgāmīs* and *Arahats*.

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance, and destroying the remaining five Fetters—namely, lust after life in Form-Spheres (*Rūparāga*), and in Formless Spheres (*Arūpa rāga*), Conceit (*Māna*), Restlessness (*Uddhacca*), and Ignorance (*Avijjā*), attains Arahatsip, the last stage of Sainthood.

It will be noted that the Fetters have to be eradicated in four stages. The Path (*Magga*) thought-

moment occurs only once. The Fruit (*Phala*) thought-moment immediately follows. In the Supramundane classes of consciousness the effect of the *Kusala Cittas* is instantaneous, hence it is called *Akālika*, (of immediate fruit); whereas in the case of *Lokiya Cittas* effects may take place in this life, or in a subsequent life, or at any time till he attains Parinibbāna.

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

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

#### 46. FORTY TYPES OF LOKUTTARA CITTAS:—

One who has attained the First *Jhāna* emerges from it and meditates on the impermanence, sorrowlessness, and soullessness of those mental properties in that particular consciousness and ultimately realises Nibbāna. As the First *Jhāna* was made the basis to realise Nibbāna this *Lokuttara Kusala* thought is called

*Vitakka-Vicāra-pīti-suk'ekaggatā-sahitaṃ Paṭhamajjhāna-Sotāpattimagga-cittaṃ.*

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

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



Diagram I

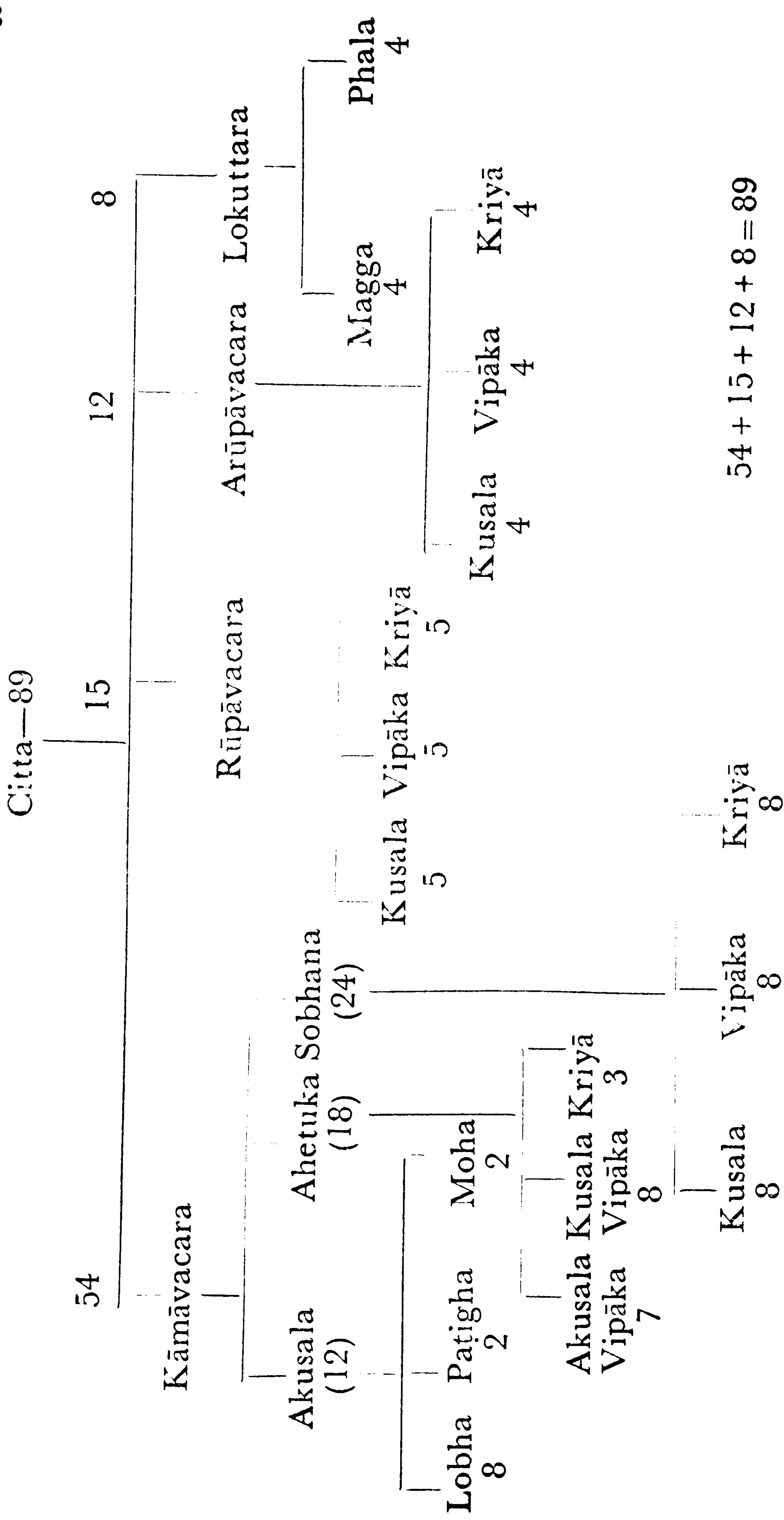
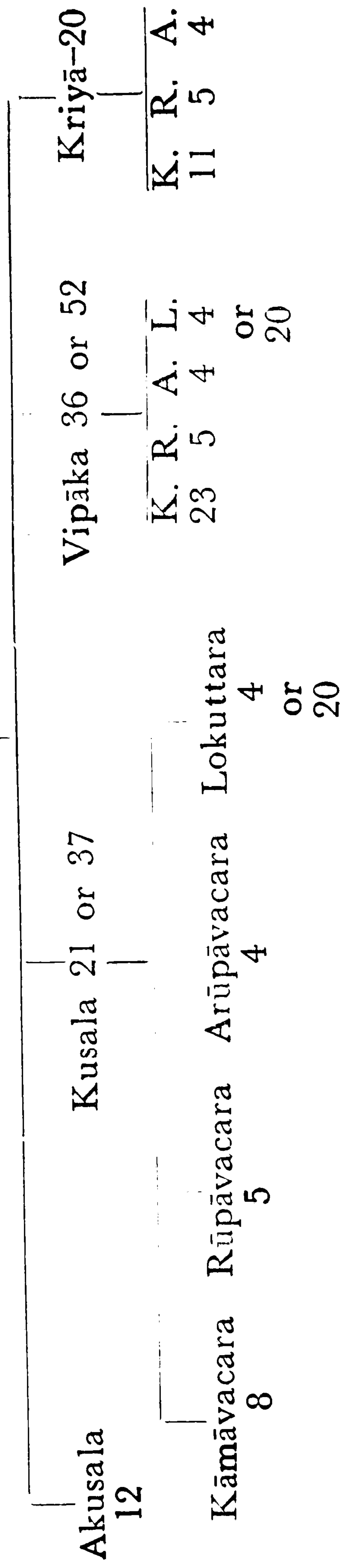


Diagram II

Citta—89 or 121



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

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

Diagram III

Jhānas—67

Jhāna ... Rūpāvacara				Arūpāvacara			Lokuttara		
— 15 —				— 12 —			— 40 —		
K    V    K				K    V    K			K    V		
5    5    5				4    4    4			20    20		
First ...	1	1	1				4	4	11
Second...	1	1	1				4	4	11
Third ...	1	1	1				4	4	11
Fourth...	1	1	1				4	4	11
Fifth ...	1	1	1	4	4	4	4	4	23

Diagram IV

Lokuttara—40






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

Diagram V

Akusala—12

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

## Diagram VI

## Ahetuka—18

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

## Diagram VII

## Kāmāvacara Sobhana—24

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

Abbreviations—S—Somanassa; D—Domanassa; U—Upekkhā; Ds—Diṭṭhigatasampayutta; Dv—Diṭṭhigatavippayutta; A—Asaṅkhārika; S—Sasaṅkhārika; Ns—Ñāṇasampayutta; Nv—Ñāṇavippayutta; K—Kāmāvacara; R—Rūpāvacara; A—Arūpāvacara; L—Lokuttara; M—Magga; P—Phala; J—Jhāna.



## INTRODUCTION

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

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

All these 13 are designated *Aññasamānas*, a rather peculiar technical term. *Añña* means 'other', *samāna* means 'common'. *Sobhanas*, or Good, when compared with *Asobhanas*, or Evil, are called *Añña*—'other' 'being of the opposite category'. So are the *Asobhanas* in contradistinction to *Sobhanas*.

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

14 concomitants are invariably found in every type of immoral consciousness.

19 are common to all types of moral consciousness.

6 other moral concomitants occur as occasion arises.

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

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

psychic factors are given in detail. The type of consciousness in which each mental state occurs, is also described.

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

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

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

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

*Somanassa-sahagata*— Accompanied by pleasure,

*Diṭṭhigata-sampayutta*—Connected with misbelief,

*Asaṅkhārika*— Unprompted.

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

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

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

What about the remaining ten?

*Lobha*—attachment must arise.

*Diṭṭhi*—misbelief must arise.

*Māna*—conceit cannot arise.

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

*Dosa* (hatred), *Issā* (envy), *Macchariya* (avarice), cannot arise, because these four are akin to aversion. They are found only in hateful consciousness.

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

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

No *Sobhanas*—(beautiful) occur in an immoral consciousness.

Total—  $7 + 6 + 4 + 2 = 19$ .

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

The other types of consciousness should be similarly analysed.

## CHAPTER II

### Cetasika—Mental States

(DEFINITION)

- § 1. *Ekuppāda-nirodhā ca — ekālambanavattukā*  
*Cetoyuttā dvipaṇṇāsa — dhammā cetasikā matā.*

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

Notes :—

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

That which is associated with the mind or consciousness is *Cetasika*. (Sanskṛt - *Caitasika* or *Caitti*).

Definition —

*Cetasika* is

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

Readers will note that the author has not given here a logical definition according to genus and species. Instead he speaks of four characteristic properties of a *Cetasika*.



The commentator cites reasons for attributing these four properties.

No consciousness exists apart from its concomitants. Both consciousness and its respective coadjuncts arise and perish simultaneously. But there are some material qualities, such as *Viññatti Rūpa*\* Modes of intimation—that arise and perish simultaneously with the consciousness. To exclude them the third property of having a common object has been attributed. That which possesses these three characteristics must necessarily be endowed with the fourth—a common basis.

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

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

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

### Dvipannasa Cetasika

(*Sabbacittasādhāraṇā*—7)

*Katham ?*

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

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

## (Pakiṇṇakā—6)

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

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

## (Akusalā—14)

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

## (Sobhanasādhāraṇā—19)

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

## (Viratiyo—3)

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

## (Appamaññā—2)

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

(*Paññindriya*—1)

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

§ 9. *Ettāvatā ca—*

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

52 KINDS OF MENTAL STATES

(*Universals*<sup>1</sup>—7)

§ 2. How?

(I) 1. Contact<sup>2</sup>, 2. Feeling, 3. Perception, 4. Volition,  
5. One-pointedness, 6. Psychic life, 7. Attention.

These seven mental states are common to every consciousness.

(*Particulars*<sup>3</sup>—6)

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

These six mental states are termed Particulars.

Thus these (thirteen) mental states should be understood as 'common to each other'<sup>4</sup> (*aññasamāna*).

<sup>1</sup> These 'Universal' *cetasikas* are invariably found in every consciousness.

<sup>2</sup> Ven. Nyānatiloka suggests impression, or sense-impression, or consciousness-impression.

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

<sup>4</sup> A technical term applied collectively to all the 13 *cetasikas* which may be either moral or immoral according to the type of consciousness in which they are found. *Añña*=another; *samāna*, common. When the good types of consciousness are taken into account the evil are regarded as *añña*, and *vice versa*.

*(Immorals—14)*

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

These fourteen mental states are termed ‘Immoral’.

*(Beautiful—19)*

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

These nineteen mental states are termed ‘Common to Beautiful’.

*(Abstinenes—3)*

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

These three are termed “Abstinenes”.

*(Illimitables—2)*

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- §7. (VI) 1. Compassion, 2. Sympathetic Joy.

These are termed ‘Illimitables’.



(*Wisdom—1*)

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

Summary

§ 9. Thus:—

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

Thus Fifty-two have been enumerated.

Notes :—

(2) *PHASSA*<sup>1</sup>—Derived from √ *phas*, to contact.

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

When an object presents itself to the consciousness through one of the six senses there arises the mental state-contact. "It should not be understood that mere collision is contact"<sup>1</sup>. (*Na saṅgatimatto eva Phasso*).

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

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

<sup>1</sup> See The Expositor, Part 1, pp. 142-145.

manifestation (*sannipāta paccupaṭṭhāna*), and the object which has entered the avenue (of awareness) as proximate cause (*padaṭṭhāna*).’’<sup>1</sup>

Contact is mentioned first because it precedes all other mental states. “Touching by contact, consciousness experiences by feeling, perceives by perception, wills by volition—(*Phassena phusitvā, vedanāya vediyati, saññāya sañjānāti, cetanāya ceteti*).” According to Paṭicca-Samuppāda too Contact leads to Feeling, But strictly speaking, there is no reason for the sequence because all these mental states are co-existent. The *Atthasālini* states—“For of states, arisen in one conscious moment, it is not valid to say that ‘this’ arises first, ‘that’ afterwards. The reason is not because contact is a strong support. Contact is just mentioned first in the order of teaching, but it was also permissible to bring it in thus:—There are feeling and contact, perception and contact, volition and contact; there is consciousness and contact, feeling, perception, volition, initial application of mind. In the order of teaching, however, contact is mentioned first. Nor is the sequence of words among the remaining states of any special significance.”<sup>2</sup>

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

(Mrs. Rhys Davids—*Buddhist Psychology*, p. 6.)

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<sup>1</sup> See The Expositor, Part 1, p. 143.

<sup>2</sup> Ibid. p. 143.

3. *VEDANĀ*—Derived from √ *vid*, to experience.

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

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

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

It should be understood here that Nibbanic bliss has nothing to do with feeling. Nibbanic bliss is certainly the highest happiness (*Sukha*), but it is the happiness of relief from suffering. It is not the enjoyment of any pleasurable object.

4. *SAÑÑĀ*—*Sam* + √ *ñā*, to know. (Comp. Latin cognoscere, to know.)

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

The chief characteristic of *Saññā* is the cognition of an object by way of a mark as blue etc. It is *Saññā*

that enables one to recognise an object that has once been perceived by the mind through the senses. “Its procedure is likened to the carpenter’s recognition of certain kinds of wood by the mark he had made on each; to the treasurer’s specifying certain articles of jewelry by the ticket on each; to the wild animal’s discernment in the scarecrow of the work of man.”

*Saññā* therefore means simple sense-perception.

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

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

As one of the five *Khandhas* (Aggregates) *Saññā* is used in the sense of perception.

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

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

## 5. *CETANĀ*—

Both *Cetanā* and *Citta* are derived from the same root *√cit*, to think.



In the case of *Citta*-mind or consciousness - the root assumes the meaning of discernment (*vijānana*), whilst in *Cetanā* it is used in the sense of co-ordination (*abhisandhāna*) and accumulation (*āyūhana*).

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

A further explanation has been offered. *Cetanā* is that which arrives at action in conditioning the conditioned. (*Sanikhatābhi-saṅkharāṇe vā byāpāraṁ āpaj-jatīti' cetanā*.) *Cetanā* is that which plays a predominant part in all actions, moral and immoral.

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

The most significant mental state in the Mundane Consciousness (*Lokiya*) is this *Cetanā*, whilst in the Supramundane it is *Paññā*, wisdom or insight. Mundane thoughts tend to accumulate Kamma. Supramundane thoughts, on the contrary, tend to eradicate Kamma. Hence *Cetanā* in the supramundane consciousness does not constitute Kamma. *Cetanā* in every moral and immoral type of mundane consciousness, on the other hand, is regarded as Kamma. Although *Cetanā* is found in Vipāka types of consciousness too, it

is of no moral significance as it lacks accumulative power.

It is this *Cetanā* that is alluded to as *Saṅkhāra* and (*Kamma*) *Bhava* in the Paṭicca-Samuppāda. In the *Pañcakkhandha*, by *Saṅkhārakkhandha* are meant the fifty mental states, excluding *Vedanā* and *Saññā*, with *Cetanā* as the foremost.

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

#### 6. *EKAGGATĀ*—

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

This one-pointedness is one of the five *Jhāna* factors. When it is developed and cultivated it is designated *Samādhi*. “It is the germ of all attentive, selected, focussed, or concentrated consciousness.” (Comp. p. 241).

#### 7. *JĪVITINDRIYA*—

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

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

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

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

*Jīvitindriya* is two-fold, namely, psychic life (*Nāma-Jīvitindriya*) and material life (*Rūpa-Jīvitindriya*). Mental States are vitalized by psychic life, whilst material phenomena are vitalized by material life.

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

One *Rūpa-Jīvitindriya* lasts for seventeen thought moments. Seventeen *Nāma-Jīvitindriyas* arise and perish during the brief life of one *Rūpa-Jīvitindriya*.

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

Both *Nāma-Jīvitindriya* and *Rūpa-Jīvitindriya* arise at the moment of conception. They simultaneously perish at the moment of decease. Hence death is regarded as the destruction of this *Jīvitindriya*. Immediately after, due to the power of Kamma, another *Nāma-Jīvitindriya* arises in the subsequent birth at the moment of conception. Simultaneously with the arising of the one *Nāma-Jīvitindriya* there arise three *Rūpa-Jīvitindriyas* in the case of a human being.<sup>1</sup>

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

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

## MENTAL STATES

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

### 8. *MANASIKĀRA*—

The literal meaning of the term is ‘making in the mind.’

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

*Manasikāra* is also compared to a charioteer that sits with close attention on two well-trained horses (mind and object) as regards their rhythmical movements.

*Manasikāra* should be distinguished from *Vitakka* which is to follow. The former directs its concomitants to the object, whilst the latter applies or throws (*pakkhipanto viya*) them on the object. *Vitakka* is like a favourite courtier that introduces a villager (mind) into the presence of a king (object).

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

Could *Manasikāra* also be an aid to memory, as it is common to all types of consciousness?

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

9. *VITAKKA*—

*Vi* + *√takk*, to think.

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

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

‘Lifting’ of the concomitants to the object (*abhiniropana*) is its chief characteristic. As someone ascends to the king’s palace depending on a king’s favourite relative or friend, even so consciousness ascends to the object depending on *Vitakka* (Asl. 114).

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

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

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

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

A villager, for instance, who visits the king’s palace for the first time, needs the introduction of a favourite



courtier. For his subsequent visits no such introduction is necessary as he is acquainted with the place.

It is this developed *Appanā-Vitakka* that is known as *Samādhi* or concentration.

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

It should be mentioned here that *Vitakka* is used in entirely a different sense when used in connection with the temperaments of individuals. *Vitakka Carita* means one of a discursive temperament.

(See Ch. 1. p. 47).

#### 10. *VICĀRA*—

*Vi* + *√car*, to wander.

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

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

Examination (*anumajjanā*) is its chief characteristic.

So far the best renderings for *Vitakka* and *Vicāra* are initial and sustained application respectively.

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

*Vicāra* is also a *Jhāna* factor. It inhibits *Vicikicchā* (Doubts).  
(See Ch. 1. p. 47)

11. *ADHIMOKKHA*—

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

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

It makes the conclusion—‘Just this one’. (*Imam’ evā’ti sannit̐thānakaraṇam*). It is compared to a judge that decides a case. It is also compared to a steady pillar owing to its unwavering state.

12. *VIRIYA*—

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

It is defined as the state of an energetic person (*Vīraṇam bhāvo, kammaṃ*). Or, it is that which is effected or carried out methodically (*Vidhina īrayitabbam pavattetabbam vā*).

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

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

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

*Viriya* is regarded as a controlling factor (*Indriya*) because it overcomes idleness. It is also regarded as one of the five powers (*Bala*) because it cannot be shaken by its opposite idleness. *Viriya* serves as one of the four means of accomplishing one’s ends (*Iddhipāda*). It is this *Viriya* that appears as Four

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

Atthasālinī states that *Viriya* should be regarded as the root of all achievements.

Effort, exertion, energy are suggested as best equivalents.

13. *PĪTI*—

See Ch. 1., p. 49.

14. *CHANDA*—

Derived from √ *chad*, to wish.

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

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

There are three kinds of *Chandas*, namely,

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

(ii) *Kattukamyatā Chanda*, the mere wish-to-do. This is ethically unmoral.

(iii) *Dhammacchanda*, righteous wish. It is this *Dhammacchanda* that impelled Prince Siddhartha to renounce Royal pleasures.

Of them it is *Kattukamyatā Chanda*, meaning attached to this particular mental state, that serves as one of the four dominant influences (*Adhipati*).

Shwe Zan Aung says—“The effort of conation or will is due to *Viriya*; *Pīti* signifies an interest in the

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

Buddhists have this *Dhammacchanda* for the realisation of Nibbāna. It is not a kind of craving.

15. *MOHA*—

Derived from √ *muh*, to be stupefied, to be deluded.

*Moha* is one of the three roots of evil and is common to all immoral types of consciousness. It is opposed to *Paññā*—wisdom.

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

16. *AHIRIKA*—

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

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

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

17. *ANOTTAPPA*—

*Na* + *ava* + √ *tapp*, to be tormented.

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

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

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

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

The following note by Mrs. Rhys Davids on *Hiri* and *Ottappa* clearly depicts the difference between these relative mental constituents:—

“*Hiri* and *Ottappam*, as analysed by Buddhaghosa, present points of considerable ethical interest. ‘Taken together they give us the emotional and conative aspect of the modern notion of conscience, just as *sati* represents on its intellectual side. The former term ‘is equivalent to shame (*lajjā*),’ the latter to anguish (*ubbego*) over ill-doing.’ *Hiri* has its source within; *ottappam* springs from without. *Hiri* is autonomous, (*attādhīpati*); *ottappam*, heteronomous, influenced by society (*lokādhīpati*). The former is established on shame; the latter on dread. The former is marked by consistency; the latter by discernment of the danger and fearsomeness of error. The subjective source of *hiri* is fourfold, viz., the idea of what is due to one’s birth, age, worth, and education. Thus, one having *hiri* will think ‘Only mean folk (fishers, etc.) children, poor wretches, the blind and ignorant, would do such



an act,' and refrains. The external source of *ottappam* is, the idea that 'the body of the faithful will blame you,' and hence one refrains. If a man have *hiri*, he is, as said the Buddha, his own best master. To one who is sensitive by way of *ottappam*, the masters of faith are the best guides".

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

(*Buddhist Psychology*, p. 20).

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

#### 18. *UDDHACCA*—

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

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

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

These four, viz., *Moha*, *Ahirika*, *Anottappa*, *Uddhacca*—that head the list of Immoral Cetasikas—are common to all Immoral types of consciousness.

19. *Lobha*---See Ch. 1, p: 14.

20. *Diṭṭhi*---See Ch. 1, p. 16.

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

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

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

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

22. *DOSA*—See Ch. 1, p. 14.

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

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

24. *MACCHARIYA*—

*Maccharassa bhāvo* = the state of an avaricious person.

Commentary gives another explanation:—

“Let not this wonder be to others, but to myself”

(*Mā idam acchariyam aññesaṃ hotu, mayham'eva hotu*).

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

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

25. *KUKKUCCA*—

*Kukatassa bhāvo = kukkucam* = The state of having done amiss.

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

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

Dhammasaṅgani explains:—

“What is worry?”

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

(Bud. Psy. p. 313).

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

According to Vinaya, *Kukkucca* is healthy doubt with regard to rules, and is commended. According to Abhidhamma, on the contrary, it is repentance which is deprecated.

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

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

As such it is the antithesis of *Cittakammaññatā*, adaptability of the mind, one of the Sobhana cetasikas.

27. *MIDDHA*—Derived from √ *Middh*, to be inactive, to be inert, to be incapable.

This is the morbid state of the mental factors.

Both *Thīna* and *Middha* are always used in conjunction, and are one of the five Hindrances. They are inhibited by *Vitakka*, initial application, one of the Jhāna factors. *Middha* too is opposed to *Viriya*. Where there is *Thīna-Middha* there is no *Viriya*.

*Middha* is explained as the *Kāya-gelaṇṇa*, sickness of the mental body. Here body is not used in the sense of material form, but is applied to the body of mental factors, viz., *Vedanā*, *Sañṇā* and *Saṅkhārā* (feeling, perception, and the remaining fifty mental factors). Hence *Middha* is the antithesis of *Kāyakammaññatā*, Adaptability of mental factors.

Both *Thīna* and *Middha* are explained in the Dhammasaṅgani as follows:—

“What is stolidity (*Thīna*)?

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

“What is torpor (*Middha*)?

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

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

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

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

Majjhima Nikāya commentary states—“it is so called because it is incapable of deciding which is which.”

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

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

Sanskṛt *Sraddhā* is composed of *Srat* = faith + √ *dhā*, to establish.

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

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

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

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

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

“They do. But that is not *Saddhā*; it is a mere acquiescence in words (*Vacanasampaticchanamattameva*)”.

If *Saddhā* is limited only to Buddhists, what shall we say when a non-Buddhist places his faith or confidence in his teacher? Surely his mind also gets



purified to some extent when he thinks of his particular religious teacher.

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

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

Dhammasangani explains *Saddhā* as follows:—

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

(Bud. Psy., p. 14.)

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

### 30. *SATI*—Derived from √ *sar*, to remember.

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

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

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

What is found in immoral consciousness is *Micchā Sati*, wrong mindfulness.

Dhammasangani explains *Sati* as follows:—

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

(Bud. Psy. p. 16.)

Commenting on *Sati* Mrs. Rhys Davids says:—

“Buddhaghosa’s comment on *Sati*, in which he closely follows and enlarges on the account in Mil. 37, 38, shows that the traditional conception of that aspect of consciousness had much in common with the Western modern theory of conscience or moral sense. *Sati* appears under the metaphor of an inward mentor, discriminating between good and bad and prompting choice. Hardy went so far as to render it by ‘conscience’, but this slurs over the interesting divergencies between Eastern and Western thought. The former is quite unmystical of the subject of *Sati*. It takes the psychological process or representative functioning (without bringing out the distinction between bare memory and judgment), and presents the same under an ethical aspect.”

(Bud. Psy. p. 16.)

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

32. *ALOBHA*—

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

*Dāna* or generosity is implied thereby. This is a positive virtue involving active altruism. It is one of

the three roots of good. Like a drop of water that runs off a lotus leaf without adhering to it, non-adhesion to an object is its chief characteristic.

### 33. *ADOSA*—

This is opposed to *Dosa* (See ch. 1, pp. 14, 15). It is not mere absence of hatred or aversion, but is a positive virtue.

*Adosa* is synonymous with *Mettā*, Loving-kindness, which is one of the four Illimitables.

Readers will note that in enumerating the Illimitables only two are mentioned, *viz.*—*Karuṇā* and *Muditā*. The reason being that *Mettā* is implied by this *Adosa* and *Upekkhā*, by *Tatramajjhataṭṭā*, equanimity.

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

### 34. *THREE ROOTS OF GOOD*:—

*Alobha*, *Adosa* and *Amoha* are the three roots of good. *Amoha* is not mentioned amongst the nineteen Beautiful *Cetasikas* because it is implied by *Paññā*—wisdom.

Atthasālinī gives a vivid description of these three virtues as follows:—

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

*Adosa* has the characteristic of non-churlishness or non-resentment like an agreeable friend. Its function

is the suppression of annoyance or feverishness like sandal wood. Its manifestation is loveliness like the full moon. The characteristic, function, etc., of *Amoha* have been explained in connection with the term *Paññindriya* (Faculty of Wisdom). Of these three, again, *Alobha* is opposed to the taint of selfishness, *Adosa* to that of impurity (*dussīlya*), *Amoha* to the non-development of moral conditions.

*Alobha* is the cause of generosity, *Adosa* of morality, *Amoha* of meditation.

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

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

Through *Alobha* there arises no sorrow from rebirth, since the former is opposed to craving and the latter is the root of craving. Through *Adosa* there arises no sorrow from decay since the intensely hateful become quickly aged. Through *Amoha* there is no sorrow from death, for a bewildered death is painful. There is no such death for the undeluded.

There is harmonious living to the lay people through *Alobha*, to the recluses through *Amoha*, and to all through *Adosa*.

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

Of them *Alobha* dissuades approach from lust; *Adosa* from recoiling through hate; *Amoha* from stolid indifference through ignorance.

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

Through *Alobha* the extreme of indulgence in sensual pleasures is inhibited, through *Adosa* that of self-mortification. Through *Amoha* there is disciplining according to the Middle Path.



Similarly through *Alobha* the bodily bond of covetousness (*Abhijjhā Kāyagantha*) is destroyed, through *Adosa* that of illwill, and through *Amoha* the remaining two.

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

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

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

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

*Alobha* is conducive to divine life, *Adosa* to Brahma life, and *Amoha* to Aryan life.

Through *Alobha* one is at peace with his acquisition of wealth amongst beings and things belonging to one's party, for through their destruction there is no grief caused to him by excessive attachment. Through *Adosa* amongst those belonging to other parties he is happy, for the inimical person is devoid of the feeling of ill-will even amongst the hostile. Through *Amoha*

he is happy amongst those who belong to a neutral party, for the undeluded person is devoid of all attachment.

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

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

Through insight into impermanence there is *Alobha*; through insight into sorrow, *Adosa*; through insight into soullessness, *Amoha*.

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

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

### 35. *TATRAMAJJHATTATĀ*—

Lit., *tatra* = there, i.e., with respect to objects; *majjhataṭṭatā* = middleness, i.e., equipoise.

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

*Tatramajjhataṭṭā* and *Upekkhā* (equanimity) are sometimes used as synonymous terms. It is this *Tatramajjhataṭṭā* that is regarded as *Upekkhā* of the four Illimitables. Hence *Upekkhā* does not occur amongst the Illimitables. It is this *Tatramajjhataṭṭā* that is raised to the dignity of a *Bojjhaṅga*, one of the seven factors of Enlightenment. *Tatramajjhataṭṭā* has also to be distinguished from hedonic *Upekkhā* or indifference. At times both these mental states simultaneously arise in the same psychosis, e.g., in all *Upekkhāsaḥagata Kusala Cittas*.

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

### 36. *KĀYA-PASSADDHI & CITTA-PASSADDHI*—

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

*Pa* + *sambh* + *ti* = *passadhti* = *passaddhi*.

*Passaddhi* is tranquillity, calmness, quietude, serenity.

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

This tranquillity is two-fold, viz., tranquillity of *Kāya* and *Citta*. Here *Kāya* is not used in the sense of material body. It is the body of psychic factors, namely, *Vedanā* (feeling), *Saññā* (perception) and *Sanḥārā* (volitional activities). It should be understood that *Kāya* is used in the same sense in the subsequent *cetasikas*. *Citta* connotes the whole consci-

ousness. The difference therefore lies between psychic factors and consciousness as a whole. The same explanation applies to the other pairs as well.

### 37. *KĀYA-LAHUTĀ* & *CITTA-LAHUTĀ*—

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

### 38. *KĀYA-MUDUTĀ* & *CITTA-MUDUTĀ*—

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

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

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

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

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

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

41. *KĀYUJJUKATĀ & CITTUJJUKATĀ*—

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

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

43. *VIRATI*—

*Vi* +  $\sqrt{\text{ram}}$ , to delight in. *Virati* is refraining from delighting in, i.e., abstinence.

According to the Atthasālinī there are three kinds of *Virati*, namely, *Sampatta-Virati*, *Samādāna-Virati*, and *Samuccheda-Virati*.

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

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

*Samuccheda-Virati* is the abstinence of an Ariyan Saint by completely eradicating all the roots of evil.



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

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

Strictly speaking, these three mental concomitants collectively arise only in the Supramundane consciousness (*Lokuttara Citta*). In other cases they arise separately because there are three *Cetanās*.

These three when present in the *Lokuttara Citta* are regarded as Factors of the Path (*Maggāṅga*), and they constitute *Śīla* (Morality). *Sammā-Diṭṭhi* and *Sammā-Saṅkappa* which constitute *Paññā* (Wisdom) are implied by *Paññindriya* and *Vitakka-Cetasikas* respectively. *Sammā Vāyāma*, *Sammā Sati*, and *Sammā Samādhi* which constitute *Samādhi* (Concentration) are implied by *Viriya*, *Sati*, and *Ekaggatā Cettasikas* respectively.

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

*Sammā Kamanta* deals with abstinence from killing (*Pāṇātipāta*), stealing (*Adinnādāna*), and sexual misconduct (*Kāmesu Micchācāra*).

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

#### 44. APPAMAÑÑĀ—

As the object of these virtues is the infinite number of beings, they are called *Appamaññā*, lit., illimitable (Skt. *Aprāmānya*). They are also called *Brahma Vihāra*—Sublime Modes of Living.

*Mettā*, *Karuṇā*, *Muditā*, and *Upekkhā* are these four Illimitables.

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

45. *METTĀ*—

Derived from *Mida*, to soften, to love. According to Saṃskṛt *mitrasya bhāvah* = *Maitri*; state of a friend. That which loves or that friendly disposition is *Mettā*.

Goodwill, benevolence, Loving-kindness are suggested as the best renderings. *Mettā* is not carnal love or affection. The direct enemy of *Mettā* is hatred or illwill (*Kodha*), its indirect enemy is affection (*Pema*). *Mettā* embraces all beings without exception. The culmination of *Mettā* is the identification of self with all beings. (*Sabbatthatā*).

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

Benevolent attitude is its chief characteristic.

46. *KARUṆĀ*—

*Kar*, to do, to make + *uṇā*.

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

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

47. *MUDITĀ*—

Derived from *√ mud*, to be pleased.

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

48. *UPEKKHĀ*—

*Upa* = impartially, justly, balancingly; *ikkh*, to see, to view, to look.

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

Here *Upekkhā* does not mean mere neutral feeling, but a sterling virtue is implied thereby. Equanimity is the closest equivalent. That term too conveys only one aspect of *Upekkhā*. (See ch. 1, pp. 15, 19). It is this *Upekkhā* that is elevated to Bojjhanga factor.

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

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

“On these four great exercises, see Rhys Davids, S. B. E. xi. 201, n.; and on their emancipating efficacy, M. i. 38. Buddhaghosa again refers to the reader to his Visuddhi Magga for a more detailed commentary (vide chap. ix., and cf. Hardy, ‘Eastern Monachism’, p. 243 et seq.) . . . . The object of thought (*Ārammaṇa*) in this connexion will be ‘limited’ if the

student dwells in love etc., on but a restricted number of beings; 'infinite' if his heart embraces vast numbers.

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

"He next designates the four antisocial attitudes which are to be extirpated by these ethical disciplines, taken in order—illwill (*Vyāpāda*), cruelty (*Viheṣa*), aversion (*Arati*), and passion (*Rāga*)—and shows how each virtue has also a second vice opposed to it. This he terms its near enemy, as being less directly assailed by it than its ethical opposite, the latter resembling an enemy who has to lurk afar in the jungle and the hills. Love and vengeful conduct cannot co-exist. To prevail in this respect, let love be developed fearlessly. But where love and its object have too much in common, love is threatened by lust. On this side let love be guarded well. Again the near enemy to pity, more insidious than cruelty, is the self-pity pining for one has not got or has lost—a low, profane melancholy.

And the corresponding worldly happiness in what one has, or in consequence of obliviousness as to what one has lost, lies in wait to stifle appreciation of the good fortune of others. Lastly, there is the unintelligent indifference of the worldling who has not triumphed over limitations nor mastered cause and effect, being unable to transcend external things.

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

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

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



50. *PAÑÑINDRIYA*—

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

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

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

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

*Paññā*, in the strictest sense of the term, is seeing things as they truly are, i.e., in the light of *Anicca*, impermanence, *Dukkha*, sorrow, and *Anattā*, soullessness.

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

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

“To fit the term *Paññā* with its approximate European equivalent is one of the cruces of Buddhist philosophy. I have tried in turn reason, intellect, insight, science, understanding, and knowledge. All of these have been, and are, used in the literature of philosophy with varying shades of connotation, according as the sense to be conveyed is popular and vague, psychological and precise or transcendental and—passez-moi le mot—having precise vagueness. And each of them might, with one implication or another, represent *Paññā*. The main difficulty in choice lay in determining whether, to the Buddhist, *Paññā* stood for mental function, or for the aggregate product of certain mental functioning, or for both. When all the allusions to *Paññā* in the Sutta Pitaka have been collated, a final translation becomes possible. Here it must suffice to quote two. M. i. 292, he who has *Paññā* (*Paññavā*) is declared in virtue thereof to understand (*Pajānāti*) the nature of the phenomenon of pain or ill (the Four Noble Truths). In D. i. 124 Gotama asks: What is this *Paññā*? and himself sets out its content as consisting in certain intellectual attainments, viz., the *Jhānas*, insight into the nature of impermanence, the mental image of one's self, the power of Iddhi, the cosmic Ear, insight into other minds, into one's own past lives, the cosmic Eye, and the elimination of all vitiating tendencies. Buddhaghosa also (Vis. M., Ch. xiv.) distinguishes *Paññā* from *Saññā* and *Viññāṇa*. He describes it as adequate to discern not only what these can, viz., sense-objects and the Three Marks (impermanence, pain and non-substantiality) respectively, but also the path. For him, then,

it might be called intellect 'at a higher power.' And in Gotama's reply, all those terms are described in terms of intellectual process. Nevertheless, it is clear that the term did not stand for bare mental process of a certain degree of complexity, but that it also implied mental process as cultivated in accordance with a certain system of concepts objectively valid for all Buddhist adepts. Hence I think it best to reject such terms as reason, intellect, and understanding, and to choose wisdom, or science, or knowledge, or philosophy. Only they must be understood in this connexion as implying the body of learning as assimilated and applied by the intellect of a given individual."

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

### DIFFERENT COMBINATIONS OF MENTAL STATES

- § 3 *Tesaṃ cittāviyuttānaṃ*<sup>1</sup> — *yathāyogam'ito param*  
*Cittuppādesu*<sup>2</sup> *paccekam* — *sampayogo pavuccati*  
*Satta sabbattha yujjanti* — *yathāyogam pakiṇṇakā*  
*Cuddasā'kusalesu'eva* — *sobhanesu'eva sobhanā*.

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

Seven are linked with every type of consciousness. The (six) Particulars are linked accordingly. The

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<sup>1</sup> *CITTAVIYUTTA*—Lit., inseparable from consciousness i.e., Cetasikas—mental states.

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

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

§ 4 *Katham ?*

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

*Pakiṇṇakesu pana*

(a) *Vitakko tāva dvipaṇcaviññāṇa vajjitakāmāvacaracittesu c'eva ekādasasu paṭhamajjhānacittesu c'āti pañcapaṇṇāsacittesu uppajjati.*

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

(c) *Adhimokkho dvipaṇcaviññāṇavicikicchāvajjitacittesu.*

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

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

(f) *Chando ahetuka-momūhavajjitacittesu labhati.*

§ 5 *Tepana cittupādā yathākkamaṃ :—*

*Chasatṭhi pañcapaññāsa — ekādasa ca soḷasa*

*Sattati vīsati c'eva — pakiṇṇakavivajjitā*

*Pañcapaññāsa chasatṭhiṭṭhasattati tisattati*

*Ekapaññāsa c'ekūna — sattati sapakiṇṇakā*

§ 4 In what way?

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

Among the “Particular” mental states:—

(a) “Initial Application”<sup>1</sup> arises in fifty-five types of consciousness, to wit:

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

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

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

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

(d) “Effort” arises in all types of consciousness, excluding the sense-door directing consciousness, twice fivefold sense-consciousness, receiving consciousness, and investigating consciousness. ( $89 - 16 = 73$ ).

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

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

<sup>2</sup> Body-consciousness—viz., that which is accompanied by pain and that by bliss (*Dukkha* and *Sukha*.)



(f) “Conation” arises in all types of consciousness, excluding the Ahetukas and the two modes of consciousness accompanied by delusion. (89 – 20 = 69).

§ 5 Those types of consciousness in order are:

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

Fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, sixty-nine are with the Particulars.<sup>1</sup>

(Akusala Cetasikā)

§ 6 (a) *Akusalesu pana Moho, Ahirikaṃ, Anottapaṃ, Uddhaccaṃ c’āti cattāro’me cetasikā sabbākusalasādhāraṇā nāma. Sabbesu’pi dvādasākusalesu labbhanti.*

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

(c) *Diṭṭhi catusu diṭṭhigatasampayuttesu.*

(d) *Māno catusu diṭṭhigatavippayuttesu.*

(e) *Doso, Issā, Macchariyaṃ, Kukkuccaṃ ca dvīsu paṭigha-cittesu.*

(f) *Thīnaṃ, Middhaṃ pañcasu sasaṅkhārikacittesu.*

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

§ 7 *Sabbāpuññesu cattāro — lobhamūle tayo gatā*  
*Dosamūlesu cattāro — sasaṅkhāre dvayaṃ tathā*  
*Vicikicchā vicikicchācittē c’āti catuddasa*  
*Dvādasākusalesu’eva — sampayujjanti pañcadhā.*

<sup>1</sup> At the end of the section the definite number of Cittas in which the Particulars are not found and found is given. It should be noted that some numbers refer to the total of 121, and some to 89.

## Immoral Mental States

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- § 6 (a) Of the Immoral mental states these four <sup>1</sup>, namely, Delusion, (Moral) Shamelessness, (Moral) Fearlessness, and Restlessness are common to every Immoral consciousness.
- (b) Attachment is found only in the eight types of consciousness rooted in attachment.
- (c) Misbelief<sup>2</sup> is found in the four types of consciousness accompanied by wrong view.
- (d) Conceit<sup>3</sup> is found in the four types of consciousness disconnected with wrong view.
- (e) Hatred, Jealousy, Avariciousness, Worry<sup>4</sup> are found in the two types of consciousness accompanied by illwill.

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

<sup>2</sup> As *Diṭṭhi* gives rise to the conception of “my” and “mine” connected with one’s self it occurs in consciousness rooted in attachment.

<sup>3</sup> *Māna* too originates with the “I”-conception connected with oneself. As such it also is present only in types of consciousness rooted in attachment. Nevertheless, both *Diṭṭhi* and *Māna* do not arise simultaneously in one particular consciousness. Where there is *Diṭṭhi* there is no *Māna*. Commentaries compare them to two fearless lions that cannot live in one den. *Māna* may arise in those four types of consciousness disconnected with *Diṭṭhi*. But it does not follow that *Māna* is ever present in them.

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

(f) Sloth and Torpor<sup>1</sup> are found in the five types of prompted consciousness.

(g) Doubt is found only in the type of consciousness accompanied by doubt.

(Summary)

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

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

(Sobhana Cetasikā)

§ 8 (a) *Sobhanesu pana sobhanasādhāraṇā tāva ek'ūna vīsati cetasikā sabbesu pi ek'ūnasatṭhisobhanacittesu saṁvijjanti.*

(b) *Viratiyo pana tisso'pi Lokuttaracittesu sabbathā'pi niyatā ekato'va labbhanti. Lokīyesu pana Kāmāvacarakusales'veva kadāci sandissanti visum visum.*

(c) *Appamaññāyo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu c'eva Kāmāvacarakusalesu ca sahetukakāmāvacarakiriyācittesu c'āti aṭṭhavīsaticittesu'eva kadāci nānā hutvā jāyanti. Upekkhāsahagatesu pañ'ettha Karuṇā Muditā na santi'ti keci vadanti.*

(d) *Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu c'eva sabbesu pañcatimsamahaggatalokuttaracittesu c'āti sattacattālīsacittesu sampayogaṁ gacchatī'ti.*

<sup>1</sup> *Thīna* and *Middha* are by nature opposed to adaptability. They lack the urge. As such they cannot arise in types of consciousness that are unprompted (*Asankhārika*) which are naturally keen and active. They appear only in types of prompted consciousness.

- § 9 *Ek'ūnavīsati dhammā jāyant'ekūnasatṭhisu*  
*Tayo soḷasacittesu atṭhavīsatiyaṃ dvayaṃ.*  
*Paññā pakāsitā sattacattālīsavidhesu'pi*  
*Sampayuttā catuddhv'evaṃ sobhanesv'eva sobhanā.*

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(Beautiful Mental States)

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

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

(c) The illimitables arise at times differently in twenty-eight types of consciousness, namely, the twelve sublime types of consciousness, excluding the fifth Jhānas, the eight moral types and the eight Sahetuka Functional types of Sense-sphere consciousness. Some, however, say that Compassion and Sympathetic Joy are not present in the types of consciousness accompanied by Upekkhā. (Equanimity or Indifference). ( $12 + 8 + 8 = 28$ ).

(d) Wisdom goes into combination with forty-seven types of consciousness, namely, the twelve kinds of Sense-sphere consciousness accompanied by wisdom, all the thirty-five sublime and supramundane consciousness. ( $35 + 12$ ).

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

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

## (Cetasika-rāsi Saṅgaho)

- § 10 *Issā-Macchera-Kukkucca* — *Viratī Karuṇādayo*  
*Nānā kadāci Māno ca* — *T'hīna-Middham tathā*  
*saha.*  
*Yathā vuttānusārena* — *sesā niyatayogino*  
*Saṅgahañ ca pavakkhāmi* — *tesaṃ' dāni yathāraham.*  
*Chattimsānuttare dhammā* — *pañcatimsa mahaggale*  
*Aṭṭhatimsā'pi labbhanti* — *Kāmāvacarasobhane.*  
*Sattavīsatyapuññamhi* — *Dvādasāhetuke'ti ca*  
*Yathāsambhavayogena* — *Pañcadhā tattha*  
*saṅgaho.*

## (Lokuttara-Cittāni)

§ 11 *Katham?*

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

(b) *Tathā Dutiyajjhānikacittesu Vitakkavajjā.*

(c) *Tatiyajjhānikacittesu Vitakka-Vicāravajjā.*

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

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

*Chattimsa pañcatimsa ca* — *catuttimsa yathākkamam*  
*Tettimsadvayam'iccevañ* — *pañcadhānuttare t'hitā.*

(Contents of different Types of Consciousness.)

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



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

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

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

### (Supramundane Consciousness)

#### § 11 How?

(a) At first in the eight types of Supramundane first Jhāna types of consciousness thirty-six factors enter into combination, namely, thirteen Aññasamānas, and twenty-three Beautiful mental factors, excluding the two Illimitables<sup>1</sup>. ( $13 + 23 = 36$ ).

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

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

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

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

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

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

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

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

Thus in five ways they arise in the Supramundane.

### Notes :

#### 52 *ANİYATA YOGĪ* and *NIYATA YOGĪ*—

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

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

#### 53 *ABSTINENCES*—

These three are collectively found only in the Supramundane consciousness, as they constitute three of the eight factors of the Noble Path. They cannot arise in the *Rūpāvacara* and *Arūpāvacara*, nor in the *Kāmāvacara Vipāka* and *Kriya Cittas*. They deal with three forms of refraining from committing evil through word, deed, and livelihood. As such they arise separately only in the eight types of moral consciousness according to the abstinence from the particular evil.

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

As *Kāmāvacara-Vipāka-cittas* are merely effects they cannot arise in them. In the *Kriya-cittas* they do not arise because these are experienced only by Arahats. In the *Rūpāvacara* and *Arūpāvacara* planes they do not occur because the need for moral purification, the function of these abstinences, does not arise there.

#### 54 ILLIMITABLES—

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

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

They do not occur in the fifth Jhāna as it is accompanied by *Upekkhā*—neutral feeling. In the Arūpa cittas also they do not arise as they also are connected with *Upekkhā*. In the eight Kriya Cittas, which the Arahats experience, they arise because the Arahats also radiate thoughts of *Karuṇā* and *Muditā* towards all beings.

(Mahaggata-Cittāni)

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

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

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

(Sublime Consciousness)

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

Here Compassion and Sympathetic Joy should be combined separately.<sup>2</sup>

(b) Similarly in the Second Jhāna consciousness Initial Application is excluded; (c) in the Third Jhāna consciousness Initial Application and Sustained Application are excluded, (d) In the Fourth Jhāna consciousness Initial Application, Sustained Application, and Joy are excluded, (e) in the fifteen<sup>3</sup> Fifth Jhāna consciousness the Illimitables are not obtained.

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

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

<sup>1</sup> They are found only in the Lokuttara Cittas and the Kāmāvacara Kusala Cittas.

<sup>2</sup> Because they do not arise simultaneously as their objects vary.

<sup>3</sup> I.e., 3 Fifth Jhānas and 12 Arūpa Jhānas. The Jhāna factors of the Arūpa Jhānas are identical. Illimitables do not occur in them because they are accompanied by *Upekkhā*.

## Kāmāvacara - Sobhana - Cittāni

§ 14 (i) *Kāmāvacara-sobhanesu pana kusalesu tāva paṭhamadvaye Aññasamānā terasa cetasikā pañcavīsati Sobhana-cetasikā c'āti atṭhatimsa-dhammā saṅgaham gacchati. Appamaññā Viratiyo pan'ettha pañca'pi paccekam'eva yojetabbā.*

(ii) *Tathā dutiyadvaye ñāṇavajjitā ; (iii) tatiyadvaye ñāṇasampayuttā pītivajjitā ; (iv) catutthadvaye ñāṇa-pītivajjitā. Te eva saṅgayhanti.*

*Kiriyacittesu 'pi Virativajjitā. Tath'eva catusu' pi dukesu catudhā'eva saṅgayhanti.*

*Tathā vipākesu ca Appamaññā-Virativajjitā. Te eva saṅgayhanti'ti sabbathā'pi catuvīsati kāmāvacarasobhanacittesu dukavasena dvāsadhā'va saṅgaho hoti'ti.*

§ 15 *Atṭhatimsa sattatimsa — dvayam chattimsakam subhe  
Pañcatimsa catuttimsa — dvayam tettiṃsakam kriye  
Tettiṃsa pāke dvattimsa — dvayekatimsakam bhava  
Sahetūkāmāvacara — puññapākakriyā mane*

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

## Sense-Sphere Beautiful Consciousness

§ 14 (i) At first, in the first two (types of) Sense-Sphere Beautiful consciousness<sup>1</sup> thirty-eight states go into combination, namely, thirteen Miscellaneous and twenty-five Beautiful mental states. (13 + 25 = 38).

<sup>1</sup> i.e., *Somannassa sahagata Nāṇasampayutta Asankhārika* and *Sasankhārika Citta*—Prompted and unprompted consciousness, accompanied by pleasure, and connected with wisdom.



The two Illimitables and the three Abstinences should be fitted in severally<sup>1</sup>.

(ii) Similarly in the second couplet all of them arise excluding Wisdom;

(iii) in the third couplet, associated with Wisdom, Joy is excluded;

(iv) in the fourth couplet Wisdom and Joy<sup>2</sup> are excluded.

In the Functional consciousness the three Abstinences are excluded<sup>3</sup>. Likewise in the four couplets they are combined in four ways.

Similarly in the Resultant consciousness they all arise except the Illimitables and the Abstinences<sup>4</sup>.

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

§ 15 With respect to conditioned Sense-Sphere consciousness—Moral, Resultant, and Functional—there arise in the Moral (first pair) thirty-eight, twice<sup>5</sup> thirty-seven (in the second and third pairs), and thirty-six (in the fourth pair). In the Functional thirty-five (in the first pair), twice thirty-four (in the second and third pairs),

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<sup>1</sup> Because they are not fixed adjuncts. They arise at different moments of conscious experience.

<sup>2</sup> Being accompanied by *Upekkhā*.

<sup>3</sup> Because the Arahats have completely eradicated the Abstinences.

<sup>4</sup> The Abstinences are absolutely moral. Hence they do not arise in a resultant consciousness. In the Supramundane Fruit consciousness they however arise because it is like a reflection of the Path consciousness.

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

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

thirty-four (in the second and third pairs). In the Resultant thirty-three (in the first pair), twice thirty-two (in the second and third pairs), thirty-one (in the fourth pair).

§ 16 Herein the Abstinenes are not present in the Functional and Sublime consciousness<sup>1</sup>. So are Illimitables in the Supramundane and the two (Illimitables and Abstinenes) in the Sense-Resultant<sup>2</sup>.

In the Highest the Jhāna factors are distinctive<sup>3</sup>; in the Middle<sup>4</sup> the Illimitable's (and Jhāna factors<sup>5</sup>); in the Small<sup>6</sup> the Abstinenes, Wisdom, and Joy<sup>7</sup>.

### Akusala Cittāni

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

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

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

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

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

<sup>2</sup> P. 127, N. 54.

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

<sup>4</sup> *Rūpāvacara* and *Arūpāvacara*.

<sup>5</sup> *Ca* in the text includes Jhāna factors.

<sup>6</sup> *Kāmāvacara*.

<sup>7</sup> Morals differ from Resultants and Functionals on account of Abstinenes. Morals and Functionals differ from Resultants on account of Illimitables. Respective couplets differ on account of Wisdom and Joy.

(v) *Pañcame paṭighasampayutte asaṅkhārike doso issā macchariyaṃ kukkucçaṅc'āti catūhi saddhiṃ pītivajjitā te eva vīsati dhammā saṅgayhanti. Issā-macchariya-kukkuccāni paṇ'ettha paccekam'eva yojetabbāni.*

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

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

(viii) *Vicikicchāsahagatacitte ca adhimokkHAVirahitā vicikicchā sahagatā tath'eva pannarasadhammā samupalabbhantī'ti sabbathā'pi dvādasakusalacittuppādesu paccekam'yojīyamānā'pi gaṇanavasena sattadhā'va saṅgahitā bhavantī'ti.*

§ 18 *Ekūnavīsattthārasa — vīsekavīsa vīsati*  
*Dvāvīsa pannarase'ti — sattadhā kusale tthitā.*  
*Sādhāraṇā ca cattāro — samānā ca dasā pare*  
*Cuddasete pavuccanti — sabbākusalayogino.*

### Immoral Consciousness

§ 17 (i) Now, in immoral consciousness, to begin with, in the first unprompted consciousness<sup>1</sup> nineteen mental states enter into combination, namely, thirteen unmoral concomitants, the four common immoral concomitants, making seventeen together with attachment and misbelief. (13 + 4 + 2 = 19).

(ii) Similarly in the second unprompted consciousness<sup>2</sup> the same nineteen together with attachment and conceit. (13 + 4 + 2 = 19).

<sup>1</sup> i.e., *Somanassa sahagata diṭṭhigata sampayutta asaṅkhārika citta*—Unprompted consciousness accompanied by pleasure, connected with misbelief.

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

(iii) Similarly in the third unprompted consciousness there are eighteen concomitants together with attachment and misbelief but excluding joy<sup>1</sup>. ( $12 + 4 + 2 = 18$ ).

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

(v) In the fifth unprompted consciousness connected with aversion the above twenty concomitants, excluding joy<sup>2</sup>, are combined together with hatred, envy, selfishness, and worry. Of them envy, selfishness, and worry should be combined separately.<sup>3</sup>

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

(vi) In the five types<sup>4</sup> of prompted consciousness the above concomitants should similarly be combined with this difference that sloth and torpor are included. (21 ; 20 ; 22).

(vii) In the type of consciousness connected with restlessness fifteen mental states occur, namely, eleven *Aññasamānas* excluding conation<sup>5</sup> and joy, and the four immoral Universals. ( $11 + 4 = 15$ ).

(viii) In the type of consciousness connected with perplexity fifteen states are similarly obtained together with perplexity, but devoid of decision<sup>6</sup>.

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

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

<sup>2</sup> Joy does not co-exist with aversion and grief.

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

<sup>4</sup> They are the four types of prompted consciousness rooted in attachment and the one rooted in aversion. Sloth and torpor are present only in the immoral prompted consciousness.

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

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

(iii) Similarly in the third unprompted consciousness there are eighteen concomitants together with attachment and misbelief but excluding joy<sup>1</sup>. ( $12 + 4 + 2 = 18$ ).

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

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<sup>4</sup> They are the four types of prompted consciousness rooted in attachment and the one rooted in aversion. Sloth and torpor are present only in the immoral prompted consciousness.

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

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



*Ittham cittāviyuttānaṃ sampayogaṃ ca saṅgahaṃ  
Ñātvā bhedaṃ yathāyogaṃ samamuddise'ti.*

### Rootless Consciousness

§ 19 (i) With respect to Rootless, in the consciousness of aesthetic pleasure<sup>1</sup>, to begin with, twelve unmoral mental states, excluding conation, enter into combination. ( $7 + 5 = 12$ ).

(ii) Likewise they occur in the Determining<sup>2</sup> consciousness, excluding conation and joy. ( $7 + 4 = 11$ ).

(iii) In the Investigating consciousness<sup>3</sup>, accompanied by pleasure, all but conation and effort. ( $7 + 4 = 11$ ).

(iv) In the Manodhātu triplet<sup>4</sup> and in the pair of rootless relinking<sup>5</sup> types of consciousness, all except conation, joy, and effort. ( $7 + 3 = 10$ ).

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

<sup>2</sup> It is the *Manodvārāvajjana*—mind-door consciousness—that assumes the name *Votthapana*—Determining.

<sup>3</sup> Although *Santīrana* means investigating, it is a passive resultant consciousness. It lacks both will and effort.

<sup>4</sup> *Manodhātu*—lit., the mere faculty of apprehension (*Mananamatta' meva dhātu*). It comprises the *Pañcadvārāvajjana*—sense-door consciousness, and the two *Sampaticchanas*—recipient consciousness. The ten types of sense-consciousness are called *dvipañca viññāṇadhātu*. The remaining seventy-six types of consciousness are termed *Mano viññāṇadhātu*, as they excel others in apprehension.

Both *Sampaticchanas* are accompanied by *Upekkhā* which does not co-exist with *Pīti*. Like the *Santīrana* these two are resultants and are passive. Therefore they lack both effort and will. In the *Pañcadvārāvajjana*, too, as in *Manodvārāvajjana* effort and will are lacking.

<sup>5</sup> The two *Santīranas* accompanied by *Upekkhā*—both moral and immoral resultants—are known as the *Ahetuka Paṭisandhi-yugala*—the pair of rootless relinking types of consciousness. Conception in woeful states is obtained by the *Akusala Ahetuka Santīrana*, and

(v) In the two types of fivefold sense consciousness<sup>6</sup> all enter into combination except the Particulars.

Thus in all the eighteen types of rootless consciousness the mental states, numerically considered, constitute four groups.

§ 20 Twelve, eleven, ten, seven—thus their grouping with respect to the eighteen rootless types of consciousness is fourfold.

In all the rootless the seven (Universals) occur. The rest (Particulars) arise accordingly, Thus in detail the groupings are told in thirty-three ways.<sup>7</sup>

Understanding thus the combinations and synthesis of the mental adjuncts let one explain their union with the consciousness accordingly<sup>8</sup>.

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amongst human beings as congenitally blind, deaf, etc., by the *Kusala Ahetuka Santīrana*. This pair is also accompanied by *Upekkhā*.

<sup>6</sup> They are mere passive types of resultant consciousness.

<sup>7</sup> Namely, i. 5 in *Anuttara* ; ii. 5 in *Mahaggata* ; iii 12 in *Kāmāvacara* ; iv. 7 in *Akusala* ; v. 4 in *Ahetuka* ; = 33.

<sup>8</sup> In this chapter are explained in what types of consciousness the respective mental states are present and what types of mental states occur in each type of consciousness.

The author concludes the chapter advising the readers to explain the union of these mental states with each consciousness accordingly, as for example,—Universals are eighty-ninefold because they are present in all the types of consciousness, *Phassa* of the Particulars is fifty-fivefold because it arises in fifty-five types of consciousness, etc.

## CHAPTER III

### PAKINNAKA - SANGAHA - VIBHAGO

- § 1 *Sampayuttā yathāyogaṃ — te-pañṇāsa sabhāvato*  
*Cittacetāsikā dhammā — tesam' dāni yathārahaṃ.*  
*Vedanā hetuto kiccadvārālamabanavattthuto*  
*Cittupādavasena 'eva — saṅgaho nāma nīyate.*

(Miscellaneous Section)

- § 1 The conjoined consciousness and mental states that arise accordingly are fifty-three. (1)

Now their classification, taking the mind (2) as a whole, is dealt with in a fitting manner, according to feeling, roots, function, doors, objects, and bases.

#### Notes:

1. All the 89 classes of consciousness are collectively treated as one in that they possess the characteristic of awareness of an object. The 52 mental states are treated separately as they possess different characteristics.  $1 + 52 = 53$ .

2. *Cittupāda*, literally, means a genesis of Citta. Here the term means consciousness itself (*Cittam'eva cittuppādo*). In other instances it implies the collection of mental states together with the consciousness (*Aññattha pana dhammasamūho*).

#### (Vedana - Sangaho)

- § 2 *Tattha vedanāsaṅgahe tāva vedanā:—sukhaṃ, dukkhaṃ, adukkhamasukhaṃ' c'āti. Sukhaṃ, dukkhaṃ, somanassaṃ, domanassaṃ, uppekkhā'ti ca bhedenā pana pañcadhā hoti.*

- § 3 *Tattha sukhasahagataṃ kusalavipākam kāyaviññā-  
ṇam ekam'eva.*
- § 4 *Tāthā dukkhasahagataṃ akusalavipākam kāyaviñ-  
ñāṇam.*
- § 5 *Somanassa-sahagata cittāni pana lobhamūlāni cattāri,  
dvādasa kāmāvacarasobhanāni, sukhasantīraṇa-hasanāni ca  
dve ti atthārāsa kāmāvacara cittāni c'eva, paṭhama-dutiya-  
tatiya - catutthajjhāna - saṅkhātāni catucattālīsa Mahag-  
gata - Lokuttaracittāni c'āti dvāsaṭṭhividhāni bhavanti.*
- § 6 *Somanassa-sahagata cittāni pana dve paṭighacittān'eva.*
- § 7 *Sesāni sabbāni'pi pañcapaṇṇāsa upekkhāsahagata-  
cittān'evā'ti.*
- § 8 *Sukham dukkham-upekkhā'ti tividhā tattha vedanā  
Somanassam domanassam'iti bhedena pañcadhā.  
Sukham'ek'attha dukkhañ ca domanassam dvaye tḥitam  
Dvāsaṭṭhisu somanassam pañcapaṇṇāsaketarā.*

### ( (i) Summary of Feeling )

- § 2 In the summary of feeling (3) there are at first three kinds:—pleasurable (4), painful, and that which is neither pleasurable nor painful. Or, again, it is five-fold, namely, happiness, pain, pleasure, displeasure, and indifference or equanimity.
- § 3 Of them, moral resultant body-consciousness is the only one accompanied by happiness.
- § 4 Similarly immoral resultant body-consciousness is the only one accompanied by pain.

## FEELING

- § 5 There are sixty-two kinds of consciousness accompanied by pleasure (5), namely :
- (a) the eighteen types of sense-sphere consciousness, such as four rooted in attachment, twelve types of sense-sphere Beautiful consciousness, the two types of investigating and smiling consciousness,
  - (b) forty-four types (6) of Sublime and Supramundane consciousness pertaining to the first, second, third, and fourth Jhānas. (12 + 32).
- § 6 Only the two types of consciousness connected with aversion are accompanied by displeasure (7).
- § 7 All the remaining fifty-five types of consciousness are accompanied by indifference or equanimity (8).
- § 8 Feeling, therein, is threefold, namely, happiness, pain, and indifference. Together with pleasure and displeasure it is fivefold.

Happiness and pain are found in one, displeasure in two, pleasure in sixty-two, and the remaining (indifference or equanimity) in fifty-five.

### Notes :—

3. *Vedanā* is a significant mental state which is common to all types of consciousness. Feeling is its characteristic (*vedayita-lakkhana*), and is born of contact. Sensation, therefore, is not an appropriate rendering for *Vedanā*.

Feeling is defined as “a conscious, subjective impression which does not involve cognition or representation of an object.”\* Sensation is explained as “the content of sensuous intuition, or the way in which a conscious subject is modified by the presence of an object.” †

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\* *Dictionary of Philosophy*—p. 108.

† *Ibid.*, p. 289.



*Vedanā* modifies the stream of consciousness and serves both as a life-promoting and life-destroying force. Pleasure, for example, promotes life; pain impairs it. As such feeling plays a very important part in the life of man.

Experiencing the taste of an object is the function of *Vedanā* (*anubhavana rasa*). Particular likes and dislikes depend on the desirability and the undesirability of the external object. Generally they are mechanistic.

Sometimes the free-will of a person determines the mode of feeling independent of the nature of the object. The sight of an enemy, for example, would normally be a source of displeasure, but a right-understanding person would, on the contrary, extend his loving-kindness towards him and experience some kind of pleasure. Socrates, for instance, drank that cup of poison with joy and faced a happy death. Once a certain brahman poured a torrent of abuse on the Buddha, but He kept smiling and returned love unto him. The ascetic Khantivādi, who was brutally tortured by a drunkard king, wished him long life instead of cursing him.

A bigoted non-Buddhist, on the other hand, may even at the sight of a Buddha harbour a thought of hatred. His feeling will be one of displeasure. Likewise a similar feeling may arise in the heart of a bigoted Buddhist at the sight of a religious teacher of an alien faith. What is meat and drink to one, may be poison to another.

Material pleasures, for instance, would be highly prized by an average person. An understanding recluse would denounce them and find pleasure in

renouncing them and leading a life of voluntary poverty in perfect solitude. Such a solitary life a sensualist may view as hell. Yes, what is heaven to one may be hell to another; what is hell to one may be heaven to another. We ourselves create them, and they are more or less mind-made.

“There are, O Bhikkhus, two kinds of feeling: pain and happiness”, says the Buddha. Well, then, how can there be a third which is neither pain nor happiness? The commentary states that blameless neutral feeling is included in happiness and the blame-worthy in pain.

Again, the Buddha has stated that whatever is felt in this world, all that is pain. It is because of the changeable nature of all conditioned things.

From another point of view, considering all forms of feeling as purely mental, there are only three kinds, namely, happiness (*sukha*), pain (*dukkha*), and neutral (*adukkhamasukha*).

*Aṭṭhasālini* explains them as follows:—

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

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

In the expression: “*Sukha* is the appearance of the Buddhas”; “*Sukha* is non-attachment in this world” Here *sukha* means root of pleasure.

In the expression: “Since, O Mahāli, form is *sukha*, falls and descends on *sukha*”—here *sukha* means object of pleasure.

“Merit, O Bhikkhus, is a synonym for *sukha*.”—Here *sukha* means cause of pleasure.

“Not easy is it, O Bhikkhus, to attain to heavenly *sukha* by description”, “They know not *sukha* who do not see Nandana”—here *sukha* means conditioning state of pleasure.

“These states constitute a *sukha* life in this very world”—here *sukha* means freedom from troubles.

“Nibbāna is supreme *sukha*”—here *sukha* means Nibbāna.

From these quotations the reader can understand in what different senses the term *sukha* is used in the texts. In this particular connection the term *sukha* is used in the sense of pleasurable feeling.

Nibbāna is stated to be supreme bliss (*sukha*). This does not mean that there is a pleasurable feeling in Nibbāna although the term *sukha* is used. Nibbāna is a bliss of relief. The release from suffering is itself Nibbānic bliss.

The term *dukkha* means painful feeling’, ‘basis of pain’, ‘object of pain’, ‘cause of pain, ‘conditioning state of pain’, etc.

“By eliminating *dukkha*”—here *dukkha* means painful feeling.

“Birth too is *dukkha*”—here *dukkha* means basis of pain.

“Since, O Mahali, form is *dukkha*, falls and descends on pain—here *dukkha* means object of *dukkha*.

“Accumulation of evil is *dukkha*”—here *dukkha* means cause of pain.

“It is not easy, O Bhikkhus, to realise the pain of woeful states by description—here *dukkha* means conditioning state of pain.

In this particular connection the term *dukkha* is used in the sense of painful feeling.

In the *Dhammacakka Sutta* the Buddha enumerates eight divisions of *dukkha*—namely,

1. Birth is suffering, 2. decay is suffering, 3. disease is suffering, 4. death is suffering, 5. association with the unpleasant is suffering, 6. separation from the beloved is suffering, 7. when one does not obtain what one desires there is suffering, 8. in brief the Five Aggregates are suffering.

All these are the *causes* of *dukkha*.

When the Buddha addresses Devas and men He speaks of eight kinds of *dukkha*. When He addresses only men He speaks of twelve. Instead of *vyādhi* (disease) He says *soka* (grief), *parideva* (lamentation), *dukkha* (pain), *domanassa* (displeasure) *upāyasa* (despair) are suffering. All these five are included in *vyādhi* which embraces both physical and mental disharmony.

*Soka*, *domanassa*, and *upāyāsa* are mental, while *dukkha* and *parideva* are physical.

Practically there is no marked difference between the two formulas.

*Adukkha-m-asukha* is that which is neither pain nor happiness. It is a neutral feeling. This corresponds to both stolid indifference and Stoic indifference. The Pali term *upekkhā*, which has a wider connotation, is

more frequently used to denote this kind of neutral feeling.

In an immoral type of consciousness *upekkhā* assumes the role of stolid indifference because it is prompted by ignorance. In an *ahetuka* resultant consciousness, such as a sense-impression, *upekkhā* means simple neutral feeling which has no ethical import. *Adukkham-asukha* strictly applies in this connection. *Upekkhā* latent in a *Kāmāvacara Sobhana Citta* (Beautiful types of consciousness pertaining to the Sense-sphere) may be any of the following states—simple indifference (not stolid because there is no ignorance), simple neutral feeling, disinterestedness, unbiassed feeling, Stoic indifference, and perfect equanimity.

*Upekkhā* in the Jhāna consciousness is perfect equanimity born of concentration. It is both ethical and intellectual.

See Ch. 1, p. 50, N. 42.

According to a still wider classification *vedanā* is fivefold, namely,

- (i) *Sukha* physical happiness,
- (ii) *Somanassa* (mental pleasure)
- (iii) *Dukkha* (physical pain)
- (iv) *Domanassa* (mental displeasure)
- (v) *Upekkhā* (indifference, equanimity, or neutral feeling).

All feelings, from an ultimate point of view, are mental because *vedanā* is a *cetasika*. But a differentiation has been made with regard to *sukha* and *dukkha*.

Of all the 89 types of consciousness only two are associated with either *sukha* or *dukkha*. One is the the body-consciousness associated with happiness, and the other is body-consciousness associated with pain.



Both these are the resultant types of consciousness, effects of good and evil Kamma.

A soft touch, for instance, yields happiness. A pin prick, on the contrary, yields pain. In these cases one experiences the afore-mentioned two types of consciousness respectively.

Now a question arises—Why only the Body-consciousness is associated with happiness and pain? Why not the other sense-impressions?

Mr. Aung provides an answer in his introductory essay to the *Compendium* :—

“The sense of touch alone is accompanied by the positive hedonic *elements of pain and pleasure* ; the other four senses are accompanied by hedonic indifference. This exceptional distinction is assigned to the sense of touch, because the impact between the sentient surface (*pasāda rūpa*) and the respective objects of other senses, both sets of which are secondary qualities of body, is not strong enough to produce physical pain or pleasure. But in the case of touch there is contact with one or other or all the three primary qualities (locality-*paṭhavi*, temperature-*tejo*, pressure-*vāyo*) and this is strong enough to affect those primary qualities in the percipient’s own body. Just as cotton wool on the anvil does not affect the latter, but a hammer striking cotton wool imparts its check to the anvil also.” (*Compendium of Philosophy* p. 14).

In the case of touch the impact is strong. The “essentials”, *paṭhavi*, *tejo*, and *vāyo* (extension, heat, and motion)—*āpo*, cohesion, is excluded being intangible—forcibly and directly strike against the three essentials of the body. Consequently there is either pain or happiness. In the case of seeing, hearing, smelling,

## FEELING

and tasting, there is a bare impact. The consequent feeling is neither pain nor happiness.

Although these sense-impressions may be *sukha*, *dukkha*, or *upekkhā* the *javana* thought processes conditioned thereby may not necessarily be associated with a similar feeling.

For instance, the Buddha experienced a body-consciousness associated with pain when a rock splinter struck His foot but His *javana* thought process conditioned thereby would not necessarily be associated with displeasure. Unaffected by the pain, He would have experienced perfect equanimity. The immanent feeling in the stream of consciousness would have been *upekkhā*. Similarly at the sight of the Buddha a right-understanding person would automatically experience an eye-consciousness associated with indifference (*upekkhāsaḥagata cakkhu-viññāṇa*), but his *javana* thought would be moral. The innate feeling would be pleasure (*somanassa*).

This intricate point should be clearly understood.

*Somanassa* (good-mindedness) and *domanassa* (bad-mindedness) are purely mental.

These five kinds of feeling could be reduced to three, the three to two, and the two to one as follows :

- i. *sukha* + *somanassa* ; *upekkhā* ; *dukkha* + *domanassa*
- ii.        *sukha*                      ; *upekkhā* ;                *dukkha*
- iii.                      *sukha*                                      *dukkha*
- iv.                      *dukkha*

(*Upekkhā* is merged in *sukha*, and *sukha* is ultimately merged in *dukkha*.)

4. *Sukha*—physical happiness should be differentiated from *somanassa*—mental pleasure. So should *dukkha*—physical pain—be differentiated from *doma-*

*nassa*—mental displeasure. There is only one consciousness accompanied by *sukha*. Similarly there is only one accompanied by *dukkha*. Both of them are the effects of good and bad actions respectively.

When the Buddha, for instance, was injured by Devadatta Thera He experienced a body-consciousness accompanied by pain. This was the result of a past evil action of His. When we sit on a comfortable seat we experience a body-consciousness accompanied by happiness. This is the result of a past good action. All forms of physical pain and happiness are the inevitable results of our own Kamma.

5. Readers will note that pleasurable types of consciousness exceed all others. As such during life-time a person experiences more happy moments than painful ones. This does not contradict the statement that life is sorrow (*dukkha*). Here *dukkha* is not used in the sense of painful *feeling* but in the sense of oppression or impeding (*pīḷana*). A careful reading of the description of *dukkha* given in the *Dhammacakka Sutta* will make the matter clear.

6. They are the four *Kusala Jhānas*, four *Vipāka Jhānas*, four *Kriyā Jhānas*, and thirty-two *Lokuttara Jhānas*. ( $4 + 4 + 4 + 32 = 44$ ).

7. There is displeasure only in the two types of consciousness connected with *paṭigha* or aversion. We experience displeasure when we get angry.

Is there aversion where there is displeasure? Yes, in a gross or subtle form.

See Ch. 1. p. 15, N. 10.

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

## (ii Hetu Sangaho)

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

*Tattha pañcadvārāvajjanadvipañcaviññāṇa - sampañic-chana-santīraṇa-votthapana-hasana-vasena aṭṭhārasāhetuka-cittāni nāma.*

*Sesāni sabbāni'pi ekasattati cittāni sahetukān'eva.*

*Tattha'pi dve momūhacittāni ekahetukāni.*

*Sesānī dasa akusalacittāni c'eva ñāṇavippyuttāni dvādasa kāmāvacarasobhanāni c'āti dvāvīsati dvihetukacittāni.*

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

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

## (ii Summary of Roots)

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

Therein eighteen types of consciousness are without roots (10), namely, five-door apprehending, the twice five-fold sense-impressions, receiving, investigating, determining, and smiling.

All the remaining seventy-one (11) types of consciousness are with roots.

Of them the two types of consciousness (12) associated with ignorance have only one root.

The remaining ten immoral types (13) of consciousness and the twelve (14) Sense-sphere Beautiful types of

consciousness, dis-connected with wisdom—thus totalling twenty-two—are with two roots.

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

§ 5 Attachment, hatred, and ignorance are the three immoral roots. Similarly non-attachment, goodwill, and wisdom are moral and indeterminate (16).

It should be understood that eighteen are without roots, two with one root, twenty-two with two roots, and forty-seven with three roots.

### Notes.

9. See Ch. 1, p. 14, N. 9.

For a detailed exposition of *hetu* see *Dhammasaṅghani* Hetu-gocchakam, Sections 1053 - 1083; *Bud. Psychology*, pp. 274-287.

According to the *Atthasālini* there are four kinds of *hetu*.

i. *Hetu-hetu*, the root cause or the root condition.

There are three moral *hetus*, three immoral *hetus*, and three unmoral (*abyākata*) *hetus*. Here *hetu* is used in the sense of root.

ii. *Paccaya-hetu*, causal condition or instrumental cause.

“The four Great Essentials (*Mahābhūta*), O Bhikkhus, are the causes (*hetu*), the conditions (*paccaya*) for the manifestation of Form-Group (*Rūpakkhandha*).”

Here *hetu* is used in the sense of causal relation (*paccayahetu*).

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



latter, an aiding factor (*upakāraka dhamma*). *Hetu* is compared to the root of a tree, and *paccaya* to manure, water and soil that aid its growth.

This distinction should be clearly understood.

It should also be noted that at times both *hetu* and *paccaya* are used as synonymous terms.

iii. *Uttama-hetu*, chief cause or condition.

A desirable object acts as the chief (*uttama*) cause in producing a good result and an undesirable one in producing a bad result.

Here it means the chief cause.

iv. *Sādhāraṇa-hetu*, the common cause or condition.

Ignorance is the cause (*hetu*), condition (*paccaya*) of volitional activities (*saṅkhārā*).

Here *hetu* is used as the general cause.

Just as the essence of both earth and water is the common cause of both sweetness and bitterness, even so ignorance is the common cause of volitional activities.

Though *hetu* assumes different shades of meaning in the Text, in this particular instance it is used in the specific sense of *root*.

10. All the *Ahetuka Cittas* are devoid of all roots. Hence they are neither moral nor immoral. They are regarded as unmoral.

Seven of them are the resultants of immoral actions, eight of moral actions, and three are merely functionals. See Ch. 1, p. 26.

11. i.e.,  $89 - 18 = 71$ .

12. Namely, the consciousness accompanied by doubt (*vicikicchā*) and the other accompanied by restlessness

(*uddhacca*). These are the only two types of consciousness that have one root, which is ignorance. Being potentially weak, they are powerless in determining a future birth. Yet they are regarded as two Fetters, the first of which is eradicated by the First Path and the second by the Fourth Path of Sainthood.

13. The first eight immoral types of consciousness are connected with *lobha* (attachment) and *moha* (ignorance), and the second two with *dosa* (aversion) and *moha*.

It should be noted that *moha* is common to all immoral thoughts.

14. Those twelve *Kāmāvacara Sobhana Cittas* (mentioned in the first chapter) disconnected with *ñāṇa* or wisdom are conditioned by the two roots-*alobha* (non-attachment) and *adosa* (goodwill or loving-kindness). These two roots co-exist in moral thoughts.

15. The remaining twelve *Kāmāvacara Sobhana Cittas*, accompanied by wisdom, are conditioned by all the three moral roots.

Similarly the 15 types of *Rūpāvacara* consciousness, 12 types of *Arūpāvacara* consciousness, and the 8 types of *Lokuttara* consciousness ( $15 + 12 + 8 = 35$ ) are always associated with the three moral roots.

It should not be understood that evil thoughts conditioned by immoral roots do not arise in the *Rūpa-loka* and the *Arūpa-loka*. The point here stressed is that no immoral roots are found in the higher types of consciousness.

Unlike the other *Kusala Cittas*, the *Lokuttara Cittas*, though associated with the three moral roots, lack procreative power.

16. *Abyākata*, literally, means that which is not manifested. The term is applied to both *Vipāka* (resultants) and *Kriyā* (Functionals). *Vipāka* is a result in itself and is not productive of another result.. *Kriyā* does not produce any effect. *Rūpa* (material form) is also regarded as an *abyākata* because it does not reproduce any resultant consciousness in itself.

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

### (iii Kicca - Sangaho)

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

*Paṭisandhibhavaṅgāvajjanapañcaviññāṇaṭṭhānādivasena pana tesaṃ dasadhā ṭhānabhedo veditabbo.*

*Tattha dve upekkhāsahagatasantīraṇāni c'eva aṭṭha mahāvipākāni ca nava rūpārūpavipākāni c'āti ekūnavīsati cittāni paṭisandhi-bhavaṅga-cutikiccāni nāma.*

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

*Tīni santīraṇakiccāni.*

*Manodvārāvajjanam 'eva pañcadvāre votthapanakiccaṃ sādheti.*

*Āvajjanadvaya-vajjitāni kusalākusalakriyā cittāni pañcapaṇṇāsa javanakiccāni.*

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

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

*Mahāvipākāni aṭṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇa-vasena catukiccāni. Mahaggatavipākāni nava paṭisandhi-bhavaṅga-cutivasena tikiccāni.*

*Somanassa - sahagataṃ santīraṇaṃ - tadālambanavasena dukiccaṃ.*

*Tathā votthapanañ ca votthapanāvajjanavasena.*

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

- § 7 *Paṭisandhādayo nāma kiccabhedenā cuddasa  
Dasadhā thānabhedenā cittuppadā pakāsitā  
Aṭṭhasaṭṭhi tathā c'eva navatṭhadve yathākkamaṃ  
Ekadviticatupañcakiccaṭṭhānāni niddise.*

### (iii Summary of Functions)

- § 6 In the summary of functions (17) there are fourteen kinds, namely, 1. re-linking (18) 2. life-continuum, (19) 3. apprehending (20), 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. contacting (21), 9. receiving (22), 10. investigating (23), 11. determining (24), 12. javana (25), 13. retention (26), and 14. decease (27).

Their classification (28) should be understood as tenfold, namely, 1. relinking, 2. life-continuum, 3. apprehending, 4. fivefold sense-impressions and so forth.

Of them nineteen types of consciousness perform the functions of relinking, life-continuum, and decease. They are:—

1. two types of investigating consciousness accompanied by indifference (29),
2. eight great resultants (30), and
3. nine Form-sphere and Formless sphere resultants (31). ( $2 + 8 + 9 = 19$ ).

Two perform the function of apprehending (32).

Similarly two (33) perform the functions of seeing, hearing, smelling, tasting, contacting, and receiving (34).

Three (35) perform the function of investigating.

The mind-door consciousness performs the function of determining (36) in the five sense-door (thought process).

With the exception of two apprehending types of consciousness (37) the fifty-five (38) types of immoral, moral, and functional consciousness perform the function of *javana*.

The eight great resultants and the three types of investigating consciousness, (totalling) eleven (39), perform the function of retention.

Of them the two types of investigating consciousness accompanied by indifference perform five functions such as relinking, life-continuum, decease, retention, and investigating.

The eight great resultants perform four functions such as relinking, life-continuum, decease, and retention.



The nine Sublime resultants perform three functions such as relinking, life-continuum, and decease (40).

The investigating consciousness accompanied by pleasure perform two functions such as investigating and retention.

Similarly the determining consciousness (41) perform two functions such as determining and apprehending.

All the remaining types of consciousness—*javana* three mind-elements (42), and five sense-impressions—perform only one function as they arise.

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The types of consciousness are declared to be fourteen according to functions such as relinking and so forth, and ten according to classification.

It is stated that those perform one function are sixty-eight; two functions, two; three functions, nine; four functions, eight; and five functions, two respectively.

### Notes:

#### 17. *Kicca* or Function.

In the first chapter consciousness was classified chiefly according to the nature (*jāti*) and planes or states (*bhūmi*). In this section the different functions of all the 89 types of consciousness are explained in detail.

Each consciousness performs a particular function. Some types of consciousness perform several functions, under different circumstances, in various capacities. There are fourteen specific functions performed by them all.

## FUNCTIONS

18. *Patibandhi*, literally, means re-linking.

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

This *paṭibandhi citta*, also termed 'rebirth-consciousness', is conditioned by the powerful thought one experiences at the dying moment, and is regarded as the source of the present life stream. In the course of one particular life there is only one *paṭibandhi citta*. The mental contents of *bhavaṅga*, which later arises an infinite number of times during one's life-time, and of *cuti*, which arises only once at the final moment of death, are identical with those of *paṭibandhi*.

19. *Bhavaṅga*. *Bhava* + *anga* = factor of life, or indispensable cause or condition of existence.

One experiences only one thought-moment at any particular time. No two thought-moments co-exist.

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

When a person is fast asleep and is in a dreamless state he experiences a kind of consciousness which is more or less passive than active. It is similar to the consciousness one experiences at the initial moment of conception and at the final moment of death. This type of consciousness is in Abhidhamma termed *bhavaṅga*. Like any other consciousness it also consists of three aspects—genesis, (*uppāda*), static (*ṭhiti*) and cessation (*bhaṅga*). Arising and perishing every moment it flows on like a stream not remaining the same for two consecutive moments.

When an object enters this stream through the sense-doors the *bhavaṅga* consciousness is arrested and another type of consciousness appropriate to the object perceived arises. Not only in a dreamless state but also in our waking state we experience *bhavaṅga* thought-moments more than any other types of consciousness. Hence *bhavaṅga* becomes an indispensable condition of life.

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

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

Some identify *bhavaṅga* with sub-consciousness. According to the *Dictionary of Philosophy* sub-consciousness is "a compartment of the mind alleged by certain psychologists and philosophers to exist below the threshold of consciousness." In the opinion of Western philosophers sub-consciousness and consciousness co-exist. According to Abhidhamma no two types of consciousness co-exist. Nor is *bhavaṅga* a sub-plane.

The *Compendium* further states that "*bhavaṅga* denotes a functional state (or moment) of sub-consciousness. As such it is the subconscious state of mind—'below the threshold' of consciousness—by which we conceive continuous subjective existence as possible. Thus it corresponds to F. W. Myer's 'subliminal consciousness' " \*.

The *Dictionary of Philosophy* explains "subliminal (*sub*, under + *limen*, the threshold) as allegedly unconscious mental processes especially sensations which lie below the threshold of consciousness." Strictly

\* P. 266.

speaking, it does not correspond to subliminal consciousness either.

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

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

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

Life continuum<sup>2</sup> has been suggested as the closest English equivalent.

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

i. *paṭisandhi* (relinking) and *āvajjana* (apprehending), ii. *javana* and *āvajjana*, iii. *tadārammana* and *āvajjana*, iv. *votthapana* and *āvajjana*, and sometimes between v. *javana* and *cuti*, and vi. *tadārammana* and *cuti*.

20. *Āvajjana* - opening or turning towards.

When an object enters the *bhavaṅga* stream of consciousness the thought-moment that immediately

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

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

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

follows is called *bhavaṅga-calana*, *bhavaṅga* vibration. Subsequently another thought-moment arises and is called the *bhavaṅga-upaccheda*, arresting *bhavaṅga*. Owing to the rapidity of the flow of *bhavaṅga* an external object does not immediately give rise to a thought-process. The original *bhavaṅga* thought-moment perishes. Then the flow is checked. Before the actual transition of the *bhavaṅga* it vibrates for one moment. When the *bhavaṅga* is arrested a thought-moment arises adverting the consciousness towards the object. If it is a physical object, the thought-moment is termed five-door cognition (*pañcadvārāvajjana*). In the case of a mental object it is termed mind-door cognition (*manodvārāvajjana*).

In the sense-door thought-process, after the *āvajjana* moment arises one of the five sense-impressions.

See ch. 1, p. 30, N. 27.

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

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

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

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

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

24. *Votthapana* = *Vi* + *ava* + √ *ṭhā*, to stand, to fix, to rest, lit., thorough settling down.

It is at this moment that the nature of the object is fully determined. This is the gateway to a moral or immoral thought-process. Discrimination, rightly



or wrongly employed at this stage, determines the thought-process either for good or evil.

There is no special class of consciousness called *votthapana*. *Manodvārāvajjana* (mind-door consciousness) performs the function of determining.

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

25. *Javana* derived from √ *ju*, to run swiftly.

This is another important technical term which should be clearly understood.

Ordinarily the term is employed in the sense of swift. *Javanahansa*, for example, means swift swan; *javana-pañña* means swift understanding. In the Abhidhamma it is used in a purely technical sense.

Here *javana* means running. It is so called because in the course of a thought-process, it runs consecutively for seven thought-moments or five hanging on to an identical object. The mental states occurring in all these thought-moments are similar, but the potential force differs.

When the consciousness perceives a vivid object usually seven moments of *javana* arise in the particular thought-process. In the case of death or when the Buddha performs the Twin Psychic Phenomenon (*Yamaka Pāṭihāriya*) only five thought-moments arise. In the Supramundane *javana* process the Path-consciousness arises only for one moment.

This *javana* stage is the most important from an ethical point of view. It is at this psychological stage that good or evil is actually done. Irrespective of the desirability or the undesirability of the object presented to the mind one can make the *javana* process good or bad. If, for instance, one meets an

enemy a thought of hatred will arise almost automatically. A wise and forbearing person might, on the contrary, harbour a thought of love towards him. This is the reason why the Buddha has stated in the Dhammapada -

“By self is evil done,  
By self is one defiled,  
By self is no evil done,  
By self is one purified.”\*

True indeed that circumstances, habitual tendencies, etc. condition our thoughts. Then the freewill is subordinated to the mechanistic course of events. There is also the possibility to overcome those external forces and, exercising one's own freewill, generate either good or bad thoughts.

A foreign element may be instrumental, but we ourselves are directly responsible for our own actions.

Of the normal seven *javana* thought-moments, the first is the weakest potentially as it lacks any previous sustaining force. The Kammic effect of this thought-moment may operate in this present life itself. It is called the *Ditṭhadhammavedaniya Kamma*. If it does not operate, it becomes ineffective (*ahosi*). The last is the second weakest, because the sustaining power is being spent. Its Kammic effect may operate in the immediately subsequent life (*Upapajjavedaniya*). If it does not, it also becomes ineffective. The effects of the remaining five may operate at any time till one attains Parinibbāna. (*Aparāpariyavedaniya*).

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

\* V. 165.

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

It is extremely difficult to suggest a suitable rendering for Javana.

“Apperception” is suggested by some.

The *Dictionary of Philosophy* defines apperception as “the introspective or reflective apprehension by the mind of its own inner states. Leibnitz, who introduced the term, distinguished between perception (the inner state as representing outer things) and apperception (the inner state as reflectively aware of itself). In Kant, apperception denotes the unity of self-consciousness pertaining to either the empirical ego (empirical apperception) or to the pure ego (‘transcendental apperception’).” p. 15.

Commenting on Javana Mrs. Rhys Davids says :—

“I have spent many hours over Javana, and am content to throw apperception overboard for a better term, or for Javana untranslated and as easy to pronounce as our own ‘javelin’. It suffices to remember that it is the mental aspect or parallel of that moment in nerve-process, when central function is about to become efferent activity or ‘innervation’. Teachers in Ceylon associate with the word ‘dynamic’. And its dominant interest for European psychologists is the fusion of intellect and will in Buddhist psychology . . . .”

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

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\* Note the term used is Phala (fruit), but not Vipāka. In the Lokuttara Javana process the Path—Consciousness is immediately followed by the Fruit—Consciousness.

Impulse is less satisfactory than even apperception.

As Mrs. Rhys Davids suggests it is wise to retain the Pali term.

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

According to the *Vibhāvinī Tīkā* Javana occurs between

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

26. *Tadālabhāna* or *Tadārammana*, literally, means 'that object'. Immediately after the Javana process two thought-moments, or none at all, arise having for their object the same as that of the Javana. Hence they are called *tad-ālabhāna*. After the *tadālabhānas* again the stream of consciousness lapses into *bhavaṅga*.

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

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

As *paṭisandhi* is the initial thought-moment of life so is *cuti* the final thought-moment. They are the entrance and exit of a particular life. *Cuti* functions as a mere passing away from life. *Paṭisandhi*, *bhavaṅga* and *cuti* are similar in that they possess the same object and identical mental co-adjuncts.

Death occurs immediately after the *Cuti* consciousness. Though, with death, the physical body disintegrates and the flow of consciousness temporarily ceases, yet the life stream is not annihilated as the Kammic force that propels it remains. Death is only a prelude to birth.

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

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

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

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

Those human beings, who are congenitally blind, deaf, dumb, etc., have for their *paṭisandhi Citta* the *kusala vipāka upekkhā-sahagata santīraṇa*. Though deformity is due to an evil Kamma yet the birth as a human is due to a good Kamma.

30. Namely, the *Kāmāvacara kusala vipāka*. All human beings, who are not congenitally deformed, are born with one of these eight as their *paṭisandhi citta*.

All these ten pertain to the *kāmaloka*.

31. Namely, the five *Rūpāvacara vipāka* and the four *Arūpāvacara vipāka*.

*Lokuttara* (supramundane) Phalas are not taken into consideration because they do not produce any rebirth.

Nineteen classes of consciousness, therefore, perform the triple functions of *paṭisandhi*, *bhavaṅga* and *cuti*.



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

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

34. Namely, the two types of receiving consciousness, accompanied by indifference, mentioned among the Ahetukas.

35. Namely, the two accompanied by indifference, and one accompanied by pleasure.

It is the first two that function as *paṭisandhi*, *bhavaṅga* and *cuti*.

It should not be understood that at the moment of rebirth there is any investigation. One consciousness performs only one function at a particular time. This class of consciousness only serves as a rebirth-consciousness connecting the past and present births.

The investigating consciousness accompanied by pleasure occurs when the object presented to the consciousness is desirable.

36. There is no special consciousness known as *voṭṭhapana*. It is the *manodvārāvajjana* that serves this function in the five-door thought-process.

37. Namely, the *manodvārāvajjana* and the *pañcadvārāvajjana*, two of the Ahetuka Kriya Cittas. As they do not enjoy the taste of the object they do not perform the function of Javana. The remaining Kriya Citta, smiling consciousness, performs the function of Javana.

38. Namely, 12 immorals + (8 + 5 + 4 + 4) 21 morals + 4 Lokuttara *Phalas* (Fruits) + (1 + 8 + 5 + 4) 18 functionals = 55.

The term used is not Vipāka but Phala. The Vipākas (resultants) of *Kāma*, *Rūpa* and *Arūpa lokas* are not regarded as Javanas. The Supramundane Paths and Fruits which occur in the Javana process are regarded as Javanas though they exist only for a moment.

39. These eleven are *vipāka cittas* (resultants). When they perform the function of retention (*tadālam-bana*) there is no investigating function.

The investigating consciousness, accompanied by pleasure, perform the dual functions of investigating and retention.

40. In their respective planes.

41. *Manodvārāvajjana*.

42. *Manodhātu* is applied to the two classes of receiving consciousness (*sampañicchana*) and five-door cognition (*pañcadvārāvajjana*). All the remaining classes of consciousness, excluding the ten sense-impressions, (*dvipañca-viññāṇa*) are termed *mano-viññāṇa dhātu*.

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#### (iv) (Dvara - Sangaho)

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§ 8 *Dvārasaṅgahe dvārāṇi nāma cakkhudvāraṃ sotadvāraṃ ghāṇadvāraṃ jivhādvāraṃ kāyadvāraṃ manodvāraṃ c'āli chabbidhāni bhavanti.*

*Tattha cakkhum'eva cakkhudvāraṃ tathā sotādayo sotadvārādīni. Manodvāraṃ pana bhavaṅgaṃ pavuccati,*

*Tattha pañcadvārāvajjana-cakkhuvīññāṇa-sampaticchana-santīraṇa - votthapana - kāmāvacarajavana-tadālambanavasena cha cattālīsa cittāni cakkhudvāre yathārahaṃ uppajjanti. Tathā pañcadvārāvajjana - sotaviññāṇādivasena sotadvārādīsu'pi chacattālīs'eva bhavanti. Sabbathā'pi pañcadvāre catupaññāsa cittāni kāmāvacarān'evā'ti veditabbāni.*

*Manodvārepanamanodvārāvajjana-pañcapaññāsa javana-tadālambanavanavasena sattasaṭṭhicittāni bhavanti.*

*Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni.*

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

*Manodhātuttikaṃ pana pañcadvārikaṃ.*

*Sukhasantīraṇa-votthapana-kāmāvacarajavanāni chadvārikacittāni.*

*Upekkhāsahagata santīraṇa-mahāvipākāni chadvārikāni c'eva dvāravimuttāni ca.*

*Mahaggatavipākāni dvāravimuttān'evā'ti.*

- 9 *Ekadvārikacittāni pañcadvārikāni ca*  
*Chadvārika vimuttāni vimuttāni ca sabbathā.*  
*Chattiṃsati tathā tīni ekatiṃsa yathākkamaṃ*  
*Dasadhā navadhā c'āti pañcadhā paridīpaye.*

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( (iv) Summary of Doors )

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- § 8 In the summary of doors (43), there are six kinds, namely, eye-door (44) ear-door, nose-door, tongue-door, and mind-door (45).

Therein the eye itself is the eye-door ; and so for the ear-door and others. But *bhavaṅga* is called the mind-door.

Of them forty-six (46) types of consciousness arise accordingly (47) in the eye-door :

- (a) five-door apprehending,
- (b) eye-consciousness,
- (c) receiving,
- (d) investigating,
- (e) determining,
- (f) Sense-sphere *javana*,
- (g) retention.

Likewise in the ear-door and others forty-six types of consciousness arise such as five-door apprehending, eye-consciousness, and so forth.

It should be understood that in every way in the five doors there are fifty-four types of *Kāmāvacara* consciousness (48).

In the mind-door sixty-seven types of consciousness arise such as mind-door apprehending, fifty-five *javanas* (49), and retention (50).

Nineteen types of consciousness such as relinking, *bhavaṅga*, and decease are without doors (51).

Of those (that arise through doors) thirty-six types of consciousness (52) such as twice fivefold sense-impressions and the sublime and supramundane *javanas* (53) are with one door accordingly.

The three mind-elements (54) arise through five doors.

Pleasurable investigation (55), determining (56), and the Kāma-sphere *javanas* arise through six doors.

Investigation, accompanied by indifference, and the Great Resultants arise either through the six doors or without a door (57).

The Sublime Resultants do arise without a door (58).

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Thirty-six (59) types of consciousness arise through one door, three through five, thirty-one through six, ten through six and without a door, nine wholly free from a door respectively. In five ways they are shown.

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### Notes :—

43. *Dvāra* or door, derived from *du*, two and *√ ar*, to go, to enter, is that which serves both as an entrance and an exit. Eye, ear and other organs of sense act as doors for objects to enter.

The five physical senses and the mind are regarded as the six doors through which objects gain entrance.

See *Compendium of Philosophy*, p. 85, N. 4.

44. By *Cakkhudvāra* or eye-door is meant the sensory surface of the eye. The other doors should be similarly understood.

45. *Manodvāra*-Mind-door.

It was explained earlier that when an object enters the mind the *bhavaṅga* consciousness first vibrates for a moment and is then arrested. Subsequently *āvajjana* or apprehending thought-moment arises. In the case of a physical object it is one of the five sense-impressions. In the case of a mental object it is the *manodvārāvajjana*-mind-door consciousness. The *bhavaṅgupaccheda* (*bhavaṅga* arrest) thought-moment that immediately precedes the mind-door



apprehending consciousness is known as the mind-door (*manodvāra*).

*Abhidhammāvatāra* states—

*S'āvajjanam bhavangantu manodvāranti vuccati.*

(The *bhavaṅga* with the *āvajjana* is known as mind-door).

46. The commentary sums up 46 as follows :—

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

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

46 types of consciousness arise through the eye-door with material form as the object (*rūpālamhana*). An equal number arises in the remaining four physical doors with their respective objects.

47. Accordingly, *yathārahaṃ*—

That is, “according as the object is desirable or not, as attentiveness is right or wrong as, passion-freed individuals or not” (*Vibhāvinī Tīkā*). Mr. Aung says “Ledi Sadaw explains the same by ‘According to the object, the plane of existence, the subject, attention, etc.’”

48. All types of *Kāmāvacara* consciousness arise through these five doors.

49. Namely, 12 *akusalas* + 1 *ahetuka kriya* + 16 *sobhana kusala* and *kriya* + 10 *Rūpāvacara kusala* and *kriya* + 8 *Arūpāvacara kusala* and *kriya* + 8 *Lokuttara Magga* and *Phala*

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

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

51. *Dvāra-vimutta*, door-freed.

*Vibhāvinī Tīkā* explains that they are so called because (i) they do not arise in any of the sense-doors such as eye etc., (ii) *bhavaṅga* itself is the mind-door, and (iii) they exist without receiving any new external object (pertaining to the present life).

The first cause applies to *cuti* and *paṭisandhi*, the second to *bhavaṅgupaccheda*, and the third to all *bhavaṅgas* and *cuti*.

It was stated earlier that *paṭisandhi*, *bhavaṅga* and *cuti* of a particular life are similar because their objects and their co-adjuncts are identical although their functions differ.

At the moment of death a thought-process, that conditions the future existence occurs. The object of this thought-process may be (i) a Kamma or action which he has performed in the course of his life. He recollects the deed as if being renewed. Strictly speaking, it is a recurring of the consciousness which he experienced while performing the action. Or it may be (ii) any symbol (*Kamma-nimitta*) which was conspicuous during the performance of the action. It may also be (iii) characteristic symbol of the place in which he is bound to be reborn (*gati-nimitta*)\*. Taking one of these three as the object, the rebirth consciousness

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\* Referring to the object of the *paṭisandhi citta* Mr. Aung says in the *Compendium*—“These have for their object either the past efficient action itself, or a symbol of that past action (*Kamma-nimitta*), or a sign of the tendencies (*gati-nimitta*) that are determined by the force of that past action.” p. 26.

Here *gati nimitta* means a sign or symbol of the place in which he is to be born, such as fire, flesh, celestial mansions, etc.

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

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

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

54. The two *sampañicchanas* and *pañcadvāravajjana* arise only through the five physical sense-doors.

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

55. Pleasurable investigation arises through the five physical doors when the object presented is desirable. It occurs through the mind-door as a *tadālabhāna*.

56. This is the *manodvārāvajjana* which functions purely as a mind-door apprehending consciousness and as a determining consciousness in a thought-process which arises through any of the five physical doors.

57. When they function as *paṭisandhi*, *bhavaṅga* and *cuti* they are door-freed.

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

59. They are :—

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

## (v Alambana Sangaho)

§ 10 *Ālambanasāṅgahe ālambanāni nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇaṃ c'āti chabbidhāni bhavanti.*

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

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

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

*Tesu cakkhuviññāṇādīni yathākkamaṃ rūpādiekekālam-banān'eva. Manodhātuttikaṃ pana rūpādipañcālambanaṃ. Sesāni kāmāvacaravipākāni hasanacittañc'āti sabbathā'pi kāmāvacarālambanān'eva.*

*Akusalāni c'eva nāṇavippayuttajavanāni c'āti lokuttara-vajjitasabbālambanāni. Nānasampayuttakāmāvacarakusalāni c'eva pañcamajjhānasankhātamabhiññākusalañc'āti arahattamaggaphalavajjitasabbālambanāni. Nānasampayutta-kāmāvacarakriyā c'eva kriyābhiññāvotthapanañc'āti sabbathā'pi sabbālambanāni.*

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

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

### (v Summary of Objects)

- § 10 In the summary of objects (60) there are six kinds, namely, visible object (61), audible object (62), odorous object (63), sapid object (64), tangible object (65), and cognizable object (66).

Therein form itself is visible object. Likewise sound and so forth are the audible objects etc. But cognizable object is sixfold :—sensitive (parts of organs) (67), subtle matter (68), consciousness (69), mental states (70), Nibbāna (71), and concepts (72).

To all types of eye-door consciousness visible form itself is the object. That too pertains only to the present (73). Likewise sounds and so forth of the ear-door consciousness and so forth also pertain to the present (74).

But the six kinds of objects of the mind-door consciousness are accordingly (75) present, past, future, and independent of time.

(76) To the 'door-freed' such as relinking, *bhavaṅga*, and decease any of the afore-mentioned six becomes objects as they arise. They are grasped, mostly (77) through the six doors, pertaining to the immediately



preceding life, as past or present object or as concepts. They are (technically) known as *kamma*, 'a symbol of Kamma', or a symbol of the state of rebirth.\*

Of them eye-consciousness and so forth have respectively form and so forth as their single object. But the three mind-elements have five objects such as form and so forth. The remaining Sense-sphere Resultants and the smiling consciousness have wholly Sense-sphere objects.

The Immorals and the *jāvanas* disconnected with knowledge have all objects except the Supramundane objects (78).

The Sense-sphere Morals and the super-intellect (79) consciousness known as the fifth *jhāna* have all objects except the Path and Fruit of Arahatsip.

The Sense-sphere Functionals connected with knowledge, super-intellect Functional consciousness (80) and the determining consciousness (81) have in all cases all kinds of objects (82).

(83) Amongst the Arūpa consciousness the second and fourth have Sublime objects. All the remaining Sublime types of consciousness have concepts (84) as objects. The Supramundane types of consciousness have Nibbāna as their object.

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\* Mr. Aung translates this passage as follows :—

“ Further, the objects of those ‘ door-freed ’ classes of consciousness which are called rebirth, life-continuum, and re-decease cognitions, are also of six kinds according to circumstances. They have usually been grasped (as object) in the immediately preceding existence by way of the six doors; they are objects of things either present or past, or they are concepts. And they are (technically) known as ‘ Karma ’, ‘ sign of Karma ’, or ‘ sign of destiny. ’ ”  
*Compendium of Philosophy*, p. 120.

§ 11 Twenty-five (85) types of consciousness are connected with lower objects; six (87) with the Sublime; twenty-one (88) with concepts (89); eight with Nibbāna.

Twenty (90) are connected with all objects except the Supramundane objects; five (91) in all except with the Highest Path and Fruit; and six (92) with all.

Sevenfold is their grouping.

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### Notes :

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60. *Ārammanam* or *Ālambanam*—

*Ārammanam* is derived from  $\bar{a} + \sqrt{\text{ram}}$ , to attach, to adhere, to delight.

*Ālambanam* is derived from  $\bar{a} + \sqrt{\text{lamb}}$ , to hang upon.

That on which the subject hangs, or adheres to, or delights in, is *Ārammana* or *Ālambana*. It means an object.

According to Abhidhamma there are six kinds of objects, which may be classified as physical and mental.

Each sense has its corresponding object.

61. *Rūpa* is derived from  $\sqrt{\text{rup}}$ , to change, to perish. In its generic sense it means ‘that which changes its colour owing to cold, heat, etc.’ (*Sīlunhādivasena vaṇṇavikāramâpajjati’ti rūpam*).

Abhidhamma enumerates 28 kinds of *rūpa*, which will be descriptively dealt with in a special chapter.

Here the term is used in its specific sense of object of sight.

The *Vibhāvinī Tikā* states, “Rūpa is that which manifests itself by assuming a difference in colour, that which expresses the state of having penetrated into the heart.” (*Vaṇṇavikāraṃ āpajjamānaṃ rūpayati hadayangatabhāvaṃ pakāseti’ti rūpaṃ*).

Rūpa is the abode, range, field, or sphere of colour (*Vaṇṇāyatana*). It is the embodiment of colour.

It should be understood that according to Abhidhamma *rūpa* springs from four sources, namely, Kamma, mind (*citta*), seasonal phenomena (*utu*), food (*āhāra*).

62. *Sadda* or sound arises from the friction of elements of extension (*paṭhavi dhātu*). There are four material elements (*bhūta rūpa*), namely, the element of extension (*paṭhavi*), element of cohesion (*āpo*), element of heat (*tejo*), and the element of cohesion (*vāyo*). These are the fundamental units of matter. They are always inter-dependent and inter-related. One element may preponderate over the other as, for example, the element of extension predominates in earth, the element of cohesion in water, the element of heat in fire, and the element of motion in air.

When an element of extension collides with a similar element there arises sound. It springs from both mind (*citta*) and seasonal phenomena (*utu*).

Sounds are either articulate (*vyakta*) or inarticulate (*avyakta*).

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

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

65. *Phoṭṭabbārammaṇa*-tangible object. It is not mere contact. With the exception of the element of cohesion all the remaining three elements are regarded as tangible, because the former cannot be felt by the body.

When these three elements, which constitute a tangible object, collide with the sensory surface of the body there arises either pain or pleasure according to the desirability or undesirability of the object. In the case of other objects there results only *upekkhā*—neutral feeling.

66. *Dhammārammaṇa* includes all objects of consciousness. *Dhamma* embraces both mental and physical phenomena.

67. The sensory surfaces of all the five organs are known as *pasāda*. In the case of eye, ear, nose, tongue the sensory surfaces are located in particular spots, while the sensory surface of the body pervades the whole system.

There are five kinds of *pasāda rūpa* corresponding to the five sense-organs.

68. *Sukhuma rūpa*—

Of the 28 kinds of *rūpa* 16 are classed as *sukhuma* (subtle) and 12 as *odārika* (gross).

The physical objects of (i) sight, (ii) hearing, (iii) scent, (iv) taste, and touch (which includes the element of (v) extension, (vi) heat, (vii) and motion), and the five *pasāda rūpas* belong to the gross group. The remaining 16 which will be described in the chapter on *rūpa* belong to the subtle group.

69. Namely, all the 89 types of consciousness. They are sometimes collectively treated as one object

as they all possess the identical characteristic of awareness.

70. Namely, the 52 mental properties.

71. This is a supramundane object which is conceived by the eight kinds of Supramundane consciousness.

72. *Paññatti* is that which is made manifest. It is twofold, namely, *nāma paññatti* and *attha paññatti*. The former means a name or term such as chair, table, etc., the latter means the object or idea conveyed thereby.

73. What is time? Strictly speaking, it is a mere concept which does not exist in an absolute sense. On the other hand what space to matter is time to mind.

Conventionally we speak of past (*atīta*), present (*paccuppanna*), and future (*anāgata*).

Past is defined as that which has gone beyond its own state or the moments of genesis, development, and cessation (*attano sabhāvaṃ uppādādikkhaṇaṃ vā atītā atikkantā atītā*.)

Present is that which on account of this and that reason enters, goes, exists above the moments of genesis etc. (*taṃ taṃ kāraṇaṃ paṭicca uppādādikkhaṇaṃ uddhaṃ pannaṃ, gatā, pavatta = paccuppannā*).

Future is that which has not yet reached both states (*tadubhayam'pi na āgatā sampattā*).

According to Abhidhamma each consciousness consists of three phases-*uppāda*, genesis, *ṭhiti*, development, and *bhaṅga*, dissolution or cessation. In the view of some commentators there is no intermediate *ṭhiti* stage but only the stages of arising and passing away. Each thought-moment is followed by another. Time



is thus the *sine qua non* of the succession of mental states. Fundamental unit of time is the duration of a thought-moment. Commentators say that the rapidity of these fleeting thought-moments is such that within the brief duration of a flash of lightning there may be billions and billions of thought-moments.

Matter, which also constantly changes, endures only for seventeen thought-moments, being the time duration for one thought-process.\*

Past is gone. Future has not come. We live only for one thought-moment and that slips into the irrevocable past. In one sense there is only the eternal *NOW*. In another sense the so-called present is the transitional stage from the future to the past.

The *Dictionary of Philosophy* defines time “as the general medium in which all events take place in succession or appear to take place in succession”.

*Atthasālini* states that time is a concept derived from this or that phenomenon. And it does not exist by nature, it is merely a concept. (*Tam tam upādāya paññatto kālo nāma. So pan'esa sabhāvato avijjamānattā paññattimattako eva*).

74. All sense-objects belong to the present.

75. Accordingly—*yathārahaṃ*, i.e., with respect to sense-sphere *javana*, Higher Intellect (*abhiññā*) and other Sublime *javas*.

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

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

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The objects of the smiling consciousness are past, present, and future.

The objects of the *javanas*, by means of which the Higher Intellect such as Divine Eye are developed, are past, present, future, and independent of time.

The objects of sublime *javanas* may be either timeless or past.

As Nibbāna is eternal it does not belong to the past, present or future. It is timeless. So is *paññatti*, independent of time.

76. This difficult passage needs some explanation.

When a person is about to die he sometimes recollects a good or bad action he has performed during his life-time. The moral or immoral consciousness experienced at the particular moment arises now as a fresh consciousness. This is technically known as 'Kamma'.

Being a thought, it is a *dhammārammaṇa* grasped through the mind-door, and is past.

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

At times it may be a sign or symbol associated with the good or bad action. It may be one of the five physical objects viewed through one of the six doors, as a present or past object.

Suppose, for instance, one hears the Dhamma at the dying moment. In this case the present audible word grasped through the ear becomes the object. It, therefore, follows that the object of the afore-mentioned three classes of consciousness of the following life becomes this *Kamma nimitta*.

Again, let us think that a dying physician sees through his mental eye the patients he has treated. Now, this is a past *rūpārammaṇa* perceived through the mind-door.

Or again, let us think that a dying butcher hears the groans of cattle he has killed. The past audible object is presented to the person through the mind-door.

*Kamma-nimitta* may, therefore, be past or present, viewed through one of the six-doors.

In some cases some symbol of the place in which he is to be reborn such as fire, flesh, celestial mansions, etc., may appear to the dying person. This is regarded as present object grasped through the mind-door.

*Gati-nimitta* is, therefore, a visual object, present in point of time, and is perceived through the mind-door.

It should be noted that the *paṭisandhi bhavaṅga*, and *cuti* thought-moments of the Sense-sphere have for their objects a *kamma*, a *kamma-nimitta*, or a *gati-nimitta*, perceived through one of the six-doors, in the immediately preceding life.

In the case of all *rūpāvacara paṭisandhi* etc., the object is always a past *kamma-nimitta* which is a concept (*paññatti*) such as a *kaṣiṇa* symbol, perceived through the mind-door.

The object of the first and third *Arūpa paṭisandhi* etc., is also a past concept (*paññatti*) such as ‘*ananto ākāso*’ ‘infinite is space’ in the case of the first, and the concept ‘*natthi kiñci*’—‘there is nothing’, in the case of the third. These two concepts are regarded as *kamma-nimittas* perceived through the mind-door.

The object of the second and fourth *arūpa jhāna paṭisandhi* etc., is a past mental object which serves as the *kamma-nimitta* perceived through the mind-door.

As was explained in the first chapter the second *arūpa* consciousness was developed by taking the first *arūpa* consciousness as the object, and the fourth with the third as the object.

77. The term 'yebhuyyena' (mostly) is used to indicate the rebirth of one born in the *asañña* plane where there is no consciousness. The commentary states that by the power of Kamma some object such as a *kamma-nimitta* presents itself to the *paṭisandhi* consciousness.

78. In Buddhism an ordinary worldling is called a *puthujjana* (lit., manyfolk or one who is born again and again). Those who have attained the first three stages of Sainthood are called *sekhas* (lit., those who undergo a training). Those who have attained the Final stage of Sainthood (Arahatship) are called *asekhas*, who no more undergo any training.

The *sekhas* cannot comprehend the Path and Fruit consciousness of an Arahat because he has not attained that superior state, but worldly thoughts of an Arahat they can.

Similarly the worldlings cannot comprehend the supramundane consciousness of the *sekha* Saints.

79. *Abhiññā* are the five kinds of Higher Knowledge. They are Divine Eye (*dibba-cakkhu*), Divine Ear (*dibba-sota*) Reminiscence of past births (*pubbeni-vāsānussati ñāṇa*), Reading the thoughts of others (*paracittavijānana*) and Psychic Powers (*iddhividha ñāṇa*). To develop these five *abhiññas* one must pos-

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

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

A detailed account of *abhiññā* will appear in a later chapter.

80. These two classes of consciousness are experienced only by Arahats.

81. This is the *manodvārāvajjana* which occurs before every *javana* process. Hence there is nothing that is beyond the scope of this consciousness.

82. Namely, Sense-sphere objects, Sublime objects, Supramundane objects, and concepts (*paññatti*).

83. The object of the second *arūpa* consciousness is the first *arūpa* consciousness, while that of the fourth is the third.

84. i.e., the object of the first *arūpa* consciousness is the concept '*ananto ākāso*' 'infinite is space', that of the third is the concept *natthi kiñci* 'there is nothing.'

An explanation of these appears in the first chapter.

All the *rūpa jhānas* have concepts such as *kasinas* as their objects.

85. Namely, 23 Sense-sphere Resultants + 1 sense-door consciousness + 1 smiling consciousness = 25.

86. *Paritta*, derived from *pari* + *√dā*, to break, to shorten, means lower or inferior. This refers to Sense-sphere objects.



87. Namely, the Moral, Resultant, and Functional 2nd and 4th *arūpa cittas* (*viññāṇaṅcāyatana* and *neva saññā n'āsaññāyatana*).

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

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

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

91. They are the 4 Sense-sphere Morals connected with knowledge and the 5th Moral *rūpa jhāna* (*abhiññā kusala citta*).

92. They are the 4 Sense-sphere Functionals, 5th Functional *rūpa jhāna*, and mind-door apprehending (*manodvārāvajjana*).

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(vi Vatthu - Sangaho)

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§ 12 *Vatthusāṅgahe vatthūni nāma cakkhu sota ghāṇa jivhā kāya hadayavatthu c'āti chabbidhāni bhavanti.*

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

*Tattha pañcaviññāṇadhātuyo yathākkamaṃ ekantena pañcappasādavatthūni nissāy'eva pavattanti. Pañcadvārāvajjanasampatīcchanasaṅkhātā pana manodhātu ca hadayaṃ nissitāy'eva pavattanti. Tathā avasesā pana manoviññāṇa-dhatu-saṅkhātā ca santīraṇamahāvīpākapaṭighadvayapaṭha-*

*mamaggahasānarūpāvacaravasena hadayaṃ nissāy'eva pavattanti.*

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

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

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

*Iti Abhidhammatthasaṅgahe pakīṇṇakasaṅgahavibhāgo  
nāma tatiyo paricchedo.*

### (vi Summary of Bases)

§ 12 In the summary of bases (93), there are six kinds, namely, eye, ear, nose, tongue, body, and heart.

All these, too, (94) are found in the Sense-sphere. But in the Form-sphere three bases—nose, tongue, and body—are not found (95). In the Formless-sphere no base (96) exists.

Therein the five elements of sense-impressions lie entirely dependent on the five sensory parts (97) of the organs as their respective bases. But the mind-element, namely, the five-door adverting consciousness and the (two types of) receiving consciousness—rest in dependence on the heart (98). Likewise the remaining mind-conscious-element (99) comprising the (100) investigating consciousness, the great Resultants, the two (101) accompanied by aversion, the first Path (102) consciousness (103), smiling consciousness, and Form-sphere (104) consciousness, rest in dependence on the heart (105).

$$(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43)$$

The remaining classes of consciousness (106) whether Moral, Immoral, Functional, or Supramundane, are either dependent on, or independent of, the heart-base. The Formless-sphere Resultants are independent of the heart-bases.

§ 13. It should be known that in the Sense-sphere seven elements (107) are dependent on the six bases, in the Form-sphere four (108) are dependent on three (109) bases, in the Formless-sphere the one single (110) mind-element is not dependent on any.

Forty-three arise dependent on a base. Forty-two arise with or without a base. The Formless Resultants arise without any base.

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Thus ends the third chapter, in the Compendium of Abhidhamma, entitled the Miscellaneous Treatment.

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### Notes:

93. *Vatthu* is derived from √ *vas*, to dwell. In its primary sense it means a garden, field, or avenue. In its secondary sense it means a cause or condition. *Vatthu* is also applied to something that exists, that is, a substance, object, or thing. Referring to the three objects of worship the Buddha says “*Uddesikam ti avatthukam*”. Here *avatthuka* means objectless, without a thing or substance.

*Vatthu* is the seat of sense-organs.

There are six seats or physical bases corresponding to the six senses.

These will be fully described in the chapter on *Rūpa*.

94. The indeclinable particle ‘*pi*’ (too) in the text indicates that there is an exception in the case of those who are born blind, deaf, dumb, etc.

95. The organs exist, but not their sensory faculties as beings in these higher planes have temporarily inhibited the desire for sensual pleasures (*kāmarāga*). They possess eye and ear so that they may utilise them for good purposes. The heart-base also exists because it is the seat of consciousness.

96. Being devoid of all forms of matter. Mind alone exists even without the seat of consciousness by the power of meditation.

97. For instance, the eye-consciousness depends on the sensory surface of the eye but not on the physical organ or ‘eye of flesh’. The other sense-impressions also depend on their respective sensory surfaces.

The sensory surfaces (*pasāda*) of these five organs should be understood as follows:—

“*Cakkhu*, which stands for vision, sense of sight and eye. ‘Eye,’ however, is always in the present work to be understood as the seeing faculty or visual sense, and not as the physical or ‘eye of flesh’ (*maṁsa cakkhu*). The Cy. gives an account of the eye, of which the following is the substance: First the aggregate organism (*sasambhāra-cakkhu*). A ball of flesh fixed in a cavity, bound by the socket-bone beneath and by the bone of the eyebrow above, by the angles of the eye at the sides, by the brain within and by the eyelashes without. There are fourteen constituents: the four elements, the six attributes dependent on them, viz., colour, odour, taste, sap of life, form

(*saṇḥānaṃ*), and collocation (*sambhavo*); vitality nature, body-sensibility (*kāyappasādo*), and the visual sentient organ. The last four have their source in karma. When 'the world', seeing an obvious extended white object, fancies it perceives the eye, it only perceives the basis (or seat-*vatthu*) of the eye. And this ball of flesh, bound to the brain by nerve-fibres, is white, black and red, and contains the solid, the liquid, the lambent and the gaseous. It is white by superfluity of humour, black by superfluity of bile, red by superfluity of blood, rigid by superfluity of the solid, exuding by superfluity of the liquid, inflamed by superfluity of the lambent, quivering by superfluity of the gaseous. But that sentient organ (*pasādo*) which is there bound, inherent, derived from the four great principles—this is the visual sense (*pasāda-cakkhu*). Placed in the midst and in the front of the black disc of the composite eye, the white disc surrounding it (note that the iris is either not distinguished or is itself the 'black disc') and in the circle of vision, in the region where the forms of adjacent bodies come to appear, it permeates the seven ocular membranes as sprinkled oil will permeate seven cotton wicks. And so it stands, aided by the four elements, sustaining, maturing, moving (*samudīraṇaṃ*)—like an infant prince and four nurses, feeling, bathing, dressing, and fanning him—maintained by nutriment both physical (*utu*) and mental, protected by the (normal) span of life invested with colour, smell, taste, and so forth, in size the measure of a louse's head—stands duly constituting itself the door of the seat of visual cognitions, etc. For as it has been said by the Commander of the Doctrine (Sāriputta):



The visual sense by which he beholds forms  
is small and delicate, comparable to a louse's  
head.'

*Sotappasāda*—

“This, situated within the cavity of the aggregate organism of the ear, and well furnished fine reddish hairs, is in shape like a little finger-stall (*anguliveṭhanaka*).” (Asl. 310)

*Ghāṇappasāda*—

“This is situated inside the cavity of the aggregate nasal organism, in appearance like a goat's hoof.” (Asl. 310).

*Jivhāppasāda*—

“This is situated above the middle of the aggregate gustatory organism, in appearance like the upper side of the leaf of a lotus.” (Asl. 310).

*Kāyappasāda*—

“The sphere of *kāya*—so runs the comment (Asl. 311)—is diffused over the whole bodily form just as oil pervades an entire cotton rag.”

(*Buddhist Psychology*, pp. 173-181).

98. *Hadayavatthu*—heart-base.

According to the commentators *hadayavatthu* is the seat of consciousness. Tradition says that within the cavity of the heart there is some blood, and depending on which lies the seat of consciousness. It was this cardiac theory that prevailed in the Buddha's time, and this was evidently supported by the Upanishads.

The Buddha could have adopted this popular theory, but He did not commit Himself.

Mr. Aung in his *Compendium* argues that the Buddha was silent on this point. He did not positively

assert that the seat of consciousness was either in the heart or in the brain. In the *Dhammasangani* the term *hadayavatthu* has purposely been omitted. In the *Paṭṭhāna*, instead of using *hadaya* as the seat of consciousness, the Buddha has simply stated ‘*yaṃ rūpaṃ nissāya*’—depending ‘on that rūpa’. Mr. Aung’s opinion is that the Buddha did not want to reject the popular theory. Nor did He advance a new theory that brain is the seat of consciousness as is regarded by modern scientists.

See *Bud. Psychology*—Introduction lxxviii, and *Compendium of Philosophy*, pp. 277-279.

99. *Dhātu* is derived from √ *dhar*, to hold, to bear. ‘That which carries its own characteristic mark is *dhātu*, They are so called since they are devoid of being or life (*nissatta nijjīva*).

For the sake of convenience three technical terms are used here. They are *pañcaviññāṇadhātu*, *mano-dhātu*, *mano-viññāṇa-dhātu*.

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

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

*Mano-viññāṇa-dhātu* is applied to all the remaining classes of consciousness.

100. The three classes of investigating consciousness and the eight great Resultants do not arise in the Formless sphere owing to the absence of any door or any function there.

101. As aversion has been inhibited by those born

n *rūpa* and *arūpa* planes the two classes of consciousness accompanied by aversion do not arise there.

102. To attain the first stage of Sainthood one must hear the word from another (*paratoghosaṃpaccaya*).

103. Smiling consciousness cannot arise without a body. Buddhas and Pacceka Buddhas who experience such classes of consciousness are not born outside the human plane.

104. No *rūpa jhāna* consciousness arises in the *arūpaloka* as those persons born in such planes have temporarily inhibited the desire for *rūpa*.

105. All the 43 types of consciousness stated above, are dependent on the *hadayavatthu*.

$$(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43.)$$

106. They are the 8 *sobhana kusalas*, 4 *rūpa kusalas*, 10 *akusalas*, 1 *manodvārā-vajjana*, 8 *sobhana kriya*, 4 *arūpa kriya*, 7 *lokuttaras* = 42.

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

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

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

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

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

CHAPTER IV  
VITHI - SANGAHA VIBHAGO

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- § 1 *Cittuppādānamicc'evaṃ katvā sangaham uttarāṃ  
Bhūmi-puggalabhedena pubbāparaniyāmitāṃ  
Pavattisaṅgaham nāma paṭisandhippavattiyāṃ\*  
Pavakkhāma samāsenā yathāsambhavato kathāṃ.*
- § 2 *Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññā-  
nāni, cha vīthiyo, chadhā visayappavatti c'āti vīthisaṅgahe  
cha chakkāni veditabbāni.*

*Vīthimuttānaṃ pana kamma-kammanimitta-gatinimitta-  
vasena tiividhā hoti visayappavatti.*

*Tattha vatthudvārālambanāni pubbe vuttanāyena'eva.  
Cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghāṇavīññāṇaṃ, jivhā-  
vīññāṇaṃ, kāyavīññāṇaṃ manovīññāṇaṃ c'āti cha  
vīññāṇāni.*

*Vīthiyo pana cakkhuvāravīthi, sotadvāravīthi, ghāṇa-  
dvāravīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi  
c'āti dvāravasena vā cakkhuvīññāṇavīthi, sotavīññāṇavīthi,  
ghāṇavīññāṇavīthi, jivhāvīññāṇavīthi, kāyavīññāṇavīthi,  
manovīññāṇavīthi c'āti vīññāṇavasena vā dvārappavattā  
cittappavattiyo yojetabbā.*

- § 3 *Atimahantaṃ, mahantaṃ, parittaṃ, atiparittaṃ c'āti  
pañcadvāre, manodvāre, vibhūtamavibhūtaṃ c'āti chadhā  
visayappavatti veditabbā.*

*Kathāṃ? Uppādeṭṭhitibhaṅgasena khaṇattayaṃ eka-  
cittakkhaṇaṃ nāma. Tāni pana sattarasacittakkhaṇāni*  
This should be paṭisandhippavattisu.

*rūpadhammānam āyu. Ekacittakkhaṇātītāni vā, bahucittakhaṇātītāni vā t̥hitippattān'eva pañcāmbanāni pañcadvāre āpāthamāgacchanti. Tasmā yadi ekacittakkhaṇātīlakam rūpārammaṇam cakkhussam āpātham'āgacchati, tato dvikkhattum bhavaṅge calite bhavaṅgasotam vocchinditvā tam'eva rūpārammaṇam āvajjentam pañcadvārāvajjanacittam uppajjitvā nirujjhati. Tato tass'ānantaram tam'eva rūpam passantam cakkhuviññānam, sampañcicchantam sampañcicchanacittam, santīrayamānam santīraṇacittam, vavalthapentam votthapanacittam c'āti yathākkamam uppajjitā nirujjhati. Tato param ek'ūnatimsakāmāvacarajavanesu yaṁ kiñci laddhapaccayam yebhuyyena sattakkhattum javati. Javanānubandhanāni ca dve tadārammaṇapākāni yathāramham pavattanti. Tato param bhavaṅgapāto.*

*Ettāvatā cuddasacittuppadā dve bhavaṅgacalanāni pubbevātītakamekacittakkhaṇanti katvā sattarasa cittakkhaṇāni paripūrenti. Tato param nirujjhati. Ālambanam'etaṁ atimahantam nāma gocaram.*

*Yāva tadāmban'uppadā pana appahontātītakam āpātham āgataṁ ālambanam mahantam nāma. Tattha javanāvasāne bhavaṅgapāto'va hoti. Natthi tadāmbanuppadō.*

*Yāva javanuppadā'pi appahontātītakamāpātham āgataṁ ālambanam parittam nāma. Tattha javanam pi anuppajjitvā dvattikkhattum votthapanam'eva pavattati. Tato param bhavaṅgapāto'va hoti.*

*Yāva votthapanuppadā ca pana appahontātītakam āpātham āgataṁ nirodhāsannamāmbanam atiparittam nāma. Tattha bhavaṅgacalanam'eva hoti. Natthi vīthiccittuppadō.*

*Icc'evaṁ cakkhudvāre, tathā soladvārādīsū c'āti sabbathā'pi pañcadvāre tadāmbana-javana-votthapanamoghavāra-*



*saṅkhātānaṃ catunnaṃ vārānaṃ yathākkamam ārammaṇa-  
bhūlā visayappavatti catudhā veditabbā.*

- § 4 *Vīticittāni satt'eva cittuppadā catuddasa  
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.  
Ayaṃ'ettha pañcadvāre vīthiccittappavattinayo.*

## Analysis of Thought-Processes

### Five Sense-door Thought-process

#### Introductory

- § 1 Having thus completed the noble compendium of consciousness and its concomitants (with respect to feelings etc.), I shall briefly describe, in due order, the compendium of (thought) processes both at rebirth and in life-time, according to the planes and individuals, and as they are determined by what (consciousness) that precedes and by what that follows (1).

#### Notes.

1. In the preceding chapter states of consciousness and mental concomitants were treated according to feelings, roots, etc. In the present one the author deals with thought-processes as they arise through the mind and the other five senses, in accordance with the different kinds of individuals and planes of existence.

The Pāli phrase *pubbāparaniyāmitaṃ* needs an explanation. The commentary explains it thus—this consciousness arises after such a number of psychoses, and

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

*Paṭisandhi* here refers to the initial thought-process that occurs at the moment of conception in a new birth. *Pavatti* refers to all thought-processes that occur during the course of one's life-time.

The translation of these two verses appears in the *Compendium of Philosophy* as follows:—

“This further summary of geneses  
Of thought now having made, I will go on  
To speak concisely, summing up again  
Processes of the mind, in birth and life,  
By order due, the ‘after’, the ‘before’,  
Distinguishing both person and life-plane.”  
(p. 124).

### Thought - Processes

§ 2 In the compendium of thought-processes six kinds of six classes each should be understood, namely,

i. six bases, ii. six doors, iii. six objects\*, iv. sixfold consciousness, v. six processes (2), and vi. sixfold presentation of objects (3).

The presentation of objects to the process-freed consciousness† is threefold, namely, (i) Kamma, (ii) Kamma-sign, and (iii) destiny sign.

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

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

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

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

According to the doors the thought-processes are :—

1. the process connected with the eye-door,
2. the process connected with the ear-door,
3. the process connected with the nose-door,
4. the process connected with the tongue-door,
5. the process connected with the body-door, and
6. the process connected with the mind-door.

Or, according to consciousness the thought-processes are :—

1. the process connected with the eye-consciousness,
2. the process connected with the ear-consciousness,
3. the process connected with the nose-consciousness,
4. the process connected with the tongue-consciousness,
5. the process connected with the body-consciousness, and
6. the process connected with the mind-consciousness.

The thought-procedure connected with the doors should thus be co-ordinated.

§ 3 The sixfold presentation of objects (4) should be understood as follows :—

- a. At the five sense-doors—
  - (i) 'very great', (ii) 'great', (iii) 'slight',
  - (iv) 'very slight'.
- b. At the mind-door—
  - (v) 'clear' and (vi) 'obscure'.

How is the intensity of objects be determined?

The three instants such as genesis, static (or development), and dissolution constitute one thought-moment. The duration of material things consists of seventeen such thought-moments.

The five sense-objects enter the avenue of five sense-doors at the static stage when one or several thought-moments have passed.

Hence the thought-process runs as follows:—

Suppose a visible object which has passed one instant (i) enters the avenue of eye. Then the *bhavaṅga*-consciousness vibrates for two moments (ii, iii) arresting the *bhavaṅga* stream. Subsequently the five-door apprehending consciousness (iv) arises and ceases apprehending that very visible object.

Thereafter the following thought-moments arise and cease in order—

- (v) eye-consciousness seeing that very form,
- (vi) recipient consciousness receiving it,
- (vii) investigating consciousness investigating it,
- (viii) determining consciousness determining it.

Then any one of the 29 kinds of Sense-sphere *jāvanas*, thus causally conditioned, runs mostly for seven moments (ix-xv).

Following the *jāvanas* two retentive resultants (xvi, xvii) arise accordingly.

Finally comes the subsidence into the *bhavaṅga*.

Thus far seventeen thought-moments are complete, namely,

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

Then the object ceases.

Such an object is termed ‘**very great**.’

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive till the arising of the retentive thought-moments, is termed ‘**great**’.

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive even till the arising of the *javanas*, is termed ‘**slight**’.

In that case even the *javanas* do not arise, but only the determining consciousness lasts for two or three moments and then there is subsidence into *bhavaṅga*.

That object which is about to cease and which enters the avenue of sense, having passed a few moments and is not able to survive till the arising of determining consciousness, is termed ‘**very slight**’.

In that case there is merely a vibration of the *bhavaṅga*, but no genesis of a thought-process.

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

In all the five doors, the fourfold presentation of objects should be understood, in due order, in the four ways, known as—

1. the course (ending with) retention,
2. the course (ending with) *javana*,
3. the course (ending with) determining, and
4. the futile course.



§ 4 There are seven modes\* and fourteen different types of consciousness in the thought-process. In detail there are accordingly 54† in the five doors.

Herein this is the method of thought-process in the five sense-doors.

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### Notes.

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2 *Vīthi* is derived from *vi* + *√i*, to go.

This term means a way or street, but here it is used in the sense of process (*paramparā*). A thought-process consists of several thought-moments, and a thought-moment is never called a *citta-vīthi*.

3 *Visayappavatti*—

The commentarial explanation is—‘the presentation of objects at the doors’, or ‘the genesis of consciousness on the presentation of such objects’. (*visayānam dvāresu, visayesu ca cittānam pavatti.*)

The author evidently prefers the first explanation.

### 4 Thought-processes

According to Abhidhamma ordinarily there is no moment when we do not experience a particular kind of consciousness, hanging on to some object—whether physical or mental. The time-limit of such a consciousness is termed one thought-moment. The rapidity of the succession of such thought-moments is

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\* Namely, 1. *āvajjana*, 2. *pañca viññāṇa*, 3. *sampañicchana*, 4. *santīraṇa*, 5. *votthapana*, 6. *javana*, (7 moments), and 7. *tadālamhana*. These become 14 when the 7 *javana* moments and 2 *tadālamhanas* are reckoned separately.

† These comprise all the classes of Sense-sphere consciousness which arise through the five sense-doors.

hardly conceivable by the ken of human knowledge. Books state that within the brief duration of a flash of lightning, or in the twinkling of an eye billions and billions of thought-moments may arise and perish.

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

Birth, decay, and death\* correspond to these three states. The interval between birth and death is regarded as decay.

Immediately after the cessation stage of a thought-moment there results the genesis stage of the subsequent thought-moment. Thus each unit of consciousness perishes conditioning another, transmitting at the same time all its potentialities to its successor. There is, therefore, a continuous flow of consciousness like a stream without any interruption.

When a material object is presented to the mind through one of the five sense-doors, a thought-process occurs, consisting of a series of separate thought-moments leading one to the other in a particular uniform order. This order is known as the *citta-niyāma* (psychic order). As a rule for a complete perception of a physical object through one of the sense-doors precisely 17 thought-moments must pass. As such the time duration of matter is fixed at 17 thought-moments. After the expiration of that time-limit, one fundamental unit of matter perishes giving birth to another unit. The first moment is regarded

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

as the genesis (*uppāda*), the last as dissolution (*bhaṅga*), and the interval 15 moments as decay or development (*thiti* or *jarā*).

As a rule when an object enters the consciousness through any of the doors one moment of the life-continuum elapses. This is known as *atīta-bhavaṅga*. Then the corresponding thought-process runs uninterrupted for 16 thought-moments. The object thus presented is regarded as ‘**very great**’.

If the thought-process ceases at the expiration of *javanas* without giving rise to two retentive moments (*tadālamhana*), thus completing only 14 moments, then the object is called ‘**great**’.

Sometimes the thought-process ceases at the moment of determining (*voṭṭhapana*) without giving rise to the *javanas*, completing only 7 thought-moments. Then the object is termed ‘**slight**’.

At times when an object enters the consciousness there is merely a vibration of the life-continuum. Then the object is termed ‘**very slight**’.

When a so-called ‘very great’ or ‘great’ object perceived through the five sense-doors is subsequently conceived by the mind-door, or when a thought-process arising through the mind-door extends upto the retentive stage, then the object is regarded as ‘**clear**’.

When a thought-process arising through the mind-door ceases at the *javana* stage, the object is termed ‘**obscure**’.

When, for instance, a person looks at the radiant moon on a cloudless night, he gets a faint glimpse of the surrounding stars as well. He focuses his attention

on the moon, but he cannot avoid the sight of stars around. The moon is regarded as a great object, while the stars are regarded as minor objects. Both moon and stars are perceived by the mind at different moments. According to Abhidhamma it is not correct to say that the stars are perceived by the subconsciousness and the moon by the consciousness.

### Manodvare Vithi - cittappavattinayo

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

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

§ 6 *Vithicittāni tīn'eva cittuppadā daseritā  
Vitthārena paṇ'etthekacattālīsa vibhāvaye  
Ayam'ettha Paritta-javanavāro.*

### Mind - door Thought - Process

§ 5 In the mind-door when a 'clear object' enters that avenue, retentive resultants take place at the end of the *bhavaṅga* vibrations, mind-door appending consciousness, and *javanas*. After that there is subsidence into the *bhavaṅga*.

In the case of an 'obscure object' there is subsidence into *bhavaṅga* at the end of the *javanas*, without giving rise to the retentive resultants.

§ 6 'Three modes and ten\* different types (of consciousness) in the thought-process are told. It will be explained that, in detail, there are 41† kinds here.

Herein this is the section of the minor *javana*-procedure.

### Appana - vithicittappavattinayo

§ 7 *Appanājavanavāre pana vibūtā vibhūtabhedo natthi. Tathā tadālamnanuppādo ca.*

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

*Tattha somanassasahagatajavanānantaram appanā'pi somanassasahagatā'va pāṭikaṅkhitabbā. Upekkhāsahagatajavanānantaram upekkhāsahagatā'va. Tāttā'pi kusalajavanānantaram kusalajavanañc'eva hetṭhimañca phalattayamappeti. Kriyājavanānantaram kriyā javanam arahataphalañ cāti.*

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

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

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



*Puthujjanānasekkhānaṃ kāmapuññalīhelūlo  
Tīhelukāmakriyato vīlarāgānamappaṇā.*

*Ayam'eitha manodvāre vīthi-cittappavatti nayo.*

### Appana Thought-process

§ 7 In the ecstatic (5) *javana*-procedure there is no distinction between 'clear' and 'obscure'. Likewise there is no arising of retentive resultants.

In this case any one of the eight Sense-sphere *javanas* accompanied by knowledge arise, in due order, four times or thrice, as 'preparation' (*parikamma*), 'approximation' (*upacāra*), 'adaptation' (*anuloma*), and sublimation (*gotrabhū*). Immediately after they cease, in the fourth or fifth instant, as the case may be, any one of the *javanas*, amongst the 26 Sublime and Supramundane classes, descends into ecstatic process, in accordance with the appropriate effort.

Here, immediately after a pleasurable *javana*, a pleasurable ecstatic *javana* should be expected. After a *javana* accompanied by equanimity, an ecstatic *javana*, accompanied by equanimity, is to be expected.

Here, too, a moral *javana*, is followed by a moral *javana*, and (in the case of attainment—*samāpatti*) it gives rise to three lower Fruits.

A functional *javana* is followed by a functional *javana* and the Fruit of Arahatsip.

§ 8 After (*tīheluka*) (6) pleasurable meritorious thoughts (7) arise 32 (classes of consciousness) (8); after (*liheiuka*) meritorious thoughts, accompanied by

equanimity, 12 classes of consciousness (9); after (*tihetuka*) pleasurable functional thoughts, 8 classes of consciousness (10); and after (*tihetuka*) functional thoughts, accompanied by equanimity, 6 classes of consciousness (11).

To the worldlings and *Sekhas* ecstasy results after *tihetuka* Sense-sphere meritorious thoughts, but to the Lustless\* after *tihetuka* Sense-sphere functional thoughts.

Here this is the method of thought-processes with respect to mind-door.

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### Notes :

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- 5 *APPANĀ*—(Sanskṛt—*arpaṇā*, derived from √*ri*, to go).

This is a rare Pali term found in Abhidhamma.

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

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

Venerable Buddhaghosa defines ‘*appanā*’ as the directing or fixing of the one-pointed consciousness on an object (*ekaggam cittam ārammaṇe appenti*).

*Appanā* is a highly developed form of *vitakka*—initial application of the mind, one of the *jhāna* factors.

The aspirant who wishes to develop *jhānas* takes for his object a suitable subject, according to his

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\* Arahats.

temperament. In the course of his meditations, as mentioned in the first chapter, he arrives at a stage when he would be able to experience the first jhānic ecstasy.

Then a thought-process runs as follows —

*Manodvārāvajjana, Parikamma, Upacāra, Anuloma,*

\* \* \*

\* \* \*

\* \* \*

\* \* \*

*Gotrabhū, Appanā.*

\* \* \*

\* \* \*

The first is the mind-door consciousness, which precedes the *javana* stage, conditioned by objects that enter the avenue of consciousness.

The initial thought-moment of the *appanā javana*-process is termed *parikamma* because it is a preparation for the desired higher consciousness whether Sublime (*Mahaggata*) or Supramundane (*Lokuttara*). This is followed by another thought-moment known as *upacāra* because it arises in proximity to the higher consciousness. Ordinarily these two thought-moments arise at the beginning of the *appanā javana*-process, but if the person is morally advanced only *upacāra* moment arises without the initial *parikamma* moment. The third thought-moment is known as *anuloma* because it arises in harmony with the preceding thought-moments and the following *gotrabhū* thought-moment. *Gotrabhū*, literally, means that which overcomes the Sense-sphere lineage or that which develops the sublime or exalted lineage. Immediately after this *gotrabhū* thought-moment arises the *appanā jhāna* thought-moment. Absolute one-pointedness of the mind is gained at this advanced stage of mental development.

The fully undeveloped *jhāna*, present in the preliminary thought-moments, is known as *upacāra samādhī*—access ecstasy.

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

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

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

In this thought-process *parikamma* may or may not precede. As stated above it depends on the moral advancement of the person. Here *gotrabhū* means that which overcomes the lineage of the worldling or that which develops the supramundane lineage.

One of the four *kāmāvacara* moral *jāvanas*, accompanied by knowledge, arises in these four preliminary stages. The object of the first three thought-moments is mundane, but the object of the *gotrabhū* is supramundane Nibbāna. Nevertheless, this developed thought-moment is incapable of eradicating the innate defilements. It is the *magga* or Path consciousness that immediately follows, performs the double function of intuiting Nibbāna and of eradicating the defilements. It should be noted that the Path consciousness occurs only once. This is immediately followed

by two *phala* or Fruit Consciousness if *parikamma* is present. Otherwise there will be three *phala* thought-moments.

In the case of the second, third, fourth stages of Sainthood—the fourth thought-moment is named *vodāna*, which means purification, instead of *gotrabhū*. If the *parikamma* thought-moment precedes *vodāna* thought-moment arises as the fourth, otherwise as the fifth.

Each of the four Supramundane Paths arises only once in the course of one's life. But one may experience the Fruit consciousness even for a whole day continuously. The three lower fruits. *Sotāpatti*, *Sakadāgāmi*, and *Anāgāmi* are preceded by a moral *javana*. When one enjoys the Fruit of Arahatsip the *javanas* that immediately precede must be functionals because an Arahata, being an Asekha, does not experience moral *javanas*.

- 6 *Tihetuka*—conditioned by three *hetus*—*alobha* (generosity), *adosa* (goodwill) and *amoha* (wisdom).
- 7 Viz., two types of *kāmāvacara* consciousness, accompanied by pleasure and knowledge.
- 8 Namely, the first 4 *rūpa jhānas* and 28 ( $7 \times 4$ ) *lokuttara jhānas*. The Arahata Fruit and functionals are excluded.
- 9 Namely, 1, 5th *rūpa jhāna* + 4 *arūpa jhānas* + 7 *lokuttara pañcamajjhāna*.
- 10 Namely, 1st 4 *rūpa jhānas* + 1st 4 *arahatta phala jhānas*.
- 11 Namely, 1, 5th *rūpa jhānas* + 4 *arūpa jhānas* + 1, 5th *Arahattaphalajhāna*.



## Tadarammana Niyamo

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§ 9 *Sabbattha'pi pan'ettha anittthe ārammaṇe akusalavipākān'eva pañcaviññāṇasampatīcchanasantīraṇatadārammaṇāni, Ittthe kusalavipākāni. Atiittthe pana somanassasahagatān'eva santīraṇatadārammaṇāni.*

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

*Domanassasahagatajavanāvasāne ca pana tadārammaṇāni c'eva bhavaṅgāni ca upekkhāsahagatān'eva bhavanti. Tasmā yadi somanassapaṭisandhikassa domanassasahagatajavanāvasāne tadārammanasambhavo natthi. Tadā yaṁ kiñci paricitapubbaṁ parittārammanamārabba upekkhāsahagatasantīraṇam uppajjati. Tamanataritvā bhavaṅga-pāto'va hoti'ti pi vadanti ācariyā. Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṁ kāmāvacaradhammesu'eva ārammaṇabhūtesu tadārammaṇaṁ icchanti'ti.*

§ 10 *Kāme javanasattārammaṇānaṁ niyame sati Vibhūtetimahante ca tadārammaṇamīritaṁ. Ayam'ettha Tadārammaṇa Niyamo.*

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## The Procedure of Retention

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§ 9 Here, under all circumstances (i.e., in both sense-door and mind-door) when an object (12) is undesirable, the five sense-impressions, reception, investigation retention (that arise) are immoral resultants. If desirable, they are moral resultants. If the object is extremely desirable, investigation and retention are accompanied by pleasure.

In this connection, at the end of functional *javanas* accompanied by pleasure, there arise retentive thought moments also accompanied by pleasure. At the end of functional *javanas*, accompanied by equanimity, the retentive thought-moments are also accompanied by equanimity.

But at the end of *javanas*, accompanied by displeasure the retentive thought-moments and the *bhavangas* are also accompanied by indifference. Hence to one whose rebirth-consciousness is accompanied by pleasure, at the end of *javanas*, accompanied by displeasure, retentive thought-moments do not arise. Then, there arises an investigating consciousness, accompanied by indifference, hanging on to some sense-object with which one is familiar before. Immediately after, the teachers say, there is subsidence into the life-continuum.

Likewise they expect retention at the end of Sense-sphere *javanas* to the Sense-sphere beings, only when Sense-sphere phenomena become objects.

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

Here this is the procedure of retention.

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### Notes :

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#### 12. *Objects—Ārammaṇa*

The desirability or undesirability of an object is determined not according to individual temperament, but according to its intrinsic nature. The resultant consciousness conditioned thereby is regarded as the effect of one's good or bad action.

The sight of the Buddha will perhaps be repulsive to a staunch heretic. His *javana* thoughts will naturally be unwholesome. Now the resultant consciousness caused by good effect the desirable object, when viewed impartially, is a (*kusala vipāka*). This *vipāka* is not conditioned by his will, but is an inevitable consequence. The *javana* process, on the contrary, is conditioned by his own will.

Again, for instance, the mere sight of excreta will be a source of delight to an ordinary dog. The object is generally undesirable and is a bad effect (*akusala vipāka*) but the *javana* process caused thereby will be wholesome to the dog. The accompanying feeling will also be pleasurable.

Although even an Arahāt experiences an *akusala vipāka* at the sight of an undesirable object, his *javana* process will neither be wholesome nor unwholesome. The accompanying feeling will be one of equanimity.

Now, when an undesirable object is presented either through the mind-door or five sense-doors, the sense-impressions, reception, investigation, retention that occur in the respective thought-processes, are all bad effects (*akusala vipākas*). The accompanied feeling is invariably *upekkhā*, except in the case of body impression which is *dukkha*. These thought-moments are the inevitable results of past bad actions.

If the presented object is desirable, then the aforementioned thought-moments are all good effects (*kusala vipākas*). Here too the accompanying feeling is *upekkhā*, except in the case of body-impression which is *sukha*. All these thought-moments are the results of past good actions.

When the object is extremely desirable, the feeling of the *santīraṇa* moment differs. Instead of *upekkhā* it is *somanassa*.

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

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

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

If the rebirth-consciousness (*paṭisandhi-citta*) of the person is accompanied by *somanassa*, then there will be no *tadārammaṇas*, as the *bhavaṅga* that immediately follows is also accompanied by *somanassa*. In that case an adventitious *upekkhā santīraṇa*, without any special function, merely intervenes for one moment. This adventitious thought-moment is technically termed *āgantukabhavaṅga*. Usually the object of the *jāvanas* and that of the *tadārammaṇas* are identical. But in this particular case the objects differ. The object of this *santīraṇa* is another *kāmāvacara* object with which one is familiar in the course of one's life. This object is termed *paritta* (smaller or lesser) in comparison with the higher *rūpa*, *arūpa* and *lokutara* objects.

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

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

### Javana - Niyamo

§ 11 *Javanesu ca parittajavanavīthiyāṃ kāmāvacarajavanāni sattakkhattum chakkhattum'eva vā javanti.*

*Mandappavattiyaṃ pana maraṇakālādisu pañcavāram'eva.*

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

*Ādikammikassa pana paṭhamakappaṇāyaṃ mahaggatajavanāni, abhiññājavanāni ca sabbadā'pi ekavāram'eva javanti. Tato paraṃ bhavaṅgapāto.*

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

*Nirodhasamāpattikāle dvikkhattum catutthāruppajavanam javati. Tato paraṃ nirodham phusati. Vuṭṭhānakāle ca anāgāmi phalam vā arahattaphalam vā yathārahaṃ'ekavāram uppajjitvā niruddhe bhavaṅgapāto'va hoti.*

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

§ 12 *Sattakkhattum parittāni maggābhiññā sakimi matā Avasesāni labbhanti javanāni bahūni'pi.*

*Ayam'ettha Javana-Niyamo.*



### Procedure of Javana (13)

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§ 11 Amongst the *javanas*, in a minor *javana* process, the sense-sphere *javanas* run only for seven or six times.

But in the case of a feeble process and at the time of dying etc. only five times.

To the Happy One, at the time of the 'Twin Psychic Phenomenon' and the like, when the procedure is alert, only four or five reflective thought-moments arise, they say.

To the beginner, during the first ecstasy, the Sublime *javanas* and super-intellect *javanas*, run only once at all times. Subsequently there is subsidence into the life-continuum.

The arising of the four Paths endures only for one thought-moment. Thereafter two or three Fruit thought-moments arise accordingly. Then comes subsidence into life-continuum.

At the time of Supreme cessation (13) the fourth *arūpa javana* runs twice and then contacts Cessation. When emerging (from this ecstasy) either Anāgāmi Fruit consciousness or Arahattā Fruit consciousness arises accordingly. When it ceases there is subsidence into the life-continuum.

In the process of Attainments there is no regularity of thought-processes, as in the stream of life-continuum. Nevertheless, it should be understood that many (Sublime and Supramundane) *javanas* take place.

§ 12 It should be known that minor *javanas* arise seven times, the Paths and Super-intellect only once, the rest (Sublime and Supramundane) several times.

Herein this is the procedure of *javanas*.

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### Notes:

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### 13 JAVANA—

As it is difficult to give an adequate English rendering for *javana* the Pāli term has been retained here.

Both psychologically and ethically *javana* thought-moments are the most important as both good and evil are determined at this stage.

Sometimes the *javanas* last only for one moment. At times they may continue for seven moments the most.

*Kāmāvacara javanas* as a rule, last only for six or seven moments. When one is in a senseless state or is about to die, *javanas* are confined to five moments.

When the Buddha, by His psychic powers, emits fire and water almost simultaneously, from his body, only four or five *javana* thought-moments arise so as to reflect on the *jhāna* factors which is a prerequisite for the performance of this ‘Twin Psychic Phenomenon’.

In the case of a Yogi who develops the first *jhāna* for the first time *javana* lasts only for one moment. So is it with those who develop the five *abhiññās*—namely, i. Psychic Powers (*Iddhividha*), ii. Celestial Ear (*Dibba Sota*), Celestial Eye (*Dibba Cakkhu*), Reading of Others’ Thoughts (*Paracittavijānana*), and Reminiscence of Previous Births (*Pubbe nivāsānussati*

*Ñāṇa*). The four classes of supramundane *javana* Path consciousness also last for one moment only. It is at this great moment that Nibbāna is intuited.

#### § 14 NIRODHA SAMĀPATTI—

An Anāgāmi or an Arahāt who has developed the *rūpa* and *arūpa jhānas* could, by will-power, temporarily arrest the ordinary flow of consciousness even for seven days continuously. When one attains to this state all mental activities cease although there exist heat and life, devoid of any breathing. The difference between a corpse and one in this state is that the latter possesses life. Books state that his body cannot be harmed too. The attainment to such an ecstatic state is known as *Nirodha-Samāpatti*. *Nirodha* means cessation, and *Samāpatti* is attainment again and again.

Immediately prior to the attainment of this state he experiences for two moments the fourth *arūpa jhāna* (state of neither perception nor non-perception). The flow of consciousness then ceases until he emerges therefrom as determined by him. As a rule he remains in this state for about a week. Motionless he abides in this ecstasy. Books relate an incident of a Pacceka buddha whose body was set fire to whilst in this state. But he was not affected thereby.

Now when he emerges from this state the first thought-moment to arise is an *Anāgāmi* Fruit consciousness in the case of an *Anāgāmi*, or an Arahāt Fruit consciousness in the case of an Arahāt. Immediately after which the stream of consciousness subsides into *bhavaṅga*.

## Puggala - Bhedo

§ 13 *Duhetukānamahetukānañca pan'ettha kriyājavanāni c'eva appanājavanāni ca na labbhanti. Tathā ñāṇasampayutta-vipākāni ca sugatīyaṃ. Duggatīyaṃ pana ñāṇavippayuttāni ca mahāvipākāni na labbhanti.*

*Tihetukesu ca khīṇāsavānaṃ kusalākusalajavanāni ca na labbhanti. Tathā sekkhaputhujjanānaṃ kriyājavanāni. Diṭṭhigatasampayuttavicikicchājavanāni ca sekkhānaṃ. Anāgāmi-puggalānaṃ pana paṭighajavanāni ca na labbhanti. Lokuttarajavanāni ca yathāsakamariyānaṃ'eva samuppaj-jantī'ti.*

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

*Ayam'ettha puggalabhedo.*

### Classification of Individuals

§ 13 Herein, to those whose rebirth-consciousness is conditioned by two roots<sup>1</sup> and conditioned by none, functional *javanas* and ecstatic *javanas*<sup>2</sup> do not arise. Likewise, in a happy plane, resultants accompanied by knowledge, also do not arise<sup>3</sup>. But in a woeful state they get great resultants disconnected with knowledge.

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

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

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

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

roots, no moral and immoral *javanas* arise. Similarly to the *Sekhas* and worldlings functional *javanas* do not arise. Nor do the *javanas* connected with misbelief and doubts arise to the *Sekhas*<sup>4</sup>. To the *Anāgāmi* individuals there are no *javanas* connected with aversion<sup>5</sup>. But the supramundane *javanas* are experienced only by Ariyas<sup>6</sup> according to their respective capacities.

§ 14 As they arise, it is stated that *Asekhas* experience 44<sup>7</sup>, *Sekhās* 56<sup>8</sup>, and the rest 54<sup>9</sup> classes of consciousness.

Herein this is the classification of individuals.

### Bhumi - Bhedo

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

*Rūpāvacarabhūmiyaṃ paṭighajavanatadālambanavaj-jitāni.*

*Arūpāvacarabhūmiyaṃ paṭhamamaggarūpāvacaraha-sanahetṭhimāruppavajjitāni ca labbhanti*

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

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

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

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

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

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



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

*Asaññasattānam pana sabbathā'pi cittappavatti natth'evā'ti.*

§ 16 *Asīlivīthicittāni kāme rūpe yathārahaṃ  
Catusatṭhi tathāruppe dve cattālīsa labbhare.*

*Ayam'ettha Bhūmivibhāgo.*

§ 17 *Icc'evaṃ chadvārikacittappavatti yathāsambhavaṃ  
bhavaṅgantariṭā yāvatāyukamabbhocchinnā pavattatī'ti.*

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

### Section on Planes

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

On the Plane of Form (all) with the exception of *jāvanas* connected with aversion and retentive moments.

On the Formless Plane (all) with the exception of the First Path, *rūpāvacara* consciousness, smiling consciousness, and the lower *arūpa* classes of consciousness.

In all planes, to those who are devoid of sense-organs, thought-processes connected with corresponding doors do not arise.

To those individuals without consciousness there is absolutely no mental process whatsoever.

§ 16 On the sense-sphere according to circumstances, 80<sup>1</sup> thought-processes are obtained; on the Plane of Form 64<sup>2</sup>; on the Formless plane 42<sup>3</sup>.

Herein this is the section on Planes.

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

### *Thought - Processes*

When, for instance, a visible object enters the mind through the eye-door a thought-process runs as follows—

*Pañcadvāra citta vīthi—Ati Mahanta*

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

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

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

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

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

*Manodvārika Vīthi*

*Manodvārāvajjana*

\* \* \*  
1

*Javana*

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

*Tadārammaṇa*

* * *	* * *
9	10

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

CHAPTER V  
VITHIMUTTA - SANGAHA - VIBHAGO

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(Bhumi - Catukka)

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

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

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

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

*Idam'ettha Bhūmi-Catukkaṃ.*

## PROCESS - FREED CHAPTER

### i. Four Kinds of Planes

§ 1 Thus, according to thought-processes, the life's course (extending from birth to decease) has been explained. Now the summary of the procedure at re-birth will be told.

#### Planes of Existence

§ 2 In the summary of process-freed consciousness four sets of four should be understood as follows :—

- (i) four planes of life (1) ;
- (ii) four modes of rebirth ;
- (iii) four kinds of actions ;
- (iv) fourfold advent of death.



Of these, the four planes of life are :—

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

Among these the unhappy plane is fourfold—namely, (i) woeful state (6), (ii) animal kingdom (7), (iii) *Peta* sphere (8), and (iv) the host of *Asuras* (9).

The Sensuous blissful plane is sevenfold—namely, (i) human realm (10), (ii) the realm of the Four Kings (11), (iii) the realm of the Thirty-three gods (12), (iv) the realm of the Yāma gods (13), (v) the Delightful realm (14), (vi) the realm of the gods who rejoice in (their own) creations (15), and (vii) the realm of the gods who lord over the creation of others (16).

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

*Rūpāvacara* plane is sixteenfold—namely,

(i) the first *jhāna* plane, to wit, 1. the realm of Brahma's retinue, 2. the realm of Brahma's Ministers, and the Mahā Brahma realm (17) ;

(ii) the second *jhāna* plane, to wit, 4. the realm of Minor Lustre, 5. the realm of Infinite Lustre and 6. the realm of Radiant Lustre ;

(iii) the third *jhāna* plane, to wit, 7. the realm of Minor Aura, 8. the realm of Infinite Aura, and 9. the realm of Steady Aura ;

(iv) the fourth *jhāna* plane, to wit, 10. the realm of Great Reward, 11. the realm of mindless beings (18) and 12. the Pure Abodes (19).

The Pure Abodes are five-fold—namely, i. the Durable realm, ii. the Serene realm, iii. the Beautiful realm, iv. the Clear-sighted realm, and v. the Highest realm.

The *arūpa* plane (20) is four-fold, namely,

- (i) the realm of Infinite Space,
- (ii) the realm of Infinite Consciousness,
- (iii) the realm of Nothingness ;
- (iv) the realm of Neither Perception nor Non-Perception.

§ 3 In the Pure Abodes no worldlings, Stream-Winners\* or Once-Returners† are born in any way.

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

Here this is the four-fold planes.

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### Notes.

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1. *Bhūmi*, derived from √ *bhū*, to be, lit., means a place where beings exist.

According to Buddhism the earth, an almost insignificant speck in the universe, is not the only habitable world§ and humans are not the only living beings. Infinite are world systems and so are living

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\* See p. 64.

† See p. 64.

‡ Those who have attained the four stages of Sainthood.

All worldlings are called Non-Ariyas.

§ “ There are about 1,000,000 planetary systems in the Milky Way in which life exists.”

See Fred Hoyle, *The Nature of the Universe*, pp. 87-89.

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

2. *apāya* = *apa* + *aya*. That which is devoid of happiness is *apāya*. It is viewed both as a mental state and as a place.

3. States where sense-pleasures abound. See p. 10.

4. See p. 10.

5. See p. 10.

6. *Niraya* = *ni* + *aya*; devoid of happiness. According to Buddhism there are several woeful states where beings atone for their evil Kamma. They are not eternal hells where beings are subject to endless suffering. Upon the exhaustion of the evil Kamma there is a possibility for beings born in such states to be reborn in good states as the result of their past good actions.

7. *Tiracchāna* = *tiro*, across; *acchāna*, going. Animals are so called because as a rule quadrupeds walk horizontally. Buddhist belief is that beings are born as animals on account of evil Kamma. There is, however, the possibility for animals to be born as human beings. Strictly speaking, it should be said that Kamma which manifested itself in the form of an animal may manifest itself in the form of a human being, or *vice versa* just as an electric current can be manifested in the forms of light, heat, and motion successively—one not necessarily being evolved from the other. An animal may be born in a blissful state as a result of the good Kamma accumulated in the past. There are at times certain animals, particularly, dogs and cats, who live a more comfortable life than even human beings. It is also due to their past good Kamma.

It is one's Kamma that determines the nature of one's material form which varies according to the skill or unskillfulness of one's actions. And this again depends entirely on the evolution of one's understanding of reality.

8. *Peta* = *pa* + *ita* ; lit., departed beings, or (those) absolutely devoid of happiness. They are not disembodied spirits or ghosts. Although they possess material forms generally they are invisible to the physical eye. They have no plane of their own, but live in forests, dirty surroundings, etc.

9. *Asura*—lit., those who do not sport or those who do not shine. These *Asuras* should be distinguished from another class of *Asuras* who are opposed to *Devas* and who live in the *Tāvātimsa* plane.

10. *Manussa*—lit., those who have an uplifted or developed mind (*mano ussannaṃ etesaṃ*). Its Samskṛt equivalent is *Manushya* which means the sons of *Manu*. They are so called because they became civilized after *Manu* the seer.

The human realm is a mixture of both pain and happiness. Bodhisattas prefer the human realm as they get a better opportunity to serve the world and perfect the requisites for Buddhahood. Buddhas are always born as human beings.

11. *Cātummahārājika*—This is the lowest of the heavenly realms where the four Guardian Deities reside with their followers.

12. *Tāvātimsa*—lit., thirty-three. Sakka, the king of the gods, resides in this celestial plane. The origin of the name is attributed to a story which states that

thirty-three selfless volunteers led by *Magha*, having performed charitable deeds, were born in this heavenly realm.

13. *Yāma*—derived from  $\sqrt{yam}$ , to destroy. That which destroys pain is *yāma*.

14. *Tusita*—lit., happy-dwellers. Traditional belief is that the future Bodhisatta dwells at present in this celestial plane, awaiting the right opportunity to be born as a human being and become a Buddha.

15. *Nimmāṇarati*—Those who delight in the created mansions.

16. *Paranimmitavasavatti*—lit., those who bring under their way things created by others.

These are the six Celestial planes—all temporary blissful abodes—where beings are supposed to live happily enjoying fleeting pleasures of sense. Superior to these Sensuous planes are the Brahma realms where beings delight in *jhānic* bliss, achieved by renouncing sense-desires.

17. These are the three Brahma realms where beings who have developed the first *jhāna* are born. The lowest of these three is *Brahma Pārisajja*, which, literally, means ‘Those who are born amongst the attendants of *Mahā Brahmas*. The second is *Brahma Purohita* which means Brahmas’ Ministers. The highest of the first three is *Mahā Brahma*. It is so called because they exceed others in happiness, beauty, and age-limit owing to the intrinsic merit of their mental development.

Those who develop the first *jhāna* to a normal extent are born in the first plane, those who have developed to a medium degree are born in the second,



and those who have perfect control of the first *jhāna* are born amongst the *Mahā Brahmas*, in the third plane. The three divisions of the other *jhānic* planes should be similarly understood.

18. *Asaññasatta*—This is supposed to be a plane where beings are born without a consciousness. Here only a material flux exists. Normally both mind and matter are inseparable. By the power of meditation it is possible, at times, to separate matter from mind as in this particular case. When an Arahāt attains the *Nirodha Samāpatti* his consciousness ceases to exist temporarily. Such a state is almost inconceivable to us. But there may be many inconceivable things which are actual facts.

19. *Suddhāvāsa*—Only *Anāgāmis* and Arahats are found in these planes. Those who attain *Anāgāmi* in other planes are born in these Pure Abodes. Later they attain Arahātship and live in those planes till their life-term is over.

20. See p. 10. All these four are immaterial planes.

It should be remarked that the Buddha did not attempt to expound any cosmological theory.

The essence of the Buddha's teaching is not affected by the existence or non-existence of these planes. No one is bound to believe anything if it does not appeal to his reason. Nor is it right to reject anything just because it cannot be conceived by one's limited knowledge.

## ii. Patisandhicatukkam

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

*Tattha akusalavipākopekkhāsahagata-santīraṇaṃ apāya-  
bhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā tato paraṃ  
bhavaṅgaṃ pariyosāne cavanaṃ ca hutvā vocchijjati.  
Ayaṃ'ekā'v'apāyapaṭisandhi nāma.*

*Kusalavipāk'opekkhāsahagatāsantīraṇaṃ pana kāma-  
sugatiyaṃ manussānaṃ jaccandhādi hīnasattānaṃ c'eva  
bhummanissitānaṃ ca vinipātikāsurānaṃ ca paṭisandhi-  
bhavaṅgacutivasena pavattati.*

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

*Imā nava kāmasugatipaṭisandhiyo nāma.*

*Sā paṇ'āyaṃ dasavidhā'pi kāmāvacaraṇapaṭisandhicc'eva  
saṅkhaṃ gacchati.*

*Tesu catunnam apāyānaṃ manussānaṃ vinipātikasurā-  
naṃ ca āyupparamāṇagaṇanāya niyamo natthi.*

*Cātummahārājikānaṃ pana devānaṃ dibbāni pañcavassa-  
satāni āyupparamāṇaṃ. Manussagaṇanāya navulivassasata-  
sahassappamāṇam hoti.*

*Tato catugguṇaṃ tāvatimsānaṃ, tato catugguṇaṃ  
Yāmānaṃ, tato catugguṇaṃ Tusitānaṃ, tato catugguṇaṃ  
Nimmāṇaratīnaṃ, tato catugguṇaṃ Paranimmitavasavattī-  
naṃ devānaṃ ayūppamāṇaṃ.*

*Nava sataṇ c'ekaviṣa vassānaṃ koṭiyo tathā*

*Vassasatasahassāni saṭṭhi ca vasavattisu.*

§ 5 *Paṭhamajjhānavīpākam paṭhamajjhānabhūmiyaṃ paṭi-  
sandhibhavaṅgacutivasena pavattati.*

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

*Imā cha rūpāvacara paṭisandhiyo nāma.*

*Tesu brahmapārisajjānam devānam kappassa tatiyo bhāgo āyupparamāṇam.*

*Brahmapurohitānam upadḍhakappo, Mahābrahmānam eko kappo, Parittābhānam dve kappāni. Appamāṇābhānam cattāri kappāni. Ābhassarānam atṭha kappāni. Parittasubhānaṁ solasa kappāni. Appamāṇasubhānam dvattimsa kappāni. Subhakiṇhāmam catusatṭhi kappāni. Vehapphalānam asaññasattānañ ca pañcakappasatāni. Avihānam kappasahassāni. Atappānam dve kappasahassāni. Sudassānam cattāri kappasahassāni. Sudassīnam atṭhakappasahassāni. Akanitṭhānam solasa kappasahassāni āyupparamāṇam.*

*Paṭham'āruppādi vipākāni paṭhamā'ruppādi bhūmīsu yathākkamām paṭisandhi bhavaṅgacutivasena pavattanti.*

*Imā catasso āruppa paṭisandhiyo nāma.*

*Tesu pana ākāsaṇācāyatanūpagānam devānam vīsati kappasahassāni āyupparamāṇam Viññāṇācāyatanūpagānam devānam cattālīsakappasahassāni. Ākiṇcaṇṇāyatanūpagānam devānam satṭhikappasahassāni. N'eva sañña Nāsaññāyatanūpagānam devānam caturāsīlikappasahassāni āyupparamāṇam.*

§ 6 *Paṭisandhi bhavaṅgañ ca tathā cavana-mānasam  
Ekam'eva tathā v'eka visayam c'ekajātiyam.*

*Idam'ettha paṭisandhi-catukkam.*

## ii. Four-fold Rebirth

§ 4 Rebirth in four-fold, namely, (i) rebirth in a useful state, (ii) rebirth in a blissful sense-sphere, (iii) rebirth in a *rūpāvacara* plane, and (iv) rebirth in an *arūpāvacara* plane.

Therein the immoral resultant investigating consciousness accompanied by indifference (21) becomes the relinking (consciousness) at the moment of descent into a woeful state. Then it lapses into *bhavaṅga* and finally it becomes the decease (consciousness) and is cut off.

This is the one single woeful rebirth.

The moral resultant investigating consciousness accompanied by indifference persists, as the relinking, life continuum and decease (consciousness) of degraded human beings of the blissful sense-sphere such as those born blind and so forth (22) and also of earth bound fallen (23) asuras.

The eight great resultants (24) act as the relinking, life-continuum, and decease (consciousness) everywhere in the blissful sense-sphere.

These nine comprise rebirth in blissful sense-sphere.

The (foregoing) ten modes are reckoned as rebirth in the *Kāmāvacara* plane.

There is no definite limit to the duration of life of beings born in woeful states, amongst humans and fallen Asuras (25).

The age-limit of gods of the realm of Four Kings is 500 celestial years (26), that is, according to human reckoning 9,000,000.

The age limit of the Thirty-three gods is four times this amount. The age-limit of Delightful gods is four times that of the Thirty-three. Four times that amount is the age-limit of the gods who delight in their creations. Four times that amount is the age limit of those who lord over the creation of others.

In the plane of those who lord over others' creation the age-limit, according to human reckoning, is nine hundred and twenty million sixty thousand years.

§ 5 The first *jhāna* resultant occurs in the first *jhāna* plane as relinking, life continuum, and decease (consciousness); similarly the second *jhāna* resultant and the third *jhāna* resultant in the second *jhāna* plane; the fourth *jhāna* resultant in the third *jhāna* plane; the fifth *jhāna* resultant in the fourth *jhāna* plane. But for mindless beings material form itself occurs as rebirth. Similarly, thereafter, during life-time and at the moment of decease, only material form exists and perishes.

These six are the modes of rebirth on the *rūpāvacara* plane.

Among these the age-limit of the gods of 'Brahma's Retinue' is one-third of an aeon (27); of 'Brahma's Ministers' is half an aeon; of 'Mahā Brahma' is one aeon; of 'Minor Lustre' two aeons (28); of 'Infinite Lustre' four aeons; of 'Radiant gods' eight aeons; of 'Minor Aura' 16 aeons; of 'Infinite Aura' 32 aeons; of 'Steady Aura' 64 aeons; of 'Great Reward' and 'Mindless Beings' 500 aeons; of 'Durable gods' 1,000 aeons; of 'Serene gods' 2,000 aeons; 'Beautiful gods' 4,000 aeons; of 'Clear-sighted gods,' 8,000 aeons; of 'The Highest Gods' 16,000 aeons.

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The first *arūpa jhāna* resultants and others occur respectively on the first and other *arūpa* planes as relinking, life continuum and decease (consciousness).

These are the four modes of Rebirth on the *arūpa* plane.

Among them the age-limit of gods who have attained to the “Realm of Infinity of Space” is 20,000 aeons; of those who have attained to the “Realm of Infinity of Consciousness” is 40,000 aeons; of those who have attained to the “Realm of Nothingness” is 60,000 aeons; of those who have attained to the “Realm of neither Perception nor non-Perception” is 84,000 aeons.\*

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

Here this is the Four-Fold Rebirth.

### Notes.

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

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

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\* See diagram.

† Here *eka* does not mean one.

23. i. e., fallen from happiness.

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

25. Beings suffer in woeful states in accordance with their Kamma. Their age-limit differs according to the gravity of the evil deed. Some are short-lived, and some are long-lived. Mallikā, the Queen of King Kosala, for instance, had to suffer in a woeful state only for seven days. Devadatta, on the other hand, is destined to suffer for an aeon.

At times, earth-bound deities live only for seven days.

26. Books state that 50 human years equal one celestial day. Thirty such days amount to one month, and twelve such months constitute one year.

27. *Kappa*—That which is thought of in accordance with the analogy of mustard seeds and the rock-*kappīyati sāsapapabbatopamāhi'ti kappo*.

There are three kinds of *kappas* namely, *antara kappa*, *asaṅkheyya kappa*, and *mahā kappa*. The interim period when the age-limit of human beings rises from ten to an indefinite time and then falls to ten again is known as an *antara kappa*. Such twenty *antara kappas* equal one *asaṅkheyya kappa*, literally—an incalculable cycle. Four *asaṅkheyya kappas* equal one *mahā kappa*. This exceeds the time required to exhaust an area, a yojana in length, breadth, and height, filled with mustard seeds, by throwing away a seed once in every hundred years.

28. By *kappa* here and in the following cases is meant a *mahā kappa*.

## iii. Kammacatukka

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

ii. Garukam' āsannam' āciñṇam kaṭattākammañc'āti  
pākadānapariyāyena,

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

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

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

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

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

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

Tesu paṇātipāto pharusavācā vyāpādo ca dosamūlena  
jāyanti. Kāmesu micchācāro abhiijjhā micchādiṭṭhi lobha-  
mūlena. Sesāni cattāri dvīhi mūlehi sambhavanti. Cittup-  
pādavusena paṇ'etam akusalam sabbathā'pi dvādasasavid-  
ham hoti.

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

*Tathā dānasīla-bhāvanā-vasena cittuppādavasena pañ'etaṃ aṭṭhavidhaṃ pi. Dāna-sīla-bhāvanā-pacayana-veyyāvacca-pattidāna-pattānumodana-dhamma-savana-damma-desana-diṭṭhiṃjukkammavasena dasavidhaṃ hoti.*

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

*Tathā Ārūpāvacarakusalañ ca manokammam, tam pi bhāvanāmayam appanāppattaṃ ālambanabhedenā catubbidhaṃ hoti.*

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

*Sattākusalapākāni sabbattha'pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.*

*Kāmāvacarakusalam pi ca kāmasugatiyam'eva paṭisandhim janeti. Tathā pavattiyañ ca mahāvipākāni. Ahetukavipākāni pana aṭṭha 'pi sabbatthā'pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.*

*Tatth'āpi tihetukam'ukkaṭṭham kusalam tihetukam paṭisandhim datvā pavatte soḷasavipākāni vipaccati.*

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

§ 8 *Asaṅkhāram asaṅkhāra-vipākāni na paccati  
Sasaṅkhāram asaṅkhāra-vipākāni 'ti kecana.*

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

§ 9 *Rūpāvacarakusalam pana paṭhamajjhānam parittam bhāvetvā Brahmāpārisajjesu uppajjanti. Tad'eva majjhimam bhāvetvā Brahmāpurohitesu, paṇītam bhāvetvā Mahābrahmesu.*

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

*Tam'eva saññāvirāgam bhāvetvā Asaññasattesu.*

*Anāgāmino pana Suddhāvāsesu uppajjanti.*

*Arūpāvacarakusalañ ca yathākkamam bhāvetvā āruppesu uppajjanti.*

§ 10 *Ittham mahaggatam puññam yathābhūmi vavallhitam Jānēti sadisam pākam paṭisandhippavattiyam.*

*Idam'ettha Kammacatukkam.*

#### iv. Fourfold - Kamma (29)

§ 7 (i) With respect to function there are four kinds of Kamma—namely,

(a) Reproductive Kamma (30), (b) Supportive Kamma (31), (c) Obstructive Kamma (32) and (d) Destructive Kamma (33).

(ii) With respect to the order in which the effect of Kamma takes place there are four kinds of Kamma—namely,

(a) Weighty Kamma (34), (b) Proximate Kamma (35), (c) Habitual Kamma (36), and (d) Reserve Kamma (37).



(iii) With respect to the time of taking effect there are four kinds of Kamma—namely, (a) Immediately Effective Kamma (38) (b) Subsequently Effective Kamma, (c) Indefinitely Effective Kamma and (d) Defunct Kamma.

(iv) With respect to the place in which effect takes place there are four kinds of Kamma—namely,

(a) Immoral Kamma, (b) Moral Kamma pertaining to the Sense-sphere, (c) Moral Kamma pertaining to the *rūpa* plane, and (d) Moral Kamma pertaining to the *arūpa* plane.

Of them Immoral Kamma is three-fold according to the doors of action, namely, bodily action, verbal action, and mental action.

How ?

Killing, stealing, and sexual misconduct are bodily actions done generally (39) through the door of the body, known as bodily intimation (40).

Lying, slandering, harsh speech, and vain talk are verbal actions done generally through the door of speech, known as verbal intimation (41).

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

Of them killing, harsh speech, and illwill spring from the root of hatred, Sexual misconduct, covetousness, and false belief, from the root of attachment, the remaining four arise from the two roots.

According to the classes of consciousness Immoral Kamma is twelve-fold.

Moral *Kamma* of the *Kāma* plane is threefold according to the doors of action, namely, deeds pertaining to the door of the body, verbal actions pertaining to the door of speech, mental actions pertaining to the door of the mind.

Similarly it is eightfold according to the classes of consciousness such as generosity, morality, and meditation.

It is also tenfold\* according to (i) generosity, (ii) morality, (iii) meditation, (iv) reverence, (v) service, (vi) transference of merit, (vii) rejoicing in (others') merit, (viii) hearing the doctrine, (ix) teaching the doctrine, (x) and straightening one's views (42).

All these twenty kinds are regarded as *Kamma* pertaining to the *kāma* plane.

Moral *Kamma* of the *rūpa* plane is purely mental action, and is caused by meditation. According to the *jhāna* factors that involve ecstasy it is fivefold.

Similarly moral *Kamma* of the *arūpa* plane is mental action, and is also caused by meditation. According to the objects of *jhāna* that involve ecstasy it is fourfold†.

Herein immoral *Kamma*, excluding restlessness‡, causes rebirth in a woeful state. But during life-time all the twelve take effect (44).

The seven unwholesome resultants are experienced anywhere in the *kāma* plane and the *rūpa* plane according to circumstances.

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\* Of these ten, vi and vii are included in generosity (*dāna*) iv and v in morality (*sīla*), viii, ix and x in meditation (*bhāvana*).

† See Ch. 1.

‡ *Uddhacca* is too weak to produce rebirth.

Moral *Kamma* (45), of the *kāma* plane produces rebirth in the blissful *kāma* plane. Similarly the eight Great resultants (are experienced) during life-time. The eight (wholesome) rootless resultants are experienced anywhere in the *kāma* plane and *rūpa* plane according to circumstances.

Therein the highest moral *Kamma* (46) accompanied by three roots, produces rebirth similarly accompanied by the three roots. During life-time it gives effect to sixteen kinds of resultants\*.

Moral *Kamma* accompanied by three roots of a lower class (47) and by two roots of a higher class produces rebirth with two roots, and gives effect to twelve resultants, excluding those with three roots, during life-time.

But moral *Kamma*, accompanied by two roots of a lower class, produces rebirth without roots, and gives effect to rootless resultants during life-time.

Unprompted moral consciousness does not produce a prompted resultant. Some say that a prompted moral consciousness does not produce an unprompted resultant.

§ 8 Some (teachers) (48) say that unprompted thoughts do not produce prompted resultants and prompted thoughts do not produce unprompted resultants.

According to them, as aforementioned, the arising of the resultants, in due order,—twelve, ten, and eight (49) should be set forth.

§ 9 As regards moral *Kamma* of the *rūpa* plane, those who develop the first *jhāna* to a minor degree are born

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\* The eight Beautiful and eight rootless resultants.

amongst the Brahma's Retinue. Developing the same to a medium degree they are born amongst the Brahma's ministers. Developing them to a high degree they are born amongst the Mahā Brahma gods.

Similarly, developing the second *jhāna* and the third *jhāna* to a minor degree they are born among at the gods of Minor Lustre. Developing them to a medium degree they are born amongst gods of Infinite Lustre. Developing them to a high degree they are born amongst the Radiant gods.

Developing the fourth *jhāna* to a minor degree they are born amongst the gods of Minor Aura. Developing it to a medium degree they are born amongst gods full of unlimited Aura, Developing it to a high degree, they are born amongst gods of Steady Aura.

Developing the fifth *jhana*, they are born amongst the gods of the Great Reward.

Developing it with no attachment to consciousness they are born amongst beings without consciousness.

The Never-Returners are born in the Pure Abodes (50).

Developing moral *Kamma* pertaining to the Formless sphere they are born in Formless Spheres in corresponding order.

§ 10 Thus sublimated merit, determined according to spheres, produces similar results (both) at rebirth and in one's life time.

Herein this is the fourfold *Kamma*.

### Notes :

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29. *Kamma*, Saṃskṛt Karma, lit., means action or doing. Strictly speaking, *Kamma* means all moral and immoral volition (*cetanā*). It covers all that is included in the phrase—‘thought, word and deed’. It is the law of moral causation. In other words, it is action and reaction in the ethical realm, or ‘action-influence’ as Westerners say. It is not fate or predestination. It is one’s own doing reacting on oneself.

Every volitional action, except that of a Buddha or of an Arahāt, is called *Kamma*. The Buddhas and Arahats do not accumulate fresh *Kamma* as they have eradicated ignorance and craving, the roots of *Kamma*.

*Kamma* is action and *Vipāka*, fruit or result, is its reaction. It is the cause and the effect. Like a seed is *Kamma*. *Vipāka* effect, is like the fruit arising from the tree. As we sow, we reap somewhere and somewhen, in this life or in a future birth. What we reap today is what we have sown either in the present or in the past.

*Kamma* is a law in itself and it operates in its own field without the intervention of an external, independent ruling agency.

Inherent in *Kamma* is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause. The seed produces the effect; the fruit explains the seed; such is their relationship. Even so are *Kamma* and its effect; “the effect already blooms in the cause”.



According to *Abhidhamma*, *Kamma* constitutes the twelve types of immoral consciousness, eight types of moral consciousness pertaining to the Sense-sphere (*kāmāvacara*), five types of moral consciousness pertaining to the realms of Forms (*rūpāvacara*), and four types of moral consciousness pertaining to the Formless realms (*arūpāvacara*).

The eight types of supramundane consciousness (*Lokuttara Citta*) are not regarded as *Kamma* and *Vipāka*, because they tend to eradicate the roots of *Kamma* that condition rebirth. In the supramundane consciousness wisdom (*paññā*) is predominant, while in the ordinary types of consciousness volition (*cetanā*) is predominant.

These twenty-nine types of consciousness are called *Kamma* because the reproductive power is inherent in them. Just as every object is accompanied by a shadow, even so every volitional activity is accompanied by its due effect.

Those types of consciousness that are experienced as inevitable consequences of good and bad thoughts are called resultant consciousness (*vipāka*). The 23 types (7 + 8 + 8) of resultant consciousness pertaining to the Sense-sphere, the five types of resultant consciousness pertaining to the realms of Form and the four types of resultant consciousness pertaining to the Formless realms are called *vipāka* or fruition of *Kamma*.

See *The life of the Buddha and His Teachings*, pp. 129-133 and *Manual of Buddhism*, pp. 79-88.

30. Every birth is conditioned by a past good or bad *Kamma* which predominates at the moment of death. The *Kamma* that conditions the future birth is called Reproductive or *Janaka Kamma*.

The death of a person is merely “the temporary end of a temporary phenomenon”. Though the present form perishes another form which is neither the same nor absolutely different takes place according to the potential thought-vibrations generated at the death moment, as the Kammic force which propels the life-flux still survives. It is this last thought, which is technically called Reproductive *Kamma*, that determines the state of a person in his subsequent birth. This may be either a good or bad *Kamma*.

According to the commentary *Janaka Kamma* is that which produces mental aggregates and material aggregates at the moment of conception. The initial consciousness which is termed the *paṭisandhi viññāṇa* (rebirth-consciousness) is conditioned by this *Janaka Kamma*. Simultaneous with the arising of the rebirth-consciousness there arise the ‘body-decad’, ‘sex-decad’, and ‘base-decad’ (*Kāya-bhava-vatthu dasaka*).

The body-decad is composed of the four elements—namely, the element of hardness (*paṭhavi*), the element of cohesion (*āpo*), the element of heat (*tejo*), the element of motion (*vāyo*); its four derivatives (*uppāda rūpa*)—namely, colour (*vaṇṇa*), odour (*gandha*), taste (*rasa*), nutritive essence (*oja*), vitality (*jīvitindriya*), and body (*kāya*). Sex-decad and base-decad also consist of the first nine and sex (*bhava*) and seat of consciousness (*vatthu*) respectively.

From this it is evident that the sex is determined at the very conception of a being. It is conditioned by *Kamma* and is not a fortuitous combination of sperm and ovum cells. Pain and happiness one experiences in the course of one's life-time is the inevitable consequence of *Janaka Kamma*.

31. *Upatthambhaka*—that which comes near the Reproductive *Kamma* and supports it. It is either good or bad and it assists or maintains the action of the Reproductive *Kamma* in the course of one's life-time. Immediately after the conception till the death-moment this *Kamma* steps forward to support the Reproductive *Kamma*. A moral supportive *Kamma* assists in giving health, wealth, happiness, etc., to the person concerned. An immoral Supportive *Kamma*, on the other hand, assists in giving pain, sorrow, etc., to the person born with an immoral reproductive *Kamma*, as for instance, to a beast of burden.

32. *Upapīḍaka* — Obstructive or Counteractive *Kamma* which, unlike the former, tends to weaken, interrupt and retard the fruition of the Reproductive *Kamma*. For instance, a person born with a good Reproductive *Kamma* may be subject to various ailments etc., thus preventing him from enjoying the blissful results of his good action. An animal, on the other hand, who is born with a bad Reproductive *Kamma* may lead a comfortable life by getting good food, lodging, etc., as a result of his good Counteractive *Kamma* preventing the fruition of the evil Obstructive *Kamma*.

33. *Upaghātaka*—According to the Law of *Kamma* the potential energy of the Reproductive *Kamma*

could be nullified by a more powerful opposing *Kamma* of the past, which, seeking an opportunity, may quite unexpectedly operate, just as a counter-active powerful force can obstruct the path of a flying arrow and bring it down to the ground. Such an action is called Destructive *Kamma* which is more effective than the previous two in that it not only obstructs but also destroys the whole force. This Destructive *Kamma* also may be either good or bad.

As an instance of the operation of all the four, the case of Devadatta who attempted to kill the Buddha and who caused a schism in the Sangha may be cited. His good Reproductive *Kamma* conditioned him a birth in a royal family. His continued comforts and prosperity were due to the action of the Supportive *Kamma*. The counteractive *Kamma* came into operation when he was subject to much humiliation as a result of his being excommunicated from the Sangha. Finally the Destructive *Kamma* brought his life to a miserable end.

34. *Garuka*—which means either weighty or serious may be either good or bad. It produces its results in this life or in the next for certain. If good, it is purely mental as in the case of the *jhānas*. Otherwise it is verbal or bodily. The five kinds of Weighty *Kamma* according to their gravity are:—(i) The creation of a schism in the Sangha, (ii) The wounding of a Buddha, (iii) The murder of an Arahāt, (iv) matricide, and (v) parricide.

These are also known as *Ānantariya Kammās* because they definitely produce their effects in the subsequent life. Permanent Scepticism (*niyata micchā-ditṭhi*) is also termed one of the Weighty *Kammās*.

If, for instance, any person were to develop the *jhānas* and later were to commit one of these heinous crimes, his good *Kamma* would be obliterated by the powerful evil *Kamma*. His subsequent birth will be conditioned by the evil *Kamma* in spite of his having gained the *jhānas* earlier. Devadatta lost his psychic powers and was born in an evil state, because he wounded the Buddha and caused a schism in the Sangha.

King Ajātasattu would have attained the first stage of Sainthood if he had not committed parricide. In this case the powerful evil *Kamma* acted as an obstacle to his gaining Sainthood.

35. *Āsanna* or Death-proximate *Kamma* is that which one does or remembers immediately before the dying moment. Owing to the great part it plays in determining the future birth much importance is attached to this death-bed *Kamma* in almost all Buddhist countries. The custom of reminding the dying man of his good deeds and making him do good acts on his death-bed still prevails in Buddhist countries.

Sometimes a bad person may die happily and receive a good birth if fortunately he remembers or does a good act at the last moment. A story runs that a certain executioner who casually happened to give some alms to the Venerable Sāriputta remembered this good act at the dying moment and was born in a state of bliss. This does not mean that although he enjoys a good birth he will be exempt from the effects of the evil deeds, accumulated during his lifetime. They will have their due effects as occasions arise.



At times a good person may die unhappily by suddenly remembering an evil act of his or by harbouring some unpleasant thought, perchance compelled by unfavourable circumstances. Queen Mallikā, the consort of King Kosala, led a righteous life, but as a result of remembering, at her death moment, a lie which she had uttered she had to suffer for about seven days in a state of misery.

These are only exceptional cases. Such reverse changes of birth account for the birth of virtuous children to vicious parents and of vicious children to virtuous parents. As a rule the last thought-moment is conditioned by the general conduct of a person.

36. *Āciṇṇa Kamma* is that which one habitually performs and recollects and for which one has a great liking.

Habits whether good or bad become second nature. They tend to form the character of a person. At leisure moments one often thinks of one's habitual characteristics. In the same way at the death-moment, unless influenced by other circumstances, one, as a rule, recalls to mind one's habitual deeds.

Cunda, a butcher, who was living in the vicinity of the Buddha's monastery, died yelling like an animal because he was earning his living by slaughtering pigs.

King Dutṭhagāmaṇi of Ceylon was in the habit of giving alms to the Bhikkhus before he took his meals. It was this habitual *Kamma* that gladdened him at the dying moment and gave him birth in Tusita Realm,

37. *Kaṭattā*—Reserve or Cumulative *Kamma*. Literally, it means 'because done'. All actions that are not included in the afore-mentioned three and those done once and soon forgotten belong to this category. This is as it were the reserve fund of a particular being.

38. *Diṭṭhadhammavedanīya Kamma* is that which is experienced in this particular life. *Diṭṭhadhamma* means this present life.

According to Abhidhamma one does both good and evil during the *javana* process which usually lasts for seven thought-moments. The effect of the first thought-moment, being the weakest, one may reap in this life itself. This is called the Immediately Effective *Kamma*. If it does not operate in this life, it is called Ineffective (*Ahosi*). The next weakest is the seventh thought-moment. Its evil effect one may reap in the subsequent birth. This is called *Upapajjavedanīya Kamma*. This, too, becomes ineffective if it did not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until one attains Nibbāṇa. This type of *Kamma* is known as *Aparāparīyavedanīya*-Indefinitely effective. No one, not even the Buddhas and Arahats, is exempt from this class of *Kamma* which one may experience in the course of one's wanderings in Saṃsāra. There is no special class of *Kamma* known as *Ahosi*, but when such actions that should produce their effects in this life or in a subsequent life do not operate, they are termed Ineffective.

39. *Bāhullavuttito*—This term is used because these actions may be done through the other doors as well.

40. *Kāyaviññatti*—expressing the intention through bodily movements.

41. *Vacīviññatti*—expressing the intention through speech.

42. By false beliefs are meant the following three misconceptions :—i. Everything has sprung without a cause (*ahetuka diṭṭhi*), ii. Good and bad produce no effect (*akiriya diṭṭhi*) and iii. There is no after-life (*nātihika diṭṭhi*).

43. i.e., by viewing rightly such as there is good in giving alms etc.

44. The evil effects of the twelve types of immoral consciousness are the seven types of rootless resultant consciousness. They may take effect in the course of one's life-time.

45. The desirable effects of moral actions are the eight types of rootless resultant consciousness and the eight types of Beautiful resultant consciousness. The effects of the eight types of moral consciousness may not only serve as rebirth consciousness but also give rise to different types of resultant consciousness in the course of one's life-time.

46. *Ukkatṭha*—lit., up (*u*) drawn (*√kas*). A highest class of moral *Kamma* is that which is attendant with good causes before and after the commission of the act. For instance, an alms given to the most virtuous with righteously obtained wealth with no later repentance is considered a 'highest' moral *Kamma*.

47. *Omaka*—Inferior. While giving alms one may experience a moral consciousness with the three good

roots. But if he were to give to the vicious with unrighteously obtained wealth, and with later repentance, it is regarded as an inferior *Kamma*.

48. They are the teachers of the school of Mahā-dhammarakkhita Thera of Moravapi Monastery in Ceylon.

49. Twelve—8 *ahetuka vipākas* and either 4 Prompted Resultants or 4 Unprompted Resultants.

Ten—8 *ahetuka vipākas* and 2 prompted or 2 unprompted resultants unaccompanied by wisdom.

Eight—8 *ahetukas*.

50. The sotāpannas and Sakadāgāmis who develop the fifth *jhāna* are born in the Vehapphala plane. But those Sotāpannas and Sakadāgāmis who develop a dispassion for material existence are born in formless realms.

The Anāgāmis who have developed the fifth *jhana* and who possess the five faculties such as confidence, energy, mindfulness, concentration, and wisdom to an equal degree are born in the Vehapphala Plane. Those who surpass in confidence (*saddhā*) are born in the Aviha plane, those who surpass in energy (*virīya*) in Atappa plane, those who surpass in mindfulness (*sati*) in Sudassa plane, those who surpass in concentration (*samādhi*) in Sudassi plane, and those who surpass in wisdom (*paññā*) in *Akanittha* plane.

There is no fixed rule that anāgāmis are not born in other suitable planes.

(*Te pana aññattha na nibbattantīti niyamonatthi* Comy.)

‘Dry-visioned’ (*sukkha-vipassaka*) anāgāmis who have followed the contemplation course develop *jhānas* before death and are consequently born in the Pure Abodes.

## v. Cutipatisandhikkamo

§ 11 *Āyukkhayena, kammakkhayen 'ubhayakkhayena upachedakakammunā c'āti catudhā maraṇupatti nāma. Tathā ca marantānam pana maraṇakāle yathāraham abhimukhībhūtam bhavantare paṭisandhijanakam kammam vā tam kammakaraṇakāle rūpādikamupaladdha pubbamupakaraṇabhūtañ ca kammanimittam vā anantaram' uppajjanabhava upalabhitabba upabhogabhūtañ ca gatinimittam vā kammabalena channam dvārānam aññatarasmim paccupaṭṭhāti. Tato param tam'eva tatho' paṭṭhitam ālambanam ārabha vipaccanakakammānurūpam parisuddham'pakkiliṭṭham vā upalabhitabbabhavānurūpam tatth'onatam vā cittasantānam abhiñham pavattati bāhullena. Tam'eva vā janakabhūtam kammamabhinavakaraṇavasena dvārappatam hoti.*

§ 12 *Paccāsanamarāṇassa tassa vīthicittāvasāne bhavaṅgaye va cavanavasena paccuppannabhavapariyosānabhūtam cuticittam'uppajjīvā nirujjhati. Tasmim niruddhāvasāne tass'anantaram'eva tathā gahitam ālambānam'ārabha savatthukam avatthukam'eva vā yathāraham avijjānusaya-parikkhittena taṇhānusayamūlakena samkhārena janiyamānam sampayuttehi pariggayhamānam sahajātānamadhiṭṭhānabhāvena pubbaṅgamabhūtam bhavantarapaṭisandhānavasena paṭisandhisāṅkhātam mānasam uppajjamānam'eva paṭiṭṭhāti bhavantare.*

§ 13 *Maraṇasannavūthiyañ pañ'ettha mandappavattāni pañc'eva javanāni pāṭikaṅkhitabbāni. Tasmā yadi paccuppannā-lambanesu āpāthagatesu dharantass'eva maraṇam hoti. Tadā paṭisandhibhavaṅgānam' pi paccuppannālambaṇatā labbhatī'ti katvā kāmāvacarapaṭisandhiyā chadvāragahitam kammanimittam gatinimittañ ca paccuppannamatītālambanam upalabbhati. Kammam pana atītam'eva. Tañ ca*



*manodvāragahitam. Tāni pana sabbāni' pi parittadhamma-  
bhūtā n'evālambanāni'ti veditabbam.*

*Rūpāvacarapaṭisandhiyā pana paññattibhūtam kamma-  
nimittam' evālambanam hoti.*

*Tathā āruppapaṭisandhiyā ca mahaggatabhūtam pañ-  
ñattibhūtañ ca kammanimittam'eva yathāraham ālambanam  
hoti.*

*Asaññasattānam pana jīvitānavakam' eva paṭisandhibhā-  
vena paṭiṭṭhāti. Tasmā te rūpapaṭisandhikā nāma.  
Āruppā āruppapaṭisandhikā. Sesā rūpārūpapaṭisandhikā.*

§ 14 *Āruppacutiyaṃ honti heṭṭhimāruppavajjitā  
Paramāruppasandhī ca tathā kāmatihetukā*

*Rūpāvacaracutiyaṃ aheturahitā siyuma  
Sabbā kāmatihetumhā kāmes 'v' eva paṇ' elarā.*

*Ayam' ettha cutipaṭisandhikkamo.*

## v. Procedure with regard to Decease and Rebirth.

§ 11 The advent of death (51) is fourfold, namely,  
(i) through the expiration of the age-limit (52),  
(ii) through the expiration of the (Reproductive)  
Kammic force (53), (iii) through the (simultaneous)  
expiration of both (54) and (iv) through (the inter-  
vention of a) Destructive *Kamma* (55).

Now, to those who are about to die, at the  
moment of death, by the power of *Kamma*, one of the  
following presents itself through any of the six doors:—

i. A *Kamma* that produces rebirth in the  
subsequent birth enters (the mind-door) according to  
circumstances (56).

(ii) An object (57) such as a pre-perceived form and the like or anything that was instrumental in the performance of the *Kamma*,

(iii) A symbolic destiny sign (58) that should be got and experienced in the subsequent birth-place.

Thereafter attending to that object thus presented (59), the stream of consciousness in accordance with the *Kamma* that is to be matured whether pure or corrupted, and in conformity with the place where one is born, continually flows, inclining mostly towards that state. Or that rebirth-productive *Kamma* presents to a sense-door in the way of renewing.

§ 12 To one who is nearing death, either at the end of a thought-process or at the dissolution of *bhavaṅga*, the decease-consciousness, the consummation of the present life, arises and ceases in the way of death.

At the end of the cessation, immediately after which, based on the object thus obtained, whether with heart-base (60) or not, rebirth-consciousness arises and is established in the subsequent existence, enveloped accordingly by latent ignorance, rooted in latent craving, produced by action (*Kamma*), conjoined with mental co-adjuncts, acting as the fore-runner to the co-existing states, and linking the existences.

§ 13 Herein in the dying thought-process only five feeble moments\* of *javana* should be expected.

Therefore when death occurs while the present object is being presented to the avenues (i. e., *Kamma nimitta* to one of the five sense-doors or *jāti nimitta*

---

\* Normally seven thought-moments.

to the wind-door) then the rebirth-consciousness and the *bhavaṅga* consciousness take a present object.

Thus in rebirth in a Sense-sphere the Kamma nimitta taken by (any of) the six doors or jāti nimitta may be past or present.

But Kamma is perceived by the mind-door only as a past object.

All these should be regarded as lesser objects (i.e., belonging to the Kāma sphere).

In rebirth in the realms of Forms the Kamma symbol which is a concept (such as earth device etc.) becomes the object.

So, too, in rebirth in Formless realms, only a Kamma symbol which is a sublimated concept (such as a visualised 'space') becomes an object, according to circumstances.

To the mindless beings only the vital 'nonad'\* establishes itself in the way of rebirth. Hence they are called materially-reborn, Those born in Formless realms are called mentally reborn. The rest are called materially and mentally reborn.

§ 14 After one passes away from a Formless realm one is similarly born in a Formless realm but not in a lower Formless plane and also in the sense sphere with three roots.

When one passes from a realm of Form one is not born without the three roots. After a birth with the three roots one seeks rebirth in all states. The rest

---

\* Namely, the four elements of extension, cohesion, heat, motion (*paṭhavi, āpo, tejo, vāyo*), the four derivatives—colour, odour, taste, nutritive essence (*vaṇṇa, gandha, rasa, ojā*), and physical life-principle (*jīvitindriya*).

(namely, those with two roots and no roots) are reborn in the sense spheres.

Herein this is the procedure with regard to  
decease and rebirth.

### Notes :

51. Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (*jīvitindriya*), heat (*usṇa* = *tejodhātu*), and consciousness (*viññāṇa*) of one individual in a particular existence. Death is not the complete annihilation of a being. Death in one place means the birth in another place, just as, in conventional terms, the rising of the sun in one place means the setting of the sun in another place.

52. What are commonly understood to be natural deaths due to old age may be classed under this category.

To each of the various planes of existence is naturally assigned a definite age-limit irrespective of the potential energy of the Reproductive *Kamma* that has yet to run, one must, however, succumb to death when the maximum age-limit is reached. It may also be said that if the Reproductive *Kamma* is extremely powerful, the Kammic energy rematerialises itself on the same plane or on some higher plane as in the case of the devas.

53. As a rule the thought, volition, or desire which was extremely strong during life-time becomes predominant at the moment of death and conditions the subsequent birth. In this last thought-moment is present a special potentiality when the potential energy of this Reproductive *Kamma* is exhausted, the

organic activities of the material form, in which is corporealised the life-force, cease even before the approach of old age.

54. If a person is born at a time when the age-limit is 80 years and he dies at 80 owing to the exhaustion of the potential force of his reproductive *Kamma*, his death is due to the simultaneous expiration of both age and *Kamma*.

55. There are powerful actions which suddenly cut off the force of the Reproductive *Kamma* even before the expiration of the life-term. A more powerful opposing force, for instance, can check the path of a flying arrow and bring it down to the ground. Similarly, a very powerful Kammic force of the past is capable of nullifying the potential energy of the dying reproductive (*janaka*) thought-moment, and thus destroy the life of a being. The death of Devadatta was due to an *upacchedaka Kamma* which he committed during his life-time.

The first three types of death are collectively called *kālamaraṇa* (timely death) and the last one is known as *akālamaraṇa* (untimely death).

An oil lamp, for instance, may get extinguished owing to any of the following four causes—namely, the exhaustion of the wick, the exhaustion of oil, simultaneous exhaustion of both wick and oil, and some extraneous cause like the gust of a wind. Death of a person may similarly be caused by any of the aforementioned four ways.

56. As a person is about to die a good or bad action may present itself before his mind's eye. It may be either a meritorious or a demeritorious Weighty action (*Garuka Kamma*), such as *jhānas*



(ecstasies) or parricide etc. They are so powerful that they totally eclipse all other actions and appear very vividly before the mental eye. If there is no Weighty action, he may take for his object of the dying-thought a *Kamma* done or remembered immediately before death (*āsanna Kamma*).

If it is a past action, strictly speaking, it is the good or bad thought, experienced at the moment of performing the action, that recurs at the death-moment.

57. *Kamma nimitta* is any sight, sound, smell, taste, touch or idea which was obtained at the time of the commission of the *Kamma*, such as knives in the case of a butcher, patients in the case of a physician, flowers in the case of a devotee, etc.

58. By *gati nimitta* is meant some sign of the place where he is to take birth, an event which invariably happens to dying persons. When these indications of the future birth occur, and if they are bad, they can be turned into good. This is done by influencing the thoughts of the dying person, so that his good thoughts may now act as the proximate *Kamma* and counteract the influence of the Reproductive *Kamma* which would otherwise affect his subsequent birth.

These symbols of one's destiny may be hellish fires, forests, mountainous regions, mother's womb, celestial mansions, etc.

The *Kamma* is presented to the mind-door. *Kamma nimitta* may be presented to any of the six doors according to circumstances. *Gati nimitta*, being always physical sight, is presented to the mind-door as a dream.

59. Taking for the object one of the afore-mentioned, a thought-process runs its course even if the death

be an instantaneous one. It is said that even the fly which is crushed by a hammer on the anvil also experiences such a process of thought before it actually dies.

Let us imagine for the sake of convenience that the dying person is to be reborn in the human kingdom and that his object is some good *Kamma*.

His *bhavaṅga* consciousness, interrupted, vibrates for two thought-moments and passes away, after which the mind-door apprehending consciousness (*manodvārāvajjana*) arises and passes away. Then comes the psychologically important stage—*javana* process which here runs only for five thought-moments by reason of its weakness, instead of the normal seven. As such it lacks all reproductive power, its main function being the mere regulation of the new existence—*abhinavakaraṇa*. The object in the present case being desirable, the consciousness he experiences is a moral one—automatic or prompted, accompanied by pleasure, and associated with wisdom or as the case may be. The *tadālambaṇa* consciousness which has for its function a registering or identifying for two moments of the object so perceived may or may not follow. After this occurs death-consciousness (*cuti citta*), the last thought-moment to be experienced in this present life. (See Diagram XI.)

There is a misconception amongst some that the subsequent birth is conditioned by this last decease-thought. What actually conditions rebirth is not this decease-thought, which in itself has so special function to perform, but that which is experienced during the *javana* process.

With the ceasing of the decease-consciousness death actually occurs. Then no material qualities born of mind and food (*cittaja and āhāraja rūpa*) are produced. Only a series of material qualities born of heat (*utuja*) goes on till the corpse is reduced to dust.

Now, immediately after the dissolution of the decease consciousness (*cuti citta*) there arises in a fresh existence the relinking consciousness (*paṭisandhi viññāṇa*). This is followed by sixteen *bhavaṅga* thought-moments. Thereafter the mind-door apprehending consciousness (*manodvārāvajjana*) arises to be followed by five *javana* thought-moments, developing a liking to the fresh existence (*bhava nikānti javana*). Then the *bhavaṅga* consciousness arises and perishes and the stream of consciousness flows on like a stream. (See Diagram XII).

60. In the case of Formless realms there is no heart base (*hadayavatthu*).

### (Citta - Santati)

§ 15 *Icc'evaṃ gahitapaṭisandhikānaṃ pana paṭisandhinirodh-  
ānantaratoppabhūti tam'evāmbanamārabbha tad'eva  
cittaṃ yāva cuticittuppādā asati vithicittupāde bhavassaṅga-  
bhāvena bhavaṅgasantatisankhātā abbhocchinnaṃ na dī  
soto viya pavattati. Pariyosāne ca cavanavasena cuticittaṃ  
hulvā nirujjhati. Tato paraṇ ca paṭisandhādāyo rathacak-  
kaṃ iva yathākkamaṃ eva parivattantā pavattanti.*

§ 16 *Paṭisandhibhavaṅgavūthiyo cuti c'eva tathā bhavantare  
Puna paṭisandhibhavaṅgam iccayam parivattati*

*cittasantati*

*Paṭisaṅkhāya paṇ'etamaddhuvam adhigantvā  
 padamaccutam budhā  
 Susamucchinna sinehabandhanā samamessanti cirāya  
 subbatā.  
 Iti Abhidhammatthasaṅgahe vīthimuttasaṅgahavibhāgo  
 nāma pañcamo paricchedo.*

### The Stream of Consciousness

§ 15 So, to those who have thus got rebirth, immediately after the cessation of the relinking (consciousness) (61), a similar consciousness, depending on the same object, flows on, in the absence of a thought-process, uninterruptedly like a stream (62), until the arising of the de-  
 cease-consciousness (63). Being an essential factor of life, this consciousness is known as *bhavaṅga*. At the end, in the way of dying, it arises as de-  
 cease-consciousness (64) and perishes. Thereafter the relinking-consciousness and others, revolving according to circumstances, like a wheel, continue to exist.

§ 16 Just as here so again in the subsequent existence there arise relinking-consciousness, life-continuum, thought-processes, and de-  
 cease-consciousness. Again with rebirth and life continuum this stream of consciousness turns round.

The enlightened, disciplining themselves long, understanding the impermanence (of life), will realise the deathless state\*, and completely cutting off the fetters of attachment, attain Peace†.

Thus ends the fifth chapter of the Compendium of Philosophy known as the analysis of the Process-freed section.

\* I e., *Nibbāna*.

† i. e. *Nibbāna*-element without a substratum (*nirupādisesa Nibbāna-dhātu*: Comy).

### Notes:

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61. *Paṭisandhi*, *Bhavaṅga*, and *Cuti* consciousness of one particular existence are identical as they have the same object. The mental states in each of these three are the same. They differ only in name and in function. Immediately after the rebirth-consciousness *bhavaṅga* consciousness arises. During life-time whenever no thought-processes arise this *bhavaṅga* consciousness exists. One experiences innumerable *bhavaṅga* thought-moments in the course of one's life-time.

62. Note the Pāli phrase *nadī soto viya*.

63. *Cuti citta* or decease-consciousness which one experiences at the moment of death is similar to the *paṭisandhi citta* and *bhavaṅga citta*.

64. Immediately after the decease consciousness there arises in a subsequent rebirth the relinking or rebirth consciousness (*paṭisandhi citta*), at the moment of conception.



# Diagram X PLANES OF EXISTENCE

The Age-limit

Diagram X	Formless Rūpaloka (4)	Formless Realms	N'eva Saññā N'āsaññāyatana	M. K.	M. K.
			4. N'eva Saññā N'āsaññāyatana	84,000	M. K.
			3. Ākiñcaññāyatana	60,000	"
			2. Viññāṇañcāyatana	40,000	"
			1. Īkāsaṇañcāyatana	20,000	"
			Cututtha	16,000	M. K.
			Jhāna Bhūmi	8,000	"
			Fourth Jhāna	4,000	"
			Plane	2,000	"
				1,000	"
			Akañiṭṭha	500	"
			Sudassi	500	"
			Sudassa		
			Atappa		
			Aviha		
			Asaññasatta		
			Vehapphala		
			Subhakinha	64	"
			Appamāṇasubha	32	"
			Parittasubha	16	"
			Ābhassara	8	"
			Appamāṇābha	4	"
			Parittābha	2	"
			Mahā Brahma	1	A. K.
			Brahma Purohita	1/2	"
			Brahma Pārisajja	1/3	"

\*

Rūpaloka  
Realms of Form

(16)

Diagram X—cont.

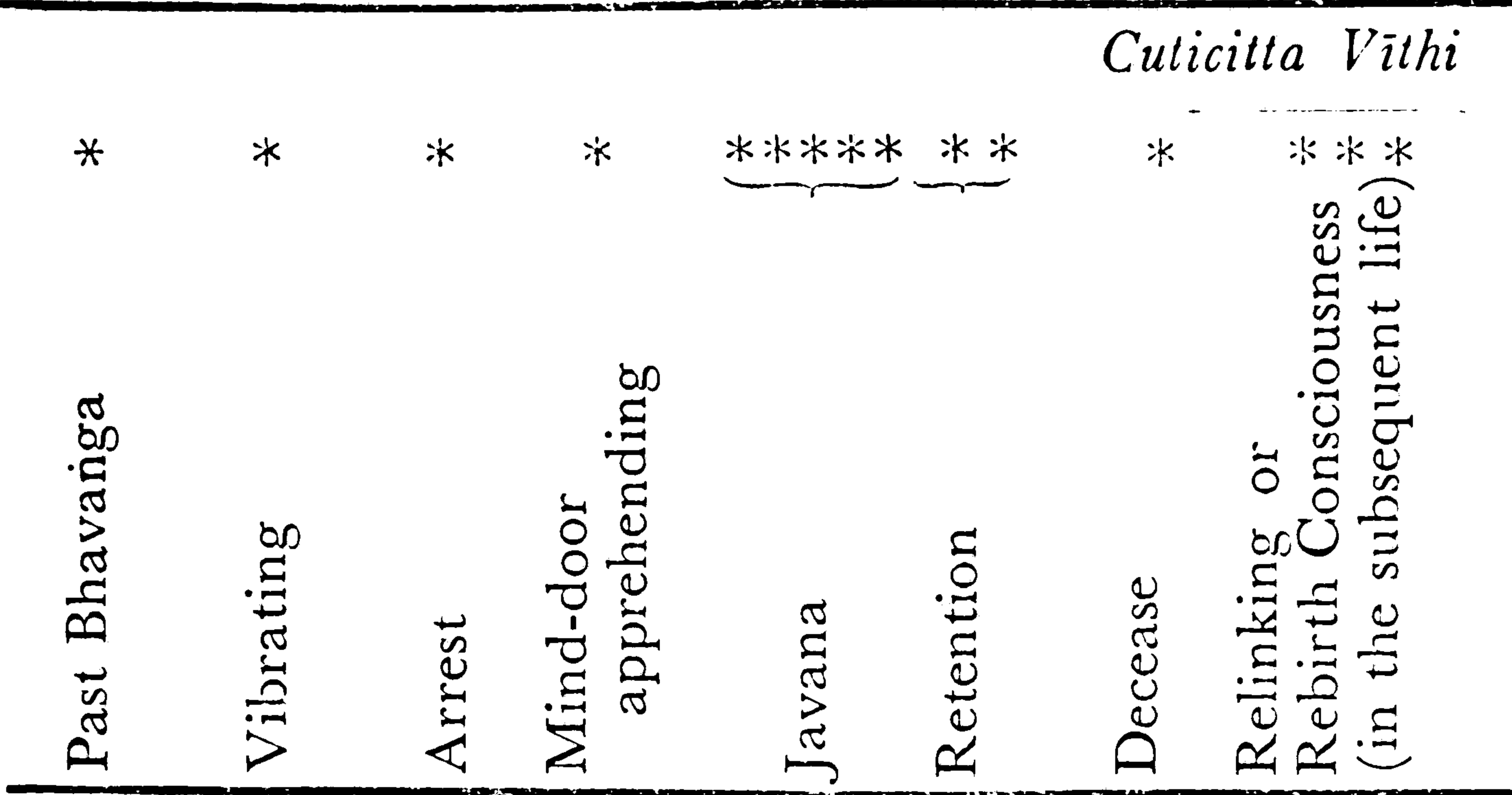
PLANES OF EXISTENCE—(contd.)

		The Age-limit	
(11) KĀMALOKA Sense-sphere	(7) Sugati Happy States	(6) Devāloka Celestial Planes (Paranimmitavasavatti Nimmānarati Tusita Yāma Tāvātimsa Cātummahārājika	16,000 C. Y. 8,000 ” 4,000 ” 2,000 ” 1,000 ” 500 ”
	(4) Duggati Unhappy states	Manussa Human Plane  Asurayoni Petayoni Tiracchānayoni Niraya	No definite-limit  ” ” ” ”
	M. K. = Mahā Kappa A. K. = Asaṅkheyya Kappa C. Y. = Celestial Years		

Diagram XI

DYING THOUGHT PROCESS\*

Cuticitta Vīthi



\* Sometimes *bhavanga* (life-continuum) occurs between retention and decease. At times decease takes place immediately after *javana* without retention.

*Diagram XII*

## REBIRTH THOUGHT PROCESS

*Paṭisandhi Citta Vīthi*

*Patisandhi Cittavīthi*

Relinking or Rebirth consciousness	*  16	
Bhavaṅga		
Mind-door apprehending		
Javana	 *****	
Bhavaṅga		*

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“MAY THE DHAMMA LAST AS LONG AS MY SONS AND  
GRANDSONS AND THE SUN AND THE MOON WILL BE,  
AND MAY THE PEOPLE FOLLOW THE PATH OF THE  
DHAMMA. FOR IF ONE FOLLOWS THE PATH, HAPPI-  
NESS IN THIS AND THE OTHER WORLD WILL BE  
ATTAINED.”

—ASOKA