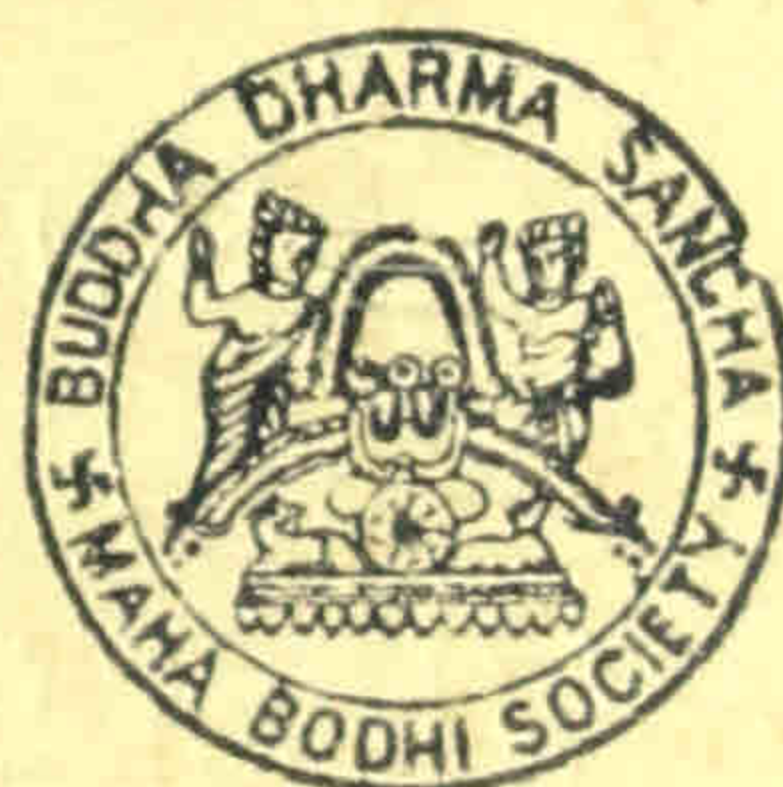


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A SIMPLE INTRODUCTION TO ABHIDHAMMA

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A SIMPLE INTRODUCTION TO ABHIDHAMMA

The Pali word *Abhidhamma* is composed of the prefix “*abhi*” and the multisignificant term “*Dhamma*”.

According to the traditional explanation “*abhi*” means great, exceeding (*atireka*) or subtle, noble, ultimate, ultra (*visittha*). *Abhidhamma* therefore means enlarged or subtle or ultimate doctrine.

The word of the Buddha is ordinarily called Dhamma. It is derived from the root *Dhara*, to bear or support. *Dhamma*, according to the commentaries, is “that which upholds one from undesirable states”. This is purely from a Buddhist ethical point of view. In this sense the term Dhamma is applicable only to the nine supramundane states (*Navalokuttara Dhamma*). They are the Four Paths (*Magga*), the Four Fruits (*Phala*) and *Nibbana*. Generally speaking the Doctrine is also called Dhamma as it enables one to realise these supramundane states.

In other words Dhamma is truth. It is that which is. It is reality.

Whether the Buddhas arise or not the Dhamma exists. It is a Buddha that reveals the Dhamma to the world.

The Dhamma is treasured in the Sutta Pitaka, the Basket of Discourses. As the Abhidhamma Pitaka is more voluminous than the Sutta Pitaka it is in one sense called Abhidhamma.

In the Sutta Pitaka is found the *Vohara Desana*, conventional teaching. Whilst in the Abhidhamma is found the *Paramattha Desana*, ultimate doctrine. One often finds references to *Satta*, individual, being, etc. in the Sutta Pitaka, but in the Abhidhamma instead of such conventional terms we meet with *Khandas*, aggregates etc.

In the Abhidhamma everything is analysed and explained and as such it is known as the analytical doctrine.

The term Abhidhamma coupled with Abhivinaya occurs once in the Majjhima Nikaya and Digha Nikaya. In the commentary the term is explained by Venerable Buddhaghosa as *Bodhipakkhiya Dhammas*—the factors pertaining to Enlightenment.

In the Cariya Pitaka, however, there is a reference to Tipitaka. Venerable Upali says—‘versed in the Tipitaka’.

The origin of the Abhidhamma according to tradition, is the Buddha Himself. The Buddha as a mark of gratitude to His mother who was born in Tavatimsa Realm repaired thither and preached the Abhidhamma to the mother Deva and others for three months. The topics (*Matika*) of the discourses were later rehearsed to the Venerable Sariputta who subsequently elaborated them and composed the Abhidhamma Pitaka.

An epitome of the whole Abhidhamma is contained in the popular work *Abhidhammattha Sangaha* composed by the Venerable Anuruddha Thera.

Four ultimate things or *Paramatthas* are enumerated in the Abhidhamma. They are *citta*, *cetasika*, *rūpa*, and *Nibbana*.

The so-called being is microscopically analysed and its component parts are minutely described. Finally the ultimate goal of Buddhists and the method to achieve it are explained with all necessary details.

The main object of the Abhidhamma is to understand things as they truly are (*Yathabhutanana-dassana*). One who knows the Abhidhamma is not a surface-seer but a seer of reality.

As such it is the opinion of most exponents of the Dhamma that a knowledge of Abhidhamma is essential to understand clearly the teaching of the Buddha.

In the light of Abhidhamma the so-called being is composed of *Nama*—mind, and *Rūpa*—matter. Apart from those two inter-related parts there is no exterior soul or *Atta*. This *Anatta* doctrine is the crux of Buddhism.

Nama is that which bends towards an object. It is the mind or consciousness. Buddhists do not differentiate between the two. *Citta* and *vinnana* are synonymous with *Nama*.

Citta is one of the four ultimate things. It is derived from the root *citi*, to think or discern (*vijānati*). That which discerns an object or merely the discernment of an object

is *Citta*. In other words awareness of an object is *Citta*.

There are different types of consciousness, namely—wholesome, unwholesome, resultant, and indeterminate.

Those types of consciousness that are conditioned by the three good roots, namely—non-attachment, non-hatred, and wisdom, are called wholesome (*kusala*). Those types of consciousness conditioned by the three roots of evil—attachment, hatred, and ignorance are called unwholesome (*akusala*).

These wholesome and unwholesome thoughts are collectively called *Kamma*—volitional activities, which by their own nature produce desirable and undesirable effects.

Just as every object is accompanied by a shadow, even so every active thought conditioned by the above six roots is accompanied by its due effect.

These types of consciousness one experiences as inevitable consequences of one's good and bad thoughts are called resultant consciousness (*vipāka*).

For instance at the moment of giving something to the poor, I experience a good thought which will have its reaction at any opportune moment in the form of a gift from another. At the moment of receiving the gift I experience a good consciousness which is the result of a past good thought of mine.

We plant a seed today. Sooner or later we will be able to reap its fruit. In the same way, according to the law of *Kamma*, every wholesome or unwholesome thought will produce its

reaction when a suitable occasion arises.

There are some other types of consciousness which are experienced mainly by Buddhas and Arahants. They are called Indeterminate (*Kiriya*) because they lack reproductive power owing to the fact that Buddhas and Arahants have destroyed the will-to-live and are above both good and evil.

Altogether there are 89 types of consciousness. Of them 81 are called *Lokiya*—mundane, and 9 are called *Lokuttara*, supramundane, as they transcend the world of five Groups.

The eight classes of consciousness have Nibbana as their object and are free from worldly taints.

In mundane consciousness which a worldling (*Puthujjana*) experiences *celana* or volition is predominant, whilst in supramundane consciousness *panna* or wisdom is predominant. Hence the eight types of supramundane consciousness are not treated as *Kamma*.

The eight classes of supramundane consciousness are the four Paths and four Fruits pertaining to the four Stages of Sainthood, namely—*Sotāpatti*, *Sakadagami*, *Anagami*, and *Arahatta*.

Amongst the mundane types of consciousness there are some classes of consciousness experienced only by Yogis or those who have cultivated the Jhanas (Ecstasies).

By concentration one develops these types of consciousness. One who has fully developed the Jhanas can, if one so desires, gain the five kinds of supernormal knowledge

(*Abhinna*)—namely, psychic powers (*iddhividha*), Celestial Ear (*Dibbasota*), Reading others' thoughts (*Paracittavijānana*), Reminiscence of past births (*Pubbenivāsānussatī nāna*), and Celestial Eye (*Dibba Cakkhu*).

These five kinds of supernormal knowledge are within the range of any person whether he be Buddhist or not.

According to the *Abhidhammatthā Sangaha* there are five *Rupavacara* Jhanas, but according to the *Visuddhi Magga* there are four Jhanas. There is no great difference between the two interpretations. In the former the Jhanas are divided into five according to the five constituents. In the latter the second Jhana consists of three constituents.

The five Hindrances to Progress (*Nivarana*) are inhibited by these five Jhana constituents.

The five Jhana constituents are :—
(i) *Vitakka*, initial application, (ii) *Vicāra*, sustained application, (iii) *Pīti*, joy, (iv) *Sukha*, happiness, or *Upekkha*, equanimity, (v) *Ekaggata*, one-pointedness of the mind.

The five Hindrances to Progress are :—(i) *Kāmacchanda*, sense-desires, (ii) *Vyāpāda*, ill-will (iii) *Thina* and *Middha*, sloth and torpor, (iv) *Uddhacca* and *Kukkucca*, restlessness and brooding, and (v) *Vīcīkiccha*, doubts.

Kāmacchanda (sense-desires) is inhibited by *Ekaggata* (one-pointedness);

Vyāpāda (Illwill) is inhibited by *Pīti* (Joy);

Thina and *Middha* are inhibited by *Vitakka*;

Vīcīkiccha is inhibited by *Vicāra*.

There are fifteen such *Rupavacara Jhanas*—five wholesome, five resultant, and five indeterminate. The last five types of consciousness are experienced only by Buddhas and Arahants.

Above these *Rupavacara Jhanas* which belong to the Realm of Form rank *Arupavacara Jhanas* which pertain to the Formless Realm.

As a rule mind is inseparable from matter. Both mind and matter are interdependent. In some exceptional cases, by the power of concentration, mind is separated from matter temporarily.

There are twelve *Arupavacara Jhanas*—four wholesome, four resultant, and four indeterminate.

In these *Jhanas* consciousness gets more and more refined until in the fourth *Jhana* the consciousness is so refined that one is unable to say that there is a consciousness or no consciousness. This state is supposed to be the topmost rung in the ladder of mundane spiritual progress. The Bodhisatta, with the help of other spiritual teachers, was able to train his mind only upto this lofty stage, but he could not get any instructions to proceed any further.

Though one may possess all these *Jhanas* yet one is not totally freed from passions which were only temporarily inhibited.

Buddhists therefore speak of eight more advanced types of consciousness which are called supramundane (*Lokuttara*) as they transcend the world of aggregates.

With mind purified by *Jhanas* one tries to see things as they truly are.

As one contemplates thus one eliminates the fetters of self-illusion (*Sakkaya ditthi*), doubts (*Vicikiccha*) and indulgence in wrongful rites and ceremonies (*Silabbataparamasa*), and intuitively realising the truth becomes a *Sotapanna* (stream-winner). The consciousness one experiences at this moment is called the *Sotapatti Path (maggā)* consciousness. This is immediately followed by the Fruit (*Phala*) consciousness.

As the *Path* consciousness is immediately followed by the *Fruit* consciousness the Dhamma is called *Akalika*—timeless, that is of immediate fruit.

There are two fetters which one cannot easily eradicate. They are sensuous craving (*Kama*) and hatred (*Patigha*).

The *Sotapanna* who has now caught a glimpse of truth gains more moral strength and attenuating these two fetters becomes a *Sakadagami*, Once-Returner.

The *Sakadagami* then meditates yet more strenuously and totally eradicates the above two fetters and attains the stage of *Anagami*, Never-Returner.

Still he is caught in this whirlpool of birth and death as five more fetters yet bind him to this shore. They are *Ruparaga*—attachment to Realm of Form, *Aruparaga*—attachment to Formless Realms, *Mana*—pride, *Uddhacca*—restlessness, and *Avijja*—ignorance.

When one attains the stage of Arahantship one eradicates these fetters and becomes a Perfect Saint. He is beyond both good and evil and is

called an *Asekha*, one who strives no more.

The four Paths and Fruits in these four stages are the eight classes of Supramundane consciousness. Before one attains the *Sotapanna* stage one is called a worldling—*puthujjana*, because he is separated from the Ariyan. From the *Sotapanna* stage to the *Arahant* stage one is an Ariyan, a Noble One. A *Sotapanna* until he attains the *Arahanta Phala* stage is called a *Sekha*, one who is striving.

Opposed to the above eight classes of consciousness are the eighty one types of mundane consciousness. Excluding the fifteen *Rupavacara* Jhanas and twelve *Arupavacara* Jhanas which are collectively termed *Mahaggata*, “gone great”, there are fifty-four classes of consciousness pertaining to the sentient realm—*Kamaloka*.

Of them twelve are unwholesome, eight wholesome, eleven indeterminate, twenty-three are resultant.

According to the *Abhidhamma* we live only for one thought moment and are always in the present.

Each thought-moment consists of three phases—genetic (*Uppada*), static (*Thiti*) and cessant (*Bhanga*). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor, since its composition is not identical, nor entirely another, being the same stream of *Kamma*-energy.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. On the contrary “it flows on like a river receiving from the tri-

butary streams of sense constant accretions to its flood, and ever dispensing to the world without the thought stuff it has gathered up by the way.” It has birth for its source and death for its mouth. Here we find a juxtaposition of fleeting mental states of consciousness opposed to a superposition of mental states. No state once gone ever recurs nor is absolutely identical with what goes before. These states constantly change not remaining for two consecutive moments the same.

Each unit of consciousness consists of fleeting mental states known in Pali as *Cetasikas*. Precisely there are fifty-two such mental concomitants.

According to this analysis there is no consciousness apart from mental properties. *Vedana*, that is feeling or sensation, is common to every consciousness. It may be of five kinds—namely, happiness, pain, pleasure (*somanassa*), grief (*Domanassa*), and hedonic indifference (*Upekkha*). Happiness (*sukha*) and pain (*dukkha*) are purely bodily. The rest are entirely mental.

As a rule, in the course of one’s life-time, one experiences only two types of consciousness accompanied by grief and only one accompanied by pain. The rest are either pleasurable or neutral. This is an important point to be considered seriously by those critics who try to denounce Buddhism as pessimism.

Volition or *Cetana* is one of the most important universal mental properties. Every thought is volitional and hence we are responsible for all our thoughts. Volition and intention

should be differentiated in this connection. Whilst walking, for instance, one may kill insects without the least intention of killing. This is unconscious killing. Here there is the volition to walk but no intention to kill.

There is another universal mental concomitant known as *Sanna*. For want of a better translation we use the term Perception. It is this mental state which enables one to remember a past deed or recall a past idea. Memory is possible on account of this mental property.

According to Buddhism as there is physical life there is psychic life too. This is called *Jivitindriya*. Mind cannot exist without this mental property.

There are three other universal mental properties, namely—*Phassa*, contact; *Ekaggata*, one-pointedness; and *Manasikara*, attentiveness.

Six are miscellaneous (*Pakinnaka*). They may or may not be found in any particular type of consciousness. Fourteen are unwholesome mental properties. They are found only in the twelve types of unwholesome consciousness.

An interesting feature in an unwholesome consciousness is that four mental properties, namely—stupidity (*Moha*), shamelessness and fearlessness to commit evil (*Ahirika*, *Anotappa*), and restlessness (*uddhacca*), are always present. It is for this reason that Buddhists say that stupidity is the root cause of all evil. It is through loathsomeness to do an evil and through fear of the consequences one refrains from evil. He

who is devoid of these two qualities can do any evil without the least compunction. As such the Buddha says *Hiri* and *Ottappa* are the two ruling forces in this world.

Whilst doing an evil mind is also in a perturbed state because one is conscious that one is doing an evil. Hence restlessness is present in all types of unwholesome consciousness.

There are nineteen concomitants common to all types of wholesome consciousness and six others which are not common to all.

When one clearly understands the different mental properties one can ascertain with certainty the number of mental states present in any type of consciousness.

This consciousness which consists of fleeting mental states receives objects from 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 state of consciousness when our minds do not respond to external objects. This state of consciousness or the 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 the consciousness of the kind that apprehends sensation (*Pancadvaravajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after which there arises and ceases visual con-

sciousness (*Cakkhu Vinnana*). This sense vibration is followed by a moment of reception of the object so seen (*Sampaticchana*). Next comes the investigating faculty (*Santirana*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthapana*) on which depends the subsequent psychologically important stage—apperception or *Javana*. This *Javana* stage usually lasts for seven thought moments, or at times of death five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadalambana*), lasting for two thought-moments—thus completing one thought process at the expiration of seventeen thought moments. It is at this important apperceptual stage one does either good or bad Kamma.

The thought-process runs as follows :—

1	2	3	4	5	6	7	8
Past Bhavanga	Vibrating Bhavanga	Arrest Bhavanga	Sensa-door Consciousness	Sense-perception	Receiving Consciousness	Investigating Consciousness	Determining Consciousness
9	10	11	12	13	14	15	16
Apperception (<i>Javana</i>) stage							17
							Registering Consciousness

“The simile of the mango tree may here serve to illustrate the above process. A man lost in deep sleep, is lying at the foot of a mango tree with his head covered. A wind now stirs the branches, and a fruit falls besides the sleeping man. He is in consequence aroused from dreamless slumbers. He removes his head-covering in order to ascertain what has awakened him. He sees the newly fallen fruit, picks it up and examines it. Apprehending it to be a fruit with certain constituent attributes observed in the previous stage of investigation, he eats it, and then replacing his head-covering, once more resigns himself to sleep.

“The dreamless sleep corresponds to the unperturbed current of the stream of being (*Bhavanga*). The striking of the wind against which the tree is like the past life moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the amount at which the stream is cut off by thought ; the waking of the man to the awakening of attention in the act of cognition on occasion of sense; the removal of head-covering to the sense-reaction of sight. The picking up of the fruit is comparable to the operation of receiving; inspection of it recalls the examining function. The simple apprehension of the fruit as such, with certain constituent attributes of its own, corresponds to the discrimina-

vitality, and consciousness, the life stream is not annihilated as the Karmic energy survives.

According to Buddhism death is caused in four ways, namely :—

- (i) exhaustion of life-term (*Ayukkhaya*),
- (ii) exhaustion of Kamma (*Kammakkhaya*),
- (iii) Simultaneous exhaustion of age and Kamma (*Ubhaya-kkhaya*),
- (iv) Untimely death (*Akala Marana*) caused by an evil Kamma of the past.

When the body perishes the Karmic energy remanifests itself in another form as an egg-born creature (*Andaja*), or womb-born creature (*Jalabuja*), or moisture-born creature (*Sansedaja*), or a spontaneous creature (*Opapatika*). It must be remembered that the last kind of birth is also caused by Kamma.

Rupa—

Of the four Ultimate things *Rupa* is the third.

Rupa is defined as that which changes or perishes (*ruppati, bhijjati*). Matter is the closest English equivalent.

In classifying *Rupa* the *Abhidhammattha Sangaha* mentions not only material elements but also material qualities as well.

“Material quality is twofold, to wit, the four great essentials (*Mahabhuta*) and material qualities derived therefrom (*Upadaya rupa*).

1. Essential Material qualities—viz., the element of extension

(*Pathavi*), the element of cohesion (*Apo*), the element of heat (*Tejo*), and the element of motion (*Vayo*).

2. Sensitive material qualities (*Pasada rupa*)—viz., the eye, the ear, the nose, the tongue, the body.

3. Material qualities born of sense-fields (*Gocara Rupa*)—viz., visible form, sound, odour, sapids, and the tangible, the last excluding the element of cohesion.

4. Material qualities of sex (*Bhavarupa*)—viz., female sex and male sex.

5. Material qualities of base (*Hadaya rupa*).

6. Material quality of life (*Jivita rupa*).

7. Material quality of nutrition (*Ahara rupa*)—viz., edible food.

8. Material quality of limitation (*Pariccheda rupa*)—viz., the element of space (*Akasa Dhatu*).

9. Material quality of communication (*Vinnatti Rupa*)—viz., intimation by the body (*Kayavinnatti*) and intimation by speech (*Vacivinnatti*).

10. Material quality of plasticity (*Vikara rupa*)—viz., lightness, (*lahuta*), pliancy (*muduta*), adaptibility of matter (*Kammannata*), and the two media of communication.

11. Material qualities of salient features (*Lakkhana rupa*)—viz., growth (*upacaya*), continuance (*santati*), decay (*jarata*) and impermanence (*aniccata*). Here the phenomenon of production of matter (*jati rupa*) alone is described by the two names of growth and continued growth.

Thus the eleven kinds of material quality may be resolved into twenty-

eight when considered as so many properties.”

The four elements are the fundamental units of matter. They are four forces which are inter-related and inter-dependent. One element may preponderate over another, as for instance, the element of extension preponderates in earth; cohesion, in water; heat, in fire; and motion, in air.

In the ancient days the Indian sages too believed in an indivisible atom—*paramanu*. The Buddha analysed this so-called indivisible *paramanu* and declared that it is only a manifestation of particular inter-related forces which He termed *Paramatthas* or essentials of matter.

These *Paramatthas* are *Pathavi*, *Apo*, *Tojo*, and *Vayo*. One must not understand that these elements are earth, water, fire, and air.

Pathavi means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two phases of this element. It must be understood that this element of extension is present in earth, water, fire and air. For instance, the water above is supported by water below. It is this element of extension in conjunction with the element of motion (*Vayo*) that produces the upward pressure,

Apo is the element of cohesion. Unlike *Pathavi* it is intangible. It is this element which coheres the scattered atoms and gives us the idea of body.

Tejo is the element of heat. Cold is also a form of *Tejo*. Both heat and cold are included in *Tejo* because they possess the power of maturing bodies or, in other words, the vitalising energy. Preservation and decay are due to this element.

Vayo is the element of motion. The movements are caused by this element. Motion is regarded as the force or the generator of heat. “Both motion and heat in the material realm correspond respectively to consciousness and *Kamma* in the mental.”

These four fundamental units of matter are invariably combined with the four derivatives, namely, colour (*Vanna*), odour, taste, and nutritive essence.

Thus according to Buddhism matter is composed of forces and qualities which are in a state of constant flux.

Nibbana—

The fourth ultimate thing treated in the *Abhidhamma* is *Nibbana*, the goal of Buddhists. It is not union with a God but a supramundane state to be intuited by oneself.

Nibbana is defined as a “departure” (*ni*) from that craving which is called *lusting*.

This *Nibbana* is twofold according to the way it is realised. When *Nibbana* is realised in this life itself with the aggregates yet remaining it is called *Saupadisesa Nibbana dhatu*. The *Nibbana* attained by an Arahant after death is called *Anupadisesa Nibbana dhatu*.

There are seven stages of purity that lead upto the *Nibbanic* state.

1. *Sila visuddhi* is the first stage of purity.

It is fourfold—namely,

1. *Patimokkha Sila*—morality pertaining to the Fundamental Precepts.
2. *Indriyasanvara Sila*—morality pertaining to sense-restraint.
3. *Ajivaparisuddhi Sila*—morality pertaining to purity of livelihood.
4. *Paccayasannissita Sila*—morality pertaining to the use of the necessities of life.

The first stage of purity deals with good conduct.

The second stage of purity is *Samadhi* or concentration of the mind. The aspirant takes one of the forty subjects that suits his temperament and meditates on that subject in order to gain the one-pointedness of the mind.

The forty subjects are :—

(i) The ten *Kasinas* (symbols)—namely, the earth *Kasina*, the water *Kasina*, the fire *Kasina*, the air *Kasina*, the blue *Kasina*, the yellow *Kasina*, the red *Kasina*, the white *Kasina*, the light *Kasina* and the space *Kasina*.

(ii) The ten impurities—namely,
 1. a bloated corpse (*Uddhumataka*),
 2. a discoloured corpse (*Vinilaka*),
 3. a festering corpse (*Vipubbaka*),
 4. a dissected corpse (*Vicchiddaka*),
 5. a gnawed to pieces corpse (*Vikkhayitaka*),
 6. a scattered-in-pieces corpse (*Vikkhittaka*),
 7. a mutilated and scattered-in-pieces corpse (*Hata-*

vikkhittaka), 8. a bloody corpse (*Lohitaka*), 9. a worm-infested corpse (*Pulavaka*) and 10. a skeleton corpse (*Atthika*).

(iii) The Ten Reflections (*Anussati*)—namely, 1. reflection on the Buddha, 2. reflection on the Dhamma, 3. reflection on the Sangha, 4. reflection on Virtue, 5. reflection on Liberality (*Caganussati*), 6. reflection on Devas (*Devatanussati*), 7. reflection on Peace (*Vupasamanussati*), 8. reflection on Death (*Marananussati*), and mindfulness regarding the body (*Kayagata sati*), 10. mindfulness regarding respiration (*Anapana sati*).

(iv) The four Illimitables or the four Modes of Sublime Conduct (*Brahmavihara*)—namely, Loving-kindness, (*Metta*), Compassion (*Karuna*), Sympathetic Joy, (*Mudita*) and Equanimity (*Upekkha*).

(v) The one perception—that is the perception of the loathsomeness of material food (*Ahare patikkula sanna*).

(vi) The one analysis—that is the analysis of the four elements (*Dhatuvavatthana*).

(vii) The four Formless States—namely, 1. the Realm of the Infinity of Space (*Akasanancayatana*), the Realm of the Infinity of Consciousness, (*Vinnanancayatana*), the Realm of the Infinity of Nothingness (*Akincannayatana*) and the Realm of Neither Perception nor Non-perception (*N'evasanna n'asannayatana*).

These forty subjects differ according to the temperament and type of individuals who divide themselves into six groups—namely,

(i) those of lustful temperament (*Ragacarita*).

(ii) those of irritable temperament (*Dosacarita*).

(iii) those of stupid temperament (*Mohacarita*).

(iv) those of devotional temperament (*Saddhacarita*).

(v) those of intellectual temperament (*Buddhacarita*).

(vi) those of discursive temperament (*Vitakkacarita*).

Of the above subjects the ten impurities and mindfulness regarding the body are suitable for those of lustful temperament.

The four illimitables and the four coloured Kasina symbols are suitable for those of irritable temperament.

Mindfulness regarding respiration are suitable for those of stupid temperament and those of discursive temperament.

The first six Reflections are suitable for those of devotional temperament.

Reflections on Death and Peace, the Perception of loathsomeness of material food, and the analysis of the four elements are suitable for those of intellectual temperament.

The other subjects, chiefly the reflection on the Buddha, meditation on loving-kindness, mindfulness regarding the body, and reflection on Death are suitable for all.

Now he takes one of these subjects and practises concentration until he gains Jhana by inhibiting temporarily the five Hindrances. His mind then resembles a polished mirror where

everything is reflected in its true form.

3. *Ditthi visuddhi* is the third stage of Purity. This is "Purity of vision" which enables one to see things as they truly are.

With his one-pointed mind he scrutinises his self and on due examination discovers that his so-called "I" 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 in 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 life, freed from the false notion of an identical substance of mind and matter, he attempts to investigate the cause of this "I" personality.

He understands that through

- „ Ignorance (*Avijja*) arise Volitional Activities (*Sankhara*),
- „ Volitional Activities arises Rebirth Consciousness (*Vinnana*),
- „ Rebirth consciousness arise mind and matter (*Nama-Rupa*),
- „ Mind and Matter arise the six Senses (*Salayatana*),
- „ the six Senses arises Contact (*Phassa*),
- „ Contact arises Sensation (*Vedana*),
- „ Sensation arises Craving (*Tanha*),
- „ Craving arises Attachment (*Upadana*),
- „ Attachment arises Becoming (*Bhava*),
- „ Becoming arises Birth (*Jati*).

through

„ Birth arise decay and death (*Jaramarana*).

He understands also that through the cessation of

„ Ignorance cease Volitional Activities,

„ Volitional Activities ceases Rebirth-consciousness,

„ Rebirth consciousness cease Mind and Matter,

„ Mind and Matter cease the six Senses,

„ the six Senses ceases Contact,

„ Contact ceases Sensation,

„ Sensation ceases Craving,

„ Craving ceases Attachment,

„ Attachment ceases Becoming,

„ Becoming ceases Birth,

„ Birth cease Decay and Death.

He realises that this personality is conditioned by causes, and as past activities have conditioned the present so the present will condition the future.

Meditating thus he transcends all doubts with regard to the past, present, and future. This is known as *Kankhavitarana Visuddhi*—the Purity of transcending doubts, the fourth stage of Purity.

Thereupon he contemplates that all conditioned things are transcient (*Anicca*), subject to suffering (*Dukkha*), and soulless (*Anatta*).

As he is thus absorbed in meditation a day comes when he witnesses an aura (*Obhasa*) emanating from the body. He experiences an unprecedented pleasure, happiness and quietitude. 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. This is known as the *Maggamagga nanadassana visuddhi*, the fifth stage of Purity.

Perceiving the right path he resumes his meditation on the arising and passing away of conditioned things (1. *Udayabbaya Nana*). 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 (2. *Vayanana*). To him then comes the knowledge that all dissolving things are fearful (3. *Bhanganana*). The whole world appears to him like a pit of burning embers—a source of danger (4. *Bhayanana*). Subsequently he reflects on the wretchedness and vanity of the fearful and wicked world (5. *Adinavanana*). Then feeling disgusted with it (6. *Nibbidanana*) he wishes to escape therefrom (7. *Muncitukamyatanana*).

With this object in view, he meditates again on the three characteristics (8. *Patisankhanana*), and thereafter

becomes completely indifferent to all conditioned things—having neither attachment nor aversion for any worldly object (9. *Sankharupekkhanana*).

When this kind of insight matures, “it changes itself into the ‘insight of adaptation’ (*Anulomanana*), by which the meditator fits himself with mental equipments and qualifications for the path.

All these nine kinds of insight are collectively called *Patipadanadassanavisuddi*—Purity of vision as regards the method. This is the sixth stage of purity.

Reaching this point of mental culture he takes for his object of endeavour one of the three characteristics that appeals to him most and intently keeps in developing insight in that particular direction when for the first time in his life he realises Nibbana. He is thereafter known as a *Sotapanna*.

The thought process he experiences is as follows :—

1	2	3	4	5	6	7
Parikamma (Preliminary)	Upacara (Neighbourhood)	Anuloma (Adaptation)	Gotrabhu (Transcendental)	Magga (Path)	Phala (Fruit)	Phala (Fruit)

The mental element of wisdom found in this Path consciousness which has developed itself through various stages into the Right knowledge is called *Nanadassana visuddhi*—the Purity of Vision, the seventh stage of Purity.

The different constituents of the Noble Eightfold Path which, strictly speaking, are eight mental concomitants, are collectively found in this Path consciousness.

The Sotapanna thereafter develops insight more and more strenuously and passing through the stages of Sakadagami, and Anagami, he attains the final stage of Arahantship.

