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REV. J. KASHYAP, M. A.

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Abhidhamma Philosophy
OR
THE PSYCHO-ETHICAL PHILOSOPHY OF
EARLY BUDDHISM

Book I

A SYSTEMATIC EXPOSITION OF
THE ABHIDHAMMATTHASANGAHA

By

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RESPECTFULLY
DEDICATED
TO
PROF. D. KOSAMBI
MY TEACHER OF ABHIDHAMMA

PREFACE

The books of the Pāli canonical literature of Early Buddhism, usually grouped in three sections called the *Piṭakas* or 'baskets', are the following:—

(A) *Vinaya Piṭaka*—

1. *Pārājika.* 2. *Pācittiya.* 3. *Mahāvagga.*
4. *Cullavagga.* 5. *Parivāra.*

(B) *Sutta Piṭaka*—

1. *Dīgha Nikāya.* 2. *Majjhima Nikāya.* 3. *Saṃyutta Nikāya.* 4. *Anguttara Nikāya.*
5. *Khuddaka Nikāya*, which again consists of fifteen books, namely, *Khuddaka Pāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāṭa*, *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Jātaka*, *Niddesa*, *Paṭisambhidāmagga*, *Apadāna*, *Buddhavamsa* and *Cariyāpiṭaka*.

(C) *Abhidhamma Piṭaka*—

1. *Dhammasaṅgaṇi.* 2. *Vibhanga.* 3. *Dhātukathā.* 4. *Puggalapaññatti.* 5. *Kathāvatthu.*
6. *Yamaka.* 7. *Paṭṭhāna.*

The whole collection, about two times as big as the Mahābhārata, was committed to writing for the first time in Ceylon in the reign of Vattagamini Abhaya, about 25 B.C. “Then”, says the Mahāvamsa, “the most wise Bikkhus who had passed down the Tipiṭaka and the commentaries thereon orally in former times, since they saw that the people were less righteous, assembled, and in order that the true Doctrine may endure, wrote them down in books.”

The *Vinaya Piṭaka* deals with the rules and regulations concerning the governance of the monastic order. The *Sutta Piṭaka* contains the discourses delivered by the Buddha at different places on different occasions to individuals or assemblies of different ranks. The language and style of these two *Piṭakas* are very simple, which the average reader, even with a working knowledge of Pāli, can follow to a great extent. He may also very profitably refer to the *Aṭṭhakathā* wherever he finds difficulty in the text. On the other hand, the *Abhidhamma Piṭaka*, which is extremely subtle in its analysis and technical in treatment, is very difficult to understand without the guidance of an able teacher. The Commentaries themselves, though very elaborate and efficient, are not of great help to the beginner.

The Dhammasaṅgāṇi forms the very basis of the whole system of Abhidhamma philosophy. But while reading it, the beginner is likely to get bewildered at the long lists of psychological and ethical terms coming one after another from the very outset, with seemingly no system in their arrangement, and, worst of all, the same terms, sometimes, being repeated more than once in the same lists. The real task is to understand the system adopted in the distribution of the terms, which, perhaps, was meant to be studied with a teacher who maintained the traditional interpretation. Buddhaghosa, in chapter XIV of his famous work, the *Visuddhimagga*, has tried to give a beautiful explanation of the same, but, perhaps, due to lack of space he could not do it in full length. This suggestion was, however, taken up by the Elder Ācariya Anuruddha, who, in about 11th century A. D., wrote, with the same purpose, an independent book, well known as the *Abhidhammatthasangaha* or 'An Introduction to the Categories of the Abhidhamma Philosophy.' The author has compressed the whole of the Abhidhamma-piṭaka and its supplement the *Visuddhimagga* in this small book, mostly written in aphoristic small sentences.

This book became very popular, and today it

is taught as the first book to the students of Abhidhamma in the monasteries of Ceylon, Burma, Thailand and Indo-China. It is rather better not to call it the 'first book,' for, it is really a guide through the whole bulk of Abhidhamma-piṭaka. It gives a very vivid exposition of the method adopted in the analysis and grouping of the states of thing (*Dhammas*) in the Dhammasaṅgaṇi, and presents the whole philosophy of Abhidhamma as a system. Without first understanding this small book of Anuruddha, the Dhammasaṅgaṇi would seem to a beginner as a collection of the parts of a machine which are quite meaningless in their isolation. The Abhidhammatthasāṅgaha teaches, in the most masterly way, how to fit them together and make them work in a definite purpose.

The usual custom is that the students are asked to get it by heart before it is explained to them by the teacher, and as they advance in their studies they are also taught to use the *Tīkā* for more detailed explanations. The most popular and important *Tīkā*s, written on it, are the '*Vibhāvinī Tīkā*' of Ceylon, and the *Paramatthadīpanī Tīkā* of Burma. But, because of their thoroughness in treatment and maturity in style, they are not of much help to the beginner. The learned Pro-

fessor D. Kosambi has recently written a very useful *Tīkā* on it, rightly named *Navanīta Tīkā* or 'The Butter Commentary,' chiefly meant for the purpose of the student intending to make a study of the book by himself. It has been published by the Mahābodhi Society, Sarnath, in Devanāgarī characters. It is indeed a valuable contribution to Abhidhamma-scholarship, and a boon to the beginners of the subject.

There is a very good English translation by S. Z. Aung of the Abhidhammatthasangaha, called 'The Compendium of Philosophy' published by the Pāli Text Society, London. But it is a word for word translation, which, in case of such technical books, generally becomes obscure, if not misleading. One, who has even a working knowledge of Pāli, will realise how difficult it is, at places, to understand the translation, when the corresponding Pāli passages would be so clear and simple to him. The learned translator and the editor, no doubt, have occasionally added valuable foot-notes, but that does not solve the difficulty. The stanzas of the Abhidhammatthasangaha are highly important, in as much as they give an intelligent summary of the preceding passages. It is very difficult to understand them without going deep into the portions

with which they are concerned. Aung's book would have been much more useful had it added explanatory notes to them.

* * * *

In the present Exposition, I have followed the example of Professor Kosambi's *Navanīta Tīkā*, and written it chiefly for one who intends to rely on himself for the study of the book. I have tried to make the student acquainted as much as possible with the original Pāli terms, without which it is difficult to enter into the true spirit of the philosophy. I think, it is more natural and useful to let him be familiar with the term *Bojjhanga* and the ideas associated with it than to give him an English word 'wisdom-factor' for it, though the translation is quite exact (*Bodhi*=wisdom : *Anga*=factor). I have, therefore, tried to give full explanation of the technical terms and phrases, *even at the risk of making repetitions*, but insisted upon retaining the Pāli words, the English equivalents very often being given in brackets.

The Pāli text of the book has been closely followed from beginning to end, which has been given all along at the foot corresponding to its English rendering put within single inverted com-

mas. In the English rendering, I have stuck more to the sense and spirit of the text than to its words and sentences. Mostly it is a translation, but sometimes it is only a summary, and sometimes even a short explanation of the corresponding Pāli passages, the purpose being to make it as clear and comprehensible as possible.

* * * *

I have freely consulted the following books:—*Vibhāvinī Tikā*, *Navanīta Tikā*, Compendium of Philosophy, Ven. Nanatiloka's Guide through the Abhidhamma Piṭaka, *Visuddhimagga*, and Dr Silva's Treatise on Buddhist Philosophy; but I have mostly relied upon my teacher Professor D. Kosambi who is leading a retired life at Sarnath, and was thus always available for my assistance.

My friend and Dayaka Mr. Medewika, B.A., a scholar of Pāli and Abhidhamma, was kind enough to go through the MSS. and give some valuable suggestions. It is greatly due to his assistance that the present book could be published so early.

I could not have sent the MSS. to the press without first showing it to my kind teacher Dr. B. L. Atreya, M.A., D.Litt. and getting his approval, who has ever encouraged me in my literary pursuits.

My utmost thanks are due to my friend Mr. Rajeshwar Ojha, M.A., B.L., and my students D. Satya Narain, G. P. Verma and Awadh Kishore Narain for the assistance they have given me in reading the proofs and preparing the index.

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नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

CHAPTER I
TYPES OF CONSCIOUSNESS

SECTION I
PRELIMINARY

§I. *The process of cognition*

Eye, ear, nose, tongue and skin, these are called the *Pañca-Dvāra* or the 'five doors', through which we receive information about the outside world; and the process of cognition that takes place through these is called *Pañca-Dvāra-Vīthi* or the 'course of cognition through the five doors.' There is also a sixth door, called *Mano-Dvāra* or the mind-door, through which we cognise our own ideas, as in memory, dream, hallucination or imagination, when the object is not presented but represented. The process of this cognition is called *Manodvāra-Vīthi* or 'the course of cognition through the mind-door.'

Of these two, the first (i.e., *Pañcadvāra-Vīthi*) may be roughly explained by the simile of a man sleeping under a mango tree.

A man, lost in deep sleep, is lying at the foot of a mango tree. A fruit drops down and rolls by his side. He is suddenly aroused from his slumber, and strives to find out what has disturbed him. He sees the mango fruit near by; picks it up; and smells and examines it. Having ascertained that it is quite ripe and good, he eats it.

Here:—

(1) The 'deep sleep' is compared to the passive state of mind, when it is having its own course, undisturbed by any kind of impression, either objective or ideational. This state of mind is called *Bhavaṅga*.

(2) 'Getting up and trying to find out what has disturbed him' is like that hazy state of mind when the subject feebly strives to make out whether the stimulus came through the eye, or the ear, or the nose, or the tongue, or the skin (touch). This is called *Pañcadvārāvajjana* or 'turning to impressions at the five doors of senses.'

(3) 'Seeing the mango fruit' is like the arising of the particular sensation, either of the eye or of any other four doors of senses. It is sensation pure and simple, free from any reflection over it.

The sensation of the eye is called *Cakkhu-Viññāṇa*, of the ear *Sota-Viññāṇa*, of the nose

Ghāna-Viññāṇa, of the tongue *Jivhā-Viññāṇa*, and of the skin *Kāya-Viññāṇa*.

(4) 'Picking up the mango fruit' is like the mind receiving the stimulus as an independent *object* existing outside in the world of reality. This is called *Sampaticchana* or the 'recipient consciousness.'

(5) 'Smelling and examining the mango fruit' is like the mind reflecting over the object and trying to understand it in the light of its previous experiences. This is called *Santīraṇa* or 'the investigating consciousness.'

(6) 'Ascertaining that the mango is quite ripe and good' is like the mind giving the object a definite place in the field of knowledge. This is called *Voṭṭhapana* or 'the determining consciousness.'

(7) 'Eating the mango' is like the mind tending to adjust the object according to its own suitability. This is the most lively state of consciousness, in which the subject is fully conscious of itself and determines its own attitude towards the object. This is called *Javana* or 'the active consciousness.'

In *Manodvāra-Vīthi* or 'the course of cognition through the mind-door,' the object of cognition is not a stimulus of the outside world, but an

ideational image arising from within, which presents itself with an already ascertained and determined character. This course of cognition, therefore, begins with the sixth stage of the *Pañca-Dvāra-Vīthi*, i.e., with *Voṭṭhapana* or ‘the determining consciousness.’ Here, the same function of mind is called *Manodvārāvajjana* or ‘consciousness turning to the impressions at the mind-door.’

§2. *Classes of the types of consciousness*

There are three classes of the types of consciousness, namely, (A) good, (B) bad, and (C) neutral.

A. The good class of consciousness is that which is accompanied by any of the three ‘good tendencies’, i.e., *Alobha* (self-sacrificingness), *Adosa* (good-will) and *Amoha* (insight). It is again subdivided into three kinds, namely, (*a*) moral (*Kusala*), (*b*) resultant (*Vipāka*), and (*c*) inoperative (*Kiriyā*).

(*a*) Our activities (*Javana*-consciousness) accompanied by the above good tendencies—as, helping the needy, giving shelter to the forlorn, taking the precepts, listening to the high and elevating sermons, worshipping the Buddha, and such other meritorious deeds—are the types of moral (*Kusala*) consciousness.

(*b*) Moral actions done in one life *yield* their

‘resultant’ in the next, which determines the mental disposition of the man, in accordance with the nature and strength of the good tendencies with which those actions were mostly conditioned. These are the types of ‘resultant’ (*Vipāka*) consciousness, accompanied by the three good tendencies.

(c) The activities of the Arhat are always accompanied by the good tendencies. But, his love-for-living being thoroughly uprooted, they do not yield ‘resultant’ (*Vipāka*), and he does not come again in the cycle of life after his death. His activities are, therefore, called *Kiriyā* or inoperative and barren.

The types of ‘resultant’ (*Vipākā*) consciousness are ethically non-moral (*Avyākata*), as, they being the passive side of our mind, there is no activity in them. The actions of the Arhat are also non-moral (*Avyākata*), as, they are *Kiriyā* or barren, yielding no ‘resultant’ to effect birth after death.

The types of consciousness belonging to this class are technically called *Sobhana* (good).

B. The bad class of consciousness is that which is accompanied by any of the three bad tendencies, namely, *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception). Ethically, the types of consciousness belonging to this class

are immoral (*Akusala*).

All the above types of good and bad consciousness are called *Sahetuka* or that which are accompanied by any of the six tendencies—*Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa*, *Amoha*—called the *Hetus*.

The word *Hetu* is here used in the sense of a 'root.' As the root supports and maintains the tree so the *Hetu* does to the above good and bad types of consciousness.

C. The neutral class of consciousness is that which is not accompanied by any of the good or bad tendencies. They are, therefore, called *Ahetuka* or those that are devoid of the *Hetus*; and, for the same reason, they are neither moral nor immoral but *non-moral* (*Avyākata*).

All activities (*Javana*-consciousness) must necessarily be *Sahetuka* for, how can they survive unless they are supported and nourished by a *Hetu*? How can a man be prompted to do a thing unless he has got either a good or a bad *Hetu*?

There is only one exceptional instance of *Javana*-consciousness which is not accompanied by any of the *Hetus*. It is the innocent smile of the Arhat.

His smile is *Ahetuka*, i.e., not accompanied by any of the *Hetus*; and is *Avyākata* also for the

same reason. It, being incapable of giving a 'resultant,' is inoperative or *Kiriyā*. It is called *Hasi-tuppāda-Citta*.

Pañca-Dvārāvajjana or the tendency of the mind of turning to impressions at the five doors when a stimulus is received from without, and *Manodvārāvajjana* or the tendency of the mind of turning to impressions at the mind-door when an idea is cognised from within are but *automatic* function of consciousness; and so they are neither moral nor immoral but non-moral (*Avyākata*). They are so premature that they can not be accompanied by a *Hetu*. They are too feeble to yield a 'resultant,' therefore, they are inoperative or *Kiriyā*.

Cakkhu-Viññāṇa (eye-consciousness), *Sota-Viññāṇa* (ear-consciousness), *Ghāna-Viññāṇa* (nose-consciousness), *Jivhā-Viññāṇa* (tongue-consciousness), and *Kāya-Viññāṇa* (touch-consciousness) are pure sensations of external stimuli. These sensations are very commonly seen to be different in different persons, though they may have originated from the identical stimuli. The same thing appears very much pleasant to one but quite repulsive to the other. The same colour or taste often appears quite differently to different persons.

What is it due to? Abhidhamma holds that

it is due to difference of *Vipāka* or karmic result of previous life in different persons. If the sensation yields a pleasant feeling, it should be thought that it is a *Kusala-Vipāka Citta* or 'a resultant consciousness of previous good karma.'

And, if the sensation yields an unpleasant feeling, it should be thought that it is an *Akusala-Vipāka Citta* or 'a resultant consciousness of previous bad karma.'

Sampaticchana (recipient consciousness) and *Santīraṇa* (investigating consciousness) are also similarly *Vipāka Citta*, differing in different persons according to the result of their previous good or bad karma.

These seven types of 'resultant' consciousness—*Cakḅu-Viññāṇa*, *Sota-Viññāṇa*, *Ghāna-Viññāṇa*, *Jivhā-Viññāṇa*, *Kāya-Viññāṇa*, *Sampaticchana* and *Santīraṇa*—are too feeble to be rooted in any of the *Hetus*. They are, therefore, *Ahetuka*, and *Avyākata* as well, for, they are neither moral nor immoral.

§3. *The strength of Vipāka-consciousness*

The bad *Hetus*—*Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception)—are the animal qualities in a man. They come as fits of instinctive

impulses. Under their influence, they make a man lose his self-consciousness and reasoning faculty.

The *Vipāka* of immoral consciousness, therefore, is a very dull and feeble consciousness, eminently instinctive. It must be *Ahetuka*, for, it is too feeble to be rooted in the *Hetus*.

The *Vipāka* of a moral consciousness, with weak *Hetus*, is also a feeble consciousness, and, therefore, *Ahetuka*.

The good *Hetus*—*Alobha* (self-sacrificingness), *Adosa* (good-will) and *Amoha* (insight)—on the other hand, are the higher or rational qualities in a man. One, who develops these *Hetus* in him, is able to overcome his instinctive side, and make his consciousness more moral and rational.

The *Vipāka* of strong moral consciousness, therefore, is a consciousness as strong and good as the types of moral consciousness themselves, accompanied by the good *Hetus*. It is *Sahetuka*, strong enough to be rooted in the *Hetus*.

§4. *The consciousness of Arhat*

The Arhat has thoroughly dispelled his *Avijjā* (ignorance), and destroyed all the *Samyojanas* (fetters). *Lobha* (greed), *Dosa* (hate) and *Moha*

(dullness and deception) are thoroughly uprooted in his consciousness. He never does an *Akusala* deed.

His consciousness is always rooted in the good *Hetus*; but, it does not yield any *Vipāka* (karmic result), because he is completely free from love-for-living. It is inoperative or *Kiriyā*.

§5. *The three planes of consciousness*

Every time we feel how very restless and self-willed our mind is. We can exercise but little control over it. We try our best to concentrate it upon a thing, but, in a moment, it slips away to irrelevant corners, quite unnoticed. This is so, because of our diverse desires influencing it constantly. This consciousness is, therefore, called *Kāmāvacara Citta* or the consciousness that roams in the world of desires.

This is the first plane called the *Paritta Bhūmi* or the plane of weak consciousness.

It is not possible to realise *Nibbāna*, 'the Summum Bonum,' with this weak consciousness lost in the world of desires. The Buddha has taught how to make it strong and steady, and to exercise mastery over it. This practice is called *Yoga*, and the one who practises it is called a *Yogāvacara*.

The *Yogāvacara* begins—as fully described in the *Visuddhimagga*—by meditating upon a suitable object which is associated with the idea of form. After due practice, he is able to attain the different stages of *Jhāna* or ecstasy in which his mind becomes perfectly concentrated on the ‘object’ (*Kammaṭṭhāna*). This consciousness is called *Rūpāvacara Citta*, or ‘the *Jhāna*-consciousness of the form’.

The *Yogāvacara*, intending to rise higher, gives up all ideas of form also, and attains *Jhāna*, meditating upon *Arūpa* or ‘the formless subjective *Kammaṭṭhānas*—as, *Anantākāsa* (infinity of space), *Ananta Viññāna* (infinity of consciousness), *Ākiñcañña* (nothingness), and *Neva Saññā Nāsaññā* (a state wherein cognition is so very subtle that it cannot be said whether it is or is not). This consciousness is called *Arūpāvacara Citta* or ‘the *Jhāna*-consciousness of the formless’.

These two classes of *Jhāna* consciousness—*Rūpāvacara* and *Arūpāvacara*—constitute the second plane called the *Mahaggata Bhūmi* or the higher grade of consciousness.

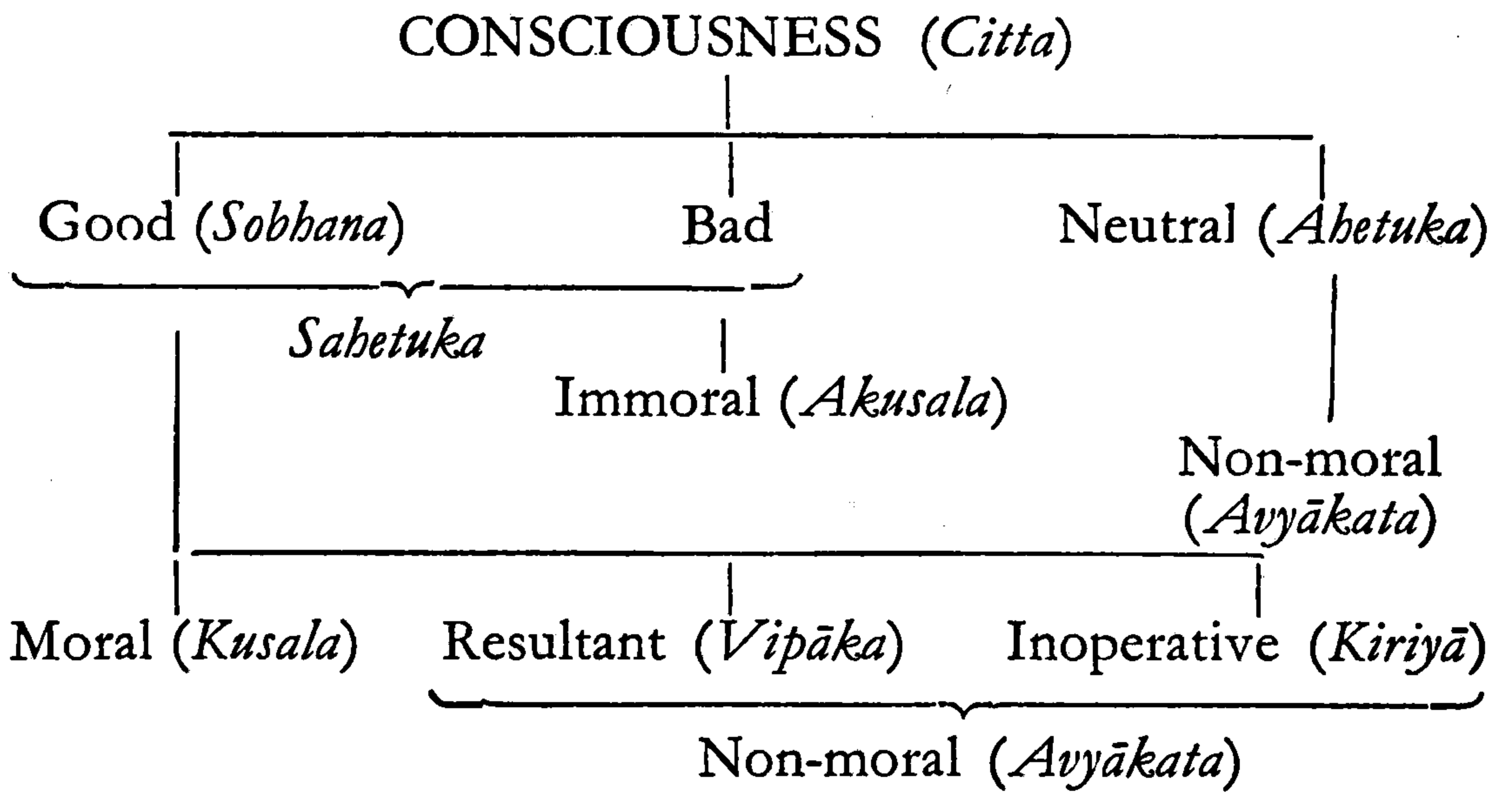
In the *Mahaggata Bhūmi*, the mind of the *Yogāvacara* is highly steady and concentrated. But, when he breaks his *Jhāna* and comes to normal state of

life, his consciousness may not be free from love for life, conceit or ignorance; and he may fall a victim to *Lobha* (greed), *Dosa* (hate) and *Moha* (dullness and deception).

He then meditates upon the *Anicca* (impermanent), *Dukkha* (miserable) and *Anatta* (substanceless) nature of all existence; and thereby attains *Jhāna* upon *Nibbāna* (*Ni*+*Vāna*=no+desire=desirelessness). He is able to destroy his fetters one by one and attain the highest plane of consciousness called the *Lokuttara Bhūmi* or 'the Supramundane plane'.

It is, however, not necessary that one should practise *Rūpa* and *Arūpa Jhānas* in order to be able to attain to *Lokuttara Bhūmi*. A man of very strong *Kusala Vipāka* may directly start meditating upon *Anicca*, *Dukkha* and *Anatta*; obtain *Jhāna* on *Nibbāna*; destroy his fetters; and attain to *Lokuttara Bhūmi*.

The following diagram will show the scheme of classification:—



SECTION II

KĀMĀVACARA CITTA

(Consciousness of the world of desires)§6. *Introductory*

‘Having adored the Buddha, the unrivalled and perfectly enlightened one, with His sublime Doctrine and noble Brotherhood, I am herein going to speak about the categories of the Psycho-ethical Buddhist philosophy called Abhidhamma.

‘In reality, the categories of the Abhidhamma are four—(1) Consciousness. (2) Psychic factors. (3) Matter. (4) Nibbana. All things are included under these four heads.’ (I)

‘There are four grades of consciousness—namely, (1) consciousness of the world of desires, (2) consciousness of the *Rūpa-Jhāna*, (3) consciousness of the *Arūpa-Jhāna*, and (4) Supramundane consciousness concentrated on *Nibbāna*.’ (II)

‘Of the above four grades, which is the cons-

I. *Sammāsambuddhamatulaṃ sasaddhammagāṇuttamaṃ
Abhivādiya bhāsissam abhidhammatthasaṅgaham.
Tattha vuttābhidhammatthā catudhā paramatthato,
Cittam cetasikam rūpaṃ nibbānamiti sabbathā.*

II. *Tattha cittam tāva catubbidham hoti, Kāmāvacaram,
Rūpāvacaram, Arūpāvacaram, Lokuttaram ceti.*

sciousness of the world of desires?’ (IIIa)

It is the following types of consciousness:—

I

AKUSALA CITTA

(Types of immoral consciousness)

§7. Rooted in Lobha (greed)

(i) If a man is quite cheerful while doing an act,⁷ his consciousness is called *Somanassasahagata* or ‘accompanied by delight.’ And his consciousness is *Upekkhāsahagata* if it is accompanied by indifference.

(ii) It is often thought right by some people to sacrifice animals at a certain place, or to gamble on a certain day, or to tell a lie to befool others on a certain date, or even to rob and murder a man if he does not belong to his faith. Such false views are called *Diṭṭhi*, which pretend to justify immorality, but have really *Lobha* at the root.

If the immoral consciousness is accompanied by such a *Diṭṭhi* it is called *Diṭṭhi-gatasampayutta*; and if it is not so accompanied it is called *Diṭṭhi-*

III (a) *Tattha katamaṃ kāmāvacaram?*

gatavippayutta.

(iii) The consciousness of one who is very quick in performing a moral or immoral act is called *Asañkhārika* or that which is 'neither hesitating nor urged by others.' *Sasañkhārika* consciousness, on the other hand, is that which is either preceded by some hesitation or is persuaded by some one else.

Taking these classifications together, we get the following eight types of immoral consciousness rooted in *Lobha*:—

1. 'Delighted, accompanied by a false view, unhesitated and uninstigated.
2. 'Delighted, accompanied by a false view, hesitated or instigated.
3. 'Delighted, unaccompanied by a false view, unhesitated and uninstigated.
4. 'Delighted, unaccompanied by a false view, hesitated or instigated.
5. 'Indifferent, accompanied by a false view, unhesitated and uninstigated.
6. 'Indifferent, accompanied by a false view, hesitated or instigated.
7. 'Indifferent, unaccompanied by a false view, unhesitated and uninstigated.
8. 'Indifferent, unaccompanied by a false view,

hesitated or instigated.' (III b)

A man, greedy to eat the flesh of an animal, may sacrifice it in the name of some deity, and take delight in it, thinking that he is doing a quite proper thing. Or, a man, with false patriotism, may tell a lie to fulfil some end, and be delighted, thinking that he is serving the cause of his mother-country. Such a consciousness is of the first type, if the act is done unhesitatingly or without the instigation of any one else. But if it is preceded by some hesitation, or it has been done at the instigation of some one else, it is an example of the second type.

The third and the fourth types are very common. We know that it is bad to kill, or to hurt others, or to steal, or to commit adultery, or to lie, or to do any other sinful act. Nonetheless, we do indulge in them frequently and also derive delight therefrom.

The fifth, the sixth, the seventh, and the eighth types are the same as above, if the act is done not

III (b) *Somanassasahagataṃ ditthigatasampayuttaṃ asaṅkhārikamekaṃ, sasāṅkhārikamekaṃ. Somanassasahagataṃ ditthigatavippayuttaṃ asaṅkhārikamekaṃ, sasāṅkhārikamekaṃ. Upekkhāsahagataṃ ditthigatasampayuttaṃ asaṅkhārikamekaṃ, sasāṅkhārikamekaṃ. Upekkhāsahagataṃ ditthigatavippayuttaṃ asaṅkhārikamekaṃ, sasāṅkhārikamekaṃ ti imāni aṭṭha pi lobhasahagatāni cittāni nāma.*

with delight but with a feeling of indifference, as a matter of course.

§8. *Rooted in Dosa (hate)*

If an object causes us displeasure, or stands in the way of the fulfilment of our desire, we begin to hate it. The feeling goes on intensifying, and a time comes when the very idea of it would rouse an excitement in us, a feeling of deep antipathy. This state of mind is called *Domanassa*.

Domanassa is accompanied by an urge to attack and annihilate the object of hate. This incitement is called *Paṭigha* or rage.

It is *Asañkhārika* if, in this raging state of mind, a man commits a crime unhesitatingly, without being instigated by anyone else. And it is *Sasañkhārika*, if it is committed after some hesitation, or at the instigation of someone else.

Hence there are two types of consciousness rooted in *Dosas*, namely :—

1. 'Excited, accompanied by antipathy and rage, unhesitated and uninstigated.

2. 'Excited, accompanied by antipathy and rage, hesitated or instigated.' (IV)

IV. *Domanassasahagatam paṭighasampayuttam asañkhāri-*

It is clear that there can be no *Somanassa* (delight) or *Upekkhā* (indifference) in this agitated state of mind accompanied by antipathy. It cannot also be associated with any right or wrong view, for, it is so furious that there is no consideration of right or wrong in it at the moment.

The executioner executes the criminal, not because he has any personal grudge against him, but simply because he has been ordered to do it by his officer. Here, he has to create an excitement in him accompanied by antipathy, and invoke a rage to drop the axe. His consciousness is, therefore, *Sasaṅkhārika*, i.e., of the second type.

§9. Rooted in Moha (dullness and deception)

Moha is an essential condition of all immoral consciousness. *Lobha* and *Dosa* can not possibly arise if there is no *Moha*. But, if there is only the element of *Moha*, it will make the consciousness thoroughly confused. This state of mind is called *Momūha Citta* or 'a confused consciousness'.

It is difficult to understand a thing definitely in this 'consciousness. It is full of doubts. If the

kamekaṃ, sasaṅkhārikamekaṃ ti imāni dve pi paṭigha-
cittāni nāma.

doubts are very much puzzling it is called *Vicikicchā-sampayutta* or a perplexed consciousness.

A *Momūha Citta* cannot also concentrate itself upon any object. It is a distracted mind. If the distraction is strong, it is called *Uddhacca-sampayutta* or 'a restless consciousness.'

There cannot be either *Somanassa* or *Domanassa* in this consciousness. They are essentially *Upekkhā-sahagata* or 'accompanied by an ignorant indifference.'

Hence there are two types of consciousness rooted in *Moha*:—

1. 'Accompanied by indifference, and is perplexed.

2. 'Accompanied by indifference, and is restless.' (Va)

'Perplexity' and 'restlessness' arise themselves in us due to ignorance. They are not created knowingly by us, either hesitatingly or unhesitatingly, for, knowledge is quite opposed to them, like light to darkness. Nor any one else can instigate us to be perplexed or restless. Therefore, the question of *Asañkhārika* and *Sasañkhārika* does not arise

V. (a) *Upekkhāsahagataṃ vicikicchāsampayuttamekaṃ, upekkhāsahagataṃ uddhaccasampayuttamekaṃ ti imāni dve pi momūhacittāni nāma.*

in these types of consciousness.

‘Thus there are altogether twelve types of immoral consciousness.’ (Vb)

‘There are eight types of consciousness rooted in *Lobha*, two in *Dosa*, and two in *Moha*. Thus there are altogether twelve types of immoral consciousness.’ (VI)

II

AHETUKA CITTA

(Types of consciousness too feeble to be rooted in Hetus)

A feeble consciousness, in which the subject is not fully self-aware, cannot be rooted in the *Hetus*. It is, therefore, called *Ahetuka Citta*.

There are two classes of *Ahetuka Citta*, namely, (1) *Vipāka* and (2) *Kiriyā*.

§10. *Vipāka Citta (resultant consciousness)*

When we receive a stimulus, a sensation arises from within. If the sensation is visual it is called *Cakkhu-Viññāna* or ‘eye-consciousness,’ if it is audi-

-
- V. (b) *Icevaṃ sabbathā pi dvādasākusalacittāni samattāni.*
 VI. *Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā, Mohamūlāni ca dve ti dvādasākusalā siyūṃ.*

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ble it is called *Sota-Viññāṇa* or 'ear-consciousness,' if it is olfactory it is called *Ghāna-Viññāṇa* or 'nose-consciousness,' if it is gustatory it is called *Jivhā-Viññāṇa* or 'tongue-consciousness,' and if it is tactual it is called *Kāya-Viññāṇa* or 'touch-consciousness.'

After a sensation has arisen, the mind receives the stimulus as an object existing outside as a reality. It is called *Sampaticchana Citta* or 'the recipient consciousness.'

After *Sampaticchana*, the mind begins to reflect on the object, trying to understand it in the light of its previous experience. It is *Santīraṇa* or 'the investigating consciousness.'

All these seven functions—*Cakkhu-Viññāṇa*, *Sota-Viññāṇa*, *Ghāna-Viññāṇa*, *Jivhā-Viññāṇa*, *Kāya-Viññāṇa*, *Sampaticchana* and *Santīraṇa*—are carried out sub-consciously. They are called *Vipāka-Citta* or 'the resultant consciousness,' arising as a result of previous good and bad karmas.

Neither *Somanassa* nor *Domanassa* can possibly arise in these types of consciousness, they being too feeble and hazy. At these stages, there can be only the feeling of *Upekkhā* or indifference.

Touch sensations, however,—being much stronger than the other—cannot have an indifferent feeling. **A touch must be either painful or**

pleasant at this very stage. It is painful, if it is (A) *Akusala-Vipāka* or ‘the resultant consciousness of previous bad karmas;’ and pleasant, if it is (B) *Kusala-Vipāka* or ‘the resultant consciousness of previous good karmas.’

A. Akusala Vipāka

(Resultant consciousness of the previous bad karmas)

‘These are the seven types of resultant consciousness of previous bad karmas:—

1. ‘Eye-consciousness, accompanied by indifference.
2. ‘Ear-consciousness, accompanied by indifference.
3. ‘Nose-consciousness, accompanied by indifference.
4. ‘Tongue-consciousness, accompanied by indifference.
5. ‘Touch-consciousness, **accompanied by pain.**
6. ‘Recipient consciousness, accompanied by indifference.
7. ‘Investigating consciousness, accompanied by indifference.’ (VII)

VII. *Upekkhāsahagatam cakkuviññānam, tathā sota-*

B. *Kusala Vipāka*

(Resultant consciousness of the previous good karmas)

‘These are the eight types of resultant consciousness of the previous good karmas:—

1. ‘Eye-consciousness, accompanied by indifference.
2. ‘Ear-consciousness, accompanied by indifference.
3. ‘Nose-consciousness, accompanied by indifference.
4. ‘Tongue-consciousness, accompanied by indifference.
5. ‘Touch-consciousness, accompanied by a **pleasant feeling**.
6. ‘Recipient consciousness, accompanied by indifference.
7. ‘Investigating consciousness, accompanied by indifference.
- *8. ‘Investigating consciousness, accompanied by delight.’ (VIII)

*viññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, dukkhasahagataṃ
kāyaviññāṇaṃ, upekkhāsahagataṃ sampticchanacittaṃ,
upekkhāsahagataṃ santīraṇacittaṃ ceti imāni satta pi
akusalavipākacittāni nāma.*

* If the object is very clear, *Somanassa* or delight may arise even at this stage.

VIII. *Upekkhāsahagataṃ cakkuviññāṇaṃ, tathā sota-*

§11. Kiriya Citta

(The types of consciousness which do not yield Vipāka)

Pañca-Dvārāvajjana or ‘consciousness turning to impressions at the five doors of senses,’ and *Manodvārāvajjana* or ‘consciousness turning to impressions at the mind-door,’ are the automatic tendencies of the mind, when a stimulus is received from without, or an idea is caught from within. They are not accompanied by any of the *Hetus*, they are *Ahetuka*; and *Kiriya* as well, for, they cannot yield *Vipāka* or karmic result.

Hasitvppāda or ‘the smile of the Arhat’ is also *Ahetuka Kiriya*; it is not accompanied by the *Hetus*, and does not produce *Vipāka*.

Hence, these are the three types of consciousness unaccompanied by the *Hetus*, and not capable of yielding a karmic result:—

1. ‘Consciousness turning to impressions at the five doors of senses, accompanied by indifference.

2. ‘Consciousness turning to impressions at the mind-door, accompanied by indifference.

viññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, sukhasahagataṃ kāyaviññāṇaṃ, upekkhāsahagataṃ sampaticchanacittaṃ, somanassasahagataṃ santīraṇacittaṃ, upekkhāsahagataṃ santīraṇacittaṃ ceti māni attha pi kusalavipākāhetukacittāni nāma.

3. 'Smile of the Arhat, accompanied by delight.' (IX a)

SUMMARY

'Thus there are altogether eighteen types of consciousness not rooted in the *Hetus*.' (IX b)

'There are seven types of resultant consciousness of the previous bad karmas, eight types of resultant consciousness of the previous good karmas and three types of consciousness which do not yield a resultant. Thus there are altogether eighteen types of consciousness unaccompanied by the *Hetus*.' (X)

III

§12. *Sobhana Citta* (Types of good consciousness)

The above thirty types of consciousness are not progressive. The twelve immoral are degenerating, and the eighteen *Ahetukas* are neutral.

The types of consciousness that are going to

IX (a) *Upekkhāsahagataṃ pañcadvārāvajjanacittaṃ, tathā manodvārāvajjanacittaṃ, somanassasahagataṃ hasituppādacittaṃ ceti imāni tīṇi pi abetukakriyācittāni nāma.*

(b) *Icevaṃ sabbathā pi aṭṭhārasābetukacittāni samattāni.*

X. *Sattākusalapākāni puññapākāni aṭṭhadhā,*

Kriyācittāni tīṇi tī aṭṭhārasa abetukā.

be described henceforth, are, on the other hand, good (*Sobhana*), inasmuch as they are either moral or their resultant, or the actions of the Arahāt.

These are fifty-nine, from one way of calculation, and ninety-one, from the other [see p. 51].

‘The types of consciousness, except the immoral and the *Ahetuka* ones, are called *Sobhana* or ‘good.’ They are fifty-nine (from one way of calculation), and ninety-one (from another).’ (XI)

They are of three kinds, namely, (a) moral (*Kusala*), (b) resultant (*Vipāka*), and (c) inoperative (*Kiriyā*).

(a)

§13. *Kusala Citta*

(Types of moral consciousness)

Helping the poor and needy, giving shelter to the forlorn, saving the creatures from distress and destruction, serving one’s parents and elders, worshipping the Buddha, listening to the inspiring discourses on the Dhamma, and such other meritorious acts are *Kusala* or ‘moral.’ They are all es-

XI. *Pāpāhetukamuttāni sobhanāni ti vuccare.*

Ekūnasatṭhi cittāni athekanavuti pi vā.

essentially rooted in the two *Kusala-Hetus*, namely, *Alobha* (self-sacrificingness) and *Adosa* (good-will); for, a greedy or an enraged man would not do them.

Amoha (insight) is also necessary, no doubt, because a man generally performs them with *Ñāna* or 'knowledge, that thereby he will be better and purer in this life and hereafter.' When a Buddhist Up saka goes to the Vihāra, offers Pūjā before the image of the Buddha, gives alms to the monks, listens to religious discourses, and keeps eight precepts, he is conscious that he is doing a very meritorious act *by which he will be better in his next birth*. His consciousness, in this case, is *Ñāna-sampayutta* or accompanied by knowledge i.e., right view.

On the other hand, there are also occasions when we do a good act spontaneously, on the spur of the moment. A man sees someone drowning in the river, and at once jumps in and saves him; or, sees a wretched beggar in the street and drops a coin before him. Such spontaneous acts are not accompanied by the reflection that 'they will yield good karmic result'. They are, as if, automatically done, on the spur of the moment. Such a type is called *Ñāna-Vippayutta* or 'unaccompanied by a right view.'

There may be another example of *Ñāna-*

Vippayutta consciousness. A man may not really understand that it is good to do a certain act, still he does it, simply because it is customary, or he sees others doing the same. A monk comes to the house of a lay-disciple: and he is worshipped both by the father and the child. Here, the father's consciousness is *Ñāṇa-Sampayutta*, for he does it knowingly that he gains a merit thereby. But the child does it simply because he sees his father doing so. His consciousness is, therefore, *Ñāṇa-Vippayutta*. [Nayanītatīkā 1.12.]

If the action is done—either *Ñāṇa-Sampayutta* or *Ñāṇa-Vippayutta*—unhesitatingly and without the suggestion of anyone else, it is *Asañkhārika Citta*. And it is *Sasañkhārika*, if it is done after some hesitation, or at the suggestion of some one else.

It may be also *Somanassa-Sahagata* or *Upekkhā-Sahagata*, as in the types of immoral consciousness rooted in *Lobha* [I, §7].

‘Thus these are the eight types of *Kāmāvacara* moral consciousness:—

1. ‘Delighted, accompanied by knowledge, unhesitated and unsuggested.

2. ‘Delighted, accompanied by knowledge, hesitated or suggested.

3. 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested.

4. 'Delighted, unaccompanied by knowledge, hesitated or suggested.

5. 'Indifferent, accompanied by knowledge, unhesitated and unsuggested.

6. 'Indifferent, accompanied by knowledge, hesitated or suggested.

7. 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.

8. 'Indifferent, unaccompanied by knowledge, hesitated or suggested.' (XII)

(b)

§14. *Vipāka Citta*

(*Types of moral resultant consciousness*)

Good acts, done during the course of this life, determine the nature of the mental disposition of a man in his next birth.

A man is of a philanthropic nature, because

XII. *Somanassasahagatam ñāṇasampayuttam asaṅkhārikamekam, sasaṅkhārikamekam. Somanassasahagatam ñāṇavippayuttam asaṅkhārikamekam, sasaṅkhārikamekam. Upekkhāsahagatam ñāṇasampayuttam asaṅkhārikamekam, sasaṅkhārikamekam. Upekkhāsahagatam ñāṇavippayuttam asaṅkhārikamekam sasaṅkhārikamekam ti imāni attha pi kāmāvacarakusalacittāni nāma.*

his acts in previous life were conditioned by a strong *Alobha*; and of a miserly nature, because his acts in previous life were conditioned by very weak *Alobha*. A man is of a very compassionate and loving nature, because his acts in previous life were conditioned by a strong *Adosa*; and of an irritative and quarrelsome nature, because his acts in previous life were conditioned by a very weak *Adosa*. A man is of a sharp intelligence and clear understanding, because his acts in previous life were conditioned by a strong *Amoha*; and a dullard, because his acts in previous life were conditioned by a weak *Amoha*.

A man, whose acts are primarily conditioned by *Lobha*, *Dosa*, and *Moha*, will not be born as a man at all, but as a beast or a creature of some other lower species, with an instinctive consciousness, which is as weak as *Upekḥā-Sahagata Santīraṇa Citta*. That is why, the discriminative faculty and memory of the beast are so feeble. Among the beasts themselves there are grades of mental development, which is due to the degree of the strength of *Lobha*, *Dosa* and *Moha* in their previous births.

A type of *Sāhetuka Kusala Citta* is reflected just as it is in its *Vipāka* (resultant). Therefore, there will be as many types of *Vipāka Citta* (resultant

consciousness of the previous life) as there are *Kusala Citta* (moral consciousness).

‘Thus, there are the eight types of *Kāmāvacara* ‘resultant’ consciousness, rooted in the *Hetus*:—

1. ‘Delighted, accompanied by knowledge, unhesitated and unsuggested.
2. ‘Delighted, accompanied by knowledge, hesitated or suggested.
3. ‘Delighted, unaccompanied by knowledge, unhesitated and unsuggested.
4. ‘Delighted, unaccompanied by knowledge, hesitated or suggested.
5. ‘Indifferent, accompanied by knowledge, unhesitated and unsuggested.
6. ‘Indifferent, accompanied by knowledge, hesitated or suggested.
7. ‘Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.
8. ‘Indifferent, unaccompanied by knowledge, hesitated or suggested.’ (XIII)

XIII. *Somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ ñāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ ti imāni aṭṭha pi sahetukakāmāvacara-riṭākacittāni nāma.*

(c)

§15. *Kiriya Citta**(Types of inoperative consciousness)*

An Arhat does good acts; but they produce no *Vipāka*, as he is totally free from desire (*Taṇhā*). His acts are *Kiriya* or 'inoperative.'

Hence, just as the types of *Kusala Citta*, there are eight types of consciousness of the Arhat. :—

1. 'Delighted, accompanied by knowledge, unhesitated and unsuggested.
2. 'Delighted, accompanied by knowledge, hesitated or suggested.
3. 'Delighted, unaccompanied by knowledge, unhesitated and unsuggested.
4. 'Delighted, unaccompanied by knowledge, hesitated or suggested.
5. 'Indifferent, accompanied by knowledge, unhesitated and unsuggested.
6. 'Indifferent, accompanied by knowledge, hesitated or suggested.
7. 'Indifferent, unaccompanied by knowledge, unhesitated and unsuggested.
8. 'Indifferent, unaccompanied by knowledge,

hesitated or suggested.’ (XIV a)

§16. *Types of Kāmāvacara good consciousness summed up.*

‘Thus the types of *Kāmāvacara Kusala, Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are altogether twenty-four [*Kusala* 8 + *Vipāka* 8 + *Kiriyā* 8 = 24] (XIV b)

‘The twenty-four types of *Kāmāvacara Kusala, Vipāka* and *Kiriyā* consciousness, rooted in the *Hetus*, are so classified according to **feeling** [*Somanassa* and *Upekkhā*], **knowledge** [*Nāṇasampayutta* and *Nāṇavippayutta*], and **being suggested or not** [*Asañkhārika* and *Sasañkhārika*].’ (XV)

§17. *Types of Kāmāvacara consciousness summed up*

‘There are altogether fifty-four types of

XIV (a). *Somanassasahagataṃ nāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Somanassasahagataṃ nāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ nāṇasampayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ. Upekkhāsahagataṃ nāṇavippayuttaṃ asaṅkhārikamekaṃ, sasaṅkhārikamekaṃ ti imāni aṭṭha pi sabetukakāmāvacarakriyācittāni nāma.*

XIV (b) *Icevaṃ sabbathā pi catuṅsati sabetukakāmāvacarakusalavipākakriyācittāni samattāni.*

XV. *Vedanānāṇasaṅkhārābhedenā catuṅsati.*

Kāmāvacara consciousness, namely:—

Vipāka 23 [*Ahetuka* 15 + *Sahetuka* 8 = 23]
Kusala and *Akusala* 20 [*Kusala* 8 + *Akusala*
12 = 20].

Kiriyā 11 (*Ahetuka* 3 + *Sahetuka* 8 = 11).²

(XVI)

XVI. *Sahetukāmāvacarapuññapākakriyā matā.*
Kāme tevīsa pākāni puññāpuññāni vīsati,
Ekādasa kriyā ceti catupaññāsa sabbathā.

SECTION III

MAHAGGATA-CITTA

(The higher grade of consciousness \equiv **Jhāna-consciousness*)

§18. *Introductory*

The mind of the average man is restless under the blinding influence of diverse desires. He feels it very difficult to check it from running away here and there at random. However attentive he might be, still he fails to keep the 'object' on the upper surface of awareness, which is sinking down quite incessantly.

It is only after a considerable amount of practice, that the *Yogāvacara* is able to exercise mastery over his mind, and to concentrate fully. He obtains the different stages of *Jhāna* (ध्यान), in which the awareness of the object becomes quite steady, and which he can maintain as long as he desires.

It is called *Mahaggata Citta* or 'the higher grade of consciousness.' There are two kinds of it, namely, (A) *Rūpāvacara* (*Jhāna* of the form) and (B) *Arūpāvacara* (*Jhāna* of the formless).

* JHĀNA=ध्यान=ecstasy.

(A)

*Rūpāvacara Citta**(JHĀNIC—consciousness of the form)*

The types of *Rūpāvacara*-consciousness are also of three kinds, namely, (a) moral (*Kusala*), (b) resultant (*Vipāka*) and (c) inoperative (*Kiriyā*).

(a)

§19. *Kusala (moral)*

The *Yogāvacara* obtains *Jhāna*, by meditating on one of the twenty-six objective *Kamaṭṭhānas*, such as earth, water, fire etc. [Ch. IX. §2.], which are *Rūpa* or form. It is, therefore, called *Rūpāvacara Citta* or *Jhāna*-consciousness of the form.

At the first stage of *Jhāna*, **five psychic factors** are very prominent in him, namely, (1) *Vitakka* (applying the mind on the object of meditation), (2) *Vicāra* (sustaining the mind on the object), (3) *Pīti* (a thrill of pleasant sensation), (4) *Sukha* (ease), and (5) *Ekaggatā* (one-pointedness=concentration).

At the second stage of *Jhāna*, *Vitakka* is excluded; and there remain only the residue four factors.

At the third stage of *Jhāna*, *Vicāra* is also

excluded; and there remain only the residue three factors.

At the fourth stage of *Jhāna*, *Pīti* is also excluded; and there remain only two factors, viz., *Sukha* and *Ekaggatā*.

At the fifth stage of *Jhāna*, '*Sukha*' is substituted by *Upekkhā*; in the result, there remain only two factors. This is the highest stage of *Rūpāvacara Jhāna*.

Hence there are altogether five types of *Rūpāvacara Kusala Citta* :—

1. 'The first stage of *Kusala Jhāna*, with *Vitakka* (applying the mind on the object), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease,) and *Ekaggatā* (one-pointedness=concentration).

2. 'The second stage of *Kusala Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'The third stage of *Kusala Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*

4. 'The fourth stage of *Kusala Jhāna*, with *Sukha* and *Ekaggatā*.

5. 'The fifth stage of *Kusala Jhāna*, with *Upekkhā* and *Ekaggatā*.' (XVII)

In the above stages of *Jhāna*, the factors have been excluded one by one. There is an *Āṅga-Samatikkamaṇa* or gradual suppressing of the factors.

(b)

§20. *Vipāka* (resultant)

The three *Kusala Hetus*, viz., *Alobha*, *Adosa*, and *Amoha* are very strong in the above types of *Rūpāvacara-Kusala* consciousness, which are free from all immoral tendencies. They are, therefore, reflected, just as they are, in the mental disposition of the next life.

Hence there are also five types of *Rūpāvacara Vipāka* consciousness, corresponding to the five *Kusala* ones:—

1. ‘Resultant consciousness of the first stage of *Jhāna*, with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness).

bhānakusalacittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhāna-kusala-cittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhāna-kusalacittaṃ. Sukhekaggatāsahitaṃ catutthajjhānakusalacittaṃ. Uppekkhekaggatāsahitaṃ pañcamajjhānakusalacittaṃ ceti imāni pañca pi rūpāvacarakusalacittāni nāma.

2. 'Resultant consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'Resultant consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*.

4. 'Resultant consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*.

5. 'Resultant consciousness of the fifth stage of *Jhāna*, with *Upekkhā* and *Ekaggatā*.' (XVIII)

(c)

§21. *Kiriyā* (inoperative)

An Arhat also obtains these stages of *Jhāna*; but, they do not yield *Vipāka*. They are *Kiriyā* or inoperative.

Hence there are five types of *Rūpāvacara Kiriyā* consciousness, corresponding to the five *Kusala* ones:—

1. 'Inoperative consciousness of the first stage of *Jhāna*, with *Vitakka* (applying the mind on the object of meditation), *Vicāra* (sustaining

XVIII. *Vitakkavicārapītisukhekaggatāsahitam paṭhamajjhānavipākacittam. Vicārapītisukhekaggatāsahitam dutiyajjhānavipākacittam. Pītisukhekaggatāsahittam tatiyajjhāna-vipākacittam. Sukhekaggatāsahitam catutthajjhānavipākacittam. Upekkhekaggatāsahitam pañcamajjhānavipākacittam ceti imāni pañca pi rūpāvacaravipākacittāni nāma.*

the mind on the object), *Pīti* (a thrill of pleasant sensation), *Sukha* (ease), and *Ekaggatā* (one-pointedness).

2. 'Inoperative consciousness of the second stage of *Jhāna*, with *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*.

3. 'Inoperative consciousness of the third stage of *Jhāna*, with *Pīti*, *Sukha* and *Ekaggatā*.

4. 'Inoperative consciousness of the fourth stage of *Jhāna*, with *Sukha* and *Ekaggatā*.

5. 'Inoperative consciousness of the fifth stage of *Jhāna*, with *Upekkhā* and *Ekaggatā*.' (XIX a)

§22. *Types of Rūpāvacara consciousness summed up*

'Thus there are altogether fifteen types of *Rūpāvacara* moral, resultant and inoperative consciousness.' (XIX b)

'There are five types of *Rūpāvacara* conscious-

XIX (a). *Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhāna-kriyācittaṃ. Vicārapītisukhekaggatāsahitaṃ dutiyajjhāna-kriyācittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhānakriyācittaṃ. Sukhekaggatāsahitaṃ catutthajjhānakriyācittaṃ. Upekkhekaggatāsahitaṃ pañcamajjhānakriyācittaṃ ceti imāni pañca pi rūpāvacarakriyācittāni nāma.*

(b) *Icevaṃ sabbathā pi pannarasa rūpāvacarakusalavipākakriyācittāni samattāni.*

ness according to the stages of *Jhāna*. According to moral, resultant and inoperative types of consciousness, they are altogether fifteen in number.' (XX)

(B)

Arūpāvacara Citta

(*JHĀNA—consciousness of the formless*)

The types of *Arūpāvacara* consciousness are also of three kinds, namely, (a) moral (*Kusala*), (b) resultant (*Vipāka*), and inoperative (*Kiriya*).

(a)

§23. *Kusala (moral)*

The *Yogāvacara*, intending to rise higher in the field of *Jhāna*, gives up the *Rūpa Kammatthāna* of the *Rūpāvacara*, and obtains *Jhāna* one by one on the four *Arūpas* (formless), namely—(1) *Ananta Ākāsa* (infinity of space), (2) *Ananta Viññāṇa* (infinity of consciousness), (3) *Ākiñcañña* (nothingness) and (4) *Nevasaññā Nāsaññā* (a state in which cognition is so extremely subtle that it cannot be said whether it is or is not). These stages of *Jhāna* are called

XX. *Pañcadhā jhānabhedena rūpāvacaramānasam,
Puññapākakriyābhedā tam pañcadasadhā bhavē.*

Arūpāvacara Citta or (consciousness of the formless.)

There are only two factors in these stages, namely, *Upekkhā* and *Ekaggatā*; therefore, they really belong to the fifth stage of *Jhāna*. They differ from one another in *Kammaṭṭhānas* only, not in factors. There is no *Aṅga-Samatikkamaṇa* (gradual suppression of factors one by one), as in the *Rūpvācara*; but there is an *Ālambana-Samatikkamaṇa* (giving up the objects of meditation one by one).

Hence there are four types of the *Arūpāvacara Kusala* consciousness, obtaining *Jhāna* on the above four formless objects:—

1. ‘Moral *Jhāna*-consciousness dwelling on the **infinity of space**
2. Moral *Jhāna*-consciousness dwelling on the **infinity of consciousness**
3. ‘Moral *Jhāna*-consciousness dwelling on **nothingness.**’
4. ‘Moral *Jhāna*-consciousness wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.’ (XXI)

XXI. *Ākāsānañcāyatanakusalacittam. Viññānañcāyatana-kusalacittam. Ākiñcññāyatanakusalacittam. Nevasaññānāsaññāyatana-kusalacittam ceti imāni cattāri pi arūpāvacarakusalacittāni nāma.*

(b)

§24. *Vipāka* (resultant)

There are four types of the resultant *Jhāna*-consciousness of the formless, corresponding to the above moral ones:—

1. 'Resultant *Jhāna*-consciousness dwelling on the **infinity of space**.
2. 'Resultant *Jhāna*-consciousness dwelling on the **infinity of consciousness**
3. 'Resultant *Jhāna*-consciousness dwelling on **nothingness**.
4. 'Resultant *Jhāna*-consciousness wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.' (XXII)

(c)

§25. *Kiriyā* (inoperative)

The Arhat obtains these types of *Jhāna*-consciousness of the formless, but they yield no *Vipāka*. They are *Kiriyā* or inoperative.

'These are the four types of inoperative *Jhāna*—consciousness of the formless:—

XXII. *Ākāsānañcāyatanavipākacittam. Viññānañcāyatana-vipāka-cittam. Ākincaññāyatanavipākacittam. Nevasaññānāsaññāyatana-vipākacittam ceti imāni cattāri pi arūpāvacaravipākacittāni nāma.*

1. 'Inoperative *Jhāna*-consciousness dwelling on the **infinity of space**.

2. 'Inoperative *Jhāna*-consciousness dwelling on the **infinity of consciousness**.

3. 'Inoperative *Jhāna*-consciousness dwelling on **nothingness**.

4. 'Inoperative *Jhāna*-consciousness wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.' (XXIII a)

§26. *Types of Arūpa-consciousness summed up*

'Thus there are altogether twelve moral, resultant, and inoperative types of consciousness of the formless.' (XXIII b)

'According to the objects of *Jhāna*, there are four types of consciousness of the formless. Again, according to moral, resultant, and inoperative types, they are altogether twelve in number.' (XIV)

XXIII (a). *Ākāsānañcāyatanakriyācittaṃ. Viññānañcāyatanakriyācittaṃ. Ākiñcaññāyatanakriyācittaṃ. Nevasaññānāsaññāyatanakriyācittañ ceti imāni cattāri pi arūpāvacarakriyācittāni nāma.*

(b) *Icevaṃ sabbathā pi dvādasa arūpāvacara-kusalavipākakriyā-cittāni samattāni.*

XXIV. *Ālambanappabhedena catudhāruppamānasam, Puññāpākakriyābhedā puna dvādasadhā tthitaṃ.*

SECTION IV

LOKUTTARA CITTA

(Supra-mundane consciousness)§27. *Introductory*

A being of the *Rūpa* or the *Arūpa* plane of life may, under the influence of ignorance (*Avijjā*), be led to think that it is an eternal and blissful state. He may thus create craving for life. His active *Jhāna*-consciousness will then yield resultant, as an effect of which, he will be born again after death.

He may be in the bondage of the following ten fetters—

(1) Ignorance of identity, (2) Doubt, (3) The wrong belief that external rituals lead to purity, (4) Sensuous desire, (5) Ill-will, (6) Attachment for *Rūpa*-existence, (7) Attachment for *Arūpa*-existence, (8) Conceit, (9) Distraction, (10) Nescience.

One, intending to get rid of them, meditates on *Anicca* (impermanent), *Dukkha* (miserable), and *Anatta* (substanceless) nature of all existence, and obtains *Jhāna* on *Nibbāna*.

Thereby, he succeeds in destroying the first three fetters and attains to the first stage of the

Supra-mundane plane. He is called *Sotāpanna*, or 'one who has come in the stream leading to *Nibbāna*.' He is sure to become Arhat within the course of seven births.

When he succeeds in weakening the other two fetters, namely, sensuous desire and ill-will, he attains to the second stage of the Supra-mundane plane, and is called *Sakadāgāmi* or (once-returned). After this he will be born only once in this world and attain *Nibbāna*.

When he succeeds in totally uprooting these two fetters, he attains to the third stage of the Supra-mundane plane, and is called *Anāgāmi* or 'one who is sure to obtain *Nibbāna* in this very life.'

When he destroys the remaining five fetters as well, he becomes an Arhat, who has fully realized the Summum Bonum, *Nibbāna*.

The moments of realising these stages are called *Magga Citta* (Path-consciousness); and the moments of being conscious of the realisation are called *Phala-Citta* (Fruit-consciousness).

Hence there are altogether eight types of the *Lokuttara Citta* (Supra-mundane consciousness) :—

§28. (a) *Magga Citta*

These are the four types of the Supra mundane moral consciousness :—

1. ‘Consciousness belonging to the Path of **Stream-attainment**.
2. ‘Consciousness belonging to the Path of **Once-returning**.
3. ‘Consciousness belonging to the Path of **Never-returning**.
4. ‘Consciousness belonging to the Path of **Arahantship.**’ (XXV).

§29. (b) *Phala Citta*

‘These are the four types of Supra-mundane resultant consciousness :—

1. ‘Consciousness belonging to the fruition of Stream-attainment.
2. Consciousness belonging to the fruition of Once-returning.
3. ‘Consciousness belonging to the fruition of Never-returning.
4. ‘Consciousness belonging to the frui-

XXV. *Sotāpattimaggacittaṃ. Sakadāgāmimaggacittaṃ. Anāgāmimagga-cittaṃ. Arahattamaggacittaṃ ceti imāni cattāri pi lokuttara-kusalacittāni nāma.*

tion of Arahantship.’ (XXVI a)

§30. *Types of Supra-mundane consciousness summed up*

‘Thus there are altogether eight moral and resultant types of Supra-mundane consciousness. (XXVI b)

‘The four *Maggas* are the four types of Supra-mundane moral consciousness; and their fruition are the types of resultant consciousness.’ Therefore, there are altogether eight types of Supra-mundane consciousness.’ (XXVII)

XXVI (a). *Sotāpattiphalacittam. Sakadāgāmi-phalacittam. Anāgāmi-phalacittam. Arahattaphalacittam ceti imāni cattāri pi lokuttaravipākacittāni nāma.*

(b) *Icevam sabbathā pi aṭṭhalokuttarakusalavipākacittāni samattāni.*

XXVII. *Catumaggappabhedena catudhā kusalam tathā Pākam tassa phalattā ti aṭṭhadhānuttaram matam.*

SECTION V

FINAL CALCULATION OF ALL THE
TYPES OF CONSCIOUSNESS§31. *One way of calculation*

There are eighty-nine types of consciousness in all. They can be classified either as (A) immoral-moral-resultant-inoperative, or as (B) *Kāmāvacara-Rūpāvacara-Arūpāvacara-Lokuttara*, both making the total of eighty-nine.

(A). *Immoral-moral-resultant-inoperative*

‘There are twelve types of immoral [*Lobha* 8 + *Dosa* 2 + *Moha* 2]; twenty-one types of moral [*Kāmāvacara* 8 + *Rūpāvacara* 5 + *Arūpāvacara* 4 + *Lokuttara* 4 = 21]; thirty-six types of resultant [*Abetuka* 15 + *Kāmāvacara Sahetuka* 8 + *Rūpāvacara* 5 + *Arūpāvacara* 4 + *Lokuttara Phala* 4 = 36]; and twenty types of inoperative consciousness [*Abetuka* 3 + *Kāmāvacara Sahetuka* 8 + *Rūpāvacara* 5 + *Arūpāvacara* 4 = 20].’ (XXVIII)

‘There are fifty-four types of *Kāmāvacara* [Immoral 12 + *Abetuka* 18 + Moral 8 + moral resultant 8 + inoperative 8 = 54]; fifteen types of

XXVIII. *Dvādasākusalānevam kusalānekavīsati,
Chattinseva vipākāni kriyācittāni vīsati.*

Rūpāvacara [Moral 5 + Resultant 5 + Inoperative 5 = 15]; twelve types of *Arūpāvacara* [Moral 4 + Resultant 4 + Inoperative 4 = 12]; and eight types of *Lokuttara* consciousness [Path 4 + Fruition 4-8], the total being the same as eighty-nine.

§ 32. *Another way of calculation*

‘The above eighty-nine types of consciousness can be again calculated as **‘one hundred and twenty one’** types.’ (XXIX)

‘How are the eighty-nine types of consciousness calculated as one hundred and twenty one?’

‘*Sotāpatti-Magga*-consciousness can be subdivided into five types, as under,

1. ‘Associated with the first stage of *Jhāna*.
2. ‘Associated with the second stage of *Jhāna*.
3. ‘Associated with the third stage of *Jhāna*.
4. ‘Associated with the fourth stage of *Jhāna*.
5. ‘Associated with the fifth stage of *Jhāna*.

‘Thus there will be five sub-divisions in each of the *Sakadāgāmi-Magga*, *Anāgāmi-Magga*

XXIX. *Catupaññāsadhā kāme rūpe pannarasīraye,
Cittāni dvādasārūpe aṭṭhadhānuttare tathā.
Itthamekūnanavutippabhedam pana mānasam,
Ekavīśasatam vātha vibhajanti vicakkhanā.*

and *Arabatta-Magga* types of consciousness, amounting altogether to twenty types of *Magga-consciousness*.

‘In the similar manner [by sub-dividing each *Phala-consciousness* into five types], there will be twenty types of *Phala-consciousness*.

‘All of them, summed up together, make forty types of *Lokuttara-consciousness*.’ (XXX)

No stages of the *Lokuttara* plane can be realised by a consciousness of the world of desires.

To realise them, the consciousness must be steady, at least as much as in the first stage of *Jhāna*. It may be more; as in the second, the third, the fourth, or the fifth stages of *Jhāna*, at the time of realisation, *the object of Jhāna being Nibbāna in all the cases*.

But it is not necessary that a man must prac-

XXX. *Kathaṃ ekūnanavutividhaṃ cittaṃ ekavīśasataṃ hoti? Vitakkavicārapītisukhekaggatāsahitaṃ paṭhamajjhānasotāpattimaggacittaṃ. Vicārapītisukhekaggtāsahitaṃ dutiyajjhānasotāpattimaggacittaṃ. Pītisukhekaggatāsahitaṃ tatiyajjhānasotāpattimaggacittaṃ. Sukhekaggatāsahitaṃ catutthajjhānasotāpattimaggacittaṃ. Upekkhekaggatāsahitaṃ pañcamajjhānasotāpattimaggacittaṃ ceti imāni pañca pi Sotāpattimaggacittāni nāma. Tathā sakadāgāmiṃ magga-anāgāmiṃ magga-arabhattamaggacittaṃ ceti samavīśati maggacittāni. Tathā phalacittāni ceti samacattālīsa lokuttaracittāni bhavantīti.*

tise Yoga and first develop the *Jhānas*. If he has a strong *Kusala-Vipāka*, he can directly start meditating on *Anicca*, *Dukkha* and *Anatta*, obtain *Jhāna* on *Nibbāna*, and attain to the *Lokut-tara* plane. Such a man is called *Sukkha-Vipassaka* or 'one who has a dry insight.'

'The (eight) types of Supra-mundane consciousness become as many as forty, when each is sub-divided into five, according to the factors of *Jhāna*, with which they are associated.' (XXXI a)

The eight types of Supra-mundane consciousness being split up into forty, there is an increase of thirty-two in the total eighty-nine types of consciousness. Hence the types become altogether one hundred and twenty-one, as under—

<i>Akusala</i>..	..	..	..	..	12
<i>Ahetuka</i>..	..	..	..	..	18
<i>Kāmāvacara-Sobhana</i>	..	..	..	..	24
<i>Rūpāvacara</i>	..	..	..	..	15
<i>Arūpāvacara</i>	..	..	..	..	12
<i>Lokuitara</i>	..	..	..	..	40
					—
					121

XXXI (a). *Jhānaṅgayogabhedena katvekekam tu pañcadhā, Vuccatānuttaram cittaṃ cattālisa vidhaṃ ti ca.*

§33. *Types of different Jhāna, calculated separately*

To calculate the types of the different *Jhānas* separately, we must remember the following two points:—

(1) In *Rūpāvacara* consciousness, the object of *Jhāna* is one of the twenty-six objective *Kammaṭṭhānas* [Ch. X. §2.]. The five stages of *Jhāna* are obtained on the same *Kammaṭṭhāna*.

They are obtained in the Supra-mundane plane as well; but, in it, instead of a *Kammaṭṭhāna*, the object of *Jhāna* is *Nibbāna*.

(2) As we have seen above, there are only two factors in the *Arūpāvacara Jhāna*, namely, *Upekkhā* and *Ekaggatā*, which is but a type of the fifth stage of *Jhāna*. [All the twelve types of *Arūpāvacara* consciousness are, therefore, considered as the fifth stage of *Jhāna*.

‘*Lokuttara* should be considered in the same manner as *Rūpāvacara* [i.e., there are five stages of *Jhāna* in both of them].

‘In the order of the *Jhāna*, *Arūpāvacara* should be considered as the fifth [having only the two factors; *Upekkhā* and *Ekaggatā*].

‘Hence the first four stages of *Jhāna* are each

of eleven types: but the last stage is of twenty-three.’ (XXXI b)

The following chart will explain the above—

Jhāna	Rūpāvacara			Arūpāvacara			Lokuttara		Total
	Kusala	Vipāka	Kiriya	Kusala	Vipāka	Kiriya	Magga	Phala	
I Stage ..	I	I	I	..	..	..	4	4	II
II „ ..	I	I	I	..	..	..	4	4	II
III „ ..	I	I	I	..	..	..	4	4	II
IV „ ..	I	I	I	..	..	..	4	4	II
V „ ..	I	I	I	4	4	4	4	4	23

‘There are thirty-seven types of moral [*Kāmāvacara* 8 + *Rūpa* 5 + *Arūpa* 4 + *Lokuttara* 20 = 37], and fifty-two types of resultant consciousness [*Abetuka* 15 + ‘*Kāmāvacara Sabetuka* 8 + *Rūpa* 5 + *Arūpa* 4 + *Lokuttara* 20 = 52.]

‘Thus there are altogether one hundred and twenty-one types of consciousness.....’ (XXXIc)

- XXXI (b). *Yathā ca rūpāvacaram gaybatānuttaram tathā, Paṭhamādiijhānabbhede āruppam cāpi pañcame. Ekādasa-vidham tasmā paṭhamādikamiritam, Jhānamekekamante tu tevīsatividham bhavē.*
- XXXI (c). *Sattatiṅsavidham puñṇam dyipañṇāsavidham tathā Pākamiccāhu cittāni ekavisasatam budhā.*

CHAPTER II
CETASIKA
(*Psychic factors*)

SECTION I

HOW MANY AND WHAT ARE THEY?

§1. *Introductory*

A type of consciousness is not a simple unity. It is a complex of various psychic-factors, called *Cetasika*. These factors constitute the type and exist in and with it.

For example, out of the 89 types of consciousness discussed in the previous chapter, the most simple ones are the *Cakkhu-Viññāṇa* (eye-consciousness), *Sota-Viññāṇa* (ear-consciousness), *Ghāṇa-Viññāṇa* (nose-consciousness), *Jivhā-Viññāṇa* (tongue-consciousness) and *Kāya-Viññāṇa* (touch-consciousness), being pure sensations, unalloyed with any reflection over the object. But if we examine them minutely they are found to consist of as many as seven factors in them, namely, (1) *Phassa* (contact of the subject

with the object), (2) *Vedanā* (the feeling of the subject that it has been affected by the object), (3) *Saññā* (marking the object), (4) *Cetanā* (volition = inclining towards the object), (5) *Ekaggatā* (concentrating towards the object), (6) *Jīvitindriya* (psychic life) and (7) *Manasikāra* (attending to the object).

These seven factors arise simultaneously with the particular *Viññāṇa* (sensation), not one preceding the other. Their object is the same as that of the *Viññāṇa*, either visible, audible, olfactory, gustatory, tactual or ideal.

Their 'base' on which they originate is also the same as that of the *Viññāṇa*, either eye, ear, nose, tongue, body or heart.* With the cessation of the *Viññāṇa*, the factors also disappear.

Such psychic-factors are altogether fifty-two in number that constitute the different types of consciousness in different permutation and combination. The present chapter of the book discusses *which factors are present in which types, and which types consist of which factors*. This will help us very much in determining the exact and definite

* It is interesting to note that the basis of consciousness, according to Abhidhamma, is heart and not brain.

character of the certain type of consciousness.

‘In consciousness, there are fifty-two psychic factors, called *Cetasika*, which arise together with it, on the same object and base, and pass away simultaneously with it.’ (I)

How ?

They are as follows :—

(A)

AÑÑASAMĀNA

(*The factors that may be found in any type of consciousness*)

§2. *Sabba-Citta-Sādhāraṇa*

(*Invariably common to all the types of consciousness*)

‘The following seven *Cetasika* (psychic factors) are invariably common to all the types of consciousness :—

1 Contact, 2 Feeling, 3 Marking the object, 4 Volition, 5 Concentration, 6 Psychic life, 7 Attention.’ (II)

I. *Ekuppādanirodhā ca ekāmbanavattukā,
Cetoyuttā dvipaññāsa dhammā cetasikā matā.*

II. *Katham ? Phasso, Vedanā, Saññā, Cetanā, Ekaggatā,
Jīvitindriyaṃ, Manasikāro ceti sattime cetasikā sabbacitta-
sādhāraṇā nāma.*

Phassa is the 'contact' of the subject with the object, either material or ideational. There can be no consciousness without this primary factor.

*Vedanā** is the feeling of the subject that it has been affected either pleasantly, painfully or neutrally; and it is essentially found in all consciousness

*Saññā** is 'marking the appearance of the object,' that makes it possible to recognise a thing. As it marks only the surface-appearance, without going into its intrinsic nature, it is often very deceptive, as in the case of an illusion. This factor, essentially present in every consciousness, links the present experience with the past.

Cetanā is the 'motiveless inclination' of the subject towards the object when a contact has taken place. In the moral or the immoral types of consciousness, this factor is called 'karma', either of the mind, or the speech, or the action. *Cetanā* is also thus an essential factor of every consciousness.

* *Vedanā* and *Saññā* have been treated as independent aggregates (*Khandha*). The remaining fifty factors are included in the *Sankhāra Khandha* or the aggregate of the mental tendencies.

Ekaggatā is concentrating upon an object; it varies in strength in different moments of consciousness. In *Pañcadvārāvajjana* or *Cakkhu-Viññāna* it is very feeble, but in the *Jhāna* it is fully steady.

Jīvitindriya is the psychic principle which keeps a consciousness alive.

Manasikāra is paying heed to the object, which must be present in every consciousness.

§3. *Pakiṇṇaka*

(Factors that may be found commonly in any class of consciousness)

‘The following six *Cetasika* may be found in any class—(1) applying the mind on the object (*Vitakka*), (2) sustaining the mind on the object (*Vicāra*), (3) belief (*Adhimokkha*), (4) energy (*Viriya*), (5) a thrill of pleasant sensation (*Pīti*) and (6) an urge to do (*Chanda*).’ (III a)

These six factors may be commonly present in all the classes of consciousness, but not in all the types.

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Vitakka is the initial application of the mind on the object; and *Vicāra* is sustaining the mind

III (a). *Vitakko, Vicāro, Adhimokkho, Viriyam, Pīti, Chando cā ti cha ime cetasikā pakiṇṇakā nāma.*

on it. According to Suttanta, these two factors always go together, but Abhidhamma holds that *Vicāra* can be separated from *Vitakka*. In the second stage of *Jhāna*, according to Abhidhamma, *Vitakka* is excluded, and *Vicāra* exists independent of it. They differ in strength in different types of consciousness. In the *Jhāna*, they are the strongest. They are present both in the moral and the immoral types.

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Adhimokkha is the belief in the object. No activity, either good or bad, is possible without a belief in it, irrespective of whether it is true or totally illusive.

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Viriya is the energy to do an act.

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Pīti is a thrill of pleasant sensation which may be experienced both in the moral and the immoral types of consciousness. A greedy man may get it when he has won a big prize in a lottery; and a philanthropist may get it when he has rescued a man from difficulties. It differs in strength in different types of consciousness and in different persons.

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Chanda is an urge to do.

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‘Thus, these thirteen factors [invariably found 7 + common to all the classes 6 = 13] are present in all the classes of consciousness.’ (III b)

(B)

§4. *Akusala Cetasika*

‘The following fourteen factors are immoral—
(1) Dullness and deception. (2) Impudence. (3) Shamelessness. (4) Distraction. (5) Greed. (6) False view. (7) Conceit. (8) Hate. (9) Envy. (10) Jealousy. (11) Worry. (12) Sloth. (13) Torpor. (14) Perplexity.’ (IV)

These factors are present in the immoral types of consciousness.

(C)

§5. *Sobhana Cetasika*

(*Good psychic-factors*)

Factors that are found in good types of

III (b). *Evamete terasa cetasikā aññasamānā ti veditabbā.*

IV. *Moho, Abhirikaṃ, Anottappaṃ, Uddhaccaṃ, Lobho, Diṭṭhi, Māno, Doso, Issā, Macchariyaṃ, Kukkuccaṃ, Thīnaṃ, Middhaṃ, Vicikicchā ceti cuddasime cetasikā akusalā nāma.*

consciousness are called *Sobhana*. They are altogether twenty-five in number, and have been classified under four heads, namely— (i) factors that are essentially present in all the types of good consciousness, (ii) abstinences, (iii) illimitables and (iv) reason as the guiding principle.

(i)

*Factors that are essentially present in all
the types of good consciousness*

‘The following nineteen factors are essentially present in all the types of ‘good’ consciousness :— (1) faith, (2) mindfulness, (3) prudence, (4) shame, (5) self-sacrificingness, (6) good-will, (7) balance of mind, (8) calmness of the psychic factors, (9) calmness of mind, (10) buoyancy of the psychic factors, (11) buoyancy of mind, (12) pliancy of the psychic factors, (13) pliancy of mind, (14) fitness of work of the psychic factors, (15) fitness of work of mind, (16) proficiency of the psychic factors, (17) proficiency of mind, (18) rectitude of the psychic factors and (19) rectitude of mind.’ (V)

V. *Saddhā, Sati, Hiri, Ottappam, Alobho, Adoso,*

Lobha, *Dosa* and *Moha* have a blinding and agitating influence upon the person, under which he loses his self-consciousness and the reasoning faculty. He forgets himself, and feels stiff.

Quite opposed to that, in a 'good' consciousness, the subject is fully awake and mindful. Calmness (*Passaddhi*), buoyancy (*Labutā*), pliancy (*Mudutā*), fitness of work (*Kammaññatā*), proficiency (*Pāguññatā*) and rectitude (*Ujjukatā*) of the mind and mental factors prove that the types of 'good' consciousness are light, calm and peaceful.

(ii)

Virati. (*abstinences*)

'There are three abstinences, namely, (1) right speech (abstaining from false speech), (2) right action (abstaining from false action) and (3) right livelihood (abstaining from false livelihood).' (VI)

It will be seen that these three factors have

Tatramajjhataṭṭā, Kāyapassaddhi, Cittapassaddhi, Kāyalabutā, Cittalabutā, Kāyamudutā, Cittamudutā, Kāyakammaññatā, Cittakammaññatā, Kāyapāguññatā, Cittapāguññatā, Kāyujjukatā, Cittujjukatā, ceti ekūnavīsatiṃ cetasikā sobhanasādhāraṇā nāma.

VI. *Sammā-Vācā, Sammā-Kammanto, Sammā-Ājivo ceti tisso viratiyo nāma.*

been taken from the Noble Eight-fold Path. But why have the remaining five been left out?

The Noble Eight-fold Path consists of (1) right view, (2) right aspiration, (3) right speech, (4) right action, (5) right livelihood, (6) right endeavour, (7) right mindfulness and (8) right concentration.

Of these, the last one, 'right concentration,' is the same as *Ekaggatā* (concentration) of the five stages of *Jhāna*, which has been already included in the group called *Sabbacitta-Sādhāraṇa*.

The seventh, 'right mindfulness', has been included in the group called *Sobhana-Sādhāraṇa*.

The sixth, 'right endeavour', is nothing but a kind of *Viriya* (energy) which has been included in the group called *Pakiṇṇaka*.

The second, 'right aspiration', is but a kind of *Vitakka* (applying the mind on the object), which has been included in the group above.

The first, 'right view', is the same as *Paññ-indriya* (reason), which itself forms the fourth head under *Sobhana Cetasika*.

Hence the present group has been formed only with the remaining three factors.

(iii)

Illimitables (appamaññā)

‘Compassion’ (over the grief of others) and ‘joy’ (on the prosperity of others) are the two illimitables.’ (VII a)

They are called illimitables, because they are spread over all the innumerable beings of the universe.

They have been taken from the four-fold Brahma Vihāra. The other two, namely, *Mettā* (friendliness) and *Upekkhā* (equilibrium of mind), have been already included in the group *Sobhana-Sādhāraṇa*, as *Adosa* (good-will) and *Tatra-Majjhataṭā* (balance of mind) respectively.

(iv)

Reason (Paññindriya)

Paññindriya or ‘reason as-a-guiding-principle,’ is a psychic factor which is present only in those types of consciousness that are very much thoughtful, having ‘reason’ as the guiding principle.

VII (a, b). *Karuṇā-Muditā pana appamaññāyo nāmā ti sabbathā pi paññindriyena saddhim pañcavīsatime cetasikā sobhanā ti veditabbā.*

‘Including ‘reason’ also as a factor, there are altogether twenty-five good psychic factors [common to all the types of good consciousness 19 + abstinences 3 + illimitables 2 + Reason 1 = 25].’ (VII b)

ALL THE PSYCHIC FACTORS SUMMED UP

‘*Aññasamāna* factors are thirteen [*Sabbacitta Sādhāraṇa* 7 + *Pakiṇṇaka* 6 = 13], immoral ones are fourteen, and the good ones are twenty-five. Hence they are altogether fifty-two in number.’ (VIII).

VIII. *Ettāvatā ca—*

*Terasaññasamānā ca cuddasākusalā tathā,
Sobhanā pañcavīsā ti dvipaññāsa pavuccare.*

SECTION 2

WHAT FACTORS ARE PRESENT IN WHICH
TYPES OF CONSCIOUSNESS ?§6. *Introductory*

‘Seven factors are present in all the types. The *Pakiṇṇakas* are present occasionally wherever possible: the fourteen take place only in the immoral: and the good factors only in the good types of consciousness.’ (IX)

HOW DOES IT OCCUR?

§7. *Sabba-Citta-Sādhāraṇa*

(Factors that are common to all the types).

‘The group of seven factors, called *Sabba-Citta-Sādhāraṇa* is present in all the eighty-nine types of consciousness.’ (X)

§8. *Pakiṇṇaka*

(Factors that are commonly present in all the classes of consciousness).

‘Among the group of (six) factors that are

IX. *Tesam cittāviyuttānam yathāyogamito param,
Cittuppādesu paccekam sampayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakiṇṇakā,
Cuddasākusalesveva sobhanesveva sobhanā.*

X. *Katham ? Sabbacittasādhāraṇā tāva satta cetasikā
sabbesu pi ekūnanavuticittuppādesu labbhanti.*

present occasionally wherever possible :—

I

‘*Vitakka* (applying the mind on the object) is present in all the types of *Kāmāvacara* consciousness, with the exception of twice five-fold *Viññāṇa* (sensation); and in the eleven types of consciousness of the first stage of *Jhāna*. Thus, it is found altogether in fifty-five types.’ (XI a)

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and touch-consciousness, these are the five *Viññāṇas*. They are altogether ten in number; five being the resultant of previous good karma, and five being the resultant of previous bad karma. [Ch. I. §2.] They are pure sensation, unalloyed with reflection. *Vitakka*, therefore, cannot be present in them.

Except these ten, *Vitakka* is present in the remaining forty-four types of *Kāmāvacara* consciousness, namely—

<i>Akusala</i>	.. .. .	..	12
<i>Ahetuka</i> (except the ten <i>Viññāṇa</i>)		..	8
<i>Kusala</i> + <i>Vipakā</i> + <i>Kiriyā</i>	.. .. .	..	24
			—
			44

XI (a). *Pakiṇṇakesu pana vitakko tāva dvipaṅcaviññā-*

It is present also in the eleven types of consciousness of the first stage of *Jhāna*, namely—

<i>Rūpāvacara</i> (<i>Kusala</i> + <i>Vipāka</i> + <i>Kiriyā</i>)..	3
<i>Lokuttara</i>	8
	11

As *Vitakka* is excluded in the second stage of *Jhāna*, it is not present in the stages of *Jhāna* higher than the first.

Thus, it is found in altogether $44 + 11 = 55$ types of consciousness.

II

‘*Vicāra* (sustaining the mind on the object) is present in all the above fifty-five types of consciousness, and also in the eleven types of consciousness of the second stage of *Jhāna*. Thus, it is found in altogether $55 + 11 = 66$ types.’ (XI b)

Vicāra is excluded in the third stage of *Jhāna*. Therefore, it is not found in the stages of *Jhāna* higher than the second.

navajjitakāmāvacaracittesu ceva ekādasasu paṭhamajjhānacittesu ceti pañcapaññāsacittesu uppajjati.

(b). *Vicāro pana tesu ceva ekādasasu dutiyajjhānacittesu ceti chasaṭṭhicittesu jāyati.*

III

‘*Adhimokkha* (belief) is present in all the types of consciousness, except the twice five-fold *Viññāṇa* and the type of perplexed consciousness.’ (XI c)

Belief is not possible in the type of perplexed consciousness, it being full of doubts. It is not present in the *Viññāṇa* also, as it is only a sensation, and therefore too premature for this factor to arise.

Except these $10 + 1 = 11$ types of consciousness, *Adhimokkha* is found in altogether $89^* - 11 = 78$ types.

IV

‘*Viriya* (energy) is present in all the types of consciousness, except *Pañca-Dvārāvajjana* [1], twice five-fold *Viññāṇa* [10], *Sampticchana* [2] and *Santīraṇa* [3 = 16].’ (XI d)

Viriya (energy) is not present in 16 types of consciousness, as shown above, because they are too feeble to be accompanied by it. Hence it is found in altogether $89^* - 16 = 73$ types.

(c). *Adhimokkho dvipaṅcaviññāṇavicikicchāvajjitacittesu.*

(d). *Viriyam pañcadvārāvajjana-dvipaṅcaviññāṇa-sampticchana-santīraṇavajjitacittesu.*

V

‘*Pīti* (pleasant thrill of sensation) is present in all the types of consciousness, except (i) consciousness accompanied by antipathy, (ii) consciousness accompanied by indifference, (iii) touch-sensation and (iv) the fourth stage of *Jhāna*.’ (XI e)

Pīti is not present in the following seventy types—

(i) <i>Domanassa-Sahagata</i>	..	..	..	2
(ii) <i>Upekkhā-Sahagata</i>				
<i>Lobha</i>	..	..	..	4
<i>Moha</i>	..	..	..	2
<i>Ahetuka-Akusala-Vipāka</i>	..	..		6
<i>Ahetuka-Kusala-Vipāka</i>	..	..		6
<i>Ahetuka Kiriyā</i>	..	..	..	2
<i>Kāmāvacara sobhana (Kusala + Vipāka</i>				
+ <i>Kiriyā)</i>	..	..	..	12
The fifth stage of <i>Jhāna (Rūpa + Arūpa</i>				
+ <i>Lokuttara)</i>	..	..	..	23
(iii) <i>Kāya-Viññāṇa (Dukkha + Sukha)</i>	..			2
(iv) The fourth stage of <i>Jhāna (Rūpa +</i>				
<i>Lokuttara)</i>	..	..	..	11
				—
				70

(e). *Pīti domanassupekkhāsahagata-kāyaviññāṇa-catutthā-*

Hence it is found in $121 - 70 = 51$ types of consciousness.

Pīti is a constituent of *Jhāna*; therefore, in this case, the total of the types of consciousness has been taken according to the second way of calculation.

VI

'*Chanda* (an urge to do) is present in all the types of consciousness, except in the *Ahetuka* [18] and the confused types [$+ 2 = 20$].' (XI f)

Hence it is found in $89 - (18 + 2) = 69$ types.

SUMMARY

Here, a summary of the above is given by Aniruddhacarya in two stanzas. The first shows in how many types of consciousness the factors are *absent*; and the second shows in how many types they are *present*.

In considering *Adhimokkha*, *Viriya* and *Chanda*, the total of the types of consciousness is taken to be eighty-nine only, according to the first way of calculation; for, they are not the essential constituents of *Jhāna*. It is only in considering

ihānavajjitacittesu.

(f). *Chando ahetuka-momūhavajjitacittesu labbhati.*

Jhānic constituents—*Vitakka*, *Vicāra* and *Pīti*—that the total of the types of consciousness is taken to be one hundred and twenty-one, according to the second way of calculation.

‘They [*Vitakka*, *Vicāra*, *Adhimokkha*, *Viriya*, *Pīti* and *Chanda*] are absent respectively in sixty-six, fifty-five, eleven, sixteen, seventy, and twenty types of consciousness.

‘And, they are present respectively in fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, and sixty-nine types of consciousness.’ (XII)

Vitakka is absent in sixty-six [twice five-fold *Viññāṇa* 10 + second stage of *Jhāna* 11 + third stage of *Jhāna* 11 + fourth stage of *Jhāna* 11 + fifth stage of *Jhāna* 23 = 66]; and present in fifty-five [*Akusala* 12 + *Ahetuka*, except the twice five-fold *Viññāṇa* 8 + *Kāmāvacara Sobhana* 24 + *Rūpa* 3 + *Lokuttara* 8 = 55] types of consciousness.

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Vicāra is absent in fifty-five [twice five-fold *Viññāṇa* 10 + third stage of *Jhāna* 11 + fourth

XII. *Te pana cittuppādā yathākkamaṃ—
Chasatṭhi pañcapaññāsa ekādasa ca solasa,
Sattati vīsati ceva pakinṇakavivajjitā.
Pañcapaññāsa chasatṭhiṭṭhasattati tisattati,
Ekapaññāsa cekūnasattati sapakinṇakā.*

stage of *Jhāna* 11 + fifth stage of *Jhāna* 23 = 55] and present in sixty-six [*Akusala* 12 + *Abhetuka* except the twice five-fold *Viññāṇa* 8 + *Kāmāvacara Sobhana* 24 + *Rūpa*, the first and the second stages of *Jhāna* 6 + *Lokuttara* 16 = 66] types of consciousness.

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Adhimokkha is absent in eleven [perplexed type of consciousness 1 + twice five-fold *Viññāṇa* 10 = 11]; and present in all the rest, 89 — 11 = 78 types of consciousness.

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Viriya is absent in sixteen [*Pañcadvārvajjana* 1 + twice five-fold *Viññāṇa* 10 + *Samapaṭicchana* 2 + *Santīraṇa* 3 = 16]; and present in all the rest, 89 — 16 = 73 types of consciousness.

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Pīti is absent in seventy [*Domassa-Sahagata* 2 + *Upekkhā-Sahagata* 55 + *Kāya-Viññāṇa* 2 + the fourth stage of *Jhāna* 11 = 70]; and present in all the rest, 121 — 70 = 51 types of consciousness.

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Chanda is absent in twenty [*Abhetuka* 18 + *Momūha* 2 = 20]; and present in all the rest, 89 — 20 = 69 types of consciousness.

§9. *Akusala* (immoral factors)

(a)

‘Among the immoral psychic-factors, (1) *Moha* (dullness and deception), (2) *Abhirika* (impudence), (3) *Anotappa* (shamelessness) and (4) *Uddhacca* (distraction) are essentially common to all the twelve types of immoral consciousness.’ (XIII a)

Due to *Moha*, a man gets desire and attachment for the things of the world, loses discrimination and reason, creates greed and hate, and commits all kinds of immoral deeds. It is the source of all evils, and an essential factor of all the types of immoral consciousness.

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As long as a man has prudence and ‘shame from committing a bad deed’, he will not do it. Imprudence and shamelessness are, therefore, essential factors of all immoral types.

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A man does not commit a bad deed when he is calm and sober. It is only in a distracted and unbalanced state of mind that an immorality is

XIII (a). *Akusalesu pana Moho, Abhirikaṃ, Anottappaṃ Uddhaccaṃ ceti cattārome cetasikā sabbākusalasādhāraṇā rāma. Sabbesu pi dvādasākusalesu labbhanti.*

committed. Therefore, *Uddhacca* or distraction is also found in all immoral consciousness.

These four factors—*Moha*, *Ahirika*, *Anotappa*, *Uddhacca*—are called *Sabbākusala-Sādhāraṇa* or ‘factors common to all the types of immoral consciousness.’

(b)

‘*Lobha* (greed) is present only in the eight types of immoral consciousness that are accompanied by it.’ (XIII b)

(c)

‘*Diṭṭhi* (false view) is present in the four types of *Lobha*-consciousness accompanied by it. *Māna* (conceit) may be occasionally present in the other four types of *Lobha*-consciousness unaccompanied by *Diṭṭhi* (XIII c)

Lobha-consciousness is either accompanied by *Diṭṭhi* (false view) or, sometimes, by *Māna* (conceit). Where it is under the influence of a misguided principle, it is *Diṭṭhi-Gata-Sampayutta* or accompanied by a false view. Sometimes, on the other hand, there is no such dependence upon a

(b). *Lobho aṭṭhasu lobha-sahagatacittesveva labbhati.*

(c). *Diṭṭhi catusu diṭṭhigatasampayuttesu. Māno catusu diṭṭhigatavippayuttesu.*

Diṭṭhi, but, it results in a bold independent gratification of the self. In this case it is accompanied by *Māna* or 'conceit.'

(d)

'*Dosa* (hate), *Issā* (envy), *Macchhariya* (jealousy) and *Kukkucca* (worry) are present in the two types of enraged consciousness.' (XIII d)

Issā is to burn with envy at the prosperity of others.

Macchhariya is the feeling of intolerance that a man gets at the sight of others deriving benefit from what belongs to him, even though he suffers no loss thereby.

Kukkucca is anger upon own-self. A man may even commit suicide if this factor is strong in him.

It should be noted that *Issā*, *Macchhariya* and *Kukkucca* cannot be simultaneously present in the same consciousness.

(e)

'*Thīna* (sloth) and *Middha* (torpor) are present in the five hesitated or instigated (*Sasaṅkhārika*)

(d). *Doso, Issā, Macchhariyaṃ, Kukkuccaṃ ca dvīsu paṭi-ghacittesu.*

types of immoral consciousness [*Lobha* 4+*Dosa* 1=5]'. (XIII e)

(f)

'*Vicikicchā* (perplexity) is present in only one type of consciousness accompanied by it.' (XIII f)

RECAPITULATION

'Fourteen factors are present in the twelve types of immoral consciousness in the following five divisions :—

- (i) 'Four factors [*Moha*, *Ahirika*, *Anotappa* and *Uddhacca*] are present essentially in all the types.
- (ii) 'Three factors [*Lobha*, *Diṭṭhi* and *Māna*] are present in the types of consciousness rooted in *Lobha*.
- (iii) 'Four factors [*Dosa*, *Issā*, *Macchhariya* and *Kukkucca*] are present in the types of consciousness rooted in *Dosa*.
- (iv) 'Two factors [*Thīna* and *Middha*] are present in the types of consciousness, either hesitated or instigated.
- (v) '*Vicikicchā* (perplexity) is present only in the one type of consciousness, accompanied

(e). *Thīnam, middham pañcasu sasaṅkhārikacittesu.*

(f). *Vicikicchā vicikicchāsahagatacitte yeva labbhatī ti.*

by it.' (XIV)

§10. *Sobhana Cetasika* (good psychic factors)

(a)

'Among the good factors :—

'The nineteen *Sobhana-Sādhāraṇa* [See p. 63.] are present in all the fifty-nine types of good consciousness'. (XV a)

(b)

'All the three abstinences [right-speech, right-action, and right-livelihood] are present together, in full fruition, in the types of Supra-mundane consciousness. Among the mundane ones, they are found only in the *Kāmāvacara Kusala* types; and that also occasionally and separately.' (XV b)

The three abstinences arise as psychic factors in our consciousness when we succeed in withstanding the temptation of false speech, false action,

XIV. *Sabbāpuññesu cattāro lobhamūle tayo gatā,
Dosamūlesu cattāro sasaṅkhāre dvayan tathā.
Vicikicchā vicikicchācette ceti cuddasa,
Dvādasākusalesveva sampayujjanti pañcadhā.*

XV (a). *Sobhanesu pana sobhanasādhāraṇā tāva ekūnavīsati cetasikā sabbesu pi ekūnasatṭhisobhanacittesu samvijjanti.*

(b). *Viratiyo pana tisso pi lokuttaracittesu sabbathā pi niyatā ekato va labbhanti. Lokiyesu pana kāmāvacarakusalesveva kadāci sandissanti visum visum.*

or false livelihood. They do not come all at once, but separately and occasionally.

(c)

‘The illimitables (*Appamaññāyo*) take place occasionally and separately in the following twenty-eight types of consciousness :—

‘ <i>Mahaggata</i> types of consciousness, with the exception of the (fifteen) types of the fifth stage of <i>Jhāna</i>	12
‘ <i>Kāmāvacara Kusala</i>	8
‘ <i>Sahetuka Kāmāvacara Kiriyā</i>	8
	—
	28

‘Some are of opinion that the two illimitables *Karuṇā* and *Muditā*—cannot exist in the types of consciousness accompanied by *Upekkhā*.’ (XV c)

Karuṇā is to feel compassion over the miseries of others, and *Muditā* is to feel joyous on the prosperity of others. They are called *Appamaññā* (illimitables=boundless), because they flow over

(c). *Appamaññāyo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu ceva kāmāvacarakusalesu ca sahetukakāmāvacarakriyācittesu ceti aṭṭhavīsaticittesveva kadāci nānā hutvā jāyanti. Upekkhā-sahagatesu panettha karuṇāmuditā na santī ti keci vadanti.*

the innumerable beings of the universe. They come as psychic factors in our consciousness occasionally and separately, for, it is not possible to have the two feelings both at the same moment.

The *Mahaggata* types of consciousness are altogether twenty-seven [*Rūpāvacara* 15 + *Arūpāvacara* 12 + 27]. Among them, fifteen are the types of the fifth stage of *Jhāna* [*Rūpa* 3 + *Arūpa* 12 = 15], which are accompanied by *Upekkhā* or indifference; and, therefore, there cannot be *Karuṇā* and *Muditā* in them.

(d)

‘Reason is present, as a psychic factor, in forty-seven types of consciousness, as under,

‘ <i>Ñāṇa-Sampayutta Kāmāvacara</i> ,	
(moral, resultant and inoperative)	12
‘ <i>Mahaggata + Lokuttara</i>	.. 35
	—
	47 (XV d)

RECAPITULATION

‘The good (*Sobhana*) factors exist only in the good (*sobhana*) types of consciousness in the

(d). *Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu ceva sabbesu pañcatinsamahaggatalokuttaracittesu ceti sattacattālīnacittesu sampayogaṃ gacchatī ti.*

following four divisions :—

- (i) ‘Nineteen factors (*Sobhana-Sādhāraṇa*) in all the fifty-nine types of good consciousness.
- (ii) ‘Three factors (right-speech, right-action and right-livelihood) in sixteen types of good consciousness [*Kāmāvacara Kusala* 8 + *Lokuttara* 8 = 16].
- (iii) ‘Two factors [*Karunā* and *Muditā*] in twenty-eight types [*Mahaggata*, except the fifth stage of *Jhāna* 12 + *Kāmāvacara Kusala* 8 + *Sahetuka Kāmāvacara Kiriyā* 8 = 28].
- (iv) ‘*Paññā* exists, in forty-seven types [*Ñāṇa-Sampayutta Kāmāvacara* 12 + *Mahaggata* 27 + *Lokuttara* 8 = 47]’. (XVI)

XVI. *Ekūnavīsati dhammā jāyantekūnasatṭhisu,
Tayo soḷasacittesu atṭhavīsatiyan dvayam.
Paññā pakāsitā sattacattālīsavidhesu pi,
Sampayuttā catuddhevam sobhanesveva sobhanā.*

SECTION III

WHAT TYPES OF CONSCIOUSNESS HAVE
WHAT AND HOW MANY FACTORS?

§II. Preliminary

‘*Issā* (envy), *Macchariya* (jealousy), *Kukkucca* (worry and remorse), *Virati* (the three abstinences), the two illimitables, and *Māna* (conceit)—these (nine) factors, come **separately and occasionally**.

‘*Thīna* (sloth) and *Middha* (torpor) always come together whenever they come at all.

‘The remaining factors [$52 - (9 + 2) = 41$] have their own fixed places as shown above. Herein we are going to discuss about their different combinations in the types of consciousness.’
(XVII)

‘There are five possible combinations of them :—

- (i) ‘Thirty-six factors combine in the types of Supra-mundane consciousness.
- (ii) ‘Thirty-five factors combine in the types of *Mahaggata* consciousness.
- (iii) ‘Thirty-eight factors combine in the types

XVII. *Issā-Macchera-Kukkucca-Virtī-Karunādayo*
Nānā kadāci māno ca thīnamiddham tathā saha.
Yathāvuttānusārena sesā niyatayogino,
Saṅgaham ca pavakkhāmi tesaṃ dāni yathāraham.

of *Kāmāvacara* good consciousness.

- (iv) ‘Twenty-seven factors combine in the types of immoral consciousness.
 (v) ‘Twelve factors combine in the *Ahetuka* types of consciousness.’ (XVIII)

HOW ?

I

§12. *Factors that combine in the types of Supra-mundane consciousness*

Factors, combining in the types of Supra-mundane consciousness, are considered under five heads :—

- (a) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *first stage* of *Jhāna*.
 (b) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*.
 (c) Factors combining in the eight types of Supra-mundane consciousness accompanied

XVIII. *Chattinsānuttare dhammā pañcatinsa mahaggate,
 Atthatinsāpi labbhanti kāmāvacarasobhane.
 Sattavīsatyapuññāmbi dvādasāhetuke ti ca,
 Yathāsambhavayogena pañcadhā tattha saṅgaho.*

by the *third stage* of *Jhāna*.

(d) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna*.

(e) Factors combining in the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna*.

‘Among the types of Supra-mundane consciousness :—

(a)

‘Thirty-six factors combine in the eight types of Supra-mundane consciousness accompanied by the first stage of *Jhāna*, as follows :—

Aññasamāna [*Sabbacitta-Sīdhāraṇa*

7+ *Pakiṇṇaka* 6] 13

Good factors, except the illimita-

bles [2¹5—2] 23

—
36 (XIX a)

Karunā and *Muditā*, these two illimitables, have as their object of reflection ‘beings’ of the

XIX (a). *Katham? Lokuttaresu tāva aṭṭhasu pa-
thamajjhānika-cittesu aññasamānā terasa cetasikā, appama-
ññāvajjitā tevīsati sobhanacetasikā ceti chattimsa dhammā saṅgahaṃ
gacchanti.*

universe. They cannot, therefore, come in the above types of Supra-mundane consciousness that have *Nibbāna* as their object of *Jhāna*.

(b)

‘The same factors, as above, combine in the eight types of Supra-mundane consciousness accompanied by the *second stage* of *Jhāna*, with the exception of *Vitakka*.’ (XIX b)

Vitakka is excluded in the second stage of *Jhāna*; therefore, it is not present in the above types. Hence, there are only $36 - 1 = 35$ factors in them.

(c)

‘In the eight types of Supra-mundane consciousness accompanied by the *third stage* of *Jhāna* *Vitakka* and *Vicāra*, these two factors, are excluded.’ (XIX c)

Hence, there are only $36 - 2 = 34$ factors in them.

(d)

In the eight types of Supra-mundane consciousness accompanied by the *fourth stage* of *Jhāna*

(b). *Tathā dutiyajjhānikacittesu vitakkavajjā.*

(c). *Tatiyajjhānikacittesu vitakkavicāravajjā.*

Vitakka, *Vicāra* and *Pīti*, these three factors, are excluded, (XIX d)

Hence, there are only $36-3=33$ factors in them.

(e)

‘In the eight types of Supra-mundane consciousness accompanied by the *fifth stage* of *Jhāna* there are as many factors as above, with *Upekkhā* (instead of *Sukha*).’ (XIX e)

‘Thus, the factors, combining in the types of Supra-mundane consciousness, have been considered under the above five heads.’ (XIX f)

RECAPITULATION

‘In the types of Supra-mundane consciousness the factors have five sets of combinations, as follows :—

(1) ‘Thirty-six factors [combining in the first stage of *Jhāna*].

(2) ‘Thirty-five factors [combining in the second stage of *Jhāna*].

(d). *Catutthajjhānikacittesu vitakkavicārapītivajjā.*

(e). *Pañcamajjhānikacittesu upekkhāsahagatā te eve sangayhantī ti.*

(f). *sabbathā pi aṭṭhasu lokuttaracittesu pañcakajjhānavasena pañcadhā va sangaho hotī ti.*

(3) 'Thirty-four factors [combining in the third stage of *Jhāna*].

(4) 'Thirty-three factors [combining in the fourth stage of *Jhāna*].

(5) 'Thirty-three factors [combining in the fifth stage of *Jhāna*].' (XX)

II

§13. Factors that combine in the types of *Mahaggata* consciousness

Factors, combining in the twenty-seven types of *Mahaggata*-consciousness, are considered under five heads, according to the five stages of *Jhāna*.

The First Stage

'Among the types of *Mahaggata* consciousness the following thirty-five factors combine in the three types of consciousness of the first stage of *Jhāna* [*Rūpāvacara*, *Kusala* 1 + *Vipāka* 1 + *Kiriyā* 1 = 3] :—

XX. *Chattinsa pañcatinsātha catuttinsa yathākkamaṃ, Tettinsa dvayamiccevaṃ pañcadhānuttare t̥hitā.*

· <i>Aññasamāna</i> [<i>Sabba-Citta-Sādhāraṇa</i> 7 + <i>Pakiṇṇaka</i> 6]	13
All the good factors, except the three abstinences	22
	—
	35

‘*Karuṇā* and *Muditā* come separately, not together.’ (XXI a)

The abstinences cannot come in the Jhanic states, when the subject is fully occupied with the *Kammaṭṭhānas*.

The Second Stage

‘The same factors, as above, combine in the three types of the *second stage* of *Jhāna*, except *Vitakka*.’ (XXI b)

Hence, there are only $35 - 1 = 34$ factors in them.

The Third Stage

‘In the three types of the *third stage* of *Jhāna*, *Vitakka* and *Vicāra*, these two factors, are exclud-

XXI (a). *Mahaggatesu pana tisu paṭhamajjhānikacittesu tāva aññasamānā terasa cetasikā viratittayavajjitā dvāvīsati sobhanacetasikā ceti pañcatimsa dhammā sangahaṃ gacchanti. Karuṇāmuditā panettha paccekameva yojetabbā.*

(b). *Tathā dutiyajjhānikacittesu vitakkavajjā.*

ed.’ (XXI c)

Hence, there are only $35 + 2 = 37$ factors in them.

The Fourth Stage

‘In the three types of the fourth stage of *Jhāna Vitakka*, *Vicāra* and *Pīti*, these three factors, are excluded.’ (XXI d)

Hence, there are only $35 - 3 = 32$ factors in them.

The Fifth Stage

‘In the fifteen types of consciousness of the fifth stage of *Jhāna* [*Rūpa* 3 + *Arūpa* 12 = 15] the two illimitables cannot be found.’ (XXI e)

Karuṇā and *Muditā*, these two illimitables, cannot be found in the fifth stage of *Jhāna* which is accompanied by *Upekkhā*.

Hence, there are only $32 - 2 = 30$ factors in these types.

‘Thus, the factors, combining in the twenty-seven types of *Mahaggata*-consciousness, have been

(c). *Tatīyajjhānikacittesu vitakka-vicāravajjā.*

(d). *Catutthajjhānikacittesu vitakkavicārapītivajjā.*

(e). *Pañcamajjhānikacittesu pana pannarasasu appamaññāyo na labbhantī ti...*

considered under the above five heads according to the five stages of *Jhāna*.' (XXI f)

RECAPITULATION

'In the types of *Mahaggata*-consciousness, there are five sets of combinations, as follows:—

(1) 'Thirty-five factors, in the three types of the first stage of *Jhāna*.

(2) 'Thirty-four factors, in the three types of the second stage of *Jhāna*.

(3) 'Thirty-three factors, in the three types of the third stage of *Jhāna*.

(4) 'Thirty-two factors, in the three types of the fourth stage of *Jhāna*.

(5) 'Thirty factors, in the fifteen types of the fifth stage of *Jhāna*.' (XXII)

III

§14. *Factors that combine in the types of Kāmāvacara good consciousness*

Among the types of *Kāmāvacara* good consciousness the same number of factors combine

(f). *sabbathā pi sattavīsatimahaggatacittesu pañcakajjhānavasena pañcadhā va saṅgaho hoti tī.*

XXII. *Pañcatinsa catuttinsa tettinsa ca yathākkamaṃ, Battinsa ceva tinseti pañcadhā va mahaggate.*

in the *Asañkhārika* and *Sasañkhārika* types. Thus, among the twenty-four types of *Kāmāvacara* good consciousness the twelve pairs (of *Asañkhārika* and *Sasañkhārika*) have their own sets of combination; the twelve pairs being (a) four of *Kusala*, (b) four of *Vipāka* and (c) four of *Kiriya*.

(a) *Kusala*

‘Among the types of *Kāmāvacara* good consciousness, among the moral (*Kusala*) ones—

(1)

‘Thirty-eight factors combine in the first pair [*Somanassa-sahagata Nāṇa-sampayutta Asañkhārika* and *Sasañkhārika*] of consciousness, such as—

‘ <i>Aññasamāna</i>	..	..	..	..	13
‘All the good factors	..	..	..	..	25
					—
					38

‘*Karuṇā, Muditā, Sammā-Vācā, Sammā-Kammaṇṭa* and *Sammā-Ājīva*, these five factors, come separately, not two at a time [therefore there can be only 34 factors at a time]. (XXIII a)

XXIII (a). *Kāmāvacarasobhanesu pana kusalesu tāva*

(2)

‘The same factors, as above, combine in the second pair [*Somanassa-sahagata Nāṇa-vippayutta Asañkhārika* and *Sasañkhārika*], with the exception of ‘reason.’ (XXIII b)

Hence, $38 - 1 = 37$ factors combine in them.

(3)

‘In the third pair [*Upekkhā-sahagata Nāṇa-sampayutta Asañkhārika* and *Sasañkhārika*] ‘reason is present but *Pīti* is absent.’ (XXIII c)

Hence, the total of the factors remains the same as above.

(4)

‘In the fourth pair [*Upekkhā-sahagata Nāṇa-vippayutta Asañkhārika* and *Sasañkhārika*,] ‘reason’ and *Pīti* both are absent. Hence, there are only $38 - 2 = 36$ factors in them.’ (XXIII d)

paṭhamadvaye aññasamānā terasa cetasikā, pañcavīsati sobhana-cetasikā ceti atṭhatimsa dhammā saṅghaṃ gacchanti. Appamaññāviratiyo pañca pi paccekameva yojetabbā.

(b). *Tathā dutiyadvaye nāṇavajjitā.*

(c). *Tatīyadvaye nāṇasampayuttā pītivajjitā.*

(d). *Catutthadvaye nāṇa-pītivajjitā te eva saṅghyanti.*

(b) *Kiriyā*

‘The three ‘abstinences’ do not come in the *Kiriyā*-consciousness [of the Arhat]. Therefore, the same number of factors, as above, are present in the four pairs of *Kiriyā* consciousness, **less by three.**’ (XXIII e)

The Arhat has destroyed his *Taṇhā* (desire) and realised *Nibbāna* fully. The abstinences have no bearing on him. Therefore, the number of factors in his consciousness will be *less* than the number of factors in *Kusala* by three, as under—

First pair	..	..	..	38—3=35
Second pair	..	..	..	37—3=34
Third pair	..	..	..	37—3=34
Fourth pair	..	..	..	36—3=33

(c) *Vipāka*.

‘The two illimitables and the three abstinences, these five factors, are not present in the *Vipāka* consciousness. Therefore, the same number of factors, as those of *Kusala*, are present in the four

(e). *Kriyācittesu pi virativajjitā tatheva catusu pi dukesu catudhā va saṅgayhanti.*

pairs of *Vipāka* consciousness less by five—

‘First pair 38—5=33

‘Second pair 37—5=32

‘Third pair 37—5=32

‘Fourth pair 36—5=31

‘Thus, the factors of the twenty-four types of *Kāmāvacara* good consciousness have been classified into twelve pairs.’ (XXIII f)

RECAPITULATION

‘Among the [twenty-four] types of *Sahetuka Kāmāvacara* moral, inoperative and resultant consciousness, there are thirty-eight, thirty-seven, thirty-seven, and thirty-six factors respectively [in the four pairs of the types of moral consciousness].

‘In the four pairs of the types of inoperative consciousness, there are respectively thirty-five, thirty-four, thirty-four, and thirty-three factors.

‘In the four pairs of the types of resultant consciousness, there are respectively thirty-three, thirty-two, thirty-two, and thirty-one factors.

(f). *Tathā vipākesu ca appmaññāvirativajjitā te eva saṅgahantī ti sabbathā pi catuvīsatikāmāvacarasobhanacittesu dukavassena dvādasadhā va saṅgaho hotī ti.*

‘The three ‘abstinences’ do not arise in the types of *Kiriyā* and *Mahaggata* consciousness. The two ‘illimitables’ do not come in the Supra-mundane consciousness. All the above five factors [abstinences 3 + illimitables 2 = 5] are absent in *Kāmāvacara* resultant.

‘The Supra-mundane types of consciousness differ in their Jhānic factors [i.e., the same types may be associated with the different stages of *Jhāna*].

‘The *Mahaggata* types of consciousness may be differentiated from one another according to the constituents of *Jhāna*, and according to the illimitables.

‘The *Kāmāvacara* types of moral consciousness may be associated with *any of the three abstinences at a time*, may be accompanied by ‘reason’ [*Ñāṇa*] or not and, may be accompanied by *Pīti* [*Somassa-Sahagata*] or be without it [*Upekkhā-Sahagata*]. (XXIV)

XXIV. *Aṭṭhatinsa sattatinsa dvayaṃ chattinsakam subhe,
Pañcatinsa catuttinsa dvayaṃ tettinsakam kriye.
Tettimsa pāke battimsa dvayekatinsakam bhava,
Sahetukakāmāvacarapuññapākakriyāmane.*

*Na vijjantettha viratī kriyāsu ca mahaggate,
Anuttare appamaññā kāmapāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime,
Viratī ñāṇapītī ca parittesu visesakā.*

IV

§15. *Factors that combine in the types of immoral consciousness*

(i)

The first Asañkhārika type of Lobha-consciousness

‘Among the types of immoral consciousness, among the consciousness rooted in *Lobha*—

‘There are nineteen factors that combine in the first *Asañkhārika* type of consciousness, as follows:—

‘ *Aññasamāna* [*Sabbacitta-sādhāraṇa* 7 + *Pakiṇṇaka* 6] .. 13

‘ *Akusala-sādhāraṇa* [factors common to all the types of immoral consciousness, i.e., *Moha*, *Ahirika*, *Anotappa*, and *Uddhacca*] 4

‘ *Lobha* and *Diṭṭhi* 2

—
19 (XXV a)

XXV (a). *Akusalesu pana lobhamūlesu tāva paṭhame asaṅkhārike aññasamānā terasa cetasikā, akusalasādhāraṇā cattāro cā ti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnavīsati dhammā saṅgahaṃ gacchanti.*

(ii)

*The second Asañkhārika type of
Lobha-consciousness.*

‘There are the same number of factors that combine in the second *Asañkhārika* type of consciousness, *Māna* being substituted for *Diṭṭhi*’.
(XXV b)

(iii)

*The third Asañkhārika type of
Lobha-consciousness.*

‘In the third *Asañkhārika* type of *Lobha*-consciousness, there are eighteen factors accompanied by *Diṭṭhi*, but unaccompanied by *Pīti*’:
(XXV c)

<i>Aññasamāna</i> , except <i>Pīti</i>	..	..	..	12
<i>Akusala-sādhāraṇa</i>	..	..	..	4
<i>Lobha</i> and <i>Diṭṭhi</i>	..	..	..	2
				—
				18

(iv)

*The fourth Asañkhārika type of
Lobha-consciousness*

(b). *Tatheva dutiye asaṅkhārike lobhamānena.*

(c). *Tatiye tatheva pītivajjitā lobhaditṭhīhi saha aṭṭhārasa.*

‘There are the same number of factors that combine in the fourth *Asañkhārika* type of consciousness, *Māna* being substituted for *Diṭṭh*.’ (XXV d)

(v)

The fifth Asañkhārika type (Dosa-consciousness)

‘In the fifth *Asañkhārika* type of immoral consciousness, there are altogether twenty factors, accompanied by *Dosa* (hate), *Issā* (envy), *Macchariya* (jealousy) and *Kukkucca* (worry, remorse), but unaccompanied by *Pīti*; the residue being the same as above.

‘*Issā*, *Macchera* and *Kukkucca* come separately, not two at a time.’ (XXVI a)

The twenty factors in this type of consciousness are :—

<i>Aññasamāna</i> , except <i>Pīti</i>	..	..	..	12
<i>Akusala-sādhāraṇa</i>	..	..	..	4
<i>Dosa</i> , <i>Issā</i> , <i>Macchariya</i> , <i>Kukkucca</i>	..	..	..	4
				—
				20

(d). *Catutthe tatheva lobhamānena.*

XXVI (a). *Pañcame pana paṭighasampayutte asaṅkhārike doso, issā, macchariyam, kukkuccam ceti catūhi saddhim pītivajjitā te eva vīsati dhammā saṅgayhanti. Issāmaccherakukkuccāni panettha paccekameva yojetabbāni.*

(vi-x)

The Sasaṅkhārika types of consciousness, corresponding to the above five Asaṅkhārika ones.

In the corresponding five *Sasaṅkhārika* types of consciousness, the number of the factors is the same as in the *Asaṅkhārika* ones, two—*Thīna* and *Middha*—being added to each.’ (XXVI b)

Therefore, the total number of factors in them will be :—

- (1) $19 + 2 = 21$ [with *Lobha* and *Diṭṭhi*]
- (2) $19 + 2 = 21$ [with *Lobha* and *Māna*]
- (3) $18 + 2 = 20$ [with *Lobha* and *Diṭṭhi*]
- (4) $18 + 2 = 20$ [with *Lobha* and *Māna*]
- (5) $20 + 2 = 22$ [with *Dosa*, *Issā*, *Macchariya*,
Kukkucca]

From amongst the *Aññasamāna* factors, *Pīti* is absent in the last three types of consciousness.

(xi)

The type of distracted consciousness
[*Upekkhā-sahagata Uddhacca-sampayutta*]

‘There are fifteen factors in the types of dis-

(b). *Sasaṅkhārikapañcake pi tatheva thīnamiddhena visesetvā yojetabbā.*

traced consciousness, as follows :—

‘ <i>Aññasamāna</i> , except <i>Chanda</i> and <i>Pīti</i>	..	11
‘ <i>Akusala-sādhāraṇa</i>	.. ..	4
		—
		15
		(XXVII a)

A distracted mind cannot have *Chanda* (an urge to do) as it is dull and inactive. It is not accompanied by *Pīti* also, for, there is *Upekkhā* in it.

(xii)

The type of perplexed consciousness.

[*Upekkhā-sahagata Vicikicchā-sampayutta*]

‘In the type of perplexed consciousness, there are fifteen factors, just as above, but, *Adhimokkha* (belief) being absent, and *Vicikicchā* (perplexity) being present.’ (XXVII b)

Adhimokkha (belief) is not possible in a perplexed mind which is full of doubts. Hence, the fifteen factors of this type are :—

XXVII (a). *Chandapītivajjitā pana aññasamānā ekādasa, akusalasādhāraṇā cattāro cā ti pannarasa dhammā uddhaccasahagata sampayujjanti.*

(b). *Vicikicchāsahagatacette ca adhimokkhavirahitā vicikicchāsahagatā tatheva pannarasadhammā samupalabbhanti tī.*

<i>Aññasamāna</i> , except <i>Chanda</i> , <i>Pīti</i> and					
<i>Adhimokkha</i>	..	..	..	..	10
<i>Akusala-sādhāraṇa</i>	..	..	..	..	4
<i>Vicikicchā</i>	..	..	..	..	1
					—
					15

CONCLUSION

The following chart will show the number of factors in the twelve types of immoral consciousness in the order as discussed above:—

<i>Asañkhārika</i>					<i>Sasañkhārika</i>					<i>Momūha</i>	
<i>Lobha</i>				<i>Dosa</i>	<i>Lobha</i>				<i>Dosa</i>	<i>Vicikicchā</i>	<i>Uddhacca</i>
1st	2nd	3rd	4th	1st	1st	2nd	3rd	4th	2nd		
19	19	18	18	20	21	21	20	20	22	15	15
I		II		III	IV		V		VI	VII	

‘Thus, in the twelve types of immoral consciousness, there are seven sets, having the same number of factors in them.’ (XXVII c)

The seven sets of the types of immoral consciousness, respectively consist of:—

(c). *sabbathā pi dvādasākusalacittuppādesu paccekam yojyamānā pi gaṇanavasena sattadhā va saṅgahitā bhavanti ti.*

19 factors	[	<i>Asaṅkharikā</i> ,	<i>Lobha</i> ,	1st and 3rd]
18 factors	[	„	„	5th and 7th]
20 factors	[	„	<i>Dosa</i>	1st]
21 factors	[	<i>Sasaṅkhārikā</i> ,	<i>Lobha</i> ,	2nd and 4th]
20 factors	[	„	„	6th and 8th]
22 factors	[	„	<i>Dosa</i>	2nd]
15 factors	[	<i>Momūha</i> ,	1st and 2nd]

(XXVIII a)

‘The following fourteen factors are found in all the types of immoral consciousness :—

‘ <i>Akusala-sādhāraṇa</i> [<i>Moha</i> , <i>Ahirika</i> , <i>Ano-</i> <i>tappa</i> , <i>Uddhacca</i>]	..	..	..	..	4
‘ <i>Aññasamāna</i> , except <i>Chanda</i> , <i>Pīti</i> and ‘ <i>Adhimokkha</i>	..	..	..	..	10
					—
					14’

(XXVIII b)

V

§16. *Factors that combine in the types of Abhetuka consciousness*

According to the number of factors that they

XXVIII (a). *Ekūnavisaṭṭhārasa vīsekavīsa vīsati,*
Dvāvīsa pannaraseti sattadhākusale ṭhitā.

(b). *Sādhāraṇā ca cattāro samānā ca dasāpare,*
Cuddasete pavuccanti sabbākusalayogino.

have, the eighteen types of *Abetuka*-consciousness have been considered as follows :—

(i)

Hasituppāda
(Smile of the Arhat)

‘Among the types of *Abetuka*-consciousness, in the *Hasituppāda* one, there are twelve factors, as under :—

‘*Aññasamāna*, except *Chanda* 12’
(XXIX a)

(ii)

Voṭṭhapana
(Determining consciousness)

‘*Chanda* and *Pīti*, these two factors, are not possible in *Voṭṭhapana*-consciousness.’ (XXIX b)

Hence, there are only eleven factors in it, namely, *Aññasamāna*, except *Chanda* and *Pīti*.

Voṭṭhapana is the same as *Manodvārāvajjana*, both being representative, reviving the past experience and associating it with the present.

XXIX (a). *Abetukesu pana hasanacitte tāva chanda-vajjitā aññasamānā dvādasa dhammā saṅghaṃ gacchanti.*

(b). *Tathā voṭṭhapanē chandapītivajjitā.*

(iii)

*Somanassa-sahagata Sanatīraṇa**(Investigating consciousness accompanied
by delight)*

‘*Chanda* and *Viriya*, these two factors, are not present in the investigating consciousness accompanied by delight.’ (XXIX c)

Therefore, there are only eleven factors in it, namely—*Aññasamāna*, except *Chanda* and *Viriya*.

(iv-viii)

Pañca-Dvārāvajjana [moral and immoral resultant]*Sampaticchana* [moral and immoral resultant]*Sanatīraṇa* [accompanied by indifference]

Pañcadvārāvajjana and the two *Sampaticchana*, these three, are called *Manodhātuttika* or the triple faculty of apprehension. [See p. 144].

The moral and immoral resultant *Sanatīraṇa*, accompanied by *Upekkhā*, give *Abhetuka Paṭisandhi* or ‘weak type of rebirth-consciousness,’ not rooted in the *Hetus*. [See p. 191]. They have been called here *Abhetuka-Paṭisandhi-Yugala* or the pair of *Abhetuka* rebirth-consciousness.

Chanda, *Pīti* and *Viriya*, these three factors,

(c). *Sukhasantīraṇe chandaviriyavajjitā*.

are absent in the following five types of consciousness :—

- (1) 'Pañcadvārāvajjana
 - (2) *Ahetuka Kusala-Vipāka Sampaticchana.*
 - (3) „ *Akusala* „ „
 - (4) „ „ „ *Santīraṇa*
 - (5) „ *Kusala* „ „
- (*Upekkhā-sahagata*).’ (XXIX d)

Therefore, there are only ten factors in these types of consciousness, namely :—

Aññasamāna, except *Chanda*, *Pīti* and *Viriya*=10.

(ix-xviii)

Dvi-Pañca-Viññāṇa
[Twice five-fold *Viññāṇa*]

‘In the twice five-fold *Viññāṇa*, the *Pakiṇṇaka*-factors are absent altogether. Hence, there are only the seven *Sabba-Citta-Sādhāraṇa* factors in them.’ (XXIX e)

They are pure sensations, the simplest types of consciousness, arising as a resultant of the

(d). *Manodhātuttikāhetukapaṭisandhiyugale chandapītiviriya-vajjitā.*

(e). *Dvipañcaviññāṇe pakiṇṇakavajjitā te yeva saṅgayhaantī tī.*

previous karmas.

CONCLUSION

The following chart will show the number of factors in the eighteen types of *Ahetuka* consciousness, in the order as discussed above :—

Types of consciousness	No. of factors
1. <i>Hasituppāda</i> [<i>Aññasamāna</i> , except <i>Chanda</i>]	12 I
2. <i>Votthapana</i> [<i>Aññasamāna</i> , except <i>Chanda</i> and <i>Pīti</i>]	11 } II
3. <i>Somanassa-Sahagata-Santīraṇa</i> [except <i>Chanda</i> and <i>Viriya</i>]	11 }
4. <i>Pañcadvārāvajjana</i> , <i>Sampaticchana</i> (2), <i>Santīraṇa</i> (2), [except <i>Chanda</i> , <i>Pīti</i> and <i>Viriya</i>]	10 } III
5. <i>Dvi-Pañca-Viññāṇa</i> (10)	7 IV

‘Thus, in the eighteen types of *Ahetuka*-consciousness, there are four sets, *having the same number* of factors in them.’ (XXIX f)

(f). *sabbathā pi atthārasasu abetukesu gaṇanavasena catudhā va saṅgaho hotī ti.*

‘12 factors [*Hasituppāda*]

‘11 factors [*Voṭṭhapana, Manodvārāvajjana* and
Upekkhā-Santīraṇa]

‘10 factors [*Pañcadvārāvajjana, Sampaticchana*
(2) and *Upekkhā-Santīraṇa*]

‘7 factors [*Dvi-Pañca-Viññāna*].

‘Seven factors are common to all the types of *Ahetuka*-consciousness. The six *Pakiṇṇaka* factors come in them, as conditions permit.

‘Thus, the combination of the factors have been discussed in thirty-three sets of the types of consciousness.’ (XXX a)

The thirty-three sets are :—

<i>Lokuttara</i>	..	..	..	..	..	5
<i>Mahaggata</i>	..	..	..	..	..	5
<i>Kāmāvacara</i>	..	..	..	..	..	12
<i>Akusala</i>	..	..	..	..	..	7
<i>Ahetuka</i>	..	..	..	..	..	4
						—
						33

‘Having known the combination and classi-

XXX (a). *Dvādasekādasa dasa satta cā ti catubbidho, Aṭṭhārasāhetukesu cittuppādesu saṅgaho. Ahetukesu sabbattha satta sessā yathārahaṃ, Iti vitthārato vutto tettiṃsavidhasaṅgaho.*

fication of the psychic factors as described above, one should be able to tell the exact nature of the type of consciousness. (XXX b)

(b). *Ittham cittāviyuttānaṃ sampayogaṃ ca saṅghaṃ,
Ñatvā bhedam yathāyogaṃ cittaṇa samamuddise.*

CHAPTER III
PAKINŪKA
(Miscellaneous)

‘The types of consciousness and their concomitant psychic factors really represent only fifty-three states of the mind,* which combine with one another in different ways.

‘Herein, we are going to discuss how consciousness arises in relation to *Vedanā* (feeling), *Hetu* (the six mental tendencies), *Kicca* (function), *Dvāra* (doors of cognition), *Ālambana* (objects of cognition) and *Vatthu* (organs of cognition).’
(I)

§1. *In relation to Vedanā (feeling)*

Vedanā is a psychic factor that is essentially

* Psychic factors 52 + all the types of consciousness considered as 1 = 53.

I. *Sampayuttā yathāyogaṃ tepaññāsa sabbāvato,
Cittacetāsikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārārammaṇavattuto,
Cittuppādaseneva sangaho nāna nīyate.*

present in all consciousness. 'It is primarily of three kinds, namely, (1) *Sukha* (agreeable), (2) *Dukkha* (disagreeable), and (3) *Upekkhā* (indifference).' (II a)

The consciousness (*Viññāṇa*) of the eye, the ear, the nose and the tongue is accompanied by *Upekkhā* (indifference); but the consciousness of touch (*Kāyaviññāṇa*), being more effective, is accompanied by either *Sukha* or *Dukkha*.

The *Javana* types of consciousness may be accompanied by a feeling of *Somanassa* (delight) if the object is agreeable, and by a feeling of *Domanassa* (antipathy) if the object is disagreeable. If the object is very agreeable, there may arise a feeling of *Somanassa* (delight) even at the stage of *Santīraṇa* consciousness.

'Thus, there are altogether five kinds of feeling, namely, (1) *Sukha* (the agreeable feeling in touch-consciousness), (2) *Dukkha* (the disagreeable feeling in touch-consciousness), (3) *Somanassa* (delight), (4) *Domanassa* (antipathy) and (5) *Upekkhā* (indifference).' (II b)

II (a). *Tattha vedanāsaṅgābe tāva tividhā vedanā—Sukhaṃ, Dukkhaṃ, Adukkhamasukhaṃ ceti.*

(b). *Sukhaṃ, Dukkhaṃ, Somanassaṃ, Domanassaṃ, Upekkhā ti ca bhedeṇa paṇcadhā hoti.*

The feelings are related to consciousness in the following manner:—

(I)

Sukha
[*Agreeable*]

‘Only one type of consciousness is accompanied by *Sukha*, namely, the touch-consciousness as the resultant of previous good Karmas.’
(III a)

(II)

Dukkha
[*Disagreeable*]

‘Similarly, there is only one type of consciousness which is accompanied by *Dukkha*, namely, the touch-consciousness as the resultant of previous bad Karmas.’ (III b)

(a). *Tattha sukhasahagatam, kusalavipākam kāyaviññānamekameva.*

(b). *Tathā dukkhasahagatam akusalavipākam kāyaviññāṇam.*

(III)

Somanassa[*Delight*]

‘There are sixty-two types of consciousness accompanied by *Somanassa* (delight), as under :—

‘Rooted in <i>Lobha</i>	4	} = 18 <i>Kāmāva-</i> <i>cara.</i>
‘ <i>Kāmāvacara Sobhana</i> [<i>Kusala+</i> <i>Vipāka+Kiriya</i>]	12	
‘ <i>Somanassa-Santīraṇa</i> [<i>Ahetuka-</i> <i>Kusala-Vipāka</i>].. .. .	1	
‘ <i>Hasituppāda</i> [smile of the Arhat]	1	
‘Types of consciousness of the first, the second, the third, and the fourth stages of <i>Jhāna</i> ..	44	} <i>Mahaggata</i> and <i>Lokuttara</i>
	—	
	62’	(III c)

(IV)

Domanassa[*Antipathy*]

There are only two types of consciousness

(c). *Somanassasahagata-cittāni pana lobhamūlāni cattāri. Dvādasa kāmāvacara-sobhanāni. Sukhasantīraṇa-hasanāni ca dve ti atthārāsa kāmāvacaracittāni ceva paṭhama-dutiya-tatiya-catutthajjhāna-saṅkhātāni catucattālīsa mahaggatalokuttaracittāni ceti dvāsaṭṭhividhāni bhavanti.*

that are accompanied by *Domanassa* (antipathy), namely, the two types of enraged consciousness.

(V)

Upekkhā

[*Indifference*]

‘All the remaining types of consciousness are accompanied by *Upekkhā* (indifference).

‘They are altogether fifty-five in number’ (III e), as follows :—

Rooted in <i>Lobha</i>	.. .. .	4
Rooted in <i>Moha</i>	.. .. .	2
<i>Ahetuka Akusala-Vipāka</i> , except <i>Kāya</i> <i>Viññāna</i>	.. .. .	6
<i>Ahetuka Kusala-Vipāka</i> , except <i>Kāya-</i> <i>Viññāna</i> and <i>Somanassa-santīraṇa</i>	..	6
<i>Ahetuka Kiriya</i> , except <i>Hasituppāda</i>	..	2
<i>Kāmāvacara Sobhana</i> [<i>Kusala + Vipāka</i> <i>+ Kiriya</i>]	.. .. .	12
Types of the fifth stage of <i>Jhāna</i>	.. ..	23
		—
		55

(d). *Domanassasahagatacittāni pana dve paṭighacittāneva.*

(e). *Sesāni sabbāni pi pañcapaññāsa upekkhā-sahagatacittānevā ti.*

RECAPITULATION

‘Primarily, there are three kinds of feeling, namely, *Sukha*, *Dukkha* and *Upekkhā*. They become five, when a consideration is made of *Somanassa* and *Domanassa* as well. One type of consciousness is accompanied by *Sukha*, one by *Dukkha*, two by *Domanassa*, sixty-two by *Somanassa*, and fifty-five by *Upekkhā*.’ (IV)

§2. In relation to Hetu

The *Hetus* are six in number, namely, (1) *Lobha* (greed), (2) *Dosa* (hate), (3) *Moha* (dullness and deception), (4) *Alobha* (self-sacrificingness), (5) *Adosa* (good-will) and (6) *Amoha* (insight).’ (V)

They are called *Hetus*, because they are the roots of all good and bad consciousness. [See p.6.]

They are related to consciousness in the following manner :—

IV. *Sukhaṃ dukkhaṃ upekkhā ti tividhā tattha vedanā.*

Somanassam domanassamiti bhedenā pañcadhā.

Sukhamekattha dukkhaṃ, ca domanassam dvaye t̄hitam,

Dvāsat̄thisu somanassam pañcapaññāsaketarā.

V. *Hetusāṅgāhe heatvo nāma, Lobho, Doso, Moho, Alobho, Adoso, Amoho, cā ti chaddhā bhavanti.*

(I)

Ahetuka

[*Types of consciousness unaccompanied by the Hetus*]

‘There are eighteen types of consciousness not rooted in the *Hetus*, as follows :—

‘ <i>Pañcadvārāvajjana</i>	.. .. .	1
‘ <i>Voṭṭhapana-Manodvārāvajjana</i>	.. .. .	1
‘ <i>Hasituppāda</i>	.. .. .	1
‘ <i>Dvi-Pañca-Viññāṇa</i> [twice five-fold sensation]	.. .. .	10
‘ <i>Sampaṭicchana</i> [<i>Vipāka, Kusala + Akusala</i>]		2
‘ <i>Santīraṇa</i> [<i>Vipāka, Kusala + Akusala</i>]	..	3
		18

‘The remaining [89—18=71] seventy-one types of consciousness are *Sahetuka* or accompanied by the *Hetus*.’ (VI)

(II)

Eka-hetuka

[*Types of consciousness rooted in only one Hetu*]

‘The two types of confused consciousness

VI. *Tattha pañcadvārāvajjana-dvipañcaviññāṇa-sampaṭicchana-santīraṇa-voṭṭhapana—hasanavasena aṭṭhārasa ahetikacittāni nāma. Sesāni sabbāni pi ekasattati cittāni sahetukāneva.*

are rooted in only one *Hetu* [i.e., *Moha*].’ (VII a)

III

Du-hetuka

[Types of consciousness rooted in two *Hetus*]

‘The types of immoral consciousness, with the exception of the above two, are rooted in two *Hetus*, namely,

[<i>Lobha</i> 8 + <i>Dosa</i> 2]	.. .. .	10
‘ <i>Kāṃñvacara Sobhana</i> , unaccompanied by knowledge [<i>Ñāṇa-Vippayutta</i> , <i>Kusala</i> + <i>Vipāka</i> + <i>Kiriya</i>]	.. .. .	12
		—
		22
		(VII b)

The eight types of *Lobha*-consciousness are rooted in (1) *Lobha* and (2) *Moha*, for *Lobha* cannot exist without *Moha*.

The two types of *Dosa*-consciousness are rooted in (1) *Dosa* and (2) *Moha*; for, *Dosa* also cannot arise without the blinding influence of *Moha*.

The twelve types of *Ñāṇa-Vippayutta Kāmā-*

VII (a). *Tatthāpi dve momūhacittāni ekahetukāni.*

(b). *Sesāni dasa akusalacittāni ceva ñāṇavippayuttāni dvādasa kāmāvacara-sobhanāni ceti dvāvīsati duhetukacittāni.*

vacara Sobhana consciousness are rooted in (1) *Alobha* and (2) *Adosa*: they are unaccompanied by *Amoha* (insight). [See p. 28.]

(IV)

Ti-hetuka

[Types of consciousness rooted in three Hetus]

‘Forty-seven types of consciousness are rooted in the three [*Kusala*] *Hetus*, as follows :—

‘ <i>Kāmāvacara Sobhana</i> , accompanied by knowledge [<i>Nāṇa-Sampayutta</i> , <i>Kusala</i> + <i>Vipāka</i> + <i>Kiriyā</i>]	12
‘ <i>Mahaggata</i> [<i>Rūpa</i> 15 + <i>Arūpa</i> 12] and <i>Lokuttara</i> [<i>Magga</i> 4+ <i>Phala</i> 4]’ ..	35

—
47

(VII c)

RECAPITULATION

‘*Lobha*, *Dosa* and *Moha* are the three immoral *Hetus*. *Alobha*, *Adosa* and *Amoha* are the three moral *Hetus* in the types of moral [*Kusala*] consciousness; but in the types of resultant and inoperative consciousness [*Sobhana*, *Vipāka* and

(c). *Dvādasa nāṇa-sampayuttakāmāvacarasobhanāni ceva pañcatimsa mahaggatalokuttara-cittani ceti sattacattāḷisa tibetukacittāni ti.*

Kiriyā] they are **non-moral** (*Avyākata*).

‘Eighteen types of consciousness are without any *Hetu*, two with one, twenty-two with two, and forty-seven with three.’ (VIII)

§3. *In relation to function (Kicca)*

We have seen above, in the simile of a man sleeping under the mango-tree, how the passive state of mind (*Bhavaṅga*) is disturbed when an impression is received; and how the mind functions as *Āvajjana*, *Pañca-Viññāṇa*, *Sampaticchana*, *Santīraṇa*, *Voṭṭhapana* and *Javana*. [See p. 2.]

After *Javana*, the consciousness functions as *Tadālabhāna* i.e., ‘registering the experience of the object’. *Tadālabhāna* consciousness is as weak as the *Santīraṇa* consciousness, because it registers the experience automatically in the light of its past experiences, and is, therefore, accompanied by the same feeling as that of *Santīraṇa*.

The word *Tadālabhāna* means ‘one having the same object.’ It is so called because it has the same object as that of the *Javana* consciousness.

VIII. *Lobho doso ca moho ca hetū akusalā tayo,
Alobhādosāmohā ca kusalābyākatā tathā.
Ahetukaṭṭhārasekabetukā dve duvīsati,
Dubetukā matā sattacat- tāḷisa tibetukā.*

After *Tadālabhāna* consciousness, the mind again sinks down and begins to flow as the *Bhavaṅga*, till it is not disturbed by another unit of impression.

Bhavaṅga is the under-current of our mind which is constantly exerting its influence upon our personality. The student tries his best to be attentive in the class, but he occasionally misses the lecture and finds himself engaged with irrelevant thoughts. He has to maintain a constant struggle against the swift distracting under-current of the mind.

We experience most the play of this under-current in our dreams when we are asleep and very much passive, exerting the least to check it. Really, it consists of nothing else but our own past experiences and imaginations acting in the present. It exercises very powerful influence upon our present moment of life. It is indeed a part of our personality, and is, therefore, called *Bhavaṅga* or a part of our being.

It is in the continuation of this flow of the under-current of our mind that, at the time of death, we get the *Cuti-Citta* or the dying consciousness, on an object presenting itself as *Kamma*, *Kammanimitta* or *Gatinimitta*; and also the *Paṭisandhi*

consciousness upon the same objects. [See p. 143]

‘Thus, there are altogether fourteen functions of the mind, as follows:—

- (1) ‘*Paṭisandhi* or consciousness connecting one life with the other.
- (2) ‘*Bhavaṅga* or the current of the passive mind.
- (3) ‘*Āvajjana* or turning to impressions at the five doors of senses or at the mind-door.
- (4) ‘*Dassana* or seeing.
- (5) ‘*Savana* or hearing.
- (6) ‘*Ghāyana* or smelling.
- (7) ‘*Sāyana* or tasting.
- (8) ‘*Phusana* or touching.
- (9) ‘*Sampaṭicchana* or receiving the impression.
- (10) ‘*Santīraṇa* or investigating.
- (11) ‘*Voṭṭhapana* or determining.
- (12) ‘*Javana* or the activity of the subject.
- (13) ‘*Tadālamhana* or registering the experience.
- (14) ‘*Cuti* or consciousness disconnecting the present life.’ (IX a)

IX (a). *Kiccasaṅgāhe kiccāni nāma paṭisandhi-bhavaṅgā-avajjana - dassana - savana - ghāyana - sāyana - phusana - sampaṭicchana - santīraṇa - voṭṭhapana - javana - tadārammaṇa cutivasena cuddasavidhāni bhavanti.*

Seeing, hearing, smelling, tasting and touching, these five, occupy the same stage in the process of perception. Therefore, in reality, 'there are only ten stages amongst them, viz.,

(1) *Paṭisandhi*, (2) *Bhavaṅga*, (3) *Āvajjana*, (4) *Pañcaviññāṇa*, (5) *Sampaticchana*, (6) *Santīraṇa*, (7) *Voṭṭhapana*, (8) *Javana*, (9) *Tadālabhāna* and (10) *Cuti*.' (IX b)

The relation of the functions with consciousness will be shown here in two ways, namely, (A) the types of consciousness performing the same functions, and (B) the functions performed by the same type of consciousness.

(A)

The types of consciousness performing the same functions

(i) *Paṭisandhi*, *Bhavaṅga* and *Cuti*

Bhavaṅga is the subconscious-activity of the mind in one life: *Paṭisandhi* is the conscious activity of connecting one life with the other; and *Cuti* is that of disconnecting the present life.

'These three functions are performed by the

(b). *Paṭisandhi-bhavaṅgāvajjana - pañcaviññāṇaṭṭhānādivasena pana tesam dasadhā ṭhānabbhedo veditabbo.*

same types of *Vipāka*-consciousness that are the resultant of previous Karmas.

‘They are the following:—

‘ <i>Upekkhā-Sahagata Santīraṇa</i> [<i>Kusala+</i>	
<i>Akusala</i>]	2
‘ <i>Mahā-Vipāka</i> [<i>Kāmāvacara Sobhana</i>]	8
‘ <i>Rūpāvacara+Arūpāvacara Vipāka</i> , ..	9
	19 (X a)

(ii) *Āvajjana*

‘There are two types of consciousness that perform the function of *Āvajjana*.’ (X b)

They are—(1) *Pañca-Dvārāvajjana* or turning to impressions at the five doors of senses, and (2) *Mano-Dvārāvajjana* or turning to impressions at the mind-door.

(iii) *Dassana, Savana, Ghāyana, Sāyana, Phusana*
and *Sampaticchana*

‘Seeing, hearing, smelling, tasting, touching and receiving the impressions, these six functions

X (a). *Tattha dve upekkhāsahagatasantīraṇāni ceva attha mahāvīpākāni ca nava rūpārūpavīpākāni ceti ekūnavīsati cittāni paṭisandhi-bhavaṅga-cutikiccāni nāma.*

X (b). *Āvajjana-kiccāni pana dve.*

are performed each by two types of consciousness.
(X c)

Dassana is performed by (1) *Kusala-Vipāka-Cakkhu Viññāṇa* and (2) *Akusala-Vipāka-Cakkhu-Viññāṇa*. Similarly, the others are also performed by (1) *Kusala-Vipāka* and (2) *Akusala-Vipāka*.

(iv) *Sanatīraṇa*

‘*Santīraṇa Kicca* or the function of investigating is performed by three types of consciousness.’ (X d)

The three types are—(1) *Akusala-Vipāka Upekkhā-Sahagata Santīraṇa Citta*, (2) *Kusala-Vipāka Upekkhā-Sahagata Santīraṇa Citta* and (3) *Kusala-Vipāka Somanassa-Sahagata Santīraṇa Citta*.

(v) *Voṭṭhapana*

‘In the process of cognition through the five doors of senses, the function of determining the object (*Voṭṭhapana Kicca*) is performed by the same type of consciousness as *Manodvārāvajjana Citta*’ [See. p. 4.] (X e)

(c). *Tathā dassana-savana-ghāyana-sāyana-phusana-sampaticchanakiccāni ca.*

(d). *Tīṇi santīraṇa-kiccāni.*

(e). *Manodvārāvajjanameva pañcadvāre voṭṭhapanakiccaṃ sādheti.*

Both the above functions of *Voṭṭhapana* and *Manodvārāvajjana* are very much the same, i.e., of reviving the past experience. They are performed by the same type of consciousness called *Upekkhā-Sahagata Manodvārāvajjana Abhetuka Kiriya-Citta*. The only difference between the two functions is that in the first case the impression has been received through the five doors of senses, but in the second it is ideational received from within.

(vi) *Javana*

‘*Javana-Kicca* or the activity of the subject is performed by fifty-five types of consciousness, namely,

‘ <i>Kusala</i> [<i>Kāma</i> 8 + <i>Mahaggata</i> 9 + <i>Lokuttara</i> 4]	.. .. .	21
‘ <i>Akusala</i> [<i>Lobha</i> 8 + <i>Dosa</i> 2 + <i>Moha</i> 2]	..	12
‘ <i>Phala</i> [<i>Sotāpatti</i> , <i>Sakadāgāmi</i> , <i>Anāgāmi</i> <i>Arahatta</i>]	.. .. .	4
‘ <i>Kiriya</i> , with the exception of <i>Pañcadvārāvajjana</i> and <i>Manodvārāvajjana</i> , [<i>Kāma</i> 8 + <i>Mahaggata</i> 9 + <i>Hasituppāda</i> 1]	..	18

55'
(X f)

X (f). *Āvajjanadvayavajjitāni kusalākusala-phala-kriyā-cittāni pañcapaññāsa javanakiccāni*

(vii) *Tadālabhana*

We come across so many things but do not remember all of them with the same vividness. Only those impressions are easily revived which we have received attentively, either with the feeling of attachment towards it or with that of repulsion against it. Thus, a dear friend and a bitter enemy come to mind very much.

Such feelings of attachment and repulsion exist only in the *Kāmāvacara Citta*, the *Vipāka* of which does the function of registering the impressions in the mind. This is called *Tadālabhana Kicca* or the function of holding the experience.

Mahaggata Citta is free from the influence of diverse desires; and, therefore, the *Vipāka* of it does not do this function.

‘*Tadālabhana-Kicca* or the function of registering the experience is performed by the following eleven types of [*Kāmāvacara-Vipāka*] consciousness :—

‘ <i>Mahā-Vipāka</i>	..	..	..	8
‘ <i>Santīraṇa</i>	..	..	..	3
				11’(X g)

(g). *Mahāvīpākāni ceva santīraṇattayaṃ ceti ekādasā tadārammaṇakiccāni.*

(B)

**Functions which are performed by
the same types of consciousness**

From what has been discussed above, the following chart can be drawn to show what functions are performed by the same type of consciousness.

No. of the types of consciousness	Types of consciousness	Tadāmbana	Santirāna	1. Patīsandhi 2. Bha- vanga 3. Cuti	Vothapana	Javana	Avajjana	Sampaticchana	Dassana, Savana, Gha- yana, Phusana.	Total of functions
2	<i>U p e k k h ā-</i> <i>Santirāna</i> ..	1	1	3	..	..	..	..	..	5
8	<i>Mabā-Vipāka</i> *	1	..	3	..	..	..	..	..	4
9	<i>Mahaggata-Vipā-</i> <i>ka</i> ..	..	..	3	..	..	..	..	..	3
1	<i>Somanassa-San-</i> <i>tirāna</i> ..	1	1	..	..	..	..	..	..	2
1	<i>Manodvārāvajjana</i>	..	..	..	1	..	1	..	..	2
55	<i>Javana</i> ..	..	..	..	..	1	..	..	..	1
1	<i>Pañca-Dvārāvaj-</i> <i>jana</i> ..	..	..	..	..	..	1	..	..	1
2	<i>Sampaticchana</i> ..	..	..	..	..	..	..	1	..	1
10	<i>Dvi-Pañca-Viññ-</i> <i>āṇa</i> ..	..	..	..	..	..	..	..	1	1
89										

* The types of *sabhetuka kāmāvara* resultant consciousness

Among them :—

(1) ‘The two types of investigating consciousness, accompanied by indifference, perform five functions, namely—*Paṭisandhi*, *Bhavaṅga*, *Cuti*, *Tadālabhāna* and *Santīraṇa*.

(2) ‘The eight types of *Mahā-Vipāka* consciousness perform four functions, namely, *Paṭisandhi*, *Bhavaṅga*, *Cuti* and *Tadālabhāna*.

(3) ‘The nine types of *Mahaggata-Vipāka* consciousness perform three functions, namely, *Paṭisandhi*, *Bhavaṅga* and *Cuti*.

(4) ‘The one type of investigating consciousness, accompanied by delight, performs two functions, namely—*Santīraṇa* and *Tadālabhāna*.

(5) ‘The one type of *Manodvārāvajjana* (turning to impressions at the mind-door) consciousness performs two functions, namely, *Voṭṭhapana* (determining an object) and *Āvajjana* (turning to the impression).

(6) ‘The remaining fifty-five types of *Javana* consciousness perform only one function of *Javana*.

(7) ‘One type of *Pañca-Dvārāvajjana* consciousness performs the one function of *Āvajjana* or turning to impression.

(8) ‘The two types of *Sampatīcchana* (recipi-

ent) consciousness perform the one function of *Sampaticchana* or receiving the object.

(9) 'The twice five-fold *Viññāna* consciousness perform their respective functions of seeing, hearing, smelling, tasting and touching.' (XI)

RECAPITULATION

'The states of consciousness, such as rebirth and so on, are fourteen according to their functions, and ten according to their stages.

'Sixty-eight¹ types of consciousness have only one function, and one stages.

'Two² types of consciousness have two functions, and two stages.

'Nine³ types of consciousness have three functions, and three stages.

XI. *Tesu pana dve upekkhāsahagatasantīraṇacittāni paṭisandhi-bhavaṅga-cutī-tadārammaṇa-santīraṇavasena pañcakiccāni nāma. Mahāvīpākāni aṭṭha paṭisandhi-bhavaṅgacutī-tadārammaṇavasena catukiccāni. Mahaggatavīpākāni nava paṭisandhi-bhavaṅga-cutivasena tikiccāni. Somanassasahagataṃ santīraṇaṃ santīraṇa-tadārammaṇavasena dukiccaṃ. Tathā voṭṭhapanam ca voṭṭhapanāvajjanavasena. Sesāni pana sabbāni pi javanamano-dhātuttika-dvipañcaviññānāni yathāsambhavamekakiccāni ti.*

¹ *Javana* 55 + *Pañcadvārāvajjana* 1 + *Sampaticchana* 2 + *Dvipañcaviññāna* 10 = 68.

² *Mano-Dvārāvajjana* 1 + *Somanassa-Santīraṇa* 1 = 2.

³ *Mahaggata-Vīpāka* (*Rūpa* 5 + *Arūpa* 4) = 9.

‘Eight¹ types of consciousness have four functions, and four stages.

‘Two² types of consciousness have five functions, and five stages.’ (XII)

§4. *In relation to Dvāra or ‘the doors of cognition’*

‘Sight, hearing, smell, taste, touch and mind, these six, are the doors through which knowledge is received.’ (XIII)

‘Sight is called *Cakkhu-Dvāra* or eye-door, hearing *Sota-Dvāra* or ear-door, smell *Ghāna-Dvāra* or nose-door, taste *Jivhā-Dvāra* or tongue-door, touch *Kāya-Dvāra* or touch-door. Mind-door is *Bhavaṅga* or the sub-conscious.’ (XIV)

The doors are related to consciousness in the

¹ *Mahā-Vipāka* 8.

² *Upekkhā-Santīraṇa* [*Vipāka, Kusala+Akusala*] 2.

XII. *Paṭisandhādayo nāma kiccabhedenā cūddasa, Dasadhā ṭhānabhedenā cittuppādā pakāsitā. Aṭṭhasatṭhi tathā dve ca navatṭha dve yathākkamaṃ, Eka-dvi-ti-catu-pañcakiccatṭhānāni niddise.*

XIII. *Dvārasaṅgāhe dvārānī nāma, cakkhudvāraṃ, sota-dvāraṃ, ghānadvāraṃ, jivhādvāraṃ, kāyadvāraṃ, manodvāraṃ, ceti chabbidhāni bhavanti.*

XIV. *Tattha cakkhumeva cakkhudvāraṃ. Tathā sotādayo sotadvārādīni. Manodvāraṃ pana bhavaṅga ti pavuccati.*

following manner :—

(I)

*Types of consciousness that may arise
through the five doors of senses*

‘The following forty-six types of consciousness may arise through the eye-door:—

‘ <i>Pañca-Dvārāvajjana</i> [<i>Ahetuka Kiriya</i>] ..	1
‘ <i>Cakkhu-Viññāna</i> [<i>Vipāka, Kusala+Akusala</i>]	2
‘ <i>Sampaticchana</i> [<i>Vipāka, Kusala+Akusala</i>] ..	2
‘ <i>Samtīraṇa</i> [<i>Vipāka, Kusala+Akusala</i>] ..	3
‘ <i>Manodvārāvajjana</i> [immoral 12+good 16+ <i>Hasituppāda</i> 1]	29
‘Types of consciousness performing the function of <i>Tadālabhāna</i> * [<i>Mahā-</i> <i>Vipāka</i>]	8
	—
	46

‘Similarly, forty-six types of consciousness may arise through each of the other four doors of senses.

* Types of consciousness that perform the function of *Tadālabhāna* are altogether eleven, viz., *Mahāvīpāka* 8+*Santīraṇa* 3=11. Here, the three types of *Santīraṇa* consciousness have not been counted, as they have been already included above independently.

‘Thus, [adding the types of *Sota-Viññāṇa* 2 + *Ghāṇa-Viññāṇa* 2 + *Jivhā-Viññāṇa* 2 + *Kāya-Viññāṇa* 2 = 8 to the above 46 types] there are altogether fifty-four types of consciousness arising through the five doors of senses. These are of the *Kāmāvacara* consciousness.’ (XV)

(II)

*Types of consciousness that may arise
through the mind-door*

‘The following sixty-seven types of consciousness arise through the mind-door :—

‘*Mano-Dvārāvajjana* 1

‘*Javana* [immoral 12 + *Hasituppāda* 1 + *Kāma*
16 + *Rūpa* 10 + *Arūpa* 8 + *Lokuttara* 8] 55

‘Types of consciousness performing the
function of *Tadāḷambana* [*Mahā-Vipāka*
8 + *Santīraṇa* 3] 11

—
67’

(XVI a)

XV. *Tattha pañcadvārāvajjana-cakkhuvīññāṇa-sampaticchana - santīraṇa - voṭṭhapana - kāmāvacarajavana - tadārammaṇavasena chacattālīsa cittāni cakkhudvāre yathārahaṃ uppajjanti. Tathā pañcadvārāvajjana-sotaviññāṇādivasena sotadvārādisu pi chacattālīseva bhavanti ti sabbathā pi pañcadvāre catupaññāsa cittāni kāmāvacarānevā ti veditabbāni.*

XVI (a). *Manodvāre pana manodvārāvajjana-pañcapañ-*

(III)

*Types of consciousness that do not
arise through any door*

‘The nineteen types of consciousness, performing the functions of *Paṭisandhi*, *Bhavaṅga* and *Cuti*, do not arise through any door.’ (XVI b)

These are *Upekkhā Santīraṇa** 2+*Mahā-Vipāka** 8+*Mahaggata-Vipāka* 9=19. They are *Vipāka* or the resultant of previous Karmas. They determine the nature of mental disposition of a being. They are not thoughts arising at an impression, but they constitute the under-current of our mind, the activity of the sub-conscious, i.e., the flow of *Bhavaṅga*, the beginning and the end of which are *Paṭisandhi* and *Cuti* respectively.

ñāsajavana-tadārammaṇavasena sattasaṭṭhi cittāni bhavanti.

(b). *Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni.*

* When these types of consciousness perform the function of *Tadālabhāna*, they do come in the course of cognition arising through the six doors.

(IV)

Ekadvārika Citta

[Types of consciousness that arise through only one door]

‘The following thirty-six types of consciousness arise through only one door :—

‘ <i>Dvipañca-Viññāṇa</i>	10
‘ <i>Javana, Mahaggata</i> 18 + <i>Lokuttara</i> 8 ..	26
	36’
	(XVII a)

Among the ten types of *Viññāṇa* consciousness, two arise only through eye-door, two only through ear-door, two only through nose-door, two only through tongue-door, and two only through touch-door.

The eighteen types of *Mahaggata Javana* (Moral 9 + *Kīriyā* 9), and the eight types of *Lokuttara* consciousness arise only through the mind-door.

XVII (a). *Tesu pana dvipaṅcaviññāṇāni ceva mahaggata-lokuttara-javanāni ceti chattinsa yathārahaṃ ekadvārikacittāni nāma.*

(V)

Pañca-Dvārika Citta

[Types of consciousness that arise only through the
five doors of senses]

‘The three simple mental-elements : [*Pañca-Dvārāvajjana* 1 + *Sampaticchana* 2 = 3] arise through all the five doors of senses’. [See p. 152] (XVII b)

(VI)

Cha-Dvārika

[Types of consciousness that arise through all
the six doors]

‘The following types of consciousness arise through all the six doors :—

‘ <i>Somanass-Santīraṇa</i>	.. ..	1
‘ <i>Mano-Dvārāvajjana</i> [= <i>Voṭṭhapana</i>]	..	1
‘ <i>Kāmāvacara Javana</i>	.. ..	29
		—
		31’

(XVII c)

(b). *Manodbātuttikaṃ pana pañcadvārikaṃ.*

(c). *Sukhasantīraṇa-voṭṭhapana-kāmāvacarajavanāni chadvārikacittāni.*

(VII)

Cha-Dvārika and also Dvāra-Vimutta

[Types of consciousness that may arise through all the six doors; and also may not arise through any door]

‘The following types of consciousness arise through all the six doors, and also do not arise through any of them—

‘ <i>Upekkhā-Santīraṇa</i>	..	..	..	..	2
‘ <i>Mahā-Vipāka</i>	..	..	..	..	8
					10’

(XVII d)

When they perform the function of *Tadālam-bana*, they come in the course of cognition arising through the six doors. But when they function as *Paṭisandhi*, *Bhavaṅga* and *Cuti*, they do not arise through any door.

(VIII)

Dvāra-Vimuttā-eva

[Types of consciousness that are freed from the doors altogether]

‘The nine types of *Mahaggata-Vipāka* cons-

(d). *Upekkhāsahagatasantīraṇa-mahāvīpākāni chadvārikāni ceva dvāravimuttāni ca.*

sciousness are altogether freed from the doors.’
(XVII e)

As these are the types of resultant *Jhāna*-consciousness, they do not come in a thought-process of the *Kāmāvacara* arising through any of the six doors. They are, therefore, called *Dvāra-Vimutta* or ‘door-freed’. They function only as *Bhvaṅga*, *Paṭisandhi* and *Cuti*.

RECAPITULATION

‘There are five classes of the types of consciousness, according to their relation with the doors :—

(1) ‘Thirty-six types [*Dvi-Pañcaviññāṇa* 10 + *Mahaggata-Lokuttara Javana* 26] arise through one door.

(2) ‘Three types [*Pañca-Dvārāvajjana* 1 + *Santīraṇa* 2] arise through the five doors of senses.

(3) ‘Thirty-one types [*Somanassa-Santīraṇa* 1 + *Voṭṭhapana* = *Manodvārāvajjana* 1 + *Kāma, Javana* 29] arise through all the six doors.

(4) ‘Ten types [*Upekkhā-Santīraṇa* 2 + *Mahāvīpāka* 8] arise through all the six doors, and

(e). *Mahaggatavīpākāni dvāravimuttānevā ti.*

are also independent of them.

(5) 'Nine types [*Vipāka*, *Rūpa* 5 + *Arūpa* 4] are altogether independent of the doors.' (XVIII)

§ 5. *In relation to Ālambana or 'the object of consciousness'*)

Consciousness is the relation that the subject has with the object, either material or ideational. It cannot be thought to have an independent existence of its own. Now, we are going to discuss how many kinds of object are there and how they are related with the different types of consciousness.

'There are six kinds of the 'object' of consciousness, namely—(1) visible, (2) audible, (3) odorous, (4) sapid, (5) tactual and (6) ideational.' (XIX)

'The ideational objects are again of six kinds,

XVIII. *Ekadvārikacittāni pañcachadvārikāni ca,
Chadvārikavimuttāni vimuttāni ca sabbathā.
Chattinsati tathā tīni ekatinsa yathākkamaṃ,
Dasadhā navadhā ceti pañcadhā paridīpaye.*

XIX. *Ārammaṅgaṅgābe arammaṅgāni nāma, rūpārammaṅgaṅgaṃ, saddārammaṅgaṅgaṃ, gandhārammaṅgaṅgaṃ rasārammaṅgaṅgaṃ, phoṭṭhabbārammaṅgaṅgaṃ, dhammārammaṅgaṅgaṃ ceti chabbidhāni bhavanti.*

namely, (1) sensitive parts of the organs, (2) subtle material qualities, (3) consciousness,* (4) psychic factors,* (5) *Nibbāna* and (6) terms-and-concepts.' (XX)

They are related to consciousness in the following manner:—

(A)

(i) *Objects of the types of consciousness arising through the six-doors*

'Visible-form alone is the object of all the types of consciousness, arising through the eye-door. It should necessarily be presentative.

'In the same manner, sound is the object of all the types of consciousness arising through the ear-door; smell of all those arising through the nose-door; taste of all those arising through the tongue-door; and touch of all those arising through the touch-door. All of them must necessarily be presentative.

'But in the case of a type of consciousness

XX. *Tattha rūpameva rūpārammaṇaṃ. Tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa-citta-cetasika-nibbāna-paññattivaseṇa chaddhā saṅgayhati.*

* By introspection, the states of consciousness and the psychic factors can be made the objects of our cognition.

arising through the mind-door, the above six objects may be either of the present, the past or the future, or even one that does not come in the boundary of time.' (XXI a)

(ii) *Objects of the types of door-freed consciousness*

The types of consciousness that function as *Paṭisandhi*, *Bhavaṅga* and *Cuti* are called *Dvāra-Vimutta* or door-freed. 'The objects of these types of consciousness may be all that have been experienced in the previous existence, both past or present at the time of death.

The object of these types may also be a mental image, either (1) of the action mostly done in previous life, or (2) of the article generally associated with the action, or (3) a sign of the destiny that awaits.' (XXI b)

At the last moment of his life, when he is just

XXI (a). *Tattha cakkhudvārikacittānaṃ sabbesampi rūpameva ārammaṇaṃ. Tañca paccupannaṃeva. Tathā sotādvārikacittādīnaṃ pi saddādīni. Tāni ca paccupannāni yeva. Manodvārikacittānaṃ pana chabbidhampi paccuppannamatītaṃ anāgataṃ kālavimuttaṃ ca yathārahaṃ ārammaṇaṃ hoti.*

(b). *Dvāravimuttānañca paṭisandhi-bhavaṅga-cutisaṅkhātānaṃ chabbidhampi yathāsambhavaṃ yebhuyyena bhavantare chadvāragahitaṃ paccuppannamatītaṃ paññattibhūtaṃ vā kamma-kammanimitta-gatinimittasammataṃ ārammaṇaṃ hoti.*

sinking to death, the man gets a thought associated with what has been most prominent in his mind. In a dreaming state, he feels as if he is engaged in doing an act which he has been doing mostly. Thus, a murderer may get a vision that he is going to commit some crime, or is running after an enemy. A pious man, on the other hand, may feel as if he is worshipping the Buddha, or listening to a sermon, or taking the eight precepts. This is technically called *Kamma* or 'the vision of the action.'

Or, he may see a particular article generally associated with his action. The murderer may see a dagger; and the devotee the yellow robe. This is called *Kamma-Nimitta* or 'the vision of the article associated with the action.'

He may also get a vision of the hell-fire, or of demons, if he has been a sinful man, and a sign of the higher abodes of the gods, if he has been righteous. This is called *Gati-Nimitta* or 'the vision of the sign of destiny.'

(B)

(i) 'Form is the only object of eye-consciousness. Similarly, sound, smell, taste and touch are respectively the only objects of ear-cons-

sciousness, nose-consciousness, tongue-consciousness and touch-consciousness.’ (XXII a)

(ii) ‘The types of *Pañca-Dvārāvajjana* and *Sampaticchana* consciousness arise on all the five objects of senses, viz., form, sound, smell, taste and touch.’ (XXII b)

Pañca-Dvārāvajjana and the two *Sampaticchana*, these three types of consciousness, are together called *Manodhātuttika* or the ‘triple mind-element.’ They arise on all the five objects of senses. [See P. 152].

(iii) ‘The remaining types of *Kāmāvacara-Vipāka* consciousness [*Santīraṇa* 3 + *Mahā-Vipāka* 8 = 11] and the *Hasituppāda Citta* arise only on the objects of *Kāma-Loka*.’ (XXII c)

These eleven types of consciousness function as either *Santīraṇa*, or *Tadālabhāna*, or *Paṭisandhi*, *Bhavaṅga* and *Cuti*, only on the objects of the *Kāma-Loka*. The functions of *Santīraṇa* and *Tadālabhāna* do not take place in the higher planes.

(iv) ‘The [12] types of immoral, and the types

XXII. (a) *Tesu cakkuviññānādīni yathākkamaṃ rūpādī-
ekekārammaṇāneva.*

(b) *Manodhātuttikaṃ pana rūpādīpañcārammaṇaṃ.*

(c) *Sesāni kāmāvacaravipākāni hasanacittañ ceti
sabbathā pi kāmāvacarārammaṇāneva.*

of *Ñāṇa-Viṭṭayutta Javana* [*Kusala* 4+*Kiriya* 4] consciousness may arise on all the objects, with the exception of the Supra-mundane consciousness.' (XXII d)

A man might feel conceited at the good actions that he does or at the attainment in *Jhāna*, and thus get an immoral consciousness having a moral one as its object.

Immoral consciousness, however, cannot arise on the *Lokuttara*, in which there remains no possibility for *Lobha*, *Dosa* and *Moha*.

The eight types of *Ñāṇaviṭṭayutta Javana* may arise on the *Kāma*, *Rūpa* and *Arūpa* objects, but not on the *Lokuttara*.

Sotāpanna, *Sakadāgāmi* and *Anāgāmi* are fully acquainted with the *Lokuttara* stages they have already attained, but, when their consciousness is *Kāmāvacara Ñāṇa-Viṭṭayutta Kusala*, they are not aware of them. They know them only when their consciousness is *Ñāṇa-Sampayutta*, i.e., when they draw their attention to them.

Similarly, in the case of a *Kāmāvacara Ñāṇa-Viṭṭayutta Kiriya* consciousness, the Arhat is not

(d) *Akusalāni ceva ñāṇaviṭṭayuttakāmāvacara-javanāni ceti lokuttara-vajjitasaabbārammaṇāni.*

conscious of the *Lokuttara* stages, though he knows them most perfectly.

(v) ‘The [4] types of *Kāmāvacara* moral consciousness accompanied by knowledge, and the moral Super-intellection consciousness of the fifth stage of *Jhāna*, arise on all objects, with the exception of *Arabatta Magga* and *Phala*.’ (XXII e)

The object of the type of *Kāmāvacara Nāṇa-Sampayutta Kusala* consciousness of the *Anāgāmi* might be any of the *Kāma*, *Rūpa* or *Arūpa* ones, or a stage of the *Lokuttara*, up to his own attainment, but not beyond that.

(vi) ‘The following types of consciousness may arise on all objects whatsoever :—

- (a) ‘The types of *Kāmāvacara Kiriya* consciousness accompanied by knowledge.
- (b) ‘The super-intellection consciousness of the Arhat.
- (c) ‘*Voṭṭhapana* or the determining consciousness.’ (XXII f)

The object of the type of the Arhat’s *Kāmā-*

(e) *Nāṇasampayuttakāmāvacarakasalāni ceva puñcamaj-jhānasaṅkhātamaṃ abhiññākusalaṅ ceti arabattamaggaphalavajjitta sabbārammaṇāni.*

(f) *Nāṇasampayuttakāmāvacarakriyāni ceva kriyābhiññā-voṭṭhapanan ceti sabbathā pi sabbārammaṇāni.*

vacara Nāna-Sampayutta Kiriya consciousness may be one belonging to any plane of existence. In a super-intellection consciousness of the fifth stage of *Jhāna*, the Arhat can know anything of any plane, either past, present, future or distant.

The type of *Manodvārāvajjana* (= *Voṭṭhapana*) consciousness may arise on the objects of all the planes of existence; for, it does the most essential function of reflecting, without which no thought may be possible.

(vii) ‘The second and the fourth *Arūpa*-consciousness [*Viññāṇañcāyatana* and *Nevasaññānāsaññāyatana*] have ‘real infinity’ as their objects. The objects of the other types of *Mahaggata*-consciousness are subjective images or concepts.’ (XXII g)

Anantākāsa or the infinity of space and *Ākiñcañña* or nothingness, have no real existence. They are but subjective concepts. [See p. 146.]

(viii) ‘*Nibbāna* is the object of all the types of *Supra-mundane* consciousness.’ (XXII h)

(g) *Āruppesu dutiyacattutthāni mahaggatārammaṇāni. Sesāni mahagattacittāni sabbāni pi paññattārammaṇāni.*

(h) *Lokuttaracittāni nibbānārammaṇānīti.*

RECAPITULATION

The objects of consciousness have been discussed under seven classifications, as below :—

(1) ‘Twenty-five types of consciousness [*Kāmavipāka* 23 + *Pañcadvārāvajjana* 1 + *Hasituppāda* 1 = 25] arise only on the objects of *Kāma-Loka*.

(2) ‘Six types of consciousness [*Viññāṇaṅcāyatana* 3 + *Nevasaññānāsaññā* 3 = 6] have real infinity as their object.

(3) ‘Twenty-one types of consciousness [*Rūpa* 15 + *Ākāsānaṅcāyatana* 3 + *Ākiñcaññāyatana* 3 = 21] have as their objects subjective images and concepts.

(4) ‘Eight types of consciousness [*Magga* 4 + *Phala* 4] have *Nibbāna* as their object.

(5) ‘Twenty types of consciousness [immoral 12 + *Kāmāvacara Nāṇa-Vip̐payutta*, *Kusala* 4 + *Kiriyā* 4] have for their objects all others excepting the *Lokuttara*.

(6) ‘Five types of consciousness [*Kāmāvacara Nāṇa-Sampayutta Kusala* 4 + *Kusalābhiññā* 1] arise on all objects, with the exception of the *Arahatta Magga* and *Phala*.

(7) ‘Six types of consciousness [*Kāmāvacara Nāṇa-Sampayutta Kiriyā* 4 + *Kiriyā Abhiññā* 1 +

Votthapana 1] arise on all kinds of objects.' (XXIII)

§6. *In relation to 'Vatthu' or organs*

'The organs are six in number, viz., (1) eye, (2) ear, (3) nose, (4) tongue, (5) skin and (6) heart.

'All the six organs are found in the *Kāma*-world. Nose, tongue and skin, these three organs, do not exist in the *Rūpa*-world. In the *Arūpa*-world, there are no organs at all.' (XXIV)

(I)

'The five types of sensation (*Viññāna*) arise depending only on their respective organs.' (XXV a)

(II)

'*Mano-Dhātu* (simple cognition) i.e., the two

XXIII. *Pañca-vīsa parittambhi, cha cittāni mahaggate,
Ekavīsati vohāre aṭṭha nibbāna-gocare.
Vīsānuttaramuttambhi aggamagga-phalujjhite,
Pañca sabbattha chacceti sattadhā tattha saṅgaho.*

XXIV. *Vatthu-saṅgāhe, vatthūni nāma, cakku-sota-
ghāna-jivhā-kāya-hadayavatthu cāti chabbidhāni bhavanti.*

*Tāni kāma-loke sabbāni pi labbhanti. Rūpa-loke pana ghānā-
dittayaṃ natthi. Arūpa-loke pana sabbāni pi na sanvijjanti.*

XXV (a). *Tattha pañca-viññāna-dhātuyo yathākkamaṃ
ekantena pañca pasāda-vatthūni nissāyeva pavattanti.*

Sampaticchana and the *Pañca-Dvārāvajjana* consciousness, arise depending on the heart-organ.' (XXV b)

(III)

'The types of *Mano-Viññāna* (reflective cognition) consciousness, such as—

Santīraṇa [3], *Mahā Vipāka* [8], *Paṭigha* [2], *Sotāpatti Magga* [1], *Hasituppāda* [1], and *Rūpāvacara* [15] arise depending on the heart.' (XXV c)

(IV)

'The remaining types of immoral, moral, inoperative and Supra-mundane consciousness arise depending on the heart organ and also independent of it.' (XXV d)

(V)

'The types of *Arūpa-Vipāka* consciousness arise independent of the heart.' (XXV e)

(b). *Pañca-dvārāvajjana-sampaticchanasañkhātā pana manodhātū ca hadayaṃ nissitā yeva pavattanti.*

(c). *Avasesā pana mano-viññāna-dhātu-sañkhātā ca santīraṇa - mahāvīpāka - paṭighadvaya - paṭhamamagga - hasana rūpāvacara-vasena hadayaṃ nissāyeva pavattanti.*

(d). *Avasesā kusalākusala-kriyānuttara-vasena pana nissāya vā anissāya vā.*

(e). *Āruppa-vīpāka-vasena hadayaṃ anissāyevā ti.*

RECAPITULATION

(i) In *Kāma-Loka* the seven kinds of cognition* arise depending on the six organs.

(ii) 'In *Rūpa-Loka* the four kinds of cognition [*Cakkhu-Viññāṇa-Dhātu* + *Sota-Viññāṇa Dhātu* + *Mano - Dhātu* + *Mano-Viññāṇa - Dhātu*] arise depending on three organs, viz., eye, ear and heart.

(iii) 'In *Arūpa-Loka*, cognition exists by itself, independent of the six organs.

(iv) 'The following forty-three types of consciousness arise depending on the six organs :—

<i>Kāma-Vipāka</i>	..	..	..	..	23
<i>Pañca-Dvārāvajjana</i>	..	..	..	..	1
<i>Hasituppāda</i>	..	..	..	..	1
<i>Paṭigha</i>	..	..	..	..	2
<i>Rūpāvacara</i>	..	..	..	..	15
<i>Sotāpatti-Magga</i>	..	..	..	..	1
					—
					43

(v) 'The following forty-two types of consciousness arise depending on the six organs, and

*The seven kinds of cognition are:—

(a) *Mano-Dhātu*, (b) *Mano-Viññāṇa-Dhātu* and (c) the five *Viññāṇa* (eye-consciousness and others).

also exist independent of them :—

<i>Akusala</i> , [except the two types of <i>Paṭigha</i>]	10
<i>Manodvārāvajjana</i>	1
<i>Kāma</i> , <i>Kusala</i> + <i>Kiriyā</i>	16
<i>Arūpa</i> , <i>Kusala</i> + <i>Kiriyā</i>	8
<i>Lokuttara</i> , except <i>Sotāpatti-Magga</i> ..	7
	—
	42

(vi) ‘The four types of *Arūpa-Vipāka* consciousness do not depend upon the organs.’ (XXVI)

(a)

Manodhātu

Pañca-Dvārāvajjana and *Sampaṭicchana* are the types of simple cognition in which the object is taken just as it presents itself, without referring it to previous experiences. They are called *Mano-Dhātu*.

(b)

Mano-Viññāṇa-Dhātu

In *Santīraṇa* and the higher types of cons-

XXVI. *Cha-vatthum nissitā kāme satta rūpe catubbidhā,
Tivatthum nissitā rūpe dhātvekānissitā matā.
Tecattālīsa nissāya dvecattālīsa jāyare.
Nissāya ca anissāya pakāruppā anissitā.*

consciousness, the object is interpreted in the light of the previous knowledge accumulated by the subject. If the object is very dear, the consciousness is accompanied by an amount of *Somanassa* even at the stage of *Santīraṇa*. *Voṭṭhapana* consciousness gives the object a definite location in the field of knowledge. All the types of *Javana* consciousness are the activities of the subject directed towards the object. Finally, the *Tadā-lambana* holds the experiences in the sub-conscious and registers them in it. These types of consciousness are called *Mano-Viññāṇa-Dhātu* or the reflective cognition.

(c)

Dvi-Pañcaviññāṇa

In the five types of sensory-consciousness the objects appear merely as stimuli, giving sensations, either of the eye, ear, nose, tongue or touch. They are neither *Mano-Dhātu* nor *Manoviññāṇa-Dhātu*. They are called *Dvipañca-Viññāṇa* or the five-fold sense-cognition.

These types of consciousness cannot arise in the *Arūpa-Loka* where there are no organs at all. A being of the *Arūpa-Loka* will not have the types of *Vipāka*-consciousness of the *Kāma-*

Loka, as, their objects essentially belong to this very *Loka*.

He has no organs at all, and so he cannot get an antipathy against any object. Therefore, the two types of *Paṭigha*-consciousness, rooted in *Dosa*, will not arise in him.

He cannot obtain the *Sotā-Patti-Magga*-consciousness for which it is necessary to realise the *Dukkha* (miserable) nature of all existence, the first Noble Truth. The organs being absent in him, he does not receive impressions from the external world, and, therefore, cannot realise it.

CHAPTER IV
CITTA-VĪTHI
[*Course of Cognition*]

SECTION I

PAÑCADVĀRA-VĪTHI
(*Course of cognition through the five doors of senses*)

§I. *Introductory*

‘Having thus examined the different states of consciousness in due order, herein we are going to discuss, in brief, as far as possible, the process of mind, both in **Paṭisandhi* and **Pavatti*, according to the different life-planes and persons.’ (I)

**Paṭisandhi*-consciousness is the activity of *Bhavaṅga* beginning a new life. Its nature is determined by the *Karmic* result of previous birth, having its object either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta* [See p. 143.].

-
- I. *Cittuppādānamiccevaṃ katvā saṅgahamuttaram,*
Bhūmi-puggala-bhedena pubbāpara-niyāmitam.
Pavatti-saṅgaham nāma paṭisandhi-pavattiyam.
Pavakkhāmi samāsenā yathāsambhavato katham.

Pavatti-consciousness is the process of cognition that takes place in our life when an impression is received, either objective or ideational.

§2. Six classes of six kinds

‘To understand the course of cognition, we must know the six classes of six kinds, namely :—

- (1) ‘Six organs.
- (2) ‘Six doors.
- (3) ‘Six objects.
- (4) ‘Six kinds of cognition.
- (5) ‘Six courses of cognition.
- (6) ‘Six kinds of presentation of the objects.’ (II)

‘The types of consciousness functioning as *Paṭisandhi*, *Bhavaṅga* and *Cuti** have, for their objects, at the time of death, either *Kamma*, *Kamma-Nimitta* or *Gati-Nimitta*.’ (III)

II. *Cha vatthūni, cha dvārāni, cha ārammaṇāni, cha viññānāni, cha vīthiyo, chaddhā visayappavatti ceti vīthi-saṅgāhe cha chakkāni veditabbāni.*

* The types of consciousness functioning as *Paṭisandhi*, *Bhavaṅga* and *Cuti* are not thought-moments in the course of cognition. They are, therefore, called *Vīthi-Mutta* or those that do not come in the course of cognition.

III. *Vīthi-muttānaṃ pana kamma-kammanimitta-gatinimittavasena tividhā hoti visayappavatti.*

‘Organs, doors and objects have been already discussed in the previous chapter.’ (IV)

‘The six kinds of cognition are :—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, touch-consciousness, and reflective consciousness.’ (V)

‘According to the doors through which the courses of cognition take place, they are called :—

- (1) the course of eye-door cognition,
- (2) the course of ear-door cognition,
- (3) the course of nose-door cognition,
- (4) the course of tongue-door cognition,
- (5) the course of touch-door cognition, and
- (6) the course of mind-door cognition.

‘Or, according to the kinds of consciousness, they are called :—

- (1) the course of eye-consciousness-cognition,
- (2) the course of ear-consciousness-cognition,
- (3) the course of nose-consciousness-cognition,

IV. *Tattha vatthu-dvārārammaṇāni pubbe vuttanayāneva.*

V. *Cakkhu-viññāṇaṃ, sota-viññāṇaṃ, ghāṇa-viññāṇaṃ, iivbā-viññāṇaṃ, kāya-viññāṇaṃ, mano-viññāṇaṃ ceti cha viññāṇāni.*

- (4) the course of tongue-consciousness-cognition,
 (5) the course of touch-consciousness-cognition, and
 (6) the course of reflective-consciousness cognition.' (VI)

§3. *Citta-kekhaṇa* (thought-moment) and
Citta-Vīthi (course of cognition)

The passive state of mind, when it is having its own smooth course, is called *Bhavaṅga*. All thoughts rise up on its surface and sink down in it. Ordinarily, it is not possible for us to hold a thought up and check it from sinking.

A thought may be compared to a wave in the sea. The wave rises up from the surface of the sea, is seen above for a while and then sinks down, giving rise to another, and that also to another. Just like that, a thought rises up on the surface of the *Bhavaṅga*, is felt above, and then sinks down,

VI. *Cha vīthiyo pana cakhu-dvāra-vīthi, sota-dvāra-vīthi, ghāna-dvāra-vīthi, jivhā-dvāra-vīthi, kāya-dvāra-vīthi, mano-dvāra-vīthi, cāti dvāravasena vā. Cakku-viññāna-vīthi, sota-viññāna-vīthi, ghāna-viññāna-vīthi, jivvā-viññāna-vīthi, kāya-viññāna-vīthi, mano-viññāna-vīthi ceti viññāna-vasena vā dvārappavattā cittappavattiyo yojetabbā.*

giving rise to another, and that to another. Thus, a thought has three stages, namely, (1) *Uppāda* or rising up, (2) *Ṭhiti* or remaining up on the surface, and (3) *Bhāṅga* or sinking down. The life of a thought, from rising up to sinking down, is called a *Citta-kkhaṇa* or a 'thought-moment.'

When an impression is received through any of the five senses,

(1) it causes a vibration in the smooth flow of the *Bhavaṅga* for one thought-moment, which is called *Bhavaṅga-Calana*.

(2) Then, the flow gets arrested for one moment, which is called *Bhavaṅgupaccheda* or the cessation of *Bhavaṅga*.

Then, up on the same impression, there occur the following thought-moments, one by one in quick succession, rising up and sinking down :—

(3) *Pañca-Dvārāvajjana*.

(4) *Cakkhu-Viññāṇa*, or any of the other four.

(5) *Sampaticchana*.

(6) *Santīraṇa*.

(7) *Voṭṭhapana*.

(8-14) *Javana*. It, being a much stronger thought than the others, is repeated seven times.

(15-16) *Tadālabhāna*. It is holding the ex-

perience and registering it in the sub-conscious, which is repeated twice.

Thus, from *Bhavaṅga-Calana* to the sinking down of the second *Tadālamāna*, there are altogether sixteen thought-moments, which complete a course of cognition of the five doors of senses, called the *Pañca-Dvāra-Vīthi*.

When we see, hear, smell, taste or touch a thing, we get thousands of *Vīthi* on it. We cognise the thing again and again, and, each time, register its experience in the sub-conscious.

While reading a book, we cognise each letter one by one, and go on registering their experience as they pass before us. Thus, we get the meaning of the word. Similarly, cognising each word, one by one, and registering its experience, we get the meaning of the sentence.

§4. *Relative parallelism between mind and matter*

The things of the world appear to be stationary, but, in reality, they are in a state of continuous flux. They can be compared to the light of the lamp which seems to be steady but is actually renewing itself every moment. This is the 'Law of Anicca' in Buddhist philosophy.

But if the objects are so very fleeting, how can a course of cognition (*Citta-Vīthi*) be possible on it, which requires as many as sixteen thought-moments to complete itself? The *Abhidhamma* explains it by maintaining that the speed of the flow of the object is sixteen times less than that of consciousness.

The object takes one thought-moment to come into existence, and is then received by the mind at the second. Thus, the life-duration of a unit of the objective existence is altogether for seventeen thought-moments. At the end of the seventeenth thought-moment, the course of cognition (*Citta-Vīthi*) is complete, and a life-moment of the object has also expired.

§5. *Strength of the impression*

(1) If the impression of the object is very distinct, it is received only one moment after it has taken its rise. Then the course of cognition (*Citta-Vīthi*) follows on it, and completes itself in sixteen thought-moments, at the end of which, the life-moment of the object is also over. Such an object is called *Ati-Mahanta* or very distinct.

(2) If the impression of the object is not so strong as above, it is received a bit late after it

has taken its rise, so it dies out in the middle, before the course of cognition is complete. It survives only as far as the consciousness has reached its *Javana*-stage. Therefore, the thought moments of *Tadālabhāna* do not arise on it. Such an object is called *Mahanta* or 'distinct.'

(3) If the impression of the object is still weaker, it is received still late after it has taken its rise, so it dies out even before the *Javana* stage is reached. In this case, the *Voṭṭhapana* thought-moment is repeated twice or thrice, and then it sinks down to *Bhavaṅga*. Such an object is called *Paritta* or 'slight.'

(4) If the impression of the object is very weak, it is received too late after it has taken its rise, so it dies out only after creating a vibration in the *Bhavaṅga*, before any thought-moment can take its rise on it. Such an object is called *Ati-Paritta* or 'very slight.'

(5) If the ideational impression of the mind-door is quite clear and vivid, a full course of cognition (*Citta-Vīthi*) takes place on it, registering the experience by the two thought-moments of *Tadālabhāna*. Such an ideational impression is called *Vibhūta* or 'clear.'

(6) If the ideational impression is faint and

obscure, the course of cognition can proceed only up to the *Javana* stage, after which, it sinks down in the *Bhavaṅga*. There are no *Tadālabana* thought-moments in this case. Such an ideational impression is called *Avibhūta* or 'obscure.'

'The six kinds of presentation of the objects are :—

(A) At the five doors of senses

- (1) 'Ati Mahanta or very distinct.
- (2) 'Mahanta or distinct.
- (3) 'Paritta or slight.
- (4) 'Ati Paritta or very slight.

(B) At the mind-door

- (5) 'Vibhūta or clear.
- (6) 'Avibhūta or obscure.' (VII)

§6. *Ati-Mahanta Ālabana* or 'very distinct object.'

(C) 'A thought-moment consists of three moments, viz., (1) rising up, (2) remaining and (3) sinking down. Seventeen of such thought-moments constitute the duration of a unit of

VII. *Ati-mahantaṃ, mahantaṃ, parittaṃ, atiparittaṃ, ceti pañcadvāre. Mano-dvāre vibhūtamavibhūtaṃ ceti chaddhā visayappavatti veditabbā.*

material existence. The five objects of senses are received at the five doors, late by either one thought-moment or many, after they have come into existence.' (VIII a)

'Therefore, if the eye has caught sight of a visible form, a moment late after it has come into existence, then the *Bhavaṅga* is vibrated two times and its flow gets arrested. Then, turning towards the same object, there arises the *Pañcadvārāvajjana*-consciousness and sinks down into *Bhavaṅga*. Then, viewing the same form, there arise the 'eye-consciousness;' receiving it as an object, there arises the 'recipient consciousness;' investigating it in the light of its previous experience, there arises 'investigating consciousness;' and determining it as a particular thing, there arises 'determining consciousness' one after another in quick succession.' (VIII b)

VIII (a). *Katham? Uppādaṭṭhitibhaṅga-vasena khaṇattayam eka-citta-kkhaṇam nāma. Tāni pana sattarasacittakkhaṇāni rūpadhammānamāyu. Eka-cittakkhaṇātītāni vā bahucittakkhaṇātītāni vā ṭhitippattāneva pañcārammāni pañcadvāre āpāthamāgacchanti.*

(b). *Tasmā, yadi ekacittakkhaṇātītakam rūpārammaṇam cakkhussa āpāthamāgacchati, tato param dvikkhattum bhavaṅge calite bhavaṅga-sotaṃ vocchinditvā tameva rūpārammaṇam āvajjentam pañcadvārāvajjanacittam uppajjitvā nirujjhati. Tato tassānantaram tameva rūpam passantam cakku-viññānam, Sampaticchantam sampaticchanacittam, Santīrayamānam*

'Then, the thought-moment of active consciousness (*Javana*) is repeated seven times, which may be, as the case is, one of the twenty-nine types of *Kāmāvacara Javana Citta* (immoral 12+ good 16+*Hasituppāda* 1=29). Following the *Javana*, there arise two thought-moments of the registering consciousness (*Tadālabhāna*), and then it sinks down into *Bhavaṅga*.' (VIII c)

'Thus, the object survives for the full course of cognition (*Citta-Vīthi*) consisting of seventeen thought-moments, as under :—

' <i>Vīthi-Citta</i>*	.. ..	14
'Vibration of the <i>Bhavaṅga</i>	.. ..	2
'One thought-moment that the object takes to be received	.. ..	1
		—
		17

'At the end of that, the phase of the object has also passed away. Such an object is called

santīraṇacittam, Vavatthapentam voṭṭhapanacittam ceti yathākkamam uppajjitvā nirujjhanti.

(c). *Tato param ekūnatimsa-kāmāvacarajavanesu yam kiñci laddha-ppaccayam yebhuyyena sattakkehattum javati. Javanānubandhāni ca dve tadārammaṇapākāni yathāraham pavattanti. Tato param bhavaṅgapāto.*

* *Vīthi-Citta*=*Pañcadvārāvajjana* 1+*Cakkehuviññāna* 1+*Sampaticchana* 1+*Santīraṇa* 1+*Voṭṭhapanā* 1+*Javana* 7+*Tadālabhāna* 2=14.

‘very distinct.’ (IX a)

§7. *Mahanta Ālambana* or ‘distinct object.’

‘An object is called *Mahanta* or ‘distinct,’ if its impression is received a bit late after it has come into existence, and is, therefore, unable to survive till the *Tadālabmana* stage is reached. It sinks down into the *Bhavaṅga*, only at the end of *Javana* consciousness, and the *Tadālabmana*-consciousness does not at all get an opportunity to arise.’ (IX b)

§8. *Parittālabhana* or ‘slight object.’

‘An object is called *Paritta* or ‘slight,’ if its impression is received still late after it has come into existence, and is, therefore, unable to survive till the *Javana* stage is reached. *Javana*-consciousness does not arise in this case; but it sinks down into *Bhavaṅga*, only after the *Voṭṭhapana*-thought-moment, repeating itself two or three times.’ (IX c)

IX (a). *Ettāvatā cuddasa vīthiccittuppādā, dve bhavaṅga-calanāni, pubbevātītakamekacittakkhaṇanti katvā sattarasa-cittakkhaṇāni paripūrenti. tato param nirujjhati. Ārammaṇametam atimahantaṃ nāma gocaram.*

(b). *Yāva tadārammaṇuppādā pana appahontātītakamā-pāthamāgatam ārammaṇam mahantaṃ nāma. Tattha javanāvasāne bhavaṅga-pāto va hoti, natthi tadārammaṇuppādo.*

(c). *Yāva javanuppādā pi appahontātītakamāpāthamā-*

§9. *Ati-Paritta Ālambana* or 'very slight object.'

'An object is called *Ati-Paritta* or 'very slight', if its impression is received very late after it has come into existence and is, therefore, unable to survive even up to the *Voṭṭhapana* stage, but dies out only after producing a vibration in the *Bhavaṅga*. In this case, no thought-moment can arise.' (IX d)

§10. *Kinds of presentation of the objects at the five doors of senses*

The following are the four kinds of presentation of the objects at the five doors of senses :—

(1) *Tadālabhāna-Vāra*, that which survives as long as the *Tadālabhāna*-consciousness.

(2) *Javana-Vāra*, that which survives as long as the *Javana*-consciousness.

(3) *Voṭṭhapana-Vāra*, that which survives as long as the *Voṭṭhapana*-consciousness.

gatam ārammaṇam parittam nāma. Tattha javanampi anuppajjitvā dvittikkhattum voṭṭhapanameva pavattati, tato param bhavaṅgapāto va hoti.

(d). *Yāva voṭṭhapanuppādā ca pana appahontātita kamāpāthamāgatam nirodhāsannamārammaṇam atiparittam nāma. Tattha bhavaṅga-calanameva hoti, natthi vīthiccittuppādo.*

(4) *Mogha-Vara*, that which causes but a vibration in the *Bhavaṅga*.' (IX e)

§11. *Summing up*

'At the five doors of senses, there arise :—

(I) 'Only seven stages of thought-moments in the course of cognition [viz., (1) *Pañca-Dvārāvajjana*, (2) either of the *Pañca-Viññāṇa*, (3) *Sampaticchana*, (4) *Santīraṇa*, (5) *Voṭṭhapana*, (6) *Javana* and (7) *Tadālabhāna*.];

(II) 'fourteen thought-moments [viz., *Pañcadvārāvajjana* 1 + either of the *Pañca-Viññāṇa* 1 + *Sampaticchana* 1 + *Santīraṇa* 1 + *Voṭṭhapana* 1 + *Javana* 7 + *Tadālabhāna* 2 = 14];

(III) 'fifty-four types of consciousness in all [the 54 types of *Kāmāvacara* consciousness]' (X)

(e). *Icevaṃ cakku-dvāre, tathā sotadvārādisu ceti sabba-thāpi pañcadvāre tadārammaṇa-javana-voṭṭhapana-moghavārasaṅkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammaṇabhūtā visayappavatti catuddhā veditabbā.*

X. *Vīthiccittāni satteva cittuppādā catuddasa, Catupaññāsa vitthārā pañcadvāre yathārahamaṃ.*

SECTION II

*Mano-Dvāra-Vīthi-Citta**(Cognition through the mind-door)*

The objects of the mind-door-cognition are ideational. They are either of the *Kāmaloka*, as in memory, reflection or introspection ; or of the *Mahaggata*, as the after-image of a *Kammaṭṭhāna*; or the concepts of the formless; or of the *Lokuttara*, being *Nibbāna*.

The ideational object of the *Kāmaloka* is either clear or obscure. In the case of a clear-object, the cognition completes its full course, proceeding as far as the two thought-moments of *Tadāḷambana*. But if the object is obscure, it goes only up to the *Javana*-stage, and then sinks down into *Bhavaṅga*.

When the *Yogāvacara* meditates on an ideational object of the *Mahaggata* or of the *Lokuttara*, he gets series of *Vīthi* on it, falling back into the *Bhavaṅga* again and again. After due practice, he is able to maintain the *Javana*-consciousness as long as he desires, and to keep it from sinking down. This is a *Jhāna*-state of consciousness called the *Appanā-Javana* or the active-consciousness of the ecstasy.

The last *Kāmāvacara Citta-Vīthi*, in which the

Yogāvacara holds himself up in the *Javana*, is called *Appanā-Javana-Vāra* or the course of cognition that reaches upto the *Appanā-Javana*.

This *Citta-Vīthi* is very important. It is in the *Javana* stage of this *Citta-Vīthi* that the *Kāmāvacara*-plane ends and the *Mahaggata* or the *Lokuttara* beings, as the case is. This [*Kāmāvacara*] *Javana* must be one of the eight types of *Nāṇasampayutta* consciousness, viz., four *Kusala*, and four *Kiriyā*. It cannot be either immoral or *Nāṇavippayutta*. The first three or four thought-moments of this *Javana* consciousness are *Kāmāvacara*. The *Mahaggata* or the *Lokuttara Javana* begins from the fourth or the fifth. The above three or four *Kāmāvacara Javana* thought-moments are very strong, as the consciousness is just going to enter the *Jhāna* state. They are, therefore, called by the names of (1) *Parikamma* (= preparation), (2) *Upacāra* (= proximation), (3) *Anuloma* (=bending towards the higher plane) and *Gotrabhu* (=one, leaving the former plane and entering the higher).

At the end of *Appanā Javana*, there is no *Tadālamhana*-consciousness, as, in this case, the object is not one of the *Kāma-Loka*. [See p. 178].

§12. *Kāmāvacara Mano-Dvāra Citta-Vīthi* or
 ‘the course of cognition through the mind-door
 on an object of the *Kāmaloka*’

‘If a ‘clear’ ideational object is received through the mind-door then the *Bhavaṅga* gets vibrated [for two thought-moments]; then, there arises a thought-moment of *Mano-Dvārāvajjana*; then, there arise [seven thought-moments of] *Javana*; then, there arise [two thought-moments of] *Tadālam-bana*; and then, it sinks down into the *Bhavaṅga*.

‘If the ideational object is ‘obscure,’ the consciousness sinks down into *Bhavaṅga*, only after the *Javana* consciousness. The *Tadālam-bana* consciousness does not even arise in this case.’ (XI)

RECAPITULATION

‘In the course of cognition arising through the mind-door, there are three kinds of thought-moments [viz., *Mano-Dvārāvajjana*, *Javana* and *Tadā lambana*], and ten thought-moments in all [viz., *Mano-Dvārāvajjana* 1 + *Javana* 7 + *Tadā lambana* 2].

XI. *Mano-dvāre pana yadi vibhūtamālambanam āpāthamā-gacchati, tato param bhavaṅgacalana-manodvārāvajjana-javanāvasane tadālam-bana-pākāni pavattanti, tato param bhavaṅga-pāto.*

Avibhūte ālambane javanāvasāne bhavaṅgapātova hoti, natthi tadālam-banuppādo.

‘There are altogether forty-one types of [*Kāmāvacara*] consciousness that may arise in the course of this cognition.’ (XII)

The following thirteen types of *Kāmāvacara* consciousness cannot arise in this course of cognition :—

eye-consciousness+	ear-consciousness+			
nose-consciousness+	tongue-consciousness+			
touch-consciousness	..	..	..	10
<i>Pañcadvārāvajjana</i>	..	..	..	1
<i>Sampatīcchana</i>	..	..	..	2
				—
				13

Therefore, only $54 - 13 = 41$ types of consciousness may arise in this case.

It should be noted that *Santīraṇa* 3 and *Mahāvīpāka* 8, these eleven types, come in the *Manodvāra-Vīthi* as *Tadālabhāna* only.

§13. *Appanā-javana-vāra Citta-vīthi* (The course of cognition that reaches to *Jhāna*)

‘The question of the ideational object being ‘clear’ or ‘obscure’ does not arise in the course of

XII. *Vīthi-cittāni tīṇeva cittuppādā daseritā
Vittārena pañcābhāgācattālīsa vibhāvaye.*

cognition reaching up to the active consciousness of ecstasy (*Jhāna*), either *Mahaggata* or *Lokuttara*. *Tadārammaṇa*-consciousness also does not arise in this case. At the *Javana*-stage three or four thought-moments, named *Parikamma*, *Upacāra*, *Anuloma* and *Gotrabhū*, belonging to one of the eight types of the *Kāmāvacara Nāṇasampayutta* consciousness, arise one after another. The fourth or the fifth thought-moment is one of the *Jhānic* state belonging to any of the twenty-six types of the *Mahaggata* and *Lokuttara Javana*-consciousness [*Mahaggata* 18 + *Lokuttara* 8 = 26], as the case might be. At the end of the *Jhāna*, the consciousness again falls back into *Bhavaṅga*.' (XIII)

‘The *Appanā* (= *Jhāna*) consciousness is accompanied by *Somanassa*,* if the preceding four *Kāma-javana* thought-moments are accompanied

XIII. *Appanājavanavāre pana vibhūtāvibhūtabhedo natthi. Tathā tadārammaṇuppādo ca. Tattha hi nāṇasampayuttakāmāvacara-javanānamatṭhannaṃ aññatarasmim parikammo pacārānulomagoṭtrabhunāmena catukkhattum tikkhattumeva vā yathākkamaṃ uppajjitvā niruddhānantrameva yathārahaṃ catutthaṃ pañcamam vā chabbīsati mahaggata-lokuttara-javanesu yathābbhinīhārasena yaṃ kiñci javanaṃ appanāvīthimotarati, tato paraṃ appanā-javanāvasāne bhavaṅgapāto va hoti.*

* (a) The types of *Kusala Appanā*-consciousness accompanied by *Somanassa* are the following:—

by it; and it is accompanied by *Upekkhā** if they are also accompanied by the same.

‘If the preceding four *Javana* thought-moments are *Kusala* [i.e., of a non-Arhat] then the *Appanā-Javana* is also *Kusala*, and if they are *Kiriyā* [i.e.,

<i>Rūpa</i> [the first four stages of <i>Jnāna</i> accompanied by <i>Sukha</i>]	4
<i>Magga</i> [<i>Magga</i> 4 × <i>Jhāna</i> 4]	16
<i>Phala</i> [the first three <i>Phala</i> × <i>Jhāna</i> 4]	12
	—
	32

(b) The types of *Kiriyā Appanā*-consciousness accompanied by *Somanassa* are the following:—

<i>Rūpa</i> [the first four stages of <i>Jhāna</i>]	4
<i>Lokuttara</i> [<i>Aratta-Phala</i> 1 × <i>Jhāna</i> 4]	4
	—
	8

* (a) The types of *Kusala Appanā*-consciousness accompanied by *Upekkhā* are the following:—

<i>Rūpa</i> , the fifth stage of <i>Jhāna</i>	1
<i>Arūpa</i>	4
<i>Lokuttara</i> [except <i>Aratta-Phala</i>]	7
	—
	12

(b) The types of *Kiriyā Appanā*-consciousness accompanied by *Upekkhā* are the following:—

<i>Rūpa</i> , the fifth stage of <i>Jhāna</i>	1
<i>Arūpa</i>	4
<i>Lokuttara</i> , <i>Aratta-Phala</i>	1
	—
	6

of an Arhat] then it is also *Kiriyā*.

‘*Sotāpanna*, *Sakadāgāmi* and *Anāgāmi* can obtain the [*Phala*-consciousness up to the stage they have already realised. The Arhat alone can obtain the *Aragatta-Phala* consciousness.’ (XIV)

RECAPITULATION

‘The *Putthujjanas* (=worldings) and the *Sekkhās* (= *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*) obtain 32 types of *Somanassa-Sahagata* and 12 types of *Upekkhā-Sahagata Appanā*-consciousness, immediately after a type of the *Kāmāvacara Nāṇasampayutta Kusala-Javana*. [See p. 337]

‘The Arhat obtains 8 types of *Somanassa-Sahagata* and six types of *Upekkhā-Sahagata Appanā*-consciousness, immediately after a type of the *Kāmāvacara Nāṇasampayutta Kiriyā Javana*.’ (XV)

XIV. *Tattha somanassasahagatajavanānantarāṃ appanā pi somanassasahagatā va pāṭikañkhitabbā. Upekkhāsahagatajavanānantarāṃ upekkhāsahagatā va. Tatthāpi kusala-javanāntarāṃ kusalajavanam ceva heṭṭhimāṃ ca phalattayamappeti. Kriyājavanānantarāṃ kriyājavanāṃ arahattaphalan cā ti.*

XV. *Dvattīṃsasukhapuññambā dvādasopekkhakā param Sukhitakriyato aṭṭha cha sambhonti upekkhakā. Putthujanāna sekkhānaṃ kāmāpuñña-tibetuto, Tibetukāmakriyato vitarāgānamappanā.*

SECTION III

(A)

§ 14. *Tadālabana**(The types of registering consciousness)*

A present experience in the world of desires is registered by the consciousness in the light of our disposition towards the object, which is a resultant of the previous Karmas. Therefore, the types of consciousness that perform the function of *Tadālabana* (registering) are the eleven *Vipāka*-consciousness, viz., the three *Santīraṇa* and the eight *Mahā-Vipāka*.

If the *Santīraṇa* is accompanied by an amount of delight, in the case of a very dear object, the *Tadālabana* consciousness is also accompanied by the same. The types of *Tadālabana* consciousness, being very weak, can not be accompanied by antipathy.

Tadālabana consciousness is the outcome of one's previous experiences. A man may meditate on a seemingly beautiful object to be full of evils, but the *Tadālabana* is sure to get an amount of delight over it. Similarly, a man may practise friendliness on the serpent, but in the *Tadālabana* he will have only *Upekkhā*, and no delight.

The Arhat alone can exercise a control over the *Tadālabhana*, which, in his case, is of the same nature as that of his *Javana*.

‘Under all circumstances, if an object be undesirable, it is the resultant of previous immoral Karmas taking effect in *Pañca-Viññāna*, *Sampaticchana*, *Santīraṇa* and *Tadālabhana*. If an object is desirable, it is the resultant of previous moral Karmas. And, if it be extremely desirable, both the *Santīraṇa* and the *Tadālabhana* are accompanied by delight.’ (XVI a)

‘If the *Javana* of the Arhat is accompanied by delight his *Tadālabhana* will also be accompanied by it; and if it is accompanied by *Upekkhā* his *Tadālabhana* will also be accompanied by the same.’ (XVI b)

‘At the end of a *Javana* accompanied by *Domnassa*, both the *Tadālabhana* and the *Bhavaṅga* moments are accompanied by *Upekkhā*. Hence, when an individual of a joyful disposition

XVI (a). *Sabbathā pi panettha anitthe ārammaṇe akusala-vipākāneva pañcaviññāna-sampaticchana-santīraṇa-tadārammaṇāni. Itthe kusalavipākāni. Atitthe pana somanassasahagatāneva santīraṇa-tadārammaṇāni.*

(b). *Tatthāpi somanassasahagatakriyājavanāvasāne somanassasahagatāneva tadārammaṇāni bhavanti. Upekkhāsahagatakriyājavanāvasāne ca upekkhāsahagatāni honti.*

gets no *Tadālabhāna* at the end of a *Javana* accompanied by *Domanassa*, then there arises an *Upekkhā-Santīraṇa* consciousness on any object of the *Kāmaloka* that he was familiar with in the past. Teachers say that it sinks down into *Bhavaṅga* just after that. (XVII a)

‘*Tadālabhāna* is possible only (1) at the end of a *Kāmāvacara Javana*, only (2) with the beings of the *Kāmaloka*, and only (3) on an object belonging to the same *loka*.’ (XVII b)

‘If the *Javana*, the being, and the object, all of them belong to the *Kāmaloka*, then alone *Tadālabhāna* is possible on an object which is ‘clear’ or very ‘distinct.’ (XVIII)

XVII (a). *Domanassasahagatajavanāvasāne pana tadārammaṇāni ceva bhavaṅgāni ca upekkhāsahagatāni eva bhavanti. Tasmā, yadi somanassapaṭisandhikassa domanassa-sahagatajavanāvasāne tadārammaṇasambhavo nathi, tadā yaṃ kiñci paricita-pubbam parittārammaṇamārabha upekkhāsahagatasantīraṇam uppajjati. Tamanantariṅgā bhavaṅgapātova hotīti vadanti ācariyā.*

(b) *Tathā kāmāvacarajavanāvasāne kāmāvacarasattānam kāmāvacaradhammesveva ārammaṇabhūtesu tadārammaṇam icchantīti.*

XVIII. *Kāme javanasattārammaṇānam niyame sati Vibhūtetimabhante ca tadārammaṇamīritam.*

(B)

§15. *Javana**(The consciousness of activity)*

‘In a course of cognition of the *Kāmaloka*, the *Javana*-thought-moment is repeated seven or six times. In the case of a fainting consciousness, at the time of death or swoon, it is repeated only five times. They say, when the Buddha performed the ‘twin miracle’ and the like, the quick process of his re-viewing mind was such as to require only four or five moments of *Javana*. When the *Yogāvacara* obtains *Appanā* for the first time, either of the *Mahaggata* or of the ‘super-intellection,’ the *Javana* thought-moment takes place only once, after which it sinks down into *Bhavaṅga*.’
(XIX a)

‘The consciousness of the four *Magga* takes place only for one thought-moment, after which, the *Phala* thought-moment is repeated two or

XIX (a). *Javanesu ca parittajavanavīthiyam kāmāvaca-
rajavanāni sattakkhattum chakkhattumeva vā javanti. Man-
dappavattiyam pana maraṇakālādisu pañcavārameva. Bhagavato
pana yamakapāṭihāriyakālādisu labukappavattiyam cattāri pañca
vā paccavekkhanacittāni bhavantīti pi vadanti. Ādikammikassa
pana paṭhamakappanāyam mahaggatajavanāni abhiññājavanāni ca
sabbathāpi ekavārameva javanti, tato param bhavaṅgapāto va.*

three times, and then it sinks down into *Bhavaṅga*. While entering the *Nirodha-Samāpatti*, the *Javana* thought-moment of the fourth *Arūpa* is repeated two times, then the Yogi enters into *Nirodha*-state. When he rises from it, he gets a thought-moment either of *Anāgāmi-Phala* or of *Arāhatta-Phala*, and then falls back into *Bhavaṅga*.' (XIX b)

'On all occasions, in a state of *Jhāna*, the *Javana* consciousness flows on like the *Bhavaṅga*, for, there is no interruption of the *Citta-Vīthi* in this case. Hence, here the *Javana* continues for numerous thought-moments.' (XIX c)

'The *Javana*-thought-moment repeats itself for seven times in the *Kāmaloka*. It occurs only once in *Magga* and Super-intellection. On other occasions, i.e., in *Jhāna*, it continues for many' (XX).

XIX (b). *Cattāro pana magguppādā ekacittakkhanikā. Tato param dve tīni phalacittāni yathārahaṃ uppajjanti. Tato param bhavaṅgapāto. Nirodhasamāpattikāle dvikkhattun catutthārup-pajavanam javati. Tato param nirodham phusati. Vuṭṭhānakāle ca anāgāmi-phalam vā arahattaphalam vā yathārahamekavāraṃ uppajjitvā niruddhe bhavaṅgapāto va hoti.*

(c). *Sabbathā pi samāpattivīthiyam bhavaṅgasoto viya vīthiniyamo natthīti katvā bahūni pi labbhantī ti.*

XX. *Sattakkhattum parittāni maggābhiññā sakim matā, Avasesāni labbhanti javanāni bahūni pi.*

(C)

§ 16. *Puggala-Bhedo**(Difference in beings)*

According to the difference in their mental gradation, the beings are classified into three groups, namely :—

I

a. *The beings of lower species.* Their consciousness is primarily instinctive, due to the fact that their actions were conditioned by *Lobha*, *Dosa* and *Moha* in their previous existence. Their consciousness is as weak as *Upekkhā-Sahagata Santīraṇa*, resultant of the previous *Akusala*. It is not possible for them to obtain *Jhāna*.

b. *The idiot, dumb or born-blind.* Their consciousness is as instinctive as that of the lower species, of a very feeble nature, due to the fact that their actions were conditioned by very weak *Kusala Hetus* in their previous existence. It is as weak as *Upekkhā-Sahagata Santīraṇa*, being the resultant of very weak *Kusala Nāṇavippayutta Citta*.

They are called *Ahetuka*-beings, because their *Vipāka*-consciousness is devoid of any *Hetu*. They too are incapable of obtaining *Jhāna*.

II

The beings who have got self-sacrificingness (*Alobha*) and good-will (*Adosa*) but not a good intelligence (*Amoha*), due to the fact that their actions were conditioned by strong *Alobha* and *Adosa* in their previous existence, but not by *Amoha*, are called *Dvihetuka*-beings. They have no *Amoha* in their *Vipāka Citta*. They also, therefore, cannot obtain *Jhāna*.

III

The beings whose mind is sufficiently strong and rational, due to the fact that their actions were conditioned by strong *Alobha*, *Adosa* and *Amoha* in their previous existence, are called *Ti-Hetuka*-beings, because their *Vipāka*-consciousness is accompanied by all the three good *Hetus*. They alone are worthy of *Jhāna* and even of the higher states of the Supramundane.

‘The *Dvihetuka* and the *Ahetuka* beings cannot obtain either *Kiriyā* or *Appanā Javana*. Even the beings born as men will not have the types of *Ñāna-Sampayutta Vipāka* consciousness [as they had no *Ñāna-Sampayutta Kusala Citta* in their previous life].

‘If born as beasts or in some other lower

species, they will not have even the types of *Nāṇa-Vippayutta Vipāka* consciousness [for, they are merely instinctive].’ (XXI)

The *Dvibhetuka* and the *Abhetuka* beings cannot obtain *Jhāna* or become Arhat; so they cannot have either *Kiriyā* or *Appanā Javana*.

‘Among the *Tibhetuka* beings :—

(1) ‘The Arhat does not get *Kusala* or *Akusala Javana*.

(2) ‘The worldlings cannot have *Kiriyā-Javana*.

(3) The *Sekkhās* (= *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*) cannot have the types of *Diṭṭhi-Gata-Sampayutta* or *Vicikicchā-Sahagata* consciousness [as, they have destroyed the two fetters of *Sakkāya-Diṭṭhi* and *Vicikicchā*].

(4) ‘The *Anāgāmi* will not have the two types of enraged consciousness [as he has destroyed the fetter of *Paṭigha* or ill-will].

(5) ‘The types of the Supramundane consciousness are obtained by those alone who have attained to this plane. (XXII)

XXI. *Dvibhetukānamabhetukānaṃ ca pañettha kriyājavanāni ceva appanājavanāni ca na labbhanti. Tathā nāṇasampayuttavipākāni ca sugatīyaṃ. Duggatīyaṃ pana nāṇavippayuttāni ca mahāvīpākāni na labbhanti.*

XXII. *Tibhetukesu ca khīṇāsavaṇaṃ kusalākusalajava-*

‘The Arhat may get only forty-four types of consciousness.

‘The *Sekkhās* may get only fifty-six.

‘The *Puthujjanas* (=worldlings) may get only fifty-four.’ (XXIII)

(a) The Arhat does not get the following forty-five types of consciousness :—

<i>Akusala</i>	..	..	..	..	..	12
<i>Kusala Kāmāvacara</i>			..	..	..	8
<i>Rūpa Kusala</i>		..	..	..	..	5
<i>Arūpa Kusala</i>		..	..	..	..	4
<i>Magga</i>	..	..	..	..	..	4
<i>Mahaggata-Vipāka</i>	..		..	..	..	9
The first three <i>Phala</i>			..	..	..	3
						—
						45

Except these, he may get $89 - 45 = 44$ types of consciousness.

(b) The *Sekkhās* do not get the following 33 types of consciousness :—

nāni ca na labbhanti, tathā sekkha-puthujjanānaṃ kriyājavanāni. Diṭṭhigatasampayuttavicikicchājavanāni ca sekkhānaṃ. Anāgāmipuggalānaṃ pana paṭighajayanāni ca na labbhanti. Lokuttarajavanāni ca yathārahaṃ ariyānameva samuppajantī ti.

XXIII. *Asekkhānaṃ catucattālīsa sekkhānamuddise, Chapaññāsāvasesānaṃ catupaññāsa sambhavā.*

<i>Kiriyā Javana</i> (<i>Hasituppāda</i> 1 + <i>Kāmāvacara</i> <i>Sahetuka</i> 8 + <i>Mahaggata</i> 9)	..	..	..	..	18
<i>Ditthi-Sahagata Akusala</i>	..	..	..	..	4
<i>Vicikicchā-Sahagata Akusala</i>	..	..	..	..	1
<i>Arabatta-Phala</i>	..	..	..	..	1
<i>Mahaggata-Vipāka</i>	..	..	..	..	9
					<hr/>
					33

Except these, they may get $89 - 33 = 56$ types of consciousness.

(c) The worldling do not get the following 35 types of consciousness :—

<i>Kiriyā Javana</i>	..	..	..	..	..	18
<i>Lokuttara</i>	..	..	..	..	..	8
<i>Mahaggata-Vipāka</i>	..	..	..	..	..	9
						<hr/>
						35

Except these, they may get $89 - 35 = 54$ types of consciousness.

(D)

§ 17. *Bhūmi* (Life-planes)

(1) 'In the *Kāmāvacara*-plane all the above types of consciousness may be obtained in the course of cognition.

(2) 'In the *Rūpāvacara*-plane the two types of enraged consciousness and all the types that perform the function of *Tadālabhana* are not obtained.

(3) 'In the *Arūpāvacara*-plane the first type of *Magga*, all the types of *Rūpa*, *Hasituppāda* and an *Arūpa* of a lower stage are not obtained.

(4) 'Those who are devoid of a certain sense cannot have the types of consciousness that arise through it.

(5) 'The unconscious beings do not have any kind of conscious state.' (XXIV)

CONCLUSION

'In the *Kāmāvacara*-plane eighty types of consciousness may arise in the course of cognition.

'In the *Rūpāvacara*-plane sixty-four, and in the *Arūpāvacara* forty-two types of consciousness may be obtained.' (XXV)

(1) Except the nine types of *Mahaggata-Vipāka*,

XXIV. *Kāmāvacarabhūmiyaṃ pañcāni sabbāni vīthi-cittāni yathārahamaṃpalabbhanti, rūpāvacarabhūmiyaṃ pañcāsi-
iavan-tadārammaṇavajjitāni. Arūpāvacarabhūmiyaṃ pañca-
mamagga-rūpāvacara-bhāna-bhettimāruppavajjitāni ca labbhanti.
Sabbathāpi ca taṃ-taṃ-pasādarahitānaṃ taṃ-taṃ-dvārika-
vīthicittāni na labbhanteva. Asaññasattānaṃ pana sabbathā pi
cittappavatti natthevā ti.*

XXV. *Asīti vīthicittāni kāme rūpe yathārahamaṃ,
Catusaṭṭhi tathā rūpe dvecattāḷisa labbhare.*

all the remaining eighty types may be obtained in the course of cognition.

(2) Except the (*Paṭigha* 2 + *Mahāvīpāka Tadā-lambana* 8 + nose-tongue-and-touch-consciousness 6 =) 16 types, all the remaining 80 — 16 = 64 types of consciousness are obtained in the *Rūpa-Loka*.

(3) The following forty-two types of consciousness are obtained in the *Arūpāvacara*-plane :—

<i>Akusala</i> (except the two types of					
<i>Paṭigha</i>)	..	..	..	..	10
<i>Manodvārājjana</i>	..	..	..	..	1
<i>Kusala Kāmāvacara</i>	..	..	..	..	16
<i>Arūpāvacara</i>	..	..	..	..	8
<i>Lokuttara</i> , except <i>Arhat-Phala</i>	..	..	..	..	7
					—
					42

‘Thus, successively sinking into the *Bhavaṅga*, the waves of consciousness, arising through the six doors, flow on for the whole of life’. (XXVI)

XXVI. *Icevaṃ chadvārikacittappavatti yathāsambhavaṃ bhavaṅgantariṭā yāvatāyukamabbocchinnaṃ pavattatī.*

CHAPTER V

VĪTHI-MUTTA

*(Consciousness that does not come in
the course of cognition)*

§I. *Introductory*

‘The previous chapter, dealing with *Citta-Vīthi* (the course of cognition), has explained how the consciousness functions in getting experiences of the world.

‘Now we are going to discuss how it functions in connecting one life with the other.’ (I)

‘To know how the consciousness functions that does not come in the course of cognition, we must understand the following four sets of four :—

- (i) ‘The four planes of life.
- (ii) ‘The four ways of consciousness in connecting one life with the other.
- (iii) ‘The four kinds of Kamma.

I. *Vīthicittavasenevaṃ pavattiyamudīrito,
Pavattisaṅgaho nāma sandhiyan dāni vuccati.*

(iv) 'The four causes of death.' (II)

I

§2. Planes of life

'There are four planes of life, namely, (a) the plane of misery, (b) the better plane of the world of desires, (c) the plane of the form, and (d) the plane of the formless. (III)

(a)

'There are four kinds of the plane of misery, namely, (1) hell, (2) animal kingdom, (3) the world of the ghosts, and (4) the host of the demons.' (IV)

(b)

'There are seven kinds of the better plane of the world of desires, namely, (1) men, (2) the *Cātummahārājika* gods, (3) the *Tāvātinsa* gods, (4) the *Yāmā* gods, (5) the *Tusita* gods, (6) the *Nimmānarati* gods, and (7) the *Paranimmita-*

II. *Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maraṇuppatti ceti vīthi-muttasaṅgabe cattāri catukkāni veditabbāni.*

III. *Tattha apāyabbūmi, kāmasugatibhūmi, rūpāvacara-bhūmi, arūpāvacarabhūmi ceti catasso bhūmiyo nāma.*

IV. *Tāsu, nirayo, tiracchānayani, pettivisayo, asurakāyo ceti apāyabbūmi catubbidhā hoti.*

vasa-vatti gods.' (V a)

'The above eleven kinds of life-planes are called *Kāmāvacara-Bhūmi* or the plane of beings whose consciousness is restless under the influence of diverse worldly desires.' (V b)

(c)

'The plane of the form (*Rūpāvacara*) is of sixteen grades, comprising :—

(i) 'The planes of the first stage of *Jhāna*, namely, (1) *Brahmapārisajja*, (2) *Brahmapurohita* and (3) *Mahābrahmā*.

(ii) 'The planes of the second stage of *Jhāna*, namely, (4) *Parittābhā*, (5) *Appamāṇābhā* and (6) *Ābhassara*.

(iii) 'The planes of the third stage of *Jhāna*, namely, (7) *Paritta Subhā*, (8) *Appamāṇa Subhā* and (9) *Subhakiṇha*.

(iv) 'The planes of the fourth stage of *Jhāna*, namely, (10) *Vehapphala*, (11) *Asañña-Satta* or the unconscious beings, and *Sudhāvāsa* which is again of five grades, (12) *Avihā*, (13) *Atappā*, (14)

V (a). *Manussā, cātummahārājikā, tāvatinsā, yāmā, tusitā, nimmānarati, paranimmitavasavattī ceti kāmasugatibhūmi sattavidhā hoti.*

(b). *Sā panāyaṃ ekādasavidhā pi kāmāvacarabhūmicceva saṅkhaṃ gacchati.*

Sudassā, (15) *Sudassī* and (16) *Akanitṭhā*.' (VI)

(d)

The plane of the formless (*Arūpāvacara*) is of four grades, comprising :—

(1) 'The sphere of the conception of infinite space.

(2) 'The sphere of the conception of infinite consciousness.

(3) 'The sphere of the conception of nothingness.

(4) 'The sphere of the subtlest consciousness.'
(VII)

§3. *Who are born in what planes?*

'In the *Suddhāvāsa*-plane [the *Anāgāmi* alone are born] not the worldlings, the *Sotāpanna* or the *Sakadāgāmi*.

VI. *Brahmapārisajjā, Brahmāpurohitā, Mahābrahmā ceti paṭhamajjhānabhūmi. Parittābhā, Appamāṇābhā, Ābhassarā ceti dutiyajjhānabhūmi. Parittasubbā, Appamāṇasubbā, Subhakiṇhā ceti tatiyajjhānabhūmi. Vebapphalā, Asaññasattā, Suddhāvāsā ceti catutthajjhānabhūmi ti rūpāvacarabhūmi soḷasavidhā hoti. Avihā Atappā Sudassā Suddasī Akanitṭhā ceti suddhāvāsa-bhūmi pañcavidhā hoti*

VII. *Ākāsānañcāyatanabhūmi, Viññānañcāyatanabhūmi, Ākiñcāyatanabhūmi, Nevasaññānāsaññāyatanabhūmi ceti arūpabhūmi catubbidhā hoti.*

‘Those who have attained to the Supramundane state are never born in the realm of the unconscious beings or in the plane of misery.

‘All are born in the other realms.’ (VIII)

II

§4. *The ways of consciousness in connecting one life with the other (Paṭisandhi)*

‘Consciousness connects one life with the other in four ways, namely :—

- (a) connecting to a life in the plane of misery;
- (b) connecting to a life in the better plane of the world of desires;
- (c) connecting to a life in the plane of the form; and
- (d) connecting to a life in the plane of the formless.’ (IX)

(a)

‘The only type of consciousness that per-

VIII. *Putthujjanā na labbhanti suddhāvāsesu sabbathā,
Sotāpunnā ca sakadāgāmino cāpi puggalā.
Ariyā nopalabbhanti asaṅṅāpāyabbūmisu,
Sesaṭṭhānesu labbhanti ariyānariyā pi ca.*

IX. *Apāyapaṭisandhi, kāmasugatipaṭisandhi, rūpāvaca-
rapaṭisandhi, arūpāvacarapaṭisandhi ceti catubbidhā paṭisandhi
nāma.*

forms the function of connecting this life, at the time of death, to a life in the plane of misery is *Ahetuka akusala-vipāka upekkhā-sahagata santīraṇa*.

‘It manifests as the first moment of consciousness (= *Paṭisandhi*) in the beginning of a life in the plane of misery, functions as the *Bhavaṅga* for the whole of that life, and as *Cuti-citta* at the time of death, and then dies out.’ (X)

(b)

‘The type of *Ahetuka kusala-vipāka upekkhā-sahagata Santīraṇa* consciousness connects this life, at the time of death, to the life of a born-blind (dumb, or idiot) or to that of a demon living on earth.

‘It manifests as the first moment of consciousness (*Paṭisandhi*) in the beginning of the next life; functions as the *Bhavaṅga* for the whole of that life, and as *Cuti-citta* at the time of death.

‘The eight types of *Mahā-Vipāka* consciousness function as *Paṭisandhi*, *Bhavaṅga* and *Cuti* only in

X. *Tattha akusalavipāko pekkhāsahagatasantīraṇaṃ apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā, tato paraṃ bhavaṅgaṃ, pariyoṣāṇe cavaṇaṃ hutvā vocchijjati. Ayamekāpāyapaṭisandhināma.*

a being of the better plane of the world of desires.

‘These nine types of consciousness are called *Kāma-Sugati Paṭisandhi* or those that connect this life to the next in the better plane of the world of desires.’ (XI a)

‘The above ten types of consciousness are called *Kāmāvacara-Paṭisandhi Citta*.’ (XI b)

‘There is no fixed limit to the duration of life of the beings born in the four planes of misery, in human beings, and in the degraded *Asuras*. The life-term, in the case of the gods called the *Cātummahārājika*, is 500 celestial years, which is 9,000,000 years according to our calculation. The life-term of the *Tāvātinsa* gods is four-times this amount. That of the *Yāmā* gods is again four times the life-term of the *Tāvātinsa*, and so on for the *Tusita*, *Nimmāna-Rati*, and the *Paranimmitavasavatti* gods.’ (XII)

XI (a). *Kusalavipākopekkhāsahagatasantīraṇaṃ pana kāma-sugatiyaṃ manussānaṃ ceva jaccandhādīnaṃ, bhūmanissitānaṃ ca vinipātikāsuraṇaṃ paṭisandhi-bhavaṅga-cuti-vasena pavattati. Mahāvīpākāni pana aṭṭha sabbatthā pi kāmasugatiyaṃ paṭisandhi-bhavaṅga-cutivasena pavattanti. Imā nava kāmasugatipaṭisandhiyo nāma.*

(b). *Sā paṇāyaṃ dasavidhā pi kāmāvacarapaṭisandhicceva saṅkhaṃ gacchati.*

XII. *Tesu catunnaṃ apāyānaṃ, manussānaṃ, vinipātikāsuraṇaṃ ca āyuppaṃāṇaganānāya niyamo natthi. Cātum-*

‘The life-duration of a *Vasavatti* god is 9216000000 celestial years.’ (XIII)

‘The resultant consciousness of the first stage of *Jhāna* takes effect on the plane of the first stage of *Jhāna*, [i.e., *Brahmaloka*] by way of *Paṭisandhi*, *Bhavaṅga* and *Cuti*. The resultant consciousness of the second and the third stages of *Jhāna* takes effect on the plane of the second stage of *Jhāna*. The resultant consciousness of the fourth stage of *Jhāna* takes effect on the plane of the third stage of *Jhāna*.* And the resultant conscious of the fifth stage of *Jhāna* takes effect on the plane of the fourth stage of *Jhāna*.*

‘But, for the beings attaining to the unconscious realm, the *Paṭisandhi* is only of the material form. Similarly, thereafter, during life and at the time of re-deceasing, it is only material form which having lived ceases to be.’

*mahārājikānaṃ pana devānaṃ dibbāni pañcavassasatāni āyup-
pamānaṃ. Manussagaṇanāya navutivassasatasahassappamānaṃ
hoti. Tato cattugguṇaṃ tāvatimsānaṃ. Tato catugguṇaṃ
yāmānaṃ. Tato catugguṇaṃ tusitānaṃ. Tato catugguṇaṃ
nimmānaratīnaṃ. Tato catugguṇaṃ paranimmitavasavattīnaṃ.*

XIII. *Navasataṃ cekavīsa vassānaṃ koṭiyo tathā,
Vassasatasahassāni saṭṭhi ca vasavattisu.*

*The planes of the different gods are arranged according to Suttanta which maintains the possibility of only four stages of *Jhāna*, the second and the third stages being identified as one.

‘These are the six ways of *Paṭisandhi* in the *Rūpaloka*.’ (XIV)

‘Among these, the life-term of the *Brahmapārisajja* gods is one third of an aeon (*Kappa*); of the *Brahmapurohita* gods half aeon; of the *Mahābrahma* gods one aeon; of the *Parittābha* gods two aeons; of the *Appamāṇābhā* gods four aeons; of the *Ābhassara* gods eight aeons; of the *Parittasubha* gods sixteen aeons; of the *Appamāṇasubha* gods thirty-two aeons; of the *Subhakiṇha* gods sixty-four aeons; of the *Vehapphala* gods and the unconscious beings one hundred aeons; of the *Aviha* gods one thousand aeons; of the *Ātappa* gods two thousands aeons; of the *Sudassa* gods four thousand aeons; of the *Sudassī* gods eight thousand aeons; and of the *Akaṇiṭṭha* gods sixteen thousand aeons.’ (XV)

XIV. *Paṭhamajjhānavipākaṃ paṭhamajjhāna-bhūmiyaṃ paṭisandhi-bhavaṅga-cutivasena pavattati, tathā dutiyajjhāna vipākaṃ tatiyajjhānavipākaṅca dutiyajjhānabhūmiyaṃ, catutthajjhānavipākaṃ tatiyajjhānabhūmiyaṃ, pañcamajjhānavipākaṃ catutthajjhāna-bhūmiyaṃ. Asaññasattānaṃ pana rūpameva paṭisandhi hoti, tathā tato paraṃ pavattiyaṃ cavanakāle ca rūpameva pavattitvā nirujjhati. Imā cha rūpāvacarapaṭisandhiyo nāma.*

XV. *Tesu brahmapārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyuppanānaṃ, brahmapurohitānaṃ upaddhakappo, mahābrahmānaṃ eko kappo, parittābhānaṃ dve kappāni, appamāṇābhānaṃ cattāri kappāni, ābhassarānaṃ aṭṭha kap-*

(d)

‘Resultant consciousness of the first stage of *Arūpa-loka Jhāna* and of the following stages take effect on the plane of the four grades of the *Arūpa-loka* plane respectively, by way of *Paṭisandhi*, *Bhavaṅga* and *Cuti*. These are the four ways of *Paṭisandhi* in the *Arūpa-loka*.’ (XVI)

‘Among these four, the life-term of the gods who have attained to the sphere of *infinite space* is twenty thousand aeons; that of the gods who have attained to the sphere of infinite consciousness is forty thousand aeons; that of the gods who have attained to the sphere of nothingness is sixty thousand aeons; and that of the gods who have attained to the sphere of the subtlest consciousness is eighty-four thousand aeons.’ (XVII)

pāni, parittasubhānaṃ soḷasa kappāni, appamaṇasubhānaṃ dvattimsakappāni, subhakinhānaṃ catusaṭṭhi kappāni, vephalānaṃ asaṅṅasattānaṅca pañca kappasatāni, avihānaṃ kappasahassāni, atappānaṃ dve kappasahassāni, sudassānaṃ cattāri kappasahassāni, sudassīnaṃ aṭṭha kappasahassāni, akaniṭṭhānaṃ soḷasa kappasahassāni.

XVI. *Paṭhamārūppādivipākāni paṭhamārūppādibhūmisu yathākkamaṃ paṭisandhi-bhavaṅga-cutivasena pavattanti. Imā catasso āruppapāṭisandhiyo nāma.*

XVII. *Tesu pana ākāsaṅcāyatanūpagānaṃ devānaṃ vīsati kappasahassāni āyuppamaṇaṃ, viṅṅaṅcāyatanūpagānaṃ devānaṃ cattālīsa kappasahassāni, ākiṅcaṅṅāyatanūpagānaṃ devānaṃ saṭṭhi kappasahassāni, nevasaṅṅānāsaṅṅāyatanūpa-*

‘In one life, the *Paṭisandhi*, *Bhavaṅga* and *Cuti* are of the same type, having the same object.’
(XVIII)

III

§5. *The four kinds of Karma*

(A) ‘There are four kinds of Karma according to the functions they perform, namely :—

- (1) ‘Karma which conditions birth after death.
- (2) ‘Karma which sustains the life of a being.
- (3) ‘Karma which creates troubles in the life of a being.
- (4) ‘Karma which is destructive to the life of a being.

(B) ‘There are four kinds of Karma according to the strength of their effect, namely :—

- (1) ‘Karma which is very serious.
- (2) ‘Karma which is done just before death.
- (3) ‘Karma which is repeatedly done.
- (4) ‘Karma which is of a light kind.

(C) ‘There are four kinds of Karma according to the time they take in giving their effect, namely:—

gānaṃ devānaṃ caturāsīti kappasahassāni.

XVIII. *Paṭisandhi bhavaṅgañ ca tathā cavanamānaṃ
Ekameva tatthevaka-visayaṃ cekajātiyaṃ.*

- (1) 'Karma which gives its effect in this very life.
- (2) 'Karma which gives its effect in the next life.
- (3) 'Karma which gives its effect in some life after this.
- (4) 'Karma which is ineffective.

(D) 'There are four kinds of Karma according to the place where they produce their effect, namely:—

- (1) 'Immoral Karma which produces its effect in the plane of misery.
- (2) 'Moral Karma which produces its effect in the better plane of the world of desires.
- (3) 'Moral Karma which produces its effect in the plane of the form.
- (4) 'Moral karma which produces its effect in the plane of the formless.' (XIX)

XIX. *Janakamupatthambhakamupapīlakamupaghātakam ceti kiccavasena, garukamāsannamāciṇṇam kaṭattākammaṃ ceti pākadānapariyāyena, diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ abosikammaṃ ceti pākakālavasena cattāri kammāni nāma.*

Tathā akusalam, kāmāvacarakusalam, rūpāvacarakusalam, arūpāvacarakusalam ceti pākattānavasena.

§6. *The types of karma*
Immoral

‘There are three kinds of immoral Karma according to their ‘door’ of action, namely, (i) Karma of the body, (ii) Karma of the speech, and (iii) Karma of the mind.’ (XX)

‘How? Taking life, taking what is not given (=stealing), and unchastity are bodily Karma, because they are generally performed by the body.’ (XXI)

‘Lying, slandering, abusive language and idle talk are Karma of speech, because they are commonly done through speaking.’ (XXII)

‘Covetousness, ill-will and false view are the Karma of mind, because they belong primarily to our thought, though they often get expression through body and speech as well.’ (XXIII)

‘Among these, taking life, abusive language

XX. *Tattha akusalam kāyakammaṃ, vacīkammaṃ, manokammaṃ, ceti kammadvārasena tividham hoti.*

XXI. *Katham? Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro ceti kāyaviññattisaṅkhāte kāyadvāre bāhullavuttito kāyakammaṃ nāma.*

XXII. *Musāvādo, pisuṇavācā, pharusavācā, samphappalāpo ceti vacīviññattisaṅkhāte vacīdvāre bāhullavuttito vacīkammaṃ nāma.*

XXIII. *Abhijjhā, byāpādo, micchādittḥhi ceti aññatrāpi viññattiyā manasmim yeva bāhullavuttito manokammaṃ nāma.*

and ill-will are possible in one whose consciousness is rooted in *Dosa* (hate). Unchastity, covetousness and false view are possible in one whose consciousness is rooted in *Lobha* (greed). The remaining four [viz., taking what is not given, lying, slandering, and idle talk] are due to both of them. According to the states of consciousness all the immoralities are of twelve types.' (XXIV)

Moral

'There are three kinds of moral *Kāmāvacara* Karma also according to their 'doors' of action, namely, (1) Karma of the body, (2) Karma of the speech and (3) Karma of the mind.

'It is also threefold with respect to 'charity' (*Dāna*), 'virtue' (*Sīla*) and 'meditation' (*Bhāvanā*). It is eight-fold with respect to the types of consciousness. Or, again, it is ten-fold, taking into account 'charity', 'virtue,' 'practice of meditation,' 'reverence,' 'service,' 'transference of merit' (= *Patti-Dāna*), receiving thankfully the merits offered by others, listening to the Doctrine, teaching

XXIV. *Tesu paṇātipāto, pharusavācā, byāpādo ca dosmūlena iāyanti. Kāmesu micchācāro, abhijjhā, micchādītṭhi ca lobhamūlena. Sesāni cattāri pi dvīhi mūlehi sambhavanti. Cittuppādavasena panetaṃ akusalaṃ sabbthā pi dvādasavidhaṃ hoti.*

the Doctrine, and forming correct views.

‘These twenty types of consciousness (immoral 12 + moral 8) are counted as Karma in the *Kāma-Loka*.’ (XXV)

Moral Rūpāvacara Karma

‘Moral *Rūpāvacara* is Karma only of the mind. It belongs to meditation. According to the difference in constituents there are five *Jhāna*-stages of it.’ (XXVI a)

Moral Arūpāvacara Karma

‘Moral *Arūpāvacara* is also Karma only of the mind. It also belongs to meditation. According to difference in objects there are four *Jhānas* of it.’ (XXVI b)

XXV. *Kāmāvacarakusalampi kāyadvāre pavattaṃ kāyakammaṃ, vacīdvāre pavattaṃ vacīkammaṃ, manodvāre pavattaṃ manokammaṃ ceti, kammadvārasena tividhaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena. Cittuppadavasena panetaṃ attha-vidhaṃ hoti. Dāna-sīla-bhāvanā-apacāyana-veyyāvacca-pattidāna-pattānumodana - dhammasavana - dhammadesanā - diṭṭhijjukammavasena dasavidhaṃ hoti. Taṃ panetaṃ vīsatividhampi kāmāvacarakammamicceva saṅkhaṃ gacchati.*

XXVI (a). *Rūpāvacarakusalam pana manokammameva, tañca bhāvanāmayam, appanāpattam, jhānaṅgabhedena pañcavidham hoti.*

(b). *Tathā arūpāvacarakusalam ca manokammaṃ. Tampi bhāvanāmayam, appanāpattam, ārammaṇabhedena catubbidham hoti.*

§7. *The types of their resultant*
Immoral

‘Except distraction (*Uddhacca*), all the remaining types of immoral Karma cause one to be born in the plane of misfortune (*Apāya*).

‘But all the twelve types of immoral Karma yield the seven *Ahetuka* resultant that arise anywhere in *Kāmaloka* and *Rūpaloka* in the process of cognition, as the circumstances permit.’ (XXVII)

Uddhacca is not strong enough to give *Paṭisandhi* in the *Apāya*. It is to be overcome only by the Path of Arahathood.

Moral Kāmāvacara

‘Moral Karma of the *Kāmaloka* causes one to be born in the better plane of the world of desires. The eight types of *Mahā-Vipāka* consciousness arise in the course of cognition [performing the function of *Tadālabhāna*] in the *Kāmaloka*.

‘The eight types of *Ahetuka* resultant consciousness may arise anywhere in the *Kāmaloka* and the *Rūpaloka* [in the course of cognition],

XXVII. *Etthākusalakammamuddhaccarāhitam apāya-bhūmiyaṃ paṭisandhiṃ janeti. Pavattiyaṃ pana sabbampi dvādasavidhaṃ sattākusalapākāni sabbathā pi kāmaloke rūpaloke ca yathārahaṃ vipaccati.*

as the circumstances permit.' (XXVIII)

'A stronger kind of moral Karma, rooted in all the three *Kusala Hetus* [i.e., the four types of *Nāṇasampayutta*], causes one to be born as a moral and highly intelligent being, either as a man or as some god of the *Kāmaloka*. The sixteen types of its resultant arise in the course of cognition [viz., *Ahetuka* 8 + *Sahetuka* 'functioning as *Tadālabhāna* 8 = 16].

'A weaker kind of moral Karma rooted in all the three *Kusala Hetus* [i.e., the four types of *Nāṇasampayutta*] and a stronger kind of it rooted in only *Alobha* and *Adosa* [i.e., the four types of *Nāṇavippayutta*] cause one to be born as a man of feeble intelligence. Their resultant arises in the course of cognition only as twelve types, i.e., with the exception of the four types of *Nāṇasampayutta*.

'A weaker kind of moral Karma, rooted in only *Alobha* and *Adosa* [but not in *Amoha*, i.e., the four types of *Nāṇavippayutta*], causes one to be born as a man, either born-blind, dumb or idiot.

XXVIII. *Kāmāvacarakusalampi kāmasugatiyameva paṭi-sandhim janeti. Tathā pavattiyam ca mahāvīpākāni. Ahetuka-vīpākāni pana atṭha pi sabbatthāpi kāmaloke rūpaloke ca yathāraham vipaccati.*

Its resultant arises in the course of cognition only as the eight types of *Ahetuka Vipāka*.' (XXIX)

'Some hold that neither the *Asañkhārika* types of consciousness can yield *Sasañkhārika* resultant, nor the *Sasañkhārika* types *Asañkhārika* one.

'According to them, a stronger kind of the two types of moral *Asañkhārika Nāṇasampayutta* consciousness will yield twelve resultants, namely, four *Asañkhārika* and eight *Ahetuka*. Similarly, a stronger kind of the two types of moral *Sasañkhārika Nāṇasampayutta* consciousness will also yield twelve resultants, namely, four *Sasañkhārika* and eight *Ahetuka*.

'A weaker kind of the two types of *Nāṇasampayutta*, and a stronger kind of the two types of *Nāṇavippayutta Asañkhārika* consciousness yield ten resultants, namely, two *Nāṇavippayutta Asañkhārika* and eight *Ahetuka*. Similar is the case with the two types of *Sasañkhārika* consciousness.

'A weaker kind of the types of *Nāṇavippayutta*

XXIX. *Tatthāpi tibetukamukkaṭṭham kusalam tibetukam paṭisandhim datvā pavatte soḷasa vipākāni vipaccati. Tibetukamomakam dvibetukamukkaṭṭham ca kusalam dvibetukam paṭisandhim datvā pavatte tibetukarabitāni dvādasa vipākāni vipaccati. Dvibetukamomakam pana kusalam abetukameva paṭisandhim deti. Pavatte ca abetukavipākāneva vipaccati.*

consciousness yield only the eight *Ahetuka* resultants.’ (XXX)

‘One who has practised the first and the second stages of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Brahmapārisajja* god; one who has practised them in a moderately high degree, as a *Brahmapurohita* god; and one who has practised them in a very high degree, as a *Mahā-Brahmā* god.

‘Similarly, one who has practised the third stage of *Jhāna* of the *Rūpāvacara* moral type, in a minor degree, is born as a *Parittābhā* god; one who has practised it in a moderately high degree, as an *Appamāṇābhā* god; and one who has practised it in a very high degree, as an *Ābhassara* god.

‘One who has practised the fourth stage of *Jhāna*, in a minor degree, is born as a *Parittasubha* god; one who has practised it in a moderately high degree, as an *Appamāṇasubha* god; and one who has practised it in a very high degree, as a *Subhakiṇha* god.

XXX. *Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati,
Sasaṅkhāramasaṅkhāravipākāni ti kecana.
Tesam dvādasa pakāni dasaṭṭha ca yathākkamaṃ,
Yathāvuttānusārena yathāsambhavamuddise.*

‘One who has practised the fifth stage of *Jhāna* [of the *Rūpa*] is born as a *Vehapphala* god. One who has practised the same with a view to get rid of consciousness, is born as an unconscious being.

‘*Anāgāmi* (=never returners) are born as *Suddhāvāsa* gods.’ (XXXI)

Arūpāvacara

‘One who has practised a *Jhāna* of the moral *Arūpāvacara* is born as a god of the corresponding sphere of the *Arūpaloka*.’ (XXXII)

‘Thus, the types of the resultant of the *Mahagata*-Karma function as *Paṭisandhi*, and in the course of life in their respective realms.’ (XXXIII)

XXXI. *Rūpāvacarakusalam pana paṭhamajjhānam parittam bhāvetvā brahmapārisajjesu uppajjati. Tadeva majjhimam bhāvetvā brahmapurohitesu, paṇitam bhāvetvā mahābrahmesu. Tathā dutiyajjhānam-tatijjhānañca parittam bhāvetvā parittābhesu, majjhimam bhāvetvā appamāṇābhesu, paṇitam bhāvetvā ābhassaresu. Catutthajjhānam prittam bhāvetvā parittasubhesu, majjhimam bhāvetvā appamāṇasubhesu, paṇitam bhāvetvā subhakiṇhesu. Pañcamajjhānam bhāvetvā vehapphalesu, tadeva saññāvirāgam bhāvetvā asaññasattesu. Anāgāmino pana suddhāvāsesu uppajjanti.*

XXXII. *Arūpāvacarakusalam ca yathākkamam bhāvetvā arūpesu uppajjanti.*

XXXIII. *Itthan | mahaggatam puññam yathābhūmi-vavattitam,*

Janeti sadisam pākam paṭisandhippavattiyam.

(IV)

§8. *The causes of death*

‘There are four causes of death, namely, (a) expiration of the span of life, (b) extinction of Karma, (c) both of them and (d) destructive Karma.’
(XXXIV)

‘At the time of death, due to the strength of his Karma, either of the following appear before him at any of the six doors—

(1) the Karma,

(2) an article that had been generally associated with the performance of that Karma, or

(3) the sign of destiny that awaits him in his next life.

‘After that, upon that very object presented before him, his thoughts, either pure or evil, are directed very much, in accordance to the realm in which he is going to be born, due to the result of his Karma. Or, he feels as if he is doing that very action, that goes to condition his next birth.’ (XXXV)

XXXIV. *Āyukkhayena, kammakkhayena, ubhayakkhayena, upacchedakakammunā ceti catudhā maraṇupatti nāma.*

XXXV. *Tathā ca marantānaṃ pana maraṇakāle yathārahaṃ abhimukhībhūtaṃ bhavantare paṭisandhijanaṃ kammaṃ vā, taṃ-kammakaraṇakāle rūpādikamuṇaladdhapubbamuṇa-*

‘To one who is at the point of death, at the end of his *Vīthi-Citta* [on the object presented before him], or at the expiry of his *Bhavaṅga*, the *Cuti-Citta* arises and sinks down, which is the last phase of his present life. Just after that, the *Paṭisandhi*-consciousness rises up in the next life, impelled by the latent force of ignorance, arising as a result of Karma rooted in desire, associated with all its concomitants, and being the centre of all the states arising with it, joining this life with the other, according to circumstances, upon the same object as presented before him, being the first moment of consciousness in that life. It may rise up there either on a physical base or even without it [i.e., in the *Arūpa Loka*]. (XXXVI)

karāṇabhūtaṃ ca kammanimittaṃ vā, anantaramuppajjamānabhāve upalabbhitabbhaṃ upabhogabhūtaṃ ca gatinimittaṃ vā kammabalena channaṃ dvārānaṃ āññatarasmim paccupaṭṭhāti. Tato paraṃ tameva tathopaṭṭhitaṃ ārammaṇaṃ ārabha vipaccamānakammānurūpaṃ parisuddhamupakiliṭṭhaṃ vā upalabbhitabbhāvānurūpaṃ tatthoṇataṃ va cittasantānaṃ abhiṅgaṃ pavattati bāhullena. Tameva vā pana janakabhūtaṃ kammamabhinavakaraṇavasena dvārapavattaṃ hoti.

XXXVI. Paccāsaṇṇamarāṇassa tassa vīthicittāvasāne bhavaṅgakkhaye vā cāvanavasena paccuppannabhāvapariyosānabhūtaṃ cuticittaṃ uppajjitvā nirujjhati. Tasmim niruddhāvasāne tassānantarameva tathāgahitamārammaṇamārabha savatthukaṃ avatthukameva vā yathārahaṃ avijjānusaya-parikkhittena taṅhānusayamūlakena saṅkhārena janīyamānaṃ sampayuttehi parigayhamānaṃ sabajātānamadhiṭṭhānabhāvena

§ 9. *Paṭisandhi*

‘There are only five faint thought-moments of *Javana* in the course of cognition just at the time of death. Therefore, if the objects are actually present before him at the time of death, the *Paṭisandhi* and the following *Bhavaṅga* consciousness have also the same objects. Thus, the articles generally associated with the action, and the sign of the destiny that awaits him, which are presented before him at any of the six doors, may be either present or past, in the case of a *Kāmāvacara-Paṭisandhi*. But the *Karma* is always one which has been done in the past, revived at the mind-door.

‘Whatever the objects may be, they all belong to the *Kāmaloka*.’ (XXXVII)

‘The object of a *Rūpāvacara Paṭisandhi* cons-

pubbaṅgamabhūtaṃ bhavantarapaṭisāndhānavasena paṭisandhi-saṅkhātāṃ mānasāṃ uppajjamānameva paṭiṭṭhāti bhavantare.

XXXVII. *Marāṇāsannavāthiyāṃ pañettha mandapa-vattāni pañceva javanāni paṭisaṅkhitābāni. Tasmā yadā paccuppannārammaṇesu āpāthamāgatesu dharantesveva maraṇaṃ hoti, tadā paṭisandhi-bhaviṅgānaṃ pi paccuppannārammaṇatā labbhatīti katvā kāmāvacarapaṭisandhiyā chadvāragahitaṃ kammanimittāṃ, gatinimittāṃ ca paccuppannamatītārammaṇaṃ upalabbhati, kammaṃ pana ātītameva. Taṃ ca manodvāragahitaṃ. Tāni pana sabbāni pi parittadhammabhūtānevārammaṇāni.*

sciousness is an ideational one, the after-image of the *Kammaṭṭhāna*. Similarly, the object of an *Arūpa-Paṭisandhi* may be infinity or concepts. The life of an unconscious being begins only with a group of nine material qualities, called *Jīvitānavaḥa*. [See p. 229]. Theirs is, therefore, only a material birth. The birth of the *Arūpāvacara* gods is only mental; and that of the other beings both material and mental. (XXXVIII)

‘After death, a being of the *Arūpaloka* is born either in the same or in a higher sphere, but never in a lower one. He may also be born in the *Kāmaloka* as a moral and intelligent being, either a man or a god [i.e., *Tihetuka* beings].

‘A being of the *Rūpaloka* is never born, after his death, either as an idiot, born-blind or born-deaf man, or as a being of the plane of misery [i.e., *Ahetuka* being].

‘A moral and intelligent being [i.e., *Tihetuka*

XXXVIII. *Rūpāvacarapaṭisandhiyā pana paññattibhūtaṃ kammanimittamevārammaṇaṃ hoti. Tathā āruppa-paṭisandhiyā ca mahaggatabhūtaṃ paññattibhūtaṃ ca kammanimittameva yathārahaṃ ārammaṇaṃ hoti. Asaññasattānaṃ jīvitānavakameva paṭisandhibhāvena paṭiṭṭhāti. Tasmā te rūpapaṭisandhikā nāma. Arūpā arūpapaṭisandhikā, Sesā rūpārūpapaṭisandhikā.*

being] of the *Kāma-Loka* may take his birth in any kind of realm or sphere according to his Karma.

‘The other beings of the *Kāma-Loka* [i.e., the *Dubetuka* and the *Ahetuka* beings] are born in a realm of the *Kāmaloka* itself.’ (XXXIX)

§10. *The stream of personality*

‘Thus, this life being connected with the other, and the *Paṭisandhi*-consciousness having sunk down, the stream of personality flows on, on that very object, like the current of a river, continuously, being interrupted at intervals only by the courses of cognition, till his death. This flow is called *Bhavaṅga*, as it forms a part of the being’s existence. It is arrested only when he gets a course of cognition in his consciousness.

‘At the end, when he is at the point of death, it functions as the *Cuti-citta* and then ceases.

‘Thus, the cycle of *Paṭisandhi*, *Bhavaṅga* and so on turns round and round like the wheel of a

XXXIX. *Āruppacutiyaṃ honti hetṭhimāruppavajjitā,
Paramāruppasandhī ca tathā kāmatihetukā.
Rūpāvacaracutiyaṃ abeturahitā siyumaṃ,
Sabbā kāmatihetumbā, kamesveva panetarā.*

chariot.' (XL)

'The stream of consciousness flows on from life to life in the circle of *Paṭisandhi*, *Bhavaṅga*, *Vīthi* and *Cuti*.

'The wise, meditating on its impermanent nature, and realising the Summum Bonum, free themselves completely from the bondage of attachment, and thus finally stop their flow of life.' (XLI)

XL. *Icevaṃ gahitapaṭisandhikānaṃ pana paṭisandhini-rodhānantaratoppabbuti tamevārammaṇamārabbha tadeva cittaṃ yāva cuticittuppadā asti vīthicittuppadē bhavassa aṅgabhāvena bhavaṅgasantatisaṅkhātaṃ mānaṣaṃ abbocchinnaṃ nadīsoto viva pavattati. Pariyosāne ca cavanavasena cuticittaṃ butvā nirujjhati. Tato paraṃ ca paṭisandhādayo rathacakkamiva yathākkamaṃ evameva parivattantā pavattanti.*

XLI. *Paṭisandhi-bhavaṅgavīthiyo cuti ceḥa tathā bhavantare, Puna sandhi bhavaṅgamiccayaṃ parivattati cittasantati. Paṭisaṅkhāya paṇetamaddhavaṃ adbigantvā padamac-cutaṃ budhā, Susamucchinnasinehabandhanā samameṣṣanti cirāya subbatā.*

CHAPTER VI
RŪPA
(*Material qualities*)

SECTION I
SAMUDESĀ
(*Kinds of material properties*)

§I. *Introductory*

‘Thus far, we have discussed about the types, divisions and functions of consciousness, and the psychic factors.’ (I)

‘Now we are going to deal with the nature of matter under the following five heads :—

- (1) ‘Their properties.
- (2) ‘Their classifications.
- (3) ‘Their generation.
- (4) ‘Their groups.
- (5) ‘Their modes of function.’ (II)

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- I. *Ettāvatā vibhattā hi sappabhedappavattikā, Cittacetāsikā dhammā rūpaṃ dāni pavuccati.*
 - II. *Samuddesā vibhāgā ca samuṭṭhānā kalāpato, Pavattikkamato ceti pañcadhā tattha saṅgaho.*

§2. *What is Rūpa?*

A piece of stone is white, hard, round and heavy. These are the different qualities of it. But can we find a stone which is neither white, nor hard, nor round, nor heavy, nor of any kind? Can it exist apart from the qualities?

We will feel that it is not even possible to conceive of it, for, we cannot think of a material existence without understanding it in the terms of qualities. If all the qualities were to be eliminated from a body it would cease to exist. The material bodies are nothing but different permutation and combination of qualities that are in a state of flux. They are, therefore, called *Rūpa* or 'that which is changeful.' The word '*Rūpa*' denotes all material qualities in its general sense, but in its specific sense it means only the *visible forms*.

What is hard is earth. Here 'hardness' is not something separate from 'earth', but it is the very essence of it. There can be no earth which is not hard. Similarly, what flows is water; what burns is fire; what moves is air. These are called the four *Mahābhūta* or 'the primary qualities.'

All the other material qualities are conditioned by these four; therefore, they are called *Upādāya*

Rūpa or ‘the conditioned qualities.’

‘All the material qualities may be brought under two classes, namely,

(1) The four *Mahā-Bhūta* or the primary qualities, and (2) the other qualities conditioned by them. Both of them comprise the following eleven types.’ (III)

§3. *Eleven types of the material qualities*

(A) ‘*Mahā-Bhūta* (the primary qualities).

(i) ‘Essential material qualities :—

earth, water, fire and air [4]

(B) ‘*Upādāya-Rūpa* (the conditioned qualities)

(ii) ‘Sensitive material qualities :—

eye, ear, nose, tongue and touch .. [5]

(iii) ‘Sensible material qualities :—

form, sound, smell, taste, (and touch) [4]

‘The material quality of ‘touch’ is the same as the above three essential qualities, namely, earth (=hardness), fire (=hot or cold) and air (=pressure). It has not, therefore, been counted

III. *Cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ ti duvidhampetaṃ rūpaṃ ekādasavidhena saṅgahaṃ gacchati.*

as an independent quality.

- | | |
|---------------------------------------|-------|
| (iv) 'Material qualities of sex :— | |
| female and male .. ' | [2] |
| (v) 'The seat of consciousness :— | |
| heart | [1] |
| (vi) 'The life-principle in matter :— | |
| vital force | [1] |
| (vii) 'The food value in matter :— | |
| food' (IV a) | [1] |
| | <hr/> |
| | [18] |

'These eighteen material qualities have their own kinds and characteristics. They have their own origination. They are real and in a state of constant flux. They are impermanent, cause of misery, and substanceless.' (IV b)

The following are the four remaining types

IV (a). *Paṭhavī-dhātu, āpo-dhātu, tejo-dhātu, vāyo-dhātu bhūta-rūpaṃ nāma. Cakkhu, sotaṃ gbhānaṃ, jivhā, kāyo, pasāda-rūpaṃ nāma. Rūpaṃ, saddo, gandho, raso, āpodhātu-vajjitaṃ bhūtattayasāṅkhātāṃ phoṭṭhabbaṃ gocara-rūpaṃ nāma. Itthattaṃ, purisattaṃ, bhāva-rūpaṃ nāma. Hadyavatthu hadayarūpaṃ nāma. Jīvitindriyaṃ jīvita-rūpaṃ nāma. Kabaḷīṅkāro āhāro āhāra-rūpaṃ nāma.*

(b). *Iti ca aṭṭhārasavidhampetaṃ rūpaṃ sabhāvarūpaṃ salakkhaṇa-rūpaṃ, nipphanna-rūpaṃ, rūpa-rūpaṃ, sammasana-rūpaṃ ti ca saṅgahaṃ gacchati.*

of material qualities, secondary to the above seven, depending on them for their existence:—

- (viii) ‘Material quality of relative limitation,
space [1]
- (ix) ‘Material quality of expression,
bodily and vocal [2]
- (x) ‘Conditions of matter,
lightness, pliancy, adaptability, [3]
(and the above two qualities of
expression)
- (xi) ‘The essential characteristics of
material quality,
growth, continuity, oldness
and death [4]

18 + 10 = 28

‘Here ‘growth’ and ‘continuity’ are the same as the origination of matter. Thus, the eleven types of material qualities may be resolved into twenty-eight properties.’ (V)

V. *Ākāsadhātu pariccheda-rūpaṃ nāma. Kāya-viññatti, vacī-viññatti viññatti-rūpaṃ nāma. Rūpassa lahutā, mudutā, kammaññatā, viññatti-dvayaṃ vikārarūpaṃ nāma. Rūpassa upacayo, santati, jaratā, aniccatā lakkaṇa-rūpaṃ nāma. Jāti-rūpameva panettha upacayasantatināmena pavuccatīti. Ekādasavidhampeṭaṃ rūpaṃ aṭṭhavīsatividhaṃ hoti sarūpa-vasena.*

SECTION II

§4. *Classification of the material qualities*

‘All the material qualities are *Ahetuka*, i.e., not rooted in the *Hetus* [which is possible only with the mental]. They have only relative existence; they become the objects of attachment; they are composite; they are mundane, belonging to the *Kāma-Loka*; they are devoid of the faculty of cognising objects; and they are not to be annihilated.*

‘Again, from different principles, these may be divided in several ways, as given under:— (VII)

‘The five sensitive material qualities [i.e., eye, ear, nose, tongue and touch] *pertain to the subject, and the others are external to it.*

‘The five sensitive material qualities, and the seat of consciousness, these six, are the *organs* of the subject. The others are *non-organs*.

*Some philosophers hold that, in order to realise the true blissful nature of the spiritual self, it is necessary to annihilate the physical which is a bondage to it.

Buddhism does not believe in the possibility of this, nor in the existence of a spiritual self apart from mind and matter.

VII. *Sabbam ca panetam rūpam ahetukam sappaccayam, sāsavam, sañkhatam, lokiyam, kāmāvacaram, anārammanam, appahātabbamevā ti ekavidhampi ajjhattika-bāhirādi-vasena bahudhā bhedam gacchati.*

‘The five sensitive material qualities, and the two kinds of expression, these seven, are called *Dvāra-Rūpa* or the ‘doors’ through which we receive information of the outer world. The others are *Advāra* or non-doors.

‘The five sensitive material qualities, the two sexes, and the life-principle, these eight, are called *Indriya-Rūpa* or the ‘material faculties.’ The others are *Anindriya-Rūpa* or the non-faculties.

‘The five sensitive and the seven sensible material qualities, these twelve, are gross, close to us, capable of striking mutually: quite contrary to these, the others are subtle, not close, and not capable of striking mutually.

‘The material quality generated by one’s own Karma is *self-earned*. The others are not so.

‘All kinds of form are *visible*. The others are *not visible*.

‘Eye and ear catch their objects from a distance; but nose, tongue and touch do it coming in contact with them. These five are called *Gocaraggāhika-Rūpa* or the material qualities capable of catching the sensible objects. The others are not capable of this.

‘Colour, smell, taste, food-value and the four *Mahā-Bhūtas* [earth, water, fire and air], these

eight, are invariably present in all matter. They cannot be separated from one another. They are called *Avinibbhoga-Rūpa* or the inseparable material qualities. The others are separable from one another.' (VIII)

'Thus, the twenty-eight material qualities are classified as personal, non-personal and so on, according to different principles.' (IX)

VIII. *Pasāda-saṅkhātamaṃ pañcavidhampi ajjhattika-rūpaṃ nāma, itaram bāhira-rūpaṃ.*

Pasāda-hadaya-saṅkhātamaṃ chabbidhampi vatthu-rūpaṃ nāma; Itaram avatthu-rūpaṃ.

Pasāda-viññatti-saṅkhātamaṃ sattavidhampi dvāra-rūpaṃ nāma; Itaram advāra-rūpaṃ.

Pasāda-bhāva-jīvitasāṅkhātamaṃ aṭṭha-vidhaṃ pi indriya-rūpaṃ nāma; Itaram anindriya-rūpaṃ.

Pasāda-visayasāṅkhātamaṃ dvādasavidhaṃ pi oḷarika-rūpaṃ, santike-rūpaṃ sappatigha-rūpanca, itaram sukhumā-rūpaṃ dūre-rūpaṃ, appatigha-rūpañ ca.

Kammajamaṃ upādiṇṇa-rūpaṃ; Itaram anupādiṇṇa-rūpaṃ.

Rūpāyatanamaṃ sanidassana-rūpaṃ; Itaram anidassana-rūpaṃ.

Chakkādi-dvayamaṃ asampatta-vasena, ghānādittayamaṃ sampattavasenā ti pañca-vidhampi gocaraggāhika-rūpaṃ; itaram agocaraggāhika-rūpaṃ.

Vaṇṇo, gandho, raso, ojā, bhūta-catukkaṃ ceti aṭṭhavidhampi avinibbhoga-rūpaṃ; itaram vinibbhoga-rūpaṃ.

IX. *Icevamaṭṭhavīsati-vidhampi ca vicakkehaṇā, Ajjhattikādibhedena vibhajanti yathārahaṃ.*

SECTION III

Samuṭṭhāna

[*Generating principles*]

§5. *The four generating principles*

‘The material qualities are being continuously generated by the four principles, namely, (a) Karma, (b) mind, (c) weather and (d) food.’ (X)

Their continuous flow may be compared to the current of electricity, which is being generated by the dynamo every moment. In the case of a being, the particular nature of the material frame that it possesses has been conditioned by its previous Karmas. In the present birth, the particular state of its mind, the food that it takes, and the weather in which it lives are continuously generating the material qualities of its body in their own way.

(a)

Kamma-samuṭṭhāna Rūpa

[*Material qualities being generated by Karma*]

‘Due to the result of the twenty-five types of

X. *Kammaṃ, cittaṃ, utu, āhāro ceti cattāri rūpa-samuṭṭhānāni nāma.*

Kāmāvacara and *Rūpāvacara* Karmas [*Kāmāvacara*, immoral 12+moral 8+*Rūpāvacara* 5=25], as the case may be, the material qualities in the person of the subject keep on being generated every moment, from the very first linking of consciousness at the beginning of his life [*Paṭisandhi*].’ (XI)

(b)

Citta-samuṭṭhāna Rūpa

[Material qualities being generated by
the states of mind]

‘The seventy-five types of consciousness (with the exception of *Arūpa-Vipāka* [4] and the twice five-fold *Viññāṇa* [10]) start generating the material qualities in the person of the subject as soon as they take their rise, from the very first moment of *Bhavaṅga*.’ (XII a)

‘A *Jhānic* state of active consciousness makes the posture of the *Yogāvacara* steady and calm. The types of *Voṭṭhapana*, *Kāmāvacara-Javana* and

XI. *Tattha kāmāvacaram rūpāvacaram ceti pañcavīsatividhampi kusalākusalakammamabbisaṅkhatam ajjhattikasantāne kammamamuṭṭhānarūpam paṭisandhimupādāya khaṇe khaṇe samuṭṭhāpeti.*

XII (a). *Arūpavipāka-dvipañcaviññāṇavajjitam pañcassattavidhampi cittam cittamamuṭṭhānarūpam paṭhama-bhavaṅgamupādāya jāyantameva samuṭṭhāpeti.*

Abhiññā consciousness give rise to physical and vocal expression.

‘The thirteen types of consciousness accompanied by delight [*Akusala Lobha* 4+*Kusala* 4+*Kiriya* 1] may cause laughter as well.’ (XII b)

(c)

Utu-samuṭṭhāna Rūpa
[*Material qualities being generated by weather*]

‘The material quality of temperature (fire), with its heating and cooling effects, generates the material qualities both in the organic and the inorganic bodies.’ (XIII)

(d)

Āhāra-samuṭṭhāna Rūpa
[*Material qualities being generated by food*]

‘Food or the nutritive essence starts generating the material qualities in the person of the

XII (b). *Tattha appanā-javanam iriyāpatham pi sannāmeti. Voṭṭhapana-kāmāvacarajavanābhiññā pana viññattimpi samuṭṭhāpeti. Somanassajavanāni panettha terasa hasanampi janenti.*

XIII. *Sītuṇhotusamaññātā tejodhāto ṭhitippattā va utu-samuṭṭhāna-rūpam ajjattam ca bahiddhā ca yathāraham samuṭṭhāpeti.*

being as soon as it gets assimilated.’ (XIV)

§ 6. *The scope of the four principles*

‘The seat of consciousness and the material faculties are produced by the Karmic resultant. The two kinds of expression [bodily and vocal] are produced only by the mind. Sound is produced by the mind and the temperature. The three material qualities of lightness, pliancy and adaptability are produced by the mind, the temperature and the food. The eight kinds of inseparable material qualities (= *Avinibbhoga-Rūpāni*) and the ‘space’ are produced by all the four principles. The material qualities of growth, continuance, decay and death (= *Lakkhaṇa-Rūpāni*) are not produced by any of the principles [but they are the very nature of all existence].’ (XV)

SUMMARY

(1) ‘Karma produces eighteen kinds of mate-

XIV. *Ojā-saṅkhāto āhāro āhārasamuṭṭhānarūpaṃ ajjhoḥaraṇakāle thānappatto samuṭṭhāpeti.*

XV. *Tattha hadaya-indriya-rūpāni kammajāneva. Viññānti-dvayaṃ cittajameva. Saddo cittotujo. Labutādittayaṃ utu-cittāhārehi sambhoti. Avinibbhoga-rūpāni ceva ākāśadhātu ca catūhi sambhūtāni. Lakkhaṇa-rūpāni na kutoci jāyanti.*

rial qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Hadaya* 1+*Indriya* 8=18]

(2) 'Mind produces fifteen kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Sadda* 1+*Vikāra* 3+*Viññatti* 2=15].

(3) 'Weather (=temperature) produces thirteen kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3+*Sadda* 1=13].

(4) 'Food produces twelve kinds of material qualities [viz., *Avinibbhoga* 8+*Ākāsa* 1+*Vikāra* 3=12]

'Growth, continuance, decay and death are natural to all matter that exists. They are not produced by any principle at all.' (XVI)

XVI. *Aṭṭhārasa pañnarasa terasa dvādasā ti ca,
Kamma-cittotukāhārajāni honti yathākkamaṃ.
Jāyamānādirūpānaṃ sabhāvattā hi kevalaṃ,
Lakkhaṇāni na jāyanti kehicī ti pakāsitaṃ.*

SECTION IV

Kalāpa-Yojanā[*Grouping of the material qualities*]

Material bodies are nothing but groups of qualities, coming together in different manners and proportions, that constitute them and exist in and with them. Such a group of qualities is called a *Kalāpa*.

There are altogether twenty-one kinds of *Kalāpa*, of which nine are produced by Karma, six by mind, four by weather, and two by food.

‘There are twenty-one groups of co-existing qualities that constitute the same matter, and that arise and pass away simultaneously.’ (XVII)

I

§7. *Kamma-samuṭṭhāna Kalāpa*[*Groups of qualities arising from previous Karma*]

‘These are the nine groups of material qualities arising as a result of the previous Karma :—

(1) ‘*Cakkhu-Dasaka*, the group of ten qualities including the sensitive organ of eye as one

XVII. *Ekuppādā ekanirodhā ekanissayā sabavuttino ekavīsati rūpakalāpā nāma.*

[viz., the eight inseparable qualities, vitality and the eye].

(2-8) ‘Similarly, the eight inseparable qualities and vitality, together with ‘ear’, constitute the *Sota-Dasaka*; together with ‘nose’, constitute the *Ghāna-Dasaka*; together with ‘tongue’, constitute the *Jivhā-Dasaka*; together with the ‘body’, constitute the *Kāya-Dasaka*; together with the ‘female sex,’ constitute the *Itthi-Bhāva-Dasaka*; together with the ‘male sex’, constitute the *Pumbhāva-Dasaka*; and together with the seat of consciousness, constitute the *Vatthu-Dasaka*.

(9) ‘*Jivita-Navaka*, the group of nine qualities, including ‘vitality’ as one, [viz., the eight inseparable qualities and vitality].’ (XVIII)

II

§8. *Citta-samuṭṭhāna-Kalāpa*

[Groups of qualities arising as a result of the states of mind]

‘The following are the six groups that arise as a result of the states of mind :—

XVIII. *Tattha jīvitam avinibbhogarūpam ca cakkehunā saba cakkehudasakam ti pavuccati. Tathā sotādihi saddhim sota-dasakam, ghānadasakam, jivhādasakam, kāya-dasakam itthibhāva-dasakam, pumbhāva-dasakam, vatthu-dasakam ceti yathākkamam yojetabbam. Avinibbhoga-rūpameva jīvitena saba*

(1) ‘*Suddhatṭhaka*, the simple group of only the eight inseparable qualities.

(2) ‘*Kāya-Viññatti-Navaka*, the group of nine qualities including the ‘physical expression’ as one [viz., the eight inseparable qualities, and the quality of ‘physical expression].’

(3) ‘*Vacī-Viññatti-Dasaka*, the group of ten qualities including the ‘vocal expression’ as one [viz., the eight inseparable, the quality of ‘vocal expression’, and the quality of sound].

(4) ‘*Labutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability].

(5) ‘*Kāya-Viññatti-Labutādi-Dvādasaka*, the group of twelve qualities including the ‘physical expression’ and lightness and others [viz., the eight inseparable, the quality of physical expression, lightness, pliancy and adaptability].

(6) ‘*Vacī-Viññatti-Sadda-Labutādi-Terasaka*, the group of thirteen qualities including ‘vocal expression’, sound, and lightness and others [viz., the eight inseparable, the quality of vocal expres-

iivitanavakanti pavuccati. Ime nava kamma-samuṭṭhāna-kalāpā.

sion, sound, lightness, pliancy and adaptability].’
(XIX)

III

§9. *Utu-samuṭṭhāna-Kalāpa*

[*Groups of qualities arising as a result of the influence of weather*]

‘The following are the four groups of qualities arising as a result of the influence of weather :—

(1) ‘*Suddaṭṭhaka*, the simple group of only the eight inseparable qualities.

(2) ‘*Sadda-Navaka*, the group of nine qualities including ‘sound’ as one [viz., the eight inseparable and the quality of sound].

(3) ‘*Labutādekādasaka*, the group of eleven qualities including lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability].

(4) ‘*Sadda-Labutādi-Dvādasaka*, the group of twelve qualities including ‘sound’ and lightness

XIX. *Avinibbhoga-rūpaṃ pana suddhaṭṭhakam. Tadeva kāya-viññattiyā saba kāya-viññattinavakam, vacī-viññattisaddehi ca saba vacīviññatti-dasakam. Labutādīhi saddhim labutādekādasakam. Kāya-viññātilabutādidvādasakam, vacī-viññattisaddalahutāditerasakam ceti cha cittasamuṭṭhāna-kalāpā.*

and others [viz., the eight inseparable, the quality of sound, lightness, pliancy and adaptability].’
(XX)

(IV)

§ 10. *Āhāra-samuṭṭhāna-Kalāpa*
[Groups of qualities arising as a result of the
assimilation of food]

‘The following are the two groups arising as a result of the assimilation of food :—

(1) ‘*Suddhaṭṭhaka*, the simple group of only the eight inseparable qualities.

(2) ‘*Labutādekādasaka*, the group of eleven qualities including the qualities of lightness and others [viz., the eight inseparable, lightness, pliancy and adaptability].’ (XXI)

§ 11. *The places of their occurrence*

‘Among the above twenty-one kinds of groups, the two—the simple group of only the eight inseparable qualities, and the group of nine including ‘sound’ as one—arising from the influence of

XX. *Suddhaṭṭhakam, saddanavakam, labutādekādasakam saddalahutādi-dvādasakam ceti cattāro utusamuṭṭhāna-kalāpā.*

XXI. *Suddhaṭṭhakam, labutādekādasakam ceti dve āhāra-samuṭṭhāna-kalāpā.*

weather are found both in the animate and the inanimate bodies. But the other kinds of groups are found only in the animate bodies.’ (XXII)

SUMMARY

‘There are twenty-one kinds of the groups of material qualities, of which nine arise from Karma, six from the states of mind, four from the influence of weather, and two from the assimilation of food.

‘The material qualities of ‘space’, and the ‘four characteristics’ of all existence (viz., growth, continuance, decay and death) are not considered as factors of a group, for, the quality of ‘space’ is nothing but a relative limitation amongst two or more groups, and the four characteristics are nothing but the essential nature of all the groups.’ (XXIII)

XXII. *Tattha suddhatthakam, saddanavakam ceti dve utu-samuṭṭhāna-kalāpā bahiddhā pi labbhanti, avasesā pana sabbe pi ajjhattikameva.*

XXIII. *Kamma-cittotukāhāra-samuṭṭhānā yathākkamaṃ. Nava cha caturo dve ti kalāpā ekavīsati. Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā, Na kalāpaṅgamiccāhu akāsaṃ lakkhaṇāni ca.*

[*V. Supra*] * Worms and insects which are born themselves from moisture.

† Self-born beings, appearing suddenly independent of parents, such as the being of hell and of the realms higher than the *Tāvātinsa*.

SECTION V

*Rūpa-ppavatti-kkamo**[The modes of function of the material qualities]*§12. *In the Kāmaloka*

‘All the kinds of material qualities are found in the growth of the bodies of different beings in *Kāmaloka*. At the inceptive stage of the *Sansedaja** and *Opapātika*† beings, when the first moment of consciousness arises in them, the following seven groups, at the most, may be got by them :—

(1) ‘*Cakkhu-Dasaka* [viz., the eight inseparable, vitality and eye].

(2) ‘*Sota-Dasaka* [viz., the eight inseparable, vitality and ear].

(3) ‘*Ghāna-Dasaka* [viz., the eight inseparable, vitality and nose].

(4) ‘*Jivhā-Dasaka* [viz., the eight inseparable, vitality and tongue].

(5) ‘*Kāya-Dasaka* [viz., the eight inseparable, vitality and touch].

(6) ‘*Bhāva-Dasaka* [viz., the eight inseparable, vitality and sex].

(7) *Vatthu-Dasaka* [viz., the eight inseparable,

vitality and heart].

‘At the least, *Cakkhu-Dasaka*, *Sota-Dasaka*, *Ghāna-Dasaka* and *Bhāva-Dasaka* might be missing in them. In that case, they should be thought as devoid of those particular groups.

‘The following three groups are got by the beings that are conceived in the womb of mother—*Kāya-Dasaka*, *Bhāva-Dasaka* and *Vatthu-Dasaka*.

‘In the case of beings devoid of sex, the *Bhāva-Dasaka* may be missing.

‘As the being grows, *Cakkhu-Dasaka* and the other groups are developed in him in due course.’ (XXIV)

§13. *At the time of death*

‘And thus the process of the groups of the material qualities, being generated by the four

XXIV. *Sabbāni pi panetāni rūpāni kāma-loke yathā-rabaṃ anūnāni pavattiyam upalabbhanti. Paṭisandhiyam pana saṃsedajānaṃ ceva opapātikānaṃ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-saṅkhātāni satta dasakāni pātubhavanti ukkatthavasena, Omakavasena pana cakkhu-sota-ghāna-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesam vasena kalāpabāni veditabbā. Gabbha-seyyaka-sattānaṃ pana kāya-bhāva-vatthu-dasaka-saṅkhātāni tīni dasakāni pātubhavanti. Tatthāpi bhāvadasakaṃ kadāci pi na labbhati. Tato param pavattikāle kamena cakkhudasakādīni ca pātubhavanti.*

principles—i.e., by Karma from the moment of *Paṭisandhi*, by the states of mind from the second moment of consciousness, by the influences of the weather from the moment the being has come into existence, and by food from the time it is assimilated—continues on, like the flame of the lamp or the current of the river, as long as he survives.’ (XXV)

‘At the time of his death, as soon as he gets the seventeenth thought-moment of his *Cuti*-consciousness [i.e., when the last course of cognition is complete upon any of the three objects, namely, *Kamma*, *Kamma-Nimitta* and *Gati-Nimitta*], the process of the material qualities produced by Karma is cut off. The material qualities which have been generated up to the last moment by Karma ceases with the *Cuti*-consciousness. Then the ‘mind’ and also the ‘Nutrition of food’ cease to continue their process. And then the ‘weather’ continues to work on the dead-body, as long as it exists.’ (XXVI)

XXV. *Icevaṃ paṭisandhimupādāya kammamūṭṭhānā, dutiyacittamupādāya cittamūṭṭhānā, thitikālamupādāya utu-samūṭṭhānā, ojaṃpharaṇamupādāya āhārasamūṭṭhānā ceti catu-samūṭṭhānarūpakalāpasantati kāmaloke dīpa-iālā viya nadīsoto viya ca yāvatāyukamabbocchinnaṃ pavattati.*

XXVI. *Marāṇa-kāle pana cuticittopari-sattarasamacittassa*

‘In this manner, wherever the being is born after death, the material qualities function in him from the very first moment of consciousness, arising at the beginning of his life.’ (XXVII)

§14. *In the Rūpa-Loka*

‘The following groups do not exist in the *Rūpaloka* :—

Ghāna-Dasaka,
Jivhā-Dasaka,
Kāya-Dasaka,
Bhāva-Dasaka,

and the groups that are produced as a result of the nutrition of food.

‘Therefore, the beings of the *Rūpaloka* get only the following four groups arising from Karma at the moment of *Paṭisandhi* :—

- (1) *Cakkhu-Dasaka*
- (2) *Sota-Dasaka*

ṭhitikālamupādāya kammaja-rūpāni nuppajjanti. Puretaramu-ppannāni ca kammajarūpāni cuticittasamakālemeva pavattitvā nirujjhanti. Tato param cittajāhārajarūpaṃ ca vocchijjati. Tato param utusamuṭṭhānarūpaparamparā yāva matakale-varasaṅkhātā pavattanti.

XXVII. *Icevaṃ matasattānaṃ punadeva bhavantare, Paṭisandhimupādāya tathārūpaṃ pavattati.*

(3) *Vatthu-Dasaka*

(4) *Jīvita-Navaka*.

‘In their life-time, they also get all the groups produced as a result of the states of mind and the weather.

‘The unconscious beings do not even have eye, ear, heart, sound and all the material qualities that arise from the mind. Therefore, at the time of *Paṭisandhi*, they have only the group of *Jīvitanavaka* [i.e., the eight inseparable and vitality]. In their life-time, they get also the other qualities that arise from the influences of weather, with the exception of sound.’ (XXVIII a)

SUMMARY

‘Thus in *Kāmaloka*, *Rūpaloka* and the realm of the unconscious beings, the material qualities function in two ways, namely, at the moment of

XXVIII (a). *Rūpaloke pane ghāna-jivhā-kāya-bhāva-dasakāni ceva āhārajakalāpāni ca na labbhanti. Tasmā tesam paṭisandhikāle cakkehusota-vatthu-vasena tīni dasakāni jīvitanavakam ceti cattāro kammamuttāna-kalāpā pavattiyam cittotusamuttānā ca labbhanti.*

Asaññasattānam pana cakkehu-sota-vatthu-saddāni pi na labbhanti. Tathā sobbāni pi cittajarūpāni. Tasmā tesam paṭisandhikāle jīvitanavakameva, pavattiyam ca sadda-vajjitam utusamuttānarūpam atiricchati.

Paṭisandhi, and in the course of life.’ (XXVIII b)

‘All the twenty-eight kinds of material qualities are found in the beings of *Kāmaloka*. In the beings of the *Rūpaloka* there are only twenty-three [with the exception of nose, tongue, body, male sex, and female sex]. The unconscious beings have only seventeen [eight inseparable, vitality, lightness, pliancy, adaptability, space, growth, continuance, decay and death].

‘The beings of the *Arūpaloka* have no material qualities at all.

‘The following kinds of qualities are not obtained at the moment of *Paṭisandhi*—sound, lightness, pliancy, adaptability, the two modes of expression, decay and death.

‘All the material qualities are obtained during the course of the life of the beings.’ (XXIX)

(b). *Icevaṃ kāmarūpāsaññisaṅkhātesu tīsu ṭhānesu paṭisandhi-pavattivasena duvidhā rūpapavatti vetitabbā.*

XXIX. *Aṭṭhavīsati kāmesu honti tevīsa rūpisu
Sattarasevasaññīnaṃ arūpe natthi kiñci pi.
Saddo vikāro jaratā mraṇaṃ copa pattiyaṃ,
Na labbhanti pavattesu na kiñci pi na labbhati.*

SECTION VI

§ 15. *Nibbāna*
[*The Summum Bonum*]

‘*Nibbāna* means a complete and final liberation from ‘*Vāna*’ or desire. It is the object of the types of *Magga* and *Phala* consciousness, and is realised [in four grades] by the *insight* of the four types of the Supra-mundane *Magga* consciousness.’
(XXX a)

‘This *Nibbāna* is, in its nature, single, but it is treated as twofold in one way, namely, (1) *Nibbāna* with the remaining life, and (2) one without it. There are three modes of it, namely, (1) *Suñña* or void, (2) *Animitta* or distinctionless and (3) *Appaṇihita* or desireless.’
(XXX b)

‘The great seers, free from desire, call *Nibbāna* by the following epithets :—

Accuta Pada, the attainment from which there

XXX (a). *Nibbānaṃ pana lokuttarasāṅkhātāṃ catummaggañānena sacchikātabbaṃ maggaphalānamārammaṇabhūtaṃ vānasāṅkhātāya taṇhāya nikkhantattā nibbānaṃ ti pavuccati.*

(b). *Tadetāṃ sabhāvato ekavidhampi saupādisesanibbānadhātu anupādisesanibbānadhātu ceti duvidhaṃ hoti kāraṇapariyāyena. Tathā suññatāṃ aninittāṃ appaṇihitāṃ ceti tividhaṃ hoti ākārabhedena.*

is no fall.

Accanta, the boundless.

Asaṅkhata, the Pure, the unconditioned.

Anuttara, the Supreme.' (XXXI)

'The Buddhas teach that in reality there are only these four categories, namely, *Citta*, *Cetasika*, *Rūpa* and *Nibbāna*. (XXXII)

XXXI. *Padamaccutamaccantaṃ asaṅkhataamanuttaraṃ,
Nibbānamiti bhāsanti vānamuttā mahesayo.*

XXXII. *Iti cittaṃ cetasikaṃ rūpaṃ nibbānaniccapi,
Paramatthaṃ pakāsentī catudhā va tathāgatā.*

CHAPTER VII
SAMUCCAYA
(*The collection of Abhidhammic terms*)

§1. *Introductory*

‘There are seventy-two entities having their own distinctive characteristics [viz., all the types of consciousness counted as 1+psychic factors 52+generated material qualities 18+*Nibbāna* 1=72].

‘Now we are going to enumerate the different Abhidhammic terms associated with them, under four heads, namely, (A) of the immoral, (B) of the mixed, (C) of those that pertain to enlightenment, and (D) miscellaneous.’ (I-II)

(A)

§2. *Of the immoral*
(a-c) *Āsava, Ogha and Yoga*

‘*Kāma* (=sense-desires), *Bhava* (=love-for-

-
- I. *Dvāsattatividhā vuttā vatthudhammā salakkhaṇā,*
Tesaṃ dāni yathāyogaṃ pavakkhāmi samuccayam.
II. *Akusala-saṅgaho, missaka-saṅgaho, bodhipakkhiya-*

living), *Diṭṭhi* (=false view) and *Avijjā* (=ignorance), these four, are called *Āsava* or that which persist in all beings except the Arhat.

‘They are also called *Ogha* or flood, because they are difficult to cross; and *Yoga* or bondage, because they keep the beings from realising the Summum Bonum.’ (III-V)

(d) *Ganthā* (ties)

‘The following are the four ties :—(1) covetousness, (2) ill-will, (3) the belief that the practice of mere rites and rituals may lead to purity and (4) the dogmatic belief that ‘mine alone is truth.’ (VI)

(e) *Upādāna* (grasping)

‘These are the four graspings :—(1) of sense-desires, (2) of false view, (3) of mere rite and

saṅgaho, sabbasaṅgaho ceti samuccaya-saṅgaho catubbiddho veditabbo.

III. *Katham? Akusalasaṅgāhe tāva, cattāro āsavā, kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo.*

IV. *Cattāro oghā, Kāmogho, bhavogho, diṭṭhogho, avijjogho.*

V. *Cattāro yogā, Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.*

VI. *Cattāro ganthā, Abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho.*

ritualism and (4) of a theory of soul.’ (VII)

(f) *Nīvaraṇa* (hindrances)

‘These are the six *Nīvaraṇa* or hindrances to the practice of *Jhāna* and insight :—(1) sensual passion, (2) ill-will, (3) sloth-and-torpor, (4) distraction and worry, (5) perplexity and (6) ignorance.’ (VIII)

(g) *Anusaya* (latent bias)

‘These are the seven forms of *Anusaya* or latent-bais :—(1) sensual passion, (2) love-for-life, (3) aversion, (4) conceit, (5) false view, (6) perplexity and (7) ignorance.’ (IX)

(h) *Samyojana* (fetters)

‘These are the ten *Samyojana* or fetters that bind creatures in the rounds of misery, according to the *Suttanta* :—(1) love for living in the *Kāmaloka*, (2) love for living in the *Rūpaloka*, (3) love

VII. *Cattāro upādānā—Kāmapādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.*

VIII. *Cha nīvaraṇāni—kāmacchanda-nīvaraṇaṃ, byāpāda-nīvaraṇaṃ, thīnamiddha-nīvaraṇaṃ, uddhacca-kukkucca-nīvaraṇaṃ, vicikicchā-nīvaraṇaṃ, avijjānīvaraṇaṃ.*

IX. *Sattānusayā—kāmarāgānusayo, bhavarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, avijjānusayo.*

for living in the *Arūpaloka*, (4) aversion, (5) conceit, (6) false view, (7) belief that the external rituals may lead to purity, (8) perplexity, (9) distraction and (10) ignorance.’ (X)

‘Again these are the ten *Samyojana* according to the *Abhidhamma*—(1) sensual passion, (2) love for living, (3) aversion, (4) conceit, (5) false view, (6) belief that the external rituals may lead to purity, (7) perplexity, (8) envy, (9) selfishness and (10) ignorance.’ (XI)

(i) *Kilesa (the defiling elements)*

‘These are the ten *Kilesa* or defilements :—(1) desire, (2) hate, (3) dullness, (4) conceit, (5) false view, (6) perplexity, (7) sloth, (8) distraction, (9) impudence and (10) recklessness.’ (XII)

X. *Dasa samyojanāni*—*kāmarāga-samyojanam, rūpa-rāga-samyojanam, arūparāga-samyojanam, paṭighasamyojanam, māna-samyojanam, diṭṭhi-samyojanam, sīlabbataparāmāsa-samyojanam, vicikicchā-samyojanam, uddhacca-samyojanam, avijjā-samyojanam, Suttante.*

XI. *Aparāni dasa samyojanāni*—*kāmarāga-samyojanam, bhavarāga-samyojanam, paṭigha-samyojanam, māna-samyojanam, diṭṭhi samyojanam, sīlabbataparāmāsa-samyojanam, vicikicchā-samyojanam, issāsamyojanam, macchariya-samyojanam, avijjā-samyojanam. Abhidhamme.*

XII. *Dasa kilesā*—*lobho, dosa, moho, māno, diṭṭhi, vicikicchā, thīnam, uddhaccam, abhiraṃ, anottappam.*

SUMMARY

‘Now in the above divisions, *Kāma* (sense-desire) and *Bhava* (love-for-living), these two, are the same as *Taṇhā* or craving.

‘And the belief that the performance of rites and rituals will lead to purity, the dogmatic belief that mine alone is truth, and the belief in the existence of a soul, these three, are the same as *Diṭṭhi* or false view.’ (XIII)

Thus, in reality, there are only—

(1) three *Āsava* [*Kāma* and *Bhava* being considered as one];

(2) three *Ogha* [*Kāma* and *Bhava* being considered as one];

(3) three *Yoga* [*Kāma* and *Bhava* being considered as one];

(4) three *Gantha* or ties [the last two ties being considered as one];

(5) two *Upādāna* or grasping [the last three being considered as one];

(6) eight *Nīvaraṇa* or hindrances to *Jhāna* and insight [by splitting up the 3rd and the 4th into four];

XIII. *Āsavādisu panettha kāmabhavanāmena tabbatthukā taṇhā adhippetā, sīlabbataparāmāso, idaṃsaccābhiniveso, attavādo ti ca tathā pavattam diṭṭhigatameva pavuccati.*

(7) six *Anusaya* or forms of latent bias [the first two being considered as one];

(8) nine *Samyojana* or fetters [*Diṭṭhi* and *Sīlabbatapārāmāsā* being considered as one]; and

(9) ten *Kilesa* or the defiling elements.

‘Thus the terms connected with immoral consciousness are enumerated under nine heads.’ (XIV)

(B)

§3. *Of the mixed*

(a) *Hetu*

‘The terms enumerated under the present head belong to both the moral and the immoral qualities. Thus there are six *Hetus*, namely :—

Immoral—(1) ‘*Lobha*, greed, (2) *Dosa*, hate, (3) *Moha*, dullness and deception;

Moral—(4) ‘*Alobha*, selfsacrificingness, (5) *Adosa*, good-will, (6) *Amoha*, insight.’ (XV)

(b) *Jhānaṅga* (the constituents of *Jhāna*)

‘These are the seven constituents of *Jhāna*,

XIV. *Āsavoghā ca yogā ca tayo ganthā ca vatthuto,
Upādānā duve vuttā atṭha nīvaraṇā siyumu.
Chalevānusayā honti nava samyojanā matā,
Kilesā dasa vuttoyam navadhā pāpasāṅgaho.*

XV. *Missakasāṅgāhe cha hetū-Lobho, doso, moho; Alobho,
adoso, amoho.*

namely :—

Moral and Immoral—(1) *Vitakka*, applying the mind on the object, (2) *Vicāra*, sustaining the mind on it, (3) *Pīti*, a thrill of pleasant sensation, (4) *Ekaggatā*, concentration, (5) *Somanassa*, delight, (6) *Upekkhā*, indifference,

Immoral—(7) *Domanassa* or excitement with antipathy.’ (XVI)

(c) *Maggaṅga* (constituents of the Path)

‘These are the twelve constituents of the Path [either leading to *Nibbāna* or away from it]—

Moral—(1) *Sammā-Diṭṭhi*, right view, (2) *Sammā-Saṅkappa*, right aspiration, (3) *Sammā-Vācā*, right language, (4) *Sammā-Kammanta*, right action, (5) *Sammā-Ājīva*, right livelihood, (6) *Sammā-Vāyāma*, right endeavour, (7) *Sammā-Sati*, right mindfulness, (8) *Sammā-Samādhi*, right concentration.

Immoral—(9) *Micchā-Diṭṭhi*, wrong view, (10) *Micchā-Saṅkappa*, wrong aspiration, (11) *Micchā-Vāyāma*, wrong endeavour, (12) *Micchā-Samādhi*,

XVI. *Satta jhānaṅgāni*—*vitakko*, *vicāro*, *pīti*, *ekaggatā*, *somanassam*, *domanassam*, *upekkhā*.

wrong concentration.’ (XVII)

(d) *Indriya* (the faculties)

‘These are the twenty-two ‘guiding faculties of our personality—(1) eye, (2) ear, (3) nose, (4) tongue, (5) touch, (6) female sex, (7) male sex (8) life, (9) mind, (10) pleasure, (11) pain, (12) delight, (13) antipathy, (14) indifference, (15) *Saddhā* or faith (16) energy, (17) *Sati* or mindfulness, (18) concentration, (19) reason, (20) the feeling that I shall realise what is not yet realised, (21) partial realisation and (22) the final realisation.’ (XVIII)

(e) *Balāni* (the forces)

‘These are the nine forces in us:—

Moral—(1) *Saddhā*, faith, (2) *Viriya*, energy, (3) *Sati*, mindfulness, (4) *Samādhi*, concentration, (5) *Paññā*, reason, (6) *Hiri*, modesty, (7) *Ottappa*,

XVII. *Dvādasā maggaṅgāni*—*sammādiṭṭhi*, *sammāsaṅkappo*, *sammāvācā*, *sammākammanto*, *sammā-ājivo*, *sammāvāyāmo*, *sammā-sati*, *sammāsamādhi*, *micchādiṭṭhi*, *micchāsaṅkappo*, *micchāvāyāmo*, *micchāsamādhi*.

XVIII. *Bāvīsatiṅḍriyāni*—*cakkhundriyam*, *sotindriyam*, *ghānindriyam*, *jivhindriyam*, *kāyindriyam*, *itthindriyam*, *purisindriyam*, *jīvitindriyam*, *manindriyam*, *sukhindriyam*, *dukkhindriyam*, *so-manassindriyam*, *domanassindriyam*, *upekkhindriyam*, *saddhindriyam*, *viriyindriyam*, *satindriyam*, *samādhindriyam*, *paññindriyam*, *anaññātāññassāmīṭindriyam*, *aññindriyam*, *aññātāvindriyam*.

discretion,

Immoral—(8) *Abirika*, impudency, (9) *Anotappa* shamelessness.’ (XIX)

(f) *Adhipati* (the dominating factors in us)

‘These are the four dominating factors in us:—

Moral and immoral—(1) *Chanda*, an urge to do, (2) *Citta*, thought (active), (3) *Viriya*, energy.

Moral—(4) *Vīmansā*, the will to investigate.’ (XX)

(g) *Āhāra* (the modes of nutrition)

‘These are the four modes of nutrition:—

(1) ‘*Kabalīkāra*, the food that can be taken.

(2) ‘*Phassa*, contact.

(3) ‘*Manosañcetanā*, the volitional activity of the mind.

(4) ‘*Viññāṇa*, the *Paṭisandhi*-consciousness.’ (XXI)

XIX. *Nava balāni*—*Saddhā-balaṃ*, *virīya-balaṃ*, *sati-balaṃ*, *samādhi-balaṃ*, *paññā-balaṃ*, *hiri-balaṃ*, *ottappa-balaṃ*, *abirika-balaṃ*, *anotappa-balaṃ*.

XX. *Cattāro adhipatī*—*chandādhīpati*, *cittādhīpati*, *viriyādhīpati*, *vīmaṃsādhīpati*.

XXI. *Cattāro āhāra*—*kabalīkāro āhāro*, *phasso dutiyo*, *manosañcetanā tatiyā*, *viññāṇaṃ catuttham*.

SUMMARY

‘Now about the last three kinds of *Indriya*:— the feeling that I shall realise what is not yet realised is the knowledge of the Path of stream-attainment: the final realisation is the same as the knowledge of the fruition of Arhatahood; and the partial realisation is the knowledge of the six stages between these two [viz., *Sotāpatti-Phala*, *Sakadāgāmmimagga*, *Sakadāgāmi-phala*, *Anāgāmi-magga*, *Anāgāmi-phala*, *Arahatta-magga*].’

‘*Jīvitindriya* (life) is two-fold, namely, (1) of the matter and (2) of the mind.’ (XXII)

‘The constituents of *Jhāna* are not found in the twice fivefold *Viññāṇa*, the forces in the states devoid of energy [viz., *Pañcadvārāvajjana* 1 + twice fivefold *Viññāṇa* 10 + *Sampaticchana* 2 + *Santīraṇa* 3 = 16], and the constituents of the Path in the types of *Ahetuka*-consciousness.’

‘In the type of perplexed consciousness concentration is so feeble that it can not be developed to function as a constituent-of-the-path, or an

XXII. *Indriyesu panettha sotāpattimaggañāṇaṃ anaññā-taññassāmīndriyaṃ. arahattaphalañāṇaṃ aññātāvindriyaṃ. Majjhe cha ñāṇāni aññīndriyāni ti vuccanti. Jīvitindriyaṃ ca rūpārūpavasena duvidhaṃ hoti.*

Indriya, or a *Bala* (force).*

‘Among the four dominating factors [viz., *Chanda*, *Citta*, *Viriya* and *Vīmansā*], only one may arise at a time only in those types of consciousness which are accompanied by either two or three *Hetus*.’

‘Thus, these terms, both moral and immoral, have been enumerated under seven heads, as under:—

(i) <i>Hetu</i>	.. .. .	6
(ii) Constituents of <i>Jhāna</i>	.. .. .	5
	[<i>Somanassa</i> , <i>Domanassa</i> and <i>Upekkhā</i> being treated as one, i.e., <i>Vedanā</i>]	
(iii) Constituents of the Path	.. .. .	9
	[<i>Sammā-Saṅkappa</i> and <i>Micchā-Saṅkappa</i> are nothing but the two directions of <i>Vitakka</i> ; they should be, therefore, treated as one. Similarly, <i>Micchā-Vāyāma</i> and <i>Sammā-Vāyāma</i> should be treated as one, both being	

* That is, it can not function as *Sammā-Samādhi*, *Micchā-Samādhi*, *Samādhindriya*, or *Samādhi-Bala*.

XXIII. *Pañcaviññānesu jhānaṅgāni, aviriyesu balāni, abetukesu maggaṅgāni na labbhanti. Tathā vicikicchā-citte ekaggatā maggindriyabalabhāvaṃ na gacchati.*

Dvīhetuka-tīhetukajavanesveva yathāsambhvaṃ adhipati ekova labbhati.

the kinds of *Viriya*. *Micchā-Samādhi* and *Sammā-Samādhi* both are concentration of the mind, therefore, they should be also treated as one].

- (4) *Indriya*, the guiding faculties 16
 [10 to 14 should be taken as one *Vedanindriya*. The last four, i.e., ‘reason’ and the remaining three *Indriya* of the Supra-mundane plane, should be taken as one, being the different stages of ‘knowledge’. The eighth *Indriya*, i.e., ‘life’ should be counted as two, being that of matter and of mind].
- (5) ‘*Bala*, the forces 9
 (6) ‘*Adhipati*, the dominating factors in us 4
 (7) ‘*Āhārā*, the forms of nutrition.’ .. 4
 (XXIV)

(C)

§4. *Of those that pertain to enlightenment*

(a) *Satipaṭṭhāna* (constant awareness)

‘There are four practices of constant awareness,

XXIV. *Cha hetū pañca jhānaṅgā maggaṅgā nava vatthuto,
 Soḷasindriyadhammā ca baladhammā naveritā.
 Cattārodhipatī vuttā tathāhārā ti sattadhā,
 Kusalādisamākiṇṇo vutto missakasāṅgaho.*

namely:—

- (1) *Kāyānupassanā*, constant awareness of one's physical states.
- (2) *Vedanānupassanā*, constant awareness of the states of one's feeling.
- (3) *Cittānupassanā*, constant awareness of the states of one's mind.
- (4) *Dhammānupassanā*, constant awareness of the Dharma's.' (XXV)

[See *Dīghanikāya*, *Mahāsatipaṭṭhānasutta*.]

(b) *Sammappadhāna* (the Right Efforts)

'These are the four Right Efforts:—

- (1) 'The effort to put away evils that have arisen.
- (2) 'The effort to prevent the arising of unrisen evils.
- (3) 'The effort to bring about the arising of unrisen good,
- (4) 'The effort to further the good that has already arisen.' (XXVI)

XXV. *Bodhipakkhiya-saṅgāhe cattāro satipaṭṭhānā-kāyānupassanā-satipaṭṭhānaṃ, vedanānupassanā-satipaṭṭhānaṃ, cittānupassanā-satipaṭṭhānaṃ, dhammānupassanā-satipaṭṭhānaṃ*

XXVI. *Cattāro sammappadhānā—uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ*

(c) *Iddhipāda* (the Psychic Powers)

‘These are the four Psychic Powers:—

- (1) ‘The urge to do.
- (2) ‘The active thought.
- (3) ‘Energy.
- (4) ‘The will to investigate.’ (XXVII)

(d) *Indriya* (the guiding faculties)

‘These are the five guiding Faculties:—

- (1) ‘Faith.
- (2) ‘Energy.
- (3) ‘Constant awareness.
- (4) ‘Concentration.
- (5) ‘Reason.’ (XXVIII)

(e) *Balāni* (the Forces)

‘These are the five Forces in us:—

- (1) ‘Faith.
- (2) ‘Energy.
- (3) ‘Constant awareness.

dhammānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo, uppannānaṃ kuslānaṃ dhammānaṃ bhiyyobbhāvāya vāyāmo.

XXVII. *Cattāroiddhipādā—Chandiddhipādo, cittiddhipādo, viriyiddhipādo, vimānsiddhipādo.*

XXVIII. *Pañcindriyāni—saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.*

(4) 'Concentration.

(5) 'Reason.' (XXIX)

(f) '*Bojjhaṅga* (the factors of Enlightenment).

'These are the seven factors through the practice of which one may attain Enlightenment:—

(1) 'Constant awareness.

(2) 'Search after the truth.

(3) 'Energy.

(4) 'A thrill of pleasant sensation.

(5) 'Serenity.

(6) 'Concentration.

(7) 'Equanimity.' (XXX)

(g) '*Maggaṅga* (constituents of the Path)

'These are the eight constituents of the Path:—

(1) 'Right view.

(2) 'Right aspiration.

(3) 'Right language.

(4) 'Right action.

(5) 'Right livelihood.

(6) 'Right endeavour.

XXIX. *Pañca balāni*—*saddhā-balaṃ, viriya-balaṃ, sati-balaṃ, samādhi-balaṃ, paññābalaṃ.*

XXX. *Satta bojjhaṅgā*—*sati-sambojjhaṅgo, dhammavicaya-sambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.*

(7) 'Right mindfulness.

(8) 'Right concentration.' (XXXI)

SUMMARY

'Now, among these, the four *Satipaṭṭhāna* are the same as *Sammā-Sati* (right mindfulness).

'The four *Sammappadhāna* (the ways of Right Effort) are the same as *Sammā-Vāyāma* (right endeavour).' (XXXII)

'Thus, the above thirty-seven terms have been described under seven heads, as follows—

(i) ' <i>Satipaṭṭhāna</i>	4
(ii) ' <i>Sammappadhāna</i>	4
(iii) ' <i>Iddhi-Pāda</i>	4
(iv) ' <i>Indriya</i>	5
(v) ' <i>Bala</i>	5
(vi) ' <i>Bojjhaṅga</i>	7
(vii) ' <i>Maggaṅga</i>	8
	—
	37

XXXI. *Atṭha maggaṅgāni—sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-āiivo, sammā-vāyāmo, sammā-sati, sammā-samādhi.*

XXXII. *Ettha pana, cattāro satipaṭṭhānā ti sammāsati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.*

Now considering

(a) the four *Satipaṭṭhāna*=*Sammā Sati*, and

(b) the four *Sammappadhāna*=*Sammā-Vāyāma*,

they are in reality only of fourteen kinds, as under:—

(i)	<i>‘Satipaṭṭhāna</i> = <i>Sammāsati</i>	.. ..	1
(ii)	<i>Sammappadhāna</i> = <i>Sammā Vāyāma</i>	..	1
(iii)	<i>Iddhipāda</i> = <i>Chanda, Citta, Vīmansa</i>	..	3
(iv)	<i>Indriya</i> = <i>Saddhā, Samādhī</i>	.. ..	2
(v)	<i>Bala</i>	.. .. ..	0
(vi)	<i>Bojjhaṅga</i> = <i>Pīti, Passaddhī, Upekkhā</i>		3
(vii)	<i>Maggaṅga</i> = <i>Sammā-Vācā, Kammanta,</i> <i>Ājiva, Saṅkappa,</i>	.. ..	4
			—
			14

(XXXIII)

‘In the above enumeration of terms pertaining to Enlightenment:—

(a) the following nine have been considered only once:—

XXXIII. *Chando cittamupekkhā ca saddhāpassaddhipī-tiyo,*

Sammāditṭhi ca saṅkappo vāyāmo viratittayaṃ.

Sammāsati samādhī ti cuddasete sabhāvato,

Sattatimsappabhedena sattadhā tatha saṅgaho.

- 1 *Sammā-Saṅkappa*, right aspiration.
- 2 *Passaddhi Bojjhaṅga*, serenity.
- 3 *Pīti Bojjhaṅga*, a thrill of pleasant sensation.
- 4 *Upekkhā Bojjhaṅga*, equanimity.
- 5 *Chanda Iddhipāda*, the urge to do.
- 6 *Citta Iddhipāda*, the active thought.
- 7 *Sammā Vāca*, right language.
- 8 *Sammā Kammanta*, right action.
- 9 *Sammā Ajīva*, right livelihood.

(b) *Viriya* (energy) has been considered nine times [viz., *Sammappadhāna* 4 + *Viriya Iddhipāda* 1 + *Viriya Indriya* 1 + *Viriya Bala* 1 + *Viriya Bojjhaṅga* 1 + *Sammā Vāyāma* 1 = 9].

(c) '*Sati* (mindfulness) has been considered eight times (viz., *Satipaṭṭhāna* 4 + *Sati Indriya* 1 + *Sati Bala* 1 + *Sati Bojjhaṅga* 1 + *Sammā Sati* 1 = 8].

(d) '*Samādhi* (concentration) has been considered four times (viz., *Samādhi Indriya* 1 + *Samādhi Bala* 1 + *Samādhi Bojjhaṅga* 1 + *Sammā Samādhi* 1 = 4].

(e) '*Paññā* (reason) has been considered five times [viz., *Vīmaṃsā Iddhipāda* 1 + *Paññā Indriya* 1 + *Paññā Bala* 1 + *Dhamma-vicaya* 1 + *Sammā Diṭṭhi* 1 = 5].

(f) '*Saddhā* (faith) has been considered twice

[viz., *Saddhā Indriya 1 + Saddhā Bala 1 = 2*].’ (XXXIV)

The above can be verified with the help of the following table:—

(I)	<i>Satipaṭṭhāna—Kāya-Vedana-Citta-Dhammānupassanā</i>	.. .. .	4
(II)	<i>Sammappadhāna—Uppannānaṃ pāpākānaṃ dhammānaṃ etc.</i>,	.. .. .	4
(III)	<i>Iddhipāda—Chanda, Viriya, Citta, Vīmaṁsā</i>	.. .. .	4
(IV)	<i>Indriya—Saddhā, Viriya, Sati, Samādhi, Paññā</i>	.. .. .	5
(V)	<i>Bala—Saddhā, Viriya, Sati, Samādhi, Paññā.</i>		
(VI)	<i>Bojjhaṅga—Sati, Dhamma-vicaya, Viriya, Pīti, Passaddhi, Samādhi, Upekkhā</i>	.. .. .	7
(VII)	<i>Maggaṅga—Sammā-Diṭṭhi, Saṅkappa, Vācā, Kammanta, Ājīva, Vāyāma, Sati, Samādhi</i>	.. .. .	8
			—
			37

XXXIV. *Saṅkappapassaddhi ca pītupekkhā,
Chando ca cittaṃ viratittayaṃ ca,
Navekaṭṭhānā viriyaṃ navatṭha,
Satī samādhī catu pañca paññā;
Saddhā duṭṭhānuttamasattatimsa
Dhammānameso pavaro vibhāgo.*

‘All the above qualities enumerated under this head are found in the types of the Supra-mundane consciousness, but, at times, *Saṅkappa* (i.e., *Vitakka*) and *Pīti* may or may not be present [i.e., there is no *Saṅkappa* = *Vitakka* in the types of Supra-mundane consciousness associated with a stage of *Jhāna* higher than the first; and there is no *Pīti* in them associated with a *Jhāna* higher than the third.]

‘In the types of mundane consciousness, they are found, as the occasions permit, in the course of practising the sixfold Purity.’ (XXXV)

(D)

§5. *Of the miscellaneous ones*

(a) *Khandha (the Aggregates)*

‘A being is a composite of these five aggregates or *Khandhas*:—

(1) ‘*Rūpa*, the aggregate of the material qualities.

(2) ‘*Vedanā*, the aggregate of the different kinds of feeling.

(3) ‘*Saññā*, the aggregate of perceptions.

(4) ‘*Saṅkhāra*, the aggregate of the fifty mental

XXXV. *Sabbe lokuttare honti na vā saṅkappa-pītiyo,
Lokiye pi yathāyogaṃ chabbisuddhippavattiyam.*

tendencies [the *Cetasikas* except *Vedanā* and *Saññā* which have been treated as independent *Khandhas*].

(5) *Viññāṇa*, the aggregate of the types of consciousness.' (XXXVI)

The aggregate of all the material qualities is called *Rūpa*; and the remaining four aggregates of mental states are together called *Nāma*. A 'being' consists of only *Rūpa* and *Nāma*: there does not exist a 'soul' or the 'spiritual self' beyond these.

It is upon the basis of these five aggregates that one gets the ignorance of 'Iness' or 'Myness'. They are, therefore, called *Upādāna-Khandha* or the Aggregates as the objects of Grasping.'

(b) *Upādāna Khandā*

(*The aggregates as objects of grasping*)

'As in (a) (XXXVII)

(c) *Āyatana*

(*The fields on which consciousness arises*)

The six doors, viz., eye, ear, nose, tongue, body,

XXXVI. *Sabbasaṅgāhe pañcakkhandhā—rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhāra-kkhandho, viññānak-khandho.*

XXXVII. *Pañcupādānak-khandhā—rūpupādānak-khandho, vedanupādānak-khandho, saññupādānak-khandho, saṅkhārupādānak-khandho, viññānupādānak-khandho.*

and mind; and their respective objects, viz., form, sound, smell, taste, touch, and ideas, these twelve, are called the *Āyatanas* or the fields on which consciousness arises.

‘They are

(1) Eye, (2) Ear, (3) Nose, (4) Tongue, (5) Body, (6) Mind, (7) Form, (8) Sound, (9) Smell, (10) Taste, (11) Touch, (12) Ideas.’ (XXXVIII)

(d) *Dhātu* (the elementaries)

‘These are the eighteen *Dhātus* or elementaries :—

(1) eye, (2) ear, (3) nose, (4) tongue, (5) body, (6) mind, (7) form, (8) sound, (9) smell, (10) taste, (11) touch, (12) ideas, (13) eye-consciousness, (14) ear-consciousness, (15) nose-consciousness, (16) tongue-consciousness, (17) body-consciousness, (18) mind-consciousness.’ (XXXIX)

XXXVIII. *Dvādasāyatanāni*—*cakkhāyatanam*, *sotāyatanam*, *ghānāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dhammāyatanam*.

XXXIX. *Aṭṭhārasa dhātuyo*—*cakkhu-dhātu*, *sota-dhātu*, *ghāna-dhātu*, *jivhā-dhātu*, *kāya-dhātu*; *rūpa-dhātu*, *sadda-dhātu*, *gandha-dhātu*, *rasa-dhātu*, *phoṭṭhabba-dhātu*; *cakkhu-viññāṇa-dhātu*, *sotaviññāṇa-dhātu*, *ghānaviññāṇa-dhātu*, *jivhā-viññāṇa-dhātu*, *kāya-viññāṇa-dhātu*; *mano-dhātu*, *dhamma-dhātu*. *mano-viññāṇa-dhātu*.

(e) *Ariya-Sacca (the Noble Truths)*

‘These are the four Noble Truths:—

- (1) ‘*Dukkha*, misery.
- (2) ‘*Dukkha-Samudaya*, the origin of misery.
- (3) ‘*Dukkha-Nirodha*, the cessation of misery.
- (4) *Paṭipadā*, the Path leading to the cessation of misery.’ (XL)

(f) *Dhammāyatana* and *Manāyatana*

[*The spheres of ideational objects, and of consciousness*]

‘The following sixty-nine principles are collectively called *Dhammāyatana* (the sphere of ideational objects) or *Dhammadhātu* (the element of ideational objects)—

‘ <i>Nibbāna</i>	1
‘ <i>Cetasika</i> , psychic factors	52
‘ <i>Sukhuma Rūpa</i> , the subtle material qualities	16
	69

‘*Manāyatana* (=the sphere of mind) consists

XL. *Cattāri ariyasaccāni—dukkhaṃ ariyasaccam, dukkha-samudayaṃ ariyasaccam, dukkhanirodham ariyasaccam, dukkhanirodhagāminīpaṭipadā ariyasaccam.*

of the seven elements of cognition [viz, (1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, (6) *Manodhātu*, the simple cognition, and (7) *Manoviññāṇa-Dhātu*, the reflective cognition.] (XLI)

SUMMARY

‘The above terms have been described under six heads, as follows:—

(i) ‘The five Aggregates, (1) *Rūpa*, (2) *Vedanā*, (3) *Saññā*, (4) *Sankhāra*, and (5) *Viññāṇa*.

(ii) ‘The five aggregates as objects of grasping. *Nibbāna* is not composite, it can not be, therefore, included among the *Khandhas* belonging to the three planes [*Kāma*, *Rūpa* and *Arūpa*].

(iii) ‘The twelve *Āyatanās*, with consideration to the doors and their respective objects.

(iv) ‘The eighteen *Dhātus* taking into account the doors, their respective objects, and the consciousness arising thereby.

(v) ‘The four Noble Truths, namely, (1) misery,

XLI. *Ettha pana cetasika-sukhumarūpa-nibbāna-vasena ekūnasattati dhammā dhammāyatanam, dhammadhātū ti ca saṅkham gacchanti. Manāyatanameva sattaviññāṇadhātuvasena bhijjati.*

the cycle of birth and death in the three planes, (2) the origin, *Taṇhā* or desire, (3) the cessation of misery, *Nibbāna*, and (4) the eight-fold Noble Path.' (XLII-XLIII)

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- XLII. *Rūpaṃ ca vedanā saññā sesā cetasikā tathā,
Viññānamiti pañcete pañcakkhandhā ti bhāsītā.
Pañcupādānakkhandhā ti tathā tebhūmkā matā,
Bhedābhāvena nibbānaṃ khandhasaṅgahanissatāṃ.
Dvārālambanabhedena bhavantāyatnāni ca,
Dvārālambanataduppanna pariyāyena dhātuyo.*
- XLIII. *Dukkhaṃ tebhūmakam vaṭṭam taṇhā samudayo bhava,
Nirodho nāma nibbānaṃ maggo lokuttaro mato.
Maggayuttā phalā ceva catusaccavinissatā,
Iti pañcappabhedena pavutto sabbasaṅgaho.*

CHAPTER VIII
PACCAYA-SANĠGAHA
[*The philosophy of relation*]

SECTION I

PAṬICCA-SAMUPPĀDA
(*The law of 'this arises depending on that'*)

§I. *Introductory*

‘Now we are going to discuss how a state of thing stands in relation with the other in the phenomenal world.’ (I)

‘Relation has been considered in two ways, namely:—

(1) ‘*Paṭicca-Samuppāda-Naya*, the relation which is governed by the law of ‘this arises depending on that.’

(2) ‘*Paṭṭhāna-Naya*, the system of relation between the states of thing.

‘The respected teacher [Buddhaghosa in the

I. *Yesam saṅkhatadhammānaṃ ye dhammā paccayā yathā,
Taṃ vibhāgamibedāni pavakkhāmi yathārahaṃ.*

Visuddhi Magga] has mixed these two in one.'

(II-III)

§2. *Paṭicca-Samuppāda*

We have seen above that the man is a composite of mental and physical aggregates that are in a state of continuous flux, and also how he is born, and what becomes of him after his death.

Now we are going to examine the same in the light of the law of *Paṭiccasamuppāda*.

By ignorance the being fails to view the true impermanent and substanceless nature of existence. He relishes the things of the world, taking them to be real and lasting, and creates a craving for them. Due to his cravings, he grasps to attain one and avoid the other. This leads to the continuity of his life-process, a chain of struggle for living. His cravings and grasping do not end with the destruction of his physical frame, but they keep the struggle on in another birth.

His good and bad activities (= *Saṅkhāra*) of one life determine the type of his birth, his mental

II. *Paṭiccasamuppādanayo, paṭṭhānanayo ceti paccaya-saṅgaho duvidho veditabbo.*

III. *Tattha tabbhāvabhāvibhāvākāramattopalakkhito paṭiccasamuppādanayo. Paṭṭhānanayo pana āhacca paccayaṭṭhiti-mārabba pavuccati. Ubhayam pana vomissitvā papañcenti Ācariyā.*

disposition, and all his resultant consciousness (*Vipāka*) in the next (i.e., his *Viññāṇa*). This gives rise to the mental and the physical states (*Nāma-Rūpa*) in his new life according to its own nature. Depending on these he gets the six *Āyatana*, namely, eye, ear, nose, tongue, body, and mind (*Salāyatana*). Depending on the six *Āyatana* he gets a contact (*Phassa*) with the object of cognition. Contact arouses feeling (*Vedanā*). Feeling gives rise to craving (*Taṇhā*), and that to grasping (*Upādāna*), which keeps on the process of life (*Bhava*). Grasping does not cease with the death of the being, but it flows on in the next birth (= *Jāti*). So, he starts a new life again. He becomes old, dies, gets all kinds of grief, lamentation, pain, anxiety, and trouble (= *Jarā-Marāṇa-Soka-Parideva-Dukkha-Domanassupāyāsā*).

Thus he moves on and on in the cycle of birth and death as long as he is in the bondage of ignorance (= *Avijjā*).

The Arhat has uprooted his ignorance completely and finally. Therefore, his activities, which are always good, do not yield *Vipāka*. They are without attachment, i.e., *Kiriya* or inoperative. When there is no *Vipāka*, his process of life will cease to continue after death. When there is no

life after death, no mental and physical states (*Nāma-Rūpa*) will arise. Then there will be no *Salāyatana*; then no *Phassa*; then no *Vedanā*; then no *Taṇhā*; then no *Upādāna*; then no *Bhava*; then no *Jāti*; and then no *Jarā-Marāṇa-Soka-Parideva-Dukkha-Domanassupāyāsa*. This is *Nibbāna*, the cessation of all evils.

‘This is *Paṭiccasamuppāda*, the law of ‘this arises depending on that:—

‘Depending on ignorance (= *Avijjā*) there arise the activities of life (= *saṅkhāra*).

Depending on the activities [that yield *Vipāka*] there arises *Paṭisandhi*-consciousness (= *Viññāṇa*) [in another birth after the expiry of this life].

Depending on *Paṭisandhi*-consciousness there arise the mental and the physical states of the being (= *Nāma-Rūpa*)

‘Depending on the mental and the physical states there arise the six *Āyatana*, namely, eye, ear, nose, tongue, body and mind (= *Salāyatana*).

‘Depending on the six *Āyatana* there arises contact (= *phassa*) with the object.

‘Depending on contact there arise the different kinds of feeling (= *Vedanā*).

‘Depending on feeling there arises a craving for the object (= *Taṇhā*).

‘Depending on craving there arises a grasping (= *Upādāna*).

‘Depending on grasping there arises the process of life (= *Bhava*).

‘The process of life flows on into another birth (= *Jāti*) after death.

‘Birth is followed by decay, death, grief, lamentation, ill, anxiety and all kinds of trouble (= *Jarā-Maraṇa-Soka-Parideva-Dukkha-Domanassa-Upāyāsa*).

‘Thus does originate the whole body of evils.’ (IV)

§3. *Paṭiccasamuppāda* reviewed

The law of *Paṭiccasamuppāda* explains:—

(a) That there was a previous life of the being in which, due to ignorance (*Avijjā*), he did all kinds of good and bad actions (*Sanikhāra*).

This is called *Atīta Kamma-Bhava*, the process of active life in his previous birth.

(b) Due to the *Vipāka* of this he gets *Paṭi-*

IV. *Tattba avijjāpaccayā sanikhārā. Sanikhāra-paccayā viññānaṃ. Viññāna-paccayā nāmarūpaṃ. Nāmarūpa-paccayā saḷāyatanaṃ. Saḷāyatana-paccayā pbasso. Pbassa-paccayā vedanā. Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānaṃ. Upādāna-paccayā bhavo. Bhava-paccayā jāti. Jātipaccayā jarā-maraṇa-soka-parideva-dukkha—domanassupāyāsā sambhavanti. Evaṃetassa kevalassa dukkakkhandhassa samudayo hoti ti. Ayamettba paṭicca-samuppādanayo.*

sandhi in the present birth (*Viññāṇa*), which gives rise to mind and body (*Nāma-Rūpa*) upon the basis of which there develop the six *Āyatana*; which cause a contact with the object (*Phassa*); as a result of which the subject feels that he has been affected by the object (*Vedanā*).

This much is the process of his present life *as the result of his previous Karma* called *Paccuppanna Upapatti-Bhava*, the process at the time of taking birth.

Then due to the feeling he gets craving (*Taṇhā*) and grasping (*Upādāna*), and keeps on the struggle of life, doing all kinds of good and bad actions (*Bhava*).

This is the active part of his present life called *Paccuppanna Kamma-Bhava*, the process of his activities in the course of his present span of life.

These yield *Vipāka*, and

(c) he gets *Paṭisandhi* in some other life according to it (*Jāti*) which is again followed by decay, death and all evils (*Jarā-Maraṇa* etc.).

This is the future resultant of the present called *Anāgata Upapatti-Bhava*, the process of life in the future as a result of the present.

Thus there are twelve constituents in the law of *Paṭiccasamuppāda*, namely, (1) *Avijjā* (ignorance)

(2) *Saṅkhāra* (good and bad activities), (3) *Viññāṇa* (*Paṭisandhi*-consciousness in the next birth), (4) *Nāmarūpa* (mental and physical states arising at the time of *Paṭisandhi*), (5) *Salāyatana* (development of eye, ear, nose, tongue, body and mind in the course of life), (6) *Phassa* (contact), (7) *Vedanā* (feeling), (8) *Taṇhā* (craving), (9) *Upādāna* (grasping), (10) *Bhava* (the life-process=the struggle of life), (11) *Jāti* (birth after death), (12) *Jarā-Maraṇa* etc. (the evils following the birth).

Thus the law of *Paṭiccasamuppāda* takes into consideration four sections from the previous, the present, and the future lives, namely:—

(a) *Atīta Kamma-Bhava*, the active part of the previous life represented by the first two constituents, viz., *Avijjā* and *Saṅkhāra*. In reality, these two include the middle three active constituents as well, viz., *Taṇhā*, *Vedanā* and *Bhava*.

(b) *Paccuppanna Vipāka-Bhava* or the present resultant of the previous Karma, comprising the five constituents, namely, *Viññāṇa*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā*.

(c) *Paccuppanna Kamma-Bhava*, the present active life that will yield resultant in the coming birth, represented by the three constituents, namely, *Taṇhā*, *Upādāna* and *Bhava*. But, in reality, they

include the other two active constituents as well, viz., *Avijjā* and *Sanikhāra*.

(d) *Anāgata Vipāka-Bhava*, the resultant of the present Karma in the coming birth, represented by the last two constituents, viz., *Jāti* and *Jarāmarana* etc, which really mean all the five resultant constituents, namely, *Viññāna*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā*.

These four sections—one of the previous, two of the present, and one of the future—are called the four *Sanikhepa*, each consisting of five constituents.

There are three junctions (*Sandhi*) in the process of these four sections, namely.

- (1) that of the previous activity with the present resultant,
- (2) that of the present resultant with the present activity,
- (3) that of the present activity with the future resultant.

The twenty constituents coming under the four sections are called the twenty *Ākāras* or modes.

The above may be studied with the following diagram:—

The constituents of <i>Paṭiccasamuppāda</i>	The three successive lives	The four sections and twenty modes	The three junc- tions
1. Ignorance (<i>Avijjā</i>) 2. Good and bad acti- vities (<i>Sanḅhāra</i>)	Past	I <i>Atīta Kamma</i> <i>Bhava</i> 1. <i>Avijjā</i> 2. <i>Taṅhā</i> 3. <i>Upādāna</i> 4. <i>Bhava</i> 5. <i>Sanḅhāra</i>	
3. <i>Paṭisandhi</i> -conscious- ness (<i>Viññāṇa</i>) 4. Mind and body (<i>Nāma-Rūpa</i>). 5. The six <i>Āyatana</i> s 6. Contact (<i>Phassa</i>) 7. Feeling (<i>Vedanā</i>)	Present	II <i>Paccuppanna Vi-</i> <i>pāka Bhava</i> 6. <i>Viññāṇa</i> 7. <i>Nāmarūpa</i> 8. <i>Salāyatana</i> 9. <i>Phassa</i> 10. <i>Vedanā</i>	I
8. Craving (<i>Taṅhā</i>) 9. Grasping (<i>Upādāna</i>) 10. The process of life (<i>Bhava</i>).		III <i>Paccuppanna Kam-</i> <i>ma Bhava</i> The same as I.	II
11. Birth in the coming life (<i>Jāti</i>) 12. Decay, death and all evils (<i>Jarāmaraṇa</i> etc.).	Future	IV <i>Anāgata Vipāka</i> <i>Bhava</i> . The same as II.	III

‘In the law of *Paṭiccasamuppāda* the following should be understood :—(1) the three successive lives (*Addhā*), (2) the twelve constituents (*Aṅga*), (3) the twenty modes (*Ākāra*), (4) the three junctions (*Sandhi*), (5) the four sections (*Saṅkhepa*), (6) the three rounds (*Vatṭa*) and (7) the two roots (*Mūla*).’ (V)

‘How so ?

‘*Avijjā* and *Saṅkhāra* belong to the Past, *Jāti* and *Jarāmarāṇa* etc. to the Future, and the eight constituents in the middle to the Present. These are the three successive births.’ (VI)

‘*Avijjā* (ignorance), *Saṅkhāra* (good and bad activities), *Viññāṇa* (*Paṭisandhi*-consciousness), *Nāma-Rūpa* (mind and matter), *Salāyatana* (the six bases), *Phassa* (contact), *Vedanā* (feeling), *Taṇhā* (craving), *Upādāna* (grasping), *Bhava* (the process of life), *Jāti* (birth in the coming life) and *Jarāmarāṇa* (decay and death), these twelve, are the constituents of the law of *Paṭiccasamuppāda*. *Soka* (grief) and others are nothing but the evils

V. *Tattha tayo addhā, dvādasāṅgāni, vīsataṅkāra, tisandhi, catusaṅkhepā, tīni vatṭāni, dve mūlāni ca veditabbāni.*

VI. *Katham ? Avijjā-saṅkhārā atīto addhā. Jāti-jarāmarāṇaṃ anāgato addhā. Majjhe aṭṭha paṅcupanno addhā ti tayo addhā.*

that come out of it.' (VII)

'The first two constituents, *Avijjā* and *San̄khāra*, include the other three active constituents as well, namely, *Taṇhā*, *Upādāna* and *Bhava*. Similarly, *Taṇhā*, *Upādāna* and *Bhava* include *Avijjā* and *San̄khāra* as well. The last two constituents, *Jāti* and *Jārāmarāṇa*, really mean the five resultant constituents, namely, *Viññāṇa*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā*. Thus there are five active constituents of the previous life which yield the five resultant constituents of the present. And there are five active constituents of the present life which yield the five resultant constituents of the coming one.

'Thus there are twenty modes (*Ākāra*), three junctions (*Sandhi*), and four sections (*Sankhepa*).'
(VIII)

VII. *Avijjā, saṅkhārā, viññāṇaṃ, nāmarūpaṃ, salāyatanaṃ, phasso, vedanā, taṇhā, upādānaṃ, bhavo, jāti, jarāmarāṇanti dvādasāṅgāni. Sokādivacanāṃ pañettha nissandaphalanidasanaṃ.*

VIII. *Avijjāsaṅkhāraggahaṇena pañettha taṇhūpādāna-bhavāpi gahitā bhavanti. Tathā taṇhūpādāna-bhavaggahaṇena ca avijjāsaṅkhārā. Jātijarā-marāṇa-ggahaṇena ca viññāṇādiphala-pañcakameva gahitanti katvā*

*Atīte hetavo pañca, idāni phalapañcakam,
Idāni hetavo pañca, āyatim phala-pañcakanti.
Vīsatakkārā, tisandhi catusaṅkhepā ca bhavanti.*

These are the three circles one moving the other :—

(1) *Kilesa-Vaṭṭa* or the circle of defilement, consisting of *Avijjā*, *Taṇhā* and *Upādāna*.

(2) *Kamma-Vaṭṭa* or the circle of Karma, consisting of the active part in the process of life (*Kamma-Bhava*), together with all the kinds of good and bad activities (*Sanīkhāra*).

(3) *Vipāka-Vaṭṭa* or the circle of *Vipāka*, consisting of the resultant part in the process of life.

The other constituents, *Avijjā* and *Taṇhā*, are the two roots.

‘It is only through putting a stop to these two roots that the round of birth and death can be ended.

‘*Avijjā* grows with the growth of the *Āsavas*. This leads the being to roam from life to life in the three planes of existence, constantly tortured by decay, death and all kinds of evils.

IX. *Avijjā-taṇhūpādānā ca kilesavaṭṭam; kamma-bhava-saṅkhāto bhavakadeso saṅkhārā ca kamma-vaṭṭam; upapatti-bhava-saṅkhāto bhavakadeso avasesā ca vipākavaṭṭam ti tīni vaṭṭāni. Avijjā-taṇhāvasena dve mūlāni ca veditabbāni.*

‘This is the law of *Paṭiccasamuppāda* taught by the Great Sage.’ (X)

-
- X. *Tesameva ca mūlānaṃ nirodhena nirujjhati,
Jarāmarāṇamucchāya pīlitānamabhinhaso.
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭamābandhamiccevaṃ tebhūmakamanādikaṃ,
Paṭiccasamuppādo ti paṭṭhapesi mahāmuni.*

SECTION II

PAṬṬHĀNA-NAYA

[The system of co-relation]

§4. Introductory

Paccaya-Dhamma is a state of thing that assists in the arising of another called the *Paccayuppanna-Dhamma* or that which has come to exist conditioned by the former. The relation between these two is called a *Paccaya* which is named after the nature of the *Paccaya-Dhamma*.

For example, an *Ārammaṇa* (=object of cognition) is a *Paccaya-Dhamma* in relation to the consciousness and psychic factors arising on it which will be termed as *Paccayuppanna Dhamma* in relation to the former. And the relation between the two will be called *Ārammaṇa-Paccaya*, because the *Paccaya-Dhamma* in this case is functioning as the *Ārammaṇa* (=object) of the *Paccayuppanna*.

Thus if the devotee gets a type of moral consciousness at the sight of the image of the Buddha it may be said, “*Buddha-rūpaṃ upāsakassa kusala-cittassa ārammaṇa-paccayena paccayo hoti*” i.e., the image of the Buddha (*Paccaya-Dhamma*) is related to the moral type of consciousness of the devotee (*Paccayuppanna-Dhamma*) by

the relation of *Ārammaṇa-Paccaya* (functioning as an 'object').

According to *Paṭṭhāna* there are altogether twenty-four kinds of such relation named after their respective *Paccaya-Dhamma*.

They are :—

1. *Hetu-paccaya*

The word *Hetu* is here used in the sense of 'root.' As the root supports and sustains the tree so the *Paccaya-Dhamma* in this relation does to the *Paccayuppanna*.

The *Paccaya-Dhammas* in this relation are six, namely, *Lobha*, *Dosa*, *Moha*, *Alobha*, *Adosa* and *Amoha*; and the *Paccayuppanna-Dhammas* are all the types of consciousness and psychic factors associated with them, as well as the groups of material qualities* that co-exist with the same.

2. *Ārammaṇa-paccaya*

(*The object-subject relation*)

Ārammaṇa means the 'object' of cognition.

* The material qualities produced by Karma at the moment of a *Sahetuka-Paṭisandhi*-consciousness, as well as such material qualities as may be produced by a type of *Sahetuka*-consciousness during the course of life.

Ārammaṇa-Paccaya is, therefore, a kind of relation in which the *Paccaya-Dhamma* is an 'object' of the *Paccayuppanna*, which must necessarily be a type of consciousness or a psychic factor.

All the types of consciousness, all the psychic factors, all kinds of material qualities, *Nibbāna*, and all the concepts may come as the *Paccaya-Dhamma* in this relation. In other words, these may be the objects of our cognition.

There is, in fact, not a single thing which does not become an *Ārammaṇa* of consciousness and the psychic factors. Thus it may be of six kinds, namely, visible *Ārammaṇa*, audible *Ārammaṇa*, odorous *Ārammaṇa*, sapid *Ārammaṇa*, tangible *Ārammaṇa*, and cognisable *Ārammaṇa*.

3. *Adhipati-Paccaya*

(The relation of one dominating the other)

Adhipati-Paccaya is a relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*. There are two kinds of this relation, namely, (a) *Ārammaṇādhipati-Paccaya* and (b) *Sahajātādhipati-Paccaya*.

(a) *Ārammaṇādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-*

Dhamma exercises a dominating influence over the *Paccayuppanna*, being an *Ārammaṇa* (object) of it which is a type of consciousness or psychic factor.

Only such objects can be the *Paccaya-Dhamma* in this relation which are most lovable and most regardable.

The two types of consciousness accompanied by *Dosa*, the two accompanied by *Moha*, the touch-consciousness accompanied by pain, and the concomitants of all these cannot possibly come as the *Paccaya-Dhamma* in this relation, inasmuch as they cannot be most lovable and most regardable.

With the exception of these, the remaining types of consciousness, together with all their respective concomitants, may be the *Paccaya-Dhamma*, only if they are most lovable and most regardable.

Ledi Sayadaw illustrates it by the story of Sutasoma Jātaka :—

In the Sutasoma Jātaka, the king Porisāda, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of it, and lived a wanderer's life in the forest. Here, the savour of human flesh is the *Paccaya-Dhamma* of *Ārammaṇādhipati* relation; and, king Porisāda's

consciousness rooted in appetite (*Lobha*) is the *Paccayuppanna-Dhamma*.

And again, Sutasoma, having a very high regard for Truth, forsook his sovereignty, all his royal family, and even his life, for the sake of Truth and went to throw himself into the hands of Porisada. In this case, 'Truth' is the *Paccaya-Dhamma*, and Sutasoma's moral consciousness is the *Paccayuppanna-Dhamma*.

(b) *Sahajātādhipati-Paccaya*

It is a kind of relation in which the *Paccaya-Dhamma* exercises a dominating influence over the *Paccayuppanna*, being a concomitant (*Sahajāta*) of it, which may be consciousness, psychic factors, or the material qualities produced by the dominant thoughts.

The concomitants that come as *Paccaya-Dhammas* in this relation are four, namely, (1) *Chanda* or an urge to do, (2) *Citta* or the active thought, (3) *Viriya* or energy, (4) *Vimansā* or the will to investigate, because they exercise dominating influence over the consciousness, psychic factors, and the material qualities with which they are associated.

4. *Anantara-Paccaya**(The preceding-succeeding relation)*

It is a kind of relation in which the *Paccaya-Dhamma* immediately precedes the succeeding *Paccayuppanna*.

In a process of thought every moment of preceding consciousness that has just ceased is related to every moment of succeeding consciousness that has immediately arisen by way of this relation. And, this preceding-succeeding relation prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But, only after he has attained the Path of Aratantship and has entered the *Khandha-Parinibbāna* (i.e., the final extinction of the Five Aggregates), does this continuum break, more strictly speaking, cease for ever.

5. *Samanantara-Paccaya**(The relation of immediate preceding and succeeding)*

This is the same as above.

6. *Sahajāta-Paccaya**(The relation of co-existence)*

This is a kind of relation in which the *Paccaya-*

Dhamma co-exists with the *Paccayuppanna*. The arising, the existing and the passing away of the two are all simultaneous. For example, when a candle is lighted, its flame, light and heat take their rise together and also burn and are extinguished simultaneously. Here, the flame, the light and the heat are together related by way of this relation.

The following states of thing are together related by way of this relation :—

(1) All the types of consciousness to their psychic factors.

(2) The mental aggregates of *Paṭisandhi* to the seat of consciousness (i.e., the heart).

(3) The four *Mahā-Bhūtas* mutually among themselves.

7. *Aññamañña-Paccaya* (The relation of mutual dependence)

Buddhaghosa explains the spirit of this relation by the help of an illustration :—

When three sticks are set upright leaning against one another at their upper ends, each of them depends on and is depended on by the other two. As long as each one of them remains in such an upright position, so long will all remain

in the same position. And, if one of them falls, all will fall at the same time. Exactly so should this relation of mutual dependence be understood.

This relation exists between the same states of thing as in the above.

8. *Nissaya-Paccaya*
(*The support-supported relation*)

This is a relation in which the *Paccaya-Dhamma* is a ground or support on which the *Paccayuppanna* rests, just as the tree stands on the earth, or an oil-painting rests on the canvas.

The following states of thing are together related by way of this relation :—

- (1) The same as in 6 and 7.
- (2) The six organs (eye, ear, nose, tongue, body, heart), to the six kinds of consciousness (eye-consciousness, ear-consciousness etc.)

9. *Upanissaya-Paccaya*
(*The relation of sufficing condition*)

This is a relation in which the *Paccaya-Dhamma* is a sufficing condition for the presence of the *Paccayuppanna*. It is of three kinds, namely, (1) *Ārammaṇūpanissaya*, (2) *Anantarūpanissaya* and

(3) *Pakatūpanissaya*. Of these, the first is the same as *Ārammaṇādhīpati-Paccaya* [3], and the second as *Anantara-Paccaya* [4].

Pakatūpanissaya-Paccaya is the relation in which the *Paccaya-Dhamma* is a natural sufficing condition of the *Paccayuppanna*, which is a type of present consciousness and its psychic factors.

All past, present and future, internal and external classes of consciousness together with their psychic factors, all material qualities, *Nibbāna*, and concepts (*Paññatti*) are natural sufficing condition, severally related, as the case may be, to all the present classes of consciousness and their concomitants.”

10. *Purejāta-Paccaya* (The relation of Pre-existence)

The six organs, as well as the five sensible objects are related to the corresponding kinds of consciousness (eye-consciousness, ear-consciousness etc.) by way of this relation. In other words, eye-consciousness etc. cannot arise without the pre-arising or pre-appearance of the organs and the sensible objects. At the moment of *Paṭisandhi*, however, the mind-consciousness arises together with the heart-organ.

11. *Pacchā-Jāta-Paccaya*
(The relation of Post-existence)

In this relation the *Paccaya-Dhamma* is consciousness and its psychic factors that arise only posterior to the arising of the *Paccayuppanna-Dhamma*, the body of the being.

Here, the *Paccaya-Dhamma* assists in the arising of the *Paccayuppanna*, being posterior to it; just as the rain-water that falls every subsequent year assists in the growth of such vegetation as has grown up in previous years.

12. *Āsevana-Paccaya*

In this relation the *Paccaya-Dhamma* is such, the constant repetition of which adds to the strength and proficiency of the *Paccayuppanna*; just as a student understands and remembers a passage better the more he reads it.

This relation exists between one thought-moment and the other in the forty-seven types of mundane *Javana*-consciousness (viz., immoral 12 + moral 8 + *Mahaggata* 9 + *Kiriyā* 18 = 47). In these, every thought-moment adds to the strength and proficiency of the succeeding ones which are together related by way of this relation.

13. *Kamma-Paccaya*
 (The relation between the Karma and
 its effect)

In this relation the *Paccaya-Dhamma* is *Cetanā* or volition, which guides and regulates the action; and the *Paccayuppanna-Dhammas* are consciousness, its psychic factors, and the material qualities generated by the *Kamma* and the mind.

14. *Vipāka-Paccaya*

In this relation the *Paccaya-Dhammas* are the thirty-six types of resultant-consciousness and their psychic factors; and the *Paccayuppanna-Dhammas* are the same, when they are mutually related, as well as the material qualities generated by Karma and mind, as it is said, "The four mental groups, in so far as they are karma-result or *Vipāka*, are one to another a condition by way of karma-result."

15. *Āhāra-Paccaya*
 (The relation between food and its effect)

In this relation the *Paccaya-Dhamma* is the four kinds of nutriments, namely, (1) material food, (2) contact (*Phassa*), (3) mind-volition (*Mano-Sañcetanā*) and (4) consciousness (*Viññāṇa*), which

nourish the *Paccayuppanna-Dhammas*, namely, all the states of mind and body, so as to enable them to endure long, to develop, to flourish, and to thrive.

16. *Indriya-Paccaya*

(*The relation of the guiding faculties*)

This relation is of three different kinds, namely, co-existence, pre-existence, and physical-life.

Of these—the *Paccaya-Dhammas* of the first kind are the fifteen co-existent faculties, viz., psychic life, consciousness, pleasure, pain, delight, antipathy, indifference, faith, energy, mindfulness, concentration, reason, the feeling that I shall realise what is not yet realised, partial realisation, and the final realisation. And the *Paccayuppanna-Dhammas* are their co-existent properties, both mental and material.

The *Paccaya-Dhammas* of the second kind are the five sentient organs, viz., eye, ear, nose, tongue, and body. And the *Paccayuppanna-Dhammas* are the five senses together with their concomitants.

The *Paccaya-Dhamma* of the third kind is only one viz., ‘physical-life’ itself. And the *Paccayuppanna-Dhammas* are all the material qualities produced by karma, with the exception of physical life itself.

17. *Jhāna-Paccaya*
(*The relation of Jhāna*)

Jhāna is here to be understood in its widest sense, not necessarily that of the *Rūpāvacara*, *Arūpāvacara* and *Lokuttara*.

The *Paccaya-Dhammas* in this relation are the seven constituents of *Jhāna*, namely—*Vitakka*, *Vicāra*, *Pīti*, *Somanassa*, *Domanassa*, *Vpekkhā* and *Ekaggatā*.

And the *Paccayuppanna-Dhammas* are all the types of consciousness, with the exception of twice fivefold *Viññāna*, their concomitants, and the material qualities in co-existence with the seven constituents.

18. *Magga Paccaya*
(*The relation of Path*)

The word *Magga* means a 'Path.' If it is followed in the right direction it leads to *Nibbāna*; and to the realm of misery, if followed in the wrong direction.

The twelve constituents of the Path are the *Paccaya-Dhammas* in this relation. And the *Paccayuppanna-Dhammas* are all the types of consciousness, and mental concomitants conditioned by the *Hetu*, and all material qualities co-existing with the types of *Sahetuka*-consciousness.

19. *Sampayutta-Paccaya*
(*The relation of Association*)

All the types of consciousness are related with their respective psychic factors by way of this relation.

20. *Vippayutta-Paccaya*
(*The relation of dissociation*)

In this relation the *Paccaya-Dhamma* is such as is dissociated from the *Paccayuppanna*. Thus the mental phenomena are related to the material by way of this relation, and vice versa.

21-24. *Atthi-Paccaya, Natthi-Paccaya Vigata-Paccaya, Avigata-Paccaya*

Atthi-Paccaya is the same as *Avigata-Paccaya*; and *Natthi-Paccaya* the same as *Vigata-Paccaya*.

The first is a relation in which the *Paccaya-Dhamma* exists with the existence of the *Paccayuppanna*; and the second is a relation in which the *Paccaya-Dhamma* must be absent when the *Paccayuppanna* exists. (XI)

XI. *Hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, sahajāta-paccayo, aññamañña-paccayo, nissaya-paccayo, upanissaya-paccayo, purejāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-*

§5. Ways of co-relation

‘Thus there are altogether six ways of co-relation, namely,

A. ‘The states of mind related

(i) among themselves in six ways;

(ii) to mind-body (*Nāma-Rūpa*) in five ways;
and

(iii) to matter alone in one way.

B. ‘Matter related

(iv) to the states of mind in only one way.

C. ‘Concepts and mind-body related

(v) to the states of mind in two ways.

D. ‘Mind-body related

(vi) to mind-body in nine ways.’ (XII)

I

‘The states of mind are related among themselves in the following six ways :—

paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, natthi-paccayo, vigata-paccayo, avigata-paccayo ti. Ayamettha paṭṭhāna-nayo.

XII. *Chaddhā nāmaṃ tu nāmassa, pañcadhā nāmarūpinam,*

Ekadhā puna rūpassa rūpaṃ nāmassa cekadhā.

Paññatti-nāma-rūpāni nāmassa tuvidhā dvayam,

Dvayassa navadhā ceti chabbidhā paccayā katham.

Consciousness and its psychic factors that have just ceased are related to consciousness and its psychic factors that are present

(1) by way of *Anantara-Paccaya* or the preceding-succeeding relation;

(2) by way of *Samanantra-Paccaya* [which is just the same as above];

(3) by way of *Natthi-Paccaya* [22] for, it is only when the *Paccaya-Dhamma* has ceased that the *Paccayuppanna* arises; and

(4) by way of *Vigata-Paccaya*, [which is just the same as above].

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(5) 'The preceding moments of *Javana*-consciousness are related to the succeeding moments of it by way of *Āsevanā-Paccaya* [as, each repetition of the *Paccaya-Dhamma* in this case adds to the strength and proficiency of the *Paccayuppanna*].

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(6) 'Consciousness and its concomitant psychic factors are related among themselves by way of *Sampayutta-Paccaya* [as, they arise, exist and cease simultaneously on the same object and

the same organ].

II

‘The states of mind are related to mind-body (*Nāma-Rūpa*) in the following five ways :—

(1) The *Hetus* are related to mind-body by way of *Hetu-Paccaya*.

(2) The constituents of *Jhāna* are related to mind-body by way of *Jhāna-Paccaya*.

(3) The constituents of the Path are related to mind-body by way of *Magga-Paccaya*.

(4) Co-existent volition (*Sahajātā Cetanā*) is related to mind-body, and the asynchronous volition (*Nānākhanikā Cetanā*)* only to the mind-body that have arisen due to previous karma, by way of *Kamma-Paccaya*.

(5) The types of the resultant consciousness are related among themselves, and also to their co-existing material qualities by way of

XIII. *Anantara-niruddhā citta-cetasikā dhammā paccupannānaṃ citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigatavasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevanavasena, sahajātā cittacetasikā dhammā aññamaññaṃ sampayuttavaseneti ca chaddhā nāmaṃ nāmassa paccayo hoti.*

* *Nānākhanikā Cetanā* is that which differs in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another.

Vipāka-Paccaya.

III

‘The states of mind are related to matter only in one way—

Consciousness and its psychic factors, that have arisen after the arising of the body, are related to it by way of *Pacchā-Jāta-Paccaya* or the relation of post-existence.

IV

‘Matter is related to the states of mind only in one way,—

‘The six organs (eye, ear, nose, tongue, touch and heart) are related to the seven-fold consciousness and the five sensible objects (form, sound, smell, taste and touch) to the courses of five-door cognition, by way of *Purejāta-Paccaya* or the relation of pre-existence [because the organs and the objects must exist prior to the

XIV. *Hetu-jhānaṅga-maggaṅgāni sahajātānaṃ nāmarūpānaṃ hetādivasena. Sahajātā cetanā sahajātānaṃ nāmarūpānaṃ, nānākkhanikā cetanā kammābhinibbattānaṃ nāmarūpānaṃ kammavasena. Vipākakkhandhā aññamaññaṃ, sahajātānaṃ rūpānaṃ vipākavase-
neti ca pañcadhā nāmaṃ nāmarūpānaṃ paccayo hoti.*

XV. *Pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātavase-
neti ekadhā va nāmaṃ rūpassa paccayo hoti.*

arising of consciousness].’ (XVI)

V

‘Concepts and mind-body are related to the states of mind in the following two ways :—

(1) ‘By way of *Ārammaṇa-Paccaya* or the object-subject relation [because all concepts, all the states of mind, and all the material qualities are the objects of cognition.]

(2) ‘By way of *Upanissaya-Paccaya* or the relation of sufficing condition [because they may be the sufficing conditions of the arising of a certain consciousness and its psychic factors].

‘Here the objects may be of six kinds, namely, form, sound, smell, taste, touch and ideas.’ (XVII)

‘*Upanissaya* or sufficing condition is of three kinds, namely,

(1) ‘*Ārammaṇūpanissaya* or object being the sufficing condition.

(2) ‘*Anantarūpanissaya* or contiguity being the sufficing condition.

XVI. *Cha vatthūni pavattiyam sattannam viññāṇadhātūnam, pañcārammaṇāni ca pañcaviññāṇavīthiyā purejātavaseneti ekadhā va rūpaṃ nāmassa paccayo hoti.*

XVII. *Ārammaṇavasena upanissayavaseneti dvidhā paññatti-nāma-rūpāni namasseva paccayā honti. Tattha rūpādivasena chabbidham hoti ārammaṇam.*

(3) 'Pakatūpanissaya or the natural sufficing condition.' (XVIII)

'Of these, only the object to which weight is attached is the *Ārammaṇūpanissaya*. States of consciousness and their psychic factors which have just ceased constitute the *Anantarūpanissaya* or the sufficing condition in contiguity. *Pakatūpanissaya* or the sufficing condition in nature is of many kinds, for instance, such tendencies as passion and others, faith and others, pleasure, pain, a person, food, weather, residence, pertaining either to the person or existing outside, either moral, immoral or non-moral, action, or resultant and so on.' (XIX)

VI

'Mind-body are related to mind-body in the following nine ways:—(1) *Adhipati*, (2) *Sahajāta*, (3) *Aññamañña*, (4) *Nissaya*, (5) *Āhāra*, (6) *Indriya* (7) *Vippayutta*, (8) *Atthi* and (9) *Avigata*.' (XX)

XVIII. *Upanissayo pana tividho hoti. Ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo ceti.*

XIX. *Tattha ārammaṇameva garukatam ārammaṇūpanissayo, anantaraniruddhā cittacetāsikā dhammā anantarūpanissayā. Rāgādayo pana dhammā, saddhādayo ca, sukham, dukkham, puggalo, bhojanam, utu, senāsanam ca yathārahamaññam ajjhatam ca bahiddhā ca kusalādidhammānam, kammaññam vipākānam ti ca bahudhā hoti pakatūpanissayo.*

XX. *Adhipati-sahajāta-aññamañña-nissayāhārindriya-vip-*

(1) *Adhipati-Paccaya*

1. ‘*Adhipati-Paccaya*, in two ways, as follows :—

a. The object to which weight is attached is related to the states of mind by way of *Ārammaṇādhipati*.

b. ‘The four kinds of co-existent dominant influences (*Chanda, Citta, Viriya, Vīmaṁsā*) are related to the co-existent states of mind and body by way of *Sahajātādhipati*.’ (XXI)

(2) *Sahajāta-Paccaya*

‘*Sahajāta-Paccaya* in three ways, as follows—

a. ‘Consciousness and its psychic factors are related amongst themselves, and also to the co-existing bodily states by way of this relation.

b. ‘The four essential qualities of Matter (*Mahābhūta*) are also related amongst themselves, and also to the *Upādā-Rūpa* or conditioned qualities by way of this relation.

c. ‘At the moment of *Paṭisandhi*, the seat of

payutta-atthi-avigatavaseneti yathārahaṃ navadhā nāmarupāni nāmarūpānaṃ paccayā bhavanti.

XXI. *Tattha garukatamārammaṇaṃ ārammaṇādhipati-vasena nāmānaṃ, sahajātādhipati catubbidho pi sahajātavasena sahajātānaṃ nāmarūpānaṃ ti ca duvidho hoti adhipatipaccayo.*

consciousness (heart-base) and the aggregate of *Vipāka*-consciousness are together related by way of this relation. (XXII)

(3) *Aññamañña-Paccaya*

‘*Aññamañña-Paccaya*, in three ways, as follows—

a. ‘Consciousness and its psychic factors are related amongst themselves by way of this relation.

b. ‘The four Essential qualities of matter are also related amongst themselves by way of of the same relation.

c. ‘At the moment of *Paṭisandhi*, the seat of consciousness (heart-base) and the *Vipāka-Citta* are together related by way of this relation.’
(XXIII)

(4) *Nissaya-Paccaya*

‘*Nissaya-Paccaya*, in three ways, as follows :—

a. ‘Consciousness and its psychic factors are related amongst themselves, and also to the

XXII. *Cittacetāsikā dhammā aññamaññaṃ saha-jātarūpānaṃ ca, mahābhūtā aññamaññaṃ upādārūpānaṃ ca, paṭisandhikkhaṇe vatthuvipākā aññamaññaṃ ti ca tividho hoti saha-jāta-paccayo.*

XXIII. *Citta-cetāsikā dhammā aññamaññaṃ, mahābhūtā aññamaññaṃ paṭisandhikkhaṇe vatthu-vipākā aññamaññaṃ ti ca tividho hoti aññamañña-paccayo.*

co-existing material qualities by way of this relation.

2. 'The four Essential qualities are related amongst themselves, and also to the secondary qualities (*Upādā-Rūpa*) by way of the same relation.

3. 'The six organs are related to the seven-fold consciousness by way of the same relation.'
(XXIV)

(5) *Āhāra-Paccaya*

'*Āhāra-Paccaya*, in two ways, as follows:—

1. 'Edible food is related to this body; and
2. the psychic nutriments (i.e., *Phassa*, *Mano-añcetanā* and *Viññāṇa*) to the co-existing states of mind and the matter conditioned by them by way of this relation.' (XXV)

(6) *Indriya-Paccaya*

'*Indriya-Paccaya*, in three ways, as follows:—

- a. 'The five sensitive qualities (eye, ear, nose, tongue, touch) are related to their respective consciousness;

XXIV. *Citta-cetasikā dhammā aññamaññaṃ saha-jāta-rūpānaṃ ca, Mahābhūtā aññamaññaṃ upādārūpānaṃ ca, cha vatthūni sattannaṃ viññāṇa-dhātūnaṃ ti ca tividho hoti nissaya-paccayo.*

XXV. *Kabalīkāro āhāro imassa kāyassa, arūpino āhārā saha-jātānaṃ nāmarūpānaṃ ti ca duvidho hoti āhāra-paccayo.*

b. the Physical-life to the self-earned material qualities and

c. the psychic faculties to the co-existing states of mind and matter conditioned by these by way of this relation.' (XXVI)

(7) *Vippayutta-Paccaya*.

'*Vippayutta-Paccaya* (the relation of dissociation) in three ways, as follows :—

a. '*Sahajāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* exists simultaneously with the *Paccayuppanna*, but is quite distinct from it. The heart-base is related to the *Vipāka*-consciousness; and the consciousness and its psychic factors to the co-arising material qualities by way of this relation.

b. '*Pacchājāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* arises after the arising of the *Paccayuppanna*, and remains distinct from it. Consciousness and its psychic factors that have arisen after the arising of the body are related to it by way of this relation.

c. '*Purejāta-Vippayutta* or a relation in which the *Paccaya-Dhamma* arises before the arising of the

XXVI. *Pañca pasādā pañcannaṃ viññānaṇaṃ, rūpa-jīvitin driyaṃ upādiṇṇarūpānaṃ, arūpino indriyā sahajātānaṃ nāmarū pānaṃ ti ca tividho hoti indriyapaccayo.*

Paccayuppanna, and remains distinct from it. The six organs are related to the sevenfold consciousness by way of this relation.' (XXVII)

(8-9) *Atthi paccaya*

'In *Atthi-Paccaya* (the relation of presence) and *Avigata-Paccaya* [which is just the same], the *Paccaya-Dhamma* may be :—

- (1) *Sahajāta*=arising together with the *Paccayuppanna*,
- (2) *Purejāta*=arising prior to it,
- (3) *Pacchājāta*=arising posterior to it,
- (4) *Kabalīkāra*=edible food, or
- (5) *Rūpa-Jīvita*=physical-life.' (XXVIII)

SUMMARY

'All the twenty-four kinds of *Paccaya-Dhammas* can be brought under the following four :—

- (1) *Ārammaṇa* (object)
- (2) *Upanissaya* (sufficing condition)

XXVII. *Okkantikkhane vatthu vipākānaṃ, cittacetasikā dhammā sahajātarūpānaṃ sahajātavasena; pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasena; cha vatthūni pavattiyam sattannaṃ viññāna-dhātūnaṃ purejātavaseneti ca tividho hoti vippayuttapaccayo.*

XXVIII. *Sahajātaṃ purejātaṃ pacchājātaṃ ca sabbathā, Kabalīkāro āhāro rūpajīvitamiccayam ti. Pañca-vidho hoti atthi-paccayo avigata-paccayo ca.*

(3) *Kamma*

(4) *Atthi* (presence)' (XXIX)

'The term 'Co-arising matter' has been used above in two meanings. It should be understood to mean, in the life-process, that which has been generated by mind; and, at the moment of *Paṭi-sandhi*, that which has sprung up due to previous actions.

'All the states of thing, those that are comprehended in the terms of tenses, and also those that cannot be bounded by time-limit; those that belong to the person of a being, and also those that exist external to him; those that are conditioned, and also that which is unconditioned, can be brought under the following three heads, (1) Concepts (*Paññatti*), (2) *Nāma* (states of the Mind, and *Nibbāna*) and (3) matter (*Rūpa*), which include all the twenty-four kinds of *Paccaya-Dhamma* described in the *Paṭṭāna*.' (XXXI)

XXIX. *Ārammaṇūpanissaya-kammatthipaccayesu ca sabbe pi paccayā samodhānaṃ gacchanti.*

XXX. *Sahajātarūpaṃ ti panettha sabbathā pi pavatte cittasamuṭṭhānāmaṃ paṭisandhiyaṃ kaṭattārūpānaṃ ca vasena duvidhaṃ hoti ti veditabbaṃ.*

XXXI. *Iti tekālikā dhammā kālamuttā ca sambhavā, Ajjhattaṃ ca bahiddhā ca saṅkhatāsaṅkhatā tathā. Paññatti-nāma-rūpānaṃ vasena tividhā tṭhitā Paccayā nāma paṭṭhāne catuvīsati sabbathā.*

§6. Reality, concept and term

‘Matter (*Rūpa*) means the whole aggregate of material qualities.

‘The term *Nāma* includes the four psychic aggregates [*Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāna*] and *Nibbāna*. It is also called by the name of *Arūpa* or non-matter.

‘*Paññatti* is either the ‘concept’ that is comprehended or the ‘term’ that expresses it.’
(XXXII)

‘How? From the metaphysical point of view, such things have no real existence as—land, mountain, river etc, which are nothing but the different modes of the essential qualities of matter; house, chariot, cart etc, which are known to be such depending upon the various parts of which they are made; persons and beings, who are the composite of the Five Aggregates; time and space, which are generally conceived in relation to the movement of the moon, the sun etc; and well, cave etc, which are nothing but different kinds

XXXII. *Tattha rūpadhammā rūpakkhando va. Cittacetasika-saṅkhātā cattāro arūpino khandhā, nibbānaṃ ceti pañcavidhampi arūpaṃ ti ca nāmaṃ ti ca pavuccati. Tato avasesā paññānti pana paññāpiyattā paññanti, paññāpanato paññanti ti ca duvidhā hoti.*

of gap; the image of the Kasiṇa in the practice of meditation and others.

‘Even then, we cognise them as objects signifying some meaning for our practical purpose. They are taken as that, referred as that, known as that, used as that, and conceived as that. This is *Paññatti* or concept, because it is conceived.’
(XXXIII)

‘*Paññatti* as ‘term’ is one which serves as a symbol to express a thing. It is of six kinds, namely :—

(1) ‘*Vijjamāna-Paññatti* or a ‘term’ which is expressive of a thing that is truly real [i.e., anyone out of the 72 entities that have metaphysical real existence].

(2) ‘*Avijjamāna-Paññatti* or a ‘term’ which is expressive of a thing that is not a true reality,

XXXIII. *Katham? Tam-tam-bhūta-vipariṇāmākāramupādāya tathā tathā paññattā bhūmipabbatādikā, sambhāra-sannivesākāramupādāya geha-ratha-sakatādikā, khandhapañcakamupādāya purisapuggalādikā, candavattanādikamupādāya disākālādikā, asamphuṭṭhākāramupādāya kūpa-guhādikā, tam-tam-bhūtanimittam bhāvanāvisesam ca upādāya kasīnanimittādikā ceti evamādippabhedā pana paramatthato avijjamānāpi atthacchāyākārena cittuppādanamārammaṇabhūtā tam tam upādāya upanidhāya kāraṇam katvā tathā tathā parikappiyamānā saṅkhāyati samaññāyati vohariyati paññāpiyatī ti paññattī ti pavuccati. Ayam paññatti paññāpiyattā paññatti nāma.*

[but is either totally imaginary or a concept].

(3) '*Vijjamānena Avijjamāna-Paññatti* or a compound term of which the first factor is a true reality, but not the second one.

(4) '*Avijjamānena Vijjamāna-Paññatti* or a compound term of which the first factor is not a true reality, but the second one is.

(5) '*Vijjamānena Vijjamānapaññatti* or a 'compound term' of which both the factors are expressive of true realities.

(6) '*Avijjamānenena Avijjamāna-Paññatti* or a compound term of which both the factors are devoid of true reality.' (XXXIV)

'*Rūpa* (matter), *Vedanā* (feeling) etc are true realities. That which expresses any of these is called an 'existent term' or *Vijjamāna Paññatti*.

'Land, mountain etc are not mataphysically real. That which expresses such a thing is called a 'non-existent term' or *Avijjamāna Paññatti*.

'By the different possible permutation and com-

XXXIV. *Paññāpanato paññatti pana nāma-nāmakam-mādināmena paridīpitā. Sā vijjamāna-paññatti, avijjamāna-paññatti, vijjamānena avijjamāna-paññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamāna-paññatti, avijjamānena avijjamāna-paññatti ceti chabbidhā hoti.*

bination of these terms, we have got the last four 'compound terms' which may be illustrated as follows :—

'*Chalabhiñño* [—*Puriso*]=a person who has obtained the six kinds of 'superintellection.' Here the first factor, *Chalabhiññā* (=the six kinds of super intellection) is metaphysically real, but not the second, i.e., *Puriso* (=person), [who is nothing but a composite of the Five Aggregates].

'*Itthi-Saddo*=woman's voice. Here the first factor, i.e., *Itthi* (=woman) is not a metaphysical reality, as she is only a composite of the Five Aggregates. The second factor, on the other hand, i.e., *Saddo* (sound) is a true reality, being a sensible material quality.

'*Cakkhu-Viññāṇa*=eye-consciousness.

Here both the factors have real existence.

'*Rāja-Putta*=the king's son. Here both the factors are non-real. They are concepts, both being composites of the Five Aggregates.

XXXV. *Tattha yadā pana paramatthato vijjamānaṃ rūpa-vedanādiṃ etāya paññāpenti, tadāyaṃ vijjamāna-paññatti. Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ etāya paññāpenti, tadāyaṃ avijjamāna-paññattī ti pavuccati. Ubhinnaṃ pana vomissakavasena sesā yathākkamaṃ chalabhiñño, itthisaddo, cakkhu-viññāṇaṃ, rāia-putto ti ca veditabbā.*

§7. *How is the meaning understood?*

‘When a word is said to us, there arise courses of cognition of the ear-consciousness on each unit of sound, which are followed by the arising of representative cognition of the same through the mind-door. Thus, the meaning of one unit of sound is linked with the other, and at the end of the word, we get its meaning, as is conventionally taken. This is known as *Paññatti*.’ (XXXVI)

XXXVI. *Vacī-ghosānusārena sota-viññāṇa-vīthiyā,
Pavattānantaruppannamanodvārassa gocarā,
Atthā yassānusārena viññāyanti tato param,
Sāyaṃ paññatti viññeyyā lokasaṅketanimmitā.*

CHAPTER IX

KAMMATṬHĀNA

(*Objects for the practice of meditation*)

SECTION I

SAMATHA-KAMMATṬHĀNA

(*The objects of mundane Jhānā*)

§I. *Introductory*

Sensual passion (*Kāmacchanda*), ill-will (*Vyāpāda*), sloth-and-torpor (*Thīna-Middha*), distraction and worry (*Uddhacca-Kukkucca*) and perplexity (*Vicikicchā*), these five, are called *Nīvaraṇa* or the hindrances to the attainment of *Jhāna* and insight. Under their influence, it is not possible to concentrate upon anything or to fully realise the impermanent, miserable and substanceless nature of all existence.

The exercises of meditation that lead to the **suppression** of these hindrances—which is possible only in a state of the *Rūpa* or the *Arūpa Jhāna*—are called *Samatha-Bhāvanā* or the practice of the Calm: and the objects suitable for

the practice of such meditation are called *Samatha-Kammaṭṭhāna*.

The Yogāvacara succeeds in completely and finally **destroying** these hindrances—which is possible only in the Supra-mundane (*Lokuttara*)—by realising insight into the true nature of all existence. The exercises of meditation meant for the purpose of such realisation are called *Vipassanā Bhāvanā* or the practice of the insight; and the objects suitable for their practice are called *Vipassanā-Kammaṭṭhāna*.

‘Hereafter, we are going to discuss about the objects suitable for the practice of *Jhāna* and that of ‘insight’ (I)

‘To understand all about *Samatha-Bhāvanā* or the Practice of Calm, one should know the following—

(A) ‘The seven kinds of object for meditation, namely—

1. The ten circles (*Kasiṇa*).
2. The ten stages of a dead body (*Asubha*).
3. The ten objects for reflection (*Anussati*).
4. The four illimitables (*Appamaññā*).

I. *Samathavipassanānaṃ bhāvanānamito param,
Kammaṭṭhānaṃ pavakkhāmi duvidhaṃ pi yathākkamaṃ.*

5. The 'idea' of the unpleasantness of material food (*Saññā*).

6. Contemplating over the four essential elements of which our body is composed (*Vavatthāna*).

7. The four formless objects (*Arūpa*).

(B) 'Persons of primarily six different temperaments, namely—

1. Persons who have got a strong feeling of attachment (*Rāga-Carita*).

2. Persons who have got a strong feeling of antipathy (*Dosa-Carita*).

3. Dull persons (*Moha Carita*).

4. Persons of a believing nature (*Saddhā-Carita*).

5. Persons of a rationalistic nature (*Buddhi-Carita*).

6. Persons of an imaginative nature (*Vitakka-Carita*).

(C) 'The three stages in the practice of meditation, namely—

1. The preliminary (*Parikamma*)

2. The accessory (*Upacāra*)

3. The ecstatic (*Appanā*)

(D) 'The three symbols (*Nimitta*), namely—

1. The objective (*Parikamma*)
 2. The image (*Uggaha*)
 3. The transformed after-image (*Paṭibhāga*)'
- (II-V)

Now follows a detailed exposition of the above.

A

§2. *The objects of meditation*

1. 'The ten hypnotic circles (*Kasiṇa*) are those that are made with—(i) clay, (ii) water, (iii) fire, (iv) air, (v-viii) blue, yellow, red or white colour, (ix) a gap or hole, and (x)light.' (III)

A full description of how these circles are to be prepared has been given by Acharya Buddhaghosa in his famous work 'the Visuddhi Magga'

2. 'The ten stages of a dead body are—(i) bloated (ii) discoloured, (iii) festering (iv) one with

II-V. *Tattha samatha-saṅgāhe tāva, dasa kasiṇāni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekam vavatthānam, cattāro āruppā ceti sattavidhena samatha-kammaṭṭhāna saṅgāho. Rāgacarito, dosa-carito, moha-carito, saddhā-carito, buddhi-carita, vitakka carito ceti chabbidhena caritasāṅgāho. Parikamma bhāvanā, upacārā-bhāvanā, appanā bhāvanā ceti tisso bhāvanā. Parikammanimittam, uggaha-nimittam, paṭibhāga-nimittañceti tīni nimittāni ca veditabbāni.*

VI. *Paṭhavī-kasiṇam, āpo-kasiṇam, tejo-kasiṇam, vāyo-kasiṇam, nīla-kasiṇam, pīta-kasiṇam, lohita-kasiṇam, odāta-kasiṇam, ākāsa-kasiṇam, ālokakasiṇañceti imāni dasa kasiṇāni nāma.*

cracked skin, (*v*) being eaten up (by vultures, jackals and other animals), (*vi*) cut in pieces, (*vii*) mutilated and scattered in fragments, (*viii*) bloody, (*ix*) worm-infested and (*x*) skeleton.* (VII)

3. 'The ten objects for reflection are—(*i*) greatness of the Buddha, (*ii*) greatness of the Doctrine, (*iii*) greatness of the Order, (*iv*) the merits of Sīla, (*v*) the merits of benevolence, (*vi*) the greatness of the gods, (*vii*) the greatness of peaceful calm, (*viii*) death, (*ix*) the unclean things in our body, and (*x*) respiration.† (VIII)

4. 'The four illimitables are—(*i*) friendliness, (*ii*) compassion, (*iii*) joy and (*iv*) equanimity. They are called 'illimitables' because they are extended over the infinite creatures of the universe. They are also called *Brahma-Vihāra* or the Divine, meditation.‡ (IX)

VII. *Uddhumātakam, vinīlakam, vipubbakam, vicchiddakam, vikkhāyitakam, vikkhittakam, hata-vikkhittakam, lohita-kam, puluvakam, atthikañceti ime dasa asubhā nāma.*

* See Visuddhimagga, Chapter VI.

† See Visuddhimagga, Chapters VII-VIII.

VIII. *Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, upasamānussati, maraṇānussati, kāyagatāsati, ānāpānassati ceti imā dasa anussatiyo nāma.*

‡ See Visuddhimagga, Chapter IX.

IX. *Mettā, karuṇā, muditā, upekkhā ceti imā catasso appamaññāyo nāma, brahmavihārā ti pi vuccanti.*

5. The idea of the unpleasantness of material food, called *Saññā*.' (VII)

6. 'Contemplating over the four Essential qualities of which our body is composed, called *Vavatthāna*.' (VIII)

7. 'The four objects of meditation, free from the idea of form—(i) infinite space, (ii) infinite consciousness, (iii) nothingness and (iv) a state of the subtlest perception.' (IX)

'Thus, there are altogether forty objects suitable for the practice of *Jhāna*.' (X)

B

'The above different objects of meditation (*Kammaṭṭhāna*) are particularly suited for persons of different temperaments in the following manner—

(a) The ten stages of a dead body (*Asubha*), and the unclean things in our body (*Kāyagatā Sati*)—for a person of a strong feeling of attachment (*Rāga Carita*).

(b) 'The four illimitables (*Appamaññā*), and the circles of blue, yellow, red and white colours—

X. *Āhāre paṭikkūlasaññā ekā saññā nāma.*

Catudhātu vavatthānaṃ ekam vavatthānaṃ nāma.

XI. *Ākāsānañcāyatanādayo cattāro āruppā nāmā ti sabbathā pi samathaniddese cattāḷisa kammaṭṭhānāṃ bhavanti.*

for a person having a strong feeling of antipathy (*Dosa Carita*).

(c) Respiration (*Ānāpāna*)—for a dull or an imaginative person.

(d) ‘Reflecting over the greatness of the Buddha, Doctrine and the Order; the merits of *Sīla*, and benevolence; and the greatness of the gods—for the person of a believing nature (*Saddhā-Carita*).

(e) ‘Reflection over death, the greatness of peaceful calm, the idea of the unpleasantness of material food, and contemplation over the four essential qualities of which our body is composed—for a person of rationalistic nature (*Buddhi Carita*).

‘The remaining objects [earth, water, fire, air, gap or hole, light, and the four formless] are all suitable for every one.

‘In accepting a circle (*Kasiṇa*) for practice, a wide one is suitable for a dull person, and a little one for a person of imaginative nature.’ (XI)

XII. *Caritāsu pana dasa asubbā, kāya-gatā-satisaṅkhātā koṭṭhāsabhāvanā rāgacaritassa sappāyā. Catasso appamaññāyo, nīlādīni ca cattāri kasiṇāni dosacaritassa, ānāpānaṃ mohacaritassa, vitakkacaritassa ca, Buddhānussatiādayo cha sad-dhācaritassa, maraṇūpasamasaññāvavattānāni buddhicaritassa. Sesāni pana sabbāni pi kammaṭṭhānāni sabbesampi sappāyāni, Tatthāpi kasiṇesu puthulaṃ mohacaritassa, khuddakaṃ vitakkacaritassevā ti.*

C

§3. *The stages of meditation*

Appanā (ecstasy) is the highest stage in the practice of meditation, in which the mind is fully concentrated on the *Kammaṭṭhāna*, all the 'hindrances' (*Nivaraṇa*) being thoroughly suppressed, and the constituents of *Jhāna*—i.e., *Vitakka*, *Vicāra*, *Pīti*, *Sukha* and *Ekaggata*—having taken their rise in full strength.

Upacāra is the stage lower than the above, in which, just like the *Appanā*, the mind is fully concentrated on the *Kammaṭṭhāna*, and all the 'hindrances' have also been thoroughly suppressed, but the constituents of *Jhāna* have not attained to maturity.

Parikamma is the stage of a beginner, in which he tries his best to grasp the *Kammaṭṭhāna*.

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Now let us consider what stages of meditation are possible with what *Kammaṭṭhāna*.

'*Parikamma*, being the most primary stage, is possible with all the *Kammaṭṭhāna*.

'*Upacāra* is possible with the following ten *Kammaṭṭhānas*, [but not *Appanā*]—

- (i)—(viii) the first eight objects for reflection,
- (ix) the idea of the unpleasantness of material food,

and (x) contemplating over the four essential qualities of which our body is composed.

‘*Appanā* is possible only with the remaining thirty *Kammaṭṭhāna* [viz., 10 *Kasiṇa*+10 *Asubha*+2 *Anussati*+4 *Appamaññā*+4 *Arūpa*=30].

‘Among these thirty *Kammaṭṭhāna* leading up to *Appanā*, the first twenty-six are connected with the idea of ‘form’, therefore they belong to the *Rūpāvacara Jhāna* in the following manner—

(a) ‘All the five stages of *Jhāna* can be obtained on the ten *Kasiṇa* and the *Ānāpāna*.

(b) ‘Only the first stage of *Jhāna* can be obtained on the ten *Asubha* and the *Kāyagatā Sati*.

(c) ‘Only the first four *Jhāna* can be obtained on the first three illimitables.

(d) ‘Only the fifth stage of *Jhāna* can be obtained on the last illimitable, i.e., *Upekkhā*.

** ** ** ** **

‘Infinite space, infinite consciousness, nothingness and a stage of the subtlest perception, these four, are free from the idea of ‘form’, therefore, they belong to the ‘*Arūpāvacara Jhāna*.’ (XIII)

XIII. *Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhateva. Buddhānussati ādisu aṭṭhasu, saññāvavatthānesu cāti dasasu kammaṭṭhānesu upacāra-bhāvanā va sampajjati, natthi appanā. Seseṣu pana samatimsakammaṭṭhānesu appanābhāvanā pi*

D

§4. *The symbols of meditation*

The full process in the practice of *Samatha* meditation, from the very beginning right up to the attainment of *Jhāna*, may be roughly described as follows:—

The *Yogāvacara* selects an object (*Kammaṭṭhāna*) for his practice in accordance to his temperament as said above, and, if possible, also in consultation with a teacher. He draws his thoughts from all sides and tries to concentrate on the object technically called *Parikamma Nimitta* or the objective symbol.

He looks at the *Parikamma Nimitta* with even eyes, and pays full attention to it. When he is very much engrossed with the object, an 'image' of it appears before him, even when he keeps his eyes shut. This is the first attainment in the process of meditation. The 'image'—having all the details of the object—is technically called *Uggaha Nimitta* or the imagery symbol.

sampajjati.

XIV *Tatthāpi dasa kasiṇāni, ānāpānañca pañcaka jjhānikāni, dasa asubhā, kāyagatāsati ca pathamajjhānikā, mettādayo tayo catukkajjhānikā. Upekkhā pañcama-jjhānikā ti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni. Cattāro āruppā pana āruppajjhānikāti.*

The Yogāvacara feels very much composed, and finds great pleasure in meditating upon the *Uggaha Nimitta*. After a continued practice on it, the details of the 'image' vanish away, and it becomes a disc of clear brilliance. 'It is like a mirror taken out from its covering.....or like the moon just emerged from the clouds.*' It is called *Paṭibhāga Nimitta* or the transformed after image.

This is the other important mile-stone in the way of Yoga. But it should be noted that the arising of *Paṭibhāga Nimitta* is possible only with twenty-two *Kammaṭṭhānas*, namely, the ten *Kāsiṇa*, the ten *Asubha*, *Kāyagatāsati* and *Ānāpāna*, not with the others.

Parikamma and *Uggahanimitta* are possible in some way or the other with all the *Kammaṭṭhāna*.

In a case where there arises a *Paṭibhāga Nimitta*, the *Upacāra* stage of meditation becomes very strong in which all the *Nīvaraṇas* are suppressed. Then the five constituents of *Jhāna*—i.e., *Vitakka*, *Vicāra*, *Pīti*, *Sukka* and *Ekaggata*—appear in prominence, and the first *Jhāna* is obtained which is the *Āppanā* stage of meditation.

* *Paṭibhāganimittam thavikato nīhaṭādāsamaṇḍalam viya... valāhakantarā nikkhantacandaṇḍalam viya.....* Visuddhimagga IV. 31.

Now it is not wise to try to rise higher in the stage of *Jhāna* without making that sufficiently mature and steady what has been already attained. One stage must be mastered perfectly before attempting for the next.

These are the five ways in which mastery should be attained—

(i) He should be able to attend to the *Jhāna* wherever and whenever he desires. This is called *Āvajjanā Vasī* or mastery over attending to it.

(ii) He should be able to enter into the *Jhāna* wherever and whenever he desires. This is called *Samāpajjanā Vasī* or mastery over entering into it.

(iii) He should be able to maintain the *jhāna* whenever, wherever and as long as he desires. This is called *Adhiṭṭhāna Vasī* or mastery over maintaining it.

(iv) He should be able to get up from the *Jhāna* whenever and wherever he desires. This is called *Uṭṭhāna Vasī* or mastery over getting up from it.

(v) He should be able to retrospect over the *Jhāna* whenever, wherever, and as long as he desires. This is called *Paccavekkhanā Vasī* or mastery over retrospecting the same.

‘*Parikamma-Nimitta* and *Uggaha-Nimitta* are possible, in some way or the other, with all the

Kammaṭṭhānas, but *Paṭibhāga-Nimitta* is possible with twenty-two.

In these cases, the accessory (*Upacarā*), as well as the ecstatic (*Appaṇā*) stages are obtained on the *Paṭibhāga Nimitta*.

‘The process is as follows:—The object which a beginner places before himself to meditate upon is called *Parikamma Nimitta* or the objective symbol, and the first stage of meditation is called *Parikamma* or preliminary.

‘When the *Yogāvacara* is very much engrossed with the object, he begins to see an exact image of it, even when he shuts his eyes. This ‘image’ is called *Uggaha Nimitta* or the imagery symbol. At this stage the *Yogi* obtains concentration of the mind.

‘Then, with this preliminary concentration, he continues to meditate upon the *Uggaha Nimitta*. After a course of this practice, the details of the ‘image’ vanish away, and it appears as a disk of all-together transformed nature, a creation of the mind. This is called *Paṭibhāga Nimitta* or the transformed after-image. The *Upacāra* stage of meditation on it is very strong.

‘Then, meditating upon it with this concentration of mind, he attains to the first stage of

Jhāna belonging to the *Rūpāvacara*.

‘Then, by constant practice, he gains mastery over the *Jhāna* in the five ways, namely, *Āvajjanā*, *Samāpajjanā*, *Adhiṭṭhānā*, *Vuṭṭhānā* and *Paccavekkhanā*.

‘Then, by eliminating the constituents of *Jhāna* one by one, he attains to the higher and higher stages of it.’ (XV-XIX).

‘Thus, *Paṭibhāga Nimitta* is possible only with the twenty-two *Kammaṭṭhāna* as described above.

XV-XIX. *Nimittesu pana parikammanimittam, uggahanimit-
tañca sabbathāpi yathārahaṃ pariyāyena labbhanteva. Paṭi-
bhāganimittam pana kasināsubha-koṭṭhāsānāpānesveva labbhati.
Tattha hi paṭibhāganimittamārabha upacārasamādhi, appanā-
samādhi ca pavattanti. Kathaṃ? Ādikammikassa ki paṭhavi-
maṇḍalādisu nimittam uggāḥantassa tamārammanam pari-
kammanimittanti pavuccati. Sā ca bhāvanā parikammabhā-
vanā nāma. Yadā pana tannimittam cittena samuggahitam hoti,
cakkhunā passantasseva manodvārassa āpāthamāgatam, tadā
tameva ānammanam uggahanimittam nāma. Sā ca bhāvanā
samādhīyati. Tathā samāhitassa panetassa tato param tas-
mim uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa
yadā tappatibhagam vatthudhammavimuccitam paññattisañkhātam
bhāvanāmayamālambanam citte sannisinnam samappitam hoti.
Tadā paṭibhāganimittam samuppannanti pavuccati. Tato paṭṭhā-
ya patibandhavippahinā kāmavācarasamādhisañkhātā upacārabhā-
vanā nipphannā nāma hoti. Tato param tameva paṭibhāganimittam
upacārasamādhinā samāsevantassa rūpāvacarapaṭhamajjhāna-
mappeti. Tato param tameva paṭhamajjhānam, āvajjanā
samāpajjanā adhiṭṭhānā vuṭṭhānā paccavekkhanā ceti imāhi
pañcāhi vasītāhi vasībhūtam katvā vitakkādikamoḷārikangam
pahānāya, vicārādisukhumaṅguppattiyā padahato yathākkamam
dutiyañjhanādayo yathārahamaḥḥenti.*

Among the rest, the illimitables (*Appamaññā*) have, as their objects, the idea of beings.' (XX)

§5. *The process of meditation in the
Arūpāvacara Jhāna*

To rise up from the *Rūpāvacara Jhāna* to the *Arūpāvacara*, the *Yogāvacara* has first of all to get the *Paṭibhāga Nimitta*, meditating on any of the first nine *Kisinas*, and attain the fifth stage of *Jhāna* on it. Then, he develops the *Nimitta* on and on mentally so as to cover the whole universe, and reaches it even up to infinity.

Then, mentally he removes it away and finds only empty space pervading all over "just as when the lid of a pot is removed." He meditates on this Infinity of Space and obtains *Jhāna* on it. This is the first stage of *Arūpa Jhāna* called *Ākāsānañ-āyatana* or *Jhāna-consciousness* dwelling on the infinity of Space.

Then, for Infinity of Space he substitutes Infinity of Consciousness, meditates on it, and obtains *Jhāna*. This is the second stage of *Arūpa Jhāna* called *Viññāṇañcāyatana* or *Jhāna-cons-*

XX. *Icevaṃ paṭhavīkasiṇādisu dvāvisati-kammaṭṭhānesu paṭibhāganimittamupalabbhati. Avasesesu pana appamaññā sattapaññattiyam pavattanti.*

consciousness dwelling on the Infinity of Consciousness.

Then, he removes away the Infinity of Consciousness also and feels that nothing is there. He attains *Jhāna* on nothingness, which is the third stage of the *Arūpa Jhāna* called *Ākiñcaññāyatana* or the *Jhāna*-consciousness dwelling on nothingness.

Then, he meditates that this nothingness is very calm and blissful, and obtains *Jhāna* on it. This is the fourth stage of *Arūpa Jhāna* called *Neva Saññā Nāsaññāyatana* or the *Jhāna*-consciousness wherein cognition is so extremely subtle that it cannot be said whether it is or is not.

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‘After having attained the fifth stage of *Jhāna* the Yogāvacara mentally removes away the *Paṭibhāga Nimitta* of any of the first nine *Kasiṇas*, developed up to infinity, and finds only empty Space at its place. He meditates upon this Infinity of Space, and obtains *Jhāna* on it. This is the first stage of *Arūpa Jhāna*.

‘He, then, substitutes Consciousness for Space, meditates on it and obtains the second stage of the *Arūpa Jhāna*.

‘Then, he removes ‘consciousness’ also and meditates that there is nothing (absence of consciousness) and thus obtains the third stage of the *Arūpa Jhāna*.

‘Then, he meditates upon the above as being calm and blissful, and thus obtains the fourth stage of the *Arūpa Jhāna*.’ (XXI)

§6. *About the Kammatthāna with which Appanā is not possible*

‘One can obtain the concentration of *Parikkamma* and *Upacāra* by meditating on any of the remaining ten *Kammattthāna* in right manner [viz., 8 *Anussati*+1 *Saññā*+1 *Vavatthāna*], with which *Appanā* is not possible.’ (XXII)

§7. *Performance of miracles*

At this stage, the *Yogāvacara* is able to perform

XXI. *Ākāsavajjitakasīnesu pana yaṃ kiñci kasīnamuggbhā-
evā laddhamakāsaṃ anantavasena parikkammaṃ karontassa paṭha-
māruppamappeti. Tameva paṭhamāruppaviññānaṃ anantavasena
parikkammaṃ karontassa dutiyāruppamappeti. Tameva paṭhamārup-
paviññānābhāvaṃ pana natthi kiñcī ti parikkammaṃ karontassa
tatiyāruppamappeti. Tatiyāruppaṃ santametam paṇītametanti
parikkammaṃ karontassa catutthāruppamappeti.*

XXII. *Avasesesu ca dasasu kammattthānesu buddhaguṇā-
dikamālabhanamārabha parikkammaṃ katvā tasmim nimitte
sādhukamuggahite tattheva parikkammaṃ ca samādhīyati, upacāro ca
sampajjati.*

many miracles, such as those of *telepathy, television, knowing the thoughts of others, remembering one's past births, framing astral bodies, and others*. These are called *Abhiññā*. There is a full description of these in the *Sāmaññaphala Sutta, Dīgha Nikāya*.

The process how they are performed is as follows:—

The *Yogāvacara* obtains the fifth stage of the *Rūpāvacara Jhāna* on any *Kammaṭṭhāna*. Then, getting up from the *Jhāna*, makes all suggestions necessary for the particular *Abhiññā*. He then again obtains *Jhāna* on it and performs the *Abhiññā*.

Here, the *Jhāna* that he has to obtain before making the suggestions is called *Pādaka Pañcama Jhāna* or the fifth stage of *Jhāna* which serves as the foundation for the *Abhiññā*: and the *Jhāna* at the time of the performance of the miracle is called *Abhiññā Pañcama Jhāna*.

‘To perform a certain *Abhiññā*, the *Yogāvacara* gets up from the *Pādakapañcama Jhāna*, a fifth stage of the *Rūpāvacara Jhāna*, makes all suggestions necessary for the performance, and obtains *Jhāna* on it.

‘There are five kinds of *Abhiññā*, namely,

1. *Iddhi*-powers, such as framing astral bodies and others.

2. Celestial ear.

3. Knowing the thoughts of others.
4. Remembering one's previous births.
5. Celestial vision.' (XXIII-XXIV)

XXIII-XXIV. *Abhiññāvasena pavattamānaṃ pana rūpāvacarapañcamajjhānaṃ abhiññāpādakapañcamajjhānā vuṭṭhavitvā adhiṭṭheyyādikamāvajjetvā parikammaṃ karontassa rūpādisu ālambanesu yathārahamaṃpeti.*

Abhiññā ca nāma—

*Iddhividhaṃ dibbasotaṃ paracittavijānanā,
Pubbenivāsānussati dibbacakkhū ti pañcadhā.*

SECTION II

VIPASSANĀ KAMMṬṬHĀNA

(The objects of 'insight')§8. *Introductory*

'One should know the following in connection with the practice of 'insight'

(A) The sevenfold Purity, namely,

1. Purification of character (*Sīla-Visuddhi*).
2. Purification of consciousness (*Citta-Visuddhi*).
3. Purification of views (*Diṭṭhi-visuddhi*).
4. Purification by a complete removal of all doubts (*Kaṅkhāvitarana Visuddhi*).
5. Purification by discerning what is the right path and what is not (*Maggāmaggaññānadassana-visuddhi*).
6. Purification of knowledge, by realising the right path (*Paṭipadāññāna-dassana Visuddhi*).
7. Purification of 'insight' by the realisation of *Nibbāna* (*Ñānadassana Visuddhi*).

(B) 'The three characteristics of all existence, namely—

1. Impermanence (*Anicca*).
2. Causing misery (*Dukkha*).
3. Being devoid of an ego (*Anatta*).

(C) 'The threefold contemplation, namely—

1. Of impermanence (*Aniccānupassanā*).
2. Of misery (*Dukkhānupassanā*).
3. Of non-ego (*Anattānupassanā*).

(D) 'The ten-fold knowledge of 'insight,' namely—

1. That all is impermanent, miserable and devoid of an ego (*Sammasana Ñāṇa*).
2. That one phase of the existence rises up when the other sinks down (*Udayavyayañāṇa*).
3. That all is proceeding towards destruction (*Bhaṅga-Ñāṇa*).
4. That the world is, therefore, to be dreaded (*Bhaya-Ñāṇa*).
5. That it is full of evils (*Ādīnava-Ñāṇa*).
6. That there is much disgust in the world (*Nibbidāñāṇa*).
7. That the world should be renounced (*Muñcitukamyatā-Ñāṇa*).

8. Full realisation (*Paṭisaṅkhāna-Ñāna*).
9. Equanimity (*Saṅkhārupekkhā-Ñāna*).
10. The knowledge that leads to *Nibbāna* (*Anuloma Ñāna*).

(E) 'The three-fold Emancipation, namely—

1. By way of being a complete cessation, (*Suññato*).

2. By way of having no differentiating marks (*Animitto*).

3. By way of being totally free from all expectations (*Appaṇihito*).

(F) 'The three-fold way for the realisation of Emancipation, namely—

1-3. Contemplation over the above three-fold Emancipation.' (XXV-XXIX)

XXV-XXIX. *Vipassanākammaṭṭhāne pana sīlavisuddhi, citta visuddhi, ditṭhivisuddhi, kaṅkhāvitaraṇavisuddhi, maggāmagga ñānadassanavisuddhi, paṭipadāñānadassanavisuddhi, ñānadassanavisuddhi ceti sattavidhena visuddhisāṅgaho. Aniccalakkhaṇam, dukkhalakkhaṇam anattalakkhaṇañceti tīni lakkhaṇāni. Aniccānupassanā, dukkhānupassanā, anattānupassanā ceti tisso anupassanā. Sammasanañāṇam udayabbayañāṇam bhaṅgañāṇam, bhayañāṇam, ādīnavañāṇam, nibbidāñāṅgam, muñcitukammyatā ñāṇam, paṭisaṅkhāñāṇam, saṅkhārupekkhā ñāṇam, anulomañāṇañceti dasa vipassanā ñāṇāni. Suññato vimokkho, animitto vimokkho, appaṇihito vimokkho ceti tayo vimokkhā. Suññatānupassanā, animittānupassanā, appaṇihitānupassanā ceti tīni vimokkhamukhāni ca veditabbāni.*

Now follows a detailed exposition of the above—

A

§9. *Purification of character*

1. 'Purification of character consists in strict adherence to the following four disciplines—

(1) 'Injunctions as laid down in the Pāṭimokkha.

(2) 'Control over the *Indriyas* and not to be led astray by them.

(3) 'Avoidance of all undesirable means for livelihood.

(4) 'Using the four requisites mindfully.'
(XXX)

§10. *Purification of consciousness*

2. 'Purity of consciousness consists in the attainment of concentration of *Upacāra* and *Appanā*'
(XXXI)

§11. *Purification of views*

3. 'Purity of views consists in a full under-

XXX. *Pāṭimokkhasamvarasīlam, indriyasamvarasīlam, ājīvapārisuddhisīlam paccayasannissitasīlañceti catupārisuddhisīlam, sīlavisuddhi nāma.*

XXXI. *Upacārasamādhi appanāsamādhi ceti duvidho pi samādhi cittavisuddhi nāma.*

standing of the characteristics, the functions, the manifestations and the immediate cause of both the material and the mental.’ (XXXII)

§12. *Purification by removal of doubts*

‘A thorough grasp of the states of mind and matter, in their causal relation, is *Kaṅkhāvitaraṇavisuddhi* or purity by the removal of doubts.’ (XXXIII)

§13. *Purification by discerning what is the right path and what is not*

‘After that, the *Yogāvacara* meditates on the states of mind and matter—that have been grasped in the above manner with their causal relations; that are of the three planes of existence [*Kāma*, *Rūpa*, *Arūpa*]; and that belong to the past, the present and the future births—in their different groups and classifications, as the five aggregates etc., [See *Navanītatīka* p. 170]. He meditates that they are impermanent being in a state of continuous change, ‘miserable’ being full of fear, and

XXXII. *Lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena nāmarūpapariggaho diṭṭhivisuddhi nāma.*

XXXIII. *Tesameva ca nāmarūpānaṃ paccaya pariggaho kaṅkhāvitaraṇavisuddhi nāma.*

‘substanceless’ being devoid of an ego. He meditates on their threefold characteristics, in the period of time, in their continuity and moments of existence. Thus, meditating upon them in their causal relation in their moments of existence, as rising and passing away, he gets the following:—

1. ‘*Obhāsa*’—a supernatural light, by which he is able to see most clearly every corner of the universe.

2. ‘*Pīti*’—a strong thrill of pleasant sensation.

3. ‘*Passaddhi*’—composure.

4. ‘*Adhimokkha*’—a strong faith.

5. ‘*Paggaho*’—a great energy.

6. ‘*Sukha*’—ease.

7. ‘*Ñāna*’—deep insight.

8. ‘*Upatthāna*’—mindfulness of the insight.

9. ‘*Upekkhā*’—equanimity.

10. ‘*Nikkanti*’—a light desire for this state.

‘One should not be misled by these and take them to be the true ‘Path’. They are the obstacles in the way of *Nibbāna*. One should wisely discriminate at this stage what is the true ‘Path’ and what is not. This is called *purity by discriminating what is the true Path and what is not.*’ (XXXIV)

XXXIV. *Tato param paṇa tathāpariggahitesu sappaccayesu*

§14. *Purification of knowledge by realising
the true path*

6. 'Having avoided the above obstacles, he meditates on the threefold characteristics, and thus gets the nine knowledges, from *Udayavyayañāna* to *Anulomañāna*. This is called 'Purity of knowledge of the true Path.' (XXXV)

§15. *Course of cognition leading to the attain-
ment of the Supramundane*

After a constant practice of meditation, as described above, the 'insight' of the *Yogāvacara* becomes sufficiently strong. He meditates on the impermanent, miserable, and non-ego nature

*tebhūmakasaṅkhāresu atītādibhedabhinnesu khandhādinayamārabbha
kalāpavasena saṅkhipitvā, aniccaṃ khayatṭhena, dukkhaṃ bhayaṭ
ṭhena, anattā asāraṇatṭhena ti addhānavasena, santativasena, khaṇa-
vasena vā sammāsanañānena lakkaṇattayaṃ sammasantassa, tesveva
paccayavasena khaṇavasena ca udayabbayañānena udayabbayaṃ
samanupassantassa ca—*

*Obhāso pīti passaddhi adhimokkho ca puggaho,
Sukhaṃ ñānamupaṭṭhānamupekkhā ca nikanti ceti.*

*Obhāsādivipassanupakkilesaparibandhapariggahavasena ma-
ggāmaggalakkaṇavavattānaṃ maggāmaggañānadassanavisuddhi
nāma.*

XXXV. *Tathāparibandhavimuttassa pana tassa udayab-
bayañānato paṭṭhāya yāvānulomā tilakkaṇaṃ vipassanā param-
parāya paṭipajjantassa nava vipassanā ñānāni paṭipadāñānadassana
visuddhi nāma.*

of all existence, and obtains *Jhāna* on *Nibbāna*. This is the *Lokuttarabhūmi* or the Supra-mundane state.

The last course of cognition—belonging to the *Kāmāvacara*—that he has just before entering into this *Jhāna* is very strong and important, as it is in this process that his *Puthujjana* (worldling)-career comes to an end and he becomes an *Ariya* or a noble one. The first three moments of *Javana* consciousness in this ‘course of cognition’ are called *Parikamma* (preparation), *Upacāra* (approximation) and *Anuloma* (the one leading to it). This is the climax of ‘insight’ that leads to the Supra-mundane, and gives a grand lift to the *Yogāvacara* in his Yogic life. The fourth moment of *Javana*-consciousness is called *Gotrabhu* or the one where ends the realm of *Kāmāvacara* and begins that of the *Lokuttara*. It is at this moment that *Nibbāna* becomes the object of consciousness. *Yogāvacara* gets the Path-consciousness, in which it has been realised that all is miserable; the cause of misery (i.e., *Taṇhā*) has been forsaken; the cessation of all misery has been accomplished; and the way leading to the cessation of it has been traversed.

Then, he gets two or three moments of

Fruit-consciousness, and sinks down to *Bhavaṅga*. Then, he reflects over it again and obtains *Jhāna*.

In the above manner, he accomplishes maturity of 'insight' and is at the verge of obtaining *Appanā*. He reflects over either the impermanent, miserable or substanceless nature of all existence. The 'courses of cognition' that proceed on it are *Manodvāra Vīthi*, therefore, after the cessation of *Bhavaṅga* there arises a thought moment of *Manodvārāvajjana*-consciousness; then, there follow two or three thought-moments of 'insight' called by the names of *Parikamma*, *Upacāra* and *Anuloma*. The last one of these is the height of 'insight', leading to the Supra-mundane, giving a grand lift to the Yogi, in which all attachment towards worldly things has ceased. It is followed by a thought-moment called *Gotrabhu*, having *Nibbāna* as its object. It is the point where the *Kāmāvacara* ends and the *Lokuttara* begins. Just after it there arises the *Jhāna*-consciousness of the Path, in which the first noble truth (*Dukkha*) has been realised, the second (*Samudaya*) has been dropped, the third (*Nirodha*) has been obtained, and the fourth (*Paṭipadā*) has been fulfilled. Then, there arise two or three moments of Fruit-Consciousness (*Phala*) and sink down. Then

there begins the flow of *Bhavaṅga*. Then, he reflects on the same.'

'He must reflect over the Path, Fruit and *Nibbāna*; but he may or may not do so over the *Kilesa* that have been already destroyed.

'The four-fold Path should be practised thus in the above six ways of purity. Path is the purification of knowledge and insight.' (XXXVI)

§16. *The modes of Emancipation*

'The contemplation over the *Anatta* (non-ego) nature of all existence removes the false conviction in the existence of an ego or soul; it is, therefore,

XXXVI. *Tassevaṃ paṭipajjantassa pana vipassanā paripākamāgama idāni appnā uppajjisstī ti bhavaṅgaṃ vocchijjivā uppannamanodvārāvajjanānantaraṃ dve tīṇi vipassanā-cittāni yaṃ kiñci aniccādi-lakkhaṇamārabbha parikammopacārānulomanāmena pavattanti. Yā sikhāpattā sā sānulomā saṅkhārupekkhā vuṭṭhānagaminī vipassanā ti pavuccati. Tato param gotrabhūcittam nibbānamālambitvā putthujjanagottamabhibhavantaṃ ariyagottamabhisambhontaṅca pavattati. Tassānantarameva ca maggo dukkhasaccam parijānanto, samudayasaccam pajahanto, nirodhasaccam sacchikaronto, maggasaccam bhāvanāvasena appanāvīthimotarati. Tato param dve tīṇi phalacittāni pavattitvā nirujjhanti. Tato Param bhavaṅga-pāto hoti. Puna bhavaṅgaṃ vocchinditvā paccavekkhānāṇāni pavattanti.*

*Maggaṃ phalaṅca nibbānaṃ paccavekkhati paṇḍito,
Hīne kilese sese ca paccavekkhati vā na vā.
Chabbisuddhikkamenevaṃ bhāvetabbo catubbidho,
Ñānadassanavisuddhi nāma maggo pavuccati.*

called *Suññatānupassanā* or contemplation on non-ego.'

'The contemplation on the *Anicca* (impermanent) nature of all existence removes errors;* it is, therefore, called *Animittānupassanā* or contemplation on the non-Identity.

'The contemplation over the *Dukkha* (miserable) nature of all existence overcomes all desire and craving; it is, therefore, called *Appaṇihitānupassana* or the contemplation on the total absence of expectation.

'All these three modes of contemplation lead to Emancipation. The Path-consciousness can be attained by any of them. And, the Path will be named after the mode of the third moment of 'insight,' which raises the Yogi from the *Kāmāvacara* to the *Lokuttara*. If it is a moment of insight into non-ego (*Anatta*), the Path attained after this will be called Emancipation through the contemplation of the non-ego. If it is a moment of insight into impermanence (*Anicca*), the Path

* *Vipallāsa*=error. It is of three kinds, namely (1) *Saññāvipallāsa* or erroneous perception, (2) *Citta-vipallāsa* or erroneous ideas, and (3) *Diṭṭhivipallāsa* or erroneous views, by which people regard [impermanent things as permanent (*Anicce niccanti*).

will be called Emancipation through the contemplation on the non-Identity. If it is a moment of insight into 'misery' (*Dukkha*), the Path will be called Emancipation through the Contemplation of the desireless. Their corresponding types of Fruit-consciousness (*Phala-Citta*) also receive the same names. The object and properties of all the three are identical' (XXXVII—XXXVIII)

§17. *Persons at the four stages of the Supra-mundane.*

'One who has cultivated the consciousness of the Path of Stream-attainment (*Sotāpattimagga-Citta*), by destroying the first two fetters, namely, *Diṭṭhi* (false view) and *Vicikicchā* (doubt), is called a *Sotāpanna*. He can not possibly be born in the

XXXVII-XXXVIII. *Tattha anattānupassanā attābhinivesaṃ muñcantī suññatānupassanā nāma vimokkhamukhaṃ hoti. Aniccānupassanā vipallāsanimittaṃ muñcantī animittānupassanā nāma vimokkhamukhaṃ, dukkhānupassanā taṇhāpanidhiṃ muñcantī appaṇihitānupassanā nāma vimokkhamukhaṃ hoti Tasmā yadi vuṭṭhānagāminī vipassanā anattato vipassati, [suññato vimokkho nāma hoti maggo. Yadi aniccato vipassati, animitto vimokkho nāma. Yadi dukkhato vipassati appaṇihito vimokho nāmā ti ca maggo vipassanāgamanavasena tiṇi nāmāni labhati. Tathā phalañca maggāgamanabhāvanāvasena maggavīthiyaṃ. Phalasa-māpattivīthiyaṃ pana yathāvuttanayena vipassantānaṃ yathāsakaṃ phalamuppajjamāname pi vipassanāgamanavasene va suññatādivimokkhoti ca vuccati. Alambanavasena pana sarasavasena ca nāmattayaṃ sabbattha sabbesaṃ pi samameva.*

realm of misery, and is sure to become an Arhat within seven births.

‘He cultivates the consciousness of the Path of once returning (*Sakgadāgāmimagga-Citta*), by further slackening the bondage of *Rāga* (attachment), *Dosa* (hatred) and *Moha* (dullness and deception), and becomes a *Sakadāgāmi*. He takes only one more birth after this, in which he is sure to become an Arhat, and freed from this world.

‘He cultivates the consciousness of the Path of Never-returning (*Anāgāmimagga Citta*), by further completely destroying the fetters of *Kāmarāga* (lust) and *Vyāpāda* (ill-will), and becomes an *Anāgāmi*. He is sure to become an Arhat in this very life, and not be born again.

‘He cultivates the consciousness of the Path of Arhathood, by destroying all the remaining fetters, and becomes an Arhat. He becomes pure and most honourable.’ (XXXIX-XLII)

XXXIX-XLII. *Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti. Sakadāgāmimaggaṃ bhāvetvā rāgadosa-mohānaṃ tanuttā sakadāgāmī nāma hoti, sakideva imaṃ lokam āgantā. Anāgāmimaggaṃ bhāvetvā kāmarāgavyāpādānaṃ anavasesappahānena anāgamī nāma hoti, anāgantā itthattaṃ. Arhataṃmaggaṃ bhāvetvā anavasesakilesappahānena arahā nāma hoti, khīṇāsavo loke aggadakkhineyyo.*

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§18. *Nirodhasamāpatti* (*Cessation of the mental process*)

‘The process of the attainment of their own fruition (*Phala-samāpatti*) is common to all. But, the attainment of the *Cessation of the mental process* (*Nirodha-Samāpatti*) is possible only with the *Anāgāmi* and *Arhat*.

‘He enters into the different stages of *Mahaggata Jhāna* one by one, in due order, contemplating over the impermanent, miserable and non-ego nature of their states. Having done so up to *Ākiñcāññāyatana* or the Sphere of nothingness, he prepares himself to enter into the *Cessation of mental process* by making necessary resolves for his safety and well-being during that state. Then, he obtains the *Jhāna* of *Nevasaññānāsaññā*, the highest stage of the *Mahaggata* plane. Here, only after two moments of this *Jhāna*-consciousness, his mental process is stopped altogether. This is the stage of *Nirodha-Samāpatti*. When he emerges from this state, he gets a moment of either *Anāgāmi* or *Arhata Phala* consciousness, as the case may be, and then comes the *Bhavaṅga*. Then follows the retrospection over the same.’ (XLIII-XLV)

XI-III-XI-V. *Phalasangāpattiyo panettha sabbesam pi*

*yathāsaka-phalavasena sādharmaṇā va. Nirodhasamāpattisamāpaj-
janam pana anāgāmīnañceva arahantānañca labbhati. Tattha
yathākkamam paṭhamajjhānādi-mahaggatasamāpattim samāpajjitvā
vuṭṭhāya tatthagate saṅkhārādhamme tattha tattheva vipassanto yāva
ākiñcaññāyatanam gantvā tato param adhittheyyādikam pubbakiccam
katvā nevasaññānāsaññāyatanam samāpajjati. Tassa dvinnam
appanājavanānam paruto vocchijjati cittasantatī. Tato param
nirodhasamapanno nāma hot. Vuṭṭhānakāle pana anāgāmino
anāgāmiphala-cittam, arahato arahattaphala-cittam ekavāramevā
pavattitvā bhavangapāto hoti. Tato param paccavekkhanañānam
pavattati*

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