

Consciousness

Venerable U Thiṭṭila

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Foreword

This is the transcript of a course on consciousness, *citta*, as laid out in Abhidhammatthasaṅgaha, the traditional primer on Abhidhamma in the Theravāda Buddhist world. It was given by the Burmese Sayadaw U Thiṭṭila in England, probably in 1983 or 1984.

The Sayadaw, then in his 87th year, gave a comprehensive verse-by-verse explanation of the material. In its masterly explanations, conversational tone, and lucid style it is a sound introduction to the subject, and—by Abhidhamma standards—a fun read. Sayadaw was one of the very few learned Burmese Monks who spoke English and also travelled abroad in the 20th Century.

Sadly, it appears that Sayadaw U Thiṭṭila only gave this one course on the first chapter of the Abhidhammatthasaṅgaha and never covered the remaining ones. But Sayadaw digressed often to make clear fundamentals necessary for understanding the topics at hand, and so—in the end—a big part of Abhidhamma is covered. Anyway, we would be very grateful for any hints leading to the discovery of other unpublished manuscripts by Sayadaw U Thiṭṭila. In case you can help in this matter, please contact Abhidhamma-Förderverein at verein@abhidhamma.de.

As the Abhidhamma otherwise is a very difficult subject to approach, I feel very glad that this primer is released in print and online for the benefit of those interested.

Because the course was also released on cassette we left the chapter titles as they were.

Loads of thanks go to ven. Ānandajoti and ven. Dham-

manando for identifying the author, ven. Agganyani and Josephine Tobin, who kindly did the proofreading, Jan Vasatko, who very ably rearranged the charts, as well as to Abhidhamma-Förderverein for their support.

The digital version of this book can be downloaded in the “Books” section at <http://www.abhidhamma.com>, and the first nine chapters of the original audio course in the “Audios” section.

Please mail errors to verein@abhidhamma.de.

Manfred Wierich
Hamburg
September 2018

Talk One, Part One

Introduction to the Abhidhammatthasaṅgaha

This is the first of a series of talks in which the aim is to speak of, ¹ and to enlarge upon to some extent by way of explanation, the book entitled Abhidhammatthasaṅgaha. It is a book, which for many hundreds of years has, in Buddhist countries of the East, been considered as the one manual, which, for the acquiring of a basic knowledge of the technicalities of the Buddhist Teaching, should, above all others, be studied first.

In the history of Buddhist literature, Abhidhammattha- ² saṅgaha is a comparatively modern work in so far as it is only eight or nine hundred years old. As an important work of Buddhist scholarship, and as a manual or primer of Buddhist teaching, it is, though, a book with a great ancestry and long lineage. As a summary of basic teaching, it stands in the direct line of scriptural and exegetical material, extending from the time of the Enlightenment of the Buddha by way of his teaching to his followers, then from teacher to pupil within the monastic order, and on through the centuries to the date of its composition, and from thence until the present day.

As a small and incisive source of knowledge it may therefore ³ be considered as a kind of gem, in that within its small compass it exhibits brilliance, form, and durability, wherein by its brilliance

it represents the Buddha; by its form the nature and exactness of his teaching, the Dhamma; and by its durability his monastic order, the Saṅgha. But first, to enlarge a little upon its ancestry and lineage, to show through what channels its substance has come, and how those channels were formed.

4. According to Western calculations, based on comparative historical research into the regal years of the ancient kings of India and Sri Lanka, the Buddha attained to his Enlightenment in or about the year 528 B.C.E. On the other hand, Buddhist traditions of the eastern countries say that the Enlightenment took place at the time of full moon in the month of Vesākh (Kason, or May), sixty-one years earlier than that, in the year 589 B.C.E. The really important feature, though, which arose out of the fact of the Enlightenment itself, is that it is from that time that the origins of our present knowledge of the Buddha's teachings emerge.

Two Streams of Transmission

5. The ministry of the Buddha Gotama extended over a period of forty-five years, during which time he was an indefatigable teacher, moving about, it would appear, mostly in the more northerly parts of India, but with local traditions of his having visited both Sri Lanka and Myanmar. His teachings have come down to us in two distinct streams, both of very ancient origin, and it is those streams, which form the lineage, or lineages, of the book now under examination, Abhidhammatthasaṅgaha.
6. What are these two streams? The first is that of the basic scriptural texts, Pāli, from which word the West now names the language in which those scriptures, the Tipiṭaka, are written. The second stream is that of the commentaries to those texts, Aṭṭhakathā. The basic texts themselves, that is the Vinaya (the monastic rules and history), Suttanta (the discourses of the Buddha), and Abhidhamma (the teaching expressed in terms of ultimates), have come down to us preserved and checked by the six

councils which have taken place. The first occurred immediately following the Parinibbāna of the Buddha, the most recent, the sixth, at Rangoon in Myanmar in 1956, to celebrate the two thousand five hundredth year since the Parinibbāna¹. Moreover, in addition to the recitations of the scriptures, it was at the fourth council during the reign of King Vattagāmini of Sri Lanka in the first century B.C.E., that the texts were officially committed to writing. Consequently, the author of *Abhidhammatthasaṅgaha* in the eleventh or twelfth century C.E. in all probability would have used a copy of that recension such as we too do today. That in brief is the first stream by means of which the lineage of the Buddha's teaching makes itself known.

The second stream, that of commentarial literature, is perhaps a little more complicated to explain, because, although the occasion of its earliest appearance must have been of very early date, its origins, growth, and progress through the centuries are very difficult to follow. Nevertheless, maybe a clue to its origin is given where, in a much later work called *Sāratthadīpanitīkā*, the attitude—at least of the Saṅgha—is shown in the following quotation: “There are indeed no items of text known as being unexplained by the Blessed One. Certainly, an explanation for all was stated. From this, it should be understood that the method of explanation of the three Piṭakas has indeed been taught by the Fully-Self-Enlightened-One. The commentary is therefore the various types of exposition originated by the Blessed One in this or that connection”.

A little thought readily convinces one that the Buddha would not have taught for forty-five years only in the form of statements. Much explanation and elucidation would have been essential, particularly in connection with the positive meanings we find attached to technical terms. A great many of his immediate disciples were clearly men already most learned in Vedic matters, skilled analysts, and logical disputants who, to understand fully

¹The Buddha's final passing away (ed.).

the meaning and implication of the Buddha's word, would ask for much more detailed analysis than would appear in a basic statement. This is particularly so in the case of the strongly analytical and detailed matter of Abhidhamma, where the whole aim is to specify fundamental principles rather than to speak in a general or illustrative manner. Without going into the question more deeply, it is clear to see that, whereas the Buddha's day to day teaching to the unscholarly was simple in form and readily understandable, the type of discourse he gave or discussion he had with those who, at a much deeper level, were intent on questions of moral principle, on the mechanics, and functions of mental processes, on the nature of existence, and so on, would have involved not only basic statements, but would of necessity have been combined with much analysis, semantics, and explanation.

9. It is, then, in this aspect of his teaching, that there can be seen much of the origins of the commentaries. The view given in the *Sāratthadīpanīṭikā*, although late, is strong, and from that it would suggest that established tradition held the commentaries as indeed originally based on the Buddha's own words. That expansions of meaning given by leading disciples, such as Ven. Sāriputta and Ven. Mahākaccāna, even exist in the Piṭakas themselves, indicates clearly that learned comment existed and was made use of at that time. That Ven. Buddhaghosa lists the names of the succession of teachers (*ācariyaparamparāya*), not just reciters (*bhānakā*), who handed down Abhidhamma from the time of the Buddha until the third council, presupposes commentarial material by the very use of the word teacher. Such, then, would have been the origins, preservation, and growth of the most ancient commentaries.
10. How is it known that such original commentaries existed? This is not too difficult to answer, because both in ancient historical records and in the commentaries now existing, they are mentioned by name. For example, the Great Commentary (*Mahā-aṭṭhakathā*), the Ancient Commentary (*Poraṇa-aṭṭhakathā*), the Scripture or Reference Commentary (*Āgama-aṭṭhakathā*), though

it should be mentioned that some scholars suggest these are different names for the same work. In what form have they come down to us? At the time of the third great council, held under the Emperor Asoka in approximately 247 B.C.E., it is recorded in the ancient chronicles that the great Thera, Mahāmahinda, took the scriptures, the Piṭakas, to Sri Lanka. Further, in the introduction to the Dīgha Nikāya commentary of Buddhaghosa, it is stated that he also took with him the commentaries, which had been recited at the first and following councils. It also says that Ven. Mahāmahinda translated them into the Sīhaḷa language for the benefit of the islanders. From the records of a slightly later date in The Great Chronicle of Sri Lanka, the Mahāvamsa, it is said that at the time of King Vattagāmini both the texts and their commentaries were committed to writing. It is most unlikely that this was the first occasion on which such a thing had been done, since writing was already in regular use even before the time of the Buddha, but it may well be looked upon as the earliest written “authorized version”. This would have occurred sometime during the first century B.C.E. Very little more seems to have been said about the old commentaries until about the fifth century C.E. when Ven. Buddhaghosa, the famous translator and scholar Bhikkhu, took these old commentaries together with additional native Sīhaḷa commentaries, compiled since the time of Ven. Mahinda, and, with some compression in order to reduce repetitious matter as much as possible, translated them into the language of the scriptures, Pāli. These, with some few additions by other famous translator Bhikkhus, are the commentaries we possess today, and which together with some later sub-commentaries (*ṭīkā*), form the second stream of the lineage of the Buddha’s teaching. It is, then, against the background of these two streams of lineage, the scriptures and their commentaries, together with the very strong practical traditions existing within the Saṅgha of instruction and elucidation, that Abhidhammatthasaṅgaha was written. Now let us turn to the origins of the book itself.

Ven. Anuruddha, the Author

11. It was written by a Thera named Anuruddha who, it is recorded, was born in the town of Kāveri in the district of Kañcipura in the Cola country of South India. It is said that he sometimes dwelt in a town, named Tañja in the Tamba country, also in South India, and sometimes on the island of Sīhala, Sri Lanka. He became the incumbent of the Mūlasoma Vihāra, an ancient monastery at Polonnaruwa, founded, according to tradition, by King Vattagamini's queen Somadevi, and a minister named Mūla. It was at this monastery, at the request of one of his pupils named Nampa (or Namba), that he is said to have written *Abhidhammatthasaṅgaha*, making use of the entire *Abhidhamma Piṭaka* together with its commentaries, and working continuously until it was complete.
12. There seems to be some uncertainty as to the date of composition of this important manual, some saying that Ven. Anuruddha was born shortly before or early in the reign of King Parakkambāhu the Great, 1153–1186 C.E., others that it was written during the reign of an earlier monarch, King Vijayabāhu, 1070–1110 C.E. However, in view of there having been commentaries written on it by both the Ven. Mahākassapa and Ven. Sāriputta during the reign of the later king, it may well be that it was the earlier period that saw its advent.
13. *Abhidhammatthasaṅgaha* itself is a slim volume of roughly a hundred pages. Within its small compass, though, it compresses all the salient points of the entire seven sections of the *Abhidhamma Piṭaka*, thereby emerging as an essential primer with which the earnest student of the analytical teachings of the Buddha contained in that *Abhidhamma Piṭaka* should become well acquainted before launching into those far more complex works.
14. At this point, a question may well rise in the mind concerning the strong emphasis so often placed on this matter of analysis, analytical methods, and analytical teaching, asking whether such a seemingly mundane and unspiritual approach is useful, or even relevant, to what may seem such delicate, sensitive, and personal

subjects as religion and religious understanding. The answer to such questions rests on what is intended when one thinks of religion, even though this may never have really been considered in terms of actual definitions.

The word itself can be connected with two Latin sources,^{15.} “*religionum*” and “*relegere*”. The first is quite clear. It means “reverence to the gods, fear of god, consciousness of wrong, religious scruple”. The second, though quite different, is equally clear. It means to “gather together, to collect, to ponder over, to give heed to, observe, and care for”.

With two equally valid, yet so very different, ways of defining religion, it is without doubt a practical thing to do to look at the Buddhist Teaching on a comparative basis, to see in accordance with which definition it should be understood. And as the outcome of that, how its study should be approached. What, then, can be said to define the characteristics of Buddhism as a religion?^{16.}

Buddhism is a religious system which in no way seeks to discuss a relationship existing between mankind and a deity.^{17.} Rather, it sets out to view the conditions existing both within oneself and without, examining the relationships between them, seeking to observe and comprehending results, the nature of the causes governing them, and pointing to the way by which the tangle, caused by ignorance, may be unravelled, and a stable state attained, void of conditioning influences. It seeks then to view clearly, and with acute penetration, all that is of mind and all that is of material qualities, and, unclouded by ignorance, to see them as they are in reality.

The Buddha’s Teaching is, therefore, a process which, by proper practice in gaining understanding of the true nature of all there is, leads to that stable state. If, as this statement makes clear, the Buddha’s Teaching is shown to be the gaining of understanding of the true nature of all there is in mind and material qualities, then clearly it is the second definition of religion that^{18.}

is most nearly applicable to it, *i.e.*, “to gather together, collect, and ponder over, to give heed to, observe, and care for”.

19. That, then, is why so great an emphasis is placed on examining and analysis, and why even at the time of King Asoka, only two hundred and twenty odd years after the Parinibbāna of the Buddha, the Teaching was described as Vibhajjavāda, the doctrine of analysis.

The Chapters in Brief

20. Before examining the contents of Abhidhammatthasaṅgaha itself, mention should be made of one matter, not unconnected with the very arrangement of its chapters and the terse manner of its statements. It is to prepare those who may not previously have made contact with the methods of Abhidhamma teaching, who might at this early stage, and without prior guidance, wonder in what possible way such seemingly scholastic material could ever be of the slightest help towards that unique teaching of the Buddha, the gaining of penetrative knowledge, or insight (*vipassanā*).
21. To dispel any such doubts or questionings it is necessary to draw attention to, and emphasize the fact most strongly, that there are two distinct methods by which such insight is to be arrived at. Both methods are directed to penetrative knowledge, insight, or realization of the three characteristics, *i.e.*, impermanence, unsatisfactoriness, and absence of soul (*anicca, dukkha, and anattā*). The first is that of gaining insight specifically into those three, basing progress on the knowledge, and practice of, *jhāna*. The second is the gaining of that very same insight, but based on the path of analytic knowledge. Insight gained in this second way is known as dry insight, and its fulfilment depends much on the teaching and methods of Abhidhamma.
22. Abhidhammatthasaṅgaha, the title of the book, means “a compilation, summary, or compendium (*saṅgaha*) of both the sub-

ject matter and the meaning (*attha*) of the Teaching, expressed in terms of ultimate conditions (*abhidhamma*)”. In order, therefore, to combine the two aspects of subject matter and meaning, Abhidhammatthasaṅgaha can be translated as “A Summary of the Substance of Abhidhamma”. The book consists of two introductory verses, nine chapters, and two closing verses.

The order of arrangement of the chapters may seem strange 23. at first sight, but acquaintance with them will show the method to be very sound in that it does not attempt to approach things quickly, and consequently, by mixing information, cause confusion. On the contrary, it teaches only what is necessary to know at each stage so that knowledge and understanding may be built up steadily and logically.

The content of the nine chapters may be described in the 24. following manner:

- The first chapter, CONSCIOUSNESS (*citta*), deals exhaustively, but without complication, with the types and states of mind which can occur in beings.
- The second chapter, entitled MENTAL CONCOMITANTS (*cetasika*), enumerates the factors, which give those states of mind their particular attributes, and shows in what manner they group and operate together.
- The third chapter, SPECIAL ITEMS (*pakkaṇṇaka*), details the ancillary conditions necessary to the arising and presence of those integral states of mind together with certain aspects of their presence.
- Having in the previous sections dealt with a static analysis of the various states, the fourth chapter, entitled PROCESS (*vīthi*), shows their kinetic behaviour, that is, their mode of coming to be, progress, and passing away.
- The fifth chapter, PROCESS FREE (*vīthimutta*), closes the section concerned purely with mental phenomena by dealing with matters directly associated with them, such as planes of existence, rebirth, action (*kamma*), and death.
- The sixth chapter, MATERIAL QUALITIES (*rūpa*), specifies

the primary and derivative qualities of matter in accordance with the Buddha's teaching of Abhidhamma. The chapter closes with a short section dealing with the UNCONDITIONED ELEMENT, NIBBĀNA (*asankhata-dhātu*).

- Chapter seven, entitled COMPOSITE GROUPS (*samuccaya*), details the collections of Abhidhamma and Suttanta terms, which from their particular qualities have direct bearing on the mental and material qualities already enumerated.
- Chapter eight, CAUSAL RELATIONSHIPS (*paccaya*), is three-fold in content:
 1. *Paṭiccasamuppāda*, which states the general law of the arising of result, depending on a cause, which itself becomes the cause for the arising of a subsequent result, and so on, in a twelve constituent cyclic series operating continuously until its continuity is broken by the non-arising of CRAVING (*taṇhā*).
 2. *Paṭṭhāna*, which elucidates the twenty-four conditions, which, in relevant selection, are essential to the existence of, and uninterrupted connection between, the individual states operating within such a causal series.
 3. *Paññātti*, the nature of concept.
- The final chapter, number nine, is called THE FUNDAMENTALS OF PRACTICE (*kammaṭṭhāna*) OF MENTAL DEVELOPMENT, and it deals with the two basic types of MENTAL DEVELOPMENT (*bhāvanā*) and the objects associated with its practice.

25. From this, it can readily be seen that the subject arrangement of Abhidhammatthasaṅgaha is strictly progressive, in that it leads the student gently from the simple to the increasingly more complicated, but in such a manner that he is always prepared for what is to come next. The teaching is therefore not directed towards producing a rapid superficial result, in which knowledge is random and disconnected, but to the developing of a proper basis upon which comprehension of the subject may

grow satisfactorily. For this reason, it is slow and thorough, with every single sentence containing material of importance to the growth of such comprehension.

For centuries, the practice in the East has been to learn the whole book by heart before even commencing study. This may seem to many to be taking the subject over seriously, but it is worthy of much consideration, as there exists the very simple parallel of learning by heart the multiplication tables, a feat commonly considered to be quite indispensable. Why, then, should not the same attitude be taken towards the basic material upon which, after all, may well stand one's forward progress to seeing things as they really are? 26.

Talk One, Part Two

Homage

It is customary in Buddhist countries to prefix any book written on subjects concerned with the Teaching (*dhamma*) with the following words: 27.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Abhidhammatthasaṅgaha is no exception to this custom. What, then, is the meaning of this phrase, and what is its purpose?

As to meaning, its individual words may be translated as follows: 28.

NAMO means: honour, veneration, salutation, homage, or respect. TASSA means: to him. BHAGAVATO means: to the Lord, the Illustrious, the Sublime, and the Fortunate. ARAHATO means: to the Perfected One, the Worthy, the One who has reached the goal. SAMMĀSAMBUDDHASSA means: to the fully SELF-ENLIGHTENED-ONE, One possessed of supreme penetrative insight.

Its purpose is to make known that honour, respect, and veneration are due and accorded to the Lord who is illustrious by virtue of the sublimity of his achievement; to the Perfected One who 29.

is worthy in the sense of having reached the goal; to the FULLY-SELF-ENLIGHTENED-ONE who, by virtue of having achieved by his own effort supreme penetrative insight with full knowledge, understanding, and faultless ability, makes known the truths and characteristics of existence. Therefore, it is said:

VENERATION TO HIM, THE LORD, THE PERFECTED ONE, THE
FULLY-SELF-ENLIGHTENED-ONE.

30. The text to be used throughout this series of talks was published by the Union Buddha Sāsana Council of Myanmar in 1970. It is in the Pāḷi language and is printed in Myanmar characters. In the course of preparing the talks in written form, the transliteration of the Myanmar characters into roman will be done strictly in accordance with that text, but in order to make the component parts of the Pāḷi words more apparent, they will be hyphenated where it is suitable, and a dot used where it may be helpful to show that there is a junction within a word where a vowel has been assimilated, or where conjunct consonants are not normally separated in Eastern orthography.
31. When translating from Pāḷi into English the following procedure will be adopted: The Pāḷi words from the original text will be bracketed and in lower case *italics*. They will be preceded by their direct or near English equivalents in small capitals. Where meaning can be clarified by using extra English words these will be added in unbracketed lower case letters. This method is being used because the word order in Pāḷi sentences is very different from that of the English.

Prologue

32. Abhidhammatthasaṅgaha opens with a short introductory stanza, or “Prologue to the Work”, wherein salutation is first made to the Buddha, the Dhamma, and the Saṅgha, followed by a statement

in which the purpose of the whole work is put forward. The Pāḷi is as follows:

Verse 1

SAMMĀ-SAM-BUDDHAM ATULAM
SA SADDHAMMA GAṆ UTTAMAM
ABHIVĀDIYA BHĀSISSAM
ABHIDHAMMATTHA-SAṄGAHAM

By rearranging the word order to suit English syntax this verse can be translated as follows:

SALUTING (*abhivādiya*) THE INCOMPARABLE (*atula*),
THE FULLY (*sammā*) SELF (*sa*) ENLIGHTENED ONE (*bud-
dha*), TOGETHER WITH (*sa*) THE TRUE TEACHING (*sad-
dhamma*) and THE EXALTED (*uttama*) ASSEMBLY (*gaṇa*),
I SHALL DECLARE (*bhāsisam*) a SUMMARY (*saṅgha*)
of THE SUBSTANCE (*attha*) of ABHIDHAMMA (*abhi-
dhamma*).

To explain this stanza a little more fully, it should be said that the expression “the True Teaching” refers not just to the Teaching as it exists in books, or as it is taught in a general way, but to the Teaching spoken by the Buddha himself, leading to the non-arising of CRAVING (*taṇhā*) and thereby to the CESSATION OF SUFFERING (*dukkha-nirodha*). The expression “the exalted assembly”, refers not just to the Saṅgha as a whole, but to the *ariya saṅgha*, or noble order of Bhikkhus, who, by virtue of their practice of the true teaching of the Buddha, have encompassed the non-arising of craving, and have come thereby to that cessation of suffering. ^{33.}

Four Ultimate Realities

34. Before looking at the text of the second stanza, there is one Pāli word which needs to be thought about a great deal, because although its use is infrequent, an understanding of its meaning is presupposed from the very beginning of Abhidhammatthasaṅgaha. The word is PARAMATTHA. It occurs in this second verse, but the sense of its meaning pervades, and is essential to not only this particular book but to every aspect of Abhidhamma studies.
35. When comparing the dialogues of the Suttanta Piṭaka with the very terse and technical style of the Abhidhamma Piṭaka, two things are immediately apparent. The first is that the dialogues are easy to read and relatively clear in their meaning. This is so not only because of the use of much pictorially descriptive matter and explanations at a personal level, but because the Buddha himself sifts and graduates the points at issue, and defines the manner in which those points should be viewed. In strong contrast to this it is seen that the texts and methods of Abhidhamma Teaching are in every way the reverse of the Suttanta method, in that there is no narrative material, no discussion, and no direct suggestion as to the way a point should be viewed. Certainly, there are questions and answers, but these are framed in such a way that it can be suspected with some reason that the purely hypothetical questioner already knows a great deal, inasmuch as the questions themselves are clearly defined and precisely to the point. In what way then can these differences be resolved?
36. To explain it in the simplest way is to say that in the suttas the Buddha was using words largely in their everyday sense, employing many words to express a particular idea. On the other hand, in Abhidhamma he used words in a special or technical sense, as having exact, specific, or definitive meanings. He used those terms in what one might call their philosophical aspect, that is, taken away from their pictorial surroundings and personal connotations, so that their meanings could be understood as being so basic or fundamental as to remain quite unchanged

in whatsoever context they appeared. In Suttanta, therefore, it can be said that words were used in an “ordinary” way; in Abhidhamma in a “particular” way, or—to be more specific—in their definitive, as contrasted with their conventional sense. In Abhidhamma Teaching though, the word “definitive” still does not go quite far enough, for there the Buddha expressed his Teachings in terms of ULTIMATE TRUTH (*paramattha-sacca*) as contrasted with CONVENTIONAL TRUTH (*sammuti-sacca*).

It has been said that the aim and purpose of the Teaching of the Buddha is to clear the mind of FALSE VIEW (*micchā-diṭṭhi*) as to be able to have KNOWLEDGE OF THINGS AS THEY ARE IN REALITY (*yathābhūtañāṇa*). In what way can this be explained? 37.

The classical explanatory example is given in an ancient popular Buddhist book entitled THE QUESTIONS OF KING MILINDA (*Milinda-pañha*), where a discussion between King Milinda¹ and the Arahant Nāgasena is recorded. Here, the King accuses Ven. Nāgasena of speaking falsehood when saying that, although he is called Nāgasena, there is in reality no Nāgasena, only the FIVE AGGREGATES (*pañca khandhā*) of existence, none of which itself is Nāgasena. Ven. Nāgasena then explains to the King, using the simile of the chariot, that it can be shown that in the ultimate sense of real, intrinsic existence there can be said to be no such object as a chariot apart from its component parts: shaft, wheels, axle, body, flagstaff, yoke, reins, and goad. Yet none of these is “chariot” either. From which it may be seen that the existence of “chariot” is only a conventional truth, a mode of expressing the function of a number of parts when operating together within a specific context or framework of VIEW (*diṭṭhi*). The definition of an object, quality, or state in ultimate terms is, then, that which specifies its true value when removed from any context or view. Thus, Ven. Nāgasena spoke in accordance with the Teaching when saying a “chariot” did not exist in an ultimate sense, but only in a conventional sense, it being merely the contextual name 38.

¹The Greco-Bactrian King Menander, ca. 165–130 B.C.E.

for an assemblage of components. In the same way “Nāgasena” could not be said to exist in an ultimate sense but only in the conventional sense as the contextual name for an assemblage of component parts: the five aggregates, which could in this case indeed be expressed in terms of ULTIMATES (*paramattha*).

39. It is a feature of Abhidhamma that lengthy explanation of the meaning of particular words is often necessary, especially in the case of those intended to be understood in this ultimate sense. The study of the meaning of words, semantics, becomes therefore an integral part of Abhidhamma studies in that by grasping their meaning the Teaching of the Buddha becomes apparent. Consequently, as the outcome of just such study, the word *paramattha* should be understood as meaning ULTIMATE THING (*parama + attha*), something which cannot be further broken down and expressed in terms of component parts, something which, in whatever context it is present, exhibits the same attribute.

Verse 2

40. The Pāḷi of the second stanza is:

TATTHA VUTT-ĀBHIDHAMMATTHĀ
 CATUDHĀ PARAMATTHATO
 CITTAM CETASIKAṀ RŪPAṀ
 NIBBĀNAṀ ITI SABBATHĀ

Which translated is:

The ABHIDHAMMA CATEGORIES (*abhidhamma + attha*) STATED (*vuttā*) THEREIN (*tattha*)—i.e., in the Abhidhammapiṭaka, are FOURFOLD (*catudhā*) IN TERMS OF ULTIMATES (*paramatthato*) COLLECTIVELY THUS: (*iti sabbathā*), CONSCIOUSNESS (*citta*), MENTAL CONCOMITANTS (*cetasika*), MATERIAL QUALITIES (*rūpa*), NIBBĀNA (*nibbāna*)¹.

¹See chart 1 on p. 330.

From which it may be seen that basically there are four mutually exclusive groups, each of which is ultimate in the sense that it can neither be further broken down into component parts, nor expressed in terms of any of the other groups. Thus, CONSCIOUSNESS (*citta*) in its ultimate usage means: just to be aware (*of an object*), awareness—nothing more, nothing less. MENTAL CONCOMITANTS (*cetasika*), according to the Commentary Atthasālinī means: “that which is inseparably joined with consciousness”. It refers thereby to a number of separate and distinct qualities which, though themselves in no way identifiable as being consciousness, nevertheless arise, exist, and pass away together with it, imparting, as is suitable, various attributes to produce integral states classifiable according to those attributes. MATERIAL QUALITIES (*rūpa*) means: “that which is matter, material, material substance, material qualities”, and which thereby is not consciousness, not mental concomitants, not Nibbāna. NIBBĀNA, being a very difficult word for which to find any suitable English equivalent, is customarily left untranslated. An example of its nature is given in the Commentary Atthasālinī, where CRAVING (*taṇhā*) is likened to a JUNGLE (*vāna*, meaning both craving and jungle), saying that to have GOT AWAY (*ni + ggata*) from that jungle is the meaning of NIBBĀNA (*ni + vāna*)¹. Freedom from craving being the criterion, the absolute realization of Nibbāna means therefore: knowledge and awareness of that which consciousness takes as object at the time of its becoming utterly freed from craving. Nibbāna is also known as that from which there is NO PASSING AWAY (*accuta*), as SUPREME COMPLETION (*accanta*), as UNCONDITIONED (*asaṅkhata*), as NOT SURPASSABLE (*anuttara*).

Referring again to the four categories of ultimates, another point arises. Among the descriptive terms for Nibbāna it was defined as UNCONDITIONED (*asaṅkhata*). Two questions arise out of this. The first is: what is meant by unconditioned? The second: are the other three, that is, consciousness, mental concomitants,

¹Expositor [13] p. 518.

and material qualities, definable by that same term? In order to answer these two questions satisfactorily, it would be better to approach the second one first, and the answer to that is “no”. Consciousness, mental concomitants, and material qualities can in no way be classified as being unconditioned. How is this so? They come to be only by virtue of there being suitable causes. Therefore they cannot be said to be uncaused. For example, consciousness and its associated mental concomitants occur only in the presence of certain essential prerequisites such as an object, the appropriate organ of sense, suitable conditions, such as light in the case of visual objects, and the appropriate type of contact between the sense organ and the object. Then only can awareness and such other concomitant qualities as feeling, perception, etc., with regard to that object occur. Consequently, consciousness and mental concomitants can only be said to arise by virtue of the presence of suitable conditioning features. Regarding material qualities, it is abundantly evident that they are greatly affected by many causes, natural causes such as heat, cold, wind, rain, nutrients, time, and so on. As the result of this they are said to be conditioned by such forces. The answer to the second question is, therefore, that consciousness, mental concomitants, and material qualities are **CONDITIONED** (*saṅkhata*) and are consequently never to be considered as **UNCONDITIONED** (*asaṅkhata*).

42. In answer to the first question, “what is the meaning of unconditioned?”, it may then be said, by way of sharp contrast, that Nibbāna, not being associated with any cause, is thereby not subject to change. Consequently, it cannot be said that it is influenced in any way whatsoever by conditioning forces. Therefore it is not said of Nibbāna that it is conditioned, but that it is unconditioned.
43. It is this difference between the conditioned and the unconditioned that affords a glimpse of the three salient characteristics of Buddhist Teaching, **IMPERMANENCE** (*aniccā*), **UNSATISFACTORINESS** (*dukkha*), and **ABSENCE OF SOUL** (*anattā*). That which is conditioned by causes upon which it is dependent cannot be other

than IMPERMANENT (*anicca*). If it is impermanent it cannot be a steadfast thing to be relied upon. To that extent it is UNSATISFACTORY (*dukkha*). In addition to this, if impermanent and therefore intrinsically incapable of permanence, it cannot from that very fact be said to possess any permanent and enduring SOUL or SUBSTANCE (*atta*). Therefore, in speaking of conditioned things, the Buddha always stressed these THREE SALIENT CHARACTERISTICS (*tilakkhaṇā*), impermanence, unsatisfactoriness, and absence of soul.

Divisions of Consciousness

With the third verse comes the true beginning of Abhi- 44. dhammatthasaṅgaha, because it is from this point that an actual examination of the four ultimates of the immediately preceding stanza takes place. This examination occupies the initial five chapters and commences with consciousness. The Pāḷi of verse three is as follows:

Verse 3

TATTHA CITTAM TĀVA CATUBBIDHAM HOTI:
 KĀMĀVACARAM
 RŪPĀVACARAM
 ARŪPĀVACARAM
 LOKUTTARAÑ CĀ TI

Which means:

IN THAT CONNECTION (*tattha*), CONSCIOUSNESS (*citta*) IS (*hoti*) FIRST (*tāva*) and has FOUR (*catu*) DIVISIONS (*bidha = vidha*) THUS (*iti*): consciousness CHARACTERISTIC OF THE PLANE OF (*āvacara*) SENSE DESIRE (*kāma*), CHARACTERISTIC OF THE PLANE OF FORM (*rūpa*)

+ *āvacara*), CHARACTERISTIC OF THE FORMLESS PLANE (*arūpa* + *āvacara*), AND (*ca*) SUPRAMUNDANE (*loka* + *uttara*).

45. Following this verse, a certain amount of explanation may be helpful. For example, it will shortly be necessary to speak of many states of mind, all of which comprise both CONSCIOUSNESS (*citta*) and MENTAL CONCOMITANTS (*cetasikā*), yet which in this manual are still referred to just as consciousness. In the books of the Abhidhammapiṭaka though, such compounded structures are generally known as “CITTA-CETASIKĀ-DHAMMĀ”, which literally means “STATES comprising CONSCIOUSNESS and MENTAL CONCOMITANTS”. To use such a term is undoubtedly clear and unambiguous, particularly as it allows the individual terms to show their ultimate nature. Since, however, in the Abhidhammattha-saṅgaha consciousness is used in both ultimate and compound senses, it has been thought useful here to differentiate between them by referring to consciousness in its ultimate sense as FACTORIAL CONSCIOUSNESS and in its compounded usage as INTEGRAL CONSCIOUSNESS or INTEGRAL STATES.
46. And now to the three items: consciousness characteristic of the planes of sense desire, form, and the formless.

Integral states are frequently grouped in accordance with a characteristic most generally apparent or associated with their coming to be. Thus in the case of integral states characteristic of the plane of sense desire, the feature most readily recognizable as being fundamental to them is the innate need for stimulation and a feeling of satisfaction by way of the five organs of sense in the form of sights, sounds, smells, tastes, and touch. The need for stimulation of this kind is called SENSE DESIRE (*kāma*), and is the basis of one group of integral states, a group which in general represents the states of mind which arise in the course of ordinary everyday mundane or worldly existence. Therefore, it is known as integral consciousness CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāma* + *āvacara*).

The second group, integral consciousness characteristic of the plane of form, represents a very different category of integral states, because here, instead of the wild and almost random seeking for sense stimulation as in the class just mentioned, there is determined effort directed towards the calming, stabilizing and strengthening of mental activity by the systematic inhibition of factors hindering such achievement. Nevertheless, even with the refining and purifying of mental states by strict control of sense stimulation, use is still made in a finer and more tenuous sense—of material substance or materiality as the initial object of consciousness upon which to build and develop mastery over unwanted factors. Despite this refining though, since MATERIAL QUALITY, or FORM (*rūpa*), is indeed the object upon which such states are initiated, they are grouped together as integral consciousness CHARACTERISTIC OF THE PLANE OF FORM (*rūpa + āvacara*).^{47.}

Consciousness characteristic of the formless plane is to be regarded as an even more refined and therefore a higher degree of development than that of the previous group, inasmuch as its practice considers even the most tenuous aspect of material quality as being far too coarse a basis or support for the most refined and lucent states of consciousness. Consequently, since further development rejects materiality, adopting NON-MATERIAL (*arūpa*) concept in its stead, this grouping is known as integral consciousness CHARACTERISTIC OF THE FORMLESS PLANE (*arūpa + āvacara*).^{48.}

Throughout these groupings the phrase “characteristic of the plane of” has represented the Pāli word “*āvacara*”. Literally, though, it means: to move about in, to be familiar with—or, by association of ideas—related to, supported by, dependent on, contingent upon. In the context of grouping states of mind in the above manner, any or all of these definitions are adaptable to the sense in which *āvacara* is intended. However, for reasons arising out of a far wider scope of meaning, which will become apparent at a later stage, the use of any such values as those mentioned^{49.}

above may well prove restrictive. Consequently, the already well established and much broader equivalent “characteristic of the plane of” is used.

50. The final of the four groups comprising consciousness is that known as “supramundane”. SUPRAMUNDANE (*lokuttara*) consciousness refers to those integral states which take as their object that which is BEYOND (*uttara*) the WORLD (*loka*). This can by definition refer to one object of consciousness only—Nibbāna—the unconditioned element. Consequently, only those who by their degree of realization have permanently cast away certain fetters (*saṃyojanāni*) binding them to mundane thought and practice, can be said to take Nibbāna as the object upon which consciousness arises.
51. Verse three, therefore, defines the basis upon which the many and varied integral states can arise, and it is on this same basis that there follows in this first chapter of the Abhidhammattha-saṅgaha a full statement and simple system of arrangement of all possible states. Bearing in mind that the method of Abhidhamma is directed not just to study, but essentially to practice, this statement and arrangement is designed for use as a yardstick, or map, against which to check the character of one’s own states of mind and thereby observe their quality as to whether they are UNSKILFUL (*akusala*) or SKILFUL (*kusala*), and from that to decide whether such thought and subsequent action is leading away from or towards a KNOWLEDGE OF THINGS AS THEY ARE IN ULTIMATE REALITY (*yathā-bhūtañāṇa*).

Talk Two, Part One

Before embarking upon the fourth verse, it would be helpful to 52.
deal with a number of rather special points. The need for this
arises out of the structure and arrangement of Abhidhammattha-
saṅgaha itself, which, being so terse in its statements, is best
looked upon as a most valuably arranged series of facts and notes
for learning and reference, rather than as a book to be read. Be-
cause of this very feature, though, there is a necessity for it to be
expanded with a great deal of background material and explana-
tion, in order to bring the bold statements to life, and thereby
show their applicability to everyday experience.

For example, bearing in mind the four categories of verse 53.
three (*kāmāvacara*, *rūpāvacara*, *arūpāvacara*, *lokuttara*), consider
just the opening words of verse four. They are:

TATTHA KATAMAṀ KĀMĀVACARAṀ

Which translated is:

WHICH (*katama*) OF THESE (*tattha*¹) FOUR are
CHARACTERISTIC OF THE PLANE OF SENSE DESIRE
(*kāmāvacara*)?

To make this rather more clear, some expansion may help,
for in effect it means:

¹Lit. "THEREIN", *i.e.*, among conscious states.

“WHICH AMONG THE MANY INTEGRAL STATES ARE THOSE CHARACTERIZED BY HAVING AN INNATE NEED AND FEELING OF SATISFACTION FOR STIMULATION BY WAY OF THE FIVE DOORS OF SENSE?”

In other words: “Which integral states are classifiable as being characteristic of the plane of sense desire?” Phrased as it is, such a question does not give any indication of the method or basis upon which these *kāmāvacara* states may be isolated from the other three groupings. Consequently, some background material is necessary. To find this the best place to seek is somewhere in the original books of the Abhidhammapiṭaka itself, because these are the ultimate source of any such supporting material.

The Mātikā

54. At the very beginning of that Piṭaka, in that book entitled Dhammasaṅgaṇī¹, there exists a short, but very important, section known as “Mātikā”. This word “*mātikā*” is frequently used in the sense of being just an index or table of contents. In Dhammasaṅgaṇī though, it plays a much more important role, for here it is the matrix (compare this with Mātikā), or mould, from which the whole of the Abhidhammapiṭaka takes its internal structure. Moreover, in the sense that the word “Mātikā” can be interpreted as “like a mother” (*māta* + *viya*), so the Mātikā of Dhammasaṅgaṇī may be said to be as a MOTHER (*mata*) to the whole Abhidhammapiṭaka in that the contents of that Piṭaka originate and grow from that same Mātikā, and are beholden to it at all times.
55. At this stage there is no need to discuss this important introductory section in detail, it being sufficient to say that in the main it consists of twenty-two groups of threefold classifications, and

¹Buddhist Psychological Ethics [14].

one hundred groups of twofold classifications, each of which, according to its particular scope, constitutes a systematic means of examining all that is included in the fields of MENTAL QUALITIES (*nāma*) and MATERIAL QUALITIES (*rūpa*). However, the reasons for speaking at all of the Dhammasaṅgaṇī Mātikā at this stage are of considerable importance, quite apart from its position as being the authentic background for much of the terse statement of Abhidhammatthasaṅgaha. The first of these reasons is to emphasize that it is not from any external or later source that the structure upon which the method of Abhidhamma analysis is based and is to be found, but from the very beginning of this book Dhammasaṅgaṇī. Here is made plain, by means of the Mātikā, the entire basis upon which any really exhaustive consideration of mental and material phenomena should be conducted, so that they may be viewed in terms of ultimates.

The second reason is to show that when the author of Abhidhammatthasaṅgaha devised his particular method for displaying the many integral states, he did so not in any random manner but by carefully choosing from that same series of special categories, already laid down by the Buddha, as the proper basis for any such exposition. 56.

In this connection, then, the classifications selected from the Dhammasaṅgaṇī Mātikā, which Ven. Anuruddha uses in conjunction with one another, are as follows¹: 57.

¹For reference purposes the appropriate groupings from the actual text of the TĪKA and DUKA MĀTIKĀ are quoted in full as follows:

From the TRIPLE MATRIX (Tika Mātikā):

- I. 1. *Kusalā dhammā*
2. *Akusalā dhammā*
3. *Abyakatā dhammā*
- II. 1. *Sukkhāya vedanāya sampayuttā dhammā*
2. *Dukkhāya vedanāya sampayuttā dhammā*
3. *Adukkhamasukkhāya vedanāya sampayuttā dhammā*
- III. 1. *Vipāka dhammā*
2. *Vipāka-dhamma-dhammā*
3. *Neva-vipāka-na-vipākadhammadhammā*

From the DUAL MATRIX (*duka mātikā*):

- First, whether a state is:
 1. Good (*kusala*), sometimes called skilful or wholesome
 2. BAD (*akusala*), sometimes called unskilful or unwholesome
 3. NOT DESIGNATED (*abyākata*), *i.e.*, not classifiable under either of the above groups
 - Second, whether a state is associated with:
 4. PLEASURE (*sukha*)
 5. PAIN (*dukkha*)
 6. HEDONIC NEUTRALITY (*upekkhā*)
 - Third, whether as a state it is:
 7. RESULTANT (*vipāka*)
 - Fourth, whether as states they are:
 8. ROOTS (*hetu*)
 - Fifth, whether they are:
 9. ACCOMPANIED BY ROOTS (*sahetuka*)
 10. NOT ACCOMPANIED BY ROOTS (*ahetuka*)
58. In this way, Ven. Anuruddha, by selecting ten suitable items from five Mātikā categories, together with occasional essential additions from other groups, was able to arrange his own system of classification in a simple but clear and compressed manner.
59. But what of these various categories, so far as meaning is concerned? Because in being selected from the classifications of the Mātikā, they involve four completely dissimilar modes of approach, *i.e.*, ethical values, feeling, resultant states, and roots. For the moment, an explanation of resultant states can be postponed, but the other three need some qualification because they are directly concerned in the initial group of integral states about to be discussed.

I. 1. *Hetu dhammā*

2. *Na hetu dhammā*

II. 1. *Sahetuka dhammā*

2. *Ahetuka dhammā*

Kusala and Akusala

From the first group of three, how are GOOD (*kusala*) and BAD ^{60.} (*akusala*) to be assessed ethically? Put in its most simple form, the Teaching of the Buddha is directed specifically to the overcoming and destruction of IGNORANCE (*avijjā*) and CRAVING (*taṇhā*). This is achieved by means of practice along the clearly defined paths of MORALITY (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*), and the attaining of PENETRATIVE WISDOM (*paññā*). Having this in view, “bad” may thereby be defined as that which is most nearly associated with ignorance and craving, whereas “good” is that most nearly associated with the gaining of understanding and penetrative wisdom. From this it may be seen that there exists a scale of readily identifiable values ranging from the very lowest—*i.e.*, from evil bad states associated with the deepest and most overwhelming ignorance—to the highest—*i.e.*, to faultless good states associated with supreme penetrative wisdom.

Practice of the good is, therefore, that which lifts one up ^{61.} the scale, from states dominated by ignorance and craving, to those characterized by wisdom and understanding. Conversely, practice of the bad is that which, by associating itself ever more deeply and more intimately with ignorance and craving, descends the scale of progress. Practice, though, is of three different types: of thought, of speech, and of action. Consequently, good practice is wholly concerned with healthy, faultless, blameless, and skilful thought, speech, and action. Such practice strives always to be away from and, ultimately, to destroy ignorance and craving, and at the same time to approach nearer to the acquiring of wisdom. Effort of this kind is always productive of helpful and happy resultants, progressive in that it leads towards the goal. Opposed to this is bad practice: unhealthy, faulty, blameworthy, and unskilful thought, speech, and action, that never strive to be away from but always consort with ignorance and craving, sinking more and more deeply into association with them. Such practice can never be productive of helpful, happy resultants, or

be progressive towards better states. It will always result in loss, and the diminution of any gain previously made.

62. The Commentary¹, as the first of several derivations, explains that “*kusala*” is so called because it causes CONTEMPTIBLE (*KUCCHITA*) states to SHAKE (*salayati*), to tremble, waver, and be destroyed. It lists its equivalents as: HEALTHY (*ārogya*), FAULTLESS, BLAMELESS (*anavajja*), SKILFUL (*cheka*), and WITH HAPPY RESULTS (*sukha-vipākesu*). Apart from these, it is also frequently translated as moral, good, and wholesome. Any of these many values may therefore be used according to their immediate suitability.
63. To return now to the text of Abhidhammatthasaṅgaha. Initially, the division of integral states characteristic of the plane of sense desire is threefold², as BAD STATES (*akusalā dhammā*), STATES WITHOUT ROOTS (*ahetukā dhammā*), and SHINING or BEAUTIFUL STATES (*sobhanā dhammā*). In view of what has just been said, of the selection of groupings from the Mātikā, why has this seemingly irregular choice been made? The clue is to be found in the group called “states without roots”. It is here that the category of ROOTS (*hetū*), mentioned earlier as coming from Dhammasaṅgaṇī Mātikā, is first brought into use. And it is by subdividing the three groups given above, in terms of appropriately chosen roots, that a great number of integral states can be dealt with, and their relationships with each other very readily shown. What, then, are roots?

Roots

64. The idea of roots³ arises from a knowledge of plants, wherein it is evident that a plant grows strongly and fully by virtue of its having an adequate root structure. Moreover, the root is ultimately dependent on there having been a seed from which not only the

¹Expositor [13] pp. 48–50.

²See chart 2 on p. 331.

³See chart 2 on p. 331.

plant with its flowers and fruits has sprung, but also the very root itself, supporting those flowers and fruits, and by which all are characterized. In a comparable way this may be said of beings. They come to be as the resultants of their past bodily, verbal, and mental actions, and it is these which are the seeds from which the being, together with the root structure supporting it, ultimately arises and by which both are characterized. Such past action will itself have originated among, and have been appropriately nourished by, GOOD ROOTS (*kusalā hetū*) and BAD ROOTS (*akusalā hetū*), which, supporting a being as its flower, will have resulted in the seed from which a later being springs—together with its supporting roots, which are¹:

- BAD ROOTS (*akusalā hetū*):
 - THE BAD ROOT OF GREED (*lobha akusala-hetu*)
 - THE BAD ROOT OF HATRED (*dosa akusala-hetu*)
 - THE BAD ROOT OF DULLNESS AND DELUSION (*moha akusala-hetu*)
- GOOD ROOTS (*kusalā hetū*):
 - THE GOOD ROOT OF ABSENCE OF GREED (*alobho kusala-hetu*), *i.e.*, generosity
 - THE GOOD ROOT OF ABSENCE OF HATRED (*adoso kusala-hetu*), *i.e.*, loving kindness
 - THE GOOD ROOT OF ABSENCE OF DULLNESS AND DELUSION (*amoho kusala-hetu*), *i.e.*, wisdom

With these ideas in mind, and viewing Buddhist Teaching as ^{65.} a system of training and practice, wherein RIGHT EFFORT (*sammāvāyāma*)—the sixth item of the NOBLE EIGHT CONSTITUENT PATH (*ariya atthaṅgika magga*)—is all important, it is useful to see what is intended by that training. Referring to *The Book of Analysis*², it says:

Therein, what is right effort? Herein a Bhikkhu engenders wish, makes effort, arouses energy, exerts

¹See *Book of Analysis* [16], p. 515, par. 984.

²*Book of Analysis* [16], p. 308, §487.

the mind, strives for the non-arising of evil bad states that have not (*already*) arisen ... strives for the abandoning of evil bad states that have arisen ... strives for the arising of good states that have not (*already*) arisen ... strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. This is called right effort.

From this, it can readily be appreciated that striving for the non-arising and for the abandoning of evil bad states is a fundamental of proper practice, because these are the lowest, the most harmful, the most dangerous, and the most inhibiting to forward progress. Because of this, to define them before any others is the initial task of Abhidhammatthasaṅgaha, and it is in verse four that this is done.

66. Being the opening statement of INTEGRAL STATES CHARACTERISTIC OF THE PLANE OF SENSE DESIRE¹ (*kāmāvacara cittāni*), the verse opens with the question quoted earlier:

Verse 4

TATTHA KATAMAṀ KĀMĀVACARAṀ

Of which the translation is repeated here:

WHICH (*katama*) OF THESE (*tattha*²) FOUR are CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*)?

67. Following this, comes the actual first statement of integral states, of which the initial category is of those rooted in GREED (*lobha*)³.

¹See chart 2 on p. 331

²Lit. "THEREIN", *i.e.*, among conscious states.

³See chart 3 on p. 332.

The Pāḷi of the initial group of integral states in this verse is as follows:

SOMANASSA-SAHAGATAṀ DIṬṬHIGATA-SAMPAYUTTAMḤ:

ASAÑKHĀRIKAM-EKAṀ (1)

SASAÑKHĀRIKAM-EKAṀ (2)

SOMANASSA SAHAGATAṀ DIṬṬHIGATA VIPPAYUTTAMḤ:

SAÑKHĀRIKAM-EKAṀ (3)

SASAÑKHĀRIKAM-EKAṀ (4)

UPEKKHĀ-SAHAGATAṀ DIṬṬHIGATA-SAMPAYUTTAMḤ:

ASAÑKHĀRIKAM-EKAṀ (5)

SASAÑKHĀRIKAM-EKAṀ (6)

UPEKKHĀ-SAHAGATAṀ DIṬṬHIGATA-VIPPAYUTTAMḤ:

ASAÑKHĀRIKAM-EKAṀ (7)

SASAÑKHĀRIKAM-EKAN-TI (8)

IMĀNĪ AṬṬHA-PI LOBHA-SAHAGATA-CITTĀNI NĀMA

Which translated is:

68.

There are two greedy integral states wherein factorial consciousness is: ACCOMPANIED BY (*sahagata*) MENTAL PLEASURE (*somanassa*) and ASSOCIATED WITH (*sampayutta*) WRONG VIEW (*diṭṭhi-gata*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) is INSTIGATED (*sasañkhārika*).

There are also two ACCOMPANIED BY (*sahagata*) MENTAL PLEASURE (*somanassa*) but DISSOCIATED FROM (*vippayutta*) WRONG VIEW (*diṭṭhi-gata*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) is INSTIGATED (*sasañkhārika*).

Then there are two ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling, and ASSOCIATED WITH (*sampayutta*) WRONG VIEW (*diṭṭhi-gata*), of which ONE (*eka*) is UNINSTIGATED (*asaṅkhārika*) and ONE (*eka*) is INSTIGATED (*asaṅkhārika*).

Finally, there are two ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling, but DISSOCIATED FROM (*vippayutta*) WRONG VIEW (*diṭṭhi-gata*), of which ONE (*eka*) is UNINSTIGATED (*asaṅkhārika*) and ONE (*eka*) is INSTIGATED (*sasaṅkhārika*).

THESE (*imāni*) EIGHT TOGETHER (*aṭṭha pi*) ARE KNOWN AS (*nāma*) factorial CONSCIOUSNESS ACCOMPANIED BY GREED (*lobha-sahagatacittāni*)¹.

Greed

69. Within these eight types of greedy integral states, it can be seen that greed is the one quality which each individual state has in common with the others, which is the root from which all stem, which supports and nourishes them and is the cause of their becoming great and producing plentiful fruit. In what way therefore can greed itself be described? In the *Dhammasaṅgaṇī*² the basic description is very simple and straightforward:

Greed, being greedy, state of being greedy, infatuation, being infatuated, state of being infatuated, covetousness, the bad root of greed.

This, however, gives a rather unsubtle view of a very important root condition, inasmuch as from the terms used it would appear to describe only its baser aspects. Later in the same work,

¹See chart 3 on p. 332.

²Buddhist Psychological Ethics [14], p. 94, par. 389.

though¹, and in Vibhaṅga², a much more extensive list is given wherein there are more than one hundred synonyms, thereby clearly demonstrating the wide range of meaning to be included within that single word. Here are some extracts from that list:

Greed is that which is seduction, yearning, hankering, wishing, imploring, clinging, intimacy, fondness, wanting sights, sounds, odours, savours, tangibles, wanting sons, wanting life, self-indulgence, desire for the nicer, liking, craving for becoming, craving for non-becoming ...

That is a statement of allied qualities, all of which, in an ultimate sense, are greed. What the list does not show, though, is that each separate item is able to be exerted from the slightest, most tentative degree, to the most overwhelming flood of lust, passion, and avarice, sweeping all before it to gain its greedy goal. The words “greed” and “lust” have a connotation suggesting nothing but power and violence; this is so, but it should at all times be appreciated that this same greed and lust can appear in an utterly different guise. It can be subtle, pleasing, delicate, tender, refined, and gentle; it can appear sympathetic and compassionate, but beneath its external form striving always, in one way or another, to satisfy its fundamentally grasping nature.

The Buddha himself once said³:

71.

Bhikkhus, I know of no other single thing of such power in causing the arising of wish for sense pleasure that has not already arisen, or causing the becoming more or increase of sense pleasure that has arisen, than the feature of beauty in things.

The Buddha also said⁴:

¹Buddhist Psychological Ethics [14], p. 470, par. 909.

²Book of Analysis [16], p. 515, par. 984

³Āṅguttara Nikāya, p. 90, 11(1) [3].

⁴Āṅguttara Nikāya [3] p. 91, 14(4).

I know of no other single thing so intractable as the untrained mind. The untrained mind is indeed an intractable thing.

72. Bearing in mind both these extracts from the Suttas, it is apparent that two things are of great and continuing importance. First of all is the need to be aware of, and to be able to recognize, the nature of greedy states, not only when they have already arisen in oneself, but also when they are liable to arise. The second is that the mind should be trained in its way of working, so that it may become tractable and thereby capable of being correctly orientated, not only to the recognition and elimination of bad unskilful states, but to the stimulation and support of states that are skilful and good.
73. The study of Abhidhamma is a precise and comprehensible method by which knowledge of all such states can come to be known, and how the workings of the mind take place. Armed with such knowledge, its application and practice is the purpose of the Buddha's exhortation later in the two Suttas just quoted.
74. Regarding greed itself, the Commentary¹ shows its general characteristic to be the cleaving to a sense object in the manner of the stickiness of a spider's web; its inherent functional property as adhering like a slice of meat thrown into a hot frying pan; its resultant appearance being that of not letting go, like the taint, colour, or stain of lamp black; and its concurrent footing is the seeing of enjoyment in states connected with fetters.
75. While dealing with the bad root of greed, it is important to appreciate that, as with all bad unskilful states, it is not only from the root by which they are known and named that they arise, but from the root of DELUSION (*moha*) also. Greed cannot act by itself, it can do so only in the presence of dullness, ignorance, and delusion². It is the activity of delusion that is detectable in the very presence of WRONG VIEW (*ditthi*). The truly basic root of evil,

¹Expositor [13] p. 332.

²See chart 2 on p. 331.

the father of all bad states, is indeed IGNORANCE (*avijjā*), but here manifesting itself as DULLNESS, and DELUSION (*moha*). Its general characteristic is that of being mentally blind, of opposition to knowledge. From this can be deduced that its inherent functional property is an absence of penetration, and of obscuration of the true nature of an object. This again is demonstrated in its resultant appearance as an absence of right practice, conduct, or disposition, of mental blindness, darkness, and bewilderment, all of which qualities, from the general characteristic onwards, being based upon its concurrent footing of improper attention to what is right, correct, or ultimate truth.

Returning now to the complete collection of greedy states, ^{76.} wherein the text details a total of eight, four being accompanied by feelings of mental pleasure, four by neutral feeling, and where, within both groups of four, two are associated with wrong view and two dissociated from wrong view. It will have been noticed during the detailing of those states that certain additional qualifying terms have appeared, terms such as WRONG VIEW (*diṭṭhi-gata*), UNINSTIGATED and INSTIGATED (*asaṅkhārika, saṅkhārika*). These are new words, each of which needs some explanation. This will be given, but first, before discussing them, a few words need to be said about FEELING (*vedanā*), because feeling is, without exception, present in every integral state.

Feeling

In integral states characteristic of the plane of sense desire the ^{77.} nature of feeling is categorized as being of five kinds, distinct gradings which do not overlap each other. They are:

1. BODILY PLEASURE (*sukha*), including all forms of bodily pleasure, comfort, and ease.
2. BODILY PAIN (*dukkha*), comprising all aspects of bodily pain, discomfort, or uneasiness.

3. MENTAL PLEASURE (*somanassa*), including all forms of mental pleasure, happiness, joy, and ease.
 4. MENTAL PAIN (*domanassa*), comprising all aspects of mental pain, displeasure, unhappiness, sorrow, and uneasiness.
 5. HEDONIC NEUTRALITY or INDIFFERENCE (*upekkhā*), being the midpoint between pain and pleasure.
78. A point of which to be especially careful when using this English word “feeling” in a Buddhist context is to appreciate that it is being made use of merely as a near equivalent for the Pāḷi word “*vedanā*” and must, therefore, be thought of and used only in terms of the fivefold group just given. It should never include the alternative usages so frequently employed in English, wherein it refers to aspects of emotion, sentiment, affection, sympathy, or tenderness. These latter, in Buddhist terminology, are never directly associated with the word “*vedanā*”. They have their own special words, several of which will be encountered later on. “Feeling”, therefore, refers only to pleasant, painful, or neutral feeling as it arises in connection with mental or physical states.
79. To digress for a moment or two in order to return to the uncertainties experienced in searching for suitable English equivalents for Pāḷi words: equivalents are rarely exact, but there is one way of overcoming the difficulty, which is much recommended. It is to make frequent and regular use of the Pāḷi words themselves. In this way, one gradually builds up a personal vocabulary in which the connotations are purely Buddhist, and not coloured by any background of customary Western usage. Thus, one would then think naturally of “*vedanā*” with its five categories, rather than of “feeling”.

Talk Two, Part Two

Neutral Feeling

Returning again to the five types of feeling, the meanings of the first four are quite straightforward. The fifth, though, here called “neutral”, does need some additional explanation, but this time because of the difficulty of finding a really suitable equivalent for the Pāḷi term “*upekkhā*”. In the present context, the idea it is intended to convey is “neither-painful-nor pleasant”, an almost literal translation of the Pāḷi “*adukkham-asukha*”. Throughout the texts of Abhidhammatthasaṅgaha, this latter is a term used very frequently to express the nature of feeling experienced at that point which is precisely midway between being just painful or just pleasant. It is an aspect of feeling wherein, however carefully it is examined, it cannot be said to be either unpleasant or pleasant, *a-dukkha*, meaning “not-pain”, *a-sukha*, meaning “not pleasant”.^{80.}

Sometimes “*upekkhā*” is rendered “indifference”, sometimes “hedonic indifference”. The inclusion of “hedonic”—in its psychological sense of dealing with both pain and pleasure—being very suitable where it is coupled with “indifference”, as it emphasizes this direct association with pain and pleasure. However, the two words together are rather long and do not combine well when FEELING (*vedanā*) has also to be used; so, except when it is particularly necessary to emphasize the pain and pleasure aspect, “neutral”, or “neutrality”, is employed here, but with the proviso^{81.}

that it be understood to mean “hedonically neutral” or “hedonic neutrality”.

Associated with, and Dissociated from, Wrong View

82. But now, to continue with an explanation of meanings of new words. The expressions ASSOCIATED WITH WRONG VIEW (*ditṭhi-gata-sampayutta*) and DISSOCIATED FROM WRONG VIEW (*ditṭhi-gata-vippayutta*) are manifestly closely associated, for, although as terms they are mutually exclusive, the integral states in which they occur both arise in connection with the BAD ROOT OF GREED (*lobho-akusala-hetu*). There are, however, very different reasons for their occurrence. Put in an elementary way, these differences lie basically in the level of knowledge and understanding of the individual.
83. In the case of “associated with wrong view”, action will be performed almost automatically with the arising of a greedy wish. Although such action is fundamentally morally bad, the doer will not look upon it in this way, because of the overwhelming nature of his ignorance. His appreciation of any difference between bad and good will be so muddled and deluded as to utterly preclude any abstention from the performance of a deed that is in accord with his greedy wish.
84. The case of “dissociated from wrong view” is quite different, because here the doer knows very well that the greedy wish is both bad and unskillful, and will produce unhelpful resultant, that will retard his progress upward in the scale of advancement. Despite this, though, because of the strength of his wish to enjoy, or his desire for the approbation of others, his personal conceit will override any such thoughtful considerations, and will seek some justification for performance of the action. Where greed is present, but wrong view is not, another factor takes its place and will be explained shortly. Nevertheless, because of DELUSION

(*moha*) his thought is still dull, but differently so, from one who is obsessed by completely wrong view. But now to examine the terms a little more closely.

Wrong View

The Pāli word “*diṭṭhi-gata*”, customarily translated as “wrong view”, means more literally “RESORTING (*gata*) to WRONG VIEW (*diṭṭhi*)”. Strictly speaking “*diṭṭhi*” means just “view”. When, though, it is used by itself without either prefix or suffix, it is usually understood to be “wrong view” as opposed to “RIGHT VIEW” (*sammā-diṭṭhi*). In the way in which it is used in connection with greed it refers to any kind of opinion based upon which there seems to be justification for thought, speech, or action, accompanied by greed, to take place. This is more subtle than would appear at first sight; for when it is appreciated that here it is a question of WRONG VIEW (*diṭṭhi*), as opposed to RIGHT VIEW (*sammā-diṭṭhi*), where right view in its ultimate sense means seeing things as they really are, it infers that in this absence of any proper comprehension of the THREE CHARACTERISTICS: IMPERMANENCE, UNSATISFACTORINESS, and ABSENCE OF SOUL (*ti-lakkhana: anicca, dukkha, anattā*), a very high proportion of one’s thought, speech, and action is by definition firmly rooted in GREED (*lobha*), and is therefore manifestly UNSKILFUL (*akusala*).⁸⁵

An explanation taken from the Commentary¹ is that the origin of “wrong view” lies in the hearing of incorrect doctrines, having unsuitable friends, a lack of desire to see NOBLE ONES (*ariyā*), and improper attention to what is right. Examining “wrong view”, when isolated from other considerations, it is seen to possess four specific qualities: the general characteristic of IMPROPER INCLINATION (*ayoniso abhinivesa*); the inherent functional property of PERVERSION (*parāmāsa*); the resultant appearance of FALSE CON-⁸⁶

¹Expositor [13], pp. 331.

VICTION (*micchā abhinivesa*); and the concurrent footing of LACK OF DESIRE TO SEE NOBLE ONES (*ariyānaṃ adassanakāmatā*).

Conceit

87. As has already been seen and to some extent discussed, greedy integral states do not always arise in association with wrong view, for there are those persons who are quite without the view of there being any permanent self or soul, and yet who perform actions which are clearly rooted in greed¹. The Commentary, still speaking of wrong view, says it should be looked upon as the highest fault². This is not said lightly, and just on account of its being associated with greed, but because in such greedy states there occurs this particular additional concomitant feature: a complete lack of understanding of the true nature of things. This in itself is, indeed, the highest fault, and, when coupled with greed, forms the most undesirable combination. Where such fault is not present, *i.e.*, in states dissociated from wrong view, it means that the being concerned is not influenced by incorrect doctrines, unsuitable friends, or by lack of desire to see Noble Ones. Consequently, greed does not arise in association with views drawn from such sources, but is based differently. It arises largely because of the wish for existence and the pleasure which occurs purely by way of sense experience, *i.e.*, delight in pleasant sights, sounds, scents, flavours, tangibles, and ideas. As such, it is to be regarded as greed based on vain imaginings as to the desirability and appropriateness of sense pleasure, and this, moreover, in the face of an actual understanding of their true nature. To act in such a way is clearly unskilful, but it can at least be said not to be influenced by wrong view. By what then is it influenced?
88. If a person stimulates greed in a manner contrary to his knowl-

¹See chart 3 on p. 332.

²Expositor [13], p. 331 [13].

edge of truth, it occurs for two reasons¹. The first is vain imagining, the second an exaggerated opinion of himself. The English word which includes both these meanings is CONCEIT (*māna*), and it is this that is present when greed arises dissociated from wrong view. Its general characteristic is LOFTINESS (*unnati*), that is, “holding oneself above proper considerations”; with the quality of SELF-PATRONAGE (*sampaggāha*) as its inherent functional property; the resultant appearance of SELF-ADVERTISEMENT (*ketukamyatā*), with all three having their concurrent footing in the existence of GREED DISSOCIATED FROM WRONG VIEW (*diṭṭhi-vippayutta-lobha*). Basically “conceit” is considered as a form of MADNESS OR MENTAL ABERRATION (*ummāda*)².

Four Denotations of States

It will have been noticed in the course of explaining the meanings of several preceding terms, that four particular methods³ of describing their attributes have been used, they are:

- General characteristic
- Inherent functional property
- Resultant appearance
- Concurrent footing

Strictly speaking, these four are not specifically mentioned until chapter nine of Abhidhammatthasaṅgaha. However, as a method of showing the main features of individual states they are in general use throughout the commentaries, and occur in much earlier works such as Nettipakaraṇa⁴. They are of great help towards gaining an understanding of the nature of states, and often of distinguishing between them, so it is useful to examine their mode of inquiry.

¹See chart 3 on p. 332.

²Expositor[13], p. 340.

³See chart 4 on p. 333.

⁴Nettipakaraṇa [11].

General Characteristic

90. This is the primary sign, or feature, the most elementary distinguishing mark by which the particular state may be recognized. It displays the GENERAL NATURE (*samañña-sabhāvo*) of that state in its most simple form. It is known as “*lakkhaṇa*” and is here translated as GENERAL CHARACTERISTIC¹; it is also frequently known just as “characteristic”.

Inherent Functional Property

91. This shows the unique innate attribute of the state, rather as the intrinsic flavour of a substance might be described as being either salty, sweet, or sour. As the active principle in a herb or plant might be pointed out, or as the property of a particular medicine might be specified as being either purgative or soothing. It is known as “*rasa*” (lit. “flavour”), and is here translated as INHERENT FUNCTIONAL PROPERTY². It is often known just as “function”.

Resultant Appearance

92. This attribute is a resultant, or fruition, and represents the manner in which the inherent functional property manifests itself to become apparent to an observer. It demonstrates the fully mature appearance of the state as contrasted with its simple general characteristic. From this appearance being due to its resultant origin it is known as “*paccupaṭṭhāna*” (lit. reappearance), and is here translated as RESULTANT APPEARANCE³. It is often known as “manifestation”.

¹See chart 4 on p. 333.

²See chart 4 on p. 333.

³See chart 4 on p. 333.

Concurrent footing

This final attribute is the ground structure upon which stand the three preceding qualities. It is frequently known as “proximate cause”. However, since “proximate” has a more or less sequential connotation, the incorrect impression can be created of an immediately preceding condition, whereas being an actual attribute of the very state in question it should be looked upon as occurring together with the other three. Nor can it be said to be a cause in the true sense, but should rather be thought of as the starting point, the basis, the standing ground, the floor, that upon which the others stand and are supported, much as the wall of a house is supported by its footing and could not be erected without it. “*Paḍaṭṭhāna*” means literally “a foot place, or footing”, and although “footing” is a rather clumsy word for philosophical use, it has seemed, in view of its meaning, the most suitable to use here. Nevertheless, to give it the sense of being co-existent and taking effect with the other three, yet even so being their standing ground, it is here translated as CONCURRENT FOOTING¹. 93.

Uninstigated and Instigated

Reverting now to the translation of the text to make a short note on the difference between greedy integral states designated as UNINSTIGATED (*asaṅkhārika*) and INSTIGATED (*sasaṅkhārika*). How should this difference be interpreted? In this instance, the meaning of the basic term “*saṅkhārika*” has to do with the making of effort or EXERTION (*sappayoga*), or of having a plan, method or way of doing, of strategy, or EXPEDIENCY (*sa’upāya*). From this, two things emerge: 94.

1. That UNINSTIGATED (*asaṅkhārika*) must therefore mean “without effort, exertion, expedience or special plan”.

¹See chart 4 on p. 333.

2. That INSTIGATED (*sa-saṅkhārika*) will consequently mean “with effort, exertion, expedience or special plan”.

95. Reducing these explanations to the way in which things operate in practice, it shows that, if an action is uninstigated, it is performed quite voluntarily, that is, entirely on one’s own volition, without hesitation, and without instigation or prompting; it is an action entirely personal and self-originated. On the other hand, if it is instigated, the action is not completely voluntary, there is hesitation, so that either special self-effort or self-instigation has to be made from there being some secondary reason or stimulation. Or, alternatively, there is the need for external instigation or prompting. Not a great distinction between these two, but, as will be seen in a later chapter, to be one necessitating a slight difference in structural make-up.

Factorial Consciousness

96. In concluding what has been said about greedy states, it would be well to return to the most important component quality of all, consciousness. On this occasion, though, to consider it in its purely ultimate sense as factorial consciousness. So far, in dealing with the eight types of greed, the consideration has been of integral states. However, it should not be forgotten that the expressions “integral states” and “integral consciousness” have been adopted largely for the purpose of examining complex mental states wherein so-called “factorial consciousness” is acting together with certain additional factors, called “mental concomitants”, a combination which is expressed by the Pāli term “*cittacetasikā-dhamma*”. It is also being used for the specific purpose of differentiating between those complex states and that which is just basic awareness, the single property of having thought of an object, of being conscious of that object. As explained at an earlier stage¹, basic awareness, FACTORIAL CONSCIOUSNESS

¹§40 and §45.

(*citta*) is one of the FOUR ULTIMATES (*catu paramattha*¹), and is the innate constituent of every INTEGRAL STATE (*citta-cetasikā-dhamma*). It is axiomatic to say that no mental concomitant arises without the presence of consciousness. The Commentary² gives its general characteristic as AWARENESS (*vijānana*); its inherent functional property as GOING BEFORE, LEADING, of being FOREMOST (*pubbaṅgama*); its resultant appearance as CONNECTING (*sandahana*); and its concurrent footing as MENTAL AND MATERIAL QUALITIES (*nāma-rūpa*).

Consequently, where there is to be the examination of an integral state the primary constituent to be borne in mind is factorial consciousness, because, from the statement of its general characteristic as “awareness”, a quality is thereby declared which is clearly intrinsic to every integral state also. Awareness of its object is the dominant feature of any conscious state, whatever its attendant qualities may be. 97.

To establish even more strongly this dominant position, the inherent functional property should also be studied. “Going before, leading, and being foremost” are not meant with reference to time, but in the sense of factorial consciousness having the attendant qualities around it, and of being chief among them, so that they arise when it arises, are present when it is present, and cease when it ceases. Among them, consciousness is foremost, and in the sense that it dominates them, is their chief. Moreover, inasmuch as they cannot arise or function without it, they are originated by consciousness. Here it is worth noting that the opening words of Dhammapada are a direct statement of the inherent functional property of consciousness: 98.

MANO-PUBBAṄGAMĀ DHAMMĀ:

MANO-SEṬṬHĀ

MANO-MAYĀ.

Consciousness is foremost among mental states,

¹See chart 1 on p. 330.

²Expositor[13], p. 148.

Consciousness is their chief,
Consciousness is their origin.

The Resultant Appearance of Connecting

99. To recognize the implications of “connecting” as the resultant appearance, or manner in which consciousness can be observed to operate, is of supreme importance to the serious student of Buddhist Teaching. Why is this so? In the course of existence beings tend to look upon consciousness as a permanent enduring thing, they are confused, and being filled with WRONG VIEW (*ditthi*) think: “The essential me is consciousness. When at death I am separated from my body, it is consciousness that will go on, because it is the self that endures and will continue to enjoy the pleasures of the next world”. As their training and knowledge of the nature of phenomena develops, they learn that consciousness is not an enduring thing, but consists of nothing more than a dependently associated series of separate momentary states, individually coming to be, and passing away, in rapid succession, from the instant of conception to the moment of death. However, because of the presence of their continued and powerful CRAVING FOR EXISTENCE (*bhava-taṇhā*), even the possession of such knowledge does not necessarily quell their great doubt and uncertainty, and on this account there is frequent rejection of that knowledge as being truth. When, though, through hard practice directed to the gaining of understanding, that knowledge is transcended and becomes penetrative insight, it is then that this knowledge of “connecting”, as the resultant appearance of consciousness, is fully comprehended and becomes a basis for true realization of the THREE CHARACTERISTICS: IMPERMANENCE, UNSATISFACTORINESS, and ABSENCE OF SOUL (*ti-lakkhaṇa*: *anicca, dukkha, anattā*).
100. Consequently, to grasp the significance of this feature of “connecting”, as it occurs linking the serial instants of consciousness,

so that they appear to flow like a river, is indeed very important, because, quite apart from any ultimate realization of the true nature of things, it is some small understanding of this very “connecting” that can often give to a person his first intimation that consciousness is not what it has seemed to be, something permanent and enduring, but that it is a phenomenon, momentary and fleeting, and is therefore not tenable as a solid and lasting basis to be grasped after.

What is it that is important to take notice of when considering the concurrent footing upon which the preceding qualities stand? It is to observe that when, as in the case of factorial consciousness, this footing is stated to be MENTAL AND MATERIAL QUALITIES (*nāma-rūpa*), it is referring to the basic principle that consciousness, whether considered as factorial or integral, can come to be only provided there is a suitable object of which it can be conscious. If that object be a MATERIAL QUALITY (*rūpa*) it is to be understood that consciousness is caused to arise, takes as its object either something that has the property of being visible, or of being audible, odoriferous, sapid, or tangible, meaning that, as an object, it is a quality cognizable only by way of one or other of the five organs, or doors, of sense. If the object be a MENTAL QUALITY (*nāma*), consciousness takes it not through the five doors of physical sense but as an ideational impression, arising by way of the so-called “mind door”. Thus, in these ways it is to be seen that only by participation of one or other of the six avenues can consciousness ever be caused to arise. What, then, is to be learned from this? 101.

It is this that should be recognized as demonstrating our own basic condition, or predicament: that of existing as beings in a state of which it is said “CONSCIOUSNESS IS CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara citta*)”. It is a condition wherein CRAVING (*taṇhā*) grasps incessantly after mental and material objects as its nutriment, where it is unceasingly fed and where in return, but strictly in accordance with that process, it maintains us in the constant round of existence and rebirth. It 102.

is there that we shall remain, until properly directed effort is made towards release. Such is the work of craving, so strongly embodied in greedy states, and where it shows itself in its least subtle form as the BAD ROOT OF GREED (*akusala-lobha-mūla*). Greed, and therefore craving, is exceedingly difficult to conquer, but the Buddha in two short verses has given a key to the practice to be followed.

103. They are verses no. 360 and 361 of Dhammapada, and as a guide are very straightforward, and, therefore, most valuable to commit to memory.

With the eye restraint is good,
Good is restraint with the ear,
With the nose restraint is good,
Good is restraint with the tongue.

With the body restraint is good,
Good is restraint with speech,
With the mind restraint is good,
Good is restraint throughout all.

The Bhikkhu restrained in all ways
From every sorrow is freed.

Talk Three, Part One

Before proceeding with a description of the second group of BAD STATES (*akusala dhamma*), comprising those arising from the BAD ROOT OF HATRED (*dosa-akusala-hetu*), some further points concerning the way in which greedy states come to be should first be mentioned. The reason for this is to make apparent certain laws, and show that, although in their outward behaviour greed and hatred appear very different from each other, closer examination shows that the background from which each ultimately arises, is indeed the same, as also is the case for many other states. 104.

Previously, it has been said that restraint is good, not only in respect of the five doors of sense, but of the mind door also. Why is restraint good? Why should not all the six senses (five physical, plus the ideational) be given free rein and thereby take in impressions from every possible field? Can it not be said that to exercise such complete freedom and absence of restraint is the very way by which a full and enjoyable life is to be realized, a life quite untrammelled by restriction, and thereby capable of self-expression to its most lavish degree? At first sight, this attitude may well appear to be correct. Moreover, it is the one acceptable to many, in fact to a greater or lesser degree by the vast majority of beings. Indeed, it might even seem to be a reasonable attitude to take, but for the single principle which stands quite in the way of its being a valid course to follow. The Buddha taught that nothing in this conditioned existence happens other than by way of cause. This is axiomatic, and examination will show 105.

that, because of its being so, all qualities, mental and material, are, in one way or another, causally related to each other.

106. In mode of operation, a causal relationship of this kind is neither sporadic nor of a random nature. On the contrary, it behaves in a regular and strictly serial manner, wherein every class of activity produces its own especial and perfectly natural resultant condition. In this particular case, though, because of the very nature of the resultant itself, it possesses the innate property of then functioning as an origin, or cause, the outcome of which is a yet further resultant condition, having this same quality of then manifesting itself as a cause. Such a type of activity can clearly become a continuous series, something that can go on and on. This is truly so, and, because of the close interconnection and specific relationship between the elements of the series, it constitutes a law, so fundamental that it may be said to be the very groundwork, or pattern, of existence.

Dependent Origination

107. In its entirety, this law of THE ARISING OF RESULT DEPENDING ON A CAUSE (*paṭiccasamuppāda*) is deep, subtle, complex, and difficult to comprehend. But since, as a separate subject, it is not introduced formally until the eighth chapter of Abhidhammattha-saṅgaha, it cannot, therefore, be discussed here in detail. In spite of this, though, certain aspects are of particular relevance to that which occurs when the five physical senses and mind are unrestrained. Consequently, it can, to some limited extent, be considered at this juncture, particularly in view of its being of paramount importance to those who would wish to gain some control over the means by which the course of their existence is otherwise invariably directed.
108. When, in the case of greedy integral states, an object that is to prove desirable presents itself within the field of activity of the six organs or BASES OF SENSE (*saḷāyatana*), then, according

to whether that object is visible or audible, odoriferous or sapid, tangible or ideational, the appropriate BASE (*āyatana*) will receive a stimulus. Provided that at that instant the attendant conditions are suitable, and as the result of the presence of that stimulus at the appropriate base there is the arising of consciousness, it is then said that CONTACT (*phassa*) has taken place between the ORGAN OF SENSE (*āyatana*), consciousness, and the OBJECT (*ārammaṇa*).

Stating such a relationship the Buddha said¹:

109.

BECAUSE OF THE SIX BASES CONTACT ARISES
(*saḷāyatana-paccayā-phasso [sambhavati]*).

Putting on one side, for the time being, any analysis of the actual working structure of the course of the CONSCIOUS PROCESS (*citta-vīthi*), that takes place following the moment of contact, the immediate outcome is that, because of a recognition of the general characteristic of the object, it will, before anything else, be experienced in terms of feeling that is either pleasant, unpleasant or hedonically neutral.

In order to show the causal connection between contact and feeling the Buddha said²:

111.

BECAUSE OF CONTACT FEELING ARISES
(*phassa-paccayā-vedanā [sambhavati]*).

Let's consider now this last occurrence, purely from the point of view of greed. If the object was recognized with pleasure it can very naturally be inferred that, in a conventional sense, it was likeable or attractive. Here, though, in the deeper sense of Abhidhamma teaching, it should be observed that it is not the object itself that is liked or considered attractive, but only the pleasurable feeling that arises consequent upon its presence.

112.

¹Sutta 1 of Nidānasamyutta, The Connected Discourses of the Buddha, Vol. I, p. 533 [1]; also Vibhaṅgapāli, Paṭiccasamuppādavibhaṅga, The Book of Analysis [16], par. 225.

²*Ibid.*

Conventionally, a material object may be said to be beautiful. Intrinsicly, though, it possesses no such quality. On the other hand, beings seek almost all the time for the experience of pleasure in one form or another, whether by way of the five physical senses or the mind. This is due to the presence of the root characteristic of GREED (*lobha*) and to that of the even more universal and fundamental quality, CRAVING (*taṇhā*). Because of its presence when pleasure is experienced, there arises immediately the desire, the strong desire, the greed, the craving for more.

113. In using the word “craving” as an equivalent for “*taṇhā*” it is looked upon by many as a term much too harsh for the outcome of so simple a state as feeling, and this is particularly so among those who hear it for the first time, and are therefore not familiar with its usage. One of the meanings of *taṇhā* is “thirst”. Where thirst exists, it proclaims itself as anything from a slight dryness of the throat to a severely parched condition of the body. Both of these states, and anything in between, are temporarily assuaged by water. So, whether, as the result of moderately unpleasant dryness, one says, “I should like a drop of water”, or in the agony of the last stages of dehydration, with swollen tongue and cracked lips, one croaks, “water”, we use the single word “thirst”. In like manner, where, by way of the five senses and mind, there has been deprivation of the water—or rather, in Buddhist terminology, of the FOOD (*āhāra*¹) of contact—and thereby of any such outcome as pleasant feeling, there arises a “thirst”, slight or violent, according to the nature and magnitude of that deprivation. As a being thirsts for water, so also does *taṇhā* thirst for the arising of pleasant feeling. Under these latter circumstances, though, the word “thirst” is not usually considered quite appropriate for use as a technical term. However, provided always that the breadth of application of thirst is fully appreciated, its alternative, craving, can, as a general term, very well fit the meaning of *taṇhā*.

¹In Buddhist Teaching, CONTACT (*phassa*) is grouped as one of the four NUTRIENTS (*āhāra*).

Proclaiming the relationship between feeling and craving, 114.
the Buddha said¹:

BECAUSE OF FEELING CRAVING ARISES
(*vedanā-paccayā-taṇhā* [*sambhavati*]).

If craving is that which everlastingly hankers after pleas- 115.
ant feeling, and is thereby always intent upon gathering—like a
greedy mouth ever taking in food, and bent upon nothing but the
sweet and toothsome—is this the end to which all such activity is
directed? In one sense yes—for craving, arising out of and being
co-existent with IGNORANCE (*avijjā*), with its absence of knowl-
edge of the true nature of things, is completely oblivious of the
SUFFERING (*dukkha*) which results from its activity. In another
sense, the answer is very clearly no. For that which craving han-
kers to obtain, ATTACHMENT (*upādāna*) strives to retain. Craving
is, as it were, the hand that stretches out to receive, attachment
the hand that closes to keep.

In teaching the connection between these two, the Buddha 116.
said²:

BECAUSE OF CRAVING ATTACHMENT ARISES
(*taṇhā-paccayā-upādānaṃ* [*sambhavati*]).

It has been said that ATTACHMENT (*upādāna*) arises in respect 117.
of the pleasant feeling that CRAVING (*taṇhā*) ever seeks to enjoy.
It is much more than that, though, for attachment seeks not
only to retain such pleasure, but also the object thought to have
been its cause. Attachment, however, despite its having been
compared with the closing of the hand, which as craving was
open and reaching out, is, as it stands, just an attitude, a potential
condition, one as yet unmanifested as direct action. What, then,
is the outcome of such potentiality, how does it become manifest?

¹Sutta 1 of *Nidānasamyutta*, *The Connected Discourses of the Buddha*
Vol. I[1], p. 533; also *Vibhaṅgapāli*, *Paṭiccasamuppādavibhaṅga*, *The Book of*
Analysis [16], par. 225.

²*Ibid.*

118. If there is attachment with regard to an object, there follows, as a natural outcome, MENTAL ACTION (*mano-kamma*), that is, positive thought about how to obtain or retain the object. Following such thought, there arises VERBAL ACTION (*vāci-kamma*) and BODILY ACTION (*kāya-kamma*), directed specifically towards that obtaining or retaining. Thus, there will be seeking, pleading and cajoling, opposition, deceit, aggression, and every kind of unskilful BAD ACTION (*akusala-kamma*), which at that time is considered appropriate to the attaining of one's end. However, because of the ever operative law of causality, THE ARISING OF RESULT DEPENDING ON A CAUSE (*paṭiccasamuppāda*), mental, verbal, or bodily action directed to some such end invariably produces an outcome that reflects directly back upon the doer.
119. Stated very briefly and without detail, such outcome strengthens not only the tendency towards repetition of the type of state that produced it, but also a different and still stronger potentiality, one directed towards perpetuation of the doer himself, as is represented in that whole continuity of process we call existence.
120. To find a single English word capable of expressing properly the seemingly dual nature of this "potentiality" would indeed be difficult, for, in effect, the need would be first to indicate the heaping up of that potentiality in the form of "resultants of action", then to show that very resultant manifesting itself as a potentiality or "tendency towards rebirth" in the one responsible for the action. From this it may be seen that, whereas its initial aspect is that of "action cumulative of resultant", it manifests as "resultant tending towards rebirth". Combining these two aspects as the single phrase "action cumulative of resultant tending towards rebirth", attempts to show the composite meaning of that next step of which ATTACHMENT (*upādāna*) is the immediate cause. In spite of the difficulty, though, of finding a single English word for this stage in the causal series, the Pāḷi word "*bhava*", when applied in its technical sense, has just such a connotation.
121. Basically, in dictionary translation, "*bhava*" means, "being, existing, increasing, or becoming", and in the context of the causal

series it is that final term “becoming”, which in translation is customarily employed to express the condition of “tendency towards rebirth”. However, in its position of following attachment, its purpose is to represent the two aspects of becoming, *i.e.*, ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*) and RESULTANT TENDING TOWARDS REBIRTH (*upapatti-bhava*). BECOMING (*bhava*), therefore, however inadequate it may seem as a word describing such a complex condition, is at least a literal translation of the Pāli, and, until something more suitable can be suggested, it is the single term by which both these aspects are represented. In the context of the causal series, therefore, it should be understood as meaning, “action as the result of which there is a heaping up of those conditions responsible for the perpetuation of the causal process”, that is, the entire causal process together with the phenomena associated with it, not just the five steps dealt with here, but in other words, “THE WHOLE ROUND OF CONTINUED AND RECURRENT BIRTH, AGEING, AND DEATH” (*saṃsāra*).

In formulating the relationship between attachment and becoming, the Buddha said¹: 122.

BECAUSE OF ATTACHMENT BECOMING ARISES
(*upādāna-paccayā-bhavo [sambhavati]*).

For the present purpose, it is not necessary to enquire either into what follows “becoming” or what preceded “contact”, the intention having been just to examine the more or less immediate outcome of contacting an object which initially gave rise to pleasant feeling. 123.

Following the process through the phases of contact, feeling, craving, and attachment to the point where the need to gain the object gives rise to ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*), it is clear to see that the apparently simple occurrence of contacting can, even in the case of a so-called pleasant object, result not only in such greedy states as seeking, pleading, and 124.

¹*Ibid.*

cajoling, but, with the process of gaining that object, in hateful action also—action such as opposition, deceit, and aggression. All this just because of CRAVING (*taṇhā*) being quite automatically followed by ATTACHMENT (*upādāna*), from which it is apparent that this most dangerous underlying condition, craving—so frequently thought of only as GREED (*lobha*)—is that from which the individual root conditions of both greed and hatred can come to be.

125. What, then, would have occurred if contact with the object had given rise to UNPLEASANT MENTAL FEELING (*domanassa vedanā*) instead of to PLEASANT MENTAL FEELING (*somanassa vedanā*)? Here *taṇhā*—craving always and only for the pleasant—being frustrated would, still in accordance with causal law, give rise to ATTACHMENT (*upādāna*). But, bearing in mind that *upādāna* is attachment to the pleasant only, it would in effect reject the object as being undesirable, so that in the ensuing phase, ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*), there would, because of that rejection, be action removing, destroying, or otherwise operating in a manner antipathetic to the object. Thus again, by way of craving and attachment, the BAD ROOT OF HATRED (*dosa-akusala-hetu*) arises, is active, and in the natural course of the causal law, because of that BAD ACTION (*akusala kamma*), there is RESULTANT TENDING TOWARDS REBIRTH (*upapatti-bhava*)

126. Although further investigation will not be made at this juncture, it is apparent even from the cursory examination so far made of the five stages of the causal series, ranging from CRAVING (*taṇhā*) to BECOMING, or ACTION CUMULATIVE OF RESULTANT TENDING TOWARDS REBIRTH (*bhava*), that important principles are involved. These principles are indeed important, so important that throughout one's study of the Teachings of the Buddha it is well for them to be borne in mind as being anchors by which to hold direction steady in the stream of understanding.

127. The first such principle to recognize from the relationships described is that there is nothing whatsoever in this conditioned existence that occurs at random, in a causeless manner, but that

everything operates strictly in accordance with a regular, clearly definable causal law.

The second principle to realize is that this causal law pivots on, 128. is conditioned by IGNORANCE (*avijjā*) and CRAVING (*taṇhā*). How is this so? Because, wherever there is craving for whatever may seem desirable, be it harmful or helpful in an ultimate sense, there also arises that quality of attachment that culminates in ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*). Moreover, wherever in that action there is ignorance of the true nature of things, of SUFFERING (*dukkha*) and the CAUSE OF SUFFERING (*dukkha samudaya*), that action, be it unskillful or skillful, is dominated by the ROOTS (*hetu*), each of which—good or bad—perpetuates the causal series in that second phase of becoming, RESULTANT TENDING TOWARDS REBIRTH (*upapatti-bhava*).

The third principle is possibly the most important in that 129. it involves the practical use of restraint. It is that of realizing fully that actions performed as the direct causal outcome of lack of restraint by way of the six doors of sense are in most cases productive of harmful resultants.

To quote again the Buddha's words in the final lines of Dham- 130. mapada, verse 361¹:

The Bhikkhu restrained in all ways
From every sorrow is freed.

From what has been said regarding the law defining ARISING 131. OF RESULT DEPENDING ON A CAUSE (*paṭiccasamuppāda*), it will have been appreciated that despite the obvious differences separating GREED (*lobha*) from HATRED (*dosa*) there nevertheless exists between them a direct relationship so far as causality is concerned. In this first chapter of Abhidhammatthasaṅgaha, though, the primary purpose is not that of showing how these causal interrelationships occur, but of making clear—by means of character-

¹See above, §103.

istic grouping—the root structure from which each individual integral state springs, and with which it is inseparably associated.

Consciousness Accompanied by Hatred

132. Having dealt with the eight integral states known as CONSCIOUSNESS ACCOMPANIED BY GREED (*lobha-sahagata-cittāni*), which because of their close proximity to IGNORANCE and CRAVING (*avijjā-taṇhā*), are the most basic of all bad states, Abhidhammattha-saṅgaha proceeds to describe those which arise when “craving”, “thirst” for pleasant feeling is not immediately satisfied. These are the states wherein there is CONSCIOUSNESS ACCOMPANIED BY HATRED (*dosa-sahagata-cittāni*), as defined in verse 5.

Verse 5

133. DOMANASSA-SAHAGATAṀ PAṬIGHA-SAMPAYUTTAM
 ASAṆKHĀRIKAM-EKAṀ SASAṆKHĀRIKAM-EKAN-TI
 IMĀNI DVE-PI PAṬIGHA-SAMPAYUTTA-CITTĀNI NĀMA

Which translated is:

There are two hateful integral states wherein factorial consciousness is: ACCOMPANIED BY (*sahagata*) MENTAL DISPLEASURE (*domanassa*) and ASSOCIATED WITH (*sampayutta*) REPULSION (*paṭigha*), of which ONE (*eka*) is UNINSTIGATED (*asaṅkhārika*) and ONE (*eka*) is INSTIGATED (*sasaṅkhārika*). THESE (*imāni*) TWO TOGETHER (*dve-pi*) ARE KNOWN AS (*nāma*) factorial CONSCIOUSNESS ASSOCIATED WITH REPULSION (*paṭigha-sampayutta-cittāni*). Thus it is that integral states of consciousness rooted in HATRED (*dosa*) fall into two groups¹.

¹See chart 5 on p. 334.

Considering what has been said of the arising of both greedy and hateful integral states, and of their having an ultimate source in IGNORANCE (*avijjā*) and CRAVING (*taṇhā*), to what extent in other ways may they be said to be similar, and to what degree dissimilar? Initially, both can be seen in their mode of arising to be either 134.

- voluntary, without hesitation, unprompted, and UNINSTIGATED (*asaṅkhārika*), or alternatively,
- by not being so, that is, in their needing in some way to be INSTIGATED (*sasaṅkhārika*).

To this extent, then, greedy and hateful integral states are not dissimilar.

Secondly, both can be seen to include factorial CONSCIOUSNESS (*citta*), for factorial consciousness in being fundamental to there being awareness of the OBJECT (*ārammaṇa*), its presence is, very naturally, the absolute prerequisite for the existence of any integral state whatsoever¹. Consequently, to this extent also, greedy and hateful integral states are not dissimilar. 135.

Thirdly, it can be recognized that both classes of states include feeling. This is quite straightforward and illustrates once again their similarity, for wherever there is factorial CONSCIOUSNESS (*citta*), there also is FEELING (*vedanā*). Feeling, as will be seen later, though, is not only a MENTAL CONCOMITANT (*cetasika*) which, as the Commentary says, “is joined inseparably with consciousness²”, but is also at the same time one of the very building bricks, or so-called AGGREGATES (*khandhā*) of one’s existence as a being; one which arises together with, is led by, is caused to be or originated by factorial consciousness, which itself also is one of the AGGREGATES (*khandhā*), or essential building bricks of sentient existence. At this point, though, despite their similarity in that both are accompanied by feeling, there exists indeed a very marked dissimilarity in the actual nature of that feeling. Greedy 136.

¹See §96.

²See §40.

states, as has already been seen, are accompanied either by a feeling of MENTAL PLEASURE (*somanassa*) or of NEUTRALITY (*upekkhā*). In very sharp contrast to this, hateful states are invariably accompanied by MENTAL DISPLEASURE (*domanassa*).

137. How, then, can mental displeasure be described? As mentioned earlier¹, MENTAL PAIN (*domanassa*) comprises all aspects of mental displeasure, unhappiness, sorrow, and uneasiness. It is a depressed condition wherein there is gloominess, dejection, a state of feeling dismal, glum, heavy hearted, sullen, morose, downcast, and dark. The condition may indeed be short-lived and slight, as when transitory contact is made with an object which, by that individual, cannot in any way be associated with either pleasure or neutrality. On the other hand, it can be long-lived, as, for example, where there is the prolonged turning over and over, or brooding upon some difficulty, or where an aggressive or harmful matter is being contemplated. Mental displeasure is a low state, harmful in that it is associated with the BAD ROOT OF HATRED (*dosa-akusala-hetu*). Consequently, it is to be avoided in every possible way. Thus it is, that on account of the particular types of feeling which arise, there is a characteristic demarcation between greed and hatred. Greed can occur with pleasure or neutrality and hatred invariably with displeasure.

138. As with the many other qualities, conditions, concomitants, and so on, mental displeasure is to be recognized by its own individual general characteristic and other denotations. Thus in accordance with the Commentary² its general characteristic is that of “experiencing an undesirable object”; its inherent functional property is “exploiting (or feeding upon) that undesirable aspect in one way or another”; its resultant appearance is “mental affliction (sickness or oppression)”; and its concurrent footing “invariably the heart-base³”.

¹See §77.

²The Expositor, p. 342 [13]; also Path of Purification [9], chapter XIV, §171.

³The HEART BASE (*hadaya-vatthu*) is not dealt with until chapter no. 3 of Abhidhammathasaṅgaha.

Nevertheless, to emphasize yet again the marked contrast 139.
between MENTAL DISPLEASURE (*domanassa*) born of any hateful at-
titude, and the pleasure that so often accompanies greedy states,
the four denotations of MENTAL PLEASURE (*somanassa*) from Ven.
Buddhaghosa's *Visuddhimagga*¹ are given for comparison as fol-
lows: The general characteristic of pleasurable feeling is that of
“experiencing a desirable object”; its inherent functional property
is that of “exploiting (or feeding upon) that desirable aspect in
one way or another”; its resultant appearance is “mental gratifi-
cation”; and its concurrent footing “calmness”.

Thus it is that the first real difference between greed and 140.
hatred is shown by examining the feeling that arises in each in
accordance with general characteristic, etc. Nevertheless, when
the terms greed and hatred are spoken of, it is not only to feeling
that reference is being made but also to an obvious difference in
attitude to the object at that stage where craving is succeeded
by and is the cause of “wish to retain”, “wish to reject”, and to
the actions consequent upon these two attitudes. How, then, are
greed and hatred comparable on this basis?

¹Path of Purification, chapter XIV, §128 [9].

Talk Three, Part Two

In terms of causality, the fundamental difference between greed and hatred becomes most apparent at the stage where ATTACHMENT (*upādāna*), in wishing to retain or reject the object, performs the function of being the immediate cause for the arising of ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*). Such action has already been seen to be dominated by root in the case of GREED (*lobha*). What, then, are the qualities of the BAD ROOT OF HATRED (*dosa-akusala-hetu*)? 141.

Hatred

Greed, as has already been seen, operates in a manner where seduction, wishing, wanting, and self-indulgence are important attributes¹. Its general characteristic is “cleaving to the object”; its inherent functional property “adhering”; its resultant appearance “not letting go”; and its concurrent footing “seeing enjoyment in states connected with fetters”. 142.

Hatred, though, is very different indeed, for whereas greed is co-operative, sympathetic, and pleasant to whatsoever helps to gain its end, hatred is obstructive, antipathetic, and unpleasant to whatsoever does not help gain its end. However, bearing in mind that ultimately it is IGNORANCE (*avijjā*) and CRAVING (*taṇhā*) that stand behind them both, the reasons for the difference become 143.

¹See §§ 69 ff.

apparent¹. Of definitions of hatred the most extensive is that given in the second book of the Abhidhamma Piṭaka, Vibhaṅga². It is given here in full as follows:

Therein, what is hatred? “He has done me harm”, thus vexation arises; “he is doing me harm”, thus vexation arises; “he will do me harm”, thus vexation arises; “he has done, he is doing, he will do harm to one dear and pleasant to me”, thus vexation arises; “he has done, he is doing, he will do good to one not dear and not pleasant to me”, thus vexation arises; or vexation arises unreasonably. That which is similar, vexation of consciousness, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, a state of being angry, hatred, being hateful, a state of being hateful, disorder, being disorderly, a state of being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called hatred.

144. It need hardly be said that, as in the case of greed, the intensity to which these aspects of hatred are brought to bear depends entirely upon the extent to which one is even aware that hateful states are present or even undesirable, and upon one’s lack of mindfulness. Thus it is that hatred, disaffection, and annoyance are the dominant conditions in thoughts that cause one to brush away a tiny greenfly from the face because the tickle has become “unbearable”. Equally so, this same root of hatred maintains and dominates the period of planning and organization that may precede a murder, and is that which is in control when the murder is actually committed. Hatred is present in the sharp back-answer or veiled taunt. In any aspect of ill-will, rudeness, and hostility, however slight, however powerful, there too is the root of hatred.

¹See §§126 ff.

²Book of Analysis [16], §909.

As to the four denotations of hatred, the Commentary and 145.
Visuddhimagga speak as follows¹: The general characteristic is
of the “ferocity of a poisonous snake that has been struck”; the
inherent functional property is “writhing, as when poison has
gone in”, or “like a forest fire burning that upon which it itself
depends”; the resultant appearance is of “being hateful like an
enemy taking his opportunity”; and the concurrent footing is
given as “grounds for vexation, like urine mixed with poison²”.
From which it may be seen that although both greed and hatred
are unskilful bad states, arising ultimately by way of CONTACT
(*phassa*), FEELING (*vedanā*), CRAVING (*taṇhā*), and ATTACHMENT
(*upādāna*), they differ widely in structure and in the nodes of
behaviour they represent.

As mentioned earlier in connection with greed³, hatred can 146.
never operate in isolation, it always arises in conjunction with
DULLNESS AND DELUSION (*moha*), *i.e.*, IGNORANCE (*avijjā*), and has
CRAVING (*taṇhā*) as its background.

Before leaving this grouping of integral states, there are two 147.
questions which may be raised. The first concerns the wording of
the text itself with regard to both greed and hatred. Referring to
greed⁴ the translation of the text in its summary line says, “These
eight together are known as (*factorial*) consciousness accompa-
nied by greed”, thereby clearly stating that the bad root of greed
is the dominating condition. In the summary line of the trans-
lation of the text for hatred, however, it says only, “These two
together are known as (*factorial*) consciousness associated with
REPULSION (*paṭigha*)”, seemingly making no mention of the bad

¹The Expositor [13], p. 342; also Path of Purification [9], chapter XIV, §171.

²The explanation of this phrase is as follows: Urine is disgusting, so also is
poison, a mixture of both is therefore doubly disgusting and should be disposed
of quickly. Hatred also is disgusting, and should likewise be quickly disposed of
(Myanmar Nissāya, Pyi).

³See §75.

⁴See §67.

root of HATRED (*dosa*). Why is there this apparent discrepancy? It can be explained in the following way.

148. In enumerating the eight greedy integral states the text says only, “Accompanied by mental pleasure (and) associated with wrong view ... Accompanied by neutral feeling (but) dissociated from wrong view¹ ...” thereby making no mention of the root of greed; consequently it was essential to make it known in the summary line by saying, “These eight together are known as (factorial) consciousness accompanied by GREED (*lobha*)”.
149. The case for hateful states is somewhat different, for here the translation says, “Accompanied by mental displeasure (and) associated with REPULSION (*paṭigha*)”. Here the word “repulsion” is a direct synonym for HATRED (*dosa*), when that hatred is being expressed in its active phase; this being understood, it is thereby unnecessary to make separate mention of hatred in the summary line. Consequently, it says, “These two together are known as (factorial) consciousness associated with REPULSION (*paṭigha*)”—*i.e.*, hatred, the BAD ROOT OF HATRED (*dosa-akusala-hetu*).
150. The second question has to do with the scope and limitation of hatred. Thus, for instance, can it be said when describing hatred as “... vexation, resentment, repulsion, irritation, antipathy ... that having these very distinct qualities” it is also active in respect of particular conditions such as envy, meanness and remorse? The answer to this is most certainly “yes”, but by reason of the opening chapter of Abhidhammatthasaṅgaha being concerned with making clear the manner in which root conditions, such as hatred, etc., are seen to act, rather than of dealing with the motives that bring roots into play, the functional details of such particular conditions are postponed until chapter 2.

Dullness and Delusion

151.

¹See §68.

In considering the nature and mode of arising of bad, unskilful integral states, only those having the distinct and readily discernible qualities found among the eight rooted in greed, and the two rooted in hatred, have so far been examined. In addition to this, each has been seen to operate not just on the basis of a single root, but upon a mutually co-operative twofold structure, the former being rooted in GREED and DELUSION (*lobha-moha*), the latter in HATRED and DELUSION (*dosa-moha*). The question now to be asked is whether it is possible for the arising to take place of integral states quite devoid of either greed or hatred and which are therefore merely dull and deluded. Such a condition is indeed quite possible, and it is in Verse 6 of Abhidhammatthasaṅgaha that two such integral states, based only on the BAD ROOT OF DULLNESS AND DELUSION (*moha-akusala-hetu*), are shown to exist.

Verse 6

UPEKKHĀ-SAHAGATAṀ VICIKICCHĀ-SAMPAYUTTAM-
 EKAM
 UPEKKHĀ-SAHAGATAṀ UDDHACCA-SAMPAYUTTAM-
 EKAN TI
 IMĀNI DVE PI MOMŪHA-CITTĀNI NĀMA

152.

Which translated is:

In dull, deluded integral states factorial consciousness is conjoined thus: ONE (*eka*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling and ASSOCIATED WITH (*sampayutta*) DOUBT (*vicikicchā*); ONE (*eka*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling and ASSOCIATED WITH (*sampayutta*) DISTRACTION (*uddhacca*). THESE (*imāni*) TWO TOGETHER (*dve-pi*) ARE KNOWN AS (*nāma*) INTENSELY DULL AND DELUDED (*momūha*) integral CONSCIOUS STATES (*cittāni*).

Thus it is that there are two such integral states wherein greed and hatred are completely absent, thereby singling out the only remaining unskilful root as the dominating factor.

153. Regarding the wording of both text and translation of Verse 6, two points need some initial comment. The first is to observe that as in the case of greedy states no mention whatsoever is made in the descriptive passages as to the nature of the dominant root. In this present instance those descriptive lines include only the qualities of NEUTRAL (*upekkhā*) feeling, DOUBT (*vicikicchā*) and DISTRACTION (*uddhacca*). Consequently, it is necessary, as in the case of greed, to state the nature of the root in the summary line, in this instance *momūha*.
154. The second point for comment arises out of this new word *momūha*¹. So far, “dullness and delusion”, has been used as a joint equivalent for the Pāli term *moha*. Why, then, has *momūha* suddenly emerged to express the very same root? Here, it is to be understood that the use of *momūha* instead of *moha* is entirely for the purpose of emphasis and intensification. In the case of greedy and hateful states, it has been seen that they are invariably supported by their individual roots, but arise in conjunction with the root of dullness and delusion, because of its blindness and inability to penetrate to the true nature of an object. On this occasion, though, where there is complete dissociation from any other roots, “dullness and delusion” is to be seen clearly displaying its own particular qualities. In order to make this abundantly clear, and to emphasize the intensity of that DULLNESS and DELUSION (*moha*), it is augmented by the additional force of STUPEFACTION (*muyhana*). These two words, *moha* and *muyhana*, are then combined in accordance with the METHOD OF PHILOLOGY (*niruttinaya*) into the single word *momūha*, which is customarily translated as “intense dullness and delusion”.
155. With regard to the general characteristic and other denotations of *moha* or *momūha*, these have already been given in the

¹See chart 2 on p. 331 and chart 5 on p. 334.

discussion on greedy integral states¹ and need not be repeated here. However, it should always be appreciated that DULLNESS, DELUSION and STUPEFACTION (*moha* plus *muyhana*) are but synonyms for the true and fundamental root of IGNORANCE (*avijjā*) lit., “absence of knowledge”. What, then, is the purpose of using a synonym when the actual root, “ignorance”, is present all the time? Here, there is a situation similar to that already mentioned as existing between HATRED (*dosa*) and REPULSION (*paṭigha*). *Dosa* is the so-called passive condition, “hatred”, of which the active phase, *paṭigha*, is “repulsion”. In a comparable way *avijjā* is the passive condition, “ignorance”, of which the active phase, *momūha* is “dullness, delusion, and stupefaction”. It is the manner in which basic ignorance proclaims itself when it becomes operative in terms of mental, verbal, and bodily action.

Considering this underlying and seemingly passive aspect 156. known as IGNORANCE (*avijjā*), in what way can it be said that there is ABSENCE OF KNOWLEDGE (*a-vijjā*)? Here, reference is again made to Vibhaṅga where, by combining two descriptions, a very full analysis of the qualities of ignorance and dullness are obtained². The following is a paraphrase mentioning only the more important elements. Thus where there is ignorance there is: absence of knowledge of SUFFERING (*dukkha*), of the CAUSE OF SUFFERING (*dukkha-samudaya*), of the CESSATION OF SUFFERING (*dukkha-nirodha*) and of the WAY LEADING TO THE CESSATION OF SUFFERING (*dukkha-nirodha-gāminī paṭipadā*); also an absence of knowledge of specific causality and dependently originated states; absence of vision and understanding, of enlightenment and penetration, of comprehension, discrimination, reflection, and perspicacity; thus it is that there is stupidity, foolishness, denseness, and ignorance. This is called “the element of ignorance”.

It is this ever-present, underlying quality of ignorance, to- 157.

¹See §75.

²The Book of Analysis [16], §§909 & 180; also Buddhist Psychological Ethics [14], §§1061 & 390.

gether with its derivative, “craving”, which, in an ultimate sense, is the pivot around and upon which the activities of existence revolve, and by which, through the agency of CRAVING (*taṇhā*), they are conditioned. Ignorance is indeed the final FETTER (*saṃyojana*) which has to be broken and destroyed before a being can be said to have conquered the SUFFERING (*dukkha*) inherent in conditioned existence, and thereby to be subject no more to the self-perpetuating continuity of the causal series.

158.

With regard to the four denotations of IGNORANCE¹ (*avijjā*), its general characteristic is “absence of knowing”; its inherent functional property “stupidity”; its resultant appearance “concealing or hiding”; and its concurrent footing “the defilements”.

159.

In connection with these four as the denotations of this underlying “passive” ignorance, it is both interesting and useful to make comparison with its active counterpart, DULLNESS and DELUSION (*moha*)². In so doing, it can be seen most readily how each of the denotations takes on a new, but clearly derivative, value as active aspects of the fundamental and fixed obstruction that ignorance presents to any progress towards understanding.

160.

It has been seen in Verse 6 that the root *momūha*, apart from being accompanied by NEUTRAL FEELING (*upekkhā-vedanā*)—that is, the category of feeling which is described as NEITHER PAINFUL NOR PLEASANT (*adukkham-asukha*)—is from the very nature of its intense dullness and delusion, always associated with one or other of the additional qualities, DOUBT (*vicikicchā*) and DISTRACTION (*uddhacca*). It cannot be associated with both at the same time, for, as will be seen, the individual qualities of these two are not compatible with each other but only with dullness and delusion.

¹Path of Purification [9], chapter XVII, §51.

²See §75.

Doubt

How, then, can “doubt” be defined? Vibhaṅga says “doubt” is¹:

That which is puzzlement, being puzzled, state of being puzzled, perplexity, doubt, oscillation, dual path, fluctuation, uncertainty of grip, evasion, hesitation, not plunging in, rigidity of consciousness, mental scarifying.

As will have been observed in the definitions taken from the 161. books of the Piṭakas, the method of expressing meaning is generally by making use of synonymous terms and phrases. However, some expansion of meaning beyond this method is often helpful, and for this one turns to the Commentaries where in this case a précis of what is said concerning “doubt” is as follows:

Doubt is that which is “puzzlement”. In the sense that it wavers and swings between two (views) it is called “oscillation”, and inasmuch as there is this “dual path” it is obstructive to a proper course of action. Because of its inability to comprehend, there is “uncertainty of grip (on the problem)”, whereby there is the indecision that is “evasion”, “hesitation”, and “not plunging in” (*i.e.*, not making a decision one way or another). When doubt has arisen there is inability to decide with respect to the object. This is “rigidity of consciousness”. From arising in that way, and having grasped the object, there is, as it were, mental scratching. Therefore it is spoken of as “mental scarifying”.

From this, DOUBT (*vicikicchā*) in conjunction with DULLNESS 162. and DELUSION (*moha*), can be seen to be that which, while trying to seek for a solution to the attitude to take to an object,

¹The Book of Analysis [16], §289; also Buddhist Psychological Ethics [14], §425.

nevertheless is puzzled; it wavers, is uncertain, and is evasive. Thus, “doubt” has as its general characteristic “fluctuation”; as inherent functional property “wavering”; as resultant appearance “absence of certainty and being possessed of diversity”; and as concurrent footing “unwise attention”.

Distraction

163. The nature of distraction varies somewhat from doubt, for although in both instances there is difficulty in observing clearly, or arriving at a decision regarding the object of sense or mind, the basic reasons for their arising are different. When doubt is associated with dullness and delusion, it can be said that the reason for the inability to make a firm decision is due to there seeming to be such a multiplicity of ways of viewing the object or problem that it becomes virtually impossible to choose between them, and thereby be able to “plunge in” and achieve a decision. Thus, for example, if a teacher should make a perfectly correct statement concerning a certain proposition, a pupil listening might say to himself, “What if this is not the answer at all, but is just one of many other theories such as I have also heard mentioned?” Because of his basic dullness and delusion, he is not able to penetrate to the truth, but is overwhelmed by his multiplicity of views. Consequently, there is nothing gained and it can be said that doubt is present both with regard to the solution of the problem and in the pupil’s attitude to the teacher.
164. On the other hand, the Piṭaka definition of DISTRACTION¹ (*ud-dhacca*), says that it is, “Distraction of consciousness, disquietude, mental wavering and turmoil of consciousness”. Of these definitions, disquietude, and turmoil of consciousness are perhaps the most revealing, for they indicate that there is no mental calmness enabling the mind to consider the object clearly and consecutively. Turmoil means that the mind is whirling and tumbling

¹Book of Analysis [16], §291; Buddhist Psychological Ethics [14], §429.

about, or as the Commentary says¹, “Reeling and swaying like an ox (and cart)”. Under such conditions, it cannot then be said that decision is impossible because of a multiplicity of apparent solutions, but that because of turmoil alone it is not easy to grasp properly the single object, which the mind is trying to engage. It is for this reason that the Commentary, in comparing distraction with doubt says, “Distraction wavers as to one object, doubt as to manifold objects”.

Regarding the four denotations of distraction, Visud- 165.
dhimagga says², the general characteristic is “disquietude, like water whipped by the wind”; the inherent functional property “unsteadiness, like a flag or banner whipped by the wind”; the resultant appearance being “turmoil, like ashes flung up when pelted with stones”; and the concurrent footing “unwise attention to mental disquiet”.

As a further comparison between doubt and distraction it is 166.
again useful to turn to the Commentary, where it says³:

On being asked, “How many kinds of consciousness roll off an object?” these two should be stated: that accompanied by DOUBT (*vicikicchā*) invariably rolls off the object, that accompanied by DISTRACTION (*uddhacca*) having from the acquirement of determination obtained a footing, then rolls off. Just as though two stones, one round and one with four sides were to roll down an incline. The round stone (*doubt*) would invariably roll straight down, the one with four sides (*distraction*) would tumble stage by stage. Thus should the example be understood.

With regard to the arising of dull and deluded integral states, 167.
more particularly in respect of their relationship with the causal

¹The Expositor[13], p. 346.

²Path of Purification [9], chapter XIV, §165.

³The Expositor [13], p. 346.

series, that is, the ARISING OF RESULT DEPENDING ON a CAUSE (*paṭiccasamuppāda*), it should be recognized that, as with the coming to be of active greed and hatred, at the BECOMING (*bhava*) stage of that series, so also do INTENSELY DULL AND DELUDED (*momūha*) integral states occur. Thus, it is that despite the nature of the FEELING (*vedanā*) that follows CONTACT (*phassa*), be that feeling pleasant, painful or neutral, it is an insatiable thirst only for the pleasurable that is the CRAVING (*taṇhā*) which arises because of that feeling. As has already been seen, that craving then becomes causally responsible for the coming to be of ATTACHMENT (*upādāna*), wherein a potential attitude to the object determines the type of action which is to occur in the following stage of BECOMING (*bhava*), the initial phase of which is ACTIVITY CUMULATIVE OF RESULTANT (*kamma-bhava*). It is at this initial stage that there is a dominance by either GREED (*lobha*), HATRED (*dosa*), or INTENSE DULLNESS AND DELUSION (*momūha*), governing the class of action performed in respect of the object. Therefore it can be said that because of sense contact there is activity—greedy, hateful, and deluded.

168. At this point, the text of chapter 1 of Abhidhammatthasaṅgaha makes no further enlargement regarding the structure of bad integral states, such matters being dealt with at a later stage. Consequently, Verse 7 closes the section in the following manner so far as basic definitions are concerned:

Verse 7

169. ICCEVAṂ SABBATHĀ-PI
DVĀ-DAS-ĀKUSALA-CITTĀNI SAMATTĀNI

Which translated is:

THUS in accordance with the aforesaid method (*iccevaṃ*) and FROM EVERY ASPECT (*sabbathā pi*), the TWELVE (*dvā-dasa*) BAD (*akusala*) integral CONSCIOUS STATES (*cittāni*) are FULLY COMPLETED (*samattāni*).

However, in order that the material so far dealt with may be easily 170.
called to mind without having always to consider these twelve in-
tegral states in detail, there follows, as Verse 8, a short mnemonic
stanza wherein each group of *akusala* states is mentioned, as also
their numerical total.

Verse 8

ATṬHADHĀ LOBHA-MŪLĀNI 171.
DOSA-MŪLĀNI CA DVIDHĀ
MOHA-MŪLĀNI CA DVE-TI
DVĀ-DAS-ĀKUSALĀ SIYUṀ

Which translated is:

EIGHTFOLD (*aṭṭhadhā*) are states with ROOTS of GREED
(*lobha-mulāni*) AND (*ca*) those with ROOTS of HATRED
(*dosa-mulāni*) are TWOFOLD (*dvidhā*). Those with
ROOTS of DELUSION (*moha-mulāni*) ALSO (*ca*) are TWO
(*dve*). THUS, (*iti*) TWELVE (*dvā-dasa*) BAD (*akusala*)
integral states EXIST (*siyuṃ = bhavanti*)¹.

In concluding this section dealing with these twelve unskilful inte- 172.
gral conscious states, mention should be made of a short passage
in the Commentary which is most valuable from the point of view
of that all-important aspect of the Buddha's Teaching, practical
application. It says that the act of KILLING BEINGS (*pānātipātā*)
is two-rooted, due to the presence of both hatred and delusion;
similarly that stealing, or TAKING THAT WHICH IS NOT GIVEN
(*adinnādānā*), has two roots also, sometimes because of greed and
delusion, sometimes because of hatred and delusion; likewise
in the cases of FALSE SPEECH (*musāvādā*), SLANDEROUS SPEECH
(*pisuṇavācā*), and FRIVOLOUS SPEECH (*samphappalāpā*). HARSH

¹Paramatthadīpanī [8], p. 40.

SPEECH (*pharusavācā*), though, is two-rooted by way of hatred and delusion only.

173. It is by thus observing the arising of such conditions that it is possible to analyse one's own mental, verbal, and bodily actions in accordance with the methods of Abhidhamma, in direct accordance with the Teaching of the Buddha himself.

174. The Buddha said¹:

Therein what is RIGHT EFFORT (*sammāvāyāma*)?
Herein a Bhikkhu engenders wish, makes effort,
arouses energy, exerts the mind, strives for the
non-arising of evil bad states that have not (already)
arisen ... (and) for the abandoning of evil bad states
that have arisen ... This is called right effort.

175. This concludes the first section of chapter 1 of Abhidhammatthasaṅgaha dealing with integral states accompanied by bad, unskillful roots².

¹See §65, ref. Book of Analysis [16], §408.

²*I.e.*, verses 4–8 inc.

Talk Four, Part One

Action and Resultant

When something pleasant happens, one quite frequently hears ^{176.} a Buddhist say, “That is my good *kamma*”; similarly, when something unpleasant occurs, the remark is likely to be, “That is my bad *kamma*”. To what, then, does this word “*kamma*” refer? Basically, “*kamma*” means “action”, “work”, or “deed”; consequently, where there is doing, working, or acting with the mind, such as in thinking, considering, or planning, it is said that MENTAL ACTION (*mano kamma*) is taking place. In a comparable way, where there is doing, working, or acting with the voice, as in whispering, speaking, singing, or shouting, it is said there is VERBAL or VOCAL ACTION (*vacī kamma*). Likewise, in doing, working or acting, by exerting the muscular and physical abilities of the body in walking, bending, lifting, pushing, and so on, such movement is described as BODILY ACTION (*kāya kamma*).

Thus, wherever there is VOLITION (*cetanā*) of some kind directed to the achievement of a purpose, be that purpose mental, vocal or physical—great or small, good or bad—it is said that at that time there is ACTION (*kamma*). ^{177.}

As has already been shown, the teachings of the Buddha constantly emphasize the principle that nothing occurs other than ^{178.} by way of cause. Bearing this in mind, it is clear to see that, when something takes place, whether it is pleasant or unpleasant, it has not come to be in a random, causeless manner, without an-

tecedent conditions, but is invariably in causal relationship with action performed in the past. That past may be recent or it may be remote, but the causal connection nevertheless exists.

179. Conversely, when a present action is performed, be it mental, vocal or bodily, that action from the moment of its accomplishment has itself become an antecedent cause, the result of which will become apparent at some future time. That future time may be proximate, or it may be distant. Nevertheless, whenever, wherever, or in whatsoever way it does occur, the related conditions will be such as to form the natural and only possible circumstance wherein that particular resultant condition may become operative.

180. Therefore, when a person is heard to say, “That is my good *kamma*”, it is in actuality but a shortened form of, “This pleasant or fortunate happening, which is taking place at the present instant, is the outcome or resultant of some good or skilful action performed by me in the past”. Similarly is it so in the case of an unpleasant occurrence, but then with reference to bad or unskilful action performed in the past. Consequently, in saying, “That is my good or my bad *kamma*”, the word “*kamma*” is being used somewhat loosely, because strictly speaking it refers not to the present happy or unhappy occurrence itself, but to the action performed on some past occasion, of which the present circumstance is the RESULTANT (*vipāka*). ACTION (*kamma*) is thus the cause of RESULTANT (*vipāka*), thereby showing that action and resultant are causally related.

181. When, at an earlier stage, the inherent functional property of consciousness was discussed¹, it was said that among attendant qualities, factorial consciousness is FOREMOST (*pubbaṅgama*). Then, without giving a translation, it was also said that the opening words of the first verse of Dhammapada form a direct statement of that inherent functional property. With these points in mind, in what other way can that verse be seen to be helpful in

¹See §98.

unravelling the relationship that exists between CONSCIOUSNESS (*citta*), ACTION (*kamma*), and RESULTANT (*vipāka*)?

A translation of the verse¹ is as follows:

182.

Consciousness is foremost among mental states,
Consciousness is their chief,
Consciousness is their origin.

If with corrupt consciousness one speaks or one acts,
On account of that, suffering follows one,
Just as the wheel (follows) the hoof of the draught
ox.

What is to be learned from these lines? First of all, as the 183.
Buddha's own word, this verse makes the direct statement that, among concomitant mental states, consciousness is the most important in that it is foremost, is their leader, and that those qualities come to be only because of the arising of consciousness. Secondly, in saying, "If with corrupt consciousness one speaks or one acts", the Buddha makes doubly clear that not only is consciousness foremost so far as concomitant states are concerned, but has precedence over, controls, and dominates the actions of speech and bodily movement as well. Thirdly, in saying, "On account of that (corrupt consciousness) suffering follows one", the Buddha points out that because of mental, vocal, and bodily action that has arisen based on corrupt integral states, resultants are produced which follow one and become apparent in the form of suffering, displeasure, and dissatisfaction. Then fourthly, by saying, "Just as the wheel (follows) the hoof of the draught ox" that draws a cart behind it, the Buddha shows the burden and proximity of the suffering that is omnipresent where unskillful action occurs within a causal series such as he has shown to exist.

In the companion verse to that just given—verses 1 & 2 of 184.
Dhammapada form a PAIR (*yamaka*)—the Buddha says:

¹Dhammapada, verse 1.

...If with clear consciousness¹ one speaks or one acts,
On account of that, pleasantness follows one,
Just as inseparably as a shadow.

Thus, in speaking also of good states as well as bad, the Buddha shows that in the same way as unskilful BAD ACTION (*akusala kamma*) produces unpleasant BAD RESULTANT (*akusala vipāka*) so GOOD ACTION (*kusala kamma*) produces pleasant GOOD RESULTANT (*kusala vipāka*).

185. Three points to consider need to be spoken of before going on to explain more fully some of the many ways in which resultant states become manifest. The first of these is that it should not be thought that pleasant or unpleasant conditions arise only by way of being resultants of good and bad action. This is by no means the case. The second point is that it cannot be said that conditions invariably occur whereby resultant states can become effective. This is an important consideration, for it is clear that if such conditions did apply, there could be no end to the arising of resultant states, and, as a consequence of that, no release from the cycle of causality, with its ever present burden of SUFFERING (*dukkha*). At this stage, though, Abhidhammattha-saṅgaha does not deal with the other causes, because they are not directly associated with ACTION (*kamma*). The third point is the small but necessary one of differentiating between two words. Where *kamma* is spoken of, meaning action, it is spelt KAMMA; nevertheless, when spoken, its sound can easily be confused with *kāma*, spelt KĀMA, and meaning sense pleasure. Certainly, as the result of SENSE PLEASURE (*kāma*), ACTION (*kamma*) can take place, but the words themselves are quite different and not to be confused with one another.

¹Commentary, “virtuous and without covetousness”.

The Cognitive Process

It has already been shown that of the twelve BAD integral CON- 186.
SCIOUS STATES (*dvayatā akusala cittāni*) eight are rooted in greed,
two in hatred and two in intense delusion. Clearly, all these are
bad and unskilful, and find expression not only in MENTAL ACTION
(*mano kamma*) but, because of what has been said of consciousness
in the first verse of Dhammapada, in VOCAL ACTION (*vacī kamma*)
and BODILY ACTION (*kāya kamma*) also; from which it is essential
to recognize that not a single intentional sound or movement can
come from an individual without its being initiated, dominated,
and controlled by consciousness.

Since these twelve bad integral states become operative in 187.
the three modes of ACTION (*kamma*), mental, vocal, and bodily, it
is clear that a very considerable mass of BAD RESULTANTS (*akusala
vipāka*) is continually being heaped up to become manifest when
just the appropriate conditions present themselves. Given such
conditions, in what manner do they present themselves? In the
verse of Dhammapada quoted, saying, “Suffering follows one just
as the wheel (follows) the hoof of the draught ox”, the Buddha
was speaking in a general sense and therefore without technical
detail. His method of Abhidhamma teaching, though, delves
much more deeply, and is far more explicit, for it reveals what
is not immediately evident, although implied by those words,
“Suffering follows one ...”

In this connection, consider for the moment two things, a vis- 188.
ible object, such as a flower, and the organ of sight, the eye. When,
with the eye, one looks at a flower, the conventional assumption
is that, at the instant visual contact is achieved between the eye
and the flower, one experiences simultaneously full awareness
of that visible object. The commonly accepted definition of full
awareness is of a complex condition comprising knowledge and
recognition of the object, coupled with whatever feeling is asso-
ciated with it—pleasant, painful, or neutral—together with one’s
volitional attitude as to whether to retain or repel the object.

189. The attitude of Abhidhamma analysis to this subject is very different indeed, for it maintains that the moments of FULL AWARENESS (*javana*) of the object come only as later stages in a whole series of extremely rapid thought moments¹. Each of these earlier thought moments, though, is considered as performing a particular and definite function in building up, by way of causally related—but simply structured—integral states, to a point whereby the individual activity of those states the original bare sense stimulus has been investigated and determined. Then, and only then, does there occur awareness of the object as a fully developed and conceptualized thought-picture, accompanied by identifiable feeling and volitional attitude.
190. Still bearing in mind the Buddha’s words on suffering following one, what are these causally related, but simply structured, integral states? In order that they may be defined, and the nature of their participation shown in the relationship between CONSCIOUSNESS (*citta*), ACTION (*kamma*), and RESULTANT (*vipāka*), something more must be said of consciousness.

Consciousness and its Concomitants

191. In order to differentiate between the two values accorded to CONSCIOUSNESS (*citta*), firstly in its basic sense of pure awareness, and secondly in the use of that same word “consciousness” to mean a complex of factorial CONSCIOUSNESS and MENTAL CONCOMITANTS (*citta-cetasikā*), the terms “factorial consciousness” and “integral consciousness” respectively were adopted earlier on. Now, however, some further interpretation and elucidation needs to be made, more particularly with regard to the second term “integral consciousness”, the reason for this being what has just been said concerning the difference between one’s usual assumptions as to the way in which full awareness of an object

¹See chart 15 on p. 344

occurs, compared with the more involved process leading up to, and including, that full awareness as detailed in Abhidhamma.

First of all, it must be emphasized that the nature of factorial consciousness remains quite unchanged, no matter under what circumstances it arises, exists, and passes away. As has already been said, *citta*, in that sense, means just awareness of the object, nothing more, nothing less, and in that capacity, as always, it stands as a fundamental and essential building brick or AGGREGATE (*khandha*) of sentient existence. On the other hand, when considering integral consciousness, it needs to be appreciated that the factorial consciousness embodied in that integral state—a prerequisite though it is—is but a single factor among many factors. Every one of these, although “joined inseparably with consciousness¹”, arising with it, existing with it, and passing away with it, possesses nevertheless its own inherent qualities which, operating in association with each other, as well as with, and being led by, factorial consciousness, form discrete complexes, acting as units, capable individually of performing certain clearly defined functions and nothing other than those. 192.

As a simile it could be said that, depending upon the form into which a piece of clay is moulded, it can perform certain functions. These functions may not necessarily be directly related to each other. Even so, they are at the same time based upon the clay which is intrinsic to all of them. For example, bricks, chimney pots, cups, floor tiles, statues, and kitchen sinks may be made of clay, existing because of clay, and unable to perform their particular functions other than by virtue of the presence of clay. Nevertheless, in each of the objects mentioned it is the other qualities, or factors, of shape, size, colour, etc., which give the appearance of being dominant features, and of determining the use of the object, the clay being almost forgotten. They are, in a sense, the “factors” which, together with the clay, determine the nature of the final object. 193.

¹The Expositor [13], p. 65.

194. In a comparable way is it so with integral consciousness. Depending on the mental concomitants associated with factorial consciousness, so the functions which an individual complex or compound state, *i.e.*, a *citta-cetasikā-dhamma* is able to perform is rigidly determined by the possibilities and limitations imposed upon it by its mental concomitants. However, in this case factorial consciousness is indeed recognized as being “foremost, the chief, the originator”; its presence is accepted in the sense of its being the basis, and in much the same way as when we say, “Clay pot, clay sink, clay tile, clay statue”, and so on, clay is recognized as being the true basis, so consciousness is recognized as being the basis of each discrete complex.
195. So it is when “seeing” a flower, that a complete COURSE OF CONSCIOUS PROCESS (*citta-vīthi*) takes place. Because of factorial consciousness being intrinsic to the many very different but causally related functions, which occur serially from the instant of contact through to the function which we would ordinarily call “seeing” or “full awareness”, each of those individual functions is said to be an integral conscious state. It is in this way, that many integral states which we might more ordinarily refer to as mental processes, and as being quite distinct, different, and separate from “full awareness” or “consciousness”, are in Abhidhamma included under this general term CONSCIOUSNESS (*citta*). It is such states, together with “full awareness”, which, for want of a broader and more revealing term, are here called “integral states”, “integral consciousness”, or “integral conscious states”.
196. For the purpose of making clearer how all these states are grouped, it would be useful to summarize a little. Stated very simply, and without technical detail, it can be said that in the complete process of experiencing an object by way of the appropriate sense door, there are two distinct phases. In the first phase comes the arising of a series of causally related, but simply structured, integral conscious states, performing a number of individual and progressively associated functions. These integral states do not rise to the level of full awareness, so one cannot be

said to be “conscious” of their operation. These are succeeded by a second phase wherein, serially connected to the first phase, there arises a yet further series of causally related, but much less simply structured integral states, in which full awareness of the object is apparent together with a volitional attitude to it, and an appropriate class of feeling. All the integral states comprising these two phases are fully active, so far as their individual functions are concerned, but those of the second phase are active to a much more powerful degree than those of the first. However, the most important feature to observe is the reason for this difference of intensity.

It has already been said that the Buddha emphasized that nothing occurs other than by way of cause. This second phase of the conscious process, being volitional and powerfully active, demonstrates one aspect of this very relationship, for here is CONSCIOUSNESS (*citta*) being operative in any of the three fields, mental, vocal or bodily. Because of this, such integral states are said to be productive of action. Thus, CONSCIOUSNESS (*citta*) is the cause of ACTION (*kamma*). If there is action, then, as has already been shown, there must be some outcome to that action. But what type of outcome? When people say, “This is my good *kamma*”, “This is my bad *kamma*”, they speak lightly and unspecifically. When the Buddha spoke analytically of such matters, he was quite specific. Thus, among the RESULTANT (*vipāka*) states that can arise as the outcome of action, the Buddha made it quite plain, as stated in Dhammasaṅgani¹, that the integral states performing the several functions of the first phase of the conscious process are, with the exception of two, entirely the RESULTANTS (*vipāka*) of GOOD AND BAD ACTION (*kusala-akusala-kamma*) heaped up in the immediate or remote past. 197.

Returning now to these two phases of the conscious process, it is apparent that the first is less obvious and less assertive than the second, and that its individual integral states are themselves the 198.

¹Buddhist Psychological Ethics [14] e.g., §556.

RESULTANTS (*vipāka*) of past ACTION (*kamma*). In contrast to this, the integral states of the second phase are strongly active and are the actual producers of resultants. How, then, in classification can these states be known apart?

199. Considering first the states which belong to the second phase, even though only those described as BAD integral CONSCIOUS STATES (*akusala cittāni*) have so far been dealt with, these twelve, *i.e.*, eight greedy, two hateful, and two intensely dull, have been shown as coming into operation by reason of the bad roots of GREED (*lobha*), HATRED (*dosa*) and DELUSION (*moha*), all being backed by IGNORANCE (*avijjā*) and CRAVING (*taṇhā*). However, every one of the twelve is an excellent example of an integral state which is active in the sense of being fully aware of the object instrumental to its arising, is active in the sense of being operative mentally, vocally, or bodily, and is, therefore, active in the sense of being productive of RESULTANT (*vipāka*). So, together with other active resultant producing integral states, to be examined later, at that moment two integral states can be classed as being productive of resultants. When, therefore, it is especially necessary to emphasize that there is inherent in certain classes of integral states this capacity for ACTION (*kamma*), and thereby a potentiality for the production of RESULTANTS (*vipāka*), *i.e.*, of being STATES PRODUCTIVE OF RESULTANTS¹ (*vipāka-dhammadhamma*), they will be referred to as (productive) integral states.

200. It has been seen that among bad (productive) integral states the bad roots are the basis of their action. Such roots have a very strong hold, and dominate the activity of beings to an alarming degree. Despite this, though, from the point of view of Abhidhamma analysis, bad unskilful states are considered as being weak. The reason for this lies in the very little striving needed to cause their arising. They occur easily and effortlessly. Coupled with this, they have throughout their practice the effect of falling easily to lower and deeper degrees of unskillfulness, and, what is

¹Buddhist Psychological Ethics [14] §57, Triplet no. 3. in the Mātikā.

more, have no tendency whatsoever to rise to progressive levels. Therefore, on account of this general easiness and lack of need for effort and exertion in their accomplishment, they are considered as being states both weak and harmful.

Since, as might be expected, the power and far reaching effect of RESULTANTS (*vipāka*) depends much upon the power and effort associated with the ACTION (*kamma*) producing it, it is clear that relatively effortless bad states give rise to similarly weak resultants. Thus, in the case of these particular twelve bad (productive) integral states, the resultants produced cannot be regarded as being strong. In spite of this, though, they are capable of performing a variety of the functions essential to the first phase of the conscious process. How, then, should such resultant states be classified? 201.

Earlier, in the nature of a simile, something was said of plants with their roots, flowers, and fruit¹. That simile can now be carried further. If a plant is strong and possessed of good roots, it will bear both flowers and fruit; if it has bad roots it will be a sickly thing which may indeed bring forth flowers but no fruits. Now the fruit, having the potentiality for being the producer of further roots, looks forward to a future of more and stronger plants; on the other hand, flowers alone, although performing certain necessary and useful functions, possess no such potentiality for the making of roots, and in this sense can indeed be said to be without roots. Similarly may it be said of unskilful (productive) integral states, that they are sickly plants with bad roots, and, by reason of that, slide into further decadence. They do not, as do good states, give rise to both flowers and fruits with their promise of future strength and progress. Bad states give rise, as it were, only to flowers, that is, to resultant states which perform certain necessary functions, but which have no innate potentiality to future progress. Although originating from states with roots, they are themselves devoid of roots. Consequently, such resultant 202.

¹See §64.

states that perform particular functions in the first phase of the conscious process, are known as ROOTLESS integral CONSCIOUS STATES (*ahetuka-cittāni*). It is such integral states, the rootless resultants of previous bad action, that Abhidhammatthasaṅgaha enumerates in verse nine.

Verse 9

203. UPEKKHĀ-SAHAGATAM CAKKHU-VIÑÑĀṆAM
 TATHĀ SOTA-VIÑÑĀṆAM GHĀNA-VIÑÑĀṆAM
 JIVHĀ-VIÑÑĀṆAM
 DUKKHA-SAHAGATAM KĀYA-VIÑÑĀṆAM
 UPEKKHĀ-SAHAGATAM SAMPAṬICCHANA-CITAM
 UPEKKHĀ-SAHAGATAM SANTĪRAṆA-CITTAÑ-CE-TI
 IMĀNI SATTA-PI AKUSALA-VIPĀKA-CITTĀNI NĀMA

Which translated is:

There is EYE-CONSCIOUSNESS (*cakkhu-viññāṇa*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling; SO ALSO (*tathā*) EAR-CONSCIOUSNESS (*sota-viññāṇa*), NOSE-CONSCIOUSNESS (*ghāna-viññāṇa*) and TONGUE-CONSCIOUSNESS (*jivhā viññāṇa*); there is BODY-CONSCIOUSNESS (*kāya-viññāṇa*) ACCOMPANIED BY (*sahagata*) bodily PAIN (*dukkha*), RECEIVING-CONSCIOUSNESS (*sampaṭicchana-citta*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling, AND (*cā*) INVESTIGATING-CONSCIOUSNESS (*santīraṇa-citta*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling. THESE (*imāni*) SEVEN TOGETHER (*satta-pi*) ARE KNOWN AS (*nāma*) integral CONSCIOUS STATES (*cittāni*) which are the RESULTANTS (*vipāka*) of BAD (*akusala*) action¹.

¹See chart 6 on p. 335.

Thus it is, that where concerning previous unskilful action, verse 204. 1 of Dhammapada says:

...suffering follows one ...

it was to these seven, and to certain other functions also performed by bad resultant integral states, that the Buddha referred.

Talk Four, Part Two

In verse 9 it has been seen that as the outcome of the activity of the twelve bad (productive) integral states, there can arise seven bad resultant states which are rootless. There are, however, two other groups of rootless states which are not bad and which arise from quite other causes. 205.

The first of these is a collection of eight rootless resultant integral states, which, although closely comparable with those just given, are nevertheless the outcome of GOOD (productive) ACTION (*kusala-kamma*). In this connection, it will be remembered that in the second of the twin opening verses of Dhammapada, the Buddha when speaking of good action said¹: 206.

Pleasantness follows one just as inseparably as a shadow.

As has been explained, that which follows one is the RESULTANT OF ACTION (*kamma-vipāka*), and although, as will be seen later, the nature and outcome of good (productive) integral states is widely different from that of bad states, there nevertheless exists this group of eight GOOD RESULTANT-ROOTLESS-INTEGRAL-CONSCIOUS STATES (*kusala-vipāk-āhetuka-cittāni*), which are in many ways structurally indistinguishable from the bad resultants already given, and which perform similar functions, but have as their origin the weaker and less dominant aspects of GOOD

¹Dhammapada, verse 1 & 2.

ACTION (*kusala-kamma*). Which are the eight rootless resultant states?

Verse 10

207. UPEKKHĀ-SAHAGATAM KUSALA-VIPĀKAM CAKKHU-
VIÑÑĀNAM
TATHĀ SOTA-VIÑÑĀNAM GHĀNA-VIÑÑĀNAM JIVHĀ-
VIÑÑĀNAM
SUKHA-SAHAGATAM KĀYA-VIÑÑĀNAM
UPEKKHĀ-SAHAGATAM SAMPAṬICCHANA-CITAM
SOMANASSA-SAHAGATAM SANTĪRAṆA-CITAM
UPEKKHĀ-SAHAGATAM SANTĪRAṆA-CITTAÑ-CE-TI
IMĀNI AṬṬHA-PI KUSALA-VIPĀK-ĀHETUKA-CITTĀNI
NĀMA

Which translated is:

There is EYE-CONSCIOUSNESS (*cakkhu-viññāṇa*) that is the RESULTANT (*vipāka*) of GOOD (*kusala*) action and which is ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling.

SO ALSO (*tathā*) EAR-CONSCIOUSNESS (*sota-viññāṇa*), NOSE-CONSCIOUSNESS (*ghāna-viññāṇa*) and TONGUE-CONSCIOUSNESS (*jivhā-viññāṇa*).

There is BODY-CONSCIOUSNESS (*kāya-viññāṇa*) ACCOMPANIED BY (*sahagata*) bodily PLEASURE (*sukha*), RECEIVING CONSCIOUSNESS (*sampaṭicchana-citta*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling, INVESTIGATING-CONSCIOUSNESS (*santīraṇa-citta*) ACCOMPANIED BY (*sahagata*) MENTAL PLEASURE (*somanassa*), AND (*ca*) INVESTIGATING-CONSCIOUSNESS (*santīraṇa*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling.

THESE (*imāni*) EIGHT TOGETHER (*aṭṭha-pi*) ARE KNOWN AS (*nāma*) ROOTLESS (*ahetuka*) integral CONSCIOUS STATES (*cittāni*) which are the RESULTANT (*vipāka*) of GOOD (*kusala*) action¹.

Resultants

Thus, in verses 9 and 10 are listed seven bad resultants and eight 208.
good resultants respectively, each of which is rootless and performs a function in the first phase of the conscious process. What are these functions, and in what way are they performed?

Initially, and in both cases, come the five physical senses, *i.e.*, 209.
the functions of seeing, hearing, smelling, tasting, and touching. These five are followed by two further functions, those of receiving and investigating, making, because of one special variant in feeling, totals of seven and eight separate functions respectively, each being performed by a rootless integral state arising, as is appropriate, as the resultant of past bad or past good action.

In describing the natures of these individual functions, it is 210.
necessary to stop and think a little of what occurs during the complex process of, for example, seeing an object with the eye. At this juncture it is not intended to inquire deeply into the entire course of the conscious process, the reason for this being that chapter four of *Abhidhammatthasaṅgaha* is devoted entirely to a detailed study of this important subject, and, in order that it may be properly understood, it must of necessity be seen against a background of knowledge of the three preceding chapters. Nevertheless, a small amount of preliminary explanation is helpful, if only to explain the relevance of these rootless states within the framework of *Abhidhamma* analysis.

Here it is necessary to remind oneself of what has been said 211.
previously², for, whereas we ordinarily assume that we have only

¹See chart 6 on p. 335.

²See §§188-9.

to turn our eyes upon an object for there to arise simultaneous full awareness of that object, Abhidhamma speaks of a serial process with many functions and as having rootless and productive phases. These are two very different views, but examination soon convinces one that the first is a very considerable oversimplification, and that there must indeed be some intermediate stages between initial sense contact with a purely physical stimulus and the expression of that stimulus as a fully conceptualized object of consciousness.

212. If, as has been said, the whole series of individual integral states occurs between the moment of contact and full awareness of the object, what exactly is meant when individual reference is made to any one of the five senses, each of which, considered individually, represents only one stage in a conscious process? According to Abhidhamma each of the five senses is looked upon as performing a far simpler and less complex function than might ordinarily be supposed. Nevertheless, simple though it may be, some understanding of it as a function is most important, particularly as it gives a clue to the way in which we build up that mental world upon which we so largely base our trust and wherein we perpetually build up and reinforce the idea of “I”, “me”, and “mine”, together with all that is associated with such concepts.

213. Basically, when reference is made for example to the function of seeing, one is considering a rootless resultant integral state called EYE-CONSCIOUSNESS (*cakkhu-viññāṇa*), meaning thereby the arising of consciousness with regard to a visible object. That is the mental side of the matter. Equally important, though, are the physical considerations involved, because the object in connection with which consciousness has arisen is physical, *i.e.*, it is material; the organ of sight, the eye, is purely material as also are the optical and muscular processes associated with it in the course of “looking at” the object. Yet, in connection with this material object and material sense organ, one speaks of the arising of consciousness, something which is not considered as being material in any way. What is meant by this sudden change in

terms? Here the whole question needs to be examined in a series of simple steps.

First of all, there is the object being viewed, which, to be able to see anything at all, presupposes the presence of light. Secondly, it has to be appreciated that, although the object itself may be spoken of broadly as being material, it must nevertheless be possessed of certain qualities intrinsic to it, which, in the presence of light, render it visible; thus, shape and colour are essential. In other words, the object must possess an innate quality of visibility in order that it may be seen. Thus, a gas may well be invisible and detectable only by another sense, *e.g.*, the sense of smell. However, assuming that there is a visible object and that light is present, what additional factors are essential for there to be awareness of that object? Clearly, there must be the physical organ called the eye, for there is no seeing of visible objects other than by way of the eye. That eye being present, it must, in the purely physiological sense, be complete, with its optical properties correct in matters of clarity and focus. Moreover, it must be directed, so that the visible qualities impinge upon its optical structure in such a way that the visible image of the object falls on what one may regard as the sensitive surface of the eye. This sensitive surface of the eye is the whole core to the process of seeing, for it is at this point, in a living being alone, that there exists what may be regarded as an interface between the physical world and the mental world. 214.

This sensitive surface, upon which the visual image of the object may be said to impinge, is that which in Abhidhamma terminology is known as SUBTLE MATERIAL QUALITY¹ (*pasādarūpa*). In using the term “subtle material quality”, the meaning implied is of its being entirely MATERIAL (*rūpa*), yet possessing a uniquely delicate sensitivity capable of acting as a support, basis or point of origin for the arising of the utterly non-material MENTAL QUALITY 215.

¹*i.e.*, the rootless integral state yet to be described, called “*pañ-cadvārāvajjana*”.

(*nāma*), integral consciousness. Thus, when the purely physical stimulus of the visible object being viewed impinges upon this sensitive surface of subtle material quality, there arises, simultaneously with that impingement, a simple uncomplicated form of integral consciousness, reproducing in mental terms the exact details of the impinging physical data. This sensitive surface, this basis of support for the arising of consciousness and its associated concomitants, this interface between purely material qualities and purely mental qualities is thus the point at which the ultimate, utterly impersonal impinging physical stimuli are restated, not now in physical terms but as equally ultimate, utterly impersonal integral conscious states.

216. So it is that in the same way as those purely physical stimuli, arising by virtue of the presence of the object and light, are possessed of no such idea as “I am a pleasant view of flowers and trees”, or “I am an unpleasant view of misery and squalor”. So also the simple rootless resultant integral conscious states, which in arising restate and duplicate, as it were, in mental terms those physical stimuli, are equally devoid of any attitude towards the object. They perform only the bare function of seeing.

217. What, then, are the four denotations of consciousness when performing this bare function of seeing? Of this the Commentary Atthasālinī says¹:

The general characteristic is eye-based awareness of the visible; the inherent functional property is that of having visible characteristic as object; the resultant appearance being a condition (or state) of facing the visible object; and the concurrent footing the disappearance of ‘inoperative-mental-element’ with regard to the visible object.

From this it should be understood that when EYE-CONSCIOUSNESS (*cakkhuvīññāna*) is referred to in connection with

¹The Expositor [13], p. 348.

the function of seeing, what is meant is nothing more than the bare fact of being aware of the object in terms of its shape and colour.

It will already have been observed from the wording of verses 9 and 10, that with regard to FEELING (*vedanā*) this is NEUTRAL (*upekkhā*) in both cases. Consequently, eye-consciousness, being nothing other but awareness of the visual stimulus impinging upon the sensitive surface, is not accompanied by any such attitude as, “This is unpleasant, this is pleasant”, but is accompanied on every occasion by utter neutrality of feeling. It is for this reason that both verses 9 and 10 state, “There is EYE-CONSCIOUSNESS (*cakkhu-viññāṇa*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling”, thereby stating no class of feeling alternative to neutrality. 218.

If eye-consciousness operates in this simple neutral fashion, what can be said of the other four senses? Apart from the obvious differences in the nature of the sense stimuli¹ themselves, there is but little difference in their modes of function. So far as the ear is concerned, its particular and unique sensitive surface of subtle material quality stands as the interface between the stimulus called sound and the arising of conscious data representative of that stimulus. Thus, in the same simple and neutral way as eye-consciousness arises and performs its bare function of seeing, so also arises the rootless bad or good resultant integral state of EAR CONSCIOUSNESS (*sota-viññāṇa*) performing its bare function of hearing, and accompanied therewith by absolute neutrality of feeling. 219.

Similarly with consciousness of odours, *i.e.*, NOSE-CONSCIOUSNESS (*ghāna-viññāṇa*), and consciousness of savours, *i.e.*, TONGUE-CONSCIOUSNESS (*jivhā-viññāṇa*). Each has its specifically located sensitive surface of unique subtle material quality; the first responding only to the stimulus of odour, and enabling consciousness to arise in accord with that stimulus alone; the sec- 220.

¹*Ibid.*

ond responding solely to the stimulus of flavour, and thereby to the arising of consciousness of flavour. As with eye-consciousness and ear-consciousness, so also does neutral feeling arise with both these latter integral states as they perform their bare functions of smelling and tasting respectively.

221.

Consciousness of physical contact, *i.e.*, TOUCH-CONSCIOUSNESS (*kāya-viññāṇa*), differs in certain ways from the other four senses. This is particularly so inasmuch as the so-called sensitive surface constitutes, to a greater or lesser degree, the whole bodily area. In the ordinary way, it is not considered unusual that every part of the body is capable of causing awareness to arise when pressure is occasioned by some external or internal source. Nevertheless, from the very fact that awareness does indeed arise, evidence thereby exists that the surfaces of the body are themselves associated with some such subtle material quality as are the other senses, but in this case, one, where only when direct physical contact is made with it, does the arising of the conscious condition take place. Here, therefore, it can be appreciated that, as with the other senses, it is contact by an appropriate stimulus that causes consciousness to arise. In this instance, though, there is a difference between touch-consciousness and the others.

222.

In the case of sight the visible object itself is always distant and apart from the actual sensitive surface, be that distance 25 cm or 25 km. Contact with the object itself does not, therefore, take place in the same direct manner as is the case with touch, but only by way of the impingement of visible quality. So also in the case of sound: direct contact is not made with the actual mechanical disturbance productive of sound, be it a bee's wing or a pile driver, but only with the audible feature associated with the source as transmitted by the intervening air to the sensitive surface of the ear. Contact is to be regarded as subtle rather than direct. In a similar way, with both odours and savours, contact between the appropriate sensitive surface and sense object is not comparable with a hammer hitting an anvil, but of a delicate

derivative quality making delicate impingement upon the subtle material quality of the sense organ.

Hammer and Anvil

The Commentary Atthasālinī¹ actually uses this simile of the hammer and anvil, saying that in the case of the first four senses it is like four anvils on which are placed four masses of cotton, which in turn are hit, not by hammers but by further masses of cotton, that is a mere touch. In contrast to this is the case of physical contact giving rise to touch consciousness, that is, where the material object actually makes direct contact with the body surface. Even here, the Commentary still compares the sensitive surface with an anvil having a mass of cotton on it, but this time struck with a hammer which breaks through the cotton and physically strikes the anvil. It is here, because of this direct striking, that the greatest difference is apparent between the first four senses and touch. In the case of the first four, because contact is delicate and derivative in nature, the feeling associated with the arisen integral consciousness is invariably neutral. In the case of touch, though, because the very quality of its impact relative to the other senses is not delicate, is not derivative, but is direct and powerful, the nature of the feeling associated with the risen consciousness can never be neutral, but is always either painful or pleasant.

This difference in class of feeling is clearly shown in the wording of verses 9 and 10. There, if for reasons of the nature—*nimitta*—of the object itself, the function of touching is performed by a rootless resultant of previous BAD ACTION (*akusala-kamma*), verse 9 says, “There is BODY-CONSCIOUSNESS (*kāya-viññāṇa*) ACCOMPANIED BY (*sahagata*) bodily PAIN (*dukkha*)”. Alternatively, if for reasons of the nature of the object itself, the function of touching is performed by a rootless resultant of previous GOOD ACTION

¹The Expositor [13], p. 349–50.

(*kusala-kamma*), verse 10 shows this difference by saying, “There is BODY-CONSCIOUSNESS (*kāya-viññāṇa*) ACCOMPANIED BY (*sahagata*) bodily PLEASURE (*sukha*)”.

225. From verses 9 and 10, and from what has so far been said of the arising of sense consciousness, it can be recognized that, when analysed in accordance with Abhidhamma, the five individual functions of seeing, and so on, can each be shown as being performed by either one of two distinct classes of resultant integral states. These states are, in verse 9, the rootless resultants of past bad action, and in verse 10 the rootless resultants of past good action. Because of this twofold mode of arising, it is usual in Abhidhamma terminology to refer to these integral states not just as FIVEFOLD-SENSE-CONSCIOUSNESS (*pañca-viññāṇa*), but as TWICE FIVEFOLD-SENSE-CONSCIOUSNESS (*dvi-pañca-viññāṇa*), thereby calling to mind not only their basic five fields of sensitivity, but also their twofold sources of origin. Thus, when the term “twice-fivefold-sense-consciousness” is used without any further qualification, nothing other than consciousness by way of the five physical senses is intended.

226. It will have been noticed in verses 9 and 10, that in respect of the five senses the Pāḷi term “*viññāṇa*” has been used as an equivalent for “consciousness” or “awareness” instead of the more familiar form “*citta*”. This is nothing more than conventional usage, for so far as meaning is concerned the two words are virtually interchangeable. This is adequately shown in both Dhammasaṅgaṇī and Vibhaṅga¹ where they represent but two of a whole series of equivalents. In translation, alternative forms are frequently accorded to them for convenience or variety of wording, but as is well shown in the Assutavantu Sutta of Nidāna Saṃyutta² the three terms “*citta*”, “*mano*”, and “*viññāṇa*” have the same meaning.³ Conventionally, in Abhidhamma studies, “*viññāṇa*” is used

¹Buddhist Psychological Ethics [14], §6, and Book of Analysis [16], §249.

²Connected Discourses of the Buddha [1], p. 595, 61 (1).

³Thus “...*cittaṃ iti’pi mano iti’pi viññāṇaṃ iti’pi*”. Also The Connected Discourses of the Buddha [1], Vol. 1, p. 595, note 154.

when referring to twice-fivefold-sense-consciousness. It is also employed in connection with the AGGREGATE OF CONSCIOUSNESS (*viññāṇa khandha*), mentioned earlier as one of the five fundamental building bricks of sentient existence. Later, it will be seen that “*viññāṇa*” is sometimes even suffixed to “*mano*” to more clearly identify certain groupings of integral states.

Having described the way in which the various individual 227. classes of sense stimuli impinge upon specific sensitive surfaces, with a consequent arising of rootless resultant integral conscious states, it is interesting to consider what might logically be expected to follow. Initially, it can be appreciated that by virtue of the unique properties inherent in the five areas of SUBTLE MATERIAL QUALITY (*pasāda-rūpa*), five utterly different stimuli result in one thing only. What one thing? Awareness of the stimulus. However, in order that such bare conscious data may be directed into a more comprehensive thought process, it would seem that there should be some point of collection for this very varied data prior to its being examined, in order that its characteristics may become apparent. According to Abhidhamma this is precisely what does occur, for, immediately following the operation of any one of the five doors of sense, there arises quite automatically—and as part of a fixed sequence—a rootless resultant integral state, accompanied by neutral feeling, performing the function of RECEIVING (*sampaṭicchana*). This function acts purely as a focus or collecting point for the five classes of sense consciousness. Where, because of the nature of the object the appropriate sense consciousness has been performed either by a good rootless resultant, or by one that is bad, so this RECEIVING CONSCIOUSNESS (*sampaṭicchana-citta*) is performed by a corresponding good or bad rootless resultant. It is a simple integral state, arising only at the appropriate instant, and having just this one function of passively collecting. As to its four denotations the Commentary says¹:

¹See also Expositor p. 350 [13].

It has the general characteristic of awareness of the visible, and so on, immediately following upon eye consciousness, etc.; the inherent functional property of receiving visible quality, and so on; the resultant appearance of that same condition (*i.e.*, of receptiveness); and the concurrent footing of the disappearance of eye-consciousness, etc.

228. The function performed by consciousness at the stage that arises immediately upon the cessation of RECEIVING (*sampaticchana*) is of considerable importance, because it is here that the individual stimuli are examined for the first time. Up to, and including, the function of receiving, visible stimuli, audible stimuli and so on can be looked upon as being just bare sense data. Dependent upon its origins this data does, however, reveal characteristic forms or patterns, and it is at this new stage following receiving that these are examined by rootless resultant integral consciousness, performing the function of INVESTIGATING (*santīraṇa*). Here, integral consciousness is aware of the characteristic marks, signs, or patterns implicit in the bare sense data, thereby providing the basis upon which that same data becomes fully conceptualized and, in consequence of that, recognizable as an object in the conventional sense.

229. As with the preceding functions, so, depending upon the nature of the object, investigation is likewise performed either by a good or by a bad rootless resultant integral state accompanied by neutral feeling. If, however, the feature of very great desirability is implicit in the nature of the bare sense data, then, at the investigating stage only, that function is performed by a GOOD ROOTLESS RESULTANT CONSCIOUS STATE ACCOMPANIED BY PLEASANT MENTAL FEELING (*somanassa sahaḡata ahetuka kusala vipāka citta*). It is this additional aspect of investigating consciousness that accounts for there being eight rootless resultants in verse 10, whereas in verse 9 only seven bad resultants occur.

230.

Regarding investigating consciousness itself, the Commentary says¹:

Its general characteristic is awareness of the six objects (*i.e.*, the five physical sense objects, and when performing a different function later in the conscious process, mental objects also); its inherent functional property is investigating, etc., (*etc. referring to certain other functions it performs*); its resultant appearance that same condition (*i.e.*, *investigating, etc.*); and its concurrent footing the heart basis.

¹The Expositor [13], p. 351.

Talk Five, Part One

The two groups of integral conscious states enumerated in verses 231. 9 and 10 are distinguished from all others, not only by being ROOTLESS (*ahetuka*), but by being the RESULTANTS (*vipāka*) of either past unskilful or past skilful action. Thus, they constitute as a whole a special category of conscious states known as ROOTLESS RESULTANTS (*ahetukavipāka*). However, as will become apparent, the fact that an integral state is the resultant of past action, does not necessarily determine that it must also be rootless. Conversely, if a state is classified as rootless, it does not mean that of necessity it must at the same time be the resultant of past action.

Here, there might well appear to be something of a dilemma, 232. for if indeed there are rootless states which are not the resultants of good or bad action, how is it that such rootless states are not there and then included amongst active, and therefore “productive”, integral states from which resultants originate? The reason, as has already been shown, is that for states to be productive they must be accompanied by roots good or bad. Can it therefore be said that there exists a third category of integral conscious states which are classifiable as being “neither resultants nor productive of resultants?”

Such a category does indeed exist and as such constitutes the 233. final section of the third group of three in the *Mātikā* of the first book of the *Abhidhammapiṭaka*, *Dhammasaṅgaṇī*. As with the other sections of the *Mātikā*, it forms one of the great analytical divisions originated by the Buddha, whereby all mental and mate-

rial phenomena may be classified in accordance with their innate qualities. Among the states in this particular category are included not only the three very simply structured rootless integral states now to be examined, but, as will be seen later, there exists a further series of groupings comprising certain other unique types of integral consciousness such as are experienced only by those who in this life have become freed from causal bondage and have thereby achieved full realization of Nibbāna.

234. Of these two broad groupings of states the first three mentioned are rootless, whereas the remainder, which falls into the second category, is accompanied by good roots. However, the feature which both possess in common is that as integral states they are neither the resultants of past action, nor are they capable of producing resultants in the future. It is from this latter feature that they derive their general designation, for inasmuch as they possess no inherent ability whatsoever to produce or heap up any resultant tendency towards rebirth they are, in the sense of ACTION (*kamma*), classified as being non-productive or, as it is more usually called, INOPERATIVE (*kiriya* or *kriya*).

235. With the inclusion of this new group, the three basic categories, into one or other of which every single integral state is thereby able to be classified, are as follows¹:

1. RESULTANT STATES (*vipāka dhammā*).
2. STATES PRODUCTIVE OF RESULTANTS (*vipāka-dhamma-dhammā*, here called (productive) integral states).
3. STATES NEITHER RESULTANTS NOR PRODUCTIVE OF RESULTANTS (*neva-vipāka-na-vipāka-dhamma-dhammā*), here called INOPERATIVE STATES (*kiriya-dhammā*).

¹Buddhist Psychological Ethics [14], Mātikā, Tikā No. 3.

Rootless-Inoperative Integral-Conscious States

Among the many integral states included in this final group are ²³⁶ the three ROOTLESS INOPERATIVE (*ahetuka-kiriya*) functions of consciousness, which in Abhidhammatthasaṅgaha complete the whole section on ROOTLESS integral CONSCIOUS STATES (*ahetuka-cittāni*). These are classified in verse 11 as follows:

Verse 11

UPEKKHĀ-SAHAGATAṀ PAÑCA-DVĀRĀVAJJANA- 237.
CITTAM
TATHĀ MANO-DVĀRĀVAJJANA-CITTAM
SOMANASSA-SAHAGATAṀ HASITUPPĀDA CITTANŃ CETI
IMĀNI TĪṆI PI AHETUKA-KIRIYA-CITTĀNI NĀMA

Which translated is:

There exists: FIVE (*pañca*) DOOR (*dvāra*) ADVERTING (*āvajjana*) CONSCIOUSNESS (*citta*) ACCOMPANIED BY (*sahagata*) NEUTRAL (*upekkhā*) feeling.

LIKEWISE (*tathā*), MIND (*mano*) DOOR (*dvāra*) ADVERTING (*āvajjana*) CONSCIOUSNESS (*citta*).

There is ALSO (*ca*) CONSCIOUSNESS (*citta*) ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*), CAUSING THE APPEARANCE OF a SMILE (*hasituppāda*¹).

THESE (*imāni*) THREE TOGETHER (*tīṇi pi*) ARE KNOWN AS (*nāma*) ROOTLESS (*ahetuka*) INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*)².

¹In the case of the *arahant* only.

²See chart 6 on p. 335.

When dealing with verses 9 and 10, it was shown how the arising of consciousness at any one of the five doors of physical sense is, with the cessation of that function, immediately succeeded by the arising of a further instant of consciousness performing the function of receiving. Then, with the cessation of that, by the immediate arising of an instant of consciousness performing the function of investigating. From this description, the impression may perhaps have been created of an entity, or indeed of five separate entities, called consciousness, each sitting in a state of permanent existence, watchful at its appropriate door of sense and all waiting like hungry spiders for the impingement of a suitable object. Such a state of affairs is by no means the case, for consciousness can in no sense whatever be considered either as an entity or as being permanent. Active consciousness does not even exist other than as a potentiality caused by past action, and therefore does not come into being until the instant at which contact between the sense stimulus and the sensitive surface takes place. Even so, that contact does not give rise straight away to sense consciousness, but to a function immediately prior to it. It is a function which may be looked upon as a precursor in that it disturbs and interrupts the smooth flowing instants potential to the arising of active consciousness. In so doing, it sets the whole train of active conscious process in motion, and brings the appropriate sensitive surface into a state of readiness for the performance of its individual and specialized function.

Five-Door-Adverting Consciousness

238. Thus it is, that when a sense stimulus—visible or otherwise—makes initial contact with a sensitive surface, there comes into being this preliminary function of consciousness which has bare awareness of the presence of impingement, coupled with a degree of attention which, figuratively speaking, turns towards the stimulus in the sense of, “What is this?” At the same time though, this

function, by virtue of its very existence, provides the essential condition for the arising of the appropriate sense consciousness itself to take place immediately upon its cessation. This precursory function is not, however, as with the three subsequent functions—sense consciousness, receiving, and investigating—performed by a resultant state. Here, there arises instead a structurally very simple ROOTLESS INOPERATIVE INTEGRAL CONSCIOUS STATE (*ahetuka-kiriya-citta*), performing the single function of FIVE-DOOR-ADVERTING (*pañcadvārāvajjana*). Why, then, is it not a resultant? Because it’s arising is occasioned by the direct disturbance caused by the impingent stimulus in respect of the inherent potentiality in living beings towards activity of the conscious process. This potentiality, as has been seen, is due to past CRAVING (*taṇhā*), ATTACHMENT (*upādāna*), and ACTION CUMULATIVE OF RESULTANT (*kamma-bhava*)¹.

Of this conscious state Visuddhimagga² says that it has 239. the general characteristic of being the forerunner of eye-consciousness, etc., of having awareness of the visible and other (physical stimuli); the inherent functional property of “turning towards” (*i.e.*, of adverting to those physical stimuli); the resultant appearance of a condition (or state) of facing the visible and other (physical stimuli, *i.e.*, in the sense of paying attention to them); and as concurrent footing the interruption of *bhavaṅga*. Five-door-advorting is invariably accompanied by NEUTRAL FEELING (*upekkhā-vedanā*).

Bhavaṅga

To digress now for a moment or two. In these four denotations of 240. five-door-advorting, what in essence is meant by *bhavaṅga*? It will be remembered from what has been said previously³, that—as the

¹See §§112–122.

²Path of Purification [9], chapter XIV, §107.

³See §§112–122.

outcome of CRAVING (*taṇhā*) and ATTACHMENT (*upādāna*)—there arises a stage in the causal series (*paṭiccasamuppāda*) which was there defined as “action cumulative of resultant tending towards rebirth”, this phrase being explanatory of the term *bhava*, often translated as “becoming” or “being”. Without going into the matter in detail, it can from that definition be further said that not only is *bhava* the state or condition potential to rebirth respecting consecutive life periods, but also within those periods to the very thought moments themselves. For these cogent reasons it can be looked upon as manifesting itself as the INDISPENSABLE CONSTITUENT CONDITION (*aṅga*) or potentiality of BEING (*bhava*). As a function performed by certain resultant states, this CONSTITUENT POTENTIALITY OF BEING (*bhavaṅga*) is given detailed consideration in later chapters of Abhidhammatthasaṅgaha. For the moment, therefore, it is sufficient to say that it represents the non-active instants of resultant consciousness maintaining the continuity of sentient existence. It is this so-called continuum which, when disturbed and interrupted by stimuli, mental and material, is potential to the arising of the many active phases of the conscious process. With the cessation of such processes it maintains the absolute continuity between them throughout existence.

241. *Bhavaṅga* is quite frequently translated as “life-continuum”. This, however, can be most misleading, as it can appear to invest the whole function of *bhavaṅga* with a special constituent called “life”. Here, it is well to reflect that, although in conventional usage the word “life” is perfectly satisfactory, Abhidhamma analysis explains existence as a whole as being a “continuity of contiguous causally related functions, stemming basically from the activity of ignorance and craving”. Consequently, rather than that the explicit function of *bhavaṅga* should be misinterpreted, it is generally more suitable to leave it untranslated.

Mind-Door-Adverting Consciousness

The second rootless inoperative integral conscious state defined ^{242.} in verse 11 is called MIND-DOOR-ADVERTING (*mano-dvārāvajjana*), and rather as FIVE-DOOR-ADVERTING was shown to be the precursor to the arising of whichever of the five types of sense consciousness was appropriate at that instant, so mind-door-adverting is the precursor to the arising of the very active FULL AWARENESS (*javana*) of the second phase of the conscious process. Mind-door adverting is thus the final function performed by consciousness in the first phase of active conscious process, and as such performs a very necessary and important part.

Why is it so important?

It is at this stage that the purely mental concept of the object can be said to be fully determined. Here, all preliminary work with regard to the original stimulus has been completed, all the data collected and arranged in such a way that it is ready to be fully known, recognized, and appreciated throughout the second phase of the conscious process, that is, in the phase in which a being is ordinarily considered to be properly “aware” or “conscious” of the object.

The function of mind-door-adverting is, however, quite ^{243.} unique, for although it appears to do but one thing, that one thing does in practice have two aspects. The first is indeed that of monitoring all the information which INVESTIGATING CONSCIOUSNESS (*santīraṇa-citta*) has elicited from the original sense data. From this, by combining awareness of the sense data with comparative data based upon past experience, it builds up a conceptual image of the object. This it does to a point where it can be said that the data derived from the original bare sense stimulus has been fully organized and correlated. At this juncture, the fully conceptualized mental object is said to be “determined”, that is, in accordance with past experience and associations the bare stimuli are determined as being for example a “cup”, a “house”, a “ship”, a “person”, and so on. Here the concept is complete and

ready to be experienced fully. When performing in this first way with data derived from objects of sense, mind-door-adverting is customarily known as DETERMINING CONSCIOUSNESS (*voṭṭhapana citta*). In its second aspect, however, this function always retains its basic title of mind-door-adverting. What, then, is this second aspect?

244. It is quite clear that marshalling the data and determining the nature of the five physical sense stimuli up to the stage of their being ready to be experienced as fully conceptualized objects of sense, is not the only kind of correlation that can occur immediately prior to the arising of full awareness. One knows very well from experience that there are other objects besides those of sense: there are mental objects, mental images, abstract thoughts, thoughts connected with objects of physical sense by way of recollection, of which one says, “I can see it in the mind’s eye”. Because of this, it is usual to refer to forms of thought, quite cut off from direct and present operation by the five physical senses, as having ideational objects. At what point, therefore, do such IDEATIONAL OBJECTS (*dhammārammaṇa*) come into being?

245. When, from the expression “mind-door-adverting”, one extracts the term “mind-door”, it is clear from its comparable form that it is being used in respect of mental stimuli much as the term “five-door” in “five-door-adverting” is used in respect of the five physical stimuli. This amounts to considering mind-door as the point of arising of consciousness on an ideational object, just as the five organs are respectively the points of arising of consciousness on the five appropriate physical objects. In the case of these five physical objects it has been shown that several preliminary stages occur before the final conceptualized object of sense is evolved in terms of its relationship with past experience by the DETERMINING (*voṭṭhapana*) aspect of mind-door-adverting. From whence is this past experience derived?

246. Without in any way entering into the details of the many and complex relationships involved, it is sufficient at this stage to say in accordance with the method of Abhidhamma—*i.e.*, in

accordance with the final section of the Abhidhammapiṭaka entitled Paṭṭhāna, and its highly summarized form in chapter 8 of Abhidhammatthasaṅgaha—that because of there being an absolute and unbroken RELATIONSHIP OF CONTIGUITY (*samanantara-paccaya*) between the serial instants of both active and non-active integral consciousness, there exists at the same time an unbroken continuity of what might be termed the POTENTIAL OF CUMULATIVE EXPERIENCE DERIVED FROM PAST ACTION. In consequence of this, when consciousness arises performing one of its seemingly dual functions within mind-door-adverting, due either to an initial stimulus impinging upon a door of sense which has then passed through its appropriate subsequent stages (whereupon mind-door-adverting is called determining consciousness), or to a stimulus that is itself directly related to that potential of cumulative experience of past activity—in a word, to recollection—mind-door-adverting correlates either class of stimulus into its fully regulated form prior to its being experienced by the subsequent function of full awareness.

In this way, mind-door-adverting, although but a single undivided function, performs the apparently dual role of determining and mind-door-adverting. However, by whichever name it is known and irrespective of the nature of the objects it takes, mental or physical, it is an entirely mental state and is the proximate cause of the arising of full awareness. Bearing in mind the two sources of stimuli that cause the arising of mind-door-adverting to take place, its four denotations are so worded as to demonstrate this point. Thus, Visuddhimagga says¹: “The general characteristic is awareness of the six objects”; of the inherent functional property it says: “As to the duty it performs in respect of the five (sense) doors and mind-door, there is determining and adverting (respectively)”; the resultant appearance is “that same condition²”; and the concurrent footing: “The respective

¹Path of Purification [9], chapter XIV, §108

²*i.e.*, determining or adverting.

discontinuance of either rootless-resultant-mind-consciousness-element¹ or of *bhavaṅga*”.

248. The mention here of *bhavaṅga* emphasizes the importance of this function in maintaining the continuity between each individual course of active conscious process. This is particularly so with regard to the cumulative experience potential mentioned previously.

Smile Causing Consciousness

249. The third and final member of this group comprising ROOTLESS-INOPERATIVE INTEGRAL-CONSCIOUS STATES (*ahetuka-kiriya-cittāni*) is known as *hasituppāda-citta*. Literally, *hasituppāda* means “the causing of the appearance” or “coming to be” of a smile. But, whereas this and other states accompanied by PLEASANT MENTAL FEELING (*somanassa-vedanā*) can cause smiling to take place, this rootless-inoperative *hasituppāda-citta* arises only in one who has achieved full realization of Nibbāna in this present life, one who is FREE FROM THE DEFILEMENTS (*khīnāsava*) and who, by reason of that, is a PERFECTED ONE².
250. The four denotations of this state given in Visuddhimagga are as follows³: the general characteristic is (full) awareness of the six objects; of the inherent functional property it says—as to the duty it performs—that there is, in the case of *arahantas* with respect of things unsublime, the appearance of a smile; the resultant appearance is that same condition (*i.e.*, a smile); its concurrent footing is invariably the heart base. This state is always accompanied by pleasant mental feeling.
251. Referring again to its INHERENT FUNCTIONAL PROPERTY, it will have been noticed that the smile of the *arahanta* arises IN RESPECT OF THINGS UNSUBLIME (*anularosu vatthesu*). What is meant

¹*I.e.*, investigating consciousness = *santīraṇa-citta*.

²Pāli: *arahanta, arahā*. Skt.: *arhat, arhant, arahant*.

³Path of Purification [9], chapter XIV, §108.

by that? In the case of the *arahanta* it is to be appreciated that for such a one IGNORANCE (*avijjā*), and therefore CRAVING (*taṇhā*), no longer exist, both having been completely supplanted by the penetrative understanding that sees things as they are in absolute reality. As the result of this, the attitude to things of the world is quite different. The ordinary average man, because of his absence of knowledge of SUFFERING (*dukkha*), as also of the CAUSE OF SUFFERING (*dukkha-samudaya*), reacts virtually automatically to the objects of the five senses and the mind, only in accordance with craving. The *arahanta*, however, looks upon objects quite differently, this because of his complete understanding, not only of the nature of suffering and its cause, but also of the CESSATION OF SUFFERING (*dukkha-nirodha*). This latter because of his having traversed the entire WAY LEADING TO THE CESSATION OF SUFFERING (*dukkha-nirodha-gamini-paṭipadā*). With ignorance and craving utterly eradicated, objects are in consequence no longer grasped after, but—in the light of that complete understanding—are seen only as obstacles and stumbling blocks to those who have not traversed that way. Thus, when he reviews them causally, he smiles, comprehending them in their true relationship. When he makes use of them, he smiles, knowing them to be properly applied to the advancement of others. In reflecting upon action and its results—past and future—he smiles, understanding the nature and course of attainment and of omniscience. Thus, understanding is the salient feature. For example, in the presence of a heap of bones or a skeleton, the average man might well be displeased, worried, or even frightened. These are all bad states. In contrast, the *arahanta* sees clearly the working of the causal law, impermanence, suffering, and absence of soul, and by virtue of that penetrative understanding, there arises the smile of one who understands by way of absolute truth.

Thus, whereas the average man is influenced by superficial appearances, the Perfected Ones perceive that which is deep, that which is subtle. Consequently, when it is said that the *arahanta* smiles in the presence of the UNSUBLIME (*anulāra*), it means ^{252.}

that at that time he is cognizant of that which therein is SUBTLE (*anolārika*). In respect of this, the Commentaries make use of both meanings.

253. With the completion of this small group of inoperative states, the entire section of rootless states, both resultant and inoperative, is thereby finalized and its total stated in verse twelve.

Verse 12

ICCEVAṂ SABBATHĀ PI
AṬṬHĀRAS' ĀHETUKA
CITTĀNI SAMATTĀNI

Which translated is:

THUS (*iccevaṃ*), FROM EVERY ASPECT (*sabbathā pi*)
the EIGHTEEN (*aṭṭhārasa*) ROOTLESS (*ahetuka*) integral
CONSCIOUS STATES (*cittāni*) are FULLY COMPLETED
(*samattāni*).

254. In connection with this passage one small point needs explaining. Although verses 9, 10, and 11 are all concerned with rootless states of one kind or another, it will have been noticed that whereas in the summary lines of verses 10 and 11 this rootlessness is clearly stated, regarding good resultants and inoperative states respectively¹, it is not so stated for bad resultants². Why is this so?
255. The reason is quite straightforward and depends upon the general existence of resultant states, both with and without roots, and of inoperative states also, both with and without roots. In consequence of this, where two quite separate categories occur, as in the cases of good resultants and of inoperatives, it is clearly essential to specify the group to which they belong. The position

¹See §207 and §237.

²See §203.

respecting bad resultants is quite different, for since such states are morally weak they produce only one class of resultant, rootless resultant¹. Under such circumstances it is therefore quite unnecessary to make a special point of specifying that rootlessness other than by including all bad resultants within that general classification by virtue of the nature of their activity.

As in the case of the twelve bad (productive) integral states, 256. where a summarizing mnemonic stanza was included for ready reference², so at the conclusion of rootless states, verse 13 performs a similar function.

Verse 13

SATT ĀKUSALA-PĀKĀNI

257.

PUÑÑA-PĀKĀNI AṬṬHADHĀ

KRIYĀ-CITTĀNI TĪṆĪTI

AṬṬHĀRASA AHETUKĀ

Which translated is:

There are SEVEN (*satta*) RESULTANTS (*pākāni*) of BAD (*akusala*) states, MERITORIOUS (*puñña*) RESULTANTS (*pākāni*) are EIGHTFOLD (*aṭṭhadhā*). The INOPERATIVE (*kriya*) integral CONSCIOUS STATES (*cittāni*) are THREE (*tīṇi*).

THUS, (*iti*) there are EIGHTEEN (*aṭṭhārasa*) ROOTLESS (*ahetuka*) states.

That completes the section dealing with rootless integral conscious states.

¹See §202.

²See §171, ref. verse 8.

Talk Five, Part Two

When consideration was being given to the twelve bad unskilful states, it was a relatively straightforward matter to appreciate that it is not in the interests of progress towards realization of the true nature of things to make a practice of strengthening the three bad roots of greed, hatred, and delusion, dependent upon which such states arise. This, quite apart from any of the technicalities involved, would have been seen as being a reasonable moral view, and quite in accord with what is ordinarily called religious practice. On the other hand, when giving consideration to the eighteen rootless integral states, such a firm opinion may not so easily have been formed, the reason being that their existence as states may well seem remote and obscure and to lack the reality possessed by the bad states. As the result of this, and because the focus of attention is thereby necessarily directed towards principles unfamiliar and not so readily grasped, the question may well be asked, “What has all this probing into the working of the senses to do with the practical application of the Buddha’s Teaching, or, indeed, in what way is it relevant to religious matters at all?” 258.

Here, it is well to reflect not only upon what has been said earlier of the two sources from which the meanings of the word “religion” derive, but also—because of this—upon the reasons why the teachings of the Buddha differ so radically from other 259.

systems of thought and practice¹. In this, as has been seen, the all-important consideration is the goal of achieving absolute penetrative insight, an insight which, far from accepting the worlds of sense and mind at their face values, has striven to understand them in an ultimate sense by means of properly directed intention, effort, energy, and exertion. It is in this process of gaining supreme understanding that the darkness and confusion of ignorance and craving is recognized and swept away, for it is the activity of this very ignorance and craving which, over immeasurable periods of time, has reacted to objects of sense and mind in such a way as to reinforce its strength and activity rather than to clear it away.

The Buddha's Teaching is Analytical

260. But to consider now the relevance of those rootless integral states in the practice of the Buddha's Teaching. Here, the whole matter of the importance of analysis and of the analytical approach comes into the question, for, as has been said previously, the Buddha has from the earliest period been regarded as an analyst, and his teachings as ANALYTICAL DOCTRINE².
261. When the term analysis is used, it frequently gives rise to the idea of dry-as-dust scholarship, dealing only with dull facts and as being quite devoid of any glimmer of real understanding or innovation. Unfortunately, this view is all too frequently quite correct, but it is a pity that all analysis should be so considered, for its root meaning is associated with loosening and releasing, and not with a blunting of comprehension. Accordingly, it is defined as the "resolution of anything complex into its simple elements for the purpose of determining its components". Here, however, there comes the need for a deeper interpretation of analysis as a whole, for—if the mere determination of component

¹See §§15–18.

²*Vibhajja-vāda*. See also §19.

parts for the sake of producing lists of words is all that is meant to be accomplished—such lists are, as they stand, of very little value. That, indeed, is the dry-as-dust type of analysis. If, on the other hand, those lists of words are pondered on, their relationships with each other understood and from that the whole nature of their complexity resolved, its mystery dispelled, and a proper appreciation of its purpose and implications gained, then—and only then—can it be said that genuine analysis has been achieved. It is at this point that there is, as it were, a coming to know of something previously unknown.

So is it with the application of the analytical methods of the Buddha's Teaching. As it stands, that Teaching is a summary of the knowledge of one who has analysed to the full, that is, penetrated to the full, and who has understood completely. If, therefore, analysis of one's everyday behaviour is permitted to go only so far as compiling lists of integral states, mental concomitants, functions, relationships, and so on, this is in consequence but a small part of the proper process of analysis. The far larger part does indeed consist in understanding what has given rise to those component parts, of comprehending the nature of their relationships, and from that—by seeing all the processes disentangled—to derive therefrom not just a knowledge in theoretical terms of how they operate, but to gain the understanding that comprehends how all is to be controlled and regulated. Thus it is that, over and above, any preliminary analysis showing structure and components, it is essential that the analysis of understanding be developed. 262.

With this in mind, together with the knowledge of the intensely practical nature of the whole of the Buddha's Teaching, consider what has been said of the rootless resultants of good or of bad action. First of all, it can readily be appreciated, just from the classifications themselves, that—according to the kind of action performed in the past in respect of any particular object—there comes to be a virtually automatic reaction of a similar kind, when a comparable object is encountered in the present. Secondly, from what has been explained, it can be seen that this is 263.

due almost entirely to the fact that the resultants of those past actions perform, at the present moment, most of the functions of the first phase of the active conscious process. Thirdly, it is plain from this that in the absence of watchfulness there is a very great possibility of the general ethical qualities of this first phase being to some degree maintained in the second phase, the productive phase.

264. If these interrelationships have been properly recognized, it is reasonable to apply one's own further constructive analysis to seek out the implications. It is clear that the implications can indeed be severe. However, the general inference to be drawn from such analysis is that if extreme watchfulness is maintained as to the character of action performed—be it mental, vocal, or bodily—then to that degree there is regulation of the character of future resultant. If, thus, by reason of such analysis it is understood that present unskilful action does in effect make preparation for further unskilful action by way of resultants that operate as part of the normal course of active conscious process, some insight has been gained into why it is that bad states have no tendency to rise to progressive levels, but throughout their practice fall easily to lower and deeper degrees of unskilfulness. If, as a corollary to this, it is likewise recognized that good, skilful action, by virtue of its resultants, prepares the way for further good, skilful action, insight has thereby been gained as to the manner in which falling to lower conditions is to be avoided and forward progress assured.

265. In this way then, it becomes apparent that if by searching and observation there can be uncovered the details of the way in which certain ostensibly very ordinary occurrences take place, a much deeper understanding of the way they really affect day to day existence can often also be discovered. So it is in the case of the manner in which the various functions of the active conscious process are originated, come to be, and are causally related in operative sequence. In the ordinary way, it is probable that very little thought is given to such seemingly unimportant matters. Nevertheless, when, as the Buddha has done, such unsuspected

detail is made so abundantly clear, then, because of that additional knowledge, the answer becomes much more apparent as to why certain types of behaviour and practice are more suitable to progress than are others. In this respect, then, it can be seen that because of the very important functions they perform in the operation of the active conscious process by way of any of the six doors, a knowledge and understanding of the working of rootless integral conscious states, far from being irrelevant, is indeed strongly relevant to the practice of the Buddha's Teaching.

A suitably structured knowledge of facts concerning the nature of MENTAL QUALITIES (*nāma*) and MATERIAL QUALITIES (*rūpa*) is therefore of great importance, but should be gained for the purposes of understanding “why”—rather than “how”—such and such a condition occurs. Consequently, in applying the mind to the study of Abhidhamma—with its enormous store of information and methods of analysis—it is not knowledge for the sake of knowledge that is to be sought, but for that far deeper and penetrating state of understanding which, under particular circumstances, can arise because of the application of that very knowledge. ^{266.}

In this connection, the expression “particular circumstances” ^{267.} has been used to bring to mind certain points regarding knowledge and the understanding that proper development will cause to spring from it. When in respect of understanding, the phrase “coming to see things as they are in ultimate reality” is used, it is important to grasp what is meant. For here, “seeing” does not in any way imply that, with the gaining of understanding, there is any change in what is experienced physically. As is apparent from the functions performed by the rootless resultants of either good or bad states, the eye sees the visible, the ear hears the audible, the nose smells the odorous, the tongue tastes the sapid, and the body touches the tangible. These objective stimuli are entirely MATERIAL (*rūpa*) in nature, and, by way of CONTACT (*phassa*), with the appropriate organ of sense are instrumental to the arising of conscious states. This is a perfectly straightforward and regular

process, and is governed by particular laws. Whether an object is seen by a being of low development or by one of supreme development, the actual representation of the object, in respect of its basic characteristics and conventional identification, remains unchanged.

268. The realization of that object in an ultimate sense is, however, a very different matter, for here it depends on a knowledge that the value, importance, apparent function, desirability, or indeed any quality conventionally ascribed to that object, exists only because of the ever present craving that arises in all but the utterly Perfected Ones. In this latter case, there being no ignorance or craving whatsoever, to cloud the clarity of experience, conventionality is both seen and seen through, the true nature of the object in terms of its essentials is appreciated, and its potentiality in the presence of ignorance to cause the arising of craving recognized.

Avijjā

269. In the Pāli language, the word “*avijjā*”, as also its English equivalent, “ignorance”, have in their respective derivations the meaning “absence or want of knowledge”. What kind of knowledge? It is clear from what has been said about the understanding, which under “particular circumstances” can arise from knowledge, that it cannot refer to just random knowledge. This is so, for it is from knowledge that pertains to wisdom, that wisdom and understanding are derived.
270. Ignorance (*avijjā*) being absence of KNOWLEDGE (*vijjā* or *ñāṇa*), manifests itself as dullness, delusion, and stupidity, besides being as well fundamental to all greedy and hateful states. Indeed, in the case of these last two, bare factual knowledge can itself, in terms of progress, often be classed as a mere manifestation of ignorance. This is well shown in the story of the snake, as told in the Alagaddūpamasutta of Majjhima Nikāya, and in the Commen-

tary Atthasālinī¹, where even knowledge acquired from study of the Buddha’s Teaching, when quoted by certain stupid people, “for the purpose of annoying others or of freeing themselves from the criticism and scoffing of others”, is conducive only to disadvantage and misery. The reason being, that such study has been done without intelligence—that is, with ignorance—and because of this has been applied at the promptings of greed and hatred. From this it is apparent that the possession of knowledge as a collection of isolated facts, is no indication whatsoever of advancement towards wisdom and insight.

There is, however, another aspect, for—where the bare facts 271. of knowledge are marshalled and correlated with the specific aim of developing understanding, and thereby of observing a mode of life conducive to such development—there does indeed exist a level of mundane understanding whereby knowledge does to some extent move away from the direct sphere of influence of ignorance, and to that extent is less affected by the insidious power of that root. Further than this, where that existing knowledge is probed to disclose a yet deeper knowledge in respect of, for example, the implications of the GENERAL CHARACTERISTIC (*lakkhaṇa*), the INHERENT FUNCTIONAL PROPERTY (*rasa*), the RESULTANT APPEARANCE (*paccupaṭṭhāna*), and the CONCURRENT FOOTING (*padatṭhāna*) of states, such derived knowledge is knowledge that can pertain to WISDOM (*paññā*) and INSIGHT (*vipassanā*). Why is this so? Because it is knowledge directed towards correctness, that is, to the attainment of PURITY OF VIEW (*ditṭhi-visuddhi*).

However, the real virtue of such true wisdom and insight 272. is that it penetrates more deeply still, and sees in those four denotations nothing other than the THREE CHARACTERISTICS (*ti-lakkhaṇā*): IMPERMANENCE (*anicca*), UNSATISFACTORINESS, or SUFFERING (*dukkha*), and ABSENCE OF ENTITY OR SOUL (*anattā*). When such penetrative insight is achieved, the utter uprooting

¹The Middle Length Discourses of the Buddha [2], discourse no. 22, and The Expositor [13], p. 29.

of ignorance is imminent, understanding has ceased to be MUNDANE (*lokiya*), and has thereby become SUPRAMUNDANE (*lokut-tara*). With the final uprooting of ignorance there then exists in the higher wisdom of the Perfected One, the *arahanta*, the full knowledge, and insight of the FOUR NOBLE TRUTHS (*cattāri ariya-saccāni*): viz. SUFFERING (*dukkha*), the CAUSE OF SUFFERING (*dukkha-samudaya*), the CESSATION OF SUFFERING (*dukkha-nirodha*), and the WAY LEADING TO THE CESSATION OF SUFFERING (*dukkha-nirodha-gāminī-ṣaṭṭipadā*).

273. In this connection, though, purity of view is not the sole consideration; for wisdom and understanding, closely dependent though they are upon that purity, are not dependent upon it alone. Nor, indeed, does purity of view itself arise in isolation from all other considerations. PURITY OF VIEW (*ditṭhi-visuddhi*) can come to be only where PURITY OF CONDUCT (*sīla-visuddhi*) and PURITY OF CONSCIOUSNESS (*citta-visuddhi*) are present in comparable degree. However, direct reference to these three purities is usually made only in connection with the highest levels of progress, at a point when ultimate realization is near at hand. How, then, are they to be understood from a more elementary point of view?
274. Purity of conduct refers to activity which, in respect of progress towards the ultimate goal of perfection, is SKILFUL (*cheka*), WHOLESOME and GOOD (*kusala*). Such action is called MORAL PRACTICE (*sīla*).
275. Purity of consciousness refers to the cultivation of integral conscious states purged of the hindrances and of all demerit, that are directed and developed specifically to the purpose of gaining penetrative insight. Such cultivation is called MENTAL DEVELOPMENT (*bhāvanā*).
276. Purity of view, which can arise only in conjunction with the previously mentioned purities, means the gradual, step by step attainment of knowledge and understanding commensurate with that moral practice and mental development. Such attainment is called WISDOM (*paññā*).
277. Thus it is that the purely practical problem of making progress

towards freedom from causal bondage, and to ultimate realization of Nibbāna, depends fundamentally upon the proper cultivation of the threefold interdependence of MORAL PRACTICE (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*), and WISDOM (*paññā*).

The practical aspect of the Buddha's Teaching being so very important, it is to be expected that in connection with Abhidhamma studies every possible condition conducive to forward progress is fully described and categorized in accordance with its particular function. This is indeed so, and although at this juncture Abhidhammatthasaṅgaha is still giving attention specifically to integral CONSCIOUSNESS CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara-cittāni*), the following stanza, introducing good states as a whole, nevertheless indicates the possible totals of all such states, irrespective of plane or function. 278.

Verse 14

PĀP ĀHETUKA-MUTTĀNI
SOBHANĀNĪ TI VUCCARE
EKŪNA-SAṬṬHI CITTĀNI
ATH EKA-NAVUTĪ PI VĀ

279.

Which translated is:

FREE (*muttāni*) of EVIL (*pāpa*) or of being ROOTLESS (*ahetuka*), THE BEAUTIFUL (*sobhanāni*) states ARE EXPRESSED (*vuccare*) THUS (*iti*): there are FIFTY-NINE (*ekūna-saṭṭhi*) integral CONSCIOUS STATES (*cittāni*) OR (*atha vā*) NINETY-ONE (*eka-navuti*) IN ALL (*api*).

Two points are to be observed in this stanza, the first being the use of the term “beautiful”, the second the two different values, 59 and 91 accorded to the totals of such states. With regard to “beautiful”, this represents the Pāli word “*sobhanā*”, a term

which means “shining”, “splendid”, “adorning”, “radiant”, “illuminating”, and “good”. Moreover, in its affinity with another Pāli word, *subha*, it has the connotations “auspicious”, “fortunate”, “pleasant”. In this way, therefore, when the epithet “beautiful” is applied to the integral states that remain to be described, all the qualities mentioned are equally applicable. What is the reason, though, for so describing states?

280. Initially, this depends upon the fact that, quite independent of the various categories into which these states fall, they are nevertheless always accompanied by GOOD ROOTS (*kusalahetu*) appropriate to their category. Because of this, the *kamma* (i.e., the action), associated with such states as are productive, is never bad or unskilful. On the contrary, by reason of that root structure, it is ever associated with generosity and goodwill, and often with knowledge and wisdom. As the outcome of such favourable activity, the RESULTANTS (*vipāka*) produced in addition to the rootless types—already listed in verse 10—are, in contradistinction to those, accompanied by good roots and perform important functions both in respect of present existence and in the process of functional continuity called rebirth. Then, quite apart from any such productive action and its resultants, there exist besides the many INOPERATIVE (*kiriya*) integral states having good roots. These are the everyday conscious states experienced only by the Fully Perfected Ones, the *arahantas*, who by virtue of their perfection can perform no thought, speech, or action which is in any way bad or unskilful. Moreover, because of this, they are ever GENEROUS (*alobha*) in striving with WISDOM (*amoha*) and GOODWILL (*adosa*) to help those who wish seriously to achieve progress in understanding. It is for such reasons that the states referred to are called BEAUTIFUL (*sobhanā*), and are thereby regarded as being auspicious, splendid, radiant, and good.

281. In connection with the qualities such states represent, there is a Sutta in the Aṅguttara Nikāya called Sobhanasutta. In this sutta the Buddha states that Bhikkhus and Bhikkhunīs, who are possessed of morality and great learning, as well as men and

women who, as lay supporters, are possessed of confidence (born of knowledge), all of whom—both of Saṅgha and laity—are accomplished in wisdom, possessed of discipline, furnished with knowledge, accompanied by confidence and mental pleasure, who are holders and supporters of the Teaching, and who live and move in conformity with the Teaching, such ILLUMINATE (*sobhati*) the ORDER (*Saṅgha*), and are, indeed, THE LIGHT OF THE ORDER (*Saṅgha-sobhanā*)¹.

Very naturally, the qualities enumerated in this sutta are characteristic of the integral states involved in thought, speech, and action directed only to good purpose. Thus again it is for such reasons that the remaining 59 or 91 conscious states are called BEAUTIFUL (*sobhanā*). But why are both 59 and 91 given as the numbers of good states? 282.

Here there is no confusion whatsoever in the stating of these two values, for, as will be seen in detail later, they depend on the method of approach adopted in attaining PENETRATIVE INSIGHT (*vipassanā*). Stated briefly, where such insight is achieved by means of the application of analysis as the method of MENTAL DEVELOPMENT (*bhāvanā*), leading to the gaining of penetrative WISDOM (*paññā*), such insight is known as DRY INSIGHT (*sukkhavipassanā*). Where, however, the gaining of insight is assisted by—and finally attained—in the practice of MENTAL DEVELOPMENT (*bhāvanā*) directed to stability and CALM (*samathā*) with the specific achievement of *jhāna*, such insight is known as the INSIGHT OF CALM (*samathavipassanā*). In the case of “dry insight” the possible beautiful states are numbered as 59². In the case of “insight of calm” the additional states of *jhāna* increase this figure to 91. It should, however, be emphasized that in both cases the nature of the actual penetrative insight is precisely the same. 283.

In the preceding verses, up to—and including—verse 13, Abhidhammatthasaṅgaha has enumerated a total of thirty integral 284.

¹ Aṅguttara Nikāya, the section of fours, Sutta no. 7 of the first group, The Numerical discourses of The Buddha[3], p. 394, “They Adorn”.

² The actual applicability of the various states will be discussed later.

states. Of these, twelve are productive, arising, as they do, directly from the three bad roots. The remainder consists of eighteen rootless states, comprising fifteen which are the resultants of good or bad action, together with three that are purely inoperative. In verse 14, good states were introduced, and it is of these, the beautiful states, that the remaining verses of the first chapter of Abhidhammatthasaṅgaha speak.

Talk Six, Part One

In order that, in continuation of its opening chapter, Abhidhammatthasaṅgaha may bring to completion the first of the four categories, initially dividing integral conscious states¹, it now deals with BEAUTIFUL CONSCIOUSNESS CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara-sobhanā-citta*). 285.

As already explained, “beautiful consciousness” can, first of all, be defined as any activity which in respect of thought, speech, or bodily movement has no association whatsoever with the three bad roots of GREED (*lobha*), HATRED (*dosa*) or DULLNESS AND DELUSION (*moha*). A second point is that no “beautiful state” can be ROOTLESS (*ahetuka*). Provided, therefore, that a conscious state complies with these conditions it is said to be auspicious, splendid, radiant, and good, and is thereby referred to as BEAUTIFUL (*sobhanā*). In observing these conditions, what is the actual basis upon which such states come to be? 286.

The Good Roots

The nature of the three bad roots has already been described in some detail², and it is by using those same roots as the fundamental point of reference that “beautiful states” are shown to be 287.

¹See §§44–51, ref. Abhidhammattha-Saṅgaha, verse 3.

²See §§69–72 for greed, §§142–145 for hatred, and §§151–159 for dullness and delusion.

based upon distinctive and characteristic structures in every way the complete antithesis of such roots. Thus, the direct opposite of GREED (*lobha*) is ABSENCE OF GREED (*alobha*), that of HATRED (*dosa*) is ABSENCE OF HATRED (*adosa*) and the direct opposite of DULLNESS AND DELUSION (*moha*) is ABSENCE OF DULLNESS AND DELUSION (*amoha*). With regard to the other invariable condition, that “beautiful states” cannot be ROOTLESS (*ahetuka*), the direct opposite here is that they must be POSSESSED OF ROOTS (*sahetuka*).

288. The Buddha’s Teaching, as expressed here in Ven. Anuruddha’s *Abhidhammatthasaṅgaha*, is frequently very succinct, but nevertheless—as in the matter now under review—when considered carefully is most revealing. Thus, in stating the basis of good purely in terms negating the essential qualities of the bad roots, but at the same time emphasizing the necessity for a root structure appropriate to “beautiful states”, it is clear that anything definable in whatsoever degree as greedy, hateful, deluded, or rootless, is by the terms of that very definition utterly excluded from any state capable of being regarded as “beautiful”.

289. Although this argument may at first appear to use a negative approach, further examination shows that to be far from correct. The reason is that, as a method, it has the fundamental advantage of adopting an easily definable basic standard, or zero point, above which the relative values of other states may be determined. As a method of analysis, therefore, it is positive. As an example, it is comparable to using the condition of absolute blackness as the zero standard, above which any level of brightness may be assessed.

Good States and Bad States are Mutually Exclusive

290. Blackness, when considered in its strictly technical sense, and not as a relative term denoting darkness or dimness, is a condition

of complete finality, an absolute state of non-light. It is therefore a phenomenon which, provided that this strictly technical sense is observed, ceases to be in the presence of light, no matter how minute that degree of illumination may be. In a conventional sense one might well say that darkness still abounds, but that is only another way of saying there is little light, a condition quite other than blackness. Similarly, where the three BAD ROOTS (*akusala-hetu*) are adopted as the basic zero standard, any degree of good must for the duration of its existence represent the complete absence of those bad roots.

On that basis, therefore, it is axiomatic to say that there cannot exist any conscious state wherein good roots and bad roots coexist. Bad states are bad in that they spring from bad roots alone. To that extent they can be equated with the zero point of utter blackness. It is because of this limitation that they cannot rise above themselves or aspire to morally progressive levels. In sharp contrast, good states are beautiful and auspicious in that they exist not just by the seemingly negative reason of the absence of bad roots, but because of the existence of their own distinctive good roots, which by their very presence preclude, and utterly negate, the occurrence of bad roots. Thus, no matter how minute the degree of goodness may be, its presence is to be compared with light, dispelling completely the utter finality of blackness. Because of this non-limitation, the proper development of good states leads ultimately to the highest levels of moral progress and penetrative insight. 291.

With regard to this non-coexistence and non-concurrent arising of good states and bad states, a clear distinction needs to be emphasized. When, for example, the expression, “There is both good and bad in him” is used, it does not mean that good states and bad states are occurring at one and the same time. On the contrary, it means that when bad states arise they do so only by way of bad roots, and that when good states arise they do so only by way of good roots. Thus, when activity is occasioned by bad roots, to that extent there is badness. When activity is 292.

occasioned by good roots, to that extent there is goodness. Moreover, in both cases, and strictly in accordance with causal law, the outcome of any such activity will bear its fruits as a resultant state performing its appropriate function at an appropriate time.

293. Where, as in the vast majority of cases, the activity of beings displays evil states and meritorious states arising sporadically, others, in considering what they observe of that activity, tend to assess it in terms of averages viewed from their own instantaneous standpoint of good or evil. Within that framework, they offer judgment such as, “There is both good and bad in him”, sometimes qualifying it by adding, “He is by no means as good as people say”, or, indeed, “He is not altogether bad”. In what way, then, are the GOOD ROOTS (*kusala-hetu*) to be described?

294. Further consideration is needed here, for, as has already been seen, the Piṭakas more usually refer to good qualities not by the use of positive expressions of good, but in terms demonstrating the absence of their bad, unskilful counterparts. Why should this be so? This depends upon the important feature of mundane existence whereby, although individual beings may be possessed of much information and knowledge, it may be said generally that such knowledge is very rarely of the kind that understands the true nature of things by way of penetrative insight. Quite the contrary, most of it depends upon the causal fact that the activity of existence arises ultimately upon a complete ignorance of the true nature of things. On account of the activity of this ignorance, there are VIEWS (*ditṭhi*) which, with the consequent absence of any such penetrative insight, take the form of theories and hypotheses, based upon which there is the appearance of a solid foundation providing a reasonable and convincing explanation for things. It is in connection with such theories and hypotheses that Vibhaṅga, the second book of the Abhidhammapiṭaka, says, “...wrong view arises in him firmly as truth¹”.

295. Thus, because of this insidious underlying condition of ig-

¹Book of Analysis [16], §948.

norance, which begets craving, beings are confused, deluded, and obsessed by-wrong views, VIEWS (*diṭṭhi*) which are evolved by them and to which they adhere because they appear to possess the firmness of truth. Such, for example, are the many and varied hypotheses which propound the concept of an individual ESSENCE, SELF or SOUL (*atta*), a concept from which a corollary view naturally arises, forming the ideas of “I”, “me”, and “mine”. Then there are views which hold as valid the concept of PERMANENCE (*nicca*), a view which, in association with that of self or soul, gives rise in turn to the idea of “my past life”, “my present life”, “my future life”. It is these two views which, bonded as they are by CRAVING (*taṇhā*), seek always after PLEASURE (*sukha*), both bodily and mental. As a trio they act, as it were, as a focal point, an assembly point, for the sixty-two views which, as manifestations of ABSENCE OF KNOWLEDGE (*avijjā*), arise as deviants from perfect understanding of ultimate truth. It is an extensive explanation of these views that constitutes a most important section of the first sutta of the Dīgha Nikāya, entitled Brahmajāla Sutta¹. It speaks of four eternalistic views, four partial eternalistic views, four finite and infinite theories, four views based on equivocation (eel-wriggling views), two theories of occurrences arising without cause, thirty-two hypotheses concerned with perception and non-perception, seven annihilationist theories, and five views concerning Nibbāna in the present existence, making in all sixty-two views not in accordance with ultimate truth.

In order to emphasize still further the bondage in which beings are held by views, the following simile may be useful. Rather than certain species of fish, which live out their entire lives surrounded by, immersed in, and permeated by the waters of the deepest, darkest oceans, would find it difficult even to conceive of any alternative kind of existence, so also beings who are surrounded by, immersed in, and permeated by ignorance, craving,

¹The Long Discourses of The Buddha [17], No. 1, Brahmajāla Sutta: The Supreme Net—What the Teaching is Not.

and the views arising therefrom, find it difficult to possess or even conceive of the idea of emancipation from such theories as form their normal mental habitat.

297. This may suggest a fatalistic approach to existence, one allowing no possibility of progress. However, as a simile it is intended to present a picture of the effects of views, where they are allowed to become dominant to the extent of excluding all real understanding. Fortunately, though, the simile can be applied in another way, showing that, in the presence of example and effort the dominance of view can indeed be broken down, that is, provided that there is appropriate personal action. In this way the hopelessness of fatalism disappears, completely supplanted by the Buddha's Teaching with regard to individual effort and its results.

298. Consider, therefore, those marine creatures which live in shallow waters where light is present, and which from time to time rise to the surface, or, even for a while, remain in the air and sunlight. Such creatures, even though water is still their customary habitat, will for those times spent out of it be aware that there is something beyond their usual home, and may even attempt to dwell there. So also is it with beings who, although still dwelling imbued with ignorance and craving nevertheless contact views near to truth, and who, as a result of that, are able from time to time—by the intentional practice of skilful states—to experience, even if only for short periods, the clarity, brightness, and freedom which arises consequent upon the absence of greed, hatred, and ignorance. Such beings can, by the practice of watchfulness with regard to states both mental and material, so adapt and develop themselves as to be able ultimately to dwell quite apart from such unskilful and regressive conditions.

The Good Roots Are Not Non-Action

To return now to the original question, viz., in what way are the good roots to be described? Still bearing in mind the frequent practice throughout the Piṭakas of naming the good roots and their associated qualities in terms of the negative values of the bad roots and qualities, it should not be overlooked that the absence of those bad roots and associated qualities in no way implies a mere static condition, a state of general non-activity. Absence of the bad roots means that, in terms of activity as a whole, it is to the bad roots and their associated qualities alone that any such inactivity applies. Consequently, in terms of states accompanied by roots, only those named “beautiful” can be operative. Thus, because of non-action of the bad, there is action that is skilful and good. 299.

The importance of this distinction is well illustrated in the introductory section to the initial volume of the great first division of the Tipiṭaka, called Vinaya Piṭaka. This Piṭaka is concerned largely with a detailed enunciation of the rules of moral practice, more particularly as they apply to Bhikkhus and Bhikkhunīs. However, in this introductory section entitled *Verañjakaṇḍa*¹, it records how a Brahmin approached the Buddha, and in the course of conversation said, “I have heard that the revered Gotama professes a DOCTRINE OF NON-ACTION (*akiriyavāda*)”. To which the Buddha replied, “Certainly, Brahmin, there is a reason, a reason whereby one speaking rightly of me could say, ‘the recluse Gotama professes a doctrine of non-action’. For, Brahmin, I indeed proclaim non-action in respect of wrong bodily conduct, of wrong vocal conduct, and of wrong mental conduct; in respect of the many and varied evil, bad states I proclaim non-action. Certainly, Brahmin, this is a reason, a reason whereby one speaking rightly of me could say, ‘the recluse Gotama professes a doctrine 300.

¹See also *The Book of the Discipline* [5], vol. 1, p. 1 ff., and *The Numerical Discourses of The Buddha* [3], *The Book of Eights*, II *The Great Chapter*, 11 (1) *Verañjā*.

of non-action’, but certainly not in respect of that which you have averred”.

301. In this passage the Buddha made two things very clear. First, he declared the types of states concerning which there should be absolute non-activity—in Abhidhamma terms states accompanied by bad roots—second, by the direct implication of that passage, he in effect made the unspoken declaration of the essentiality of positive action in respect of all the many and varied skilful, good states associated with which there is good bodily conduct, good vocal conduct, and good mental conduct, in other words, RIGHT THOUGHT (*sammā-saṅkappa*), RIGHT SPEECH (*sammā-vācā*), and RIGHT ACTION (*sammā-kammanta*). However, in so doing the Buddha also inferred the entire NOBLE EIGHT CONSTITUENT PATH (*ariya-aṭṭhaṅgikamaḅga*), viz., RIGHT VIEW (*sammā-diṭṭhi*), RIGHT THOUGHT (*sammā-saṅkappa*), RIGHT SPEECH (*sammā-vācā*), RIGHT ACTION (*sammā-kammanta*), RIGHT LIVELIHOOD (*sammā-ājīva*), RIGHT EFFORT (*sammā-vāyāma*), RIGHT MINDFULNESS (*sammā-sati*), and RIGHT CONCENTRATION (*sammā-samādhi*); for in the application of every one of these eight positive and interdependent constituent elements, there is brought to bear the powerful action of the three entirely positive good roots: absence of greed, absence of hatred, and absence of dullness and delusion.
302. Even so, these negative sounding titles can often prevent the thorough-going positive nature of the good roots from being properly understood. In English, therefore, that this positive aspect may be stressed, the notion of absence of greed can well be expressed in positive form as generosity; absence of hatred can be expressed as goodwill, loving kindness, or amity; and absence of dullness and delusion as wisdom.
303. Thus, in simplified practical terms, the roots of all goodness are generosity, goodwill, and wisdom. Provided, therefore, in making use of these names—for they are only names—their application is correctly interpreted in terms of the actual underlying motive at the time of action, and—in the absolute ethical sense—is seen to be strictly in accordance with absence of greed, absence

of hatred, and absence of dullness and delusion respectively, they can be said to represent a very sound basis upon which a general understanding of the positive nature of the three good roots may be built up.

Despite this positive naming, though, the value of becoming fully conversant with the manner in which the bad roots manifest themselves cannot be too strongly emphasized, for in the Teaching of the Buddha it is the ultimate eradication of roots productive of fault, which is the real point at issue. The presence of fault means an automatic absence of its skilful counterpart. Awareness of a fault is therefore the first stage towards its eradication. In consequence of this, even a purely theoretical or so-called scholastic awareness of the range and scope of unskilful, bad action constitutes a type of knowledge which can be productive of good. Such knowledge, if applied in the purely practical sense so consistently set forth by the Buddha, is that which promotes the skilful, inhibits the unskilful, and thereby prepares the way for mental development and the attainment of penetrative insight. 304.

In connection with the acquiring of such knowledge, the Piṭakas abound with Suttas wherein the Buddha speaks both in terms of abandoning the unskilful and fostering the skilful. As to abandoning the unskilful, both in terms of action and view, the Brahmajāla Sutta of Dīgha Nikāya¹ is most explicit, as also is the Sammādiṭṭhi Sutta of Majjhima Nikāya², the latter originally delivered by the Buddha's close and learned disciple Ven. Sāriputta. With regard to the practice of the skilful, particularly from the point of view of the layman, the Sigālovāda Suttanta³ is of special importance. Within the books of the Abhidhammapiṭaka itself one of the most valuable and detailed statements of the extent 305.

¹The Long Discourses of The Buddha, No. 1, Brahmajāla Sutta: The Supreme Net—What the Teaching is Not [17].

²The Middle Length Discourses of the Buddha [2], Sutta No. 9, Sammādiṭṭhi Sutta, Right View.

³The Long Discourses of The Buddha [17], Sutta No. 31, Sigālovāda Sutta, Advice to Lay People.

and ramifications of evil, bad states is in the seventeenth chapter of Vibhaṅga, entitled Khuddaka Vibhaṅga. In translation this is called “Analysis of Small Items¹”, and here, in ten summaries and ten expositions of those summaries, together with an additional exposition on the occurrences of craving, there exists a most extensive synopsis of both the apparent and the subtle ways in which the three bad roots are constantly operative.

Denotations of the Good Roots

306. Referring now to the Commentary Atthasālini², the denotations given for “absence of greed” are the general characteristic of absence of covetous wish in respect of objects, or, a state (or condition) of unattachedness, like a water drop on a lotus petal; the inherent functional property of non-grasping, like a Bhikkhu free (from the rounds of rebirth); and the resultant appearance of the state (or intention) of being “apart from”, as in the case of a man who has fallen into filth.
307. In the case of “absence of hatred” the general characteristic is absence of ferocity, or absence of enmity, like an agreeable friend. The inherent functional property is that it drives away vexation, or, it drives away the fever (of passion), like sandalwood (drives away insects); and the resultant appearance is, being gentle and pleasing like the full moon.
308. “Absence of dullness and delusion” has the general characteristic of penetration as to the true nature (of things), unflinching penetration like the penetration of an arrow shot by a skilled bowman. The inherent functional property being that of illuminating the object (of sense or ideation) like a lamp; and the resultant appearance, absence of confusion like a good forest guide.

The detailed explanation of these three good roots as given in this same Commentary is particularly useful in that it presents

¹Book of Analysis [16], §§832–977 inc.

²The Expositor [13], pp. 67, also Path of Purification[9], chapter XIV, §143.

the many ways in which, as roots, they are responsible for the qualities present in the occurrence of good states¹.

With regard to the final denotations of these three, *i.e.*, their concurrent footing, no details are given at this point in the Commentary. However, another work, *Nettipakaraṇa*, furnishes that information. Thus, in the case of “absence of greed” it is the ABSTAINING FROM TAKING THAT WHICH IS NOT GIVEN (*adinnādānā-veramaṇī*), *i.e.*, the second of the Five Precepts. In the case of “absence of hatred” it is the ABSTAINING FROM KILLING BEINGS (*pānātipātā-veramaṇī*), *i.e.*, the first of the Five Precepts. The concurrent footing of “absence of dullness and delusion” is RIGHT KNOWLEDGE AND ITS ASSOCIATED PRACTICE (*sammāpaṭipatti*). In this way, the four denotations of the three good roots are completed.

As a point incidental to the details of these concurrent footings, some mention should be made of *Nettipakaraṇa* itself, for although not frequently spoken of, it is nevertheless of immense importance to the proper understanding of the Buddha’s Teaching. That it is a work of very early date is undoubtedly true, for it is certainly far more ancient than the Commentaries as they have existed since the fifth and sixth centuries C.E. Traditionally, it is ascribed to Ven. Mahākaccāna, one of the Buddha’s contemporaries and most able and learned disciples. Of him the Buddha said:

The most eminent of my Bhikkhu disciples in explaining analytically that which is said in abridged form is Mahākaccāna².

Nettipakaraṇa explains in detail the way by which the full implication of the Buddha’s Teaching may be determined. Its method consists of the systematic examination of any particular passage in accordance with a strict plan of analysis, together with

¹The Expositor [13], pp. 167–170 inc.

²The Numerical discourses of The Buddha [3], The Book of the Ones, XIV., Foremost, i. First Subchapter (197).

accurate observance of basic definitions. It is, therefore, a treatise which forms a GUIDE (*netti*) for commentators, in that from its basic structure it shows how the often abridged and terse language of the Piṭakas may be expanded to disclose its full meaning. Although the exact details of its past history are little known, in Myanmar it is traditionally included within the Tipiṭaka itself. This inclusion is not the case in Sri Lanka, nevertheless its authority is equally respected. In translation it is entitled, “The Guide¹”.

¹[11].

Talk Six, Part Two

The questions now to be examined are, first, which are the BEAUTIFUL integral CONSCIOUS STATES CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacarasobhanā-cittāni*), and second, into what categories do they fall¹? 312.

In answer to the second part of this question it can be said that the categories are threefold, viz., 313.

1. GOOD (productive) integral CONSCIOUS STATES (*kusala cittāni*),
2. RESULTANT integral CONSCIOUS STATES HAVING ROOTS (*sa-hetuka-vipāka-cittāni*) and
3. INOPERATIVE integral CONSCIOUS STATES HAVING ROOTS (*sa-hetuka-kiriya-cittāni*).

Characteristic of the Plane of Sense Desire

Why is it that these three particular categories of “beautiful states” are characterized as *kāmāvacara*, that is, as being characteristic of the plane of sense desire? As mentioned earlier², they are states which are concerned to a very considerable extent with stimuli impinging upon the five doors of sense, and with the consideration or recollection of such stimuli by way of the mind door. In view of the nature of these stimuli, their origin and their relation- 314.

¹See chart 7 on p. 336.

²See §46.

ship to the integral states that arise because of them, the word *kāmāvacara* can be expressed as meaning “a condition, state or quality wherein consciousness moves about, with which it is familiar, where it is at home, and which it frequents”. This is indeed so, for *kāmāvacara*, translated literally, means MOVING ABOUT IN (*āvacara*) SENSE DESIRE (*kāma*). This, though, does not explain the matter fully, there being other considerations. *Kāma* as a specific term has two distinct connotations, for not only does it refer to that which DESIRES (*kāmeti*) but also to that which IS DESIRED (*kāmiyati*) by that very desire. Thus, on the one hand it extends only to the basic desire for stimulation of the six bases of sense, whereas, on the other hand, it points to that from which, or by means of which, such desired stimulation may be realized. Consequently, in the first instance, the word *kāmāvacara* gives the name to those classes of consciousness which, as a group, are largely associated with sense desire itself, and in the second instance that same word, *kāmāvacara*, gives the name to the PLANES (*bhūmi*) wherein the many and varied objects of sense are prevalent.

315. Therefore, when, with reference to integral states, the term *kāmāvacara* is used and expressed as characteristic of the plane of sense desire, it should be understood as comprising all the above meanings, in that it is the classification name for the types of consciousness which, in their mundane sense of need for objective stimulus, cleave to and move about in those levels, planes, or modes of existence which provide such objective stimuli. Thus, *kāmāvacara citta* is the consciousness characteristic of the *kāmāvacara-bhūmi*. Paraphrasing the Commentary¹ it may be said that much as a battlefield is so called because it is resorted to by armed men, so “the plane of sense desire” is so called because it is resorted to by consciousness habituated to sense desire. Conversely, in the way in which an elephant, because of its particular ability in the field of battle, may have earned the title “battle experienced”, so those integral conscious

¹The Expositor [13], pp. 82 and 83.

states which arise readily in connection with objects of sense thereby earn the title “consciousness characteristic of the plane of sense desire”.

Good Productive Integral Conscious States

Reverting now to the three categories of “beautiful states” included in this classification. The first of these, “good (productive) integral conscious states”, as their basic name together with the specially added word “productive” suggests, are strong in the sense of ACTION (*kamma*) and are therefore correspondingly productive in terms of resultants. Here, though, it should be observed that, although no direct mention of roots has actually been included in their title, the existence of such roots is nevertheless inferred. That this is so is shown by verse 10, where certain of the resultants of these and other good states are seen performing eight functions in respect of the sense operation that can take place in the first phase of the active conscious process¹. That other important and powerful resultants are also produced is shortly to be discussed. 316.

If these good, skilful states are indeed thus productive of resultants, in what position do they operate in a total course of the active conscious process? In this respect, their position is absolutely fixed, for their relationship with other states in that process is causally determined by the particular function they perform. In operation, their most noteworthy feature, quite apart from being productive of resultants, is their intrinsic full awareness of the conceptualized object as determined by the preceding function. As in the case of the twelve bad, unskilful states, they come to be immediately following, and because of, the cessation of the so-called dual function of DETERMINING or MIND- 317.

¹*I.e.*, the eight rootless integral conscious states which are the resultants of good action. See §207.

DOOR-ADVERTING (*votthapana/mano-dvārāvajjana*)¹. This function, as has been seen, completes the first phase of the active conscious process, no matter whether that process has been dependent for its arising on any of the five material objects of sense, or upon a purely mental object. Thus, in position the good states are similarly placed to the bad, the important difference between them being that whereas the twelve bad states operate solely in association with BAD ROOTS (*akusala-hetu*), the good states arise accompanied always by GOOD ROOTS (*kusala-hetu*).

Javana

318. When giving a name to the integral states, both skilful and unskilful, which arise in causal succession to the final function of the first phase of active conscious process, the expression “full awareness” has already been used many times. In continuing to do so, its use should nevertheless be looked upon purely in the nature of a compromise, for it cannot be fairly considered as a direct translation of *javana*, the Pāli term it is intended to represent. As has just been shown, “full awareness”, from its face value, expresses only that aspect of the whole process which the average person would consider to be its most important. In other words it is, in conventional terms, the only phase within that whole active conscious process upon the arising of which the so-called individual could rightly say, “I know about, I am conscious of, I am fully cognizant of the presence of the object”. It is for this reason alone that the expression “full awareness” has been used.
319. The word *javana* itself, when made use of in the purely technical sense of its Abhidhamma application, would seem to defy any comprehensive, yet straightforward, translation into English. The reason for this is that it combines the ideas of going forward and knowing; then, coupled with these, can be included to some

¹See chart 15 on p. 344

extent its more conventional interpretation conveying the notion of rapidity, which rapidity can be applied to the way in which this series of second phase integral states react to the conceptualized object in terms of any particular attitude or opinion held at that time. Thus, ACTION (*kamma*) is involved, and thereby RESULTANTS (*vipāka*).

Therefore, when with reference to the second phase of the conscious process the words “full awareness” are used, meaning “a knowing of the object”, it is essential to appreciate fully that of the other aspects implicit in those states such as attitude to the object, FEELING (*vedanā*), ACTION or VOLITION (*kamma, cetanā*), RESULTANT (*vipāka*), and the many other concomitant factors, all are equally strongly present, and act together, with this full awareness as parts of an operative whole. To this extent, “full awareness” then represents *javana*.^{320.}

To turn now to the first part of the original question: “What are the beautiful integral conscious states characteristic of the plane of sense desire¹?” At first sight, the general arrangement of each of the three classes of states included therein would seem to be strongly reminiscent of that of the greedy states enumerated in verse 4. Both comprise eight individual states, both show similar divisions into pleasant mental feeling and neutral feeling, and both have comparable sub-divisions into association with and dissociation from knowledge, as well as being instigated or uninstigated. This, though, is a purely superficial appearance, and useful only as an aid to memory, for in practice good states differ widely from greedy states, both in broad terms and as is shown in the much deeper analysis afforded by chapter 2 of *Abhidhammatthasaṅgaha*.^{321.}

Verse 15 enumerates the good (productive) integral states. These constitute the primary group of skilful states that operate most characteristically in those planes of existence where the ob-^{322.}

¹See §207.

jective qualities most sought after by desire are to be experienced most readily.

Verse 15

SOMANASSA-SAHAGATAM ÑĀṆA-SAMPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 1 & 2)

SOMANASSA-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 3 & 4)

UPEKKHĀ-SAHAGATAM ÑĀṆA-SAMPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 5 & 6)

UPEKKHĀ-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM TI
(States 7 & 8)

IMĀNI AṬṬHA PI KĀMĀVACARA-KUSALA-CITTĀNI
NĀMA

Which translated is:

There are two good (productive) integral states wherein factorial consciousness is:

ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*) of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

There are also two ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*) of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

Then a further two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*) of which ONE (*eka*) is UNINSTIGATED (*asaṅkhārika*) and ONE (*eka*) INSTIGATED (*sasaṅkhārika*).

Finally, there are two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling, but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*), of which ONE (*eka*) is UNINSTIGATED (*asaṅkhārika*) and ONE (*eka*) INSTIGATED (*sasaṅkhārika*).

THESE (*imāni*) EIGHT TOGETHER (*aṭṭha pi*) ARE KNOWN AS (*nāma*) GOOD (*kusala*) integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*).

The qualities of the three good roots¹, which in suitable combination accompany these eight integral states, have already been described² as also have the two types of mental feeling³, and the presence or absence of instigation⁴, though in this latter case certain differences will later be shown to exist. Consequently, the very particular quality which remains to be discussed, both as to its own attributes and its effect on states in which it is—or is not—incorporated, is KNOWLEDGE (*ñāṇa*). 323.

When the meaning of VIEW (*ditṭhi*) was elaborated⁵, it was shown to include any belief or hypothesis not in accord with ultimate truth. Knowledge, on the other hand, as it is applied in Abhidhamma studies, embraces neither belief nor hypothesis but only that which is strictly in accord with ultimate truth. 324.

The Pāli word *ñāṇa*, knowledge, has many synonyms, one of which is *paññā*, with which it is often interchanged, much in the 325.

¹See chart 8 on p. 337.

²See §299 ff.

³See §77 ff.

⁴See §§94–95.

⁵See §82 ff.

same way as in English, wisdom, comprehension, understanding, etc., are interchanged with knowledge according to the context; thus, its range of application is very wide. However, the Commentary Atthasālinī¹, referring to this equivalent, *paññā*, is most explicit as to its meaning. It says:

Paññā means “one knows” (or comprehends). What does one know? “This is suffering”, etc., according to the procedure of the Four Noble Truths. In the (Great) Commentary², however, it was said, “*Paññā* means, it causes one to know”. What does it cause one to know? It causes one to know (comprehend) “impermanence, suffering, and absence of soul”. Illumination is the characteristic of *paññā* as knowledge is also its characteristic. Indeed, just as in a four walled house at night time wherein is a lighted lamp, darkness ceases (and) light becomes manifest, even so, illumination is the characteristic of knowledge. There is indeed no light equal to the light of knowledge.

326. Referring now to Visuddhimagga³ it says concerning *paññā*:

Its general characteristic is penetrative comprehension of the inherent nature (of states); its inherent functional property is the destruction of dullness and delusion concealing the inherent nature of states; its

¹The Expositor [13], p. 161.

²This refers to one of the ancient commentaries brought from India to Sri Lanka by Ven. Mahinda ca. 240 B.C.E. For the convenience of the islanders, it was translated by him into the then current form of Sinhalese. In the course of the recompilation and translation of these ancient commentaries from this old form of Sinhalese into Pāli during the fifth century C.E., Ven. Buddhaghosa incorporated the subject matter of the Great Commentary (Mahātthakathā) together with that of the other commentaries, both Indian and Sinhalese.

³See also Path of Purification [9], chapter XIV, § 7.

resultant appearance is absence of dullness and delusion; because of the statement¹:

...he who is concentrated knows and sees
in accordance with absolute reality,

concentration is its concurrent footing.

The arrangement of good (productive) states in verse 15 is ^{327.} very clear, in that four of its eight sections are seen to be ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*), and four DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*). Since, as has been shown, all the three good roots, *i.e.*, generosity, goodwill, and knowledge, are fundamentally important associates of skilful conscious states, it is evident that although in the above classification only the presence or absence of knowledge is mentioned, the other two roots must in some way be playing their part. Because of this being so, it is correct to say of “beautiful integral conscious states having roots”, that, quite irrespective of the particular group amongst the many groups to which individual integral states may belong, all are invariably associated with the two roots, generosity and goodwill (*i.e.*, absence of greed and absence of hatred: *alobha, adosa*). Moreover, it can be further said that it is only in connection with good (productive), resultants and inoperative integral states characteristic of the plane of sense desire, that any dissociation from knowledge occurs.

From this, it can be deduced that “beautiful integral states²” ^{328.} classified as DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*) are thereby associated with the two good roots only, generosity and goodwill, whereas all others have the three good roots: generosity, goodwill, and knowledge.

¹The Numerical discourses of The Buddha [3], The Book of Tens, The First Fifty, I. Benefits, 1 (1) (8).

²See chart 8 on p. 337.

Two- and Three-Rooted Skilful States

329. Putting on one side for the moment any consideration of the type of feeling present, and whether a conscious state has arisen in a completely voluntary manner or has been instigated, the question now occurs: what is the difference in practice and outcome between thought, speech, and action associated with two good roots, or, alternatively, with the three good roots?
330. In the first instance, if a person performs or encourages others to perform kind, helpful actions, if he speaks in a gentle heartening way or even only thinks thoughts similarly directed, yet at the same time gives no consideration to the deeper significance of such actions apart from their bare rightness, this either because of their spontaneity, their habituality, or as being thought of as the ordinary and proper course for a right-thinking person to pursue, such actions are two rooted. Why is this so? Because whether done on the spur of the moment, whether based on excellent custom, or on a sound conviction of rightness, the root structure is without any real penetration in respect of the true nature of the action. As action, though, it is nevertheless highly moral and truly progressive in that same moral sense, quite irrespective of the source of that morality as the expression of a particular moral code. Being action, it is productive of resultants; which resultants, being, as it were, habit forming in the best sense, creates the tendency for further comparable activity.
331. Thus, skilful action based on practical application of the positive aspect of ABSENCE OF GREED (*alobha*) and of ABSENCE OF HATRED (*adosa*), forms, builds up, strengthens, and consolidates the first element of the three great fundamentals of training, MORAL PRACTICE (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*), and WISDOM (*paññā*). Of itself, moral practice cannot create the other two; but without it, though, the other two cannot come to be, increase, and attain to the full growth that culminates in the CESSATION OF SUFFERING (*dukkha-nirodha*).
332. Three rooted skilful integral states characteristic of the plane

of sense desire differ from the class just discussed in one major particular, the presence of the root of absence of ignorance, or—in its positive sense—knowledge. Here, it should be emphasized that the meaning of the word “knowledge” is to be understood as already stated¹. Thus it should not be interpreted as that which is a summation of relative data concerning the world and worldly activity as a whole. On the contrary, it constitutes a recognition of principles which are ultimate and which are quite detached from the way in which the phenomenal world is ordinarily interpreted and grasped at, “. . . firmly as truth²”. Here, it is that which shows not only the universal nature of the reaction which takes place between awareness of mundane phenomena and the twin forces of ignorance and craving, but also the principle by which such reaction is brought to cessation. Thus, although the word “knowledge” is frequently used, its connotation in this instance is “understanding” or “wisdom”.

Bearing this in mind, the four integral states having three 333. roots, and which fall into the category now being discussed, are seen to be associated not only with generosity and goodwill, but with knowledge also. Dependent upon the extent and depth of this knowledge, such states are thus imbued with an innate recognition of the ultimate truth of the omnipresence of IMPERMANENCE (*anicca*), SUFFERING (*dukkha*), and ABSENCE OF SOUL (*anattā*), of the ultimate truth that CRAVING (*taṇhā*) is the CAUSE OF SUFFERING (*dukkha-samudaya*) and that the CESSATION OF SUFFERING (*dukkha-nirodha*) comes about only by the proper understanding and practice of the NOBLE EIGHT CONSTITUENT PATH (*ariya-atṭhaṅgika-magga*, viz., right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration). Coupled with these three knowledges there is the further recognition that throughout the whole continuity of process called existence there is a direct causal re-

¹See §324 ff.

²Book of Analysis [16], §948.

relationship between adjacent states, forming a self-perpetuating series which persists unflinchingly, while ignorance and craving remain in any degree operative.

334. From this it can be appreciated that when a person says, “I know what I am doing”, the condition of knowing referred to rarely has any connection with the definition of knowledge intended regarding three rooted integral states. Knowledge in that specific sense does not occur frequently. In the usual course of events it is reasonable to say that when people act in a skilful manner, either by way of thought, speech, or bodily action, that skill represents a strengthening of moral tendency by way of absence of greed and absence of hatred only. Where, however, there is present in such states even a glimmer of understanding of the kind specified, the action associated therewith strengthens not only the background of MORAL PRACTICE (*śīla*), but, because of the participation of the root of absence of dullness and delusion, the background of UNDERSTANDING (*paññā*) also. Moreover, where there exists conscious effort directed towards the analysis of problems concerned with the gaining of such understanding, not only is the arising of knowledge stimulated, but there is MENTAL DEVELOPMENT (*bhāvanā*) as well.

335. The breadth and depth of knowledge that can be associated with good (productive) states characteristic of the plane of sense desire should never be minimized or underestimated, for although at its lowest point it may be but a mere glimmer when related to ultimate understanding, that glimmer can nevertheless, with intention and hard practice, be increased to encompass such profound insight as is implicit in the full development of the FOUR ANALYTIC INSIGHTS (*catasso paṭisambhidā*)¹. Although these insights are still “of the world”, they form a final frontier of the mundane, beyond which there arises the true PENETRATIVE INSIGHT (*vipassanā*), which is supramundane, that is, the insight which sees things as they are in ultimate reality, and which, in

¹Book of Analysis, §718.

its final phases of utter and final release from suffering, brings about conditions which render both itself and succeeding states incapable of being in any way productive of further resultants tending towards rebirth.

Consequently, where the three good roots operate together, 336. the three basic requisites for complete and balanced progress, viz., MORAL PRACTICE (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*) and WISDOM (*paññā*), are also being built up and consolidated.

Do Good States also Lead to Rebirth?

It has been said earlier that bad (productive) integral states, be- 337. cause of their association with IGNORANCE (*avijjā*) and CRAVING (*taṇhā*), represent, by way of the three bad roots, ACTIVITY CUMULATIVE OF RESULTANTS TENDING TOWARDS REBIRTH¹. It has also just been mentioned that the final phases of supramundane penetrative insight institute conditions entirely eliminating any further production and accumulation of such resultant tendency. Can it therefore be said that all good (productive) integral states intermediate between these two groups are themselves productive of resultants tending towards rebirth? The simple answer to this question is most certainly, “Yes”. Because of this a new question now presents itself: if, as has been seen, the tendency to rebirth depends ultimately upon actions rooted in ignorance, why is it that good states—being themselves associated with the good roots—are thus productive of rebirth tendency?

Generally speaking, it is customary to use ROOTS (*hetu*) as 338. the basis for grouping and classifying of integral states. It is a straightforward method and differentiates the states very clearly. Nevertheless, it is not the only basis upon which classification may be made. Although, by way of root classification, ignorance, in the form of dullness and delusion, appears to be quite cut off by good roots, there are many other ways, far subtler, by

¹*Bhava*. See §121.

which this insidious quality maintains its strong hold on mundane states. When considering existence as a continuity of process, that process as a whole is referred to as *samsāra*, meaning literally, “moving on”, “circulation”. For this reason, it is often represented figuratively as a wheel to which beings are fettered until such time as the fetters are broken and dispersed by the power of penetrative insight. These so-called fetters are just one of the ways by which the activity of ignorance and craving become manifest independently of simple root structures, and under that title are included in the *Mātikā* of *Dhammasaṅgaṇī* as a basis upon which states may be classified.

339. The TEN FETTERS (*dasa saṃyojanāni*) as manifestations of ignorance and craving are operative not only in a direct manner, as in the bad integral states, but also throughout mundane states generally. Because worldly states do not see things as they are in absolute reality, the six objects are to that extent viewed in a manner akin to ignorance. Good states, therefore, although they do not arise based on ignorance in the form of dullness and delusion, nevertheless, because of their absence of penetration, are favourable to the maintenance and growth of the fetters. Inasmuch as good states are vitiated by ignorance and its associated fetters, they can be regarded as objects of those fetters. Moreover, because of their relative closeness to ignorance, when compared with the penetrative insight of ultimate understanding that breaks down and utterly uproots that ignorance, they are low, and are thus fettered to the round of rebirth. Because of this, they represent ACTIVITY CUMULATIVE OF RESULTANTS TENDING TOWARDS REBIRTH (*bhava*). Good states, although they inhibit the root of DULLNESS AND DELUSION (*moha*), together with the other bad roots, do not thereby eradicate IGNORANCE (*avijjā*).

Talk Seven, Part One

If, in connection with existence as a whole, one recognizes therein ^{340.} the basic principle of its being a continuity of process, then, from what has been said so far of productive states—good and bad—together with the resultants that arise because of them, there emerges a truly frightening picture. Admittedly, this is in part accounted for by the fact that the enumeration of integral states has by no means yet been completed, nor have the implications of their various groupings been explained; even so, when such has been done the reasoned knowledge arising from Abhidhamma study still shows that frightening picture as a very potent reality. Moreover, this is especially so wherever there is failure to exert any real pressure in the direction of strengthening the three basic aspects of progress, viz., moral practice, mental development, and wisdom.

But why is the picture still so frightening? Basically, because ^{341.} it would appear to show the so-called being as nothing other than a trapped cyclic process dependent upon integral states producing rootless resultants; resultants which, in their turn, virtually dominate the first phase of further active conscious process, thereby preparing the way for integral states of the second phase destined to produce more rootless resultants, and so on, in a never ending, self-perpetuating cyclic series. The frightening aspect of this is its apparent inevitability, for, up to a point, such an interpretation of the state of affairs is indeed strictly true. A very important feature to bear in mind, illustrating the possibility

of such a course taking place, is apparent inasmuch as that on no occasion did the Buddha teach a doctrine of automatic and inevitable forward progress towards the ultimate goal, Nibbāna, without there being, at the same time, a step by step applied effort directed specifically towards that ultimate goal. By implication, therefore, if no effort is made, the inevitability of such a cyclic series becomes clearly evident.

342. This is not the juncture at which to speak of the phases of death and rebirth, which occur serially as normal functions within that continuity of process called existence. It is a complex subject, particularly in respect of the many states, mental and material, which are capable of performing important functions in its occurrence. For this reason, therefore, it is dealt with in considerable detail in later chapters of Abhidhammatthasaṅgaha. However, in connection with the self-perpetuating aspect of the cyclic series, it is sufficient to say that of the many resultant states that can determine, and are indicative of the class of rebirth that is to take place immediately following death, there are, among the rootless resultants of both good and bad action, particular states (*i.e.*, *santīraṇa-citta*) which, besides fulfilling their more frequent functions in the first phase of the conscious process, do also, on specific occasions, perform certain of the special functions occurring at the time of death and rebirth. Unfortunately, though, the conditions which their operation presupposes, are not at all conducive to forward progress. Forward progress is by no means an easy course either to follow or achieve. Consequently the prospect open to those who do nothing directly towards such progress is, when viewed in terms of this self-perpetuating cyclic series, a truly frightening picture.

343. Such would be the inevitable state of affairs if rootless resultants were the only kind that could occur, for, as has already been shown, in the case of bad states, the only direct resultants possible are indeed the seven rootless states enumerated in verse 9. From this, the clear inference to be drawn is that where there is a reduction in the practice of the eight greedy, the two hateful

and the two dull and deluded (productive) integral states, to that extent there is a reduction in the coming to be of their corresponding resultants. In this way, less fuel is added to the twin fires of ignorance and craving, with a consequent weakening of the tendency to inevitable self-perpetuation of the cyclic series. It is in just such a connection that the Buddha, while summarizing the teaching of all Buddhas, proclaimed the importance of, “THE NOT DOING OF ANY EVIL (*sabba pāpassa akaraṇaṃ*)¹”.

Fortunately, the inevitability of the cyclic series is not absolute. If it were so, all would be hopeless. There is a way, a way which has likewise been proclaimed by the Buddha in the continuation of that same verse of Dhammapada, where it says, “THE UNDERTAKING OF THE SKILFUL, THE PURIFICATION OF ONE’S OWN MIND (*kusalassa upasampadā, sacitta pariyoḍapanam*)”². Here, reference is being made to the practice of appropriate skilful states, examples of which comprise the so-called beautiful (productive) states as given in verse 15 of Abhidhammatthasaṅgaha, wherein the purification of one’s own mind is represented by the putting on one side of views and hypotheses by the acquisition of true knowledge, *i.e.*, the gaining of understanding and wisdom.

These beautiful (productive) states, although themselves giving rise to the eight rootless resultants, listed in verse 10 of Abhidhammatthasaṅgaha, also originate a series of far more powerful RESULTANTS HAVING ROOTS (*sahetuka vipāka*). Moreover, when in appropriate, auspicious circumstances connected with death and rebirth, resultants of this kind, having roots, come into play, performing the same function earlier attributed to certain rootless resultants, *i.e.*, the function called CONSTITUENT POTENTIALITY OF BEING². The nature of rebirth based on such good roots, when compared with rootlessness, far from being non-conducive to forward progress is, on the contrary, in every way of the greatest assistance. Furthermore, where at the time of rebirth the

¹Dhammapada, verse 183.

²*Bhavaṅga*. See §§240–241.

root combination is suitable, it can even be potential to the final attainment of release from any future rounds of rebirth.

345. As an example of this, if a being is born whereof the function of *bhavaṅga* (which comprises the non-active instants of resultant consciousness maintaining the continuity of sentient existence¹) is performed by a resultant integral state having the three roots of absence of greed, absence of hatred, and absence of dullness and delusion, the potentiality of that being in respect of realization of the CESSATION OF SUFFERING (*dukkha-nirodha*), Nibbāna, is very high indeed. This is an interesting point, and one not often stressed in connection with this CONSTITUENT POTENTIALITY OF BEING (*bhavaṅga*). As a further example, if a being is born based on a ROOTLESS (*ahetuka*) resultant its capacity and ability for forward progress is extremely limited. Again, if a being is born based on a “beautiful” resultant that is TWO-ROOTED (*dvihetuka*) its capacity and ability in moral practice and mundane understanding may well reach to very great heights. However, because the root of knowledge is not present, such understanding cannot attain to true penetrative insight in that life. Consequently, as it is only the being whose birth is based on a resultant having THREE good ROOTS (*tihetuka*), who in this present life can indeed make an end to suffering, every effort needs to be made to stimulate the right conditions for such an auspicious rebirth to arise.

346. At first sight, these purely technical details concerning the relative ability of differently constituted beings to attain penetrative insight, may not seem to give particularly strong encouragement to individuals wishing to make progress. However, no such unhelpful attitude should be entertained even for a single moment, because the actual potentiality of an individual’s own underlying root structure cannot be assessed by himself other than on the basis of the actual positive outcome of his own endeavours towards progress. When, and how, such progress has actually been achieved in the practice of MENTAL DEVELOPMENT

¹See §240.

(*bhāvanā*) and the attaining of PENETRATIVE INSIGHT (*vipassanā*), is, for the ordinary individual, the one clue by means of which—in retrospect—the nature of the *bhavaṅga* root structure can be assessed. Consequently, to one who makes it his business to practise, the root structure of *bhavaṅga* is nothing more than a point of academic interest, and on his part, is not a factor which needs in any way to be determined in connection with that practice. So far as the individual is concerned, effort is the really important criterion in the process of enlightenment practice.

The Great Resultants

The resultants of the eight beautiful (productive) integral states ³⁴⁷ characteristic of the plane of sense desire¹ are commonly referred to as the GREAT RESULTANTS (*mahā-vipāka*). They are enumerated in Abhidhammatthasaṅgaha, verse no. 16, and in that enumeration their outward form presents no variation from the productive states of verse 15. It is only in the summary lines that their difference of function is indicated. Structurally, there are some variations from the productive states, but these are small and are specified in chapter 2 of Abhidhammatthasaṅgaha. As resultants, they perform several functions besides that of *bhavaṅga* mentioned above. These are enumerated in chapter 3.

Verse 16

SOMANASSA-SAHAGATAM ÑĀṆA-SAMPAYUTTAM 348.
 ASAṆKHĀRIKAM EKAM SASAṆKHĀRIKAM EKAM
 (States 1 & 2)

SOMANASSA-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
 ASAṆKHĀRIKAM EKAM SASAṆKHĀRIKAM EKAM
 (States 3 & 4)

¹See chart 7 on p. 336 and chart 8 on p. 337.

UPEKKHĀ-SAHAGATAM ÑĀṆA-SAMPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 5 & 6)

UPEKKHĀ-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAN TI
(States 7 & 8)

IMĀNI AṬṬHA PI SAHETUKA-KĀMĀVACARA-VIPĀKA-
CITTĀNI NĀMA

Which translated is:

As the outcome of good (productive) action, there are two resultant integral states wherein factorial consciousness is: ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

There are also two ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

Then a further two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

Finally, there are two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

THESE (*imāni*) EIGHT TOGETHER (*aṭṭha pi*) ARE KNOWN AS (*nāma*) RESULTANT (*vipāka*) integral CONSCIOUS

STATES (*cittāni*) that HAVE ROOTS (*sahetuka*) and are CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*).

Inoperative States

At an earlier stage the question arose as to the possibility of there 349.
being a category of integral conscious STATES NEITHER RESULTANT NOR PRODUCTIVE OF RESULTANT (*neva-vipāka-na-vipāka-dhamma-dhammā*). This was considered largely in connection with the three rootless inoperative states enumerated in *Abhidhammatthasaṅgaha*, verse 11¹. However, it was mentioned at the same time that, "...There exists a further series of groupings comprising certain other unique types of integral consciousness such as are experienced only by those who in this life have become free from causal bondage, and have thereby achieved full realization of *Nibbāna*²". In saying, "...have become free from causal bondage" the implied meaning is that for such beings the task of penetrating to a complete understanding of the nature of reality has been fully accomplished, and because of that accomplishment the TEN FETTERS (*dasa saṃyojanāni*), previously linking them to the cyclic series of repeated rebirth, are completely destroyed. Thus, for them, there can be no future birth whatsoever in any plane of existence.

From what has so far been said of existence, ACTION (*kamma*) 350.
produces RESULTANT (*vipāka*); which resultant, speaking in broad terms only, constitutes the very potentiality for future existence and rebirth. Comparing the first statement with this latter, a fresh dilemma arises. In the first statement, it is apparent that by virtue of attainment, further production of resultant, maintaining the continuity of sentient existence, must thereupon cease. Apart, then, from the actual moments wherein consciousness, arising at

¹See §237.

²See §233.

the so-called mind-door of such a being, experiences Nibbāna as its object, the question is: “What categories of conscious states arise to the *arahanta* during the course of his remaining life in the world of everyday existence?”

351. To answer this question, the difference between the WORLDLY PERSON (*puthujjana*) and the *arahanta* needs to be understood in terms of their respective relationships to roots and fetters. The ten fetters, which in connection with the four stages, or paths of attainment, will be discussed later in greater detail, represent basically active aspects of IGNORANCE (*avijjā*) and CRAVING (*taṇhā*). Moreover, inasmuch as these two pervade the whole of mundane existence, whether referred to in terms of root, fetter, or in any of their many other manifestations, they represent aspects of activity which are deep, harmful, and tenacious. The nature of their activity in respect of the cyclic series of *paṭiccasamuppāda* has already been discussed to a limited extent in connection with bad roots and bad (productive) integral states¹. It has also been shown in terms of the pervasive qualities of the ten fetters, here again in respect of the same cyclic series, *paṭiccasamuppāda*, but more particularly in connection with good (productive) integral states. It is therefore abundantly clear that in whatsoever form ignorance, and thereby craving, becomes manifest, the same general pattern of outcome persists, *i.e.*, ACTION CUMULATIVE OF RESULTANTS TENDING TOWARDS REBIRTH (*kamma-bhava + upāpatti-bhava*). Such is the product of action as it applies to the ordinary unenlightened worldly person, the *puthujjana*. It is for this reason that the word “productive” has been used to qualify the nature of integral states, good or bad, which, as thoughts, create and dominate the speech and bodily activity of the worldly person.

352. The position of the *arahanta* is, however, very different, for, in the process of attaining to that final stage, the three bad roots have been eradicated, the ten fetters destroyed, and ignorance itself absolutely and irrevocably annihilated. Clearly, this is a

¹See §§108–122.

state without parallel, and as such is one which presupposes a mode of behaviour considerably at variance with that of the worldly person. Thus it is that the *arahanta* is incapable of performing any bad, unskilful action whatsoever, be it of thought, speech, or bodily action; neither can the whole wide range of good, skilful action which he performs based on the three good roots of ABSENCE OF GREED (*alobha*), ABSENCE OF HATRED (*adosa*), and ABSENCE OF DULLNESS AND DELUSION (*amoha*), be causative of any reflexive resultants whatsoever. Thus, there is no tendency towards rebirth.

From this, it is apparent that in his everyday activities in respect of commonplace objects and considerations there cannot arise to the *arahanta* any “productive” integral states, because in this context “productive” means “productive of resultants”.³⁵³ Consequently, apart from the rootless resultant and inoperative states which arise performing their appropriate functions as serial instants of the first phase of active conscious process, the second phase integral states of the *arahanta* in respect of thought, speech, and bodily action, although associated with good roots, are nevertheless neither resultant nor productive of resultants. For this reason they are classified as INOPERATIVE integral CONSCIOUSNESS HAVING ROOTS (*sahetuka-kiriya-citta*). In this way, therefore, it can be appreciated that, whereas the worldly person creates—quite automatically—his own rebirth tendency by means of productive states, good and bad, the *arahanta*—for whom any such rebirth tendency has ceased to be—acts by way of inoperative states alone.

It will be observed that the states enumerated in Abhidhammatthasaṅgaha verse 17¹, although applicable only to the *arahanta*, are nevertheless still classified as Characteristic of the Plane of Sense Desire. The reason for this is that as individual states they arise in accordance with the same range of objective stimuli as the productive states of verse 15; however, as they be-³⁵⁴

¹See chart 7 on p. 336 and chart 8 on p. 337.

long to the province of the *arahanta* alone, sense desire in this case refers only to the plane of existence of which, as states, they may be said to be generally characteristic, and not to there being any aspect of sense desire associated with the actual arising of those inoperative states.

Verse 17

SOMANASSA-SAHAGATAM ÑĀṆA-SAMPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 1 & 2)

SOMANASSA-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 3 & 4)

UPEKKHĀ-SAHAGATAM ÑĀṆA-SAMPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM
(States 5 & 6)

UPEKKHĀ-SAHAGATAM ÑĀṆA-VIPPAYUTTAM
ASAÑKHĀRIKAM EKAM SASAÑKHĀRIKAM EKAM TI
(States 7 & 8)

IMĀNI AṬṬHA PI SAHETUKA-KĀMĀVACARA-KIRIYA-
CITTĀNI NĀMA

Which translated is:

There are two inoperative integral states wherein factorial consciousness is: ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

There are also two ACCOMPANIED BY MENTAL PLEASURE (*somanassa-sahagata*) but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*), of which ONE (*eka*)

is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

Then a further two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling and ASSOCIATED WITH KNOWLEDGE (*ñāṇa-sampayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

Finally, there are two ACCOMPANIED BY NEUTRAL (*upekkhā-sahagata*) feeling but DISSOCIATED FROM KNOWLEDGE (*ñāṇa-vippayutta*), of which ONE (*eka*) is UNINSTIGATED (*asañkhārika*) and ONE (*eka*) INSTIGATED (*sasañkhārika*).

THESE (*imāni*) EIGHT TOGETHER (*aṭṭhapi*) ARE KNOWN AS (*nāma*) INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*) that HAVE ROOTS (*sahetuka*) and are CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*).

Summary

Verse 17 of Abhidhammatthasaṅgaha, being the final enumeration of states classified under the general heading of BEAUTIFUL integral CONSCIOUSNESS CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara-sobhanā-citta*), there follows in verse 18 a summarization of the three groups of eight states included therein.

Verse 18

ICCEVAṂ SABBATHĀ PI CATU-VĪSATI
SAHETUKA-KĀMĀVACARA-KUSALA-VIPĀKA-KIRIYA-
CITTĀNI SAMATTĀNI

Which translated is:

THUS, (*iccevaṃ*) FROM EVERY ASPECT (*sabbathā pi*) the TWENTY-FOUR (*catu-vīsati*) GOOD (*kusala*), RESULTANT (*vipāka*) and INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*) that HAVE ROOTS (*sahetuka*) and are CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*) are FULLY COMPLETED (*samattāni*).

356. In order that there may be a rapid means of calling to mind this same grouping of *kāmāvacara-sobhanā* states, the summary lines just given are followed by a short mnemonic stanza. This stanza states concisely the number, types, and the mode of classification adopted, not only in *Abhidhammatthasaṅgaha* itself but also, as it occurs in the canonical source from which the states were drawn, *i.e.*, the first book of the *Abhidhammapiṭaka*, *Dhammasaṅgaṇī*¹.

Verse 19

VEDANĀ-ÑĀṆA-SAṄKHĀRA-BHEDENA CATU VĪSATI
SAHETU KĀMĀVACARA-PUÑÑĀ-PĀKA-KRIYA MATĀ

Which translated is:

BY WAY OF DIVISION into (*bhedena*) FEELING (*vedanā*), KNOWLEDGE (*ñāṇa*) and INSTIGATION (*saṅkhāra*), TWENTY-FOUR (*catu vīsati*) integral states ARE KNOWN (*matā*) that HAVE good ROOTS (*sahetuka*), are CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*), are MERITORIOUS (*puñña*), RESULTANT (*pāka*) or INOPERATIVE (*kriyā*).

357. With the enumeration of the three categories of “beautiful” states in *Abhidhammatthasaṅgaha* verses 15, 16, and 17, the entire series of integral states eligible for inclusion within the classification entitled characteristic of the plane of sense desire is fully

¹Buddhist Psychological Ethics [14], §§ 1–159 ff.

completed. It would, therefore, be useful to review these states as a whole, and consider them as they occur in the textual order.

The overall plan in respect of *kāmāvacara* states separates them initially into three main categories: ^{358.}

1. Bad states,
2. Rootless states,
3. Beautiful states.

Then, according to the manner in which they operate within a given main category, the various states fall into one or other of three further categories:

4. Resultant producing states,
5. Resultant states,
6. Inoperative states.

In considering the first main category comprising bad states, ^{359.} because of their activity in terms of thought, speech, and bodily action, these states are by definition resultant producing, of which:

- Eight are rooted in greed together with dullness and delusion.
- Two are rooted in hatred together with dullness and delusion.
- Two are rooted in dullness and delusion alone.

In all, therefore, there are twelve bad (productive) integral states.

The second main category comprises rootless states, some of which are the outcome of bad action, some of good action, whereas others are inoperative. Of these: ^{360.}

- Seven are the rootless resultants of bad action.
- Eight are the rootless resultants of good action.
- Three are both rootless and inoperative.

In all, therefore, there are eighteen rootless states.

The third main category comprises “beautiful” states; all, ^{361.} therefore, are associated with good roots. Of these, some being the action of worldly persons, they are thereby resultant producing states. Some, being the outcome of such action, are resultants,

whereas others, being the actions of the *arahanta*, are inoperative.
Thus:

- Eight have good roots and are resultant producing.
- Eight have good roots and are themselves resultants.
- Eight have good roots and are inoperative.

In all, therefore, there are twenty-four beautiful *kāmāvacara* states. Totalling these three main categories, there are fifty-four integral conscious states characteristic of the plane of sense desire.

362. This total of fifty-four states is confirmed in yet another way wherein the individual totals are arrived at purely in terms of resultant states, resultant producing states, and inoperative states. Thus, Abhidhammatthasaṅgaha verse 20 presents the following mnemonic stanza:

Verse 20

KĀME TEVĪSA PĀKĀNI
PUÑÑĀPUÑÑĀNI VĪSATI
EKĀ-DASA KRIYĀ CETI
CATU-PAÑÑĀSA SABBATHĀ

Which translated is:

IN integral consciousness characteristic of the plane of SENSE DESIRE (*kāme*) there are TWENTY-THREE (*tevīsa*) RESULTANTS (*pākāni*), TWENTY (*vīsati*) MERITORIOUS and UNMERITORIOUS (*puññ āpuññāni*) states, ALSO (*ca*) ELEVEN (*eka-dasa*) IMPERATIVES (*kriyā*); THUS (*iti*) FIFTY-FOUR (*catu-paññāsa*) IN ALL (*sabbathā*).

363. In discussing the fifty-four *kāmāvacara* states, frequent reference has been made to important features of the Buddha's Teaching: thus causality, the active conscious process, and existence as a continuity of process, have repeatedly been spoken of. In all these

examples the logical principle of “this arising because of that” has not been difficult to accept. Moreover, it is particularly helpful in explaining the value of moral practice, mental development, and wisdom. However, within that logic the characteristic of IMPERMANENCE (*anicca*) must always be stressed; thus, where any causal function is considered in terms of its participant states, it is vital to appreciate that each such state arises, functions, ceases. Consequently, each serial instant of consciousness throughout the continuity of process is impermanent. From this, continuity itself is recognizable merely as a phenomenon, manifest only because of the adjacency of impermanent states. As a phenomenon, it can have no permanent essence. It is therefore WITHOUT SOUL (*anattā*). Furthermore, because the entire seriality of functions is perpetuated by IGNORANCE (*avijjā*) and its activity through CRAVING (*taṇhā*), the characteristic of SUFFERING (*dukkha*) is perpetually evident. Thus, as the Buddha proclaimed, the THREE CHARACTERISTICS (*ti-lakkhaṇa*) of existence are impermanence, suffering, and absence of soul, (*i.e.*, *anicca, dukkha, anattā*).

That completes the section dealing with integral conscious states characteristic of the plane of sense desire. 364.

Talk Seven, Part Two

Sublime Consciousness

In the Mātikā of Dhammasaṅgaṇī, there is a sub-section in the groups of three which categorizes the entirety of states or phenomena under the headings LOW (*paritta*), SUBLIME (*mahaggata*), and IMMEASURABLE (*appamāṇa*)¹. 365.

In the first of these three, *i.e.*, low, there are brought together all phenomena characteristic of the plane of sense desire, including thereby all good (productive) states, bad (productive) states, resultant states, and inoperative states, together with the mental qualities and factorial consciousness concomitant with their arising. In addition to these purely MENTAL QUALITIES (*nāma*), this category of LOW STATES (*paritta-dhamma*) also includes MATERIAL QUALITIES (*rūpa*). 366.

The word “low”, a translation of “*paritta*”, is variously rendered as “insignificant”, “trifling”, “limited”, “circumscribed”, “little”, “weak”, “brief”, and “minor”. Moreover, the Commentary Atthasālinī, in discussing the inclusion of *kāmāvacara* consciousness, within the group of low states, does, in effect, demonstrate these several values by saying that such states, “are comparable with a pat of cow-dung²”. When given some consideration, this is 367.

¹*I.e.*, Triplet No. 12; see also Buddhist Psychological Ethics [14], Mātikā p. M1, no. 12, the “limited” triad. Also Buddhist Psychological Ethics [14] §§ 1018–21.

²The Expositor [13], p. 58.

a most apt simile, for not only does it emphasize their minor, trifling, and insignificant nature when compared with the far more advanced, controlled, and penetrative modes of thought, but at the same time illustrates the clearly defined manner in which, as a class of states, they are circumscribed and cut off from all more developed mental practice. Furthermore, as states characteristic of the plane of sense desire, they are limited and unable to spread beyond the confinement imposed by the objects of sight, sound, etc., associated with their coming to be. Then again, they are brief and weak inasmuch as the duration of any *kāmāvacara* course of active conscious process is fixed within close limits and cannot be extended beyond those limits. Consequent upon this, it can be appreciated that—although, as has been shown—the penetrative ability of the more powerful three-rooted good (productive) integral states of this class may indeed reach to the very frontier point between mundane understanding and true supramundane penetrative insight, the lack of real strength in such states, together with the relative briefness of their duration, renders any truly consecutive attention and undisturbed concentration difficult and uncertain of achievement.

368. Thus it is that, although the integral conscious states grouped together under the name *kāmāvacara-citta* represent collectively nine more (i.e., 8 *sobhanā kiriyā* and 1 *ahetuka kiriyā*) than the entire range of mental states occurring to the average person, and serving on every occasion throughout his whole life, they are, nevertheless, in terms of fundamental mental development, leading towards penetrative insight, capable of being regarded as nothing other than LOW (*paritta*).

369. From what has been said of the limitations of *kāmāvacara* states, and of the earlier mention of the two additional headings of sublime and immeasurable included in *Dhammasaṅgaṇī Mātikā*, it is apparent that there can occur certain other integral conscious states which are in some special way superior, and which, for an associated reason, are not ordinarily experienced by the average person. Putting on one side, therefore, any examina-

tion of the very particular and quite unique supramundane states which alone are possessed of true penetrative insight, and which, because of that insight, are to be regarded as IMMEASURABLE (*ap-pamāṇa*), there still remains to be investigated the very important group of integral states classified as SUBLIME (*mahaggata*).

Without understating the innate capacity of a sufficiently strong good (productive) three rooted *kāmāvacara* state actually to stand in the relationship of being proximate to (*i.e.*, of being the integral state that arises and passes away immediately prior to) the coming to be of true supramundane penetrative insight¹, it is nevertheless readily recognizable that in a more general sense such low states can be said to be unsteady and wavering. Moreover, they lack calm and stability, and, due to the powerful influence of craving, their tendency is to lack concentration to a serious degree and thus to arise more or less fitfully on one object of sense after another. What is the reason for this, and what alternative is there? 370.

The Five Hindrances

The fundamental reason for low states being low is, of course, their nearness to ignorance and craving, this being particularly apparent in the case of the twelve bad (productive) states. However, as has already been lightly touched upon with regard to the FETTERS (*saṃyojana*), ignorance and craving are endemic to the whole condition of existence, much as individual maladies are endemic to particular areas of the world. Moreover, exactly as with endemic diseases, they remain ready to become powerfully operative at any time. Because of this characteristic quality, ignorance and craving are in a perpetual state of preparedness to block, hinder or otherwise impede the existence of any salutary development, and will so continue to be until, by one means or another, they are inhibited, or, better still, finally eradicated. 371.

¹Conditional Relations [12], vol. 2, p. 316.

What, then, is the most common way in which ignorance and craving are endemically active so as to hinder advancement and thereby perpetuate the low states?

372. The most common way is by the ever present influence of the FIVE HINDRANCES (*pañca-nīvaraṇāni*), which are:

1. WISH FOR SENSE PLEASURE (*kāmacchanda*)
2. ILL WILL (*byāpāda*)
3. SLOTH AND TORPOR (*thīna-middha*)
4. DISTRACTION AND REMORSE (*uddhacca-kukkucca*)
5. DOUBT (*vicikicchā*)

373. It is not necessary at this point to discuss these five in further detail, for, from their very titles, the manner in which each is equated with one or other of the bad roots, and thus ultimately with ignorance and its associated craving, is readily recognizable. So far, REMORSE (*kukkucca*) is the only one which has not already been discussed in some form. This, as self anger or worry, functions as a mental concomitant occurring in certain hateful states of consciousness, and therefore in conjunction with the roots of HATRED (*dosa*) and DULLNESS AND DELUSION (*moha*). As a mental concomitant, it will be spoken of in greater detail in chapter 2 of *Abhidhammatthasaṅgaha*. In the present context, however, it is looked upon as one of the hindrances where it occurs conjointly with DISTRACTION (*uddhacca*), a quality never associated with hatred, but to which remorse nevertheless bears a certain affinity.

374. It is evident that this group of five hindrances constitutes a significant obstacle to the ability of consciousness to arise and dwell for any considerable length of time on a given object. In other words, as a group they inhibit the ability to concentrate. In this connection, it is well to stress the importance of RIGHT EFFORT (*sammā-vāyāma*), RIGHT MINDFULNESS (*sammā-sati*), and RIGHT CONCENTRATION (*sammā-samādhi*) as elements of the NOBLE EIGHT CONSTITUENT PATH (*ariya-aṭṭhaṅgika-magga*)

mentioned earlier¹. In the function of that path as a way leading from SUFFERING (*dukkha*) to the CESSATION OF SUFFERING (*dukkhanirodha*), those three elements are particularly associated with MENTAL DEVELOPMENT (*bhāvanā*). In practical matters concerned with achieving concentration, they are of paramount importance.

From this, the inference to be drawn is that for progress to be made by means of the Noble Eight Constituent Path towards the attainment of penetrative insight, it is necessary that the five hindrances should at the very least be inhibited. It is also apparent that, if there be five individual hindrances, each requiring, as it were, to be burnt out or cauterised prior to the possibility of there being really effective concentration, some special kind of exercise or training must be employed whereby those path constituents are able to play their part. Considered, therefore, from a purely analytical, but at the same time very practical point of view, the effectivity of the hindrances needs to be counteracted by integral conscious states exercising Right Effort, Right Mindfulness, and Right Concentration; and wherein the structure, balance, and dominance of MENTAL CONCOMITANTS (*cetasika*) is such that the individual hindrances are effectively cauterized by mental concomitants specifically opposed to them in respect of general characteristic, and so on. 375.

That the most suitable *kāmāvacara* states can be much improved in respect of ability to concentrate, is evident from the previous mention of their being able when fully developed to stand proximate to the arising of supramundane states. Consequently, any properly directed training specifically applied in conjunction with MORAL PRACTICE (*sīla*), to improve the ability to concentrate by way of RIGHT EFFORT (*sammā-vāyāma*), RIGHT MINDFULNESS (*sammā-satī*), and RIGHT CONCENTRATION (*sammā-samādhi*), fulfils the basic requirements for MENTAL DEVELOPMENT (*bhāvanā*) that is able to lead eventually to supramundane 376.

¹See §301.

penetrative insight. Nevertheless, such individual sequences of *kāmāvacara* conscious process still are limited as to duration; and, because of incompletely established inhibition of hindrances, are liable to deviate from their object of concentration and to fall back to lower grade states. Therefore, if as an aid towards stability, increase, and maturity in the path of progress, concentration of the highest order is deemed desirable, then training in the strengthening of *kāmāvacara* consciousness has to be directed specifically to the ultimate development of more advanced types of integral states. Such are those by means of which not only are the five hindrances completely inhibited, but by which, with their full development, the limitation of duration is also overcome. Thus, in such advanced states, not only are the *javana* instants of full awareness more powerful and brilliant, but by careful and scrupulous training are able to be extended to far beyond the seven instants imposed by *kāmāvacara* states.

Mahaggata States

377. States which achieve this higher standard of development very naturally fall outside the limits within which they are classifiable as *kāmāvacara*, and thereby as “low”. In consequence, therefore, of their strongly enhanced ability to concentrate and to inhibit hindrances, they constitute an entirely different category. As such they are known as *mahaggatta* states, meaning “states which have reached greatness”. In translation, however, they are customarily referred to as “sublime” or “exalted”, and of them the Commentary Atthasālinī, says¹:

From proficiency in inhibiting corruption, from magnitude of fruition, from length of duration, they have reached the condition of being great; also, from their having been attained to by great persons who, with

¹See also The Expositor [13], p. 58.

exalted aspiration, energy, consciousness, and understanding, have followed the path of practice, they are thus sublime.

In the case of *kāmāvacara* states, as the name suggests, their characteristic quality is “a wandering about in” or “a being-much concerned with” a multiplicity of objects of sense desire. In sharp contrast to this, *mahaggatta* states operate on a basis of very much reduced sense desire, inasmuch as they depend for their object not on the direct activity of the five physical senses but on the mind-door only. As a separate and clearly defined category of states they are divided into two distinct, but clearly associated, groups bearing the names *rūpāvacara-citta* and *arūpāvacara-citta* respectively. 378.

The first group, *rūpāvacara-citta*, translated as integral consciousness characteristic of the plane of form, consists basically of a group of five conscious states differentiated from each other by characteristically structured arrangements of dominant mental concomitants accompanying factorial consciousness. Although, as *rūpāvacara* states, they stand in a category higher and more powerful than *kāmāvacara-citta*, and depend for their arising upon the mind door and a conceptualized object only, they are in certain respects beholden to *kāmāvacara* states. The reason for this is that initially they come into being as the outcome of hard, meticulous, and specifically directed practice obtaining at a particular juncture. That juncture occurs when, after a succession of courses of *kāmāvacara* active conscious process associated with a being whose *bhavaṅga*¹ has three good roots, a degree of concentration and stability is attained wherein the obstructive effect of the five hindrances is reduced to a condition where each is exactly balanced—and thus effectively inhibited—by an individual mental concomitant possessing qualities diametrically opposed to it. To the extent, therefore, that appropriate *kāmāvacara* states perform the preliminary work, and thereby give access to the 379.

¹*I.e.*, the constituent potentiality of being, see §240.

complete absorption characteristic of *mahaggatta* states, these latter are beholden to them.

380. When, as one of the two classes of SUBLIME CONSCIOUS STATES (*mahaggata-citta*) the term *rūpāvacara* is used, what is implied by this? Here it is useful to consider the substance of what was said earlier regarding *kāmāvacara*¹. There it was shown that the word is applied in two distinct senses: first to name a group of conscious states characteristically and widely concerned with objects of sense desire, then secondly to give a name to that which may be considered the “natural habitat” of those states. Furthermore, the connection between the two usages was shown inasmuch as certain resultants of those conscious states perform functions at the time of death whereby the continuity of process is maintained by the occurrence of rebirth of beings within the compass of that same natural habitat. Thus, *kāmāvacara* is twofold in meaning, and because of that is translated as characteristic of the plane of sense desire.

381. A similar pattern of definitions may be applied to the term *rūpāvacara*. In the first sense it is used to name a particular group of conscious states, which, although themselves arising on a mental object, are yet looked upon as having a material object, due to their having been initiated by preceding states taking and concentrating on objects classified as MATERIAL (*rūpa*). In the second sense, it is used to name the natural habitat of those particular states, which, because of their being intrinsically devoid of the five hindrances, can in no way be considered as characteristic of the plane of sense desire, even though with specific training they can be caused to arise by beings of that plane. Furthermore, the connection between the two usages is shown inasmuch as in suitable circumstances the resultants of appropriate *rūpāvacara* states perform functions at the time of death, whereby the continuity of process is maintained by the occurrence of rebirth of beings within the compass of the natural habitat of those states.

¹See §46 and §§314-315.

Thus, *rūpāvacara* is twofold in meaning, and because of that is translated as characteristic of the plane of form.

Incidental to these definitions of *kāmāvacara* and *rūpāvacara* 382. it should be appreciated that with the classifications of conscious states characteristic of this or that natural habitat, the existence of specific categories of beings born into, and characteristic of those abodes, is also intended.

Somewhat earlier it was said that for there to be effective 383. concentration, it is essential that each of the five individual hindrances be burnt out or cauterized by the dominant presence of certain mental concomitants possessed of individual qualities diametrically opposed to them¹. Here, the expressions “burnt out” and “cauterized” were used with specific purpose, a purpose which in this context involves the meaning of concentration also. In this connection, the integral states enumerated in verses 21, 22, and 23 of *Abhidhammatthasaṅgaha* are of considerable importance, for in these verses are shown the five basic forms of *rūpāvacara* states, forms which are characterized by their individual constitutions in terms of dominant mental concomitants. However, because these five basic forms are equally applicable to good (productive), resultant or inoperative states, the resulting total is fifteen instead of five.

Jhāna

An immediately noticeable feature of these fifteen states is that 384. each is associated with the word “*jhāna*”. What is the meaning of this word, and why is it used? The word “*jhāna*” is nowadays customarily left untranslated, for although its meanings are clear and quite specific it is nevertheless very difficult to find any suitable English word capable of conveying those meanings. Ultimately, it springs from the Pāḷi linguistic root “*JHE*”, a basic sound conveying the ideas both of “thinking” and of “burning”. In connection

¹See §375.

with this, Ven. Buddhaghosa, when discussing in Visuddhimagga the modes of developing *mahaggatta* states, defined *jhāna* in the following way¹:

Because of THINKING CLOSELY (*upanijjhāna*) of the object, and because of BURNING UP (*jhāpana*) opposition, it is *jhāna*.

Here, “thinking closely of the object” refers to the object of concentration upon which the particular *rūpāvacara* integral state has arisen, and with which it is therefore directly concerned. “Burning up opposition” means that whatever adverse conditions have previously opposed the existence of close thinking, or concentration, all are now burnt out or cauterized. Finally, whatever has stood in opposition, or has been adverse to concentration, refers to the obstructive capability of the five hindrances. Thus, in this context “*jhāna*” refers to the systematic development of very strongly active but completely stabilized integral conscious states which, because of the burning up of the five hindrances, are thereby fully concentrated on their object.

385. Verses 21, 22, and 23 of Abhidhammatthasaṅgaha², enumerating the three categories of integral CONSCIOUSNESS CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara-citta*) are identical in their general form, the only differences between them being the terms “GOOD PRODUCTIVE”, “RESULTANT”, and “INOPERATIVE”, indicating their basic category:

Verse 21

VITAKKA-VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ
 PAṬHAMAJJHĀNA-KUSALA-CITTAṀ
 VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ DUTIYA-
 JJHĀNA-KUSALA-CITTAṀ

¹Path of Purification [9], chapter IV, §119.

²See chart 9 on p. 338.

PĪTI-SUKH EKAGGATĀ-SAHITAṀ TATIYAJJHĀNA-
 KUSALA-CITTAṀ
 SUKH EKAGGATĀ-SAHITAṀ CATUTTHAJJHĀNA-
 KUSALA-CITTAṀ
 UPEKKH EKAGGATĀ-SAHITAṀ PAÑCAMAJJHĀNA-
 KUSALA-CITTAÑ CETI
 IMĀNI PAÑCA PI RŪPĀVACARA-KUSALA-CITTĀNI
 NĀMA

Which translated is:

The mental concomitants known as: INITIAL APPLICATION (*vitakka*), SUSTAINED APPLICATION (*vicāra*), ZEST (*pīti*), mental PLEASURE (*sukha*), and ONE-POINTEDNESS (*ekaggatā*) IN MUTUAL ASSOCIATION (*sahita*) with factorial consciousness constitute FIRST (*paṭhama*) JHĀNA (*jhāna*) GOOD (*kusala*) productive integral CONSCIOUSNESS (*citta*).

(Having with intention eliminated initial application, the following mental concomitants:) Sustained application, zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute SECOND (*dutiya*) *jhāna* good (productive) integral consciousness.

(Having with intention eliminated sustained application, the following mental concomitants:) Zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute THIRD (*tatiya*) *jhāna* good (productive) integral consciousness.

(Having with intention eliminated zest, the following mental concomitants:) Mental pleasure and one-pointedness in mutual association with factorial consciousness constitute FOURTH (*catuttha*) *jhāna* good (productive) integral consciousness.

(Having with intention eliminated mental pleasure, the following mental concomitants:) EQUANIMITY (*upekkhā*) and one-pointedness in mutual association with factorial consciousness constitute FIFTH (*pañcama*) *jhāna* good (productive) integral consciousness.

THESE (*imāni*) FIVE TOGETHER (*pañca pi*) ARE KNOWN AS (*nāma*) GOOD (*kusala*) productive integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*).

Verse 22

386. VITAKKA-VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ
 PAṬHAMAJJHĀNA-VIPĀKA-CITTAṀ
 VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ DUTIYA-
 JJHĀNA-VIPĀKA-CITTAṀ
 PĪTI-SUKH EKAGGATĀ-SAHITAṀ TATIYAJJHĀNA-
 VIPĀKA-CITTAṀ
 SUKH EKAGGATĀ-SAHITAṀ CATUTTHAJJHĀNA-
 VIPĀKA-CITTAṀ
 UPEKKH EKAGGATĀ-SAHITAṀ PAÑCAMAJJHĀNA-
 VIPĀKA-CITTAÑ CETI
 IMĀNI PAÑCA PI RŪPĀVACARA-VIPĀKA-CITTĀNI
 NĀMA

Which translated is:

The mental concomitants known as: INITIAL APPLICATION (*vitakka*), SUSTAINED APPLICATION (*vicāra*), ZEST (*pīti*), mental PLEASURE (*sukha*), and ONE-POINTEDNESS (*ekaggatā*) IN MUTUAL ASSOCIATION (*sahita*) with factorial consciousness constitute FIRST (*paṭhama*) *jhāna* (*jhāna*) RESULTANT (*vipāka*) integral CONSCIOUSNESS (*citta*).

Sustained application, zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute SECOND (*dutiya*) *jhāna* resultant integral consciousness.

Zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute THIRD (*tatiya*) *jhāna* resultant integral consciousness.

Mental pleasure and one-pointedness in mutual association with factorial consciousness constitute FOURTH (*catuttha*) *Jhāna* resultant integral consciousness. EQUANIMITY (*upekkhā*) and one-pointedness in mutual association with factorial consciousness constitute FIFTH (*pañcama*) *jhāna* resultant integral consciousness.

THESE (*imāni*) FIVE TOGETHER (*pañca pi*) ARE KNOWN AS (*nāma*) RESULTANT (*vipāka*) integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*).

Verse 23

VITAKKA-VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ
PAṬHAMAJJHĀNA-KIRIYA-CITTAṀ
VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITAṀ DUTIYA-
JJHĀNA-KIRIYA-CITTAṀ
PĪTI-SUKH EKAGGATĀ-SAHITAṀ TATIYAJJHĀNA-
KIRIYA-CITTAṀ
SUKH EKAGGATĀ-SAHITAṀ CATUTTHAJJHĀNA-
KIRIYA-CITTAṀ
UPEKKH EKAGGATĀ-SAHITAṀ PAÑCAMAJJHĀNA-
KIRIYA-CITTAÑ CETI
IMĀNI PAÑCA PI RŪPĀVACARA-KIRIYA-CITTĀNI NĀMA

387.

Which translated is:

The mental concomitants known as: INITIAL APPLICATION (*vitakka*), SUSTAINED APPLICATION (*vicāra*), ZEST (*pīti*), mental PLEASURE (*sukha*), and ONE-POINTEDNESS (*ekaggatā*) IN MUTUAL ASSOCIATION (*sahita*) with factorial consciousness constitute FIRST (*paṭhama*) JHĀNA (*jhāna*) INOPERATIVE (*kiriya*) integral CONSCIOUSNESS (*citta*).

(Having with intention eliminated initial application, the following mental concomitants:) Sustained application, zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute SECOND (*dutiya*) *jhāna* inoperative integral consciousness.

(Having with intention eliminated sustained application, the following mental concomitants:) Zest, mental pleasure, and one-pointedness in mutual association with factorial consciousness constitute THIRD (*tatiya*) *jhāna* inoperative integral consciousness.

(Having with intention eliminated zest, the following mental concomitants:) Mental pleasure and one-pointedness in mutual association with factorial consciousness constitute FOURTH (*catuttha*) *jhāna* inoperative integral consciousness.

(Having with intention eliminated mental pleasure, the following mental concomitants:) EQUANIMITY (*upekkhā*) and one-pointedness in mutual association with factorial consciousness constitute FIFTH (*pañcama*) *jhāna* inoperative integral consciousness.

THESE (*imāni*) FIVE TOGETHER (*pañca pi*) ARE KNOWN AS (*nāma*) INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*).

This is followed by a summary confirming the categories of states 388. involved, together with their total.

Verse 24

ICCEVAṀ SABBATHĀ PI PAṆṆARASA
RŪPĀVACARA-KUSALA-VIPĀKA-KIRIYACITTĀNI
SAMATTĀNI

Which translated is:

THUS (*iccevaṃ*) FROM EVERY ASPECT (*sabbathā pi*) the FIFTEEN (*paṇṇarasa*) GOOD (*kusala*) productive, RESULTANT (*vipāka*), and INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*) are FULLY COMPLETED (*samattāni*).

How the Jhānas Suppress the Hindrances

From the content of these verses it is apparent that inherent 389. in the five basic structures of the integral states concerned, the dominant mental concomitants variously involved are INITIAL APPLICATION (*vitakka*), SUSTAINED APPLICATION (*vicāra*), ZEST (*pīti*), mental PLEASURE (*sukha*), and ONE-POINTEDNESS (*ekaggatā*).

In a later chapter of Abhidhammatthasaṅgaha, it is shown how in these very same states many other mental concomitants besides these five are likewise operative in mutual association with factorial consciousness. However, the presence of these particular five dominant qualities is stressed not only that they may identify the essential differences existing between the individual states themselves, but also to emphasize the concomitant part they play by completely inhibiting the five hindrances, obstructive qualities which would otherwise preclude the existence of any *mahaggatta* states whatsoever.

390. With this in mind, and before inquiring into the individual qualities lying behind the names of these five CONSTITUENTS OF *JHĀNA* (*jhānaṅga*), it is necessary to observe the direct relationship existing between them and the five hindrances¹.

Thus:

- The hindrance of WISH FOR SENSE PLEASURE (*kāmacchanda*) is inhibited by ONE-POINTEDNESS (*ekaggatā*)
- The hindrance of ILL WILL (*byāpāda*) is inhibited by ZEST (*pīti*)
- The hindrance of SLOTH AND TORPOR (*thīna-middha*) is inhibited by INITIAL APPLICATION (*vitakka*)
- The hindrance of DISTRACTION AND REMORSE (*uddhaccakukkucca*) is inhibited by mental PLEASURE (*sukha*)
- The hindrance of DOUBT (*vicikicchā*) is inhibited by SUSTAINED APPLICATION (*vicāra*)

Thus, the FIVE HINDRANCES (*pañca-nīvaraṇāni*) are inhibited by the FIVE CONSTITUENTS OF *JHĀNA* (*pañca-jhānaṅgāni*).

391. The importance attached to such a relationship in respect of opposition to hindrances, and from that to the realization of the effects of their complete abandonment, is exemplified in a stanza spoken by the Buddha and included in the early part of *Sutta-nipāta*. Here, referring not just to the inhibition, or temporary suppression, of the hindrances such as occurs in the case of good (productive) *mahaggatta* states, but to their utter abandonment and dissolution by those who attain to the final stage of absolute penetrative insight, the Buddha says²:

He who has abandoned the five hindrances is one free from suffering, one passed beyond uncertainty, one free from the (five) arrows (of lust, hatred, dullness, conceit, and wrong view), that Bhikkhu discards this world and beyond as a snake its old, worn out skin.

¹See chart 10 on p. 339.

²*Sutta Nipata, Uragavagga 1, The Serpent Sutta.*

Thus, although this stanza refers to the *arahanta*, fully re- 392.
leased from the rounds of rebirth and therefore with hindrances
completely eliminated, the cultivation of *mahaggatta* states by
those who are skilful, but as yet unreleased, represents an as-
pect of MENTAL DEVELOPMENT (*bhāvanā*) whereby those hin-
drances may at least be temporarily subjugated to facilitate for-
ward progress to that ultimate goal wherein they reach final and
utter destruction.

Talk Eight, Part One

When the expression “the cultivation of *mahaggata* states” is used, it refers to a particular aspect of MENTAL DEVELOPMENT (*bhāvanā*), just as the phrase, “...seeing peril in his slightest faults, observing the precepts ...¹” refers to aspects of MORAL PRACTICE (*sīla*). The accomplishment of mental development is, however, a working bond between these two, and—as has already been shown—consists of a process of building up the strength of mindfulness, energy, concentration, and stability to a point where, backed by moral practice, the five constituents of *jhāna* inhibit the five hindrances. 393.

Practice of this kind directed to the cultivation of *mahaggata* states is thus a branch of mental development, and as such is known as MENTAL DEVELOPMENT OF CALM (*samatha bhāvanā*). Here, however, it should be appreciated that CALM (*samatha*) is just one of the several synonyms for CONCENTRATION (*samādhi*), which by the Abhidhamma analysis of Vibhaṅga is described as²: 394.

...stability, steadfastness, firmness of consciousness, non-distraction, non-wavering, calmness, ...RIGHT CONCENTRATION (*sammā samādhi*).

In this way, therefore, mental development of calm means practice directed to the achievement of concentration by way of *mahaggata* states.

¹Book of Analysis [16], §§ 515–516.

²Book of Analysis [16], § 433.

395. This form of practice is quite distinct from, and not to be confused with MENTAL DEVELOPMENT DIRECTED TO INSIGHT (*vipassanā bhāvanā*), which is concerned exclusively with the gaining of penetrative insight into IMPERMANENCE (*anicca*), SUFFERING (*dukkha*), and ABSENCE OF SOUL (*anattā*). Nevertheless, although the achievement of *mahaggata* states is not mandatory to the attainment of insight, it is an exercise of the greatest assistance towards mental development, directed to the gaining of that stability which is the outcome of the inhibition of the five hindrances; to that extent, therefore, the cultivation of *mahaggata* states can be accessory to the development of penetrative insight. However, insight gained either with or without the assistance of *mahaggata* states nevertheless embraces all the three aspects of the Buddha's Teaching, *i.e.*, MORAL PRACTICE (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*), and WISDOM (*paññā*).

The Five Constituents of *Jhāna*

396. But to return to the five constituents of *jhāna* which, as mental concomitants, stand in opposition to, and—when dominant—inhibit the five hindrances. At first sight, the meanings of the names they bear in translation are not always easy to comprehend, as for example “INITIAL APPLICATION” and “SUSTAINED APPLICATION”. If, though, the part they play in integral conscious states is understood, this becomes clearer.
397. At an earlier stage¹, the word “*citta*”, consciousness, was rendered in two ways. This was done to avoid confusion as to whether it signified the simple condition of awareness, or, alternatively, a compounded state, *i.e.*, a *citta-cetasikā-dhamma*, comprising that same simple awareness, but together with relevant mental concomitants, thereby enabling the many different states to be discriminated one from another. This simple awareness was called “FACTORIAL CONSCIOUSNESS”, and the compounded form

¹See § 40 and § 45.

“INTEGRAL CONSCIOUSNESS”. In this latter sense, however, it has to be appreciated that the various qualities concomitant with consciousness are not “things” stored and waiting, as it were, to be taken from a peg to be arrayed around consciousness rather as clothing. On the contrary, an integral state is a unity, whereby concomitant qualities arise, exist, and pass away together with awareness, as aspects of that unity and as modes by which that unity may be interpreted. Thus, they cannot be differentiated from that unity other than by names descriptive and deducible from the manner in which that unity occurs as a compounded state.

In this context, therefore, as an explanation in brief, when the term INITIAL APPLICATION (*vitakka*) is used, it signifies a quality inherent in the conscious state whereby there occurs the “first taking up of the object”, or the “introductory lifting itself on to the object”. SUSTAINED APPLICATION (*vicāra*) signifies its further investigation of the object. ZEST (*pīti*) is its enthusiasm, its freshness, its satisfaction in the object. PLEASURE (*sukha*) is that condition which in conformity with satisfaction is PLEASANT MENTAL FEELING (*somanassa-vedanā*). ONE-POINTEDNESS (*ekaggatā*) is concentration, representing thereby the degree of unification manifest in the state as a whole. 398.

Looking more closely into the inhibition of the hindrances by these constituents of *jhāna*, the qualities involved need to be compared one with the other. Thus, in considering the keeping aloof from “wish for sense pleasure”, by means of “one-pointedness” of consciousness, the nature of “wish”, together with “sense pleasure” or “sense desire”, is to be recognized in its arising primarily as the manifestation of craving and greed. 399.

Suppression of the Wish for Sense Desire

Wish (*chanda*) constitutes the searching aspect of craving and greed; for “wish” has the general characteristic of “a desire to 400.

do”, coupled with an inherent functional property of “seeking for an object”. Its direct association with craving and greed is shown in its resultant appearance and concurrent footing, in so far as both are “a condition of wanting an object”. As is said in Visuddhimagga¹ “wish” is, in effect, “...the stretching out a mental hand to grasp an object”. As to the general characteristic of greed itself, at the time when an object has been mentally seized, it is, as has already been shown, “...the cleaving to an object of sense in the manner of the stickiness of a spider’s web²”.

401. Regarding SENSE PLEASURE or SENSE DESIRE (*kāma*), this is frequently referred to as THE FIVE STRANDS OF SENSE PLEASURE (*pañca-kāma-guṇā*), and represents the arising and activity of consciousness by way of the five doors of physical sense in respect of the five stimuli, *i.e.*, the visible, the audible, the odorous, the sapid, and the tangible, each of which in terms of feeling can be causative of sense pleasure. To these five is added the arising of consciousness at the mind door, a sixth door, whereby wish for sense pleasure in respect of ideational objects is temporarily stimulated, but, as with the other five, is in no way permanently assuaged.

402. Thus it is that in craving and greed, with their insatiable seeking for pleasurable satisfaction from objects both mental and material, there exists in “wish for sense pleasure” a formidable hindrance to effective concentration and to mental calm and stability.

403. In order that, for the cultivation of *mahaggata* states, “wish for sense pleasure” may be temporarily suspended and the condition of being “...aloof from sense pleasure³” realized, it is most important that a feature axiomatic to the study of Abhidhamma be adequately recognized. It is that on no occasion can more than a single integral state arise at one and the same time. This means that at the instant a preceding state comes to cessation it is fol-

¹Path of Purification [9], chapter XIV, § 150.

²See § 74.

³Book of Analysis [16], § 564.

lowed immediately by the instant of genesis of a succeeding state. There is neither overlapping nor superimposition. A conscious state is impermanent, it comes to be, exists, passes away, and is followed, there and then, by yet another impermanent conscious state performing its appropriate function and passing away, and so on. A stream of individual but related impermanent instants of consciousness, proceeding inexorably until the combined driving forces of ignorance and craving are utterly annihilated, and thereby the productive activity of the causal series brought to an end.

The reason for emphasizing this point is to show that while there continues to take place a virtually automatic and unregulated arising of conscious states associated with sense pleasure, what is occurring is an uncontrolled “free-wheeling” of the mind, directed by and strengthening to, the combined power of ignorance and craving. If, though, there is watchfulness and control, the arising of conscious states ceases to be unregulated, and instead becomes directed by the power of skilful mental concomitants operating in conjunction with factorial consciousness. In this sense, therefore, if an object be specifically chosen, not with the aim of satisfying sense desire, but with the determination of holding it mentally for the sole purpose of calming, stabilizing, and concentrating the attention of consciousness upon it alone, a very different situation is produced. Thus if, as is axiomatic, one state only can exist at a time, then while—because of concentration—“wish for sense pleasure” is excluded, it is evident that it cannot at the same time be present. To that extent, therefore, it is inhibited. 404.

With the mention of the need for watchfulness in order to keep “aloof from sense pleasure”, what is more particularly referred to is the proper observance of the Noble Eight Constituent Path, and thereby the practice of right effort, right mindfulness, and right concentration. The importance of this to the present question is well illustrated in a passage from the 405.

Cūḷavedalla Sutta¹, where there took place a conversation between the Bhikkhunī Dhammadinnā and the upāsaka Visakha. There, in answering a question concerning the internal classifications of the Noble Eight Constituent Path, the Bhikkhunī says:

DHAMMADINNĀ: ...that which is right effort, that which is right mindfulness, and that which is right concentration, these qualities are grouped together in the category of concentration.

VISAKHA: What, then, Madam, is concentration, what things are the objects of concentration, what qualities are the requisites for concentration, what is the development of concentration?

DHAMMADINNĀ: Indeed, friend Visakha, that which is one-pointedness of consciousness, this is concentration; the four foundations of mindfulness are the objects of concentration; the four right-strivings are the requisites for concentration. That which is the pursuit, the development, the repetition of just these things; in this context, this is the development of concentration.

406. From this, it can be seen that, whatever is effort, mindfulness, and concentration itself, each is an essential aspect of concentration as a whole. Moreover, from the sutta quoted, it is clear that CONCENTRATION (*samādhi*) is ONE-POINTEDNESS OF CONSCIOUSNESS (*cittassa ekaggatā*). Therefore, when it is said that “wish for sense pleasure” is inhibited by “one pointedness”, it means that undeviating concentration on a suitable object not associated with sense pleasure, effectively puts on one side the incursion of “wish for sense pleasure”.

407. Of “one-pointedness” the Commentary Atthasālinī, says²:

¹See also The Middle Length Discourses of the Buddha [2], sutta no. 44.

²The Expositor [13], p. 156–7.

This, that is called “one-pointedness of consciousness” is a name for concentration; not wandering (absence of diffuseness), or non-wavering, is its general characteristic; the integration of conscent states, its inherent functional property, like water with bath powder. Calmness, or knowledge, is its resultant appearance; indeed it was said: “He who is concentrated knows, sees, as it really is”. In most instances pleasure (lit. pleasant mental feeling) is its concurrent footing. Like the steadiness of a lamp flame in the absence of wind, thus should mental steadiness be understood.

Here, a comparison¹ between these four denotations and those of “wish for sense pleasure” is most revealing, for it illustrates clearly why “one-pointedness” is so effective in inhibiting that hindrance. Thus, whereas “wish” is characterized by the inherent instability and fretfulness of a constant “desire to do”, concentration is steady, it does not wander or waver. Then, whereas “wish” seeks the stimulation produced by a new object, concentration, satisfied with its single object, gains added strength by uniting ever more completely factorial consciousness and its concomitant qualities. Finally, whereas—because of greed and craving—“wish” demonstrates continuously its strong desire for fresh objects, concentration, having no such sense desire, is instead possessed of confidence, calmness, and knowledge, together with the contentment born of mental ease and pleasure. From this it can be seen that “wish” is negated in every direction by concentration. Therefore it is said, “Wish for ‘sense pleasure’ is inhibited by ‘one-pointedness’ ”. 408.

¹See table 1 on p. 322.

Suppression of Ill Will

409. In so far as the inhibition of “wish for sense pleasure” by “one-pointedness” demonstrates the temporary suppression of the bad root of greed, so—in a comparable sense—the inhibition of “ill will” by “zest” represents the temporary suppression of the bad root of hatred. ILL WILL (*byāpāda*) is an unskilful aspect of mental activity wherein there is hostility, resentment, and displeasure. Coupled with this, ill will has an insidiously corrupting quality, which, by its repeated presence, produces a mental climate favourable to the further harbouring of hostility. Consequently, where this occurs to a cumulative degree it creates a habitual surly, resentful attitude.
410. Of ill will the Commentary says¹:

Ill will (as root) is the bad root of hatred, ill will (in terms of feeling) has painful feeling.

The same Commentary also says²:

One has ill will; by that, consciousness reaches the condition of being putrid, or, it causes ruination of the practice of discipline, of (personal) beauty, of benefit, of happiness, and so on; thus is the meaning of ill will. As to its import, though, it is just hatred.

411. As ill will is ultimately HATRED (*dosa*), its four denotations have already been examined in the discussion of that root³; however, in order that it may be appreciated how these individual qualities can be overcome by the third constituent of *jhāna*, known as “zest”, they are now restated in summary form: thus the general characteristic of hatred is ferocity; its inherent functional property, writhing or burning; its resultant appearance,

¹The Expositor [13], pp. 134–135.

²The Expositor [13], p. 342.

³See § 145.

that of being hateful; and its concurrent footing, having grounds for vexation.

In sharp contrast to these denotations are the non-hateful qualities of *pīti*. *Pīti*, although commonly translated as “zest”, is based on the term *pīṇayati*, thereby encompassing the notions of being causative of gladness, satisfaction, and invigoration. Moreover, according to context, for zest can also occur in bad states, it can be looked upon as pleasurable anticipation, or even rapture. It is, however, in no sense to be confused with any aspect of feeling, for, although it is often present at the same time as pleasant feeling, it is more akin to enthusiasm. Following the Commentary¹ the denotations of “zest” are as follows:

Fondness is its general characteristic; gladdening, its inherent functional property; elation, its resultant appearance.

The concurrent footing of “zest” is not stated directly, but in this particular instance, as concomitant to a *kusala* state, it represents a delight in the object stemming from the absence of self-blame or remorse inherent in the conscious state as a whole, which, from abstention (from the unskilful), has morality as its general characteristic².

As to the inhibiting effects of “zest” upon “ill will”, this can readily be seen when their respective denotations are paired with each other³. Thus, the ferocity of hatred is inhibited by the fondness “zest” has for its object; the writhing and burning of the poison and fire inherent in hatred, is inhibited by the gladness and satisfaction inherent in “zest”; the resultant appearance of “ill will”, which is hatefulness, cannot occur in the presence of that elation which is the resultant appearance of “zest”. Moreover,

¹The Expositor [13], pp. 134–135.

²This additional information is drawn from Nettipakaraṇa, Chaṭṭha Saṅgāyana edn., p. 26, and from Petakopadesa, Chaṭṭha Saṅgāyana edn., p. 254. See also The Guide [11], p. 50 and Piṭaka Disclosure [10], p. 175.

³See table 2 on p. 323.

where, as in “zest”, there is a fondness, gladness, and elation, there cannot exist at the same time any grounds for vexation such as constitute the concurrent footing of hatred. Therefore it is said, “ill will is inhibited by zest”.

Suppression of Sloth and Torpor

414. In practice directed towards the cultivation of *mahaggata* states, it has been shown that right effort, right mindfulness, and right concentration are constituents of particular importance. Moreover, it is apparent that among these the enemy to concentration is “wish for sense pleasure”, the inhibition of which constitutes its temporary suspension by sufficiently powerful one-pointedness of consciousness in respect of a suitable object. Such effective one pointedness is right concentration. In spite of this, it can be appreciated that no such right concentration can occur without there being at the same time the effort necessary both to bring it about and to maintain it. Effort, though, is an alternative name for ENERGY (*virīya*), for, as Vibhaṅga says of effort¹, it is:

The arousing of mental energy, toiling, perseverance,
the power of energy, right effort.

Even so, this effort, as with concentration, has its own particular enemy in the form of a hindrance, this enemy being “sloth and torpor”, the third of the five hindrances.

415. As with the two preceding hindrances, “sloth and torpor” is also inhibited by a constituent of *jhāna*, in this instance by “initial application” of consciousness. How is this brought about? Here it is important to observe that neither sloth nor torpor is used in its physical sense, for sloth means slothfulness of consciousness, whereas torpor refers to torpidity of feeling, perception, and the other relevant mental concomitants. Physical effects, such as nodding and sleep, may well become apparent, but these

¹Book of Analysis [16], § 492, also § 220.

arise because of mental conditions; or—in an entirely different context—as a result of strenuous and extended physical exertion as in walking or digging. The Commentarial denotations of these two are as follows¹:

Sloth has absence of zeal as general characteristic; the dissipation of energy as inherent functional property; sinking down (*i.e.*, losing heart) as resultant appearance. Torpor has absence of ability to act as general characteristic; enshrouding (of consciousness) as inherent functional property; sluggishness as resultant appearance or nodding and sleep as resultant appearance. Both have as concurrent footing the improper attention inherent in tedium, apathy, restlessness, and so on.

In its final sense, concentration implies a full and continuous 416.
awareness by consciousness of its object. Such is the attainment of one who has developed fully the practice of *mahaggata* states. Among the unpractised, however, concentration is relatively weak in so far as consciousness picks up the object of its immediate desire, tires of it, relinquishes it, and picks up another in its stead. Thus, in the first instance there is a high degree of controlled, stabilized effort in respect of a single object, whereas in the second there is a multiplicity of successive objects but very little of control, stability, or effort. To graduate from the latter to the former involves practice, whereby concentration is enhanced by the arousing and application of mental energy, so that instead of the object being mentally dropped it is picked up, again and again.

In saying, “the object is picked up again and again”, it implies 417.
that mental energy is so directed as to raise consciousness from its state of reluctance and sloth, and to cause it to pay attention yet again to the chosen object. Here, that particular aspect of consciousness constituting its initial engagement with the object, is

¹The Expositor [13], p. 340 and Path of Purification[9], chapter XIV, § 167.

called INITIAL APPLICATION (*vitakka*). Thus, when effort is applied to overcome the slothfulness and torpidity of consciousness and its associated mental concomitants, it is directed to that which Vibhaṅga names¹,

...the fixation, focussing, application of the mind.

418. As to the denotations of “initial application”, the Commentary says²,

This (initial application) has as general characteristic the setting up of consciousness upon an object. Indeed, it mounts consciousness upon an object. This (initial application) has as inherent functional property, impinging, circum-impinging; as indeed was said, by means of it one who practises makes consciousness strike at and around the object. The resultant appearance is the guiding of consciousness on to an object.

419. By comparing these active qualities³ with the debilitating effects of “sloth and torpor”, it becomes apparent why the application of effort in the form of a repeated mental picking up of the object is so effective where any proper degree of concentration is to be achieved. Thus, the absence of zeal and absence of ability to act, characteristic of “sloth and torpor”, is steadily but positively eroded and overcome by this repeated setting up or mounting of consciousness upon its object by “initial application”. Similarly, the frittering away or dissipation of energy by sloth, and the enshrouding effect of torpor, is dispelled by the repeated “initial application” of consciousness as it strikes again and again at the same object. Furthermore, the sinking down and losing heart, the sluggishness, the nodding, and sleep which is the resultant

¹Book of Analysis [16], § 565.

²The Expositor [13], p. 151 and Path of Purification [9], chapter IV, § 88.

³See table 3 on p. 324.

appearance of “sloth and torpor”, is steadily dispersed where “initial application”—an embodiment of effort—guides and re-guides consciousness on to its object.

As to the improper attention which forms the basis, or concurrent footing, upon which the dual unskilful hindrance of “sloth and torpor” stands and is nourished: where consciousness is being applied in a skilful sense to concentration based upon the removal and non-practice of evil, bad states, a concurrent footing of improper attention clearly cannot be present. For these reasons, therefore, it is said, “the hindrance of ‘sloth and torpor’ is inhibited by ‘initial application’”.

It was in connection with the identification and inhibition of the hindrances that the Buddha said¹:

I see no other single thing, Bhikkhus, comparable with the qualities of arousing, toiling, and endeavouring, by means of which unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned. Bhikkhus, to the strenuously energetic, unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned.

¹Aṅguttara Nikāya Nīvaraṇappahānavagga, see also The Numerical Discourses of The Buddha [3], The Book of Ones, 13 (3) No. 13.

Talk Eight, Part Two

Suppression of Distraction and Remorse

The fourth of the five hindrances hostile to the development of skilful states characteristic of the plane of form, consists of two qualities which, like “sloth and torpor”, show similarities in their adverse effect on concentration. These are DISTRACTION (*uddhacca*) and REMORSE (*kukkucca*), which in practical terms are inhibited by the fourth *jhānaṅga*, mental PLEASURE (*sukha*)—here the text uses *sukha* in the sense of *somanassa*.^{422.}

The first of these obstructions, “distraction”, is the characteristic aspect of the second of the two unskilful integral states rooted in INTENSE DULLNESS AND DELUSION (*momūha*), referred to in verse 6 of *Abhidhammatthasaṅgaha*. As such, therefore, this hindrance is representative of one of the many forms in which the activity of IGNORANCE (*avijjā*) is apparent. “Distraction¹” is thus the mental concomitant and hindrance promoting mental disquiet and turmoil, which, in conjunction with its dull, deluded root, makes it difficult for consciousness to grasp properly the single object with which it is attempting to engage. Of “distraction” the Commentary says it is like a four-sided stone, which when tumbling down a hill bumps down stage by stage as it alights on each of its consecutive faces. Similarly, consciousness, in not^{423.}

¹See §§ 164–166.

being stabilized, is unable to maintain consecutive concentration on the object to which its attention should be directed.

424. The second component of this dual hindrance, REMORSE (*kukkucca*), bears a resemblance to “distraction”, but for a quite different reason. Remorse, in terms of root, is dominantly an aspect of HATRED (*dosa*), and occurs, as is appropriate, in the two hateful states referred to in verse 5 of Abhidhammatthasaṅgaha. As remorse, its hateful nature is represented not, as in the case of ILL WILL (*byāpādā*), by antagonism or dislike for another being, but in self anger in respect of things one has done or has not done. For this reason, there comes about a worried state of mind, which, because of its obsessive mental self-castigation and remorse regarding some thought or action already performed, cannot readily turn attention to the object of concentration.

425. In this sense, therefore, “distraction” and “remorse”, though dominated by different unskilful roots, are similar inasmuch as both are tumultuous and disturbing to the arising of stable conscious states, and are thus inimical to the skilful one-pointed directing of consciousness essential to the development of the sublime states.

426. The four denotations of *uddhacca*, “distraction”, were given in connection with dull, deluded states¹, but are now summarized as follows:

the general characteristic of “distraction” is disquietude; its inherent functional property, unsteadiness; its resultant appearance, turmoil; and its concurrent footing, improper attention to mental disquiet.

427. The Commentarial denotations of *kukkucca* are as follows²:

Remorse is its general characteristic; bewailing in respect of actions done and not done, its inherent functional property; contrition, its resultant appearance;

¹See § 165.

²The Expositor [13], p. 343 and Path of Purification [9], chapter XIV, § 174. Also mentioned above, § 375.

actions done and not done, its concurrent footing. It should be looked upon as a state of slavery.

In considering the inhibition of these obstacles, it is helpful 428.
to notice the connection the arising of their inhibitor—“mental pleasure”—has with the abstaining from bad states as a whole. As mentioned earlier, the development of sublime states necessitates a bond between the practice of moral behaviour and mental development. The outcome of such a bond is demonstrated on numerous occasions throughout the Piṭakas¹, where in stating how abstention from evil is the characteristic mark of moral behaviour, it shows how such behaviour affords no basis for the arising of contrition or remorse, and how in the absence of these there is gladness, zest, calmness, and ability for action.

Contrasting this calmness and ability for action with the dis- 429.
quiet, turmoil, and bemoaning characteristic of “distraction and remorse”, it is significant to find that calmness is itself the concurrent footing for “mental pleasure”, *i.e.*, the mental pleasure which is the natural concomitant where there exists a proper bond between the practice of moral behaviour and mental development jointly directed towards the cultivation of *mahaggata* states.

Thus, it is that the Commentarial denotations of “mental 430.
pleasure” are not only those in respect of feeling as a whole, but in its capacity as a constituent of *jhāna* are additionally stated thus²:

Ease is the general characteristic of (mental) pleasure; the augmenting of associated (states), its inherent functional property; raising up (*i.e.*, the promot-

¹Notably The Numerical discourses of The Buddha [3], The Book of the Tens, Sutta no. I, What Purpose? (The Numerical discourses of The Buddha[3], The Book of Tens, The First Fifty, I. Benefits) and Petakopadesa, Chaṭṭha Saṅgāyana edn., p. 254, Piṭaka Disclosure [10], p. 175.

²The Expositor [13], pp. 154 ff. and p. 145 f.

ing and exalting of associated states) its resultant appearance; calmness is its concurrent footing.

431. From this, it is clear that the disquiet and remorse characteristic of *uddhacca/kukkucca*, cannot occur in the presence of the ease characteristic of “mental pleasure¹”. Moreover, inasmuch as “mental pleasure” augments, develops, and raises up calm, stabilizing associated qualities, the unsteadiness and bewailing inherent in “distraction and remorse” is put on one side, as also is the turmoil and contrition of their resultant appearance. Where there exists “mental pleasure”, having as its concurrent footing calmness, consequent upon abstention and moral behaviour, there cannot be present the improper attention to mental disquiet, which is the concurrent footing for “distraction”; neither can there be the remorse consequent upon actions done or not done. Therefore it is said, “The hindrance of ‘distraction and remorse’ is inhibited by ‘mental pleasure’”.

Suppression of Doubt

432. The fifth hindrance is DOUBT (*vicikicchā*). “Doubt” is inhibited not, like “sloth and torpor”, by the “initial application” of consciousness, but by its SUSTAINED APPLICATION (*vicāra*). “Doubt”, as a hindrance, is the mental concomitant which is operative in the first of the two dull, deluded states enumerated in verse 6 of *Abhidhammatthasaṅgaha*². As with distraction, it represents the direct influence of IGNORANCE (*avijjā*), even though ignorance itself is sometimes included separately as a sixth hindrance.
433. In summary form the four denotations of “doubt” show a general characteristic of fluctuation; an inherent functional property of wavering; a resultant appearance of absence of certainty; and a concurrent footing of improper attention. Coupled with this,

¹See table 4 on p. 325.

²See also § 152 ff.

the Commentary, in its simile of the stones rolling down a hill, contrasts “distraction” with “doubt” by saying that while “distraction”, like the four-sided stone, occasionally grasps its single object, “doubt”, because of the confusion of its many opinions, fails to grasp any one of them, and thus like a round stone rolls down the hill without stopping. From this, it is clearly evident that doubt is a direct hindrance to concentration, and therefore to the cultivation of *mahaggata* states.

If a condition exists whereby a diversity of objects or views 434. precludes stability and one pointedness of consciousness, it would at first sight be reasonable to suppose that the constant picking up of the object by “initial application” of consciousness would, to some extent, contribute to overcoming “doubt”; for by inhibiting “sloth and torpor” some strength and energy is present, and consciousness is not then drooping, as the Commentary says¹ “...like a bat hanging in a tree”. This is indeed so, but it represents only a preliminary step in that it is merely the initial hooking on to the object by consciousness. “Doubt”, on the other hand, is overcome only if perplexity regarding the object is dispelled. This can occur only where consciousness proceeds beyond the stage of “initial application” to that of exploring, surveying, and reconnoitering the one object it is supposed to be considering, instead of being held back by inherent uncertainty.

This proceeding beyond “initial application” means the exerting of stronger effort in the form of more prolonged activity of 435. consciousness in respect of its object. Such a condition is known as SUSTAINED APPLICATION (*vicāra*), the Commentarial denotations of which are as follows²:

This (sustained application) has constant surveying (*lit.* constant stroking) of the object as general characteristic. In this connection (*i.e.*, in constant surveying) its inherent functional property is the applica-

¹The Expositor [13], p. 484.

²The Expositor [13], p. 152 and Path of Purification [9], chapter IV, §§ 89–91.

tion of consascent states; its resultant appearance is the continuity (*i.e.*, uninterruptedness) of consciousness (in that surveying).

436. From this, it is apparent that the mental fluctuation characteristic of “doubt” is put on one side by the constant and determined way in which consciousness pursues the exploration and survey of its object¹. The wavering, which is inherently functional to “doubt”, is weakened and dispelled by the functional property of “sustained application” which gathers together and applies the appropriate mental concomitants to the thorough surveying of the object. Moreover, the absence of certainty which is the resultant appearance of “doubt”, disappears under the uninterrupted attention, or continuity, which “sustained application” of consciousness pays to its object. Finally, the improper attention to a diversity of views and objects, which is the very basis or concurrent footing of “doubt”, cannot be present where consciousness is concerned only with wise and skilful attention to its object. Thus it is said, “The hindrance of ‘doubt’ is inhibited by the ‘sustained application’ of consciousness”.

Where the Battle Lies

437. Having compared the denotations of the five hindrances with those of the *jhānaṅgas* by which each is inhibited, it is apparent that where effort is to be directed to the strengthening of good, skilful *kāmāvacara* integral states as preliminary to the attainment and cultivation of *mahaggata* states, the process involved is in no sense a haphazard one. As Abhidhamma analysis shows, “wish for sense pleasure” is both greed and ignorance; “ill will” is both hatred and ignorance; “sloth and torpor”, as the enemy of effort, is an associate of ignorance; “distraction” is an aspect of ignorance; “remorse”, as self-anger, is hatred, and ignorance; and “doubt” is ignorance also.

¹See table 5 on p. 326.

From this it is evident that where the practice of mental development is undertaken, the battle lies in overcoming IGNORANCE (*avijjā*) and CRAVING (*taṇhā*) as they are manifest in the three bad roots of greed, hatred, and dullness and delusion. Not only do these three appear in their direct and active sense, as thought, speech, and bodily action associated with the twelve bad integral states, but in their far subtler form as an inherent tendency to the arising of further bad states, and of forming a blockage, or hindrance, to the arising of good states. It is for this reason that the cultivation of moral practice is of such particular and technical importance to the practice of mental development, whether it be directed towards the ultimate goal of penetrative insight or to the cultivation of *mahaggata* states as an aid to the achievement of that penetration by the generation of calm, stability, and concentration. 438.

It was indicated earlier that the practice of mental development, directed specifically to the accomplishment of sublime integral states, depends initially upon the intentional strengthening of skilful *kāmāvacara* states to a point where their degree of perfection has reached a very high level, due to the gradual promoting to a position of virtual dominance the five mental concomitants: “initial application”, “sustained application”, “zest”, “mental pleasure”, and “one-pointedness”. When, by means of practice, a condition has been reached whereby the five hindrances have been balanced out by these mental concomitants, a transition from *kāmāvacara* states to *mahaggata* states can, with suitable training and practice, be successfully effected. The modifications which take place in the courses of conscious process at that stage are not pursued here as they are explained at some length in chapter 4 of *Abhidhammatthasaṅgaha*. However, since the text of this present chapter illustrates characteristic structural differences between the five basic forms of the integral states involved, some explanation is necessary. 439.

Putting Aside Jhāna Factors

440. When the transition from *kāmāvacara* to *mahaggata* is made by causing to arise the first category of integral consciousness characteristic of the plane of form, the conscious state concerned is known as the first *rūpa-jhāna*. This is a condition where the entire five constituents of *jhāna*, *i.e.*, the same group of five mental concomitants just mentioned, operate from a position of absolute dominance; and where, in consequence, the five hindrances are held in complete abeyance and do not conflict with the existence either of that or any succeeding *jhāna*. Nevertheless, this first *jhāna* does not represent a condition of absolute perfection of concentration, because repeated “initial application”, or the re-mounting of consciousness on to its object, is still a necessary feature in order to maintain stability of concentration against the falling away of effort. When, and only when, that “initial application” ceases to be essential to the maintenance of effort, can it be said that a degree of mastery has been achieved. It also indicates that the other four constituents are correspondingly strengthened. When such a stage is reached, “initial application” of consciousness ceases to be helpful where further progress is to be made, for concentration has become that degree more stable and effort equivalently stronger. With training, therefore, “initial application” can be put on one side.
441. At the time when “initial application” is thus terminated, the category of *jhāna* consciousness which by practice is then caused to arise, cannot any longer be classified as first *rūpa-jhāna* because of the termination of that “initial application”. However, since as a new class of integral state it inaugurates a higher degree of refinement and stability of consciousness, whereby it is maintained by the dominance of a fourfold structure of constituents of *jhāna* instead of five, it is categorized as the second *rūpa-jhāna*.
442. Even so, with these four dominant constituents, *i.e.*, “sustained application”, “zest”, “mental pleasure”, and “one-pointedness”, it cannot be said that the limit of refinement

and concentration has yet been reached. Neither can it be said that mastery of that second *jhāna* has really been accomplished until such time as the constant exploring and surveying of the object of concentration, by “sustained application” of consciousness, ceases to be of further service if that second *jhāna* is to be surpassed. When, therefore, the stage has been reached where, with effort equivalently stronger, concentration has increased in stability, and, where exploring and surveying cease to be of further service, “sustained application” is by training put on one side.

As in the instance of “initial application” and the first *rūpa-jhāna*, so also, with the termination of “sustained application”, further development cannot be classified as second *jhāna*. Consequently, where with training and practice there is inaugurated an even more refined, tranquil, and concentrated level of integral consciousness, devoid of “initial application” and “sustained application”, yet maintained by the strength and dominance of only three constituents of *jhāna*, i.e., “zest”, “mental pleasure”, and “one-pointedness”, such a state is referred to as third *rūpa-jhāna*. 443.

As with the preceding *jhānas*, this higher level of attainment still does not represent the limit of possible refinement and concentration. When, therefore, with intensified effort balanced by concentration, mastery of the third *jhāna* is achieved, the “zest” which was essential to the attainment and maintenance of the first, second, and third *jhānas*, has no further function to perform if more advanced integral states are to be cultivated. Consequently, where it is intended that such further effort should be made, and a condition desireless of zest has been achieved, “zest” is put on one side. 444.

With “zest” thus terminated, and with effort strengthened to a still higher degree, there is now scope for further development to a level of concentration of even greater intensity than that of the third *jhāna*. Thus, with training and practice guarded by strong mindfulness, a higher—more refined—category of integral consciousness is inaugurated wherein only two constituents 445.

of *jhāna* are dominant, these being “mental pleasure” and “one-pointedness”. Where, under such very close control, this combination is the characteristic structure, the integral conscious state is known as the fourth *rūpa-jhāna*.

446. At this stage, the degree of concentration achieved has reached almost the limit of possibility, its culmination being marred only by the disturbing effect of the feeling of mental pleasure with which it is associated. However, as no integral conscious state can arise without the presence of FEELING (*vedanā*), it is necessary to recognize that while that feeling is yet pleasurable, no progress can be made to the final phase of *rūpa-jhāna*. When, therefore, mastery of this fourth *jhāna* has been achieved, further training is so directed that “mental pleasure” is abandoned and put on one side.

447. With “mental pleasure” thus terminated, the feeling associated with “one-pointedness” is now “neither-painful-nor-pleasant”. It is, therefore, neutral feeling. However, although still representing the word *upekkhā*¹, neutral is in these circumstances more usually translated as “equanimity”, it being a more appropriate term where used in connection with the advanced categories of integral states.

448. This final stage in the development of concentration on an object classified initially as MATERIAL (*rūpa*), has as its two dominant constituents of *jhāna*, “equanimity”, and “one pointedness”. Such *jhāna* has reached the level of attainment in concentration spoken of in Vibhaṅga as²:

Purity of mindfulness caused by equanimity,

of which it continues to speak in the following terms:

Therein, what is equanimity? That which is equanimity, having equanimity, supreme equanimity, state of balance of consciousness. This is called equanimity.

¹See § 80 f.

²See Book of Analysis [16], § 597.

Therein what is mindfulness? That which is mindfulness, constant mindfulness (...¹) right mindfulness. This is called mindfulness. This mindfulness, because of this equanimity, is unobstructed, very pure, and very clear. Therefore this is called “purity of mindfulness caused by equanimity”.

This is called the fifth *rūpa-jhāna*.

It has been seen that in the very first *jhāna* the five hindrances are completely inhibited by the dominance of the five constituents of *jhāna*. The question may therefore be asked as to why the individual hindrances do not arise again as, with the occurrence of progressively higher *jhānas*, the appropriate constituents of *jhāna* are themselves put on one side. The solution to this problem lies not in the question of any re-arising of hindrances, but in the cumulative effect on the strength and stability of successive *jhānas*, caused not only by the removal of the hindrances in the first instance, but by the removal of a yet further series of obstacles. Thus, with the primary need for the inhibition of the five hindrances, only a very rough, coarse impediment is removed, with a consequent arising of the first *jhāna*. Beyond this point, however, the hindrances being already inhibited, remain so; it is the constituents of *jhāna* themselves which now represent the further series of impediments to progress. Consequently, with the putting on one side of “initial application”, the overall strength and stability of the second *jhāna* is greater by the cumulative effect of the primary removal of the coarse impediment of the hindrances, to which is now added the secondary removal of the finer obstacle of “initial application”. This cumulative process proceeds up to the fifth *rūpa-jhāna*, where its own supreme strength, unity, tranquillity, and stability is due not only to the primary removal of the hindrances, but to the successive putting on one side of the further impediments of

¹Book of Analysis [16], § 220 for intermediate terms.

“initial application”, “sustained application”, “zest”, and “mental pleasure” of the intervening *jhānas*.

450. Thus it is that progress from the original skilful *kāmāvacara* states up to the fifth *rūpa jhāna*, represents not just the inhibition of the five hindrances but the inhibition of a progressive series of obstacles commencing with the hindrances, and proceeding therefrom to the *jhānaṅgas* themselves.
451. In the Buddha’s Teaching, training in respect of *jhāna* is given great and constant consideration. Whether, with appropriate change of object, its achievement be turned to the attainment of PENETRATIVE INSIGHT BY WAY OF *JHĀNA* (*samatha*¹-*vipassanā*); whether, quite apart from *jhāna*, the strength and stability-gained from its prior practice be directed to SIMPLE OR DRY PENETRATIVE INSIGHT (*sukkha-vipassanā*); or whether *jhāna* be directed specifically to rebirth in the Brahmaloaka; its practice, as MENTAL DEVELOPMENT OF CALM (*samatha-bhāvanā*), features very strongly indeed throughout the Piṭakas.
452. In completing that section of *mahaggata* states which deals with the five *rūpa-jhānas* in their fifteen-fold division, they are summarized as follows in verse 25 of Abhidhammatthasaṅgaha:

Verse 25

PAÑCADHĀ-JHĀNA-BHEDENA
RŪPĀVACARA-MĀNASAM
PUÑÑA-PĀKA-KRIYĀ-BHEDĀ
TAṀ PAÑCADASADHĀ BHAVE

Which translated is:

BY WAY OF DIVISION (*bhedena*) of *JHĀNA* (*jhāna*),
MENTAL ACTIVITY (*mānasa*) CHARACTERISTIC OF THE
PLANE OF FORM (*rūpāvacara*) IS FIVEFOLD (*pañcadha*).

¹Lit. “calm”.

BY REASON OF THE DIVISION (*bheda*) into MERITIOUS (*puñña*), RESULTANT (*pāka*), and INOPERATIVE (*kriya*), THAT (*taṃ*) CAN BECOME (*bhave*) FIFTEEN FOLD (*pañcadasadhā*).

That concludes the section dealing with consciousness characteristic of the plane of form.

Talk Nine, Part One

When discussing integral states characteristic of the plane of form, it was indicated that upon attainment of the fifth *rūpa-jhāna*, where feeling is complete equanimity, there exists a condition wherein one-pointedness of consciousness in respect of its object may be said to have reached a limit of stability and perfection. This being so, can it therefore also be said that in connection with the practice of *jhāna* there yet remains something more to be done? ^{453.}

Consciousness Characteristic of the Formless Plane

The answer to this is yes. However, its accomplishment lies not in the enhancement of one-pointedness of consciousness beyond that already achieved, but in the cultivation of *jhāna* with an inherently higher level of refinement and detachment. This is made possible by putting on one side the material object basic to the arising of the *rūpa-jhānas* and replacing it by an appropriate series of very much finer non-material objects. ^{454.}

In this connection, it is to be observed that although those five *jhānas* come into being by the concentration of consciousness on a purely mind-door object, they are nevertheless referred to as *rūpa-jhānas*, meaning literally material *jhānas*. The reason for this usage originates at the stage prior to the occurrence of the ^{455.}

first *rūpa-jhāna*, where, in order to balance out the obstructive effects of the five hindrances, skilful *kāmāvacara* states are steadily strengthened by concentrating strongly on a specifically chosen material object, such for example as one of a particular series of visible objects known as *kaṣiṇa*. Where, as a result of striving, a purely mental image—a conceptual counterpart—of the chosen material object is successfully developed and maintained, and where, as the result of this the transition from *kāmāvacara* states to *mahaggata* states is effected, both the resulting *jhāna* and its carefully maintained mental object are, because of the materiality of their original object, referred to as material.

456. To one who has embarked fully upon the practice and discipline essential to the cultivation of *mahaggata* states, and who, as the result of right effort, right mindfulness, and right concentration, has completely and properly mastered the five *rūpa-jhānas*, there nevertheless comes a stage when even the purity of mindfulness of the fifth *jhāna* is recognized as being relatively gross due to the inherent proximity of its mental object to the original material object instrumental to its arising. In consequence of this, a method is sought by means of which the grossness of materiality may be put on one side by the substitution of an entirely different object, one much further removed from that materiality than is the derived mental image that is the object of the *rūpa-jhānas*.

Infinity of Space

457. In looking back and considering the original material object, it can readily be appreciated that, as with all material substance, it possesses the fundamental characteristic of extension; that is, it occupies physically a certain volume in space. Furthermore, it, can similarly be recognized that when, after concentrating upon such a material object, a clear and purified mental representation, or counterpart of it can be retained and concentrated upon as a new object, separate from yet as being a derivative of

that original material object, it can, as seen with the mind's eye, nevertheless still be said to occupy an area in space. However, in order to fulfil the new requirements of a higher level of refinement and detachment, it is this mental representation that has to be dispensed with before the immediate proximity of materiality can be said to have been superseded.

The developing of this new phase of *jhāna* depends primarily 458. on there being a real perception of the grossness of materiality in respect of the cultivation of more refined, detached conscious states. Such perception of grossness being present, one who has attained to, and fully mastered, the fifth *rūpa-jhāna* and is intent upon rising beyond the limitations of material based *jhāna*, proceeds, by training and practice, first to expand to the most suitable degree the conceptual counterpart of the original material object upon which the *jhāna* is based. Desirous then of surmounting the limitations imposed by that counterpart, he disregards it, and in its stead attends only to the space occupied by that now disregarded image. With adequate and careful training, not only can this condition be realized, but, further than that, the full awareness of the mentally expanded space is identified with the concept of the infinity of space.

When this stage has been attained to where consciousness 459. has as its conceptual object “the infinity of space”, it can be said that the limitation imposed by JHĀNA CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara-jhāna*) has been surmounted by the cultivation of JHĀNA CHARACTERISTIC OF THE FORMLESS PLANE (*arūpāvacara-jhāna*). Of this Vibhaṅga says¹:

...having wholly passed beyond the perceptions of form by terminating the perceptions of (sense) impingement, by not attending to diversity of perceptions, (concentrating) thus, “Infinite is space”, he attains and dwells in the state of infinity of space.

¹Book of Analysis [16], § 508, and detailed analysis §§ 602–608, *ibid*.

460. Thus it is that where consciousness has as its conceptual object “the infinity of space”, the integral state so engaged is known as first *arūpāvacara-jhāna*, i.e., first *jhāna* characteristic of the formless plane¹.
461. Where the explicit aim is to cultivate conscious states of the highest possible degree of calm, purity, refinement, and detachment from the worlds of sense, it is apparent, that although integral states having “infinity of space” as their object, are indeed aloof both from sense pleasure and from the taint of direct association with materiality, they do nevertheless stand in close proximity to states based in the first place on a material object. Consequent upon this, to one who has fully mastered the first *arūpa-jhāna*, and who recognizes the danger inherent in this proximity, the immediate purpose will be to cultivate an even more highly refined and calm state of consciousness whereby such danger is put at greater distance.

Infinity of Consciousness

462. To make this possible a further change of object is necessary, for space is, in a sense, akin to the object which occupied it. By training and practice, therefore, the attention which in the first *arūpa-jhāna* is directed to concentrating on “infinity of space”, is terminated. Attention is then re-directed, not any longer to the “infinity of space”, but to the former consciousness which “touched” that same space. Where this transition is achieved, awareness in respect of that former consciousness is then mentally expanded to the extent that it is identifiable with the concept of “infinity of consciousness”.
463. When this stage has been attained where consciousness has as its conceptual object “infinity of consciousness”, the limitation

¹See chart 11 on p. 340.

of first *arūpa-jhāna* has been surmounted by the cultivation of second *arūpa-jhāna*. Of this, Vibhaṅga says¹:

...having wholly passed the state of infinity of space, (concentrating) thus, “Infinite is consciousness”, he attains and dwells in the state of infinity of consciousness ...

Thus it is that where consciousness has as its conceptual object “infinity of consciousness”, the integral state so engaged is known as second *arūpāvacara-jhāna*, i.e., second *jhāna* characteristic of the formless plane². 464.

This *jhāna*, based as it is on a much refined and detached object, besides possessing the characteristic concomitant qualities of equanimity and one-pointedness, maintains a mental quietude and stability very near to the limit of perfection. In spite of this, though, to one who has gained complete mastery of the *jhāna*, there nevertheless remains the knowledge that the ultimate degree of tranquillity obtainable by way of *mahaggata* states has not yet been reached. Moreover, it is also realized that, while “infinity of consciousness”, with its close proximity to “infinity of space”, is still the object of concentration, further progress towards that tranquillity cannot be made. This being so, yet another change of object is necessary. 465.

Nothingness

Concurrent with the transitions from fifth *rūpa-jhāna* to first *arūpa-jhāna*, and from thence to second *arūpa-jhāna*, it is apparent that there exists a direct relationship between the successive objects of concentration upon which these *jhānas* are based. This continuity of relationship applies likewise in respect of the remaining higher levels of *arūpāvacara-jhāna*. Thus, in the transition 466.

¹Book of Analysis [16], § 508, and detailed analysis §§ 609–613, *ibid*.

²See chart 11 on p. 340.

from fifth *rūpa-jhāna* to first *arūpa-jhāna*, the necessary change was from the conceptual counterpart of a material object to concentration on the space occupied by that image. In the transition from first *arūpa-jhāna* to second *arūpa-jhāna*, the necessary change was from concentration on that space, expanded to “infinity of space”, to concentration in respect of the previously existing consciousness that “touched” that “infinity of space”. In the present instance, where the transition to be made is from second to third *arūpa-jhāna*, this direct relationship between successive objects still applies, for here the necessary change consists in putting on one side concentration on “infinity of consciousness”, and in its stead directing concentration to the nothingness, the emptiness, the solitariness that becomes apparent upon the withdrawal of that previous object.

467. When the stage has been reached where, by training and practice, consciousness has as its conceptual object “nothingness”, the limitation inherent in the second *arūpa-jhāna* has been surmounted by the cultivation of the third *arūpa-jhāna*. Of this, Vibhaṅga says¹:

...having wholly passed the state of infinity of consciousness, (concentrating) thus, “there is nothing whatever”, he attains and dwells in the state of nothingness ...

468. Thus it is that where consciousness has “nothingness” as its conceptual object, the integral state so engaged is known as third *arūpāvacara-jhāna*, i.e., third *jhāna* characteristic of the formless plane².

469. Before proceeding to the fourth and final *jhāna* characteristic of the formless plane, it should here be emphasized that despite a certain superficial similarity the objects of the first and third *arūpa-jhānas*, “space” and “nothingness” respectively, should not

¹Book of Analysis [16], § 508, and detailed analysis §§ 614–618.

²See chart 11 on p. 340.

be confused. They are in every way quite distinct from each other and are differently based. “Space”, the object of the first *arūpa-jhāna*, is the direct outcome of the removal of the materiality object. “Nothingness”, the object of the third *arūpa-jhāna*, is the direct outcome of the removal of the consciousness object.

In the three *arūpa-jhānas* so far discussed it is apparent that, 470. in cultivating their attainment, the purpose has been not only to reach conditions of steadily increasing stability, calm, and detachment, but also, in the existing state of complete equanimity and one-pointedness, to carry to the limit the refinement of consciousness and its associated mental concomitants by directing attention to objects ever further removed from the grossness of materiality, and even from the diminishing degrees of grossness in successive non-material objects.

Here, the question may be raised as to whether there can 471. possibly be any further progress beyond the point where the object of concentration is the “nothingness” perceivable upon the withdrawal of the former conscious state as object. In this connection progress lies in consolidation rather than in any desire to surmount.

Where “nothingness” is the object, it is recognizable that virtu- 472. ally undisturbed peacefulness and calm is the all-pervading quality. However, that peacefulness and calm does not exist in the “nothingness” itself but in the integral conscious state that fixes upon “nothingness” as its object. Consequently, consolidation of that peacefulness cannot be achieved by further concentration on “nothingness”, but only by putting that “nothingness” on one side and in its stead directing attention to a new object. This new object, pervaded as it is by the peacefulness inherent in its nature, consists of a conceptual representation of the consciousness and mental concomitants that constituted the actual attainment of the state of “nothingness”. But into what category does the integral conscious state fall which is based on this new object?

In discussing *mahaggata* states as a whole, the terms “develop- 473. ing” and “refining” have frequently been made use of. In the

way in which they occur in connection with the perfecting of such states their meanings are, however, virtually the same; for in the striving entailed in mastering fully one category of *jhāna*, and progressing from thence to a higher state, that which has been developed has likewise been refined. Here, “refined” is used in the sense of “being made finer”, rather as the point of a needle is finer than the point of a stake sharpened for thrusting into the ground. In these two instances, although both are sharp, the difference between them is considerable, the sharpness being relative, for, whereas the needle on account of its fineness of point is quite unsuited to thrusting aside a mass of coarse, rough earth, the sharpened stake is equally unsuited to passing between fine threads in the execution of delicate needlework. Thus, although both are said to be sharp, they fall into different categories.

474. In a comparable way can it also be said of integral conscious states. Those which achieve first *rūpa-jhāna*, although much finer and more acute than *kāmāvacara* states in that they can effectively keep at bay the five hindrances, are nevertheless far less sharp and probing than is the consciousness that experiences fifth *rūpa-jhāna*; for this latter state, by reason of the preceding successive stages of developing, sharpening, and becoming finer, is virtually uninfluenced by the impingement of sense stimuli. It is in like manner with the further development that takes place from the fifth *rūpa-jhāna* to the first *arūpa-jhāna*, and onward through the second and third to this new integral state, the fourth *arūpa-jhāna*. With each stage, the probing ability of consciousness becomes finer and subtler, and at the same time more remote from, and less adapted to, the perceptions of the world of sense.

Neither Perception Nor Non-Perception

475. Thus it is that in this final stage, the fourth *arūpa-jhāna*, unity of consciousness and its associated mental concomitants becomes so fine, so acute, so sublimated in its cognizance of peacefulness

and calm, that feeling, perception, contact, etc., and awareness in respect of all conditions other than the peacefulness and calm inherent in its object, are as though they do not exist. Consequent upon this most sublime condition it is necessary to say when describing the integral state that has as its object the four aggregates, or groupings of mental qualities, that constituted attainment of the state of “nothingness”, that whereas in respect of that one object it is abundantly clear that perception of the most refined, delicate, and acute order is present, there is in respect of all other objects no perception whatsoever. For this twofold and discriminatory reason, this type of integral consciousness is described in a twofold manner, as being both perceptive and non-perceptive.

When, therefore, attainment of *jhāna* based on this one particular object is achieved, it is called THE STATE OF NEITHER PERCEPTION NOR NON-PERCEPTION (*nevasaññānāsaññāyatana*). Of this, Vibhaṅga says¹:

...having wholly passed the state of nothingness, he attains and dwells in the state of neither perception nor non-perception.

Thus it is that where consciousness takes as its conceptual object the four aggregates constituting attainment of the state of “nothingness”, the integral state so engaged is known as fourth *arūpāvacara-jhāna*, i.e., the fourth *jhāna* characteristic of the formless plane².

The four *arūpa-jhānas*, based as they are on four successive individual but derivatively related non-material objects, represent the most highly evolved aspects of mental development classifiable as MUNDANE (*lokiya*)³. As integral conscious states they do, however, maintain a fundamental relationship with the

¹Book of Analysis [16], § 508, and detailed analysis §§ 619–622, *ibid*.

²See chart 11 on p. 340.

³See chart 12 on p. 341.

rūpa-jhānas, in that their constituent structure in terms of consciousness and mental concomitants is in every way the same as that of the fifth *rūpa-jhāna*. The *arūpa-jhānas* can indeed be said to be an extension of that fifth *jhāna*, differing from it only in terms of their increasing degrees of refinement, developed by way of concentration on non-material objects¹. As to the distinctions between the *arūpa-jhānas* themselves, this lies only in their respective levels of sublimity. This the Commentary² explains by the simile of a woman possessing four dresses made to a single pattern, but of materials of different weights and texture: one being of heavy texture and fourfold weight, one of medium texture of threefold weight, one soft and of double weight, and one very delicate of single weight. Of these four dresses of identical pattern, their excellence is judged in proportion to their softness and delicacy. So is it with the *arūpa-jhānas*: although identical in structure, their excellence is judged by the progressive refinement of their constituent qualities. As to the constituents of *jhāna*, which by their successive terminations play so important a role in the *rūpa-jhānas*, these in *arūpa-jhānas* are EQUANIMITY (*upekkhā*) and ONE-POINTEDNESS (*ekaggatā*), exactly as in the fifth *rūpa-jhāna*.

479. As with BEAUTIFUL (*sobhana*) states characteristic of the planes of SENSE DESIRE (*kāma*) and FORM (*rūpa*), beautiful states classified as *arūpāvacara* are divided into three categories, viz., good (productive), resultant and inoperative³. In consequence of this, where there has been achievement by those who have not attained to the final deliverance of arahantship, the outcome of good (productive) states is resultant states. Where such productive states have occurred in appropriate circumstances, their resultants cause rebirth to take place in the plane of existence which is their natural habitat, in this case the *arūpāvacara bhūmi*.

¹In the case of the fourfold system of *rūpa-jhāna*, the *arūpa-jhānas* represent an extension of the fourth *rūpa-jhāna*. See also second note, § 448.

²The Expositor [13], p. 281, also Path of Purification [9], chapter X, § 60.

³See chart 11 on p. 340.

From this it is apparent that, as in the cases of *kāmāvacara* and *rūpāvacara*, the term *arūpāvacara* is twofold in meaning in that it signifies not only a category of integral conscious states, in this instance twelve, but also the plane of existence which is the natural habitat of those states¹.

Verse 26

ĀKĀSĀNAÑCĀYATANA-KUSALA-CITTAṀ
 VIÑÑĀṆAÑCĀYATANA-KUSALA-CITTAṀ
 ĀKIÑCAÑÑĀYATANA-KUSALA-CITTAṀ
 NEVASAÑÑĀ-NĀSAÑÑĀYATANA-KUSALA-CITTAÑ
 CETI
 IMĀNI CATTĀRI PI ARŪPĀVACARA KUSALA-CITTĀNI
 NĀMA

480.

Which translated is:

IT IS THUS (*iti*): GOOD productive integral CONSCIOUSNESS (*kusala-citta*) of the STATE OF INFINITY OF SPACE (*akāsa + ānañca* [from *ananta + āyatana*²]), good (productive) integral consciousness of the STATE OF INFINITY OF CONSCIOUSNESS (*viññāṇa + ānañca + āyatana*), good (productive) integral consciousness of the STATE OF NOTHINGNESS (*ākiñcañña* [from *ak-iñcana*] + *āyatana*), AND (*ca*) good (productive) integral consciousness of the STATE OF NEITHER PERCEPTION NOR NON-PERCEPTION (*na + eva + saññā + na + asaññā + āyatana*).

THESE (*imāni*) FOUR TOGETHER (*cattari pi*) ARE KNOWN AS (*nāma*) GOOD (*kusala*) productive integral CON-

¹Cp. § 46, §§ 314 f. and §§ 380 f.

²Āyatana = state.

SCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE-
FORMLESS PLANE (*arūpāvacara*)¹.

Here, this term represents not only the state or condition described as “neither perceptive nor non-perceptive”, but also the object or basis for the arising of that category of consciousness and its abode or dwelling place while arisen.

Verse 27

481. ĀKĀSĀNAÑCĀYATANA-VIPĀKA-CITTAṀ
 VIÑÑĀṄAÑCĀYATANA-VIPĀKA-CITTAṀ
 ĀKIÑCAÑÑĀYATANA-VIPĀKA-CITTAṀ
 NEVASAÑÑĀ-NĀSAÑÑĀYATANA-VIPĀKA-CITTAÑ CETI
 IMĀNI CATTĀRI PI ARŪPĀVACARA VIPĀKA-CITTĀNI
 NĀMA

Which translated is:

It is thus: RESULTANT (*vipāka*) integral consciousness of the state of infinity of space, resultant integral consciousness of the state of infinity of consciousness, resultant integral consciousness of the state of nothingness, and resultant integral consciousness of the state of neither perception nor non-perception.

These four together are known as RESULTANT (*vipāka*) integral conscious states characteristic of the formless plane.

Verse 28

482. ĀKĀSĀNAÑCĀYATANA-KIRIYA-CITTAṀ
 VIÑÑĀṄAÑCĀYATANA-KIRIYA-CITTAṀ

¹See chart 11 on p. 340.

ĀKIÑCAÑÑĀYATANA-KIRIYA-CITTAṀ
NEVASAÑÑĀ-NĀSAÑÑĀYATANA-KIRIYA-CITTAÑ CETI
IMĀNI CATTĀRĪ PI ARŪPĀVACARA KIRIYA-CITTĀNI
NĀMA

Which translated is:

It is thus: INOPERATIVE (*kiriya*) integral consciousness of the state of infinity of space, inoperative integral consciousness of the state of infinity of consciousness, inoperative integral consciousness of the state of nothingness, and inoperative integral consciousness of the state of neither perception nor non-perception.

These four together are known as INOPERATIVE (*kiriya*) integral conscious states characteristic of the formless plane.

Verse 29

ICCEVAṀ SABBATHĀ PI DVĀDASA
ARŪPĀVACARA-KUSALA-VIPĀKA-KIRIYĀCITTĀNI
SAMATTĀNI

483.

Which translated is:

THUS (*iccevaṃ*) FROM EVERY ASPECT (*sabbathā-pi*) the TWELVE (*dvā dasa*) GOOD (*kusala*) productive, RESULTANT (*vipāka*), and INOPERATIVE (*kiriya*) integral CONSCIOUS STATES (*cittāni*) CHARACTERISTIC OF THE FORMLESS PLANE (*arūpāvacara*) are FULLY COMPLETED (*samattāni*).

As the concluding passage of the section dealing with the entirety of *mahaggata* integral states, verse 30 of *Abhidhammatthasaṅgaha* consists of a mnemonic stanza summarizing the twelve-fold division of the four *arūpāvacara jhānas*.

Verse 30

484. ĀLAMBAṆAPPABHEDENA
 CATUDH ĀRUPPA MĀNASAM
 PUÑÑĀ-PĀKA-KRIYĀ-BHEDĀ
 PUNA DVĀDASADHĀ ṬHITAM

Which translated is:

BY WAY OF VARIETY (*pabhedena*) of OBJECT (*ālambaṇa*), MENTAL ACTIVITY (*mānasa*) in respect of FORMLESSNESS (*āruppa*) is FOURFOLD (*catudhā*). FURTHERMORE (*puna*), BY REASON OF THE DIVISION (*bhedā*) into MERITORIOUS (*puñña*) RESULTANT (*pāka*) and INOPERATIVE (*kiriya*) it is ESTABLISHED (*ṭhitam*) as TWELVE-FOLD (*dvādasadhā*).

485. At the commencement of the section dealing with *mahaggata* states it was indicated that their cultivation is not mandatory to the attainment of penetrative insight¹. However, the ability to concentrate gained from the training and practice associated with their development is nevertheless of inestimable value when directed to achieving that insight. In this connection, Abhidhamma analysis demonstrates the positive relationship existing between concentration and insight, for not only is PENETRATIVE INSIGHT (*vipassanā*) shown to be synonymous with WISDOM or UNDERSTANDING (*paññā*), but, in addition to that, CONCENTRATION (*samādhi*) is specified as the concurrent footing of *paññā*². From this it is clear that, where penetrative insight is to be achieved, concentration, *i.e.*, RIGHT CONCENTRATION (*sammā-samādhi*) must be exercised.
486. Teaching the importance of concentration, the Buddha says³:

¹See § 395.

²See § 326.

³Samādhisutta, Saccasaṃyutta 1 (The Connected Discourses of the Buddha [1], vol. 2, Chapter XII, 56 Saccasaṃyutta, I. Concentration).

...Bhikkhus, develop concentration. Bhikkhus, the concentrating Bhikkhu comprehends in accordance with reality. And what does he comprehend? He comprehends thus, "In accordance with reality, this is suffering". He comprehends thus, "In accordance with reality, this is the cause of suffering". He comprehends thus, "in accordance with reality, this is the cessation of suffering". He comprehends thus, "In accordance with reality, this is the way leading to the cessation of suffering". Bhikkhus, develop concentration. Bhikkhus, the concentrating Bhikkhu comprehends in accordance with reality.

That concludes the section dealing with consciousness characteristic of the formless plane.

Talk Nine, Part Two

In the second of the two introductory stanzas to Abhi-^{487.} dhammatthasaṅgaha mention is made of the four categories of ULTIMATES (*paramattha-dhammā*), consciousness, mental concomitants, material qualities, and Nibbāna¹. In verse 3 it says concerning the first of these²:

In that connection consciousness is first and has four divisions, thus: consciousness CHARACTERISTIC OF THE PLANE OF SENSE DESIRE (*kāmāvacara*), CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*), CHARACTERISTIC OF THE FORMLESS PLANE (*arūpāvacara*), and SUPRAMUNDANE (*lokuttara*).

In considering these two introductory statements it will be^{488.} appreciated that consciousness has so far been dealt with in respect of only three of its categories, *i.e.*, *kāmāvacara*, *rūpāvacara*, and *arūpāvacara*. Mental concomitants have been mentioned only in so far as they are relevant to this first chapter, and material qualities not at all, chapter six of Abhidhammatthasaṅgaha being devoted almost entirely to these latter. The remaining ultimate is thus Nibbāna, and the remaining category of consciousness is that known as supramundane. From this a first question can be framed thus: in what relationship do these two stand to each other?

¹See § 40.

²See § 44.

489. As item ten of the threefold categories, the Tika Mātikā of Dhammasaṅgaṇī, the first book of the Abhidhammaṭṭakā, there is the following triplet:
1. STATES CUMULATIVE (*ācayaḡāmino dhammā*) of continuing rebirth and death.
 2. STATES DISPERSIVE (*apacayaḡāmino dhammā*) of continuing rebirth and death.
 3. STATES NEITHER CUMULATIVE NOR DISPERSIVE (*nevācayaḡāmināpacaya-ḡāmino dhammā*) of continuing rebirth and death.
490. The first of these categories comprises the entire range of good and bad (productive) integral states characteristic of the three mundane planes, *i.e.*, *kāmāvacara*, *rūpāvacara*, and *arūpāvacara*. As active conscious states, all are described as cumulative of continuing rebirth and death by reason of not being free from the defiling effects of sense pleasure, attachment to existence, views, and ignorance. The third category includes the resultants of all good and bad (productive) integral states, irrespective of plane, together with the inoperative states of the three mundane planes. Resultants are clearly neither cumulative nor dispersive of continuing rebirth and death, being but the outcome of past productive action, and therefore not directly productive in any further sense. Inoperative states are by definition neither cumulative nor dispersive, representing solely the activity of those wholly free from rebirth tendency, the *arahantas*.
491. Bearing in mind that these first and third categories constitute the entirety of integral states of the three mundane planes, a second question can be framed thus: what conscious states constitute the second category described as “dispersive of continuing rebirth and death?”
492. At this point the first and second questions can be brought together for clarification in the form of a definition thus: integral conscious states classified as SUPRAMUNDANE (*lokuttara*) are so named because they experience the UNCONDITIONED ELEMENT (*asaṅkhatadhātu*), Nibbāna, as their only object. Because such

states make an end to the several qualities fettering beings to the rounds of existence, they are likewise classified as “states dispersive of continuing rebirth and death”. From this it is apparent that states taking Nibbāna as object are those which at the same time destroy the fetters causative of continuing rebirth and death. What is it, therefore, which leads up to the point at which Nibbāna becomes the object of consciousness, and what are the fetters which are thereby destroyed? But first, in what manner does one attempt to describe Nibbāna?

Nibbāna

As the fourth and final category of ultimates, the several modes ^{493.} by which it is classifiable in comparative terms are given in the concluding section of chapter six of Abhidhammatthasaṅgaha. Even so, such classifications do not, and indeed cannot, constitute a direct description of Nibbāna, for to attempt by means of mundane expression to describe that which is supramundane is clearly a contradiction of terms. In the present instance, as the basis upon which supramundane integral states come to be, Nibbāna is the object of which consciousness is fully aware at the time when, aloof from all sense pleasure and utterly freed from aspects of ignorance and craving, manifesting as wrong views and doubts, it passes quite beyond the limitations of mundane knowledge and understanding. Having thus penetrated to the supramundane, insight and understanding, perceiving ultimate reality, thus come to know that which was previously unknown (*i.e.*, the initial stage of penetrative understanding when Nibbāna is experienced for the first time: “I am knowing the unknown” = *anaññātāññassāmi*).

The Soil in Which Understanding Grows

494. To consider now the question of what it is that leads to the point at which Nibbāna becomes the object of consciousness. In *Visud-dhimagga*, the comprehensive treatise on the theory and practice of the Buddha's Teaching, its author—Ven. Buddhaghosa—speaks of this as, “the soil in which understanding grows”. Here, in shortened form is the substance of what is said¹:

...how is understanding to be developed? It being such that the aggregates, bases, elements, controlling faculties, truths, dependent origination, and so on, are the soil of understanding, with purity of moral practice and purity of consciousness as its root, and with five additional purities as its trunk; then accordingly an intimate knowledge of that soil gained by study and question, together with the accomplishment of the two purities as root, enables the trunk to be developed by the further accomplishment of the remaining five purities.

495. Here, understanding refers to the development of PENETRATIVE UNDERSTANDING (*vipassanā*). The AGGREGATES (*khandhā*) refer to the five groups of mental and material qualities constituting the so-called being. The twelve BASES (*āyatana*), the eighteen ELEMENTS (*dhātu*), and the twenty-two CONTROLLING FACULTIES (*indriya*) refer to particular and associated mental and material attributes, variously operative in the existence and activity of beings. The TRUTHS (*sacca*) refer to the Four Noble Truths, *i.e.*, of suffering, its cause, its cessation, and the Noble Eight Constituent Path leading to that cessation. DEPENDENT ORIGINATION (*paṭiccasamuppāda*) refers here not only to the twelve-fold series of reciprocal causes and results constituting the structural framework of the whole round of continuing rebirth and death, but also

¹For its original form, see Path of Purification [9], chapter XIV, § 32.

to the twenty-four CONDITIONING FACTORS (*paccaya*) which determine the ultimate operating relationships occurring between all states. Each of these subjects is considered individually at appropriate points in Abhidhammatthasaṅgaha, as are also many other groupings covered by the phrase “and so on”.

Examination of these groupings shows that the necessary soil from which penetrative understanding can arise, consists in forming a basis of mundane knowledge and understanding which grasps thoroughly and gains an absolute and coherent conviction of the ultimate nature of both MENTAL QUALITIES (*nāma*) and MATERIAL QUALITIES (*rūpa*), as exhibiting at all times their innate characteristics of IMPERMANENCE (*anicca*), UNSATISFACTORINESS (*dukkha*), and ABSENCE OF SOUL (*anattā*). Nevertheless, although the soil in which understanding is able to develop undoubtedly consists of a knowledge and mundane appreciation of the nature of aggregates and other properties, the feasibility of such development can be equated with the growth of plants. As plants need roots to make growth possible, so also for understanding to develop, the appropriate root is equally essential. In this case, the soil of knowledge can be operative only in conjunction with a root comprising purity of moral practice and purity of consciousness. 496.

Here, PURITY OF MORAL PRACTICE (*sīla visuddhi*) means the constantly perpetuated observance of morality of one who cleanses himself from the impurity of wrong moral behaviour in respect of bodily action and speech. This, in the case of a Bhikkhu, represents the proper observance of the disciplinary rules of the Vinaya; for a lay person it is the conscientious practice, maintenance, and regeneration of the five moral precepts. 497.

PURITY OF CONSCIOUSNESS (*citta visuddhi*) means the state achieved by cleansing oneself of the impurity of the hindrances by well-developed continuity of consciousness, *i.e.*, by CONCENTRATION (*samādhi*). In this connection the ultimate level of purity of consciousness is achieved either by the practice of *jhāna*, succeeded by the attainment of supramundane states, where it is called *samatha vipassanā*, *i.e.*, penetrative insight of calm; or by the 498.

attainment of supramundane states quite apart from the practise of *jhāna*, where it is known as *sukkha vipassanā*, i.e., dry penetrative insight.

499. Considering now the entire group of seven purities described in the shortened extract from Visuddhimagga as constituting the root and trunk of attainment; in what manner are they related to each other, and in what sequence do they occur? Their sequence and relationship is customarily stated in terms of *samatha vipassanā*. However, whether final attainment of supramundane penetrative insight is achieved by way of *jhāna* or quite without it, the totality of realization in terms of categories of knowledge and grades of purity remains the same. At this point only a bare minimum of detail is given of the transitional knowledges and purities, as the subject of *vipassanā* belongs properly to chapter nine of Abhidhammatthasaṅgaha.
500. Commencing with the establishment of the basis of PURITY OF MORAL PRACTICE (*sīla-visuddhi*), there is developed in conjunction with that the ability to concentrate the mind. This, in the case of the *samatha vipassaka*, means concentration to the extent of practising *jhāna*. However, for the *sukkha vipassaka* with appropriate ability to be one-pointed in thought, PURITY OF CONSCIOUSNESS (*citta-visuddhi*) is adequately established, thus the root exists whereby the remaining five purities—the trunk—can grow. From the ability to concentrate is developed the realization that mental qualities and material qualities alone constitute the fundamentals of existence. Such realization, coupled with mundane insight into how those qualities are recognized and understood in terms of their appropriate denotations, i.e., GENERAL CHARACTERISTIC, INHERENT FUNCTIONAL PROPERTY, RESULTANT APPEARANCE, and CONCURRENT FOOTING (*lakkhaṇa, rasa, paccupaṭṭhāna, padaṭṭhāna*), is known as KNOWLEDGE OF THE DIVISIONS INTO MENTAL AND MATERIAL QUALITIES (*nāma-rūpa-pariccheda-ñāna*). Here, and also with the examples that follow, the word “knowledge” is used in the sense meaning “mundane insight”. With the gaining of this insight, PURITY OF VIEW (*ditṭhi-visuddhi*) is established, as also is

mundane insight into the first of the Four Noble Truths, *i.e.*, THE TRUTH OF SUFFERING (*dukkha-sacca*).

By probing more deeply into mental and material qualities in the light of this purity, observing in relationship to past, present, and future, the constant and inevitable changes that take place, there comes about a further stage of mundane insight known as KNOWLEDGE COMPREHENDING CAUSE AND EFFECT (*paccaya-pariggaha-ñāna*). 501.

By this knowledge, doubt and uncertainty as to the relationship between cause and its outcome is overcome, thereby establishing PURITY THAT CROSSES OVER UNCERTAINTY (*kaṅkhā-vitarāṇa-visuddhi*). At the same time, there arises mundane insight into the second Noble Truth, *i.e.*, THE TRUTH OF THE CAUSE OF SUFFERING (*dukkha-samudaya-sacca*). 502.

With uncertainty thus overcome, a deeper examination of all that has gone before makes evident the universal characteristics of IMPERMANENCE, SUFFERING OR UNSATISFACTORINESS, and ABSENCE OF SOUL (*anicca, dukkha, anattā*). To have become fully aware of these distinctive qualities constitutes KNOWLEDGE COMPREHENDING (*sammasana-ñāna*) the three characteristics; and with that comes insight, still mundane, into the manner in which states, mental and material, come to be and pass away. This represents the initial phase of a yet further degree of insight, *i.e.* KNOWLEDGE OF RISE AND FALL (*udayabbaya¹-ñāna*: first phase). 503.

The realization of these knowledges initiates a new purity, for with them comes mundane insight into the fourth Noble Truth, *i.e.*, THE TRUTH OF THE WAY LEADING TO THE CESSATION OF SUFFERING (*dukkha-nirodha-gāmini-paṭipadā-sacca*), thereby establishing without ambiguity the PURITY THAT DISCERNS THE CORRECT PATH AND THE INCORRECT PATH (*maggāmagga²-ñāna-dassana-visuddhi*). With this purity thus established, probing into the several aspects of the rise and fall of states in terms of the 504.

¹Udaya + vaya.

²Magga + amagga.

three characteristics is pursued with unremitting effort. This is done because it is only by a complete recognition of the actual principles involved in the coming to be and passing away of states, that the true nature of impermanence, suffering, and absence of soul becomes properly apparent. With mundane insight into this, the final phase of KNOWLEDGE OF RISE AND FALL (*udayabbayañāṇa*, second phase) is completed and the way becomes open for the attainment of the remaining mundane purity.

505. The realization of this purity, which is the outcome of yet further attention directed to gaining insight into the three characteristics, consists initially of gaining eight further categories of mundane insight knowledges, which together constitute a series of stages leading directly from mundane understanding of conditioned existence dominated by those three characteristics, to a level of insight that has attained to absolute detachment and balance of mind in respect of that same conditioned existence: *saṅkhārupekkhā-ñāṇa*.

506. These eight categories of insight are followed by a further knowledge, one which although still mundane, and therefore compatible with those already achieved, represents nevertheless the absolute culmination of mundane insight. However, because at such a level of attainment this mundane insight has also achieved a degree of understanding compatible with supra-mundane penetrative insight, it is known as KNOWLEDGE HAVING CONFORMITY (*anuloma-ñāṇa*), *i.e.*, conformity with both mundane and supra-mundane knowledge. Regarded as a group, this nine-fold series of knowledges constitutes PURITY OF DISCERNMENT IN FOLLOWING THE COURSE (*paṭipadā-ñāṇa-dassana-visuddhi*).

507. Attainment of the initial supramundane path is now virtually automatic, for, as is shown in chapter four of Abhidhammattha-saṅgaha, the concluding series of knowledges, together with attainment and its immediately succeeding resultants, consists of a series of adjacent instants of consciousness constituting the FULL AWARENESS (*javana*) phase of a particular course of the conscious process. However, immediately prior to PATH (*maggā*) attain-

ment there occurs a single transitional moment leading from the mundane to the supramundane. At this point, because there has already been full mundane insight into existence mental and material, in terms of one or other of the three characteristics, there comes about true comprehension of the Four Noble Truths. This being so, the lineage of the worldling is permanently conquered by the supramundane lineage. The instant of consciousness which performs this function, and which takes Nibbāna as its object, is called KNOWLEDGE EVOLVING THE SUPRAMUNDANE LINEAGE (*gotrabhū-ñāṇa*).

This important stage is followed immediately by the first moment of path consciousness. It is this consciousness which experiences Nibbāna for the first time. It is known as PATH CONSCIOUSNESS OF INITIAL ENTRY INTO THE STREAM (*sotāpatti-maggacitta*). This realization of the supramundane, together with its immediately succeeding instants of resultant consciousness, is called PURITY OF SUPRAMUNDANE DISCERNMENT (*ñāṇa-dassana-visuddhi*)¹. 508.

This much-condensed outline of the purities and knowledges leading to the point at which Nibbāna becomes the object of consciousness, raises the question as to the nature of the many factors inimical to that realization. It also involves an investigation into the stages through which realization passes, with the consequent weakening and abandoning of those factors. 509.

States Which Are to be Abandoned

In the section of Visuddhimagga entitled, “The Abandoning of States Which are to be Abandoned”, are described eighteen composite groups of undesirable qualities which are of necessity rejected and abandoned in the course of attaining the successive paths of supramundane realization. It also explains at which 510.

¹A direct reference to the seven purities is given in the Rathavināta Sutta, The Middle Length Discourses of the Buddha [2], sutta no. 24.

stages the individual components of the groups are so abandoned¹. At this point, however, only four groups particularly relevant to this first chapter of Abhidhammatthasāṅgaha are discussed. The four concerned are:

1. THE ARISING OF UNSKILFUL CONSCIOUSNESS (*akusala-cittuppādā*)
2. THE PATHS OF UNSKILFUL ACTION (*akusala-kamma-pathā*)
3. THE LATENT TENDENCIES (*anusayā*)
4. THE FETTERS (*saṃyojanāni*)

511. It has already been shown how IGNORANCE (*avijjā*) and CRAVING (*taṇhā*) become jointly apparent in the three bad roots, GREED, HATRED, and DULLNESS AND DELUSION (*lobha, dosa, moha*). It has also been seen how those roots become manifest in the activity of the eight greedy, the two hateful, and the two intensely dull and deluded integral states. It is these twelve bad states which constitute the group to be abandoned, entitled “THE ARISING OF UNSKILFUL CONSCIOUSNESS”.

512. In what form do the twelve manifest themselves as action? They do so in whatsoever activity there is connected with the killing of beings, the taking of that which is not given, sexual misconduct, false speech, slanderous speech, harsh speech, frivolous talk, covetousness, ill will, and false view. As such, therefore, they are also direct manifestations of greed, hatred, and dullness and delusion, and thereby of ignorance and craving. These ten categories of bad action constitute the group to be abandoned entitled “THE PATHS OF UNSKILFUL ACTION”.

513. In the process of destroying by the supramundane paths the causes of rebirth and death, a most important feature to be recognized is the constant interaction taking place between ignorance and the activities occurring because of that ignorance. This reciprocity is particularly well demonstrated in the mutual dependence that exists between the two preceding groups and the so-called latent tendencies. These tendencies are so named be-

¹Path of Purification [9], chapter XXII, §§ 47 ff.

cause they represent hidden predispositions, inherent biases, or habitual inclinations towards engagement in the various categories of unskilful thought, speech, and bodily action, all of which are directly traceable to ignorance and craving. These tendencies exist from having been built up to a position of strength by the constant repetition of those same categories of mental and physical action, actions which the tendencies themselves have fostered. Thus, as undesirable qualities, they accumulate strength from the very activities they promote. From this it is apparent that in order to bring this reciprocal stimulation to an end, not only must the undesirable mental and physical actions be abandoned, but the latent tendencies also.

The latent tendencies are:

514.

1. THE LATENT TENDENCY OF LUST FOR SENSE PLEASURE
(*kāmarāgānusaya* = *kāma* + *rāga* + *anusaya*)
2. THE LATENT TENDENCY OF REPULSION (*paṭighānusaya*)
3. THE LATENT TENDENCY OF CONCEIT (*mānānusaya*)
4. THE LATENT TENDENCY OF WRONG VIEW (*diṭṭhānusaya*)
5. THE LATENT TENDENCY OF DOUBT (*vicikicchānusaya*)
6. THE LATENT TENDENCY OF LUST FOR BECOMING
(*bhavarāgānusaya*)
7. THE LATENT TENDENCY OF IGNORANCE (*avijjānusaya*)

It is these seven categories of inherent bias which constitute the group to be abandoned, entitled “the latent tendencies”.

The fourth group for abandonment by the supramundane paths consists of the ten fetters. Consequent upon “action cumulative of resultant tending towards rebirth¹”, these fetters are so consistently nourished and strengthened as to bind and shackle the aggregates of BECOMING (*bhava*) to *saṃsāra*, the repeated cyclic sequence of rebirth and death.

The ten fetters are:

1. *Sakkāya-diṭṭhi-saṃyojana* = THE FETTER OF INDIVIDUALITY VIEW. This comprises the many hypotheses put forward by

516.

¹See § 126 ff.

those who maintain the existence of an enduring personal SELF or SOUL (*atta*) as being corporate with the five aggregates, either individually or collectively, or, alternatively, as something quite apart from these¹.

517. 2. *Vicikicchā-saṃyojana* = THE FETTER OF DOUBT. By this is meant doubt in the Teacher (*i.e.*, the Buddha), both as to his person and accomplishments; doubt in the efficacy of his Teaching (*i.e.*, the Dhamma) as leading to ultimate release; doubt as to whether, dwelling in the Order (*i.e.*, the Saṅgha), there are those who have thus achieved release; doubt as to the three aspects (*i.e.*, the highest development of *sīla*, *bhāvanā*, and *paññā*) of one's own training towards release².
518. 3. *Sīlabbata-parāmāsa-saṃyojana* = THE FETTER OF ADHERENCE TO HABITS AND PRACTICES. (Often translated as "holding to mere rite and ritual"). This involves the BEING ATTACHED TO (*parāmāsa*) HABITUAL BEHAVIOUR (*sīla*) and PRACTICE (*vata*) not in accordance with right view. It is the belief that behavioural forms alone suffice to ensure forward progress. Originally it applied more particularly to the practices of ascetics who copied the life-styles of certain animals ("diṭṭhi" applies here also).
519. 4. *Kāma-rāga-saṃyojana* = THE FETTER OF LUST FOR SENSE PLEASURE. This is the name applied to the obsessive, addictive, and compulsive aspect of desire for sense pleasure experienced by way of the five physical senses and the mind. It is a most tenacious manifestation of the ROOT OF GREED (*lobha-mūla*)³.
520. 5. *Paṭigha-saṃyojana* = THE FETTER OF REPULSION. This represents the attitude of antipathy and aversion taken towards whomsoever or whatsoever has done one harm, worked to one's disadvantage, or caused unreasonable vexation. It

¹See also "diṭṭhi", § 82 ff.

²See also "vicikicchā", § 160 ff.

³See also "lobha", § 69 ff.

is a deeply seated manifestation of the ROOT OF HATRED (*dosa-mūla*)¹.

These are the FIVE FETTERS BELONGING TO LOW (*pañc oram-bhāgiyāni saṃyojanāni*) existence. 521.

6. *Rūpa-rāga-saṃyojana* = THE FETTER OF LUST FOR RŪPĀVA-CARA EXISTENCE. 522.

7. *Arūpa-rāga-saṃyojana* = THE FETTER OF LUST FOR ARŪPĀVA-CARA EXISTENCE. 523.

Where the fetter of lust for sense pleasure has been exhausted and abandoned, and, in consequence of that, all lust for *kāmāvacara* existence as well, these two higher fetters represent what still remains to be abandoned of LUST FOR REBIRTH (*bhava-rāga*) into conditioned existence (“craving” and “greed” apply here also).

8. *Māna-saṃyojana* = THE FETTER OF CONCEIT. Resulting from the small but systematically diminishing degrees of attachment² accompanying the first three supramundane paths, in this context conceit represents the residuum of the concept “I am³”. 524.

9. *Uddhacca-saṃyojana* = THE FETTER OF DISTRACTION. As a mental concomitant “distraction” is invariably present together with “dullness and delusion” in all unskilful integral states. In the context of supramundane realization, therefore, it represents the tiny residuum of mental disquiet and unsteadiness that can occur prior to the complete dissipation of all remaining DEFILEMENTS (*āsava*) supported by, and supportive of, ignorance⁴. 525.

¹See also “*dosa*”, § 143 ff.

²Here, ATTACHMENT (*upādāna*) refers specifically to one only of the four attachments, viz., *kāmupādāna*, and not to *sakkāyadiṭṭhisamyojana*, the fetter of individuality view. Because this attachment is causally linked to desire for *rūpāvacara* and *arūpāvacara* existence, there occurs the subtle conceit “I am experiencing this or that condition”.

³See also “*māna*”, § 88.

⁴See also “*uddhacca*”, § 163 ff.

526. 10. *Avijjā-saṃyojana* = THE FETTER OF IGNORANCE. In the supramundane context, and prior to its utter destruction and eradication by RIGHT VIEW (*sammā-ditṭhi*), ignorance—having the general characteristic of “absence of knowing”—represents the residuum of defiling qualities which, as its concurrent footing, retard full and final-penetrative realization of the FOUR NOBLE TRUTHS (*cattāri ariya-saccāni*)¹.
527. These are the FIVE FETTERS BELONGING TO HIGH (*uddham-bhāgiyāni saṃyojanāni*) existence.
528. It is these ten categories, which constitute the group to be abandoned entitled “the fetters”.

This concludes the section dealing with certain of the major factors inimical to complete supramundane realization.

¹See also “*avijjā*”, § 156 ff.

Talk Ten, Part One

Prior to that point beyond which Nibbāna becomes the object of consciousness, it is evident from what has been said previously, that it is necessary for the essential knowledges and purities to be realized inasmuch as they constitute a vital aspect of “the way leading to the cessation of suffering”. This represents the positive aspect of gaining penetrative insights. In spite of this, though, the negative aspect, which throughout has been inimical to progress, is not completely swept away at the instant that initial penetrative insight is achieved. 529.

As has already become apparent, conditions such as the “arising of unskilful consciousness”, “paths of unskilful action”, the “latent tendencies”, the “fetters”, and many other groups, far from representing a single impediment to progress, constitute a whole series of widely differing obstructions originating from past action and tendency. For this reason it was mentioned earlier¹ that because of these many retarding qualities it is necessary to investigate the several stages through which supramundane realization proceeds before reaching finality, observing at the same time the relationship between these stages and the progressive weakening and elimination of all such qualities. 530.

¹See § 509 ff.

The Paths and Fruitions

531. Supramundane realization is divisible into four fundamental categories; categories which, considered in serial order, are seen to contribute both individually and collectively to this progressive weakening and abandoning of all qualities obstructive to penetrative insight. Each of these four categories, however, is sub-divided into two aspects, comprising first an integral conscious state productive of immediate resultant, and second the resultant itself corresponding to that particular productive state. Of these sub-divisions the initial phase in respect of each of the four main categories is called PATH CONSCIOUSNESS (*magga-citta*), or just PATH (*magga*), making in all a total of four classes. The second phase, consisting of the individual and direct resultants of these four classes, is known as FRUITION CONSCIOUSNESS (*phala-citta*), or just FRUITION (*phala*), and it likewise makes in all a total of four classes.
532. In terms of Path and Fruition, therefore, the complete process of supramundane realization is developed in eight distinct phases, each phase representing a unique and highly specialized class of supramundane integral conscious state, each taking Nibbāna as its object. These supramundane states are classified in verses 31–34 inclusive of Abhidhammatthasaṅgaha as follows:

Verse 31

SOTĀPATTI-MAGGA-CITTAṀ
SAKADĀGĀMI-MAGGA-CITTAṀ
ANĀGĀMI-MAGGA-CITTAṀ
ARAHATTA-MAGGA-CITTAÑ CETI
IMĀNI CATTĀRI PI LOKUTTARA-KUSALA-CITTĀNI
NĀMA.

Which translated is:

IT IS THUS (*iti*) PATH CONSCIOUSNESS (*magga-citta*) of STREAM-ENTRY (*sotāpatti*¹), path consciousness of ONCE-RETURN (*sakadāgāmi*²), path consciousness of NON-RETURN (*anāgāmi*), AND (*ca*) path consciousness of ARAHANTSHIP (*arahatta*).

THESE (*imāni*) FOUR TOGETHER (*cattāri pi*) ARE KNOWN AS (*nāma*) GOOD (*kusala*) productive SUPRAMUNDANE (*lokuttara*) integral CONSCIOUS STATES (*cittāni*).

Verse 32

SOTĀPATTI-PHALA-CITTAM
SAKADĀGĀMI-PHALA-CITTAM
ANĀGĀMI-PHALA-CITTAM
ARAHATTA-PHALA-CITTANŃ CETI
IMĀNI CATTĀRI PI LOKUTTARA-VIPĀKA-CITTĀNI
NĀMA

533.

Which translated is:

IT IS THUS (*iti*) FRUITION CONSCIOUSNESS (*phala-citta*) of stream-entry, fruition consciousness of once-return, fruition consciousness of non-return, and fruition consciousness of arahantship.

These four together are known as RESULTANT (*vipāka*) supramundane integral conscious states.

Verse 33

ICCEVAṀ SABBATHĀ PI AṬṬHA
LOKUTTARA-KUSALA-VIPĀKA-CITTĀNI SAMATTĀNI.

534.

¹See § 556.

²From *sakim* and *āgacchati*.

Which translated is:

THUS (*iccevaṃ*), FROM EVERY ASPECT (*sabbathā pi*) the EIGHT (*aṭṭha*) SUPRAMUNDANE (*lokuttara*) GOOD (*kusala*) productive and RESULTANT (*vipāka*) integral CONSCIOUS STATES (*cittāni*) are FULLY COMPLETED (*samattāni*).

Verse 34

535. CATU-MAGGAPPABHEDENA
CATUDHĀ KUSALAṃ TATHĀ
PĀKAṃ TASSA PHALATTĀ TI
AṬṬHADHĀ ĀNUTTARAṃ MATAMAṃ.

Which translated is:

BECAUSE OF THE FOUR DEMARCATIIONS OF THE PATH (*catu-magga-pabhedena*), GOOD (*kusala*) productive consciousness is FOURFOLD (*catudhā*), SO LIKEWISE (*tathā*) is the RESULTANT (*pāka*) OF THAT (*tassa*), the STATE OF FRUITION (*phalattā*), THUS (*iti*) THE UNSURPASSABLE (*anuttara*) is REGARDED AS (*mata*) EIGHTFOLD (*aṭṭhadhā*).

536. This is the basic classification of SUPRAMUNDANE (*lokuttara*) integral conscious states fundamental to attainment of penetrative insight, *i.e.*, KNOWLEDGE IN ACCORDANCE WITH ULTIMATE REALITY (*yathābhūtañāṇa*). Thus, irrespective of the method of training and practice engaged in, these eight states constitute the actual realization of that insight from its initial phase of entering the stream to that of its absolute culmination in the fruition of arahantship. In this connection, however, these states, in addition to being referred to as supramundane, are also known as UNSURPASSABLE (*anuttara*). The purpose of this is to make plain that

not only do they represent as a group the absolute peak of attainment beyond which there is nothing higher, but they are each, in an individual sense, unique states in that they are determining factors in the elimination of particular qualities inimical to final emancipation from the rounds of rebirth and suffering. None, therefore, can be omitted or be substituted by any other state whatsoever.

Quite apart from this classification referring to these eight most important integral conscious states, it also relates to the specific categories of persons concerned in their arising. 537.

Thus, in the “Grouping of Human Types by Eight” in the fourth book of the *Abhidhammapiṭaka*, entitled “*Puggala Paññatti—A Designation of Human Types*”, it says¹:

Herein, which are the persons possessed of the four paths, possessed of the four fruitions?

1. The stream-entrant.
2. One who, following the course, realizes fruition of (that state of) stream-entry.
3. The once-returner.
4. One who, following the course, realizes fruition of (that state of) once-return.
5. The non-returner.
6. One who, following the course, realizes fruition of (that state of) non-return.
7. The *arahanta*.
8. One who, following the course, realizes the fruition of arahantship.

Those possessed of the four paths, those possessed of the four fruitions, are the persons.

¹See also *Designation of Human Types* [7], p. 103, and for further examples *The Long Discourses of The Buddha* [17], no. 33, *The Chanting Together*, *The Numerical discourses of The Buddha* [3], *The Book of Eights* 19 (9) *Pahārā* (8); *Verses of Uplift*[18], p. 67.

538. From what has been said concerning supramundane states and the categories of persons identified with them, it is apparent that each of the four main stages of the Path leading to final emancipation is of two parts: attainment and fruition. In chapter four of *Abhidhammatthasaṅgaha*, where the many different courses of conscious process are fully discussed, the phase of attainment is shown to consist of but a single thought moment of SUPRAMUNDANE GOOD (productive) CONSCIOUSNESS (*lokuttara-kusala-citta*); then, as the immediate outcome of that productive state, there follow two, or sometimes three, thought moments of SUPRAMUNDANE RESULTANT CONSCIOUSNESS (*lokuttara-vipāka-citta*). These resultants arise as serial instants contiguous with the moment of attainment, but being the outcome of extremely powerful states, they are nevertheless instants of FULL-AWARENESS (*javana*) even though they are resultants.

539. At the time of each of the four stages of path attainment, therefore, there arise totals of three or sometimes four consecutive thought moments taking Nibbāna as their object, but which at the same time perform their functions as part of the full-awareness phase of a single, but unique, course of CONSCIOUS PROCESS (*citta-vīthi*). In view of this analysis in terms of thought moments, it can be appreciated that, when in the Piṭakas it is stated that eight classes of persons experience the Paths and Fruitions, it is a statement made in the strictly analytical sense, showing that he who experiences the instant of attainment is one who has not experienced fruition. Moreover, that he who experiences fruition is not one experiencing the instant of attainment. In the conventional sense, however, whosoever attains the path automatically experiences fruition in one and the same course of conscious process.

540. While still considering these eight categories of persons it should be mentioned that they are frequently classified as two groups. The first comprises those who have attained the first three paths and their fruitions, together with him who has experienced only the moment of attainment of the fourth path

but not yet its fruition. These seven persons, being technically still in the course of gaining perfection, are referred to as LEARNERS (*sekkha* or *sekha*). One who, besides these seven stages has also experienced fruition of the fourth path, having gained perfection, ceases then to be a learner. Such a one constitutes the second group, and is thus known as *asekkha*, the non-learner, often translated as “adept” but meaning one who has attained final emancipation, *i.e.*, ARAHANTSHIP (*arahatta*).

To add yet a third group: whosoever has made no such supra-mundane attainment, he is a PERSON (*jana*) SEPARATED (*puthu*) from those who experience Nibbāna. For this reason, he is known as *puthujjana*, *i.e.*, a worldly person, the average man. 541.

The first of the four paths is known as *sotāpatti magga*, *i.e.*, 542. the path of stream-entry. As general usage, however, since path attainment and its fruition are contiguous instants of consciousness, the term *sotāpatti magga* is customarily applied to the overall condition. Following on this, therefore, one who has attained to that path and fruition is called *sotāpanna*, *i.e.*, “stream-entrant”.

The course of knowledges and purities leading up to that attainment have already been touched upon. Other features 543. connected with its background and meaning are explained very clearly in a conversation between the Buddha himself and Ayasmā Sāriputta; this is recorded in the second Sāriputta Sutta in the Mahāvagga of Saṃyutta Nikāya¹. Here, in shortened form, is an extract of the essential elements of that sutta:

BUDDHA: “...What, then, Sāriputta are the factors contributive to stream-entry?”

SĀRIPUTTA: “Indeed, Sir, the factors contributive to stream-entry are: association with worthy men, hearing the correct teaching, proper attention, also knowledge and its associated practice in conformity with actuality”.

¹See also The Connected Discourses of the Buddha [1], Vol. 2, The Great Book, 55, Sotāpattisaṃyutta, 5 (5) Sāriputta (2).

BUDDHA: “That is so, Sāriputta. What, then, Sāriputta, is the meaning of ‘stream’?”

SĀRIPUTTA: “Indeed, Sir, just this, the Noble Eight Constituent Path; that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration”.

BUDDHA: “That is so, Sāriputta. What, then, Sāriputta, is the meaning of ‘stream-entrant’?”

SĀRIPUTTA: “Indeed, Sir, whosoever is imbued with this Noble Eight Constituent Path, such a one is called stream-entrant”.

BUDDHA: “Good, that is so, Sāriputta ...”

544. In connection with Path attainment it has already been shown how, with realization, there comes about a transition from that which is a profound, but still mundane, understanding of the three characteristics and Four Noble Truths, to that which constitutes supramundane penetrative insight into their real nature. In addition, it is apparent from the sutta quoted that the *sotāpanna* is one imbued with, that is, completely involved with and dominated by, the qualities inherent in the Noble Eight Constituent Path. This being so, not only in the case of the *sotāpanna*, but of the other three Paths also, it is in consequence possible to observe the relationship between the several groups of undesirable qualities discussed earlier, and the presence and activity of that Noble Eight Constituent Path as the cause of their abandonment.

545. In the Mahācattāriśakasutta¹, the Buddha discourses in considerable detail on the manner in which “right view”, “right effort”, and “right mindfulness” co-operate in the putting away of evil qualities inimical both to themselves and to the remaining path constituents. It is a sutta which, besides illustrating very clearly this relationship of abandonment, also demonstrates the causal interdependence existing between the path constituents themselves.

¹The Middle Length Discourses of the Buddha [2], sutta no. 117.

The following, although not a direct translation, nevertheless paraphrases the substance of much that is relevant to the present question:

RIGHT VIEW (*sammā-ditṭhi*), in its ultimate sense being that which comprehends in accordance with actuality, abandons “wrong view”, such as acceding to incorrect doctrines, evil friendship, absence of desire to see Noble Ones (*i.e.*, *ariyas*), improper attention, and so on. 546.

RIGHT THOUGHT (*sammā-saṅkappa*), proceeding from “right view”, abandons “wrong thought”, such as that connected with sense pleasure, ill will, cruelty, etc. 547.

RIGHT SPEECH (*sammā-vācā*), proceeding from “right view” and “right thought”, abandons “wrong speech”, such as false speech, slanderous speech, harsh speech, frivolous speech, etc. 548.

RIGHT ACTION (*sammā-kammanta*), proceeding from “right view” and “right speech”, abandons “wrong action”, such as killing beings, taking that which is not given, wrong behaviour in respect of sense pleasures (*e.g.*, sexual misconduct), etc. 549.

RIGHT LIVELIHOOD (*sammā-ājīva*), proceeding from “right view” and “right action”, abandons “wrong livelihood”, such as that connected with guile, insinuating talk, signification, defamation, seeking further gain based on present gain, etc. 550.

RIGHT EFFORT (*sammā-vāyāma*) proceeds from “right view” and “right livelihood”. 551.

RIGHT MINDFULNESS (*sammā-satī*) proceeds from “right view” and “right effort”. 552.

RIGHT CONCENTRATION (*sammā-samādhi*) proceeds from “right view” and “right mindfulness”. 553.

It was said earlier¹ that the purely practical problem of making progress towards freedom from causal bondage, and to ultimate realization of Nibbāna, depends fundamentally upon proper cultivation of the threefold interdependence of moral practice, mental development, and wisdom. These three demarcations 554.

¹See § 277.

are clearly to be seen in the Noble Eight Constituent Path, for MORAL PRACTICE (*sīla*) means “right speech”, “right action”, and “right livelihood”, MENTAL DEVELOPMENT (*bhāvanā*) means “right effort”, “right mindfulness”, and “right concentration”, and WISDOM (*paññā*) means “right view” and “right thought”.

555. Because of their causal association and interdependence, as demonstrated by the sutta, each of these three groups pervades the entire process of path attainment. Nevertheless, localized dominance is clearly apparent, for as the Paṭhamasikkhāsutta points out¹, moral practice is of immediate importance where attainment of the paths of stream-entry and of once-return are concerned; mental development—more specifically concentration—in the case of the path of non-return, and wisdom for the path of arahantship.

556. To consider now the actual abandonment, or in certain cases the weakening, of undesirable qualities. Here, the *sotāpatti magga* moment is the initial instant of entry into the stream constituting supramundane realization of the Noble Eight Constituent Path. Moreover, it is important to recognize that this stage is the only point of entry to that stream. Therefore, although the word *sotāpatti magga* is customarily translated as THE PATH (*magga*) of STREAM (*sota*) ENTRY (*āpatti*, from the verb *apajjāti* = enters, gets into), Abhidhammatthavibhāvinī, the Commentary on Abhidhammatthasaṅgaha, makes a particular feature of enlarging upon this meaning by emphasizing the essentially initiatory nature of this entry by showing its meaning to be THE PATH (*magga*) of INITIATORY ENTRY INTO (*a + patti*, from *ādito* and *pajjanaṃ*, meaning “from the beginning” and “gone into”) THE STREAM (*sota*).

557. The preparatory work performed in the process of gaining the knowledges and purities, coupled with mundane practice of the three aspects of the Noble Eight Constituent Path, has

¹ Aṅguttara Nikāya, Tatiyanipāta, Samaṇavagga Duttiya-Paṇṇāsa. See also The Numerical Discourses of The Buddha[3], The Book of Threes 86 (6) the Process of Training (1); also summary Path of Purification [9], chapter I, § 14.

been shown as that which leads up to the point at which this initiatory entry to the path takes place. The immediate effect of the actual transition from mundane to supramundane is that he who thereby becomes *sotāpanna* automatically abandons those undesirable qualities inimical to that state¹. Thus, in respect of the “ten fetters” there is abandonment of:

- THE FETTER OF INDIVIDUALITY VIEW (*sakkāyadiṭṭhi-saṃyojana*)
- THE FETTER OF DOUBT (*vicikicchā-saṃyojana*)
- THE FETTER OF ADHERENCE TO HABITS AND PRACTICES (*sīlabbataparāmā-saṃyojana*)

In addition to this there is a weakening of the “fetter of lust for sense pleasure” and the “fetter of repulsion”, in that the grossest forms of greed, also the meanness and envy associated with hatred, all of which are directly causative of rebirth into woeful existence, come to cessation. 558.

Concurrent with this, certain of the “latent tendencies” also disappear. Thus, there is complete abandonment of: 559.

- THE LATENT TENDENCY OF WRONG VIEW (*diṭṭhānusaya*)
- THE LATENT TENDENCY OF DOUBT (*vicikicchānusaya*)

At the same time, there comes an end to certain “paths of unskilful action”, thus there is no further: 560.

- KILLING OF BEINGS (*pānātipātā*)
- TAKING THAT WHICH IS NOT GIVEN (*adinnādānā*)
- SEXUAL MISCONDUCT (*kāmesumicchācārā*)
- FALSE SPEECH (*musāvādā*)
- WRONG VIEW (*micchādiṭṭhi*)

Coupled with these, the possible “arising of unskilful consciousness” are curtailed by the complete abandonment of five unskilful integral conscious states, thus: the two greedy states accompanied by mental pleasure, as well as the two accompanied by neutral feeling, all associated with “wrong view” and either uninstigated or instigated, and the single state rooted in “dullness 561.

¹See chart 13 on p. 342.

and delusion”, accompanied by neutral feeling, and associated with “doubt”.

562. Such are the individual conditions abandoned, or weakened, by the *sotāpanna*, from among the four groups selected from the eighteen categories discussed in *Visuddhimagga*¹.

563. Following the path and fruition of the *sotāpanna*, the next stage of attainment realized by cultivation is *sakadāgāmi magga*, the path of once-return. Whosoever, by effort in weakening to a specific degree the inimical qualities remaining from the path of stream-entry, experiences the instants of path consciousness and fruition that arise only on account of that weakening. Such a one is known as *sakadāgāmi*, the once-returner. Realization of this, the second phase of the path, indicates that there has been achieved this general weakening throughout the remaining seven “fetters”, five “latent tendencies”, seven “paths of unskilful action”, and seven “arisings of unskilful consciousness”. This weakening is, however, more pronounced in the “fetters”, and so on, which represent sense pleasure in the more apparent forms of greed, or where hatred is concerned. Thus, regarding the “arisings of unskilful consciousness”, six states, *i.e.*, the four integral states dissociated from “wrong view”, also the two states rooted in hatred, although not completely eliminated, are nevertheless much attenuated.

564. The path and fruition of the *sakadāgāmi* is followed by development and practice leading to the third phase of the path, the realization of *anāgāmi magga*, the path of non-return. He who makes this attainment is known as *anāgāmi*. This path, as with the preceding, arises as the outcome of yet further attenuation of bad qualities. In this instance, however, certain of these disappear completely. Thus there is elimination of:

- THE FETTER OF LUST FOR SENSE PLEASURE (*kāmarāga-saṃyojana*)
- THE FETTER OF REPULSION (*paṭigha-saṃyojana*).

¹Path of Purification [9], chapter XXII, §§ 48 ff.

Of the “latent tendencies” there is abandonment of:

- THE LATENT TENDENCY OF LUST FOR SENSE PLEASURE (*kāmarāgānusaya*)
- THE LATENT TENDENCY OF REPULSION (*paṭighānusaya*)

Of the “paths of unskilful action” there is abandonment of:

- SLANDEROUS SPEECH (*pisuṇavācā*)
- HARSH SPEECH (*pharusavācā*)
- ILL WILL (*byāpāda*)

Of the “arisings of unskilful consciousness” there is curtailment of the subtler aspects of the four greedy integral states dissociated from “wrong view”, but there is complete abandonment of the two unskilful states rooted in hatred.

With the realization of the path and fruition of the *anāgāmi*,⁵⁶⁵ there remains only the fourth phase to be realized. This comprises the path and fruition known as *arahattamagga*, the path of arahantship. He who experiences this path and its fruition is one fully emancipated from the entire process of repeated rebirth and death, and, in consequence, from the suffering entailed by those conditions. Such a one is known as *arahanta*, and it is he alone who can say:

Destroyed is birth, fulfilled is the supreme practice,
done is what is to be done, there is no further conditioned state¹.

Simultaneously with this attainment, and as the result of⁵⁶⁶ supreme effort and understanding, there comes about the final abandonment of all remaining inimical qualities, thus:

The five “fetters” of high existence, *i.e.*:

- THE FETTER OF LUST FOR RŪPĀVACARA EXISTENCE (*rūparāga-saṃyojana*)
- THE FETTER OF LUST FOR ARŪPĀVACARA EXISTENCE (*arūparāga-saṃyojana*)

¹Lit. “The state of being here”, *i.e.*, the state of conditioned existence. See also The Long Discourses of the Buddha [17], The Fruits of the Homeless Life, no. 2, § 97.

- THE FETTER OF CONCEIT (*māna-saṃyojana*)
- THE FETTER OF DISTRACTION (*uddhacca-saṃyojana*)
- THE FETTER OF IGNORANCE (*avijjā-saṃyojana*)

The remaining three “latent tendencies”:

- THE LATENT TENDENCY OF LUST FOR BECOMING (*bhavarāgānusaya*)
- THE LATENT TENDENCY OF CONCEIT (*mānānusaya*)
- THE LATENT TENDENCY OF IGNORANCE (*avijjānusaya*)

The remaining “paths of unskilful action”:

- FRIVOLOUS SPEECH (*samphappalāpa*)
- COVETOUSNESS (*abhijjhā*)

Also the remaining “arisings of unskilful consciousness”, *i.e.*, the four unskilful states rooted in greed, dissociated from “wrong view”, uninstigated and instigated. The single integral state rooted in “delusion”, accompanied by neutral feeling, associated with “distraction”.

567. As previously explained, this analysis, showing the progressive elimination of bad qualities with the arising of the successive stages of the supramundane path, is based on only four such inimical groups; nevertheless, from the examples the general pattern and sequence of abandonment is shown as being controlled by the localized dominance of individual elements of the Noble Eight Constituent Path. Earlier it was said that those who have gained supramundane insight are fully pervaded by the characteristics of that path, and have become one with it. However, as the suttas quoted have indicated, only where there is supramundane establishment of “right view” are the other constituents of that path able to do more than inhibit bad qualities. Thus it is that when at the culmination of the mundane knowledges and purities there comes about true establishment of “right view”. Then is the time of realization of the path of stream entry.

568. With that realization, the “fettlers” of “individuality view”, “doubt”, and “adherence to habits and practices” are abandoned, thereby enabling the other elements of the Noble Eight Con-

stituent Path to eliminate in proper sequence the residuum of evil tendency and practice built up throughout the past.

Talk Ten, Part Two

In discussing the four path states and their resultant fruitions, ^{569.} emphasis has largely been focussed on the moral practice, the mental development, and the aspects of wisdom essential to their coming to be, and, arising from these, the systematic elimination of inimical states commensurate with each successive phase. It has also been seen how, with the individual development of each path, the period of culmination consists of a short series of consecutive thought moments taking Nibbāna as their sole object.

Considered as a group, the paths and fruitions represent the ^{570.} summit of achievement; the summit because Nibbāna is their object, thereby placing them in a category quite apart from all other aspects of mental development. However, apart from the momentary experiencing of Nibbāna on the four occasions of path attainment, and, by training, of gaining the ability to cause subsequent and even prolonged arising of states of fruition to occur, what is the essential difference of function between supramundane states and, for example, the higher categories of mundane states?

The straightforward answer to this is that all mundane activ- ^{571.} ity productive of resultant is confined to STATES CUMULATIVE OF CONTINUING REBIRTH AND DEATH, whereas supramundane activity is represented wholly by STATES DISPERSIVE OF CONTIN-

UING REBIRTH AND DEATH¹. This, however, is not so much an explanation as a statement, for the difference between these two groups has to do with the activity of ignorance and craving.

572. In the Aṅguttara Nikāya the Buddha, speaking of ignorance, says²:

...Not to be perceived is the ultimate point of ignorance beyond which, in the past, ignorance did not exist, but after which it came to be ...

Following which, in the adjacent sutta, the Buddha makes use of the same words, but this time in respect of CRAVING FOR EXISTENCE (*bhava-taṇhā*). In the Saṃyutta Nikāya the Buddha, speaking of rebirth, says³:

...Unfathomable⁴ is the beginning of this repeated cyclic sequence of rebirth and death. Not to be perceived is the starting point of beings obstructed by ignorance, fettered by craving, running on, and going from life to life ...

573. It is upon reading suttas such as these that one is yet again brought abruptly face to face with the Buddha's insistence on the strictly causal nature of existence as a whole, and thereby of beings in particular. This is even more strongly demonstrated by the opening words of the great causal sequence of *paṭiccasamuppāda*: "BECAUSE OF IGNORANCE THERE IS ACTIVITY (*avijjā-paccayā saṅkhārā*)". By way of clarification this can be expanded in the following manner: because of an absence of knowledge, *i.e.*, of penetrative insight into the Four Noble Truths

¹See § 489 ff.

²Aṅguttara Nikāya, Dasakanipāta, Yamakavagga; See also The Numerical discourses of The Buddha [3], The Book of Tens, 61 (1) "Ignorance" and 62 (2) "Craving".

³The Connected Discourses of the Buddha [1], II., The Book of Causation, 15 Anamataggaṣaṃyutta, I. The First Subchapter, 1 (1) Grass and Wood.

⁴More lit. "incogitable".

regarding the nature of suffering, its cause, its cessation, and the way leading to its cessation¹, there comes about, as a matter of strict causality, “action productive of resultant tending towards rebirth”; this as the outcome of integral conscious states, unskilful and skilful, rooted in or associated with craving².

In that causal series the phrase, “because of ignorance there is activity”, represents past existence, either in its entirety or just in respect of any single life. It is thus a general statement, but one which effectively connects together what has been said in the suttas quoted by associating the manner in which ignorance and craving, by being productive of activity causative of the rounds of rebirth, operate as a self-perpetuating series. In this way, it illuminates further the Buddha’s words, “...Unfathomable is the beginning of this *saṃsāra* ...” 574.

On the basis of such a causal, relationship this so-called “being”, this complex of MENTAL QUALITIES (*nāma*) and MATERIAL QUALITIES (*rūpa*), this bonding together of the FIVE AGGREGATES (*pañca khandhā*) can, by way of a simile, be looked upon as a vortex motivated by craving in the ambience of ignorance. A vortex which, in its relentless revolutions of thought upon thought, life upon life, draws all to its centre, causing them to slide down to ever greater depths of ignorance and craving. It is a vortex which can never come to an end while the driving forces of ignorance and craving are yet present. 575.

In this connection, therefore, by considering as a whole these two pronouncements by the Buddha, “Because of ignorance there is activity”, and “...Not to be perceived is the starting point of beings obstructed by ignorance ...” it is clearly evident that not only is the past without conceivable beginning, but that, where there is no attempt to bring ignorance and craving to an end, and thereby quell the vortex of *saṃsāra*, the repeated cyclic sequence 576.

¹See also § 156 ff.

²See also § 126 and preceding.

of rebirth and death for those so-called beings is likewise without conceivable end.

577. Of the three classes of beings, therefore, the WORLDLY PERSON (*puṭhujjana*), the LEARNER (*sekkha*) and he who has attained to ARAHANTSHIP (*arahatta*), the first two, being undeveloped and partly developed respectively in penetrative insight into the three characteristics and the Four Noble Truths, still have courses lying in *saṃsāra*. Thus, in the case of the worldly person, whether his resultant producing integral consciousness be *kāmāvacara*, or of the higher categories of mundane states, *i.e.*, *rūpāvacara* or *arūpāvacara*, all are classifiable as “states cumulative of continuing rebirth and death”.

Learners

578. The second of the three classes of beings, the LEARNERS (*sekkha*), includes the STREAM ENTRANT (*sotāpanna*), the ONCE-RETURNER (*sakadāgāmi*), and the NON-RETURNER (*anāgāmi*); to which is added, for technical reasons already indicated, the path phase alone of the stages of final realization; totalling, in all, seven classes of persons, when analysed in terms of path and fruition attainment¹. As analysis has shown, the “learners” represent three specific degrees of progressive advancement towards final attainment reached in accordance with a clearly definable process of abandonment, or weakening, of inimical states. Considered as beings, however, whereof the absolute elimination of such qualities has not yet been effected, rebirth tendency still persists. This is so because, apart from states actually eliminated, the remaining integral states productive of resultant, although weakened to various degrees, are nevertheless still active in maintaining rebirth tendency. On the other hand, because of penetrative insight into the three characteristics having occurred, the Four Noble Truths and the Noble Eight Constituent Path, with the consequent aris-

¹See § 531.

ing of supra-mundane conscious states taking Nibbāna as their object, a crucial stage has been reached. It is a stage from which there is no possibility whatsoever of falling away, and because of which final attainment of arahantship is assured.

Here it should again be emphasized that supramundane states 579. are experienced only on the occasions of individual path attainment and its fruition, and on such subsequent occasions where, by training, further states of fruition are obtained. On all other occasions of action, there occur appropriate resultant producing *kāmāvacara* states, and if such is the individual practice, resultant producing *rūpāvacara* and *arūpāvacara* states.

Regarding the rebirth tendencies of the three classes of “learn- 580. ers”, it is said in connection with the *sotāpanna*¹, and Path of Purification [9], chapter XII, § 18., that because of the elimination of three “fetters”, rebirth cannot take place in any of the woe-ful planes of existence, *i.e.*, *kāma-duggati-bhūmi*. Apart from this, *sotāpanna* rebirth is divided into three types:

1. The “*sattakkhattuparamo*”; he who, from being possessed of 581. relatively sluggish insight, takes rebirth seven times at the very most among devas and men before attaining the final release of arahantship.
2. The “*kolaṃkolo*”; he who, being of sharper intelligence and 582. greater penetrative ability, takes rebirth twice or three times, passing from one good family to another among devas and men before achieving arahantship.
3. The “*ekabījī*”, he who, being of keen intelligence and pene- 583. trative insight, takes but one further birth in the human plane, and there attains the remaining paths and fruitions, so gaining arahantship.

Where, in connection with the first and second classifications 584. of *sotāpanna*, mention is made of subsequent rebirth among devas and men, this refers specifically to rebirth in the seven happy

¹See Tikanipāta-Aṅguttara, Dutiya-sikkhā-sutta; see also The Numerical discourses of The Buddha [3], The Book of Threes, 87 (7) “The Process of Training (2)”.

planes of existence included in the total of eleven constituting the entirety of *kāmāvacara* planes. Because of their pleasant aspects, these seven are named THE HAPPY PLANES OF SENSE DESIRE (*kāma-sugati-bhūmi*). This distinguishes them from the four woeful states known as THE UNHAPPY PLANES OF SENSE DESIRE (*kāma-duggati-bhūmi*).

585. With the impossibility of rebirth for the *sotāpanna* in these woeful states, it demonstrates the absolute limits of possibility of *kāmāvacara* existence once the first stage of supramundane development has been completed. Apart from this *kāmāvacara* limitation, however, additional rebirth can still be caused to occur in the higher deva planes, the Brahmaloaka, by those who practice *jhāna* to a degree generative of rebirth tendency towards those planes.

586. From time to time the term *cuḷasotāpanna* occurs, meaning a “lesser stream-entrant”. This does not refer to one who has achieved the state of *sotāpanna*; neither does it represent a supramundane conscious state, nor any degree of supramundane attainment. It refers only to one who, in striving to develop path states, has in the initial process of gaining the knowledges and purities reached the stage of establishing PURITY THAT CROSSES OVER UNCERTAINTY¹. To that degree, therefore, he is bound for the attainment of *sotāpatti magga*².

587. The second category of “learner” is represented by the attainment achieved by the *sakadāgāmi*. This is a supramundane stage reached without the elimination of any “fetter” or “latent tendency” beyond the three already abandoned by the preceding path. It is, therefore, as has already been shown³, the direct outcome of the extent to which “greed”, “hatred”, and “dullness and delusion” have been yet further attenuated. As the result of this, the rebirth tendency of the *sakadāgāmi* is so reduced as to make further rebirth in the human plane possible once, and

¹*Kaṅkha-vitarāṇa-visuddhi*, see § 501–§ 502 inc..

²See Path of Purification [9], XIX, § 27.

³See § 563.

once only. However, as to whether final emancipation is indeed to take place in the world of men, depends on the extent to which residual grasping for human existence itself is present at the time of the *sakadāgāmi*'s rebirth. It should be added that, as with the *sotāpanna*, the *sakadāgāmi* is quite immune from rebirth in the *kāmaduggatibhūmi*, the unhappy planes of sense desire.

The third category of “learner” is the *anāgāmi*; such a one is 588. the non-returner. He, by eliminating the two remaining “fetters” of the group known as the “five fetters belonging to low existence¹”, has, with the consequent abandoning of the “fetter of lust for sense pleasure”, completely destroyed all tendency to rebirth throughout the entirety of planes of existence characterized by sense desire and pleasure. In consequence of this, should one who has achieved the state of *anāgāmi* in the *kāmaloka* fail during that same life to reach the stage of arahantship, by eliminating the remaining “five fetters belonging to high existence²”, he is still subject to rebirth. However, since as a non-returner there is no tendency whatsoever towards return to the *kāmaloka*, the new arising takes place in an appropriate plane of the Brahmaloaka, known by the group title of *Suddhāvāsabhūmi*. Here, final attainment is made either rapidly or after prolonged existence, but always in accordance with one or other of five specific modes, depending upon the tenacity of those five remaining “fetters”.

That completes the summary of rebirth conditions occurring in 589. respect of those who experience the path and fruition stages of the stream-entrant, the once-returner, and the no returner, *i.e.*, six of the seven persons included in the class entitled “learners”. The seventh is he who develops the single instant of path consciousness of the *arahanta*. As that which follows immediately upon that path instant constitutes the fruition of final release, the classification “learner” clearly ends with the cessation of that particular path instant. From this it is apparent that “learn-

¹See §§ 516–521 inc.

²See §§ 522–527 inc.

ers” are still subject to rebirth tendency of varying degrees, even though controlled by the overall limitation imposed by inevitable arahantship.

Adepts

590. The third, and final, class of persons comprises those who, because of the finality of their attainment, cannot any more be looked upon as “learners” they are, therefore, NON-LEARNERS (*asekkha*), or ADEPTS. In terms of analytical definition, they represent those who, having passed from the stage of “worldly person” onward through the seven supramundane stages of the “learner”, emerge into the eighth supramundane stage, the final stage, the FRUITION OF ARAHANTSHIP (*arahatta phala*).

591. This class of person constitutes a single category only, the *arahanta*, literally, “the worthy one”. In achieving this finality, all groupings of inimical states having their origins in ignorance and craving have been completely abandoned. Because of this, nothing remains by which any class of rebirth tendency can be produced. In consequence of this, the *arahanta* is one entirely freed from “the repeated cyclic sequence of rebirth and death”, *saṃsāra*.

592. As with “learners”, however, the *arahanta* only experiences supramundane conscious states appropriate to his category at the time of the original moments of fruition; or when, by training, he develops—and even prolongs—further experience of Nibbāna as the object of consciousness. In the course of his day to day activity, therefore, it is apparent that it is not supramundane conscious states which arise, but states commensurate with that day to day activity as a Bhikkhu, a forest dweller, a teacher, and so on. In one not an *arahanta* it has been shown that comparable activities are associated with *kāmāvacara* states, skilful and unskilful. These being either directly or indirectly associated with ignorance and craving, are thereby productive of rebirth

tendency. In the case of the *arahanta*, all unskilful states having been completely eliminated, skilful states alone would appear to remain. The arising of such states is, however, equally out of the question owing to their indirect association with ignorance and craving, with consequent resultant producing properties. It is here, therefore, that the origins and purpose of the so-called INOPERATIVE (*kiriya*) states become apparent.

The *arahanta* in his daily life performs all customary activities, but from an utterly different standpoint from that of the ordinary man inasmuch as there is no association whatsoever, either directly or indirectly, with ignorance and craving. The action of the *arahanta* is, therefore, completely pure and free from all contaminants, and is in consequence quite incapable of being generative of any rebirth tendency whatsoever. For this reason his conscious states, instead of being productive of resultant, are non-productive of resultant. 593.

Although his states, therefore, are for all practical purposes analytically indistinguishable from the good (productive) *kāmāvacara* states of the “worldly person” and the “learner”, their non-productive quality effectively places them in an entirely separate category whereby they are known as INOPERATIVE (*kiriya*) states¹. This applies not only to *kāmāvacara* states, but to *rūpāvacara* and *arūpāvacara* states also; thus the several categories of *kiriya* states having roots, represent in every instance the activity of the *arahanta* which is entirely non-productive of rebirth tendency. This distinguishes it from the activity of all other mundane classes, these latter being invariably productive of rebirth tendency. When, therefore, the action of the *arahanta* is said to be inoperative, occasionally translated as ineffective, it in no way indicates that the action fails to produce its intended effect, it means only that it produces no rebirth tendency. 594.

It was said earlier that this final class is of a single category 595.

¹The differences concerned are shown in Abhidhammattha-Saṅgha, chapter 2.

only, the *arahanta*. Although correct, this needs some qualification, for although all who have attained the four paths and four fruitions are *arahantas*, there nevertheless exist certain clear differences between individual *arahantas* in respect of quite other, but necessarily associated, qualifications. Apart from these, the nature of arahantship itself is without variation, it is established and absolute. Initially, *arahantas* are separated into two categories. First are those who have no teacher from whom they could become acquainted with a knowledge of fundamental truths. For this reason, the entire basis of their course leading to the fruition of arahantship is self-evolved—such are the *sammāsambuddhas* and *paccekasambuddhas*. Second are those who do have a suitable teacher and thus gain a prior knowledge of fundamental truths. In this case the basis of their course leading to the fruition of arahantship being already established, it cannot be said to be self-evolved. Such are the *savaka arahantas* and all remaining *arahantas*.

596. *Sammāsambuddhas*, such for example as the Buddha Gotama, are fully self-enlightened ones, *arahantas* possessed of absolute penetrative understanding and insight constituting that particular basis of knowledge known as “the ten powers of the Perfect One”, the Tathāgatha¹.
597. In these knowledges, and in all fundamental truths, they are, because of the extent of their research and practice, infinitely wise, all-knowing, and all-seeing. In addition to this, they possess the supreme ability of being able to instruct and imbue others. This they do not only with a knowledge of those fundamental truths, but also with every necessary associated teaching, which, if practised with diligence and understanding, leads to final release from suffering.
598. *Paccekasambuddhas*, being *arahantas* in every degree, nevertheless differ very considerably from *sammāsambuddhas*, for although all their attainment up to and including the fruition of

¹Book of Analysis [16], § 760 and §§ 809–831.

arahantship has likewise been entirely self-evolved, *i.e.*, quite without the aid of a teacher, the true nature of that realization does not become fully apparent to them. A *paccekasambuddha* can be likened to a complete stranger visiting a great city for the first time, who, enjoying there the flavours of the very finest foods, while recognizing their supreme loveliness has no conception of what makes them so. In a comparable way the *paccekasambuddha*, while savouring the magnitude and bliss of his final attainment, is unable to distinguish therein the savour of truth in its ultimate sense. Because of this inability to distinguish, he is in consequence unable to awaken others to an understanding of actuality. As with all *arahantas*, apart from a *sammāsambuddha*, he is not possessed of “the ten powers of the Tathāgatha”. *Paccekasambuddhas* are mentioned on several occasions throughout the Piṭakas; however, a considerable source of information concerning them is to be found in the preamble to the Commentary on the Khag-gavisāṇasutta of Suttanipāta.

Of those attaining arahantship, but who in so doing have nevertheless been instructed by a teacher capable of establishing the basis of their knowledge, the *savaka-arahantas* present a very particular example. The *savaka-arahantas*, *i.e.*, the disciple *arahantas*, refer specifically to Ven. Sāriputta and Ven. Moggallāna, the two *aggāsavakas*, or pre-eminent disciples of the Buddha Gotama. Both of these attained to *sotāpanna* directly and indirectly from the teaching of Ven. Assaji, prior to their approaching the Buddha himself. The past history leading to their pre-eminence is one of long tradition, but at the time of the Buddha, Ven. Sāriputta was pre-eminent in wisdom and considered second only to the Buddha himself, while Ven. Moggallāna was pre-eminent in the practice of *jhāna* and the special abilities arising therefrom. He achieved arahantship only seven days after entering the Order, and Ven. Sāriputta some two weeks later. The textual order of the entire Abhidhammapiṭaka is traditionally ascribed to Ven. Sāriputta.

The “remaining *arahantas*”, both during the life-time of the

Buddha and throughout the long period of the persistence of his teaching, refers to all who attain arahantship apart from the three preceding groups. The prerequisite for this in every case is that they should have a teacher capable of introducing them to the proper basis of knowledge for such attainment.

601. As has already been emphasized, release from the repetitive cycle of rebirth and death, that comes with the fruition of arahantship, is an absolute condition, and therefore without variation in the nature of its finality of achievement. The details of the course of progress through the four paths and their fruitions can, however, show considerable variation according to individual emphasis. Thus, one person may have a more dominant initial concern with impermanence, another with suffering, and another with absence of soul. One may base his attainment on *jhāna*, another without such practice. For such and other reasons, the modes of approach, continuation, and final release can together be expressed in terms of seven categories. These, however, are only mentioned here in passing, as their discussion belongs properly to the final chapter of Abhidhammatthasaṅgaha.

602. Of the many ways in which factorial consciousness is associated with mental concomitants to produce integral conscious states, the eight supra-mundane states classified in Abhidhammatthasaṅgaha, verses 31–34 inclusive, completes the shorter of the two ways by which the totality of conscious states can be categorized. Thus, in Abhidhammatthasaṅgaha, verse 35, a summary is made of the basic classes of integral conscious states in accordance with four groupings, viz., bad (productive), good (productive), resultant, and inoperative¹.

Verse 35

603. DVĀDAS ĀKUSALĀN EVAṂ
KUSALĀN EKA VĪSATI

¹See table 6 on p. 327.

CHATTIṂS EVA VIPĀKĀNI
KRIYĀ-CITTĀNI VĪSATI

Which translated is:

IN THIS WAY (*evaṃ*) there are TWELVE (*dvā dasa*)
BAD states (*akusalāni*), TWENTY-ONE (*eka vīsati*) GOOD
states (*kusalāni*), JUST (*eva*) THIRTY-SIX (*cha + tiṃsa*)
RESULTANTS (*vipākāni*), and TWENTY (*vīsati*) INOPER-
ATIVE (*kriya*) integral CONSCIOUS states (*cittāni*).

These same states are shown in yet another way in Abhi- 604-605.
dhammatthasaṅgaha, verse 36, where they are classified accord-
ingly as they are characteristic of one or other of the three mun-
dane planes, or are supramundane¹.

Verse 36

CATU-PAÑÑĀSADHĀ KĀME
RŪPE PAṆṆARAS ĪRAYE
CITTĀNI DVĀDAS ĀRUPPE
AṬṬHADHĀNUUTTARE TATHĀ

606.

Which translated is:

IN *kāmāvacara* (*kāme*) terms consciousness is FIFTY-
FOURFOLD (*catu-paññāsa + dha*).

IN *rūpāvacara* (*rūpe*) terms FIFTEEN (*pañṇarasa*)
SHOULD BE DECLARED (*īraye*).

IN *arūpāvacara* (*arupe*) terms there are TWELVE
(*dvā dasa*) integral CONSCIOUS states (*cittāni*).

IN COMPARABLE MANNER (*tathā*) IN “UNSURPASS-
ABLE” (*anuttare*) terms consciousness is EIGHTFOLD
(*aṭṭha + dha*).

¹See table 7 on p. 328.

607. Taking these two verses separately, it will be seen that the totals of states listed are the same in each instance. From this it is clear that according to their most simple mode of classification there are eighty-nine types of integral conscious states. That completes the basic assessment of integral conscious states as a whole.

Talk Eleven, Part One

89 and 121 Consciousnesses

In verses 35 and 36 of Abhidhammatthasaṅgaha two separate ^{608.} methods of calculation are given, wherein each illustrates the complete range of eighty-nine integral conscious states. As both show this range as extending from the lowest degrees of ignorance and craving upward to the highest level of path and fruition, it might well be concluded that there is now nothing more to say, and in consequence this first chapter could come to an end. Such, however, is not the case, for in verse 37, while clearly confirming this total of eighty-nine, there is brought to one's notice for the first time the alternative figure of one hundred and twenty-one¹.

Verse 37

ITTHAM EK ŪNA-NAVUTI-PABHEDAṀ
PANA MĀNASAṀ EKA-VĪSA-SATAṀ VĀ
THAVIBHAJANTI VICAKKHAṆĀ

609.

Which translated is:

IN THIS WAY (*ittham*) there are EIGHTY-NINE (*eka*
+ *ūna-navuti*) TYPES (*pabheda*) of MENTAL ACTIVITY

¹See chart 14 on p. 343.

(*mānasa*) or INDEED AS (*atha va pana*) THE DISCERNING
(*vicakkhaṇā*) ANALYSE (*vibhajanti*) ONE HUNDRED AND
TWENTY-ONE (*eka + vīsam-sata*).

This poses a new question, for in view of the quite complete and all-embracing basis of eighty-nine, how can this new figure of one hundred and twenty-one be explained without introducing new types of conscious states hitherto unmentioned? Verse 38 of Abhidhammatthasaṅgaha asks this very question, for in its opening words it says, “*kathaṃ ekūnanavuti-vidhaṃ cittaṃ ekavīsasataṃ hoti?*” Meaning: “How is it that eighty-ninefold consciousness becomes one hundred and twenty-one?”

610. Before discussing in detail how this takes place, it should be said in brief that the expansion is entirely concerned with the basis upon which the eight supramundane conscious states come into existence. But now, to re-examine certain major points directly concerned in the arising of such states.
611. It has already been mentioned on several occasions that supramundane penetrative insight may be arrived at by one or other of two ways. The first of these is called *sukkha vipassanā*, i.e., simple, dry, or bare penetrative insight, where attainment is gained without the assistance afforded by the practice of *jhāna* in greatly enhancing the ability to concentrate. The second is known as *samatha vipassanā*, i.e., penetrative insight based on the practice of calm. Here, precisely the same degrees of attainment are gained as with *sukkha vipassanā*, but in this instance by intentionally basing its occurrence on the practice of *jhāna*. By this latter method the much enhanced ability to concentrate, together with other advantages associated with *jhāna*, such as a systematic inhibition of the “hindrances”, renders the entire process of supramundane attainment more rapid and more subject to direction, stability, and control.
612. A third point, one which involves both these modes of realization, is that in the course of examining the entirety of conscious states it becomes apparent that they are logically separated

into three major non-interpenetrating groups, *i.e.*, *kāmāvacara*, *mahāggata*—embracing *rūpāvacara* and *arūpāvacara*—and *lokuttara*, or supramundane states.

In connection with these three very characteristic groupings, 613. the immediate consideration is to observe the direct relationship that can take place between supramundane states and either of the other two groups. The first of these is the relationship between supramundane penetrative insight and *kāmāvacara* states.

It was said earlier that a prerequisite for attainment is that 614. a person's "constituent potentiality of being", *i.e.*, the so-called stream of *bhavaṅga*, be three-rooted by way of the three good roots. This being so, it has been shown that a person practising good *kāmāvacara* states accompanied by knowledge, can, by diligence and persistence, so develop mundane insight in respect of the three characteristics and Four Noble Truths as to bring him to the very frontier point of supramundane penetrative insight. When such a condition has been reached, wherein mundane insight stands in exact conformity with supramundane penetrative insight, it is possible for there to take place a transition from the mundane levels of consciousness to the first supramundane path and fruition, with *Nibbāna* as the consequent object of consciousness.

Having succeeded thus far in realizing attainment, should 615. that person then proceed to develop the remaining three paths and three fruitions in like manner, that is, without any application of the basis of *jhāna*, he reaches finality in attainment with the fruition of arahantship as a *sukkhā vipassaka*, *i.e.*, a simple or "dry" attainer. Such a one is also known as *paññā vimutto*, *i.e.*, one who has gained freedom on the basis of understanding only. He is also called *suddhāvīpassaka* or *suddhāvīpassanāyānika*, meaning that the mode of gaining insight is simple in that it is unmixed with any practice of *jhāna*.

In verses 31–34 of *Abhidhammatthasaṅgaha*, the eight cate- 616. gories of *lokuttara* states are given in fundamental terms, that is, just as paths and fruitions, with no additional information what-

soever as to the basis from which they have been developed. As has been indicated, but not yet discussed, the paths and fruitions can also be developed from a basis of *jhāna*; however, as will become apparent, when this is so it is clearly stated in classification. Consequently, where no such statement is made, the assumption is that realization is based on a skilful *kāmāvacara* state.

617. Quite apart from this, though, it is emphasized most strongly that wheresoever supramundane states are mentioned, and no matter from which basis they are developed, it is fundamentally these eight that are referred to. There is no attainment classifiable as supramundane that does not realize, in due order, the four path and fruition stages. These alone take Nibbāna as their object. Verses 31–34 can therefore be said to represent not only the basic path and fruition states as a whole, but, in a more particular sense, the specific attainments of the *sukkha vipassaka*.

618. It is frequently emphasized that, throughout the practice leading from the condition of “worldly person”, up to the fruition of arahantship, it is essential that an appropriate balance be maintained between three vital aspects of the Buddha’s Teaching, these being, MORAL PRACTICE (*sīla*), MENTAL DEVELOPMENT (*bhāvanā*), and WISDOM (*paññā*). The importance of this is illustrated by the manner in which these three form particular groups within the Noble Eight Constituent Path¹. If, however, as is often the case, mental development is thought of only as formal “meditational” practice, how can it be said that this balance is maintained in the instance of “dry” attainment?

619. Here the implications of the word “*bhāvanā*” are important. *Bhāvana* is associated with the Pāli word *bhāveti*, and one of its meanings is “to develop an idea by dwelling on it”. Because such action demands the exercise of specifically directed attention, by means of which mental one-pointedness is stimulated, *bhāvanā* is customarily rendered “mental development”.

620. To dwell on an idea is also to concentrate on it, therefore

¹See § 277.

mental development implies CONCENTRATION (*samādhi*). From this it is evident that to have dwelt upon and developed ideas from which have arisen the knowledges and purities leading to the threshold of supramundane insight, implies considerable concentration. Such concentration, in its turn, implies MENTAL DEVELOPMENT (*bhāvanā*). Thus it is that *bhāvanā* does not invariably refer to formal meditational practice. On the contrary, it frequently points to the mental development occasioned by systematic study and investigation directed to gaining penetrative insight. To this extent, therefore, one who makes “dry” attainment achieves, by way of study and research, that proper balance between *sīla*, *bhāvanā*, and *paññā*.

In this connection, however, it is plainly evident that the degree of concentration ordinarily associated with study alone, is, from the very nature of its task, of a variable and inconstant order. For this reason, it is considerably less predictable than the one-pointedness of consciousness achieved by much more specifically directed practice. Consequently, much is to be gained from additional exercise so directed. Such practice is of inestimable value, and is directly reflected not only in the quality of essential study and investigation itself, but more importantly in gaining the mundane insight of the knowledges and purities leading to path attainment. ^{621.}

Up to this point, any increased ability to concentrate, thus gained by supplementary practice, has still been concerned with *sukkhā vipassanā*. This is because a level of concentration commensurate with the development of *rūpāvacara* and *arūpāvacara jhāna* has in no sense been involved. However, it is clearly evident that the benefits accruing from a very much improved ability to concentrate the mind, are in no sense restricted only to the production of further skilful *kāmāvacara* states. ^{622.}

That this is so is distinctly shown where formal training and practice in gaining concentration, and a proper balance of mental concomitants, has so far succeeded that the transition from ^{623.}

kāmāvacara states to *rūpāvacara* states is actually brought about¹. As a practice directed to facilitating the arising of penetrative insight, such achievement presents an entirely different set of circumstances, for immediately on cultivation of *jhāna*, the obstructive qualities of the “five hindrances” are completely inhibited. Because of this the ability to bring close attention to bear on IMPERMANENCE (*anicca*), SUFFERING (*dukkha*), and ABSENCE OF SOUL (*anattā*), as the objects of concentration prerequisite to the realization of that penetrative insight, is very considerably enhanced.

624. The coming to be of the supramundane states as based initially on skilful *kāmāvacara* states has been discussed. However, where, because of the systematic inhibition of the “hindrances”, *jhāna* is made the “stepping off point” for attainment instead of *kāmāvacara* states, it becomes necessary to calculate somewhat differently the modes of arising of those eight supramundane states.

625. In Abhidhammatthasaṅgaha, verse 21, it is shown how, because of the dominance of particular groupings of mental concomitants, there occur five distinct classes of integral conscious states, the *rūpāvacara jhānas*. In addition to these, verse 26 names four *arūpāvacara jhānas* which, because of their similarity of structure to the fifth *rūpāvacara jhāna*, are considered as extensions of that state². Considered as a whole, therefore, these nine *jhānas* present five additional bases, or “stepping off points”, from which the transition from mundane consciousness to supramundane consciousness can be made.

626. It has already been shown how, from the basis of purely mundane objects, either material or non-material, the several integral conscious states known as *jhāna* are developed. It has also been shown how each *jhāna* is characterized by a particular combination of *jhāna* constituents, and is classified in accordance with

¹See § 379 and § 440.

²See § 478, also chart 12 on p. 341.

them¹. If, therefore, a suitably trained person who possesses and has mastered the ability to attain *jhāna*, wishes to cultivate and develop supramundane penetrative insight by making *jhāna* the “stepping off point” for this accomplishment, he adopts the following procedure.

First of all, on the basis of his customary mundane object of initial concentration, he develops, for example, the first *rūpāvacara jhāna*. Having attained that state he is very serene, with the constituents of *jhāna* in a situation of dominance, and thus with the “five hindrances” completely inhibited. At this stage the required basis for further development has thus been established. However, in order that supramundane penetrative insight may be realized, the true intrinsic nature of the three characteristics, *anicca, dukkha, anattā*, has first to be fully comprehended. That this may be done he then redirects his concentration, from the original object on which the *jhāna* was established to one or other of the three characteristics, being all the time most watchful that there is no loss of concentration or diminution in the other *jhāna* constituents. 627.

If, as the result of this redirection of concentration, he does indeed gain penetrative insight into the single characteristic selected, there comes about, quite automatically, supramundane insight into all three. With this, there takes place the transition from the mundane conscious state, *jhāna*, to a new series of integral states which, although of similar structure to the *jhāna* just ceased, are nevertheless of a completely different category. These are the appropriate supramundane path consciousness and its immediately following fruition. Here, the difference from the *jhāna* is very considerable, for despite their similarity of structure the object of the new states, instead of being mundane, is now the one and only supramundane object, *Nibbāna*, with its implication of complete abandonment—by way of the four paths—of every 628.

¹See § 440 ff.

defilement. In this way, path and fruition states are said to be based on *jhāna*.

629. This example has been given as though based initially on the first *rūpāvacara jhāna*. In practice, though, the *jhāna* selected depends both upon the ability and decision of the person concerned. In accordance with this, the *jhāna* constituents, etc., occurring in the resulting supramundane integral conscious state, correspond closely with those of the mundane *jhāna* originally developed.
630. For this reason, when classifying supramundane states, it is customary where a basis of *jhāna* obtains path and fruition, to name the *jhāna* concerned by coupling its category with the appropriate path and fruition. For example, if a person should attain to the path of stream-entry on the basis of first *jhāna*, the type of consciousness is identified as, “first *jhāna* path consciousness of stream-entry”. Meaning thereby that first *jhāna* has functioned as the “stepping off point” for the attainment of the path state, and that the structure of that path state itself is similar to, but not exactly, the same as that of the *jhāna* concerned. So likewise with the path consciousness of once-return, of non-return, and of the *arahanta*, showing thereby that the four paths may be attained from the basis of first *jhāna*. It is similarly so with each of the remaining four *jhānas*. By this method, therefore, it can be said in respect of the five *jhānas*, that as each can act as the basis for the four individual paths there are in all twenty possible ways of approach leading to path consciousness by way of the participation of *jhāna*.
631. As the Fruition of each Path has been shown as taking place in the same course of conscious process, a similar mode of classification is adopted for fruition consciousness. Thus, there are also twenty ways of approach leading to fruition consciousness. From this it is apparent that for path and fruition together there are forty ways in which *jhāna* can participate.
632. In *Abhidhammatthasaṅgaha*, verses 38–40 inclusive, the question is both asked, and elucidated, as to how the eight unique supramundane states may be classified when entered upon from

the basis of one or other of the *jhānas*. Initially, it might well be considered that it would be quite sufficient just to indicate that such and such a path state was realized from a basis of *jhāna*, and not to specify which particular *jhāna*. In the interests of reliable classification, however, this approach is quite unsuitable, for, as in terms of JHĀNA CONSTITUENTS (*jhānaṅgāni*), each of the five *jhānas* differs fundamentally in its structure, thus constituting a completely different category of integral state. It is essential that in functioning as bases all such variant conditions be adequately shown. In order, therefore, that this may be made perfectly clear, verse 38, in speaking of the path of stream-entry, states in detail the actual structure—in terms of *jhāna* constituents—of each integral state functioning as the basis from which this path of supramundane realization can be entered upon, and thus of the relevant structure of the supramundane state itself.

Verses 39 and 40 show also that the same five bases of *jhāna* 633. can apply to the remaining path states and to the four fruitions as well. Here again, it is emphasized that realization of any one of the four path states can, very naturally, only ever be made once. Consequently, although each *jhāna* constitutes a possible base for path attainment, only one will be employed by an individual realizing any given supramundane path.

Verse 38

KATHAṂ EKŪNANAVUTI-VIDHAṂ CITTAṂ EKAVĪSA-
SATTAṂ HOTĪ?
VITAKKA-VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITTAṂ
PAṬHAMAJJHĀNA-SOTĀPATTI-MAGGA-CITTAṂ.
VICĀRA-PĪTI-SUKH EKAGGATĀ-SAHITTAṂ DUTIYA-
JJHĀNA-SOTĀPATTI-MAGGA-CITTAṂ.
PĪTI-SUKH-EKAGGATĀ-SAHITTAṂ TĀTIYAJJHĀNA-
SOTĀPATTI-MAGGA-CITTAṂ.

SUKH-EKAGGATĀ-SAHITAṀ CATUTTHAJJHĀNA-SOTĀ-
PATTI-MAGGA-CITTAṀ.
UPEKKH EKAGGATĀ-SAHITAṀ PAÑCAMAJJHĀNA-
SOTĀPATTI-MAGGA-CITTAÑ CETI.
IMĀNI PAÑCA PI SOTĀPATTI-MAGGA-CITTĀNI NĀMA.

Which translated is:

HOW IS IT THAT (*kathaṃ*) EIGHTY-NINEFOLD (*ekūnanavuti-vidhaṃ*) CONSCIOUSNESS (*cittaṃ*) BECOMES (*hoti*) ONE HUNDRED AND TWENTY-ONE (*eka + vīsam-sata*)?

INITIAL APPLICATION (*vitakka*), SUSTAINED APPLICATION (*vicāra*), ZEST (*pīti*), mental PLEASURE (*sukha*) and ONE-POINTEDNESS (*ekaggatā*), IN MUTUAL ASSOCIATION (*sahita*), constitute FIRST *JHĀNA* (*paṭhama + jhāna*) PATH CONSCIOUSNESS (*magga-citta*) of STREAM-ENTRY (*sotāpatti*)¹.

Sustained application, zest, mental pleasure, and one-pointedness, in mutual association, constitute SECOND (*dutiya*) *jhāna* path consciousness of stream-entry.

Zest, mental pleasure, and one-pointedness, in mutual association, constitute THIRD (*tatiya*) *jhāna* path consciousness of stream-entry.

Mental pleasure and one-pointedness, in mutual association, constitute FOURTH (*catuttha*) *jhāna* path consciousness of stream-entry, AND (*ca*)

EQUANIMITY (*upekkhā*) and one-pointedness, in mutual association, constitute FIFTH (*pañcama*) *jhāna* path consciousness of stream-entry.

¹See chart 14 on p. 343.

THESE (*imāni*) FIVE TOGETHER (*pañca-pi*) ARE KNOWN AS (*nāma*) integral CONSCIOUS STATES OF THE PATH (*magga-cittāni*) representing STREAM-ENTRY (*sotāpatti*).

Verse 39

TATHĀ SAKADĀGĀMI-MAGGA, ANĀGĀMI-MAGGA, 635.
ARAHATTA-MAGGA-CITTAÑ
CETI SAMA-VĪSATI MAGGA CITTĀNI.

Which translated is:

IN LIKE MANNER (*tathā*) CONSCIOUSNESS (*citta*) OF THE PATH OF ONCE-RETURN (*sakadāgāmi-magga*), OF THE PATH OF NON-RETURN (*anāgāmi-magga*) AND (*ca*) OF THE PATH OF ARAHANTSHIP (*arahatta-magga*).

THUS (*iti*) THERE ARE IN ALL (*sama*) TWENTY (*vīsati*) integral CONSCIOUS STATES OF THE PATH (*magga-cittāni*).

Verse 40

TATHĀ PHALA-CITTĀNI CETI SAMA-CATTĀLĪSA 636.
LOKUTTARA-CITTĀNI BHAVANTĪ TI.

Which translated is:

SIMILARLY (*tathā*), THE FRUITION STATES OF CONSCIOUSNESS (*phala-cittāni*) AS WELL (*ca*).

THUS (*iti*) IN ALL (*sama*) FORTY (*cattālīsa*) SUPRAMUNDANE (*lokuttara*) integral CONSCIOUS STATES (*cittāni*) OCCUR (*bhavanti*).

By the grouping together of the *jhāna* constituents in a manner 637.
identical with that of the five basic categories of *lokuttara* states,

these verses illustrate one point very clearly. It is that where any one of those mundane *jhānas* functions as the “stepping off point” for the development of supra-mundane states, an individual path and fruition so realized maintains the same structure in terms of *jhāna* constituents as those of the integral state upon which it was based.

638. This being so, the question now arises as to the structural form taken by the Paths and Fruitions, based, not on the immediately prior attainment of *jhāna*, but, as in the instance of *sukkha-vipassanā*, on the basis of a skilful *kāmāvacara* state. In answer to this it may be said that the limits within which supra-mundane realization can occur have been clearly defined, for in Dhammapada, verse 372, the Buddha says, “... There is no understanding without *jhāna* ...” On this basis, which *jhāna* gives its name to the grouping of *jhāna* constituents applicable to the instance in question?
639. Here, both Atthasālinī¹ and Visuddhimagga say that in accordance with the conditions governing the arising of insight, the supramundane path arising to one of “dry insight” is of first *jhāna* only. This means that as in the first example of Abhidhammattha-saṅgaha, verse 38, there is “initial application”, “sustained application”, “zest”, “mental pleasure” and “one-pointedness”. Such is the characteristic structure of first *jhāna*. Thus, although *sukkha-vipassanā* has a skilful *kāmāvacara* state as its “stepping off point”, its path of realization is structurally comparable with first *jhāna*.
640. While still on the subject of path and fruition states of the structure of first *jhāna*, it should be said that both the works mentioned add that the same applies to one who, although possessed of the ability to practice *lokuttara* states, does not make *jhāna* the actual basis from which realization is made. Such is also the case for one who does make use of first *jhāna* as the basis.
641. With the completion of the forty-fold enumeration of supra-

¹See The Expositor [13], p. 307.

mundane states, Abhidhammatthasaṅgaha, in verse 41, summarizes as follows:

Verse 41

JHĀNAṄGA-YOGA-BHEDENA KATV'EKEKAN TU PAÑ-
CADHĀ
VUCCAT-ĀNUTTARAṀ CITTAṀ CATTĀĪSĀ-VIDHAN TI
CA

Which translated is:

HAVING NOW RENDERED (*katvā tu*) EACH ONE (*ekeka*) FIVEFOLD (*pañcadha*) IN ACCORDANCE WITH THE TYPES (*bhedena*) of JHĀNA CONSTITUENT COMBINATIONS (*jhāna + āṅga-yoga*), IT IS SAID THAT (*vuccatī*) UNSURPASSABLE (*anuttara*) CONSCIOUSNESS (*citta*) is IN THIS WAY (*iti*) FORTY-FOLD (*cattāḷisa-vidha*).

Because of their close association and the similarity of structure existing between the *mahaggata* states and the *lokuttara* states, the first stanza of Abhidhammatthasaṅgaha verse 42 shows how, for the purposes of identification, the four supramundane paths and their fruitions are prefixed by the names of the five basic *mahaggata* states. It also shows how, for the purposes of calculation, the *rūpāvacara* and *arūpāvacara jhānas* together form the five bases and structural details upon which the forty-fold supramundane system is developed. 642.

Verse 42, Stanza 1

643. YATHĀ CA RŪPĀVACARAṀ GAYHAT ĀNUUTTARAṀ
TATHĀ
PAṬHAM ĀDIJHĀNA-BHEDE ĀRUPPAÑ CĀ PI PAÑCAME

Which translated is:

IN THE MANNER OF (*yathā*) states CHARACTERISTIC OF THE PLANE OF FORM (*rūpāvacara*), SO LIKEWISE (*tathā*) THE “UNSURPASSABLE” (*anuttara*) states ASSUME (*gayhati*) THE CATEGORIES (*bhede*) of FIRST JHĀNA (*paṭhama-jhāna*) AND SO ON (*adi*).

IN THE FIFTH (*pañcame*) *jhāna* THE FORMLESS (*arūpa*) states are ALSO (*cā pi*) included¹.

644. Having shown these relationships, the second stanza of verse 42 specifies the numbers of integral conscious states, mundane and supramundane, that can be collected together under the individual names of the five basic *jhānas*. An explanation of what is somewhat tersely stated in this stanza is as follows.
645. Recognizing that the five basic *jhānas* are indicated by individual numbers, for the reason that each represents a different, and thus completely separate, grouping of JHĀNA CONSTITUENTS (*jhānaṅgāni*), this stanza as a continuation of the first section shows how many times each individual *jhāna* is included within the one hundred and twenty-one-fold classification of states. It can be analysed as follows:

In the entire group of *rūpāvacara* states, *jhānas* one, two, three, and four each appear three times, that is, as a good (productive) state, as a resultant state, and as an inoperative state. Consequently, it is said that each individual *jhāna* appears three times.

In addition to this, because each of the four *jhānas* can, as is appropriate, participate in the arising of the four path and four

¹See chart 12 on p. 341.

fruition states, it is shown in the classification of supramundane states that each *jhāna* appears eight times. Thus, amongst those one hundred and twenty-one states as a whole, each of the four *jhānas* appears 11 times.

The fifth *jhāna*, because of its association with the *arūpāvacara* states, is calculated differently, thus: Amongst the *rūpāvacara* and the supramundane states the fifth *jhāna* follows the same pattern as the four preceding *jhānas*, consequently it appears 11 times. However, because of its appearance as a good (productive) state, as a resultant state and as an inoperative state in each of the four *arūpāvacara* categories it appears a further 12 times. Thus, amongst the one hundred and twenty-one states as a whole, the fifth *jhāna* appears 23 times.

Verse 42, Stanza 2

EKĀDASA-VIDHAM TASMĀ
 PAṬHAM ĀDIKAM ĪRITAṀ
 JHĀNAM EKEKAM ANTE
 TU TEVĪSATI-VIDHAM BHAVE

646.

Which translated is:

ACCORDINGLY (*tasmā*), BEGINNING WITH (*ādika*) FIRST JHĀNA (*paṭhama-jhāna*) ELEVEN (*ekādasā*) DIVISIONS (*vidha*) HAVE BEEN STATED (*īrita*) FOR EACH ONE (*ekeka*).

IN THE LAST (*ante*), HOWEVER (*tu*), THERE SHOULD BE (*bhave*) TWENTY-THREE (*tevīsati*) CLASSES (*vidha*).

With verse 43 and a following closure line, comes the end of chapter one of Abhidhammatthasaṅgaha, CONSCIOUSNESS (*citta*). In that stanza are given new figures for the numbers of integral states included under the headings of meritorious, *i.e.*, good, skilful, productive states, and resultant. These figures apply only

where the basis of one hundred and twenty-one is used. For comparison with the appropriate values where the basis of eighty-nine is applicable, verses 35 and 36 should be consulted¹.

Verse 43

648. SATTATIṂSA-VIDHAṂ PUÑÑAṂ
DVIPAÑÑĀSA-VIDHAṂ TATHĀ PĀKAM
ICCĀHU CITTĀNI EKAVĪSASATAṂ BUDHĀ TI.

Which translated is:

THIRTY-SEVEN (*sattatiṃsa*) CLASSES (*vidha*) of MERITORIOUS (*puñña*); ALSO (*tathā*) FIFTY-TWO (*dvipaññāsa*) CLASSES (*vidha*) of RESULTANTS (*pāka*). THUS (*iti*), THE WISE (*budhā*) HAVE SAID (*āhu*) there are ONE HUNDRED AND TWENTY-ONE (*ekavīsasata*) integral CONSCIOUS STATES (*cittāni*).

ITI ABHIDHAMMATTHASAṄGAHE
CITTASAṄGAHAVIBHĀGO NĀMA
PAṬHAMO PARICCHEDO

Which translated is:

Thus is the first chapter of Abhidhammatthasaṅgaha, entitled “An Analytical Summary of Consciousness.”

¹See §§ 603–606.

Talk Eleven, Part Two

A General Survey

With the completion of Chapter One of Abhidhammatthasaṅgaha, ^{649.} and thereby of discussion of all categories of integral conscious states, a point has been reached from which it is possible to make a general survey. However, in order to do so, it is necessary to have a starting point. In this instance, the point chosen is causality, which in view of the practical nature of the Buddha's Teaching is quite appropriate, for when consideration is given to such matters as roots, resultants, the Four Noble Truths, the causal series of *paṭiccasamuppāda*, the Noble Eight Constituent Path, and so on, it is evident that each such group demonstrates the principles of causality to the highest degree.

This is not just a matter of scholastic interest, but is an im- ^{650.} portant aspect of the Buddha's Teaching in that it emphasizes the necessity for mindfulness, and thus for discrimination in respect of all three classes of action. Where there is disregard for the knowledge that ACTION (*kamma*) is causative of RESULTANT (*vipāka*), there exists a consequent lack of discrimination in actions performed. There being such absence of mindfulness, progress towards the development of penetrative insight cannot take place.

That the importance of the causal principle was taught by ^{651.} the Buddha from the very beginning of his ministry, is shown in a single stanza, the recitation of which was a contributory

cause towards the ordination of two Bhikkhus who later became the Buddha's chief disciples. A brief history of the occasion is as follows¹:

A Story of Sāriputta and Moggallāna

652. At a time when neither Sāriputta nor Moggallāna had yet come into contact with the Teaching of the Buddha, the two friends (sometimes known as Upatissa and Kolita respectively) were staying near to the city of Rājagaha. Being at that time pupils of the itinerant teacher Sancaya (*Saṅjaya*), both were seeking to gain insight under his guidance. In this situation, the two agreed between themselves that whoever should first attain to that "deathless" state, he should speak of it to the other.
653. Sometime later, Sāriputta was particularly impressed by the deportment and demeanour of a holy man he observed making his alms round. Later, he approached him, and, politely mentioning the purity and clarity of his appearance, inquired about his reasons for adopting the religious life, asking who was his teacher or to whose teaching he acceded. As it so happened, this holy man was one of the Buddha's initial group of five disciples. Bhikkhu Assaji was his name, and he answered thus:

There is, friend, a great recluse, a son of the Sakyas, gone forth from a Sakya family. On account of that Exalted One I have undertaken the life of a Bhikkhu. Moreover, that Lord is my teacher, and I accede to that Lord's teaching.

Asked then by Sāriputta to speak further of this teaching, Bhikkhu Assaji replied that being but newly ordained he was able to expound only in brief. Sāriputta assenting to this, Bhikkhu Assaji pronounced this renowned and revealing stanza:

¹Vinaya, Mahāvagga, Book of the Discipline, vol. IV [6], pp. 52-56.

YE DHAMMĀ HETUPPABHAVĀ
TESAṀ HETUṀ TATHĀGATO ĀHA
TESAṀCA YO NIRODHO EVAṀ VĀDĪ MAHĀSAMANO TI

Which translated is:

Things which come to be by way of cause
Of those the Tathāgatha has stated the cause and that
which is their cessation.
The Great Recluse is the One teaching such a doctrine.

Hearing this concise declaration of that doctrine, there arose, 654.
fully apparent to Sāriputta, penetrative insight into the fundamental principle that “whatsoever is subject to arising, all such is subject to cessation”. Going then to visit Moggallāna in accordance with their agreement, he repeated to him Assaji’s stanza, whereupon, as with his friend, there arose to Moggallāna the same penetrative insight that “whatsoever is subject to arising, all such is subject to cessation”.

With the realization of this law, both decided that the time 655.
had arrived for them to become pupils of the Buddha. Therefore, departing from Sancaya and approaching the Buddha, they said, “May we, Ven. Sir, in the Blessed One’s presence, receive the going forth, may we receive ordination?”—“Come, Bhikkhus”, the Lord said, “Rightly proclaimed is the Dhamma; practice the supreme practice for making a complete end of suffering”. In this way, Ven. Sāriputta and Ven. Moggallāna became Bhikkhus.

In this short story the key passage is the stanza itself, and 656.
within that the words:

Things which come to be by way of cause, of those
the Tathāgatha has stated the cause and that which
is their cessation ...

As it stands this is a general statement, and because of that needs to be examined further in order to discern its deeper implications. The Commentary to the Mahāvagga of the Vinayaṭṭaka

sheds light on this straight away, by saying that the things which “come to be by way of cause” are the FIVE AGGREGATES (*pañcakkhandhā*); *i.e.*, the AGGREGATE OF MATERIAL QUALITIES (*rūpakkhanda*), the AGGREGATE OF FEELING (*vedanākkhandha*), the AGGREGATE OF PERCEPTION (*saññākkhandha*), the AGGREGATE OF MENTAL CONCOMITANTS CO-ORDINATED BY VOLITION (*saṅkhārakkhandha*), and the AGGREGATE OF FACTORIAL CONSCIOUSNESS (*viññāṇakkhandha*).

657. These aggregates have already been spoken of as the “building bricks” constituting the so-called being¹. As a general statement, this is quite correct, nevertheless it does in a certain sense present a limited and perhaps even a slightly misleading view, inasmuch as it could give rise to the idea that each individual aggregate is a “something”, steady and reliable, and possessed of permanence and stability, at least while a life span persists. Nothing could be further from the truth, for, instead of being stable entities, each aggregate represents only a convenient heading, or category, under which a single observable quality, or collection of observable qualities, may be included in such a manner that their differences of nature and function may be readily perceived.

658. But what of the individual qualities so represented? In *Abhidhammatthasaṅgaha*, more particularly in chapters two and six, they appear as lists of attributes, accordingly as they refer to mind or to matter. As they occur performing their individual functions, however, the many qualities and conditions so named point to the presence of definable, but none the less transient—and thus ever changing and impermanent—phenomena, which, in appropriate association constitute the entirety of mental and material occurrence. In an ultimate sense, therefore, when these two general terms, mind and matter, are made use of, they refer to the coming to be, and passing away, of qualities appropriate to the particular mental or material occurrence apparent at that time.

¹See § 136 and § 192.

But now to examine those two groups in order to define their individual contents. When one speaks of mind, referring thereby to the entire process of thought, and thus to the arising of individual integral conscious states, or to groupings or series of such states, the meaning in Abhidhamma terms centres upon the factorial consciousness present at a particular instant, and to the appropriate mental concomitants attendant upon it. These, taken as a whole, can then be grouped according to their similarity or dissimilarity of function, but all as items capable of aggregation into specific structures, in this instance integral conscious states. 659.

As has already been seen, factorial consciousness means nothing more—nor less—than the existence of a basic awareness of an object, be that object material or ideational. Because of this uniqueness of function, such awareness stands in a category of its own. In this mode of classification it is therefore known as the AGGREGATE OF FACTORIAL CONSCIOUSNESS (*viññāṇakkhandha*). 660.

The classification of mental concomitants, of which only a small number are mentioned in chapter one, is, however, somewhat more complex. For example, FEELING (*vedanā*), which has been shown to be divisible into five classes¹ invariably arises simultaneously with consciousness. Indeed, there is no consciousness without the presence of feeling, and there can be no feeling without the presence of consciousness. However, as feeling, pleasant, painful, or neutral, is quite different from “awareness of an object”, it is necessary that it also should be classified separately so that this difference may be apparent. It is therefore categorized as the AGGREGATE OF FEELING (*vedanākkhandha*). 661.

Another concomitant quality invariably present with the arising of consciousness is PERCEPTION (*saññā*). This is the quality which perceives the GENERAL CHARACTERISTIC (*lakkaṇa*) of the object of which consciousness is aware. As with the association between feeling and consciousness, so is it with perception and consciousness. Thus, there can be no awareness without the si- 662.

¹See § 77.

multaneous presence of the recognition of the “characteristic mark” of the object of that awareness. Similarly, it is not possible for there to be any such recognition without the presence of consciousness; thus, although dissimilar, they always arise together. In consequence of this, since perception is a quite different quality from either awareness or feeling, it likewise stands in a separate category known as the AGGREGATE OF PERCEPTION (*saññākkhandha*).

663. In its second chapter Abhidhammatthasaṅgaha enumerates a total of fifty-two mental concomitants, a total which includes the concomitants of feeling and perception just mentioned. There remain, therefore, a further fifty yet to be classified in terms of aggregates. However, despite their wide differences of character, these fifty form a single group when centred around the very particular qualities of one of their number known as VOLITION (*cetanā*).

664. Volition, in common with feeling and perception, invariably arises together with consciousness. Thus there can be no consciousness without the simultaneous presence of volition, and no volition without the presence of consciousness. Volition, however, represents not only the intention to act in a particular manner, but also the ability to exercise that intention. Because of this, volition, as a concomitant quality, represents great zeal and enthusiasm to act, and in consequence draws other concomitants into the sphere of its influence, co-ordinates their individual qualities, and, while itself acting, directs them to its purpose. In this way, action of the three classes is implemented, and, as the outcome of such action, there is an appropriate resultant. From this, it is apparent that volition performs a most important function in coordinating the concomitant qualities, particularly in the second phase, *i.e.*, in the resultant producing phase of the conscious process.

665. Since all the remaining concomitants are subject to, and operate together with volition, they are classified as a single group. The Pāli word employed to describe this group is *sankhāra*, for as

a word it signifies not only the compounded or “built-up” structure of the group as a whole, but suggests at the same time the multiplicity of activities productive of resultant. Here, it should be mentioned that in view of this complexity and the diversity of transient qualities classified under a single heading, it is not to be supposed that with each arising of consciousness the entire fifty concomitants also arise. On the contrary, on any given occasion the only qualities which come to be and pass away are those which in appropriate association with consciousness constitute an individual integral conscious state.

In translation, this group has been known variously as the “confections”, “synergies”, “formations”, “volitional activities”, etc., names, all of which have the advantage of brevity. However, in order to show the characteristic co-ordinating, volitional, and directing forces to which as a group these concomitant qualities are subject, they are here referred to as the AGGREGATE OF MENTAL CONCOMITANTS CO-ORDINATED BY VOLITION (*saṅkhārakkhandha*). 666.

In this way, (factorial) consciousness and all mental concomitants are capable of being categorized within a system of four aggregates, as follows: aggregate of feeling, aggregate of perception, aggregate of mental concomitants co-ordinated by volition and the aggregate of consciousness. 667.

To reduce this still further, these four, when considered as a whole, are referred to as the AGGREGATE OF MENTAL QUALITIES (*nāmakkhanda*). Moreover, when in Abhidhamma terminology the word “*nāma*” is used by itself to mean “mind” or “mental qualities”, it refers directly to the four mental aggregates, and thereby to consciousness and the fifty-two mental concomitants. 668.

MATTER or MATERIAL QUALITY (*rūpa*), being one of the four ULTIMATES (*paramattha*), is in every way separate and distinct from the three ultimates comprising MENTAL QUALITIES (*nāma*). In consequence, matter cannot be expressed in terms of the other three ultimates, *i.e.*, consciousness, mental concomitants, or Nibbāna. However, just as integral conscious states can be anal- 669.

ysed as appropriate combinations of transient mental qualities, so matter can be analysed in terms of transient material qualities.

670. The various factors constituting matter as a whole are not discussed here, that being the main subject of the sixth chapter of Abhidhammatthasaṅgaha. For the purpose of identifying the material aggregate, however, it should be said that there are four fundamental material qualities known as THE FOUR GREAT ESSENTIALS (*cattāri mahābhūtāni*), which in their coming to be and passing away give rise, as is appropriate to the conditions, to twenty-four so-called DERIVED MATERIAL QUALITIES (*upādāyarūpa*). In all, therefore, twenty-eight discrete factors constitute the AGGREGATE OF MATERIAL QUALITY (*rūpakkhanda*).

671. That completes the enumeration of the five aggregates defined by the Commentary as states which “come to be by way of cause”. In accordance with this, it is evident from analysis of that which comprises the mental aggregates, and the single material aggregate, that whatsoever “comes to be” in those all-inclusive fields, be it mental or material, does so “by way of cause”, and is ultimately resolvable into relevant associations of causally originated constituent mental or material qualities.

672. In explaining the stanza spoken by Ven. Assaji, the Commentary has a deeper purpose than pointing only to the causal origin of the five aggregates, for it then proceeds to say that accordingly as they come to be so the TRUTH OF SUFFERING (*dukkha-sacca*) is apparent. What is meant by the Truth of Suffering?

The Truth of Suffering

673. Suffering, *i.e.*, *dukkha*, is a term very difficult indeed for which to find a satisfactory single English equivalent. Its more customary values of suffering, pain, and unsatisfactoriness, although quite suitable in many contexts, do in effect only skirt round its deeper, yet at the same time far more revealing implications. In order,

therefore, to become aware of these, its derivation has to be examined. According to the explanation given in *Visuddhimagga*¹ *dukkha*, as a word, consists of two parts, viz. *du* + *kham*. The first is a simple prefix meaning odious, bad, and contemptible. The second part, *kham*, means emptiness or empty space, thereby implying either worthlessness or, as is the case with wasteland or desert, an area fraught with danger. Combining these two parts, *dukkha* is resolved as having the two fundamental connotations of being odious, in that it is fraught with danger, and odious in that it is barren and worthless in respect of the opinions held by deluded people regarding permanence, beauty, pleasure, and individuality. In consequence of this, when, with the coming to be of the aggregates, the Commentary says that *dukkha* is apparent, it signifies not only that the aggregates themselves represent exactly the characteristics of *dukkha*, but that those aggregates, being transient, are thereby worthless and not to be relied upon. Moreover, in that they are directly engaged as constituting the very states which maintain the continuity of the self-perpetuating cycle of rebirth, ageing, and death, they represent an area fraught with danger. Thus it is that in terms of making progress towards gaining penetrative insight, the five aggregates, constituting the entirety of the so-called being, are groups to be understood as they really are and thereby despised as the embodiment of suffering.

The Truth of the Cause of Suffering

Having spoken of things that “come to be by way of cause”, the stanza of Ven. Assaji continues by saying: 674.

Of those the Tathāgatha has stated the cause and that
which is their cessation.

¹Path of Purification [9], chapter XVI, § 16.

The Commentary, having already shown that the arising of the aggregates is synonymous with suffering, then explains in accordance with the Buddha's words that the cause of the aggregates is therefore synonymous with the cause of suffering. Since throughout the Piṭakas it is repeatedly shown that CRAVING (*taṇhā*) is the CAUSE OF SUFFERING (*dukkhasamudaya*), it is thereby evident that craving is the cause of the coming to be of the aggregates.

675. The statement of a causal relationship such as this, is clearly of considerable importance, for with the identification of craving as cause, it illustrates by way of suffering and the cause of suffering how the Four Noble Truths are directly interconnected with the causal series of *paṭiccasamuppāda*. This is again strongly reinforced by the simultaneous mention of the aggregates, for it is these, which, in their analysis, provide the mental qualities and the material qualities forming the substance of that causal series.

676. In respect of craving and the coming to be of aggregates, it therefore calls to mind that which was said earlier of the way in which, because of CRAVING (*taṇhā*) for pleasant feeling, there arises ATTACHMENT (*upādāna*) as a potentiality to retain or reject the object of craving, and how this is followed by ACTION CUMULATIVE OF RESULTANT TENDING TOWARDS REBIRTH (*bhava*)¹. Here it is well to observe that with the mention of even only these three stages of *paṭiccasamuppāda* there is illustrated in terms of object of sense, craving, and the integral conscious states involved, how all the five aggregates participate in the causal series.

677. Turning for a moment to the integral states themselves, and to their relationship as aggregates to the causal series, it must be said that in respect of the bringing about of rebirth tendency due to the activity of craving, it cannot be stressed too strongly that the twelve unskilful states rooted in greed, hatred, and delusion, are by no means the sole medium by which this takes place. On

¹See §§ 116 ff.

the contrary, other integral conscious states are equally responsible. This is because, where ultimate penetrative insight has not been achieved, such states are tied and bonded to the repeated cyclic sequence of rebirth and death; being submerged therein by attachment to desire for sense pleasure, to wrong views, to wrong habits and practices, and by attachment to the idea of soul. Thus, for example, the good (productive) states, whether *kāmāvacara*, *rūpāvacara*, or *arūpāvacara*, being completely mundane, are inherently subject to all these attachments and to the many other corrupting influences. Because of this their activity is just as productive of resultants tending towards rebirth as is that of the unskillful states, the difference being apparent in the conditions of rebirth.

Thus it is that where there is ignorance and craving, together with the many corrupting influences dependent upon them, there comes about the arising of the aggregates as their active manifestation. Since these aggregates constitute the entirety of the so-called being, that being is maintained so long as ignorance and craving persist. What, then, is the cessation of those things which come to be by way of cause, spoken of by the Buddha and referred to in the stanza of Ven. Assaji? ^{678.}

The Truth of the Cessation of Suffering

Cessation points directly to the third of the Four Noble Truths, viz., the TRUTH OF THE CESSATION OF SUFFERING (*dukkha-nirodha-sacca*). This cessation, as the Commentary shows, is the coming to an end of two things, i.e., suffering and the cause of suffering. This, transposed into parallel terms, means bringing to an end the aggregates constituting the so-called being, and bringing to an end their cause, craving. However, as cessation clearly refers to the completion of a process, what in practical terms can be said to lead up to that conclusion? ^{679.}

The Truth of the Way Leading to the Cessation of Suffering

680. The answer to this lies in the fourth Noble Truth, *i.e.*, THE WAY LEADING TO THE CESSATION OF SUFFERING (*dukkha-nirodha-gamini-paṭipadā*). This, as it stands, is a plain statement, for without giving any details it constitutes a straightforward indication that the cessation of suffering is indeed a practical possibility. It is, therefore, the detailing of the parts constituting that “way” which present the actual course to be undertaken in order that the dual combination of suffering, and the cause of suffering, may be brought to an end.
681. The “way” itself is the Noble Eight Constituent Path, comprising right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, which, as previously mentioned, can be resolved into three basic aspects, *viz.*, moral practice, mental development, and wisdom. These three are of the greatest possible importance, for it is only by achieving a proper balance between them in terms of the individual path constituents that supramundane penetrative insight is to be realized.
682. With the achievement of just such a proper balance, what is signified by the realization of supramundane conscious states, states which have but a single object, Nibbāna, the unconditioned element? Such states signify the development of penetrative insight which recognizes the “built-up”, compounded, and conditioned nature of objects of sense and mind, and of the conscious states themselves constituting awareness of, and attitude towards, those objects; in a word, the recognition of those conditions as applying directly to the five aggregates, mental and material.
683. With the recognition of the compounded and conditioned nature of things, such states signify the development of penetrative insight into the impermanence inherent in such structures, and

thus, in an ultimate sense, of the utter futility of attachment in respect of them.

Again, such states signify the development of penetrative insight into the suffering occasioned by any such attachment, inasmuch as, in an ultimate sense, those compounded and conditioned things are empty, and, like a desert concealing hidden perils, are fraught with danger. 684.

Again, such states signify the development of penetrative insight into the knowledge that beyond the seeming reality of compounded and conditioned things, and beyond their component structures in terms of mental or material qualities, there exists no essence, no self-nature, and no soul which in an ultimate sense can furnish them with reality, permanence or any enduring quality whatsoever. 685.

To the extent, therefore, that the four supramundane paths realize first the impermanence, suffering, and absence of soul in whatsoever is compounded and conditioned, and, based on that, make an end of craving and ignorance, so does there become apparent the absolute stability and absence of strife characterized by that which is neither compounded nor conditioned, and wherein is neither craving nor ignorance. 686.

In this connection, and concluding what has been said of but a fraction of the implications of Ven. Assaji's stanza, it is opportune to observe the outcome of its having been heard by both Ven. Sāriputta and Ven. Moggallāna. In reporting the occasion, the Vinaya states that, 687.

...there arose, free from defilement, free from stain, insight into the reality that whatsoever is subject to arising, all such is subject to cessation.

This realization, with its specific mention of arising and cessation, is, however, not just an expression of mundane recognition of the principle of impermanence. On the contrary, it represents here the instants of supramundane penetrative insight based on

full realization of IMPERMANENCE (*anicca*), SUFFERING (*dukkha*), and ABSENCE OF SOUL (*anattā*). It therefore constituted for both Ven. Sāriputta and Ven. Moggallāna the instant of attainment of the PATH OF STREAM ENTRY (*sotāpatti-magga*), the instant at which, for the first time, there is awareness of that which is not compounded, which is utterly unconditioned and is devoid of ignorance and craving: Nibbāna.

Conclusion

688. In discussing this first chapter of Abhidhammatthasaṅgaha one thing only has been achieved in its entirety, which is the enumeration of integral conscious states in accordance with the eighty-nine and one hundred and twenty-one-fold systems detailed in the books of the Abhidhamma Piṭaka. Apart from this, however, many other conditions and qualities have been spoken of in order to bring to notice the manifold laws and factors influencing the existence and functions of those integral states. Here, though, it should be said that few of these additional matters have been treated in any exhaustive sense, primarily because they belong properly to later chapters, and secondarily because in most cases their scope extends far beyond the immediate requirements of this present stage. In the instance of Ven. Assaji's stanza, rather more attention has been paid, for it has been a means whereby the very important subject of the five aggregates could be formally introduced, and at the same time as a way of pointing to several other equally important relationships clearly involving the activities of conscious states.

689. Thus it is that because of the introduction of such additional material into the process of describing the various classes of consciousness, it has been possible to show how—because of ignorance and craving—there are “roots”, “fettors”, “hindrances”, “latent tendencies”, and many other undesirable qualities, all of which in accordance with the causal series of *paṭiccasamuppāda*

are intimately concerned with the coming to be and resultants of conscious states.

As has been seen, mundane integral states, be they ^{690.} *kāmāvacara*, *rūpāvacara* or *arūpāvacara*, are all affected directly or indirectly, as is appropriate, by aspects of ignorance and craving, and are in consequence productive of rebirth conditions. Moreover, no matter to which sublime, but nevertheless still mundane, levels rebirth may attain, the power of ignorance and craving continues unrelentingly to draw existence to ever lower and lower levels. It is only when supramundane penetrative insight has been achieved that the power of ignorance is first curtailed and finally eradicated.

In connection with this unrelenting pull of ignorance, and its ^{691.} direct relationship with bad states, the following question naturally arises: Why are the twelve unskilful states looked upon as being weak, when in their effect of maintaining unhappy rebirth conditions they appear to be so very strong¹?

Some explanation of this may be apparent when further ^{692.} consideration is given to the nature of beings and to the forces responsible for their existence. Beings, so-called, as has been seen, are but cognizable conglomerates of the five aggregates, aggregates causally bonded by ignorance and activated by the craving associated with that ignorance. To that extent, therefore, beings and the courses they follow are to a greater or lesser degree the product of ignorance in its technical Abhidhamma sense of absence of awareness of the true nature of things. Consequently, bad states, and thus the aggregates they constitute, being already close to ignorance, remain there without the need of major resultant states to maintain that condition. They are, in consequence, looked upon as weak.

On the other hand, states—and thus the aggregates and be- ^{693.} ings they comprise—which with great effort strive to oppose ignorance and craving, minimize their effect by creating major

¹See § 200 ff.

rebirth resultants which take effect in rebirth conditions further removed from the direct influence of ignorance. By virtue of this effort and striving, therefore, such states are said to be strong.

The Vortex

694. Earlier, when discussing the repetitive cyclic sequence of rebirth and death, a simile for the existence of a being made use of the idea of a vortex motivated by craving in the ambience of ignorance¹. Now, in conclusion, that same simile in somewhat modified and expanded form is used yet again, this time to illustrate that from the very nature of its operative structure, and quite irrespective of the plane in which it may occur, conditioned existence cannot in itself be modified so as to render it free from the danger and suffering inherent in it. The individual may perform good works to help others. Moreover, the suffering of those others may to a greater or lesser degree be alleviated in the short term. However, the only criterion for the gaining of final freedom from such danger and suffering is the cultivation by the individual himself of moral practice, mental development, and penetrative wisdom; penetrative wisdom such as transcends the conditioned and realizes the unconditioned.
695. Initially, the simile introduces to the mind's eye a large circular lake bounded by a golden shore, but having at its centre a powerful, sinister, and ever-turning whirlpool. In considering this scene the outstanding feature is the shore of smooth golden rock, clean, bright, and stable, and quite unaffected by the water. At the edge the water is clear and calm, remaining so for a little distance out. Beyond this it circulates slowly, but with increasing speed as it approaches the centre. With this turbulence the water becomes increasingly murky until at the very centre it is quite opaque, and revolving rapidly as to create a saucer depression

¹See § 575.

and tunnel-like vortex, sucking and drawing all to the depths below.

In this first part of the simile, which is intended as a picture of existence as a whole, the water represents ignorance, *i.e.*, ignorance of the Four Noble Truths. The circulation of the water represents the actual cause of that suffering, *i.e.*, craving. The vortex, inasmuch as it shows ignorance and craving in their most direct and powerful manifestation, represents the way leading to those conditions of existence wherein there is the greatest opacity to understanding, and thus the least likelihood of its arising. 696.

The shore of smooth golden rock, as the antithesis of ignorance and craving, represents that which is stable, pure, and unmoving, that which is aloof from and utterly unconditioned either by ignorance or craving. In this simile, therefore, it signifies the highest penetrative understanding, constituting thereby that which is the end of suffering, Nibbāna. Consequently, the steadily decreasing murkiness and slackening in rotation of the water from vortex to periphery is intended to illustrate how, with the systematic dispersal of absence of awareness of the Four Noble Truths, the inward drag towards the vortex of ignorance and craving, although omnipresent, becomes less and less effective. 697.

The continuation of the simile involves a closer examination of the lake. Here, over its entire surface, but more densely as the centre is approached, are to be observed myriads of minute whirlpools. These are the by-product of the turbulence of the moving waters, and where that movement is most active, so the little whirlpools, or eddies, are the deepest and most pronounced. Moreover, as by the increasing rotation they come within the direct influence of the vortex they move rapidly inwards, slip over its edge and are quickly drawn down through the central tunnel. 698.

Beyond a certain distance from the most dangerous areas, however, these little eddies behave differently, some still moving towards the centre; some, though still spinning strongly, mov-

ing very little, and a few even moving outwards. Those moving inwards increase in depth, and become more marked in their activity, while those moving towards the periphery spin less rapidly and thus become shallower and less well-defined. The very few which spin into the fully calm area at the outer reaches, rapidly lose their appearance of being eddies and, one by one abandoning all residual impetus of turbulence, disperse completely as they reach the edge of the smooth golden shore.

700. In this latter half of the simile the little whirlpools, or eddies, resulting from and existing as part of the turbulence of the lake's swirling waters, represent beings existing as the product of the turbulence of ignorance and craving, and as dwelling at all times within that sphere of influence. Thus, eddies that are deeper and more pronounced represent beings in whom "wrong view" is strong, and where the practice of unskilful states is prevalent. Consequently, those eddies which come within the direct influence of the vortex, and are thus drawn to the depths, represent beings who, because of a dominance of evil view and practice, fall to low, unhappy states of rebirth, where it is exceedingly difficult for understanding of the true nature of suffering and its cause to arise. This again illustrates the inherent weakness of unskilful states, in that they present no opposition whatsoever to the power of ignorance and craving.

701. Eddies which in the less turbulent waters move little, or which even move outwards, represent beings who, without necessarily having any true realization of the way leading to the cessation of suffering, nevertheless oppose ignorance and craving by way of the skilful states of moral practice and mental development. However, such beings, though highly moral and perhaps possessed of great ability in concentrating the mind, still exist within the active compass of the great whirlpool of existence, and are thus constantly in danger of being drawn towards its centre vortex.

702. Those few shallow eddies which spin gently from the rotating water and gain the fully calm untroubled area, represent beings who, in addition to moral and mental development, have gained

wisdom; wisdom that is the supramundane penetrative insight constituting the path and fruition of stream-entry. Even so, comparable with the eddies existing and moving in the calm waters free from murkiness, those beings exist as still lightly motivated by craving and moving within the ambience of residual ignorance. They have, however, reached a point from which they can never more be drawn back into the great whirlpool of repetitive rebirth and death—*saṃsāra*. As beings they are those who, by their subsequent systematic realization of the remaining three supramundane paths and fruitions, can yet again be compared with the eddies quickly, or less quickly, waning and flattening out in the calm water, in that they rapidly, or less rapidly, abandon all residual impetus from the turbulence of ignorance and craving and reach its absolute finality as they attain the smooth golden shore that is Nibbāna.

The Mango Simile

In the course of discussing the first chapter, mention has been made on several occasions of the course of conscious process¹. Reference was made to general points concerning the several different functions performed by specific integral conscious states, extending from the moment of initial contact with an object of sense, and through the subsequent successive stages up to the cessation of “full awareness”. Very little technical detail was included though, as the whole subject of the process of cognition belongs properly to chapter four of Abhidhammatthasaṅgaha, and presupposes a sound knowledge of the first three chapters; however, as a certain degree of additional knowledge may well be helpful to gaining a better understanding of chapter one, some further material is given below.

This consists of an expanded translation of a short section of the fundamental commentary to Abhidhammatthasaṅgaha, entitled Abhidhammatthavibhāvinī². The explanation comprises a somewhat fuller version of a simile taken from Atthasālinī, entitled The Mango Simile (*ambopamā*)³. In addition to this, chart 15 on p. 344 is included, illustrating how the successive individual thought moments gradually build up the effective strength of the entire process to a peak of intensity in the period of “full

¹On the course of the process of active consciousness, see chart 15 on p. 344.

²See Summary of the Topics of Abhidhamma and Exposition of the Topics of Abhidhamma [15].

³See The Expositor [13], p. 359.

awareness”, which is then followed by a rapid diminution of this intensity as the whole process reverts to the steady flow of the constituent potentiality of being, the passive state (*bhavaṅga*).

It is said that at the foot of a fruiting mango tree a certain man, having wrapped himself right up to the head, was sleeping nearby to where there fell a single mango fruit. Awakening because of the sound, then taking away the cloth from his head, he, opening his eyes and seeing the fruit, having taken hold of it, squeezed it, smelled it, and recognized its ripe condition, savoured it. Swallowing what had gone into the mouth, together with the saliva, he again went to sleep in that very same place.

- In this connection, the occasion of the man sleeping is like the time of the passive state, *bhavaṅga*¹.
- The occasion of the falling of the fruit is like the striking of the sensitive surface of an organ of sense by a sense object².
- The occasion of awakening because of the sound made by the falling fruit is like the time of mentally “adverting” towards a sense stimulus, and thus away from and interrupting the passive state, *bhavaṅga*³.
- The occasion of having opened the eyes and looked around is like the time of the occurrence of “eye-consciousness⁴”.
- The occasion of taking hold of the fruit is like the time of “receiving” the objective data⁵.
- The occasion of squeezing the fruit is like the time of “investigating” that data⁶.
- The occasion of smelling, and thereby of recognizing the ripe condition, is like the time of “determining” the nature of the object⁷.

¹See § 240 f.

²See §§ 214–215, also chart 15 on p. 344: 1. *atita-bhavaṅga*, 2. *bhavaṅga-calana*, 3. *bhavaṅga-upaccheda*.

³See §§ 238–239, also chart 15 on p. 344: 4. *avajjana*.

⁴See §§ 213–217, also chart 15 on p. 344: 5. *pañca-viññāṇa*.

⁵See § 227, also chart 15 on p. 344: 6. *sampaṭicchana*.

⁶See §§ 228–230, also chart 15: 7. *santīraṇa*.

⁷See § 243, also chart 15 on p. 344: 8. *voṭṭhabbana*.

- The occasion of savouring the fruit in the process of its being eaten is like the time of “full awareness” of the object¹.
- The occasion of swallowing what had gone into the mouth together with the saliva, is like “reverting” towards the passive state, *bhavaṅga*, thereby bringing to a conclusion the active phases of conscious process².
- The occasion of sleeping once again is like having reverted to the passive state, *bhavaṅga*.

What, then, is made apparent by this simile?

1. That the role of the sense object is nothing more than the striking of the sensitive surface of an organ of sense.
2. That of “adverting” is nothing more than a mental inclining towards the doors of sense.
3. That of “eye-consciousness” is nothing more than mere “seeing”.
4. That of “receiving” and the others (*i.e.*, “investigating” and “determining”) is nothing more than mere “taking in”, “investigating” and “determining”.
5. That of “full-awareness” alone, is the experiencing of the flavour of the object.
6. That of “reverting” to the passive state is merely the experiencing of the same object as that experienced by the preceding thought moment.

In this way, because of their different roles, the separateness of the states from one another is made apparent.

¹See § 189, also chart 15 on p. 344: 9.–15. *javana*.

²See chart 15 on p. 344: 16. and 17. *tadārammaṇa*.

Tables

	WISH FOR SENSE DESIRE	CONCENTRATION
General characteristic:	A desire to do.	Not wandering (absence of diffuseness). Non-wavering.
Inherent functional property:	Seeking for an object.	The integration of conascent states.
Resultant appearance:	Wanting an object.	Calmness, knowledge.
Concurrent footing:	Wanting an object.	Mental pleasure.

Table 1: Denotations of Wish for Sense Desire and Concentration

	ILL WILL	ZEST
General characteristic:	Ferocity.	Fondness.
Inherent functional property:	Writhing, Burning.	Gladness.
Resultant appearance:	Being hateful.	Elation.
Concurrent footing:	Grounds for vexation.	See § 412 .

Table 2: Denotations of Ill Will and Zest

	SLOTH & TORPOR	INITIAL APPLICATION
General characteristic:	Absence of zeal. Absence of ability to act.	The setting up or mounting of consciousness.
Inherent functional property:	Dissipation of energy. Enshrouding.	Impinging, striking all round.
Resultant appearance:	Sinking down, sluggishness.	Guiding consciousness on to the object.
Concurrent footing:	Improper attention.	-

Table 3: Denotations of Sloth & Torpor and Initial Application

	DISTRACTION & REMORSE	MENTAL PLEASURE
General characteristic:	Disquietude. Remorse.	Mental ease.
Inherent functional property:	Unsteadiness. Bewailing.	Augmenting associated states.
Resultant appearance:	Turmoil. Contrition.	Raising up, exalting, promoting.
Concurrent footing:	Improper attention to mental disquiet. Actions done and not done.	Calmness.

Table 4: Denotations of Distraction & Remorse and Mental Pleasure

	DOUBT	SUSTAINED APPLICATION
General characteristic:	Fluctuation.	Constant surveying.
Inherent functional property:	Wavering.	Applying conscent states.
Resultant appearance:	Uncertainty.	Continuity of consciousness.
Concurrent footing:	Improper attention.	-

Table 5: Denotations of Doubt and Sustained Application

BAD PRODUCTIVE	NO. STATES	AKUSALA
Greedy	8	<i>Lobha</i>
Hateful	2	<i>Dosa</i>
Dull & deluded	2	<i>Moha (momūha)</i>
SUBTOTAL	12	
GOOD PRODUCTIVE	NO. STATES	KUSALA
Of the plane of sense desire	8	<i>Kāmāvacara</i>
Of the plane of form	5	<i>Rūpāvacara</i>
Of the formless plane	4	<i>Arūpāvacara</i>
Supramundane path	4	<i>Lokuttara magga</i>
SUBTOTAL	21	
RESULTANTS	NO. STATES	VIPĀKA
Bad (<i>rootless</i>)	7	<i>Ahetuka (Akusala)</i>
Good (<i>rootless</i>)	8	<i>Ahetuka (kusala)</i>
Good (<i>with roots</i>) of the Plane of Sense Desire	8	<i>Sahetuka kāmāvacara</i>
Of the plane of form	5	<i>Rūpāvacara</i>
Of the formless plane	4	<i>Arūpāvacara</i>
Supramundane fruition	4	<i>Lokuttara phala</i>
SUBTOTAL	36	
INOPERATIVE	NO. STATES	KIRIYA
Rootless	3	<i>Ahetuka</i>
Of the plane of sense desire (<i>with good roots</i>)	8	<i>Sahetuka kāmāvacara</i>
Of the plane of form	5	<i>Rūpāvacara</i>
Of the formless plane	4	<i>Arūpāvacara</i>
SUBTOTAL	20	
SUM OF THE FOUR SUBTOTALS	89	INTEGRAL CONSCIOUS STATES

Table 6: Analysis of Verse 35

OF THE PLANE OF SENSE DESIRE	NO. STATES	KĀMĀVACARA
Greedy	8	<i>Lobha</i>
Hateful	2	<i>Dosa</i>
Dull & deluded	2	<i>Moha (momūha)</i>
Bad rootless resultants	7	<i>Ahetuka akusala vipāka</i>
Good rootless resultants	8	<i>Ahetuka kusala vipāka</i>
Rootless inoperative	3	<i>Ahetuka kiriya</i>
Good productive	8	<i>Kusala</i>
Good resultant (with roots)	8	<i>Sahetuka vipāka</i>
Good inoperative (with roots)	8	<i>Sahetuka kiriya</i>
SUBTOTAL	54	
OF THE PLANE OF FORM	NO. STATES	RŪPĀVACARA
Good (productive)	5	<i>Kusala</i>
Resultant	5	<i>Vipāka</i>
Inoperative	5	<i>Kiriya</i>
SUBTOTAL	15	
OF THE FORMLESS PLANE	NO. STATES	ARŪPĀVACARA
Good (productive)	4	<i>Kusala</i>
Resultant	4	<i>Vipāka</i>
Inoperative	4	<i>Kiriya</i>
SUBTOTAL	12	
SUPRAMUNDANE	NO. STATES	LOKUTTARA
Good (productive), Path	4	<i>Kusala, magga</i>
Resultant, Fruition	4	<i>Vipāka, phala</i>
SUBTOTAL	8	
SUM OF THE FOUR SUBTOTALS	89	INTEGRAL CONSCIOUS STATES

Table 7: Analysis of Verse 36

Charts

THE FOUR ULTIMATES (PARAMATTHA)

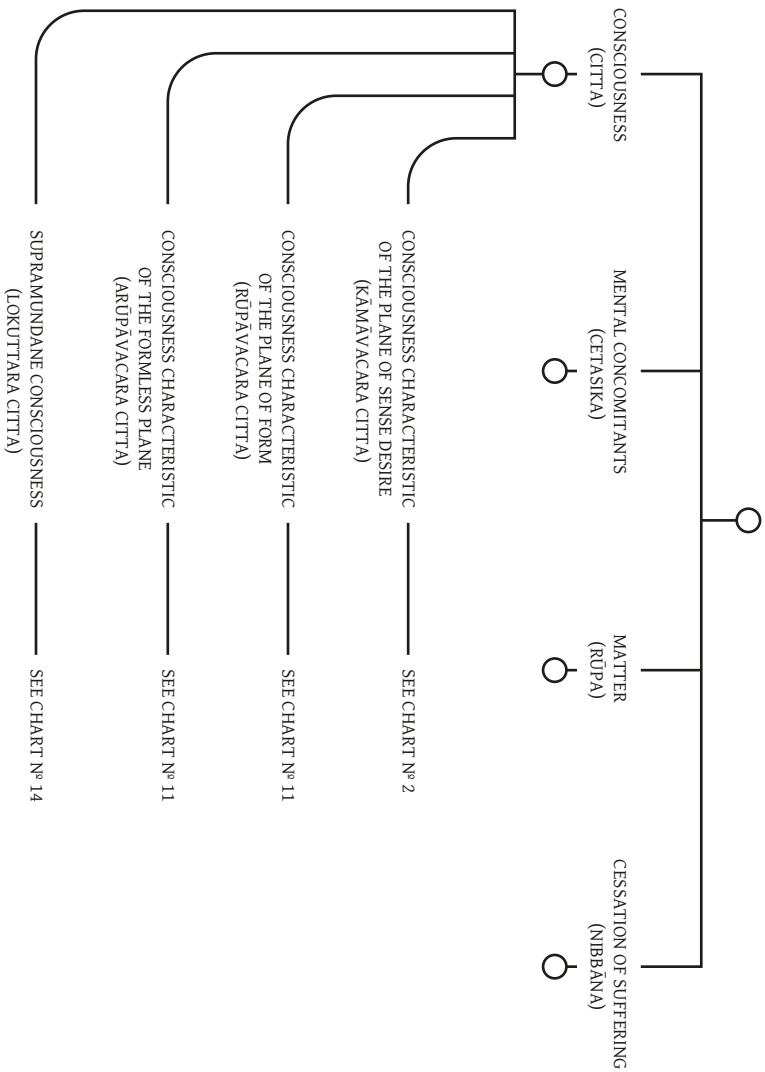


CHART N° 1

REF. ABHI/5, VERSE 2 ALSO SCRIPT PAR. 40.

CONTINUED FROM CHART N° 1
INTEGRAL CONSCIOUSNESS
 CHARACTERISTIC OF THE PLANE OF SENSE DESIRE
 (KĀMĀVACARA CITTA)

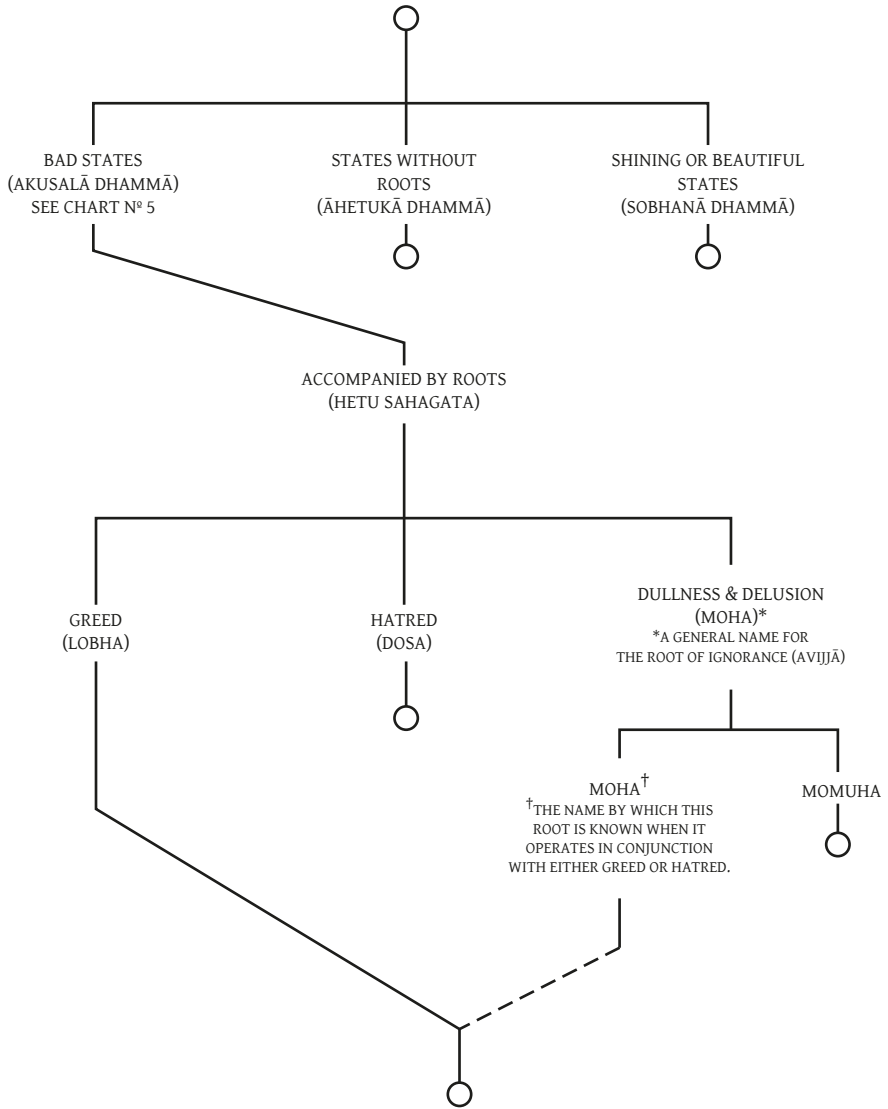
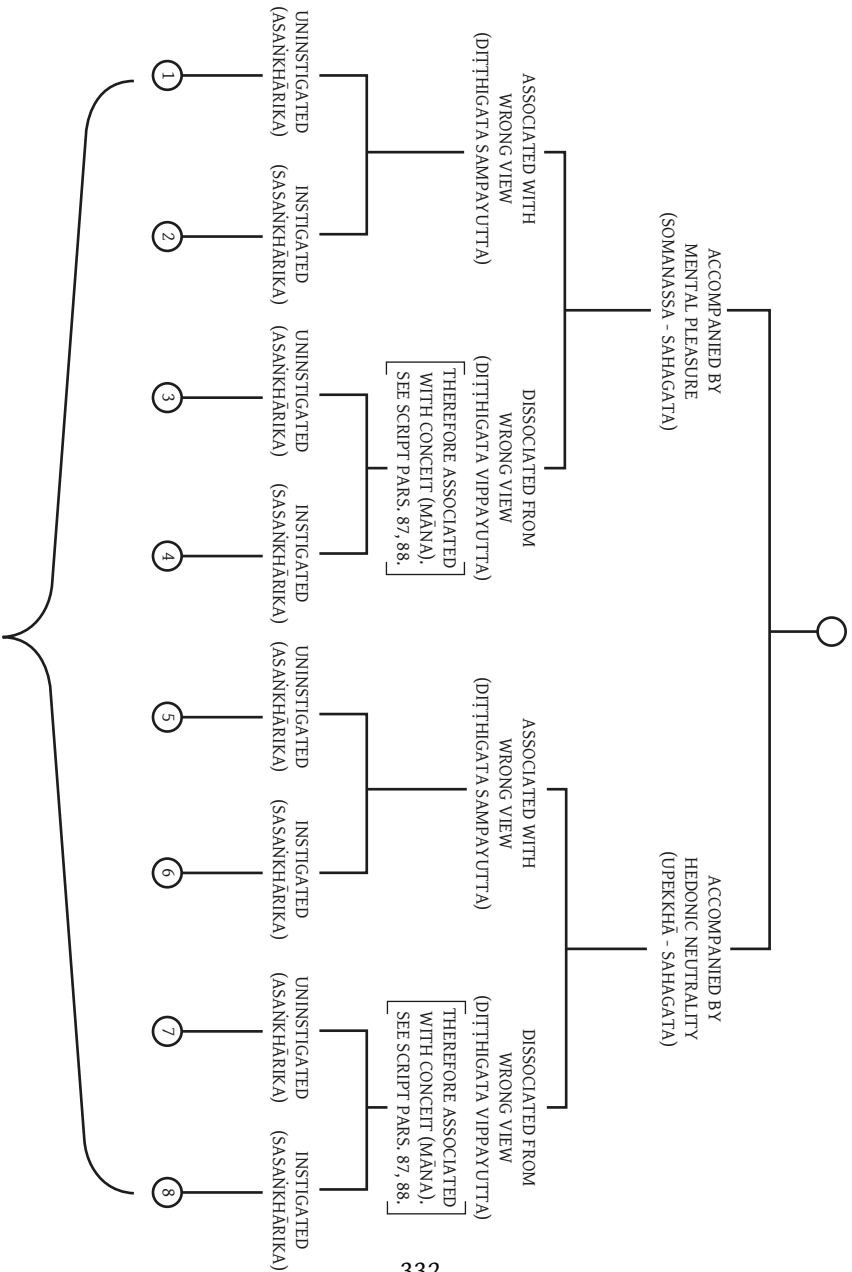


CHART N° 2
 REF. SCRIPT PARAS. 63, 64, 75.

GREED & DELUSION
 OPERATING TOGETHER.

CONTINUED FROM CHART N^o 2
 GREED (LOBHA) & DELUSION (MOHA)
 OPERATING TOGETHER



THESE EIGHT TOGETHER ARE KNOWN AS FACTORIAL CONSCIOUSNESS ACCOMPANIED BY GREED
 (MĀNI AṬṬHA-PILOBHA-SAHAGATA-CITTĀNI NĀMA)

CHART N^o 3

REF. ABHI/5, VERSE 4 ALSO SCRIPT PARS. 67, 68, 87, 88.

FOUR ATTRIBUTES IN TERMS OF WHICH STATES ARE ANALYZED,
EXAMINED AND COMPREHENDED IN THE COURSE OF ATTAINING
PUITY OF VIEW
(DIṬṬHI-VISSUDHI)

GENERAL CHARACTERISTIC
(LAKKHANA)

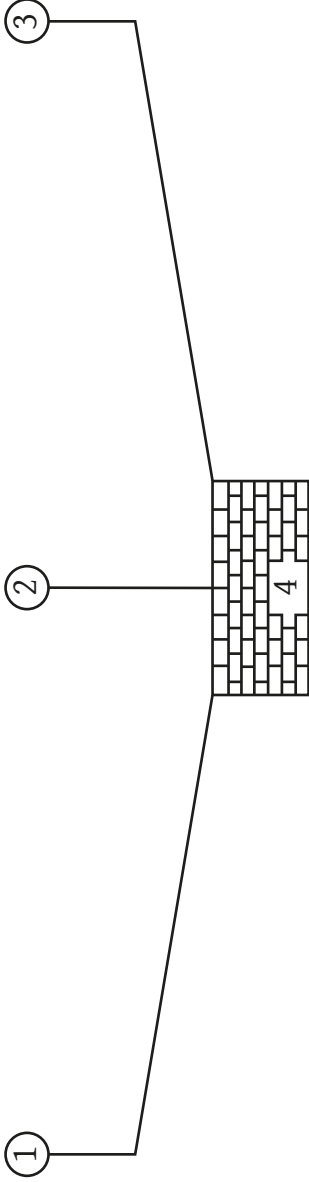
THE MOST ELEMENTARY
DISTINGUISHING MARK
BY WHICH A STATE
CAN BE RECOGNIZED.

INHERENT FUNCTIONAL PROPERTY
(RASA)

THE INTRINSIC ACTIVE
PRINCIPLE OF THE STATE.

RESULTANT APPEARANCE
(PACCUPATṬHANA)

THE MANNER IN WHICH THE
MATURED QUALITIES OF THE
INHERENT FUNCTIONAL PROPERTY
BECOMES APPARENT TO THE OBSERVER.



CONCURRENT FOOTING
(PADAṬṬHANA)

THE UNDERLYING NATURE OF THE STATE UPON
WHICH ITS DISCERNIBLE ATTRIBUTES ARE BASED.

BAD STATES (AKUSALĀ DHAMMĀ)

ACCOMPANIED BY ROOTS (HETU SĀHAGATĀ)
SEE ALSO CHART N° 2

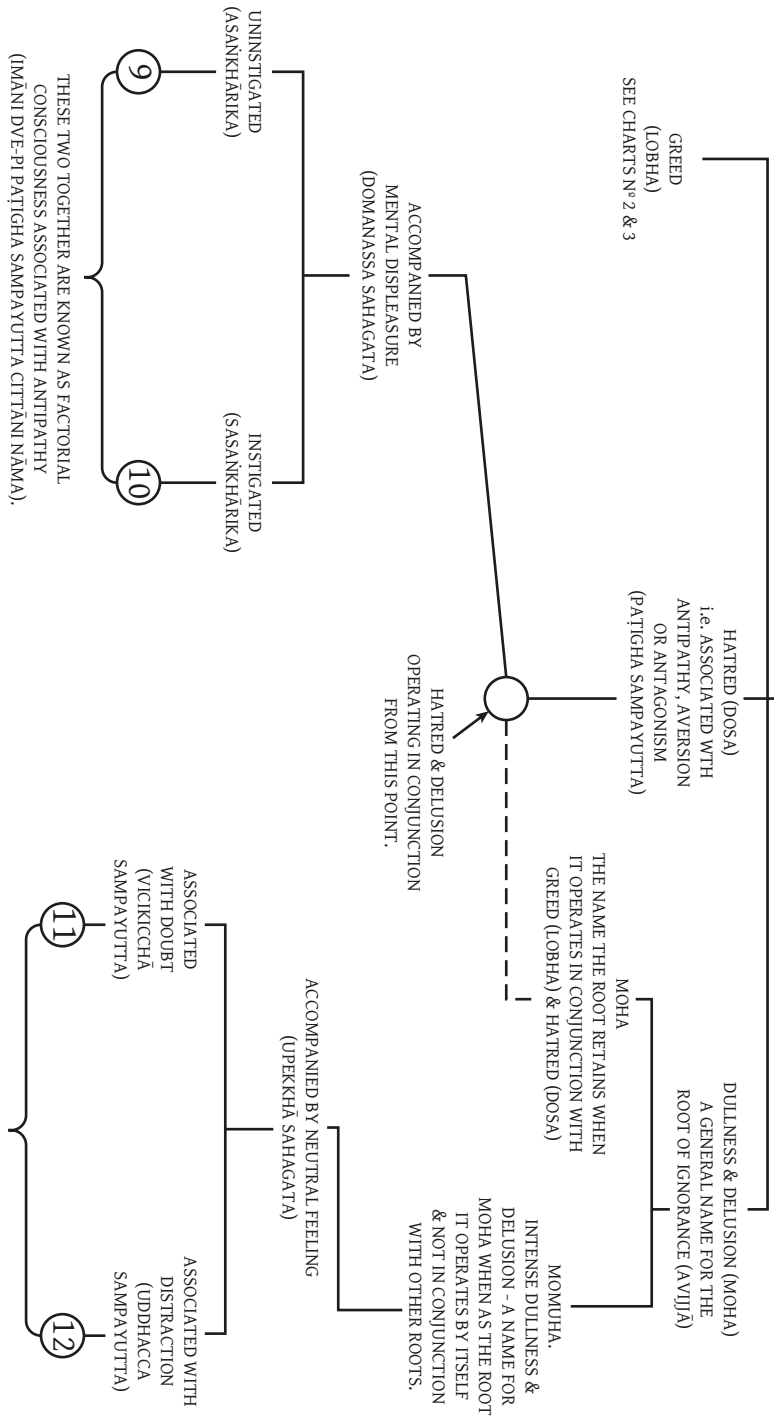
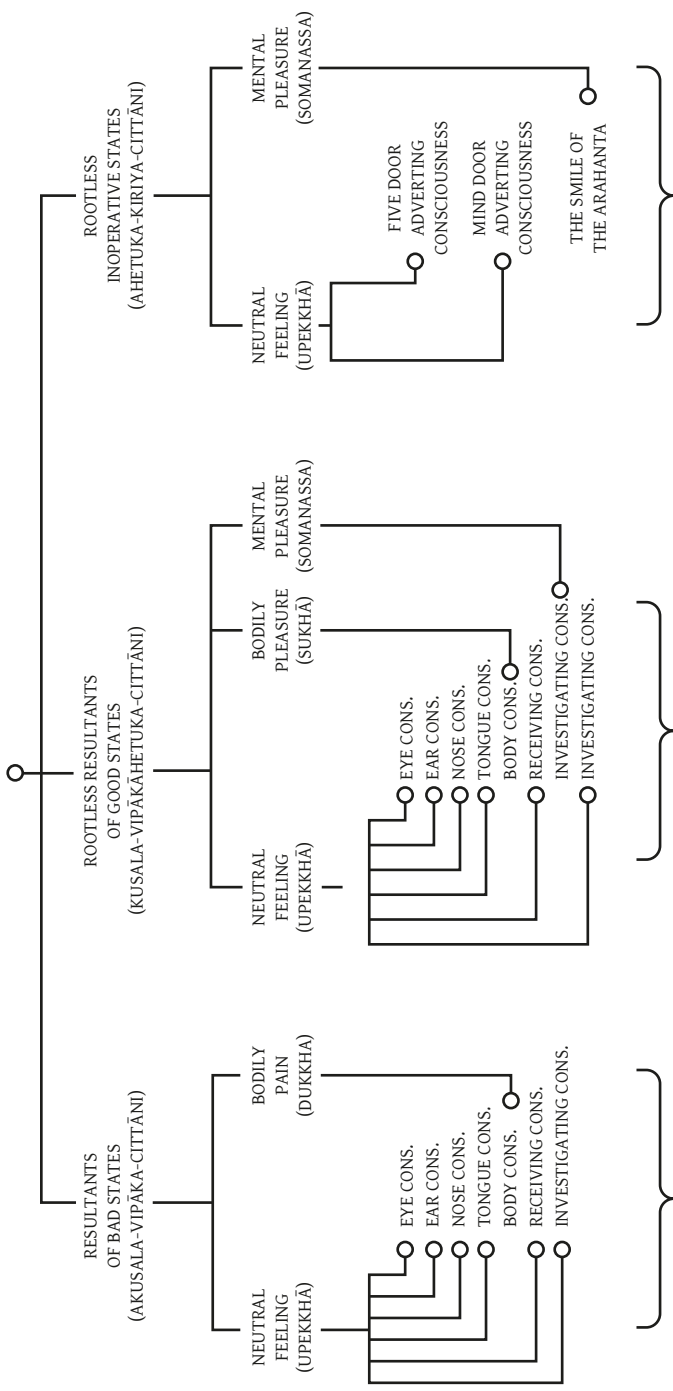


CHART N° 5
REF: SCRIPT PAR. 133.

STATES WITHOUT ROOTS (AHETUKĀ DHAMMĀ) SEE CHART N^o 2

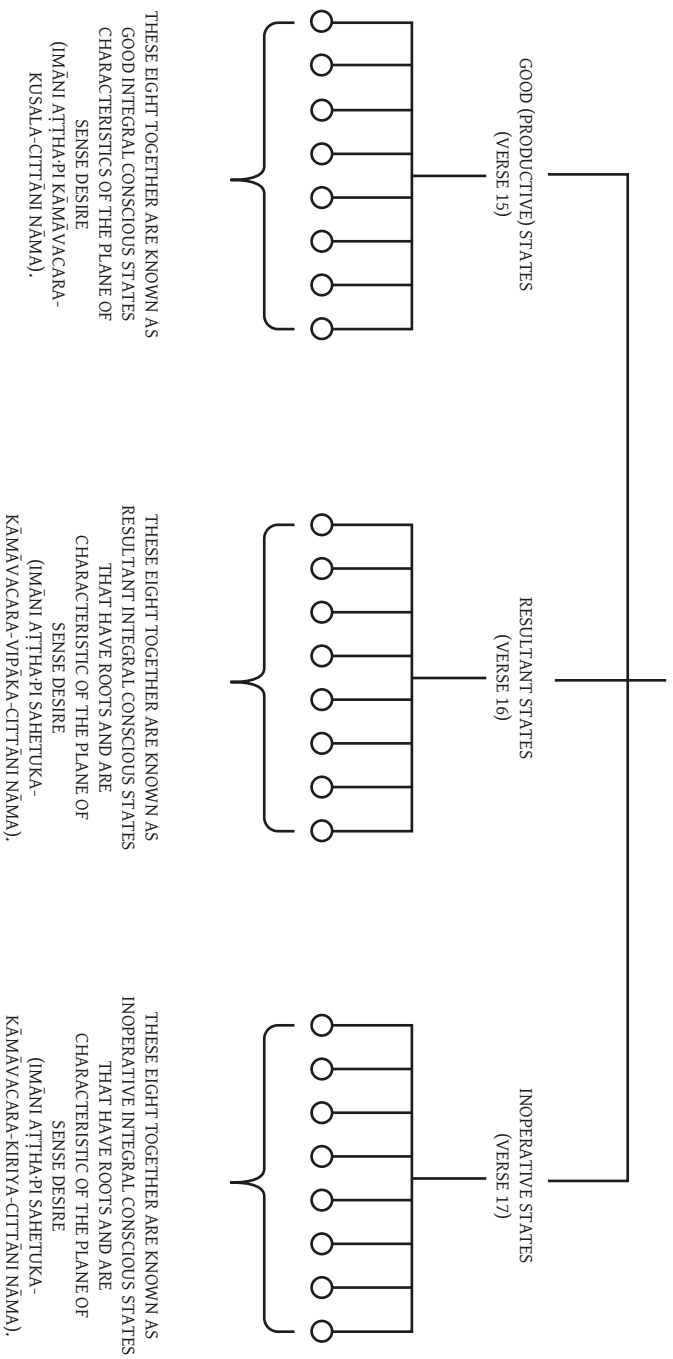


THESE SEVEN TOGETHER ARE KNOWN AS INTEGRAL CONSCIOUS STATES WHICH ARE RESULTANTS OF BAD ACTION. (IMĀNI SATTĀPI AKUSALA-VIPĀKA-CITTĀNI NĀMA.)

THESE EIGHT TOGETHER ARE KNOWN AS ROOTLESS INTEGRAL CONSCIOUS STATES WHICH ARE RESULTANTS OF GOOD ACTION. (IMĀNI AṬṬHAPI KUSALA-VIPĀKĀHETUKA-CITTĀNI NĀMA.)

THESE THREE TOGETHER ARE KNOWN AS ROOTLESS INOPERATIVE INTEGRAL CONSCIOUS STATES. (IMĀNI TĪNĪPI AHETUKA-KIRIYA-CITTĀNI NĀMA.)

24 BEAUTIFUL INTEGRAL CONSCIOUS STATES
THAT HAVE ROOTS AND ARE CHARACTERISTIC OF THE PLANE OF SENSE DESIRE

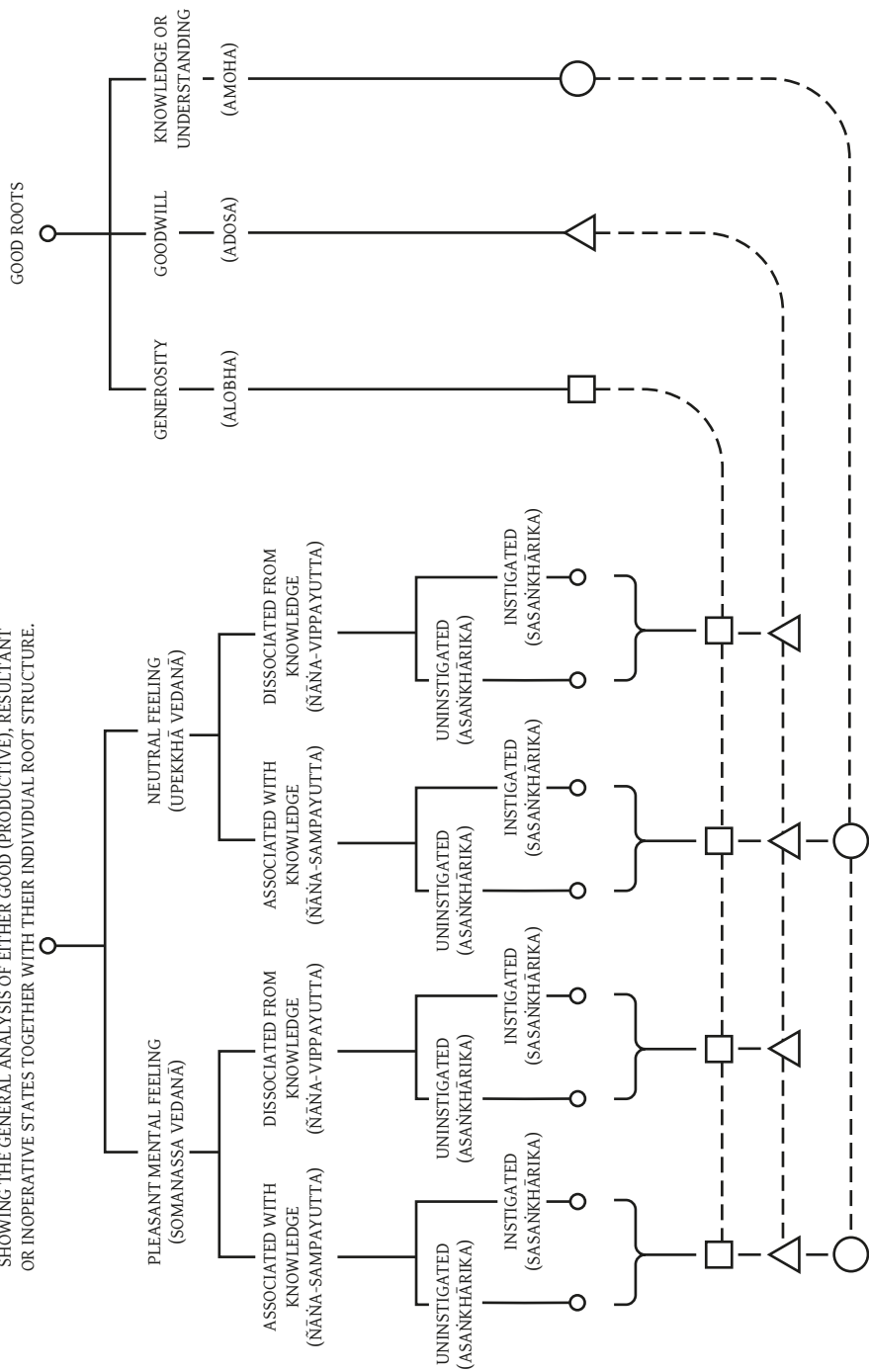


(SEE ALSO CHART N° 8 FOR MORE DETAILED
 STRUCTURE. THE SAME STRUCTURE APPLIES
 IDENTICALLY TO EACH OF THE THREE SECTIONS)

BEAUTIFUL INTEGRAL CONSCIOUS STATES

CHARACTERISTIC OF THE PLANE OF SENSE DESIRE.

SHOWING THE GENERAL ANALYSIS OF EITHER GOOD (PRODUCTIVE), RESULTANT OR INOPERATIVE STATES TOGETHER WITH THEIR INDIVIDUAL ROOT STRUCTURE.



CONSCIOUS CHARACTERISTICS OF
THE PLANE OF FORM
(RŪPĀVĀCĀRA CĪTTA)

SHOWING A GENERAL ANALYSIS OF EITHER
GOOD (PRODUCTIVE), RESULTANT, OR INOPERATIVE
STATES, TOGETHER WITH THEIR INDIVIDUAL JHĀNA
CONSTITUENTS.

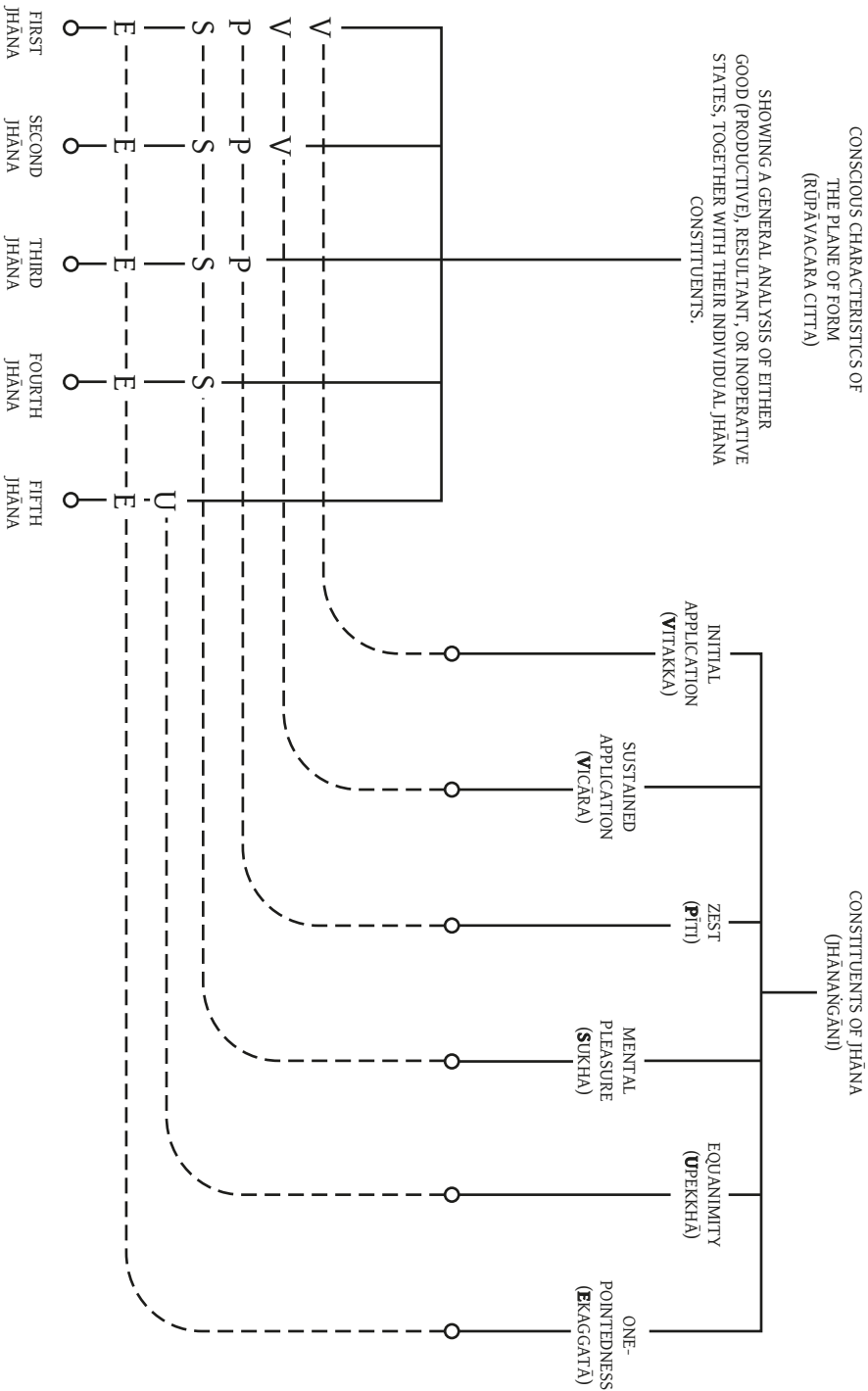


CHART N^o 9

REF: ABHI/S. VERSES N^{os} 21-24 INC.

HINDRANCE

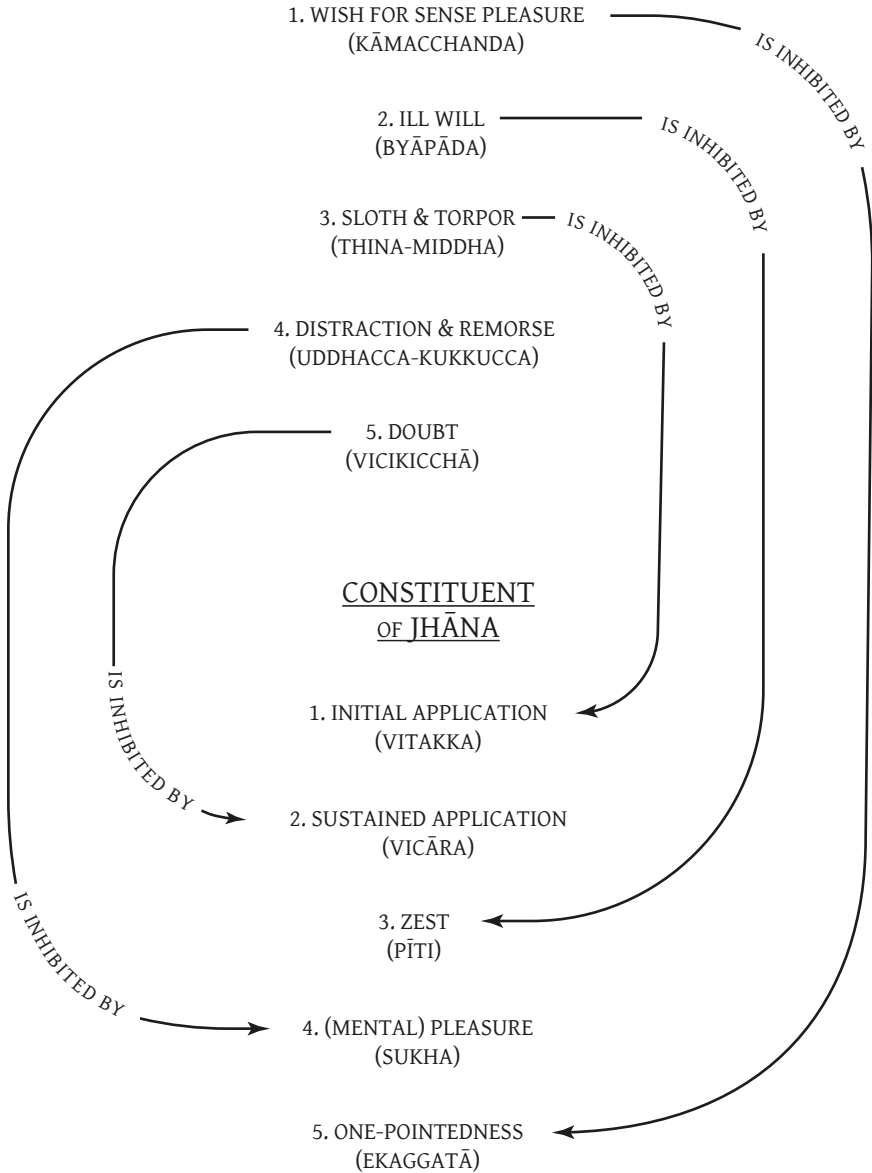


CHART N° 10

ILLUSTRATING THE INHIBITING OF HINDRANCES BY
CONSTITUENTS OF JHĀNA

CHART SHOWING THE FULL RANGE OF
RŪPĀVĀCARĀ & ARŪPĀVĀCARĀ INTEGRAL
CONSCIOUS STATES.

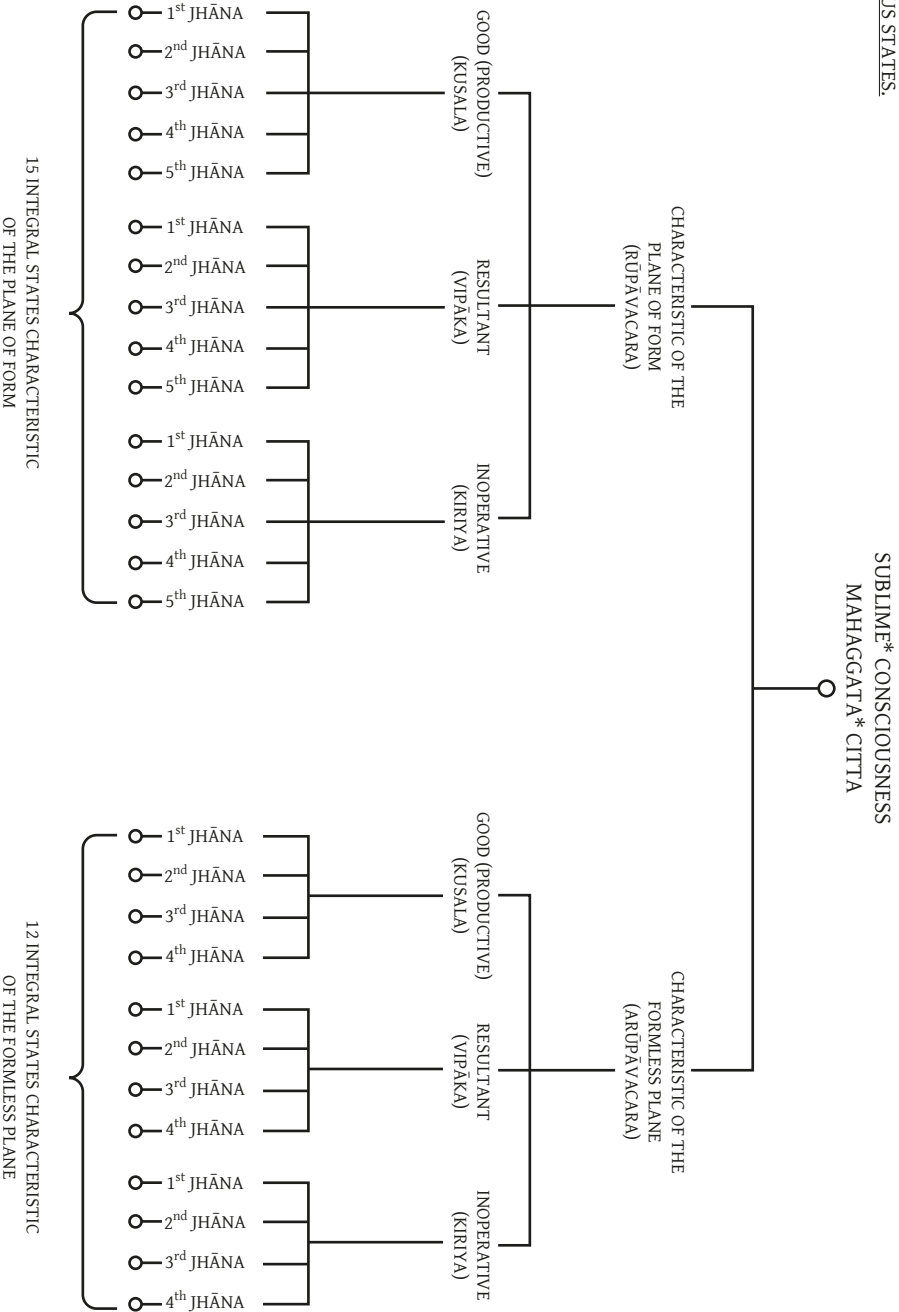
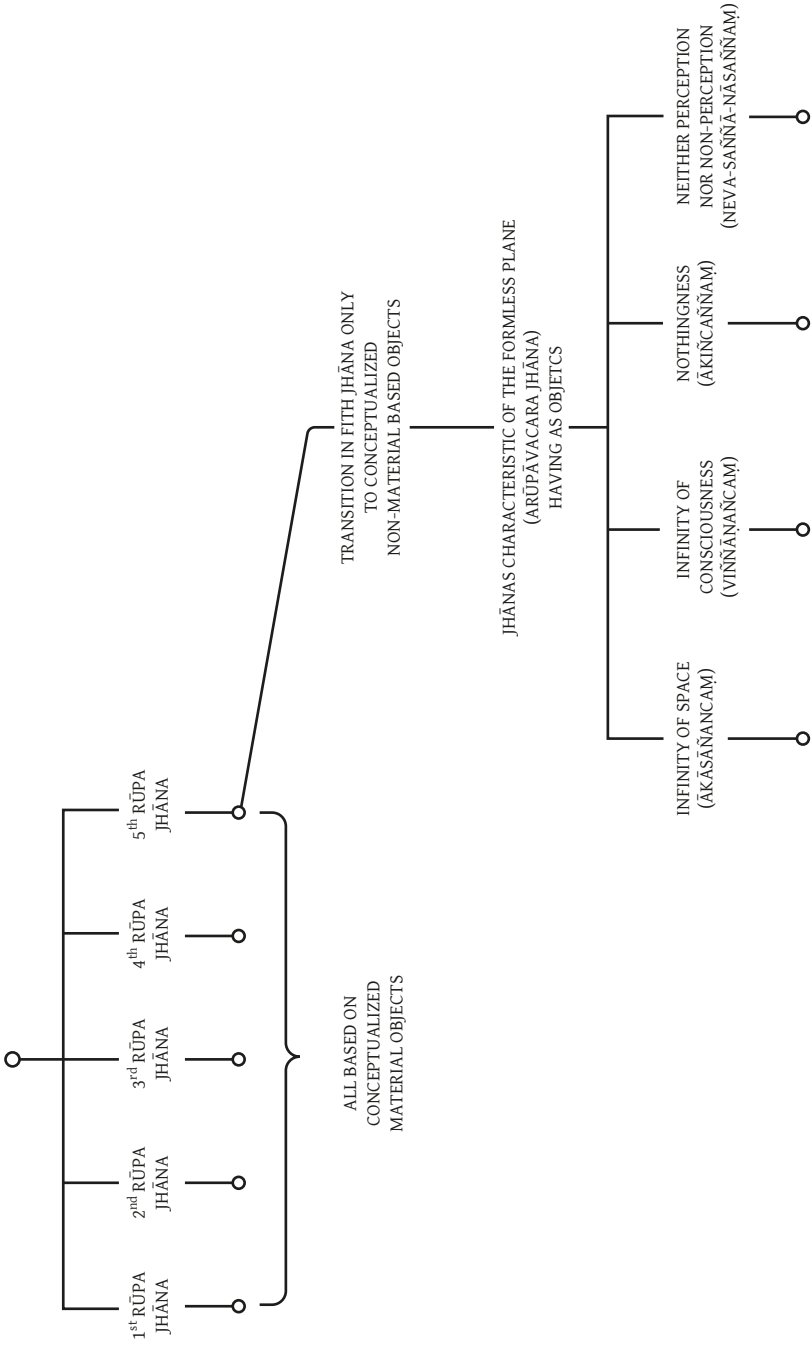


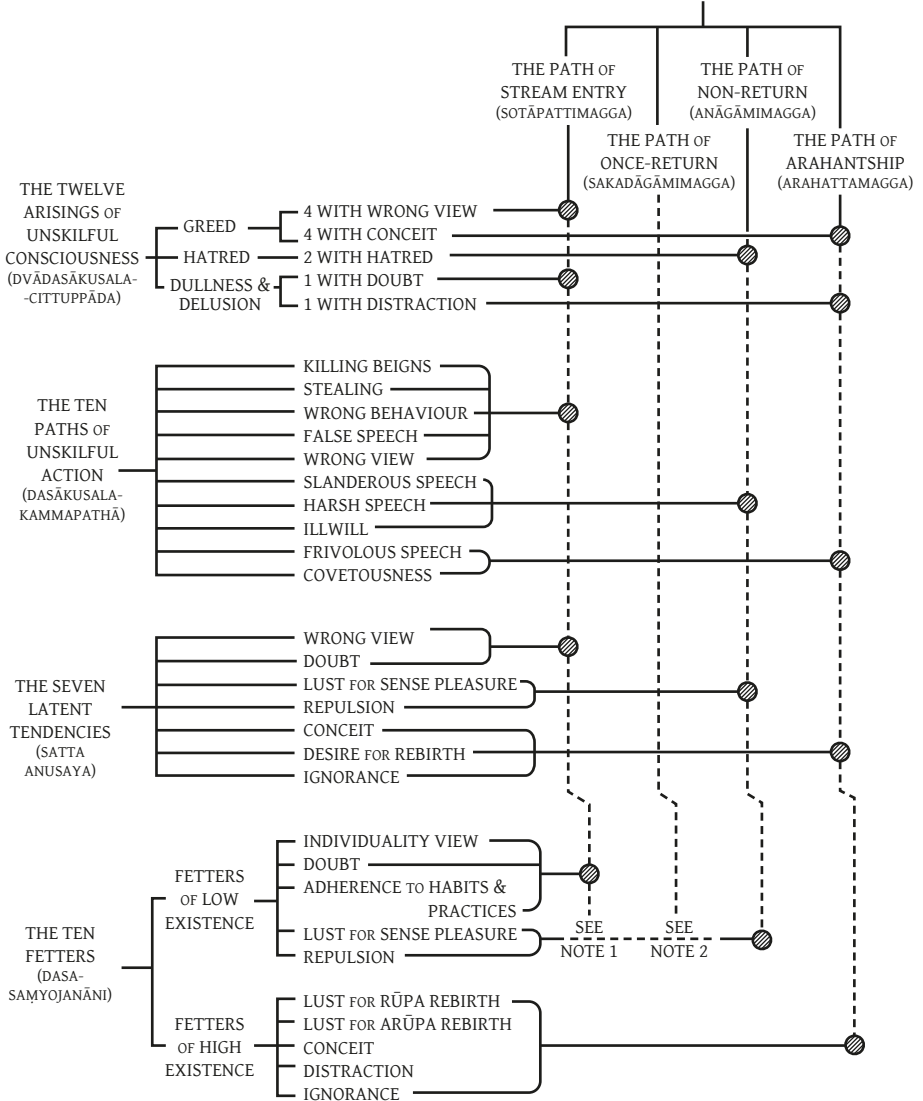
CHART N^o 11 CONTINUED FROM CHART N^o 1
REF: ABHI/5, VERSES 21-30 INC., SCRIPT PARS. 460FF. & 480.

*THE GROUP NAME FOR THE TOTALITY OF RŪPĀVĀCARĀ & ARŪPĀVĀCARĀ INTEGRAL STATES

CHART SHOWING THE RELATIONSHIP BETWEEN 5th RŪPAVACARA JHĀNA & THE DEVELOPMENT OF THE FOUR ARŪPAVACARA JHĀNAS



THE FOUR SUPRAMUNDANE PATHS



NOTE 1.

GROSSEST ASPECTS WEAKENED TO EXTENT THAT WOEFUL REBIRTH CANNOT BE CAUSED.

NOTE 2.

CESSATION OF GROSSEST ASPECTS.

● = COMPLETE ABANDONMENT.

CHART N^o 13

THE ABANDONMENT OF INIMICAL STATES BY THE FOUR PATHS.

SEE PARS. 557-566 INC.

CHART N^o 14

CONTINUED FROM CHART N^o 1

REF. PAR. 634 ff.

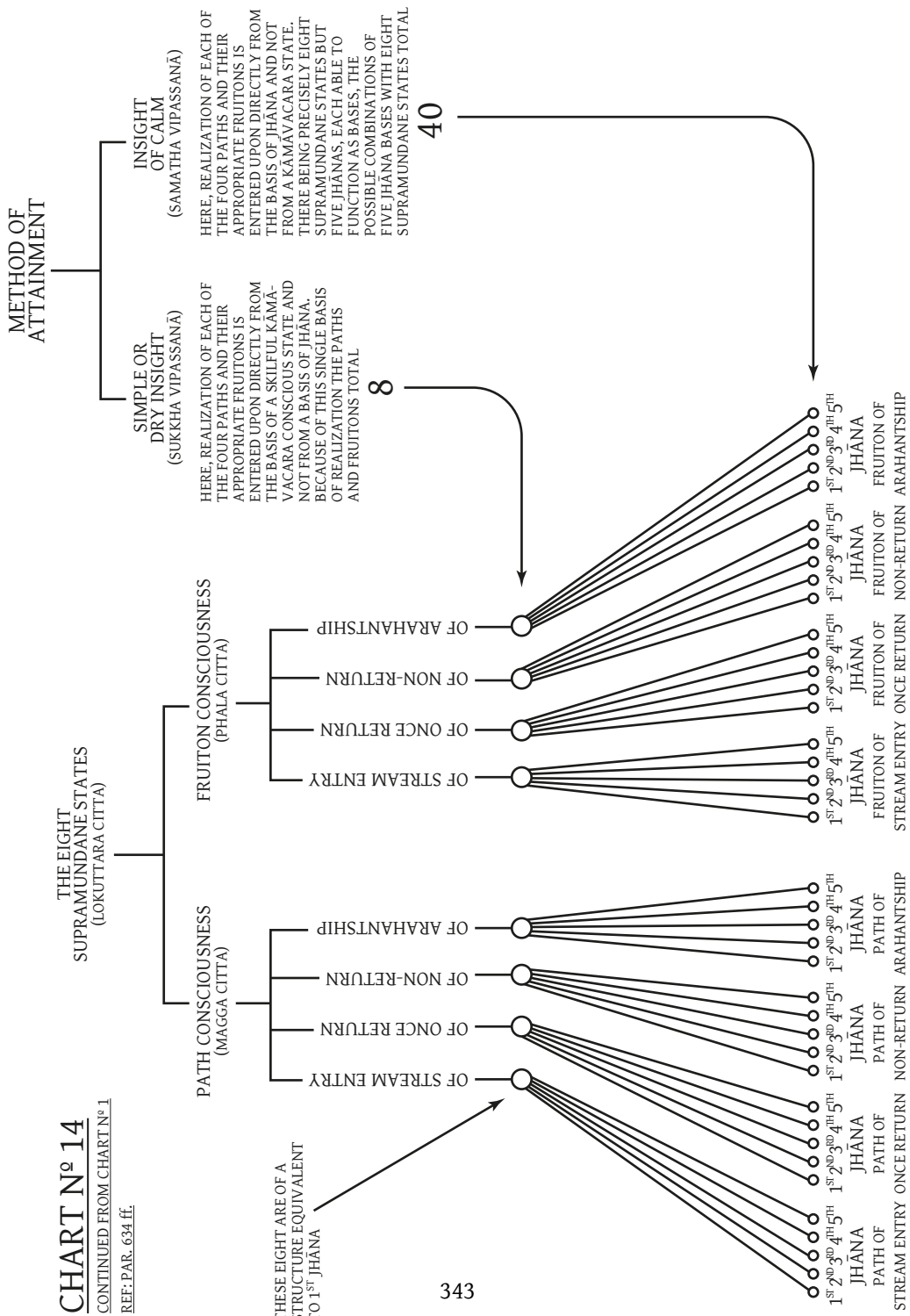


CHART N^o 15

THE PROCESS OF ACTIVE CONSCIOUSNESS (WITH RESPECT TO A VERY STRONG SENSE IMPRESSION ONLY)

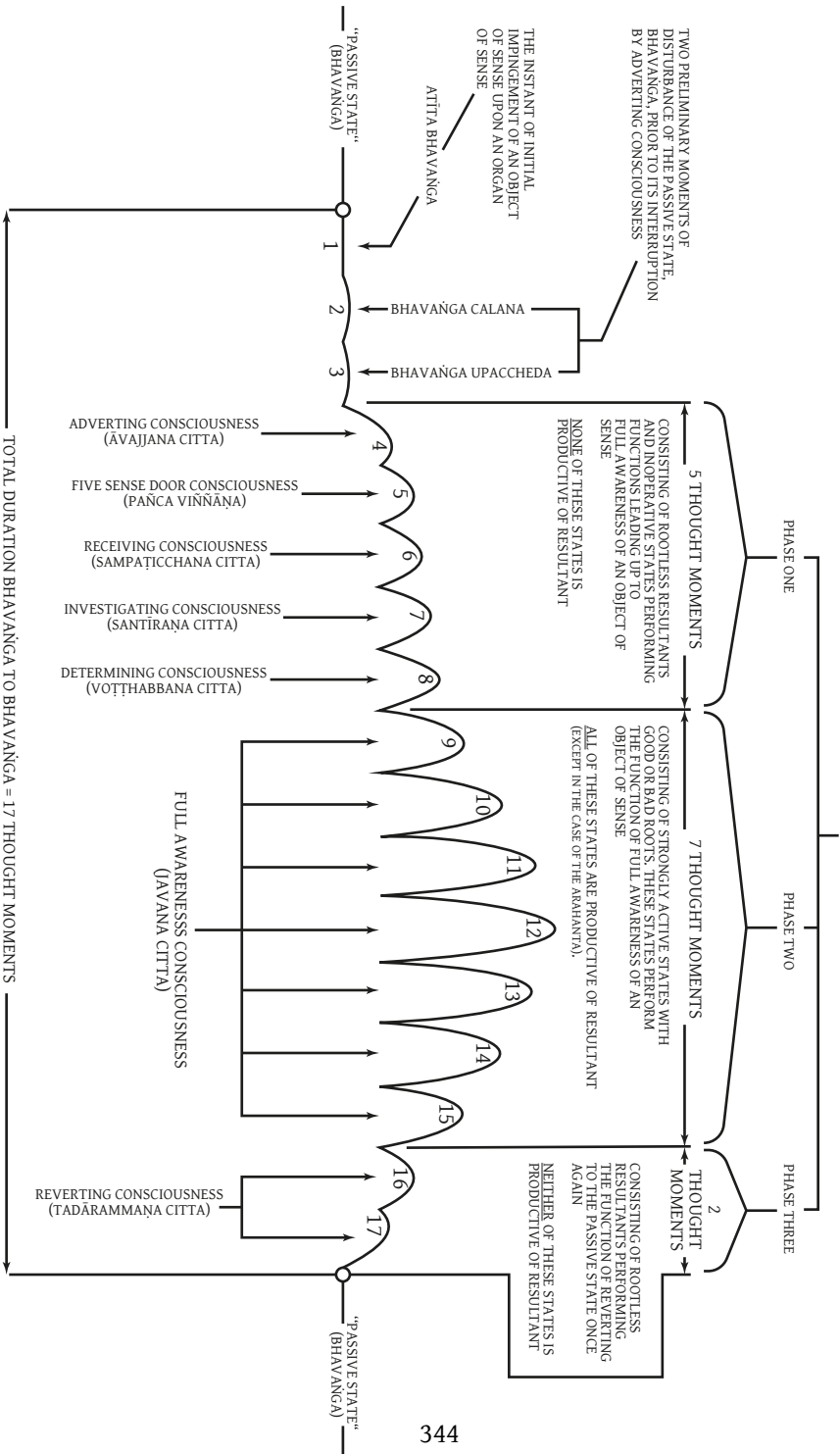
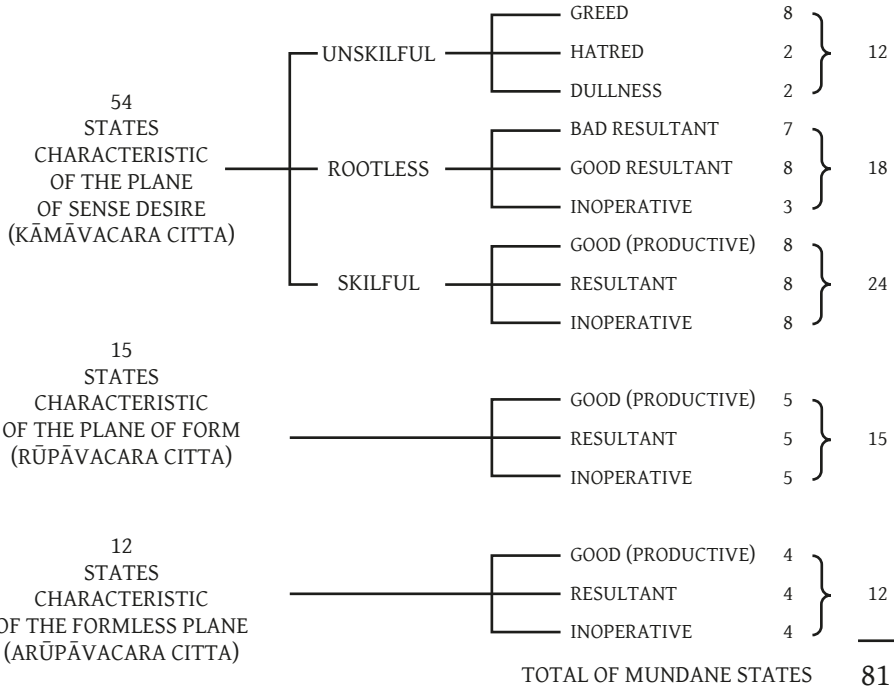


CHART N° 16

QUICK REFERENCE CHART FOR GROUPINGS AND TOTALS OF CONSCIOUS STATES



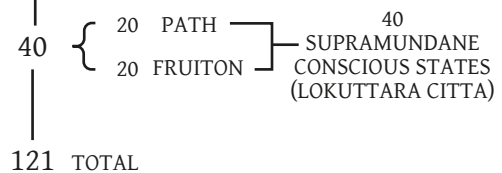
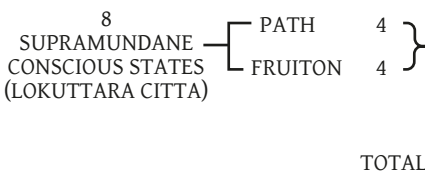
TO WHICH CAN BE ADDED

EITHER

OR

THE PATH AND FRUITON STATES AS REALIZED WITHOUT ANY BASIS OF JHĀNA, AS IN "DRY" INSIGHT, WHERE THE PATH AND FRUITON STATES THEMSELVES ARE NEVERTHELESS AUTOMATICALLY CHARACTERIZED BY HAVING THE STRUCTURE OF FIRST JHĀNA

THE PATH AND FRUITON STATES WHEN INITIATED FROM A BASIS OF ONE OR OTHER OF THE FIVE JHĀNAS AND ARE THUS OF APPROPRIATELY SIMILAR STRUCTURE



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- Translations and publications of the original Abhidhamma Piṭaka books, classical commentaries, and contemporary books and texts, printing, publishing and distribution as Dhamma-dāna
- Publications, books, and papers as Dhamma-dāna
- Maintenance and expansion of Abhidhamma websites, currently www.abhidhamma.de and www.abhidhamma.com
- Organising Abhidhamma courses, lectures, and retreats based on Abhidhamma and its application, conducted by qualified teachers
- Scientific exchange and international cooperation

Recent Publications (Dhamma-Dāna)

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setzt und erläutert von Nyāṇatiloka Mahāthera (2. Auflage, 2014)

- **Dhammasaṅgaṇī—Das Kompendium der Dingwelt**
Das erste Buch des Abhidhamma-Piṭaka, aus dem Pāḷi übersetzt von Nyāṇaponika Mahāthera (1. Auflage, 2017)
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- **Fußpfade durch die wilden Nebel des Berges der Illusion**
Die Praxis der Einsichtsmeditation im Licht der elementaren buddhistischen Metaphysik (Abhidhamma), Bhante Sujiva, Deutsche Übersetzung von Josef Wilgen (1. Auflage 2018)
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- **Rezitations- Kontemplations-Texte**
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In Progress

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- **Abhidhammattha Saṅgaha**: Online version available step by step with new explanations, tables and interactive charts (German).

Websites

- <http://www.abhidhamma.com> (English)
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