

AN INTRODUCTION TO ABHIDHAMMA
(Buddhist Philosophy & Psychology)

Silananda Brahmachari

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PREFACE

to the second edition

Though the first edition of this book was out of print within a couple of years of its publication in 1979, the second edition could not be brought out due to the circumstances beyond my control. Now the infirmity of my ripe old age and failing eyesight stand in the way. As such, I have no other alternative but to venture to undertake the the arduous task of publishing the second edition depending on the help of my well-wishers. In this connection I gratefully acknowledge the kind help extended to me by Dr. S. B. Barua, Reader in Bengali, Surendranath College, Calcutta and Dr. D. K. Barua, University Professor of Pali & Dean of the faculty council for post-graduate studies in Education, Journalism & Library science. University of Calcutta.

I am also indebted to Dr. Narayani Bose, Reader, Vihari Lal College, Calcutta University, who kindly prepared the index of this edition and helped in various ways in bringing out this book. My grateful thanks are due to Sri Subimal Lahiri of Visva-Bharati Publications for seeing it through the press.

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PREFACE

to the first edition

Abhidhamma is the offshoot of Dhamma—the collection of the Buddha's teachings. 'Abhi' means 'super' 'beyond'. It is said 'paramatthabhāvena abhi visittha dhammā etthāti abhidhamma'. i.e. Abhidhamma contains the Dhamma beyond in terms of absoluteness. In fact, it is the psychological and philosophical analysis of mundane and supramundane themes based on the Buddha's teachings. Abhidhamma is one of the three divisions of the Pali canon.

Obviously the subject matter dealt with therein is so abstruse and intricate that it is almost impossible to proceed with its study without the help of an expert teacher. Hence the circle of its adherents is very limited even in the Buddhist countries. Nevertheless, its importance cannot be overemphasised. The study of Buddhism remains incomplete without it. It is a must for the advanced study of Buddhism. Needless to say, it is a subject of immense interest to the students of Indian philosophy.

It would not be out of place to mention that the treatise 'Abhidhammattha sangaha' ascribed to Ven. Anuruddha who is believed to have flourished earlier than the twelfth century A.D. is a brilliant condensed survey of the Abhidhamma pitaka. As such, it ranks very high among its kind. For centuries it remained as an indispensable hand book for the student of Abhidhamma in the Theravada Buddhist countries. The authentic English translation styled as 'the Compendium of Buddhist philosophy' made by the late lamented Mr. Shwe Zan Aung of Burma served as a primer of the subject for more than half a century. Although there have been various subsequent versions, it still holds the field as a text book for the students of Buddhism. Needless to say, the present work is

neither a translation of Abhidhammattha Sangaha, nor an annotation on it. It is a humble effort to present in the following pages the outlines of Abhidhamma in the form of simple essays. If this serves, to some extent, the purpose of those for whom it is intended, I shall deem my labour amply rewarded.

With a sense of deep gratitude I must confess that the noble inspiration received from my esteemed friend Shri P. N. Banerjee, the former Director, School of Foreign Languages and Foreign Language Adviser, Govt. of India emboldened me to undertake the arduous task of compiling this work. I cannot but gratefully acknowledge the kind help extended to me by the Ven. Dharmapal Bhikshu, Principal Shri P. K. Banerjee and Shri Ramani Sirkar in various ways in bringing out this book. I am also deeply indebted to my beloved nephew Dr. Dipak Kumar Barua, Professor and Head of the Department of Pali, Calcutta University, who readily helped me by furnishing books and papers as and when required.

‘Sangīti’

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Select Bibliography

PALI

Dhamma saṅgani	Milinda paṇḍa
Vibhanga	Aṭṭha sālīnī
Dhatu Katha	Sammoha vinodini
Kathāvatthu	Pañcappakaraṇa attha katha
Puggala paññatti	Abhidhammattha saṅgaha
Yamaka	Abhidhammāvatāra
Paṭṭhāna	Nāmarūpa pariccheda
Patisambhidā magga	Vibhāvanī Tika
Visuddhi magga	

SINHALESE

Sariputta Sangharaja Mahaswami—Abhidharmattha	Sangraha Sannaya
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ENGLISH

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BENGALI

Birendra Lal Mutsuddi—Abhidharmurtha Sangraha	
Silananda Brahmachari—Abhidharma darpana	

Dedicated to

my revered teachers of Sri Lanka—

Late Ven. K. G, Upasena Mahāthera

Late Ven. P. Buddhadatta Mahāthera

Late Ven, M. Vanaratana Mahāthera

Late Mahāpandita W. D. C. Wagiswara

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AN INTRODUCTION TO ABHIDHAMMA

Abhidhamma is neither religion, nor ethics, nor mysticism, nor faith in revelation. But it is the psychological and philosophical analysis of mundane and supra-mundane themes. Strictly speaking, psycho-philosophical teachings of the Buddha form the basis of Abhidhamma which is one of the three divisions of Buddhist scriptures known as Tipitaka.

Whatever may be in the legendary account in regard to the preaching of Abhidhamma, according to the student of history the Abhidhamma pitaka pertains to the post-Buddha periods. Evidently there had been no mention of Abhidhamma in the Dhamma and Vinaya recited by Venerable Ānanda and Venerable Upāli in the first Buddhist Synod which was held after the great demise of the Enlightened One. As He is the Supreme Lord of the devotees, the Embodiment of love and kindness, the Saviour of the seekers, so He is the Ocean of philosophy for the philosophers. As a matter of fact His every word is thought-provoking. Superfluous to say, Abhidhamma piṭaka has been composed on the basis of his psycho-philosophical teachings. The texts thereof are as under :

1. Dhamma Sangani
2. Vibhaṅga
3. Kathāvatthu
4. Puggala paññatti
5. Dhātu kathā
6. Yamaka
7. Paṭṭhāna

The texts mentioned above were followed by their commentaries and annotations. Besides there appeared a good many treatises on the subject at different periods. Thus Abhidhamma grew up by stages into a full-fledged section of Pali canon.

Although in the past centuries Abhidhamma was an important subject of study in the Buddhist centres of education, it is now a less studied subject except in Burma.

Abhidhamma does not admit the reality of the world and beings. In the words of the Buddha 'Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā i. e., all creations are transient and unreal. Just like the bubbles in the running waters everything in the world comes into being only to dissolve away. Such transitory things can hardly bring about happiness, nor can they be accepted as real. As a chariot comes into shape by the assembly of various parts such as axle, wheels and spokes etc. so also a person is nothing but the combination of five constituents (pañca kkhandhā) of physical form (rūpa-kkhandha), of feelings or sensations (vedanākkhandha), of perception (saññākkhandha), of predispositions or sub-conscious formations (saṅkhārakkhandha) and of consciousness (viññānakkhandha). These five constituents or khandhas in the living being are designated as objects of suffering and described as aggregates of clinging (upādānakkhandha.)

Strictly speaking a being is nothing but a combination of the aforesaid five aggregates which are transitory. Every moment there is transition to a new form and nothing remains stationary. Something disappears while something new appears. The process of appearance and disappearance may be termed as birth and death. With the waves of birth and death the combination goes on, wherefrom arises the concept of person or individual. In other words the ego-sense develops. It is the ahankāra that says 'I' and 'mine' and enables a being to be conscious of itself. As long as the 'I'-consciousness exists, the inter-play of appearance and disappearance of five aggregates continues. This has been made clear by the formula of dependent origination or the chain of cause and effect.

Evidently the world is full of various kinds of sufferings such as death, decay, sorrow, lamentation, pain, despair etc. The question arises : why there are sufferings ? The answer is

that birth (jāti) brings forth suffering in as much as sufferings appear because of birth. If there is no birth, there is no scope for suffering.

Question : Why there is birth ?

Answer : The sub-conscious process of becoming or the formation of karmic tendencies (bhava) causes birth or in other words, where there is bhava there is birth.

Question : What leads to the formation of karmic tendencies (bhava) ?

Answer : Clinging to the objects (upādāna) leads to the formation of karmic tendencies.

Question : What brings forth clinging ?

Answer : Clinging comes out of craving (taṇhā lit. thirst)

Question : What produces craving ?

Answer : Craving is the outcome of sensation or feeling (vedanā).

Question : What generates feeling ?

Answer : It is the contact (of the senses with their objects) which generates feeling.

Question : Why there is such contact ?

Answer : Six sense-bases (salāyatana) are the causes of contact.

Question : Why there are six sense-bases ?

Answer : Psycho-physical combination (nāmarūpa) brings forth six sense-bases as organs thereof.

Question : Why there happens psycho-physical combination.

Answer : With the appearance of Re-active or resultant consciousness (viññāṇa) or (vipāka citta) psycho-physical combination comes into being.

Question : Why there appears Re-active or resultant consciousness ?

Answer : It is the outcome of Karmic form-energies (sankhāra).

Question : Why there are Karmic form-energies
(sankhāra) ?

Answer : In dependence upon ignorance (avijjā) karmic form-energies appear.

Thus it is apparent that ignorance (avijjā) is at the root of the entire process. However, it cannot be taken as a 'prima causa,' a metaphysical cause or a cosmogenic principle, but as a condition under which development takes place. In dependence upon one other stems out. In fact, this is a conditional arising—*paticca samuppāda*. Entire series can be called as the cycle of existence 'bhava cakka'. Every link can be combined with another. These links (i. e. ignorance, karmic form-energies, consciousness etc.) are known as the twelve spokes of the cycle of existence.

These spokes are linked with the past, present and future in succession. In the background of past life are found ignorance (avijjā) and karmic form-energies (sankhāra): Within the sphere of present life there are Re-active consciousness (*viññāṇa*), psycho-physical combination (*nāmarūpa*), six sense-bases (*salāyatana*), contact (*phassa*), sensation (*vedanā*), craving (*taṇhā*), clinging (*upādāna*), formation of karmic tendencies (*bhava*). In the future are seen the re-birth (*Jāti*) and attendant sufferings (*jarāmarañādi*). Thus the cycle of existence (*bhava cakka*) being linked with the periods of past, present and future goes on.

IGNORANCE (Avijjā)

As it would appear from the description of the law of cause and effect, the fundamental cause is the ignorance. But it cannot, therefore be the basis of existence, nor the generator of the world and beings. In other words the cosmogeny is not its function. Plainly speaking the ignorance is a condition under which development takes place. In dependence upon one other stems out. Thus the cycle of birth rolls on as shown.

The ignorance means lack of knowledge or understanding.

The nature endowed man with a faculty of consciousness by means of which he is apt to know things. His thirst for knowledge knows no bounds. It is rather inherent in human being. From time immemorial it manifested itself in various discoveries which made rapid strides lifting veils of mystery one after another. Thus the sphere of his knowledge widened to embrace even the most distant heavenly bodies and the deepest layers of earth and sea and the most subtle powers of energy etc. In fact, the human civilization has reached its zenith as a result of cultivation of knowledge in various fields. But how far does a social man know about himself? Where is such effort as to know himself? Could he form an idea about the truth lying within, or indwelling his being? The absence of proper idea or conception about it is ignorance, when the veil of ignorance envelops one's inner eye and one becomes devoid of true sense of the reality, the transitory and unreal world-play appears to him as real and permanent and the life afflicted with disease, death and other various ills as a great repository of pleasures. Such a person identifies himself with his body and mind and feels "this well-built beautiful body is mine, I am the observer and lord of my mind and the owner of all wealth and property that belong to me. I command respect of all as a powerful man." Thus he develops a ego sense to the fullest extent.

In fact, does the body which one claims as one's own and of which one is so proud of, obey one's authority except in respect of some bodily functions such as sitting, standing, walking and lying etc. or follow a law of nature? Even when one is awake, one cannot comprehend how one's heart functions within the body or the blood flows in the veins or the brain operates or the function of any other part of the body goes on. Nor one knows how much blood or flesh or bones or cells there are in one's body. But one never fails to claim the full authority of the body and cannot think of remaining detached from it.

There is a constant change in the body, the change takes place every moment and nothing remains unaltered. It is so rapid and palpable that it cannot escape the visual conception in our passing from childhood to boyhood, from boyhood to youth and so on. Is it possible to withstand the course of change ? As evident, the body is subject to disease, decay and death. Can anybody resist the onslaught thereof ? Needless to say, in obedience to the law of nature there goes on in the body the inter-play of appearance and disappearance. Then the sense of one's authority over the body signifies nothing.

Do the mind and mental faculties obey one's command ? Can one guide the mind as one likes ? One's mind weaves the thread of thoughts incessantly. But how far is one aware thereof ? As the experience goes, one is helpless to prevent the arising of stary thoughts which seize the mind. Is it possible to enable the mind to be endowed with nobler and finer thoughts and ideas at sweet will ? When the mind is sad and depressed, can it immediately be freed from the grip of sadness and depression and made happy and blissful ? If the answer is negative, there is no justification for claim to own the mind and mental faculties.

If the body and mind from which the ego-sense arises or the conception of 'I' and 'mine' originates are not one's own, but abide by the law of nature, how can the wealth and property be one's own ? The conception of 'I' and 'mine' is mere vain conceit which hisses within constantly like a snake lying coiled. The more the conceit or egotism increases, the more the mind loses its balance and peace. Resultantly, it is pushed aside from the track of truth and the darkness of ignorance descends on it. The ignorant one is not aware of the sufferings in their true perspective, nor of the cause of sufferings, nor of the cessation of sufferings ; nor of the path leading to the cessation of sufferings. Strictly speaking the ignorance debars one from knowing the four noble truths. In one word the lack of knowledge is ignorance.

SAÑKHĀRA

The Pali word 'sañkhāra' conveys different meanings. Here it means volition (cetanā) transformed into action. The Buddha said : 'cetanāhaṃ bhikkhave kammaṃ vadāmi' i. e. volition is action. The volition is here denoted as kamma. In fact, the volition translated into action manifests itself in speech (vacikamma) and deed (kāya kamma). Every deed is determined by volition without which no deed can be performed. If one hurts anybody accidentally i. e. without any intention of hurting, one's such involuntary action does not constitute a guilt. Nor one reaps the merit of doing good to a person unless one has the intention of doing so. Thus volition is at the root of every action.

Cetanā or Sañkhāra arises within one who is seized by ignorance. One cannot lead a life without doing anything. Ignorance itself goads him to action or kindles the fire of sañkhāra within him. Hence it is said, "Avijjā paccayā sañkhāra" i.e. in dependence upon avijjā (ignorance) sañkhāra appears.

There are three types of sañkhāra or cetanā viz. puñña sañkhāra, apuñña sañkhāra and Āneñja sañkhāra. Puñña Sañkhāra means meritorious deed or action, apuñña sañkhāra demeritorious deed while āneñja sañkhāra indicates the attainment of arūpa consciousness arising as the mind relating to world of formlessness. The meritorious deed is good or moral action in the performance of which the mind feels elevated with the feelings of piety and purity, love and devotion etc. Such deed includes offering of pūjā, charity and observance of moral precepts etc. On the other hand the demeritorious deed which defiles the mind with evil propensities like greed, hatred etc. in its performance is described as bad or immoral. Killing, stealing etc. fall within the range of this type.

The arūpa consciousness which leads to the birth in Arūpa world arises through processes of finer and higher meditation. The details thereof may be seen later on.

The action does not end in its performance. Its reaction is inevitable and manifested in its results. As the seed sown bears its fruits, so a deed performed brings forth results. Needless to say, a good deed yields good results and a bad deed bad results. In one word Kamma guides the course of life as the inherent power of being. Kamma is therefore denominated as the seed of being. In fact, Saṅkhāra is a past mental faculty having its root in the previous life. In the description of the cycle of existence it has been shown in the background of past life.

CONSCIOUSNESS (Viññāṇa)

The Pali word 'viññāṇa' has been translated here as consciousness. From the derivation 'vijānātīti viññāṇaṃ cintetīti cittaṃ' i. e. in the sense of knowing and thinking viññāṇaṃ and cittaṃ are known as such respectively. But the sense implied is too narrow to indicate wider meaning. Viññāṇa and citta are the synonyms of 'mana' i.e. mind. Therefore the consciousness means mind.

It cannot be gainsaid that the relation of mind with body is spontaneous. However, it is not direct. The function of mind cannot go on without the mental faculties. With their concomitance only it is active. In the function the base and object of the both are same. In clear words the mind and the mental faculties rise and fall together, but not before nor after each other. In connection with the subtle analysis of the rising of mind the remark made by Ven. Buddhagosa in his commentary 'Atthasālini' deserves mention :

“After churning whole day the various types of water or oil in a single vessel, if it is possible to distinguish them in respect of their colour or taste, it would be a very difficult job. The Blessed one has performed still harder a task in as much as he displayed separately the mind and the mental faculties fixed on one object finding out a proper expressive term for each. Therefore, Ven. Nāgasena said to king Milinda : The Blessed One has performed the hardest task as he

analysed the mind and mental faculties showing each separately.”

The diversity of mind cannot be ruled out in the diverse worlds. The trend of mind or thoughts of the inhabitants of different worlds cannot be the same. Otherwise, where is the scope for variety? According to Abhidhamma there are three types of world, to wit: Kāma loka, Rūpa loka and Arūpa loka translated as the worlds of sensuality, of form and formlessness. In the Kāma loka or sensual world the consciousness dependent on sensual objects is called ‘Kāmāvacara citta’ i.e. consciousness as experienced in Kāma loka. If it is based on evil propensities like greed, hatred etc. it becomes immoral consciousness, while moral consciousness arises impregnated with virtuous or noble properties like love and devotion etc. The Rūpa loka is above this Kāma world and Arūpa loka is above the Rūpa loka.

The grades of spiritual achievements through meditational practices entitle people to have birth in these super-worlds after death. It is superfluous to say, the consciousness experienced therein is born of meditation. The acquirements of both Rūpa consciousness and Arūpa consciousness are a passport to the entry of Rūpa loka and Arūpa loka respectively. Although they are free from stain of sins, yet they are worldly or within the range of worlds like Kāmāvacara consciousness. Beyond these worlds dependent on Nibbāna as an object there arise types of consciousness through supreme meditational practices. These are called lokuttara citta i.e. consciousness beyond the worlds.

The consciousness mentioned in the law of cause and effect means the resultant consciousness (paṭisandhi citta) which appears at the time of rebirth as determined by the past efficient Karma. In this connection it may be stated that the resultant consciousness (paṭisandhi citta) is linked with two other consciousness known as Bhavaṅga and cuti. ‘Bhavaṅga’ has been translated as life continuum which is sub-conscious

state of mind whereas 'cuti' means decease indicating the last consciousness at the moment of death.

As in the flow of a river its source, middle part and mouth are related, so in the flow of life the resultant consciousness, life-continuum and last consciousness are linked as the beginning, middle and end. In the vast expanse of time when the play of life of a being goes on or the cycle of birth and death moves on, in the course of stemming of the seed of action the appearance of the first mind signaling a new birth is known as paṭisandhi citta (resultant consciousness). It is so called because it bridges the gulf between two worlds—the past and present, or between death and new life. In the span of life paṭisandhi is the source after which appears the Bhavaṅga citta (life-continuum) as the subconscious state of mind which continues till death when cuti citta brings about the end. Thus paṭisandhi, bhavaṅga and cuti are marked as the beginning, middle and end. Needless to say, the consciousness mentioned here is paṭisandhi citta.

PSYCHO-PHYSICAL COMBINATION (Nāma Rūpa)

It is apparent that the first consciousness arises at the time of re-birth, as determined by the past efficient Karma. But can there exist the mind without the body? As the body is merely a lifeless thing without mind, so the mind cannot gain ground without body. Both are inter-dependent.

If there be the appearance of mind, there must be a body to house it. We, therefore see in the law of cause and effect that with the appearance of resultant (first consciousness), nāma rūpa (psycho-physical combination) comes into being. In simple words nāma is mental body and rūpa means the material body.

As a chariot comes into shape by the assembly of various parts such as axle, wheels and spokes etc., so also a person is nothing but the combination of five aggregates (Pañca khandhā) of physical forms (rūpa), of feeling or sensation (vedanā), of perception (saññā), of pre-dispositions (saṅkhāra).

and of consciousness (viññāṇa). The combination of these five aggregates (khandha) brings forth a living being. The physical form (rūpa) is the material body while sensation, perception, and pre-disposition constitute the mental body (nāma). As stated above, these two are jointly called 'nāma-rūpa'.

Vedanā i.e. sensation or feeling connotes a feeling of pleasure (sukha) or pain (dukkha) or neither pleasure nor pain (upekkhā). It should be borne in mind that a feeling emanates only when the senses come in contact with their objects. With the accompaniment of excitement pleasure and pain turn into joy (somanassa) and grief (domanassa) respectively. Thus the five kinds of feelings defined above are called vedanā.

Saññā i.e. perception is a mental faculty by which an object of sense or thought is perceived. The function thereof is to be aware of the marks in recognising objects.

Saṅkhāra i.e. the mental faculties such as greed, hatred, conceit, envy etc. on the dark side and love, devotion, kindness etc. on the bright side. 'Vedanā saññā and 'saṅkhāra' together constitute 'nāma'.

Rūpa i.e. physical form is mainly two fold, viz., four basic matters (mahābhūta) and material qualities derived therefrom (upāda rūpa). The four basic matters are 'earth' (paṭhavī) the solid state of aggregation, 'water' (āpo) the elementary principle of cohesion, 'fire' (tejo) the heating state of aggregation and 'air' (vāyo) the elementary state of vibration. In fact the division is based on four essential qualities of matter. In this connection Shwe Zan Aung's remarks deserve mention: "particles of matter are held together by āpo (cohesion), which cannot be felt by the sense of touch—i.e., when one puts one's hand into cold water, the softness of water felt is not 'āpo' but 'paṭhavī, the cold felt is not 'āpo' but 'tejo'; the pressure felt is not 'āpo' but 'vāyo'. Hence Buddhists take only the three essentials or primaries to constitute the tangible. From this one can easily see that Buddhists are not dealing with Thales' water, Anaximenes

air, Herakleitus fire, or the Peripatitics' matter, of Greek Philosophy, (Compendium of philosophy). These four basic matters are called essential material qualities (bhūta rūpa).

The material qualities derived from four basic matters are as follows :

- (1) Sense organs (pasāda rūpa)—viz., the eye, the ear, the nose, the tongue, the body.
- (2) Sense objects (gocara rūpa)—viz., the visible object, sound, odour, sapids and the tangible object.
- (3) Sex (bhāva rūpa)—viz., masculinity and femininity.
- (4) Material quality of heart (hadaya rūpa)—viz., the heart-base.
- (5) Material quality of life (jīvita rūpa)—viz., vital force.
- (6) Nutrition (āhāra rūpa)—viz., the edible food.
- (7) Material quality of limitation (pariccheda rūpa)—viz., space.
- (8) Material quality of expression (viññatti rūpa)—viz., intimation by the body and intimation by speech.
- (9) Material quality of plasticity (vikāra rūpa)—viz., lightness, pliancy, adaptability of matter and the two media of expression.
- (10) Material qualities of characteristic (lakkhana rūpa)—viz., integration, continuance (of integration), decay and disintegration.

SIX SENSE BASES (Salāyatanam)

A living being has its biological function. Its contact with the outside world is inevitable to meet the biological necessities. This necessitates the doors to be fitted with the psycho-physical body as the means of communication when it comes into being. In fact, these doors are the six sense bases (Salāyatana) which appear because of psycho-physical body. The six sense bases are the eye, the ear, the nose, the tongue, the body (i.e. the skin) and the mind.

CONTACT (Phassa)

The meeting of senses with their objects is meant here by contact. As the eye exists, it comes in contact with the visible objects. Because of the ear its contact with the sound is inevitable. So is the case with other sense-organs in respect of contact with their objects. Following are the functional aspects of the sense organs, the contacts have been classified into the following six kinds :

- | | |
|----------------------|----------------------|
| 1. Visual contact | 4. Gustatory contact |
| 2. Auditory contact | 5. Tactile contact |
| 3. Olfactory contact | 6. Mind contact |

The contact does not end in contact only, but there is its re-action as well. In course of a sermon The Buddha said : "Pabhassaramidam bhikkhave cittam, tañca āgantukehi upakkilesehi upakklittham." i.e. the original mind is pure and resplendent, but it is defiled by the external defilements which come into the mind.

When the sense organs come in contact with their objects, the natural purity of mind is marred by immoral thoughts. The objects intended here are such that excite passions or hatred. Similarly, the mind gets ennobled by the contact only e.g. when a devotee sees an image in the temple or hears religious songs, his mind is filled with feelings of piety and devotion. Whatever may be, the contact is possible because of the six sense-organs as stated in the law of cause and effect.

FEELINGS (Vedanā)

When there is contact or an object comes within the grasp of sense-organ, there arises the feeling which may be of pleasure (Sukha) or pain (dukkha) or neither pleasure nor pain (upekkhā) according to the sensation being agreeable or disagreeable or balanced with indifference. Sukha and dukkha mean physical pleasure and pain respectively. With the accompaniment of excitement pleasure and pain turn into joy (somanassa) and grief (domanassa) respectively, which are mental feelings.

In this connection an extract from Shwe Zan Aung's Compendium of Philosophy is reproduced below :

“The term ‘vedanā’ is not confined to the hedonistic aspect of sensations, but includes such emotions as joy and grief. It covers all kinds of feeling, physical and mental. Vedanā is either bodily (kāyika), or mental (mānasika, cetasika). Under the aspect of feeling (anubhavana-bheda), vedanā is either pleasure (sukha) or pain (dukkha) or neither pain nor pleasure (adukham-asukha). The last mentioned is also known as upekkhā—i.e., hedonic neutrality or indifference. But this hedonic element is distinct from the equanimity or balance of mind (tatramajjhataṭṭā), which implies a complex intellectual state.”

It is clear that the feelings come out of contact. There is no feeling, if there is no contact. It is, therefore mentioned in the law of cause and effect that there arises feeling due to contact.

CRAVINGS (Taṇhā)

As the insects feel tempted by the glow of fire, so the beings are attracted by sensations towards the sense objects. This attraction is known as Taṇhā i.e. desire or craving. Whatever one sees or hears or smells or tastes or touches or thinks, one feels attracted towards that, if the sensation is agreeable. Thus one's mind is fettered thereby in various ways. As a spider involves itself in the net of its own creations, so one gets entangled in the fetters of one's own desire or craving.

Chiefly there are three kinds of cravings, viz, kāma Taṇhā, bhava taṇhā and vibhava Taṇhā. When cravings for sense objects are imbued with sensually, it is called kāma taṇhā i.e. sensual desire. Under wrong conception a man is deluded in viewing the impermanent sorrowful and unreal things as permanent pleasant and real. Such a man's desire gets transformed into bhava taṇhā i.e. deep attachment to the world. When one is under the impressions that everything ends with

the death and there is no survival, no enjoyment of life and it should be one's motto to eat, drink and be merry as long as one is alive, one suffers from crazy desire for enjoyment of life before it comes to an end. Such desire known as vibhava tanhā i.e. cravings tempered with annihilist view.

Needless to say, feelings or sensation generate cravings. Hence in the law of cause and effect it is said that craving is the outcome of sensation.

CLINGING (Upādāna)

It is a fact that enjoyments cannot quench the craving but only intensify it like fire fed by fuel. The outcome thereof is clinging which means grasping of the object. There are four kinds of clinging :—clinging to sense-desires, clinging to erroneous view, clinging to rites or ritualism and clinging to ego. The first one is strong attachment for sensual pleasures. The grasping of object imbued with erroneous view is the second one which grows stronger and stronger under false impressions. The addiction to various types of empty rites or rituals taking to be the means to the ultimate goal is the third kind. The fourth one is clinging to ego-sense which means deep attachment for body and mind under the impressions 'I am of the body and mind which house my soul' one is gripped with the ego-sense.

It will not be out of place to say that the more one seeks satisfaction in sense, the more attachment deepens. Consequently, greed for objects knows no bounds. It is transformed into hatred, when there is hindrance on the way of satisfaction. In fact, greed and hatred are the opposite sides of the same mental faculty.

SUB-CONSCIOUS PROCESS OF BECOMING (Bhava)

Generally bhava means becoming or existence. According to the commentary there are two kinds of bhava i.e. kammabhava and uppattibhava. Kamma bhava means kammic tendencies which are the active side of existence,

while *uppattibhava* indicates 'world', the passive side of existence.

The clinging or grasping goads the being to act. In other words, the beings perform deeds out of deep attachment within. As the seed sown sprouts into a tree, so the performance of deed brings in worldly existence as its result. Otherwise, there is no scope for reaping the fruits of *Kamma*. Therefore, the *kamma bhava* and *uppattibhava* are interlinked. As the *kamma* determines the birth of a being, the variety of existence is inevitable. In other words, a good deed is the cause of good birth, while an evil deed leads one to bad existence. Thus *kamma* brings forth various forms of existence by means of its inherent potentiality, where the beings are carried on in the current of transformation according to *kamma*.

Needless to say, the clinging is at the root of *bhava*. Therefore, in the law of cause and effect the clinging has been shown as the cause thereof.

BIRTH (*Jāti*)

Jāti means birth— coming into existence, the arising of constituent groups of existence, the appearance of sense-organs. Either in the planes of gods or in the world of men or animals wherever the birth of a being takes place, it is known as birth. An unrefined perception reveals that the sexual union of parents is the cause of birth of men and animals. But that cannot be the fundamental cause. If the sexual union had been the cause of birth, there would not have existed so much difference between man and man— some are dull, some intelligent, some beautiful, some weak, some strong and so on. Even the children of the same parents, brought up in the same environments are not equal. Is this difference merely accidental or meaningless? The common man may take it any way, but it is a very complicated and mysterious affair. The philosophical explanation is that *kamma* lies at the root of difference.

With the mention of Kamma the question of birth arises. The relation between Kamma and birth is the same as that between the seed and tree. In the vast expanse of the existence from birth to birth Kamma plays a role in determining the destiny of beings. This is why Kamma is called the seed of existence (bhava vīja). In the law of cause and effect bhava has been shown as the cause of birth.

DECAY AND DEATH (Jarāmaraṇaṃ)

It is a hard fact that death follows birth. The verdict of death is recorded at the time of birth. It is superfluous to say, nobody in sound mind wants to die. On the other hand, in the name of death one shudders. It is therefore said that all are afraid of death—“sabbe bhāyanti maccuno” But can anybody escape death ? One may float in the air, go to the ocean or stay in the recess of a mountain cave, wherever one may take shelter, the chilled haud of death cannot be evaded. Death will come inevitably. Is death alone a dreadful thing in life ? Are there no other ills ?

As there is death, so there are various other ills, such as natural decay, the picture of old age, distressing disease, severe sorrow and lamentation, pain of despair and disappointment and so on. In one word, birth brings in endless sufferings. In the law of cause and effect the birth has therefore been shown as the cause of sufferings.

FIRST NOBLE TRUTH

When the veil of ignorance covers one's inner eye and one is in the grip of delusion, the world appears to him as a great repository of pleasures. Such a person's thirst for sensual pleasure knows no bounds. In his superficial view the sensual enjoyment is the summum bonum of life. His intense desires for enjoyment goad him to plunge himself into it. A person thus given to pleasures wastes away life in delusion like a deer in the desert running after mirage. As his vision is blurred, he cannot view the world and life in their true perspective.

While seeking after pleasures and indulging in luxuries, he gets aged with the years rolling on and signs of old age appear on his body. His black hairs turn grey, smooth skin wrinkles, senses wear out and strength fails, while his youth and beauty melt away.

This is a course of natural decay—the picture of old age. It spares none unless there occurs untimely death. There is no remedy to check its gradual advance. The old age which breaks the body and takes away strength and ability is undoubtedly a severe blow of suffering.

As the old age brings ruin to the body with advancing years, so there is the fear of attack from another deadly enemy of the body known as 'disease'. In shattering the body it does not lag behind the old age. Of course, there is no end to scientific discoveries to prevent the attack of various diseases, but is it feasible to root out the ailments? The vulnerability of body to the attack of diseases cannot be stamped out. There is no limit to the number of their species. Nobody can boast of being free from falling victim to its inevitable fangs. Generally the disease does not enter the body with previous warning. Its sudden appearance relentlessly ruins the body. In its clutches the lustre and beauty of youth evaporate and body gets weak and infirm. Instances are not rare when some lose eye sight some become deaf and some get crippled due to diseases and so on. Some diseases are so torturous and painful that their victims commit suicide for relief. Hence the disease is suffering.

In the name of death, one shudders. How horrifying is the chilled hand of death! There is none except the holy saint who does not fear death 'sabbe bhayanti maccuno,' i. e. all are afraid of death. However, death leaves none untouched. It has no particular time of its approach. In childhood, boyhood, youth or in any age it may come.

Its footsteps signal undesirable parting from near and dear ones, familiar places and surroundings and even from the beloved body and life. Such parting is undoubtedly very

pathetic and painful. Death occurs in myriads of ways. In whatever way it makes its appearance, it is simply terrifying. So it is said 'Marañampi dukkham' i.e. the death is suffering.

Sometimes the shadow of sorrow descends upon life due to loss of father or mother, brother or sister, daughter or son and so on. When the sorrow swells within at the death of near and dear ones, it pierces the heart like a dart. Needless to say, one stricken with sorrow bemoans, laments and breaks down with writhing woe. What else is there so heart-rending as sorrow. In grief over the loss of nearest and dearest kith and kin, one swoons and even becomes insane. Therefore the sorrow is suffering.

There are ups and downs in life. As there comes honour and prosperity attended with ease and comfort, so there is the loss of wealth and honour and occur other vicissitudes of life. In case of such occurrences one gets upset, laments over the losses and his mental agony knows no bounds. It burns within. This is suffering.

Naturally man wants to avoid undesirable persons. Even in dream he does not like to come across them. But sometimes he happens to come in contact with the undesirable against his will either in the family or outside. To associate with, to mingle with, to stay with and to be in union with such persons is a difficult problem. It mars the peace and happiness and embitters life. Being deprived of all charms for life due to unhappy association one finds no other alternative but to commit suicide. The unhappy association is therefore suffering.

It is a pleasure to be with the dear ones. Their company is always happy and blissful. It sweetens one's life. Wealth and prosperity lose charms and life becomes monotonous unless one is blessed with the company of dear ones. None likes to be out of sight of his beloved. But it is the inexorable law of nature that one is to part with dear ones and bid adieu to them. In such case pitiful pangs of separation grip the mind. The separation from those whom one loves or holds dear is suffering.

Man wants more and more. There is no limit to his wants. He is never satisfied with what he gets. The thing wanted by him appears to be ever deceptive. As a matter of fact the mystery of missing the things desired surrounds his life. When the thing wanted is not within grasp, he gets disappointed. The disappointment is suffering.

The description of suffering made in the foregoing pages is in no way exhaustive. In fact, the suffering is immeasurable like the waters of the ocean. It is therefore said : in brief the existence of the body and mind is suffering.

To a contemplative mind it would appear that in the ocean of existence the waves of suffering flow incessantly and the beings struck thereby seek happiness in the depth of sufferings. The deluded people madly seeking after sensual pleasures are no wiser than the insects jumping into the flames of fire attracted by its glow. The thought of suffering does not come into their minds and their covered vision does not reflect the real nature of life and world. But when the veil of ignorance goes off by getting a glimpse of truth, in his clear vision the world appears to be full of suffering, full of afflictions and the world itself is nothing but pain and suffering. Spontaneously, there arises abhorance for sensual pleasures and mind looks forward eagerly for emancipation from sorrow. The first shedding of light, the knowledge about the nature of sufferings is called the realisation of first noble truth which is realisable by the sinless noble one.

SECOND NOBLE TRUTH

One who ponders over sufferings all around, is inclined to ask as to why the worldly beings suffer. This question itself poses a problem to a thinking mind. As in the event of an attack of disease it becomes necessary to diagnose it, so it is absolutely necessary to find out the cause of sufferings when one is conscious. Something cannot come out of nothing. It follows that there must be the cause behind the phenomena of all sufferings. It is a simple fact that all that are born suffer

and if there is no birth, there can be no scope for sufferings. In the chain of cause and effect it is evident that the intensity of desire or cravings leads all beings from one birth to another. Hence the desire has been denoted as the cause of sufferings.

The desire or craving means attachment to sense objects. Just as a hungry dog cannot eschew the bone despite pain caused by chewing, so people cling to objects of sensuality even in the teeth of all afflictions. So tremendous is the force of desire.

As we see, everything in the world wears, tears or fades out with the passage of time. Even the oceans and mountains undergo changes, not to speak of human body and mind. But the desire shows no sign of disappearance or dwindling away with the flow of time. On the other hand, it grows stronger and stronger to carry the beings in the whirlpool of births. The more one seeks satisfaction of desire, the more it increases. As the adding of fuel only enhances the fire, so is the indulgence of desire that only intensifies it. It can never be kept confined to one object like the bee from flower to flower. As the crow deluded by the tempting colour goes on pecking the pebbles one after another in expectation of taste, so a person deluded by the desire strays on from one object to another seeking satisfaction to no effect. So the tune of dissatisfaction rings in every heart.

It is superfluous to say, the mind is always enthralled by the desire, the enthralling power of which has no parallel. One under its sway is as a snake in the hands of a snake-charmer and serves its dictates without a qualm of conscience. As goaded by it, he stoops so low as to kill, steal or do various other evil deeds and suffers the dire consequences that follow inevitably. His ignorance or helplessness cannot exonerate him therefrom.

We come across various types of fetters in the world. The strongest of all is the desire which fastens the being with the world only to revolve infinitely. It would not be out of place to mention that Karma being the guiding force in determining

the destiny, one's birth cannot be confined to one particular strata in the process of transformation of life. According to Karma one undergoes various forms of births at different times. Needless to say, the rich are not always born as rich, nor the poor as poor. None remains steady in one type of birth in the endless display of going and coming into the stage of the world. It is an inexorable law of nature that everybody in the world is subject to sufferings. But the sufferings in the lower forms of birth far exceed those of the human beings. This may better be imagined by looking at the conditions of mute animals than described. Although the sufferings of infernal beings are beyond the range of our vision, mention is made thereof in the scriptures as the punishment for sins. Strictly speaking, all sufferings stem out of desire only. As the spider gets involved in the net of its own creation, so the beings are tied up by their own net of desire. As long as the fetter of desire is on, there is no way to escape from sufferings.

It is a matter of wonder that the desire which is the origin of sufferings is nurtured by the beings as the dearest treasure. Everybody appears to dedicate himself to its will and service upto the last day of life. All the beings are tied up by the desire which casts its magnetic net everywhere. An unenlightened mind cannot view it in its true perspective. Hence the beings suffer in its grip like merchants in the folk story, who ruined themselves by submission to the enchantment of the ogress.

When the real nature of desire reveals to a person whose inner eye opens with the light of truth, the grip of desire loosens automatically. As the man knowing the nature of poisonous snake does not fondle it, but keeps it at bay, so one who views the desire as the root of all sufferings cannot indulge in it, but becomes determined to exterminate it. This is the realisation of the second noble truth.

Strictly speaking, the desire means mental fetters and the destruction thereof sets one completely free. Bondage and freedom are like two poles asunder. While sufferings are in bondage, the freedom is bliss ; on one side there are sorrows and afflictions, on the other side there reign peace and bliss ; on one side exists fathomless darkness, on the other side only bright light. Though the afflicted yearn for peace and bliss, these are hardly within their grasp, as they are tied down by mental fetters. It is, therefore, necessary for one to get rid of fetters to plunge oneself in the depth of peace and bliss. Those who are free from all fetters are called holy sages. Had it been an easy task for everybody to break off fetters, the wordly play would have come to an end.

It is evident that the freedom from the cycle of births on destruction of desire is not annihilation or nothingness, but the attainment of Nirvāṇa—the ultimate goal of the holy ones. As regards the Nirvāṇa on the occasion of Mahāparinirvāṇa of the Lord Ven. Anuruddha said as follows :

Pajjotasseva nibbānaṃ
vimokkho ahu cetaso.

(Mahāparinibbāna Sutta, Dīgha Nikāya)

—i.e., Freedom of mind occurred like the extinction of flame. It has found eloquent expression in the famous stanza of Ven. Asvaghōṣa, the saint-poet :

Dīpo yathā nivrutimabhyupeto
naivāvanim gacchati nāntarikṣaṃ
diśaṃ na kāñcid vidiśaṃ na kāñcid
snehakṣayāt kevalameti śāntim ?
tathā kruti nivrutimabhyupeto
naivāvanim gacchati nāntarikṣaṃ
diśaṃ na kāñcid vidiśaṃ na kāñcid
kleśakṣayāt kevalameti śāntim

—“As the flame on extinction neither goes to the earth nor to the sky, nor to this direction, nor to that, but ceases to burn due to exhaustion of oil, so the wise one on attainment of nirvāṇa neither goes to the earth,

nor to the sky, nor to this direction, nor to that, but attains only peace due to the demolition of evils.”

The word ‘Nirvāṇa’ is mysterious with its profound meaning. Neither reason nor intellect can scan it. The ineffable nirvāṇa is attainable through realisation only. In the words of the Blessed One “Nirvāṇa is unborn, unwearable, eternal, secure and supreme.” Can such Nirvāṇa stand for annihilation, nothingness or self-delusion? On the occasion of Ven. Bāhiya’s demise the Lord uttered as follows :

Yattha āpoca paṭhavī tejo vāyo na gādhati
na tattha sukkā jotanti ādicco nappakāsati
na tattha candimā bhāti tamo tattha na vijjati.
Yadā ca attanā vedi muni monena brāhmaṇo
atha rūpā arūpā ca sukha-dukkhā pamuccati.

(Udāna, Khuddaka Nikāya)

—“Neither earth, nor water, nor fire, nor air can gain ground in Nirvāṇa and no stars illumine, no sun appears, no moon shines there and yet there is no darkness. When a sage realises such Nirvāṇa, he frees himself from the fetters of three worlds.” In an emphatic voice He further declared that this free supra mundane state is the highest bliss—*Nibbānaṃ paramaṃ sukhaṃ* (Dhammapada). This is the cessation of suffering— the third noble truth.

FOURTH NOBLE TRUTH

As we are aware, an effect is nullified by removal of its cause. In pursuance of this universal law, it is possible to bring about the cessation of sufferings by destruction of desire which is found to be the cause thereof. The desire is never destroyed by itself. As one has to take recourse to medical treatment in order to recover from illness, so it is necessary to follow a course to get rid of sufferings. This prescribed course is known as “*Majjhimā paṭipadā cakkhukaraṇī nānakaraṇī* i.e. the middle course which opens the eyes and brings forth enlightenmennt. This is called so, because one is to avoid two extremes i.e. to leave aside all sensualities

and give up austere practices in order to follow it. It is better known as the noble eightfold path. Its constituent parts are as under :

- | | |
|--------------------------|-------------------------|
| (1) Right views | (5) Right livelihood |
| (2) Right considerations | (6) Right endeavour |
| (3) Right speech | (7) Right mindfulness |
| (4) Right action | (8) Right concentration |

RIGHT VIEWS

Views of all persons are not just alike. There cannot be uniformity in the views of different men, since views differ from man to man. Needless to say, the mind habituated only to the evidence of the senses is unable to extend the view beyond surface. The superficial view cannot be correct. As through the colourful glass everything appears coloured, so also things viewed incorrectly create only false impressions. When the veil of ignorance covers one's inner eye, one cannot have the clarity of vision. Such a person cannot view the world and life in their true perspective. As the mirage in the desert deludes the deer, so is he apt to be deluded in viewing the impermanent, sorrowful and unreal things as permanent, pleasant and real. In simple words in his view the world play appears to be eternal, happy and real. This is called false view or a wrong conception of things which stands in opposition to the true knowledge. This leads one astray. The question of seeking after truth does not come to his mind. To have clear vision after putting aside all false notions is the right view.

RIGHT CONSIDERATIONS

Mind is habituated to indulge in thinking. Thinking goes on incessantly with breaks only during sleep. Generally a man's thoughts revolve round worldly matters. The more one entertains such thoughts, the more one's worries and anxieties go on increasing to one's woe. Still more harmful are the wrathful and malacious thoughts which make one

crazy and degrade one to the level of beasts. Sensuous thoughts are also equally condemnable. Hence malacious and sensuous thoughts are considered as unwholesome and immoral. Leaving aside all such evil ideas the cultivation of love and kindness and entertainment of noble aspirations are right considerations which pave the way for one's spiritual uplift.

RIGHT SPEECH

Since we learn to speak, we express ourselves in words. Our vocal expressions are generally indicative of our habits and temperaments. Hence all utterances cannot be expected to be alike or of same standard. The speech of a noble person is good and refined, while that of a rogue is debased and derogatory. Bad speech is mainly classified into four, viz. lying, slandering, talking harshly and gossiping. A liar is condemned everywhere. His words carry no value and nobody believes him. Slandering is treated with contempt. It creates discord and dissension between man and man and poisons the atmosphere. Nobody likes harsh words. By telling harsh words one not only wounds the feelings of others, but also gets rebuff and creates enmity. Similarly gossiping is contemptible. Free from all these faults is the right speech which is clean, beautiful and meaningful.

RIGHT ACTION

All in the world are apt to work. Nature itself goads all to work. Nobody can remain without work. The work or action ceases only when one's life comes to an end. Actions can mainly be divided into two categories, viz. good and bad or moral and immoral. The action in the performance of which mind is defiled with evil propensities such as greed, hatred etc. is definitely bad. Even if it is advantageous for the time being, it tends to bring forth bad consequences. Killing, stealing, debauchery etc. fall within the range of this type of action. The good deed on the other hand, the performance of which elevates the mind with the feelings

of piety and purity, love and devotion etc. is the right action. This includes offering of puja, charity, observance of moral precepts etc.

RIGHT LIVELIHOOD

It is necessary to adopt some or other profession to eke out living. The means of living is called livelihood. In order to lead a good life one should avoid such profession as would involve killing, lying, cheating etc. Since trading in arms or animals, dealing with intoxicants, butchery and such other sinful jobs contaminate life, these are not favoured as means of living for persons desirous of leading a noble life. The right livelihood is the adoption of means of living free from all vices.

RIGHT ENDEAVOUR

Endeavour means effort, exertion, striving. An effortless man has no place in the world. His fall is imminent like a weak tree in the storm. In every walk of life endeavour is a necessity as a pre-requisite for success. In order to achieve success in life one need strive or exert. The extensive endeavour of those who make advance towards reaching the highest goal of life has no parallel. It is known as the right endeavour which is four-fold, viz. (i) the endeavour to dispel evils that have arisen ; (ii) the endeavour to prevent the arising of evils not arisen ; (iii) the endeavour to bring about the arising of good ; (iv) the endeavour to promote arisen good.

RIGHT MINDFULNESS

Mindfulness is to keep the object in mind without letting it pass into oblivion. According to Abhidhamma, the keeping in mind of matters relating to sinful events is not mindfulness. It is the arising of evil thoughts. Mindfulness is such a virtue as prevents the entry of evil thoughts. In its absence only evils flood the mind. The mind without mindfulness is compared to a ship without the captain. Buddha said "Satim

khoṃṃ blikkhave sabbatthikaṃ vadāmi.” i.e. O Bhikkhus, I say : the mindfulness is the source of all good. In every good thought there exists mindfulness.

The tracing of all activities of body and mind or to be mindful thereof is a well-known method of meditation which absorbs the mind and paves the way to spiritual achievements. In fact it is the right mindfulness.

RIGHT CONCENTRATION

The concentration appears when one's mind is fixed or remains still on the object of meditation while practising it. By continuous practice it is possible to increase concentration to the fullest extent. When the mind is fully concentrated on the object and remains fixed or still like the flame of a lamp in the breezeless atmosphere, it is called 'samādhi' which carries one beyond senses and flings open the door of enlightenment. By steady practice one attains the stages of meditation and remains absorbed. This is the right concentration.

The noble eight-fold path described above is the way leading to the cessation of sufferings. This is the fourth noble truth.

PHENOMENA OF BIRTH AND DEATH

Birth and death are inter-related. If there is birth, death must follow. On the other hand death is followed by birth except in the case of those who are free from all fetters and go beyond the sphere of birth and death. Death after birth and birth after death go on in a cyclic order. On the cycle of birth and death all the beings revolve from time immemorial as indicated in the law of cause and effect.

The darkness of death descends on one's life when it reaches its limit. As there is day-break at the end of night, so there is birth after the death. The discussion on the subject is intended here. In the transient world nothing remains steady for ever. The period of existence of everything is limited. The duration is known as the span of life—āyu.

Death occurs when the span of life expires. Such death is due to the expiry of āyu which is one of the cause of death. But when the potency of karma which gives birth to a being ceases, the being dies even if the life-span exists. Here the extinction of Karma is the cause of death. Sometimes death takes place, when Karma and span of life expire simultaneously. This is the third cause of death which is due to the expiration of both. The fourth cause is destructive Karma which cuts short life before the expiry of life-span and potency of Karma by bringing about accidental death. Thus there are four ways of death which may be well illustrated by a comparison to the extinction of flame of lamp through exhaustion of oil, through want of wick, through the absence of both and through the blast.

As a wave on the surface of ocean rises, breaks and is followed by another wave and thus the rising and falling of wave after wave go on incessantly, so the death follows birth and birth follows death and thus the play of coming and going in the world goes on incessantly.

When a person is about to die, there appears in one of his six sense-doors either the Karma which is bringing about rebirth or the token of that Karma or a sign of destiny. The Karma which is capable of causing birth is reflected in the sense-door like a face in the mirror. It is a good deed, it represents itself by way of offering Puja or observing vows etc. If it is a bad one, the reflection of its performance takes place in the form of killing, stealing etc. When the token of Karma comes, the circumstances of doing the deed or its implements are reflected. When the sign of destiny is manifested, there will be indication of impending future birth. If the dying person is destined to be born as a human being, he sees the image of future parents or the reflection of surroundings of the future place of birth. In the case of birth in the heaven, the garlands of flowers or heavenly abode etc. are reflected. Hellish fire or other dreadful things appear in the event of being born in hell.

It is necessary to mention here that the mind and mental faculties cannot arise without the support of objects such as sight, sound, smell, taste, touch or concrete mental object. These are therefore, called the objects of mind and mental faculties. Clearly speaking, the arising of mind and mental faculties occurs only when these objects come to sense-doors. As in the absence of field there cannot be sprouting of seed, so there is no arising of mind without object. The object on the support of which the mind arises, is called the object of that particular mind attended with mental faculties.

At the time of death the three things i.e. Karma, token of Karma and the sign of destiny mentioned above are nothing but the objects of consciousness or mind arising on the verge of death. Fixed on this object there goes on an uninterrupted continuum of consciousness. According to the maturing Karma, the same consciousness being pure or corrupt in conformity with the ensuing existence tends there to.

When the continuum of consciousness on the verge of death reaches its term or terminates, the death-thought or the last phase of present being (*cuticittam*) arises and ceases. This is known as death—the end of present life. Immediately thereafter dependent on the object gripped at the point of death arises a mind joining two existences at the confluence of death and new life and is set up in the next existence according to the circumstances and capacities. In the stream of new existence this mind is the first mind or consciousness at rebirth which joins two existences i.e. the past and present existences. It is followed by *Bhavaṅga citta*—the life-continuum or sub-conscious state of mind. When the birth takes place in *Kāma* world or *Rūpa* world the first mind has a physical base, but it has no physical base in case of birth in the *Arūpa* world.

Needless to say, ignorance and cravings etc. cannot be left behind like wealth and relations, nor burnt with the body, while leaving the world. In pursuance of law of nature the layers of ignorance and cravings etc. wrap up the mind and

mental associates in new re-birth. In due course, in contact of senses with their objects consciousnesses along with their concomitants arise cutting off the stilled current of the life-continuum. Thus the play of life goes on through performance of action of various types led by the arising of consciousness. Death brings an end and again a new re-birth follows. In this way the play of going and coming on the stage of world continues until one attains 'Nibbāna'.

KARMA

Whatever pattern of society men may aim at, is it feasible to liquidate inequalities rampant everywhere ? If we glance around, we find men both dull and intelligent, ugly and beautiful, weak and strong, rich and poor and so on. The difference between man and man looms large everywhere. A question arises in the recess of one's mind as to why there happens to be so much difference ?

In reply Buddhism would say in simple words that 'Karma' meaning action or deed lies at the root of this difference. As the seed sown bears fruits, so a deed done yields its results. Needless to say, a good deed brings forth good results and bad deed bad results. But contrary to our expectations we notice how a wicked person enjoys power and prosperity inspite of his nefarious activities while a good man suffers incessantly. In such cases one cannot but doubt the efficacy of Karma. One is inclined to raise question as to why a good man suffers and a wicked man prospers in the event of Karma being the guiding force in determining the destiny.

It is stated that as the fresh milk does not turn into curd immediately, so the Karma does not mature into fruition at once. None can say that the good man did not commit any sinful act in his previous life, nor the wicked one performed any good deed in the past life. They should therefore reap the results of their past deeds accordingly at present. Instances are not rare that a bad man turns good in the noble

company of the good and a good man degenerates under the pressure of adverse circumstances. In the vast expanse of time involving travels from birth to birth one's change is therefore no wonder. In whatever category a man is placed according to the merits or demerits of his past Karma, his present actions cannot go in vain and are bound to bear fruits in due course.

In Buddhism the volition is denoted as Karma. In fact, the volition translated into action manifests itself in speech (vacī Kamma) or deed (Kāyakamma). If one hurts anybody accidentally i.e. without any intention of hurting, one's such involuntary action does not constitute a guilt. Nor one reaps the merit of doing good to a person unless one has the intention of doing so. Thus every deed is determined by volition.

Karma is mainly divided into three types viz. good or moral, bad or immoral and neutral or indeterminate. If the mind feels elevated with the feelings of piety, and purity, love and devotion etc. in the performance of a deed, it is undoubtedly a good or moral Karma. Such Karma includes offering of Puja, Charity and observance of moral precepts etc. On the other hand the Karma which defiles the mind with evil propensities like greed, hatred etc. in its performance is described as bad or immoral. Killing, stealing, debauchery etc. fall within the range of this type. Besides these there is such action as can neither be called moral nor immoral. This is known as neutral or indeterminate Karma.

As regards its function Karma can be classified as follows :

- (1) Reproductive Karma. (2) Promotive Karma.
- (3) Depressive Karma. (4) Destructive Karma.

Although Karma leads the being from birth to birth, all Karmas cannot be the cause of birth. The Karma which causes birth is called reproductive. But its function does not cease with the birth. If it is not hampered, its function continues till death. The Karma which aids or promotes is

known as promotive. This Karma enhances one's happiness and prosperity in the case of good birth while it aggravates sufferings of the victim of bad reproductive Karma. The depressive Karma is so called, because it depresses or presses down the effects of reproductive Karma. Consequently, in the case of good birth one suffers set-backs in life while the fortune favours one in the reverse case. The destructive Karma cuts short one's life by bringing about accidental death. Hence it provides no scope for continuance of function of the reproductive Karma.

As the Karma differs in its function, so it differs in its fruition. All Karmas do not bear fruits in the same way, but its fruition depends on the degree of its intensity. On the basis thereof it is divided into four kinds as below :

(1) Weighty Karma. (2) Proximate Karma. (3) Chronic Karma. (4) Karma as done.

Under the above four heads the first one is so called because of its intensity of weight. On the bright side spiritual attainments and on the dark side serious sins like patricide, matricide etc. are called weighty Karma. No other kinds can stand on the way of its fruition. As a strong man goes ahead leaving behind others, so a weighty Karma brings forth its effect direct by its inherent force overpowering the rest. The Karma performed on the eve of one's death is called the proximate Karma. Because of its freshness it reflects on the mind of the dying person and results in the immediate life in the absence of weighty Karma. The Karma done repeatedly or habitually is known as chronic Karma. In the absence of the first two it ripens into effect.

It is superfluous to say, none can remain inactive without doing anything. Nature itself goads one to work. The deed or Karma which does not come within the purview of the above three types (i.e. weighty, proximate or chronic Karma) is called Karma as done. Since it is the weakest of all in comparison, it becomes effective in the absence of others.

According to the timing of fruition Karma is classified as follows :

- (1) Karma effective in this life.
- (2) Karma effective in the next life.
- (3) Karma effective in some after life.
- (4) Karma impotent.

The first one becomes effective in this life because of its intensity of weight. The next one bears fruits in the immediate life. The third one may be effective in any life in the expanse of the existence from birth to birth. If the time limit of fruition of the first two expires on account of interception by any other Karma, they miss the opportunity to ripen and become ineffective. In the event of being freed from rebirth by achieving the highest stage of sanctification even the Karma effective in any life also loses potency. All such Karmas are defined as impotent.

The law of Karma is linked up with that of rebirth. The relation between the two is same as that between the seed and tree. Therefore Karma is known as Bhavavīja i.e. the seed of being. In this connection an excerpt from Milinda Pañha is reproduced :

“King Milinda asked : Reverend Nāgasena, where lies the Karma ?

Nāgasena said : Your Majesty, the Karma lies condensed neither in the mind, nor in any other physical or mental elements. As nobody can denote the part of a mango-tree where the mangoes lie hidden, but in due course it blossoms forth, so Karma does not lie condensed in the mind or elsewhere in the physical or mental plane, but it becomes resultant in due course.”

MIND AND MENTAL FACULTIES

The pali words ‘citta’, ‘mana’ and ‘viññāṇa’ mean mind or consciousness. It has already been said that at rebirth the first arising of mind which heralds the dawn of new birth of a being, is known as paṭisandhi citta (the resultant consciousness as determined by the past reproductive karma.)

It is followed by Bhavaṅga citta— the life-continuum, which is an unperturbed still current of the stream of being bounded by birth and decease. In fact, it is the subconscious state of mind.

When the sense organs such as eyes, ears etc. come in contact with their respective objects like sight, sound etc. consciousness throbs cutting off the still current of the stream of being like rippling in the river by the wind. This is called the arising of mind or consciousness. The mention of mind necessitates the mention of mental faculties also. The arising of consciousness is the assembly of both. It is therefore said in the description of mental faculties that allied to mind fifty two states which rise and cease with mind and share its object and its base are the mental faculties.

In fact, the mental faculties are nothing but elements of mind which go to form the consciousness. According to them the classification of consciousness also takes place. As evident, the object is a necessity in the arising of consciousness. As the crops can not grow in the absence of lands, so the consciousness cannot arise without objects such as sight, sound etc. on which the activities of mind proceed. Likewise, the arising of consciousness necessitates a base which serves as a resort or shelter. The eye, ear, nose, tongue, body and mind are the bases of mind and mental faculties which function therein in the event of their arising. Mainly, the mental faculties are classified into four categories, such as Universals (sabba citta-sādhāraṇā). Distinctive (pakiṇṇakā), immoral (akusalā) and moral or beautiful (sobhanā).

UNIVERSALS (Sabba citta-sādhāraṇā)

The mental faculties called 'Universals' are such as are available in all consciousnesses. No consciousness can arise without their presence. Mundane or supra-mundane, whatever consciousnesses are there, every consciousness contains them. since these are common to every act of consciousness. In fact, these are the basic elements of mind. No consciousness can

come into being leaving out any one of them. These mental faculties are therefore known as 'Universals'. They are as follows :

- (1) Contact (phassa) (2) Feeling (vedanā) (3) Perception (saññā) (4) Volition (cetanā) (5) One-pointedness (ekaggatā) (6) Psychic life (jīvitindriya) (7) Attention (manasikāra)

If the consciousnesses had been formed with the above seven mental faculties alone, all the consciousnesses would have been cast in the same mould to be of the same type. Since there are other forty-five kinds of mental faculties of various types, there is no scope to be so. On the contrary, they go to form different types of consciousness intervening in different ways.

- (1) Contact— Here contact indicates meeting or coming in to touch. The contact of eye, ear, nose, tongue, body and mind with their respective objects like sight, sound etc. is merely a lifeless dull activity unless there is the mind. In fact, the mind's observation or taking notice of is the contact.
- (2) Feeling— It has already been stated that when an object comes within the grasp of a sense organ, there arises the feeling or sensation. Its function is to feel the object. The feeling may be of pleasure (sukha) or of pain (dukkha) or balanced (upekkhā). Thus there are mainly three kinds of feeling which are increased to five when both pleasure and pain turn into joy (somanassa) and grief (domanassa) respectively with the accompaniment of excitement.
- (3) Perception— As soon as the senses come in contact with their respective objects the act of perceiving thereof is termed as perception, function of which is to create the sense of recognising the objects. In fact, it is the primary knowledge about the object.
- (4) Volition— Volition implies the exercise of the will which activates the mind. It is therefore said 'ceteti cetana'

i.e. it causes to think. As its function suggests, it is two fold viz. 'sahajāta cetanā and 'nānākkhaṇika cetanā'.

'Sahajāta cetanā means co-existent volition which merely determines the activities of its concomitant mental faculties or connects the concomitants with itself on the object of consciousness. When the volition rooted in root-conditions like greed, hate, amity etc. is transformed into action (Kamma) physical, vocal or mental entailing consequences, it is called 'nānākkhaṇika cetanā' i.e. non-simultaneous occurring at different times.

- (5) One-pointedness— The lack of distraction of mind constitutes 'ekaggatā i.e. one-pointedness which keeps the mind still and steady on the object (ālamhana). The mind is fixed in such a way that it is not diverted from the object. As a matter of fact the mind is incapable of gripping the object without one-pointedness which is essential in the arising of consciousness. It is well-demonstrated in the birds and animals engaged in prey. Its necessity in the domain of spiritual culture is beyond description. It develops into the concentration of thought or samādhi when it is cultivated properly. Needless to say, the flood gate of supernormal possibilities is flung open before the perfectly concentrated mind.
- (6) Psychic life— The jīvitendriya (psychic life) lords over the processes of consciousness as the vitality thereof. Hence it is designated as 'jīvitendriya' in the sense of lording or mastering. Though other mental faculties have their own respective function, yet 'jīvitendriya' sustains and tends them as their concomitant. As the volition determines the function of its concomitants, so 'jīvitendriya' provides them with vitality. It is therefore, said in the commentary "Anupāleti udakam viya uppalādini" i.e. as the water through stem sustains the vitality of lotus, so jīvitendriya provides its concomitants with vitality.

- (7) Attention— It is called ‘manasikāra’ because it engages the mind to the object (ālamhana). As the charioteer conducts the horses towards destination, so ‘manasikāra’ conducts the processes of consciousness towards the object. It is the first step in the arising of consciousness.

DISTINCTIVE (Pakiṇṇakā)

The Pali word ‘pakiṇṇa’ means ‘scattered or ‘strewn’. Those mental faculties which lie scattered both in moral and immoral consciousnesses are designated as ‘pakiṇṇakā’. While moral and immoral faculties are found in moral and immoral consciousnesses respectively, ‘pakiṇṇakas’ manifest in both the types of consciousnesses irrespective of the division. However, they do not appear in all consciousnesses unlike the universals, but in some of them only. Hence, we call them distinctive. They are six in number as follows :

(1) Initial application (vitakka) (2) Sustained application (vicāra) (3) Deciding : (adhimokkha) (4) Effort (viriya) (5) Pleasure (Pīti) (6) Intention or Desire-to-do (chanda)

(1) Initial application (vitakka)—in the arising of a consciousness ‘vitakka’ performs the primary function by directing its concomitants towards the object. When the mind catches hold of the object by the help of ‘vitakka’ other concomitants perform their respective functions.

(2) Sustained application (vicāra)— ‘vicāra’ is continued exercise of the mind on that object. When vitakka puts the mind on the object, ‘vicāra’ continues the exercise thereon.

(3) Deciding (adhimokkha)— it is freedom from indecision or dubiousness. Generally a consciousness arises gripping one of the various objects. One object must be gripped among many. This necessitates a decision as to the selection of a particular object. An Indecision in this respect creates confusion. As a pedestrian standing on a cross-road decides on the way of destination and follows

it, so the consciousness decides to catch hold of a particular object amongst many. The deciding is 'adhimokkha' which is one of the mental faculties.

- (4) Effort (*virīya*)— it means strenuous exertion, display of energy etc. It manifests itself in the consciousness by dispensing with sloth and torpor and activates it. Its nature is to overcome hindrances and defy opponent forces. As on the dark side the effort made Angulimāla a formidable man-slayer, so on the bright side it enabled him to reach the supreme state of Arhatship. 'Virīya' found eloquent expression in the firm determination of Prince-ascetic Sidhartha 'Thāsane suṣhyatu me sarīram'.

- (5) Pleasure (*pīti*)— The gladness of mind is *pīti*, which elevates the mind with delightfulness. There are five types of *pīti* as described in the commentary, such as *khuddikā*, *khaṇikā*, *avakkantikā*, *ubbelā* and *pharaṇā pīti*. Thrilling pleasure is the first type i.e. *khuddikā*. The pleasure which springs up momentarily like lightning is the second type i.e. *Khaṇikā*. The third type *avakkantikā* is the ecstatic delight. When *pīti* floods the mind, it is called 'ubbelā' the fourth type, while 'pharaṇā' the fifth type which diffuses is nothing but rapture.

It is superfluous to mention that *pīti* is never linked up with mental faculties like hatred, malice etc. It is completely absent in the arising of consciousness rooted in hatred. Where there is *pīti* there is *sukha*, but *sukha* may exist without *pīti*. The discussion in this connection will come up later on.

- (6) Intention or desire-to-do (*chanda*)— *Chanda* means intention or desire-to-do as given in the heading. But it has nothing to do with the desire for having or enjoying. In plain words it is the desire to do— *Kattukāmatā* as stated in Pali commentaries. When it appears in the moral consciousnesses, it is not soiled by lust. So it

becomes stainless, pure and promotive in the event of Nibbāna being its object.

The seven universals and six distinctives detailed above are called 'Aññasamāna' i.e. equal with the opponents, as they appear in both the moral and immoral consciousnesses. Though they are neither moral nor immoral, but they become moral or immoral, according as they continue in a moral or immoral consciousness.

IMMORAL MENTAL FACULTIES

(Akusala cetasika)

In plain words akusala cetasika means immoral mental faculties which defile, bebase and degenerate the mind. They play prominent part in the arising of immoral consciousnesses. They are fourteen in number as follows.

1. Dullness (moha), 2. Impudence (ahirika), 3. Recklessness (anottappa), 4. Distraction (uddhacca), 5. Greed (lobha), 6. Misconception (diṭṭhi), 7. Conceit (māna), 8. Hatred (dosa), 9. Envy (issā), 10. Selfishness (macchariya), 11. Worry (kukkucca), 12. Sloth (thīna), 13. Torpor (middha), 14. Doubt (vicikicchā).

(1) Dullness (moha)—Moha means lack of understanding or knowledge. In the commentary it has been stated: "ārammaṇe muyhatīti moho ānnaṇaṃ so ārammaṇa sabhāve paticchādāna lakhkano." i.e. what creates delusion over the object and conceals the nature thereof is 'moha' 'aññānaṃ'—lack of knowledge. As the pitch darkness draws a black curtain on the eye and allows nothing to be seen, so 'moha' covers the inner eye and makes it incapable of seeing the nature of object. Though it clouds the vision, it is a potent force on devising ways and means for committing sinful deeds. Hence, it is known as false knowledge or evil intelligence, where there is sin, there is moha. No misdeed can be done without moha which is at the root of all sins.

(2) Impudence (ahirika)—In the literal sense 'ahirika' is shamelessness. One's unblushingness in the commitment of

sinful deeds of all description is called *ahirika*. As a matter of fact one who blushes, loathes to do anything wrong is incapable of performing bad or immoral work. Otherwise one becomes shamelessly forward to do wrong. Hence 'ahirika' i.e. impudence is one of the immoral mental faculties.

(3) Recklessness (*anottappa*)— Those who are afraid of the consequences of misdeeds, cannot do any wrong. In the absence of such fear one is at liberty to do anything one likes and becomes reckless. The recklessness is 'anottappa'. As the insects embrace the flame, so a reckless one commits sinful deeds freely.

(4) Distraction (*uddhacca*)— 'Uddhacca' means distraction of mind. It confuses the attention and disturbs the peace of mind. As the throwing of stone ruffles the heap of ashes, so 'Uddhacca' deviates the mind from its object and causes restlessness.

(5) Greed (*lobha*)— The desire to have things of one's liking is 'lobha' i.e. greed. Since it attaches the mind to the objects like sight, sound etc., it is called attachment. When it creates attraction for objects, it is called *rāga* i.e. passion. It grows into covetousness coveting or eagerly desiring another's property etc. In fact ; 'lobha' is nothing but desire. Its nature is to enjoy the objects. As the mirage entices away a thirst stricken deer in the desert to distress, so the 'lobha' allures the beings in the garb of happiness to subject them to endless sufferings of the world.

Though 'lobha' is immoral, but it may be an indirect cause of moral deed. The desire for happy and prosperous life in the next world or a blissful birth in heaven is nothing but a subtle desire which urges one to lead a life of virtue. It would not be out of place to mention that there cannot exist the greed in the moral consciousness behind the performance of virtuous deed, on the other hand the faculty of greedlessness appears along with other moral faculties therein. Thus 'lobha' happens to be the indirect cause of moral action.

(6) Misconception (ditṭhi)— in the literal sense ditṭhi means (viewing or seeing) vision. But here it stands for false view or misconception or error. A man clings to his misconception taking it to be the absolute truth and defies all other views placed before him. Apparently, when dullness stands in the way of understanding the true nature of objects and greed takes possession of the mind, the misconception or false view vitiates it. Hence misconception relates to both greed and dullness, but its relation with the former viz. greed is direct. It has therefore been stated in the commentary 'micchādītṭhi lobhamūlena Jāyati' i.e. greed is at the root of misconception.

When one is under the influence of misconception the transitory and unreal worldplay appears to him as real and permanent and the life afflicted with disease, death and other various ills as a great repository of pleasures. As such he identifies himself with his body and mind and his mind gets enmeshed in the complex net of false views.

(7) Conceit (māna)—māna is ego-consciousness or sense of 'I' and 'me'. In comparison with others when there grows the sense of superiority, inferiority, and equality, it is called 'Seyyamāna' (sense of superiority) hīnamāna (sense of inferiority) and Sadisamāna (sense of equality) respectively. Thus there are three kinds of 'māna'. The relation between 'māna' and misconception is at the root of ego-sense (māna). Under the influence of misconception, the conception of 'I' and 'mine' arise, which is mere vain conceit.

(8) Hatred (dosa)— Dosa which poisons the mind is the ill will or hatred. Its appearance in the mind is visibly manifested in the gesture and posture of a person. By entertaining hatred one not only does harm to others, but to himself also. It surpasses a poisonous snake in cruelty, a wild fire in internal burning and anything else in enabling one to commit serious sins. it is superfluous to say that hatreds made the earth to have bathed in blood more than once, reduced to ruins the cities and capitals and played havoc in the human society.

Greed and hatred differ in nature in as much as the greed tends to enjoy the object (*ālambana*) while hatred is prone to destroy it.

(9) Envy (*issā*)— *Issā* is grudging contemplation. It cannot tolerate the happiness, fortunes, fame etc. of others. It debases the mind and manifests itself in blaming and finding fault with others.

(10) Selfishness (*macchariya*)— It has been stated in the commentary “*atta sampatti nigūhang lahkhaṇaṃ macchariyaṃ*” i.e. the nature of ‘*macchariya*’ to hide one’s own possessions which are intended to be monopolised and shared with nobody. Such sharp sense of selfishness is called ‘*macchariya*’ which nips in the bud one’s noble sentiments. A selfish person is dead against charity and philanthropic work and knows no liberality or broadness of mind.

(11) Worry (*Kukkucca*)— There is remorse for wrong committed or repentance for refraining from doing good. Such remorse or repentance causes worry or uneasiness which is called “*Kukkucca*”. It is always accompanied by grief. In spite of being so, it has no connection with envy and selfishness.

(12) Sloth (*thīna*)— The indolence or laziness of the mind is known as ‘*thīna*’. The mind occupied by it moves idly and inaptly towards the object. It renders the mind not only weak and inapt in gripping the object, but makes it unwilling. Its function is to destroy energy of the mind.

(13) Torpor (*middha*)— As the indolence of the mind is known as ‘*thīna*’ so the indolence of mind’s concomitant mental faculties is called ‘*middha*’. As ‘*thīna*’ renders the mind idle and inapt, so ‘*middha*’ does its concomitants. In fact, the function of ‘*thīna*’ and ‘*middha*’ is the same i.e. both destroy energy.

(14) Doubt (*vicikicchā*)— ‘*Vicikicchā*’ is an inclination to disbelieve. It is indicative of uncertainty leading to indecision. Because of indecision the restlessness characterizes it.

Among the fourteen immoral mental faculties described above (1) dullness, (2) impudence (3) recklessness and (4) distraction exist in all classes of immoral consciousness. As such, they are called bad 'universals' (sabba akusala citta sādharma), which are common to all immoral consciousness : (1) Greed, (2) misconception and (3) conceit appear only in the consciousness rooted in greed, while (8) hatred, (5) envy, (3) selfishness and (4) worry manifest themselves in the consciousness rooted in hatred. Sloth and Torpor— these two faculties are present in the both types of consciousness rooted in greed and hatred. Doubt arises only in the consciousness of nescience.

MORAL OR BEAUTIFUL (Sobhana)

'Sobhana cetasika' means morally beautiful mental faculties which are twenty-five in number. They are classified as (1) Beautiful Universals (sobhana sādharma), (2) Abstinenes (virati), (3) Illimitables (appameyya) and (4) Insight (paññendriya).

BEAUTIFUL UNIVERSALS (Sobhana-sādharma)

As the mental faculties known as 'Universals' (sabba citta sādharma) are available in all consciousnesses, so some mental faculties are common to all beautiful consciousnesses. No beautiful consciousness can arise without their presence. Hence they are called beautiful universals (sobhana sādharma). They are as follows :

(1) Faith (saddhā) (2) Mindfulness (sati) (3) Prudence (hiri) (4) Discretion (ottappa) (5) Greedlessness (alobha) (6) Amity (adosa) (7) Balance of mind (tatra majjhattatā) (8) Composure of mental faculties (Kāya passaddhi) (9) Composure of mind (citta passaddhi) (10) Buoyancy of mental faculties (kāya lahutā) (11) Buoyancy of mind (citta lahutā) (12) Pliancy of mental faculties (kāya mudutā) (13) Pliancy of mind (citta mudutā) (14) Aptness of mental faculties (kāya kamnaññatā) (15) Aptness of mind (citta Kam-

maññatā) (16) Proficiency of mental faculties (kāya paguññatā) (17) Proficiency of mind (citta paguannatā) (18) Uprightness of mental faculties (kāya ujjukatā) (19) Uprightness of mind (citta ujjukatā).

Faith (saddhā)— Faith (saddhā) means belief or faith which has been compared with the water-cleansing gem (udakapasādaka maṇi). As this gem makes the water clean and transparent, so also faith purifies the mind and mental faculties. Divine objects ennoble the mind blessed with faith by kindling feelings of piety and purity, love and devotion etc. Hence it is said “Saddhā vijaṃ” i.e. faith is the seed of good life. It is further stated “Saddhāya tarati oghaṃ” i.e. one goes across the stream of world by faith. No great achievement is possible without faith. But blind belief without reason cannot, rightly be called faith.

(2) Mindfulness (sati)— Sati means keeping the object in mind without letting it pass into oblivion. According to Abhidhamma, the keeping in mind of matters relating to sinful events is not ‘Sati (mindfulness)’. It is the offshoot of evil thoughts. Mindfulness is good faculty that prevents the entry of evil things and retains the purity of mind. As long as it prevails, the mind remains free from evil thoughts. And in its absence, the evil thoughts flood the mind. The mind without mindfulness is compared to a ship without the captain.

(3) Prudence (hiri)— Hiri means blushingness or loathfulness. Generally out of self respect one blushes or loathes to do wrong or commit any sinful deed. Thus ‘hiri’ is helpful in building a good human society.

(4) Discretion (ottappa)— To be afraid of consequences of misdeeds is ottappa which prevents one from doing the wrong. This mental faculty is the outcome of fear for blame, punishment or consequential sufferings in the next world. It serves as a cause for refraining from evils. It is therefore said :

“Bhīruṃ pasamsanti nahī tattha sūraṃ
Bhayā hi santo na karonti pāpaṃ.”

The wise praise one afraid of misdeeds but not one regardless of consequences. For, the virtuous do not commit sinful deed out of fear only.

In fact, prudence and discretion lead one to the right path.

(5) Greedlessness (alobha)— The detachedness which comes into one's mind by driving away greed, avarice or covetousness is known as alobha. The disinterestedness, unattachment etc. are its synonyms. Its characteristics is to remain detached like drops of water on the lotus leaf. It is 'alobha' which makes one generous or magnificent to loosen one's purse strings for noble purposes. It culminates in the destruction of desire.

(6) Amity (adosa)— Adosa means friendliness. love, amity etc. are its synonyms. It calms the mind dispelling hatred or ill feeling. It is serene like moonlight and soothing like sandal-paste. "May I be free from malice and hatred and happy. May all beings in the universe be so too." The cultivation of 'mettā' in this way kindles love and amity within. One cannot think of killing, stealing or doing other harmful deed, when, the feeling of love wells up in the recess of one's mind. Thus 'adosa' serves as a cause for observance of precepts or the moral conduct.

(7) Balance of mind (tatra-majjhataṭṭā)— Literally 'Tatra majjhataṭṭā means 'there-middleness' which is equanimity or balance of mind. Its function is to maintain the balance of mind and mental faculties by putting down mental sloth and distraction. Indifference is its special feature. However, it must not be confused with 'upekkhā' the neutral aspect of feeling. The former is a higher mental attitude which may eventually be developed into illimitable state of equanimity and culminate in super-knowledge.

(8) Composure of mental faculties (kāya-passaddhi)— Here Kāya is not material body but mental faculties (nāma kāya as opposed to rūpakāya). Kāyapassaddhi means the composure of mental faculties, which brings stillness and tranquillity to mental faculties.

(9) Composure of mind (citta passaddhi)— The composure of mind is 'cittapassaddhi' in the absence of which the mind remains restless and disturbed. With the appearance of citta-passaddhi, the mind becomes calm and quiet.

(10) Buoyancy of mental faculties (kāya lahutā)— Kāyalahutā i.e. buoyancy of mental faculties dispels the dullness of mental faculties and makes them springy.

(11) Buoyancy of mind (citta lahutā)— It drives away dullness and shyness of mind to make it fit.

(12) Pliancy of mental faculties (kāya mudutā)— It brings in adaptability.

(13) Pliancy of mind (citta mudutā)— It makes the mind pliant by driving away callousness.

(14) Aptness of mental faculties (Kāya-Kammaññatā)— It makes mental faculties capable of carrying on their respective function.

(15) Aptness of mind (citta-Kammaññata)— The capability of mind is provided by this faculty.

(16) Proficiency of mental faculties (Kāya-pāguññatā)— It makes mental faculties expert in their respective function.

(17) Proficiency of mind (citta-pāguññata)— It makes the mind adept in gripping the object.

(18) Uprightness of mental faculties (Kāya-ujjukatā)— It straightens the mental faculties.

(19) Uprightness of mind (citta-ujjukatā). It is the straightness of mind which prepares the ground for goodness. One cannot be good without being straight in mind. Mind without straightness often takes the zigzag way. Its movement is made straight by 'citta ujjukatā.

ABSTINENCES (Virati)

'Virati' means aloofness, disinterestedness, nonattachment etc. It is 'refraining' from sins or misdeeds. So it is disinterestedness, unattachment towards bad blameful behaviour. Needless to say this noble mentality sets man on the right

path and paves way for spiritual upliftment. It is classified into three categories as follows :

(1) Right speech (sammā vācā). (2) Right action (sammā kammanta). (3) Right livelihood (sammā ājivo).

(1) Right speech (sammā vācā)— Lying slandering, talking harshly and gossiping constitute the bad speech. One's disinterestedness towards the use of these or abstinence therefrom entitles one to speak words free from faults— clean, beautiful and meaningful, which are called the right speech (sammā vācā).

(2) Right action (sammā kammanta)— The action in the performance of which mind is defiled with evil propensities such as greed, hatred etc. is definitely bad. Even if it is advantageous for the time being it tends to bring forth bad consequences. Killing, stealing, debauchery etc. fall within the range of this type of action. One's disinterestedness towards such action or abstinence, therefrom is transformed into the habit of doing good deed including puja, charity etc. These are the right actions.

(3) Right livelihood (sammājiv)— In order to lead a good life one must avoid such professions as would involve killing, lying, cheating etc. One's disinterestedness towards such living contaminating life or abstinence therefrom urges one to adopt means of living free from all vices, this is the right livelihood.

ILLIMITABLES (appameyya)

'Appameyya' means what is beyond limit. In the world there live innumerable beings who concern the faculty under this heading. As this faculty extends over all beings illimitably, it is called 'illimitable' (appameyya) which is classified into two, viz., (1) Pity (karuṇā) and (2) Appreciation (muditā).

(1) Pity (karuṇā)— To relent at others' sufferings and a will to redress others' distress is 'Karuṇā', i.e. pity. Kindness, compassion etc. are its synonyms. Where there is 'Karuṇā' there is no hatred. When one's heart relents at the sufferings

of others, one cannot remain selfish, but becomes generous and munificent to the extent of one's capacity.

(2) Appreciation (*muditā*)—‘*Muditā*’ is joy felt over other's good luck or prosperity. It is a benevolent attitude towards the happiness of others. The cultivation of ‘*muditā*’ does away with envy. While envy depresses and narrows the mind, ‘*muditā*’ ennobles and liberalizes it.

Both these faculties (i.e. *Karuṇā* and *muditā*) may develop into ‘*Brahmavihāra bhāvanā*’ along with ‘*amity*’ (*mettā*) and ‘*equanimity*’ (*upekkhā*).

INSIGHT (*paññendriya*)

To know objects or things in their true perspective is *paññā* (insight). Because of its controlling capacity it is called ‘*paññendriya*’. As the light dispels darkness, so the approach of *paññā* dissolves ignorance. In fact the meaning of *paññā* is wide and extensive. Here we may take the faculty ‘*paññendriya*’ for ‘*intuition*’.

ARISING OF CONSCIOUSNESS

The Pali words ‘*citta*’, ‘*mana*’ and *viññāna* are synonymous, which are used in the sense of thinking, mentation and knowing respectively. When consciousness does not arise in a process of thought, there prevails the sub-conscious state of mind which is called *bhavaṅgasota*, i. e. the stream of being. It is the life-continuum (*bhavaṅga*) which is comparable to the current of the river flowing calmly unhindered by anything.

When the sense organs such as eye, ear, etc. come in contact with their respective objects like sight, sound etc. there arises with the concomitance of mental faculties a consciousness which may be described as process consciousness (*vīthi citta*) cutting off the stream of being. There are three phases—genesis (*uppāda*), development (*ṭhiti*) and dissolution (*bhaṅga*). Each of these is called an instant (*khāṇa*). Such three instants make one mental moment (*cittakkhāṇa*) the period occupied by a consciousness.

Mainly, there are two classes of consciousness arising with the concomitance of mental faculties viz. mundane (lokiya) and supra-mundane (lokuttara). The consciousnesses that arise, taking 'Nibbāna' as the object are supra-mundane (lokuttara) and the rest mundane (lokiya) which are classified into three types viz, the Kāmāvacara, Rūpāvacara. and Arūpāvacara. In fact, this classification relates to three planes of existence known as kāmaloka (world of sensualism), rūpaloka (world of form) and arūpaloka (world of formlessness). The consciousness which arises in the realm of sensual desire grasping sight, sound etc. as objects is called kāmāvacara citta since rūpāvacara and arūpāvacara citta which are attained through meditational practices are unsullied by sensual desires, they are termed 'mahaggata citta' i.e., super-normal consciousness. The desire prevalent in rūpaloka exists in rūpāvacara citta while it is conspicuous by its absence in arūpāvacara citta in which only exists the desire pertaining to arūpaloka.

KĀMĀVACARA CITTA

Kāma consciousness is mainly divided into two types, viz. conditional (sahetuka) and unconditional (ahetuka). The conditional consciousnesses are those at the root of which exist conditions such as greed (lobha) hatred (dosa) and dullness (moha) on the dark side and greedlessness (alobha), amity (adosa) and lack of dullness (amoha) on the bright side, while unconditional consciousnesses have none of these conditions either bad or good.

UNCONDITIONAL CONSCIOUSNESS

There are two classes of unconditional consciousness such as resultant consciousness (vipāka citta) and non-causal consciousness (kriyā citta). When bad or good karma ripens to bear fruits, it is called vipāka i.e. result. The resultant consciousness appears as the consequence of the bad or good karma acquired in the previous life.

The resultant consciousness which are the results of bad karma (done in a previous birth) are seven as under :

1. Visual consciousness (*cakkhu viññāṇa*) accompanied by feeling of indifference.

2. Auditory consciousness (*sota viññāṇa*) accompanied by feeling of indifference.

3. Olfactory consciousness (*ghāṇa viññāṇa*) accompanied by feeling of indifference.

4. Gustatory consciousness (*jihvā viññāṇa*) accompanied by feeling of indifference.

5. Tactile consciousness (*kāya viññāṇa*) accompanied by pain.

6. Recipient consciousness (*sampaticchana citta*) accompanied by feeling of indifference.

7. Investigating consciousness (*santīraṇa citta*) accompanied by feeling of indifference.

The contact of eye with sight brings in the visual consciousness. Similarly, the consciousness at 2 to 5 arise through the contact of ear, nose, tongue and body (i.e. skin) with their respective objects, i.e. sound, smell, taste and touch. The recipient consciousness appears receiving these objects thereafter. The investigating consciousness follows investigating the objects.

When the objects, i.e. sight, sound etc. come to their respective sense-doors, i.e. eye, ear etc. the first five consciousnesses (at 1 to 5) become aware of them. The function of these consciousnesses is to be aware of the objects. Immediately after the recipient consciousness receives the objects presented. The act of receiving is its function. Then the investigating consciousness starts investigation which is its function.

Needless to say, the seven unconditional resultant consciousnesses detailed above are the results of bad Karma done in a previous birth. Because of the absence of conditions like greed, hatred etc. they are called unconditional consciousness which play their parts passively when the eye, ear etc. bring impressions of the external world. The resultant consciousness

arise automatically. Either the object is agreeable or disagreeable, the recipient consciousness receives it passively. Similarly, the function of the rest is also passive.

The feeling involved with all the bad resultant consciousnesses except tactile consciousness is of neither pain nor pleasure i.e. hedonic indifference. But the tactile consciousness is always accompanied by a feeling of pain, as the disagreeable touch (consequent on previous bad Karma) causes pain to the body.

The resultant consciousnesses which are the results of good Karma (done in a previous birth) are eight as under.

1. Visual consciousness (cakkhu viññāṇa) accompanied by feeling of indifference.

2. Auditory consciousness (sota viññāṇa) accompanied by feeling of indifference.

3. Olfactory consciousness (ghāṇa viññāṇa) accompanied by feeling of indifference.

4. Gustatory consciousness (jihvā viññāṇa) accompanied by feeling of indifference.

5. Tactile consciousness (kāya viññāṇa) accompanied by joy.

6. Recipient consciousness, accompanied by feeling of indifference.

7. Investigating consciousness, accompanied by joy.

8. Investigating consciousness, accompanied by feeling of indifference.

As the seven unconditional bad resultant consciousnesses appear as the consequences of bad Karma done in the past life, so the unconditional good resultant consciousnesses are the outcome of good Karma of the previous birth.

It is superfluous to say that the function of visual consciousness etc. of both types is the same. But the difference of feeling is noticeable in the case of tactile consciousness because of touch being agreeable and disagreeable according to good or bad results. Although the investigating consciousness is generally accompanied by the feeling of

indifference, but the joy accompanies it when the object is very vivid, in the good results. Thus on the basis of feeling, the investigating consciousness of good results doubles itself.

UNCONDITIONAL NON-CAUSAL CONSCIOUSNESS

Non-causal consciousness (*kriyā citta*) which ends in itself and never culminates in action or Karma is inoperative in its nature. Because of inoperativeness, no conditions such as greed, hatred or greedlessness, amity etc. can be attributed to it. Hence it is called unconditional. The unconditional non-causal consciousnesses are three as under :

1. Consciousness turning to impressions at the five doors (*pañca dvāra-āvajjana citta*) accompanied by feeling of indifference.
2. Consciousness turning to impressions at the mind-door (*mano dvāra-āvajjana citta*) accompanied by feeling of indifference.
3. Consciousness of the genesis of mirth or smile (*hasitoppāda citta*) accompanied by joy.

When an object is presented at any of the five doors (i.e. eye, ear, nose, tongue and body), the consciousness in the process turns towards the object cutting off the still stream of being (*bhavaṅga*). The state of turning constitutes 'pañca dvāra āvajjana citta', i.e. consciousness turning to impressions at the five doors. Similarly, the consciousness which turns towards the object presented at mind-door is known as 'mano dvāra, āvajjana citta' i.e. consciousness turning to impressions at the mind door.

In fact, in the process of thought either 'pañca dvāra-āvajjana citta' or 'mano dvāra-āvajjana citta' performs the original function turning to impressions at one of the five doors or at mind-door respectively. Following upon the first, one of the consciousness designated 'visual', 'auditory', 'olfactory',

'gustatory' and 'tactile' belonging to two groups comes into play accordingly.

'Hasita' means smile. The pure smile that plays on the lips of an arahant is the display of 'hasitoppāda citta', i.e., consciousness of the genesis of mirth or smile. At the root of it there exist neither good nor bad conditions, hence it is unconditional. As indicated already it is also inoperative. This unconditional non-causal consciousness is the prerogative of the saints at the highest stage i.e. arahants only. Joy accompanies it.

Thus seven bad resultant and eight good resultant consciousnesses together with three noncausal or inoperative ones are known as unconditional Kāma consciousnesses.

CONDITIONAL CONSCIOUSNESS

There are two classes of conditional Kāma consciousness, such as immoral consciousness (akusala citta) and moral or beautiful consciousness (sobhana citta). There exist conditions like greed, hatred etc at the root of immoral consciousness, whereas the moral or beautiful consciousness has its root in conditions like greedlessness, amity, etc.

IMMORAL CONSCIOUSNESS

There are three types of immoral consciousness, viz consciousness rooted in greed, consciousness rooted in hatred and consciousness rooted in nescience.

In the commitment of sinful deeds such as theft, adultery etc. there is the predominance of greed. Needless to say, no Karma is performed without consciousness behind it. In fact, the consciousness finds expression in Karma. Actions which are dominated by greed are the outcome of consciousness rooted in greed.

Although the consciousness rooted in greed is only one, it is divided into eight because of difference in its arising. This consciousness may arise under the influence of misconceptions relating to the object. Sometimes its appearance takes

place without misconceptions. The feeling involved with it may be of pleasure or of indifference. Also it may arise automatically or volitionally. Thus because of difference in the ways of arising there are eight classes of consciousness rooted in greed as under :

1. Automatic consciousness, accompanied by joy and connected with misconception.

2. Volitional consciousness, accompanied by joy and connected with misconception.

3. Automatic consciousness accompanied by joy and disconnected from misconception.

4. Volitional consciousness, accompanied by joy and disconnected from misconception.

5. Automatic consciousness, accompanied by feeling of indifference and connected with misconception.

6. Volitional consciousness, accompanied by feeling of indifference and connected with misconception.

7. Automatic consciousness, accompanied by feeling of indifference and disconnected from misconception.

8. Volitional consciousness, accompanied by feeling of indifference and disconnected from misconception.

In the cruel performances like killing etc., hatred is predominant. Such performances are invariably the outcome of the consciousness rooted in hatred. It arises automatically as well as volitionally. Since no other feeling except that of grief is involved with it there is no scope for division thereof on the basis of feeling. Hence there are only two classes of consciousness rooted in hatred as under :

1. Automatic consciousness, accompanied by grief and connected with aversion.

2. Volitional consciousness, accompanied by grief and connected with aversion.

Although the covetousness or greed appears to be the cause of killing at the time of hunting animals, yet the relation of greed with killing here is not direct but indirect. In such case, greed may lead one to killing, but the consciousness

behind it is associated with aversion and grief. For, feeling of pleasure or indifference cannot co-exist with aversion. Grief only is involved therewith. Killing can never be done with love and pleasure. Aversion with grief is predominant therein.

Dullness or absence of knowledge is an indispensable factor of every immoral consciousness, but it is predominant in the case of consciousness rooted in nescience. There are two classes of this consciousness as under :

1. Consciousness accompanied by feeling of indifference and conjoined with doubt (*vicikicchā*).

2. Consciousness accompanied by feeling of indifference and conjoined with distraction (*uddhacca*).

Doubt (*vicikicchā*) is an inclination to disbelieve. Because of intense dullness the mind is incapable of concentrating on the object. It cannot comprehend the nature of the object and vacillates. As such, no decision can be arrived at. The feeling involved with this consciousness is of neither pleasure nor pain but of indifference.

Similarly, the distracted mind also cannot concentrate on the object. The distraction (*uddhacca*) makes the mind restless and takes away peace. The feeling involved with this consciousness is of indifference. Needless to say, dullness is pre-dominant in both the consciousnesses.

BEAUTIFUL CONSCIOUSNESS

The consciousness which arises with the concomitance of morally beautiful mental faculties is called beautiful consciousness (*sobhana citta*). Among the *Kāma* consciousness it is verily beautiful because of its association with beautiful mental faculties.

There are three classes of beautiful consciousness such as moral, resultant and inoperative. Plainly speaking, 'moral' is the active consciousness and 'resultant' is the consciousness that appears as the result thereof while 'inoperative' is the consciousness that never culminates in action.

The consciousness elevated with piety and purity, love and devotion etc. which manifests itself in the performance of puja, charity etc. or in the observance of moral precepts is of moral class (kusala citta). Although it is one only, it is divided into eight because of difference in the ways of arising thereof.

This consciousness may arise being endowed with knowledge or disconnected from knowledge. It is endowed with knowledge, when it is behind the performance of meritorious deeds, such as preaching, philanthropic work etc. In such case it is said to be accompanied by three conditions (hetus), viz., greedlessness (alobha), amity (adosa) and knowledge (amoha). Similarly, it is disconnected from knowledge, when it is behind the performance of puja, charity, etc. of the ignorant. In the absence of knowledge the consciousness is accompanied by two conditions only, viz., greedlessness and amity. It may arise automatically or volitionally. The intensity of faith etc. causes a feeling of pleasure therein, otherwise the feeling is neither of pleasure, nor of pain. Thus because of difference in the ways of arising there are eight types of consciousness belonging to moral class as under :

1. Automatic consciousness, accompanied by joy and endowed with knowledge.
2. Volitional consciousness, accompanied by joy and endowed with knowledge.
3. Automatic consciousness, accompanied by joy and divorced from knowledge.
4. Volitional consciousness, accompanied by joy and divorced from knowledge.
5. Automatic consciousness, accompanied by feeling of indifference and endowed with knowledge.
6. Volitional consciousness, accompanied by feeling of indifference and endowed with knowledge.
7. Automatic consciousness, accompanied by feeling of indifference and divorced from knowledge.

8. Volitional consciousness, accompanied by feeling of indifference and divorced from knowledge.

Since to karma can be performed without consciousness the arising of consciousness is indispensable in its performance. Needless to say, the moral consciousness is transformed into good deed under favourable circumstances. Hence all the good deeds done come within the range of anyone of the above eight moral consciousnesses.

As already stated, passing through secret stages, karma matures to yield its result. As the result of the good deed done in the past life the beautiful resultant consciousness comes into being. Since commensurate with the moral consciousness of the past life these resultant consciousness prevail, they are accompanied by either three or two conditions (i.e. greedlessness etc.) and feelings of joy or indifference accordingly. Hence, like the moral consciousness they are eight as under :

1. Automatic consciousness, accompanied by joy and endowed with knowledge.

2. Volitional consciousness accompanied by joy and endowed with knowledge.

3. Automatic consciousness accompanied by joy and divorced from knowledge.

4. Volitional consciousness accompanied by joy and divorced from knowledge.

5. Automatic consciousness accompanied by feeling of indifference and endowed with knowledge.

6. Volitional consciousness accompanied by feeling of indifference and endowed with knowledge.

7. Automatic consciousness accompanied by feeling of indifference and divorced from knowledge.

8. Volitional consciousness accompanied by feeling of indifference and divorced from knowledge.

In accordance with the inherent power of the moral consciousness, the resultant consciousnesses shown above prevail as the results bringing about good birth either in the world

of devas or of men. The moral consciousness endowed with knowledge leads to the birth blessed with three conditions (i.e. greedlessness, amity and knowledge). Such a birth is characterised by keen intelligence. The birth consequent on Automatic consciousness accompanied by joy and endowed with knowledge is considered the best.

As already stated, inoperative consciousness never culminates in action or is transformed into karma. So the beautiful inoperative consciousnesses also arise to end in themselves and cannot bring forth any result. These hint at an unspeakable state of being, since these are the prerogatives of the saints at the highest stage, i.e., arahants who are above the merits and demerits. The beautiful consciousness experienced by them are not transformed into karma, their minds being free from desire and ignorance. These consciousnesses are also eight in number, similar to those described above.

RŪPĀVACARA CITTA

Mention has been made in Abhidhamma of three worlds viz. Kāmaloka (the world of sensual desires). Rūpaloka (the world of Form) and Arūpaloka (the world of Formlessness). It has already been said that in accordance with three planes of existence the mundane consciousness has been classified into three types viz, Kāmāvacara citta, Rūpāvacara citta and Arūpāvacara citta. In the foregoing chapters Kāmāvacara citta has been described in detail. Now Rūpāvacara citta is under discussion.

The validity of the conception about man's supremacy over all other living beings is not beyond question. Can we claim the completeness of our knowledge about the beings and things of the world which is only a small planet in the universe ? The things known compared to those unknown in universe are as little as a particle of dust in comparison to the world. Is it worthwhile to deny what is beyond the range of one's knowledge ?

The Rūpaloka is a calm world of peace unsullied by sen-

sualities or sensual desires, which is also called Rūpa brahmaloka. The attainment of Rūpa consciousness entitles one to have birth in this plane of existence. But it cannot be the goal of one who aspires after Nibbāna. However, it is not incompatible with one to acquire Rūpa consciousness beyond the sphere of sensual desires and evil propensities by purifying the mind through meditational practices. For, Rūpa consciousness itself is an achievement indicative of calm and quiescent super-normal psychical experience. It is a step towards the ultimate goal.

It is Superfluous to say, one's moral uplift attained through observance of śīlas i.e. moral precepts is the prerequisite for spiritual culture. No progress in the field is expected without the purity of character. In fact, the purity of character straightens and strengthens the mind blessed with peace and bliss. It becomes capable of reaching the domain of Rūpa consciousness by steady cultivation. The matter will be discussed later on. With the attainment of Rūpa consciousness, sensual desire, ill-will, sloth and torpor, worry and distraction and doubt get paralysed or lose their strength and potency. Consequently the mind becomes calm, concentrated, absorbed in meditation.

Rūpa consciousness is divided into three classes, such as moral, resultant and inoperative.

The process of meditation rightly cultivated gives rise to Rūpa consciousness which is termed as moral Rūpāvacara consciousness. By virtue of its inherent potency it is capable of producing result in the immediate next birth. In other words, one in possession of Rūpa consciousness must be born in Rūpa brahmaloka just after death. Since one's birth therein prevails the resultant Rūpa consciousness as the result of moral Rūpa consciousness till decease therefrom. The inoperative Rūpa consciousness is that experienced by the holy arahantas who are above merits and demerits. In their case the Rupa consciousness is incapable of producing any result by way of giving birth in Rūpa brahmaloka, because

they are beyond the range of birth and death by virtue of their attainment of the supreme Arahantship. Hence, the consciousness experienced by them is called inoperative consciousness (*kriyā citta*).

The moral *Rūpa* consciousness is divided into five on the basis of the constituent parts or factors. These five consciousnesses are designated as the first, second, third, fourth and fifth stages of absorption in meditation (*jhāna*) respectively. The faculties, viz. *vitakka* (initial application), *vicāra* (sustained application), *pīti* (pleasure), *sukha* (happiness) and *ekaggatā* (one-pointedness) from the constituent parts of the first stage of absorption in meditation.

The 'vitakka' which directs its concomitants towards the object or puts the consciousness on object, drives away sloth and torpor. 'Vicāra' which carries on the continued exercise of the consciousness on that object keeps it merged therein and doubt is thereby eliminated. 'Pīti' which elates the mind, dispels aversion. Where there is 'pīti', there is *sukha*. The difference between the two i.e. *pīti* and *sukha* is well illustrated by the simile of a thirsty traveller who sees a transparent stream at a distance and drinks water therefrom. Here his feeling excited by the sight of stream is 'pīti' and the feeling derived from drinking the water is 'sukka'. Worry and distraction disappear, when 'sukha' permeates the whole being. 'Ekaggatā' which deepens and develops into ecstatic concentration, hinders the sensual passion. Thus it is evident that the five hindrances (*Nīvaranāni*) in the path of spiritual progress i.e. (1) Sensual passion (2) ill-will (3) Sloth and torpor (4) Worry and distraction (5) doubt are inhabited with the attainment of 'jhāna'. It is so called because it burns out (*jhāpeti*) the five hindrances.

Although the division of *Rūpa* consciousness has been made on the basis of constituent parts, but it is a promotion from grade to grade. In other words, it is an ascent from the first stage to second stage and second to third and so on through the processes of meditation.

With the ascent from one stage to another serially, one constituent part or factor of each stage lessens except that of the fifth stage in which 'sukha' i.e. happiness is replaced by 'upekkhā' i.e. hedonic indifference. Clearly speaking in the event of promotion from first stage to second stage the constituent parts thereof are four instead of five. There is no 'vitakka' (initial application) in the second stage. For, the consciousness being familiar with the object, the necessity of 'vitakka' directing the concomitants towards the object ceases. It concentrates on the object without 'vitakka'. In the third stage the necessity of 'vicāra' (sustained application) also ceases. The constituent parts of this stage are three only i.e. pīti, sukka and ekaggatā. Both 'vitakka' and 'vicāra' are defunct in this consciousness, because of the efficiency achieved in the upward march. In the fourth stage there exist only 'sukha' and 'ekaggatā', while in the fifth stage 'sukha' is replaced by 'upekkhā' with which this stage is finer, subtler and more tranquil than the former. Thus there are five Rūpa consciousness of moral class as under :

1. Moral consciousness of the first stage of jhāna (absorption in meditation) conjoined with initial application, sustained application, pleasure, happiness and one-pointedness.
2. Moral consciousness of the second stage of jhāna conjoined with sustained application, pleasure, happiness and one-pointedness.
3. Moral consciousness of the third stage of jhāna conjoined with pleasure, happiness and one-pointedness.
4. Moral consciousness of the fourth stage of jhāna conjoined with happiness and one-pointedness.
5. Moral consciousness of the fifth stage of jhāna conjoined with hedonic indifference and one-pointedness.

While absorbed in deep meditation, the mind is fully awake, but remains unaware of the happenings outside because of external sense having no function. In clear words, inspite of seeing, hearing, smelling, tasting and touching, the eye,

ear etc. sees, hears, smells, tastes and touches nothing respectively. The absolute concentration of mind on the object of meditation paralyses the function of these sense-organs and makes the mind very powerful and trenchant. The potentiality of mind increases thereby so much so that it is capable of penetrating into the realm of light lifting the veil of darkness i.e. receiving the light of insight (paññā) which leads one to the realisation of Nibbāna. Thus it is evident that the absorption in meditation i.e. (Rūpa jhāna) can enable one to reach the acme of realisation by opening the gate of insight. However, if the yogi being contented with the happy and tranquil state of Rūpa jhāna develops an attachment or desire therefor, his steady spiritual progress suffers a set-back. For, his zeal for going ahead comes to an end. Consequently he indulges in Rūpa jhāna and after death takes birth in Rūpa loka with the resultant Rūpa consciousness in accordance with the stages of jhāna achieved.

The resultant Rūpa consciousness is the outcome of moral Rūpa consciousness attained by a yogi. Unlike moral kāma consciousness which may bear fruit in the next birth or in any future birth according to its potency, the moral Rūpa consciousness brings forth its result direct by its inherent force in the immediate next birth. As there is no gap or interval (antara) between the attainment and fruition by way of waiting for chance of fruition it is called 'ānantariya kusala' i.e. the moral deed effective in the immediate next birth. As the moral Rūpa consciousnesses are five, the resultant Rūpa consciousnesses are also five accordingly as under :

1. Resultant consciousness of the first stage of jhāna (absorption in meditation) conjoined with initial application, sustained application, pleasure, happiness and one-pointedness.
2. Resultant consciousness of the second stage of jhāna conjoined with sustained application, pleasure, happiness and one-pointedness.
3. Resultant consciousness of the third stage of jhāna

conjoined with pleasure, happiness and one-pointedness. 4. Resultant consciousness of the fourth stage of jhāna conjoined with happiness and one pointedness. 5. Resultant consciousness of the fifth stage of jhāna conjoined with hedonic indifference and one-pointedness.

What has been stated about the inoperative beautiful Kāma consciousnesses also holds good in respect of inoperative Rūpa consciousnesses, which are the prerogatives of the holy arahantas and cannot bring forth any result by way of giving birth in Rūpa brahmaloka because of their attainment of the supreme sainthood i.e. arahantship. These Rūpa jhānas were the favourite practice of Lord Buddha himself who was immersed in these jhānas even on the eve of his mahā parinibbāna. His Rūpa consciousness was of inoperative class. The inoperative consciousnesses are also five similar to those of moral class described above.

ARŪPĀVACARA CITTA

As the Kāma consciousness can be transformed into Rūpa consciousness by cultivation of processes of meditation, so the proficiency achieved in Rūpa jhānas enables one to attain Arūpa consciousness through steady cultivation of more progressive methods of meditation. It is superfluous to say Arūpa consciousness is still more developed, more refined and more tranquil than Rūpa consciousness.

Having attained the highest stage of Rūpa jhāna the progressive mind of a Yogi cannot remain contented with the achievement, but aspires to the higher ascent. It appears to him that the physical body is the source of all pain and misery and there is no limit to sufferings because of having a physical frame. In his conception even the material object of meditation becomes repugnant, in as much as it bears similarity with his body. His mind detests coarseness and is disposed towards subtlety. He develops a tendency for Arūpa jhāna and concentrates his mind on the concept 'the infinity of space' which becomes the object of his meditation. Since the

space is without beginning and end, it is infinity. The infinity of space is the object of Arūpa consciousness. Hence this stage of absorption in meditation (jhāna) is known as the infinity of space. Being absorbed in the concept of infinity the Yogi gives up all thoughts on matter or material things. The natural contact of senses with object does not affect his detached mind. In the depth of meditation he identifies his mind with the infinity. Thus the sense of duality ceases. In his view the infinity is everywhere and in everything. When the jhāna ripens, he finds nothing but infinity which permeates his consciousness. This is the moral consciousness dwelling on the infinity of space (ākāsa + ananta + āyatana = ākāsanañcāyatana kusala citta).

The sense of oneness with the infinity of space brings in the concept of infinity of consciousness which reflects itself as the object of meditation of the Yogi. Consequently his thought on the infinity of space turns into that on the infinity of consciousness. In pursuance of law of nature the consciousness or mind arises and dissolves. In this sense the consciousness is finite. But the consciousness which is identified with the infinity of space is beyond the phenomena of rising and dissolving and has no limit. It permeates the whole universe and is the subject and object both. The infinite consciousness which manifests itself in the meditation is the moral consciousness dwelling on the infinity of consciousness (viññāna + ananta + āyatana = viññānañcāyatana Kusala citta).

When a yogi achieves proficiency in this jhāna and is well-acquainted with it, he appears to find fault with and develops a sense of indifference towards it. His mind seems to transgress the limit of sphere of this jhāna. In his view the infinite consciousness is as if nothing and even the fraction thereof does not exist. In pursuance of the concept of non-existence there grows a feeling of nothingness—everything is void. The voidness or emptiness is manifested more and more. It is called 'akincana' i.e. nothingness which becomes object of his meditation. The consciousness that arises out of this

meditation is the moral consciousness dwelling on nothingness $\text{ākiñcaṇā/akincañña + āyatana} = \text{ākiñcaññāyatana kusala citta}$).

Although 'akincana jhāna' is more exalted and more serene, yet the Yogi well advanced in it aspires to further ascent without being complacent. In the depth of serenity and calmness the consciousness and its concomitant faculties become very subtle and lose all grossnesses. Because of the extreme subtlety the perception can neither be called perception, nor lack of perception. So is the case with feeling, consciousness etc. In clear words, the feeling can neither be called feeling nor lack of feeling, the consciousness neither consciousness nor absence of consciousness and so on, as their existence is too subtle to assert them. The consciousness that appears in this background is known as the moral consciousness wherein perception neither is nor is not ($\text{neva saññā na + asaññā + āyatana} = \text{neva saññā nāsaññāyatana kusala citta}$). Although the specific conditions of feelings, consciousness etc. also form the object of meditation in this case, the mention of perception only has been made in the name of this Jhāna. Thus there are four Arūpa consciousness of moral class as follows :

1. Moral consciousness dwelling on the infinity of space.
2. Moral consciousness dwelling on the infinity of consciousness.
3. Moral consciousness dwelling on nothingness.
4. Moral consciousness wherein perception neither is nor is not. The resultant Arūpa consciousness is the outcome of moral Arūpa consciousness attained by a Yogi and prevails with Yogi's birth in Arūpa brahmaloka. As the moral Arūpa consciousness are four, the resultant Arūpa consciousnesses are also four accordingly as under :

1. Resultant consciousness dwelling on the infinity of space.
2. Resultant consciousness dwelling on the infinity of consciousness.
3. Resultant consciousness dwelling on nothingness.
4. Resultant consciousness wherein perception neither is nor is not. It is needless to say that the inoperative Arūpa

consciousnesses are the prerogatives of the holy arahantas. As such, they are incapable of producing results by way of causing birth in Arūpa brahmaloka for obvious reasons. The inoperative Arūpa consciousnesses are also four similar to those of moral class described above.

LOKUTTARA CITTA

In the foregoing chapters it has been made clear how the Kāma consciousness can be transformed into Rūpa consciousness and the Rūpa consciousness into Arūpa consciousness. Such transformation is no doubt a definite change for the better, a distinct development of mind and a spiritual progress in life. Rūpa and Arūpa consciousness may, however be exalted and fine, calm and serene, but they cannot put an end to sufferings, their span of life or duration being limited. The incumbents have to revert or come back to this world on the expiry of the period of duration and follow the inevitable consequences.

The consciousness which does away with the worldly play of birth and death and leads one to the blissful state of Nibbāna beyond the reach of all sufferings is called Lokuttara citta i.e. Supramundane consciousness. The promotion of mind from mundane to Supramundane is an ineffable supreme state. This life is not a meaningless jargon, at the core of which lies the truth. The attainment of Supramundane consciousness reveals the same by destroying desire and ignorance that tie down the being to earth for endless suffering, and signals a march from darkness to light, from limit to the limitless and from fetters to freedom. With the destruction of desire and ignorance all sufferings come to an end and with the elimination of ego-sense the pure resplendent heart widens to embrace all the beings in love and compassion.

As the Kāma consciousness is transformed into Rūpa consciousness through processes of meditation, so through the Rūpa consciousness dependent on Nibbāna as the object.

there develops Lokuttara citta (Supra-mundane consciousness), which is called 'magga citta'. Magga means path, way or means. There are four types of 'magga citta' considered as the path to Nibbāna as follows :

1. Consciousness relating to the path of Stream-attainment (sotāpatti magga).
2. Consciousness relating to the path of Once-returning (sakadāgāmi magga).
3. Consciousness relating to the path of Never-returning (anāgāmi magga).
4. Consciousness relating to the path of Arahantship (arahatta magga).

In fact, the consciousness shown above are the four stages of realisation of Nibbāna. The first stage is 'Sotāpatti i.e. Stream-attainment. In simple words sotāpatti means to plunge into the stream of Dhamma flowing towards Nibbāna. One who plunges thereinto cannot revert and is destined to attain Nibbāna in due course by maintaining steady progress in his upward march. Nothing can deter him from his way to the goal. Hence it is said of him 'niyato sambodhi parāyano' i.e. he is destined to reach the goal of Nibbāna and prone to attain the supreme enlightenment.

The attainment of first stage—sotāpatti magga citta does away with one's misconceptions and sets one's all doubts at rest. Though the ego-sense and desires persist on, yet they are incapable of arresting his upward march by tying him down to the worldly pleasures since delusions weaken within him because of realisation. Even if a sotāpanna i.e. one at the first stage of realisation is unable to go ahead on his way to the goal by attaining successive stages during his life, he is not re-born more than seven times. Within this specified limit of sojourn of life he must reach the zenith of realisation of Nibbāna.

Since the vision of 'Sotāpanna' is unclouded and clear because of absence of Misconceptions, the four immoral consciousness connected with misconceptions rooted in greed cease to arise within him. Similarly, all doubts being dissolved, the immoral consciousness conjoined with doubt

also can no longer appear in him. Thus out of twelve immoral consciousnesses five find no access into the mind of a 'sotāpanna'.

Needless to say, 'sotāpanna', a clear-visioned person bent on enlightenment is on the noble eight-fold path which stands for moral perfection, mental development and insight. Such a one reaches the second stage of realisation of Nibbāna in the depth of meditation. This is called 'sakadāgāmi magga' i.e. the path of once-returning. In clear words, by attainment of this stage one is re-born on this earth once only, no further re-birth thereafter. When one is promoted to this stage, one's sensual desire and ill-will abate within, which grow weaker and weaker to such an extent that the immoral consciousnesses rooted in greed and hatred can no longer raise their heads to culminate into action.

The progressive cultivation of noble eight-fold path brings in the third stage of realisation of Nibbāna. When this stage is reached, the above mentioned two evils i.e. sensual desire and ill-will cease to exist completely. This stage is designated as 'Anāgāmi magga' i.e. the path of never-returning. It is so called because one at the third stage is not expected to come back or return to this world of sense desire (Kāma loka) by way of re-birth, the door of which is closed for such a one, the sensual desire and ill-will being rooted out.

It will not be out of place to mention that as at the first stage of realisation misconceptions and doubt cease, so at the third stage the fetters of sensual desire and ill-will are shattered completely. Though other fetters such as ego-sense, ignorance etc. weaken, but remain. After death an 'Anāgāmi' takes his birth in Brahma loka in accordance with the stage of jhāna achieved by him and passes into Nibbāna in due course.

As at the end of night the cloudless clear sky shines brilliantly with rays of the sun, so the mind promoted to the fourth stage of realisation by reaching the zenith of cultivation of noble eight-fold path finds itself in the full glory

of light of the Supreme Nibbāna. The endless waves of light flood the inmost being. No darkness remains anywhere. The enlightened state of mind cannot be described. It is beyond words and imagination. The remaining fetters which were already in the weakened state at the third stage break down completely. This unfettered free Supra-mundane consciousness is called 'Arahatta magga citta'. In simple words, one who destroys all 'ari's i.e. internal enemies is known as 'arahanta'. The arahant-ship is arahatta. It is also said that one who destroys 'ara' i.e. spokes of the cycle of existence is called 'arahanta'. In fact, this is the acme of spiritual development and the highest attainment of life. There remains nothing to be done— natthi uttari Karaniyam.

As detailed above, there are four 'magga citta' which are also called 'Lokuttara Kusala citta' i.e. Supra-mundane moral consciousness. These arise at a moment like a flash of lightning in between clouds and cease. Immediately they are followed by their respective resultant consciousnesses known as 'phala citta' which have four categories as follows :

1. Consciousness relating to the fruition of Stream-attainment (sotāpatti phala)
2. Consciousness relating to the fruition of Once-returning (sakadāgāmi phala).
3. Consciousness relating to the fruition of Never-returning (anāgāmi phala).
4. Consciousness relating to the fruition of Arahant-ship (arahatta phala).

Plainly speaking, so far as Supra-mundane consciousnesses are concerned, 'magga citta' i.e. path consciousness is indicative of the state of cultivation, whereas 'phala citta' i.e. resultant consciousness is the cultivated state.

It has already been stated that through the Rūpāvacara citta dependent on Nibbāna as the object there arise Lokuttara consciousnesses described above. Thus they amount to forty on the basis of constituent parts of 'jhāna' or stages of jhāna as follows :

1. Consciousness relating to the path of stream-attainment at the first stage of jhāna conjoined with initial application,

sustained application, pleasure, happiness and one-pointedness. 2. Consciousness relating to the path of stream-attainment at the second stage of jhāna conjoined with sustained application, pleasure, happiness and one-pointedness. 3. Consciousness relating to the path of stream-attainment at the third stage of jhāna conjoined with pleasure, happiness and one-pointedness. 4. Consciousness relating to the path of stream-attainment at the fourth stage of jhāna conjoined with happiness and one-pointedness. 5. Consciousness relating to the path of stream-attainment at the fifth stage of jhāna conjoined with hedonic indifference and one-pointedness.

As sotāpatti magga citta increases to five in number as shown above, so do the 'sakadāgāmi magga citta', 'Anāgāmi magga citta' and 'Arahatta magga citta' respectively. Thus four magga cittas having five stages each come to twenty on the basis of constituent parts of jhāna. Phala citta are also equally twenty in number on the same basis. Thus the eight supra-mundane consciousnesses are classified into forty.

FUNCTION OF CONSCIOUSNESS

Strictly speaking, there are eighty-nine consciousnesses of all types functioning in various ways. The analysis of the experts reveals that their functions may, however, be confined to fourteen kinds as under :

1. Paṭisandhi (re-birth or conception)
2. Bhavanga (stream of being—life continuum)
3. Cuti (decease)
4. Āvajjana (turning towards)
5. Dassana (seeing)
6. Savana (hearing)
7. Ghāyana (smelling)
8. Sāyana (tasting)
9. Phusana (touching)
10. Sampaticchana (receiving)
11. Santīraṇa (investigating)
12. Votthapana (determining)

13. Javana (apperception)

14. Tadālambana (registering or identifying)

The first consciousness that originates as an indication of re-birth bridges the gulf of past and present two lives linking death and new birth. Since it conjoins two worlds by its function, its function is known as Paṭisandhi (lit. joining). Immediately thereafter the stream of being continues as the subconscious state of mind until death. The continuance thereof is called 'bhavanga' function. At the time of death or at the last moment of life, the last consciousness leaves the object drawing a curtain over life or brings about the death. This is known as 'cuti' function i.e. decease. As in the flow of river its source, middle part and mouth are related, so within the limit of time of a life 'paṭisandhi' (conception), 'bhavanga' (life-continuum) and cuti (decease) are related as the beginning, middle and end respectively. These three types of function are performed by Kāmāvacara, Rūpāvacara and Arūpāvacara resultant consciousnesses which prevail as the results of moral and immoral Karma done in the previous life. Hence two investigating consciousnesses accompanied by feelings of indifference, eight beautiful resultant (Kāmāvacara) consciousnesses, five resultant Rūpa consciousnesses and four resultant Arūpa consciousnesses perform the function of paṭisandhi' as the prime or first consciousness at the time of re-birth, the function of bhavanga (life-continuum) immediately thereafter and the function of 'cuti' (decease) at the end of life. In this triple function three phases of consciousness viz. genesis, continuance and dissolution are reflected respectively.

When an object is presented at any of the five sense doors (i.e. eye, ear, nose, tongue and body) or at mind-door, the consciousness in the process turns towards the object cutting off the still stream of (bhavanga). This is termed as 'āvajjana' function. The consciousness turning to impressions at the five doors accompanied by feeling of indifference and the consciousness turning to impressions at the mind-door accompanied

by feeling of indifference— these two unconditional non-causal consciousnesses perform the function of turning at the five sense-doors and mind-door respectively.

The seeing, hearing etc. are known as the function of seeing, hearing, smelling, tasting and touching respectively. The visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness and tactile consciousness detailed as ten kinds of unconditional moral and immoral resultant consciousnesses do the function of seeing, hearing, smelling, tasting and touching respectively.

The act of receiving the objects i.e. sight, sound etc. presented at the five sense-doors is the function of receiving. The two recipient consciousnesses accompanied by feeling of indifference carry on this function.

The function of investigating is the investigation of objects as received. The three investigating consciousnesses perform this function.

The function of determining is the arranging of the investigated material so as to constitute it into a definite object. This function is done by the consciousnesses turning towards impressions at the mind-door.

The Pali word 'javana' means speedy movement or activeness. Strictly speaking the active function of consciousness is termed as 'javana' wherein the object is apperceived or properly cognized. Hence 'javana' is rendered in English as apperception. Twelve immoral consciousnesses, twenty-one Kāma-Rūpa-Arūpa-Lokuttara moral consciousnesses, four Lokuttara resultant consciousnesses and eighteen inoperative consciousnesses exclusive of two consciousnesses turning to impressions— these fifty-five consciousnesses being active, play the active part or perform 'javana' function. Hence they are distinguished as 'javana citta'. Among them Kāmāvacara cittas are known as kāmāvacara javana or paritta javana. Paritta means 'limited'. Rūpāvacara and Arūpāvacara javana cittas are called Mahaggata (i.e. sublime) javana while Lokuttara javana cittas are lokuttara javanas.

After the javana i.e. apperceptive stage there follows the registering or identifying of the object thus apperceived. This is known as 'Ādālabhāna' function, which is available in respect of eight beautiful resultant Kāma-consciousnesses and three investigating consciousnesses only. Thus these eleven consciousnesses do the function of registering.

DOORS

Door means a passage or way to entry. In the arising of consciousness the six organs such as eye, ear etc serve the purpose of doors, since the consciousness finds an access through them only. When a consciousness arises seeing something through eye, then its door of entry is the eye. Hence it is called the eye-door. What has been said of eye, holds good in respect of other sense-organs also, which are likewise known as the ear-door, nose-door, tongue-door, body-door, and mind-door respectively. On the basis of doors the consciousnesses are classified into four types such as, one-door consciousness, five-doors consciousness, six-door consciousness and consciousness independent of any door.

ONE-DOOR CONSCIOUSNESS

The consciousnesses that arise through one sense-door only fall within the range of this type. Two visual consciousnesses, two auditory consciousnesses, two olfactory consciousnesses, two gustatory consciousnesses and two tactile consciousnesses arise through eye-door, ear-door, nose-door, tongue-door and body-door respectively. Besides these ten resultant consciousnesses, there are other one-door consciousnesses which arise through mind-door only. But all of them are mahaggata javanas i.e. 10 Rūpa moral and inoperative consciousnesses, 8 Arūpa moral and inoperative consciousnesses and 8 Lokuttara moral resultant consciousnesses. These being the sublime and supra-mundane consciousnesses born of meditation cannot arise through any other sense-door except through mind-door.

FIVE-DOOR CONSCIOUSNESS

The consciousness turning to impressions at the five doors is obviously a five-door consciousness. Similarly two recipient consciousnesses which receive the objects presented at the five doors belong to this class. Thus these three are the five-door consciousnesses known as the triple faculty of apprehension (*manodhātu*).

SIX-DOOR CONSCIOUSNESS

The investigating consciousness accompanied by joy, consciousness turning towards impressions at the mind-door and twenty-nine *kāmāvacara javanas* (i.e. 12 immoral consciousnesses, 16 moral and inoperative beautiful consciousness and 1 consciousness of the genesis of mirth or smile) are the six-door consciousnesses, since these thirty-one consciousnesses arise through any of the six-doors.

CONSCIOUSNESS INDEPENDENT OF ANY DOOR

The consciousness that needs no door in its arising or arises without any of the six sense-doors is known as the consciousness independent of any door. The first consciousness designated as *paṭisandhi citta* that appears at the time of taking a new birth in the womb of mother needs no door in its arising. Similarly there is no question of door in respect of *bhavanga citta* i.e. the stream of being that continues as the subconscious state of mind immediately after the first consciousness. At the time of death the last consciousness which brings an end to life is also free from door. Thus these consciousnesses are independent of any door.

In the analysis of function of consciousnesses it is seen that as the two investigating consciousnesses accompanied by feeling of indifference perform the function of *paṭisandhi*, *bhavanga* and *cuti* i.e. re-birth, stream of being and decease, so they do the function of investigating and registering. The eight beautiful resultant consciousnesses carry on registering besides performing the function of *paṭisandhi*, *bhavanga* and

cuti. While these consciousnesses, carry on the function of paṭisandhi, bhavanga and cuti, they are independent of doors, otherwise the help of doors is inevitable.

The five Rūpa resultant consciousnesses and four Arūpa resultant consciousnesses perform the function of paṭisandhi, bhavanga and cuti only. Hence they are always independent of doors.

OBJECT OF CONSCIOUSNESS

The object of consciousness is known as ālambana meaning support, depending on which arises the consciousness can arise without an object which is indispensable in this regard. Since the arising of consciousness is the assembly of both mind and mental faculties, the object of both is the same and identical. The object is of six kinds, to wit, visible object, audible object, odorous object, sapid object, tangible object and cognizable object. The visible form is the visible object. So the sound, odour, taste and tangible thing are audible object, odorous object, sapid object and tangible object respectively. But the cognizable object is the object of mind-door cognitions, which is present or past or future or one out of time unlike the former five which are present only. In other words, the eye, ear etc. cannot grasp their respective past or future objects which belong to the domain of mind-door only.

As obviously one-door/five-door/six-door consciousnesses are dependent on the objects, so the consciousnesses independent also of doors are dependent on objects. But their objects relate to the past life. In order to make the point clear it is necessary to hold out the last scene of drama of the previous life so far as the door-free consciousnesses known as paṭisandhi, bhavanga and cuti are concerned. When the play of that is about to be closed or the end is near by the inherent potency of karma there appears in one of the six sense-doors of the dying person either the karma or the token of that karma or a sign of destiny. The karma is reflected by

way of its performance. When the token of karma comes, the circumstances of doing the deed or its implements are reflected. When the sign of destiny appears, there will be indication of impending future birth.

Thus there is the display of karma or the token of that karma or sign of destiny before a dying person. Gripping one of these three as an object there occurs the appearance of the first consciousness 'paṭisandhi citta' as the seedling of a new birth. Dependent on the same object thereafter the sub-conscious state of mind 'bhavanga citta' continues till the last day of life. At the time of death the last consciousness 'cuti citta' leaves that object.

The visual consciousnesses are dependent on only one object i.e. visible object. So is the case with the auditory consciousnesses, olfactory consciousnesses, gustatory consciousnesses and tactile consciousnesses the sound etc. being their only object respectively. The consciousness turning to impressions at the five doors and two recipient consciousnesses depend on five objects i.e. visible form, sound etc. The remaining all other kāma consciousnesses take all the six objects.

The object of Rūpa consciousnesses and first and third Arūpa consciousnesses are known as the paññatti-object which will be discussed later on. The objects of second and third Arūpa consciousnesses being meditational are known as sublime objects. Nibbāna is the object of Lokuttara citta i. e. supra-mundane consciousnesses.

CITTA-VITHI

The Pali word 'vīthi' means road. 'Citta-vīthi' figuratively indicates the road along which the mind travels. It has already been mentioned that when the sense-organs such as eye, ear etc. come in contact with their respective objects like sight, sound etc. there arises a consciousness cutting off the stream of being. This is known as 'vīthi citta' i.e. process-consciousness in which different consciousnesses carry on different functions. At the end of these functions the stream

of being continues on as usual. This is termed as 'bhavaṅga pāta' i.e. subsiding into stream of being. After cutting off the stream of being the succession of consciousnesses passes the defined road after road so rapidly that it is beyond the comprehension of common man. Just like the film-show the difference thereof is imperceptible. Various groups of process-consciousness appear as one only.

Every consciousness is marked by three phases— genesis (uppāda), development (ṭhihi) and dissolution (bhavanga). Plainly speaking, it becomes, exists and disappears. Each of these is called an instant (Khana). Such three instants together form one mental moment (citta khana), the period occupied by a consciousness. In other words, one mental moment is the duration of its life.

It will be seen that seventeen mental moments are required for a complete process of consciousness. Suppose now that there is the contact of the eye with the visible object. Before any perturbation is caused in the calm flow of the stream of being a mental moment passes away. Then the stream is impeded due to the impact between the object and the organ. Thus the vibration caused lasts for two moments after which the stream ceases to flow as much, because of being arrested by the 'consciousness turning to impressions at the five doors in which attention is more keen. Following upon it the visual consciousness appears seeing the object and the recipient consciousness receives it passively. Next comes the investigating consciousness for momentary examination of the object followed by the function of determining by the 'consciousness turning towards impressions at the mind-door'. Up to this stage the consciousnesses mentioned above carry on their function passively. Then one of the Kāmāvacara javanas i.e. apperceptive consciousness comes into active play occupying seven mental moments. After this psychologically important stage there follows registering or identifying of the object for two moments. At the end the subsiding into the stream of being occurs.

In the above process it is evident that one mental moment passed before any perturbation in the calm flow of the stream of being at the presentation of visible object and then followed the vibration lasting for two moments by way of vibrating and cutting off of the stream. There passed away further fourteen mental moments in the successive arising of 'consciousness turning to impressions at the five doors', 'visual consciousness' etc. noted above. Thus the object completed its normal life-term of seventeen moments. So it is called a very vivid (*atimahanta*) object. Such an object extends the life of process thoughts to a term of seventeen mental moments.

After two or three past moments (without perturbing calm flow of stream) if the object enters into the stream, it cannot continue beyond the function of apperception because of delay in its entry into the stream. So there is no registering or identifying in the process. It is called a vivid object.

If the object comes into the stream after four or more past moments, cannot reach even the stage of apperception. After the function of determining for two or three moments the subsiding into the stream takes place. It is called a slender (*paritta*) object.

If the object cannot assert itself before from ten to fifteen past moments, it is incapable of even reaching the stage of determining. It is so feeble that it ceases with the vibrating of the stream without proceeding further. It is known as very slender (*ati-paritta*) object.

In order to illustrate the above process the simile of the sleeping man under mango-tree among various others used by the great commentater Ven. Buddhoghosa is quoted here. A man in deep sleep lies with his head covered under a mango-tree. A wind now stirs the branches and a fruit falls down near him by the stirring thereof. Consequently he awakes, removes his head-covering and sees the fruit. He picks it up, examines and comes to the conclusion about it.

He eats it up, swallows the last remnants left in the mouth and again falls asleep.

In the simile the deep sleep is similar to the unperturbed current of the stream of being (bhavaṅga). The striking of the wind is like the past mental moment during which the object comes across the stream without perturbing it. The shaking of the branches in the wind corresponds to the vibration of the stream of being. The falling of the mango represents the cutting off of the stream. The waking of the man is comparable to the arresting of attention by the 'consciousness turning to impressions at the five doors'; the seeing of the fruit to the function of visual consciousness; the picking of it to the act of receiving by the recipient consciousness. The examining of the fruit corresponds to the momentary examination by the investigating consciousness, the coming to the conclusion about it to the function of determining by 'the consciousness turning towards impressions at the mind-door'. The eating of the fruit is like the active operation of apperceptive consciousness occupying seven mental moments. The swallowing of the last remnants left in the mouth represents the function of registering. The man's falling into sleep again resembles the subsiding of the mind into the stream of being at the end.

From the above it is apparent that in the process consciousness the function of 'pañca dvārāvajjana' is to turn towards the object, that of 'cakkhu viññāṇa' to see, 'sampaticchana' to receive the object, 'santirana' to examine and 'votthapana' to determine while the function of 'javana' is to apperceive the object and that of 'tadālabhana' to register or identify. Of course, the simile quoted above is applicable in the case of a very vivid object only.

What has been said with regard to the arising of process consciousness dependent on the object presented at eye door, holds good in the case of the objects at other sense-doors also (i.e. ear, nose, tongue and body).

At the mind-door when the object is clear, after the two usual moments of vibration there is the arresting of attention

by 'the consciousness turning towards impressions at the mind-door'. Then the apperceptive consciousness intervenes followed by the registering. If the object is indistinct, it reaches up to the stage of apperception. There is no scope for registering. And the consciousness loses itself once more in the stream of being. Whatever has been stated here with regard to process consciousness, relates to the *kāmāvacara* consciousnesses only.

Rūpa, Arūpa and Lokuttara process consciousness is known as 'jhāna citta vīthi i.e. jhanic process thought. Its alternative nomenclature is 'Appanā javana vīthi'. Appanā means ecstatic concentration, which fully absorbs the mind and its concomitant faculties on the object of meditation. This is a state of perfect samādhi-ectasy. The question of clear or indistinct object cannot arise here. Ecstatic concentration is not possible, unless the object is clear. The object must, absolutely be clear in this regard. As the function of registering or identifying pertains to the domain of *Kāmāvacara* consciousnesses only, the apperception is not followed by registering here.

So far as the jhanic process thought is concerned, the mental moments thereof are known as 'parikamma', 'upacāra', 'anuloma' and 'gotrabhū' in Pali. We may term them as 'preparation', 'approach', 'adaptation' and adoption respectively. The attempts for the attainment of jhanic consciousness signify 'preparation' (parikamma). The development of the consciousness tending towards 'jhanic consciousness' is meant by 'approach' (upacāra). To be well-equipped for the attainment of jhanic consciousness is 'adaptation' (anuloma), while 'adoption' (gotrabhū) means to be in touch with a stage experienced never before by cutting off heritage of common man. Immediately thereafter appears the ecstatic apperception or jhanic consciousness.

At the mental moment of 'parikamma' the balancing of morally beautiful mental faculties like faith, effort, mindfulness, one-pointedness and insight takes place. The 'upacāra' moment brings the mind to the neighbourhood of ecstasy. At

‘anuloma’ moment all adverse conditions disappear and the pure and resplendent mind adapts itself to ecstasy, while at the mental moment of ‘gotrabhū’ the ascending aspirant mind which is above the common sphere adopts a suitable object to attain Rūpa, Arūpa or Lokuttara jhāna. Thereafter originates the jhāna-ecstasy, which is called ‘appaṇā javana’ i.e. ecstatic apperception.

BHĀVANĀ

It would appear from the description of mind and mental faculties that our natural mind—the life-continuum (bhavaṅga citta) which is an unperturbed still current of the stream of being is pure and transparent. When the sense organs such as eye, ear etc. come in contact with their respective objects like sight, sound etc., the still current of the stream of being is cut off and there arises a consciousness with the concomitance of mental faculties. If the mental faculties are bad or immoral, the mind gets defiled, debased and degenerated. Of course, the defilement depends on the degree of intensity of immoral mental faculties. If the degree of intensity is greater, it imbalances the mind and leads it to an abysmal depth of degradation. In that case a man goes below the level of beasts and no sin can be uncommitted by him. If the moral and beautiful mental faculties go to form the consciousness, the mind develops like a flower bud in fragrance and beauty and the development knows no bounds.

Generally the consciousness formed with the concomitance of bright mental faculties contributes to the building of better character of a man, which manifests itself in his noble activities in the form of charity, observance of moral vows etc. However, this is considered as a normal consciousness of moral class. From the description of Rūpa consciousness etc. it is clear that the normal consciousness can be transformed into super-consciousness undefiled by sensualities or sensual desires and merged in the depths of bliss and peace. Those who achieve it become holy sages. Their strenuous well-balanced cultivation

of the processes of meditation enables the mind to mount from a higher to higher plane. Thus by maintaining steady progress of promotion in the spiritual sphere it reaches the height of realisation of the Supreme Nibbāna.

It is superfluous to say that the mental frame of mind is the touch-stone of manhood. In other words the mind makes the man what he is. Those whose minds are framed by bad mental faculties are under the influence of evil propensities which goad them on to perform misdeeds. They are therefore despised as bad men. On the other hand, those whose minds are made up of beautiful mental faculties are prone to do good deeds and praised as good men. But there are also, persons, though few, who soar high above the masses by achieving super-mind through spiritual pursuits. They are venerated as saints or holymen. Thus man is an image of the mind.

There is no bar or restriction to grow into a bad man by debasing the mind. But one is to strive hard to become a good man ennobling the mind. One must have an urge therefore which leads one to shun evil and to do good. Good deeds and thoughts ennoble a man steadily till he attains the perfection of human virtues.

It is true that saints or holymen are rare in the world. On account thereof it is improper to come to the conclusion that nowadays none can become a saint. Man is reckoned as the highest being in the world because of the vastness of his latent abilities. As in the sphere of his worldly life he proved his mettle in various discoveries which made rapid strides lifting veils of mystery one after another, so in the domain of his inner life, also, his advancement cannot be measured. The legendary tales about the holy sages of the pre-Buddhistic periods, that we come across make us spell-bound. The vivid description of episodes associated with the lives of holy disciples of Buddha also enthrals our minds. Their very existence is a positive proof of human achievements in the field of spiritual culture. It will not be out of place to mention

that they had been, also, ordinary men like us before they reached the height of spiritual attainments. Many of them lived the lives of house-holders with wives and children and later on attained sainthood through their steady and strenuous sadhana— spiritual culture.

Now a question arises as to whether one cannot be blessed with the attainment of sainthood in this age. The answer is in the affirmative. What was possible in the past age is also possible at the present age. The intellect of man of this age is rather subtler and keener in pursuance of the law of evolution. But one must have an ardent desire for the spiritual attainment. It is superfluous to say, the same is not an easy affair. The way thereto is as difficult as the treading on the edge of razor. However, nothing can stand in the way of one who is determined to reach the goal.

With a view to proceed with the spiritual culture it is emphasised that one must improve one's moral character at the outset. We come across in the scripture "Ko ca ādi Kusalānaṃ dhammānaṃ ? Sīlañca supārisuddham," i.e. the meticulous observance of moral precepts or good character is the origin of moral qualities. The spiritual life cannot grow without good character. It is as indispensable to purify one's character by doing away with one's moral weakness for spiritual culture as to prepare ground for cultivation of land by weeding out wild herbs. By strenuous efforts when one achieves moral uplift, one's moral purity makes the mind easy, straight and happy. Such a mind is well adapted for spiritual culture which is called Bhāvanā in Buddhistic terminology. It may be rendered in English as the development of mind.

Bhāvanā is splitted into two branches known as Samatha and Vipassanā. Samatha means serenity or tranquillisation while Vipassanā means insight.

SAMATHA

The methods of exercises in samatha are so varied and extensive that there is no scope here for all such details

which may be known from the famous book 'Visuddhi Magga'.

However, they may briefly be classified into seven types viz. (1) the Kasina circles, (2) the impurities, (3) the recollections, (4) the illimitables, (5) the one notion, (6) the discrimination and (7) the stages of Arūpa jhāna.

The Pali word Kasina means 'integer' or 'undivided whole'. This is contemplation of a drop in terms of an ocean. The Kasina circles are of earth water, fire or air, of blue, yellow, red or white, of space or light. In fact, this method of exercise is dependent on four material elements, four colours, space and light.

For the exercise of Kasina circle of earth the object may be a piece of soil, furrow slice etc. A beginner should gaze thereon and concentrate the mind muttering 'earth' 'earth'. Similarly the waters of pond, lake, ocean etc. may become the object in respect of Kasina circle of water. A beginner should fix his eyes thereon and concentrate the mind muttering any of the synonyms of water to his liking. The flames of light, wildfire etc. form the object in respect of Kasina circle of fire. So far as the Kasina circle of air is concerned, the air waving the leaves or branches of trees, creepers etc. becomes the object. The colours of cloth, flower etc. are the objects of the Kasina circle of blue, yellow, red and white, while the light penetrating through the holes of window etc. and the space either limited or unlimited form the objects of Kasina circle of light and space respectively.

The impurities are corpses swollen or discoloured or decomposing or suppurating or eaten by beasts and birds or mutilated or worm-infested or corpses in fragments or blood-smeared or reduced to skeleton. One is to concentrate one's mind by contemplation of the nature of dead body in every phase which may be real or recollected as an object of contemplation.

The recollections mean meditating on the Buddha, the Dhamma, the Order, virtues, charity, the gods, calmness and

death, mindfulness regarding the impure substances in the body and mindfulness regarding respiration.

To concentrate one's mind by contemplation of innumerable super-excellent qualities of the Buddha is the recollection of the Buddha. So recollections of the Dhamma and the Order by contemplation of the qualities thereof respectively bring in concentration of mind. The recollection of virtues is the reflection on one's perfect observance of moral precepts. Likewise, the thought on one's own liberality is the recollection of charity. The recollection of the gods is the contemplation of their virtues of past life by dint of which they are blessed with happy births in the world of Devas or gods. Mindfulness regarding the impure substances in the body is the meditation on the body full of manifold impure substances, thinking "there are in this body, hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver etc." The concentration practised by keeping the mind fixed on breathing in and breathing out is called the mindfulness regarding respiration.

There are four illimitables viz. love, pity, appreciation and equanimity. (1) By love is meant here the universal love which concerns all the beings. (2) Pity is to relent at others' sufferings and a will to redress others' distress, Kindness, compassion etc. are its synonyms. (3) Appreciation is joy felt over others' good luck or prosperity. (4) Equanimity is the perfect balance of mind through practice of remaining unperturbed by praise and blame, loss and gain etc. Those four are also called the sublime living to be cultivated.

One notion is to meditate on the material food reduced to elements of offensiveness at every stage of eating, digesting etc.

The discrimination means observation of elements within the body by analysing. One observes that this body is composed of hard substances like hair, nails etc., liquid things like blood etc., and elements contained in the body. Thus one may strike at the root of ego-sense.

The stages of Arūpa jhāna are the conceptions of infinity of space, infinity of consciousness, nothingness and state wherein perception neither is, nor is not.

The forty exercises mentioned above are the methods of meditation called Kammatṭhāna meaning device for meditation (lit, place of action). Superfluous to say, all the methods are not meant for all. The different methods suit different persons according to tastes and character. The choice of method, therefore lies with the individual concerned.

In analysing the characters we come across persons of six types, i.e. passionate, malevolent, dull, credulous, intelligent and imaginative. The methods suitable for the passionate are the ten impurities and mindfulness regarding the impure substances in the body ; for the malevolent the four illimitables and four Kāṣina circles of colours ; for the dull and the imaginative mindfulness regarding respiration ; for the credulous the six recollections of the Buddha etc. ; for the intelligent the recollections of death and calmness, the one notion and the one discrimination. The remaining methods are all suitable for every one.

The reasons behind the selection of methods are not far to seek. The contemplation of the nature of various dead bodies and the mindfulness regarding the impure substances in the body militate against the sexual passions. So the cultivation of love, pity etc. strikes at the root of malevolent thoughts. Thus different methods facilitate the progress of meditation in respect of different persons. For the same reason the kāṣina circles also should be large for the dull and little for the imaginative.

Needless to say, the methods are meant for achieving concentration of mind without which no spiritual progress can be envisaged. As the tortoise withdraws its limbs within, so one desirous of having concentration must withdraw one's mind from the external objects. Although such withdrawal appears to be very difficult, yet it becomes a reality by the continuous effort of a yogi whose practical experience testifies

to the fact that when the concentration of mind is effected, the mind becomes fixed on the object of meditation like the still flame of a lamp unhindered by the wind. Although the litterateurs, artists, scientists and so forth are also endowed with the power of concentration, their concentration cannot bring about the real peace of mind, nor is conducive to spiritual progress. The question arises as to whether there is any difference between the concentration of yogis and that of the intellectuals. An answer thereto is that the concentration of yogis is the result of spiritual culture undefiled by greed, hatred etc. The goal of the same is the attainment of the supreme state.

With a view to go ahead with the programme of sadhana—spiritual culture by adopting a suitable method it is necessary to sit at the feet of an able teacher, who can guide properly. As a blind man does safely reach his destination holding hands of sighted helper, so a beginner yogi is immensely benefitted under the guidance of a teacher who gives him a suitable Kammatṭhāna—method of meditation after due observation of his habits and temperaments. The beginner should also follow the instructions with firm faith in the teacher.

At the outset a beginner selects one of the Kasina circles as the object of meditation and meditates by fixing the eyes thereon. This is called parikamma nimitta—the mark for preparation. By constant practice the image thereof is reflected in the mind as a vivid reality. It appears to be seen by the eyes, though the eyes remain closed. The nimitta thus gripped by the mind is termed uggaha nimitta—the mark for upholding. The concentration of mind practised on both these nimittas is called parikamma bhāvanā—the preliminary absorption in meditation. Evidently the power of concentration is developed by continuous practice.

When the concentration grows deeper and deeper, the image floated in the mind known as uggaha nimitta is turned into a concept which is called paññatti. This conceptualised image is termed paṭibhāga nimitta—mark equivalent. In fact,

this is a step towards the spiritual development. With the appearance of paṭibhāga nimitta the parikamma bhāvanā develops into upacāra bhāvanā—intermediate absorption in meditation which leaves no scope for the arising of sensual desire, ill-will, sloth and torpor, worry and distraction and doubt in the mind. The upacāra bhāvanā free from these hindrances brings about a change in the domain of mind which manifests itself even in the outward nature of a yogi. In fact, this signals the imminent materialisation of jhāna citta—super-consciousness.

The jhāna citta is called appaṇā javana—ecstatic apperception which merges the mind in the object of the mind. So it is stated; ekaggam cittam arammane appetīti appaṇā. This is a state of samādhi—complete concentration. When the intensity of the intermediate absorption in meditation increases more and more, all the conditions adverse to the appearance of jhāna citta—super-consciousness disappear with the result that the mind becomes pure, serene and prone to concentration. The blossoming state of jhāna citta is termed anuloma khaṇa—the moment of adaptation during which the mind equips or qualifies itself for jhāna. Thereafter, the mind transgresses the limit of normal consciousness for transformation into super-consciousness. This is called gotrabhū Khaṇa—moment of the cutting off of the heritage of Kāma consciousness. Immediately thereafter the jhāna citta happens to arise. This is called the first stage of jhāna (absorption in meditation) in which the faculties like initial application, sustained application, pleasure, happiness and one-pointedness exist as the constituent parts. These inhibit the five hindrances to the path of spiritual progress. In clear words, the initial application directs its concomitants towards the object driving away sloth and torpor. The sustained application which carries on the continued exercise of jhāna citta on that object keeps it merged therein and doubt is thereby eliminated. When pleasure elates the mind, aversion cannot gain ground therein. Where there is pleasure, there is happiness. Pleasure and happiness are not

the same. The difference between the two is well illustrated by the simile of a thirsty traveller who sees a transparent stream at a distance and drinks water therefrom. Here his feeling excited by the sight of the stream is pleasure and the feeling derived dispels worry and distraction. When one-pointedness deepens and develops into ecstatic concentration, the sensual passion finds no place in the mind. Therefore the *jhāna citta* is free from all these hindrances. Aforesaid 'upacāra' and 'appanā' are two aspects of 'purity of thought' the mind being free from hindrances when they materialise.

The above is a bare brief description of *jhāna citta*. The attainment of the first stage of *jhāna* is the turning point of life of a yogi, which brings about a great change within. It is altogether a new experience. Novel thoughts and ideas experienced never before flood his mind. Truly speaking, he becomes a purged pure holyman with a mind wide-awakened. Although his body remains in the world of mortals, but his mind is in the high heaven. Despite everything the first stage of *jhāna* is mere a door to the spiritual world. For an aspiring yogi is to mount higher and higher in the spiritual plane to reach the goal and cannot remain satisfied with the achievement of the first stage of *jhāna*. He acquires proficiency in it by cultivating the habits of reflecting (*āvajjana vasiṭā*), reviewing (*paccavekkhana vasiṭā*), predetermining the duration of *jhāna* (*adhitthāna vasiṭā*), prolonging the *jhāna* at will (*samāpajjana vasiṭā*) and walking punctually on expiry of the interval pre-determined (*vuṭṭhāna vasiṭā*).

Naturally, an able yogi aspires for higher stages on *jhāna*. His tendency to leave the elements or constituent parts of *jhāna*, which appear to him gross or unrefined due to continuous cultivation grows intense. The aspiration for acquiring the higher stage and proneness developed for subtlety fire up the spirit within him. He throws himself into the intensive practice of meditation. Resultantly he attains the next higher stage i.e. the second stage of *jhāna*. With the attainment thereof the first element 'initial application' being eliminated

the second stage becomes finer and contains 'sustained application', 'pleasure', 'happiness' and one-pointedness as constituent parts. Being familiar with the object, the consciousness concentrates on the object of meditation without the faculty of 'initial application.' In the march from the subtle to the subtler i.e. in the ascent from one stage to another serially, one constituent part is lessened. Although the constituent parts of the fifth stage are not less than those of the fourth, yet its factor 'happiness' is replaced by 'hedonic indifference' with which the fifth stage becomes finer, subtler and more tranquil. Thus the yogi achieves the higher stages like third stage etc. successively.

In the fifth stage the yogi may equip himself with super-normal powers using this jhāna as a basis, which are termed 'abhiññā' super-intellectual powers. They are of five types viz. *iddhi-vidhā*—super-normal powers of will, *dibba-cakkhu*—celestial eye, *dibbasota*—celestial ear, *para eittavjīānana*—reading thoughts of others and *pubbenivāsānussati*—remembrance of past lives. By means of super normal powers of will one may create phenomena outside one's body, transform one's body into different forms and so forth. The celestial eye is super-normal vision by which one may see the past and future events and things beyond the range of normal vision. The celestial ear is capable of hearing sounds beyond the sensory range. The thought-reading means to know the minds of others. The remembrance of past lives is the super-normal power by means of which one may view the events of previous like the reflections of things in the mirror. The jhāna which enables a yogi to gain the super-intellectual powers is termed *Abhiññā-pāḍakā jhāna*—jhāna as the base for the super-intellectual powers.

It would not be out of place to mention that the efficacy of forty exercises or methods of meditation described above is not uniform, since the results of practice thereof vary. So far as the recollections of the Buddha, the Dhamma, the order,

virtues, charity, the gods, calmness and death, the one notion and the discrimination are concerned, the yogi may reach thereby up to the upacāra bhāvanā intermediate absorption in meditation. These exercises cannot bring about jhāna citta—super-consciousness. The remaining all the methods are capable of inducing 'jhāna citta'. However, only first stage of jhāna citta is attainable by means of the impurities and the mindfulness regarding the impure substances in the body, while the practice of ten Kasina circles and the mindfulness regarding, respiration, enables a yogi to attain all the five stages of jhāna. The cultivation of love, pity and appreciation being blissful is not suitable for the fifth stage of jhāna accompanied with hedonic indifference, but leads one to the attainment of other four stages of jhāna. Obviously the cultivation of equanimity is suitable for the fifth stage of jhāna and brings forth only the same. The aforesaid twenty six jhāna-generating exercises are the methods by the cultivation of which a yogi reaches the various stages of jhāna as detailed and possesses the rights of taking birth in the Rūpa brahmaloka a calm world of peace unsullied by sensualities.

The stages of Arūpāvacara jhāna are to be cultivated only after acquiring proficiency in the Rūpa jhānas. The prescribed methods of meditation for the same are known as the conceptions of infinity of space, infinity of consciousness, nothingness and state wherein perception neither is, nor is not. In this connection the detailed discussions may be seen from the Arūpāvacara citta.

VIPASSANĀ

It has already been stated that vipassanā means insight. In simple words, it is the spiritual culture by minute observation of the activities of body and mind. Mainly, the method of vipassanā is one only. The aim thereof is not the attainment of stages of Rūpa jhāna or Arūpa jhāna but the realisation of the Supreme Nibbāna breaking off all the internal fetters

through sevenfold purity. Therefore, it is called lokuttara sādhanā—supramundane culture.

The constituent parts of the sevenfold purity are as follows :

1. The purity of morals (sīla visuddhi)
2. The purity of mind (citta visuddhi)
3. The purity of views (Diṭṭhi visuddhi)
4. The purity of transcending doubt (Kaṅkhā vitarana visuddhi)
5. The purity of vision in distinguishing between right path and wrong path (Maggāmagga ñānadassana visuddhi)
6. The purity of Knowledge and insight in respect of the course of practice (paṭipadā ñānadassana visuddhi)
7. The purity of insight (ñāna dassana visuddhi)

PURITY OF MORALS

The purity of morals or cleanness of conduct is the first step towards having the sevenfold purity. It is stressed that the improvement of one's character is absolutely necessary to go ahead with the programme of spiritual culture. In analysing sīla—moral precepts it is said that its characteristic is to cultivate morality. The sīla is divided into two classes known as cāritta and vāritta. The performance of duties prescribed constitute cāritta, while the precepts forbidding unholy act of killing, stealing etc. are designated as vāritta. As per comparison there are three types of sīla viz. inferior, medium and superior. The sīla is inferior when one observes it for self-interests or is proud of observance thereof. The sīla observed in expectation of merit or self-emancipation is medium. It is called superior, when one observes it selflessly with compassion towards all beings. Sīla is also marked out as decadent, stagnant, progressive and prone to Nibbāna as described in the following stanzas :

Yo'dha sevati dussile sīlavante na sevati
vatthu vitikkame dosam na passati aviddasu

micchā sankappabahulo indriyāni na
 rakkhati
 evarūpassa ve silam jāyate hānabhā-
 giyam.

Yo panattamono hoti sīlasampattiyā idha
 Kammatṭhañānuyogasmim na uppādeti
 mānasam
 tuṭṭhassa silamattena aghaṭantassa uttarim
 tassa tam ṭhitibhāgiyam hati etassa
 bhikkhuno.

Sampannasīlo ghaṭani samādhātthaya yo pana
 visesabhāgiyam sīlam hati etassa bhikkhuno.
 Atuṭṭho sīlamattena nibbānam yonuyuñjati
 hoti nibbedhabhāgiyam sīlametassa
 bhikkhuno.

Free rendering :

Decadent are the moral virtues (sīla) of a fool, who associates with persons devoid of moral virtues, but not with the virtuous, finds no wrong in violating law and does not control senses under influence of mis-conceptions.

When one remains complacent with moral virtues and has no mind to proceed with the exercise of meditational practices, such a man's moral virtues become stagnant for lack of further efforts.

Progressive are the moral virtues of a bhikkhu who being endowed with moral virtues strives for the achievement of concentration of mind.

Nibbāna-prone are the moral virtues of a bhikkhu who not being complacent with sīla only exerts himself for the realisation of Nibbāna.

When the observation of sīla reaches the height of perfection, one's mind is filled with delight of purity of character and rendered adaptable to spiritual culture. This is termed 'sīla visuddhi' purity of morals.

PURITY OF MIND

A beginner should not strive for attaining supranormal experiences, nor entertain the thought of achieving the brilliant results of practising vipassanā. Leaving aside such thoughts the beginner should start with a clam pure mind. He should select a secluded place with peaceful surroundings and sit keeping the body straight. Sitting with crossed legs is considered suitable for the purpose. However, one who cannot sit so, may sit as convenient. But because of convenient sitting, sloth and slumber should not mar the meditation. It is also essential for one to be moderate in food.

Plainly speaking, the main point of vipassanā is to note attentively the movements of the body and limbs and the functions of the mind and mental faculties. At the outset it is not easy to observe all these. Therefore, the beginner is to start with the practice of noting the act of going, standing, sitting and lying down. When he is going or standing or lying down, he should concentrate on the position of body. Thus he should practise the mindfulness on the four bodily postures mentioned above and gradually extend the practice to other functions, such as wearing, washing, eating, drinking etc. None of these should escape his notice. Thus practising mindfulness he should sit for meditation.

While meditating, if an unwholesome thought occurs in the mind, the yogi should at once note and bring back the mind to meditation. Such alertness is surely helpful. The more the alertness grows, the less will be incidence of break in meditation. As a result concentration of the mind attended with calmness will deepen. Proficiency gained in this regard ensures self control and facilitates the way to mastery over passions.

However, the yogi need not be disgusted, distressed or disheartened because of repeated break of meditation due to arising of undesirable thoughts in mind. He should rather be alert to note them. Since evil thoughts find a free access into the mind of a common man, he should be alert to deal

with them. In clear words, he should note them with alertness, as and when they appear. In the case of external disturbances also he should resort to the same tactics. Say, at the time of practice of meditation a disturbing sound reaches the ears, it should be noted as sound. In spite of noting if it causes resentment, the yogi should be aware of it and bring back the mind to meditation. If he is unable to control vexation by noting, he should exert himself more and more. If the sound grows in intensity and continues, he should fix his mind on the sound till it ceases. Thus the hindrance to meditation may be turned into the object of meditation. When the mind becomes calm and free from hindrances, he should revert to his usual practice of meditation. By constant practice the difficulties involved give way.

When by continued practice the momentary concentration grows gradually strong, new vistas are opened up in the domain of spiritual experiences. The mind becomes fully concentrated on the object of meditation. As such, there is mostly no wavering of the mind, the appearance of lust, hatred etc being scarce. If there is any occurrence, the yogi apprehends at once and notes it. Because of alertness evil propensities cannot find access into his mind. Therefore, his mind becomes pure and spotless. Such a bright and beautiful mind being absorbed in the object of meditation, the samadhi— concentration known as momentary concentration of insight (*vipassanā khaṇika samādhi*) prevails constantly. This is called purity of mind.

PURITY OF VIEWS

As it is not easy to observe at first all the physical and mental phenomena that occur at the six sense-doors, it has been suggested to begin with the practice of *vipassanā* by noting the movements of the body such as walking, standing, sitting, lying etc. When the yogi acquires proficiency therein as described above, he gradually proceeds with the observation of physical and mental phenomena represented at the six sense-

ledge about them is also different. Thus he goes on analysing activities of the whole body and mind.

At the beginning of practising meditation he used to think 'I am walking' 'I am standing' 'I am sitting' etc. in respect of his bodily acts of walking, standing, sitting etc. Thus in every act there arose the concept of 'I' and 'mine' or ego-sense. As a result of the analysis of *nāma-rūpa* the concept of 'I' and 'mine' is eliminated. At the sight of an object it occurs to him that the eye, the object, seeing and conception thereof are different. Similarly on hearing a sound he feels that the ear, the sound, hearing and related conception are not the same. Thus arises the knowledge of analysis in respect of other senses and their objects also. At this juncture he perceives by an analysis the bending of mind and mental faculties or their proneness towards the objects and the reverse characteristic of physical things or non-bending thereof towards the objects. This distinguishing knowledge of physical and mental phenomena is called *nāma-rūpa pariccheda nāna*—Insight into division of mind and the physical body.

When this insight matures by continuous contemplation there arises a clear conception in the mind of a yogi that there is nothing except the body and mind with their respective functions in the play of worldly existence. He finds no person or individual in the activities of senses and their objects. This conception is 'Purity of views.'

PURITY OF TRANSCENDING DOUBTS

With the attainment of purity of views the causes of physical and mental phenomena become evident. At first the mind appears to be the cause of the physical form, as the mind exercises control over the movements of limbs like hands, feet etc. Therefore the mind is behind the movement of limbs. By contemplation thereof the yogi perceives the fact that with the arising of mind intending to bend or stretch the limbs, there follow the physical actions of bending or stretching. Thus he finds the causes of all physical actions.

Then he ascertains the causes of mental phenomena. When the mind is bent on reaching the external objects, an appropriate interding consciousness follows. If no notice is taken thereof, the mind moves with the external objects. But alertness holds it in check. By observation he is aware that the sense-organs such as the eye, the ear etc. come in contact with their respective sense-objects like sight, sound etc. and because of attention being directed thereto there arises the mind which does not arise in the absence thereof. Further he perceives the fact that since there are present the fundamental causes like Avijjā (ignorance), Taṇhā (cravings) and deeds etc. the body and mind come into being and dissolve repeatedly. Thus to know the causes of physical and mental phenomena by contemplation is paccaya pariggaha ñāna—Insight arising from full comprehension of causes.

With the development of this knowledge the yogi comes to the conclusion that life in the past was nothing but the play of physical and mental phenomena dependent on their respective causes and will be a similar process in future with no person or individual acting in the drama of life. This knowledge is called Kaṅkhā vitarāṇa visuddhi—Purity of transcending doubts.

PURITY OF VISION IN DISTINGUISHING BETWEEN RIGHT PATH AND WRONG PATH

Now, the yogi comprehends that there goes on the process of appearance and disappearance of the physical and mental phenomena at every moment. The impermanent nature thereof unfolds itself to him in its true colour. This is Anicca sammasana ñāna—Insight into the impermanent nature of phenomena.

Since the physical and mental phenomena constantly come into being and dissolve, they appear to him not as pleasant but full of ills. This is Dukkha sammasana ñāna—Insight into sufferings.

He further understands that the physical and mental phenomena do not obey the command of anybody in their appearance and disappearance, but follow the law of own nature and relative conditioning. As such they cannot be viewed as 'self' or 'I' and 'mine'. This is *anatta sammasana ñāna*—Insight into egolessness.

Thus he proceeds on with the contemplation of conditional things as impermanent, full of ills and devoid of self. Everything in the world appears to him just like bubbles in the running waters that arise to dissolve. The attendant ills loom large to him. He finds no person or individual therein. He then comes across strange experiences, such as visions of brilliant lights, rapturous feelings etc. At this stage his contemplation, by virtue of which the physical and mental phenomena reflect themselves in his meditation-prone mind becomes deep. He remains absorbed and feels that there is no physical and mental phenomena which do not come within the range of his contemplation. The power of introspection called *paccavekkhana ñāna*—Insight of introspection called *paccavekkhana ñāna*—Insight of introspection increases. Thereby he becomes capable of grasping the whole picture of introspected physical and mental phenomena. The nature and attributes etc. thereof are also reflected vividly in his mind at the moment of introspection. At this juncture, devotional feelings overwhelm his mind. The very recollection of venerable objects absorbs his mind. He appears to be bent on preaching, admonishing etc. Various kinds of pleasures inundate his mind gracing the physical frame with their sweet touch. He feels as if his body is leaping up to float in the firmament. His whole being appears to be merged in the depth of peace and happiness. No feeling of pain or weariness remains in him. He feels elated with new vigour to march ahead. This transformation in respect of himself is an experience of entirely new order which he is inclined to relate to others.

While enjoying the divine bliss, the yogi balances his efforts by avoiding two extremes of slackness and excess for

advancement of his mission. On previous occasions, the progress of contemplation used to suffer setbacks due to slackness or excess of efforts that clouded his inner eye. But by virtue of balanced efforts he overcomes the defects and gains proficiency in it. Because of this development his mind merges in the object of meditation as soon as he thinks of the same.

It may be mentioned that by enjoying the bliss of meditation attended with visions of brilliant lights, rapturous feelings etc. the yogi develops a subtle desire therefor and misconstrues the phenomenon for blessings. He feels elated thereby and comes to wrong conclusions that he has been blessed with the achievement of stages of realisation of Nibbāna and nothing remains to be done. In fact, this is a delusion over wrong path, which is known as mental defilement. Even if there occurs no such delusion, yet the subtle desire for visions of brilliant lights etc. creeps into the mind of a yogi, which is in no way helpful to Vipassanā. Therefore, the knowledge defiled by such impurities is the early stage of udayabbaya ñāna—Insight into the appearance and disappearance of phenomena. By means of this the rise and passing away of phenomena cannot be understood thoroughly. But the wise yogi is aware that visions of lights etc. are not an actual achievement, the enjoyment thereof is only an obstacle to the path of progress ; the correct way is to go on contemplating properly. Thus he arrives at this decision through the knowledge of texts or in accordance with the instructions of his teachers. This is Maggāmagga ñāna dassana visuddhi—Purity of vision in distinguishing between right path and wrong path.

THE PURITY OF KNOWLEDGE AND INSIGHT IN RESPECT OF COURSE OF PRACTICE

As a result of clear conception of matter the yogi ignores the visions of lights etc. and proceeds with the contemplation of the physical and mental phenomena represented in six sense-

doors. Thereby the aforesaid strange experiences of seeing lights etc. decrease and the perceiving of objects becomes clearer and clearer. His observation reveals that the objects come into being and disappear. The process of the rise and passing away of the physical and mental phenomena at every moment absorbs his mind. He gains proficiency in knowing the same separately. This is the mature Udayabbaya ñāna—free from all faults.

When the Udayabbaya ñāna develops more and more, the perception of objects becomes faster and faster. For this reason, the rise and development of the physical and mental phenomena are not perceived, only the ending and vanishing comes to the notice. When the yogi notes the rising of abdomen, the ending thereof he perceives more clearly than its initial or middle phases or the shape of abdomen. This holds good in respect of all bodily functions. In clear words forms and shapes of limbs do no longer come to the notice, but only the vanishing of body and mind is apparent at every moment of contemplation. Then it appears to him that the physical and mental phenomena under contemplation no longer exist. Because of noticing only decadence his contemplating mind appears to be off the object of meditation. But he eliminates this mis-conception by making observation later.

Although formerly the forms and shapes constituted the object of meditation, but with the maturity of knowledge they are no longer seen. Only vanishing thereof comes to the notice. Even the contemplating mind appears to be vanishing along with the object of contemplation at every moment. Thus the yogi perceives that the objects presented to six sense-doors and the contemplating mind vanish in pairs. Thus knowledge of the process of vanishing of the mind and its object is called Bhaṅga ñāna—Insight into passing away.

When Bhaṅga ñāna matures, the observation of the process of vanishing of mind and its object brings forth a feeling of dreadfulness about the world. The yogi perceives that his body and mind as well as all other things vanish into

the past and will do so into the future also. So everything in the world appears to him as dreadful. This knowledge about the dreadful nature of things is Bhaya ñāna—Insight into dreadful nature.

Because of the dreadful nature nothing in the world appears to be satisfactory. He perceives the faults and defects of the physical and mental phenomena. This is Ādīnava ñāna—Insight into defective nature.

Having perceived the faults and defects he feels disgusted with the things of the world. Nothing holds charms for him. Although he is disinterested and dissatisfied, yet he does not give up the practice of vipassanā. He is rather bent on it. In fact, the aforesaid disinterestedness and dissatisfaction are in no way inimical to vipassanā, but lead to the realisation of unattractive and boring nature of things, which is known as Nibbidā ñāna—Insight into boring nature. At this stage sense-objects cannot attract his mind which seeks solace within.

While contemplating, there grows a desire in his mind to get rid of rise and fall of the forms of birth and death. The knowledge involved in seeking as escape from the sufferings thereof is Muñcitu Kamyatā ñāna—Insight born of the desire to escape.

Thus being desirous of escaping from sufferings he goes on contemplating. His constant contemplation reveals the characteristics of impermanence, sorrowfulness and egolessness in respect of the physical and mental phenomena. But the conception of sorrowfulness attended with the sense of suffering becomes very clear. Therefore, his whole being appears to him as the mine of sufferings. It becomes unbearable for him to remain in the same posture of walking, standing etc. and he desires to change posture every now and then. But one should carry on his practice of contemplation without paying heed to it. His steadfastness enables him to overcome this drawback and go ahead smoothly.

By constant practice his power of contemplation grows very keen and calmness reigns within. There remains no melancholy feeling in his mind, nor any uneasiness. The contemplation proceeds faster and faster. By virtue of it there arises a clear perception of one of the three characteristics of impermanence, sorrowfulness and egolessness. This is *paṭisaṅkhā ñāna*—Insight arising out of repeated contemplation.

When this knowledge matures, perception and knowledge in respect of physical and mental phenomena grow so vigorous and spontaneous that no effort is necessary on the part of the yogi to bring things to notice or know them. Contemplation goes on automatically on objects with equanimity—without going into pleasantness and unpleasantness thereof. Because of this spontaneous and peaceful contemplation there is no tiredness or exhaustion, even if it proceeds for hours. No feeling of fear, disgust etc. grips his mind as before. No physical pain causes sadness and depression. Generally such feelings subside in him. Even the events of sorrow or fear cannot affect him. This realisation of objects in their true nature without being affected by pleasantness or unpleasantness thereof is called *saṅkhāropekkhā ñāna*—Insight arising from equanimity.

On previous occasions of attainment of *udayabbaya ñāna*—Insight into the rise and passing away of phenomena the yogi's happiness knows no bounds because of clearer perception of objects of contemplation. But with the achievement of *Saṅkhāropekkhā ñāna* though the perception is still clearer, finer and more calm, yet he does not feel elated and remains unaffected. The thought of happy events also cast no reflection on his mind. He remains unaffected by presentation of objects either pleasant or unpleasant at the six sense-doors. There arises the knowledge of objects only. Such is the nature of equanimity in respect of *Saṅkhāropekkhā ñāna*.

Now as soon as the yogi starts his practice, his mind remains absorbed in the object of contemplation. No effort is

necessary for the purpose. Without an effort he can proceed on with the continuous contemplation for hours. Thus Vipassanā goes on automatically. The external objects cannot attract his Vipassanā-prone mind. If there is any exception, it reverts to the practice of vipassanā in a moment.

When Saṅkhāropakkhā ñāna gradually reaches its zenith, he realises the three characteristics of impermanence, suffering and egolessness in their true perspective. Then there arises knowledge which is adequately quick and active for realisation of the noble path known as Vuṭṭhāna—elevation. This is called Vuṭṭhāna gāminī vipassanā ñāna—Insight leading to elevation which opens the floodgate of light for the realisation of Nibbāna. When matured, this ñāna changes itself into Anuloma ñāna—Insight of adaptation by means of which the yogi fits himself with mental equipments and qualifications for Magga ñāna—Insight into the path. It may be mentioned that the aforesaid insights from Udayabbaya ñāna to Anuloma ñāna are collectively known as paṭipadā ñāna dassana visuddhi—purity of knowledge and insight in respect of course of practice.

PURITY OF KNOWLEDGE AND INSIGHT

Immediately after Anuloma ñāna there arises the knowledge as the first glimpse of Nibbāna known as Gotrabhū ñāna. It is so called, because it cuts off puthujjana gotra—the heritage of the common people and evolves the lineage of Ariyā—Noble ones. When the ñāna is absorbed in Nibbāna as its object, it is called Magga ñāna—Insight into the path. The magga ñāna is Ñāna dassana visuddhi—purity of knowledge and insight. In fact, this is the first stage of realisation of Nibbāna called Sotāpatti magga and phala ñāna—Insight arising from the Noble path of Stream-attainment and its fruition.

The moment of arising of magga and phala ñāna does not last even for a second. Then there goes on reflection of the experiences thereof, which is known as paccavekkhaṇa ñāna—Insight of retrospection.

It would not be out of place to mention that the attainment of Sotāpatti does away with mis-conceptions and doubts for ever and paves the way to the accomplishment of higher stages. The yogi has to start the practice of vipassanā anew in respect of the physical and mental phenomena presented at the six sense-doors. Having gained efficiency therein, he achieves the second stage of realisation of Nibbāna termed Sakadāgāmi magga and phala ñāna— path of once-returning and its fruition. On promotion to this stage one is re-born on this earth once only and no further re-birth thereafter. Furthermore one's sensual desire and ill-will abate within.

With a view to attaining two higher stages known as Anāgāmi magga and phala— path of never-returning and its fruition and Arahatta magga and phala— path of Arahantship and its fruition respectively the yogi has to develop Vipassanā ñāna in the same serial order as before. On maturing, he attains the third stage. When one is promoted to this stage, one's sensual desire and ill-will cease to exist. Though other fetters such as ego-sense, ignorance etc. weaken, but they remain. At the fourth stage all the remaining fetters i.e. thirst for rebirth, egoism, ignorance etc. break down completely. One who achieves this stage is a holy Arahant free from all fetters and realises fully the supreme Nibbāna. This is the ultimate goal of Vipassanā.

LOKA

When we speak of the beings revolving with the cycle of existence, there arises the question of Loka— worlds or planes of life. For, where there is being, there is world. The beings cannot exist without world where goes on the play of life. Generally, by 'world' we mean this earth. This conception of world is very narrow, as this earth is only a planet of the wide universe. 'Triloka' (three worlds) is a widely prevalent term. In Adbhidhamma 'Triloka' indicates Kāmaloka— the world of senses, Rūpaloka— the world of form and Arūpaloka— the

world of formlessness, which are also known as Kāmabhava, Rūpabhava and Arūpabhava respectively.

Kāmaloka is not only this earth, but it includes Apāya— the planes of misery, Manussa loka— the realms of human beings and Devaloka— the realms of gods. Strictly speaking Kāmaloka is the abode of beings, who are under the sway of sensual desire. Apāya means the place of misery where the sinners suffer the consequences of their sins. It is fourfold, viz, Niraya— the hell, the animal Kingdom, rebirth among the petas— unhappy spirits and that among the Asuras— demons. In the animal Kingdom we find beasts and birds and a host of others. There is no end of torture to them in various ways. The unhappy spirits are the ghosts afflicted with constant hunger and thirst, while the Asuras are the riotous beings of demonic nature. According to the commentators, there is no separate world for these three types of beings. As regards Niraya – hell, it has its separate geographical existence. The beings suffer there in accordance with the degrees of their sins. Hence there exist different kinds of hells.

Devaloka is the world of happiness where celestial beings are born to enjoy heavenly pleasure. It is sixfold, viz, the realms of four kings, of Thirtythree gods, of yāma gods, the heaven of Delight, the heaven of the gods rejoicing in their own creations and that of those making others' creations serve their purpose. In fact, this is the gradation of Devaloka based on the degrees of pleasures and powers enjoyed by the inhabitants thereof. The higher is the plane, the more are the pleasures and powers. The life span of Devas in Devaloka is exceedingly long. Even the gods of lowest plane live for several centuries. Their enjoyment of sensual pleasures is also very excessive. There are frequent cases of death due to excessive sexual indulgence.

It may be mentioned that Devas, Asuras, petas and beings in hell are born as full-fledged beings without being nourished in the wombs. They appear suddenly independent of parents.

At the time of death they simply disappear without leaving their dead bodies.

As in Apāya pains and miseries know no bounds as the consequences of sins, so in Devaloka there flows the fountain of pleasures and happiness as the results of meritorious deeds. Between these two the diversified world of human beings appears as a compromise, where happiness and miseries, tears and smile go on side by side. The diversity thus displayed provides scope for thoughts and opens new vistas. A thinker can stir up his latent powers by cultivation of Sādhana—spiritual culture. His gradual progress in the field enables him to go beyond the limits of all the worlds of Devas and Brahmas and reach the highest attainment of life by realisation of the Supreme truth. For this reason the Supremacy of man is beyond question.

Rūpaloka—the world of form is a calm world of peace unsullied by sensuality or sensual desires which is also called Rūpa Brahmaloaka. The inhabitants of this world are known as Brahmas. One is not entitled to be born as Brahmā in one's next birth by mere reaping the merits of charity or observance of moral precepts or so. But one must attain Rūpa consciousness of the first stage of jhāna (absorption in meditation) etc. to have birth in this plane of existence. There exist different planes of Rūpa Brahmaloaka in accordance with the different stages of jhāna consciousness. As such, there are sixteen grades of Rūpaloka plane as follows :

- a) the plane of first jhāna :
the realm of Brahma's retinue, that of Brahma's ministers, that of the great Brahmas ;
- b) the plane of second jhāna :
Brahmas of minor lustre, of infinite lustre, the radiant Brahmas ;
- c) the plane of third jhāna :
Brahmas of minor aura, of infinite aura, the Brahmas full of steady aura ;

- d) the plane of fourth jhāna :
 the realm of Brahmas of great merits of the unconscious beings, and of the pure abodes.

The realm of the pure abodes is fivefold, viz., the abode, of the Immobile, Serene, Beautiful, Clairvoyant and Supreme Beings.

Those who can maintain the first jhāna up to the time of death, take re-birth in one of the three first jhāna planes. Similarly, those who can maintain the second jhāna till death, are reborn in one of the second jhāna planes. The yogis endowed with the third jhāna are reborn as Brahmas in one of the third jhāna planes after death. In the fourth jhāna plane there are five special planes called pure abodes as mentioned above. To be blessed with births in these planes attainment of fourth jhāna alone is not enough. One must become an Anāgāmi— Never-returner for the purpose by achieving third stage of realisation of Nibbāna at which one's sensual desires and ill-will cease to exist along with mis-conceptions, doubts etc. Those promoted to this stage are reborn in one of these planes after death, wherefrom they pass into Nibbāna in due course. Hence they are called Anāgāmi— Never-returner, since they have never to return to this earth by fetters of birth. These five special planes, inhabited by the pure beings as described above are known as Pure abodes. It will not be out of place to mention that those who become Anāgāmi— Never-returner need not make any effort to acquire the fourth jhāna, but automatically get it by virtue of their attainments on the verge of death. Incidentally it deserves mention that in the fourth jhāna planes there is one plane, where Brahmas have only bodies, but no minds. Hence it is called the realm of unconscious beings. In fact the mind is not out of existence. But it is so completely repressed or suppressed that as if the Brahmas of this plane have no minds. They pass the span of their lives lying motionless like lumps of gold. It is superfluous to say, those endowed with the fourth jhāna, who are neither

Anāgāmis, nor repressed the mind are reborn in the realm of Brahmas of great merits.

Although Brahmas are like human beings in physical frame, but they cannot be classified in terms of sex. No manifestation of sex is there, because their calm world is beyond the reach of sensualities. Although they have sense-organs like eyes, ears, nose, tongues etc., but their sense-organs except eyes and ears have no functions. In clear words they only can see and hear, but cannot smell, taste or feel. It must be born in mind that they led the lives of yogis in their previous lives and have now become Brahmas as the reward thereof. In their yogic lives they used to remain merged in jhāna shutting the sense-doors. As such, their sensual desires remained repressed. Ineffectiveness of sense-organs is the outcome thereof.

Brahmas have their physical frames but they need no material food or drink for maintenance thereof. They pass most of their time in meditation. The unalloyed bliss derived from their deep meditation sustains their bodies. Such bliss is far better than the best of food.

Arūpa loka—the world of formlessness is a world composed of no material elements such as earth water etc. but of mind based on meditation. Accordingly the inhabitants thereof have no material bodies. On the other hand they maintain mental existence only. There are four grades of Arūpa loka plane as follows :

- (a) the sphere of the conception of infinite space.
- (b) the sphere of the conception of infinite consciousness.
- (c) the sphere of the conception of nothingness.
- (d) the sphere of neither consciousness nor unconsciousness.

It is superfluous to say, those who can maintain the moral consciousness dwelling on the infinity of space upto the time of death, take rebirth in the sphere of the conception of infinite space. Similarly, the yogis endowed with other stages of Arūpa jhāna are born in their respective spheres of Arūpa Loka plane. Arūpa loka is also a world beyond sensualities,

where the question of sensualism cannot come into the picture being a super-world more calm and more exalted than the Rūpa loka. The span of life of Arūpa Brahmas is the longest. They pass their time merged in meditation.

Needless to say, the Karma is the guiding force behind the play of life in the above three worlds i.e. Kāmaloka, rūpaloka and arūpaloka. The drama of going and coming into worlds is enacted as determined or planned by Karma. None is destined to remain in one and the same world for ever. In pursuance of law of rising and falling in terms of Karma the being mounts higher and higher planes of existence and again gravitates downward therefrom.

RŪPA

In the description of Rūpa it has been stated in the Pali commentary “Ruppati sīṭunhādi virodhi paccayehi vikāraṃ āpajjati āpadīyatīti va rūpaṃ”— i.e. what changes or undergoes processes of alteration consequent on climatic conditions or otherwise is called Rūpa— physical form. Generally Rūpa means matter. Its constant change is visible everywhere even to the naked eye. Nowhere it remains unchanged— as if it is caught in the current of change. It will not be out of place to mention that this physical body itself is a world of matters.

Rūpa is mainly two-fold, viz. four basic matters (mahābhūtā) and the material qualities derived therefrom (upādā rūpa). The four basic matters are ‘earth’ (paṭhavī) the solid state of aggregation, ‘water’ (āpo) the elementary principle of cohesion, ‘fire’ (tejo) the heating state of aggregation and ‘air’ (vāyo) the elementary state of vibration. These are called ‘paṭhavī dhātu’ ‘āpo dhātu’ ‘tejo dhātu’ and ‘vāyo dhātu’ respectively. Dhātu is defined as that which bears its own characteristics or attributes (attano sbhāvaṃ dhāretīti dhātu). The characteristic marks or attributes thereof are solidity, cohesion, heat and vibration respectively. Hardness and softness are the difference of degrees in respect of the same

quality i.e. solidity. Similarly, hotness and coldness are indicative of the degrees of heat.

Among the four basic matters āpo (cohesion) by which particles of matter are held together cannot be felt by touching. When we put our hands into water, the softness of water felt is not āpo but paṭhavi; the cold felt is not āpo but tejo; the pressure felt is not āpo but vāyo. Hence the other three basic matters only are tangible. Thus the division of mahābhūta is based on qualities of solidness etc.

The material qualities derived from the four basic matters are as follows :

1. Pasāda rūpa—sense organs.
2. Gocara rūpa—sense objects.
3. Bhāva rūpa—sex.
4. Hadaya rūpa—Material quality of heart.
5. Jīvita rūpa—Material quality of life.
6. Āhara rūpa—Material quality of nutrition.
7. Pariccheda rūpa—Material quality of limitation.
8. Viññatti rūpa—Material quality of expression.
9. Vikāra rūpa—Material quality of plasticity.
10. Lakkhaṇa rūpa—Material quality of characteristic.

Pasāda rūpa—Pasāda means pleasance, transparentness. Here pasāda rūpa is the material quality that prevails in the eye, ear, nose, tongue and body as vital force to enable each of them to carry on respective function of each i.e. to see, hear, smell, taste and feel touch. In its absence no sense-organ can function. Hence pasāda rūpa can be called sense-organs.

Gocara rūpa—Plainly speaking, gocara rūpa means the material qualities which constitute the objects of five sense-organs known as visible form, sound, odour, sapids and the tangible. The visible form presented as object of the eye is nothing but colour and size of the thing visualized. So far as the sound, odour and sapids are concerned, there is no complexity. But three basic matters only (i.e. paṭhavi, tejo and vāyo) form the tangible, since the basic matter āpo (cohesion) cannot be felt by touch as stated above.

Bhāva rūpa—**Bhāva** means nature. Here female nature or feminality and male nature or masculinity are meant. **Bhāva rūpa** is the material quality that manifests itself in shaping the womanish limbs, voice, postures etc. in a woman and the manly parts of body and postures etc. in a man. In one word it is the sex.

Hadaya rūpa—**Hadaya** means heart. **Hadaya rūpa** indicates the material quality of heart which is the heart base. In fact, this is the sphere of activity of the mind and mental faculties. Though the brain is behind the mental activities as the centre of nerves, the circulation of blood kept up by heart enlivens the brain and nerves. The cave referred to in the *Dhammapada* as the dwelling place of mind is nothing but the heart base or material quality of heart.

Jīvita rūpa—**Jīvita rūpa** means the material quality of life which manifests itself as the vital force of matters. This is the life of matters which spreads through bodies of the living beings to keep alive them. Since it acts as the controlling force in the maintenance of matters brought about by the past karma, it is called *jīvitendriya* (vital force) that preserves the body from decay.

Āhāra rūpa—**Āhāra** means edible food which is required for nourishment of matters. Plainly speaking, the edible food which is taken for sustenance of body is called *āhāra rūpa*.

The eighteen species of material qualities mentioned above are called *nipphanna rūpa*—matters conditioned. They are so called because they are conditioned by factors like karma, climatic effects etc. They are also distinguished by their differential characteristics etc. and form the object of contemplation.

Pariccheda rūpa—**Pariccheda** means limit. **Pariccheda rūpa** is the material quality of limitation which is space. All material things contain an element of space. Even the things of the smallest size are not without space. As there exists space in the heap of sands, so there is space in a grain of sand.

As the space determines the limit of matter, it is called the material quality of limitation.

Viññatti rūpa—Viññatti means intimation or communication. The material action by means of which the mind is expressed, is viññatti rūpa—material quality of communication. In plain words, it is the intimation by body or by speech. Intimation by speech takes place, when one expresses oneself in meaningful words, while communication by signs constitutes the intimation by body.

Vikāra rūpa—Though Vikāra means change or transformation, it is not used here in that sense, but indicates a distinctive condition. Lightness, pliancy, adaptability of matter and two media of communication mentioned above are meant thereby. The lightness of matter is conducive to physical function. The pliancy of matter paves the way for movement of body and limbs. Similarly adaptability of matter provides physical fitness. When there occurs a loss of balance in the function of physical matter, the body seems to be heavy. Thereby not only the lightness is at stake, pliancy and adaptability of the body also suffer. These three are palpable in a healthy body.

Lakkhaṇa rūpa—The physical form or matter never remains stationary. Its constant change can be noticed everywhere. The transformation takes place through integration and disintegration of matter. The characteristics by which different conditions of transformation are known are called lakkhaṇa rūpa—material quality of characteristic—viz, integration, continuance (of integration), decay and impermanence of matter. Integration means origination or production. The moulding or shaping that goes on thereafter is called continuance. In fact, these two conditions i.e. integration and continuance relate to the same production—one is production only and the other continuity of production. The conception in the womb of mother may be treated as integration or origination and the development thereafter is continuance (of integration). Therefore, from the beginning

of the matter concerned to the last phase of development thereof is within the period of production. Thereafter starts wearing or shattering which is termed 'decay'. Death is impermanence. Each of these four conditions is the characteristic of matter known as *lakkhaṇa rūpa*—material quality of characteristic.

All kinds of *Rūpa* described above are without *hetu*'s i.e. unconditioned by one or more of those six radical conditions such as greed, hatred and dullness on the dark side and greedlessness, amity and lack of dullness on the bright side. For, none of these conditions either good or bad is entertained by the matter. But the matter becomes the cause of conditions—greed, hatred etc. as the object such as visible form, sound, odour etc. Hence it is known as *sappaccaya*—related to causes and conditions. As on the support of matter or material things there occurs the arising of *āsava*—defilements i.e. sensual desires etc. it is stated to be bound up with the *āsava*'s. In as much as the matter is conditioned by causes, it is called 'conditioned'. Obviously it is mundane and pertains to *Kāma loka*. Although the matter becomes the object in the arising of mind, yet it does not adopt an object. Hence it is called *anārammana*—not having an object. It is not to be got rid of unlike the desires etc.

The matter may be divided in various ways—(1) basic/not basic, (2) door/not door, (3) controlling/not controlling, (4) gross/subtle, (5) grasped/not grasped, (6) visible/invisible, (7) field-holding/not field-holding, (8) separable/inseparable, (9) internal/external.

(1) Five *pasāda rūpa*—sense organs and *hadaya rūpa*—heart are basic material qualities being bases in their respective fields of action. The others are not basic material qualities.

(2) As the five *pasāda rūpa* and two *viññatti rūpa*—material qualities of communication function as doors of senses and that of communication respectively, they

are designated 'doors'. The remaining material qualities are not doors'.

- (3) Since controlling forces are the pasāda rūpa in seeing, hearing etc., bhāva rūpa—sexes in manifesting or shaping masculinity and feminality and Jīvita rūpa—material quality of life in acting as vitals of matters, they are called indriya rūpa—controlling material qualities. The rest are not controlling material qualities.
- (4) Five pasāda rūpa and seven objects of sense viz., visible form, sound; odour, sapids and the tangible comprising of three basic matters (paṭhavi, tejo, vāyo). These twelve kinds are called coarse, near and resisting material qualities, since they display their coarseness nearness and come in contact as the senses and objects. The rest are subtle remote and nonresisting material qualities.
- (5) The material quality born of karma (i.e. body and limbs) are termed 'grasped by karma tempered with cravings, ego-sense etc. All others are not 'grasped'.
- (6) It has already been said that only colour and size of the thing are visualized by the eye Therefore, the coloured object is visible material quality ; all else is invisible material quality.
- (7) Since the five pasāda rūpa (eye, ear, nose, tongue and body) hold the sight, sound etc. as objects or pasture on them respectively, they are called 'field-holding material qualities. The rest are not field-holding material qualities.
- (8) Every material substance contains colour, odour, taste, nutrition essence and four basic matters. Therefore, these eight material qualities exist as inseparable in things. The others are separable material qualities.
- (9) The material qualities pertaining to the body and limbs are internal. All others are external material qualities.

THE ORIGIN OF MATTER

The origin of matter does not mean here the absolute origin. In clear words, Abhidhamma is not concerned with the discovery of mystery as to how the matter has originally come into being or appeared from the womb of void. The origin means here transformation from one form to another. In this sense four causes have been attributed to the origin of material phenomena, viz., karma, mind, physical change and food. So far as karma, mind and food are concerned, they generate the material qualities in the body of a living being only. But the physical change i.e. the temperature of heat and cold causes material phenomena or brings about the transformation of material qualities in all animate or inanimate things.

- (1) As already said, karma determines the birth of a being. As a result of the past karma when there occurs a new re-birth, there starts the origination of material qualities since the moment of conception in the womb of a mother through formation of the physical parts of a being. Thus the karma gives rise to material phenomena in our personal continuity.
- (2) The material phenomena born of mind are those caused by the activities of mind and mental faculties. All consciousnesses except Arūpa resultants and the twice five fold cognition give rise to the material qualities in the course of their arising.
- (3) The difference in temperature of heat and cold effects the change of season. This is the physical change that brings about the transformation of material qualities in all animate and inanimate things.
- (4) Food which is taken for sustenance of body gives rise to material qualities as nutritive essence at the period of assimilation.

In analysing the origin of matter it is evident that the heart base and controlling material qualities or physical facul-

ties are produced only by karma. Mind gives rise to the two media of communication. As the sound is produced by mind, so it is done by the physical change also. The triple properties of lightness, pliancy and adaptability are caused by physical changes, mind and food. Inseparable material qualities and the element of space are due to all four causes but material qualities of characteristic, viz, integration, decay etc. are produced by none of the four causes of arising of matter.

Material qualities do not arise individually, but in groups. So far as the material qualities of characteristic and the element of space are concerned, they are not grouped. Because four characteristic of integration, continuance, decay and death are not themselves matter, but only the characteristic of matter. Similarly the element of space also is not matter, but the limit of matter.

As said above, karma, mind, physical change and food give rise to material qualities, but they do not originate individually. Whatever may be the cause of origin, they rise in groups, continue in groups and cease in groups'. Such grouping of them is called 'material group'. By virtue of their common genesis, cessation etc. the material qualities may be arranged in twetyone groups.

- (1) Vitality, eight inseparable material qualities (i.e colour, odour, taste, nutritive essence and four basic matters) and eye— this group of ten is called 'the eye-decad'. Similarly formed are the groups termed 'ear-decad', 'nose-decad', 'tongue-decad', 'body-decad'. 'female-decad', 'male-decad', 'heart-decad'. Inseparable material qualities, together with vitality are called the 'vital nonad'. These nine groups are said to be 'caused by Karma',
- (2) The eight inseparable material qualities are known as 'the pure octad'. This pure octad constitutes the nonad of body-communication with the medium of communication by signs or gestures and the decad of speech-communication with the vocal medium of co-

mmunication and sound. Again the pure octad together with lightness, pliancy and adaptability of material quality form the undecad of plasticity. Taken together with body-communication they make up the dodecad of plasticity. Similarly they form the tredecad of plasticity, when vocal communication and sound are added. These six groups are said to be caused by mind.

- (3) The material groups caused by physical change are four only— viz, the pure Octad, the sound-nonad (i.e Octad together with sound), the undecad of plasticity (i.e Octad together with pliancy, lightness and adaptability of material quality) and the dodecad of sound and plasticity (i.e Octad together with sound and pliancy etc.
- (4) The material groups caused by food are two only— viz, the pure Octad and the undecad of plasticity (i.e Octad taken together with pliancy, lightness and adaptability of material quality).

Of the material groups detailed above the pure octad and the sound-nonad caused by physical change arise both externally and internally. But all other material groups are got only internally.

It would not be out of place to mention that with the groups of material qualities are formed accordingly the bodies of beings of Kāma and Rūpa worlds. It is necessary to point out that in this world there are creatures womb-born, moisture-born and egg-born, but in the worlds of devas etc, the beings are of apparitional re-birth (i.e they are born as fullfledged beings without being nursed in the wombs). At the re-birth of moisture-born creatures and those of the apparitional re-birth there occurs manifestation of seven groups (i.e the eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, and heart-decad) at most and three groups at least. Sometimes eye-decad, ear-decad, nose-decad and sex decad are not manifested. Hence there occur

such deficiencies in groups. So far as the womb-born creatures are concerned, there appear three decads (i.e. body-decad, sex-decad and heart-decad) at rebirth. Sometimes, however, sex-decad is not available. Afterwards, during life, the eye-decad etc. appear in due order.

Thus right from the rebirth-conception the material qualities produced by Karma, those produced by the mind starting from the second moment of mental life, those produced by the physical change starting from the static phase of conception and those produced by food starting from the diffusion of nutritive essence continue on as long as life lasts like the flame of a lamp or the stream of a river. But at the time of death with the appearance of death-thought or last consciousness the Karma-begotten material qualities arise no more and those in existence before that thought moment persist till the time of death-thought and then cease. Thereafter the material qualities already produced by mind and food are also cut off. After that a series of material qualities produced by physical change goes on as long as the dead body remains.

So far as the beings of Rūpaloka are concerned, at their re-birth they have only four material groups, viz, the eye-decad, ear-decad, heart-decad and the vital nonad. The decads of nose, tongue, body and sex as well as the groups produced by food do not obtain. But during life the groups produced by mind and physical change obtain also. On the other hand, those reborn as unconscious beings in Rūpaloka do not even get the eye, ear, heart or sound groups. Likewise they have none of the groups produced by mind. But they have the vital nonad. And during their lives they obtain in addition the material qualities produced by physical change with the exception of sound.

EVILS

In the chapter "Mind and mental faculties" the fourteen immoral mental faculties have been described in detail. They are shown here in nine groups according to their nature. These groups are known as (a) *Āsava* (defilements), (b) *Ogha* (floods) (c) *Yoga* (bonds), (d) *Kāyagantha* (ties) (e) *Upādāna* (graspings), (f) *Nīvarana* (hindrances), (g) *Anusaya* (latent bias), (h) *Samyojana* (fetters) and (i) *Kilesa* (torments).

Āsava, *Ogha* and *Yoga*

Sensual desires (*Kāma tanhā*), thirst for re-birth (*bhavatanhā*), misconceptions (*diṭṭhi*) and ignorance (*avijjā*) are called *āsava* (defilements), *Ogha* (floods) and *Yoga* (bonds) as follows: *Kāmāsava*, *bhavāsava*, *diṭṭhi-āsava*, *avijjāsava*; *Kāmogha*, *bhavogha*, *diṭṭhi-Ogha*, *avijjogha* and *Kāmavoga*, *bhavayoga*, *diṭṭhi-yoga*, *avijjāyoga*. It will not be out of place to point out that sensual desires and thirst for re-birth are, in fact the mental faculty termed as *lobha* (greed). Similarly, ignorance is the mental faculty 'moha' (dullness).

'Savanti ābhavaggaṃ pavattantīti āsava'—what flows or continues right upto the topmost plane of existence is known as *āsava*. It may be mentioned that with the attainment of third stage of sanctification sensual desires cease, but the thirst for re-birth remains which comes to an end at the fourth stage of sanctification. The winner of third stage known as *Anāgāmi* will have to remain in the realm of pure abode (*Suddhāvāsa brahmaloka*) until and unless he attains the fourth stage. Intoxicants are also meant by *āsava*. This sense is applicable in this respect, in as much as the intoxicating effects of sensual desires etc. are far more intensive than that of wine etc. The above four faculties are called *ogha*, because they carry away the beings from one re-birth to another like logs by the floods. They are called also *yoga*, as they fasten the beings with the pillar of world or put them under the yoke of repeated births to suffer all kinds of sorrows.

Gantha

Gantha means 'tie' or 'knot' which intertwines the mind. This internal tie or knot is also called 'Kāya gantha'. It is so called because it intertwines the physical body (rūpakāya) with the mental body (nāmakāya). There are four ties, viz. (1) covetousness, (2) ill-will, (3) practice of mere rite and ritual, (4) adherence to one's dogmas. These four are the hard internal ties. In terms of cetasika—mental faculties the first one is 'lobha'-greed, the next 'dosa'-hatred and the last two are the two different forms of 'diṭṭhi'-mis-conceptions, one being the belief in 'rites and rituals' and the other 'adherence to one's mis-conceived views.

Upādāna

Upādāna means clinging i.e. grasping of the object. As an octopus grasps its victim firmly, so the clinging does the object. There are four kinds of clinging viz. (1) clinging to sense-desires, (2) clinging to erroneous view, (3) clinging to rite and ritualism and (4) clinging to ego-sense.

Nīvarana

The pali word 'Nīvarana' means hindrances or obstacles which hinder the moral development and spiritual progress. There are six hindrances, viz, (1) sensual passion, (2) ill-will, (3) sloth and torpor, (4) flurry and worry, (5) doubt, (6) ignorance. These are so called, because they prevent the arising of good thought and stand in the way of development of such thought already arisen.

When one's mind is under the sway of passion or too much addicted to sensual pleasures, one cannot concentrate one's mind on the object of meditation. Consequently, it is impossible for one to proceed with the practice of meditation. As a mental faculty it is nothing but greed. Ill-will or animosity is to think ill of others. It is contrary to pleasure. Sloth and torpor mean indolence of mind and mental faculties, which kills the energy and renders the mind and mental faculties.

inactive. It is enemy to the first two constituent parts of *jhāna citta* i.e. *vitakka* (initial application) and *vicāra* (sustained application). Flurry and worry disturb the peace of mind and cause restlessness. It is opposed to 'happiness' shown as the constituent part of *jhāna citta*. Doubt is inclination to disbelieve. Ignorance is dullness or lack of knowledge. All these faculties are obstacles to the spiritual progress. Hence they are called *Nīvarana* hindrances.

Anusaya

According to the commentaries 'anusetīti anusaya' i.e. what lies dormant or remains asleep is called *anusaya*—latent bias, which is indicative of some immoral mental faculties. Plainly speaking, such immoral mental faculties are known as *anusaya*, as tend to lie hidden in the sub-conscious state of mind and raise their heads when occasions arise. They are seven in number as follows : (1) sensual passion (2) lust after life, (3) aversion, (4) conceit, (5) wrong view (6) doubt and (7) ignorance. Here sensual passion means the latent sensual desire, while lust after life means the latent desire for re-births. In fact, they both are 'greed.'

Samyojana

'*Samyojenti bandhantīti samyojanāni*' i.e. the mental faculties which yoke or bind the creatures in the cycle of re-births are called *samyojana*—fetters. They are as follows (1) lust after life in the *Kāmaloka* (2) lust after life in the *Rūpaloka*, (3) lust after life in the *Arūpaloka*, (4) aversion, (5) conceit, (6) wrong view, (7) practice of rite and ritual, (8) doubt, (9) distraction and (10) ignorance.

The fetters are no doubt formidable, but not unbreakable. The breaking of fetters is emancipation, which is achieved through cultivation of the noble eight-fold path. In the first stage of emancipation or realisation of *Nibbāna* one does away with wrong view, practice of rite and ritual, and doubt. With the attainment of third stage lust after life in the *Kāmaloka* or

sensual desires and aversion cease away. At the fourth stage all the remaining fetters i. e. lust after life in the Rūpaloka, lust after life in the Arūpaloka, conceit, distraction and ignorance are broken.

Kilesa

'Kilesas' are those which defile the clear transparent state of mind and debase it. Accordingly this word has been translated into English as 'Torment'. There are ten torments viz (1) greed, (2) hate, (3) dullness, (4) conceit, (5) wrong view, (6) doubt, (7) sloth, (8) distraction, (9) impudence and (10) recklessness. In this connection the detailed discussion may be seen in the description of akusala cetasika.

FACULTIES LEADING TO ENLIGHTENMENT

Bodha-pakkhiyā dhammā are meant by the above heading. Bodhi means enlightenment. The faculties, cultivation of which tends to bring about enlightenment within, are called bodha-pakkhiyā dhammā. Such faculties are 37 in number classified into seven types viz. (1) the four kinds of earnest applications in mindfulness, (2) the four supreme efforts, (3) the four bases of super-normal powers, (4) the five controlling faculties, (5) the five forces, (6) the seven factors of enlightenment and (7) the eight factors of the path.

Earnest applications in mindfulness

Mindfulness does not mean here merely to keep the object in mind. It is a noble faculty that prevents the entry of evil thoughts and retains the purity of mind. The keeping of the mind on the object of meditation to know its true nature is termed 'earnest application in mindfulness'. Though mindfulness is one and the same, but it is divided into four in accordance with the four different objects, viz. (1) contemplation of the body, (2) contemplation of the feelings, (3) contemplation of consciousness and (4) contemplation of (particular) mental states.

(1) Plainly speaking in brief, the contemplation of body means contemplating the body in respect of its all acts, its composition and its doom of dissolution. In other words, one is conscious of all physical acts of going, standing, sitting, lying down, eating, drinking etc. and nothing escapes notice. Mindful one breathes in and breathes out. At the time of breathing in and breathing out, one is aware of the breath long or short as it is. Thus one fixes one's mind on every breath. Further one reflects on this very body in respect of its composition, thinking: "There are in this body; hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, membranes, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood etc. and this body is composed of the material elements i.e. the element of extension, the element of cohesion, the element of heat, the element of motion."

And further, if one sees a body dead, swollen, discoloured, decomposing or being eaten by beasts and birds or reduced to a skeleton with flesh and blood held together by the sinews or reduced to bones and so on, one applies this perception to one's own body: "Truly, this body of mine too is of the same nature, it will become like that and will not escape the various states of dissolution. Thus reflecting on the nature of body in all its aspects one feels detached and clings to nothing. This is the contemplation of body in the body.

(2) The contemplation of feelings means noting the feelings as and when experienced. It has already been stated that feeling may be of pleasure or pain or neither pleasure nor pain. With the accompaniment of excitement pleasure and pain turn into joy and grief respectively. Thus there are five kinds of feelings. Whatever feeling is experienced, one remains conscious of that feeling. Further, one contemplates that all feelings either worldly or unworldly ultimately bring forth sufferings and that as they originate out of causes, so they dissolve. Thus contemplating the nature of feelings, one feels detached and clings to nothing.

(3) The contemplation of consciousness is the noting of mind as it arises. One notes the consciousness with craving as with craving ; the consciousness without craving as without craving ; the consciousness with anger as with anger ; the consciousness without anger as without anger ; the consciousness with dullness as with dullness ; the consciousness without dullness as without dullness and so on and so forth. Thus one remains aware of every consciousness as it arises. Reflecting on the nature of consciousness one feels detached and clings to nothing.

(4) The contemplation of mental states means noting of the presence or absence of particular mental states within. In plain words, one is conscious of the hindrances, such as sensual passion, ill-will, sloth and torpor etc., as and when they are present or absent in the mind. One is conscious also of the noble faculties leading to enlightenment, as and when they are present or absent in the mind. One reflects on sufferings, the origin of sufferings, the cessation of sufferings and the path leading to cessation of sufferings. Thus by self-introspection one feels detached and clings to nothing.

Four supreme efforts

The supreme effort means an endeavour to make life pure, bright and beautiful. Based on its functional aspects it is fourfold, viz. (1) dispersion of evils ; (2) prevention of evils ; (3) cultivation of good and (4) development of good.

(1) The effort made to disperse or dispel the evil thoughts that have arisen, constitutes the dispersion of evils.

(2) The prevention of evils means making an effort to prevent the arising of evil thoughts that have not arisen.

(3) When the mind is not equipped with jhāna, the effort made to bring about the arising of jhāna citta is the cultivation of good.

(4) The development of good means making effort to reach perfection in the sphere of spiritual attainments by maintaining steady progress.

Four bases of super-normal powers

Super-normal powers mean yogic powers acquired by the saints through their spiritual achievements. The bases thereof are the faculties that serve as the means to acquire them. Such bases are four, viz. (1) desire to act, (2) energy, (3) thought and (4) insight.

When the yogi attains the fourth stage of jhāna through progressive meditational practices, the aforesaid four faculties mature in him and grow very powerful. As they play the main part in exercising the super-normal powers, they are called the bases of them. One possessed of supernormal powers becomes many being one and becomes one again, becomes visible or invisible at will, passes through walls and rocks as if through the air, walks on water without sinking just as on earth, dives into the earth and rises up again just as if in the water, floats cross-legged in the air just as a winged bird and so on.

Five controlling faculties

The five controlling faculties are as follows : (1) faith, (2) energy, (3) mindfulness, (4) concentration and (5) insight. They are so called because of their potentiality in bringing about enlightenment. As controlling faculties the function of each is as enumerated below :—

- 1) faith purifies the mind and mental faculties dispersing the doubt etc.,
- 2) energy drives away the sloth and torpor and activates the the mind and mental faculties concerned to overcome hindrances and defy opponent forces :
- 3) mindfulness plays the prominent part in bringing about concentration or fixing the mind on the object of meditation by doing away with invigilence ;
- 4) concentration keeps the mind concentrated, fixed or still on the object of meditation like the flame of a lamp in the breezeless atmosphere.

5) Insight opens the floodgate of light by dissolving darkness of ignorance.

Five forces

Faith, energy, mindfulness, concentration and insight are described here as forces, in as much as these five faculties turn into forces in the way of attaining enlightenment.

Seven factors of enlightenment

Enlightenment means realisation of the Supreme Nibbāna through attainment of four stages of sanctification known as 'Sotāpatti magga' etc. detailed in the chapter 'Mind and mental faculties'. The faculties, cultivation of which ensures attainment of enlightenment are called factors of enlightenment. They are as follows : (1) mindfulness, (2) searching the truth, (3) energy, (4) pleasurable interest, (5) serenity, (6) concentration and (7) equanimity.

- 1) The practice of contemplation of the body, of the feelings, of consciousness and of mental states as described already, is the first factor of enlightenment i.e. mindfulness. It prevents the entry of evil thoughts into the mind. One is thereby well-established in vigilance which has been extolled as the path to immorality. This is the first step towards realisation of the truth.
- (2) When the power of introspection grows keen through the practice of mindfulness the yogi examines the nature of internal and external phenomena to disperse delusion. This is nothing but searching the truth.
- 3) What has been told by way of describing the right endeavour holds good in respect of the third factor of enlightenment also (i.e. energy) which makes the mind capable of realising the truth.
- 4) The pleasure springing up within because of cultivation of meditational practices is the fourth factor of enlightenment that creates delightful interests in the Dhamma and spiritual culture.

- 5) The outcome of delightful interests in the Dhamma and spiritual culture is the serenity of mind that keeps the mind immersed in the depth of pure peace and thus becomes a factor of enlightenment.
- 6) Concentration means absorption of mind, when it remains fixed on the object of meditation. So far as this factor of enlightenment is concerned, it plays the most important part in the way to achievement of goal.
- 7) Equanimity is the maintenance of balance of mind by putting down mental sloth and distraction. It is also a factor of enlightenment, in as much as the cultivation of this faculty is essential for the attainment of bodhi—enlightenment.

Eight Factors of the path

The path means the way leading to enlightenment or cessation of sorrow. The eight factors of the path are as follows : (i) right views ; (2) right aspiration ; (3) right speech ; (4) right action ; (5) right livelihood ; (6) right endeavour ; (7) right mindfulness ; (8) right concentration. These factors have been discussed in detail in the chapter 'Fourth Noble Truth'.

SYSTEM OF RELATION

(Twentyfour paccayas)

The Pali word 'Paccaya' is derived from 'paṭi eti— paṭicca phalam eti etasmāti paccayo' i.e. what brings forth fruit is paccaya or that is paccaya from which 'fruit' is derived. In the commentary it is said :

Paccaya is that from which 'fruit' comes. It means the origin, source, condition and cause. In other words, 'paccaya' is causal circumstance or condition under which any phenomenon or event of thing takes place.

It is superfluous to say, the world and beings exist in pursuance of the system of natural laws. Things are not isolated, nor without cause, nor without relation. But there is causal

relation between things. The following are paccayas constituting the relation of—

- | | |
|---------------------------|------------------|
| 1. Condition ; | 13. Karma ; |
| 2. Object ; | 14. effect ; |
| 3. dominance ; | 15. support ; |
| 4. Contiguity ; | 16. control ; |
| 5. immediate contiguity ; | 17. jhāna ; |
| 6. Co-existence ; | 18. means ; |
| 7. reciprocity ; | 19. association, |
| 8. dependence ; | 20. dissociation |
| 9. sufficing condition ; | 21. presence ; |
| 10. antecedence ; | 22. absence ; |
| 11. consequence ; | 23. abeyance ; |
| 12. succession ; | 24. continuance. |

Relation of condition

Greed, hatred and dullness on the dark side and greedlessness, amity and lack of dullness on the bright side— these six conditions have already been discussed in detail. It is seen that greed exists as the condition in eight classes of consciousness rooted in greed. As such, 'greed' stands as paccaya—causal condition under which there arise the concerned mind and mental faculties and material qualities (caused by the mind). Similarly hatred in the case of classes of consciousness rooted in hatred and 'dullness' in the case of classes of consciousness rooted in dullness act as paccayas, respectively, in respect of the concerned mind, mental faculties and material qualities (caused by the mind).

Thus the greed, hatred etc. mentioned above perform the function of paccayas in the arising of all the conditional consciousnesses appropriately by virtue of relation of condition.

Relation of object

When the sense-organs such as eye, ear etc. come in contact with their respective objects like sight, sound etc. there arises the mind or consciousness. Needless to say the sight,

sound etc. on the support of which consciousnesses arise perform the function of paccayas—causal conditions in respect of the mind and concomitant mental faculties concerned by way of relation of object. Whatever become the objects of consciousnesses, are paccayas as objects.

Relation of dominance

What does the function of paccaya dominantly is called 'dominant paccaya'. It conveys the dominance of objects and that of concomitant faculties. An object of consciousness or mind becomes dominant, when it is accepted with exceeding pleasure or intense greed or profound faith. The dominance or influence of such an object over the mind and mental faculties is palpable. Hence it is termed 'dominant object'. Similarly certain faculties i.e. desire to act, thought, energy and insight exercise their influence or dominance over the concomitant mind and mental faculties, though they arise together. Hence they are known as 'dominant concomitants'. Needless to say, the objects and faculties described above act as paccayas by way of relation of dominance.

Relation of contiguity

There exists contiguity between the seed and stem and also between the stem and plant. When seeding is over, stemming begins and with the cease of stemming, there appears plant. Similarly when one consciousness ceases, there arises another consciousness. Here the antecedent consciousness stands as paccaya in respect of the subsequent consciousness by virtue of relation of contiguity, in as much as the former makes room by its cease for the latter. Hence the former is called the paccaya of contiguity in respect of the latter.

As already said, in the vīthi citta— process-consciousness different consciousnesses carry on different functions. In clear words, when, say, a visible object comes, the 'consciousness turning to impressions at the five doors' turns towards the

object cutting off the still stream of being (bhavaṅga). Immediately after this there rise and cease in order—

Visual consciousness, seeing the visible object ;
 recipient consciousness receiving it ;
 investigating consciousness investigating it ;
 determining consciousness determining it ;
 apperceptive consciousness apperceiving.

After this there follows a registering or identifying of the object thus apperceived. At the end there occurs the subsiding into the stream of being which runs again. Here we find the contiguity between the stream of being and the process-consciousness and vice versa. Therefore, they stand as paccaya by way of relation of contiguity mutually. In the vīthi citta also different consciousnesses successively act as paccayas of contiguity— viz. ‘consciousness turning to impressions at the five doors’ in respect of visual consciousness etc. ; these in respect of recipient consciousness and so forth.

Relation of immediate contiguity

This indicates the degree of contiguity only. In fact, it is not easy to draw the line of demarcation between ‘contiguity’ and ‘immediate contiguity’. What has been said in connection with the relation of contiguity, holds good in this respect also. Hence the commentator described it as the luxury of words.

Relation of co-existence

What arisen together with others assists the rest or acts as paccaya in respect of the co-born, is called the paccaya of co-existence. Here evident is the relation of co-existence. At the time of re-birth with the appearance of paṭisandhi citta—resultant consciousness there appear four constituents of physical form, of feelings, of perception, of pre disposition or sub-conscious formations. Therefore, the resultant consciousness acts as a paccaya in respect of the aforesaid constituents by virtue of relation of co-existence. In its rise the consciousness stands as a paccaya in respect of the concerned mental

faculties and material qualities produced by the mind by way of relation of co-existence.

Having originated together four basic matters imply the relation of co-existence among themselves. They stand also as paccayas in respect of the material qualities derived from them by way of relation of co-existence.

Relation of reciprocity

As the three sticks stand by mutual assistance, so the mental body consisting of sensation, perception, predisposition and consciousness and the physical body composed of four basic matters and material qualities derived from them appear reciprocally at the time of birth. In clear words both the bodies, mental and physical come into being by mutual assistance. As with the removal of one of the three sticks the remaining two cease to stand or fall down, so without the mental body no physical body makes its appearance. Similarly in the absence of physical body the mental body cannot stand. They both exist by mutual assistance only. Because of mutual assistance the relation between them is known as that of reciprocity.

Obviously all the paccayas of reciprocity are linked with 'co-existence', but the paccayas of co-existence are not necessarily in alliance with reciprocity. As for example, the four basic matters co-exist with the material qualities derived from them, but are not reciprocal. For, without the material qualities the basic matters can exist. The basic matters themselves maintain the relation of co-existence as well as reciprocity among them.

Relation of dependence

When one crosses the river by boat, one's crossing is dependent on the boat. Similarly the visual consciousness which carries on its function based on sense of sight, is dependent on the physical basis of sense of sight. So dependent are the auditory consciousness etc. on the physical basis of hearing

etc. As the bases of sense of sight, etc. precede the concerned consciousness, the bases stand as preceding paccayas in respect of them by way of relation of dependence. Mind and mental faculties which rise together mutually dependent act as paccays of co-existence in the respect,

Relation of sufficing condition

The sufficing condition is as follows ; (1) sufficing condition of object, (2) of contiguity and (3) of nature.

- (1) Sufficing condition of object—what has been stated in regard to the dominant object holds good in this respect also. It is the same as the dominant object. The retrospection carried on after performance of meritorious deeds forming the object of relevant thought acts as paccaya by way of sufficing condition of object’.
- (2) Sufficing condition of contiguity—what has been said in respect of paccaya of contiguity is applicable here. They both are identical.
- (3) Sufficing condition of nature—Because of the moral faculty ‘faith’ when one performs good deed, the ‘good’ is the paccaya of ‘good’ by helping the performance of ‘good’. On the other hand, if one feels proud of good deed done, the ‘good’ is the paccaya of the ‘bad’ by entertaining the bad faculty ‘pride’. The moral deed is the cause of its results which are described as ‘indeterminate’ i.e. neither moral nor immoral. Thus the ‘moral’ stands as paccaya of the ‘indeterminate’. Because of immoral faculties like ‘greed’ ‘hatred’ etc. when one does sinful deeds, there the immoral is the paccaya of ‘immoral’. Similarly it stands as the paccaya of the ‘indeterminate’ by bringing forth its results. When the memory of past good deeds leads one to the performance of good deeds elsewhere, it also acts as the paccaya by way of relation of sufficing condition of nature. Thus sufficing condition of nature are of various kinds.

What being prior acts as paccaya in respect of the posterior by assisting them is known as the paccaya of antecedence.

The matters being prior stand as paccayas in respect of mind and mental faculties by assisting them in their arising. In clear words, the five pasāda rūpa—sense organs being prior become paccayas by assisting in the rising of visual consciousness etc. Therefore the five sense organs are the paccayas of antecedence in respect of visual consciousness etc. and the concerned mental faculties by way of relation of antecedence. Though at the time of birth the heart-base comes into being together with the resultant consciousness, yet it acts as paccaya of antecedence in the arising of ‘consciousness turning to impressions at the five doors’ etc.

Relation of consequence.

In this connection it has been said in the text : ‘pure jātānam rūpa dhammānaṃ upatthambhak atthēna upakārako arūpa dhammo pacchājāta paccayo’, i.e. mind and mental faculties act as paccaya of consequence in respect of the pre-originated material qualities by helping them. As the subsequent rain water assists the seeds sown to stem out and grow, so mind and mental faculties arising every moment help the material qualities produced by karma i.e. the material body up to the end. Thus the mind and mental faculties arising afterwards become the paccaya of consequence in respect of the pre-born material body. Needless to say, the body cannot stand without the mind and mental faculties. All the consciousnesses except the paṭi-sandhi citta—first consciousness and resultant Arūpa consciousness act as paccayas of consequence in respect of the material body.

Relation of succession

Here ‘succession’ means repetition of an action or cultivation of practice. What acts as a paccaya, extending assistance by way of repetition is called paccaya of succession. As there grows proficiency in something by steady pursuance, so the efficiency of mind develops by repetition of the same function. In the vīthi citta—process consciousness it is seen that after the different consciousnesses carry on their functions passively,

the apperceptive consciousness (*javana citta*) comes into active play with repetition occupying even seven mental moments. Obviously the first apperceptive consciousness becomes the *paccaya* of succession in respect of the second apperceptive by way of repetition, which in turn acts as *paccaya* of succession in respect of the third apperceptive by repetition. Thus the rest follow suit respectively.

Because of the function of repetition involved in the momentary consciousness there happens the consummation of efforts. The efficiency gained through *paccayas* of succession enables one to achieve the highest attainments in life.

Relation of Karma

What becomes *paccaya* by way of relation of karma helping as volition or the exercise of the will is known as 'Karma *paccaya*'. It is twofold, viz. (1) co-existent karma *paccaya* and (2) non-simultaneous Karma *paccaya*.

The co-existent karma *paccaya* is the volition arising together with the mind and mental faculties that acts as a *paccaya* in the arising of every consciousness and in respect of material qualities produced by the mind. The non-simultaneous Karma *paccaya* is the volition occurring at different times which is transformed into moral or immoral deeds according to circumstances and becomes resultant in due course or acts as *paccaya* in bringing forth results at different rebirths and in respect of material qualities produced by Karma.

Relation of effect

Obviously the Karma bears fruits, when it matures passing the condition of obscurity in due course. As the results of either moral or immoral deeds, there appear the resultant consciousnesses with their concomitant mental faculties, which act as *paccayas* in respect of material qualities produced by Karma and those by mind respectively at the time of re-birth and afterwards. These are called the *paccayas* of effects by way of relation of effect.

Relation of support

Here 'support' means material and immaterial supports. The material support is edible food that builds up, maintains and sustains the body. The immaterial supports are of three kinds. viz. contact, volitional activity of mind and re-birth consciousness. Because of support of contact there arises feeling. The volitional activity of mind transformed into moral and immoral deeds causes rebirths in the three worlds, while rebirth consciousness brings forth psycho-physical combination. Thus the material and immaterial supports described above act as paccayas in their respective cases by way of relation of support.

Relation of control

The relation of control involves controlling powers enumerated as follows :—

- | | |
|-----------------------|-----------------------|
| 1. the eye ; | 12. joy ; |
| 2. the ear ; | 13. grief ; |
| 3. the nose ; | 14. hedonic indiffer- |
| 4. the tongue ; | rence ; |
| 5. the body (i.e. the | 15. faith ; |
| skin) ; | 16. energy ; |
| 6. female sex ; | 17. mindfulness ; |
| 7. male sex ; | 18. concentration ; |
| 8. life ; | 19. insight ; |
| 9. mind ; | 20. Determination to |
| 10. pleasure ; | know the unknown ; |
| 11. pain ; | 21. gnosis ; |
| | 22. the knower. |

The controlling powers are called indriyas that control or govern. The eye, ear, nose, tongue and body exercise control, so far as the functions of seeing, hearing etc. are concerned. Sex controls the primary and secondary characters of manhood and womanhood. Life plays as a controlling power in keeping alive the body and mind, while mind governs its concomitant mental faculties. Pleasure, pain, joy, grief and hedonic

indifference— these five kinds of feeling exercise control over their concomitant faculties. The controlling activities of faith, energy, mindfulness, concentration and insight are manifested respectively in purifying the mind, driving away sloth and torpor, fixing the mind on the object of meditation, keeping the mind concentrated and dispelling ignorance. Similarly determination to know the unknown dominates the concomitant mind and mental faculties in breaking fetters of doubt, mis-conception etc. Gnosis governs the-concomitant mind and mental faculties in destroying sensual desire, ill-will etc. The knower is a controlling power in making mind Nibbāna-prone by dispersing wordly interests.

With the exception of female sex and male sex all the controlling powers described above act as paccayas in their respective spheres by way of relation of control.

Relation of association, dissociation, presence, absence, abeyance and continuance.

Association-dissociation, presence-absence, abeyance-continuance—these three couples do not, in fact become paccayas. As the relation of paccaya is indicated through them, they are known as paccayas.

In their arising the mind and mental faculties assist themselves by mutual association through adoption of the identical base and object. Hence they are known as paccayas of association.

At the dawn of re-birth the heart-base is dissociated inspite of being co-existent with the resultant consciousness. So are the mind and mental faculties being co-existent with the material qualities. Therefore, they are called paccayas of dissociation. Similarly dissociated are the mind and mental faculties being subsequent to the preborn body as well as the six material qualities comprising five sense-organs and heart being antecedent to the concerned consciousnesses.

The paccayas of presence are so called because of indicating the presence in respect of paccayas of co-existence and antecedence etc. In the case of paccayas of succession the absence

is evident when the scope is created by one's absence for the rising of other.

What has been said regarding the presence and absence holds good in respect of abeyance and continuance also.

PAÑÑATTI

The Pali word *Paññatti* means *that which makes known*. In simple words, it is the name of a thing or the conception about a thing. Chiefly, there are two kinds of *paññatti* i.e. *sadda*—sound and *attha*—sense. *Sadda paññatti* is so called, because *sadda*—sound makes known. Because of implying *attha*—sense *attha paññatti* is known as such. In fact, these two definitions are relative, in as much as 'sound' carries the sense and 'sense' indicates the idea of 'sound.'

Sadda paññatti is the name of a thing, which is made known by 'sound' or represented by a sign. Hence it is a name, word, sign or term. *Sadda paññatti* is synonymous with *nāma paññatti*. *Attha paññatti* is the idea or notion of attributes of a thing. Therefore, *attha paññatti* means the concept of a thing denoted by its attributes and connoted by a term.

In analysing the nature of *paññatti* the following details deserve mention :

- (1) There are 'land' 'mountain' and the like designated accordingly consequent on physical changes and known universally as such. Thus the idea formed is called *santati paññatti* the concept of identity of a thing on the ground of continuity.
- (2) The 'house' 'temple' 'chariot' etc. come into shape through the combination of various materials and devices of construction and are known as such. Thus the idea derived from shape and form is '*samūha paññatti*—collective concept.
- (3) 'Man' 'person' and the like termed accordingly are known as such because of the combination of five constituents of physical form, feelings etc. Thus the idea derived from

the five aggregates is called *satta paññatti* concept of being.

- (4) The 'locality' 'time' etc. known universally and derived from the revolutions of the sun and moon and the like are called the concept of directions and time.
- (5) The 'pit' 'cave' etc. named accordingly because of the mode of formation due to non-contact are called the concept of space.
- (5) The 'kasina-circles' etc. termed accordingly and derived from the meditational practices are called the concept of matters relating to mental exercises.

Although the concepts of various description mentioned above do not exist in the highest sense, yet they become the objects in the rising of thoughts as the reflection of the absolute truth and appear as the conventional truth. This idea or notion derived from or determined by this or that thing is designated *attha paññatti* because it is made known by term, word or sign.

Next, *Sadda paññatti* which is made known by sound or represented by a sign is illustrated by the various classes of names i.e. name, name devised etc. Each of these classes of names is six fold viz. (1) naming of something existent, (2) naming of something non-existent, (3) naming of something non-existent with that existent, (4) naming of something existent with that non-existent, (5) naming of something existent with that existent, (6) naming of something non-existent with that non-existent.

- (1) Physical form, feeling perception etc. are existent in the highest sense i.e. these exist in reality. When such things are made known by a term or name separately, this is the naming of something existent.
- (2) 'Hand' 'mountain' and the like do not exist in the highest sense. They are so called conventionally. When such things are known by naming, it is called naming of something non-existent.

- (3) By a given term is jointly known something non-existent with that existent. As for instance we may point out the term 'chalabhiñña' i.e. one endowed with sixfold super-intellection. In this compound name the sixfold Abhiñña is a reality, but the person possessing them is nothing but the combination of the five aggregates and does not exist in the *highest sense*.
- (4) We find 'term' by which is known something existent with that non-existent. The 'sound of chariot' may be cited as an example, The 'sound' exists in the highest sense, but the 'chariot' has no existence in reality.
- (5) We come across 'term' which designates something existent with that existent. e. g. feeling of pain etc. Both 'feeling' and 'pain' exist in the real sense.
- (6) Similarly there is 'term' by which is designated something non-existent with that non-existent, e. g. the son of a king. Both the 'son' and 'king' do not exist in the highest sense.

NIBBĀNA

In defining the word Nibbāna it is said in the commentary 'Vibhāvani' : Khandhādi bhede tebhūmaka dhamme heṭṭhu-pariyavasena vinanato samsibbanato vāna saṅkhātāya taṅhāya nikkhantattā visayātikkama vasena atitattā." i.e. craving which is called vāna—lusting binds the beings in the three worlds (Kāma world, Rūpa world and Arūpa world) and brings them up and down in the play of coming and going by way of birth and death. Freedom from this bondage is Nibbāna.

In connection with the great demise of the Lord it has been said by Ven. Anuruddha :

Pajjotasseva nibbānaṃ.

vimokkho ahu cetaso.

(Maha parinibbāna sutta, Dīgha nikāya)

i.e. freedom of mind occurred like the extinction of flame. It has been re-echoed in the famous stanzas of the saint-poet Ven. Asvaghosa :

Dīpo yathā nivrutimabhyupeto
 naivavaniṃ gacchati nāntarikṣhaṃ
 diṣaṃ na kañcid vidiṣaṃ na kāñcid
 snehakṣhayāt kevalameti shantiṃ
 tathā kruti nivrutimabhyupeto
 naivavaniṃ gacchati nāntarikṣhaṃ
 diṣaṃ na kañcid vidiṣaṃ na kañcid
 kleshakṣhayāt kevalameti śhatniṃ.

—“As the flame on extinction neither goes to the earth, nor to the sky, nor to this direction, nor to that, but ceases to burn due to exhaustion of oil, so the wise one on attainment of nirvāna neither goes to the earth, nor to the sky, nor to this direction, nor to that, but attains only peace due to the demolition of evils.”

As the words ‘heat’ and ‘cold’ or ‘light’ and ‘darkness’ are inter-related, so the question of bhava—subconscious process of becoming brings into the mind the question of vibhava—beyond becoming. In simple words, bhava means world where goes on the play of coming and going by way of birth and death. It is compared to a stage where the life of drama is enacted by appearance and disappearance from the time immemorial. This is mere deception to somebody (enlightened), but a repository of pleasures to others. However, this is attended with various ills such as decay and disease, sorrow and lamentation, despair and disappointment and so on. It must be admitted that the worldly happiness is as insignificant as the dew on a grass, compared to the sufferings which knew no bounds like the waters of ocean. One in whose clear vision the world itself is nothing but pain and suffering, aspires to go beyond dissolving the futile play of coming and going.

It is superfluous to say, ‘vibhava’—beyond becoming is Nibbāna which is a widely known term with its colourful appeal to the human mind. It is the ultimate goal for a follower of Buddhism, a great repository of absolute peace for the afflicted, a void entity to the logician and an end of

existence to the pedant. Thus from different angles of vision it presents different pictures leading a layman to confusion.

Strictly speaking words cannot describe Nibbāna which is beyond physical and mental plane. Neither reason nor intellect can scan it. It is, however, not unattainable by a human being. Otherwise, human life would have been a meaningless jargon, the quest of the mind a sheer madness and whole history of spiritual progress a big farce. Realisation is the key to the attainment of Nibbāna. It comes through moral perfection, mental development (samādhi) and insight (paññā). It is superfluous to say, one's moral uplift attained through observance of moral precepts is the prerequisite for spiritual culture. No progress in the field is possible without the purity of character. In fact, the purity of character straightens and strengthens the mind blessed with peace and bliss.

One thus morally uplifted starts meditational practices. The process of meditation rightly cultivated makes the mind capable of reaching stages of jhāna consciousnesses. While absorbed in jhāna, the mind is fully awake, but remains unaware of the happenings outside because of external senses having no function. In clear words, inspite of seeing, hearing, smelling, tasting and touching the eye, ear etc. sees, hears, smells, tastes and touches nothing respectively. The potentiality of the mind increases thereby so much so that it is capable of penetrating into realm of light lifting the veil of darkness i.e. leads one to the realisation of Nibbāna.

From the above it is evident that moral perfection, mental development and insight are relative. Mental development cannot be achieved without moral perfection and an insight in turn is dependent on mental development. So moral purity, mental development and insight determine the way to the realisation of Nibbāna.

There are four stages of the realisation of Nibbāna, viz. Sotāpatti, Sakadāgāmitā, Anāgāmitā and Arahatta. Sotāpatti means the plunge into the stream of Dhamma flowing towards Nibbāna. This is the first stage, in which one's mis-conceptions are destroyed and all doubts set at rest. Though the ego-sense and desires persist on, yet they are incapable of arresting one's upward march by tying one down to the worldly pleasures, since delusions weaken within because of realisation. Even if a Sotāpanna i.e. one at the first stage of realisation is unable to go ahead on his way to the goal by attaining successive stages during the present life, he is not to return more than seven times. Within this specified limit of sojourn of life he must reach the zenith of realisation.

A Sotāpanna bent on enlightenment reaches the second stage of realisation in the depth of meditation, which is called Sakadāgāmi magga i.e. the path of once-returning. In clear words by attainment on this stage one is re-born on this earth once only, no further rebirth thereafter. At this stage one's sensual desire and ill-will abate within. They grow weaker and weaker to such an extent that they can no longer raise their heads to culminate into action.

By progressive cultivation of noble eight-fold path when the third stage 'Anāgāmitā' is reached the above-mentioned two evils i.e. sensual desire and ill-will cease to exist completely. One at this stage is not expected to come back or return to this world of sense-desire (Kāmaloka) by way of rebirth, the door of which is closed for such a one, the sensual desire and ill-will being rooted out. Hence it is called 'Anāgāmitā' i.e. never-returning.

It will not be out of place to mention that as at the first stage of realisation mis-conceptions and doubt cease, so at the third stage the fetters of sensual desire and ill-will are shattered completely. Though other fetters such as ego-sense, ignorance etc. weaken, yet remain. After death an Anāgāmi takes his birth in one of the Suddhāvāsa planes of Brahmāloka

in accordance with the stages of jhāna achieved by him and passes into Nibbāna in due course.

When a yogi attains the fourth stage of realisation by reaching the zenith of cultivation of noble eight-fold path, his mind becomes blessed with the full glory of light of the supreme Nibbāna. The endless waves of light flood the inmost being. No darkness remains anywhere. It is beyond words and imagination. The remaining fetters which are already weakened, break down completely. This unfettered luminous supra-mundane consciousness is called Arahatta. In simple words one who destroys all aris i.e. internal enemies is known as Arahanta. The arhantship is arahatta. It is also said that one who destroys ara i.e. spokes of the cycle of existence. is called Arahanta. In fact, this is the acme of spiritual development and the attainment of the highest goal of life. There remains nothing to be done further—natthi uttari Karaṇīyam. This enlightened state is termed ‘sopādisesa Nibbāna’ i.e. Nibbāna in one’s body and mind. Upādi means the physical and mental body, dissolution of which by death in the case of an Arahant brings about ‘Anupādisesa Nibbāna’.

Does the Nibbāna thus realised through tremendous inner struggles stand for annihilation, nothingness or self-delusion ? We cannot deny a thing because it is not within the grasp of our sense-organs. Although Nibbāna is indescribable, occasional outbursts of the feelings of the great Master regarding it touch the chord of our inmost being and hold us spellbound and our mind imperceptibly transgresses the mundane limit. In this connection some extracts may be cited here.

Unfolding the history of his great quest the Blessed One says :

“Ajātaṃ... ..ajaraṃ... ..amataṃ... ..anuttaraṃ yoga-kkhemāṃ nibbānaṃ ajjhagamaṃ”. (Majjhima nikāya).

According to this statement Nibbāna is unborn, unwearable, eternal, secure and Supreme. If Nibbāna stands for nothingness and annihilation, the adjectives applied thereto become

meaningless. Do not these suggest a reality which is eternal and supreme ?

In an emphatic voice He further asserts : “Atthi Bhikkhave ajātaṃ abhūtaṃ akataṃ asankhataṃ. Nocetaṃ Bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asamkhatam, nayi massa jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyetha. Yasmā kho Bhikkhave atthi ajātaṃ bhūtaṃ akataṃ asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati.”

“O Bhikkus, there is an unborn, an unbegotten, an unconstituted, an unconditioned. Had there not been an unborn, an unbegotten, an unconstituted, an unconditioned, there would have been no way out for the born, the begotten, the constituted, the conditioned. But because there is an unborn, an unbegotten, an unconstituted, an unconditioned, therefore there is a way out for the born, the begotten, constituted, the conditioned.

On the occasion of Venerable Bahiya's demise the Lord uttered the following !

Yattha āpo ca paṭhavī tejo vāyo na gādhati
na tattha sukkā jotanti ādicco nappakāsati
na tattha candimā bhāti tamo tattña na vijjati
yadā ca attanā vedi muni monena brāhmano
atha rūpā arūpā ca sukha-dukhā pamuceati

(Udāna, khuddaka Nikāya)

“Neither earth, nor water, nor fire, nor air can gain ground in Nibbāna and no stars illumine, no sun appears, no moon shines there, yet there is no darkness. When a sage realises such Nibbāna, he frees himself from the fetters of three worlds.”

In the words of the Lord the free Supra-mundane state (Nibbāna) implied is the highest bliss—Nibbānaṃ paramaṃ sukhaṃ (Dhammapada) He exhorts all to drink deep in the fountain of this bliss in the following stanza.

Mattā sukhā pariccāgā passe ce vipulaṃ sukhaṃ.
..... (Dhammapada)

If one finds the immense happiness at the sacrifice of the limited one (worldy happiness), one should give up the limited happiness for finding the immense one.

The extracts quoted above present a fine picture of Nibbāna. Needless to say it is not imaginary, but an expression of the inner feeling of realisation which not only charms the man, but creates a longing in the recess of his mind for the supreme bliss of Nibbāna.

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By the same author ;

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Eternal message of Lord Budha**

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**Mahashanti Mahaprem
Amrita dhara
Sambodhir pathe
Vidarshana yoga
Antarlokayatri Rabindranath
Vidarshana sadhana
Abhidharma darpan
Samyutta Nikaya (Translation)
Visudhhi marga parikrama
Mangala tatva
Sangha sannidhye**

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May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

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