

Ch. XIV, The Aggregates
A. Understanding

**14. khandhaniddeso
paññākathā¹**

1. *Idāni yasmā evaṃ abhiññāvasena adhigatānisamsāya thiratarāya samādhībhāvanāya samannāgatena bhikkhunā sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayanti ettha cittaśīseṇa niddiṭṭho samādhi sabbākārena bhāvito hoti, tadanantarā pana paññā bhāvetabbā, sā ca atisaṅkhepadēsittā viññātumpi tāva na sukarā, pāgeva bhāvetuṃ; tasmā tassā vitthāraṃ bhāvanānayañca dassetuṃ idaṃ pañhākammaṃ hoti.*
2. *Kā paññā, kenatṭhena paññā, kānassā lakkhaṇarasapaccupaṭṭhāna-padaṭṭhānāni, katividhā paññā, kathaṃ bhāvetabbā, paññābhāvanāya ko ānisamsoti.*

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First the relevant Vis passage:

Now concentration was described under the heading of "consciousness" in the stanza:

'When a wise man, established well in virtue,
Develops consciousness and understanding'

And that has been developed in all its aspects by the bhikkhu who is thus possessed of the more advanced development of concentration that has acquired with direct-knowledge the benefits described [in Chs. XII and XIII].

Pali of <And that has been developed in all its aspects>: *samādhi sabbākārena bhāvito hoti.*

The Tika elaborates on all these aspects:

1. *Sabbākārenāti upacārākāro, appanākāro, vasībhāvākāro,*

In all aspects means: the aspects of access, attainment, the development of the "masteries" (of jhana),

vitakkādisamatikkamākāro, rūpādīhi virajjanākāro,

the passing beyond applied thinking etc. [1], the discarding of materiality etc.[2] ,

cuddasadhā cittassa paridamanākāro, pañcavidhānisamsādhigamākāroti

¹ Pali text file (zvism14.txt) to the files ; section of DSG ; Larry's link to these texts:

<http://groups.yahoo.com/group/dhammastudygroup/message/55332>

Dear all, here is a coarse translation of the first sentence of the Tika, I hope to be corrected. (I cannot translate the whole Tika!)

the restraint of consciousness in fourteen ways [3], the acquirement of the fivefold benefit [4]

evamādinā sabbena bhāvanākārena.

thus it is , to begin with,with reference to the development in all aspects.

notes:

1. the jhana factor applied thinking and the other factors are abandoned successively as higher jhanas are attained.
2. material jhana is discarded when immaterial jhana is developed.
3. See Vis. XII, 12, these are the masteries of jhana
4. See Vis. 120: blissful abiding here, now; as proximate cause for insight; as proximate cause for direct knowledge (the supernormal powers); rebirth in the Brahma world; the attainment of cessation.

Transl of subco 2:

Relevant text of Vis:

tadanantarā pana paññā bhāvetabbā, sā ca atisaṅkhepadesitattā viññātumpi tāva na sukarā, pageva bhāvetum; tasmā tassā vitthāraṃ bhāvanānayañca dassetuṃ idaṃ pañhākammaṃ hoti.

But "understanding" comes next. And that has still to be developed. Now that is not easy, firstly even to know about, let alone to develop, when it is taught very briefly. In order, therefore, to deal with the detailed method of its development there is the following set of questions.

Subco:

tadanantarāti ``cittaṃ pañña"nti evaṃ desanākkamena,

With regard to the words, coming next to this, "concentration and understanding" (as mentioned): according to the manner of teaching

paṭipattikkamena ca tassa samādhissa anantarā.

and according to the manner of practice, understanding comes next to this concentration.

paññā bhāvetabbā samādhibhāvanāya samannāgatena bhikkhunāti sambandho.

With regard to the words, <by the monk who is endowed with the development of concentration>, the connection is that understanding must be developed by him.

``paññañca bhāvaya"nti evaṃ atisaṅkhepadesitattā,

As to the words, <and when he develops understanding>, this has been taught very briefly,

gāthavaṇṇanāyaṃ vā ``samādhisilāyaṃ sunisitaṃ vipassanāpaññasattha"nti

also in the explanation of the verse, as to the words, <insight knowledge is like a knife that is well sharpened by concentration and virtue> *;

evaṃ ativiya saṅkhepena bhāsitattā ayaṃ sā paññāti sabhāvato viññātumpi tāva na sukarā.

Since it is thus said very briefly, this, namely, < this understanding >, is not easy to know as to its nature.

bhāvanāvidhānassa pana adassitattā pageva bhāvetuṃ na sukarāti sambandho.
The fact that the process of development is not explained is the connection with the words, <it is not easy, let alone to develop>.

pucchanatṭhena pañhā, kammaṃ kiriyā karaṇaṃ, pañhāva kammaṃ pañhākammaṃ, pucchanapayogoti attho.

Questions that ask the meaning, action, activity, the activity of asking questions, the undertaking of asking, this is the meaning.

English of subco 1 and 2:

no 1: In all aspects means: the aspects of access, attainment, the development of the "masteries" (of jhana), the passing beyond applied thinking etc., the discarding of materiality etc., the restraint of consciousness in fourteen ways, the acquirement of the fivefold benefit, thus it is, to begin with, with reference to the development in all aspects.

No 2: With regard to the words, coming next to this, "concentration and understanding" (as mentioned): according to the manner of teaching and according to the manner of practice, understanding comes next to this concentration.

With regard to the words, <by the monk who is endowed with the development of concentration>, the connection is that understanding must be developed by him.

As to the words, and when he develops understanding, this has been taught very briefly, also in the explanation of the verse, as to the words, <insight knowledge is like a knife that is well sharpened by concentration and virtue> *;

Since it is thus said very briefly, this, namely <this understanding>, is not easy to understand as to its nature.

The fact that the process of development is not explained is the connection with the words, <it is not easy, let alone to develop>.

Questions that ask the meaning, action, activity, the activity of asking questions, the undertaking of asking, this is the meaning.

* Here is a reference to Vis. Ch 1,7, "the knife of insight-understanding well-sharpened on the stone of concentration, might disentangle, cut away and demolish all the tangle of craving that had overgrown his own life's continuity..."

Remarks:

“When a wise man, established well in virtue,
Develops consciousness and understanding”

sīle patitṭhāya naro sapañño,
cittaṃ paññañca bhāvayanti

Now here the word <naro> is used for man. In this word the meaning of hero is implied, it is an extraordinary person. When returning to Vis Ch 1, this becomes clearer. It is a bhikkhu with the very refined sila of the bhikkhu, seeing danger in the slightest faults, who lives like an arahat. He is well established in the many kinds of sila. He develops concentration up to the degree of jhana and the supernatural powers and then he develops insight, and finally he will attain arahatship.

Vis. I, 6, also states: <in some instances, this path of purification is taught by insight alone.>

Nina.

Now this has to come later on.

First a few words:

vāra: turn, round, opportunity, (actual) moment (that presents itself). It is a key word here, seems contrary to book knowledge. It could be the moment presenting itself?

gantha: bond, fetter, but in later Pali also: book.

sajjhāyati: to study. sajjhāya: study.

After ārammaṇa, object, we have: -ika, this makes the word into an adjective (Warder p. 187, bahubbīhi compound).

yathā taṃ: as it is, as if, as.

sambhavati: to be produced. To be present, to increase. . paricaya m. : practice.

paṇa: well practised, competent.

sandhā: connection.

ñāyā: method. logic (PED gives: ñāyā gantha: book on logic.)

*Text with Pali:

> kathaṃ pana viññāṇaṃ lakkhaṇapaṭivedhaṃ pāpetī ti?

But how does consciousness (viññāṇa) bring about the penetration of the characteristics?

> paññāya dassitamaggena.

In the way shown with reference to understanding.

lakkhaṇārammaṇikavipassanāya hi anekavāraṃ lakkhaṇāni paṭivijjhita
paṭivijjhitaṃ pavattamānāya paṇabhāvato paricayavasena

> ñāṇavippayuttacittena pi vipassanā sambhavati,

When the consciousness is unaccompanied by

understanding, insight (still) increases, because the practice (paricaya) has become skilled

(paṇḍabhāvato, by skilled development) by insight that has as object the characteristics (lakkhaṇārammaṇikavipassanāya), and is evolving (pavattamānāya) after it has penetrated again and again the characteristics at various moments (presenting themselves);

yathā taṃ paṇḍassa ganthassa sajjhāyane ñāyāgatā pi vārā na
> viññāyanti.

even as in the case of someone who is skilled at methodical study from books, the actual moments are not discerned by him.

lakkhaṇapaṭivedhan ti ca lakkhaṇānaṃ ārammanakaraṇamattaṃ sandhāya vuttaṃ, na paṭivijjhanam.

And the "penetration of characteristics", is stated with reference to merely making the characteristics the object, not to penetrating (the characteristics).

Remarks:

In the Visuddhimagga I see the definition of pativedha as: penetration for the four noble Truths. The penetration of nibbana, the cessation of dukkha is accomplished at the moment of enlightenment. However, this is a long process. First the three general characteristics have to be realized again and again.

Even when the characteristics are the object this does not mean that they are penetrated, that their true nature is known. When insight is being developed, there are many processes of citta succeeding one another, and in between processes of citta accompanied by panna there are also processes of citta without panna, but these can still have the characteristics as object, because cittas arise and fall away very rapidly. And also such moments can be reckoned as being with vipassana, because it is being developed time and again, and they are alternated with cittas that realize the characteristics. There are moments of intellectual understanding, book study, thinking of the characteristics, but then the characteristics are not penetrated at the actual moments they appear.

Jim, (follows later on.)

lakkhaṇārammaṇikavipassanāya hi anekavāraṃ lakkhaṇāni
> paṭivijjhivā paṭivijjhivā pavattamānāya paṇḍabhāvato
> paricayavasena ñānavippayuttacittena pi vipassanā sambhavati,
>
> There is also insight with the consciousness that is unaccompanied
> by understanding, because the practice (paricaya) has become
> skilled (paṇḍabhāvato, by skilled development) by insight that
> has as object the characteristics

(lakkhaṇārammaṇikavipassanāya),

> and is evolving (pavattamānāya) after it has penetrated again and
> again the characteristics at various moments (presenting themselves);

For insight also comes to increase with the consciousness dissociated from knowledge by the influence of (repeated) practice owing to the skilful nature of the insight (having characteristics as object) occurring after having repeatedly penetrated the characteristics many times,

[Instead of 'there is' for sambhavati, I have 'comes to increase' (not in PED). This is based on the Saddaniti definition: sambhavatīti sutṭhu bhavati, vuddhiṃ virū.lhiṃ vepullaṃ āpajjati --p.4. I find this portion to be the most difficult one to make sense of and I'm afraid my translation fails to convey a clear meaning. I think the problem lies with understanding the syntax of 'by influence of ... practice', 'owing to the competent nature', and 'of the insight ... many times' and also which of the several meanings of 'paṅṇa-' and 'paricaya-' really applies here.]

> yathā taṃ paṅṇassa ganthassa sajjhāyane ñāyāgatā pi vārā na viññāyanti.
>

> even as in the case of someone who is skilled at methodical study
> from books, the actual moments are not discerned by him.

(N later: vāra: round, process)

as, for instance, in the studying of a skilful textbook, the times come to the right method are also not known.

[ñāyāgatā = ñāya+āgata, cp. Skt. nyāyāgata (defined by Apte as 'rightly got'). It appears that comparison is being made to kusala consciousness without knowledge. Although insights into the meaning of things stated in the book are arising, they go unnoticed by the ordinary consciousness.]

> lakkhaṇapaṭivedhan ti ca lakkhaṇānaṃ ārammanakaraṇamattam
> sandhāya vuttam, na paṭivijjhanam.

>

> As to the "penetration of characteristics", and what is said in
> connection of merely making the characteristics the object, this
> is not penetration.

And "the penetration of the characteristics" is stated in reference to merely making the characteristics the object, not to penetrating (the characteristics).

N: See T.A. p. 74.

Now I continued the subco text:

ussakkitvāti udayabbayañāṇapaṭipāṭiyā āyūhitvā.

As to the word having developed (with endeavour), this means, having cultivated by the practice of the insight realizing the arising and falling away (first stage of principal insight).

maggapātubhāvaṃ pāpetuṃ na sakkoti asambodhasabhāvattā.

The stage of being not awakened cannot bring about the manifestation of the Path.

vuttanayavasenāti viññāṇe vuttanayavasena ārammaṇaṅca jānāti, lakkhaṇapaṭivedhaṅca pāpeti.

As to the words, by the way already stated, this means, by the way already stated as to consciousness, and this cognizes the object and penetrates the characteristics.

attano pana anaññasādhāraṇena ānubhāvena ussakkitvā maggapātubhāvaṅca pāpeti.

But after having developed with extraordinary endeavour, all by oneself, the manifestation of the Path can be attained.

Questions: it seems that pañ`nā refers here to lokuttara paññā, and here even to the Buddha's panna, in contrast to the state of asombodha. It also seems that citta with developing insight (of rise and fall) is reckoned as consciousness, although this is also accompanied by panna, but mundane panna.

Nina.

Subco no 4:

4. idāni yathāvuttamatthaṃ upamāya paṭiṭṭhāpetuṃ

Now, in order to establish by a simile the meaning as stated,

`yathā hī"tiādi vuttaṃ.

it was said: "just as etc."

tattha ajātabuddhīti asañjātabyavahārabuddhi.

There it was said, (a child) without discrimination, meaning, not knowing about commerce.

upabhogaparibhoganti upabhogaparibhogārahaṃ,

As to the words pleasure and enjoyment, this means, suitable for pleasure and enjoyment.

upabhogaparibhogavattūnaṃ paṭilābhayogyanti attho.

The meaning is the endeavour to acquire the objects of pleasure and enjoyment.

chekoti mahāsāro.

The word genuine means: of great value.

kūṭoti kahāpaṇapatirūpako tambakamaṣādimayo.

The word false means: what resembles a coin, made of copper, bronze, etc.

addhasāroṭi upaḍḍhagghanako.

As to the word, half value, this means having half weight.

iti-saddo ādiattho, tena pādasāra samasāraparopādasārādīnaṃ saṅgaho.

The word “iti” (thus, or end quote; here coming after: this is half value, ayam addhasāroṭi) means “ādi” and so on. With this (word ‘iti’), there is the inclusion of 'quarter value, equal value, more than a quarter value, etc.

te pakāreti indajālājātipupphādippakāre ceva chekāḍippakāre ca.

As to the words “those kinds” (the moneychanger knows), the meaning is: those kinds that are produced by magic, a kind of flower, etc. and also those which are genuine, etc.

English:

Now, in order to establish by a simile the meaning as stated, it was said: “just as etc.”

There it was said, (a child) without discrimination, meaning, not knowing about commerce.

As to the words pleasure and enjoyment, this means, suitable for pleasure and enjoyment.

The meaning is the endeavour to acquire the objects of pleasure and enjoyment.

The word genuine means: of great value.

The word false means: what resembles a coin, made of copper, bronze, etc.

As to the word, half value, this means having half weight.

The word “iti” (thus, or end quote; here coming after: this is half value, ayam addhasāroṭi) means and so on. With this (word ‘iti’), there is the inclusion of quarter value, equal value, more than a quarter value, etc.

As to the words “those kinds” (the moneychanger knows), the meaning is: those kinds that are produced by magic, a kind of flower, etc. and also those which are genuine, etc.

A Correction in subco, no 4: change after As to the word, half value, this means having half weight: The word “iti” (thus, or end quote; here coming after: this is half value, ayam addhasāroṭi) means and so on. With this (word ‘iti’), there is the inclusion of quarter value, equal value, more than a quarter value, etc.

(erase the old one.)

and also in the Pali-English:

iti-saddo ādiattho, tena pādasāra samasāraparopādasārādīnaṃ saṅgaho.

The word “iti” (thus, or end quote; here coming after: this is half value, ayam addhasāroo”ti) means “ādi” and so on. With this (word ‘iti’), there is the inclusion of 'quarter value, equal value, more than a quarter value, etc.

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Subco No 5:

5. saññā hītiādi upamāsaṃsandanaṃ.

The phrase “Perception, etc.” this refers to the composing of a simile.

saññā vibhāgaṃ akatvā piṇḍavaseneva ārammaṇassa gahaṇato dārakassa kahāpaṇadassanasadisī vuttā.

Perception is said to be like a child who sees the coin, because it does not make a distinction and it apprehends the object as a mass.

tathā hi sā `yathāupatṭhitavisayapadaṭṭhānā" vuccati.

Therefore it is said of perception “its proximate cause is whatever object has appeared”.

viññānaṃ ārammaṇe ekaccavisesagahaṇasamatthatāya gāmikapurisassa kahāpaṇadassanasadisāṃ vuttaṃ.

Consciousness is said to be like the villager who sees the coin, because of its skill of apprehending some distinguishing marks with regard to the object.

paññā ārammaṇe anavasesavisesāvabodhato heraññikassa kahāpaṇadassanasadisī vuttāti daṭṭhabbaṃ.

Understanding should be seen as said to be like the moneychanger who sees the coin, because it understands completely the distinguishing marks with regard to the object.

`nānappakārato jānana"nti iminā ñeyyadhammā paccekaṃ nānappakārāti tesāṃ yāthāvato avabodho paññāti dasseti.

The phrase, “by knowing in diverse ways”, he explains that by this he knows with regard to the dhamma that is to be understood each single one, and as to the phrase, “in diverse ways”, it means, true knowledge of them, namely, “understanding”.

tathā hi vuttaṃ `sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī"ti

Therefore it is said, “ All dhammas appear to the sphere of knowledge of the Buddha, the Exalted One.”

English:

The phrase “Perception, etc.” this refers to the composing of a simile.

Perception is said to be like a child who sees the coin, because it does not make a distinction and it apprehends the object as a mass.

Therefore it is said of perception “its proximate cause is whatever object has appeared”.

Consciousness is said to be like the villager who sees the coin, because of its skill of apprehending some distinguishing marks with regard to the object.

Understanding should be seen as said to be like the moneychanger who sees the coin, because it understands completely the distinguishing marks with regard to the object.

The phrase, “by knowing in diverse ways”, he explains that by this he knows with regard to the dhamma that is to be understood each single one, and as to the phrase, “in diverse ways”, it means, true knowledge of them, namely, “understanding”.

Therefore it is said, “ All dhammas appear to the sphere of knowledge of the Buddha, the Exalted One.”

Nina.

No 7.

7. dhammānaṃ sako bhāvo, samāno ca bhāvo dhammasabhāvo.

“Dhamma with its own nature” is, the own nature of dhammas, and the true nature.

tattha paṭhamena kakkha.laphusanādisalakkhaṇaṃ gahitaṃ, dutiyena aniccadukkhatādisāmaññalakkhaṇaṃ.

Here, with regard to the first meaning (of characteristic), the coarse characteristic such as touch etc. is taken, and with regard to the second meaning, the general characteristic of impermanence, dukkha, etc.

tadubhayassa ca yāthāvato paṭivijjhanalakkhaṇā paññāti āha

“dhammasabhāvapaṭivedhalakkhaṇā paññā”ti.

And with regard to both meanings (of characteristic), he said that understanding is the true penetration of the characteristics, with the words, ”understanding has the characteristic of the penetration of the individual natures of dhammas.”

ghaṭapaṭādipaṭicchādakassa bāhirandhakārassa dīpālokādi viya

just as the light of a lamp etc. has the function of destroying the darkness outside, which conceals such things as a waterpot or a cloth,

yathāvuttadhammasabhāvapaṭicchādakassa mohandhakārassa viddhaṃsanarasā.

even so is the function (of understanding) the destruction of the darkness of ignorance which, as was said, conceals the individual characteristics of dhammas.

uppajjamāno eva hi paññāloko hadayandhakāraṃ vidhamento evaṃ uppajjati,

When indeed the light of understanding arises and destroys the inner darkness of one's heart, it appears as such,

tato eva dhammasabhāvesu asammuyhanākārena paccupatiṭṭhatīti
asammohapaccupatiṭṭhānā.

and therefore, as to the phrase, it is manifested by way of non-bewilderment with regard to the dhammas which have their own characteristics, its manifestation is non-delusion.

kāraṇabhūtā vā sayam phalabhūtam asammoham paccupatiṭṭhāpetīti evampi
asammohapaccupatiṭṭhānā.

Or since it has become a cause, it causes, as it is said, the manifestation of non-delusion, as its own fruit that has grown, and thus also its manifestation is non-delusion.

vipassanāpaññāya idha adhippetattā `samādhi tassā padaṭṭhāna"nti vuttam. Here insight wisdom is referred to when it is said, "concentration is its proximate cause".

tathā hi `

samāhito yathābhūtam pajānātī"ti suttapadam nibandhanabhāvena āgatam.

Therefore the words, "who is concentrated knows things as they really are" are words of the sutta referred to with the intention of urging.

paññāpabhedakathāvaṇṇanā

The explanation of the division on understanding.

English:

"Dhamma with its own nature" is, the own nature of dhammas, and the true nature.

Here, with regard to the first phrase, the coarse characteristic such as touch etc. is taken, and with regard to the second phrase, the general characteristic of impermanence, dukkha, etc.

As to "understanding" which has the characteristic of the precise understanding of both (kinds of characteristics), he said, "understanding has the characteristic of the penetration of the individual natures of dhammas."

just as the light of a lamp etc. has the function of destroying the darkness outside, which conceals such things as a waterpot or a cloth,

even so is the function (of understanding) the destruction of the darkness of ignorance which, as was said, conceals the individual characteristics of dhammas.

When indeed the light of understanding arises and destroys the inner darkness of one's heart, it appears as such,

and therefore, as to the phrase, it is manifested by way of non-bewilderment with regard to the dhammas which have their own characteristics, its manifestation is non-delusion.

Or since it has become a cause, it causes, as it is said, the manifestation of non-delusion, as its own fruit that has grown, and thus also its manifestation is non-delusion.

Here insight wisdom is referred to when it is said, "concentration is its proximate cause".

Therefore the words, “who is concentrated knows things as they really are” are words of the sutta referred to with the intention of urging.
The explanation of the division on understanding.

Nina.

Vis 8:

8. katividhā paññāti dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā.

lokiyalokuttaravasena duvidhā.

tathā sāsavānāsavādivasena, nāmarūpavavatthāpanavasena,
somanassupekkhāsahagatavasena, dassanabhāvanābhūmivasena ca.
tividhā cintāsutabhāvanāmayavasena.

tathā parittamahagatāppamāṇārammaṇavasena,
āyāpāyaupāyakosallavasena, ajjhattābhinivesādivasena ca.
catubbidhā catūsu saccesu ñāṇavasena catupaṭisambhidāvasena
cāti.

Subco:

8. dhammasabhāvapaṭivedho nāma paññāya āveṇiko sabhāvo, na tenassā koci vibhāgo
labbhatīti āha

The penetration of the specific nature of dhammas is truly the unique characteristic of understanding, and he said that it therefore has not got any division, with the words,

“dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā”ti.

“Because of its characteristic of penetrating the individual nature of dhammas it is just so of one kind.”

lujjanapalujjanatṭhena loko vuccati vaṭṭam, tappariyāpannatāya loke niyuttā, tattha vā viditāti lokiyā.

Because of the meaning of crumbling away * the cycle (of birth and death) is called the world; it (understanding) is engaged with the world, since it is included in it, and there it is known as mundane (understanding).

tattha apariyāpannatāya lokato uttarā uttiṇṇāti lokuttarā.

Since it is not included in it, it is beyond the world **, it has overcome it, and there it means supermundane.

lokuttarāpi hi maggasampayuttā bhāvetabbā.

Supermundane understanding should be brought about by being associated with the Path,

vipassanāpariyāyopi tassā labbhatevāti lokuttara-ggahaṇam na virujjhati.

and also the development of insight is acquired for this (kind of understanding), and this means that the apprehending of the supermundane is not obstructed.

attānaṃ ārammaṇaṃ katvā pavattehi saha āsavehīti sāsavā,

Since it has made itself as object (for them) it proceeds along with the cankers, and this is the meaning of subject to cankers.

ārammaṇakaraṇavasenaṇapi natthi etissā āsavāti anāsavā.

Also because of the object *** it does not have cankers and this is the meaning of cankerfree.

ādi-saddena āsavavippayuttasāsavadukādīnaṃ saṅgaho daṭṭhabbo.

With the word etc. (coming after “subject to cankers and free from cankers”) a classification should be seen of canker-free and subject to cankers as a dyad, etc.

English:

The penetration of the specific nature of dhammas is truly the unique characteristic of understanding, and he said that it therefore has not got any division, with the words, “Because of its characteristic of penetrating the individual nature of dhammas it is just so of one kind.”

Because of the meaning of crumbling away * the cycle (of birth and death) is called the world; it (understanding) is engaged with the world, since it is included in it, and there it is known as mundane (understanding).

Since it is not included in it, it is beyond the world **, it has overcome it, and this means supermundane.

Supermundane understanding should be brought about by being associated with the Path, and also the development of insight is acquired for this (kind of understanding), and this means that the apprehending of the supermundane is not obstructed.

Since it has made itself as object (for them) it proceeds along with the cankers, and this is the meaning of subject to cankers.

Also because of the object *** it does not have cankers and this is the meaning of cankerfree.

With the word etc. (coming after “subject to cankers and free from cankers”) a classification should be seen as canker-free and subject to cankers as a dyad, etc.

* lujjati, to crumble has a word association with loko, world. See Kindred Sayings IV, 52, The world. It is impermanent.

Atthasālinī 47: <In the expression ‘worldly phenomena’ the round of rebirth is called ‘the world’ (loka), because of its dissolving and crumbling (lujjana, etc.)>

**There is a word association: between loko, world, utara, beyond, and lokuttara, supermundane.

*** which is nibbāna.

Nina.

A correction to be added to subco Vis. 8: Because of the meaning of crumbling away * the cycle (of birth and death) is called the world.

And add to footnote *: Atthasālinī 47: <In the expression ‘worldly phenomena’ the round of rebirth is called ‘the world’ (loka), because of its dissolving and crumbling (lujjana, etc.)>

Subco 8, continuation:

nāmarūpavavatthānavasenāti nānavavatthānavasena,
“Because of the defining of mental phenomena and physical phenomena”, this means,
because of the defining of mental phenomena,

rūpavavatthānavasena ca.
and because of the defining of physical phenomena.

paṭhamam nibbānadassanato dassanañca, nissayabhāvato sampayuttā dhammā bhavanti
ettha,

And “seeing”, because of seeing nibbana for the first time; the associated realities * exist here, because of the nature of dependance,

sayampi vā bhavati uppajjati na nibbānam viya apātubhāvanti bhūmi cāti dassanabhūmi,
paṭhamamaggo.

or it exists and arises also by itself, unlike nibbana which does not come into manifestation; and thus it is soil (or plane), the plane of seeing, namely, the first Path.

sesamaggattayam pana yasmā paṭhamamaggena diṭṭhasmimyeva dhamme bhāvanāvasena
uppajjati,

However, understanding belonging to the remaining Paths, arises because of developing with regard to what was only seen by the first Path.

na adiṭṭhapubbam kiñci passati, tasmā bhāvanā ca yathāvuttenatthena bhūmi cāti
bhāvanābhūmi.

It does not see anything that was not seen before, and thus, it is development and soil in the aforesaid meaning, namely, the plane of development.

tattha paññā dassanabhūmibhāvanābhūmivasena duvidhāti vuttā.

Here understanding is called twofold because it is the plane of seeing and the plane of development.

English:

“Because of the defining of mental phenomena and physical phenomena”, this means,
because of the defining of mental phenomena, and because of the defining of physical phenomena.

And “seeing”, because of seeing nibbana for the first time; the associated realities * exist here, because of the nature of dependance,

or it exists and arises also by itself, unlike nibbana which does not come into manifestation; and thus it is soil (or plane), the plane of seeing, namely, the first Path.

However, understanding belonging to the remaining Paths, arises because of developing with regard to what was only seen by the first Path.

It does not see anything that was not seen before, and thus, it is development and soil in the aforesaid meaning, namely, the plane of development.

Here understanding is called twofold because it is the plane of seeing and the plane of development.

* The cetasikas which accompany supermundane understanding. This understanding is bhūmi or soil: see explanation below.

N: Bhūmi can mean plane of existence (hell, heaven, etc.), or plane of citta. When it is plane of citta, there are four bhūmis: citta of the sense-sphere, of material jhān, of immaterial jhāna and lokuttara, supermundane.

The Expositor (I, 2i4, p. 291) explains the word bhūmi, translated as soil:

<... in such phrases as ‘in the pleasurable bhūmi in the realm of sense-desire’ a state of consciousness [citta] is called bhūmi. But here the fruition of the religious life is intended; it is called bhūmi because it is the ground (or soil) for associated states, which are dependent on it. Or it is so called, because, although it transcends the world, it itself arises, unlike nibbāna, the unmanifested. ...>

It is lokuttara dhamma but it is conditioned, it arises, unlike nibbāna which is unconditioned and does not arise.

We read in the “Guide”, Netti, p. 17, footnote: <Seeing (dassana) as a technical term means the first path, at which moment nibbāna is first ‘seen’. ‘Keeping in being’ (bhāvanā- causative from bhū to be) is the corresponding technical term for the remaining three paths, which ‘keep that vision of nibbāna in being’ by repeating it...>

We see here a different translation of bhāvanā: keeping in being instead of development. Nina.

Tīka, 8, continuation two:

Relevant passages, Vis. 8, section 7 (and Vis 14): It is of three kinds as consisting in what is reasoned, consisting in what is learnt (heard), and consisting in development.

Tīka:

sutādinirapekkhāya cintāya nibbattā cintāmayā.

Understanding consisting in reasoning is produced by reasoning, without paying attention to hearing (from another) and so on.

evam sutamayā, bhāvanāmayā ca. mayasaddo paccekam sambandhitabbo.

Even so understanding consisting in what is heard and consisting in development. The word <maya>, consisting of, must be connected severally (to these words).

Note: Tīka 14 has more about this subject.

Tīka 8 (continuation three).

Relevant passages: Vis. 8, section 9 (and Vis 16-18): as skill in improvement, detriment and means.

Vis 8, section 10 (and Vis 18): As interpreting the internal, and so on.

Tīka:

āye vaddhiyaṃ kosallaṃ āyakoṣallaṃ, apāye avaddhiyaṃ kosallaṃ apāyakoṣallaṃ,
Skill in improvement is skill in increase with regard to what is profitable, and skill in
detriment is skill in decrease with regard to what is unprofitable.

upāye tassa tassa atthassa nibbattikāraṇe kosallaṃ upāyakoṣallanti

The words skill in means are used, namely, skill with regard to the means that are the
cause of production of such or such benefit. *

visuṃ visuṃ koṣallapadaṃ sambandhitabbaṃ.

The word kosalla, skill, should be connected severally.

ajjhattaṃ abhiniveso paṭipajjanaṃ etissāti ajjhattābhinivesā.

Interpreting ** the internal is thus its procedure.

evaṃ bahiddhābhinivesā, ubhayābhinivesā ca veditabbā.

Evenso interpreting the external, the interpreting of both should be understood.

English:

Skill in improvement is skill in increase with regard to what is profitable, and skill in
detriment is skill in decrease with regard to what is unprofitable.

The words skill in means are used, namely, skill with regard to the means that are the
cause of production of such or such benefit. *

The word kosalla, skill, should be connected severally.

Interpreting ** the internal is thus its procedure.

Evenso interpreting the external, the interpreting of both should be understood.

* skill, kosalla is explained further on, it refers to paññā which brings the four right
efforts to fulfilment.

** abhinivesa, adherence or interpretation is explained in Vis. XIV, 19, and in the
footnote. It can be right or wrong interpretation. Here it is with reference to
understanding: interpretation in accordance with reality as confirmed by experience.

Tīka Vis. 14

Relevant text Visuddhimagga 14:

14. tikesu paṭhamattike parato assutvā paṭiladdhapaññā attano cintāvasena nipphannattā cintāmayā. parato sutvā paṭiladdhapaññā sutavasena nipphannattā sutamayā. yathā tathā vā bhāvanāvasena nipphannā appanāppattā paññā bhāvanāmayā.

As regards the triads, understanding acquired without hearing from another is that "consisting in what is reasoned" because it is produced by one's own reasoning. Understanding acquired by hearing from another is that "consisting in what is heard", because it is produced by hearing. Understanding that has reached absorption, having been somehow produced by (meditative) development, is that "consisting in development".

Tīka 14:

14. attano cintāvasenāti tassa tassa anavajjassa athassa sādhanē paropadesena vinā attano upāyacintāvaseneva.

As to the words, by one's own reasoning, this means: without someone else's teaching, by one's own thinking of the means, which results in such and such profitable benefit.

sutavasenāti yathāsutassa paropadesassa vasena.

As to the words, because of hearing, this means: because of the instruction of someone else as it is heard.

yathā tathā vāti parato upadesaṃ sutvā vā asutvā vā sayameva bhāvanaṃ anuyuñjantassa.

As to the words, in whatever way, this means, of someone who pursues development by himself, no matter whether he has heard an instruction by someone else or not.

``appanāppattā''ti idaṃ sikhāppattabhāvanāmayāṃ dassetuṃ vuttaṃ, na pana

``appanāppattāva bhāvanāmayā''ti.

..... (skipped)

English:

As to the words, by one's own reasoning, this means: without someone else's teaching, by one's own thinking of the means, which results in such and such profitable benefit.

As to the words, because of hearing, this means: because of the instruction of someone else as it is heard.

As to the words, in whatever way, this means, of someone who pursues development by himself, no matter whether he has heard an instruction by someone else or not.

Tīka 14, second section :

Relevant text Vis. 14:

And this is said: 'Herein, what is understanding consisting in what is reasoned? In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgement, liking for pondering over things, that concerns ownership of deeds (kamma) or is in conformity with truth or is of such kind as to conform with (the axioms) "Materiality is impermanent" or "Feeling ... perception ... formations ... consciousness is impermanent" that one acquires without hearing it from another--that is called understanding consisting in what is reasoned. '

(In the spheres ...) that one acquires by hearing it from another--that is called understanding consisting in what is learnt (heard).

'And all understanding in anyone who has attained (an attainment) is understanding consisting in development' (Vbh. 324-25).

So it is of three kinds as consisting in what is thought out, in what is heard, and in development.

"tattha katamā cintāmayā paññā?

"yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu
yogavihitesu vā vijjāṭṭhānesu kammassakataṃ vā
saccānulomikaṃ vā rūpaṃ aniccanti vā vedanā...pe0... saññā.
saṅkhārā. viññāṇaṃ aniccanti vā, yaṃ evarūpiṃ anulomikaṃ
khantiṃ ditṭhiṃ ruciṃ mutiṃ pekkhaṃ dhammanijjhānakhantiṃ
parato assutvā paṭilabhati, ayaṃ vuccati cintāmayā
paññā...pe0... sutvā paṭilabhati, ayaṃ vuccati sutamayā
paññā.

"sabbāpi samāpannassa paññā bhāvanāmayā paññā"ti"

Tīka 14, second section, skipping the first part about understanding regarding the spheres of work, science, etc. (almost the same as Dispeller of Delusion, I, Ch 16, 2073, p. 157):

kammassakatanti ``idaṃ kammaṃ sattānaṃ sakaṃ, idaṃ no saka"nti evaṃ jānanaññaṃ.
As to the words, ownership of kamma, this is the understanding of "This action is owned by beings, that one is not".

saccānulomikanti vipassanāññaṃ.

As to the words, what is in conformity with truth, this is insight knowledge.

taṃ hi saccapaṭivedhassa anulomanato ``saccānulomika"nti vuccati.

That is called in conformity with truth, because of conformity with the penetration of the truth.

idānissa pavattanākāraṃ dassetuṃ `rūpaṃ aniccanti vā"tiādi vuttam.

Now in order to show the way it occurs, it is said, materiality is impermanent, or... and so on.

tattha vā-saddena aniyamatthena dukkhānattalakkhaṇānipi gahitānevāti daṭṭhabbaṃ nānantariyakabhāvato.

Here with the indefinite word “or” also the characteristics of dukkha and non-self are thus taken and should be understood, although not handed down.

yaṃ hi aniccaṃ, taṃ dukkhaṃ. yaṃ dukkhaṃ, tadanattāti.

What is impermanent is dukkha. What is dukkha is non-self, has been said.

yaṃ evarūpinti yaṃ evaṃ heṭṭhā niddiṭṭhasabhāvaṃ.

The words, “or is of such kind”, refer to the characteristic that is thus described above *.

anulomikaṃ khantintiādīni paññāvevacanāni.

Conformable acceptance and so on are synonyms for understanding.

sā hi heṭṭhā vuttānaṃ kammāyatanādīnaṃ apaccanīkadassanena anulomanato,

For that is in conformity since it shows non-opposition to the spheres of work and so on, which were explained above.**

tathā sattānaṃ hitacariyāya maggasaccassa, paramatthasaccassa, nibbānassa ca avilomanato anulometīti anulomikā.

Likewise, it is in conformity since it conforms with behaviour beneficial to beings, it conforms to the Truth of the Path, and to the highest truth, namely nibbana.

English:

As to the words, ownership of kamma, this is the understanding of “This action is owned by beings, that one is not”.

As to the words, what is in conformity with truth, this is insight knowledge.

That is called in conformity with truth, because of conformity with the penetration of the truth.

Now in order to show the way it occurs, it is said, materiality is impermanent, or... and so on.

Here with the indefinite word “or” also the characteristics of dukkha and non-self are thus taken and should be understood, although not handed down.

What is impermanent is dukkha. What is dukkha is non-self, has been said.

The words, “or is of such kind”, refer to the characteristic that is thus described above *.

Conformable acceptance and so on are synonyms for understanding.

For that is in conformity since it shows non-opposition to the spheres of work and so on, which were explained above.**

Likewise, it is in conformity since it conforms with behaviour beneficial to beings, it conforms to the Truth of the Path, and to the highest truth, namely nibbana.

 * This refers to understanding, as we read in the Visuddhimagga: "or is of such kind as to conform with (the axioms) "Materiality is impermanent.."

** We read in the Visuddhimagga: <the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity>.

The Dispeller of Delusion explains that a wise man invents things for people's comfort, such as dwellings, tools for ploughing, sorts of science, etc. This is wisdom with regard to worldly matters. Thus, there is wisdom in behaviour beneficial to beings, and higher degrees of understanding, namely: understanding of the Path, and the realization of nibbana.

(sent out)

 Tika 14, last section (continued)

Relevant Visuddhimagga text (14):

....In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgement, liking for pondering over things, that concerns ownership of deeds (kamma) or is in conformity with truth or is of such kind as to conform with (the axioms) "Materiality is impermanent" or "Feeling ... perception ... formations ... consciousness is impermanent" that one acquires without hearing it from another--that is called understanding consisting in what is reasoned. '

(In the spheres ...) that one acquires by hearing it from another--that is called understanding consisting in what is learnt (heard).

'And all understanding in anyone who has attained (an attainment) is understanding consisting in development' (Vbh. 324-25).

So it is of three kinds as consisting in what is thought out, in what is heard, and in development.

yaṃ evarūpiṃ anulomikaṃ

khantiṃ diṭṭhiṃ ruciṃ mutiṃ pekkhaṃ dhammanijjhānakhantiṃ

parato assutvā paṭilabhati, ayaṃ vuccati cintāmayā

paññā...pe... sutvā paṭilabhati, ayaṃ vuccati sutamayā

paññā.

"sabbāpi samāpannassa paññā bhāvanāmayā paññā"ti"

Tīka:

words:

khamati: endure, approve of, indulge in

nijjhāna: understanding, insight, indulgence.

nijjhāyati: meditate, reflect on.

khanti: patience, acceptance.

Tīka text:

sabbānīpi etāni kāraṇāni khamati daṭṭhuṃ sakkotīti khanti.

It accepts, it is able to see all these reasons, thus it is acceptance.

passatīti diṭṭhi. rocetīti ruci. munātīti muti. pekkhatīti pekkhā.

It sees, it is view. It approves, it is approval. It knows, it is understanding. It observes, it is consideration.

te ca kammāyatanādayo dhammā etāya nijjhāyamānā nijjhānaṃ khamantīti
dhammanijjhānakhanti.

And these subjects beginning with the spheres of work that are reflected on incline to understanding, and thus it is acceptance of the understanding of them.

parato asutvā paṭilabhatīti aññassa upadesavacanaṃ asutvā sayameva cintento paṭilabhati.

As to the words, he acquires without hearing from someone else, this means that he acquires only by his own reasoning, without hearing another's words of instruction.

ayaṃ vuccatīti ayaṃ cintāmayā paññā nāma vuccati.

The words, "this is called", mean, this is called understanding consisting of reasoning.

sā panesā abhiññātānaṃ bodhisattānameva uppajjati.

But this arises only in distinguished bodhisattas.

tathāpi saccānulomikaññaṃ dvinnāmyeva bodhisattānaṃ antimabhavikānaṃ.

And herein, understanding in conformity with truth only arises in two kinds of Bodhisattas in their last existence *.

sesapaññā sabbesampi pūritapāramīnaṃ mahāpaññānaṃ uppajjati.

The remaining understanding arises in all those with great understanding who have fulfilled the perfections.

parato sutvā paṭilabhatīti kammāyatanādīni parena kariyamānāni vā katāni vā disvāpi

As to the words, he acquires by hearing it from another, this means: all that has been acquired by seeing spheres of work being done or having done by someone else,

parassa kathayamānassa vacanaṃ sutvāpi ācariyasantike uggahetvāpi paṭiladdhā
or by hearing someone else's words, or by learning under a teacher,

sabbā parato sutvāva paṭiladdhā nāmāti veditabbā.

all this should be understood as acquired by hearing from another.

samāpannassāti samāpattisamaṅgissa, nidassanamattañcetam.

As to the words, of one who has attained, this means, the understanding of someone who has an attainment, and this is just the explanation.

vipassanāmaggapaññā idha ``bhāvanāmayā paññā"ti adhippetā.

Here insight knowledge of the Path has been pointed out as understanding consisting of development.

English:

It accepts, it is able to see all these reasons, thus it is acceptance.

It sees, it is view. It approves, it is approval. It knows, it is understanding. It observes, it is consideration.

And these subjects beginning with the spheres of work that are reflected on incline to understanding, and thus it is acceptance of the understanding of them.

As to the words, he acquires without hearing from someone else, this means that he acquires only by his own reasoning, without hearing another's words of instruction.

The words, "this is called", mean, this is called understanding consisting of reasoning.

But this arises only in distinguished bodhisattas.

And herein, understanding in conformity with truth only arises in two kinds of Bodhisattas in their last existence *.

The remaining understanding arises in all those with great understanding who have fulfilled the perfections.

As to the words, he acquires by hearing it from another, this means: all that has been acquired by seeing spheres of work being done or having done by someone else, or by hearing someone else's words, or by learning under a teacher, all this should be understood as acquired by hearing from another.

As to the words, of one who has attained, this means, the understanding of someone who has an attainment, and this is just the explanation.

Here insight knowledge of the Path has been pointed out as understanding consisting of development.

* In the Sammāsambuddhas and in the Solitary Buddhas, Pacceka Buddhas.

Visuddhimagga text:

15. 8. In the second triad, the understanding that occurs contingent upon sense-sphere states has a "limited" object. That which occurs contingent upon fine-material-sphere states or immaterial-sphere states has an "exalted" object. That is mundane insight. That which occurs contingent upon nibbana has a "measureless" object. That is supramundane insight. So it is of three kinds as having a limited, an exalted, or a

measureless object.

Tīka: (already sent out)

15. sāti `parittārammaṇā mahaggaṭārammaṇā"ti (vibha0 753) vuttapaññā.

As to the words, “limited object, exalted object”, this indeed is called understanding.

lokiyavipassanāti lokiyavipassanāpaññā.

As to the words “mundane insight”, this is insight knowledge that is mundane.

sā lokuttaravipassanāti yā nibbānaṃ ārabha pavattā appamāṇārammaṇā paññā vuttā,

As to the words supramundane insight, that which occurs contingent upon nibbana is called understanding with a measureless object.

sā lokuttaravipassanāti maggapaññāṃ sandhāyāha.

He said that this is supramundane understanding with reference to understanding belonging to the Path.

sā hi saṅkhārānaṃ aniccatādiṃ agaṇhantīpi vipassanākiccapāripūriyā,

This understanding that does not have as object the impermanence etc. of conditioned dhammas, because the function of insight is completed,

nibbānassa vā tathalakkhaṇaṃ visesato passatīti vipassanāti vuccati.

realizes indeed distinctly the true characteristic of nibbana, and thus it is called insight.

gotrabhuñāṇaṃ pana kiñcāpi appamāṇārammaṇaṃ,

maggassa pana āvajjanaṭṭhāniyattā na vipassanāvohāraṃ labhati.

Although the change-of-lineage knowledge has a measureless object, yet, because of its quality of adverting to the path, it does not obtain the designation of insight.

English:

As to the words, “limited object, exalted object”, this indeed is called understanding.

As to the words “mundane insight”, this is insight knowledge that is mundane.

As to the words supramundane insight, that which occurs contingent upon nibbana is called understanding with a measureless object.

He said that this is supramundane understanding with reference to understanding belonging to the Path.

This understanding that does not have as object the impermanence etc. of conditioned dhammas, because the function of insight is completed,

realizes indeed distinctly the true characteristic of nibbana, and thus it is called insight.

Although the change-of-lineage knowledge has a measureless object, yet, because of its quality of adverting to the path, it does not obtain the designation of insight.

Vis:16. 9. In the third triad, it is increase that is called "improvement". That is twofold as the elimination of harm and the arousing of good. Skill in improvement is skill in these, according as it is said: 'Herein, what is skill in improvement? When a man brings these things to mind both unarisen unprofitable things do not arise and arisen unprofitable things are abandoned in him; or when he brings these things to mind [440] both unarisen profitable things arise and arisen profitable things advance to growth, increase, development, and perfection in him. Whatever here is understanding, act of understanding ... [for words elided see Dhs. 16] ... non-delusion, investigation of states, right view, is called skill in improvement' (Vbh. 325-26).

Vis :

16. tatiyattike āyo nāma vuddhi, sā duvidhā anattahānito atthuppattito ca. tattha kosallaṃ āyakoṣallaṃ. yathāha --

``tattha katamaṃ āyakoṣallaṃ? ime me dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahīyanti, ime vā panime dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti. uppannā ca kusalā dhammā bhīyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattantīti, yā tattha paññā pajānanā...pe0... amoho dhammavicayo sammāditthi, idaṃ vuccati āyakoṣalla"nti (vibha0 771).

Tīka:16.

words:

sampatti: benefit

attha: meaning, benefit.

hāni: decrease

vuddhi: growth

uppatti: origin

ṭhiti : maintaining, steadfastness.

Text Tīka 16:

ayanti etāya sampattiyoti āyo, vuddhi.

As to the word improvement, this means: improvement in this benefit, growth.

tattha kosallanti tasmim anattahāniatthuppattilakkhaṇe āye kosallaṃ kusalatā nipuṇatā. Here, the word skill means : herein, skill in improvement with regard to the characteristic of diminution of harm and arousing of benefit, wholesomeness, accomplishment.

taṃ pana ekantikaṃ āyakoṣallaṃ pā.livaseneva dassetuṃ ``ime dhamme"tiādi vuttaṃ. "These dhammas etc." * is said, in order to show that this surely is skill in improvement according to the text.

tattha idaṃ vuccatīti yā imesaṃ akusaladhammānaṃ anuppattipahānesu,

Here this is called **, means, that which is understanding concerning the non-arising and abandoning of these unprofitable dhammas,

kusaladhammānañca uppattiṭṭhitīsu paññā,
and the arousing and maintaining of these profitable dhammas,

idaṃ āyakosallaṃ nāmāti vuccati.
is called skill in improvement.

English:

As to the word improvement, this means: improvement in this benefit, growth.

Here, the word skill means : skill in improvement with regard to this characteristic of diminution of harm and arousing of benefit, wholesomeness, accomplishment.

“These dhammas etc.” * is said, in order to show that this surely is skill in improvement according to the text.

Here this is called **, means, that which is understanding concerning the non-arising and abandoning of these unprofitable dhammas,
and the arousing and maintaining of these profitable dhammas,
is called skill in improvement.

* In paying attention to these dhammas.

** This is called skill in improvement.

Vis:17. Non-increase is what is called detriment. That also is twofold as the diminution of good and the arousing of harm. Skill in detriment is skill in these, according as it is said: 'Herein, what is skill in detriment? When a man brings these things to mind, both unarisen profitable things do not arise ... ' (Vbh. 326) and so on.

17. apāyoti pana avuddhi, sāpi duvidhā atthahānito ca anathuppattito ca. tattha kosallaṃ apāyakosallaṃ. yathāha ``tattha katamaṃ apāyakosallaṃ? ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajantī''tiādi (vibha0 771).

Tīka17:

words:

apeta (apeti): gone away, without

mati (f): wisdom, opinion, thought

matta: as much as, like, just as

samattha: skilled, proficient

nirujjati: vanish, cease

Tīka text:

17. vuddhilakkhaṇā āyato apētattā apāyo, avuddhi.

Detriment is being without the characteristic of increase, without improvement, it is non-increase.

tattha kosallanti tasmim atthahānianatthuppattilakkhaṇe apāye kosallaṃ kusalatā apāyakosallaṃ.

As to the words, skill in these, mean: skill in detriment concerning the characteristic of the diminution of benefit and the arousing of harm, that what is profitable, skill in detriment.

tampi pā.livaseneva dassetuṃ ``ime dhamme"tiādi vuttaṃ.

“These dhammas etc.” * is said, in order to show that this is also according to the text.

tattha idaṃ vuccatīti yā imesaṃ kusaladhammānaṃ anuppajjananirujjhanesu, akusaladhammānaṃ vā uppattiṭṭhitīsu paññā,

Herein this is called, means: understanding concerning the non-arising and cessation of profitable dhammas and the arising and maintenance of unprofitable dhammas,

idaṃ apāyakosallaṃ nāmāti vuccati.

this is called skill in detriment.

āyakosallaṃ tāva paññā hotu, apāyakosallaṃ kathaṃ paññā nāma jātāti?

Let only skill in improvement be understanding, but why does skill in detriment come to be called understanding?

evaṃ maññati ``apāyuppādanasamatthatā apāyakosallaṃ nāma siyā"ti, taṃ pana tassa matimattaṃ.

He thinks thus: Proficiency concerning the arousing of detriment may be called skill in detriment, and therefore it is just the understanding of it.

kasmā? paññavā eva hi ``mayhaṃ evaṃ manasi karoto anuppannā kusalā dhammā nuppajjanti, uppannā nirujjhanti.

Why? It is truly understanding when one knows: ”When I pay attention in this way knowing that unarisen profitable dhammas do not arise, and that arisen profitable dhammas dwindle away,

anuppannā akusalā dhammā uppajjanti, uppannā pavaḍḍhanti"ti pajānāti,

and that unarisen unprofitable dhammas arise, and arisen unprofitable dhammas increase.

so evaṃ ñatvā anuppanne akusale na uppādeti, uppanne pajahati.

When he understands this, unarisen unprofitable dhammas do not arise, and those which have arisen cease,

anuppanne kusale uppādeti, uppanne bhāvanāpāripūriṃ pāpeti.

unarisen profitable dhammas arise, and he brings those that have arisen to perfection through development.

evam apāyakosallampi paññā evāti.

Thus also skill in detriment is truly understanding.

English:

Detriment is being without the characteristic of increase, without improvement, it is non-increase.

As to the words, skill in these, mean: skill in detriment concerning the characteristic of the diminution of benefit and the arousing of harm, that what is profitable, skill in detriment.

“These dhammas etc.” * is said, in order to show that this is also according to the text. Herein this is called, means: understanding concerning the non-arising and cessation of profitable dhammas and the arising and maintenance of unprofitable dhammas, this is called skill in detriment.

Let only skill in improvement be understanding, but why does skill in detriment come to be called understanding?

He thinks thus: Proficiency concerning the arousing of detriment may be called skill in detriment, and therefore it is just the understanding of it.

Why? It is truly understanding when one knows: “When I pay attention in this way knowing that unarisen profitable dhammas do not arise, and that arisen profitable dhammas dwindle away,

and that unarisen unprofitable dhammas arise, and arisen unprofitable dhammas increase. When he understands this, unarisen unprofitable dhammas do not arise, and those which have arisen cease,

un arisen profitable dhammas arise, and he brings those that have arisen to perfection through development.

Thus also skill in detriment is truly understanding.

* In paying attention to these dhammas.

Relevant text Vis 18:

18. But in either of these cases any skill in means to cause the production of such and such things, which skill occurs at that moment and is aroused on that occasion, is what is called "skill in means", according as it is said: 'And all understanding of means thereto is "skill in means"' (Vbh. 326).

So it is of three kinds as skill in improvement, in detriment, and in means.

18. sabbattha pana tesam tesam dhammanam upāyesu nibbattikāraṇesu taṃkhaṇappavattaṃ ṭhānupattikaṃ kosallaṃ upāyakosallaṃ nāma. yathāha -- ``sabbāpi tatrupāyā paññā upāyakosalla"nti (vibha0 771). evam āyāpāyaupāyakosallavasena tividhā.

Tīka text:

words:

accāyika: urgent

bhaya (n): fear, danger

tikicchā (f): art of healing

ṭhāna (n): place, condition, reason

ṭhānuppatti: instant arising

ṭhānaso: with reason, at once, instantly

karaṇīya: ought to be done

Tīka: 18. sabbatthāti sabbesu.

As to the words, in every way, this means in all (these cases).

tesaṃ tesaṃ dhammānanti sattānaṃ taṃtaṃhitasukhadhammānaṃ.

As to the words, of such and such things, this means, of such and such beneficial and happy things for beings *.

taṅkhaṇappavattanti accāyike kicce vā bhaye vā uppanne tassa tikicchanaṭṭhaṃ
tasmimyeva khaṇe pavattaṃ.

As to the words, (skill)occurring at that moment, this means, when a sudden need or a danger has arisen, it occurs at that very moment with the purpose of remedying it.

ṭhānena uppatti etassa atthīti ṭhānuppattikaṃ, ṭhānaso eva uppajjanakaṃ.

There is the arising of it on that occasion and thus it is aroused on that occasion, it is arising instantly.

tatrupāyāti tatra tatra karaṇīye upāyabhūtā.

As to the words, (and all understanding of) the means thereto, that is: what constitutes the means concerning such or such task to be done.

English:

As to the words, in every way, this means in all (these cases).

As to the words, of such and such things, this means, of such and such beneficial and happy things for beings *.

As to the words, (skill)occurring at that moment, this means, when a sudden need or a danger has arisen, it occurs at that very moment with the purpose of remedying it.

There is the arising of it on that occasion and thus it is aroused on that occasion, it is arising instantly.

As to the words, (and all understanding of) the means thereto, that is: what constitutes the means concerning such or such task to be done.

* Thus, it is the understanding which is skill in means to cause the production of such and such happy and beneficial things for beings.

19. 10. In the fourth triad, insight-understanding initiated by apprehending one's own aggregates is "interpreting the internal" (6). That initiated by apprehending another's aggregates or external materiality not bound up with the faculties, [that is, inanimate matter], is "interpreting the external". That initiated by apprehending both is "interpreting the internal and external". So it is of three kinds as interpreting the internal, and so on.

19. catutthattike attano khandhe gahetvā āraddhā vipassanā paññā ajjhattābhinivesā.
parassa khandhe bāhiraṃ vā anindriyabaddharūpaṃ gahetvā āraddhā bahiddhābhinivesā.
ubhayaṃ gahetvā āraddhā ajjhatabhiddhābhinivesāti evaṃ ajjhattābhinivesādivasena
tividhā.

Tīka:

words:

ettaka: this much, so much

parigaṇhati: examine, comprehend

pahāra: stroke.

ekapahārena: all at once.

vibhāga: detailing, classification.

19. gahetvāti `idam rūpaṃ, ettakaṃ rūpa"ntiādinā parigaṇhanavasena
gahetvā.

“Having apprehended” means: when he has apprehended by understanding that this is materiality, all this is materiality, and so on.

ubhayaṃ gahetvāti `ajjhattaṃ bahiddhā"ti ubhayaṃ anupubbato
pariggahetvā.

“Having apprehended both” means having comprehended both systematically, namely, the internal and the external.

atha vā `yaṃ kiñci samudayadhammaṃ, sabbam taṃ
nirodhadhamma"nti

Then, as to (the truth of) “whatever is of a nature to arise, all that is of a nature to cease”,

ekappahāreneva sabbepi pañcakkhandhe avibhāgena
pariggahetvā.

he has also apprehended all at once the five khandhas without having to classify them.

ayaṃ pana tikkhavipassakassa mahāpuññassa bhikkhuno
vipassanābhiniveso.

This is the penetration of insight of the monk who is of keen insight, of great merit.

Vis. 20

(11). As regards the tetrads, in the first tetrad, knowledge that occurs contingent upon the truth of suffering is "knowledge of suffering"; knowledge that occurs contingent upon the origin of suffering is "knowledge of the origin of suffering"; knowledge that occurs contingent upon the cessation of suffering is "knowledge of the cessation of suffering"; and knowledge that occurs contingent upon the way leading to the cessation of suffering is "knowledge of the way leading to the cessation of suffering". So it is of four kinds as knowledge of the four truths.

20. catukkesu paṭhamacatukke dukkhasaccam ārabba pavattam ñāṇam dukkhe ñāṇam. dukkhasamudayaṃ ārabba pavattam ñāṇam dukkhasamudayeñāṇam. dukkhanirodham ārabba pavattam ñāṇam dukkhanirodheñāṇam. dukkhanirodhagāminim paṭipadam ārabba pavattam ñāṇam dukkhanirodhagāminiyā paṭipadāya ñāṇanti evam catūsu saccesuñāṇavasena catubbidhā
Tīka 20:

words:

ārabba: beginning, referring to

paccavekkhaṇa: contemplation, reflection

vidhamati: destroy

sesa: remaining

itara: other

paṭicchādeti: cover, conceal.

paṭicchādaka: concealing, hiding

dvaya: twofold

pākata: wellknown, generally known

20. dukkhasaccam ārabbhāti dukkhasaccam ārammaṇam katvā,

As to the words, with reference to the truth of dukkha, this means, when understanding makes the truth of dukkha its object,

tappaṭicchādakasammohavidhaṃsanavasena ca pavattam ñāṇam dukkheñāṇam.

and it occurs because of the elimination of delusion that is concealing it *, that is understanding concerning dukkha.

dukkhasamudayaṃ ārabbhāti etthāpi eseva nayo.

As to the words, with reference to the arising of dukkha, this is also according to that method.

tathā sesapadadvayepi.

And likewise with regard to the remaining two words.

paccavekkhaṇañāṇam hi catusaccam ārabba pavattañāṇam nāma,

Understanding contingent upon the four truths is called knowledge of contemplation,
 tatiyaṃ pana maggañāṇaṃ,
 but it is well known that the understanding contingent upon the third truth is path-
 knowledge **,

itarasaccāni vipassanāñāṇanti pākaṭameva.
 whereas that contingent upon the other truths is indeed insight knowledge.

English:

As to the words, with reference to the truth of dukkha, this means, when understanding makes the truth of dukkha its object,
 and it occurs because of the elimination of delusion that is concealing it *, that is understanding concerning dukkha.

As to the words, with reference to the arising of dukkha, this is also according to that method.

And likewise with regard to the remaining two words.

Understanding contingent upon the four truths is called knowledge of contemplation,
 but it is well known that the understanding contingent upon the third truth is path-
 knowledge **,
 whereas that contingent upon the other truths is indeed insight knowledge.

* Delusion conceals the truth of dukkha.

** This is supermundane understanding, lokuttara paññā.

Vis. text:

21. 12. In the second tetrad, the four kinds of knowledge classed as that concerned with meaning, etc., are called the "four discriminations". For this is said: 'Knowledge about meaning is the discrimination of meaning (attha-ṭṭisambhidā). Knowledge about law is the discrimination of law (dhamma-ṭṭisambhidā). Knowledge about enunciation of language dealing with meaning and law is the discrimination of language (nirutti-ṭṭisambhidā). Knowledge about kinds of knowledge is discrimination of perspicuity (ṭṭibhāna-ṭṭisambhidā)' (Vbh. 293).

21. dutiyacatukka catasso ṭṭisambhidā nāma atthādīsu pabhedagatāni cattāriñāṇāni. vuttañhetam -- ``atthe ñāṇam atthapaṭisambhidā. dhammeñāṇam dhammapaṭisambhidā. tatraddhammaniruttābhilāpe ñāṇam niruttiṭṭisambhidā. ñāṇesu ñāṇam ṭṭibhānapaṭisambhidā"ti (vibha0 718).

Tīka:

words:

pabheda (m); variety, classification, category

saṅkepa: abridgement

abhilāpa: speech, utterance.

paṭibhāna: perspicuity, intelligence, promptitude

sallakkhaṇa (n) discernment, consideration

vivarati: analyse, explain

vibhāvana (n); explanation

vavattheti: analyse, define

samattha: capable, skilful

bheda (m): division

bhīdati: break, divide

tibbisaya (tad+visaya): having that as object

Tīka text:

21. ``atthādīsu pabhedagatāni ñāṇānī"ti

The words, the knowledges classified as that concerned with meaning and so on, refer to the following:

saṅkhepena vuttamatthaṃ pā.livaseneva vivarituṃ ``vuttañheta"ntiādi vuttaṃ.

The words, "For this is said, etc." * were expressed in order to explain the meaning stated in brief by the text.

tattha attheñāṇaṃ atthapaṭisambhidāti

Thus, understanding concerning meaning is discrimination of meaning.

yaṃ atthappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃñāṇaṃ, yaṃ atthapaṭisambhidā nāma.

The knowledge classified as concerned with meaning that is capable of effecting the discernment, the explanation, the definition of the meaning category **, that is called discrimination of meaning.

sesapadesupi eseva nayo.

The same method applies for the remaining expressions.

dhammappabhedassa hi sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā.

The knowledge classified as concerned with dhamma that is capable of effecting the discernment, the explanation, the definition of the dhamma category, that is called discrimination of dhamma.

niruttippabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā.

The knowledge classified as concerned with enunciation of language, capable of effecting the discernment, the explanation, the definition of the language category, that is called discrimination of language.

paṭibhānappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamattham paṭibhāne pabhedagataṃñāṇam paṭibhānapaṭisambhidā.

The knowledge classified as concerned with perspicuity, capable of effecting the discernment, the explanation, the definition of the perspicuity category, that is called discrimination of perspicuity.

niruttipaṭibhānappabhedā tabbisayānam atthādīnam paccayuppannatādibhedehi bhinditvā veditabbā.

The categories of language and perspicuity are to be known by means of meaning and so on, which have these as object, after having analysed them by the classifications of what is conditionally arisen ***.

English:

The words, the knowledges classified as that concerned with meaning and so on, refer to the following:

The words, “For this is said, etc.” * were expressed in order to explain the meaning stated in brief by the text.

Thus, understanding concerning meaning is discrimination of meaning.

The knowledge classified as concerned with meaning that is capable of effecting the discernment, the explanation, the definition of the meaning category **, that is called discrimination of meaning.

The same method applies for the remaining expressions.

The knowledge classified as concerned with dhamma that is capable of effecting the discernment, the explanation, the definition of the dhamma category, that is called discrimination of dhamma.

The knowledge classified as concerned with enunciation of language, capable of effecting the discernment, the explanation, the definition of the language category, that is called discrimination of language.

The knowledge classified as concerned with perspicuity, capable of effecting the discernment, the explanation, the definition of the perspicuity category, that is called discrimination of perspicuity.

The categories of language and perspicuity are to be known by means of meaning and so on, which have these as object, after having analysed them by the classifications of what is conditionally arisen ***.

*For this is said: 'Knowledge about meaning is the discrimination of meaning', and so on for the other three categories.

** Further on it will be explained that there are five things falling under the category of meaning and five under the category of dhamma.

*** What has arisen by conditions falls under the category of meaning.

Nina.

Vis. 22:

22. Herein, "meaning" (attha) is briefly a term for the fruit of a cause (hetu). For in accordance with the cause it is served, arrived at, reached, therefore it is called 'meaning' (or 'purpose'). But in particular the five things, namely, (i) anything conditionally produced, [441] (ī) nibbana, (īi) the meaning of what is spoken, (iv) (kamma-) result, and (v) functional (consciousness), should be understood as "meaning". When anyone reviews that meaning, any knowledge of his, falling within the category (pabheda) concerned with meaning, is the "discrimination of meaning".

22. tatha atthoti saṅkhepato hetuphalassetamaṃ adhivacanamaṃ. hetuphalamaṃ hi yasmā hetuanusārena ariyati adhigamiyati sampāpuniyati, tasmā atthoti vuccati. pabhedato pana yaṃ kiñci paccayasambhūtaṃ, nibbānaṃ, bhāsitaṃ, vipāko, kiriyāti ime pañca dhammā atthoti veditabbā. taṃ atthamaṃ paccavekkhantassa tasmim atthe pabhedagataṃ nāṇamaṃ atthapaṭisambhidā.

Tīka 22:

words:

sampāpaka: leading to

anusārena: in accordance with

dahati: necessitate

vidahati: contrive, arrange

nibbattati; to arise, to be produced

nibbattaka: producing

bhājaniya: division

nibbacana: word derivation.

sampāpunati: to reach, to attain

adigacchati: to attain

sādharaṇa: general. common.

bhāsita: spoken

avabodhati: perceive, pay attention to

Tīka22. nibbānampi sampāpakahetuanusārena arīyati, adhigammatīti attho.

Also nibbana, in accordance with the cause leading to it, is , as is said, served, reached, and thus, it is meaning.

``yaṃ kiñci paccayasambhūta''nti etena saccahetudhammapaccayākāravāresu āgatāni dukkhādīni gahitāni.

As to the expression, “anything conditionally produced”, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions *, and is taken as dukkha and so on.

saccapaccayākāravāresu nibbānaṃ, pariyattivāre bhāsitattho,

Nibbana refers to the section of truth, and to the structure of conditions, the meaning of what is spoken refers to the section of competency in the scriptures (pariyatti) **,

abhidhammabhājanīye vipāko, kiriyā cāti evaṃ pā.liyaṃ vuttānaṃ eva vasena pañca atthā veditabbā.

Result and functional consciousness refer to the Abhidhamma division, and because of what is thus said in the text, five categories which are meaning should be known.

dahaṭṭi vidahati, nibbattakahetuādīnaṃ sādharmaṇametam nibbacanaṃ.

As to the word necessitates, this means, it arranges, by a cause that produces (result)and so on ***, and this (nibbattakahetu, producing cause) is a common word derivation.

tadattham pana vibhāvetum `pavatteti vā sampāpuṇitum vā deti"ti vuttam.

It was said, “It makes occur, or it allows it to be reached”, in order to explain this meaning.

(tesu purimo attho maggavajjesu daṭṭhabbo.)

.....

bhāsitampi hi avabodhanavasena attham pavatteti, maggo pana nibbānaṃ pāpeti

(tasmim pacchimo attho.)

Also what is spoken makes the meaning occur because of understanding it, and the Path causes nibbana to be reached.....

nibbānaṃ hi pattabbo attho, bhāsitattho nāpetabbo attho, itaro nibbattetabbo atthoti evaṃ tividho hoti.

Nibbana is meaning that should be attained, the meaning of what is spoken is meaning that must be made known, as to the other meaning, that must be produced and in this way meaning is threefold.

English:

Also nibbana, in accordance with the cause leading to it, is , as is said, served,

As to the expression, “anything conditionally produced”, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions *, and is taken as dukkha and so on.

Nibbana refers to the section of truth, and to the structure of conditions, the meaning of what is spoken refers to the section of competency in the scriptures (pariyatti) **,

Result and functional consciousness refer to the Abhidhamma division, and because of what is thus said in the text, five categories which are meaning should be known.

As to the word necessitates, this means, it arranges, by a cause that produces (result) and so on ***, and this (nibbattakahetu, producing cause) is a common word derivation. It was said, “It makes occur, or it allows it to be reached”, in order to explain this meaning.

.....

Also what is spoken makes the meaning occur because of understanding it, and the Path causes nibbana to be reached.....

Nibbana is meaning that should be attained, the meaning of what is spoken is meaning that must be made known, as to the other meaning, that must be produced and in this way meaning is threefold.

* Meaning, attha, is the outcome or result of a condition. Nibbana is to be reached by means of a condition, thus it falls under meaning, attha. As to the truth section, the truth of dukkha is the result of the truth of origin, which is craving. Thus it falls under the category of meaning, attha.

** The meaning of what is spoken is the effect to be reached by means of the condition called “what is spoken”. The condition is the competency in the scriptures, as is explained in the “Dispeller of Delusion”, Ch 15, Category section, §1966.

Now we see that discriminative understanding of language can be understood “by means of meaning and so on, which have these as object” as said in Tika 21. Thus, by means of attha, meaning, outcome or result, and dhamma, cause, we also understand better what is said about language that is uttered.

*** This is said about dhamma in Vis. 23.

Vis. 23

23. "Law" (dhamma) is briefly a term for a condition (paccaya). For since a condition necessitates (dahati) whatever it may be, makes it occur or allows it to happen, it is therefore called 'law' (dhamma). But in particular the five things, namely, (i) any cause that produces fruit, (ī) the noble path, (īi) what is spoken, (iv) what is profitable, and (v) what is unprofitable, should be understood as "law". When anyone reviews that law, any knowledge of his, falling within the category concerned with the law, is the "discrimination of law".

23. dhammotipi saṅkhepato paccayassetam adhivacanam.

paccayo hi yasmā taṃ taṃ dahati pavatteti vā sampāpunitum vā deti,

pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhāsitaṃ, tasmā kusalaṃ, akusalanti ime pañca dhammā dhammoti veditabbā.

taṃ dhammaṃ paccavekkhantassa tasmim dhamme pabhedagataṃñāṇam dhammapaṭisambhidā.

Tika 23.

word:

nibbattati: to produce

text:

``yo koci phalanibbattako hetū"ti etena saccahetudhammapaccayākāravāresu āgatāni samudayādīni gahitāni,

As to the expression, any cause that produces fruit, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions, and is taken as the origin of dukkha and so on.

saccapaccayākāravāresu maggo, pariyattivāre bhāsitaṃ,

The Path refers the sections of truth and of the structure of conditions, what is spoken refers the section on competency in the scriptures,

abhidhammabhājanīye kusalākusalanti evaṃ pā.liyaṃ vuttānaṃ eva vasena pañca dhammā veditabbā.

As to profitable and unprofitable, this refers to the Abhidhamma division, and thus, because of what is said in the texts, five things should be understood as dhamma.

tattha maggo sampāpako, bhāsitaṃ nāpako, itaraṃ nibbattakoti evaṃ tividho hetu veditabbo.

Here the Path is leading to (nibbana), what is spoken makes known, and as to the other dhamma, it produces, and thus cause should be known as threefold....

English:

As to the expression, any cause that produces fruit, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions, and is taken as the origin of dukkha and so on.

The Path refers the sections of truth and of the structure of conditions, what is spoken refers the section on competency in the scriptures,

as to profitable and unprofitable, this refers to the Abhidhamma division, and thus, because of what is said in the texts, five things should be understood as dhamma.

Here the Path is leading to (nibbana), what is spoken makes known, and as to the other dhamma, it produces, and thus cause should be known as threefold....

(second part of Tīka 23 untranslated).

Part 2.

ettha ca kiriyānaṃ avipākatāya dhammabhāvo na vutto.

yadi evaṃ vipākā na hontīti atthabhāvopi na vattabbo?

na, paccayuppannabhāvato. evaṃ sati kusalākusalānampi atthabhāvo āpajjatīti ce?nāyaṃ doso appaṭṭisiddhattā.

vipākassa pana padhānahetutāya pākaṭabhāvato dhammabhāvo eva tesam vutto.

kiriyaṇaṃ paccayabhāvato dhammabhāvo āpajjatīti ce? nāyaṃ doso appaṭisiddhattā.

kammaphalasambandhassa pana hetubhāvassābhāvato dhammabhāvo na vutto.

apica ``ayaṃ imassa paccayo, ayaṃ paccayuppanno"ti etaṃ bhedamakavā kevalaṃ kusalākusale,

vipākakiriyaḍhamme ca paccavekkhantassa dhammatthapaṭisambhidā hontīti tesam atthadhammatā na vuttāti daṭṭhabbaṃ.

Vis 24 relevant text:

24. This same meaning is shown in the Abhidhamma by the following analysis:

(a) 'Knowledge about suffering is the "discrimination of meaning".

Knowledge about the origin of suffering is the "discrimination of law".

[Knowledge about the cessation of suffering is the "discrimination of meaning". Knowledge about the way leading to the cessation of suffering is the "discrimination of law"]...

(b) 'Knowledge about cause is the "discrimination of law". Knowledge about the fruit of a cause is the "discrimination of meaning"...

(c) 'Knowledge about whatever things are born, become, brought to birth, produced, completed, made manifest, is the "discrimination of meaning". Knowledge about the things from which those things were born, became, were brought to birth, produced, completed, made manifest, is the "discrimination of law"...

(d) 'Knowledge about ageing and death is the "discrimination meaning". Knowledge about the origin of ageing and death is the "discrimination of law". [Knowledge about the cessation of ageing and death is the "discrimination of meaning". Knowledge about the way leading to the cessation of ageing and death is the "discrimination of law". Knowledge about birth ... becoming ... clinging ... craving ... feeling ... contact ... the sixfold base ... mentality-materiality ... consciousness ... knowledge about formations is the "discrimination of meaning". Knowledge about the origin of formations is the "discrimination of law".] Knowledge about the cessation of formations is the "discrimination of meaning". Knowledge about the way leading to the cessation of formations is the "discrimination of law" ...

(e) 'Here a bhikkhu knows the Dhamma (Law)--the Discourses, Songs,

[Expositions, Stanzas, Exclamations, Sayings, Birth Stories, Marvels, and] Answers to Questions--this is called the "discrimination of law". He knows the meaning of whatever is said thus : "This is the meaning of this that was said; this is the meaning of this that was said"--this is called the "discrimination of meaning" ...

(f) 'What states are profitable? On an occasion when profitable consciousness of the sense sphere has arisen [that is accompanied by joy and associated with knowledge, having a visible datum as its object ... or a mental datum as its object, or contingent upon whatever it may be, on that occasion there is contact ... (for elision see Dhs. 1) ... there is non-wavering]--these things are profitable. Knowledge about these things is the "discrimination of law". Knowledge about their result is the "discrimination of meaning:" ... (Vbh. 293-95). (8)

(8) This quotation has been filled out from the Vibhaṅga text for clarity.

Vis. 24:

24. ayameva hi attho abhidhamme --

``dukkhe ñāṇaṃ atthapaṭisambhidā. dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. hetumhi ñāṇaṃ dhammapaṭisambhidā. hetuphaleñāṇaṃ atthapaṭisambhidā. ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā. imesu dhammesu ñāṇaṃ atthapaṭisambhidā. yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. jarāmarañeñāṇaṃ atthapaṭisambhidā. jarāmarāṇasamudaye ñāṇaṃ dhammapaṭisambhidā...pe0... sañkhāranirodhe ñāṇaṃ atthapaṭisambhidā. sañkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ...pe0... vedallaṃ. ayaṃ vuccati dhammapaṭisambhidā. so tassa tasseva bhāsitassa atthaṃ jānāti `ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho'ti. ayaṃ vuccati atthapaṭisambhidā. katame dhammā kusalā. yasmaṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti...pe0... ime dhammā kusalā. imesu dhammesuñāṇaṃ dhammapaṭisambhidā. tesam vipāke ñāṇaṃ atthapaṭisambhidā"tiādinā (vibha0 719 ādayo) nayena vibhajitvā dassito.

Tīka 24:

24. ayameva hi atthoti yvāyaṃ atthadhammānaṃ pañcadhā vibhajanavasena attho vutto, As to the expression, the same meaning (is shown in the Abhidhamma), the meaning which is stated by way of the fivefold classification of the things which are "meaning" (or fruit),

ayameva abhidhamme vibhajitvā dassitoti sambandho.

after having classified this according to the Abhidhamma, the connection is thus shown.

English:

As to the expression, the same meaning (is shown in the Abhidhamma), the meaning which is stated by way of the fivefold classification of the things which are “meaning” (or fruit),

after having classified this according to the Abhidhamma, the connection is thus shown.

Vis. 25. "Knowledge about enunciation of language dealing with meaning and law" (par.21): there is the language that is individual essence, the usage that has no exceptions, (9) and deals with that meaning and that law. Any knowledge falling within the category concerned with the enunciation of that, with the speaking, with the utterance of that, concerned with the root-speech of all beings, the Magadhan language that is individual essence, in other words, the language of law (dhamma), [any knowledge that] as soon as it hears it spoken, pronounced, uttered, knows, 'This is the individual-essence language; this is not the individual-essence language'--[such knowledge] is "discrimination of language".(10) [442] One who has reached the discrimination of language knows, on hearing the words 'phasso, vedanā'. etc., that that is the individual-essence language, and on hearing 'phassā, vedano', etc., he knows that that is not the individual-essence language.

(9) Byabhicāra (vyabhicāra): not in Pṭ.S. Dict.; normal grammarian's term for an 'exception'.

(10) The idea behind the term 'individual-essence language' (sabhāvanirutti), that is to say, that there is a real name for each thing that is part of that thing's individual essence, is dealt with at DhsA. 391-92. Magadhan as 'the root speech of all beings' and the 'individual-essence language' is dealt with in greater detail at VbhA. 387.

'Phasso' and 'vedanā' as respectively masc. and fem. nom. sing. have the correct terminations. 'Phassā' and 'vedano' are wrong.

Vis. 25:

25. tatraddhammaniruttābhilāpe ñāṇanti tasmim atthe ca dhamme ca yā sabhāvanirutti abyabhicārī vohāro. tadabhilāpe tassa bhāsane udīraṇe taṃ bhāsitaṃ lapitaṃ udīritaṃ sutvāva ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttīti evaṃ tassā dhammaniruttisaññitāya sabhāvaniruttiyā māgadhikāya sabbasattānaṃ mūlabhāsāya pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā. niruttipaṭisambhidāppatto hi phasso vedanāti evamādivacanāṃ sutvāva ayaṃ sabhāvaniruttīti jānāti. phassā vedanoti evamādikāṃ pana ayaṃ na sabhāvaniruttīti.

words:

aviparīta: unequivocal
byabhicāra : exception

abhilāpa: expression.

vohāra: common usage

paṭṇiyata: fixed

sambandha (m): connection

pakāra (m): method

Tīka 25 (first part):

25. ``dhammaniruttābhilāpe"ti ettha dhamma-saddo sabhāvavācakoti katvā āha ``sabhāvaniruttī"ti, aviparītaniruttīti attho.

As to the expression, enunciation of language dealing with dhamma, here he said: the natural language, language that is unequivocal, is the meaning.

tenāha ``abyabhicārī vohāro"ti, tassa tassa atthassa bodhane paṭṇiyatasambandho saddavohāroti attho.

Therefore he said, “common usage, which is normal, without exceptions”, concerning the understanding of such and such meaning, there is a fixed connection, thus, a common usage of words, is the meaning.

tadabhilāpeti tassa sabhāvaniruttisaññitassa abyabhicārivohārassa abhilāpane.

As to the expression, (any knowledge falling within the category) concerned with the enunciation of that, this means, concerned with the enunciation of that so called natural language, of that normal, common speech.

sā panāyaṃ sabhāvanirutti māgadhabhāsā. atthato nāmapaññattīti ācariyā.

This natural language is the Magadha Language. As to the meaning of this, the teachers say that it is a name.

phassoti ca sabhāvanirutti, phassaṃ phassāti na sabhāvaniruttīti dassitovāyamatto.

The word phasso, contact, is natural language, but phassaṃ and phassā are not, this is the meaning that is shown.

na ca avacanaṃ evaṃpakāraṃ atthi.

And in this manner there is not the wrong word.

tasmā vacanabhūtāya eva tassā sabhāvaniruttīyā abhilāpe uccāraṇeti attho datṭhabbo.

Therefore, the meaning of “utterance” should be seen as the enunciation of this natural language by the constitution of speech.

taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmīṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ niruttīpaṭṇisambhidā,

When one is reviewing that expression of natural language by making the sound of it the object, the knowledge that falls under the category of the utterance of natural language is the discrimination of language.

``evamayaṃ niruttīpaṭṇisambhidā saddārammaṇā nāma jātā, na paññattīārammaṇā"ti (vibha0 aṭṭha0 718)

Thus it is said, “this discrimination of language comes to have sounds as its object, not a concept.”

ca aṭṭhakathāyaṃ vuttattā niruttisaddārammaṇāya sotaviññāṇavīthiyā parato manodvāre niruttiṭṭhisambhidā pavattatīti vadanti.

And the sayings of the commentaries state that the discrimination of language occurs with the sound of language as object in the ear-door process and afterwards in the mind-door process.

“niruttiṭṭhisambhidā paccuppannārammaṇā”ti (vibha0 749) ca vacanasaddaṃ gahetvā pacchā jānanaṃ sandhāya vuttanti.

As to the expression (in the Book of Analysis): “The discrimination of language has a present object”, it is said in this connection that after having grasped the sound of speech there is understanding.

English:

As to the expression, enunciation of language dealing with dhamma, here he said: the natural language, language that is unequivocal, is the meaning.

Therefore he said, “common usage, which is normal, without exceptions”, concerning the understanding of such and such meaning, there is a fixed connection, thus, a common usage of words, is the meaning.

As to the expression, (any knowledge falling within the category) concerned with the enunciation of that, this means, concerned with the enunciation of that so called natural language, of that normal, common speech.

This natural language is the Magadha Language. As to the meaning of this, the teachers say that it is a name.

The word phasso, contact, is natural language, but <phassaṃ> and <phassā> are not, this is the meaning that is shown.

And in this manner there is not the wrong word.

Therefore, the meaning of “utterance” should be seen as the enunciation of this natural language by the constitution of speech.

When one is reviewing that expression of natural language by making the sound of it the object, the knowledge that falls under the category of the utterance of natural language is the discrimination of language.

Thus it is said, “this discrimination of language comes to have sounds as its object, not a concept.”

And the sayings of the commentaries state that the discrimination of language occurs with the sound of language as object in the ear-door process and afterwards in the mind-door process.

As to the expression (in the Book of Analysis): “The discrimination of language has a present object”, it is said in this connection that after having grasped the sound of speech there is understanding.

(last part of section 25 untranslated)

evaṃ pana aññasmiṃ paccuppannārammaṇe aññaṃ paccuppannārammaṇaṃ vuttanti āpajjati. yathā pana dibbasotaññaṃ manussādisaddabhedanicchayassa paccayabhūtaṃ taṃtaṃsaddavibhāvakaṃ, evaṃ sabhāvāsabhāvaniruttinicchayassa paccayabhūtaṃ paccuppannasabhāvaniruttisaddārammaṇaṃ taṃvibhāvakaṃññaṃ niruttiṭṭisambhidāti vuccamāne na koci pā.livirodho. ``taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassā"ti ca``paccuppannasaddārammaṇaṃ paccavekkhaṇaṃ pavattentassā"ti na nasakkā vattum. tañhi ññaṃ sabhāvaniruttiṃ vibhāventameva taṃtaṃsaddapaccavekkhaṇānantaraṃ taṃtaṃpabhedanicchayahetubhāvato niruttiṃ bhindantaṃ ṭṭivijjhantameva uppajjati pabhedagatampi hotīti.

"The Path of Purification" (Visuddhimagga) Ch. XIV

[Regarding the 4 discriminations: meaning, law, language, perspicuity]

26. "Knowledge about kinds of knowledge" (par.21): when a man is reviewing and makes any of the foregoing kinds of knowledge the object [of his knowledge], then any knowledge in him that has knowledge as its object is "discrimination of perspicuity", and so is any knowledge about these aforesaid kinds of knowledge, which is concerned with details of their individual domains, functions, and so on.

Vis 27

"The Path of Purification" (Visuddhimagga) Ch. XIV

27. And these four kinds of discrimination can be placed in two categories: the plane of the trainer and the plane of the non-trainer. Herein, those of the chief disciples come into the category of the non-trainer' plane. Those of the Elder Ānanda, the householder Citta, the layman Dhammika, the householder Upāli, the laywoman Khujjuttarā, etc., come into the category of the trainer's plane.

Vis 28

[Regarding the two planes (trainer and non-trainer) of the four kinds of discrimination]

28. And though they come into the categories of the two planes thus, they are nevertheless distinguishable in five aspects, that is to say, as achievement, mastery of scriptures, hearing, questioning, and prior

effort. Herein, "achievement" is the reaching of Arahantship. "Mastery of scriptures" is mastery of the Buddha's word. "Hearing" is learning the Dhamma carefully and attentively. "Questioning" is discussion of knotty passages and explanatory passages in the texts, commentaries, and so on. "Prior effort" is devotion to insight in the dispensation of former Buddhas, up to the vicinity of [the stages of] conformity and change-of-lineage by one who has practiced [the duty of] going [with the meditation subject on alms round] and coming back [with it]. (11)

29. Others have said:

'A prior effort, and great knowledge, [knowledge of] dialects, of scriptures, and questioning, and then achievement, and likewise waiting on a teacher, success in friends--these are conditions productive of discriminations'.

30. Herein, "prior effort" is the same as already stated. "Great learning" is skill in some science or sphere of craft. "Dialects" means skill in the hundred-and-one tongues, particularly in that of Magadha. "Scriptures" means mastery of the Buddha's word, even if only of the Chapter of Similes. (12) "Questioning" is questioning about defining the meaning of even a single stanza. "Achievement" is stream-entry ... or Arahantship. "Waiting on a teacher" is living with very learned intelligent teachers. "Success in friends" is acquisition of friends such as that. [443]

31. Herein, Buddhas and Paccekabuddhas reach discriminations through prior effort and through achievement. Disciples do so through all these means. And there is no special way of developing a meditation subject in order to attain discriminations. But in trainers the attaining of the discriminations comes about next upon the liberation consisting in trainers' fruition, and in non-trainers it does so next upon the liberation consisting in non-trainers' fruition. For the discriminations come to success in noble ones only through the noble fruition as the ten powers do in Perfect Ones.

So these were the discriminations referred to when it was said above 'It is of four kinds ... as the four discriminations' (par. 8).

(11) The expression "gatapaccāgatikabhāva" refers to the practice of 'carrying the meditation subject to and from the alms round', which is described at MA.i,257 in detail. The same expression is also used of a certain kind of refuse-rag (see Ch. Ī, par.17).

(12) The "Chapter of Similes" is the Chapter of Twin Verses in the

Dhammapada (Dh.1-20), they say. Others say it is the Book of Pairs in the First Fifty (M. Suttas 31-40)' (Pm. 436).

Vis. 31

Vis. 32:

32. (v) How is it [understanding] developed? Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the "soil" of this understanding, and the [first] two purifications, namely, purification of virtue and purification of consciousness, are its "roots", while the five purifications, namely, purification of view, purification by overcoming doubt, purification by knowledge and vision of what is the path and what is not the path, purification by knowledge and vision of the way, and purification by knowledge and vision, are the "trunk". Consequently, one who is perfecting these should first fortify his knowledge by learning and questioning about these things that are the 'soil' after he has perfected the two purifications that are the 'roots', then he can develop the five purifications that are the 'trunk'. This is in brief. The detail is as follows.

[B. DESCRIPTION OF THE FIVE AGGREGATES]

33. When it was said above 'the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the 'soil', the "aggregates" here are the five aggregates, that is to say, the materiality aggregate, the feeling aggregate, the perception aggregate, the formations aggregate, and the consciousness aggregate.

Vis 2:

34. Herein, all kinds of states whatsoever that have the characteristic of 'being molested' (ruppana) by cold, etc., taken all together should be understood as the materiality (rūpa) aggregate.

1. That is of one kind with the characteristic of 'being molested'.
2. It is also of two kinds when classed as (a) primary entity (bhūta) and (b) derived [by clinging] (upādāya).

Pali Vis. 34: tattha yaṃ kiñci sītādīhi ruppanalakkhaṇaṃ dhammajātaṃ, sabbam taṃ ekato katvā rūpakkhandhoti veditabbaṃ.

tadetaṃ ruppanalakkhaṇena ekavidhampi bhūtopādāyabhedato duvidhaṃ.

Tīka:

34. Tatthāti tesu pañcasu khandhesu. Yaṃ kiñcīti anavasesapariyādānaṃ.

As to the word, herein, this means, in the five aggregates. As to the expression, whatsoever, this means an all-inclusive treatment.

..... (grammatical explanation of the expression yaṃ kiñci, what so ever.)

Sītādīhīti sītuṇhajighacchāpipāsādīhi. Hetu-atthe cetam karaṇavacanam.

(Molested) by cold etc. , this means by cold, heat, hunger, thirst, etc. This is the instrumental case with the meaning of cause.

Bhūtopādāyabhedatoti ettha tadadhīnavuttitāya bhavati ettha upādāyarūpanti bhūtaṃ.

As to the expression, with regard to the classification as principal elements and derived elements, here, the latter proceed by the condition of dependence on them (principle elements), and thus they have become derived (by clinging).

.....

English:

As to the word, herein, this means, in the five aggregates. As to the expression, whatsoever, this means an all-inclusive treatment.

..... (grammatical explanation of the expression yaṃ kiñci, what so ever.)

(Molested) by cold etc. , this means by cold, heat, hunger, thirst, etc. This is the instrumental case with the meaning of cause.

As to the expression, with regard to the classification as principal elements and derived elements, here, the latter proceed by the condition of dependence on them (principle elements), and thus they have become derived (by clinging).

.....

Vis. 35. Herein (a) "primary materiality" is of four kinds as the earth element, water element, fire element, and air element. Their characteristic, function, and manifestation have been given under the definition of the four elements (Ch. XI, 87, 93); but as to the proximate cause, each has the other three as its proximate cause. [444]

Vis. 35. tāttha bhūtarūpaṃ catubbidhaṃ pathavīdhātu āpodhātu tejodhātu vāyodhātūti. tāsaṃ lakkhaṇarasapaccupaṭṭhānāni catudhātuvavatthāne vuttāni. padaṭṭhānato pana tā sabbāpi avasesadhātuttayapadaṭṭhānā.

words:

kāma (f): sense desire, object of sense-desire.

pakāra: mode, way.

antara: between

pāleti: to preserve

vitthambeti: to extend, expand

saṅgathita: held together.

avasesa, sesa: remaining

Tīka 35:

35. Kāmaṃ catudhātuvavatthāne vacanattāditopi bhūtāni vibhāvitāneva, After he has explained the principal elements as to word meaning and so on in the definition of the four elements as objects of sense desire *,

sabhāvadhammānaṃ pana lakkhaṇādivibhāvanāti katvā and he has given the explanation of the characteristics and so on of these dhammas which each have their own distinct nature,

vuttaṃ “lakkhaṇarasapaccupaṭṭhānāni catudhātuvavatthāne vuttānī”ti. he said, “Their characteristic, function, and manifestation have been given under the definition of the four elements”.

Tattha padaṭṭhānassa avuttattā āha “padaṭṭhānato panā”ti-ādi. Since he had not given the proximate cause, he said, “as to their proximate cause and so on”.

Avacanañca tassa tassatthassa paccayatoti ettha pakārantarena vibhāvitattāti daṭṭhabbaṃ. And the fact that he did not mention the meaning in each case with regard to the condition should be seen here as a way of explanation in the meantime (?).

Sabbāpīti catassopi dhātuyo.

As to the expression, also all of them, this means, also the four elements.

Āposāṅgahitāya tejonupālitāya vāyovitthambhitāya eva pathavīdhātuyā pavatti,

The element of earth proceeds because it is held together by water, maintained by fire, and distended by wind.

na aññathāti sā sesabhūtattayapadaṭṭhānā, evamitarāpīti āha
“avasesadhātuttayapadaṭṭhānā”ti.

Thus, it is not otherwise that the other great elements are its proximate cause, and therefore he said also with regard to the other elements: ”each has the other three as its proximate cause”.

English:

After he has explained the principal elements as to word meaning and so on in the definition of the four elements as objects of sense desire *, and he has given the explanation of the characteristics and so on of these dhammas which each have their own distinct nature, he said, “Their characteristic, function, and manifestation have been given under the definition of the four elements”.

Since he had not given the proximate cause, he said, “as to their proximate cause and so on”.

And the fact that he did not mention the meaning in each case with regard to the condition should be seen here as a way of explanation in the meantime (?). As to the expression, also all of them, this means, also the four elements.

The element of earth proceeds because it is held together by water, maintained by fire, and distended by wind.

Thus, it is not otherwise that the other (three) great elements are its proximate cause, and therefore he said also with regard to the other elements: ”each has the other three as its proximate cause”.

* In Ch XI, they are treated under the aspect of the foulness of the body since they are objects of desire.

Vis. 36. (b) "Derived materiality" is of twenty-four kinds as eye, ear, nose, tongue, body, visible datum, sound, odour, flavour, femininity faculty, masculinity faculty, life faculty, heart-basis; bodily intimation, verbal intimation; space element; lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, ageing of matter, impermanence of matter, and physical nutriment.

Vis. 36. upādārūpaṃ catuvīsatividhaṃ cakkhu, sotam, ghānaṃ, jivhā, kāyo, rūpaṃ, saddo, gandho, raso, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, hadayavatthu, kāyaviññatti, vacīviññatti, ākāsadhātu, rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā, rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccatā, kaba.līkāro āhāroti.

Tīka 36, part I:

words:

catuvīsati: twentyfour

gaṇana: number

paricchedo: division, chapter.

bala: strong.

paṭisedhaprohibition, exclusion

vattabba=vaditabba: fit to be told

āvi: clear, evident.

parato: later on

adhiṭṭhāti: stand on, be fixed on, concentrate on.

Tīka text 36:

(b)Catuvīsatividhanti gaṇanaparcchedo balarūpādīnaṃ paṭisedhanattho.

As to the expression, of twentyfour kinds, the division in numbers has the meaning of exclusion from the strong material phenomena and so on.

Tattha yaṃ vattabbaṃ, taṃ parato āvi bhavissati.

Here what is fit to be told will become evident later on.

Cakkhatīti cakkhu, viññāṇādhiṭṭhitam rūpaṃ assādentam viya hotīti attho.

It relishes, thus it is an eye *, the meaning is: it is as it were enjoying the visible object that consciousness is fixed on.

Cakkhatīti hi ayam cakkhati-saddo “madhum cakkhati, byañjanaṃ cakkhatī”ti-ādīsu viya assādanattho.

As to the word relishes, this means enjoyment, just like he enjoys honey, curry and so on.

Vuttañhetam “cakkhum kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasamuditan”ti (ma. ni. 2.209).

This was said (M I, 503): ”The eye, Magandiya, delights in visible object, is delighted by it, rejoices in it.”

Aṭṭhakathāyampi vuccati “rūpesu āviñchanarasan”ti (visuddhi. 2.433; dha. sa. aṭṭha. 600). It is also said in the Commentary that its function is picking up (an object) among material phenomena.

English:

As to the expression, of twentyfour kinds, the division in numbers has the meaning of exclusion from the strong material phenomena and so on.

Here what is fit to be told will become evident later on.

It relishes, thus it is an eye *, the meaning is: it is as it were enjoying the visible object that consciousness is fixed on.

As to the word relishes, this means enjoyment, just like he enjoys honey, curry and so on.

This was said (M I, 503): "The eye, Magandiya, delights in visible object, is delighted by it, rejoices in it."

It is also said in the Commentary that its function is picking up (an object) among material phenomena.

* See Vis. XV, 19. The eye cannot be attached, but this is a figurative way of speaking.

[Satipi sotādīnaṃ saddārammaṇādibhāve niru.lhattā dassane eva cakkhu-saddo pavattati padumādīsu paṅkajādisaddā viyāti datṭhabbaṃ.

Atha vā cakkhatīti viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhantaṃ viya abhibyattaṃ vadantaṃ viya hotīti attho. Aṭṭhakathāyaṃ pana "vibhāveti cā"ti (mahāni. aṭṭha. 13; vibha. aṭṭha. 154) vuttaṃ.

Taṃ anekathattā dhātūnaṃ vibhāvanatthatāpi cakkhati-saddassa sambhavaṭīti katvā vuttaṃ. Suṇāti etena, viññāṇādhiṭṭhitaṃ sayamaṃ vā suṇāṭīti sotaṃ. Ghāyati etena, sayamaṃ vā ghāyatīti ghānaṃ. Rasaggahaṇamaṃlakattā ajjhoharaṇassa jīvitanimittaṃ āhāraso jīvitaṃ, tasmaiṃ ninnatāya taṃ avhāyatīti jivhā niruttinayena. Kucchitānaṃ sāsavadhammānaṃ āyo uppattiṭṭhānanti kāyo anuttariyahetubhāvaṃ anāgacchantesu kāmarāganidānakammajānitesu, kāmarāgassa ca visesapaccayesu ghānajivhākāyesu kāyassa visesato sāsavapaccayattā. Tena hi phoṭṭhabbasukhaṃ assādentā sattā methunampi sevanti.

Kāyindriyavatthukā vā cattāro khandhā balavakāmāsavādihetubhāvato visesena sāsavāti kucchitānaṃ sāsavadhammānaṃ āyoti kāyo vutto.]

Tīka 36 Part I (omission of preceding section)

Some points from the omitted part are partly the same as Dispeller of Delusion Ch I, Suttanta Division: jīvā, tongue, it evokes life, thus it is tongue. (N: word association between jivita, life and jivā, tongue. We must eat in order to live).

Body: "It is the origin of vile states, subject to cankers; origin being the place of arising. (Kucchitānaṃ sāsavadhammānaṃ āyo uppattiṭṭhānanti kāyo). Beings who enjoy pleasant tangible object are also after sexual intercourse (Tena hi phoṭṭhabbasukhaṃ assādentā sattā methunampi sevanti.)

Tīka 36 text:

words:

rūpayati: it makes visible

vikāra: change

vaṇṇa: colour, appearance

āpajjati: get into, produce, exhibit

aneka: diverse.

pakāseti: to make known

apākaṭa: unknown

paṭicchanna: concealed

pesuñña (n): slander

Text:

Vañṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ rūpayatīti rūpaṃ, iva dassetīti attho.
It makes visible a change of appearance that manifests the state of mind, and thus it is visible object, * as it is shown, is the meaning.

Anekatthattā vā dhātūnaṃ pakāsanattho eva rūpasaddo datṭhabbo.
Or the term visible object should be seen as having the purpose of clarifying the diversity of the elements.

Sappatīti saddo, udāharīyati, sakehi vā paccayehi sappīyati sotaviññeyyabhāvaṃ upanīyatīti attho.

It is emitted and thus it is sound, it is uttered, or by its own conditions it is emitted, it brings along its nature of audibility, is the meaning.

Gandhayatīti gandho, attano vatthuṃ sūcayati ṃ “idaṃ sugandhaṃ, duggandhan”ti pakāseti

It is smelt, thus it is odour; it betrays its own basis that is not known, it makes manifest “this is a good smell, this is a bad smell”,

paṭicchannaṃ vā pupphaphalādiṃ “idamettha atthī”ti pesuññaṃ karontaṃ viya hotīti attho.

or it makes known what is concealed with regard to flowers and fruits, and so on, saying, “It is this here,” just like the action of slander, is the meaning.

Rasanti taṃ sattāti raso, asādentīti attho.

Beings taste it, thus, it is taste; they enjoy it, is the meaning.

Itthiyāva indriyaṃ itthindriyaṃ, tathā purisindriyaṃ.

The faculty of a woman is feminity faculty, and likewise there is masculinity faculty.

Jīvanti tena saha-jātadhammāti jīvitaṃ, tadeva indriyaṃ jīvitindriyaṃ.

By this the conscent realities live, thus it is life, and moreover, it is a faculty, life faculty **.

Hadayañca taṃ vatthu ca, hadayassa vā manoviññāṇassa vatthu hadayavatthu.

Heart and that base, or the base of the heart for mind-consciousness is the heartbase ***.

English:

Or the term visible object should be seen as having the purpose of clarifying the diversity of the elements.

It is emitted and thus it is sound, it is uttered, or by its own conditions it is emitted, it brings along its nature of audibility, is the meaning.

It is smelt, thus it is odour; it betrays its own basis that is not known, it makes manifest “this is a good smell, this is a bad smell”,
 or it makes known what is concealed with regard to flowers and fruits, and so on, saying, “It is this here,” just like the action of slander, is the meaning.
 Beings taste it, thus, it is taste; they enjoy it, is the meaning.
 The faculty of a woman is feminity faculty, and likewise there is masculinity faculty.
 By this the consascent realities live, thus it is life, and moreover, it is a faculty, life faculty
 **.
 Heart and that base, or the base of the heart for mind-consciousness is the heartbase ***.

* A word association of rūpa, visible object and rūpayati: to make visible. When someone has a change in the colour of his face, it shows what is in his mind.

**This rūpa is only in a living body. It is produced by kamma.

** This is not in the enumeration of rūpas of the Dhammasangani, but it is mentioned in the Paṭṭhana Book of the Abhidhamma as “that rūpa”, being the base for cittas other than the five sense-cognitions.

36 part Ī

Relevant text of Vis. 36:

... bodily intimation, verbal intimation; space element; lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, ageing of matter, impermanence of matter, and physical nutriment.

...kāyaviññatti, vacīviññatti, ākāsadhātu, rūpassa lahutā, rūpassa mudutā , rūpassa kammaññatā, rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccatā, kaba.līkāro āhāroti.

Text Tīka 36, part Ī:

words:

copana: agitation

adhippāya(m): intention

viññatti: communication.

viggaha: analysis, resolution (into parts)

dibbati: to enjoy

nipphanna: produced

Text:

Copanakāyabhāvato kāyo ca so adhippāyaviññāpanato viññatti cāti kāyaviññatti.

The body, with its nature of bodily agitation, and the intimation which makes known an intention, is thus bodily intimation.

Copanavācābhāvato, adhippāyaviññāpanato ca vacī ca sā viññatti cāti vacīviññatti.
Speech with its nature of agitation of the voice, and this intimation which makes known an intention, is thus verbal intimation.

Viggahābhāvato na kassati, kasitum chinditum na sakkā, na vā kāsati dibbatīti akāsaṃ, akāsameva ākāsaṃ, tadeva nissattanijjīvaṭṭhena ākāsadhātu.

It is space, because it cannot be broken up, it cannot be ploughed *; it is not possible to plough it or to break it, or it does not appear, and thus, one does not enjoy what does not appear; what does not appear is space. Then, because it is without a living soul, it is the element of space.

Rūpassāti nipphannarūpassa. Lahubhāvo lahutā.

As to the expression (lightness) of matter, of produced matter. The nature of being light is lightness.

Sayaṃ anipphannatāya “rūpassā”ti visesitaṃ. Esa nayo sesesupi.

Because in itself it is unproduced, it is explained as “of matter.” This method applies for the remaining qualities **.

Ayaṃ pana visesani kammani sādhu kammaññaṃ, tassa bhāvo kammaññatā.

This is being wieldy for different works, its nature is wieldiness.

Paṭhamam, upari ca cayo pavatti upacayo.

The first and the later accumulation is the occurrence, integration.***

Pubbāparavasena sambandhā tati pavatti santati.

Because of what precedes and follows there are connections, it goes on, proceeds as continuation.

Aniccassa vināsino bhāvo aniccatā.

Impermanence is the nature of being impermanent, subject to destruction.

Kabalaṃ karīyatīti kaba.līkāro.

It is made into morsels and thus it is morsel-made (food).

Āharatīti āhāro.

It produces and thus it is food.

Evaṃ tāva upādāyarūpaṃ saddatthato veditabbaṃ.

Thus one should understand the derived material phenomena in as far as it concerns their word meaning.

English:

The body, with its nature of bodily agitation, and the intimation which makes known an intention, is thus bodily intimation.

Speech with its nature of agitation of the voice, and this intimation which makes known an intention, is thus verbal intimation.

It is space, because it cannot be broken up, it cannot be ploughed *; it is not possible to plough it or to break it, or it does not appear, and thus, one does not enjoy what does not appear; what does not appear is space. Then, because it is without a living soul, it is the element of space.

As to the expression (lightness) of matter, of produced matter. The nature of being light is lightness.

Because in itself it is unproduced, it is explained as “of matter.” This method applies for the remaining qualities **.

This is being wieldy for different works, its nature is wieldiness.

The first and the later accumulation is the occurrence, integration.***

Because of what precedes and follows there are connections, it goes on, proceeds as continuation.

Impermanence is the nature of being impermanent, subject to destruction. It produces and thus it is food.

Thus one should understand the derived material phenomena in as far as it concerns their word meaning.

* There is a word association of ākāsa, space and kassati, to plough. Another word derivation, according to Ledi Sayadaw: kāsati: to shine, to appear.

** These are different qualities or characteristics of matter, rūpa: lightness of matter, malleability of matter, wieldiness of matter are matter as alteration. They are unproduced, not concrete matter.

Growth of matter, continuity of matter, ageing of matter, impermanence of matter are characteristics of matter.

*** This refers to the origin or arising of rupa.

Vis. 37:

37. 1. Herein, the eye's characteristic is sensitivity of primary elements that is ready for the impact of visible data; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to see. Its function is to pick up [an object] among visible data. It is manifested as the footing of eye-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to see.

 37. tattha rūpābhīghātārahātappasādalakkhaṇaṃ
 datṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā cakkhu, rūpesu
 āviñchanarasam, cakkhuvīññāṇassa ādhārabhāvapaccupaṭṭhānaṃ,
 datṭhukāmatānidānakammajabhūtapadatṭhānaṃ.

Tika:

Note:

37. tattha rūpābhighātārahātappasādalakkhaṇaṃ

daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā cakkhu,

N: impact of visible object, rūpābhighāta, readiness or fitness, arahatā, the eyesense (sensitivity), pasāda. Then at end: characteristic, lakkhaṇaṃ.

Sentient organ that is ready for the impact of visible data is the characteristic (of the eye).

Pasada, literally brightness or clearness, (it is a revealer) is a derived rupa with its own specific nature or characteristic, (sa-bhava, own nature) also called pasāda-rūpa. It is eyesense, earsense, etc.

Now the second part, and for this I needed to consult the Atthasalini, 307 (Expositor I, p. 404). Vis reads: <or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to see.

daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā>

I analyse: sourcing from desire to see, daṭṭhukāmatā nidāna, originated by kamma,

kammasamuṭṭhāna, sentient organ depending on the primaries, bhūtappasāda. At the end: characteristic, lakkhaṇaṃ.

In a compound stems are used and except at the end, no cases are used. Here bhūta stands for the genitive case, but in the compound the ending is eliminated. This will be clear from what follows.

In the Tīka it is said: catunnaṃ bhūtānaṃ pasādo : the sensitivity of the four primaries.

The Atthasalini:<In the phrase 'that eye which is the sentient organ derived from the four great essentials,' the possessive case is used in the sense of purpose. The sentient organ arises grasping the four great essentials is the meaning.>

Thus we read the genitive: of the four primaries, but the meaning is: depending on.

Tīka text 37:

37. Idāni yathā-uddiṭṭhāni upādārūpāni lakkhaṇādito niddisituṃ “tattha rūpābhighātārahābhūtappasādalakkhaṇaṃ”ti-ādi āraaddhaṃ.

Now he said first in order to explain the characteristics etc. of the derived material

phenomena that were pointed out: ” Herein, sentient organ that is ready for the impact of visible data is the characteristic and so on”.

Tattha tathāti tesu upādārūpesu.

As to the expression herein, this means, with regard to the derived materiality.

Rūpe, rūpassa vā abhighāto rūpābhighāto, taṃ arahatīti rūpābhighātāraho,

On account of visible object, or the impact of visible object is visible

object-impact, it is fit for this, thus, ready for impact of visible object,

rūpābhighāto hotu vā mā vā evaṃsabhāvo catunnaṃ bhūtānaṃ pasādo rūpābhighātārahābhūtappasādo,

the sentient organ that is dependent on the four primaries is of such nature, no matter whether it is impinged on by visible object or not, thus, (there is the compound) “the sentient organ dependent on the primaries that is ready for the impact of visible data;

evamlakkhaṇaṃ cakkhūti attho.
 thus is its characteristic, meaning the eye.
(section omitted)

Tenāha “yaṃ cakkhu anidassanaṃ sappatighaṃ rūpamhi sanidassanaṃ sappatighaṃ paṭihaññi vā”ti,
 Therefore he said: “...which eye that is invisible and reacting has impinged on visible object that is visible and reacting...”

“yamhi cakkhumhi anidassanaṃ sappatighaṃ rūpaṃ sanidassanaṃ sappatighaṃ paṭihaññi vā paṭihaññati vā”ti ca ādi.
 “on which eye(sense) that is invisible and reacting visible object that is visible and reacting has impinged or impinges...” and so on (Dhsg §598, 599).
(section omitted)

Daṭṭhukāmatāti hi daṭṭhumicchā, rūpataṇhāti attho.
 As to the expression desire to see, this refers to seeing in the wrong way, the meaning is craving for visible object.
 (.....)

Rūpesu puggalassa, viññāṇassa vā āviñchanarasam.
 The picking up (an object) among visible data, by a person or consciousness, is its function *.

Ādhārabhāvapaccupaṭṭhānaṃ nissayapaccayabhāvato.
 It is manifested as the footing of eye-consciousness, by its nature of dependence-condition **.

Daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ
 Its proximate cause is primary elements born of kamma sourcing from desire to see, yesam bhūtānaṃ pasādo, tevassa āsanna-kāraṇanti katvā.
 and the sense-organ is depending on (of) these primaries, which have been made the near cause of it.

English:

Now he said first in order to explain the characteristics etc. of the derived material phenomena that were pointed out: ” Herein, sentient organ that is ready for the impact of visible data is the characteristic and so on”.

As to the expression herein, this means, with regard to the derived materiality.

On account of visible object, or the impact of visible object is visible object-impact, it is fit for this, thus, ready for impact of visible object, the sentient organ that is dependent on the four primaries is of such nature, no matter whether it is impinged on by visible object or not, thus, (there is the compound) “the sentient organ dependent on the primaries that is ready for the impact of visible data”; thus is its characteristic, meaning the eye.

.....(section omitted)

..therefore he said: which eye that is invisible and reacting has impinged on visible object that is visible and reacting...

on which eye(sense) that is invisible and reacting visible object that is visible and reacting has impinged or impinges..." and so on (Dhsg §598, 599).

.....(section omitted)

As to the expression desire to see, this refers to seeing in the wrong way, the meaning is craving for visible object.

(.....)

The picking up (an object) among visible data, by a person or consciousness, is its function *.

It is manifested as the footing of eye-consciousness, by its nature of dependence-condition **.

Its proximate cause is primary elements born of kamma sourcing from desire to see, and the sense-organ is depending on (of) these primaries, which have been made the near cause of it.

* The eyesense does not strictly speaking select or pick up an object. Because of conditions, citta does, or, in conventional sense a person does.

** The sense-bases and the heart-base are dependance-condition for the relevant cittas that arise at those bases.

Tīka Texts 37, part 2, fragments (see Vis. note 14):

.....

Etthāhañ cakkhādīnaṃ indriyānaṃ kiṃ ekakammunā uppatti, udāhu nānākammunāti? Ubhayathāpīti porāṇā.

'Here it may be asked, "Is the arising of the faculties of the eye, etc., due to kamma that is one or to kamma that is different?" Now the ancients say, "In both ways".

Tattha nānākammunā tāva uppattiyāṃ cakkhādīnaṃ visese vattabbaṃ natthi kāraṇassa bhinnattā.

Herein, firstly, in the case of the arising of an eye, etc., due to kamma that is different there is nothing to be explained since the cause is divided up.

Ekakammunā pana uppattiyāṃ kathaṃ nesāṃ visesoti? Kāraṇassa bhinnattā eva.

But when their arising is due to kamma that is one, how does there come to be differentiation among them? It is due to dividedness in the cause too.

Taṃtaṃbhavapatthanābhūtā hi taṃhā taṃtaṃbhavapariyāpannāyatanābhilāsātāya sayāṃ vicittarūpā upanissayabhāvena taṃtaṃbhavanibbattakakammasa vicittabhedaṃ vidahati.

For it is craving, in the form of longing for this or that kind of becoming that,

itself having specific forms owing to hankering after the sense-bases included in some kind of becoming or other, contrives, acting as decisive-support, the specific divisions in the kamma that generates such a kind of becoming.

Yato tadāhitavisesaṃ taṃ tathārūpasamatthatāyogenānekarūpāpannaṃ viya anekamaṃ viṣiṭṭhasabhāvaṃ phalaṃ nibbatteti.

As soon as the kamma has acquired the differentiation induced by that [hankering] it generates that effort consisting in appropriate ability, a multiple fruit with differentiated essences, as though it had itself taken on a multiple form.

Ayañca ekassapi kammaṃ anekindriyahetutāvisesayogo yuttito, āgamanato ca parato āgamissati.

And the fact of this differentiating effort on the part of kamma that is one being the cause of the multiple faculties will be dealt with below as to logic and texts.

Apica ekasseva kusalacittassa so.lasādivipākacittanibbattihetutā vuccati.

Besides, it is told how one kind of consciousness only is the cause of the generation of sixteen kinds of resultant consciousness and so on;

Lokepi ekasseva sālibījassa paripuṇṇāparipuṇṇataṇḍula-ātaṇḍulaphalanibbattihetutā dissateva, kiṃ vā etāya yutticintāya.

and in the world it is also found that a single paddy seed is the cause of the generation of the ripe, the unripe, the husked, and the unhusked fruit. But what is the use of logical thinking?

Yato kammaphalaṃ cakkhādāni, kammavipāko ca sabbaso buddhānaṃyeva ñāṇassa visayoti.

For the eye, etc., are the fruit of kamma; and kamma-result is exclusively the province of a Buddha's knowledge' (Pm.444).

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38. 2. The ear's characteristic is sensitivity of primary elements that is ready for the impact of sounds; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to hear. Its function is to pick up [an object] among sounds. It is manifested as the footing of ear-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to hear.

39. 3. The nose's characteristic is sensitivity of primary elements that is ready for the impact of odours; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to smell. Its function is to pick up [an object] among odours. It is manifested as the footing of nose-consciousness. Its proximate cause is primary elements sourcing from desire to smell.

40. 4. The tongue's characteristic is sensitivity of primary elements that is ready for the impact of flavours; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to taste. Its function is to pick up [an object] among flavours. It is manifested as the footing of tongue-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to taste.

41. 5. The body's characteristic is sensitivity of primary elements that is ready for the impact of tangible data; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to touch. Its function is to pick up [an object] among tangible data. It is manifested as the footing of body-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to touch.

42. Some,(16) however, say that the eye is sensitivity of primary elements that have fire in excess, and that the ear, nose, and tongue are sensitivity of primary elements that have [respectively] air, earth, and water in excess, and that the body is that of all [four equally]. Others say that the eye is sensitivity of those that have fire in excess, and that the ear, nose, tongue, and body are [sensitivity] of those that have [respectively] aperture, air, water, and earth in excess. They should be asked to quote a sutta. They will certainly not find one.

(16) ' "Some" are certain Mahasanghikas; for among these Vasudhamma says this: "In the eye fire is in excess; in the ear, air; in the nose, earth; in the tongue, water; in the body all are equal" ' (Pm.444).
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43. But some give as their reason that it is because these [several sensitivities] are [respectively] aided by visible data, etc., as qualities of fire, and so on.(17) They should be asked, 'But who has said that visible data, etc., are qualities of fire and so on? [445] For it is not possible to say of primary elements, which remain always inseparable,(18) that "This is a quality of this one, that is a quality of that one" '.

(17) ' "As qualities of fire, and so on": [aided] by visible data as the illuminating [quality] of heat, which is called lighting up; by sound [as a quality] of air, by odour [as a quality] of earth, by flavour [as a quality] of water called spittle--so according to the first theory [that of "others"] because they need to be assisted by such and such qualities of primaries: what is meant is that they have to be helped in apprehending visible data and so on. This theory holds that the quality

is the ability of the eye, etc., to light up [respectively] visible data, etc., only when associated with the reasons that are their accessories consisting of light, etc., and aperture's state of decisive support for ear consciousness. Aperture is taken in due order, as are fire, etc., since it is absence of primaries. Or alternatively, when others intend that aperture is a quality of primaries, as visible data, etc., are, then the qualities of primaries are construable in their order thus: [aided] by visible data and light [as a quality] of fire, by sound [as a quality] of aperture called space, by odour [as a quality] of air, by flavour [as a quality] of water, by tangible data [as a quality] of earth' (Pm.445).

(18) The four primaries are held to be inseparable and not to exist separate from each other; cf. quotation from the 'Ancients' in par.45. Pm. says: 'Excess is in capability, not in quantity, otherwise their inseparability would be illogical' (Pm.451).

Vis

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44. Then they may say: 'Just as you assume, from excess of some primary element in such and such material things, the [respective] functions of upholding (sandhāraṇa), etc., for earth, etc., so from finding visibility, etc., [respectively] in a state of excess⁽¹⁹⁾ in material things that have fire in excess, one may assume that visible data, etc., are [respectively] qualities of these'. They should be told: 'We might assume it if there were more odour in cotton, which has earth in excess, than in fermented liquor, which has water in excess, and if the colour of cold water were weaker than the colour of hot water, which has heat in excess.

45. 'But since neither of these is a fact, you should therefore give up conjecturing the difference to be in the supporting primary elements. Just as the natures of visible objects, etc., are dissimilar from each other though there is no difference in the primaries that form a single group, so too are eye-sensitivity, etc., though no other cause of their difference exists'.⁽²⁰⁾ This is how it should be taken.

But what is it that is not common to them all?⁽²¹⁾ It is the kamma itself that is the reason for their difference. Therefore their difference is due to difference of kamma, not to difference of primary elements; for if there were difference of primary elements, sensitivity itself would not arise, since the Ancients have said: 'Sensitivity is of those that are equal, not of those that are unequal'.

 (19) ' "From finding visibility, etc., [respectively] in a state of excess": from finding them associated with these differences, namely, the bright visible datum in fire, sound audible through its individual essence in air, the odour beginning with surabhi perfume in earth, and the sweet taste of water; thus "visible data, etc., are the [respective] qualities of these". This is according to the first theory, and he has stated the conclusion (uttara) that follows, beginning with "we might assume" in terms of that. The second is confuted in the same way. Or alternatively, "Then they may say", etc., can be taken as said emphasizing, in order to confute it, the theory of Kanada, which asserts that the eye, etc., are respectively made of fire, space, earth, water, and air, that have visible data, etc., as their respective qualities' (Pm.445).

(20) In the Pṭ.S. text and the Sinhalese Hewavitarne text the word "ekakalāpe", 'that form a single group', occurs in this sentence but is not in the Harvard text.

(21)[tīka p 6) 'If there is no differentiation according to primaries, what then is the reason for the differentiation of the eye, and so on? Though the kamma that is produced by the longing for a selfhood (individual personality) with five sense-bases is one only, still it should be taken as called not common to them all" and "difference of kamma" because it is the cause of the differentiation of the eye, and so on. For it is not a condition for the ear through the same particular difference through which it is a condition for the eye, since, if it were, it would then follow that there was no distinction between the faculties. Because of the words, "At the moment of rebirth-linking, exalted volition is a condition, as kamma condition, for the kinds of materiality due to kamma performed"(Pṭn.) **IT MUST BE RECOGNIZED THAT A SINGLE VOLITION IS KAMMA CONDITION FOR ALL KINDS OF MATERIALITY DUE TO KAMMA PERFORMED** that come into existence at the moment of rebirth-linking. For if the volition were different, then, when there came to be the arising of the faculties, it would follow that the materiality due to kamma performed was generated by limited and exalted kamma. And rebirth-linking that is one is not generated by a plurality of kinds of kamma. Thus it is established that the arising of the plurality of the faculties is due to a single kamma' (Pm.446).

Vis. 47:

47. 1. There is what is called 'the eye' in the world. That looks like a blue lotus petal and is surrounded by black eyelashes and varied with

dark and light circles. The "eye" [sensitivity as meant] here is to be found in the place in the middle of the black circle surrounded by the white circle in that [feature of the] eye with its accessories where there appears the image of the bodies of those who stand in front of it. It pervades the eye's seven layers like oil sprinkled on seven layers of cotton. It is assisted by the four primary elements whose [respective] functions are upholding, cohering, maturing, and moving, as a warrior prince is by the four nurses whose functions are holding, bathing, dressing, and fanning. It is consolidated by temperature, consciousness, and nutriment; it is maintained by life; it is furnished with colour, odour, flavour, etc. (see Ch. XVĪI, par. 5); it is the size of a mere louse's head; and it duly serves both as physical basis and as door for eye-consciousness, and the rest [of the consciousness of the cognitive series]. [446]

48. And this is said by the General of the Dhamma:

'The sensitivity with which he sees a visible object is small and it is subtle too, no bigger than a louse's head'.

Vis. 47. cakkhu cettha yadetam loke nīlapakhumasamākiṇṇakaṇhasukkamaṇḍalavicittam
nīluppaladalasannibham cakkhūti vuccati. tassa sasambhāracakkhuno
setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe abhimukhe t̄hitānam
sarīrasaṇṭhānuppattipadese sattasu picupaṭalesu āsittatelam picupaṭalāni viya satta
akkipaṭalānibyāpetvā dhāraṇanhāpanamaṇḍanabījanakiccāhi catūhi dhātīhi
khattiyakumāro viya sandhāraṇabandhanaparipācanasamudīraṇakiccāhi catūhi dhātūhi
katūpakāram utucittāhārehi upatthambhiyamānam āyunā anupāliyamānam
vaṇṇagandharasādīhi parivutam pamānato ūkāsiramattam cakkhuviññāṇādīnam
yathāraham vatthudvārabhāvam sādhayamānam tiṭṭhati.

48. vuttampi cetam dhammasenāpatinā --

``yena cakkhupasādena, rūpāni manupassati.
parittam sukhumam etam, ūkāsirasamūpama"nti..

Words:

sādheti (sādhayamana): to accomplish.

byatireka: what is left, addition.

visesa: distinction, difference.

joteti: to explain

Sarīra: body

saṇṭhāna (n): shape

desa, padesa: location.

kaṇha: black

maṇḍala (n): circle

paṭikkhipati : reject.
 sneha (sunehi): oily liquid
 akkhi : eye
 paṭala (n): lining, film, membrane
 byāpeti (vyāpeti): pervade
 āyu: life
 vaṇṇa: colour
 anupāleti: maintain
 parivāreti: surround
 santati :continuity
 samuṭṭhāpaka: originating
 upatthambheti: to support
 kalāpa: group
 Pamāṇa (n): size
 ūka: louse
 sira (m,n): head
 matta: of the size of
 āvasānā: abode
 samavasarati : to meet

Tīka: 47, 48:

Pubbe lakkhaṇādīnā vibhāvitampi cakkhuṃ ṭhitatṭhānādito vibhāvetuṃ “cakkhu cetthā”ti-ādi āradham.

He said first, “and there is here an eye”, in order to explain the eye as standing in its location and so on, after he had also before explained about its characteristic and so on.

Tattha cakkhu sādhamānam tiṭṭhatīti sambandho.

Here the connection is, as said, the eye stands accomplishing (its functions of base and door).

Ca-kāro byatirekattho, tenassa vuccamānameva visesaṃ joteti.

By the word “and” there is an additional meaning, he explains its diversity by saying this.

Etthāti etesu yathāniditṭhesu pañcasu upādārūpesu.

As to the word here, this means with these five derived material phenomena as explained*.

”Sarīrasaṅṭhānuppattidese”ti etena avasesaṃ kaṇhamaṇḍalaṃ paṭikkhipati.

As to the expression, the point where the images of the bodies appear, by this he rejects that the black circle is remaining.

Snehamiva satta akkhipaṭalāni byāpetvā ṭhitāheva attano nissayabhūtāhi catūhi dhātūhi katūpakāraṃ

Just like an oily liquid it (the eyesense) pervades the seven layers of the eye, and it stands by itself, assisted by the four great elements on which it depends,

tannissiteheva āyuvanṇādīhi anupālitam parivāritam
and it remains, maintained and protected by life, colour, and so on,

tisantatirūpasamuṭṭhāpakehi utucittāhārehi upatthambhiyamānam tiṭṭhati.
supported by the three origination factors in the continuity of materiality, that are heat, consciousness and nutrition.

Satta-akkhipaṭalabyāpanavacaneneva cakkhussa anekakalāpagatabhāvaṃ dasseti.
By the expression, pervading the seven layers of the eye, he teaches that the eye is connected with several groups of materiality.

Pamāṇato ūkāsiramattanti ūkāsiramatte padese pavattanato vuttam.
As to the expression, with the seize of a louse head, this was said with regard to its procedure at a point that has only the seize of a louse head.

Cakkhuvīñṇāṇassa vatthubhāvaṃ nissayabhāvato āvajjanasampatiṅghanādīnam
tadārammaṇāvasānānam dvārabhāvaṃ samavasaraṭṭhānato.
Its nature is being a base for seeing-consciousness by way of being its dependence, and being a doorway (also) for the advertent-consciousness, the receiving-consciousness and so on, and the retention that dwell (on the object) in the sense of association **.

Tam panetaṃ cakkhu adhiṭṭhānabhedato,
Thus this is the eye as to its fixed classification,

tatthāpi paccekam anekakalāpagatabhāvato
and there, taking part in several groups of materiality, it stands by itself,
anekampi samānam sāmāññaniddesena āvajjanāya ekattā,
and though it is also diverse in the general explanation, it is one in advertent,

ekasmiṃ khaṇe ekasseva ca kiccakarattā ekaṃ katvā vuttam.
and since it performs one function at one moment, it is said to be one.

Evampi bahūsu kathamekasseva kiccakarattam.
Though it is also diverse, how is it only one in the performing of its function?

Yaṃ tattha visadam hutvā “rūpābhigāhātārahaṃ”, taṃ viñṇāṇassa nissayo hotīti
gahetabbam.
As he has made clear, saying, “ready for impact of visible object”, it should be taken as being thus the support for consciousness.

Phoṭṭhabbaviseso viya kāyaviñṇāṇassa ārammaṇabhāve.
Even as the variety of what is tangible is the object for body-consciousness ***.

48. Manupassatīti ma-kāro padasandhikaro, atha vā manūti macco.

As to the expression, he sees (a visible object), the prefix “ma” (of manupassati) is an euphonic combination, or, “manu” means man.

English

He said first, “and there is here an eye”, in order to explain the eye as standing in its location and so on, after he had also before explained about its characteristic and so on. Here the connection is, as said, the eye stands accomplishing (its functions of base and door).

By the word “and” there is an additional meaning, he explains its diversity by saying this. As to the word here, this means with these five derived material phenomena as explained *.

As to the expression, the point where the images of the bodies appear, by this he rejects that the black circle is remaining.

Just like an oily liquid it (the eyesense) pervades the seven layers of the eye, and it stands by itself, assisted by the four great elements on which it depends, and it remains, maintained and protected by life, colour, and so on, supported by the three origination factors in the continuity of materiality, that are heat, consciousness and nutrition.

By the expression, pervading the seven layers of the eye, he teaches that the eye is connected with several groups of materiality.

As to the expression, with the seize of a louse head, this was said with regard to its procedure at a point that has only the seize of a louse head.

Its nature is being a base for seeing-consciousness by way of being its dependence, and being a doorway (also) for the adverting-consciousness, the receiving-consciousness and so on, and the retention that dwell (on the object) in the sense of association **.

Thus this is the eye as to its fixed classification,

and there, taking part in several groups of materiality, it stands by itself, and though it is also diverse in the general explanation, it is one in adverting, and since it performs one function at one moment, it is said to be one.

Though it is also diverse, how is it only one in the performing of its function?

As he has made clear, saying, “ready for impact of visible object”, it should be taken as being thus the support for consciousness.

Even as the variety of what is tangible is the object for body-consciousness ***.

48: As to the expression, he sees (a visible object), the prefix “ma” (of manupassati) is an euphonic combination, or, “manu” means man.

*The eyedecad consists of ten rupas in one group: the four great elements, the eyesense, life-faculty, colour, odour, flavour and nutritive essence. Thus, apart from eyesense there are five other derived rūpas.

** Eyesense is base and doorway for seeing-consciousness, and it is doorway for the other cittas in that process.

*** The body sensitivity is all over the body, but only at one point at a time there is impingement of tangible object, and only that point is base and doorway for body-

consciousness. It is diverse, but also one under the aspect of receiving the impact of tangible object.

The eye consists of many groups of rupa, but only one rupa in a group is eyesense, arising and falling away. Kamma keeps on producing it. Also when there is no impingement of visible object, the eyedecad is arising and falling away. It is ready or fit for impact of visible object, and then it is the doorway for the eye-door process cittas, and also the base for seeing-consciousness.

op 08-12-2003 01:43 schreef LBIDD@webtvnet op LBIDD@webtvnet:

> "It pervades the eye's seven layers like oil sprinkled on seven layers

> of cotton."

> What's this all about? I assume "it" refers to eye sensitivity.

N:

Sneham/iva satta akkhi/paṭalāni /byāpetvā

oil/like /seven/eye/ layers/ having pervaded/

Just like an oily liquid it (the eyesense) pervades the seven layers of the eye.

I compared with the paralel Expositor text (I, Ch II, p. 403), yes, it is the eye-sensitivity.

Please note: all this is not medical science, it is a simile!!! See the word -iva after sneham (oil): just like oil. Iva is like viya: used for a simile. The Expositor says, <Although the world perceives the eye as white, as [of a certain] bigness, extension, width, they do not know the real sentient eye, but only the physical basis thereof.>

That is why it is said: <And again, the eye of the flesh is twofold: viz., as compound organ and as sentient organ. >

Eyesense is a hidden reality, you cannot touch it. But it is there, arising and falling away.

You know it is there, otherwise you could not see. (an unobserved rupa that is real all the same!)

As you will see in the Tika: <By the expression, pervading the seven layers of the eye, he teaches that the eye is connected with several groups of materiality.>

Why here the seven layers? Perhaps to indicate that what we take for eye are so many groups of rupa arising and falling away. The seven layers are not the eyesense, but closely connected with it, eyesense cannot arise in isolation.

You had a ? mark after louse head, why? It is only a simile. In fact, it is even smaller. The Tika explains: <As to the expression, with the seize of a louse head, this was said with regard to its procedure at a point that has only the seize of a louse head.>

Note: its procedure: at this very, very small point there is a lot going on: when it is the right time for kamma to produce seeing, there is eyesense that is ready to receive visible object, so that there can be seeing.

48: The General of the Dhamma, this is Sariputta.

Nina.

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49. 2. The ear [sensitivity] is to be found inside the [feature of the] ear-hole with its accessories in the place that is shaped like a finger-stall and surrounded by fine brown hairs. It is assisted by the

elements in the way aforesaid. It is consolidated by temperature, consciousness, and nutriment; it is maintained by life; it is equipped with colour, etc.; and it duly serves both as physical basis and as door for ear-consciousness, and the rest.

Pali: 49. sasambhārasotabilassa anto tanutambalomācite aṅgulivedhakasaṅṭhāne padese sotam vuttappakārāhi dhātūhi katūpakāram utucittāhārehi upatthambhiyamānaṃ āyunā anupāliyamānaṃ vaṇṇādīhi parivutaṃ sotaviññānādīnaṃ yathārahaṃ vatthudvārabhāvam sādhayamānaṃ tiṭṭhati.

50. 3. The nose [sensitivity] is to be found inside [the feature of the] nose-hole with its accessories in the place shaped like a goat's hoof. It has assistance, consolidation, and maintenance in the way aforesaid; and it duly serves both as physical basis and as door for nose-consciousness, and the rest.

51. 4. The tongue [sensitivity] is to be found in the middle of the [feature of the] tongue with its accessories in the place shaped like a lotus petal tip. It has assistance, consolidation and maintenance in the way aforesaid; and it duly serves both as physical basis and as door for tongue-consciousness, and the rest.

52. 5. The body [sensitivity] is to be found everywhere, like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung to.²³ It has assistance, consolidation and maintenance in the way aforesaid too; and it duly serves both as physical basis and as door for body-consciousness, and the rest.

 Note 23. Upādiṇṇa (also upādiṇṇaka) is pp. of upādiyati (he clings), from which the noun upādāna (clinging) also comes. Upādiṇṇa-(ka-) rūpa (clung-to matter) = kammaja-rūpa (kamma-born matter); see Dhs. par.653. It is vaguely renderable by 'organic or sentient or living matter'; technically, it is matter of the four primaries that is 'clung-to' (upādiṇṇa) or 'derived' (upādāya) by kamma. Generally taken as a purely Abhidhamma term (Dhs., p.1), it nevertheless occurs in the Suttas at M.i,185 in the same sense.

Tīka 49, relevant Vis passage:

49. The ear [sensitivity] is to be found inside the [feature of the] ear-hole with its accessories in the place that is shaped like a finger-stall and surrounded by fine brown hairs. It is assisted by the elements in the way aforesaid.

Tīka 49:

Aṅgulivedhakam aṅgulīyakam.

A fingerstall is a finger ring.

Vis. 53:

53. Like snakes, crocodiles, birds, dogs, and jackals that gravitate to their own respective resorts, that is to say, ant-hills, water, space, villages, and charnal grounds, so the eye, etc., should be regarded as gravitating to their own respective resorts, that is to say, visible data, and so on (cf. DhsA. 314).

53.

vammikaudakākāsagāmasivathikasaṅkhātasagocaraninnā viya ca
ahisusumārapakkhīkukkurasiṅgālārūpādisagocaraninnāva ete cakkhādayoti daṭṭhabbā.

Tīka 53:

words:

ajjhāsaya: hanging on, disposed to, desiring

visama: uneven

vammika: anthill

chidda (n): hole

abhirata: indulging in

sappo: snake

bila (n): hole

pakkhī : bird

gāma : village

abhirata: indulging in

kukkura: dog

āmakasusāna (n) : charnel ground

siṅgālo: jackal

papañca: obsession.

Tīka text:

Visamajjhāsayatāya cakkhu vammikachiddābhiratasappo viya,

The eye takes to what is uneven * like a snake that delights in a hollow of an antshill,

bilajjhāsayatāya sotaṃ udakabilābhiratakumbhīlo viya,

the ear takes to a cave** like a crocodile that delights in a cave in the water,

ākāsajjhāsayatāya ghānaṃ ajaṭākāsābhiratapakkhī viya,

the nose takes to space*** like a bird that delights in the sky,

gāmajjhāsayatāya jivhā gāmābhiratakukkuro viya,

the tongue takes to a “village” **** like a dog that delights in a village,

upādinna-kajjhāsayatāya kāyo āmakasusānābhiratasiṅgālo viya

the body takes to what is “clung to” ***** like the jackal that delights in a charnal ground,

passitabboti dassento “vammi..pe.. datṭhabbā”ti āha.

and he taught that it should be seen thus with the words, “It should be seen as the anthill, etc.”

Visamajjhāsayatā ca cakkhussa visamajjhāsayaṃ viya hotīti katvā vuttā,

And the desire for the uneven was stated just as if there is desire of the eye for what is uneven,

cakkhumato vā puggalassa ajjhāsayaavasena cakkhu visamajjhāsayaṃ datṭhabbaṃ.

or because of the inclination of a person who has eyes the eye should be seen as desire for the uneven.

Esa nayo sesesupi.

The remaining is according to the same method.

Sabbopi ca yathāvutto papañco sotādīsupi yathārahaṃ veditabbo.

And all this should be seen, as stated, as an obsession, also with regard to the ear and so on, as is appropriate.

English:

The eye takes to what is uneven * like a snake that delights in a hollow of an antshill,

the ear takes to a cave** like a crocodile that delights in a cave in the water,

the nose takes to space*** like a bird that delights in the sky,

the tongue takes to a “village” **** like a dog that delights in a village,

the body takes to what is “clung to” ***** like the jackal that delights in a charnal ground,

and he taught that it should be seen thus with the words, “It should be seen as the anthill, etc.”

And the desire for the uneven was stated just as if there is desire of the eye for what is uneven,

or because of the inclination of a person who has eyes the eye should be seen as desire for the uneven.

The remaining is according to the same method.

And all this should be seen, as stated, as an obsession, also with regard to the ear and so on, as is appropriate.

* Expositor elaborates: A snake does not like swept places but wants a place of refuse, a lair of grass and leaves, an anthill. Thus, an uneven place. Evenso, <the eye does not delight in burnished, gilded walls, but delights in [surfaces] variegated with pictures and beautified with flowers and creepers>. Thus there is a great variety of visible object, and seeing sees it all.

** The cave: <So, too, [the sense of hearing] desires a ‘den’; it entertains a wish for the cavity of the ear which is dependent on space. The space in the ear-cavity is the cause of hearing a sound. And open space also is operative when [a bhikkhu] is reciting within [a

cave].> All these similes are used to teach the conditions necessary for the functioning of the senses so that the sense-cognitions can occur.

***<So the nose desires space, and has for object odour dependent on wind....> It is explained that cattle turn up their muzzles and breathe the wind, and no smell is experienced when breath is not inhaled. An example easy to understand.

****The tongue <desires 'a village' and has for object the taste dependent on the watery element.> Even when the bhikkhu who enters the village in the morning <is not able to discern the taste of dry food unwetted by saliva.> In the village he will receive almsfood. A simple example that the water element (saliva) has a function for tasting sense.

*****The bodysense is compared to a jackal who desires to be in a charnal ground where he can eat raw human flesh. Evenso the tactile sense desires matter grasped at (upadiṇṇa), and takes tangible object dependent on the extension element (N:solidity or earth).

Remarks:

The commentaries use many similes to explain the senses. We should go deeper into these texts in order to understand the purpose of the similes and explanations. Otherwise we do not profit to the full from the texts.

The eye is compared to <a blue lotus petal and is surrounded by black eyelashes and varied with dark and light circles> and it is not bigger than a louse head.

<The ear [sensitivity] is to be found inside the [feature of the] ear-hole with its accessories in the place that is shaped like a finger-stall and surrounded by fine brown hairs>.

<The nose [sensitivity] is to be found inside [the feature of the] nose-hole with its accessories in the place shaped like a goat'shoof.>

<The tongue [sensitivity] is to be found in the middle of the [feature of the] tongue with its accessories in the place shaped like a lotus petal tip.>

<The body [sensitivity] is to be found everywhere, like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung to.>

Louse head, goat's hoof, those are not attractive images. The Expositor (311) states as to the tongue:like the upper part of a torn lotus leaf. Not beautiful.

These similes help us to see the foulness of the body, one of the meditation subjects for all occasions. And what is the purpose of that meditation? To remind us that what we take for our beautiful body are only rupas that are non-self. To see the body in the body.

And this is repeated for each of the senses:< It has assistance, consolidation, and maintenance in the way aforesaid; and it duly serves both as physical basis and as door...>

The rupas that are the senses arise in a group of rupas, they need the assistance of the other rupas in that group, they are conditioned. Also the similes about the anthill have as purpose: to explain the particular conditions for each of the senses.

The Expositor expands more and I added part of it in my footnotes. We have to take them in the right sense, they are very daily, simple reminders that can help us to understand them as just conditioned rupas.

The bodysense is compared to a jackal who desires to be in a charnal ground where he can eat raw human flesh. Evenso the tactile sense desires matter grasped at (upadiṇṇa), and takes tangible object dependent on the extension element (N:solidity or earth). The

Expositor explains <Internal and external extension is the cause of the tactile sense seizing the object>. It is also said that one does not know the hardness or softness of a bed without sitting down in it, and of fruits placed in the hand without pressing them. Very daily examples to remind us of the element of hardness, external and internal. The bodysense is <like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung to.> The bodysense is all over the body, and it is base at that point where there is impingement of tactile object. There can only be impingement at one point at a time.

As you will see, at the end of my Tīka translation it is said:

<And all this should be seen, as stated, as an obsession, also with regard to the ear and so on as is appropriate.>

The word papañca, obsession, is used to give us an extra stab with the goad. We are obsessed by sense impressions. Therefore understanding of dhammas has to be developed at this moment.

The Expositor clarifies the real purpose of all these similes and explanations by stating about the eyesense (308, 309):

<And this is visual element [N: eyesense]' refers to emptiness of essence, of entity....

'And this is a world,' refers to its transience, perishableness...

'And this is ocean'- because it cannot be filled>

We never have enough of seeing, we cannot be satisfied, it is like an ocean.

<'And this is an empty village,' refers to its being common to many and to the absence of a possessor.>

There is no owner who can exert control. It is empty of essence as we read.

Vis. 54. 6. As regards visible data, etc., which come next, a visible datum has the characteristic of impinging on the eye. Its function is to be the objective field of eye-consciousness. It is manifested as the resort of that too. Its proximate cause is the four great primaries. And all the [following] kinds of derived materiality are the same as this. Where there is a difference we shall mention it. This [visible datum] is of various kinds as 'blue, yellow' (Dhs.617) and so on.

Vis 54. tato paresu pana rūpādīsu cakkhupaṭṭhananalakkhaṇaṃ rūpaṃ, cakkhuviññāṇassa visayabhāvarasaṃ, tasseva gocarapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. yathā cetam tathā sabbānīpi upādārūpāni. yattha pana viseso atthi, tattha vakkhāma. tayidaṃ nīlaṃ pītakantiādivasena anekavidhaṃ.

Tīka 54.

words:

paṭṭhanati: to strike

abhighāta (m): impact

visaya: object

gocara: objective field
 aññatthabhāvo: elsewhere
 cāreti (cārita): to pasture, feed, to feast.
 āvi: clear
 yattha: where
 ādike: to begin with.

Text:

Cakkhumhi, cakkhussa vā paṭihananaṃ cakkhupaṭihananaṃ,
 The impingement on the eye or of the eye is eye-impingement,

taṃ lakkhaṇaṃ etassāti cakkhupaṭihananalakkhaṇaṃ.
 this is its characteristic [of visible object] thus, the characteristic of impingement on the eye.

Paṭihananañcetta yathāvutto abhighātova.
 And here the impinging is, as said, just the impact.

Visayabhāvo ārammaṇapaccayatā.
 (Its function is) being the objective field, it is object-condition *.

Kāmaṃ sā eva gocaratā, tathāpi visayagocarānaṃ ayaṃ viseso anaññatthabhāvo,
 Sense-object is just the objective field, and therein the diversity of visible data is not to be found elsewhere,

tabbahulacāritā ca cakkhuvīññāṇassa.
 and it is an object of abundant relish for seeing-consciousness **.

Visayabhāve cassa yaṃ vattabbaṃ, taṃ parato āvi bhavissati.
 And what should be said of its being the objective field will become clear elsewhere.

Yattha pana kāyaviññatti-ādike.
 Just as in the case of body-intimation to begin with ***.

English:

The impingement on the eye or of the eye, is eye-impingement,
 this is its characteristic [of visible object], thus, the characteristic of impingement on the eye.

And here the impinging is, as said, just the impact.

(Its function is) being the objective field, it is object-condition *.

Sense-object is just the objective field, and therein the diversity of visible data is not to be found elsewhere,

and it is an object of abundant relish for seeing-consciousness **.

And what should be said of its being the objective field will become clear elsewhere.

Just as in the case of body-intimation to begin with ***.

* Visible object is object-condition for seeing and for the other cittas in the eye-door process. Object-condition is an indispensable condition for the arising of cittas. Each citta must experience an object.

** Visible object is a sense object and it is in particular a condition for abundant enjoyment. As we read before: "It relishes (cakkhati), thus it is an eye (cakkhu)". This reminds us that we are greatly attached to visible object and that we go on thinking with attachment on account of what is seen, without end.

*** The Vis. text states that the following kinds of derived materiality (after visible object) are similar, but that it shall be mentioned where there is a difference. Body-intimation to begin with is different, it displays intention and this will become clearer later on.

Vis. 55. 7. Sound has the characteristic of impinging on the ear. Its function is to be the object of ear-consciousness. It is manifested as the resort of that too. It is of various kinds as 'drum sound, tabor sound' (Dhs.621) and so on.

56. 8. Odour has the characteristic of impinging on the nose. Its function is to be the object of nose-consciousness. It is manifested as the resort of that too. It is of various kinds as 'root odour, heartwood odour' (Dhs.625) and so on.

57. 9. Flavour has the characteristic of impinging on the tongue. Its function is to be the object of tongue-consciousness. It is manifested as the resort of that too. It is of various kinds as 'root flavour, trunk flavour' (Dhs.629) and so on.

Vis. :

58. 10. The femininity faculty has the female sex as its characteristic. Its function is to show that 'this is a female'. It is manifested as the reason for the mark, sign, work, and ways of the female (cf. Dhs. 633).

11. The masculinity faculty has the male sex as its characteristic. Its function is to show that 'this is a male'. It is manifested as the reason for the mark, sign, work, and ways of the male (cf. Dhs. 634).

Both these last are coextensive with the whole body, as body sensitivity is. But it does not follow that they have to be called either 'located in the space where body-sensitivity is located' or 'located in the space where that is not located'.

N: Sex-faculty conditions rupas all over the body, and it is compared to bodysense which is also all over the body except in some parts as hairs or nails. But: it is not exactly in the same way as bodysense, it is only a comparison.

Text: Like the natures of visible data, etc., these are not confoundable one with the other.

N: Visible object is distinct from sound, etc. Thus, femininity is distinct from masculinity. The reference to Yamaka in the footnote should be: X, Indriya Yamaka, where it is explained that these two faculties are distinct.

Pali Visuddhimagga: 58. itthibhāvalakkhaṇaṃ itthindriyaṃ, itthīti pakāsanarasam, itthilinganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. purisabhāvalakkhaṇaṃ purisindriyaṃ, purisoti pakāsanarasam, purisalinganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. tadubhayampi kāyappasādo viya sakalasarīraṃ byāpakameva, na ca kāyapasādena ṭhitokāse ṭhitanti vā aṭṭhitokāse ṭhitanti vāti vattabbaṃ āpajjati, rūparasādayo viya aññamaññaṃ saṅkaro natthi.

Tīka 58

Words:

abhidhāna (n): appellation, name

itthi: woman.

nara: man

pakāseti: to make known

sahita: accompanied by

santāna (n): continūm

Vaṭṭa (n): circle, cycle.

vaṭṭamsatā: rounded shape.

avisada: is: visada: pure, clean, manifest.

hattha (m): hand

pāda (n): foot

Thana (n): breast

maṃsa (n): flesh

massu (n): beard

kesa (m): hair

bandhana: dressing

vattha (n) : cloth.

dahara: child

liṅga: feature, attribute

nimitta: characteristic sign

kutta: work, occupation

kappa: ways, behaviour, deportment

kī.la: play

yathāsaka: each its own, respectively

yebhuyya: numerous

yebhuyyena: mostly

Itthiyā bhāvo, “itthī”ti vā bhavati etena cittaṃ, abhidhānañcāti itthibhāvo,
The sex of a woman, or because of this her disposition is “woman”, and it is therefore
named femininity,

taṃ lakkhaṇaṃ etassāti itthibhāvalakkhaṇaṃ.
this characteristic of her is thus the female sex.

Tato eva “itthī”ti taṃsahitaṃ santānaṃ pakāsentāṃ viya hotīti vuttaṃ “itthīti
pakāsanarasaṃ”ti.

Therefore, the continūm that is accompanied by this makes as it were known, “this is a
female”, and thus, it was said that it has the function to show, “this is a female, not a
male”.

Vaṭṭaṃsatā avisadahatthapādādītā ca itthiliṅgaṃ.

The rounded shape and the frailty of hands, feets, and so on are the features of a woman.
Thanamaṃsāvisadatā, nimmassudāṭṭhitā, kesabandhanaṃ,
The pronounced form and delicacy of the breast, being without a beard and so on, the
dressing of the hairs,

vatthaggahaṇaṇca “itthī”ti sañjānanaṃ paccayabhāvato itthinimittaṃ.

and the way of wearing cloths, all these things are the characteristic mark of a female by
being a condition of making known that this is a woman.

Daharakālepi suppakamusalakādīhi kī.lā, mattikatakkena suttakantaṇādi ca itthikuttaṃ,
itthikiriyaṃ attho.

Also in youth girls play by winnowing, with pestles and so on, with clay and by spinning
and so on, and this is a feminine occupation, meaning, feminine behaviour.

Avisadaṭṭhānagamanādiko ākāro itthākappo.

A woman’s deportment is her refined way of standing and going, and so on.

Aparo nayo itthīnaṃ muttakaraṇaṃ itthiliṅgaṃ. Sarādhippāyā itthinimittaṃ.

The feminine attribute as being the feminine parts is another method of explanation. This
has the meaning of the feminine characteristic mark.

Avisadaṭṭhānagamanānisajjākāhādanabhojanādikā itthikuttaṃ.

A woman’s behaviour is her more refined way of standing, going, sitting, swallowing,
eating, and so on.

Itthisaṅṭhānaṃ itthākappo.

Feminine deportment is the continūm of a woman.

Imāni ca itthiliṅgādīni yathāsakaṃ kammādinā paccayena uppajjamānānīpi

And now, since a woman’s feature and so on also arise each due to its own condition
consisting in kamma and so on,

yebhuyyena itthindriyasahite eva santāne taṃtadākārāni hutvā uppajantīti
they mostly do so as modes in a continūm accompanied by the feminine faculty,

itthindriyaṃ tesam kāraṇanti katvā vuttaṃ
and thus, having made the feminine faculty the reason for these, he said,

“itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānan”ti.

“The manifestation is the reason for the mark, sign, occupation and ways of the female.”

English:

The sex of a woman, or because of this her disposition is “woman”, and it is therefore named femininity,

this characteristic of her is thus the female sex.

Therefore, the continūm that is accompanied by this makes as it were known, “this is a female”, and thus, it was said that it has the function to show, “this is a female, not a male”.

The rounded shape and the frailty of hands, feets, and so on are the features of a woman. The pronounced form and delicacy of the breast, being without a beard and so on, the dressing of the hairs, and the way of wearing cloths, all these things are the characteristic mark of a female by being a condition of making known that this is a woman.

Also in youth girls play by winnowing, with pestles and so on, with clay and by spinning and so on, and this is a feminine occupation, meaning, feminine behaviour.

A woman’s deportment is her refined way of standing and going, and so on.

The feminine attribute as being the feminine parts is another method of explanation. This has the meaning of the feminine characteristic mark.

A woman’s behaviour is her more refined way of standing, going, sitting, swallowing, eating, and so on.

Feminine deportment is the continūm of a woman.

And now, since a woman’s feature and so on also arise each due to its own condition consisting in kamma and so on, they mostly do so as modes in a continūm accompanied by the feminine faculty, and thus, having made the feminine faculty the reason for these, he said,

“The manifestation is the reason for the mark, sign, occupation and ways of the female.”

Nina.

'Footnote:

'As regards the "mark of the female", etc., too, its "facultiness" is stated as predominance, in other words, as a state of cause, because the conditions for the modal matter (ākāra-rūpa) consisting of the mark of the female, etc., in a continuity accompanied by faculties do not arise otherwise, and because these kinds of materiality are a condition for apprehending the female.

N: Explanation: conditions for the modal matter: namely the different modes of feminine features, signs, occupation and deportment, as explained in the Tīka.

Note: But because the feminity faculty does not generate even the material instances in its own group or maintain or consolidate them, and because it does not so act for the material instances of other groups, it is therefore not called in the text faculty, presence, and non-disappearance conditions, as the life faculty is for the material instances of its group, and as nutriment is for the material instances in succeeding groups.

N: We have to remember that faculty, indriya, is a leader, but in its own field. Eyesense is a faculty, a leader, an important condition for seeing. I quote Uṇarada, Guide to Conditional Relations, who explains that sex is a faculty, but not faculty-condition as classified in the Patthana:

<<The sex materiality of beings born in the sensuous plane arises at the nascent phase of rebirth-consciousness [N: it is one of the three decads produced by kamma at the arising moment of rebirth-consciousness] . But the distinctive qualities do not appear simultaneously at that time. Now, a conditioning state of faculty-condition is always that of presence condition [N: it has to arise at the same time] and, accordingly, the conditioning and conditioned states must arise together either at the nascent or static phase [the moment of arising or of presence; also rupa has a moment of arising, moments of presence and a moment of falling away]. As pointed out above, the distinctive sexual characteristics do not arise together with the sex materiality and, therefore, the latter cannot be a conditioning state of presence condition [N: one of the classes of conditions in the Patthana]. As such it cannot be that of faculty condition which controls those characteristics. Furthermore, sex materiality is not capable of controlling either the nine states of materiality that arise together with it in a materiality group (male- or female-decad) or the states of materiality belonging to another materiality group....

Why the two sex materialities are themselves faculties: The male and female sex materialities have their own independent power to bring about the bodily form and other distinctive characteristics of a man or woman respectively, and because of this control or domination they are faculties.> end quote.

The Expositor (Ī, 321) uses a simile:

<But feminine features, etc., are not the female controlling faculty; they are produced in course of process because of that faculty. When there is seed the tree grows because of the seed, and is replete with branch and twig and stands filling the sky; so when there is the feminine controlling faculty called femininity, feminine features, etc., come to be. The feminine controlling faculty should be regarded as the seed; as the tree stands growing and filling the sky because of the seed, so the feminine features, etc., arise in course of procedure because of that faculty.>

Footnote: And it is because the mark, etc., are dependent on other conditions that wherever they have predominance its shape is encountered, even in dead and sculptured matter that resembles it. And so too with the masculinity faculty.

'And since these two do not occur together in a single continuity, because of the words "Does the masculinity faculty arise in one in whom the feminity faculty arises? -- No" (Yamaka), etc., therefore even in a

hermaphrodite there is only one of them at a given moment (see also DhsA. 323)' (Pm.448).

Vis. 59: 12. The life faculty has the characteristic of maintaining consascent kinds of matter. Its function is to make them occur. It is manifested in the establishing of their presence. Its proximate cause is primary elements that are to be sustained. And although it has the capacity consisting in the characteristic of maintaining, etc., yet it only maintains consascent kinds of matter at the moment of presence, as water does lotuses and so on. Though states (dhamma) arise due to their own conditions, it maintains them, as a wet-nurse does a prince. And it occurs itself only through its connexion with the states that occur, like a pilot; it does not cause occurrence after dissolution, because of its own absence and that of what has to be made to occur. It does not prolong presence at the moment of dissolution because it is itself dissolving, like the flame of a lamp when the wick and the oil are getting used up. But it must not be regarded as destitute of power to maintain, make occur, and make present, because it does accomplish each of these functions at the moment stated (cf. Dhs. 635).

59. saharūpānupālanaḥkhaṇaṃ jīvitindriyaṃ, tesāṃ pavattanaṃ, tesāññeva thapanapaccupaṭṭhānaṃ, yāpayitabbhūtapadaṭṭhānaṃ. santepi ca anupālanaḥkhaṇādīmihi vidhāne atthikkhaṇeyeva taṃ saharūpāni anupāleti udakaṃ viya uppālādīni. yathāsakaṃ paccayuppannēpi ca dhamme pāleti dhāti viya kumāraṃ. sayāṃ pavattitadhammasambandhena ca pavattati niyāmaḥ viya. na bhaṅgato uddham pavattati, attano ca pavattayitabbānañca abhāvā. na bhaṅgakkhaṇeṭhapeti, sayāṃ bhijjamaṇattā. khīyamaṇo viya vaṭṭisneho dīpasikhaṃ. na ca anupālanapavattanaṭṭhapanānubhāvavirahitaṃ, yathāvuttakkhaṇe tassa tassa sādhanatoti daṭṭhabbaṃ.

Tīka:

words:

anupālati: to maintain

pavattati: to occur,

yāpati: to keep going

yāpeti: to support

thapeti: to establish, maintain

uppala (n): lotus

ṭhiti: establishment, persistence

sabbakālaṃ: always

439. Saharūpānupālanaḥkhaṇanti attanā saharūpānaṃ anupālanaḥkhaṇaṃ. As to the expression, the characteristic of maintaining consascent kinds of matter, this means the characteristic of maintaining as if it were its own the consascent materiality.

.....(follows footnote 25.)

Tesanti saharūpānaṃ.

As to the expression (its function is causing the occurrence) <of them>, namely, of the conascent materiality.

Pavattanaṃ yāpanaṃ. thapanam ṭhitihetutā.

By causing them to occur, to support them and establish them. By being the cause of their establishment.

Attanā anupālanavasena yāpetabbāni pavattetabbāni bhūtāni etassa padaṭṭhānanti

The primary elements that are to be supported and made to occur because it maintains them as if they were its own, are its proximate cause,

yāpayitabbabhūtapadaṭṭhānaṃ.

and thus, its proximate cause is primary elements that are to be sustained.

Anupālanalakkhaṇādīhīti ādi-saddena pavattanarasādīmeva saṅgaṇhāti.

As to the expression, (the capacity consisting) in the characteristic of maintaining and so on, with the words, <and so on>, he combines (its characteristic) together with its function of making them occur.

Atthikkhaṇeyevāti anupāletabbānaṃ atthikkhaṇeyeva.

As to the words, only at the moment of presence, this means, only at the moment of presence of the material phenomena that are to be maintained.

Asati anupāletabbe uppalādimhi kiṃ udakaṃ anupāleyya.

If there is no lotus that has to be protected, what would the water protect? *

Yadi kammajānaṃ ṭhitihetumantarena ṭhiti na hoti, jīvitindriyassa ko ṭhitihetūti āha “sayaṃ”ti-ādi.

If there is nothing that causes the persistence of the kamma-born materiality meanwhile, who would cause the persistence of the life-faculty, and thus he said, “it occurs itself and so on (only through its connexion with the states that occur)”.

Yadi kammajānaṃ ṭhānaṃ jīvitindriyapaṭibaddhaṃ,

If the status of the kamma-born materiality is dependent on the life-faculty,

atha kasmā sabbakālaṃ na ṭhāpetīti āha na bhaṅgato”ti-ādi.

then how could it at all times cause their subsistence and thus, he said, (it does not cause occurrence) after the moment of dissolution.

Tassa tassa anupālanādīkassa sādhanato.

Because accomplishes each of these functions of maintaining, and so on **.

Tam sādhanāñca jīvamānatāvisesassa paccayabhāvato.

And the accomplishment is being the condition for distinguishing what is living.

English:

As to the expression, the characteristic of maintaining conascent kinds of matter, this means the characteristic of maintaining as if it were its own the conascent materiality.

.....(follows footnote 25.)

As to the expression (its function is causing the occurrence) <of them>, namely, of the conascent materiality.

By causing them to occur, to support them and establish them. By being the cause of their establishment.

The primary elements that are to be supported and made to occur because it maintains them as if they were its own, are its proximate cause, and thus, its proximate cause is primary elements that are to be sustained.

As to the expression, (the capacity consisting) in the characteristic of maintaining and so on, with the words, <and so on>, he combines (its characteristic) together with its function of making them occur.

As to the words, only at the moment of presence, this means, only at the moment of presence of the material phenomena that are to be maintained.

If there is no lotus that has to be protected, what would the water protect? *

If there is nothing that causes the persistence of the kamma-born materiality meanwhile, who would cause the persistence of the life-faculty, and thus he said, “it occurs itself and so on (only through its connexion with the states that occur)”.

If the status of the kamma-born materiality is dependent on the life-faculty, then how could it at all times cause their subsistence and thus, he said, (it does not cause occurrence) after the moment of dissolution.

Because accomplishes each of these functions of maintaining, and so on **.

And the accomplishment is being the condition for distinguishing what is living.

* Thus, both the kamma-born materiality and life-faculty have to be present.

** : As said in the Vis. passage: <But it must not be regarded as destitute of power to maintain, make occur, and make present, because it does accomplish each of these functions at the moment stated. >

(footnote 25)Indriyabaddharūpassa hi matarūpato kammajassa, tadanubandhabhūtassa ca utusamutṭhānādito jīvitindriyakato viseso, na kevalam khaṇatṭhitiyā eva, pabandhānupacchedassāpi jīvitindriyaṃ kāraṇanti datṭhabbam, itarathā āyukkhayato maraṇaṃ na yujjeyyāti.

 note 25. 'Since the life faculty is itself entirely kamma-born it is established, by taking them as conascent, that the things to be protected by it are kamma-born too; this is why there is no inclusion of

the term "kamma-born".

N: The rupas conscent with life faculty are in one group that originates from kamma. Thus there is no need to say that the other rupas that are conscent are also originating from kamma.

It maintains as if it were its own that kamma-born matter by being the cause of its occurrence even though only lasting for a moment; that is why it has the characteristic of maintaining conscent kinds of matter. For kamma alone is not competent to be the cause of kamma-born things' presence, as nutriment, etc., are of the nutriment-born.

N: Kamma is past kamma and is since long fallen away. But life-faculty maintains the other rupas in the group originated from kamma. U Narada: <It does not relate by the force of production>, thus, it is not the same as the way the factors of nutrition, heat and citta produce the other rupas in their respective groups. These rupas produced by them are compared to a child with the mother alive, <whereas kamma-produced matter which is maintained by physical life-faculty, is compared to the motherless child maintained by a wet-nurse.>

' "Because it does accomplish each of those functions": it does so because it is a condition for distinguishing what is living. For it is the life faculty that distinguishes matter that is bound up with faculties from dead matter, and kamma-born matter and what is bound up with that from matter that is temperature originated, and so on.

N: Kamma-born matter is not only different from dead matter but also from materiality produced by the three other factors of heat, nutrition, citta.

'And the life faculty must be regarded as the reason not only for presence during a moment but also for non-interruption of connexion; otherwise death as the termination of a life span would be illogical'

N: The groups of rupa with life-faculty fall away but they are replaced throughout life until death occurs.

Pm. 448).

We see that what is written here in the commentaries is entirely consistent with the suttas, just elaborating on the details.

MN 43, 22, The Greater Series of Questions and Answers, the Five Faculties, Nanamoli/Bodhi transl:

„Friend, as to these five faculties - that is, the eye faculty, the ear faculty, the nose faculty, the tongue faculty, and the body faculty - what do these five faculties stand in dependence on?%

„Friend, as to these five faculties - that is, the eye faculty, the ear

faculty, the nose faculty, the tongue faculty, and the body faculty - these five faculties stand in dependence on vitality.

[Note: MA identifies vitality (āyu) with the life faculty (jīvitindriya), which has the function of maintaining and vitalising the other material phenomena of the living body.]

„Friend, what does vitality stand in dependence on?%o

„Vitality stands in dependence on heat.%o

[Note: Heat (usmā) is the kamma-born heat intrinsic to the living body.]

„Friend, what does heat stand in dependence on?%o

„Heat stands in dependence on vitality.%o

„Just now, friend, we understood the venerable Sariputta to have said:

⊕vitality stands in dependence on heat,; and now we understand him to say:

⊕heat stands in dependence on vitality., How should the meaning of these

statements be regarded?%o

„In that case, friend, I shall give you a simile, for some wise men here understand the meaning of a statement by means of a simile. Just as when an oil-lamp is burning, its radiance is seen in dependence on its flame and its flame is seen in dependence on its radiance; so, too, vitality stands in dependence on heat and heat stands in dependence on vitality.%o

In the next section on Vital Formations (āyusankhārā), which the MA (comy) clarifies as indicating vitality, i.e āyu or jīvitindriya, it clarifies that these are not feelings and it is when the body is bereft of vitality, heat and consciousness that is is ⊕then discarded and forsaken, left lying senseless like a log,. I think this section was quoted before, indicating the distinction between someone who is dead and one, who has entered upon the cessation of perception and feeling.,

The body we cling to so much, depends on this very vitality or life-force which can cease at any moment. Reflecting wisely, it can be a condition for calm or satipatthana right now.

Dear Larry, Dan, Howard and all,

Larry, I was so glad to receive your two-liners early morning before breakfast. I had missed them. But do not go too fast, my transl is not ready yet. A line by line business, I have to make the word list for the Pali lovers.

Yes, it is my morning meditation. I am thinking of Dan's sympathetic mail about Abhidhamma meditation, <the Master's voice is never far way>, going straight to the heart. It is true, but we have to find this out for ourselves. You guys really inspire me to

consider difficult points and to try to make them relevant for our life, like Howard's questions. I never knew this before I joined Internet and dsg.

When we read definitions of life faculty, or sex faculty, it seems that they are abstract, only concepts, and often ungraspable. They are rupas which are <far away>, not easy to penetrate, according to the Visuddhimagga.

Let us consider the cause, kamma. Kamma aeons ago may have produced our rebirth-consciousness, it is really a mystery when we think of it. It is past kamma (from a former life) that keeps on producing life faculty, also at this moment. This faculty makes all the difference between dead matter and a living body. I went to the swimming pool and what a good place for meditation. We cling so much to being alive, to health, to being female or male. But these are only rupas produced by kamma. Kamma is past, but life-faculty has a special function to maintain the other rupas in the groups produced by kamma. These groups are all over the body. There are showers annex to the pool, and while we were standing there under the shower, a fellow swimmer talked to us about old friends in wheelchairs he had visited in homes for the aged. It could not be any better, reminders of old age. And I was considering life faculty. Our clinging to body, to health. And in the Abhidhamma, Book of Analysis Ch 7 there is that impressive list of objects of conceit (I mentioned before) and among these: <pride of health; pride of youth; pride of life;... pride of posture...> Even when we are not comparing there can be conceit: O no, I do not want to behave like an old person. Clinging to the importance of our body. The Abhidhamma is great in making the chains rattle.

The whole world is my meditation room, I do not need to sit. This is the meaning of what we read in the Co. to the Satipatthanasutta; the monk carries his meditation subject forwards and backwards, he does not let it go. He pauses to pay respect at the Cedi. I can pause to pay respect to the Master and show my gratefulness for the Abhidhamma. Lodewijk also had his meditation and he does not mind me telling you, it is such a daily example. He saw a good looking girl coming out of the pool and he realised how uncontrollable cittas are: first seeing, and then attachment to beautiful form. He immediately reflected on the latent tendencies. This shows how discussing Dhamma can be very beneficial and form conditions for right understanding. We had been so occupied yesterday with the latent tendencies. An example that we should not run away from akusala but face it and understand it. We have to know all akusala in the end.

Next time I shall go into the good questions of both of you, Larry and Howard. They are partly overlapping. I try to add explanations to the footnote: compact and difficult language. I shall quote again texts I wrote to Howard before. Howard, the main difficulty is perhaps the fact that Abhidhammic notions seem to be mere concepts, and seem ungraspable. But it may help to think of kamma as the cause from which life-faculty originates. Kamma does not produce concepts, it produces rupas and vipakacittas, realities.

Thus the goal of all these details on rupas is detachment. We learn how it is all conditioned. The eye of the Master is never far away! We cannot catch life faculty as an object of awareness, but the study of it helps us to see that the body we cling to are just rupas produced by kamma, citta, temperature and nutrition. Many moments of clinging to the rupas of the body pass by unnoticed.

With sincere appreciation of your interest in the study of the Abhidhamma, and may we all see the relevance of understanding life-faculty,
Nina.

"The Path of Purification" (Visuddhimagga) Ch. XIV

60. 13. The heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. Its function is to observe them. It is manifested as the carrying of them. It is to be found in dependence on the blood, of the kind described in the treatise on the mindfulness of the body (Ch. VII, 111), inside the heart. It is assisted by the primaries with their functions of upholding, etc.; it is consolidated by temperature, consciousness, and nutriment; it is maintained by life; and it serves as physical basis for the mind-element and the mind-consciousness-element, and for the states associated with them.[26]

Pali:

60. manodhātumanoviññāṇadhātūnaṃ nissayalakkhaṇaṃ hadayavatthu, tāsāññeva dhātūnaṃ ādhāraṇarasam, ubbahanapaccupaṭṭhānaṃ. hadayassa anto kāyagatāsatikathāyaṃ vuttappakāraṃ lohitaṃ nissāya sandhāraṇādikiccehi bhūtehi katūpakāraṃ utucittāhārehi upatthambhiyamānaṃ āyunā anupāliyamānaṃ manodhātumanoviññāṇadhātūnañceva taṃsampayuttadhammānañca vatthubhāvaṃ sādhayamānaṃ tiṭṭhati.

Tīka:

Dear Larry and all,
elaborating:

op 06-01-2004 01:18 schreef LBIDD@webtvnet op LBIDD@webtvnet:

> "The Path of Purification" (Visuddhimagga) Ch. XIV

>

> 60. 13. The heart-basis has the characteristic of being the

> (material) support for the mind-element and for the

> mind-consciousness-element. Its function is to observe them.

N: to observe: the Pali has: ādhāraṇa: the meaning is: being a container, foundation, support, holding up. In the five khandha planes where there are nama and rupa, citta need a physical base, foundation. They do not arise independently of the body. The five sense-cognitions have the sense bases as physical support, and all the other citta, namely, mind-element and the mind-consciousness-element (see explanation in the other post) have as support what is called the heartbase, an infinitely tiny rupa arising and falling away.

Text: It is manifested as the carrying of them. It is to be found in dependence on

> the blood, of the kind described in the treatise on the mindfulness of

> the body (Ch. VII, 111), inside the heart.

N: let us first look at the footnote :

text: Vism. VII, 111. This is the heart flesh. As to colour, it is the colour
 > of the back of a red-lotus petal. As to shape, it is the shape of a
 > lotus bud with the outer petals removed and turned upside down; it is
 > smooth outside, and inside it is like the interior of a kosataki (loofah
 > gourd). In those who possess understanding it is a little expanded; in
 > those without understanding it is still only a bud. Inside it there is a
 > hollow the size of a punnaga seed's bed where half a pasata measure of
 > blood is kept, with which as their support the mind element and
 > mind-consciousness element occur.

N: We have to go back in time centuries and centuries. What was the intention of the commentators? To see the heartbase as not worth clinging to, not beautiful. It is only the tiniest element performing a function. The last sentence is the core: <with which as their support the mind element and mind-consciousness element occur.> The reality of that base is expressed by means of conventional terms to help people at that time to understand it correctly. We should not reject the terms used here, but consider what is really essential. Blood, inside the heart: we have to understand the rupa dhamma these words stand for. That is what really matters.

Returning to Tīka Text: It is assisted by the
 > primaries with their functions of upholding, etc.

N: It arises from the first moment of life in a decad: the four Great Elements: solidity (earth) as a foundation, cohesion (water) as holding together (preventing falling apart of the conascent rupas), heat (fire) as maturing or maintaining and motion (wind) as distending (resilience).

Text: it is consolidated by temperature, consciousness, and nutriment; it is maintained by life;

N: So long as we are alive cittas arise, and each citta supports the previously arisen rupas.

U. Narada, Conditional Relations: postnascence condition:

< Mentality possesses such powerful force that, although it depends on the heart-base,(which is dependent on the blood inside the heart that is a very small part of the body), it is related to the matter produced by the four causes present in the whole body by postnascence condition.>

> it serves as physical basis for the mind-element and the
 > mind-consciousness-element, and for the states associated with them.

Nutriment and life: nutriment is one of the eight inseparable rupas arising in each unit of rupa. Not mentioned here: flavour, odour and colour, included in these eight.

It is maintained by life: since heartbase is produced only by kamma, there has to be in that unit: life-faculty. As we saw: it maintains kamma produced matter, as a wetnurse.
 Nina.

[26] footnote: Vism. VII, 111. This is the heart flesh. As to colour, it is the colour of the back of a red-lotus petal. As to shape, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a kosataki (loofah

gourd). In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of a punnaga seed's bed where half a pasata measure of blood is kept, with which as their support the mind element and mind-consciousness element occur.

Footnote 2, to Vis 60:

"The Path of Purification" (Visuddhimagga) Ch. XIV, paragraph 60

Note 26. ' "The heart-basis ... the support for the mind-element and for the mind-consciousness element"; how is that to be known? (i) From scriptures and (ī) from logical reasoning.

"The scripture is this: "The materiality dependent on which the mind-element and mind-consciousness-element occur is a condition, as a support condition, for the mind-element and the mind-consciousness-element and what is associated therewith" (Pṭn. 1,4). If that is so, why is it not mentioned in the Rūpakaṇḍa of the Dhammasaṅgaṇi (Dhs.583ff.)? Its not being mentioned there is for another reason. What is that? Non-inconsistency of the teaching. For while eye-consciousness, etc., have the eye, etc., as their respective supports absolutely, mind-consciousness does not in the same way have the heart-basis as its support absolutely.

N 2 a:

N: Book of Analysis: Ch 3, Analysis of the Elements 184:

<Therein, what is mind-element? Immediately after the cessation of the eye-consciousness-element that has arisen there arises consciousness...[follow many aspects of citta, like mind-faculty, etc]... mind element> [N: receiving-consciousness]. And: <...also (at the time of) first advertence [N: adverting-consciousness] in all states there arises consciousness... mind element.>

Note the word: immediately after. No gap.

Further on : <Therein what is mind-consciousness element? Immediately after the cessation of the eye-consciousness that has arisen there arises mind-element; immediately after the cessation of mind element that has arisen there arises consciousness...mind-consciousness element.>

To recap: mind-consciousness element: all cittas, except the five sense-cognitions and the three kinds of cittas classified as mind-element. It includes cittas experiencing an object through six doors as well as door-freed cittas, cittas not arising in processes, namely, rebirth-consciousness, bhavanga-cittas, dying-consciousness.

In the above quoted text we see the usefulness of remembering mind-element and mind-consciousness element. Processes of cittas are dealt with also in the Book of Analysis. Now about general principles to understand the way of reasoning two and a half milleniums of years back. We find reasons for the way of classifications: to help those who are capable of understanding and for the sake of the beauty of the teaching.

This is an argument that counts. Why? At that time the teachings were orally transmitted and rehearsed. The great harmony of arrangement helped to do so. That is why we see that sections are numbered as Ones, Twos (dyads), Threes etc. The whole book of Yamaka consists of dyads. We also see this principle in the Suttanta. It is important to see that there are different headings of arrangement, and that there is non-inconsistency as we read here. The Pali has: *desanābhedo: desanā: teaching. Bhedo: division or category.* Thus literally: in accordance with the way of categorizing the teachings. An example: perception of impermanence: the word *saññā* is used here, *aniccā-saññā*. The Co to Mahharāhulovādasutta explains that this is vipassana, but under the heading of perception or remembrance.

N: 2 b:

Elaboration on Tīka text:

And the teaching in the material-basis dyad (*vatthu-duka*) is given by way of the material support thus, "There is matter that is the physical basis of eye-consciousness, there is matter that is not the physical basis of eye-consciousness" (Dhs. 585) and so on;

N: the eyebase (*eyesense*) is the physical basis of seeing-consciousness, it arises there. The same for the other sense bases, thus, there are five pairs.

<there is matter that is not the physical basis of eye-consciousness>: not all *rupas* are the basis for eye-consciousness.

Text: and if the dyads were stated by way of what had the heart-basis absolutely as its support thus, "There is matter that is the physical basis of mind-consciousness" and so on, then the object dyads (*ārammaṇa-duka*) do not fall into line: for one cannot say: "There is matter that is the object of mind-consciousness, there is matter that is not the object of mind-consciousness".

N: The Tīka deals here with the pairs of bases (*vatthus*) and of objects. In the Dhsg this is in the Matika, but the translator has left this out. All *rupas* can be the object of mind-consciousness, thus, one cannot say: "There is matter that is the object of mind-consciousness, there is matter that is not the object of mind-consciousness".

I want to add more about *āyatana*s, sensebases to clarify this. There are 6 inward *ayatana*s: the five senses and *citta* (mind-base, which is not the heartbase, but which includes all *cittas*). There are 6 outer *ayatana*s: the five sense objects and *dhammāyatana*, including *cetasikas*, subtle *rupas* and *nibbana*.

Heartbase is included in the subtle *rupas*. Thus, five inner and outer *ayatana*s form pairs, but the heartbase itself does not form a pair with *citta*.

Text: So the physical-basis dyads and object dyads being thus made inconsistent, the teaching would lack unity. That is why the heart-basis is not mentioned, not because it is unapprehendable. [to be continued]

N: I quote from the Co to the Yamaka (*Abhidhamma*):

<It is true that the Teacher did not teach all dhammas in all places, but he taught particular dhammas at a particular place depending on the beings he should guide so that they would attain enlightenment. >

Good to remember when one believes that there are inconsistencies.

Footnote, 3 a. Elaboration.

[Note 26. ' "The heart-basis ... the support for the mind-element and for the mind-consciousness element"; how is that to be known? (i) From scriptures and (ī) from logical reasoning.]

Text: (ī) But the logical reasoning should be understood in this way. In the five-constituent becoming, [that is, in the sense sphere and fine-material sphere,] these two elements [mind element and mind-consciousness element] have as their support produced (nipphanna) derived matter.

N: The heartbase is among the derived rupas, it is produced by kamma.

The Commentator points out in the following paragraph which of the rupas do not qualify for being the heart-base, the support of the mind-element and the mind-consciousness element.

Text:

Herein, since the visible-data base, etc., and nutritive essence, are found to occur apart from what is bound up with faculties, to make them the support would be illogical.

N: colour, sound etc. and also nutritive essence (one of the eight inseparables) are also in what we call dead matter, in what is not a living body (bound up with the faculties).

Text:

And since these two elements are found in a continuity that is devoid of femininity and masculinity faculties [i.e. in the Brahmā-world], to make them the support would be illogical too.

N: These do not qualify, because in the rupa brahma planes there is no sex faculty, but there are these two elements.

Text: And in the case of the life faculty that would have to have another function, so to make it the support would be illogical too. So it is the heart-basis that remains to be recognized as their support. For it is possible to say that these two elements have as their support produced derived matter, since existence is bound up with matter in the five-constituent becoming. Whatever has its existence bound up with matter is found to have as its support produced derived matter, as eye-consciousness-element does.

N: eye-consciousness-element has the eyebase as its support.

Text: And the distinction "in the five-constituent becoming" is made on account of the mind-consciousness-element; in the four-constituent becoming, [that is, the immaterial sphere,] there is no mind-element.

N: Because there are no sense-door processes of cittas experiencing sense-objects. Thus also no mind-element: the adverting-consciousness, the first citta of a sense-door process which adverts to the sense object that has impinged on one of the senses, and the two types of receiving-consciousness, arising after the vipakacittas of the sense-cognitions.

Text: Does there not follow contradiction of the middle term (hetu) because of establishing faculties as their support? No; because that is disproved by what is seen. For these two elements are not, as in the case of eye-consciousness, controlled by the slackness and keenness, etc., of their physical basis; and accordingly it is not said in the texts that they have the faculties as their condition. Hence their having faculties as their support, in other words, their being controlled by them, is disproved.

N: Faculty, indriya: some are nama some are rupa. The five sense bases are rupa indriya: sense-faculties. They are controllers, leaders in their own field. Eyesense (cakkhuppasada rūpa) is a controller, but only in the field of seeing. Weakness or keenness influences the seeing. It conditions seeing by being its base (vatthu) and also by being a faculty. And also by pre-nascence: rupa is weak at its arising moment, and in order to control seeing it must have arisen before it. Thus we have this condition: by way of base-pre-nascence indriya.

The five sense-bases are doorways for the cittas experiencing the relevant sense-objects. Heartbase could never be a doorway. Thus, it is quite different from the sense-faculties. It could never be a condition for the two elements by way of base-pre-nascence indriya.

U Narada, p. 61:

Why heartbase is never a conditioning state:(as base-pre-nascence indriya)

As shown above, five of the six bases are the conditioning states of base-pre-nascence-faculty condition, but the remaining base, heart-base, is never so. The reasons for this are; 1. Heart-base arises before mind-element and mind-consciousness element which are dependent on it.

In this respect it is similar to the other five bases. But unlike them, the strength or weakness of the consciousness is not dependent on it. Because whether the heartbase is clear or not, mind-element and mind-consciousness element are not affected accordingly [N: but in the case of seeing, this is affected by it]. Thus heart-base does not control the consciousness dependent on it.

2. The five bases and the five corresponding sense-objects are respectively the receivers and impingers. But this is not so with heart-base and cognizable object. Instead, cognizable object impinges on the mind-door (life-continūm *) and appears in it. Hence, heart-base is not a door and so it can never be a conditioning state of base-pre-nascence-faculty condition.>

U. Narada, p. 175:

<Question. Why is it that the general term 'base' expounded in Pth. is specified as 'heart-base' by the Commentators when this is not mentioned anywhere in the Pali canon?

Answer: It is clear to many that eye-consciousness, etc. are dependent and based on eye-base, etc. But in the case of the material base in question, 'heart' is prefixed to it so that there will be no doubt as to which base is meant. For mind-element and mind-consciousness element are dependent on the material base which is situated within the

heart and is, therefore, called 'heart-base'. Thus 'base' and 'heart-base' are one and the same.

* The bhavanga-citta arising immediately before the mind-door process begins with the mind-door adverting-consciousness, is the mind-door. It is the means by which the cittas of that process experience the object.

Note no. 4a to Heartbase:

Note 26 cont.:

4 a:

'Granted that these two elements [mind-element and mind-consciousness element] have as their support the derived matter consisting of the heart-basis, how is it to be known that it is kamma-originated, has an invariable function, and is to be found located in the heart? It may be said to be kamma-originated because, like the eye, it is the materiality of a physical basis;

N: Eyebase or the rupa that is eyesense is produced by kamma. Evenso for the other sense-organs.

Text: and because of that it has an invariable function;

N: The Pali uses paṭṇiyatakiccaṃ: kicca is function. Niyata: we have to think of something fixed, according to a fixed order (niyama). Eyebase always serves as physical base and door for seeing. This is fixed, invariable.

Text: because it is the materiality of a physical basis and because it is a support for consciousness, is the meaning.

N: Eyebase is rupa and a base or support for seeing. Evenso the heartbase: it is rupa and it is a support for mind-element and mind-consciousness element.

Text: It is known that its location is there because of the heart's exhaustion (khijjana) in one who thinks of anything, bringing it to mind intently and directing his whole mind to it' (Pm. 449-50).

N: Here the Tīka commentator wants to make understandable in conventional terms why the heart-base is the physical support of citta. (More about this later on. To be continued)

Note 4 b:

Now follows a part of the Tīka, not mentioned in this long footnote 26. It returns to the definition of the Vis. text:

<The heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element. Its function is to observe them. It is manifested as the carrying of them..

Pali: manodhātumanoviññādhātūnaṃ nissayalakkhaṇaṃ hadayavatthu, tāsāññeva dhātūnaṃ ādhāraṇasaṃ, ubbahanapaccupaṭṭhānaṃ.

Tīka text: Tāsāññeva dhātūnanti (ādhāraṇasaṃ)

As to the expression, of these elements (its function is observance),

manodhātumanoviññādhātūnaṃyeva

namely, of the mind-element and the mind-consciousness element.

Nissayabhāvato upari āropetvā vahantaṃ viya paccupatiṭṭhatīti ubbahaṇapaccupaṭṭhānaṃ.
Because of its nature of support, it manifests itself by bearing them as it were after having lifted them up, and thus its manifestation is the carrying of them.

Sesaṃ heṭṭhā vuttanayameva.

What remains has been spoken of above.

English:

As to the expression, of these elements (its function is observance),
namely, of the mind-element and the mind-consciousness element.

Because of its nature of support, it manifests itself by bearing them as it were after having lifted them up, and thus its manifestation is the carrying of them.

What remains has been spoken of above.

Last part of footnote 26 is not the Tīka text, but the translator's opinion.

The word "hadaya" (heart), used in a purely mental and not physical sense, occurs in the definitions of the mind-element and mind-consciousness-element in the Vibhaṅga (Vbh. 88-89).

N: yes, here it is mentioned as one of the many aspects of citta, like mind-base (citta, not the heartbase), of faculty of mind, citta as indriya, etc.

Text: The brain (matthaluṅga), which seems to have been first added as the 32nd part of the body in the Paṭisambhidā (Ps.i,7), was ignored, and the Visuddhimagga is hard put to it to find a use for it.

N: They were not brain orientated.

Text: The Piṭakas (e.g.Pṭn.1,4 quoted above) connect the mind with the matter of the body without specifying.

N: The Patthana mentions hear-base as : that rupa.

(will be continued, more about heart-base and heart.)

Note 26, 4 c

Follows after the footnote 26.

U. Narada gives examples trying to explain why the material base is located within the heart. He gives his personal views. When there is grief, <the heat caused by the anxious mind is transmitted to the heart's blood on which the base is dependent and thence to the heart..there are times when, because of deep and crushing grief, death occurs of a broken heart.>

He also explains about the brain: <The blood and the air that is breathed in are circulating within the body and so the blood of the heart also goes to the brain.

When there is great disappointment or displeasure the mind is inflamed with anger. So the heartbase, on which the mind depends, gets heated and also the heartblood. Then this hot blood and air also get to the brain which is thereby heated.>

N: He tries to explain the heart as centre, versus the brain theory, but mixing medical terms with realities may be confusing.

We have to remember that the heartbase is a subtle rupa to be known only through the mind-door. When we believe that we notice the heartbase through the bodysense, it is only thinking about the heart. We may cling to our heart instead of understanding the reality of the rupa that is heartbase.

It is helpful that the Patthana only uses the term: that rupa.

This is the lesson we can learn.

U. Narada cites places of the Patthana where the heartbase occurs as dependence condition, at birth and throughout life.

At the moment of birth the heart-base arises simultaneously with the rebirth-consciousness, and during life, the arising of citta is dependent on the heartbase that arose together with the citta immediately preceding it. We have to remember that rupa is weak at its arising moment and that it can only condition nama after it has arisen, during its moments of presence. Kamma keeps on producing the heartbase throughout life during the three moments of citta: its arising moment, the moment of its presence and the moment of its falling away.

At the time of dying, the last cittas depend on one heartbase. U Narada: < It is like many persons sitting astride an old man who is very weak. For the heart-base at the time of dying is very weak and many consciousnesses have to depend on it, and it ceases with the ceasing of death-consciousness. The simultaneous ceasing of this materiality with consciousness is known as birth. (Note that the simultaneous arising of this materiality with consciousness is known as birth in the five aggregates planes.) >

Heart-base can condition citta by: base-object- pre-nascent-dependence condition. It is pre-nascent, it is base, it can also be the object. In the Patthana it is explained that it can be the object of insight or of lobha: “ (One) practises insight into impermanency, suffering, impersonality... enjoys and delights in the internal (heart-base). Taking it as object, arises lust, arises wrong views, arises doubt, arises restlessness, arises grief.”

This shows that a rupa that can be experienced only through the mind-door is not only experienced by insight, but it can also be experienced by akusala citta.

U Narada, p. 33: during the process of dying: <In this condition [N: as object and base] it is this heart-base that is taken as object by all the dying impulses even if there is delight, grief, doubt or restlessness at the time.>

L: Even so, there is reason to doubt that this could happen.

N: We never know, it depends on conditions, we cannot speculate about this. Heartbase is a condition by way of base, and also it can be a condition by way of object at the same time, during life or at the end of life, as we have seen (U Narada, refers to Patthana).

Some people find it hard to accept that what can only be experienced through the mind-door and what they cannot experience now is not necessarily a concept. Heartbase is a reality, a dhamma. A concept can be a condition by way of object, but it could never be a condition by way of base, as is the case with the heart-base. Thus, how could heartbase be a concept, an idea, a product of thinking?

L: I see that the Vism. commentary says the heartbase is to be known "from > scriptures and from reasoning", in other words, conceptually.

N: I am glad you mention this. We have to return to the Pali text: <kathametaṃ viññātabbanti? Āgamato, yuttito ca.>

How can this be known? āgamato: by the scriptures. Yuttito: by application. There is nothing about logical reasoning in the Pali text, this is too limited. Yutta: yoked, connected, applied to. You see here that this is a much larger meaning? Applied not just by thinking, it can be by direct experience. From the scriptures, yes, had the Buddha not taught us, we would not know that there is a heart-base. People may doubt again. Only the sotapanna has eradicated doubt. By the development of satipatthana he has realized by direct experience many realities. Suppose many are realized but not all, this does not give rise to doubt, because of the confidence in the Dhamma has become unshakable. Because of direct experience through panna, confidence becomes steadfast and firm.

A Summary about heartbase:

Rob K's posts have rendered many questions people may have about the heart, transplantation of heart, etc. He also explained that we may be clinging to an idea of my heart, but that the heartbase is a very subtle rupa that can only be experienced through the mind-door. Although we cannot experience it now, what can we learn about this? It is the physical basis for many cittas, included in mind-element and mind-consciousness element. It is a condition for other realities and it itself is conditioned by kamma which keeps on producing it throughout life, on and on. We are in a five khandha plane, meaning, what we call *we* are nama and rupa. Each citta takes a new base (be it sensebase or heartbase), except during the last javanacittas of a life which all depend on one heartbase. This study helps us to see at least intellectually, that the heartbase and the cittas that depend on it are very temporary, beyond control and not to be taken for mine or self. All these studies of details we do now are accumulated as a foundation so that later on panna can arise which understands the true nature of dhammas.

Vis. 61.

14. Bodily intimation is the mode (conformation) and the alteration (deformation) in the consciousness-originated air element that causes the occurrence of moving forward, etc., which mode and alteration are a condition for the stiffening, upholding, and moving of the conascent material body. [448] Its function is to display intention. It is manifested as the cause of bodily excitement. Its proximate cause is the consciousness-originated air element. But it is called 'bodily intimation' (kāya-viññatti) because it is the cause of the intimating (viññāpana) of intention by means of bodily excitement, and because it is itself intimatable through the body, in other words, through that bodily excitement. Moving forward, etc., should be understood to occur owing to the movement of the [kinds of matter] that are temperature-born, etc., which are interlocked with the consciousness-born kinds moved by that [intimation].²⁷ (See Dhs. 636)

Pali:

abhikkamādipavattakacittasamuṭṭhānavāyodhātuyā
sahajarūpakāyathambhanasandhāraṇacalanassa paccayo ākāravikāro kāyaviññatti,
adhippāyapakāsanarasā, kāyavipphandanahetubhāvapaccupatṭhānā,

cittasamuṭṭhānavāyodhātupadaṭṭhānā. sā panesā kāyavipphandanena adhippāyaviññāpanahetuttā, sayañca tena kāyavipphandanasañkhātena kāyena viññeyyattā `kāyaviññatti"ti vuccati. tāya ca pana calitehi cittajarūpehi abhisambandhānaṃ utujādīnampi calanato abhikkamādayo pavattantīti veditabbā.

Tīka:

441 Vis. 61. Abhikkamo ādi yesaṃ te abhikkamādī. Ādi-saddena paṭikkamasamiñjanapasāraṇa-ukkhepana-avekkhepanādikā sabbā kiriyā pariggayhati. Tesam abhikkamādīnaṃ pavattakaṃ cittaṃ samuṭṭhānaṃ yassā sā abhikkamādippavattakacittasamuṭṭhānā, vāyodhātu. Tassā yaṃ saharūpakāyassa thambhanasandhāraṇacalanasañkhātaṃ kiccaṃ, tassa saharūpakāyabhūto ākāraviseso kāyaviññatti nāmāti dassento āha `abhikkamādīÖpeÖ kāyaviññattīti.

note 1, (27):

Note 27. 'It is the mode and the alteration of what? Of consciousness-originated primary elements that have the air-element in excess of capability.

N: There is a certain unique change in the great Elements and the element of wind or motion (air) plays its specific part. By means of gestures or bodily movement certain intentions are displayed.

Text: What is that capability? It is the state of being consciousness-born and the state of being derived matter.

N: all rupas that are not the four Great Elements are derived rupas, and these depend on the four great Elements. Bodily intimation is originated by citta, not by kamma, temperature or nutrition.

Text: Or alternatively, it can be taken as the mode of alteration of the air element. If that is so, then intimation is illogical as derived matter, for there is no derived matter with a single primary as its support, since "matter derived from the four great primaries" (M.i,53) is said.

That is not wrong. Alteration of one of the four is that of all four, as with wealth shared among four. And excess of air element in a material group (kalāpa) does not contradict the words "of the air element"; and excess is in capability, not in quantity, otherwise their inseparability would be illogical.

N: The four great Elements and also four other rupas (colour, odour, flavour and nutrition) form an octad, they are inseparable, always arising together. The excess of the element of wind or motion does not mean: there is more of it in that group, but it means: it plays its specific part in being capable of causing gestures etc. expressing a meaning.

Text: According to some it is that of the air element only. In their opinion the state of derived matter is inapplicable (durupapāda) to intimation, since the alteration of one is not that of all.

N: Some teachers have a different opinion.

Text: But this [air element] is apprehended by mind-door impulsion that is next to the non-intimating [apprehension] that is next to the apprehension of the appearance of motion in the movement of the hands,

and so on.

N: When someone is intimating a meaning to someone else there are different moments of perceiving different objects. There is not immediately the noticing of the meaning displayed.

Text: There is a certain kind of alteration that is separate from the appearance of motion. And the apprehension of the former is next to the apprehension of the latter. How is that to be known? By the apprehension of intention.

N: Apprehension is the translation of gahaṇa: grasping, taking up, apprehending.

Text: For no apprehension of intention such as "He is getting this done, it seems" is met with in the case of trees' movements, etc., which are devoid of intention.

N: Trees have no citta, no intention. Thus, bodily intimation is not merely motion, even trees move. But they have no intention to display a meaning.

Text: But it is met with in the case of hand movements and so on. Therefore there is a certain kind of alteration that is separate from the appearance of known as the "intimator of the intention".

Also it is known by inference that the apprehension of the alteration is next to the apprehension of the appearance thus:

N: Processes of citta take their course and succeed one another very quickly. Seeing colour is one moment, afterwards there is remembrance of different moments of seeing which give the impression of movement of the hands, and after that the meaning displayed is known. If we take into consideration that six javana cittas cause the strengthening and supporting of the body but cannot move it, and that only the seventh sets up mobility which displays an intention, moving forward or backward, bending and extending the limbs, we can understand that this is known by inference. We cannot pinpoint exactly the seventh javanacitta that originates bodily intimation. Countless processes succeed one another, where all this occurs. The "Expositor"(I, p. 110) suggests <by repetition more than a thousand times>. We can imagine that it takes countless processes of citta to intimate a meaning and for the person or animal to understand the meaning.

Text: The intimator intimates the meaning to be intimated only when it is apprehended as a cause, not merely as present.

For they say accordingly:

Sounds that have entered no objective field do not awaken any kind of meaning; and also beings merely recognized as such communicate no meanings either.

N: The intimator should make known a meaning, the citta of the intimator is the cause of bodily intimation. This implies that bodily intimation does not occur merely when one sees the outward appearance of a person who is standing or moving without intention to display a meaning.

Note 27, no 2:

"The Path of Purification" Ch. XIV, 61

[concerning bodily intimation]

Note 27 cont': Text: 'If just the apprehension of the alteration is the reason for the apprehension of the intention, why is there no apprehension of intention in unapprehended communication (saṅketa)? It is not only just the apprehension of the alteration that is the reason for the apprehension of the intention; but rather it should be taken that the apprehension of the previously-established connexion is the decisive support for this.

N: The seventh javama-citta originates the intimation expressing a meaning, but, the previous six javana-cittas causing the strengthening and supporting of the body are the decisive support for the seventh one that originates intimation.

Text: The stiffening, upholding, and movement are due to the air element associated with the alteration belonging to the intimation, is what is said.

N: The alteration: the unique change (vikāra) in the great Elements is bodily intimation.

Text: What, is it all the air-element that does all those things? It is not like that. For it is the air-element given rise to by the seventh impulsion that, by acquiring as its reinforcing conditions the air elements given rise to by the preceding impulsions, moves consciousness-originated matter by acting as cause for its successive arisings in adjacent locations (desantaruppatti--cf. Ch. VĪI, n.54), not the others.

N: "given rise to" translates sahita. I prefer belonging to, united with. The air element connected with, originated from the seventh impulsion (javana).

Its successive arisings in adjacent locations. Desantaruppatti: desa: location, antare: in between, uppatti: arising. Refers to Vis. VĪI, n. 54: here it is explained that what is stated as a long breath actually consists of many rupas that are arising in adjacent locations. Each rupa (in this case the rupa that is breath produced by citta) falls away immediately, it could not stay and move on to another location. It only seems so.

Text: The others, however, help it by doing the stiffening and upholding, the successive arising in adjacent locations being itself the movement.

Text: So the instrumentality should be taken as attributed when there is the sign [of movement]; otherwise there would not be uninterestedness and momentariness of dhammas.

N: the Pali does not have instrumentality, this translation is not clear.

<Desantaruppatti eva calananti nimitte ca kattubhāvo samāropitoti daṭṭhabbam. >

Kattubhāvo: the state of being an agent. It should be understood that the state of being an agent is effectd (sammāropito) by an image of motion, when there is arising in adjacent locations.

<Aññathā dhammānaṃ abyāpāratā, khaṇikatā ca na siyā. >

Otherwise there would not be uninterestedness and momentariness of dhammas.

N: There are only dhammas rolling on because of conditions, they are uninterested, they do not know anything. They are very momentary (khaṇika), they fall away immediately. It just seems that a coloured surface, that hands are moving, but in reality there are different dhammas arising in adjacent locations from moment to moment.

Text: And here the cart to be drawn by seven yokes is given as simile in the commentary.

N: Expositor I, p. 110: <As when a cart is drawn by seven yokes, the bullocks at the first yoke are able to bear the yoke but not to turn the wheels. And the same with the bullocks yoked to the second...and the sixth yokes. But by harnessing bullocks to a seventh yoke a clever driver sitting in the forepart of the cart takes the reins and urges the bullocks with the goad, beginning from the foremost of all; then all the bullocks being of united strength steady the yoke, turn the wheels, draw the cart, enabling us to say that it has gone ten or twenty yoyanas. Thus the completeness of this process should be understood.>

Just before this passage the Expositor stated <Hence there results an act of going or coming or both; (by repetition more than a thousand times) it enables us to say that a man has gone a yoyana, gone as far as ten yoyanas . > It indicates that there are countless processes of citta occurring when there is motion and intimation.

Text: But when consciousness-born matter moves, the kinds of matter born of temperature, kamma, and nutriment move too because they are bound up with it, like a piece of dry cow-dung thrown into a river's current.

N: The four factors that originate rupa all work together to cause motion. Just like a piece of cowdung that moves along with the river.

Nina.

N: It is the only rupa lasting for just one moment of citta. So very subtle and so very different from our ideas of what it is - a story about intimation or a traffic signal

There are seven javana citta, kusala citta or akusala citta in the process of citta, and six of them cause bodily tension or motion, but only the seventh javana citta is the cause of the rupa that is bodily intimation, and this rupa falls away with that citta. It is the only rupa lasting for just one moment of citta. It is hard to pinpoint, but we know it is the cause of gestures or facial expression which display a meaning or intention. In order to understand this rupa it is not helpful to think of a whole situation or story, such as: I type and then I make known a wish, etc. Then we shall not know that rupa. It is not a word or term, it is not theoretical, but it is rupa, it is an element, it is real. It is a very subtle rupa, arising and falling away with one moment of citta.

It can be directly known by insight, but it depends on whether it appears to the insight knowledge or not. Not all rupas have to be known by vipassana ñāṇa, but we should not say that it is impossible to know it.

Different processes of citta are dealt with that know objects through different doorways. Nama and rupa. Rupas produced by citta which has the intention to display a meaning. It is very daily, occurs all the time. But we forget that there are, in the absolute sense, just nama and rupa arising because of their appropriate conditions. When you speak and move your hands to emphasize your words, there is already bodily intimation. We take it for

self! There can also be conceit on account of it. We attach importance to our gestures, to <my personality>.

Tīka: Note 27, no 3.

Text: 'Since it has been said that the apprehension of intimation is next to the apprehension of the appearance of motion, how then, is the air element itself as the maker of the movement accompanied by the alteration consisting in the intimation? It is not like that. It is the air elements given rise to by the first impulsion, etc., and which are unable to cause movement in that way and perform only the stiffening and upholding, that should be taken as only accompanied by the alteration belonging to intimation. For it is the alteration coexistent with the intention that is the intimation, because of giving rise to alteration in whatever direction it wishes to cause the occurrence of moving forward and so on. Taking it in this way, it is perfectly logical to say that the origination of intimation belongs to mind-door adverting.

N: Cittas in a mind-door process that wish to display a meaning condition the rupa that is bodily intimation.

Text: Since the intention possessed of the aforesaid alteration is intimated through the apprehension of that alteration, it is said that "Its function is to display intention". The air element being the cause of the motion of the body intimation, is figuratively said, as a state of alteration, to be "manifested as the cause of bodily motion". "Its proximate cause is the consciousness-originated air-element" is said since the air element's excessive function is the cause of intimating intention by movement of the body' (Pm. 450-52). Cf. DhsA. 83f.

N: excessive function of the air-element: to recap the beginning of this note: The excess of the element of wind or motion does not mean: there is more of it in that group, but it means: it plays its specific part in being capable of causing gestures etc. expressing a meaning. Thus the excess is not quantitative.

The citta that conditions intimation arises in a mind-door process, and the citta that apprehends that intimation also arises in a mind-door process.

Quote from the Expositor (p. 111, 112):

<If anyone stands in the path of the eye, raises his hands or feet, shakes his head or brow, the movements of his hands, etc. are visible. Intimation, however, is not so visible; it is only knowable by mind. For one sees by the eye a colour-surface moving by virtue of the change of position in hands, etc. [N: different moments of seeing, but saññā marks and remembers] But by reflecting on it as intimation, one knows it by mind-door-consciousness, thus: 'I imagine that this man wishes me to do this or that act.' ...And intimation is so called not only because of communication, but also because of being communicated. Communication by sign is intelligible to others, even to the lower animals. ...>

Conclusion to bodily intimation:

The rupa of bodily intimation is only an <uninterested, momentary dhamma> as we read. It is rupa, it does not know anything. But when cittas arise that wish to display intention, this rupa, a certain, unique change in the great elements, is the means to communicate an intention. Before we realize it we make gestures already or shake our heads, point with our fingers. There are only nama and rupa arising because of their own conditions, there is no person who owns nama and rupa.

Nina.

"The Path of Purification" (Visuddhimagga), Ch. XIV

62. 15. Verbal intimation is the mode (conformation) and the alteration (deformation) in the consciousness-originated earth element that causes that occurrence in speech utterance which mode and alteration are a condition for the knocking together of clung-to matter.²⁸ Its function is to display intention. It is manifested as the cause of the voice in speech. Its proximate cause is the consciousness-originated earth element. But it is called 'verbal intimation' because it is the cause of the intimating of intention by means of the voice in speech, and because it is itself intimatable through speech, in other words, through that voice in speech. For, just as, on seeing a sign for water consisting of an ox skull, etc., hung up in the forest, it is intimated that 'there is water here', so too, on noticing either the bodily shaking or the voice in speech thus, they intimate. 29 (See Dhs. 637.)

Pali:

62. vacībheda pavattakacittasamuṭṭhānā pathavīdhātuyā upādiṇṇaghaṭṭanassa paccayo ākāravikāro vacīviññatti, adhippāyappakāsanarasā, vacīghosahetubhāvapaccupatṭhānā, cittasamuṭṭhānā pathavīdhātupadaṭṭhānā. sā panesā vacīghosena adhippāyaviññāpanahetuttā, sayāñca tāya vacīghosasañkhātāya vācāya viññeyyattā ``vacīviññatti''ti vuccati. yathā hi araññe ussāpetvā bandhagosīsādiudakanimittam disvā udakametta atthīti viññāyati, evaṃ kāyavipphandanañceva vacīghosañca gahetvā kāyavacīviññattiyopi viññāyanti.

Tika:

Atthāvabodhanasamattho vacīviseso vacībhedo.

Speech utterance is the difference in voice so that one is capable to understand a meaning.

Tena vāyuvanappatinadīghosādīṇṇā nivatteti.

Therefore, this excludes the sound of the wind in the forest that is unobstructed, and so on.

Tassa pavattakam cittam samuṭṭhānam yassā sā vacībheda pavattakacittasamuṭṭhānā, pathavīdhātu.

That which is originated by citta in the case of the occurrence of speech intimation originated by citta, is the earth element.

Tassā yaṃ upādinnaṣaṅkhātassa akkharuppattiṭṭhānassa ghaṭṭanasaññitaṃ kiccaṃ,
The so-called knocking together of what is reckoned as grasped materiality and the place
where the syllables arise is its function,

tassa saha-kārīkāraṇabhūto ākāraviseso vacīviññatti nāmāti dassento āha
“vacībheda..pe..pe.. vacīviññattī”ti.

and while he explained that the mode of change that has become a cooperating cause for
this is called verbal intimation, he said: “The utterance of speech...etc. is verbal
intimation.”

English:

Speech utterance is the difference in voice so that one is capable to understand a
meaning.

Therefore, this excludes the sound of the wind in the forest that is unobstructed, and so
on.

That which is originated by citta in the case of the occurrence of speech intimation
originated by citta, is the earth element.

The so-called knocking together of what is reckoned as grasped materiality and the place
where the syllables arise is its function,

and while he explained that the mode of change that has become a cooperating cause for
this is called verbal intimation, he said: “The utterance of speech...etc. is verbal
intimation.”

Note 29. Idāni “kassa pana ākāravikāro”ti-ādi kāyaviññattiyam vuttanayeneva
veditabbaṃ. Ayaṃ pana visesoṇ yathā tattha iṅghandamānavanṇaggahaṇānantaranīti
vuttaṃ, evamidha ṭṭhuyyamaṇasaddasavanānantaranīti yojetabbaṃ. Idha ca
thambhanādīnaṃ abhāvato ṭṭattamajavanasambhūtāti-ādīnayo na labbhati. Ghaṭṭanena hi
saddhiṃ saddo uppajjati. Ghaṭṭanañca paṭhamajavanādīsūpi labbhateva. Ghaṭṭanaṃ
paccayavasena bhūtakaḷāpānaṃ aññamaññaṃ āsannataruppādo. Calanaṃ ekassāpi
desantaruppādaparamparatāti ayametesam viseso. Yathā ca vāyodhātuyā calanaṃ kiccaṃ,
evaṃ pathavīdhātuyā ghaṭṭanaṃ. (end note)

Tīka 2 (after note):

Tenevāha “pathavīdhātuyā upādinnaḡhaṭṭanassa paccayo”ti.

Therefore, he said: “The condition is the earth element that knocks together with the
materiality that is clung to.”

Sesaṃ vuttanayameva.

The rest is what was said before.

Yathā hīti-ādi kāyavacīviññattīnaṃ anumānavasena gahetabbabhāvavibhāvanaṃ.
As to the words, For, just as, (on seeing a sign for water consisting of
an ox skull, etc., hung up in the forest) and so on, the nature of bodily and verbal
intimation should be understood as explained by way of inference.

Yathā hi ussāpetvā baddhagosīsādirūpāni disvā

For, just as, on seeing a sign consisting of an ox skull, etc., hung up in the forest,

tadanantarappavattāya aviññāyamānantarāya manodvāravīthiyā gosīsādīnaṃ
udakasahacārippakārasaññānākāraṃ gahetvā udakaggahaṇaṃ hoti,
immediately after the occurrence of this, and after the moments that there is't any
cognizing *, one apprehends by means of the mind-door process that occurs immediately
after this, the oxskull etc., that serves as a sign by way of its connection with water, and it
is apprehended that there is water ;

evaṃ vipphandaṃ mānasamuccāriyamānavaṇṇasadda gahetvā
evenso, when one has apprehended (bodily) movement and sounds that are uttered,
tadanantarapavattāya aviññāyamānantarāya manodvāravīthiyā
immediately after the occurrence of this, and after the moments that there is't any
cognizing, one apprehends by means of the mind-door process that occurs immediately
after this,

purimasiddhasambandhagahaṇūpanissayasahitāya
sādhippāyavikāraggahaṇaṃ hoti.
and which has as its support its connection with what was previously
established **,
the alterations accompanied by intention.

English:

Therefore, he said: “The condition is the earth element that knocks together with the materiality that is clung to.”

The rest is what was said before.

As to the words, For, just as, (on seeing a sign for water consisting of an ox skull, etc., hung up in the forest) and so on, the nature of bodily and verbal intimation should be understood as explained by way of inference.

For, just as, on seeing a sign consisting of an ox skull, etc., hung up in the forest, immediately after the occurrence of this, and after the moments that there is't any cognizing (of an object that impinges on a doorway) *, one apprehends by means of the mind-door process that occurs immediately after this, the oxskull etc., that serves as a sign by way of its connection with water, and it is apprehended that there is water ; evenso, when one has apprehended (bodily) movement and sounds that are uttered, immediately after the occurrence of this, and after the moments that there is't any cognizing (of an object that impinges on a doorway), one apprehends by means of the mind-door process that occurs immediately after this, and which has as its support its connection with what was previously established **, the alterations accompanied by intention.

* The moments of life-continūm, when there is no cognition of objects experienced in previous processes. The Co to the Abhidhammatthasangaha, Exposition of T.A., p. 227, translates; without noticing the gap. A gap of bhavangacittas is meant here.

** the processes that occurred previously.

*

Remarks:

In the Co to the Abhidhammatthasangaha, Exposition of T.A., p. 227, the text is similar. But here another simile is used: <It is as when, having climbed up high and seen visible forms of sandalwood and palmleaves, one has by means of the mind-door process which occurs immediately following this- though the gap is not noticed- a thought of the kind associating water with sandalwood [leaves] etc. , and apprehends water...>

Thus many processes are succeeding one another and in between there are gaps, the bhavanga-cittas. The cetasika remembrance, saññā marks different moments and therefore someone knows that there is water. This is conditioned by previous processes of cognizing.

We do not realize this when we understand someone else who is gesticulating or speaking. It seems that we know his intention immediately, but in reality many processes occurred. Many conditions cooperate for the speaker to convey his intention and for the listener to understand the meaning of his speech.

note 28. Vacībheda--'speech utterance' is not in Pt.S. Dict., which does not give this use of bheda. Pm. (p. 452) explains: "The function (--"knocking together") of the vocal apparatus (--"clung-to matter").

note 29text: "The question, "It is the mode and the alteration of what?", should be handled in the same way as for bodily intimation, with this difference: for next to the apprehension of the appearance of movement" substitute next to the hearing of an audible sound". And here, because of the absence of stiffening, etc., the argument beginning "For it is the air element given rise to by the seventh impulsion" does not apply; for the sound arises together with the knocking together, and the knocking together only applies in the case of the first impulsion, and so on.

N: Quoting from the Co to Abhidhamma Sangaha (p. 226):

<For sound arises simply with the striking together, and striking together is also obtained with the first and subsequent impulsions [javana-cittas]. >

Thus this is different from bodily intimation where only the seventh javanacitta originates bodily communication.

Text: The knocking together is the arising of groups of primaries (bhūta-kalāpa) in proximity to each other due to conditions. The movement is the progression of the successive arising in adjacent locations. This is the difference.

N: The movement: this refers to bodily intimation, as we have seen. Verbal intimation is knocking together.

I quote from the Co to Abhidhamma Sangaha (p. 226):

<Verbal communication is a single alteration in the consciousness-produced earth-element which causes changes in voice; this becomes the condition for its striking against the grasped materialities at the place where syllables are produced.>

In conventional language we can speak of the vocal cords.

Text: The earth element's knocking together is parallel to the air element's moving as regards function' (Pm. 452).

Hi Larry,

thanks for questions.

op 27-02-2004 23:04 schreef LBIDD@webtvnet op LBIDD@webtvnet:

> 62: "Its function is to display intention."

>

> L: Does "intention" = "meaning"? Can we translate "what do you mean"

> into "what is your intention"? Is the meaning of a concept an intention?

N: In Pali: adhippāya:

1. intention, wish, desire.

2. sense, meaning, conclusion, inference.

It includes all those things. Certainly also meaning in conventional language, anything you want to convey by speech. Don't we do this all the time? But we have an idea of my voice, my speech. Only rupas knocking together and cittas that motivate speech.

Phenomena rolling on by conditions.

And also intention, yes, cetana that may be kusala or akusala. Akusala kamma is performed by wrong speech, slandering, etc. Before we realize it, the harsh word jumped out of our mouth! So it seems. Whatan amount of evil is done by speech. The Buddha compared the tongue to an ax. And the speaker cuts himself by it. He will bear the consequences.

L: 62: "Verbal intimation is the mode (conformation) and the alteration

> (deformation) in the consciousness-originated earth element that causes

> that occurrence in speech utterance which mode and alteration are a

> condition for the knocking together of clung-to matter."

>

> L: Can we say that the air that passes over the vocal cords is earth

> element, not air element? The apparent movement is air element.

N: It is different. Earth element knocks together with earth element. This produces the rupa that is sound in speech. We call it vocal cords in conventional language, but actually, there is concussion of hardness with hardness. We can call it sound base. Thus, in bodily intimation the element of wind (air) plays its specific part, and in verbal intimation the element of earth plays its specific part. As to concussion of earth with earth making a sound: this also happens outside the body. (rupas out there). And also noise inside the body: the sound nonad: the pure octad + sound. This does not originate from citta.

L: "the knocking together of clung-to matter"

Is there any special significance to this term "clung-to matter"? Is it more clung-to than other matter?

N: clung-to or grasped at: upādiṇṇa: this is used all over in the Dhammasangani, and it refers in particular to rupa produced by kamma. Eyesense, etc are clung to, produced by kamma.

Co to Abh. Sangaha, Exposition T.A, (p. 233): <The eighteen kinds by kamma are grasped materiality., since kamma associated with (upeta) craving and views has taken (adinna), taken hold of them as its fruit..> and also (p. 226):

<Verbal communication is a single alteration in the consciousness-produced earth-element which causes changes in voice; this becomes the condition for its striking against the grasped materialities [rupas produced by kamma] at the place where syllables are produced.>

Note: also the lips play their part in articulation. Many conditions involved.

But clung to is also used in a wider sense: all rupas of the body. It can also refer to nama. What we call vocal cord are rupas produced by kamma. I see here Expositor: I, p. 115 (no 87): <But there is a certain unique change (in the primaries set up by consciousness) which is the cause of bringing about the impact of the element, grasped at by kamma, on that set up by mind. This is speech-intimation.> Grasped at by kamma is a translation of upadiṇṇa. But when we say soundbase, there are many groups of rupa involved, also rupas produced by nutrition and temperature.

But clung to is also used in a wider sense: all rupas of the body. It can also refer to nama.

L: Also, it seems there are many intentions involved in intimation. One is

> a purely functional one of making the right gesture or sound. This is

> most apparent when speaking a foreign language or with loss of memory.

N: See above. Any speaking is done by verbal intimation, also a foreign language, why not? it is natural speech in daily life. We try to convey a meaning.

Loss of memory? My father has this, but he still speaks, having the intention to convey a meaning, though it is at times confused to us.

If someone utters a sound with difficulty, this is because the great Elements that constitute the soundbase are produced by temperature and nutrition that are unsuitable.

Hence there are not the right conditions for uttering sound in a natural way and with ease.

Well, aging is a cause for this.

L: This intention is distinct from the intention that may be involved in

> the "message" of the intimation and the "agenda" behind the message. Are

> all of these intentions included in the intimation scenario?

N: Yes.

"The Path of Purification" (Visuddhimagga) Ch. XIV

63. 16. The space element has the characteristic of delimiting matter.

Its function is to display the boundaries of matter. It is manifested as

the confines of matter; or it is manifested as untouchedness, as the

state of gaps and apertures (cf. Dhs. 638). Its proximate cause is the

matter delimited. And it is on account of it that one can say of

material things delimited that 'this is above, below, around, that'.

Pali:

63. rūpaparicchedalakkhaṇā ākāśadhātu, rūpapariyantappakāsanarāsā,
rūpamariyādāpaccupaṭṭhānā, asamphuṭṭhabhāvavacchiddavivarabhāvapaccupaṭṭhānā vā,
paricchinnarūpapadaṭṭhānā. yāya paricchennesu rūpesu idamito uddhamadho tiriyaṇṭi ca
hoti.

Space, recap, Vis XIV, 36, Tīka: <It is space, because it cannot be broken up, it cannot be ploughed; it is not possible to plough it or to break it, or it does not appear, and thus, one does not enjoy what does not appear; what does not appear is space. Then, because it is without a living soul, it is the element of space. >

Dhammasangani, 638:

That which is space

and belongs to space, is sky and belongs to sky, is vacūm and belongs to vacūm, and is not in contact with the four Great Phenomena.

The Expositor I (p. 425)

<...space is that which is not 'scratched', not scratched off, which is not possible to scratch, cut, or break... 'Sky' [in Pali agha] is that which is not struck (a-ghaṃ); not strikable is the meaning. Aghagata'm is the same. 'Vacūm' (vivara, opening) is in the sense of a hole; also vivaragataṃ. By 'untouched by the four great essentials' the unentangled space-element untouched by these is stated...> (follows the definition).

Remarks: untouched, because it is empty, like air. Conventional terms such as cavity of the ear, nose, spaces in the body, are used, helping us to understand its nature. It seems a mere nothing, like air, but still, it performs very neatly its function, separating the groups of rupa. What chaos there would be without it. The groups would not be distinct, they would permeate each other. Each of the groups of octads, nonads, decads etc. plays its own part, it is important that they are distinct. The eyedecad contains eyesense, a necessary condition for seeing. Nobody can say, be there in time, don't fall away, so that you can be base for seeing. It performs its function, arising just for a moment and then gone. The decad of speech intimation (the inseparables, sound and speech intimation) arises at the appropriate time, and nobody can tell it to do so. Speech intimation has performed its function before we realize it. Space surrounds all these different groups.

Though it is not concrete matter and an asabhava rupa, it is bound up with concrete matter since it delimits them. It delimits the groups originated by kamma, citta, nutrition and temperature and therefore reckoned as originated by these four factors. It arises and falls away with them. It is also called an element, dhatu, space-element in the Expositor (I, 425). And the Co to the Abh. Sangaha states:<an element in the sense that it is lifeless>, meaning, it is not a living being. The Vis. gives the characteristic, function, manifestation and proximate cause, as it does in the case of all 28 rupas. It is rupa, thus, it has the three characteristics. And see below, the suttas.

L: There is a slight discrepancy between the PTS (?) translation from MN 140 Nina gave and B. ñanamoli's:

PTS: "And what, monk, is the internal element of space? Whatever is

space, spacious, is internal, referable to an individual and derived therefrom, such as the auditory and nasal orifices, the door of the mouth..."

ñ: "What is the internal space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth..."

L: The first one has "derived therefrom" and the second one has "clung-to".

N: It is said: <Derived from an individual>, or, clung to (upadiṇṇa): namely, produced by kamma, but in a wider sense referring to all rupas of the body. These two, derived from an individual, or, clung to, amount to the same. They are called internal and individual.

N: B.B. has: <What is internally, belonging to oneself, is space, spatial, and clung to, that is, the holes of the ears, the nostrils...> At the end of this definition we read: <And that should be seen as it actually is with proper wisdom thus: "This is not mine, this I am not, this is not myself.">

Would this be said of a concept? It is rupa, an element, not a concept.

Going to the Pali of Mahārāhulovādasutta: ajjhattika: internal, paccattam, belonging to oneself, but used figuratively of course. See the end: they should be realized as non-self. Thus, as rupa, having the three characteristics.

"And what, Rahula, is the space element? The space element may be internal or external. And what, Rahula, is the internal space element? That, internally, and individually, is space, void, and clung to, namely: the cavity of the ear, the orifice of the nose, the opening of the mouth, and whereby (one) swallows what is tasted, chewed, drunk and eaten, and where (food) being tasted, chewed, drunk and eaten remains, and whereby (food) being tasted, chewed, drunk and eaten passes out of the body lower down, or whatever else internally, and individually is space, void, sky, empty, an opening, hollow, untouched by flesh and blood, and clung to. This, Rahula, is called the internal space element. But that very internal space element and that external space element are simply space element. Thus "this is not mine, this I am not, this is not myself" is to be seen with right wisdom just as it is. Having seen this with right wisdom just as it is, the mind becomes dispassionate towards (and) detaches (itself) from the space element."

Nina.

Tīka:

442. Rūpāni paricchindati, sayam vā tehi paricchijjati,
It delimits material phenomena or it is itself delimited by them,

rūpānaṃ vā paricchedamattaṃ rūpaparicchedo,
or it is just the delimitation of material phenomena, the materiality that is delimitation,

taṃ lakkhaṇaṃ etissāti rūpaparicchedalakkhaṇā.
that is its characteristic, thus, that of delimiting matter.

Ayaṃ hi ākāśadhātu taṃ taṃ rūpakalāpaṃ paricchindantī viya hoti.
This is the element of space that is as it were delimiting each of the groups of material phenomena.

Tenāha “rūpapariyantappakāsanarasā”ti.
Therefore he said, “its function is to display the boundary of matter”.

Atthato pana yasmā rūpānaṃ paricchedamattaṃ hutvā gayhati, tasmā vuttaṃ
“rūpamariyādapaccupaṭṭhānā”ti.
With regard to its meaning, since it is apprehended as having been just the separation of material phenomena, he said that its manifestation is the confines of matter.

Yasmiṃ kalāpe bhūtānaṃ paricchedo, teheva asamphuṭṭhabhāvapaccupaṭṭhānā.
In which group there is the delimitation of the great Elements, its manifestation is the state of being untouched by these.

Vijjamānepi hi kalāpantarabhūtānaṃ kalāpantarabhūtehi samphuṭṭhabhāve
taṃtaṃbhūtavivittatā rūpapariyanto ākāso yesaṃ so paricchedo, tehi so asamphuṭṭhova.
If contact occurs between one group of the great elements with another group, space is the separation of each of them by delimiting materiality and thus it is the delimitation of those elements by which it is itself also untouched.

Aññathā paricchinnatā na siyā tesāṃ bhūtānaṃ byāpibhāvāpattito.
Otherwise there would be no delimiting of these great elements, but there would be pervasion among them.

Abyāpitā hi asamphuṭṭhatā.
The state of not pervading is the state of being untouched.

Tenāha bhagavā “asamphuṭṭhaṃ catūhi mahābhūtehi”ti (dha. sa. 637,
Therefore, the Blessed one said, “untouched by the great Elements.”

Kaṇṇacchiddamukhavivarādivasena ca chiddavivarabhāvapaccupaṭṭhānā vā.
And because of the cavity in the ear, or the door of the mouth, and so on,
its manifestation is the state of cavities and apertures.

Yesāṃ rūpānaṃ paricchedo, tattheva tesāṃ paricchedabhāvena labbhatīti vuttaṃ
“paricchinnarūpapadaṭṭhānā”ti.

Of which material phenomena it is the delimitation, there it is applied, and thus he said,
“its proximate cause is matter delimited.”

“Yāya paricchinesū”ti-ādinā ākāsadhātuyā taṃtaṃkalāpānaṃ kalāpantarehi asaṅkarakāraṇataṃ dasseti.

With the words, “And it is on account of it that one can say of material things delimited (that this is above, below, around, that”)he taught with regard to the element of space that it is the cause for each of the groups that they are not blended with each other.

English:

It delimits material phenomena or it is itself delimited by them, or it is just the delimitation of material phenomena, the materiality that is delimitation, that is its characteristic, thus, that of delimiting matter.

This is the element of space that is as it were delimiting each of the groups of material phenomena.

Therefore he said, “its function is to display the boundary of matter”.

With regard to its meaning, since it is apprehended as having been just the separation of material phenomena, he said that its manifestation is the confines of matter.

In which group there is the delimitation of the great Elements, its manifestation is the state of being untouched by these.

If contact occurs between one group of the great elements with another group, space is the separation of each of them by delimiting materiality and thus it is the delimitation of those elements by which it is itself also untouched.

Otherwise there would be no delimiting of these great elements, but there would be pervasion among them.

The state of not pervading is the state of being untouched.

Therefore, the Blessed one said, “untouched by the great Elements.”

And because of the cavity in the ear, or the door of the mouth, and so on, its manifestation is the state of cavities and apertures.

Of which material phenomena it is the delimitation, there it is applied, and thus he said, “its proximate cause is matter delimited.”

With the words, “And it is on account of it that one can say of material things delimited (that this is above, below, around, that”), he taught with regard to the element of space that it is the cause for each of the groups that they are not blended with each other.

"The Path of Purification" (Visuddhimagga) Ch. XIV

64. 17. Lightness of matter has the characteristic of non-slowness. Its function is to dispel heaviness of matter. It is manifested as light transformability. Its proximate cause is light matter (cf. Dhs. 639).

18. Malleability of matter has the characteristic of non-stiffenedness. Its function is to dispel stiffness of matter. It is manifested as non-opposition to any kind of action. Its proximate cause is malleable matter (cf. Dhs. 640).

19. Wioldiness of matter has the characteristic of wioldiness that is favourable to bodily action. Its function is to dispel unwioldiness. It is manifested as non-weakness. Its proximate cause is wioldy matter (cf. Dhs. 641).

65. These three, however, are not found apart from each other. Still their difference may be understood as follows. Lightness of matter is alteration of matter such as any light (agile) state in material instances, as in one who is healthy, any non-slowness, any manner of light transformability in them, which is originated by conditions that prevent any disturbance of elements capable of creating sluggishness of matter.

N: The Tīka explains about disturbance of the elements (dhātukkhobho) as disturbance by winds (air in the belly), bile and phlegm.

As quoted from “Visuddhimagga” (VII, 28) about the disturbance of the elements:

.<.. But with the disturbance of the earth element even a strong man’s life can be terminated if his body becomes rigid, or with the disturbance of one of the elements beginning with water if his body becomes flaccid and putrifies with a flux of the bowels, etc., or if he is consumed by a bad fever, or if he suffers a severing of his limb-joint ligatures.

When one is healthy, there are conditions for lightness, plasticity and wioldiness of body.>

The Tīka mentions as supporting conditions that obstruct disturbances: <temperature, nutrition and consciousness that is not perplexed or upset. (avikkhitta).>

As we learnt these three factors (all three paramattha dhammas) originate the lightness triad.

As we read in the Expositor: <... Thus ascetics say, “Today we have agreeable food... today we have suitable weather... today our mind is one-pointed, our body is light, plastic and wioldy.”>

Note the word today: these three factors do not always originate the lightness triad.

Nobody can choose whether they operate or not. But when they do they are a condition for change. They are rūpas of changeability. That is why it is said in the Vis. text: <any manner of light transformability in them, which is originated by conditions that prevent any disturbance of elements capable of creating sluggishness of matter. >

The last sentence of the Tīka states: <Why are there no lightness etc. for the materiality originated by kamma? This is in view of its being a condition of the past (paccupannapaccaya). Otherwise that (materiality produced by kamma) would always going to be in that way with lightness, etc..>

N: This is understandable when we consider, for example, the bases produced by kamma. Kamma is a cause of the past and keeps on producing the bases at each of the three submoments of citta. Note what is quoted above: today, etc. about the three other factors of nutrition, temperature and citta.

Malleability of matter is alteration of matter such as any malleable state in material instances, as in a well-pounded hide, any pliable manner consisting in amenableness to exercise of power over them in all kinds of work without distinction, which [449] is originated by conditions that prevent any disturbance of elements capable of creating stiffness of matter. Wioldiness of matter is alteration of matter such as any wioldy state in material instances, as in well-refined gold, any manner in them consisting in favourableness to the work of the body, which is originated by conditions that prevent any disturbance of elements capable of creating unfavourableness to the work of the body.

64. adandhatālakkaṇā rūpassa lahutā, rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. athaddhatālakkaṇā rūpassa mudutā, rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitāpaccupaṭṭhānā, mudurūpapadaṭṭhānā. sarīrakiriyānukūlakammaññabhāvalakkaṇā rūpassa kammaññatā, akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññarūpapadaṭṭhānā.

65. etā pana tisso na aññamaññaṃ vijahanti, evaṃ santepi yo arogino viya rūpānaṃ lahubbhāvo adandhatā lahuparivattippakāro rūpadandhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro rūpassa lahutā. yo pana suparimadditacammasseva rūpānaṃ mudubbhāvo sabbakiriyāviseseso vasavattanabhāvamaddavappakāro rūpatthaddhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro rūpassa mudutā. yo pana sudantasuvaṇṇasseva rūpānaṃ kammaññabhāvo sarīrakiriyānukūlabhāvappakāro sarīrakiriyānaṃ ananukūlakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro rūpassa kammaññatāti evametāsaṃ viseso veditabbo.

Tīka:

443. Adandhatāti agarutā. Vinodanaṃ vikkipanaṃ, apanayananti attho. Athaddhatāti akathinatā. Attano mudubbhāveneva sabbakiriyāsu avirodhitā. Mudu hi katthaci na virujjhati. Tīsupi ṭhānesu paṭipakkhe a-kāro dandhatādihetūnaṃ paṭipakkhasamuṭṭhānattā lahutādīnanti keci. Apare pana ṭsattāpaṭisedheṭī vadanti. Sarīrena kattabbakiriyānaṃ anukūlatāsaṅkhātakammaññabhāvo lakkaṇaṃ etissāti sarīrakiriyānukūlakammaññabhāvalakkaṇā. Akammaññaṃ dubbalaṃ nāma hotīti kammaññatā adubbalabhāvapaccupaṭṭhānā vuttā.

Lahutādīnaṃ aññamaññāvijahanena duviññeyyanānattatā vuttāti taṃtaṃvikārādhikarūpehi taṃnānattappakāsanatthaṃ ṭevaṃ santepīti vuttaṃ. Dhātukkhobho vātapittasemhapakopo, rasādīdhātūnaṃ vā vikārāvattā. Dvidhā vuttopi atthato pathavīdhātu-ādīnaṃ dhātūnaṃyeva vikāroti daṭṭhabbo. Paṭipakkhapaccayā sappāya-utu-āhārāvikkhittacittatā. Te ca taṃtaṃvikārassa visesapaccayabhāvato vuttā, avisesena pana sabbe sabbesaṃ paccayā. Yato nesāṃ aññamaññāvijahanānaṃ, iddhiva.lañjanādīsū viya vasavattanaṃ maddavappakāro. Suparimadditacammāsudhantasuvaṇṇagahaṇaṇcetta

mudukammaññasadisarūpanidassanamattaṃ, na taṃ idha adhippetam
 mudutākammaññatāsabbhāvato. Na hi anindriyabaddharūpasantāne lahutādīni
 sambhavanti, indriyabaddhepi rūpabhava na santi dandhattakarādīdhātukkhobhābhāvato.
 Sati hi tādise dhātukkhobhe tappaṭipakkhapaccayasamuṭṭhānāhi lahutādīhi bhavitabbanti
 keci, taṃ akāraṇaṃ. Na hi vūpasametabbapaccanīkāpekkho
 tabbirodhidhammasamuppādo, tathā sati sahetukakiriyacittuppādesu kāyalahutādīnaṃ
 abhāvova siyā. Kasmā pana kammajarūpesu lahutādayo na hontīti?
 Paccuppannapaccayāpekkhattā. Aññathā sabbadābhāvīhi lahutādīhi bhavitabbaṃ siyāti.

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66. 20. 'Growth of matter' has the characteristic of setting up.

Its function is to make material instances emerge in the first instance. It
 is manifested as launching; or it is manifested as the completed state.

Its proximate cause is grown matter.

N: launching is the translation of niyyātana: the Tīka explains: as it were making them go
 out, leading them on (niyyātento viya).

21. 'Continuity of matter' has the characteristic of occurrence. Its
 function is to anchor.

N: to anchor: in Pali: anuppabandhana: to follow immediately the Tīka explains:
 Anuppabandhanarasāti pubbāparavasena anu anu pabandhanakiccā.

As to the words, its function is following closely, its task is following along in view of
 what proceeds and what follows.

N: Thus, initial arising is followed immediately by continuation.

Vis text: It is manifested as non-interruption.

Its proximate cause is matter that is anchored.

N: It was explained by A. Sujin recently: each rūpa must arise and fall away, but there is
 continuation before it decays and falls away. There must be four characteristics, not three.
 However, there are different methods of teaching.

Vis: Both of these are terms for matter at its birth; but owing to difference
 of mode, and according to [different persons'] susceptibility to
 instruction the teaching in the summary (uddesa) in the Dhammasaṅgani
 is given as 'growth and continuity' (cf. Dhs. 596);

N: according to [different persons'] susceptibility to instruction.

The Tīka says; veneyyavasena: for the sake of people that are capable of being taught.
 The teaching was adapted to the capabilities of different people.

Vis: but since there is here no difference in meaning, consequently in the description
 (niddeśa) of these words, 'the setting up of the sense-bases is the growth of matter' and
 'the growth of matter is the continuity of matter' is said

(Dhs. 642, 732, 865).

N: Thus, we have to remember that the four characteristics are taught by different
 methods: according to the duration of one rūpa (fiftyone submoments of citta), or by way
 of conventional sense. As to the last method, we read in the Co to the Abh. Sangaha:
 <Therein, in the period from relinking (patisandhi) until the arising of the decads (groups

of ten rūpas) of the eye, etc. the arising of materiality is called accumulation; after that it is called continuity.> At the moment of rebirth in the human plane there are three decads of rupa produced by kamma: the decads of heartbase, bodysense and sex. The decads of the sense organs arise later on.

66. ācayalakkhaṇo rūpassa upacayo, pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. pavattilakkhaṇā rūpassa santati, anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anuppabandhakarūpapadaṭṭhānā. ubhayampetaṃ jātirūpassevādhivacanaṃ, ākāraṇānattato pana veneyyavasena ca ``upacayo santatī''ti uddesadesanā katā. yasmā panettha atthato nānattaṃ natthi, tasmā imesaṃ padānaṃ niddese ``yo āyatanānaṃ ācayo, so rūpassa upacayo. yo rūpassa upacayo, sā rūpassa santatī''ti (dha0 sa0 641-642) vuttaṃ. "The Path of Purification" (Visuddhimagga) Ch. XIV

67. And in the Commentary, after saying 'It is genesis that is called "setting up", increase that is called "growth", occurrence that is called "continuity" ', this simile is given: 'Genesis as setting up is like the time when water comes up in a hole dug in a river bank; increase as growth is like the time when it fills [the hole]; occurrence as continuity is like the time when it overflows'. And at the end of the simile it is said: 'So what is stated? Setting up is stated by sense-base; sense-base is stated by setting up'. Consequently, it is the first genesis of material instances that is their 'setting up'; the genesis also of others that are generated in addition to those is 'growth' since it appears in the aspect of increase; the repeated genesis also of others that are generated in addition to those is 'continuity' since it appears in the aspect of anchoring. This is how it should be understood to have been declared thus.

67. aṭṭhakathāyampi ``ācayo nāma nibbatti, upacayo nāma vaḍḍhi, santati nāma pavattī''ti (dha0 sa0 aṭṭha0 641) vatvā ``nadītīre khatakūpakamhi udakuggamanakālo viya ācayo nibbatti, paripuṇṇakālo viya upacayo vaḍḍhi, ajjhottharivā gamanakālo viya santati pavattī''ti (dha0 sa0 aṭṭha0 641) upamā katā. upamāvasāne ca ``evaṃ kiṃ kathitaṃ hoti. āyatanena ācayo kathito, ācayena āyatanānaṃ kathita''nti vuttaṃ. tasmā yā rūpānaṃ paṭṭhamābhiniḍḍhanti, sā ācayo. yā tesāṃ upari aññesampi nibbattamānānaṃ nibbatti, sā vaḍḍhiākārena upaṭṭhānato upacayo. yā tesāṃ upari punappunaṃ aññesaṃ nibbattamānānaṃ nibbatti, sā anupabandhākārena upaṭṭhānato santatīti ca pavuccatīti veditabbā.

68. 22. 'Ageing' has the characteristic of maturing (ripening) material instances. Its function is to lead on towards [their termination].

It is manifested as the loss of newness without the loss of individual essence, like oldness in paddy.

Pali: sabhāvānapagamepi navabhāvāpagamapaccupaṭṭhānā vīhipurāṇabhāvo viya,

Tīka: Sabhāvānapagamepīti kakkha.laṭādisabhāvassa avigamepi.

As to the expression, without the loss of its specific nature, because the harshness etc. of this nature has not disappeared.

thitikkhaṇe hi jarā, na ca tadā dhammo sabhāvaṃ vijahati nāma.

The ageing is during the moments of its presence, then that dhamma does not abandon its specific nature.

N: The paddy becomes harsh, but it is still paddy. With this simile it is demonstrated that rupa, after it has arisen, when it is still present, is ageing and on its way to destruction.

Vis text: Its proximate cause is matter that is maturing (ripening). This is said with reference to the kind of ageing that is evident through seeing alteration in teeth, etc., as their brokenness, and so on (cf. Dhs. 644). But that of immaterial states, which has no such [visible] alteration, is called hidden ageing.

And that in earth, water, rocks, the moon, the sun, etc., is called incessant ageing. [450]

Pali Vis:

paripaccamānarūpapadaṭṭhānā. khaṇḍiccādibhāvena dantādīsu vikāradassanato idaṃ pākāṭajaraṃ sandhāya vuttaṃ. arūpadhammānaṃ pana paṭicchannajarā nāma hoti, tassā esa vikāro natthi, yā ca pathavī udakapabbatacandimasūriyādīsu avīcījarā nāma.

Tīka:

“Arūpadhammānaṃ”ti idaṃ tesam jarāya suṭṭhu paṭicchannatāya vuttaṃ.

As to the expression, immaterial states, this is said with reference to their ageing that is well hidden.

Rūpadhammānampi hi khaṇikajarā paṭicchannā eva, yā avīcījarātipi vuccati.

Of rupa dhammas the momentary ageing is also hidden, and this is also called incessant (decaying).

Esa vikāroti khaṇḍiccādivikāramāha. So hi arūpadhammesu na labbhati.

As to the expression, such (visible) alteration, he spoke of the alteration as to broken teeth, etc. This cannot be applied to the immaterial dhammas.

Yā avīcījarā nāma, tassāpi esa vikāro natthīti sambandhitabbaṃ.

As to what is called incessant ageing [of rupas], there is no such (visible) alteration of this either in this connection.

Natthi etissā jarāya vīcīti avīcījarā, navabhāvato duviññeyyantarajarāti attho.

In the case of incessant ageing there is no (visible) alteration, and the meaning is that the ageing is difficult to know because of newness [in appearance].

N: As to ageing of mental phenomena, each citta has three submoments: arising, presence and falling away. These moments are extremely short. At the moment of presence the citta is more powerful, and the citta that are able to originate rupas can do so only at that moment. The moment of presence of citta and its falling away follows immediately upon the moment of arising. Then citta is succeeded by the next one.

As to incessant ageing, the rupas that constitute a rock are ageing all the time, but this is invisible, since rupas are replaced so long as there are conditions. Thus, this is not as obvious as broken teeth, etc.

Nina.

68. rūparipākakalakkhaṇā jaratā, upanayanarasā, sabhāvānapagamepi navabhāvāpagamapaccupaṭṭhānā vīhipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā. khaṇḍiccādibhāvena dantādīsu vikāradassanato idaṃ pākatajaraṃ sandhāya vuttaṃ. arūpadhammānaṃ pana paṭicchannajarā nāma hoti, tassā esa vikāro natthi, yā ca pathavī udakapabbatacandimasūriyādīsu avīcījarā nāma.

68 Tīka:

Rūparipāko rūpadhammānaṃ jīṇatā. Upanayanarasāti bhaṅgupanayanakiccā. Sabhāvānapagamepīti kakkha.laṭṭhādisabhāvassa avigamepi. thitikkhaṇe hi jarā, na ca tadā dhammo sabhāvaṃ vijahati nāma. Navabhāvo uppādāvatthā, tassa apagamabhāvena gayhatīti āha ñavabhāvāpagamapaccupaṭṭhānāti. ñArūpadhammānanāti idaṃ tesam jarāya suṭṭhu paṭicchannatāya vuttaṃ. Rūpadhammānampi hi khaṇīkajarā paṭicchannā eva, yā avīcījarātipi vuccati. Esa vikāroti khaṇḍiccādivikāramāha. So hi arūpadhammesu na labbhati. Yā avīcījarā nāma, tassāpi esa vikāro natthīti sambandhitabbaṃ. Natthi etissā jarāya vīcīti avīcījarā, navabhāvato duviññeyyantarajarāti attho.

69. 23. 'Impermanence of matter' has the characteristic of complete breaking up. Its function is to make material instances subside. It is manifested as destruction and fall (cf. Dhs. 645). Its proximate cause is matter that is completely breaking up.

Pali: 69. paribhedalakkhaṇā rūpassa aniccatā, saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānā.

Tīka:

Parito sabbaso "bhijjanan"ti lakkhitabbāti paribhedalakkhaṇā.

The characteristic of complete breaking up should be defined as being destroyed absolutely and in every respect *.

Niccaṃ nāma dhuvam, rūpaṃ pana khaṇabhaṅgitāya yena bhaṅgena na niccanti aniccaṃ, so aniccassa bhāvoti aniccatā.

What is lasting is called permanent, but materiality at the moment of its falling away is not lasting because of its dissolution, and thus it is impermanent, and that state of instability is impermanence.

Sā pana yasmā thitippattaṃ rūpaṃ vināsabhāvena saṃsīdantī viya hotīti vuttaṃ "saṃsīdanarasā"ti.

He said that its function is to make (material instances) subside, since this (impermanence) causes the materiality that has reached (the moments of) presence ** as it were to subside.

Yasmā ca sā rūpadhammānaṃ bhaṅgabhāvato khayavayākāreṇeva gayhati, tasmā vuttaṃ “khayavayapaccupaṭṭhānā”ti.

And since this (impermanence) because of the state of dissolution of material phenomena should be taken by way of destruction and fall, he said that it is manifested as destruction and fall.

English:

The characteristic of complete breaking up should be defined as being destroyed absolutely and in every respect *.

What is lasting is called permanent, but materiality at the moment of its falling away is not lasting because of its dissolution, and thus it is impermanent, and that state of instability is impermanence.

He said that its function is to make (material instances) subside, since this (impermanence) causes the materiality that has reached (the moments of) presence** as it were to subside.

And since this (impermanence) because of the state of dissolution of material phenomena should be taken by way of destruction and fall, he said that it is manifested as destruction and fall.

* The word meaning is partly lost in the translation. The prefix pari of paribheda, breaking up, reinforces the word. The words parito, completely and sabbaso, in every respect, are added.

** Origination, upacaya rūpa, and continuity, santati rūpa, are characteristics indicating the moments rūpa has arisen but not yet fallen away, whereas decay, jaratā rūpa, indicates the moment close to its falling away and impermanence, aniccata rūpa, the moment of its falling away. These moments are extremely short. Thus, as soon as rupa is present it is already time for its falling away.

Remark: The short definitions in the Vis. can be easily overlooked, and therefore I am glad to see the Tīka text which emphasizes more the facts of decay and impermanence occurring each moment. All rupas of the body are decaying now and they are on the way to complete destruction. This is dukkha and a grim reminder of being in the cycle of birth and death.

> Can upacaya exist at cuti?

N: Cuti-citta, dying-consciousness is the last citta in life. When cuti-citta falls away, rupa produced by kamma falls away. Cuti-citta is very weak and it does not produce rupa, thus no rupa produced by citta. Nutrition also stops producing, it does not produce any rupa in a corpse. Only temperature or heat element goes on producing rupas. The corpse is like dead matter outside, originated by temperature. This is recollection of death, maranasati. Reckoned backward from cuti-citta, sixteen moments of citta before the cuti-citta kamma produces rupa for the last time. The characteristic of origination of rupa applies at that moment. Thus, not at the moment of cuti-citta, the rupa falls away together with cuti-citta, that is the characteristic of impermanence of rupa.

H: Can aniccata exist at patisandhi?

N: At the moment the patisandhi-citta arises, kamma produces, when birth is in the human plane, three decads: of bodysense, of heartbase and of sex. Thus, thirtythree rupas. They arise in three groups of ten each. That is the moment of their arising, thus, the characteristic of origination applies here. And the characteristic of origination has to be followed by continuation, decay and impermanence. This is nyama, the fixed law of Dhamma. Nobody can change this.

>

H: Can all 4 lakkhana rupa exist in a rupa?

N: All four characteristics of rupa are to be applied to each rupa as it comes into being, develops, decays and breaks up, one after the other, and this happens unthinkably fast. All during the seventeen (or fiftyone) moments of citta. We cannot imagine how fast. And when thinking of the last moments of life, we cannot imagine how fast all that happens. Before we realize it, another life has begun, and if that is in a plane where there are nama and rupa, again the four characteristics of rupa apply. You give me a good meditation on death!

70. 24. 'Physical nutriment' has the characteristic of nutritive essence. Its function is to feed kinds of matter. It is manifested as consolidating. Its proximate cause is a physical basis that must be fed with physical food. It is a term for the nutritive essence by means of which living beings sustain themselves (cf. Dhs. 646).

Vis. 70. ojālakkaṇo kaba.līkāro āhāro, rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kaba.laṃ katvā āharitabbavatthupadaṭṭhāno. yāya ojāya sattā yāpenti, tassā etaṃ adhivacaṇaṃ.

Tīka:

Ojālakkaṇoti ettha aṅgamaṅgānusārino rasassa sāro upathambhabalakaro bhūtanissito eko vireso ojā.

As to the words, the characteristic of nutritive essence, this means, while making here a certain distinction, nutrition that is the essence of the fluid that pervades the constituent parts (of the body) and that is the cause of sustaining the body.

Kaba.laṃ karīyatīti kaba.līkāro.
Edible food is made into morsels.

Āharīyatīti āhāro, kaba.laṃ katvā ajjhoḥarīyatīti attho.

It is consumed and thus it is food, after it is made into morsels it is swallowed, is meant.

Idaṃ pana savatthukaṃ ojaṃ dassetuṃ vuttaṃ.

He said this in order to explain nutritive essence with the substance *.

Bāhiraṃ āhāraṃ paccayaṃ labhitvā eva ajjhattikāhāro rūpaṃ uppādeti, so pana rūpaṃ āharatīti āhāro.

After external food has been obtained as a condition, internal nutrition produces materiality, it feeds materiality and thus, this is nutrition.

Tenāha “rūpāharaṇaraso”ti.

Thus he said that its function is to feed materiality.

Tato eva ojaṭṭhamakarūpuppādanena imassa kāyassa upathambhanapaccupaṭṭhāno.

Therefore, because it generates the octads with nutrition as the eighth ** constituent in this body, its manifestation is consolidating.

Ojāya rūpāharaṇakiccaṃ bāhirādhīnanti āha “āharitabbavatthupadaṭṭhāno”ti.

With external food as a condition the function of nutrition is feeding materiality, and thus, he said, its proximate cause is a physical basis that must be fed.

English:

As to the words, the characteristic of nutritive essence, this means, while making here a certain distinction, nutrition that is the essence of the fluid that pervades the constituent parts (of the body) and that is the cause of sustaining the body.

Edible food is made into morsels.

It is consumed and thus it is food, after it is made into morsels it is swallowed, is meant.

He said this in order to explain nutritive essence with the substance *.

After external food has been obtained as a condition, internal nutrition produces materiality, it feeds materiality and thus, this is nutrition.

Thus he said that its function is to feed materiality.

Therefore, because it generates the octads with nutrition as the eighth ** constituent in this body, its manifestation is consolidating.

With external food as a condition the function of nutrition is feeding materiality, and thus, he said, its proximate cause is a physical basis that must be fed.

*The substance (vatthu) is the morsel made food that is swallowed. This external food contains nutritive essence that pervades the body and sustains it. Nutritive essence arises and falls away.

** The eight inseparable rupas are the four Great Elements, visible object, odour, flavour and nutritive essence. These octads arise and fall away in a living body and also in dead matter. Only in a living body nutrition can produce new rupas.

From the Guide to Conditional Relations, U. Narada (p.55, 56). He deals with physical and mental nutrition that are conditions. (The mental nutritions are: contact, volition and contact). Here I shall quote what is said about physical nutrition.

15. Nutriment Condition (Āhāra paccaya).

<..the force of support is the essential function. Although nutriment condition has two functions, that of support and that of production, the former is its essential function.

How Physical Nutriment supports. When food is taken, the nutritive essence in it not only produces nutriment-produced matter but also supports kamma-produced matter, mind-produced matter and temperature-produced matter in the whole body by keeping them strong and fresh. That is why these three kinds of matter continue to arise successively. When there is no support by physical (i.e. external) nutriment because food is not taken, the nutritive essence in each of the types of matter produced by the four causes in the whole body (i.e. internal nutriment) carries out the function of support only. But when food is taken, the nutritive essence from external food carries out the other function of production, i.e. producing nutriment-produced matter. Human beings commonly can go without food for seven days only...

How Nutritive Essence Supports Womb-born Beings, etc.

Before the nutritive essence in the food taken by the mother is distributed throughout the foetus, the latter is supported by the nutritive essence in each of the types of matter produced by the three causes. But when it is distributed, nutriment-produced matter is produced for the first time and from then onwards nutritive essence in foods supports the body for the whole period of an existence...>

(See also Co to the Sammaditthi Sutta, under: physical food.)

Remarks: We should remember that the Tīka is not a medical treatise. It emphasizes the specific conditions necessary for the body to function. The goal is detachment from the idea of self or mine. We take all our bodily functions for granted, but we should remember that many different conditioning factors are needed for its functioning. All the rupas that constitute the body arise and fall away immediately. They are replaced so long as there are conditions for life to continue.

As we read in the Guide to Conditional Relations, <When food is taken, the nutritive essence in it not only produces nutriment-produced matter but also supports kamma-produced matter, mind-produced matter and temperature-produced matter in the whole body by keeping them strong and fresh. That is why these three kinds of matter continue to arise successively.>

This passage helps us to see all the more how intricate the different conditioning factors are that cooperate to cause the functioning of the body.

We can be reminded that the body we cling to are only conditioned rupas, not mine. We cling to our physical health, but we are not the owner of the body. Kamma, citta, temperature and nutrition originate rupas of the body during our life. It depends on kamma how long life lasts.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 71

Pali:

imāni tāva pā.liyaṃ āgatarūpāneva. aṭṭhakathāyaṃ pana balarūpaṃ sambhavarūpaṃ jātirūpaṃ rogarūpaṃ ekaccānaṃ matena middharūpanti evaṃ aññānīpi rūpāni āharitvā ``addhā munīsi sambuddho, natthi nīvaraṇā tavā"tiādīni (su0 ni0 546) vatvā middharūpaṃ tāva natthiyevāti paṭikkhitaṃ. itaresu rogarūpaṃ jaratāaniccatāggahaṇena gahitameva, jātirūpaṃ upacayasantatiggahaṇena, sambhavarūpaṃ āpodhātuggahaṇena, balarūpaṃ vāyodhātuggahaṇena gahitameva. tasmā tesu ekampi visuṃ natthīti sannitṭhānaṃ kataṃ.

iti idaṃ catuvīsatividhaṃ upādārūpaṃ pubbe vuttaṃ catubbidhaṃ bhūtarūpañcāti
atṭhavīsatividhaṃ rūpaṃ hoti anūnāmanadhikaṃ.

Vis. 71. These, firstly, are the material instances that have been handed down in the texts.(30) But in the Commentary others have been added as follows: matter as power, matter as procreation, matter as birth, matter as sickness; and, in the opinion of some, matter as torpor.

N: The monks of the Abhayagiri monastery had opinions different from the Mahāvihāra (Great Monastery, where Buddhaghosa was residing). The opinions on rupas of the monks of Abhayagiri were rejected. They wanted to add other rupas to the twentyeight rupas as handed down in the texts. We see here that Buddhaghosa was most conscientious in rendering other opinions. At other places we can read: some teachers say... (keci, some). The Tīka gives a long explanation about torpor, middha which the monks of Abhayagiri said to be an additional rupa. (See also Exposition of the Topics of Abhidhamma, p. 61).

Vis: In the first place, 'matter as torpor' is rejected as non-existent by the words:

'Surely thou art a sage enlightened, there are no hindrances in thee'
(Sn. 541).

N: It is explained that it must be mental, a cetasika, since it is one of the hindrances that should be overcome. There is a discussion about the sleep of a Buddha or arahat which is not caused by any defilements such as sloth and torpor.

The Tīka renders the discussion:

...Yadi middhassa rūpabhāvaṃ na sampatiṇṇhatha, kathaṃ bhagavato niddā.
If you do not accept the material state of torpor, how is there sleep for the Blessed One?

Middhañhi niddāpacalāyikā”ti-ādinā vibhaṅge vibhattattā niddāti?
Is sleep not classified in the Vibhanga as torpor with the words, 'sleepy and weary'?

Niddā bhagavato sarīragilāniyā, na middhena.
The sleep of the Blessed One is because of bodily exhaustion, not because of torpor.

Sā ca natthīti na sakkā vattum “piṭṭhi me āgilāyati, tamahaṃ āyamissāmī”ti (ma. ni. 2.22)
vacanato.

If this is not so he could not say the words, 'my back is weary, I will stretch it.'

Tena vuttaṃ niddā bhagavato sarīragilāniyā, na middhenā”ti.
Therefore it is said, "The sleep of the Blessed One is because of bodily exhaustion, not because of torpor."

Vis: As to the rest, 'matter as sickness' is included by ageing and by

impermanence; 'matter as birth' by growth and continuity; 'matter as procreation' by the water element; and 'matter as power' by the air element. So taken separately not even one of these exists: this was the agreement reached.

So this derived matter of twenty-four sorts and the aforesaid matter of the primary elements, which is of four sorts, together amount to twenty-eight sorts, neither more nor less.

Pali Vis: iti idaṃ catuvīsatividhaṃ upādārūpaṃ pubbe vuttaṃ catubbidhaṃ bhūtarūpañcāti aṭṭhavīsatividhaṃ rūpaṃ hoti anūnāmanadhikaṃ.

Tīka:

“Iti”ti idaṃ “aṭṭhavīsatividhan”ti iminā sambandhitabbaṃ,

As to the expression, this, this should be connected with the expression, twentyfour kinds,

iminā vuttakkamena aṭṭhavīsatividhaṃ hotīti.

by this procedure that was mentiond there are twentyeight kinds (of materiality).

So ca kho pā.liyaṃ āgatanayenevāti anūnatā veditabbā.

And this should truly be known as being complete since it is handed down in this manner in the texts.

Anadhikabhāvo pana dassito eva.

This is shown as being indeed not more (than that).

English:

The Tīka renders the discussion:

If you do not accept the material state of torpor, how is there sleep for the Blessed One?...

Is sleep not classified in the Vibhanga as torpor with the words, sleepy and weary”?

The sleep of the Blessed One is because of bodily exhaustion, not because of torpor.

If this is not so he could not say the words, my back is weary, I will stretch it.”

Therefore it is said, “The sleep of the Blessed One is because of bodily exhaustion, not because of torpor.”

Vis 71 text:

So this derived matter of twenty-four sorts and the aforesaid matter of the primary elements, which is of four sorts, together amount to twenty-eight sorts, neither more nor less.

Tīka:

As to the expression, this, this should be connected with the expression, twentyfour kinds,

by this procedure that was mentiond there are twentyeight kinds (of materiality).

And this should truly be known as being complete since it is handed down in this manner in the texts.

This is shown as being indeed not more (than that).

Remarks:

The Tika gives an additional emphasis to the text of the Vis. about the number of rupas as exactly twentyeight. There are not more than these twentyeight, as the monks of Abhayagiri suggested. They are all rupas, realities, not ideas or concepts.

Vis. 72:

And all that [matter of twenty-eight sorts] is of one kind as 'not-root-cause, root-causeless, dissociated from root-cause, with conditions, mundane, subject to cankers' (Dhs. 584), and so on.

It is of two kinds as internal and external, gross and subtle, far and near, produced ('nipphanna') and unproduced, sensitive matter and insensitive matter, faculty and non-faculty, clung to and not-clung to, and so on.

Vis. 72. taṃ sabbampi na hetu ahetukaṃ hetuvippayuttaṃ sappaccayaṃ lokiyaṃ sāsavamevātiādinā nayena ekavidhaṃ.

ajjhattikaṃ bāhiraṃ, o.lārikaṃ sukhumam, dūre santike, nipphannaṃ anipphannaṃ, pasādarūpaṃ napasādarūpaṃ, indriyaṃ anindriyaṃ, upādiṇṇam anupādiṇṇantiādivasena duvidham.

Intro to Tika Vis. 72 (part I).

The Tika explains all the expressions of the Vis. used for: being without roots. This part seems very technical, but it is truly about life.

Vis text: And all that [matter of twenty-eight sorts] is of one kind as not-root-cause, root-causeless, dissociated from root-cause.

Vis. Pali: na hetu, ahetukaṃ, hetuvippayuttaṃ.

Tika explains: non-root, na-hetu, rootless, ahetukaṃ, dissociated from roots, hetuvippayuttaṃ.

Sampayutta is associated with and vippayutta is dissociated from. These expressions are used in the classifications of cittas. Kusala citta, for example, can be associated with or dissociated from paññā. Akusala citta can be associated with or dissociated from wrong view.

Rupa is na-hetu, meaning, non-root. Rupa it is not one of the akusala roots that are attachment, aversion, ignorance; or one of the sobhana (beautiful) roots that are: non-attachment, non-aversion and wisdom.

In the Abhidhamma all realities can be classified as: root (hetu) and non-root (na-hetu). Citta, all the cetasikas other than these roots and nibbana are non-root.

In Pali the terms ahetuka, without roots, and hetu-vippayutta, dissociated from roots are used. The term ahetuka is used for citta without roots, ahetuka citta. In the English translation the meaning of these terms cannot be rendered justice. It seems that there is a mere repetition of the same terms.

However, the Tika text emphasizes with all these synonyms that rupa is entirely different from nama, that it is not associated with any of those roots. Rupa does not know

anything. How could the Element of earth, solidity or hardness, be angry or attached? How could eyesense or visible object be attached? This seems obvious, but in the development of insight doubts are bound to arise when they actually appear. For example, the root of dosa, anger or fear, conditions bodily phenomena, such as hardness. Sati can be aware of one object at a time, but we may be confused as to the object that presents itself: is it the nama which has aversion or is it the rupa that is just hardness? Hardness is non-root. When visible object is seen, we can be reminded that it is only rupa, not a person. Visible object cannot be angry or attached, it is non-root. When we burn ourselves the element of heat impinges on the bodysense. Heat and bodysense are rupas, they are non-root, they cannot be accompanied by aversion. Painful bodily feeling and mental unhappy feeling may arise closely one after the other. It is difficult to distinguish these different dhammas. Painful bodily feeling is ahetuka vipakacitta and unhappy feeling is sahetuka, it accompanies the root that is dosa.

At the first stage of insight nama and rupa are clearly distinguished from each other. It is beneficial to reflect on this concise text of the Tika, it can remind us that understanding of the difference between nama and rupa should be developed.

The word veneyya, people to be taught, is used in this text. Because of people's different capacities to absorb the Dhamma, different methods of teaching are used. We see the Buddha's great compassion in using different terms and different approaches.

Tika of Vis. 72. Sampayuttadhammarāsi hinoti etena patitthahatīhi hetu, mūlaṭṭhena lobhādiko, alobhādiko ca, tādiso hetu na hotīti nahetu.

As to the group of associated dhammas, this is the term for the roots that are foundations, meaning the roots of attachment etc., and non-attachment, and so on, and non-root means that there are not such roots.

Nāssa hetu atthīti ahetukaṃ, sahetukapaṭiyogibhāvato hetunā saha na uppajjatīti attho. Rootless (ahetuka) means that there is no root for it (rupa), meaning, it does not arise with a root since the state of being accompanied with roots is inapplicable.

Ahetukameva hetunā vippayuttatāya hetuvippayuttaṃ.

Since it is indeed rootless (ahetuka) it is because of its dissociation from roots, thus, it is dissociated from roots (hetuvippayutta).

Dhammanānattābhāvepi hi saddatthanānattena veneyyavasena dukantaradesanā hotīti dukapadavasena cetam vuttaṃ.

Also, because there are different kinds of dhammas, different kinds of faithful and different people who are capable of being taught, there is the teaching of additional compounds, and thus this was expressed by way of compound words *.

English:

As to the group of associated dhammas, this is the term for the roots that are foundations, meaning the roots of attachment etc., and non-attachment, and so on, and non-root means that there are not such roots.

Rootless (ahetuka) means that there is no root for it (rupa), meaning, it does not arise with a root since the state of being accompanied with roots is inapplicable.

Since it is indeed rootless (ahetuka) it is because of its dissociation from roots, thus, it is dissociated from roots (hetuvippayutta).

Also, because there are different kinds of dhammas, different kinds of faithful and different people who are capable of being taught, there is the teaching of additional compounds, and thus this was expressed by way of compound words *.

*Hetu-vippayutta, dissociated from roots is a compound.

Vis. 72 (part 2)

with conditions, mundane, subject to cankers' (Dhs. 584), and so on.

It is of two kinds as internal and external, gross and subtle, far and near, produced ('nipphanna') and unproduced, sensitive matter and insensitive matter, faculty and non-faculty, clung to and not-clung to, and so on.

sappaccayaṃ lokiyaṃ sāsavamevātiādinā nayena ekavidhaṃ.

ajjhattikaṃ bāhiraṃ, o.lārikaṃ sukhumam, dūre santike, nipphannaṃ anipphannaṃ, pasādarūpaṃ napasādarūpaṃ, indriyaṃ anindriyaṃ, upādiṇṇam anupādiṇṇantiādivasena duvidhaṃ.

Relevant text Vis 72:

...with conditions, mundane, subject to cankers' (Dhs. 584), and so on.

sappaccayaṃ lokiyaṃ sāsavamevātiādinā nayena ekavidhaṃ.

Tīka Vis. 72 (part 2) Paccayādhīnavuttitāya saha paccayenāti sappaccayaṃ.

As to the expression, with conditions, this is with reference to what was said about conditions and so on *.

Attano paccayehi loke niyuttaṃ, viditanti vā lokiyaṃ.

It (rupa) is by its own conditions joined to the world, or it is known as mundane **.

Ā bhavaggaṃ, ā gotrabhuṃ vā savantīti āsavā, saha āsavehīti sāsavaṃ, āsavehi ālambitabbanti attho.

The intoxicants (cankers) flow up to the topmost plane of existence, and up to the adaptation-consciousness, and thus they are intoxicants *** , (materiality) occurs with the intoxicants and thus it is co-intoxicant, and this means that it takes hold of the intoxicants ****.

Ādisaddena saṃyojanīyaṃ oghanīyaṃ yogānīyaṃ nīvaraṇīyaṃ saṃkilesikaṃ parāmaṭṭhaṃ

As to the expression, ‘and so on’ (subject to cankers and so on), this refers to its being object of clinging for the fetters, the floods, the yokes, the hindrances, the defilements
*****.

acetasiḱaṃ cittavippayuttaṃ narūpāvacaraṃ na-arūpāvacaraṃ na-apariyāpannaṃ
Rupa is not cetasika, dissociated from citta, not jhanacitta of material or immaterial jhana, it is unincluded (not lokuttara),

aniyataṃ aniyyānikaṃ aniccanti evamādīnaṃ saṅgaho daṭṭhabbo.
it is inconstant, not leading out (of the cycle), it is indeed impermanent, and thus this treatise should be regarded.

English:

Relevant text Vis 72:

...with conditions, mundane, subject to cankers' (Dhs. 584), and so on.

Tīka Vis. 72 (part 2)

As to the expression, with conditions, this is with reference to what was said about conditions and so on *.

It (rupa) is by its own conditions joined to the world, or it is known as mundane **.

The intoxicants (cankers) flow up to the topmost plane of existence, and up to the adaptation-consciousness, and thus they are intoxicants *** , (materiality) occurs with the intoxicants and thus it is co-intoxicant, and this means that it takes hold of the intoxicants
*****.

As to the expression, ‘and so on’ (subject to cankers and so on), this refers to its being object of clinging for the fetters, the floods, the yokes, the hindrances, the defilements
*****.

Rupa is not cetasika, dissociated from citta, not jhanacitta of material or immaterial jhana, it is unincluded (not lokuttara),

it is inconstant, not leading out (of the cycle), it is indeed impermanent, and thus this treatise should be regarded.

* Rupa arises because of conditions and it is itself a condition for other rupas and for nama.

**Expositor I, p. 63: States which are joined to the world by being included therein are termed worldly. All those rupas experienced through the six doors are the world in which we live.

*** The word association is lost in the English translation: “ā” is “up to” and “savati” is to flow. Ā-sava is canker or intoxicant. They are: the intoxicant of sensuous desire, of desire for rebirth, of wrong view and of ignorance. They are to be found even in the highest plane of existence. They are only eradicated stage by stage by the lokuttara magga-cittas. The adaptation-consciousness, gotrabhū, is the last mundane citta arising in the process during which enlightenment occurs.

**** the co-intoxicants are the rupas which are the objects of intoxicants occurring together with the arisen intoxicants.

Remark: rupa is the object of numerous kinds of defilements. However, its duration is extremely short, only as long as seventeen moments of citta and then it is gone completely. It is very insignificant, but we think about rupa with intoxicants and make it into something very great and important.

*****These are different defilements classified as groups: the fetters fetter us to the cycle of birth and death, the floods submerge us in the cycle, the bonds tie us to it, the hindrances obstruct us, the defilements are impure and defile the mind.

Note: rupa is not cetasika, not associated with citta: this reminds us that rupa is entirely different from nama and should be known as such.

Vis. 73. This part gives an all over review of all the twentyeight rupas we have studied. They are all included in rupakkhandha. Khandha is past, future or present, it arises and falls away.

A selection of parts of the Vis and Tīka:

Vis. 73

Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself); the rest are 'external' because they are external to that selfhood (personality).

Pali: tatha cakkhādīpañcavidham attabhāvaṃ adhikicca pavattattā ajjhattikaṃ, sesaṃ tato bāhirattā bāhiraṃ.

N: the Pali word attabhāva, self nature, is here translated as selfhood or personality. It can also be translated as individuality.

The Expositor (I, p. 404) explains: "Because it is grasped by foolish folk, as 'this body or this collection of the five aggregates is my self,' therefore both the bodily frame or this collection of the five aggregates is called 'self-state' (attabhāva, i.e. personality).

'Included in personality' is comprised in and depending on just that."

Individuality can be used to refer to the rupas in one's body.

The Tīka explains:

Āhito ahaṃ māno etthāti attā, attabhāvo.

Self includes here "I" conceit, and thus there is the word selfhood, personality.

Tam attānaṃ adhikicca uddissa pavattā ajjhattā indriyabaddhadhammā, tesu bhavaṃ ajjhattikaṃ, cakkhādi.

Beginning with the eye, they occur as an integral part of the individuality (in oneself), internal, dhammas that are connected with faculties, and thus their nature is internal.

Vis. The eighteen kinds of matter, that is to say, the four elements, the thirteen beginning with the eye, and physical nutriment, are 'produced' because they can be discerned through their own individual nature, having exceeded the [purely conceptual] states of [matter as] delimitation, [matter as] alteration, and [matter as] characteristic; the rest, being the opposite, are 'unproduced'.

Pali: catasso dhātuyo, cakkhādīni terasa, kaba.līkārāhāro cāti aṭṭhārasavidham rūpaṃ paricchedavikāralakkhaṇabhāvaṃ atikkamitvā sabhāveneva pariggahetabbato nipphannaṃ, sesaṃ tabbiparītātāya anipphannaṃ.

Remark: The Pali does not have the words that are in brackets: the [purely conceptual] states of [matter as] delimitation....

It has: <paricchedavikāralakkhaṇabhāvaṃ atikkamitvā, meaning, having gone beyond the nature of delimitation, [matter as] alteration, and [matter as] characteristic.>

They are concrete matter, different from characteristics of rupas such as delimitation (the space that separates groups) etc. All of them are included in the twentyeight rupas. The expression “purely conceptual” could imply that they are not paramattha dhammas.

Text Vis 72: ..the five kinds beginning with the eye are 'sensitive matter' through their being conditions for the apprehension of visible data, etc., because they are, as it were, bright like the surface of a looking glass.

Pali: cakkhādipañcavidhaṃ rūpādīnaṃ gahaṇapaccayabhāvena ādāsatalaṃ viya vipasannattā pasādarūpaṃ

Tīka:

Sotādīnampi cakkhuno viya pasannasabhāvattā eva yathāsakaṃ visayaggahaṇapaccayatāti dassento āha “cakkhādi..pe.. pasādarūpan”ti.

He taught with reference to the earsense in like manner as to the eyesense, namely, that they that they are, because of their nature of brightness and of the condition of apprehending each their own object, "beginning with the eye... sensitive matter”.

N: There is a word association that is lost in the English translation: pasanna: bright, vipassanna: very bright, and pasāda: clearness, brightness. Pasāda rupas are the sense-organs, or sensitive matter that is bright. They are compared in the Vis with the surface of a looking glass. When an object impinges upon them it can appear clearly to the relevant sense-cognition. Seeing clearly experiences visible object that impinges on the pasāda rūpa of the eyesense.

Text Vis: Sensitive matter itself, together with the three beginning with the femininity faculty, is 'faculty' in the sense of predominance.

Pali:itthindriyādittayena saddhiṃ adhipatiyaṭṭhena indriyaṃ

Tīka:

Adhipatiyaṭṭhenāti ettha cakkhādīnaṃ tāva pañcannaṃ cakkhuviññāṇādīsu ādhipateyyaṃ tesam paṭumandabhāvānuvattanato,

As to the expression, in the sense of predominance, this means here, that the eye and so on are the rulers over the five sense-cognitions of eye-consciousness and so on, in as far as the latter are compliant (to the “rulers”) in a keen or slow manner *.

Tīka: itthipurisindriyadvayassa sakicce jīvitindriyassa saharūpānupālāne.

As to (predominance of) the pair of the faculties of femininity and masculinity, these have each their own task, and as to the life-faculty, this maintains the conascent materiality.

Vis text: What we shall later describe as 'kamma-born' (par. 75 and Ch. XX, par. 27) is 'clung to' because that is 'clung-to', [that is, acquired] by kamma.

Pali:

yaṃ kammajanti parato vakkhāma, taṃ kammaena upādiṇṇattā upādiṇṇaṃ

Tīka:

Upādiṇṇattāti gahitattā.

As to the expression, clung to, this is in the sense of acquired.

Kammanibbattañhi “mametam phalamnti kammunā gahitam viya hoti apaṭikkhepatō.

It is not refuted that originated by kamma means as it were acquired by kamma, with the thought, “this fruit is mine”.

English:

* The eyesense may be keen or slow, and this is conditioned by kamma, by sickness or decay. It is the same with the other senses. This is compared with being prompt or slow in following the ruler, the faculty.

Remark: The Vis. said that the senses are bright like the surface of a looking glass. By means of them the relevant sense objects appear very clearly to the sense-cognitions. We are very impressed by what we experience through the senses and attach great importance to it. The world comes to us through the senses. We are attached to the image of a whole, a long lasting world with people. But actually, there is only one moment at a time of experiencing an object, and all these realities we are attached to do not last.

Vis. 73

Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself); the rest are 'external' because they are external to that selfhood (personality). The nine beginning with the eye and the three elements excepting the water element, making twelve kinds in all, are to be taken as 'gross' because of impinging; the rest are 'subtle' because they are the opposite of that. What is subtle is 'far' because it is difficult to penetrate, the other is 'near' because it is easy to penetrate. The eighteen kinds of matter, that is to say, the four elements, the thirteen beginning with the eye, and physical nutriment, are 'produced' because they can be discerned through their own individual essences, having exceeded the [purely conceptual] states of [matter as] delimitation, [matter as] alteration, and [matter as] characteristic (see par. 77); the rest, being the opposite, are 'unproduced'. The five kinds beginning with the eye are 'sensitive matter' through their being conditions for the apprehension of visible data, etc., because they are, as it were, bright like the surface of a looking glass; the rest are

'insensitive matter' because they are the opposite of that. [451] Sensitive matter itself, together with the three beginning with the femininity faculty, is 'faculty' in the sense of predominance; the rest are 'not-faculty' because they are the opposite of that. What we shall later describe as 'kamma-born' (par. 75 and Ch. XX, par. 27) is 'clung to' because that is 'clung-to', [that is, acquired] by kamma. The rest are 'not-clung to' because they are the opposite of that.

Pali Vis. 73:

tattha cakkhādipañcavidham attabhāvaṃ adhikicca pavattattā ajjhattikaṃ, sesaṃ tato bāhirattā bāhiraṃ. cakkhādīni nava āpodhātuvaḥḥitā tisso dhātuyo cāti dvādasavidham ghaṭṭanavasena gahetabbato o.lārikaṃ, sesaṃ tato viparītattā sukhumaṃ. yaṃ sukhumaṃ tadeva duppaṭivijjhasabhāvattā dūre, itaraṃ suppaṭivijjhasabhāvattā santike. catasso dhātuyo, cakkhādīni terasa, kaba.līkārahāro cāti aṭṭhārasavidham rūpaṃ paricchavikāralakkaṇabhāvaṃ atikkamitvā sabhāveneva pariggahetabbato nipphannaṃ, sesaṃ tabbiparītātāya anipphannaṃ. cakkhādipañcavidham rūpādīnaṃ gahaṇapaccayabhāvena ādāsatalaṃ viya vippasannattā pasādarūpaṃ, itaraṃ tato viparītattā napasādarūpaṃ. pasādarūpameva itthindriyādittayena saddhiṃ adhipatiyaṭṭhena indriyaṃ, sesaṃ tato viparītattā anindriyaṃ. yaṃ kammajanti parato vakkhāma, taṃ kammena upādiṇṇattā upādiṇṇaṃ, sesaṃ tato viparītattā anupādiṇṇaṃ.

Vis. 74

74. Again, all matter is of three kinds according to the visible (sanidassana) triad, the kamma born triad, etc. (see Dhs., p.2). Herein, as regards the gross, a visible datum is 'visible with impact'; the rest are 'invisible with impact'; all the subtle kinds are 'invisible without impact'. So firstly it is of three kinds according to the visible triad.

Pali:

74. puna sabbameva rūpaṃ sanidassanakammajādīnaṃ tikānaṃ vasena tividham hoti. tattha o.lārike rūpaṃ sanidassanasappaṭighaṃ, sesaṃ anidassanasappaṭighaṃ. sabbampi sukhumaṃ anidassanāppaṭighaṃ. evaṃ tāva sanidassanattikavasena tividham.

Remark:

Dhammas can be classified as triads. We see for example in the Gradual Sayings, and even more in the Abhidhamma that dhammas are grouped as ones, twos, threes, etc. This may seem technical, but there are several reasons for it. It is in this way made easier to recite and memorize, especially at the time when there was only the oral way of handing down the Dhamma. The classification by way of numbers is a way of teaching different aspects for people with different inclinations: for people who are capable to be taught (veneya satta). This method is also a recapitulation and it serves as a way to verify for ourselves whether we have really understood what we learnt.

In this case there are all the twentyeight rupas dealt with again, but now under other aspects. Here the visible triad is dealt with first. The only rupa that is visible is visible object or colour. The gross rupas are the five senses and the relevant sense objects that impinge on them. Only visible object is visible and impinging, the others are invisible and impinging. As to the third of the visible triad: those are the subtle rupas that are invisible and not impinging.

We read in te Matika of the Dhammasangani:

22: States [dhammas] that are visible and reacting; invisible and reacting; neither.

We read in § 980:

<What is that [material] form which is invisible, non-reacting, and included in the sphere of [mental] states?

Sex... and bodily nutriment.>

The sphere of [mental] states is dhammāyatana, which includes the subtle rupas that can be experienced only through the mind-door.

These are: feminine faculty, masculine faculty, life-faculty, bodily intimation, verbal intimation, space, the three rupas of changeability (lightness, plasticity and wieldiness), the four rupas as characteristics, nutrition.

We are reminded that there is only one rupa that is visible: colour or visible object. It seems that we are seeing all day long, but seeing falls away and then countless other types of cittas arise. If we had not learnt about the cittas arising and falling away in processes and also in between processes we would not know that each citta falls away immediately.

It seems that we can see people and things, but we are clinging to an image we remember. When we touch something tangible object is experienced through the bodysense. Tangible object is invisible. The aspect of the visible triad can remind us of the truth. Hardness is invisible and impinging. The subtle rupas do not impinge, they are invisible and not reacting. One may believe that verbal intimation impinges on the earsense, but this is not so. As we read in the Vis: <Verbal intimation is the mode (conformation) and the alteration

(deformation) in the consciousness-originated earth element that causes

that occurrence in speech utterance which mode and alteration are a

condition for the knocking together of clung-to matter. Its function

is to display intention. It is manifested as the cause of the voice in

speech.> Thus, it is not the speech sound, it is a subtle rupa that is the condition for it.

Studying this triad can be of help to correct wrong understanding of dhammas.

Tīka 74:

448. Sanidassanakammajādīnaṃ tikānanti sanidassanattikassa, kammajādittikānañca.

O.lāriketi dvādasavidhe o.lārikarūpe. Rūpanti rūpāyatanaṃ. Daṭṭhabbabhāvasaṅkhātena

saha nidassanenāti sanidassanaṃ, paṭihananabhāvasaṅkhātena saha paṭighenāti

sappaṭighaṃ, sanidassanañca taṃ sappaṭighañcāti sanidassanasappaṭighaṃ. Tattha yassa

daṭṭhabbabhāvo atthi, taṃ sanidassanaṃ. Cakkhuviññāgocarabhāvova daṭṭhabbabhāvo.

Tassa rūpāyatanaṃ anaññattepi aññehi dhammehi rūpāyatanaṃ visesetum aññaṃ viya

katvā vuttaṃ isaha nidassanena sanidassanañti. Dhammabhāvasāmaññaṃ hi ekībhūtesu

dhammesu yo nānattakaro viseso, so aññaṃ viya katvā upacaritum yutto. Evaṃ hi

atthavisesāvabodho hotīti. Yo sayamaṃ, nissayavasena ca sampattānaṃ, asampattānañca

paṭimukhabhāvo aññaṃaññaṃ patanaṃ, so paṭihananabhāvo, yena

byāpārādivikārapaccayantarasaḥitesu cakkhādīnaṃ visayesu vikāruppatti. Sesamaṃ

ekādasavidhaṃ o.lārikarūpaṃ. Tañhi sanidassanattābhāvato anidassanaṃ, vuttanayeneva

sappaṭighaṃ. Ubhayapaṭikkhepena anidassana-appaṭighaṃ. Kammato jāntanti ettha yamaṃ

ekantakammasamuṭṭhānaṃ atthindriyāni, hadayañcāti navavidhaṃ rūpaṃ, yañca navavidhe catusamuṭṭhāne kammasamuṭṭhānaṃ navavidhameva rūpanti evaṃ atthārasavidhampi kammato uppajjanato kammajaṃ. Yañhi jātañca yañca jāyati yañca jāyissati, taṃ sabbampi ikammajanīti vuccati yathā duddhanti. Tadaññapaccayaajātanti kammato aññapaccayato jātaṃ utucittāhārajaṃ. Nakutocijātanti lakkhaṇarūpamāha. Viññattidvayaṃ, saddo, ākāsadhātu, lahutādittayaṃ cittasamuṭṭhānāni avinibbhogarūpānīti etaṃ pañcadasavidhaṃ rūpaṃ cittajaṃ. Ākāsadhātu, lahutādittayaṃ, āhārasamuṭṭhānāni avinibbhogarūpānīti etaṃ dvādasavidhaṃ rūpaṃ āhārajaṃ. Ettha saddaṃ pakkhipitvā terasavidhaṃ rūpaṃ ututo samuṭṭhitaṃ utujaṃ. Sesamaṃ kammajatike vuttanayānusārenea veditabbaṃ.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 75

75. According to the kamma-born triad, etc., however, that born from kamma is 'kamma-born'; that born from a condition other than that is 'not-kamma-born'; that not born from anything is 'neither-kamma-born-nor-not-kamma-born'

That born from consciousness is 'consciousness-born'; that born from a condition other than consciousness is 'not-consciousness-born'; that not born from anything is 'neither-consciousness-born-nor-not-consciousness-born'.

That born from nutriment is 'nutriment-born'; that born from a condition other than that is 'not-nutriment-born'; that not born from anything is 'neither-nutriment-born-nor-not-nutriment-born'.

That born from temperature is 'temperature-born'; that born from a condition other than that is 'not-temperature-born'; that not born from anything is 'neither-temperature-born-nor-not-temperature-born'.

Pali:

75. kammajādittikavasena pana kammato jātaṃ kammajaṃ, tadaññapaccayaajātaṃ akammajaṃ, nakutocijātaṃ neva kammajaṃ nākammajaṃ. cittato jātaṃ cittajaṃ, tadaññapaccayaajātaṃ acittajaṃ, nakutocijātaṃ neva cittajaṃ nācittajaṃ, āhārato jātaṃ āhārajaṃ, tadaññapaccayaajātaṃ anāhārajaṃ, nakutocijātaṃ neva āhārajaṃ nānāhārajaṃ. ututo jātaṃ utujaṃ, tadaññapaccayaajātaṃ anutujaṃ, nakutocijātaṃ neva utujaṃ nānutujanti evaṃ kammajādittikavasena tividaṃ.

Intro to Vis 75: This is again a different classification of all rupas. It reminds us that past kamma that has fallen away keeps on producing the sense-bases of eye, etc. which are faculties (leaders in their own field), and the other faculties. Nobody can make them arise, they depend on kamma. We are reminded of the other causes that produce rupas of the body, and only the four characteristics inherent in all rupas are not produced by any of the four causes. We read: what was born, what is born and what will be born, also all that is

called kamma-born. Kamma produced rupas of the body in the past, and will do so in the future and it does at this very moment.

What U Narada wrote in his Introduction to the translation of Dhātu-Kathā, an Abhidhamma text (PTS:Discourse on Elements) can be applied to rupas, these are only elements. We read:

„The elements are not permanently present. They arise to exhibit their own characteristic natures and perform their own characteristic functions when the proper conditions are satisfied, and they cease after their span of duration. Thus no being has any control over the arising and ceasing of the elements and they are not at his mercy or will however mighty and powerful he may be. In other words, the elements have no regard for anyone, show no favour to anyone and do not accede to the wishes of anyone. They are entirely dependent on conditions.”

Tīka, Vis 75:

Kammato jātanti ettha yaṃ ekantakammasamuṭṭhānaṃ aṭṭhindriyāni *,
As to kamma-born these are here the eight faculties which are solely originated by kamma,

hadayañcāti navavidhaṃ rūpaṃ,
and with the heart(base) they are thus nine kinds of materiality,

yañca navavidhe catusamuṭṭhāne kammasamuṭṭhānaṃ navavidhameva rūpanti evaṃ
aṭṭhārasavidhampi kammato uppajjanato kammajaṃ.

and besides, among the nine kinds of materiality originated by the four causes, there are nine kinds originated by kamma **, and what is kamma-born materiality is thus also eighteen kinds, since they have arisen because of kamma.

Yañhi jātañca yañca jāyati yañca jāyissati,
What was born, what is born and what will be born,

taṃ sabbampi “kammajaṃ”ti vuccati yathā duddhanti.
also all that is called kamma-born...

Tadaññapaccayaajātanti kammato aññapaccayato jātaṃ utucittāhārajaṃ.

As to the expression, born from a condition other than that, this means, born from a condition other than kamma, namely, temperature, consciousness and nutrition.

Nakutocijātanti lakkhaṇarūpamāha.

As to the expression, not born from anything, he said that these are the material phenomena as characteristics ***.

Viññattidvayaṃ, saddo, ākāsadhātu, lahutādittayaṃ cittasamutṭhānāni
avinibbhogarūpānīti etaṃ pañcadasavidhaṃ rūpaṃ cittaṃ.

The pair of intimation, sound, the element of space **** , the triad of lightness, are originated by citta, and with the inseparable rupas there are thus fifteen kinds born of consciousness.

Ākāsadhātu, lahutādittayaṃ, āhārasamutṭhānāni avinibbhogarūpānīti etaṃ
dvādasavidhaṃ rūpaṃ āhāraṃ.

The element of space and the triad of lightness etc. are originated by nutrition, and together with the inseparable rupas there are thus twelve kinds originated by nutrition.

Ettha saddaṃ pakkhipitvā terasavidhaṃ rūpaṃ ututo samutṭhitaṃ utujaṃ.

Here sound is included and thus thirteen kinds of materiality originated by temperature are materiality born of temperature

Sesaṃ kammajātike vuttanayānusāreṇeva veditabbaṃ.

The remaining part should be understood in accordance with what is said with regard to the triad of kamma *****.

English:

As to kamma-born these are here the eight faculties which are solely originated by kamma,

and with the heart(base) they are thus nine kinds of materiality,

and besides, among the nine kinds of materiality originated by the four causes, there are nine kinds originated by kamma **, and what is kamma-born materiality is thus also eighteen kinds, since they have arisen because of kamma.

What was born, what is born and what will be born,
also all that is called kamma-born...

As to the expression, born from a condition other than that, this means, born from a condition other than kamma, namely, temperature, consciousness and nutrition.

As to the expression, not born from anything, he said that these are the material phenomena as characteristics ***.

The pair of intimation, sound, the element of space **** , the triad of lightness, are originated by citta, and with the inseparable rupas there are thus fifteen kinds born of consciousness.

The element of space and the triad of lightness etc. are originated by nutrition, and together with the inseparable rupas there are thus twelve kinds originated by nutrition.

Here sound is included and thus thirteen kinds of materiality originated by temperature are materiality born of temperature.

The remaining part should be understood in accordance with what is said with regard to the triad of kamma *****.

* the eight faculties of eyesense, earsense, smelling-sense, tasting-sense, bodysense, life-faculty, femininity, masculinity.

** The four causes of kamma, citta, temperature (utu) and nutrition. The rupas dealt with here are sometimes originated by kamma, sometimes by one of the three other causes. These rupas are: the eight inseparable rupas and space. When originated by kamma the inseparable rupas arise in a group of at least nine rupas, including life-faculty that is solely originated by kamma. As to space: this delimits the groups of rupas originated by the four causes, arising and falling away together with them. Thus, space is reckoned as originated by the four causes.

*** The characteristics of origination, continuity, decay and impermanence. This is explained in Vis. XIV, 80.

**** ākāsa dhātu, the word dhātu is used to show that it is a paramattha dhamma, not a concept.

***** The triad of consciousness-born, not-consciousness born, neither consciousness-born-nor-not-consciousness-born. As to the second one, born from a condition other than consciousness, namely, kamma, temperature, and nutrition.

As to the last one of this triad, this is again the four characteristics of all materiality. The same with the triads of temperature and of food.

Intro to Vis. 76.

Also in some of the sutta texts we read about sense-cognitions as fourfold: what is seen, heard, sensed (muta) and cognized through the mind-door. Sensed includes the experience of odour, of flavour and of tangible object. The Vis gives the reason, stating: <The three, that is to say, odours, flavours, and tangible data, are 'sensed' (muta) because they are the objective fields of faculties that take contiguous [objective fields].>

Contiguous, in Pali sampatta, means: reached. The Atthasalini (I, 314, p. 411) explains: <Although [in the Commentary] it is said that 'the object is said to be in physical contact because it has reached the sense-avenue' yet the colour of the disc of the moon, etc. , appears not in physical contact (asampatto) and at a distance. And if sound also should come slowly, having arisen from far, it should be heard after some time. Coming by serial impact and striking the sentient organ of the ear, its direction might not be evident. Hence eye and ear have an object not in physical contact...>

It is a different matter in the case of odours, flavours, and tangible object. That is why their experience is taken separately by using the term muta, sensed. It reminds us of the direct contact of these objects with the relevant sense-organs.

Thus, this is a fourfold classification of the experience of objects through the six doors, of the āyatana. The Vis. stresses that the different elements are coming together at the right time so that there can be the experience of objects. We read about a classification of what occurs now, all the time. They exhibit their own characteristics and are gone before one can do anything about them.

The word objective field is a translation of the Pali: visaya. This means sphere or field, and it is another term for object, ārammaṇa.

Vis. 76. Again, it is of four kinds as seen, etc., as concrete matter, etc., and as the physical basis tetrads, and so on.

Herein, the visible-data base is 'seen' because it is the objective field of seeing. The sound base is 'heard' because it is the objective field of hearing. The three, that is to say, odours, flavours, and tangible data, are 'sensed' (lit. contacted) because they are the objective fields of faculties that take contiguous [objective fields]. The rest are 'cognized' because they are the objective field of consciousness (cognition) only. So firstly it is of four kinds according to the seen, etc., tetrad. (32)

Pali:

76. puna diṭṭhādirūparūpādivatthādicatukkavasena catubbidham. tattha rūpāyatanam diṭṭham nāma dassanavisayattā, saddāyatanam sutam nāma savanavisayattā, gandharasaphoṭṭhabbattayam mutam nāma sampattaggāhakaindriyavisayattā, sesam viññātam nāma viññāsseva visayattāti evam tāva diṭṭhādicatukkavasena catubbidham.

Tīka (all English below):

76. Diṭṭhādicatukkavasena, rūparūpādicatukkavasena, vatthādicatukkavasenāti pātekkam catukkasaddo yojetabbo.

The word fourfold should be applied severally with regard to the seen etc., with regard to concrete matter (rupa-rupa) etc., and with regard to the physical bases *. ...

Dassanavisayattāti cakkhuvīññānaviññeyyattā.

As to the expression, the objective field of seeing, this means it is to be seen by seeing-consciousness.

Savanavisayattāti sotaviññānaviññeyyattā.

As to the expression, the objective field of hearing, this means it is to be heard by hearing-consciousness.

Gandharasaphoṭṭhabbattayanti gandho raso phoṭṭhabbanti etaṃ tayaṃ.

As to the expression, the three, that is to say, odours, flavours, and tangible data, these are these three (that are sensed).

Mutam nāma mutvā patvā gahetabbato. Tenāha “sampattaggāhaka-indriyavisayattā”ti.

They are called sensed, because they are apprehended after they have been sensed and reached (the sensebase). Therefore he said, “because they are the objective fields of faculties that take contiguous [objective fields]” **

English:

The word fourfold should be applied severally with regard to the seen etc., with regard to concrete matter (rupa-rupa) etc., and with regard to the physical bases *. ...

As to the expression, the objective field of seeing, this means, it is to be seen by seeing-consciousness.

As to the expression, the objective field of hearing, this means, it is to be heard by hearing-consciousness.

As to the expression, the three, that is to say, odours, flavours, and tangible data, these are these three (that are sensed).

They are called sensed, because they are apprehended after they have been sensed and reached (the sensebase). Therefore he said, "because they are the objective fields of faculties that take contiguous [objective fields]" **

* There is a grouping of four tetrads: The first is: what is seen, heard, sensed and cognized.

The second, third and fourth tetrads are explained in the following paragraphs.

** See the explanation above, in the Intro.

The Tika text continues in footnote 32:

note 32. ' "Sensed (muta)" means apprehendable by sensing (mutvā), by reaching; hence he said "because they are the objective fields of faculties that take contiguous [objective fields]" . But what is it that is called a tangible datum? It is the three elements, earth, heat, and air. But why is the water element not included here? Is not cold apprehended by touching; and that is the water element? Certainly it is apprehended but it is not the water element. What is it then? It is just the fire element. For there is the sensation (buddhi) of cold when heat is sluggish.

N: The translation of sensation is wrong. We have to read vuddhi for buddhi, b and v are interchangeable. Vuddhi means increase. The text has: sītabuddhi, an increase of cold, when heat is sluggish or slight (manda).

Text: There is no quality that is called cold;

there is only the assumption (abhimāna) of coldness due to the sluggishness of the state of heat. How is it to be known? Because of the unreliability of the sensation of cold, like "beyond and not beyond".

For in hot weather, while those who stand in the sun and go into the shade have the sensation of cold, yet those who go to the same place from an underground cave have the sensation of heat.

N: Cold and heat are relative notions as is demonstrated. They are still the element of heat or fire.

Text: And if coldness were the water element it would be found in a single group (kalāpa) along with heat; but it is not so found. That is why it may be known that coldness is not the water element.

N: Cold is not taken as an additional great Element. There are only four great Elements. In the following sentences different contrarious opinions at that time are refuted.

Text: And that is conclusive (uttara) for those who agree to the inseparable existence of the primary elements; and it is conclusive too even for those who do not agree because it is disproved by associate existence through seeing the functions of the four primaries in a single group.

N: The element of Earth is a foundation for the other elements, the element of Water has the function of cohesion, holding the other elements together, the function of the Element of Fire is maturing or maintaining, the function of the Element of Wind or motion is to

causing motion, oscillation or propelling. There is no place for an additional great Element such as cold.

Text: It is conclusive too for those who say that coldness is the characteristic of the air element; for if coldness were the air element, coldness would be found in a single group along with heat, and it is not so found. That is why it may be known that coldness is not the air element either. But those who hold the opinion that fluidity (dravatā) is the water element and that that is apprehended by touching should be told: "That fluidity is touched is merely the venerable ones' assumption as is the case with shape". For this is said by the Ancients:

"Three elements coexisting with fluidity together form what constitutes a tangible; that 'I succeed in touching this fluidity' is a common misconception in the world. And as a man who touches elements, and apprehends a shape then with his mind, fancies 'I really have been touching shape', so too fluidity is recognized" ' (Pm. 459).

N: Only three elements are tangible object. Even as one does not touch visible object, in the same way one does not touch fluidity or the element of water. Someone who believes that he can touch water is only thinking of a concept. We should verify this in touching water without thinking about it.

At the end of this Tīka text (English below):

Sesanti yathāvuttam rūpādisattavidham rūpaṃ ṭhapetvā avasiṭṭham ekavīsatividham rūpaṃ.

As is said, he declares visible object and so on as sevenfold *, and the remaining materiality are twentyone kinds of materiality.

Viññāṇassevāti manoviññāṇasseva.

As to the expression, (they are the objective field) of consciousness only, this means, only of mind-consciousness **.

Avadhāraṇena rūpāyatanādīnampi manoviññāṇaviññeyyatte niyamābhāvato na viññātarūpatāti saṅkarābhāvaṃ dasseti.

By stressing this, although colour etc. are to be known by mind-consciousness too, he keeps the rupas that are not experienced exclusively through the mind-door separate (not mixing them with the others).

English:

As is said, he declares visible object and so on as sevenfold *, and the remaining materiality are twentyone kinds of materiality.

As to the expression, (they are the objective field) of consciousness only, this means, only of mind-consciousness **.

By stressing this, although colour etc. are to be known by mind-consciousness too, he keeps the rupas that are not experienced exclusively through the mind-door separate (not mixing them with the others).

* The seven rupas that appear all the time: the three that are tangible object, and colour, sound, odour and flavour. They are experienced through their relevant sense-doors. Together with the twentyone remaining rupas, there are twentyeight rupas in all.

** The twentyone remaining rupas are experienced only through the mind-door. The seven rupas mentioned above are experienced each through the relevant sense-door and in the succeeding mind-door process through the mind-door.

Vis. 77.

77. Here, however, 'produced matter' is 'concrete matter'; the space-element is 'delimiting matter'; those from 'bodily intimation' up to 'wieldiness' are 'matter as alteration'; birth, ageing and dissolution are 'matter as characteristic'. So it is of four kinds as concrete matter and so on.

Pali: nipphannarūpaṃ panettha rūparūpaṃ nāma, ākāsadhātu paricchedarūpaṃ nāma, kāyaviññattiādi kammaññatāpariyantaṃ vikārarūpaṃ nāma, jātijarābhaṅgaṃ lakkhaṇarūpaṃ nāmāti evaṃ rūparūpādicatukkavasena catubbidhaṃ.

Tīka 77:

Intro: a recap:

Rūpas can be classified as sabhava rūpas, rūpas with their own distinct nature, and asabhava rūpas, rūpas without their own distinct nature. The sabhāva rūpas are also called “produced”, whereas the asabhāva rūpas are also called “unproduced”. The twelve gross rūpas (the five sense-organs, and the sense objects of visible object, sound, odour, flavour and three of the great elements that are tangible object) and six among the subtle rūpas that are: cohesion, nutrition, life faculty, heart-base, femininity and masculinity are rupas each with their own distinct nature and characteristic, they are sabhāva rūpas. Thus there are eighteen sabhava rūpas or produced rūpas in all.

The other ten subtle rūpas do not have their own distinct nature, they are asabhāva rūpas or unproduced rūpas. Among these are the two kinds of intimation, bodily intimation and speech intimation, which are a “certain, unique change” in the eight inseparable rūpas produced by citta. Moreover, the three qualities of lightness, plasticity and wieldiness that can be classified together with the two rūpas of intimation as vikāra rūpas (rūpa as changeability or alteration). Furthermore, there is the rūpa space (akāsa or pariccheda rūpa) that delimits the groups of rūpa. Also included are the four rūpas that are characteristics of rūpa, namely origination, continuity, decay and impermanence.

A selection from the Tīka:

Vis text: Here, however, 'produced matter' is 'concrete matter'.

Tīka: 77. Nipphannarūpaṃ panettha rūparūpaṃ nāmāti

“Here, however, 'produced matter' is called 'concrete matter' ”

N: The Tīka explains that concrete matter is included among the twentyeight kinds of materiality and that it is associated with matter as characteristics.

N: All materiality has the characteristics of origination, continuity, decay and breaking up.

Tīka: Ruppamaṃ rūpaṃ, taṃ etassa atthīti ..

Materiality that is molested, this is the meaning of it...

N: Ruppama is a word association with rūpa, and ruppama means being molested. The Dispeller I, (Ch 1, p. 3) explains: it is being molested (disturbed or battered) by cold, heat, hunger, etc. We read: “it is well-beaten; it is oppressed, it is broken...”

Concrete matter is the translation of rūpa-rūpa. The Tīka explains that the reduplication in rūpa-rūpa is used in a way similar to dukkha-dukkha.

Dukkha can mean: dukkha-dukkha, suffering that is obvious such as bodily and mental suffering, dukkha because of change and dukkha as characteristic inherent in all conditioned dhammas.

Tīka text: ruppamasabhāvaṃ rūpanti attho...

Evenso the word rūpa-rūpa means that it has a nature of being molested...

Yadi evaṃ, ākāśadhātu-ādīnaṃ kathaṃ rūpabhāvoti?

How has the element of space and so on (that is not produced) the nature of materiality?

Nipphannarūpassa paricchedavikāralakkhaṇabhāvato taggatikamevāti “rūpan”tveva vuccati.

He called them just materiality because they have the nature of being the separation, changeability and being characteristics of produced materiality, and just referred to that.

N: remarks: Also the unproduced materiality is called rupa, because they are attributes of the rupas that are produced, thus, of concrete matter (rūpa-rūpa). They delimit the groups of rupa, they are changeability of rupa (the intimations that are a certain unique change of the elements, lightness etc.) and the four characteristics inherent in all rupas.

Thus, as the Vis. text states, rupas can, in this way, be classified as fourfold. Concrete matter is one class, and the unproduced materiality is classified as threefold.

Intro to Vis. XIV, 78. This section deals first with the rupas that are physical base and doorway in a sense-door process. A physical base, vatthu, is the place where a particular citta originates. Seeing originates at the eye-base, for example. The doorway is the means through which citta experiences an object. The eyesense is the doorway for citta that experiences visible object impinging on that doorway. Kamma produces the sense organs that are bases as well as doorways for the cittas concerned and also the heart-base. These rupas produced by kamma are conditions for citta, they condition it by way of dependence-condition (nissaya-paccaya).

It may seem that we can see and hear at the same time, but the study of the Abhidhamma can help us to understand that seeing and hearing arise dependent each on a different base and experiencing a different object through the appropriate doorway. When we have more understanding of the conditions for seeing, hearing and the other cittas arising in a

process, we shall understand the meaning of anatta. There is no self in the experiencing. We should not forget that the goal of our study is the understanding of the present moment.

As to bodily intimation and speech intimation which are not concrete matter but an alteration in the elements, these are originated by citta. They are doorways of kamma. Kamma can be performed through body, speech and mind. When we stretch out our hand to give, there is kusala kamma through the body-door. When we speak falsehood there is akusala kamma through speech. We read in the Expositor (p.1220: <The action of one speaking falsehood, etc., by a sign of the hand is an act of speech, but the door is that of the body. Thus an immoral act of speech also arises in the body-door.>

Text Vis. 78. Here, however, what is called materiality of the heart is 'physical basis, not door' (see DhsA. 82f.); the two intimations are 'door, not physical basis'; sensitive matter is 'both physical basis and door'; the rest are 'neither physical basis nor door'. So it is of four kinds according to the physical basis tetrad.

Vis 78 Pali:

yaṃ panettha hadayarūpaṃ nāma, taṃ vatthu na dvāraṃ. viññattidvayaṃ dvāraṃ na vatthu. pasādarūpaṃ vatthu ceva dvārañca. sesaṃ neva vatthu nadvāranti evaṃ vatthādicatukkavasena catubbidhaṃ.

Tika 78: English:(See my remarks interspersed and the note below. For Pali-English scroll down.)

Consciousness and mental factors abide here, they occur here, thus, it is a base, materiality that has become a support (base) for the cittas that are connected with it. This is sixfold.

N: The five sense-bases that are bases for the sense-cognitions and the heartbase that is base for all other cittas.

Text: Here the materiality of the heartbase is only a base for mind-element and mind-consciousness element.

N: Mind-element (mano-dhātu): adverting-consciousness (first citta in a sense-door process) and the two types of receiving-consciousness, sampaticchana-citta, one being kusala vipāka-citta and one akusala vipāka-citta, arising after the sense-cognitions.

Mind-consciousness-element (mano-viññāṇa-dhātu): all cittas, except the five sense-cognitions and the three kinds of cittas classified as mind-element. It includes cittas experiencing an object through six doors as well as door-freed cittas, cittas not arising in processes, namely, rebirth-consciousness, bhavanga-cittas, dying-consciousness.

Text: It is not a doorway for those (cittas) that have another support such as in the case of the eye.

N: The heart-base is not the mind-door. The mind-door is the last bhavanga-citta arising before the mind-door process begins.

Text: In as far as the eye etc. is concerned, this is a doorway for the receiving-consciousness and so on in the process, but this is not so in the case of the heartbase. Therefore it is said: “Here, however, what is called materiality of the heart is physical basis, not door”

The two intimations are doorways, because they are the doors of kamma.

N: Kamma can be performed by the doorways of body, speech and mind. Bodily intimation and speech intimation are the doorways of kusala kamma and akusala kamma. However, kamma through the body can also be performed without bodily intimation*.

Text: They are not base because there is no citta arising in dependence on them.

The materiality that are the sense organs are base for seeing-consciousness and so on, which are thus dependent on that base itself, and doorway for the receiving-consciousness and so on that are dependent on another base.

N: A sense organ such as eyesense is base as well as doorway for seeing. The eyesense functions as doorway for all the cittas of the eye-door process, such as receiving-consciousness, investigating-consciousness and so on. The doorway is the means through which they experience visible object. However, eyesense it is not the physical base for them, they are dependent on the heart-base.

Text: The remaining twentyone rupas on the contrary are neither doorway nor base.

N: The five sense-bases, the heart-base and the two intimations are eight kinds. The remaining rupas among the twentyeight rupas are thus twentyone rupas.

* Note on kamma performed through the body: Translated from the Thai, Dhamma Issues: <We should carefully consider the different cases of kamma performed through the body. The groups of rūpa originating from citta that motivates kamma through the body may be without viññatti rūpa (bodily intimation). In that case the undecad of lightness (a group of eleven rūpas) arises; this group includes the three vikāra rūpas (rupas of changeability) arising together with the four great Elements, and then the Element of Wind, vāyo-dhātu, can condition motion. However, the vikāra rūpas are not the doorway. Whereas when viññatti rūpa is the doorway of kamma, this happens when an intention is displayed through the body which is in that case the condition for the performing of kamma.

With regard to the section on killing, it has not been explained in the texts that there must necessarily be a wish to display a meaning by means of bodily intimation. The types of kamma performed through the body are diverse. Thus, the citta that motivates kamma performed through the body does not always produce kāya viññatti, bodily intimation. When it does produce kāya viññatti, this rūpa is the doorway of kamma, for example, when a command to kill is given through the body. >

Pali English text:

Vasanti ettha cittacetāsikā pavattantīti vatthu, cittatamsampayuttānaṃ ādhārabhūtaṃ rūpaṃ.

Consciousness and mental factors abide here, they occur here, thus, it is a base, materiality that has become a support (base) for the cittas that are connected with it.

Taṃ pana chabbidhaṃ.

This is sixfold.

Tattha hadayarūpaṃ vatthu eva manodhātumanoviññādhātūnaṃ nissayabhāvato.
Here the materiality of the heartbase is only a base for mind-element and mind-consciousness element.

Na dvāraṃ aññanissayānaṃ cakkhādi viya.

It is not a doorway for those (cittas) that have another support such as in the case of the eye.

Yathā hi cakkhādīni sampañchanādīnaṃ pavattiyā dvāraṃ honti, na evaṃ hadayavatthu.
In as far as the eye etc. is concerned, this is a doorway for the receiving-consciousness and so on in the process, but this is not so in the case of the heartbase.

Tena vuttaṃ “yaṃ panettha hadayarūpaṃ nāma, taṃ vatthu, na dvāraṃ”ti.

Therefore it is said: “Here, however, what is called materiality of the heart is physical basis, not door”

Viññattidvayaṃ dvāraṃ kammadvārabhāvato.

The two intimations are doorways, because they are the doors of kamma.

Tannissitassa cittuppādassa abhāvato na vatthu.

They are not base because there is no citta arising in dependence on them.

Pasādarūpaṃ vatthu ceva attasannissitassa cakkhuviññāṇādikassa,

The materiality that are the sense organs are base for seeing-consciousness and so on, which are thus dependent on that base itself,

dvāraṇca aññanissitassa sampañchanādikassa.

and doorway for the receiving-consciousness and so on that are dependent another base.

Sesaṃ ekavīsatividhaṃ rūpaṃ vuttavipariyāyato neva vatthu na ca dvāraṃ.

The remaining twentyone rupas on the contrary are neither doorway nor base.

Vis. 79. Again, it is of five kinds as born of one, born of two, born of three, born of four, and not born of anything.

Herein, what is kamma-born only or consciousness-born only is called 'born of one'. Of these, materiality of the faculties, together with the

heart-basis, is kamma-born only; the two intimations are consciousness-born only. But what is born [now] of consciousness and [now] of temperature is called 'born of two'. That is the sound base only.(33) What is born of temperature, consciousness, and nutriment [452] is called 'born of three'. But that is the three beginning with 'lightness' only. What is born from the four beginning with kamma is called 'born of four'. That is all the rest except 'matter as characteristic'.

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Tīka 79 (for Pali, see below):

“Born from one”, means: only born from one cause.

Is it not so that there is no arising of what is conditioned by only one cause?

True, this does not exist, but here born of one means born by (one of) the conditions that generate materiality.

N: It means materiality originated solely by kamma or by any one of the other three factors.

The way different conditions operate is very intricate. For instance, kamma produces at the time of birth three decads of rupas, and heat is among these. This heat, when the rebirth-consciousness has fallen away, produces in its turn other rupas. However, when it is said, born solely from kamma, other conditions are not taken into account.

Text:

He does not consider (here) another condition for the arising of materiality apart from the condition that generates materiality.

N: Thus, only kamma, citta, temperature or nutrition that originates materiality is taken into account here.

As to born of two etc. this is according to the same method.

As to the expression, because of these (it is of five kinds), this means, according to the classification of these.

As to the expression kamma-born only, this means born solely from kamma.

As to the expression consciousness-born only has here the same meaning.

As to the expression born from consciousness and from temperature, this should be understood as sometimes born from consciousness and sometimes born from temperature.

N: Sound that originates from temperature is, for example, the sound of wind or of a waterfall. Sound that originates from consciousness is speech sound.

We read in the “Manual of Abhidhamma” (Abhidhammattha Sangaha), in the notes of Ven Narada: <Articulate sounds are caused by mind; inarticulate sounds are caused by utu (temperature). Musical notes caused by men are produced by utu, conditioned by mind.>

Text:

That is born of two, thus, by two factors. Elsewhere, these two factors should also be understood according to this method.

N: That is sound only.

Note 33(part of this Tīka), to the Vis. text: <But what is born [now] of consciousness and

[now] of temperature is called 'born of two'. That is the sound base only.>

N: remarks: There are different opinions about sound. Some teachers think that, when originated by citta, it must always be cognizable, others believe that sound is purely mental. For us today these debates may not be very relevant, but at that time it was an issue, as we shall see in the Kathāvatthu and its Co. The Great Commentary is the authoritative Commentary that Buddhaghosa found in the Great Monastery and that he translated from Singhala into Pali.

Text: ' "The sound base only": here some say, "The consciousness-born is always intimate (saviññattika)". The Ancients say, "There is sound due to the intervention (vipphāra) of applied thought that does not intimate".

N: Applied thought and discursive thought (vitakka and vicāra) are cetasikas that play their part in the uttering of speech sound. The word vipphāra is to be translated as vibration, irradiation or manifestation.

In the Kathāvatthu Ch IX, 93, we read about a controversy concerning sound as purely mental, as irradiation or manifestation of applied thought. This idea stems from a wrong interpretation of M.S., sutta 44, 301:< Having first had initial thought and discursive thought, one subsequently utters a speech, therefore initial and discursive thought is activity of speech.>

In the "Debates Commentary" (Co to the Kathāvatthu, p. 147) we read about the refutation of this theory held by the Pubbaseliyas. The Sakavādin (Theravada) shows that there is auditory consciousness also and thus, the controversy about sound as purely mental is ended.

Text: While depending on the word of the Great Commentary that puts it thus, "Intimatable (cognizable) through the ear by means of the sound due to applied thought's intervention", still there is also need of the arising of consciousness-originated sound without intimation (cognition) for because of the words "For the intimation (cognition) is not due to intimating speech" (?), it arises together with sound not intimatable (cognizable) through the ear.

N: I would translate adhippāya by meaning, instead of intention. The translation here is incomplete: < Because he said that there is no intimation (viññatti), namely bodily and verbal intimation, it arises together with sound not audible through the ear. >

Text: That being so, there would have to be a consciousness-born sound-ennad (navaka, group of nine rupas).

N: This group would consist of the eight inseparable rupas and sound. Thus without the rupa that is speech intimation. Whereas the decad of speech intimation, vací-viññatti, is a group of ten rūpas. They are the eight inseparable rūpas (avinibbhoga rūpas), speech intimation (vacíviññatti) and sound (sadda rūpa). These rūpas originate from citta when one normally speaks and in that case the rūpa of speech intimation is the condition for the arising of speech sound. >

Text: And that theory is rejected by the Sanghakāras who imagine that it is self-contradictory to say that there is sound not cognizable through the ear. Others, however, do not reject the Great Commentary's statement and they comment on its intention. How? [They say that] the non-intimation (non-cognition) through the ear of the sound activated due to applied thought's intervention is stated in the Suttas with this intention, "He tells by hearing with the divine ear the subtle sound that is conascent with the intimation, originated by applied thought, and consisting in movement of the tongue and palate, and so on" (cf. A.i,171),

N: See Gradual Sayings, book of the Threes Ch 60, § 5, about thought-reading. He judges by the sound he has heard some one else's citta.

Text:..and that in the Patṭhāna (Ptñ.1,7) the state of object condition for ear-consciousness is stated with reference to gross sound' (Pm. 460.)
(end Note 33)

Tīka text:

This is born of four. As to the expression, that is all the rest, he said that the element of space is together with the (eight) inseparable rūpas.

N: The eight inseparable rupas are included in each group of rupas and space surrounds each group of rupas originated from the four causes, and thus space is born from the four causes.

Vis. 79, Pali:

puna ekajaṃ, dvijaṃ, tijaṃ, catujaṃ, nakutocijātanti imesaṃ vasena pañcavidhaṃ. tattha kammajameva cittajameva ca ekajaṃ nāma. tesu saddhiṃ hadayavatthunā indriyarūpaṃ kammajameva. viññattidvayaṃ cittajameva. yaṃ pana cittato ca ututo ca jātaṃ, taṃ dvijaṃ nāma, taṃ saddāyatanameva. yaṃ utucittāhārehi jātaṃ, taṃ tijaṃ nāma, taṃ pana lahutādittayameva. yaṃ catūhipi kammādīhi jātaṃ, taṃ catujaṃ nāma, taṃ lakkhaṇarūpavajjaṃ avasesaṃ hoti.

Pali-English:

Tīka 79:

Ekato eva jātaṃ ekajaṃ.

“Born from one”, means: only born from one cause.

Nanu ca ekato eva paccayato paccayuppannessa uppatti natthīti?

Is it not so that there is no arising of what is conditioned by only one cause?

Saccaṃ natthi, rūpajanakapaccayesu ekatoti ayamettha adhippāyo.

True, this does not exist, but here born of one means born by (one of) the conditions that generate materiality.

Na hi rūpuppatti rūpajanakato aññaṃ paccayaṃ apekkhati.
He does not consider (here) another condition for the arising of materiality apart from the condition that generates materiality.

Dvijanti-ādīsūpi eseṃa nayo.
As to born of two etc. this is according to the same method.

Imesanti imesaṃ pabhedānaṃ vasena.
As to the expression, because of these (it is of five kinds), this means, according to the classification of these.

Kammajamevāti kammato eṃa jātaṃ. Cittajamevāti etthāpi eseṃa nayo.
As to the expression kamma-born only, this means born solely from kamma.
As to the expression consciousness-born only has here the same meaning.

Cittato ca ututo ca jātanti kālena cittato, kālena ututoti eṃaṃ cittato ca ututo ca jātaṃ
daṭṭhabbaṃ.
As to the expression born from consciousness and from temperature, this should be understood as sometimes born from consciousness and sometimes born from temperature.

Taṃ dvijaṃ dvīhi jātanti. Parato dvīsūpi eseṃa nayo.
That is born of two, thus, by two factors. Elsewhere, these two factors should also be understood according to this method.

Tīka text after the Note:

Taṃ catujaṃ. Avasesanti avinibbhogarūpena saddhiṃ ākāśadhātumāha.
This is born of four. As to the expression, that is all the rest, he said that the element of space is together with the (eight) inseparable rūpas.

Vis.80

80. But 'matter as characteristic' is called 'not born of anything'.
Why? Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen. Though in the passage, 'The visible-data base, the sound base, the odour base, the favour base, the tangible-data base, the space element, the water element, lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, and physical food--these states are consciousness-originated' (cf. Dhs. 667) and so on, a state of birth [that is, growth] being born from somewhere can be understood as allowable since the point of view here is the moment when the conditions that are giving birth to the kinds of materiality are exercising their function.

This, firstly, is the section of the detailed explanation dealing with

the materiality aggregate.

Remarks:

As we have seen there are four rupas as characteristics: origination, continuity, decay and impermanence. These are inherent in all groups of rupa. Since they are characteristics, they are not originated by any of the four causes that originate rupas. Strictly speaking, there is no arising of arising, however, from another viewpoint it can be said (it is allowable as the Vis text states) that when kamma and the other three causes originate rupas, they also cause the arising (or birth) of the characteristics of origination and continuity which are bound up with the other rupas in a group.

The Vis. enumerates the rupas that are originated by citta or as appropriate by the other causes, and includes here the two rupas of growth of matter, continuity of matter. These two are actually the origin or birth of rupa as we have seen. Continuity or development follows immediately upon growth, which is the first moment of a group of rupas. When we consider the moment that a cause such as citta begins to originate a group of rupas, it is allowable to see also the characteristics of origination and continuity inherent in a group of rupas as being caused by citta. Thus in that sense there is arising of arising. This cannot be said of decay and impermanence, since these manifest themselves after the moments of growth and development.

In olden times this was an issue and we read about debates about this subject in the Expositor (I, p. 442, and also in the Co to the Abhidhammattha Sangaha, p. 243).

We read in the Expositor: "But in the ultimate sense birth does not come into being. To one who is being born, the mere [fact of] rebirth comes into being. ... Maturity and breaking up do not get that common usage. And why? From their absence at the moment when the productive cause is powerful. For there is power to productive causes only at the moment of the production of a state to be produced; none subsequent to that..."

We read also about a discussion regarding the sutta texts of the Dependent Origination. In the Suttas we read about birth, old age and death that arise dependent on conditions.

Some people were doubting whether this text is not a contradiction of the fact that old age and death which are maturity and breaking up of what has arisen, do not arise from a cause. The Expositor states: "In the Sutta the teaching is explanatory..."

We read in the Co to the Abhidhammattha Sangaha (p. 243): <Therefore the ancients have said:

'In the text [of the Abhidhamma] the generation of birth from some cause is [stated] from a particular standpoint (pariyāyato); since in these three [birth, decay, impermanence] the intrinsic nature of conditioned things is [found], they have been said to be conditioned.' >

It is also stated in the Expositor that birth, decay and death happen bound up with the bases (the rupas of solidity, the other four great Elements and the other rupas). When these rupas appear, birth, decay and death are revealed.

From these discussions we learn that there are different methods of explanation (pariyāya).

Also with regard to other subjects there is reference to different methods of explanation, for example, the four kinds of āharā, nutrition, one being physical food, and three being mental. They can be explained by way of the Patthana (conditional relations) or by way

of the Dependent origination. There are no contradictions, only different aspects are shown by means of different methods of teaching.

Tīka Vis 80;

As to the expression, matter as characteristic is called not born from anything”, because they are not arisen from any cause...

How should it be understood that materiality as characteristic does not arise?

Because it is without that characteristic.

N: It is itself the characteristic of arising etc. and therefore it does not have the characteristic of arising.

In the texts about origination of visible object and so on, the characteristics of birth etc. are to be found, but not (the characteristics of) birth (arising) etc. itself.

Therefore, it should be known that arising etc, does not arise, etc. ..

N: Origination, being a characteristic, does not arise.

Text:

Therefore he said, “Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen”, and this refers to old age and death.

N: Old age and death can be taken in the conventional sense. But when it is used in the ultimate sense with reference to the characteristics of rupas, the decay and impermanence of groups of rupa are meant.

Text:

Here, in this case, with the words, there is no arising, he spoke about the fact that old age and death do not arise....

N: the Tīka then explains the words of the Vis text: Though in the passage, 'The visible-data base, the sound base, .. where it is shown that it is allowable to say that a factor such as citta, when it originates a group of rupas, also originates the characteristic of arising that is bound up with that group.

Text:

Why did he say that old age and death have arisen dependent on a condition?

Because of the ripening and breaking up of the dhammas that have arisen dependent on conditions, when these occur, not when they do not occur.

N: Here the method of explanation is the method of the Dependent Origination. When there is birth, there have to be decay and death.

Tīka text:

What is not born does not mature or break up, therefore, with reference to birth that is dependent on conditions he said, by way of the method of teaching in the suttas, “old age and death have arisen in dependence on conditions.”....

N: The Tīka concludes this section of Rupakkhandha by stating that what was not mentioned here with regard to birth in sensuous planes etc. by kamma-condition etc., will be explained elsewhere in the teaching on the Dependent origination.

Tīka:

This is the section of the detailed explanation dealing with the materiality aggregate.

N: Concluding remarks:

We are reminded here that all the rupas, the four great Elements and the derived rupas, originated by the four factors, have the characteristics of origin, continuation (development), decay and breaking up. Of all those rupas, visible object or colour is the only rupa that can be seen. All the other rupas are invisible. Visible object is a rupa that is present in each group of rupas, it is one of the inseparable rupas. Visible object or colour of the body is originated by kamma, citta, temperature or nutrition. We cling to visible object and it seems to last, but we should remember that also visible object arises and then falls away completely. No matter how solid the body may appear, the rupas that arise because of the appropriate conditions have to fall away. What is born, arisen from a cause, has to mature and has to break up.

In this way we are reminded time and again that what we take for the body are only rupas that are impermanent, dukkha and non-self.

Pali-English:

. Vis 80:

lakkhaṇarūpaṃ pana nakutocijātaṃ. kasmā? na hi uppādassa uppādo atthi, uppannassa ca paripākabhedamattaṃ itaradvayaṃ. yampi `rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāśadhātu āpodhātu rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā, rūpassa upacayo, rūpassa santati, kaba.līkāro āhāro, ime dhammā cittasamuṭṭhānā"tiādīsu (dha. sa. 1201) jātiyā kutocijātattaṃ anuññātaṃ, taṃ pana rūpajanakapaccayānaṃ kiccānubhāvakkhaṇe diṭṭhattāti veditabbaṃ.

idaṃ tāva rūpakkhandhe vitthārakathāmukhaṃ.

Tīka Vis 80;

Lakkhaṇarūpaṃ pana nakutocijātanti kutocipi paccayato na jātaṃ,

As to the expression, matter as characteristic is called not born from anything”, because they are not arisen from any cause...

Kathaṃ panetaṃ viññātabbaṃ lakkhaṇarūpaṃ na jāyatīti?

How should it be understood that materiality as characteristic does not arise?

Lakkhaṇābhāvato.

Because it is without that characteristic.

Uppattimantānaṃ hi rūpāyatanādīnaṃ jāti-ādīni lakkhaṇāni vijjanti, na evaṃ jāti-ādīnaṃ. In the texts about origination of visible object and so on, the characteristics of birth etc. are to be found, but not (the characteristics of) birth etc. itself.

Tasmā viññātabbameṭaṃ jāti-ādīni na jāyantīti....

Therefore, it should be known that arising etc, does not arise, etc. ..

Tenāha ña hi uppādassa uppādo atthi, uppannassa ca paripākabhedamattaṃ itaradvayan”ti, jarāmaṇanti attho.

Therefore he said, “Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen”, and this refers to old age and death.

Tattha “uppādo natthī”ti etena uppādassa jarāmaṇābhāvamāha....

Here, in this case, with the words, there is no arising, he spoke about the fact that old age and death do not arise....

N: the Tīka then explains the words of the Vis text: Though in the passage, 'The visible-data base, the sound base, .. (yampi..) where it is shown that it is allowable to say that a factor such as citta, when it originates a group of rupas, also originates the characteristic of arising that is bound up with that group.

Text:Yadi evaṃ kathaṃ “jarāmaṇaṃ paṭiccasamuppannaṃ”ti (saṃ. ni. 2.20) vuttaṃ? Why did he say that old age and death have arisen dependent on a condition?

Yasmā paṭiccasamuppannānaṃ dhammānaṃ paripākabhaṅgatāya tesu santesu honti, na asantesu.

Because of the ripening and breaking up of the dhammas that have arisen dependent on conditions, when these occur, not when they do not occur.

Na hi ajātaṃ paripaccati, bhijjati vā, tasmā taṃ jātipaccayataṃ sandhāya “jarāmaṇaṃ paṭiccasamuppannaṃ”ti (saṃ. ni. 2.20) pariyāyena suttesu vuttaṃ.

What is not born does not mature or break up, therefore, with reference to birth that is dependent on conditions he said, by way of the method of teaching in the suttas, “old age and death have arisen in dependence on conditions.”....

N: The Tīka concludes this section of Rupakkhandha by stating that what was not mentioned here with regard to birth in sensuous planes etc. by kamma-condition etc., will be explained elsewhere in the teaching on the Dependent origination.

Tīka: Iti rūpakkhandhe vitthārakathāmukhaṃ.

This is the section of the detailed explanation dealing with the materiality aggregate.

Viññāṇakkhandha.

Intro Vis 81:

N: We read in the ‘Dispeller of Delusion’ 9I, Ch One, Classification of the Aggregates, p. 1) about the meaning of the word khandha. It can be heap (rāsi) or category.<..therefore the aggregates (khandhā) should be understood as having the characteristic of a heap. It is also permissible to say in the sense of a portion (koṭṭhāsa).> It is explained that the materiality heap is classified in eleven ways and <divided into the 25 portions of materiality and as the 96 portions of materiality- all this the Fully enlightened One taught by summarizing it under the name materiality aggregate (rupakkhandha).>

In the same way he summarized all the different portions of the other khandhas and took these altogether in each of the other khandhas.

Each of the five khandhas includes respectively different rupa, feelings, perceptions, formations (or activities) and citta, but the Buddha classified them as just five khandhas. One khandha is rupa-khandha and four khandhas are nama- khandhas. Thus, the paramattha dhammas of citta, cetasika and rupa are classified as five khandhas.

The khandha of formations or activities, saṅkhārakkhandha, comprises all cetasikas other than feeling and perception.

We should remember that saṅkhāra has different meanings in different contexts. Saṅkhāra dhamma comprises all conditioned dhammas, all rupa, citta and cetasika, whereas saṅkhārakkhandha comprises only fifty cetasikas.

The khandhas are not abstract categories, they arise at this moment. Seeing is the khandha of consciousness, and when there is seeing, there are also the rupa that is eyebase, the rupa of visible object, feeling, perception, and seven cetasikas included in the khandha of formations. We take the khandhas for self, but they have no owner.

Vis. 81:

Among the remaining aggregates, however, whatever has the characteristic of being felt(34) should be understood, all taken together, as the feeling aggregate; and whatever has the characteristic of perceiving, all taken together, as the perception aggregate; and whatever has the characteristic of forming, all taken together, as the formations aggregate; and whatever has the characteristic of cognizing, all taken together, as the consciousness aggregate. Herein, since the rest are easy to understand when the consciousness aggregate has been understood, we shall therefore begin with the commentary on the consciousness aggregate.

note 34 (N: this is only a summary of the Tīka). "Has the characteristic of being felt" means that it has as its characteristic what is felt, what is experienced as the "taste (stimulus)" of the object. "Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on. Forming (abhisankharaṇa) is accumulating, or it is contriving by becoming interested. And it is because volition is basic in both of these ways that the formations aggregate is said thus to have the 'characteristic of forming'. For in expounding the formations aggregate in the Suttanta-Bhājanīya of the Vibhaṅga, volition was expounded by the Blessed One thus, "Eye-contact-born volition" (Vbh. 8) and so on. "Has the characteristic of cognizing" means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving' (Pm.462).

Tīka Vis. 81:

English:

As to the expression, whatever (has the characteristic of being felt), he showed the meaning of khandha or heap that was classified in many ways by defining it completely with two expressions.

N: He defined it by the words: Whatever feeling. The word <whatever> is all-inclusive.

Tīka: As to the expression, the characteristic of being felt, this means that it has the characteristic of being felt, that it experiences the "taste" of the object.

.....or what was formerly said in the teaching on rupakkhandha, should be arranged here and connected.

N: See Intro. Just as all the different rupas classified in many ways under many aspects were summarized and all taken together as one group or khandha, evenso all the different feelings are taken all together as one khandha. And it is the same with the other khandhas.

Tīka:

As to the expression, all taken together, this means that he, in his wisdom, has summarized all that he has classified as past, etc.

N: The khandhas are classified as past, present, future, and in several other ways.

Tīka:

Thus this effects the meaning of heap or category.

"Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on.

N: Saññā, perception, recognition or remembrance, marks the object that is cognized by citta so that it can be recognized. It accompanies each citta. It accompanies, for example, seeing that sees colour, such as a blue colour, and marks it, but at the moment of seeing it is not yet defined as blue. Only in a mind-door process of citta arising later on the colour is defined as blue.

Tīka:

Forming is accumulating, acquisition of the task, or coordinating, and because volition is principal in both ways, it is said of the aggregate of formations that it has the characteristic of forming.

N: Of the khandha of formations, sankhārakkhandha, volition is principal <because of its obviousness in the sense of accumulating> (Dispeller of Delusion, p. 22). Volition has its own task and it also coordinates the work of the accompanying dhammas. Abhisankhara designates volition that is kusala kamma or akusala kamma which is accumulated. It is a link in the Dependent Origination.

Tīka:

In the Suttanta division of the Book of Analysis, in the analysis of the khandha of formations, the Blessed One expounded volition thus: <volition born of eye-contact...>

N: We read in the “Dispeller of Delusion” (§ 80. p. 20) an explanation of <born of eye-contact>. It is explained thus: <.the impression which makes eye-sensitivity (etc.) accompanied by impact (sapaṭigha) its basis, and arises due to visible data (etc.) accompanied by impact, is called impact-impression (paṭighasamphassa)...> Thus, this means that volition arises in dependence on the basis (the eyesense) and the object that impinges on the eye-base, and it is the same in the case of the contacts through the other senses and the mind. It is said: <that which is mind-impression-born can have the heart (hadaya) as basis or no basis. All is volition of the four planes.>

In the arupa-brahma planes there is no rupa and thus no physical basis. Volition of the four planes: this refers to the four planes of citta: the plane of the sense sphere, the plane of rupa-jhanacitta, arupa-jhanacitta and lokuttara citta.

Tīka:

....As to the expression, it has the characteristic of cognizing", this means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving.

N: Consciousness is the principal in cognizing the object, and the cognizing of consciousness is different from remembrance or perception (sañña) which marks or recognizes the object. In Vis XIV, 3, perception has been compared to a child that sees a coin without discretion, and citta has been compared to a villager who knows more about the characteristics of the coin. Whereas pañña is like a money changer who knows everything, all details, of the coin.

Tīka: As to the expression, since the rest, beginning with the aggregate of feeling, is easy to understand (when the consciousness aggregate has been understood), this means that this is so because of its single arising etc, and because it is of the same nature etc. in the classification.

N: Single arising etc., this means: the four nama khandhas arise and fall away together. For them there are the three moments of arising, presence and dissolution (Dispeller, p. 23). The nama-khandhas that arise together are of the same nature (jāti) of kusala, akusala, vipaka or kiriya. They are of the same plane of citta: sense sphere, rupa-jhana, arupa-jhana or lokuttara. Thus, if the consciousness aggregate is understood first, the other three nama khandhas will be understood more easily.

Pali -English:

Pali:

Vis:81. itaresu pana yaṃkiñci vedayitalakkhaṇaṃ, sabbam taṃ ekato katvā vedanākkhandho, yaṃkiñci sañjānanalakkhaṇaṃ, sabbam taṃ ekato katvā saññākkhandho, yaṃkiñci abhisankharaṇalakkhaṇaṃ, sabbam taṃ ekato katvā saṅkhārakkhandho, yaṃkiñci vijānanalakkhaṇaṃ, sabbam taṃ ekato katvā viññāṇakkhandho veditabbo. tatha yasmā viññāṇakkhandhe viññāte itare suviññeyyā honti, tasmā viññāṇakkhandham ādiṃ katvā vaṇṇanaṃ karissāma.

Tīka:

Yaṃ kiñcīti anavasesapariyādānadīpakena padadvayena vedayitassa bahubhedataṃ dassento vuccamānaṃ rāsaṭṭhaṃ ulliṅgeti.

As to the expression, whatever (has the characteristic of being felt), he showed the meaning of khandha or heap that was classified in many ways by defining it completely with two expressions.

Vedayitaṃ ārammaṇarasānubhavanaṃ lakkhaṇaṃ etassāti vedayitalakkhaṇaṃ.

As to the expression, the characteristic of being felt, this means that it has the characteristic of being felt, that it experiences the "taste" of the object.

(Sabbam taṃ dhammajātanti adhippāyo,) pubbe vā rūpakkhandhakathāyaṃ vuttaṃ adhikārato ānetvā sambandhitabbaṃ.

.....or what was formerly said in the teaching on rupakkhandha, should be arranged here and connected.

Ekato katvāti atītādibhedabhinnaṃ sabbam taṃ buddhiyā ekato katvā.

As to the expression, all taken together, this means that he, in his wisdom, has summarized all that he has classified as past, etc.

Evañhi rāsaṭṭhassa sambhavo.

Thus this effects the meaning of heap or category.

Nīlādibhedassa ārammaṇassa sañjānaṃ, nīlaṃ pītaṃ dīghaṃ rassaṃ”ti (dha. sa. 615) ca ādinā saññuppādasena jānaṃ gahaṇaṃ lakkhaṇaṃ etassāti sañjānalakkhaṇaṃ.

"Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on.

Abhisankharaṇaṃ āyūhanaṃ byāpārāpatti, abhisandahanaṃ vā,
Forming is accumulating, acquisition of the task, or coordinating,

ubhayathāpi cetanāpadhānatāya saṅkhārakkhandhassa evaṃ vuttaṃ
“abhisankharaṇalakkhaṇaṃ”ti.

and because volition is principal in both ways, it is said of the aggregate of formations that it has the characteristic of forming.

Tathā hi suttantabhājanīye saṅkhārakkhandhaṃ vibhajantena bhagavatā
“cakkhusamphassajā cetanā”ti-ādinā (vibha. 21) cetanāva vibhattā.

In the Suttanta division of the Book of Analysis, in the analysis of the khandha of formations, the Blessed One expounded volition thus: <volition born of eye-contact...>

(Minitabbavatthum nā.liyā minamāno puriso viya) yena sañjānanākāraṇiṭṭhena ākārena
visayaṃ gaṇhāti,

taṃ ārammaṇūpaladdhisankhātā vijānaṃ lakkhaṇaṃ etassāti vijānalakkhaṇaṃ.

....As to the expression, it has the characteristic of cognizing", this means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving.

Itare vedanākkhandhādayo suviññeyyā hontīti viññāṇena ekuppādādibhāvato, samānajāti-
ādivibhāgato ca.

As to the expression, since the rest, beginning with the aggregate of feeling, is easy to understand (when the consciousness aggregate has been understood), this means that this is so because of its single arising etc, and because it is of the same nature etc. in the classification.

This following note is not part of the Tīka, but it is from the translator of the Visuddhimagga.

note 35. 'Profitable' in the sense of health, blamelessness, and

pleasant result (see Pm.463). 'Unprofitable' in the opposite sense.

'Indeterminate' because not describable as either profitable or

unprofitable (see Pm. 464). This is the first of the twenty-two triads

in the Abhidhamma Mātikā (Dhs., p. 1).

Pali has five principal words, nāma, viññāṇa, mano, citta, and ceto, against the normal English 'consciousness' and 'mind'. While their

etymology can be looked up in the dictionary, one or two points need noting here. 'Nāma' (rendered by 'mentality' when not used to refer to a name) is almost confined in the sense considered to the expression 'nāma-rūpa' ('mentality-materiality') as the fourth member of the dependent origination, where it comprises the three mental aggregates of feeling, perception, and formations, but not that of consciousness (viññāṇa).

Nina: Nāma is used in a general sense for all mental phenomena and also for nibbana that is an unconditioned nāma (Dhammasangani). However, in the context of the Dependent Origination nāma stands for the cetasikas of feeling, perception, and formations, thus, for all cetasikas.

Note: 'Viññāṇa' (rendered by 'consciousness') is, loosely, more or less a synonym for 'mano' and 'citta'; technically, it is bare cognition considered apart from feeling, perception or formations.

N: It is used in connection with khandha and also in the context of the sense-cognitions of cakkhu-viññāṇa, eye-consciousness (or seeing) etc.

With bare cognition the translator means: citta has the function of just cognizing an object. This is true for all cittas, no matter they are called viññāṇa, citta or mano.

'Note: Mano' (rendered by 'mind'), when used technically, is confined to the sixth internal base for contact (Ch. XV).

N: Mano is used in different contexts. Mano is used in manodvārāvajana citta, mind-door adverting-consciousness. The mind-door adverting-consciousness adverts to an object through the mind-door. The mind-door, manodvāra, is the last bhavanga-citta arising before the mind-door process begins there is also the word mano in manāyatana: mind-base, in the context of the āyatanas. The meaning of mind-base is: all cittas.

Note: 'Citta' (rendered by 'mind' and 'consciousness' or '[manner of] consciousness'), when used technically, refers to a momentary type-situation considered as viññāṇa in relation to the tone of its concomitant feeling, perception and formations.

N: This is not very precise. Citta is always momentary, it arises and falls away immediately. Cittas are varied, they are conditioned by the accompanying cetasikas.

Note: Possibly, a better rendering would have been 'cognizance' throughout. It carries a flavour of its etymological relative, 'cetanā' ('volition'). 'Ceto' (another etymological relative, rendered by 'heart'--i.e. 'seat of the emotions'--, 'will' or 'mind'), when used loosely is very near to 'citta'; but technically it is restricted to one or two such expressions as 'ceto-vimutti' ('mind-deliverance' or 'heart-deliverance').

N: When we study the Abhidhamma we can see that there isn't any term used loosely. Nor can we speak of technical use. Different terms used for citta show us different aspects in different contexts. The Abhidhamma is very precise and it teaches us about realities.

Intro to Vis. 82.:

The goal of our study of viññāṇakkhandha, the khandha of consciousness, should be the understanding of citta as non-self, anatta. As the Visuddhimagga states: <Consciousness (viññāṇa); according as it is said, 'It cognizes, friend, that is why "consciousness" is said'.>

The Tīka comments: <..there truly is no one at all who is a doer, and thus, he said “it cognizes”, in order to explain merely the nature of an action.>

We read in the Atthasālinī (Expositor I, p. 148, 149) a definition of citta:

<[Mind or] consciousness is that which thinks of an object... As to its characteristics, etc., cognizing object is its characteristic, forerunning is its function, connecting is its manifestation, a mental and material organism [nāma-rūpa) is its proximate cause. >

The Atthasālinī then explains: <But when a ‘door’ is reached at the place where the ‘object’ is evolved, consciousness is the forerunner, the precursor. A visible object seen by the eye is cognized by consciousness, etc.> Citta is the chief or principal in cognizing an object such as visible object, sound, and so on. The accompanying cetasikas that each perform their own function assist the citta in cognizing an object, but citta is the principal. Connection is the manifestation of citta. The Atthasālinī states: <The consciousness which arises next does so immediately after the preceding consciousness, forming a connected series.> In our life from birth to death there is an uninterrupted series of cittas arising and falling away in succession. It was like this in past lives and it will be so in future lives. So long as we are in the cycle of birth and death the uninterrupted stream of cittas is without end.

As to the proximate cause of citta, in the planes where there are five khandhas, nama and rupa, cetasikas and rupa are the proximate cause (immediate occasion) of citta. Citta cannot arise without cetasikas and without rupa. It needs a physical base and other rupas that condition it. In the arupa-brahma planes citta arises without rupa, there are only four khandhas in those planes.

In the following paragraphs of the Visuddhimagga we shall study all the different types of citta that are accompanied by various types of cetasikas and are of different planes of citta. Thus we shall see that citta is conditioned in many ways. Each citta arises because of its own conditions and there is no self who can cause its arising.

The Visuddhimagga states that citta is threefold according to kind, namely, (I) kusala, profitable, (Ī)akusala, unprofitable, and (ĪI) avyākata, indeterminate, neither kusala nor akusala.

Before the Tīka elaborates on these three aspects we are reminded of the truth that <there truly is no one at all who is a doer.>

Vis 82

82. 'Whatever has the characteristic of cognizing should be understood, all taken together, as the consciousness aggregate' was said above. And what has the characteristic of cognizing (vijānana)? Consciousness (viññāṇa); according as it is said, 'It cognizes, friend, that is

why "consciousness" is said' (M.i,292). The words viññāṇa (consciousness), citta (mind, consciousness), and mano (mind) are one in meaning.

That same [consciousness], though one in its individual essence with the characteristic of cognizing, is threefold according to kind, namely, (I) profitable, (Ī) unprofitable, and (ĪI) indeterminate.(35)

Tīka Vis. 82, English:

He said of consciousness itself “whatever (has the characteristic of cognizing)”, in order to explain the meaning of having the characteristic of cognizing as stated in the sutta. He said, <the characteristic of cognizing> with reference to its nature, in order to explain that it occurs merely because of conditions, thus, that it is a dhamma with its own nature. Apart from a dhamma with its own nature, there truly is no one at all who is a doer, and thus, he said “it cognizes”, in order to explain merely the nature of an action.

N: As we read in the Vis.:<according as it is said, 'It cognizes, friend, that is why "consciousness" is said' (M.i,292).> In Pali no article is used here. There is merely the declination of the verb cognizing in the third person singular.

Tīka:

He made known in accordance with different methods of teaching: consciousness with the meaning of cognizing, citta with the meaning of thinking (of an object) and so on, and mind with the meaning of measuring (an object).

N: As we read in the Vis.: <The words viññāṇa (consciousness), citta (mind, consciousness), and mano (mind) are one in meaning. >

The Expositor (I, p.185) deals with synonyms of citta: <...‘consciousness’ (citta) is so called because of its variegated nature (citta also has the meaning of variegated). There is a word association of citta and cinteti, to think. Citta thinks of an object. <‘Mind’ (mano) is so called because it knows the measure of an object.> Here is a word-association of mano and measure. The Expositor adds mānasa that is similar to mano, and heart, hadaya, that is also used for citta. Viññāṇaṃ, cittaṃ and mano are the same in meaning, but these terms are used each in different contexts.

Tīka: And to this extent he explained consciousness by way of khandha or by way of other classifications or methods of teaching.

N: The Tīka explains that there are many ways of classification, but all cittas can be seen as threefold, as kusala, akusala and avyākata, indeterminate.

Tīka:

Here he taught just the meaning of wholesome, unwholesome and indeterminate... There kusala has the meaning of wholesome. What does this mean ?

It has the meaning of healthy, blameless, productive of happy results...

N: Kusala can be translated as wholesome, profitable or moral.

The Tīka now explains word associations of the term kusala, in the same way as the “Expositor” (I, p. 48. 49). Word associations are used as a means to show different aspects of realities. We read that ‘kusala’ causes contemptible things to tremble (this is associated with the stems ku, bad, and tremble, sal). <Or just as the kusa grass cuts a part of the hand with both edges, so also certain things cut off the corrupt part in two portions, either what has arisen, or what has not arisen. Therefore kusalas are so called because they cut off the corruptions like the kusa grass.>

Thus, kusala can prevent the arising of akusala.

Tīka:

Kusala is so called because it shakes and obstructs contemptible and blamable dhammas....

N: The Tīka explains that because of dosa, aversion, and other defilements unwholesome deeds which are greatly blameful such as killing are committed, but that kusala can obstruct these and cause them to be destroyed.

Tīka: Or kusala dhammas are so called because they eradicate, make an end to and destroy contemptible dhammas.

puññakiriyavasena pavattāni saddhādāni indriyāni, tehi lātabbaṃ pavattetabbanti kusalaṃ. Kusala is so called because it should take up and cause the arising of the faculties of confidence and so on, by means of the meritorious deeds....

N: The ten meritorious deeds (puññakiriya vatthu) can also be classified as dāna, sīla and mental development. Dāna includes not only giving away of material things, it is also, for example, giving of knowledge, or the appreciation of other’s kusala. Sīla includes not only abstinence from akusala but also helping and paying respect to those who deserve it. Straightening one’s views, one of the ten meritorious deeds, can go together with all kinds of kusala. When rectifying our views, we can learn to see the benefit of kusala and the disadvantage of akusala. We can come to understand kusala as non-self.

There are five faculties, indriyas, that should be developed together: confidence, energy or courage (virīya), mindfulness, concentration and wisdom. Confidence is confidence in the Triple Gem, in the Path, in kusala.

We read further on in the Tīka about the meaning of akusala. Akusala can be translated as unwholesome, unprofitable or immoral.

Tīka:

Akusala is: not kusala, and this means: being the opposite of kusala.

N: Then the text explains akusala as being the opposite of kusala by being unhealthy, blamable, productive of unhappy results, not skilful. etc.

Tīka:

Just as kusala is in direct opposition to akusala, and by nature opposed to illness of cetasikas, and so on, here also akusala is explained by the method of health and so on. Therefore, he said that akusala is directly opposed to kusala, with the words: <it means being the opposite of kusala.>...

N: As to the method of health, this means the method of health and illness, the opposite of health. Kusala citta and its accompanying cetasikas are as it were healthy, and akusala citta and its accompanying cetasikas are as it were ill. Akusala is in all respects the opposite of kusala.

Further on we read about citta that is avyākata, indeterminate:

Tīka text:

Indeterminate (or unmoral) means undeclared. This means that what is indeterminate cannot be declared either kusala or akusala; it is indeterminate. Here what is of the nature of kusala is blameless and has a happy result.

What is of the nature of akusala is blameful and has an unhappy result.

.....

As was said here before, “indeterminate has the characteristic of bringing no result”.

N: Indeterminate is not kusala nor akusala, and thus it cannot produce any result. The cittas that are indeterminate are kiriyacittas, inoperative cittas, and vipākacittas, cittas that are the results of kamma.

Vis. 82, Pali:

82. yaṃkiñci vijānanalakkhaṇaṃ sabbam taṃ ekato katvā viññāṇakkhandho veditabboti hi vuttaṃ. kiñca vijānanalakkhaṇaṃ viññāṇaṃ. yathāha`vijānāti vijānātīti kho āvuso tasmā viññāṇanti vuccatī'ti (ma0 ni0 1.449). viññāṇaṃ cittaṃ manoti atthato ekaṃ. tadetaṃ vijānanalakkhaṇena sabhāvato ekavidhampi jātivasena tividhaṃ kusalaṃ, akusalaṃ, abyākatañca.

Tīka Vis. 82: Pali English:

Attanā “vijānanalakkhaṇaṃ”ti vuttamatthaṃ suttana samatthetum “yaṃ kiñcī”ti-ādi vuttaṃ.

He said of consciousness itself “whatever (has the characteristic of cognizing)”, in order to explain the meaning of having the characteristic of cognizing as stated in the sutta.

Yathāpaccayaṃ pavattimattametam, yadidaṃ sabhāvadhammoti dassetum ‘vijānanalakkhaṇaṃ’ti bhāvasādhanavasena vuttaṃ.

He said, <the characteristic of cognizing> with reference to its nature, in order to explain that it occurs merely because of conditions, thus, that it is a dhamma with its own nature.

Dhammasabhāvā vinimutto koci kattā nāma natthīti tasseva kattubhāvaṃ dassetuṃ
“vijānātī”ti vuttaṃ.

Apart from a dhamma with its own nature, there truly is no one at all who is a doer, and thus, he said “it cognizes”, in order to explain merely the nature of an action.

Yaṃ vijānanatṭhena viññāṇaṃ, tadeva cintanādi-atthena cittaṃ, mananatṭhena manoti
pariyāyatopi naṃ bodheti.

He made known in accordance with different methods of teaching: consciousness with the meaning of cognizing, citta with the meaning of thinking (of an object) and so on, and mind with the meaning of measuring (an object).

Ettāvatā ca khandhato, bhedato, pariyāyato ca viññāṇaṃ vibhāvitaṃ hoti.

And to this extent he explained consciousness by way of khandha or by way of other classifications or methods of teaching....

... taṃ idhādhippetameva pana dassento “kusalaṃ, akusalaṃ, abyākatañcā”ti āha.

Here he taught just the meaning of wholesome, unwholesome and indeterminate. ...

Tattha kusalatṭhena kusalaṃ. Koyaṃ kusalatṭho nāma?

There kusala has the meaning of wholesome. What does this mean ?

Ārogyatṭho anavajjatṭho sukhavipākatṭho.

It has the meaning of healthy, blameless, productive of happy results...

Kucchitānaṃ vā sāvajjadhammānaṃ salanato saṃvaraṇato kusalaṃ.

Kusala is so called because it shakes and obstructs contemptible and blamable dhammas....

Kucchitānaṃ vā sānato antakaraṇato vināsanato kusāni,

Or kusala dhammas are so called because they eradicate, make an end to and destroy contemptible dhammas.

puññakiriyavasena pavattāni saddhādīni indriyāni, tehi lātabbaṃ pavattetabbanti kusalaṃ.

Kusala is so called because it should take up and cause the arising of the faculties of confidence and so on, by means of the meritorious deeds....

Na kusalanti akusalaṃ, kusalapaṭipakkhanti attho.

Akusala is: not kusala, and this means: being the opposite of kusala...

Ettha ca yasmā kusalaṃ akusalassa ujuvipaccanīkabhūtaṃ,

Just as kusala is in direct opposition to akusala,

and by nature opposed to illness of cetasikas, and so on, here also akusala is explained by the method of health and so on.

tasmā akusalam̐ pana kusalassa ujuvipaccanīkabhūṭanti vuttam̐ “kusalapāṭipakkhanti attho”ti....

Therefore, he said that akusala is directly opposed to kusala, with the words: <it means being the opposite of kusala.>...

Na byākatanti abyākatam̐, kusalākusalabhāvena akathitanti attho.

Indeterminate (or unmoral) means undeclared. This means that what is indeterminate cannot be declared either kusala or akusala; it is indeterminate.

Tattha kusalabhāvo anavajjasukhavipākaṭṭho.

Here what is of the nature of kusala is blameless and has a happy result.

Akusalabhāvo sāvajjadukkhavipākaṭṭho,

What is of the nature of akusala is blameful and has an unhappy result...

Tathā hetam̐ “avipākalakkhaṇan”ti vuccati.

As was said here before, “indeterminate has the characteristic of bringing no result”.

Intro to Vis. 83:

There are many factors necessary as conditions for the arising of the first type of kusala citta of the sense-sphere: accompanied by wisdom associated with pleasant feeling and unprompted. A desirable object is one of the conditions for citta to be accompanied by pleasant feeling. It is explained that a desirable object is not necessarily a condition for citta with attachment. Citta can rejoice in the object with wise attention.

We read in the <Atthasālinī> (Expositor I, p. 100): <For this first class of consciousness is accompanied by joy, because a desirable object having arisen, abundance of such factors as faith are reasons for joy. Eleven states also conduce to the production of zest (or rapture, pīti) as a factor of wisdom, namely, recollection of the Buddha, of the Law (Dhamma), of the Order, of the precepts, of self-sacrifice, of spirits (devas), of peace, avoidance of rough (i.e., ill-tempered) persons, serving meek persons, reflection on a Suttanta which instills faith and a tendency to all this. It is thus that 'accompanied by joy' should be understood.>

When there is strong confidence in the Triple Gem and the development of kusala, including right understanding, there are conditions for kusala citta with paññā that is accompanied by pleasant feeling and enthusiasm (pīti). The Tīka reminds us that pleasant feeling accompanies the citta until it dissolves. Feeling does not last, it falls away immediately, there is no self who can cause feeling to be pleasant.

We read in the <Atthasālinī> (Expositor p. 100):

<A person thinking: 'I ought to do meritorious deeds,' has his mind 'determined' for moral acts, 'bent' only on moral acts by inhibiting immoral acts, well 'trained' by constant practice of good.>

As to the word 'bent on', the Pali has: pariṇāmita, bend to, change into. There can be a change from akusala to kusala if one understands the right conditions to be cultivated. An abundance of right reflection is also a condition for kusala. We need good friends who give us stimulating talks.

We then read that the Tīka refers to the four wheels that are favorable conditions for the arising of kusala citta with right understanding. These four wheels are: living in a suitable place, association with noble persons, right aspiration, and meritorious deeds formerly done. (See AN IV, 4, 1, The Wheel).

Further on the Tīka mentions as conditions for the citta to be accompanied by wisdom: past kamma, maturity of the faculties, that is to say: the faculties of confidence, energy, mindfulness, concentration and wisdom which have to be developed. Another factor is one's age. The age from forty to fifty is the most favorable age to develop wisdom according to the Visuddhimagga.

Kusala citta accompanied by wisdom needs many conditions, some stemming from the past and others that are of the present.

The Dhammasaṅgāṇī, when dealing with the first type of kusala citta, states: <At the occasion (yasmim samaye) when kusala citta belonging to the sense sphere has arisen accompanied by joy and associated with knowledge, unprompted...> and then it enumerates the many cetasikas that assist the citta. The "Expositor" (p. 76 etc.) explains numerous meanings of samaya, such as: time or occasion, concurrence of causes, moment. It explains that the <four wheels> should be classed as the one moment in the sense of occasion, they form the occasion for the production of merit. It states: <It does not occur without there being a concurrence of circumstances, such as existence as a human being, the rise of the Buddha, and the stability of the good Law, etc.... > It shows the extreme shortness of the time in the occurrence of kusala citta and it points out <the extreme rarity of such moments>. It stresses that advice has been given that we should have strenuousness and earnestness in paṭivedha, realization of the truth, since this is very difficult: <as difficult for the mind as stringing pearls in the dark by a lightning-flash, because of its extremely short duration.>

Samaya can also mean group, and this shows the simultaneous occurrence of many dhammas. The kusala citta is accompanied by many cetasikas, each performing their own function.

By samaya is shown the concurrence of conditions, the mutual contribution towards the production of a common result. The Expositor explains with regard to samaya as condition: <By this word showing thus the condition, the conceit of one who believes that states unconditionally follow one's own will is subdued.>

When we learn about all the different factors that are necessary conditions for the arising of one moment of kusala citta with paññā we are reminded that kusala citta does not belong to us and that it falls away immediately. Kusala citta is very rare and even more so kusala citta with paññā. We have accumulated a great amount of akusala and thus there are conditions for its arising very often. This is a pungent reminder to develop all kinds of kusala for which there is an opportunity.

Vis. 83

. I. Herein, the 'profitable' is fourfold according to plane, namely, (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere, and (D) supramundane.(36)

I. A. Herein, (1)-(8) that of the 'sense sphere' is eightfold, being classified according to joy, equanimity, knowledge, and prompting, that is to say: (1) when accompanied-by-joy it is either associated-with-knowledge and unprompted, or (2) prompted; or (3) it is dissociated-from-knowledge and likewise [unprompted, or (4) prompted]; and (5) when accompanied-by-equanimity it is either associated-with-knowledge and prompted, or (6) unprompted; or (7) it is dissociated-from-knowledge [453] and likewise [unprompted, or (8) prompted].

Vis. 83 Pali:

Pali:

Vis. 83tattha kusalaṃ bhūmibhedato catubbidhaṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttarañca.

tattha kāmāvacaraṃ somanassupekkhāññāsaṅkhārābhedaṭṭhavidhaṃ. seyyathidaṃ. somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ sasaṅkhārañca, tathāññāvippayuttaṃ. upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ sasaṅkhārañca, tathā ñāṇavippayuttaṃ.

Tīka Note 36. ' "Sense sphere" (kāmāvacara): here there are the two kinds of sense desire (kāma), sense desire as basis (vatthu-kāma) and sense desire as defilement (kilesa-kāma). Of these, sense desire as [objective] basis particularized as the five cords of sense desire (pañca-kāma-guṇa = dimensions of sensual desires), is desired (kāmiyati). Sense desire as defilement, which is craving, desires (kāmeti).

N: vatthu-kāma is the basis of sense desire. They are the sense objects that are desired by the defilement of sense desire, kilesa kāma. This is called tanhā, clinging. The Expositor (I, p. 82) explains that the basis of sense desire is the round of the triple plane of existence. Because of clinging one wants to be reborn. The triple plane of existence are the sensuous planes, the fine material planes and the immaterial planes.

Text: The sense sphere (kāmāvacara) is where these two operate (avacaranti) together. But what is that? It is the elevenfold sense-desire becoming, i.e. hell, asura demons, ghosts, animals, human beings, and six sensual-sphere heavens.

N: We have to distinguish planes (bhūmi) of citta and planes of existence. As to plane (bhūmi) of citta there are four planes: cittas of the sense sphere, kāmāvacara cittas, rūpāvacara cittas (rūpa-jhānacittas), arūpāvacara cittas (arūpajhānacittas) and lokuttara

cittas, supramundane cittas experiencing nibbāna. Thus, there are four planes of cittas classified according to the object citta experiences.

As to plane of existence, this is the locality where one is reborn. There are eleven sensuous planes. Sensuousness frequents these sensuous planes, in these planes the basis of sense desire and sense desire prevail. We read in the Expositor : <Thus ‘sensuous universe’ means that this (first class of moral) consciousness frequents this eleven-fold localized sensuousness [the sensuous planes of existence], even though it also frequents the planes of ‘attenuated rūpa’ and of non-rūpa... this class of consciousness, though occurring elsewhere, should be known as ‘sensuous’>

Cittas of the sensesphere also arise in rūpa-brahma planes and in arūpa brahma planes; cittas rooted in lobha, for example, arise in rūpa-brahma planes and in arūpa brahma planes.

Seeing and hearing also arise in rūpa-brahma planes, but smelling, tasting and body-consciousness do not arise there. Those born in the rūpa-brahma planes have less conditions for sense impressions.

However, cittas of the sensesphere arise in abundance in the sensuous planes of existence.

We read in the Co to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 10): <Herein that which desires (kameti) is desire (kāma) or sensual craving. [Consciousness] where that desire is active (avacarati) in finding its objects belongs to the sphere of sense-desire (kāmāvacaram).

Alternatively, kāma is that which is desired, [that is,] elevenfold sense-sphere existence; because it is mostly active there, it belongs to the sphere of sense-objects (kāmāvacaram)-for what is meant is its most common activity, even though [consciousness] that occurs in form and formless existences can still belong to the sphere of sense-desire.

Alternatively, kāma is simply sense-sphere existence and what is active there is sense-sphere activity (kāmāvacaro) >.

Text: So too with the fine-material sphere and the immaterial sphere, taking 'fine-material' as craving for the fine-material too, and 'immaterial' as craving for the immaterial too.

It crosses over (uttarati) from the world (loka), thus it is supramundane (lokuttara)' (Pm. 464).

N: The Tīka explains here word derivations. Kāmāvacara is frequenting or traveling to the sense sphere. Craving for rebirth in sensuous planes is called kāmataṇhā. Craving for rebirth in fine-material existence is called rūpa-taṇhā, and craving for rebirth in immaterial existence is called arūpa-taṇhā.

Tīka Vis. 83, continued:

Explanation of the kusala citta that is associated with pleasant feeling.

Pleasant feeling (somanassa) is the state of a good mind, it is of a splendid (sobhana) or beautiful mentality, and thus a “happy mind”, feeling that is the effect of a happy state of mind.

N: The Tīka gives a word derivation of somanassa: su is good and mano is mind. See also Co to the Topics of the Abhidhamma (p. 12).

Tīka:

It means that it is accompanied by pleasant feeling, because it has arisen with pleasant feeling by conditions, connected with it, occurring conjoined with it, until it dissolves.

N: The citta with pleasant feeling arises, is present for an extremely short moment and then it dissolves. Pleasant feeling cannot last, it dissolves together with the citta.

Tīka:

It should be known that the citta is accompanied by pleasant feeling also on account of the object.

Citta is accompanied by pleasant feeling on account of a desirable object.

But is a desirable object not the fundamental cause of greed? How can it be kusala in that case?

This is a specific method of explanation in virtue of the arising of kusala citta that rejoices also in a desirable object.

The reasons of the fact that the citta rejoices with right attention are: being possessed of the four wheels of prosperity and so on, being determined on good deeds, thinking, we ought to do meritorious deeds, being bent only on wholesome deeds by inhibiting the occurring of akusala, being well 'trained' in constant practice.

Because of this the citta is accompanied by non-attachment etc. on account of a desirable object, and not accompanied by attachment etc.

N: See the Expositor (I, p. 100) and my Intro.

Explanation of the citta to be accompanied by wisdom.

The Tīka then explains the conditions for the citta to be accompanied by wisdom, ñāṇasampayutta. Here the text is similar to the Expositor (p. 100):

<...birth as determined by past kamma, maturity of the controlling faculties, and distance from the corruptions.>

N: Kusala citta accompanied by wisdom in a past life can produce rebirth-consciousness accompanied by wisdom. If wisdom is developed in that life enlightenment can be attained. As to maturity of the faculties, indriyas: the spiritual faculties of confidence, energy, mindfulness concentration and wisdom have to be developed.

Tīka:

Who teaches the Dhamma to others,

anavajjāni sippāyatanakammāyatanavijjattḥānāni sikkhāpetīti evamādikam
paññāsamvattaniyaṃ karoti,

and trains them in blameless arts, manual labour and knowledge, and is thus performing things that are leading to wisdom,

tassa kammūpanissayavasena kusalacittaṃ uppajjamānaṃ ñāṇasampayuttaṃ hoti.

for him the kusala citta that arises and is conditioned by such kamma is accompanied by wisdom...

N: Even training others in worldly knowledge can be an accumulated condition for the arising of wisdom.

Tīka:

Moreover, when kusala citta arises in dependence on the maturity of the faculties, for him who has arrived at the wisdom-decad, it does so in association with knowledge.

N: The wisdom decad is the ten years from forty to fifty. The Visuddhimagga explains the different decads in the life of humans, from babyhood to old age.

Tīka:

By whom the defilements are subdued, for him the citta, because of being removed from defilements, is accompanied by wisdom.

N: As to subdued, vikkhambhita, this pertains to the temporary elimination of the hindrances by jhāna attainment. This is vikkhambhana pahāna, overcoming by repression. The citta accompanied by wisdom can attain jhāna.

Tīka: As is said (in Dhammapada 282): <Indeed from meditation wisdom arises, without meditation wisdom wanes.>

Explanation of prompted and unprompted.

N: The Expositor explains the word saṅkhāra, prompting, as external plan, effort, instigation by oneself or someone else. A citta that is prompted can arise from self-instigation, or <whether he has been admonished by another pointing out the disadvantage in not doing one's duty, etc., and the advantage in doing it, or whether he has done his duty by being impelled thereto...>

The Tīka explains that the citta can be prompted by the instigation of oneself or by another, and that when there is not such prompting the citta is unprompted, asaṅkhārika.

Explanation of the kusala citta being unaccompanied by wisdom:

Tīka:

ñāṇavippayuttaṃ means dissociated, exempt from wisdom...

Explanation of the kusala citta being associated with indifferent feeling :

Tīka:

It is disinterested and thus indifferent feeling, it means that while it feels on account of the object it is indifferent, it has the mode of staying in the middle.

N: The Commentary explains upekkhā by means of word associations: upekkhati in Pali means, to look on, to be disinterested. Also the word ajjupekkhati is used, meaning: to be indifferent.

Tīka:

Alternatively, indifferent feeling that is confronted with pleasure and pain experiences it while it looks on and is not obstructed by it.

N: The word ikkhā is used. Ikkhati means: to look on.

Tīka: Or else, it experiences a desirable or undesirable object and it looks on as it arises in an impartial way and thus it is indifferent feeling, upekkhā. The citta that is associated with that feeling is called: associated with indifferent feeling.

N: Upekkhā, indifferent feeling, should not be confused with the sobhana cetasika tatramajjhataṭṭā, equanimity, which can also be denoted as upekkhā.

The word upekkhā can stand for different realities depending on the context. (See Vis. IV, 157). Indifferent feeling can arise with kusala citta, akusala citta, vipākacitta and kiryacitta.

Tīka: All the rest is according to the same method as explained above.

Pali-English:

Vis. 83:

tattha kusalaṃ bhūmibhedato catubbidhaṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttaraṇca.

tattha kāmāvacaraṃ somanassupekkhāññāsaṅkhārabhedato aṭṭhavidhaṃ. seyyathidaṃ. somanassasahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ sasaṅkhāraṇca, tathāññāvippayuttaṃ. upekkhāsahagataṃ ñāṇasampayuttaṃ asaṅkhāraṃ sasaṅkhāraṇca, tathā ñāvippayuttaṃ.

Explanation of the kusala citta that is associated with pleasant feeling.

Tīka: Sobhanaṃ mano, sundaraṃ vā mano etassāti sumano, sumanassa bhāvo somanassaṃ,

Pleasant feeling (somanassa) is the state of a good mind, it is of a splendid (sobhana) or beautiful mentality, and thus a “happy mind”,

mānasikasukhā vedanā ru.lhiyā,

feeling that is the effect of a happy state of mind.

N: The Tīka gives a word derivation of somanassa: su is good and mano is mind. See also Co to the Topics of the Abhidhamma (p. 12).

Tīka: somanassena uppādato paṭṭhāya yāva bhaṅgā sahaḡataṃ pavattaṃ saṃsaṭṭhaṃ, sampayuttanti attho.

It means that it is accompanied by pleasant feeling, because it has arisen with pleasant feeling by conditions, connected with it, occurring conjoined with it, until it dissolves.

Somanassasahaḡatā cassa ārammaṇavasena veditabbā.

It should be known that the citta is accompanied by pleasant feeling also on account of the object.

Itṭhārammaṇe hi cittaṃ somanassasahaḡataṃ hoti.

Citta is accompanied by pleasant feeling on account of a desirable object.

Nanu ca itṭhārammaṇaṃ lobhassa vatthu, kathaṃ tattha kusalaṃ hotīti?

But is a desirable object not the fundamental cause of greed? How can it be kusala in that case?

Nayidamekantikaṃ itṭhepi ābhogaḡādivasena kusalassa uppajjanato.

This is a specific method of explanation in virtue of the arising of kusala citta that rejoices also in a desirable object.

Yassa hi catusampatticakkasamāyogaḡādivasena yonisova ābhogo hoti,

The reasons of the fact that the citta rejoices with right attention are: being possessed of the four wheels of prosperity and so on,

kusalameva ca mayā kattabbanti kusalakaḡaṇe cittaṃ niyamitaṃ,

being determined on good deeds, thinking, we ought to do meritorious deeds,

akusalappavattito ca nivattetvā kusalakaḡaṇe eva pariṇāmitaṃ,

being bent only on wholesome deeds by inhibiting the occurring of akusala,

abhiṇḡakaḡaṇavasena ca samudācaritaṃ,

being well 'trained' in constant practice.

tassa itṭhepi ārammaṇe alobhādisampayuttameva cittaṃ hoti, na lobhādisampayuttaṃ.

Because of this the citta is accompanied by non-attachment etc. on account of a desirable object, and not accompanied by attachment etc.

Explanation of the citta to be accompanied by wisdom.

Tīka:

Yo hi paresaṃ dhammaṃ deseti,
Who teaches the Dhamma to others,

anavajjāni sippāyatanakammāyatanaviijaṭṭhānāni sikkhāpetīti evamādikam
paññāsaṃvattaniyaṃ karoti,
and trains them in blameless arts, manual labour and knowledge, and is thus performing
things that are leading to wisdom,

tassa kammūpanissayavasena kusalacittaṃ uppajjamānaṃ ñāṇasampayuttaṃ hoti.
for him the kusala citta that arises and is conditioned by such kamma is accompanied by
wisdom...

Tathā paññādasakapattassa indriyaparipākaṃ nissāya kusalaṃ uppajjamānaṃ
ñāṇasampayuttaṃ hoti.

Moreover, when kusala citta arises in dependence on the maturity of the faculties, for him
who has arrived at the wisdom-decade, it does so in association with knowledge.

Yena pana kilesā vikkhambhitā, tassa kilesadūrībhāvaṃ nissāya ñāṇasampayuttaṃ hoti.
By whom the defilements are subdued, for him the citta, because of being removed from
defilements, is accompanied by wisdom.

N: As to subdued, vikkhambhita, this pertains to the temporary elimination of the
hindrances by jhāna attainment. This is vikkhambhana pahāna, overcoming by repression.
The citta accompanied by wisdom can attain jhāna.

Vuttampi cetam “yogā ve jāyate bhūri, ayogā bhūrisaṅkhayo”ti (dha. pa. 282).
As is said (in Dhammapada 282): <Indeed from meditation wisdom arises, without
meditation wisdom wanes.>

Explanation of prompted and unprompted.

N: The Expositor explains the word saṅkhāra, prompting, as external plan, effort,
instigation by oneself or someone else. A citta that is prompted can arise from self-
instigation, or <whether he has been admonished by another pointing out the
disadvantage in not doing one’s duty, etc., and the advantage in doing it, or whether he
has done his duty by being impelled thereto...>

The Tīka explains that the citta can be prompted by the instigation of oneself or by
another, and that when there is not such prompting the citta is unprompted, asaṅkhārika.

Explanation of the kusala citta being unaccompanied by wisdom:

Tīka: ñāṇena viprayuttaṃ virahitanti ñāṇaviprayuttaṃ.
ñāṇaviprayuttaṃ means dissociated, exempt from wisdom...

Explanation of the kusala citta being associated with indifferent feeling :

Tīka: Upekkhatīti upekkhā, vedayamānāpi ārammaṇaṃ ajjhupekkhati majjhataṭṭakārasaṅghitattāti attho.

It is disinterested and thus indifferent feeling, it means that while it feels on account of the object it is indifferent, it has the mode of staying in the middle.

N: The Commentary explains upekkhā by means of word associations: upekkhati in Pali means, to look on, to be disinterested. Also the word ajjhupekkhati is used, meaning: to be indifferent.

Tīka: Atha vā upetā sukhadukkhānaṃ aviruddhā ikkhā anubhavananti upekkhā. Alternatively, indifferent feeling that is confronted with pleasure and pain experiences it while it looks on and is not obstructed by it.

N: The word ikkhā is used. Ikkhati means: to look on.

Tīka: Atha vā itṭhe ca anitṭhe ca ārammaṇe pakkhapātābhāvena upapattito yuttito ikkhati anubhavatīti upekkhā, tāya sahaḡatanti upekkhāsaḡataṃ.

Or else, it experiences a desirable or undesirable object and it looks on as it arises in an impartial way and thus it is indifferent feeling, upekkhā. The citta that is associated with that feeling is called: associated with indifferent feeling.

Sesaṃ sabbaṃ hetṭhā vuttanayameva.

All the rest is according to the same method as explained above.

Vis. 84.

Intro Vis. XIV, 84.

As the Visuddhimagga states, there are eight types of kusala cittas of the sense sphere. The Visuddhimagga illustrates, to begin with, the first and the second type. These are:

1) accompanied by pleasant feeling, connected with wisdom, unprompted
somanassa-sahaḡataṃ nāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ

2) accompanied by pleasant feeling, connected with wisdom, prompted
somanassa-sahaḡataṃ nāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ

These types of citta are not abstract categories, and the Visuddhimagga gives us examples from daily life. The Tīka elaborates on these and gives more explanations of the conditions for these cittas. It mentions again the conditions of the place where one lives, the time when one lives, and these have to be favorable. Moreover, friendship with a noble person is most important. One has to develop the enlightenment factors and the Tīka mentions the enlightenment factor of rapture (pīti) that is a condition for the first type of kusala citta to be accompanied by pleasant feeling, and also the enlightenment factor of <Investigation of Dhamma> (dhammavicaya, pañña) which is a condition for the kusala citta to be accompanied by pañña.

As we have seen (in my Intro to Vis. 83), <Eleven states also conduce to the production of zest (or rapture) as a factor of wisdom [factor of enlightenment], namely, recollection of the Buddha, of the Law (Dhamma), of the Order, of the precepts, of self-sacrifice, of spirits (devas), of peace, avoidance of rough (i.e., ill-tempered) persons, serving meek persons, reflection on a Suttanta which instills faith and a tendency to all this. It is thus that 'accompanied by joy' should be understood.>

We read in the “Expositor” (p. 101) about the conditions for the enlightenment factor of Investigation of Dhamma:

<Frequent questionings (on elements, aggregates, etc.), cleansing of things and substances, equalizing of the faculties, avoiding of unintelligent persons, frequenting of wise persons, reflection on teachings of deep knowledge, inclination (of mind) towards this.>

As to cleansing of things and substances, this is personal cleanliness of the body, of clothes and dwelling, as the Commentary to the Satipaṭṭhānasutta explains. Equalizing of the faculties pertains to the balancing of the faculties of confidence, energy, mindfulness, concentration and wisdom. Thus we see that also physical factors are conditions for wisdom.

We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 27):

<...But here the accompaniment of happiness is due to such causes as strong faith, gaining insight, having someone to receive the requisites, and so on...>

We read about the kusala citta that is unprompted in the

Co to Abh. Sangaha (T.A. p. 27,28):

<the condition of being unprompted is due to such reasons as a healthy condition of body and mind by virtue of a suitable dwelling place and so forth, and the previous habit of generosity and so forth in the past; the condition of being prompted should be understood as the inverse of these.>

Seeing the value of kusala is stressed time and again as a condition for the arising of kusala citta.

Learning about the different ways of kusala can be a condition for the arising of kusala citta more often. It helps one not to overlook opportunities for kusala as they occur in daily life.

The Tika refers to the ten bases of meritorious actions, the ways of kusala that can be performed by one of the eight kusala cittas of the sense sphere. They are mentioned by the Expositor (p. 210, 211): charity, sila (this includes observing precepts, the monk’s sila, etc. and also the guarding of the sense-doors), mental development (including samatha and vipassana), paying respect, dutifulness and helping, sharing of one’s merit, appreciation of others’ kusala, explaining the Dhamma, listening to the Dhamma, rectifying one’s views.

The difference between the first type of kusala citta and the second type which is prompted can remind us that there are different degrees of accumulated sobhana cetasikas. People have different degrees of confidence in kusala, of generosity and of other qualities. We read in the Visuddhimagga that a person may give <hesitantly through lack of free generosity>. This example indicates that there are different degrees of kusala and that these are conditioned by past accumulations. Nobody can direct the citta to be in this way or that way.

Vis 84:

(1) When a man is happy on encountering an excellent gift to be given, or recipient, etc., or some such cause for joy, and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288), he unhesitatingly and unurged by others performs such merit as giving, etc., then his consciousness is 'accompanied by joy', 'associated with knowledge', and 'unprompted'. (2) But when a man is happy and content in the way aforesaid, and, while placing right view foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his consciousness is of the same kind as the last but 'prompted'; for in this sense 'prompting' is a term for a prior effort exerted by himself or others.

Recapitulation of the first two types of kusala citta:

- 1) accompanied by pleasant feeling, connected with wisdom, unprompted
somanassa-sahagataṃ ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ
- 2) accompanied by pleasant feeling, connected with wisdom, prompted
somanassa-sahagataṃ ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ

Accompanied by pleasant feeling:

Vis.: When a man is happy on encountering an excellent gift to be given, or recipient, etc., or some such cause for joy...

Tīka 84:

After he has explained the eight types of kusala cittas of the sense sphere, he said to begin with <When (a man is happy on encountering an excellent gift to be given)...>, in order to show now the way they are occurring.

In that case, as to the expression, or recipient, etc. (ādi), he summarizes with the word <etc. > the favorable factors of place, time, good friendship and so on.

As to the expression, <or some such cause for joy>, here there are from another point of view the following factors: an abundance of confidence, purity of view, the fact of having seen the benefit of wholesome deeds, a rebirth-consciousness with pleasant feeling, eleven factors that are the foundations for the enlightenment factor of rapture, thus is the treatment of these and so on.

N: Rebirth-consciousness with pleasant feeling is produced by kusala kamma with pleasant feeling. Throughout life the bhavanga-cittas are of the same type, thus, accompanied by pleasant feeling.

Accompanied by wisdom.

Vis.: and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288)...

Tīka:

As to the expression <that occurs in the way beginning ('There is [merit in] giving'), here by the word <beginning with>, not all of the nine bases of right view are referred to by the words, there is offering, etc. ,

and this should be seen also as the treatment of the foundation for the enlightenment factor of investigation of Dhamma.

N: The Tīka refers to M. I, 288, where a person has right view of kamma and vipaka: <There is (result of) gift, there is (result of) offering, there is (result of) sacrifice...>

Tīka:

As to the expression, by placing (right view) foremost, this means giving precedence to it.

And this has the meaning of association, with reference to precedence of what is conscent, as is said (in the Dhammapada, vs. 1,2), < Mind is the forerunner of dhammas..>

N: The Dhammapada explains that mind is the chief in motivating evil and good, and that this brings bad and good results. Citta is the source of good and bad deeds.

When one gives precedence to right view, right view is the forerunner, the chief, that is conscent with the kusala citta. There are many degrees of right view. One may have theoretical understanding of kamma that produces its appropriate result, but through insight there is a deeper understanding of kamma and vipaka as nama that is conditioned, that is non-self.

Unprompted.

Vis.: ... he unhesitatingly and unurged by others performs such merit as giving, etc.

Tīka:

As to the expression, unhesitatingly, the performing of meritorious deeds does not exhibit any hesitation that could be due to stinginess as to fame, and so on, and in this way he explains unhindered generosity etc...

N: There is avarice as to residence, gain, fame etc. Someone may not like to praise others because of stinginess. The person who does not have any stinginess, can without hesitation express his appreciation of someone else's kusala, which is a form of dana.

Tīka:

As to the expression not urged (by others), this means not prompted in any way.

In this way he shows the practice of meritorious deeds with its essential properties.

As to the expression, (unurged) by others, by this he explains a natural effort.

N: The effort for kusala arises spontaneously, without being prompted.

Tīka:

As to the expression, dāna and so on, this means: these are the ten meritorious deeds of generosity, morality up to the rectifying of one's views, or dāna, sīla, mental development and also the other seven kinds are here implied in this way....

For him who is endowed with the intention of what is meritorious.

Prompted.

Vis. : But when a man is happy and content in the way aforesaid, and, while placing right view foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his consciousness is of the same kind as the last but 'prompted'; for in this sense 'prompting' is a term for a prior effort exerted by himself or others.

Tīka:

With a mind that looks at the gifts that are to be given with restricted generosity. By the word (through restricted generosity,) etc., he deals with lack of determination in the undertaking of morality and so on.

N: There is some hesitation and indecisiveness with regard to dāna, sīla and the other kinds of kusala when the kusala citta is prompted. When one observes sīla with the second type of kusala citta, the confidence in kusala, respect for the Buddha and metta and respect for one's fellowmen is not as strong as in the case of the first type of kusala citta that is unprompted.

Tīka:

As to the expression, of the same kind, in a similar way citta is said to be accompanied by pleasant feeling etc.

N: The second type of kusala citta is similar to the first type in as far as it is accompanied by pleasant feeling and connected with wisdom.

Tīka:

As to the expression, for in this sense, this means: a citta which is hesitant is called connected with urging on.

With reference to the word "this", this is a word for prompting.

N: The Tīka then explains the meaning of prior urging on or prompting, which should not be taken in the sense of prior in time. The Commentary to the Abhidhammattha Sangaha (p. 13) explains: <Or else with prompting and without prompting are stated entirely with

reference to the presence or absence of prompting, not on account of its presence or absence in the [preceding] associated activity [of consciousness]: a consciousness that occurs by virtue of the actual existence of prompting, even when that prompting occurs in a different flow [of consciousness], has prompting and so is with prompting..the opposite of this, because of its absence in the manner stated, is without prompting.>

This explanation indicates the difference in quality between kusala citta that arises spontaneously, without any hesitation, and kusala citta that is more hesitant, that needs prompting. There are many different degrees of kusala and they are dependent on different conditions. Confidence in the benefit of kusala has many degrees. Through satipatthana confidence in kusala develops.

Pali/English:

Vis 84. yadā hi deyyadhammapaṭiggāhakādisampattiṃ aññaṃ vā somanassahetuṃ āgamma haṭṭhapahaṭṭho ``atthi dinna"ntiādinayappavattaṃ (ma0 ni0 1.441) sammādiṭṭhiṃ purakkhatvā asaṃsīdanto anussāhito parehi dānādīni puññāni karoti, tadāssa somanassasahagataṃ nāṇasampayuttaṃ cittaṃ asaṅkhāraṃ hoti. yadā pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā amuttacāgatādivasena saṃsīdamāno vā parehi vā ussāhito karoti, tadāssa tadeva cittaṃ asaṅkhāraṃ hoti. imasmiñhi atthe saṅkhāroti etaṃ attano vā paresaṃ vā vasena pavattassa pubbapayogassādhivacanaṃ.

Tīka 84:

Evam attha kāmāvacarakusalacittāni uddisitivā idāni tesam pavatti-ākāraṃ dassetuṃ “yadā hī”ti-ādi āraddhaṃ.

After he has explained the eight types of kusala citta of the sense sphere, he said to begin with <When (a man is happy on encountering an excellent gift to be given)...>, in order to show now the way they are occurring.

Tattha paṭiggāhakādisampattinti ettha ādi-saddena desakālakalyāṇamittādisampattiṃ saṅgaṇhāti.

In that case, as to the expression, or recipient, etc. (ādi), he summarizes with the word <etc. > the favorable factors of place, time, good friendship and so on.

Aññaṃ vā somanassahetunti ettha aññaṅgahaṇena saddhābahulatā,

As to the expression, <or some such cause for joy>, here there are from another point of view the following factors: an abundance of confidence,

visuddhadiṭṭhitā, kusalakiriyāya ānisamsadassāvitā,

purity of view, the fact of having seen the benefit of wholesome deeds,

somanassapaṭisandhikatā, ekādasa pītisambojjhaṅgaṭṭhāniyā dhammāti evamādīnaṃ saṅgaho.

a rebirth-consciousness with pleasant feeling, eleven factors that are the foundations for the enlightenment factor of rapture, thus is the treatment of these and so on.

Accompanied by wisdom.

Vis.: and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288)...

Tīka: Ādinayappavattanti ettha ādi-saddena na kevalam “atthi yiṭṭhan”ti-ādīnaṃ (ma. ni. 1.441; 2.95) navannaṃyeva sammādiṭṭhivatthūnaṃ gahaṇaṃ,

As to the expression <that occurs in the way beginning ('There is [merit in] giving'), here by the word <beginning with>, not all of the nine bases of right view are referred to by the words, there is offering, etc. ,

atha kho dhammavicayasambojjhaṅgatṭhāniyādīnaṃpi saṅgaho veditabbo.
and this should be seen also as the treatment of the foundation for the enlightenment factor of investigation of Dhamma.

Purakkhatvāti pubbaṅgamaṃ katvā.

As to the expression, by placing (right view) foremost, this means giving precedence to it.

Tañca kho sahaṅgāpubbaṅgamavasena “manopubbaṅgamā dhammā”ti-ādīsū (dha. pa. 1-2) viya sampayogassa adhippetattā.

And this has the meaning of association, with reference to precedence of what is consensent, as is said (in the Dhammapada, vs. 1,2), < Mind is the forerunner of dhammas..>

Unprompted.

Asaṃsīdantoti silokamacchariyādivasena puñṇakiriyāyaṃ saṃsīdaṃ saṅkocaṃ anāpajjanto, tena muttacāgatādiṃ dasseti.

As to the expression, unhesitatingly, the performing of meritorious deeds does not exhibit any hesitation that could be due to stinginess as to fame, and so on, and in this way he explains unhindered generosity etc...

Anussāhitoti kenacipi na ussāhito.

As to the expression not urged (by others), this means not prompted in any way.

Sarasato hi puñṇapaṭipattidassanamidam.

In this way he shows the practice of meritorious deeds with its essential properties.

Parehīti pana pākaṭussāhanadassanaṃ.

As to the expression, (unurged) by others, by this he explains a natural effort.

Dānādīnīti dānaṃ sīlaṃ yāva diṭṭhijukammanti imāni dānādīni dasa puñṇāni,

As to the expression, dāna and so on, this means: these are the ten meritorious deeds of generosity, morality up to the rectifying of one's views,

dānādīnīti vā dānasīlabhāvanāmayāni itaresampi sattannaṃ ethevantogadhattā.
or dāna, sīla, mental development and also the other seven kinds are here implied in this way....

Assa puññacetanāsamaṅgino.

For him who is endowed with the intention of what is meritorious.

Prompted.

Amuttacāgatā deyyadhamme sāpekkhacittatā.

With a mind that looks at the gifts that are to be given with restricted generosity.

Ādi-saddena sīlasamādānādīsu anadhimuttatādiṃ saṅgaṇhāti.

By the word (through restricted generosity,) etc., he deals with lack of determination in the undertaking of morality and so on.

Tadevāti somanassasahagatādinā sadisatāya vuttaṃ...

As to the expression, of the same kind, in a similar way citta is said to be accompanied by pleasant feeling etc.

Imasmiñhi attheti līnassa cittassa ussāhanapayogasaṅkhāte atthe.

As to the expression, for in this sense, this means: a citta which is hesitant is called connected with urging on.

Etanti “saṅkhāro”ti etaṃ padaṃ...

With reference to the word “this”, this is a word for prompting..

Intro Vis. 85.

There are eight types of kusala cittas of the sense-sphere in all. This section of the Visuddhimagga deals with the following six types of kusala cittas:

- 3) accompanied by pleasant feeling, without wisdom, unprompted
somanassa-sahagataṃ ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ
- 4) accompanied by pleasant feeling, without wisdom, prompted
somanassa-sahagataṃ ñāṇa-vippayuttaṃ, sasaṅkhārikam ekaṃ
- 5) accompanied by indifferent feeling, with wisdom, unprompted
upekkhā-sahagataṃ ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ
- 6) accompanied by indifferent feeling, with wisdom, prompted
upekkhā-sahagataṃ ñāṇa-sampayuttaṃ, sasaṅkhārikam ekaṃ
- 7) accompanied by indifferent feeling, without wisdom, unprompted
upekkhā-sahagataṃ ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ
- 8) accompanied by indifferent feeling, without wisdom, prompted
upekkhā-sahagataṃ ñāṇa-vippayuttaṃ, sasaṅkhārikam ekaṃ

Kusala cittas of the sense-sphere are these eight types and it depends on different conditions which type arises at a particular moment. There is no person who can direct kusala citta to be such or such.

Kusala kamma of the sense sphere is performed by any one of these eight types and it produces its result accordingly.

Kamma has been classified in many ways, and in one classification regenerative kamma, janaka kamma, is mentioned. Janaka kamma produces result in the form of rebirth-consciousness and in the course of life. The Tika refers to janaka kamma and deals with the results produced by kusala kamma of different degrees.

Kusala kamma performed by kusala citta that is with wisdom, accompanied by pleasant feeling and unprompted does not necessarily produce rebirth-consciousness that is vipākacitta with wisdom, accompanied by pleasant feeling and unprompted. The reason is that kusala kamma is of different degrees and they all produce their results accordingly. There is excellent kusala kamma and inferior kusala kamma. When kusala citta with wisdom performs kusala kamma, the wisdom or understanding can be of different degrees. There may be understanding that kusala brings its result accordingly, or understanding of the degree of insight that realizes kusala as non-self. Or kusala kamma may be performed without understanding, depending on conditions. The Visuddhimagga gives an example of young children in order to illustrate kusala citta without understanding, but this type arises also in the case of adults. It depends on many conditions what type of kusala citta arises at a particular moment.

Different opinions of teachers are quoted by Buddhaghosa (Expositor (I, p. 358 and following). He quotes also from three Elders: <But of these three Elders whose doctrine should be accepted? Not anyone's unreservedly. But in the doctrine of all of them what is fitting should be accepted.> He then goes on analysing the different opinions very carefully.

We read in the Commentaries that akusala cittas arising before or after the kusala citta that performs kamma are conditions for the kusala kamma to be inferior and that it thus produces a result that is inferior.

We read in the "Guide to Conditional Relations" by U Narada (p. 202, 203):

<Suppose that it has been decided to perform an act of charity, and at this time of prior (pubba) volition, there is pleasure in the thought and great determination to carry it out, many faultless [kusala] impulsions [javana-cittas] arise and cease. Then after the deed is performed, and at this time of later (apara) volition, there is great satisfaction at having completed the deed that ought to be done by good men. Such a faultless action, which is preceded and followed by faultless volitions is very strong and, being highly estimable, is known as a higher class faultless action...>

When kusala kamma is performed there are many kusala cittas, arising at three periods of time: before, during and after the kusala kamma. After having performed kusala kamma one can recollect it with kusala cittas.

We read further on: <But if, at the time of prior volition, there is no pleasure but stinginess or dissatisfaction for one reason or another or the deed is going to be performed for gaining fame, this is a faulty [akusala] action preceding the actual deed.

Then after the deed is performed, at the time of later volition, there is sorrow and regret at

having done it, this is a faulty action. Such a faultless action, which is preceded and followed by faulty volitions is weak and, being degrading, is known as lower class faultless action...>

We read in the Commentary to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 193, 194) that excellent kusala kamma with three roots produces rebirth with three roots and that inferior kusala kamma with three roots and excellent kusala kamma with two roots produces rebirth with two roots. Inferior kusala kamma with two roots produces rebirth that is ahetuka vipākacitta. In that case a person is handicapped from the first moment of life.

Here we see how each cause brings its appropriate result and how intricate the way of kamma is that produces result. It truly is only the field of the Buddhas.

Vis. 85.

(3) But when young children have a natural habit due to seeing the behavior of relatives and are joyful on seeing bhikkhus and at once give them whatever they have in their hands or pay homage, then the third kind of consciousness arises. (4) But when they behave like this on being urged by their relatives, 'Give; pay homage', then the fourth kind of consciousness arises. (5)-(8) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the gift to be given, or in the recipient, etc., or through want of any such cause for joy, the the remaining four, which are 'accompanied by equanimity', arise.

So sense-sphere profitable [consciousness] should be understood as of eight kinds, being classed according to joy, equanimity, knowledge, and prompting.

Vis. 85.

yadā pana ñātijanassa paṭipattidassanena jātāparicayā bāladārakā bhikkhū disvā somanassajātā sahasā kiñciveva hatthagataṃ dadanti vā vandanti vā, tadā tatiyaṃ cittaṃ uppajjati. yadā pana ``detha vandathāti" ñātīhi ussāhitā evaṃ paṭipajjanti, tadā catutthaṃ cittaṃ uppajjati. yadā pana deyyadhammapaṭiggāhakādīnaṃ asampattiṃ aññesaṃ vā somanassahetūnaṃ abhāvaṃ āgamma catūsopi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti. evaṃ somanassupekkhāññāsankhārabhedato aṭṭhavidhaṃ kāmāvacarakusalaṃ veditabbaṃ.

Tīka 85.

The apprehension of ignorant children is stated in order to explain the non-origination of right view occurring in the way of "There is giving" etc.

N: The Tīka refers here to the third type of kusala citta, without right understanding of kamma and vipaka as stated by “There is giving”, namely, giving and its result, as explained in the Middle Length Sayings, no 41.

Tīka: There is apprehension at once in order to explain the absence of hesitation and urging.

N: The third type of kusala citta is spontaneous, without prompting. The Tīka explains here the text of the Vis. : <But when young children have a natural habit due to seeing the behavior of relatives and are joyful on seeing bhikkhus and at once give them whatever they have in their hands or pay homage...>

Tīka:

The cittas are devoid of pleasant feeling and this refers to the doing of meritorious deeds.

N: The four last mentioned types of kusala citta are accompanied by indifferent feeling. The Tīka explains here the text of the Vis. : <But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the gift to be given, or in the recipient, etc., or through want of any such cause for joy, the the remaining four, which are 'accompanied by equanimity', arise.

Tīka:

As to the expression, due to the absence of causes for joy, this should be seen merely as an example.

N: When the gift to be given is not very beautiful and the recipient is not a worthy person, for example.

Tīka:

A mediocre object that conditions the mind in that way etc. is the cause for the kusala citta to be accompanied by indifferent feeling.

As to the word thus, and so on, this is the conclusion.

N: The Visuddhimagga concludes: <So sense-sphere profitable [consciousness] should be understood as of eight kinds, being classed according to joy, equanimity, knowledge, and prompting.>

N: The Tīka then explains that the eight types of kusala cittas of the sense sphere have six classes of objects, namely as experienced through the sense-doors and through the mind-door. They motivate kusala kamma through the three doorways of body, speech and mind. We then read:

Tīka:

In this case, when the four types of kusala citta that are accompanied by wisdom produce rebirth with three roots, then kamma ripens as sixteen vipākacittas.

N: There are eight types of vipākacittas with roots and eight types without roots which can arise in the course of one's life.

Excellent kusala kamma with three beautiful roots, namely, wisdom, non-attachment and non-aversion, produces rebirth with three beautiful roots, and ripens in the course of life as sixteen types of vipākacittas. There are eight types of sahetuka vipākacittas: with wisdom or without it, accompanied by pleasant feeling or indifferent feeling, unprompted or prompted. The eight types of sahetuka vipākacittas arising in a process are the cittas which are retention, tadārammaṇa cittas, after the javana-cittas (kusala cittas or akusala cittas) if a process takes its complete course. The tadārammaṇa-cittas can be of any of the eight types of sahetuka vipākacittas.

The other eight types of vipākacittas are ahetuka vipākacittas arising in a process. They are: the five kinds of sense-cognitions (seeing, etc.), receiving-consciousness (sapaṭicchana-citta) arising after the sense-cognition, and two types of investigation-consciousness (santīraṇacitta) that can arise after the receiving-consciousness. One type of investigation-consciousness is kusala vipākacitta with indifferent feeling, and one type is kusala vipākacitta with pleasant feeling arising in the case of an extraordinarily desirable object.

The Tīka then mentions that twelve types of vipākacittas instead of sixteen types can be the result of kusala kamma. Inferior kusala kamma with three beautiful roots and excellent kusala kamma with two beautiful roots, thus, without wisdom, can produce rebirth with two beautiful roots, and it ripens in the course of life as twelve types of vipākacittas. Instead of eight types of sahetuka vipākacittas four types arise in the course of life, since those with wisdom are excluded.

Inferior kusala kamma with two roots produces rebirth that is ahetuka vipākacitta and ripens in the course of life as ahetuka vipākacittas, thus, only eight types of ahetuka vipākacittas arise. In that case a person is handicapped from the first moment of life. The Tīka explains that even in an unhappy plane of existence, such as in the case of Nāgas (serpent or demon) and Supaṇṇas (fairy birds) kusala kamma can produce pleasant results. A pleasant result cannot be produced by akusala kamma, it states.

Pali/English:

“Atthi dinnan”ti-ādi (ma. ni. 1.441; 2.95) nayappavattāya sammāditṭhiyā asambhavadassanattham bāla-ggaṇaṇam.

The apprehension of ignorant children is stated in order to explain the non-origination of right view occurring in the way of “There is giving” etc.

Saṃsīdanussāhanābhāvadassanattham sahasā-ggaṇaṇam.

There is apprehension at once in order to explain the absence of hesitation and urging.

Somanassarahitā honti puññaṃ karontāti adhippāyo.

The cittas are devoid of pleasant feeling and this refers to the doing of meritorious deeds.

Somanassahetūnaṃ abhāvaṃ āgammāti idaṃ nidassanamattaṃ daṭṭhabbaṃ.

As to the expression, due to the absence of causes for joy, this should be seen merely as an example.

Majjhattārammaṇatathārūpacetosañkhārādayopi hi upekkhāsahagatatāya kāraṇaṃ hontiyevāti.

A mediocre object that conditions the mind in that way etc. is the cause for the kusala citta to be accompanied by indifferent feeling.

Evanti-ādi nigamaṇaṃ...

As to the word thus, and so on, this is the conclusion...

Tattha ñāṇasampayuttāni cattāri yadā tihetukapaṭisandhiṃ uppādentī,

In this case, when the four types of kusala citta that are accompanied by wisdom produce rebirth with three roots,

tadā so.lasa vipākacittāni phalanti.

then kamma ripens as sixteen vipākacittas.

Intro to Vis. XIV, 86, 87:

In the section on the khandha of consciousness, viññāṇakkhandha, the Visuddhimagga deals with kusala cittas of the four planes of citta. There are four planes of citta: citta of the sense sphere or kāmāvacāraccitta, rūpāvacara citta (rūpa-jhānacitta), arūpāvacāraccitta (arūpa-jhānacitta) and supramundane citta or lokuttara citta. The Tīka summarizes the essence of rūpa jhāna which is not as coarse as the citta of the sense sphere, but less refined as arūpa jhāna-citta, and which, unlike the lokuttara magga-citta, cannot eradicate defilements. The Tīka states:

<It is with a physical base (vatthu), and this means that it turns away from arūpa-jhāna; it is with intoxicants and this means that it turns away from the path-consciousness; it is without the hindrances, and this means that it turns away from the pair connected with sensory impingement.>

Kāmāvacara citta is involved with sense impressions. On account of eyesense and visible object seeing arises; on account of earsense and sound hearing arises; on account of the other pairs connected with sensory impingement the other sense-cognitions arise. The person who develops jhāna sees the disadvantages of being involved with sense impressions and the defilements bound up with them. He has sincerity and determination to fulfill all the different conditions necessary for the attainment of jhāna. At the moment of jhāna-citta there is no experience of sense objects and the hindrances of covetousness, aversion, etc. do not arise.

Kusala kamma of the level of rūpa-jhāna, immaterial jhāna, can lead to rebirth in rūpa-brahma planes where there are less sense impressions. There are no nose, tongue, body or sexuality in those planes. Only seeing, hearing, and the experience of mental objects occur. Neither are there groups of rūpa produced by nutrition (Commentary to the Abhidhammattha Sangaha, T.A. p. 251).

However, the development of rūpa-jhāna is dependent on a physical base (vatthu), and that means that the meditation subject is still bound up with rūpa. One has to look at the earth kasina or coloured kasina, for example, until one has a mental image of it. Whereas the meditation subjects of arūpa-jhāna are not bound up with rūpa.

The Tika states about rūpajhāna: <it is with intoxicants and this means that it turns away from the path-consciousness>. The intoxicants, āsavas, are: the intoxicant of greed of sense desire; the intoxicant of birth, the greed that desires birth in rūpa brahma planes and arūpa brahma planes. Greed for jhāna and greed accompanied by eternalism are included in this intoxicant (T. A. p. 259). The intoxicant of wrong view includes sixtytwo kinds of wrong view. The intoxicant of ignorance is ignorance of the four noble Truths and the Dependent Origination.

The jhānas are with intoxicants (sāsava), they proceed along with the intoxicants and can be objects of intoxicants. One may, for example, cling to the jhānas and the result of the jhānas. All dhammas, except lokuttara dhammas can be an object of clinging.

The Expositor (I, p. 64) states: <Or, ‘intoxicants’ are those states which fructify or beget the pains of the ocean of births of long duration.> Jhānacitta, not even the highest stage of arūpajhāna, can lead to the end of the cycle of birth and death. Only the maggacitta can eradicate the intoxicants and it leads to the end of rebirth.

Ārūpa-jhāna is more refined than rūpa-jhāna.

We read in the Commentary to the Abhidhammattha Sangaha (Ch3, p114):

„In the formless world none of the six bases are found because there is no occurrence of materiality there at all as a result of the strength of formless beings’ cultivation of dispassion for it.”

The development of the meditation subjects of arūpa-jhāna is not dependent on any base (vatthu). The perceptions of rūpa are completely surmounted with the meditation subjects of Boundless Space, Boundless Consciousness, etc.

The result of arūpa-jhāna is rebirth in the arūpa-brahma planes, where there is no rūpa and no sense impressions at all.

Through the development of jhāna clinging to sense objects is temporarily subdued, and only through the development of vipassanā clinging can be completely eradicated. The non-returner, anāgāmī, who has attained the third stage of enlightenment has eradicated clinging to sense objects.

We can learn from the study of rūpa-jhāna and arūpa-jhāna that each kamma produces its appropriate result. Kamma-condition is anattā, it is beyond control. We are born humans, and this is the result of kāmāvacara kusala kamma. Kāmāvacāra cittas are involved with the sense objects and on account of these clinging arises. On account of the sense objects akusala cittas arise time and again. When they have arisen already it shows that there are conditions for them, but we can develop understanding of them as not “mine” or belonging to a self. We should remember that clinging to sense objects is conditioned, that it is anattā. Through the development of vipassana we learn that whatever appears is

only nāma or rūpa. Visible object appears through the eyes, and when there can be awareness of it we can learn that it is only a conditioned dhamma. Also clinging to sense objects is a conditioned dhamma and it can and should be the object of right understanding. First the wrong view of self has to be eradicated and finally all other defilements can be eradicated. Renunciation from all defilements is true renunciation.

Vis. 86.

86. The consciousness of the 'fine-material sphere' is fivefold, being classed according to association with the jhana factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness, bliss, and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided.

Tīka 86.

As to the expression “however the consciousness of the fine-material sphere”, the word <pana>, (meaning here) “however”, explains the distinction.

N: The translator of the Vis text did not translate <pana>, however. The consciousness of the fine-material sphere is distinct in several ways from the foregoing kusala cittas of the sense sphere that were explained. In the following lines the Tīka explains the differences, using the word <pana>, to render the distinction. It can be translated as: however, this is not so in the case of...

Tīka:

Consciousness of the sense sphere overcomes defilements just by substitution of their opposites, however, this is not so with the fine-material consciousness, this overcomes them by repression.

N: In the development of insight the perception of permanence is overcome by the perception of impermanence, and so on. This is overcoming by the opposites (tadaṅga pahāna). The jhānacitta temporarily subdues the hindrances.

Tīka: Or, consciousness of the sense sphere is classified as eightfold, according to feeling, wisdom, being prompted, however, this is not so (in the case of consciousness of the fine-material sphere); in saying that this (the consciousness of the fine-material sphere) is otherwise he explained the distinction.

This, the consciousness of the fine-material sphere, however, should be understood as being with a physical base, with intoxicants, and without the hindrances.

It is with a physical base (vatthu), and this means that it turns away from arūpa-jhāna; it is with intoxicants and this means that it turns away from the path-consciousness; it is

without the hindrances, and this means that it turns away from the pair connected with sensory impingement.

N: Since its meditation subject is dependent on and involved with rūpa, it is not inclined to arūpa-jhāna, its development does not lead to arūpa-jhāna. For further explanations, see my Intro.

Tīka:

Wherever there are five, four, three, two and again another two jhāna-factors, he classified the consciousness of the 'fine-material sphere' as fivefold, according to its association with the jhana factors and, in order to explain the meaning of what was said in brief, he said to begin with, “that is to say (the first is associated with applied thought...)”.

What should be said in that case has been said before in the Description of Jhāna (Visuddhimagga, Part Ī).

Therefore, after there has been the development according to the method that was explained, and the meditation subject beginning with the earth kasina has been taken, kusala citta connected with understanding arise accordingly, and when jhāna is developed in due order, beginning with a limited degree (of absorption) etc. it should be understood that it can produce rebirth in the plane of Brahma’s Retinue and so on, that is to say, in sixteen brahma planes.

N: Those who have a limited degree of absorption of the first jhāna will be reborn in the lowest plane of rūpa-brahmans, namely, the plane of Brahma’s Retinue. Those with a medium and a high degree of absorption of the first jhāna will be reborn accordingly in higher rūpa-brahma planes: the plane of Brahma’s Ministers and the Great Brahmās. Each stage of jhāna can be of a limited, a medium or a high degree of absorption, Each of these degrees produces its result accordingly (Commentary to the Abhidhammattha Sangaha, Aṭ. P. 108, 109)

Pali :

Vis. 86. rūpāvacaraṃ pana jhānaṅgayogabhedato pañcavidhaṃ hoti. seyyathidaṃ. vitakkavicārapītisukhasamādhuyuttaṃ paṭhamaṃ, atikkantavitakkaṃ dutiyaṃ, tato atikkantavicāraṃ tatiyaṃ, tato virattapītikaṃ catutthaṃ, atthaṅgatasukhaṃ upekkhāsamādhuyuttaṃ pañcamanti.

Tīka 86.

Rūpāvacaraṃ panāti pana-saddo visesatthajotako.

As to the expression “however the consciousness of the fine-material sphere”, the word <pana>, (meaning here) “however”, explains the distinction.

Tena yathā kāmāvacaraṃ kilesānaṃ tadaṅgappahānamattakaraṃ, na evamidaṃ, idaṃ pana vikkhambhanappahānakaraṃ.

Consciousness of the sense sphere overcomes defilements just by substitution of their opposites, however, this is not so with the fine-material consciousness, this overcomes them by repression.

Yathā vā taṃ vedanāñāṇasaṅkhārabhedato aṭṭhadhā bhijjati, na evamidam, idaṃ pana tato aññathā vāti vakkhamānaṃ visesaṃ joteti.

Or, consciousness of the sense sphere is classified as eightfold, according to feeling, wisdom, being prompted, however, this is not so (in the case of consciousness of the fine-material sphere); in saying that this (the consciousness of the fine-material sphere) is otherwise he explained the distinction.

Taṃ panetaṃ savatthukaṃ, sāsavaṃ, vinīvaraṇaṅca rūpāvacaṃ dattṭhabbaṃ.
This, the consciousness of the fine-material sphere, however, should be understood as being with a physical base, with intoxicants, and without the hindrances.

“Savatthukaṃ evā”ti hi iminā arūpāvacaṃ nivatteti,
“sāsavaṃ”ti iminā paṭhamamaggacittaṃ, “vinīvaraṇaṃ”ti iminā paṭighasahitadvayaṃ.
It is with a physical base (vatthu), and this means that it turns away from arūpa-jhāna; it is with intoxicants and this means that it turns away from the path-consciousness; it is without the hindrances, and this means that it turns away from the pair connected with sensory impingement.

Katthaci pañca jhānaṅgāni, katthaci cattāri, katthaci tīṇi, katthaci dve, katthaci aparāni dveti evaṃ jhānaṅgayogabhedato pañcavidhanti saṅkhepato vuttamatthaṃ vivarituṃ “seyyathidaṃ”ti-ādi āradhamaṃ.

Wherever there are five, four, three, two and again another two jhāna-factors, he classified the consciousness of the 'fine-material sphere' as fivefold, according to its association with the jhana factors and, in order to explain the meaning of what was said in brief, he said to begin with, “that is to say (the first is associated with applied thought...)”.

Tattha yaṃ vattabbaṃ, taṃ heṭṭhā jhānakathāyaṃ (visuddhi. 1.79 ādayo) vuttameva.
What should be said in that case has been said before in the Description of Jhāna (Visuddhimagga, Part I).

Tayidaṃ bhāvanāmayameva hutvā vuttanayena pathavīkasiṇādikam ālambitvā yathārahaṃ ñāṇasampayuttakusalānantaraṃ uppajjati,

Therefore, after there has been the development according to the method that was explained, and the meditation subject beginning with the earth kasina has been taken, kusala citta connected with understanding arise accordingly,

hīnādibhedabhinnaṃ panetaṃ yathākkamaṃ brahmapārisajjādīsu so.lasasupi brahmalokesu upapattinipphādakanti dattṭhabbaṃ.

and when jhāna is developed in due order, beginning with a limited degree (of absorption) etc. it should be understood that it can produce rebirth in the plane of Brahma's Retinue and so on, that is to say, in sixteen brahma planes.

Vis. 87. That of the 'immaterial sphere' is fourfold by association with the four immaterial states; for (14) the first is associated with the jhana of the base consisting of boundless space in the way aforesaid, while (15)-(17) the second, third, and fourth, are [respectively] associated with those of the base consisting of boundless consciousness, and so on.

Tīka 87:

With the complete surmounting of perceptions of matter he must attain immaterial consciousness.

As to the expression, of the four immaterial states, this refers to the four stages of arūpa-jhāna that are reckoned as associated with the factors equanimity and concentration.

N: There are four stages of arūpajhāna and all four arūpa-jhānacittas are accompanied by the same two factors as the fifth rūpa-jhānacitta, by equanimity and concentration.

The text of the Vis. uses the expression: catunnaṃ āruppānaṃ, of the four immaterial states, and we have to note here: āruppānaṃ with two p's, instead of arūpānaṃ and this is a word association with ruppa: what is molested. Of rūpa it is said that it is molested, (ruppati, to molest), by cold, heat, etc. or by change. The four meditation subjects of arūpa-jhāna are not dependent on any materiality, they are not molested.

The Tīka states further on that the arūpajhānacittas of the four stages are classified according to their meditation subjects and it refers to the Description of the Immaterial jhānas (Part I, Ch 10). The Tīka mentions the four stages which have as subjects: Boundless Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor-Non-Perception. The result is rebirth in four arūpa-brahma planes.

Pali :

Vis. 87. arūpāvacaraṃ catunnaṃ āruppānaṃ yogavasena catubbidhaṃ. vuttappakārena hi ākāsañāñcāyatanajjhānena sampayuttaṃ paṭhamaṃ, viññāṇañcāyatanādīhi dutiyatatiyacatutthāni.

Pali Tīka 87:

Rūpasaññāsamatikkamādinā samadhigantabbaṃ arūpāvacaraṃ.

With the complete surmounting of perceptions of matter he must attain immaterial consciousness.

Catunnaṃ arūpānanti upekkhāsamādhisañkhātehi catūhi arūpajjhānehi.

As to the expression, of the four immaterial states, this refers to the four stages of arūpa-jhāna that are reckoned as associated with the factors equanimity and concentration.

Intro Vis. 88.

The Visuddhimagga, in its dealing with the khandha of consciousness, follows the triple division of the Dhammasaṅgaṇi of: kusala dhamma, akusala dhamma and avyākāta (indeterminate) dhamma. It deals first with kusala citta of the four planes of citta: citta of the sense-sphere, of the fine-material sphere (rūpa-jhāna) of the immaterial sphere (arūpa-jhāna) and supramundane or lokuttara citta. In this section it deals with the lokuttara kusala citta of the four stages of enlightenment: the stage of the streamwinner, of the once-returner, of the non-returner and of the arahat. At each of these stages defilements are successively eradicated.

The right conditions have to be cultivated so that enlightenment can be attained. The Tīka refers to the six purifications, visuddhis, that have to be reached before the seventh purification, purification by knowledge and vision that is associated with the magga-citta, path-consciousness. The first six are: purification of sīla, of citta (concentration), of view (diṭṭhi visuddhi, the first stage of tender insight), purification by overcoming doubt (the second stage of tender insight), purification by knowledge and vision of what is and what is not the Path (the third stage of tender insight), purification by knowledge and vision of the way (including all the stages of principal insight). All these purifications have been described in the Visuddhimagga further on.

In the process during which enlightenment is attained the dhamma that appears is seen as impermanent, dukkha or anattā, and after that nibbana is experienced. The Tīka refers to three kinds of liberations, vimokkha, namely: the void liberation, the signless liberation and the desireless liberation.

Nibbāna is called voidness, suññatta, because it is void of all conditioned dhammas. It is called signlessness, animitta, because it is void of “signs”, characteristics of conditioned realities. It is called desirelessness, appaṇihita, because it is without any basis of desire, namely, conditioned realities.

As Acharn Sujin wrote in “Survey of Paramattha Dhammas”: <When someone has developed paññā to the degree that he is about to attain enlightenment, he may penetrate the dhammas which appear at those moments as impermanent, as dukkha, or as anattā. Only one of these three general characteristics can be realized at a time. When he attains nibbāna his way of emancipation is different depending on which of the three general characteristics of conditioned dhammas he has realized in the process during which enlightenment is attained. When he realizes dhammas which appear as impermanent he becomes liberated (realizes the four noble Truths) by the emancipation of signlessness (animitta vimokkha). When he realizes dhammas as dukkha he becomes liberated by the emancipation of desirelessness (appaṇihita vimokkha). When he realizes dhammas as anattā, non-self, he becomes liberated by the emancipation of voidness (suññatta vimokkha).>

It is true that when one of the three characteristics is realized, also the other two are understood. But depending on a person’s accumulated inclinations one of the three characteristics will be contemplated more often. We read in the Vis. XXI, 70: <When one

who has with great resolution brings [formations] to mind as impermanent, he acquires the signless liberation. When one who has great tranquillity brings [them] to mind as painful [dukkha], he acquires the desireless liberation. When one who has great wisdom brings [them] to mind as not-self, he acquires the void liberation.> (Ps. Ī, 58. Path of Discrimination, Treatise on Liberation.)

Enlightenment cannot be attained without the development of insight, stage by stage, beginning with the first stage of tender insight, the realization of the difference between the characteristic of nāma, the reality which experiences something, and of rūpa which does not experience anything. In order to realize the difference between the characteristics of nama and of rupa we have to be mindful of any reality that appears at this moment. There is no other way.

The Visuddhimagga states that profitable consciousness itself is of twenty-one kinds. Thus, summarizing, these are:

eight types of kusala cittas of the sense-sphere,
 five types of rūpāvacara kusala cittas,
 four types of arūpāvacara kusala cittas,
 four types of lokuttara magga-cittas.

All these kusala cittas arise only when there are the appropriate conditions and we cannot cause their arising whenever we want to. However, when we understand what the right conditions for kusala citta are, kusala can be developed.

The Dhammasaṅgāṇi enumerates all dhammas that constitute the first type of kusala citta of the sense-sphere and it ends this section by emphasizing that these are only dhammas devoid of self, stating : <These dhammas are kusala. The section on the Void. The first citta. (suññattavāro. Paṭhamacittam).> These few words, <The section on the Void. The first citta> at the end of this section, express that the purpose of the enumeration of all these kusala dhammas is explaining their nature of suññatta or anattā.

The Expositor (I, p. 206) comments: < And here there are only states [dhammas]; no permanent being, no soul is known. These (fifty-six states) are mere states without essence, without a guiding principle. and it is to show the emptiness of this that they are stated here also..there is nothing else whatever, neither a being, nor an individuality, nor a man, nor a person...>

As to the Triple Gateway to Liberation, there is another way of formulating, but we should not forget that insight has to be developed in stages. It cannot be immediately realized that this or that dhamma is not self, it is a long process.

We read in the Co. to the Abh. Sangaha (T.A. p. 358):

<The contemplation that occurs [thinking], 'This is not self', and which lets go of the conviction that there is a self in formations {N: conditioned dhammas}, the conviction that holds firmly [to the view] that there is someone who does kamma and experiences the results, and who is one's self-[that contemplation] is the gateway to liberation called 'contemplation of emptiness' since it contemplates [formations] in the form of emptiness of self....

The contemplation that occurs [seeing] formations as impermanent, which lets

go of, which abandons, the sign of distortion understood as the distortions [N: perversity, vippallasa] of perception, consciousness and view that occur [seeing] the permanent in what is impermanent, etc.- [that contemplation] is the gateway to liberation called 'contemplation of the signless, since it contemplates [formations] in a manner that is free of the signs of distortion...

The contemplation that occurs [seeing] suffering [dukkha] in formations, which lets go of, completely abandons by seeing as a form of suffering, the wish that is craving, the desire that is craving, understood as the craving for sense-objects and existence which occurs in the form of [thinking] 'this is mine, this is happiness'- [that contemplation] is called the contemplation of the wishless, since it contemplates in a manner free of any wishes.>

Vi. 88. The 'supramundane' is fourfold (18)-(21) by association with the four paths.

So firstly, profitable consciousness itself is of twenty-one kinds.

Tīka 88:

After the realization of the six Purifications in due order one must attain supramundane consciousness.

What must be said in this connection will come afterwards.

As to the expression, by association with the four Paths, this means the Path-consciousness of the streamwinner up to the Path-consciousness of the arahat, and thus it is by association with these four noble Paths.

And also, with regard to this fourfold supramundane consciousness, when one has developed the way and experiences nibbana as object, the three kinds of liberations arise, namely: the void liberation, the signless liberation, the desireless liberation.

And this should be understood as the turning away from the conditions for rebirth of living beings.

Profitable consciousness is of twentyone kinds and this means that it is according to this method neither too short nor too detailed.

Pali:

Vis. 88. lokuttaram catumaggasampayogato catubbidhanti evam tāva kusalaviññānameva ekavīsatividham hoti.

Tīka 88:

Chavisuddhiparamparāya samadhigantabbam lokuttaram.

After the realization of the six Purifications in due order one must attain supramundane consciousness.

Tattha vattabbaṃ parato āgamiṣṣati.

What must be said in this connection will come afterwards.

Catumaggasampayogatoti sotāpattimaggo yāva arahattamaggoti imehi catūhi ariyamaggehi sampayogato.

As to the expression, by association with the four Paths, this means the Path-consciousness of the streamwinner up to the Path-consciousness of the arahat, and thus it is by association with these four noble Paths.

Catubbidhampi cetam bhāvanāmayameva hutvā nibbānaṃ ālambitvā suññato vimokkha, animitto vimokkha, appaṇihito vimokkhoti nāmena uppajjati,

And also, with regard to this fourfold supramundane consciousness, when one has developed the way and experiences nibbana as object, the three kinds of liberations arise, namely: the void liberation, the signless liberation, the desireless liberation.

sattabhavādibhavūpapattinivattakanti datṭhabbaṃ.

and this should be understood as the turning away from the conditions for rebirth of living beings.

Ekavīsatividhaṃ hoti nāṭisaṅkhepavittihāranayenāti adhippāyo.

Profitable consciousness is of twentyone kinds and this means that it is according to this method neither too short nor too detailed.

Intro Vis. 89.

In the following sections, the Visuddhimagga explains about the akusala citta which belong only to the plane of citta that is of the sense sphere, kamāvacāra, not to the planes of citta that are fine-material, rūpāvacāra, immaterial, arūpāvacara, or supramundane, lokuttara.

The Tīka begins with an explanation of the word kamāvacāra, sense sphere. We should return to Vis. XIV, 83 with the explanation of this term.

Recapitulation of Tīka Note 36. "Sense sphere" (kamāvacara): here there are the two kinds of sense desire (kāma), sense desire as basis (vatthu-kāma) and sense desire as defilement (kilesa-kāma). The basis of sense desire are the sense objects that are desired by the defilement of sense desire, kilesa kāma. This is called tanhā, clinging. The Expositor (I, p. 82) explains that the basis of sense desire is the round of the triple plane of existence. Because of clinging one wants to be reborn. The triple plane of existence are the sensuous planes, the fine material planes and the immaterial planes.

Plane of existence is the locality where one is reborn. There are eleven sensuous planes. Sensuousness frequents these sensuous planes, in these planes the basis of sense desire and sense desire prevail. We read in the Expositor : <Thus 'sensuous universe' means that this (first class of moral) consciousness frequents this eleven-fold localized

sensuousness [the sensuous planes of existence], even though it also frequents the planes of ‘attenuated rūpa’ and of non-rūpa.... this class of consciousness, though occurring elsewhere, should be known as ‘sensuous’>

Cittas of the sensesphere also arise in rūpa-brahma planes and in arūpa brahma planes; cittas rooted in lobha, for example, arise in rūpa-brahma planes and in arūpa brahma planes. Cittas rooted in aversion do not arise there, since there are no conditions for them in those planes. Seeing and hearing also arise in rūpa-brahma planes, but smelling, tasting and body-consciousness do not arise there. Those born in the rūpa-brahma planes have less conditions for sense impressions.

However, cittas of the sensesphere arise in abundance in the sensuous planes of existence.

We read in the Co to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 10): < Herein that which desires (kameti) is desire (kāma) or sensual craving. [Consciousness] where that desire is active (avacarati) in finding its objects belongs to the sphere of sense-desire (kāmāvacaram).

Alternatively, kāma is that which is desired, [that is,] elevenfold sense-sphere existence; because it is mostly active there, it belongs to the sphere of sense-objects (kāmāvacaram)-for what is meant is its most common activity, even though [consciousness] that occurs in form and formless existences can still belong to the sphere of sense-desire.

Alternatively, kāma is simply sense-sphere existence and what is active there is sense-sphere activity (kāmāvacaro) >.

The text of the Tika of Vis. 89 mentions that also in the planes of fine material existence, where someone is born as a result of Mahaggata citta (rūpa-jhāna kusala citta), there are vipākacittas experiencing rūpadhātu, elements which are rūpa, and that there are thus also cittas of the sense sphere.

The Tika mentions the eleven planes of existence of the sense sphere where clinging to sense objects, kāma tanhā is active, and these are : from the lowest plane that is the avīci hell plane up to the highest sense sphere plane, the plane of the “devas who wield power over the production of others” (paranimmita vasavatti).

The Tika explains the meanings of “included (pariyāpanna) dhammas”, and “unincluded (apariyāpanna)dhammas”. The unincluded dhammas are the supramundane dhammas. The Tika states: < they are leading out from the world (lokato uttiṇṇatāya lokuttaratā), their excellence should be known by their superior nature.> The dhammas that are called “included” are all mundane dhammas.

We read in the Expositor (I, p. 67):<States [dhammas] which are limited by or included in the round of the triple plane of existence are termed ‘Included’. Those not so limited are termed ‘Unincluded’. States which, cutting the roots of the rounds of repeated births and making Nibbāna their object, go out from the rounds are termed ‘leading out.’ >

The Tika only summarizes here the three unwholesome roots, akusala hetus: attachment, lobha, aversion, dosa and ignorance, moha. It explains that they are like roots because they cause akusala citta to be firmly established on them.

We can be reminded that roots are very powerful conditions. Just as a tree receives sap through the roots in order to grow, evenso are the akusala cittas dependent on the akusala roots. Many akusala cetasikas accompany akusala cittas, but only three among them are roots, hetus. There are twelve types of akusala cittas and these are classified as three

groups in accordance with the accompanying roots. Each akusala citta is rooted in moha, ignorance, and it may have in addition the root of lobha, attachment or of dosa, aversion. Mūla is another word for root. Eight types of akusala cittas are called lobha-mūla-cittas, two types are called dosa-mūla-cittas and two types are called moha-mūla-cittas. In the following sections they shall be dealt with.

Vis. 89:

The 'unprofitable' is one kind according to plane, being only of the sense sphere. It is of three kinds according to root, as (a) rooted in greed, (b) rooted in hate, and (c) rooted in delusion.

Vis. 89. akusalaṃ pana bhūmito ekavidhaṃ kāmāvacarameva, mūlato tividhaṃ lobhamūlaṃ dosamūlaṃ mohamūlañca.

Intro Vis 90:

The Visuddhimagga refers to the types of cittas rooted in attachment, classified as eightfold. They are the following:

- 1)accompanied by pleasant feeling, with wrong view, unprompted somanassa-sahagataṃ ditṭhigata-sampayuttaṃ, asaṅkhārikaṃ ekaṃ.
- 2)accompanied by pleasant feeling, with wrong view, prompted somanassa-sahagataṃ ditṭhigata-sampayuttaṃ, sasaṅkhārikaṃ ekaṃ.
- 3)accompanied by pleasant feeling, without wrong view, unprompted somanassa-sahagataṃ ditṭhigata-vippayuttaṃ, asaṅkhārikaṃ ekaṃ.
- 4)accompanied by pleasant feeling, without wrong view, prompted somanassa-sahagataṃ ditṭhigata-vippayuttaṃ, sasaṅkhārikaṃ ekaṃ.
- 5)accompanied by indifferent feeling, with wrong view, unprompted upekkhā-sahagataṃ ditṭhigata-sampayuttaṃ, asaṅkhārikaṃ ekaṃ.
- 6)accompanied by indifferent feeling, with wrong view, prompted upekkhā-sahagataṃ ditṭhigata-sampayuttaṃ, sasaṅkhārikaṃ ekaṃ.
- 7)accompanied by indifferent feeling, without wrong view, unprompted upekkhā-sahagataṃ ditṭhigata-vippayuttaṃ, asaṅkhārikaṃ ekaṃ.
- 8)accompanied by indifferent feeling, without wrong view, prompted upekkhā-sahagataṃ ditṭhigata-vippayuttaṃ, sasaṅkhārikaṃ ekaṃ.

From this classification we see that one may adhere to wrong view with attachment, or that one may merely enjoy pleasant objects without there be any wrong view about this. Wrong view is a distorted view of realities. Because of wrong view one sees dhammas as permanent and self. The Tika emphasizes that wrong view is a kind of adherence and that it therefore arises with the cittas rooted in attachment. It refers to texts about wrong view where it is said: "this alone is truth, all else is falsehood". We read in Mṇ. Ī, no 72, Discourse to Vacchagotta on Fire, that Vacchagotta asks whether the Buddha has wrong view, such as : <The world is eternal, this is indeed the truth, all else is falsehood>. He asked he same about the world not being eternal, the world being finite, infinite, etc.

We read about the conditions for wrong view in the Expositor (Ī, p. 330):

<..the hearing of evil doctrine, evil friendship, the desire not to see Ariyans, unsystematic thought [N: unwise attention]; ...unskillfulness in the Ariyan Law [N: Dhamma] of different kinds, such as the four applications of mindfulness, etc.; the absence of discipline or the destruction of restraint with respect to the Ariyan Law (divided into restraint taught in the Pātimokkha, the controlling faculties, mindfulness, knowledge, elimination) and the doctrine of good men; and addiction to tumultuous festivities by means of unsystematic thought developed by the foregoing reasons.>

If one does not develop satipaṭṭhāna one will continue to see realities as permanent and self, and wrong view cannot be eradicated.

As we have seen, friendship with noble persons is an important condition for the development of right understanding and all kinds of kusala. It is helpful for having right attention to the objects that appear through the six doors, so that we can learn that they do not belong to us and are non-self. The Abhidhamma teaches us that the different types of kusala cittas and akusala cittas that arise are conditioned dhammas which are non-self. In order to see the benefit of kusala and the disadvantage of akusala we also need to read the detailed explanations of the suttas and this can strengthen our confidence in kusala.

When someone has evil friendship, he will have no confidence in kusala and he will neglect to cultivate the right conditions for kusala. Thus he will be overcome more and more by the three unwholesome roots of attachment, aversion and ignorance. He will continue to accumulate wrong view and this will lead him further astray.

There are three kinds of wrong view that are in particular very harmful: the view that there are no results of deeds, the view that there are no causes (in happening) and the view that there is no kamma. As to the view that there are no causes (ahetuka-ditṭhi), this means that there is no cause for the depravity and purity of beings, that one is bent by fate, chance and nature. If one is firmly convinced about these three views they are unwholesome courses of action through the mind, and they lead to the commitment of many other kinds of evil deeds.

Vis. 90

90. Ī. (a) Herein, (22)-(29) that 'rooted in greed' is of eight kinds, being classed according to joy, equanimity, [false] view, and prompting, that is to say: (22) when accompanied by joy it is either associated-with-[false-] view and unprompted, or (23) prompted; or (24) it is dissociated-from-[false-] view and likewise [unprompted or (25) prompted]; and (26) when accompanied-by-equanimity it is either associated-with-[false-] view and unprompted, or (27) prompted; or (28) it is dissociated-from-[false-] view and likewise [unprompted, or (29) prompted].

90. tattha lobhamūlaṃ somanassupekkhādītṭhigatasañkhārabhedato atṭhavidham. seyyathidaṃ. somanassasahagataṃ dītṭhigatasampayuttaṃ asaṅkhāraṃ sasaṅkhāraṇca, tathā dītṭhigatavippayuttaṃ. upekkhāsahagataṃ dītṭhigatasampayuttaṃ asaṅkhāraṃ sasaṅkhāraṇca, tathā dītṭhigatavippayuttaṃ.

Tīka Vis. 90

90. Somanassupekkhādiṭṭhigatasañkhārabhedatoti

As to the expression, being classified according to joy, equanimity, [false] view, and prompting,

somanassupekkhābhedato diṭṭhigatabhedato sañkhārabhedatoti paccekam bhedasaddo yojetabbo.

this notion of classification should be separately applied to the division of pleasant and indifferent feeling, to that of wrong view and to that of prompting.

N: As we see in the enumeration of the eight types of cittas rooted in attachment, four are accompanied by pleasant feeling, four by indifferent feeling, four are with wrong view and four are without wrong view, four are unprompted and four are prompted.

Yadettha vattabbaṃ, taṃ heṭṭhā vuttanayameva.

What should be said here has been told before.

Diṭṭhigatasampayuttanti diṭṭhiyeva diṭṭhigataṃ “gūthagataṃ, muttagataṃ”ti (ma. ni. 2.119; a. ni. 9.11) yathā.

As to the expression accompanied by wrong view, diṭṭhigata, this means just diṭṭhi, wrong view, even as in the expressions gūthagata, excrement, and muttagata, urine.

N: This is a word explanation of diṭṭhigata, literally: view-gone. The Expositor (Ī, p. 330) states: <As regards the phrase ‘associated with opinions,’ diṭṭhi (opinions) is the same as diṭṭhi-gataṃ, like gūtagataṃ (excrement), muttagataṃ (urine). > These expressions occur in Aṇ. IV, IX, 11. Here, “gata” is untranslated.

Tīka: Atha vā vipariyesaggāhatāya diṭṭhiyā gatameva, na ettha gantabbavatthu tathā sabhāvanti diṭṭhigataṃ.

Or also just gone into wrong view, a perverted grasping; here the subjects (of wrong view) should not be taken into account, and thus, its individual characteristic is wrong view.

N: Elsewhere the subjects or bases of wrong view are taken into account. We read in the Expositor (Ī, p. 336): <In the exposition of wrong views in the sense of not viewing justly, such views are called diṭṭhigata (gone to views), from being included in the sixty-two heretical views.> These are explained in the ‘Net of Views’ (Brahmajāla Sutta, Dīgha Nikāya, no 1).

Tīka: Tayidaṃ “idameva saccaṃ, moghamaññaṃ”ti abhinivesabhāvato lobheneva saddhiṃ pavattati, na dosena.

Therefore, as to the words, <this is only truth, all else is falsehood...>, these indicate that because of its nature of adherence it occurs together with attachment, not with aversion.

Vis. 91.

Intro:

The Visuddhimagga gives examples of the eight types of cittas rooted in attachment. The first type is associated with wrong view. A person may believe that there is no danger in sense desires and, being enslaved to them, he may indulge in many kinds of evil deeds. The text refers to the “Middle Length Sayings” no 45, “Lesser Discourse on the Ways of Undertaking Dhamma”. The Buddha explains about the undertaking of dhamma that is happiness in the present but results in suffering in the future: <There are, monks, some recluses and brahmins who speak like this and are of these views: ‘There is no fault in pleasures of the senses.’ These come to indulgence in pleasures of the senses; these gratify themselves with girl-wanderers who tie their hair into top-knots...> The Buddha explains that they will have an unhappy rebirth.

The Tika mentions that someone who with a perverted mind indulges in sense pleasures rejects other worlds, that is, an unhappy rebirth in a next life as the result of his misbehaviour.

The “Dhammasangani” (§ 381) shows the danger of wrong view (opinion): <The views which on that occasion are a walking in the jungle of opinion, the wilderness of opinion... a by-path, a wrong road.>

The Expositor (I, p. 336) explains that it is like jungle because of the difficulty of getting out of it. It is “like a wilderness infested by thieves and wild beasts, of sand, waterless, without food.” It states that wrong view is the wrong path: <For just as one who is gone astray, although he holds that this is the path to such a village, does not arrive at the village, so a man of false opinions, although he holds that this is the path to a happy destiny, cannot get there... >

The Tika also mentions that a person who indulges in wrong conduct with wrong view takes this wrong path for the way leading to heaven and salvation.

The Expositor (I, p. 331) states about wrong view : <It has unwise conviction as characteristic; perversion as function; wrong conviction as manifestation; the desire not to see Ariyans as proximate cause. It should be regarded as the highest fault.>

Because of wrong view we take all realities for self. The belief in a self gives rise to many other kinds of wrong view. So long as wrong view is not eradicated the other defilements cannot be eradicated. When the first stage of enlightenment, the stage of the sotāpanna, is attained, wrong view is eradicated. For him the four types of akusala cittas rooted in attachment that are with wrong view do not arise any more.

The Tika mentions akusala kamma committed with attachment and wrong view, such as stealing, lying, or slandering. These are of different degrees and they may be less censurable or greatly censurable, depending on the virtue of the persons involved, or the value of the goods, such as in the case of stealing. The Expositor (p. 132) explains in the case of slandering: <It is a smaller or greater offence, according as the virtue of the persons he separates is smaller or greater.> The Tika mentions as wrong relief the stories of the fight of the Bhāratas and the abduction of Sītā. The Expositor (p. 133) explains this as an example of frivolous talk, and adds: < But the offence does not run through the full course of action when others do not accept the story; it does so only when they accept it.> Just as in the case of the kusala cittas, the akusala cittas rooted in attachment may be unprompted or prompted. The Co. to the “Abhidhammattha Sangaha” (T.A. p. 15) explains

unprompted as <with a mind that is naturally sharp (tikki), without effort. > And it explains prompted as <with a mind that is sluggish and with effort>.

It is useful to know that four types are accompanied by pleasant feeling and four types by indifferent feeling. When feeling is indifferent we may think that there is no attachment. We should know that attachment with indifferent feeling arises more often than we ever realize. Immediately after seeing attachment is bound to arise, but when it is accompanied by indifferent feeling we do not notice it.

All classifications of dhammas can remind us to develop understanding of the reality that appears at this moment.

Text Vis. 91: (22) When a man is happy and content in placing wrong view foremost of the sort beginning 'There is no danger in sense desires' (M.i,307), and either enjoys sense desires with consciousness that in its own individual essence is eager without being urged, or believes auspicious sights, etc., have a [real substantial] core, then the first kind of unprofitable consciousness arises; (23) when it is with consciousness that is sluggish and urged on, then it is the second kind. (24) But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others' good fortune, or steals others' goods, with consciousness that in its own individual essence is eager without being urged on, then it is the third kind. (25) When it is with consciousness that is sluggish and urged on, then it is the fourth kind. (26)-(29) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense desires, or through want of any such cause for joy, then the remaining four, which are accompanied by equanimity, arise. So that in greed should be understood as of eight kinds, being classed according to joy, equanimity, [false] view and prompting.

Vis. 91. yadā hi ``natthi kāmesu ādinavo'ti (ma0 ni0 1.469) ādinā nayena micchādiṭṭhiṃ purakkhatvā haṭṭhatuṭṭho kāme vā paribhuñjati, diṭṭhamaṅgalādīni vā sārato pacceti sabhāvatikkheneva anussāhitena cittena, tadā paṭhamaṃ akusalacittaṃ uppajjati. yadā mandena samussāhitena cittena, tadā dutiyaṃ. yadā micchādiṭṭhiṃ apurakkhatvā kevalaṃ haṭṭhatuṭṭho methunaṃ vā sevati, parasampattiṃ vā abhijjhāyati, parabhaṇḍaṃ vā harati sabhāvatikkheneva anussāhitena cittena, tadā tatiyaṃ. yadā mandena samussāhitena cittena, tadā catutthaṃ. yadā pana kāmānaṃ vā asampattiṃ āgamma aññesaṃ vā somanassahetūnaṃ abhāvena catūsupi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantīti evaṃ somanassupekkhādiṭṭhigatasāṅkhārābhedaṭṭhavidhaṃ lobhamūlaṃ veditabbaṃ.

The eight types of akusala cittas rooted in attachment:

1. accompanied by pleasant feeling, with wrong view, unprompted

Vis. 91 When a man is happy and content in placing wrong view foremost of the sort beginning 'There is no danger in sense desires' (M.i,307), and either enjoys sense desires with consciousness that in its own individual essence is eager without being urged, or believes auspicious sights, etc., have a [real substantial] core, then the first kind of unprofitable consciousness arises.

Tīka Vis. 91:

Yadāhīti-ādi lobhamūlacittānaṃ pavatti-ākāradassanaṃ.

When (a man is happy...), this points out the meaning of the way cittas rooted in attachment occur.

Micchādītṭhinti ucchedadītṭhi-ādemicchādītṭhiṃ.

As to the expression wrong view, this refers to the wrong view of annihilation view and so on.

N: This includes the belief that after death there will not be rebirth.

Tīka: Tāya hi vipallatthacittā sattā “etāvako jīvavisayo yāva indriyagocaro”ti paralokaṃ paṭikkhipitvā natthi kāmesu ādīnavo”ti yathā tathā kāmesu pātabyataṃ āpajjanti.

.... Having rejected another world, he indulges with perverted mind in sense pleasures since he thinks that there is no danger in them.

N: The Tīka then explains the words of the Vis.: beginning with... and gives examples of wrong conduct of someone who takes this for the way to heaven and salvation. It speaks about the different kinds of akusala kamma that someone may commit with wrong view.

Tīka:

Bhāratayuddhasītāharaṇādīkathā pāpavūpasamāya hotīti evamādike micchāgāhe saṅgaṇhāti.

The stories of the fight of the Bhāratas and the abduction of Sītā are of wrong relief and thus he treats in this way wrong obsessions.

Ditṭhamaṅgalādīnīti ditṭhasutamutamaṅgalāni.

As to the expression, (he believes) auspicious sights, etc.,(have a [real substantial] core), this refers to good omens that are seen, heard or experienced through the other senses.

Sabhāvatikkhenāti lobhassa, micchābhinivesassa vā vasena saraseneva tikhiṇena kurūrena.

As to the expression, (consciousness that) in its own individual essence is eager, this refers to the citta that as to its essential property is keen and sharp because of attachment and wrong adherence.

2. accompanied by pleasant feeling, with wrong view, prompted

Vis: When it is with consciousness that is sluggish and urged on, then it is the second kind.

Tīka:

Mandenāti dandhena atikhiṇena. Tādisaṃ pana attano, parassa vā samussāhanena pavattatīti āha ‘samussāhitenā’ti.

As to the expression (with citta that is) sluggish, this means slow, not keen. Such citta occurs being urged on by oneself or by someone else, and thus he said, “(with a citta that is) urged on”.

3. accompanied by pleasant feeling, without wrong view, unprompted

Vis. But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others' good fortune, or steals others' goods, with consciousness that in its own individual essence is eager without being urged on, then it is the third kind.

Tīka : Parabaṇḍaṃ vā haratīti vā-saddena tathāpavattanakamusāvādādīnampi saṅgaho datṭhabbo.

As to the expression, or steals others' goods, the word “or” should be understood as dealing also with lying and so on that occurs in that way.

4. accompanied by pleasant feeling, without wrong view, unprompted

Vis. When it is with consciousness that is sluggish and urged on, then it is the fourth kind.

5)accompanied by indifferent feeling, with wrong view, unprompted

6)accompanied by indifferent feeling, with wrong view, prompted

7)accompanied by indifferent feeling, without wrong view, unprompted

8)accompanied by indifferent feeling, without wrong view, prompted

Vis.: But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense desires, or through want of any such cause for joy, then the remaining four, which are accompanied by equanimity, arise.

Tīka: Kāmānaṃ vā anubhuyyamānānaṃ.

Or (no excellence) in the sense desires that are experienced....

Intro Vis. 92.

There are two types of akusala citta rooted in aversion:

1) accompanied by unpleasant feeling, arising with anger, unprompted domanassa-sahagataṃ, paṭigha-sampayuttam, asaṅkhārikam ekam.

2) accompanied by unpleasant feeling, arising with anger, prompted domanassa-sahagataṃ, paṭigha-sampayuttam, asaṅkhārikam ekam.

Domanassa is derived from dummano, an unhappy mind. Paṭigha literally means: striking against. It is used in general for sensory impingement, but here it is used for repulsion. In this context it is another word for dosa. We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 16): <because of its violent nature it occurs as if striking against an object.>

We read in the Dhammasaṅgāṇi, § 418: <What on that occasion is hate?

The hate, hating, hatred, which on that occasion is a disordered temper, the getting upset, opposition, hostility, churlishness, abruptness, disgust of heart- this is the hate that there then is.>

There are many shades of dosa, aversion, it may be very slight or strong. There are many synonyms of dosa that express different degrees. It can be fear, anxiety, annoyance, distress, sorrow, anger, hate, malignity, hostility or violence.

The Expositor (I, p. 342) explains that dosa ruins everything that is good and beautiful, thereby showing its danger: <By it the mind reaches the putrid state:- this is ‘malignity’, or, it ruins the practice of the Vinaya, the attainment of beauty, of benefit, of bliss, etc. - this is ill-will.>

There are nine bases of dosa. We read in the Gradual Sayings Book of the Nines, Ch II, § 9, IV, 406):

“Monks, there are these nine bases of strife. What nine?

(The thought): He has done me harm-stirs up strife; so also the thoughts: he is doing me harm; he will do me harm; he has done harm to a dear and loved one of mine; he is doing harm to such an one; he will do harm to him; he has done good to one who is not dear or loved by me; he is doing good to such an one; he will do good to him...”

The Dhammasaṅgāṇi gives the same nine bases, but adds the cases that dosa arises groundlessly, when there is too much or too little rain, when the sun is too hot or not hot enough, etc. We are inclined to believe that the causes of dosa are outside ourselves, with other people or the circumstances. The real cause is within ourselves: we cling to pleasant objects and when we do not obtain them we have aversion. The circumstances or other people are not as we would like them to be.

The nine bases of dosa refer to the past, the present and the future.

The Tika explains shortly why it is said that the citta rooted in dosa, aversion, is accompanied by unpleasant feeling, domanassa and associated-with-repulsion.

This is in order to distinguish the character of this type of citta that is associated with dhammas that are not universal.

The Commentary to the Abhidhammattha Sangaha (T.A. p. 16) explains that unpleasant feeling is not universal to all cittas. Unpleasant feeling is not universal to all cittas such as for example contact that arises with every citta. Neither is it universal to all akusala cittas.

It cannot arise with the citta rooted in attachment. Unpleasant feeling arises only together with akusala citta rooted in dosa. It is stated that the citta rooted in dosa is accompanied by unpleasant feeling and associated-with-repulsion in order to stress that dosa and unpleasant feeling always arise together. Whenever the feeling is unpleasant, it shows that there is aversion at that moment.

When we have even a very slight unpleasant feeling we can notice that there is dosa. We are so used to having a slight amount of uneasiness, some moodiness, irritation, worry or fear that we do not realize that dosa performs its function at that moment. When dosa is strong it also conditions the accompanying feeling to be strong. We dislike unpleasant feeling and keep on thinking of it with aversion. Dosa and its accompanying feeling only last for one extremely short moment and then they fall away with the citta. Dosa may arise again, but that is no longer the same dosa. Because of our accumulated wrong view we take dosa and unpleasant feeling for permanent and for self.

Dosa is different from unpleasant feeling but since they arise together it is difficult to distinguish them from each other. Only insight that has been developed can know precisely their different characteristics. There can be awareness of them, one at a time, without having to name them.

One type of citta rooted in dosa is unprompted and one is prompted. We read in the Expositor (Ī, p. 344): < The tenth, because it is induced 'by external aid', arises in one urged by others, one who remembers the offence of another, one who by himself keeps remembering others' offences and gets angry.>

Listening to useless talk can give rise to many kinds of akusala cittas. When we hear about other people's unwholesome deeds we may have aversion, but then the cause is within ourselves. When there can be awareness of just sound or hearing, we do not pay attention to the tales of others and then the six doorways are guarded by satipaṭṭhāna.

Vis. 92

That 'rooted in hate' is of two kinds: (30)-(31) being 'accompanied-by-grief and associated-with-resentment', it is either 'prompted' or 'unprompted'. It should be understood to occur at the times when [consciousness] is either keen [if unprompted] or sluggish [if prompted] in the killing of living things, and so on.

92. dosamūlaṃ pana domanassasahagataṃ paṭighasampayuttaṃ asaṅkhāraṃ
sasaṅkhāranti duvidhameva hoti, tassa paṇātipātādīsu tikkhamandappavattikāle pavatti
veditabbā.

Tīka Vis. 92:

Duvidhameva hoti sampayuttadhammasena bhedābhāvato.

It is just of two kinds by this classification in accordance with the accompanying dhammas.

Yadi evaṃ, kasmā “domanassasahagataṃ paṭighasampayuttaṃ”ti vuttanti?

If it is thus, why is it said, accompanied by-grief and associated-with-resentment?

Asādhāraṇadhammehi tassa cittassa upalakkhaṇatthaṃ.

In order to characterize this type of citta that is associated with dhammas that are not universal.

Pāṇātipātādīsūti pāṇātipātanādīsū.

In the destruction of life, and so on, this refers to the killing of living beings and so on.

Ādi-saddena adinnādānamusāvādapesuññapharusasamphappalāpabyāpāde saṅgaṇhāti. With the expression, and so on, he deals with stealing, lying, slandering, harsh speech, idle speech and ill-will.

N: These are the courses of unwholesome action, akusala kamma, motivated by aversion or anger. Ill-will is akusala kamma through the mind when one has the intention to harm someone else.

Tīka: Sabhāvatikkhaṃ hutvā pavattamānaṃ cittaṃ asaṅkhārameva hoti, itaraṃ sasaṅkhāranti adhippāyenāha “tikkhamaṇḍappavattikāle”ti.

He said that at the time when [consciousness] occurs it is either keen or sluggish, meaning that the citta that is by its nature keen when it occurs is just unprompted, and that the other one is prompted.

Mandaṃ pana hutvā pavattamānaṃ ekaṃsena sasaṅkhāramevāti na sakkā viññātuṃ. However, when it occurs as sluggish it cannot be definitely known as prompted.

Yaṃ sasaṅkhārena sappayogena pavattati, taṃ mandameva hotīti katvā tathāvuttanti daṭṭhabbaṃ.

When it occurs with the application of prompting, it should be known that it is called sluggish in that case.

N: When it is prompted it is said to be sluggish, but it is not certain whenever it is sluggish that it is always prompted.

Hi Larry,

The translator uses the words grief and resentment, grief for unpleasant feeling, domanassa, and resentment for aversion, dosa. Here the word paṭigha is used instead of dosa. It literally means friction, it is another word for dosa.

I prefer the word aversion instead of resentment, because there are many shades and degrees. Dosa is not always resentment, it is also fear, fright, a slight uneasiness or worry. I prefer also the word unpleasant feeling to grief for the same reason.

op 03-08-2004 00:31 schreef LBIDD@webtv.net op LBIDD@webtv.net:

> It looks like views in general and self-view in particular only arise

> with desire.

N: Right.

L: If that is the case how does it happen that we identify
> with anger, bewilderment and suffering?

N: We identify with all objects, the latent tendency of wrong view is so strong. It will condition the arising of akusala cittas with wrong perception or remembrance of self, *atta sañña*. We take our *dosa* for something lasting, for my *dosa*. There are so many *cittas* succeeding one another, and in between the *cittas* rooted in *dosa* there are *cittas* rooted in *lobha* which may also be associated with wrong view, taking the *dosa* for lasting and self. *Dosa* and unpleasant feeling are *cetasikas* accompanying *citta*. They arise with *citta* at the same base (heartbase), experience the same object and fall away together with the *citta*. They are very momentary. *Dosa* arises again, but it is not the same anymore. We make it into something very important, we have aversion about our aversion, how we dislike it. We think about it for a long time with aversion. But it is very insignificant. Our bewilderment about it is based on a mere nothing.

Only the non-returner can eradicate it, through the development of insight.

In *samatha* the hindrance of *dosa* is suppressed, but the latent tendency is not eradicated. It is there, under the surface, bubbling and boiling like a volcano that can erupt at any time. At a moment of unawareness it conditions quite suddenly the arising of *dosa*, even a violent form of it. *Dosa* can be destructive like a jungle fire, according to the Expositor. We should see the danger and disadvantage of the latent tendencies and develop the *pañña* that can eradicate them. This means: facing *dosa* when it arises and develop more understanding of it. It begins with intellectual understanding about *dosa* and its conditions.

The non-returner has eradicated *dosa*, he has no more clinging to sense objects. This clinging conditions *dosa*. Things are not as we want them to be. When we do not get the desirable worldly conditions of gain (the obtainment of pleasant sense objects), praise, honour and bodily well-being, we are like impatient children who cry bitterly when they do not get what they want to have.

It is good to know that there are many shades of *dosa*. Then we see how often it arises in a day. When I almost stumbling, when I try out the water of the shower: just too hot or too cold, when I have a slight worry: how will this be, what should I do, there is already *dosa*. It is surprising how often it arises. A very slight pain in the hand caused by the pushing of the computer keys. Some tiredness in the head, there is already a mild degree of *dosa*. Or we are slightly in a hurry to do something, to finish a task, then there is *dosa* already. There is an endless list. But we are so used to it, we do not notice it. Writing about it now is a reminder!

When *dosa* is strong, also the unpleasant feeling is strong, they condition one another. We find it so important how we feel, we want pleasant feeling all the time.

Each *citta* and thus also the accompanying *dosa* and unpleasant feeling experience one object at a time. We are reminded of this by countless *suttas*, where the Buddha explains about *cittas* experiencing only one object at a time, and that is, through the eyes, the ears, the nose, the tongue, the body, the mind-door. This reminds us of the momentariness of *citta* and accompanying *cetasikas*, and thus also of *dosa*. We can learn to see it as only a conditioned *nama*, not long lasting, completely unimportant. And so it is with the accompanying feeling, completely unimportant. Even bewilderment about it, only a

conditioned nama, not lasting, unimportant. We can learn to see all those namas as impersonal elements so that we will be less overcome by them.

L: Also, is there any more to dukkha than grief and resentment?

N: And how! Desire is the cause of dukkha. Not getting what one wants is dukkha. But the greatest dukkha is being in the cycle, being a prey to the three unwholesome roots of lobha, dosa and moha that overcome us time and again. When we see the danger of being in the cycle and all the akusala that is a consequence, there will be a sense of urgency arising naturally, to develop the Path that is leading out.

Vis. 93.

That 'rooted in delusion' is of two kinds: (32)-(33) being 'accompanied-by-equanimity', it is either 'associated-with-uncertainty' or 'associated-with-agitation'. It should be understood to occur at the time of indecision or of distraction.

So unprofitable consciousness is of twelve kinds.

mohamūlaṃ upekkhāsahagataṃ vicikicchāsampayuttaṃ uddhaccasampayuttañcāti duvidhaṃ. tassa sanniṭṭhānavikkhepakāle pavatti veditabbāti evaṃ akusalaviññāṇaṃ dvādasavidhaṃ hoti.

Intro to Vis. 93 and Tīka.

There are two types of cittas rooted in ignorance, moha-mūla-cittas. They have moha as their only root. They are:

- 1) accompanied by indifferent feeling, associated with doubt upekkhāsahagataṃ vicikicchāsampayuttaṃ
- 2) accompanied by indifferent feeling, associated with restlessness upekkhāsahagataṃ uddhaccasampayuttaṃ

Vicikicchā is doubt about ultimate realities, about nāma and rūpa, about cause and result, the four noble Truths, the Dependent origination. It is doubt about the Triple Gem, doubt about it whether enlightenment can be attained.

The Expositor (Ī, p. 344) states: <Here doubt means exclusion from the cure [of knowledge]. Or, one investigating the intrinsic nature by means of it suffers pain and fatigue (kicchati)-thus it is doubt. It has shifting about as characteristic, mental wavering as function, indecision or uncertainty in grasp as manifestation, unsystematic thought [unwise attention] as proximate cause and it should be regarded as a danger to attainment.>

There is a word association between vicikicchā, doubt, and kicchati, to be wearied. It is tiring to wonder: is it this, or is it that? Is this true or not? It arises only with citta rooted in moha; ignorance conditions doubt. It may seem that doubt arises with unpleasant feeling, but it can condition dosa with unpleasant feeling, and this arises later on. It merely seems that doubt and dosa arise at the same time because cittas succeed one another so fast.

Doubt is exclusion from the cure of knowledge, but understanding can cure it. So long as we have not reached the first stage of insight which clearly discerns the difference between nama and rupa, we have doubt about their characteristics. Hearing, which is nama, and sound, which is rupa, are different dhammas and sati can be aware of only one dhamma at a time. When sati does not arise we are confused about nama and rupa and we have doubts. When there is direct understanding of realities there is no doubt, one can directly prove the truth. By insight doubt will wear out and the sotapanna has eradicated it completely.

As to restlessness or agitation, this is a translation of uddhacca. Uddhacca is not what we mean by the conventional term agitation, or excitement. Restlessness arises with each akusala citta and at that moment there is forgetfulness of kusala, there is not the steadiness and calm of kusala. Unwise attention is its proximate cause. The Tika explains that when uddhacca arises with the citta rooted in moha it is predominant among the associated dhammas. Therefore, the second type of citta rooted in ignorance is classified as associated with restlessness, and here restlessness is mentioned expressively.

We read in the Expositor (I, p. 346) about restlessness that is translated here as distraction: <‘Distraction’ is the mode of mind when excited, flurried. ‘Disquietude’ is unquiet. ‘Agitation’ is a throwing about of mind...>

When we read the conventional terms excitement or agitation that describe uddhacca, we should remember that when it arises with the second type of citta rooted in ignorance there is only indifferent feeling that accompanies it.

It is said in the Tika that both types of citta are extremely deluded. We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 18): <They are deluded by delusion, they are extremely deluded as there is no other root, [and this] is the sense of deluded.> They are always accompanied by indifferent feeling, there is no like and dislike with the two types of citta rooted in ignorance. It is difficult to know when there is the second type of citta rooted in ignorance, associated with restlessness and accompanied by indifferent feeling. However, it arises very often in between the cittas rooted in attachment and those rooted in aversion. When akusala kamma is committed motivated by attachment and aversion, there are also many moments of the second type of citta rooted in ignorance in between. The Tika explains that this type of citta, although it cannot produce vipāka in the form of an unhappy rebirth, it does produce vipāka in the course of life by way of unpleasant experiences through the senses.

There are twelve types of akusala cittas in all: eight types of akusala cittas rooted in attachment, two types of akusala cittas rooted in aversion and two types of akusala cittas rooted in ignorance. The akusala cittas rooted in attachment have two roots: ignorance and attachment; those rooted in aversion also have two roots: ignorance and aversion; those rooted in ignorance have ignorance as their only root.

Tika Vis. 93:

Mohekahetukaṃ cittaṃ mūlantaravirahato atimū.lhaṃ,

The citta that has ignorance as its only root and is without another root is utterly confused,

vicikicchuddhaccayogato cañcalañcāti upekkhāsahagatameva hoti,
connected with doubt and restlessness it is unsteady and only accompanied by indifferent feeling,

na tassa kadācipi sabhāvatikkhatā atthi.
and also, it never has a keen nature.

Ārammaṇe hi saṃsappanavasena, vikkhipanavasena ca pavattamānassa cittadvayassa
kīdise kicce sabhāvatikkhatāya,
Since these two cittas when they occur are slow with regard to the object, and disturbed with regard to keenness in whatever kind of function,

ussāhetabbatāya vā bhavitabbaṃ, tasmā na tattha sañkhārabhedo atthi.
or they are not by nature instigated by energy, therefore there is no classification with regard to prompting.

N: Unprompted means: without hesitation, keen, but this cannot be said of the two types of citta rooted in ignorance.

Tīka:

Aññesu akusalacittesu labbhamānampi uddhaccaṃ visesato ettheva balavaṃ,
Restlessness that is taken here specifically is strong, although it is also present in the other akusala cittas,

tato eva sampayuttadhammesu padhānaṃ hutvā pavattatīti idameva uddhaccena visesetvā
vuttaṃ “uddhaccasampayuttan”ti.
and therefore, while it occurs here as dominant among the accompanying dhammas, he differentiated it and said, “accompanied by restlessness.”

Tathā hi pā.liyaṃ (dha. sa. 427) idha sarūpato uddhaccaṃ āgataṃ,
Therefore, restlessness has been handed down down (by tradition) in the texts (Dhsg. § 427) here likewise,

evaṃ asādhāraṇapadhānadhammavasena mohamūlaṃ “vicikicchāsampayuttaṃ,
uddhaccasampayuttan”ti duvidhaṃ vuttanti daṭṭhabbaṃ.
and here it is taken as not universal since it is predominant, and thus the cittas rooted in ignorance should be understood as of two kinds, with the words, “accompanied by doubt, and accompanied by restlessness.”

N: As explained in the Intro, restlessness is universal to all akusala cittas. But in the second type of citta rooted in ignorance, it takes a predominant part and it is here specifically mentioned. It is differentiated from the first type of citta rooted in ignorance.

Tīka:

Asanniṭṭhānaṃ saṃsayo.

As to the word, indecision, this means doubt.

N: In the Dhammasaṅgāṇi (§425) the term saṃsayo is used for doubt. The Expositor explains this as fluctuation, < the inability to establish anything in one mode, thus, ‘Is this state [dhamma] permanent or is it impermanent?’>

Tīka:

Vikkhepo avūpasamo, bhantatāti attho.

As to the word, distraction, this means lack of calm, confusion.

N: This is said of uddhacca, restlessness.

Tīka: Tayidaṃ dvādasavidhampi akusalacittaṃ chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā upekkhāsahagatāhetukakiriyāmanoviññāṇadhātānantaram

Therefore, it should be understood that the twelve kinds of akusala citta also take any object among the six objects and arise immediately after the mind-consciousness-element that is the rootless kiriyacitta accompanied by indifferent feeling,

kāyadvārādīhi tīhi dvārehi kāyakammādivasena yathārahaṃ

pāṇātipātādikamma pathavasena ceva kammavasena ca uppajjatīti veditabbaṃ.

and that they arise committing kamma, performing deeds through the three doors of body etc. as the occasion presents itself, such as the course of action that is killing and so on.

N: The twelve types of akusala citta arise after the mind-door advertent-consciousness which is a rootless kiriyacitta (the mind-consciousness-element, mano-vinnāṇa-dhātu). They can perform kamma through the three doors of body, speech and mind.

Tīka:

Tattha ṭhapetvā uddhaccasahagataṃ sesaṃ ekādasavidhampi catūsupi apāyesu paṭisandhiṃ deti, pavattivipākaṃ sugatiyampi.

Excluding here the consciousness rooted in ignorance and accompanied by restlessness, the other eleven types of unwholesome consciousness produce rebirth-consciousness in the four unhappy planes and they produce also result in the course of life in a happy plane.

Uddhaccasahagataṃ pana pavattivipākamevāti.

However, consciousness rooted in ignorance and accompanied by restlessness produces result only in the course of life.

Etthāhañ kiṃ pana kāraṇaṃ sabbadubbalaṃ vicikicchāsampayuttaṃ paṭisandhiṃ deti, But in this case, what is the reason that the (kamma) accompanied by doubt that is the weakest of all, produces rebirth,

adhimokkhasabbhāvato tato balavantampi uddhaccasahagataṃ na detīti?

whereas the (kamma) accompanied by restlessness, which is associated with determination and thus stronger than that, does not produce rebirth?

N: The cetasika determination, *adhimokkha*, does not accompany doubt, therefore the citta with doubt is called the weakest of all. Determination accompanies the second type of citta rooted in ignorance and thus this is stronger than the first type.

Dassanena pahātabbesu avuttattā.

Because it is not said that it is to be abandoned by insight.

N: The defilements that are abandoned by seeing or insight (*dassana*) are those eradicated by the streamwinner. His path-consciousness is called seeing, since there is the seeing of nibbana for the first time. The defilements abandoned by cultivation (*bhāvanā*) are those abandoned by arahatship. Only the arahat has eradicated restlessness completely. The streamwinner has no more conditions to be reborn in an unhappy plane. But since he still has not eradicated restlessness it is said in the Co. that restlessness has no intrinsic capacity to produce rebirth.

It is explained that if restlessness could produce an unhappy rebirth, then ariyans who are not arahats could be reborn in an unhappy plane, but this is impossible. Therefore, restlessness can produce only result in the course of life.

Tīka:

Idaṃ hi paṭisandhiṃ dentam apāyesu dadeyya, apāyagamanīyañca dassanapahātabbanti tattha vucceyya, na ca vuttam.

If this citta would produce rebirth it would do so in unhappy planes, and he would say in that case that since it would lead to unhappy planes it would have to be abandoned by seeing, but this was not stated.

Tasmā paṭisandhiṃ na deti, pavattivipākadānam panassa na sakkā paṭikkhipitum.

Therefore, this does not produce rebirth, but it cannot be denied that it produces result in the course of life.

Paṭisambhidāvibhaṅge uddhaccasahagate ñāṇam dhammapaṭisambhidā,

In the Book of Analysis (*Vibhanga*, p. 393), in the section on the analytical knowledges (discriminations, *paṭisambhidā*), it is said that the knowledge of the citta accompanied by restlessness, is the analytical knowledge of origin (*dhammapaṭisambhidā*),

tassa vipāke ñāṇam atthapaṭisambhidā”ti vacanato.

and that the knowledge of its result is the analytical knowledge of consequence (*atthapaṭisambhidā*).

N: In this context *dhamma* stands for cause and *attha*, literally “meaning”, stands for result or consequence. As explained before in the *Visuddhimagga* (XIV, 21, 22), there are four Discriminations (*Paṭisambhidā*), of which the first two are: Discrimination of Meaning or Consequence, and Discrimination of Dhamma or Condition.

As is stated in the Book of Analysis, the citta rooted in ignorance accompanied by restlessness can produce result, but it does so in the course of life.

After this passage the Tīka then elaborates further on this issue by way of question and answer.

Intro to Vis. 94, 95 and Tīka.

Thus far the Visuddhimagga has dealt with kusala dhamma, all kusala cittas, and akusala dhamma, all akusala cittas. Now follows the explanation about the cittas that are indeterminate dhamma, avyākata dhamma, neither kusala nor akusala. The Tīka explains that there are four dhammas that are avyākata dhamma: resultant cittas (vipākacittas), inoperative cittas (kiriya-cittas), rūpa and nibbāna. But in this section the Visuddhimagga deals with the khandha of consciousness, viññāṇakkhandha, and therefore it only explains about the cittas that are indeterminate: the resultant cittas (vipākacittas), and the inoperative cittas (kiriya-cittas).

First vipākacittas are summarized. These can be kusala vipāka, the result of kusala kamma, or akusala vipāka, the result of akusala kamma. Kusala vipākacittas can be of all four planes of citta: of the sense sphere, of the fine-material sphere (rūpa-jhāna), of the immaterial sphere (arūpa-jhāna), and supramundane (lokuttara).

Akusala vipākacittas are only of the sense-sphere.

As we have seen under the section of kusala citta (Tīka to Vis. XIV, 85), kusala kamma can produce as result: eight kinds of sahetukavipākacittas, with roots, which arise as rebirth-consciousness, bhavanga-citta (life-continuum), dying-consciousness and during a process after the javana-cittas (kusala cittas or akusala cittas) as retention, tadārammaṇa citta, if that process takes its complete course.

Kusala kamma also produces eight kinds of ahetuka vipākacittas, without roots, which arise in a process of cittas. They are: the five kinds of sense-cognitions (seeing, etc.), receiving-consciousness (sapaṭicchana-citta) arising after the sense-cognition, and two types of investigation-consciousness (santīraṇa-citta) that arise after the receiving-consciousness.

Akusala kamma can produce seven kinds of ahetuka vipākacittas. It does not produce sahetuka vipākacittas.

We may take it for granted that we see and hear, but they are conditioned dhammas, produced by kamma. Kamma produces rebirth-consciousness, and then throughout our life kamma produces sense-cognitions arising in processes. Nobody can prevent their arising or exert control over them.

In the following sections the Visuddhimagga deals first with kusala vipākacittas.

The Tīka explains that sahetuka vipākacittas are accompanied by the cetasikas that are roots, such as non-attachment, but that this does not mean that these roots are active, that they produce effects. These roots are merely results, they accompany vipākacitta produced by kusala kamma with roots.

When we read the texts about vipākacittas it may seem that there is a mere summing up, but we should not forget that these cittas arise all the time, from birth to death. Seeing is ahetuka vipākacitta and it may be the result of kusala kamma or of akusala kamma. It arises and falls away and then it is gone before we can find out whether it is kusala vipāka or akusala vipāka. It is followed by receiving-consciousness sampatiçchana-citta, which

is also called mind element, mano-dhātu. This citta does not see, it merely receives visible object and then it is succeeded by investigating-consciousness, santīraṇa-citta, which investigates the object. The Tīka explains that these functions are not very prominent. They just follow the sense cognitions and perform their functions of receiving the object and investigating it.

The Expositor (Ī, p. 350) refers to the Dhammasaṅgāṇi (§ 454) and explains about receiving-consciousness that is also called mind-element, mano-dhātu: <In the exposition of the mind-element, ‘mind’ (mano) in the sense of intrinsic nature, emptiness, absence of a living entity, and ‘element’ make up this compound [of mind-element]. It has the characteristic of knowing visible or other objects immediately after visual or other cognition respectively, the function of receiving visible and other objects...>

We should not forget that it is an element, a dhamma devoid of self. We have heard the term element many times, but through insight the characteristics of dhammas can be directly known so that they are realized as elements, devoid of self.

Vis. 94:

94. The 'indeterminate' is of two kinds: (i) resultant and (ī) functional. Herein, i. 'resultant' is of four kinds according to plane; namely, (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere, and (D) supramundane. Herein, Ī. i. A. that of the 'sense sphere' is of two kinds, namely, (a) profitable result and (b) unprofitable result. And i. A. (a) the 'profitable resultant' is of two kinds, namely, (1) without root-cause and (2) with root-cause.

94. abyākataṃ jātibhedato duvidhaṃ vipākaṃ kiriyaṅca. tattha vipākaṃ bhūmito catubbidhaṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttaraṅca. tattha kāmāvacaraṃ duvidhaṃ kusalavipākaṃ akusalavipākaṅca. kusalavipākampi duvidhaṃ ahetukaṃ sahetukaṅca.

Tīka 94:

454. “Viññāṇaṃ”ti padaṃ apekkhitvā “abyākataṃ vipākaṃ”ti ādiko napuṃsakaniddeso, With reference to the word viññāṇaṃ, consciousness, the expression indeterminate resultant to begin with, has the neuter gender,

tato eva adhikatābyākatāpekkhāya duvidhanti vuttaṃ.

and therefore it is said in particular with reference to indeterminate dhamma, to be merely twofold.

N: Here it is dealt with under the classification of consciousness, viññāṇaṃ, which has the neuter gender in Pali. Indeterminate is twofold, because here only citta, viññāṇakkhandha, is dealt with.

Tīka: Aññathā rūpanibbānānampi abyākatabhāvato taṃ catubbidhanti vattabbaṃ siyā.

Elsewhere indeterminate should be said to be fourfold because materiality and nibbāna are also indeterminate dhamma.

Vipākassa kāmāvacarādibhāvo kusale vuttanayeneva veditabbo.

The nature of resultant of the sense sphere etc. should be understood just as in the aforesaid method concerning kusala.

N: Kusala citta is of four planes of citta: of the sense-sphere, of fine material jhāna, of immaterial jhāna or lokuttara, supramundane. Evenso, kusala vipāka can be of these four planes of citta. Akusala vipāka can only be of the sense-sphere.

Tīka: Ahetukatā sahetukatā viya sampayuttahetivasena, na nibbattakahetivasena. Resultants are as it were without root-cause or with root-cause, with reference to the accompanying roots, not to producing root-causes.

N: Vipākacitta can be sahetuka, accompanied by roots, but these roots are merely result of kamma with roots.

Tīka: Vipākassa hi sahetukatā sahetukakammavasena sijjhamānāpi sampayuttahetivaseneva vuccati,

Resultant with root-cause, sahetuka, is also provided with roots because of kamma with rootcauses, and it is called with rootcause merely because of the accompanying roots.

aññathā ahetukānampi sahetukatā āpajjeyyāti.

Elsewhere also resultant that is without roots is produced by kamma that is with roots.

Kasmā pana sahetukassa ahetuko vipāko hotīti?

Why is there result without roots from kamma with roots?

Tattha kāraṇaṃ vuttameva.

Herein, the cause has been explained.

N: Vipākacittas that are without roots are the results of kamma with roots, such as seeing and other cittas arising in processes.

95. Īl. i. A. (a) i. Herein, that 'without root-cause' is that devoid of non-greed, etc., as the cause of result. It is of eight kinds as(34) eye-consciousness, (35)-(38) ear-, nose-, tongue-, and body-consciousness, (39) mind-element with the function of receiving, (40)-(41) the two mind-consciousness-elements with the functions of investigating, and so on [455].

Vis. 95. tattha alobhādivipākahetuvirahitaṃ ahetukaṃ, taṃ cakkhuvīññāṇaṃ, sota, ghāna, jivhā, kāyaviññāṇaṃ, sampañicchanakiccā manodhātu, santīraṇādikiccā dve manovīññāṇadhātuyo cāti aṭṭhavidhaṃ.

Tīka 95

Kiñca ārammaṇābhiniṭṭamattesu pañcasu viññāṇesu yathā alobhādisampayogo na sambhavati,

Just as result accompanied by non-greed etc. is not produced in the case of the five sense-cognitions that experience whatever object presents itself,

evaṃ mandatarāmaṇakiccesu sampañicchanasantīraṇesūti hetūnaṃ uppattiyā asambhavatopi nesam ahetukatā daṭṭhabbā.

evenso it should be understood that the receiving-consciousness and the investigating-consciousness with functions that are not very prominent, are without roots

Vis. 96

96. Herein, (34) 'eye-consciousness' has the characteristic of being supported by the eye and cognizing visible data. Its function is to have only visible data as its object. It is manifested as occupation with visible data. Its proximate cause is the departure of (70) the functional mind-element that has visible data as its object.

(35)-(38) 'Ear-, nose-, tongue-, and body-consciousness' [respectively] have the characteristic of being supported by the ear, etc., and cognizing sounds, and so on. Their functions are to have only sounds, etc., as their [respective] objects. They are manifested as occupation with [respectively] sounds, and so on. Their proximate cause is the departure of (70) the functional mind-element that has [respectively] sounds, etc., as its object.

Intro Vis. 96.

Seeing experiences only visible object, it cannot experience any other object, it cannot define the object or think about it. Evenso hearing experiences only sound. Each of the sense-cognitions arises because of its appropriate conditions, they have their own base, the sense-base, and their own object.

Seeing-consciousness is vipākacitta, it is produced by kamma. Depending on the kamma that produces it, it is kusala vipākacitta or akusala vipākacitta.

The Tīka mentions different types of conditions for seeing-consciousness. The rūpa that is eyesense must arise before seeing. Rūpa lasts as long as seventeen moments of citta, but it is weak at its arising moment and therefore it cannot be a condition for citta at that moment. The same is true for the rūpa that is visible object, it must arise before seeing.

The Tīka mentions that eyesense is a condition for seeing by way of dependence or support (nissaya), of pre-nascence (purejāta), of faculty (indriya), dissociation (vippayutta), presence (atthi) and non-disappearance (avigata). The eye is the physical base for seeing, thus it is dependence-condition. The eye is a faculty, indriya. A faculty is a leader in its own field, thus the eye is the leader in the field of seeing. There could not be seeing without the eye. The eye is rūpa and thus it conditions nāma by way of dissociation. Citta which is nāma is associated with cetasika, another nāma, but it could never be associated with rūpa. Presence and non-disappearance are similar. Eyesense has arisen before seeing, but it is still present when seeing arises so that it can be a condition for seeing.

The proximate cause of seeing is the five-sense-door-adverting-consciousness, which adverts to visible object. It is a kiriyacitta, inoperative or functional consciousness; it is not kusala, akusala or vipāka. It is called mind-element, mano-dhātu. It is the first citta of the sense-door process after the stream of bhavangacittas has been interrupted. When this citta falls away it conditions the arising of the succeeding citta. Cittas succeed one another without interval. The Tīka mentions that it conditions the following citta, in this case seeing, by way of proximity-condition (anantara-paccaya) and contiguity-condition, samanantara-paccaya. Contiguity-condition is similar to proximity-condition, but with contiguity-condition it is stressed that the next citta, seeing, must follow upon the eye-door adverting-consciousness, it cannot be otherwise. There is a fixed order in the process of cittas and nobody can alter this. The sense-door adverting-consciousness is also a condition for seeing by way of non-presence and by way of absence. It has fallen away, it is no longer present when seeing arises.

The Visuddhimagga and the Tīka emphasize that seeing can only experience visible object and hearing can only experience sound. Seeing is dependent on the rūpas of eyesense and visible object. Hearing is dependent on the rūpas of earsense and sound. When visible object or sound appear, there are also the nāmas that experience those objects, but nama and rūpa have different characteristics. When we read about the specific conditions for nāma and rūpa we are reminded to be aware of them so that they can be realized as only conditioned dhammas devoid of self.

Pali:

96. tattha cakkhusannissitarūpavijānanalakkhaṇaṃ cakkhuviññāṇaṃ,
rūpamattārammaṇarasam, rūpābhimukhabhāvapaccupaṭṭhānaṃ,
rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhānaṃ.
sotādisannissitasaddādivijānanalakkhaṇāni sotaghānajivhākāyaviññāṇāni,
saddādimattārammaṇarasāni, saddādiabhimukhabhāvapaccupaṭṭhānāni,
saddārammaṇādīnaṃ kiriyamanodhātūnaṃ apagamapadaṭṭhānāni.

Vis text: Herein, (34) 'eye-consciousness' has the characteristic of being supported by the eye and cognizing visible data.

Tīka 96:

Cakkhusannissitaṃ hutvā rūpassa vijānaṃ lakkhaṇaṃ etassāti
cakkhusannissitarūpavijānalakkhaṇaṃ.

Supported by the eye it cognizes visible object, that is its characteristic.

Tattha cakkhusannissitavacanena rūpārammaṇaṃ aññaṃ viññāṇaṃ nivatteti.
Herein, with the words supported by the eye, another consciousness is excluded.

Vijānanaggahaṇena cakkhusannissite phassādike nivatteti.

With reference to cognizing (an object), another consciousness is excluded because of contact supported by the eye to begin with.

N: Contact that accompanies seeing can only be eye-contact, it cannot contact another object but visible object. It is said, contact to begin with, and this means that even so the other “universals”, cetasikas arising with each citta (feeling, remembrance, volition, concentration, life-faculty and attention) can only experience visible object.

Cakkhurūpaggahaṇena nissayato, ārammaṇato ca viññāṇaṃ vibhāveti
ubhayādhīnavuttikattā.

By mentioning both etc. , namely, in taking the eye and visible object as support and with reference to the object, he explains this consciousness.

Yadi hi cakkhu nāma na siyā, andhāpi rūpaṃ passeyyuṃ, na ca passanti.

If there would be no eye (as a condition), also the blind could see visible object, but they do not see it

...tenāha bhagavā “cakkhuñca paṭicca rūpe ca uppajjati cakkhuvijñāṇaṃ”ti-ādi (saṃ. ni. 4, 32)....

Therefore the Blessed One said: “Dependent on the eye and visible object arises eye-consciousness.” ...

Yaṃ pana “rūpāyatanaṃ cakkhuvijñāṇadhātuyā taṃsampayuttakānañca dhammānaṃ
ārammaṇapaccayena paccayo”ti (paṭṭhā. 1.1.2) vuttaṃ, taṃ kathanti?

What is the meaning of the saying: “visible object is a condition for the element of eye-consciousness as well as for the dhammas that accompany it by way of object condition”?

Tampi yādisaṃ rūpāyatanaṃ cakkhuvijñāṇassa ārammaṇapaccayena paccayo hoti,
tādisameva sandhāya vuttaṃ. ..

In as far as visible object is a condition for eye-consciousness by way of object-condition, even so is this said in reference to this....

N: The accompanying cetasikas such as contact, experience the same object as the citta. The Tīka refers to the Conditional Relations, Object-condition: “Visible object-base is related to eye-consciousness element and its associated states (dhammas) by object condition.”

Vis. text: Its function is to have only visible data as its object.

Tīka:

Rūpamattārammaṇarasanti rūpāyatanamattasseva ārammaṇakaraṇarasam.

As to the expression, its function is to have only visible data as its object, this means that its function is causing only visible data to be its object.

Mattasaddena yathā ārammaṇantaram nivatteti, evaṃ rūpāyatanepi labbhamāne ekacce visese nivatteti.

By the word “only” another object is excluded, and thus this is also excluded because the visual data is its single, specific object.

Na hi cakkhuviññāṇaṃ vaṇṇamattato aññaṃ kiñci visesaṃ tattha gahetuṃ sakkoti.

Herein, eye-consciousness cannot take any other specific object but colour.

Tenāha bhagavā “pañcahi viññāṇehi na kiñci dhammaṃ paṭivijānāti aññaṭṭa abhinipātamattā”ti.

Therefore, the Blessed One said: no other dhamma can be known by the five sense-cognitions apart from just what they fall upon.”

N: The “Book of Analysis” (§ 763, p. 418) explains: < “Do not experience each other’s object” means: Ear-consciousness does not experience the object of eye-consciousness; eye-consciousness does not experience the object or ear-consciousness either...> Only one citta arises at a time and it experiences its own object according to the appropriate conditions. There is no person who sees, hears or experiences other objects or who can see and hear at the same time.

Vis.: It is manifested as occupation with visible data.

Tīka: Cakkhuviññāṇaṃ uppajjamānaṃ rūpārammaṇe eva uppajjanato

tadabhimukhabhāvena gayhatīti vuttaṃ “rūpābhimukhabhāvapaccupaṭṭhānan”ti.

Eye-consciousness that arises is to be apprehended as facing merely visible object that has arisen and thus he said, “it is manifested as facing visible object.”

Vis.: Its proximate cause is the departure of the functional mind-element that has visible data as its object.

N: The Tīka explains that a previously arisen nāma-dhamma conditions a following one by the conditions of proximity, contiguity, non-presence and absence, and gives it thus the opportunity to arise in the process. We read:

Tīka:

āsannakāraṇanti dassento āha

he explained the near cause saying,

“rūpārammaṇāya kiriyaṇanodhātuyā apagamapadaṭṭhānan”ti.

Its proximate cause is the departure of the functional mind-element that has visible data as its object.

Sotaviññāṇādīsopi vuttanayeneva attho veditabbo.

Also in the case of ear-consciousness etc. the meaning should be understood in the same way.

Intro to Vis. 97 and Tīka.

It is useful to remember which cittas are cause, namely kusala cittas and akusala cittas, which cittas are results, vipākacittas and which cittas are inoperative, neither cause nor result, kiriyacittas. Thus, there are four jātis: kusala, akusala, vipāka and kiriya. If we, for example, do not know when vipākacittas such as seeing or hearing arises and when akusala citta which is likely to arise on account of a desirable or undesirable object experienced through the senses, our life is very confused. Because of ignorance we accumulate more akusala and we do not know the way to cultivate conditions for right understanding and for different kinds of kusala.

After the Visuddhimagga has dealt with kusala and akusala, it deals with indeterminate dhamma, following the Tripartite division of kusala dhamma, akusala dhamma and indeterminate (avyākata) dhamma. The cittas which are indeterminate include vipākacittas and kiriyacittas.

When seeing arises it does so in a series or process of cittas which also experience visible object while they perform each their own function. Before seeing arises, the eye-door adverting-consciousness adverts to the visible object through the eye-door, and it is the same in the case of the other sense-door processes.

The first citta arising in a sense-door process is the kiriyacitta which is the five-door adverting-consciousness, pañca-dvārāvajjana-citta. It arises after the life-continuum and it is the first attention to the sense object that impinges on one of the five sense-doors. It is also called mind-element, mano-dhātu.

It is succeeded by the relevant sense-cognition, such as seeing, which is vipākacitta, and this is succeeded by receiving-consciousness, sampañicchana-citta.

Receiving-consciousness, sampañicchana-citta.

This is also called mind-element, mano-dhātu. One type is kusala vipāka and one type is akusala vipāka. Thus, three cittas are mind-element, mano-dhātu, namely: the kiriyacitta which is the five-door adverting-consciousness and the two types of vipākacittas which are receiving-consciousness, sampañicchana-citta, one being kusala vipākacitta and one akusala vipākacitta. In this section and the following ones the Visuddhimagga deals first with kusala vipāka.

The receiving-consciousness is succeeded by investigating-consciousness, santīraṇa-citta which may be kusala vipāka or akusala vipāka. In this section the Visuddhimagga deals with kusala vipāka.

Investigating-consciousness, santīraṇa-citta.

The santīraṇa-citta that is kusala vipāka is twofold: depending on whether the object is moderately pleasant or very pleasant it is respectively accompanied by indifferent feeling or pleasant feeling. This shall be explained further later on.

The translator has a note to the Vis. text explaining that the function of receiving-consciousness is to receive visible data, and so on and that its manifestation is the state [of receiving]corresponding to that [last-mentioned function]. He explains the term < tathā bhāva> that is translated here as a state. Tathābhāva means being of such nature, of such condition. The Expositor (p. 84) explains the term manifestation, recurring phenomenon, as mode of manifestation or effect. Manifestation can be effect or fruit. The function of receiving-consciousness is receiving and this is also its manifestation or effect.

The santīraṇa-citta experiences the five sense objects, but it can also experience six objects, and that is, other kinds of objects apart from the five sense objects. The reason is that at different moments this type of citta can perform different functions, as will be elaborated on in the next section.

The Tīka mentions as functions of investigating-consciousness: investigating, retention, rebirth-consciousness, life-continūm (bhavanga) and dying. The investigating-consciousness can also perform the function of retention after the javana-cittas. Moreover, the rebirth-consciousness may be ahetuka vipākacitta, resultant without wholesome roots and in that case it is of the same type as the santīraṇa-citta. The life-continūm and the dying-consciousness are the same type of citta as the rebirth-consciousness.

Vis. XIV, 97:

Receiving-consciousness, sampaticchana-citta.

[The resultant] 'mind-element' has the characteristic of cognizing [respectively] visible data, etc., immediately next to (eye consciousness, and so on. Its function is to receive visible data, and so on. It is manifested as the state [of receiving] corresponding to that [last-mentioned function].³⁷) Its proximate cause is the departure of eye-consciousness, and so on.

Investigating-consciousness, santīraṇa-citta.

Also the twofold resultant 'mind-consciousness-element without root cause' with the function of investigating, etc., has as its characteristic the cognizing of the six kinds of objects. Its function is that of investigating, and so on. It is manifested as the state [of investigating] corresponding to that [last-mentioned function]. Its proximate cause is the heart-basis.

note 37. The meaning of the expression 'tathābhāva-paccupaṭṭhāna' appears more clearly where it is used again at par.108. In this definition (sādhana) the function (kicca-rasa) in fact describes the verb action (kicca) while the manifestation (paccupaṭṭhāna) describes the relevant nounal state (bhāva). So 'tathābhāva' means that what has just been taken as a function (e.g. 'receiving') is to be taken also as a state ('reception').

Vis 97. cakkhuviññāṇādīnaṃ anantaraṃ rūpādivijānanalakkhaṇā manodhātu, rūpādisampaṭicchanaśā, tathābhāvapaccupaṭṭhānā, cakkhuviññāṇādiapagamapadaṭṭhānā.

ahetukavipākā sa.lārammaṇavijānanalakkhaṇā duvidhāpi santīraṇādikiccā manoviññāṇadhātu, santīraṇādirasā, tathābhāvapaccupaṭṭhānā, hadayavatthupadaṭṭhānā.

Tīka 97:

Receiving-consciousness, sampaṭicchana-citta.

Vis.: [The resultant] 'mind-element' has the characteristic of cognizing [respectively] visible data, etc., immediately next to eye consciousness, and so on. Its function is to receive visible data, and so on.

Tīka: Cakkhuviññāṇādigahitaṃ rūpādi-ārammaṇaṃ tadanantaramēva aparipatantaṃ katvā sampaṭicchantī gaṇhantī viya hotīti vuttaṃ “rūpādisampaṭicchanaśā”ti.

With regard to the receiving-consciousness that arises immediately after eye-consciousness etc., that cognizes respectively visible object etc. , and that as it were takes it in the way of receiving, without coming into contact with eye-consciousness, he said that its function is receiving visible object etc.

N: Seeing has fallen away when receiving-consciousness arises, they do not meet each other. There is only one citta arising at a time and each citta has its own conditions for its arising. Receiving-consciousness receives as it were visible object, sound etc. from the preceding sense-cognition.

Vis.: It is manifested as the state [of receiving] corresponding to that [last-mentioned function].

Tīka:

Tathābhāvena sampaṭicchanaabhāvena paccupaṭṭhatīti tathābhāvapaccupaṭṭhānā.

By being of such nature, by the state of reception, it manifests itself, thus, this state is its manifestation.

N: See Intro. Its manifestation or effect is the reception of the visible object, etc. and this corresponds to its function of receiving.

Investigating-consciousness, santīraṇa-citta.

Vis.: Also the twofold resultant 'mind-consciousness-element without root cause' with the function of investigating, etc., has as its characteristic the cognizing of the six kinds of objects.

Tīka: Chasu ārammaṇesu kadāci pañcannaṃ, tato vā katipayānaṃ vijānanasabhāvāpi cha.lārammaṇavijānanalakkhaṇā vuttā taṃsabhāvānativattanato, chasveva vā itaresaṃ ārammaṇānaṃ antogadhattā.

With regard to six objects, its characteristic is to know sometimes five objects or several kinds of objects, and thus it is said that its characteristic is cognizing six kinds of objects...

N: Investigating-consciousness experiences several functions and thus it can experience also six kinds of objects. By stating six objects all kinds of objects are included, but there are not more than these six. It can perform the function of retention after the javana-cittas. It experiences also other kinds of objects without being dependent on any doorway, when it performs the functions of rebirth-consciousness, life-continūm (bhavanga) and dying. The rebirth-consciousness experiences the same object as the last javana-cittas of the previous life, and these are of several kinds.

Vis.: Its function is that of investigating, and so on.

Tīka: Santīraṇādikiccāti santīraṇatadārammaṇakiccā vā,
As regards the expression, the function of investigation and so on, this means the functions of investigation and retention,

santīraṇatadārammaṇapaṭisandhibhavaṅgacutikiccā vāti adhippāyo.

or the meaning is: the functions of investigating, retention, rebirth-consciousness, life-continūm (bhavanga) and dying.

Vis.: It is manifested as the state [of investigating] corresponding to that [last-mentioned function].

N: This is according to the same method as the manifestation of receiving-consciousness.

Vis. Its proximate cause is the heart-basis.

Tīka:

“Hadayavatthupadaṭṭhānā”ti idaṃ imāsaṃ dvinnaṃ manoviññādhātūnaṃ ekanteneva hadayavatthusannissayatāya vuttaṃ.

As to the expression, its proximate cause is the heartbase, he said this since these two kinds of mind-consciousness elements are surely supported by the heart-base.

Hetṭhā vuttanayena pana tamtamanantarātītaviññānāpagamapadatṭhānātipi vattum vaṭṭatiyeva.

It is proper that its proximate cause is also the departure of whatever past consciousness it immediately succeeds, according to the same method as said before.

N: It is said of the receiving-consciousness: Its proximate cause is the departure of eye-consciousness, and so on. Evenso the same can be said of the investigating-consciousness that succeeds the receiving-consciousness: the departure of the receiving-consciousness is the proximate cause of the investigating-consciousness.

Intro Vis. 98.

This is all about investigation-consciousness, santīraṇa-citta, that has as function to investigate the sense-object that impinged on a sense-door. This is only a mere passing moment, thus we should not misunderstand the term investigating, it is not like investigating as used in conventional language. See below.

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>

> 98. But it is classed according to its association with joy or with

> equanimity,

N: Here the Vis. deals with the two types of investigating-consciousness that are kusala vipākacitta, not yet with the type that is akusala vipākacitta (and that is accompanied by indifferent feeling). When the sense object is very pleasant investigating-consciousness is accompanied by pleasant feeling, when it is moderately pleasant by indifferent feeling.

It all depends on kamma what type of vipākacitta arises, nobody can control this.

Text: and according to its being divisible into that with two

> positions and that with five positions [in the cognitive series]. For of

> these, (40) one is 'associated-with-joy' because of its presence when

> entirely desirable objects occur; and it has two positions [in the

> cognitive series] because it occurs as investigating at the five doors

> and as registration at the end of impulsion. (41)

N: The position is actually the function it can perform. This type does not only perform the function of investigating when it succeeds the receiving-consciousness (and this succeeded a sense-cognition such as seeing), it can at other moments also perform other functions. The meaning is that it is the same type of citta as the santīraṇacitta, and accompanied by the same kinds of cetasikas. Thus, after the javana-cittas it can perform the function of retention. This is also vipākacitta, and it hangs on once more to the sense object that impinged on a sense-door.

Only in the case of cittas of the sensuous plane and in the sensuous planes of existence kamma produces retention consciousness. Thus not in the case of jhanacittas or lokuttara cittas, and not in the higher planes of existence. Those who are reborn there are have developed detachment from sense objects.

Two positions, because here the Vis. deals with the santīraṇa-citta that is accompanied by pleasant feeling.

Text:

The other kind is

- > 'associated-with-equanimity' because of its presence when
- > desirable-neutral objects occur, and it has five positions since it
- > occurs as investigation, registration, rebirth-linking, life-continūm,
- > and death.

N: The santīraṇa-citta accompanied by equanimity can perform five functions. In addition to investigation and retention, it can perform the functions of rebirth-linking, life-continūm, and death. The last three cannot be performed by the santīraṇa-citta accompanied by pleasant feeling. The last three functions are door freed or process freed, because these are not performed in a process of citta that experience an object that impinges on one of the sense-doors.

When a human is reborn with the vipākacitta that is santīraṇa-citta, he is handicapped from birth and his capacities to develop understanding are very limited. This is conditioned by kamma. We can see that it is beyond control with what kind of vipākacitta one is reborn. All bhavanga-cittas in that life are of the same type of citta.

The Vis. speak about two positions and five positions. In Pali it is said: ṭhāna: meaning: place, occasion, condition. The Tīka deals in detail with the occasion or position of santīraṇa-citta, depending on its function, be it within a process or as rebirth-linking, life-continūm, and death. It indicates which citta precedes it and which citta succeeds it, and with what function it occurs in the interval between the preceding and the succeeding citta. When santīraṇa-citta performs the functions of rebirth-linking, life-continūm, and death, it arises on many occasions. As bhavangacitta it arises in between the processes, for example. It arises throughout life.

When we consider the different functions of citta which are dependent on conditions it helps us to see citta as elements devoid of self.

Elements are classified in different ways and one way is the classification by way of eighteen elements, including: the rūpas which are the five senses and the five classes of sense objects, the five pairs of sense-cognitions (seeing, etc) which are pañca-viññāṇa-dhātu, mano dhātu (adverting-consciousness and two types of receiving-consciousness), dhamma-dhātu (cetasikas, subtle rūpas and nibbāna) and mano-viññāṇa-dhātu (all citta except pañca-viññāṇa-dhātu and mano dhātu).

I quote from Dispeller of Delusion (Co to the Book of Analysis, I, p.93):

<Furthermore they are stated as eighteen for the purpose of abolishing the [wrong] perception of those who perceive a soul (jīva) in consciousness which has the nature of cognizing. For there are beings who perceive a soul in consciousness which has the nature of cognizing. In making evident to them consciousness' multiplicity since it is divided up into eye-, ear-, nose-, tongue-, body-consciousness [elements], mind and mind-consciousness elements, and its impermanence which is due to its dependence on eye-cum-visible-data, etc. as conditions, the eighteen elements have been expounded by the Blessed One who was desirous of abolishing the long-inherent perception of a soul.>

Vis. 98. But it is classed according to its association with joy or with equanimity, and according to its being divisible into that with two positions and that with five positions [in the cognitive series]. For of these, (40) one is 'associated-with-joy' because of its presence when entirely desirable objects occur; and it has two positions [in the cognitive series] because it occurs as investigating at the five doors

and as registration at the end of impulsion. (41) The other kind is 'associated-with-equanimity' because of its presence when desirable-neutral objects occur, and it has five positions since it occurs as investigation, registration, rebirth-linking, life-continuum, and death.

Vis. 98:

98. somanassupekkhāyogato pana dvipañcaṭṭhānabhedato ca tassā bhedo. etāsu hi ekā ekantamiṭṭhārammaṇe pavattisabbhāvato somanassasampayuttā hutvā santīraṇatadārammaṇavasena pañcadvāre ceva javanāvasāne ca pavattanato dviṭṭhānā hoti. ekā iṭṭhamajjhārammaṇe pavattisabbhāvato upekkhāsampayuttā hutvā santīraṇatadārammaṇapaṭisandhibhavaṅgacutivasena pavattanato pañcaṭṭhānā hoti.

Intro Vis. 99.

The Vis. deals here with the eight rootless profitable resultants (ahetuka kusala vipākacittas). They are: the five sense-cognitions that are kusala vipākacitta (seeing, etc.), receiving-consciousness (sampaṭicchana-citta) that is kusala vipākacitta, and two types of investigating-consciousness (santīraṇa-citta), one accompanied by pleasant feeling (when the object is extraordinarily pleasant) and one accompanied by indifferent feeling.

These ahhetuka vipākacittas can be classified as twofold: with an invariable object and with a variable object. As the Vis. explains in this section, the five sense-cognitions have each an invariable (fixed, in Pali: nyāta) object. Thus, seeing experiences only visible object, hearing experiences only sound, etc. The receiving-consciousness receives the object experienced by the preceding sense-cognition, thus, this is any of the five sense-objects. Therefore, its object is variable, not fixed (in Pali: anyāta). The two types of investigating-consciousness experience six kinds of objects and therefore, their object is also variable.

When these eight kusala vipākacittas are classified with regard to the accompanying feelings, they can, as the case demands, be accompanied by happy feeling, by indifferent feeling and by bodily pleasant feeling.

The Vis states: <It is of three kinds as classed according to [bodily] pleasure, [mental] joy, and equanimity. >

One type of investigating-consciousness is accompanied by pleasant feeling, and this type has two positions: it can perform the function of investigating, santīraṇa, in a sense-door process, and also the function of retention, tadārammaṇa after the javana-cittas.

The body-consciousness that is kusala vipākacitta is accompanied by pleasant bodily feeling (sukhasampayutta).

The Tīka explains that when a pleasant tangible object strikes the bodysense, the impact is strong, and that it is therefore accompanied by bodily pleasant feeling. Whereas when visible object that is a derived rūpa impinges on the eyesense, the impact is weak, and therefore it is accompanied by indifferent feeling. The same is true for the sense-cognitions of hearing, smelling and tasting.

N: Rūpas are classified as the four Great Elements and the derived rūpas which are twentyfour rūpas. Tangible object are three of the four Great Elements or principal rūpas, namely, solidity (appearing as hardness or softness), heat (appearing as heat or cold) and motion (appearing as motion or pressure).

The bodysense is a rūpa that is all over the body. The Vis. (XIV, 52) states: <The body [sensitivity] is to be found everywhere, like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung to.>

The Vis. (XIV, 41) states about the bodysense: <The body's characteristic is sensitivity of primary elements that is ready for the impact of tangible data; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to touch. Its function is to pick up [an object] among tangible data. It is manifested as the footing of body-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to touch.>

The great Elements are the support of the bodysense.

The Expositor (Ī, p. 349) explains that in the case of the eye-door, ear-door, nose-door and tongue-door, derived rūpa strikes on derived rūpa. <When this takes place, the resisting friction is not strong; there is just the mere touch, as when four lumps of cotton placed on four anvils are struck by cotton lumps. Feeling takes up the middle (neutral) position. But in the door of the bodily surface the external great essential itself [the great Element] as the object strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of the [internal] sensory stimulation. As when the cotton lump, placed on top of the anvil, is struck with a hammer, the hammer breaks through the cotton and “takes” the anvil, and the friction is strong, so the friction of the impact is strong.>

Whenever we touch things or walk, elements are impinging on elements, and the body-consciousness that is vipākacitta is accompanied by pleasant bodily feeling or unpleasant bodily feeling. When we touch something we may believe that the bodily feeling is indifferent, but this is not so. Bodily feeling is merely result and it is very ephemeral, only lasting for one moment. Bodily pleasant feeling has nothing to do with happy feeling accompanying citta rooted in attachment, which is akusala and arises because of different conditions. It may arise very shortly after the body-consciousness and then one may confuse the two kinds of feeling, one being vipāka and one being akusala. When the javana-cittas in a process are akusala, there are seven of the same type succeeding one another, accompanied by the same type of feeling.

Summarizing the three feelings dealt with in this section: of the eight cittas that are ahetuka kusala vipākacittas, one is accompanied by happy feeling, one is accompanied by pleasant bodily feeling, and the other six are accompanied by indifferent feeling.

The different classifications by way of variable or invariable object, which depends on the position or occasion of the cittas involved, or by way of feeling, have as objective to show different aspects and different conditions of realities. This will help us to have more understanding of the fact that they are elements which are beyond control, anattā.

99. And this eightfold resultant consciousness without root-cause is of two kinds as well because of having an invariable object and a variable object. It is of three kinds as classed according to [bodily] pleasure, [mental] joy, and equanimity. For (34)-(38) the five consciousnesses have each an invariable object since they occur respectively only with respect to visible data, and so on. The others (39)-(41) have a variable object. For here (39) the mind-element occurs with respect to the five beginning with visible data, and (40)-(41) the two mind-consciousness-elements occur with respect to [all] six. Here, however, body-consciousness is associated with [bodily] pleasure. The mind-consciousness-element (40) with two positions is associated with [mental] joy; the other (41) is associated with equanimity.

99. aṭṭhavidhampi cetam ahetukavipākaviññāṇam niyatāniyatārammaṇattā duvidham. upekkhāsukhasomanassabhedato tividham. viññāṇapañcakam hettha niyatārammaṇam yathākkamam rūpādīsuyeva pavattito, sesam aniyatārammaṇam. tatra hi manodhātu pañcasupi rūpādīsu pavattati, manoviññāṇadhātudvayam chasūti. kāyaviññāṇam panettha sukhayuttam, dviṭṭhānā manoviññāṇadhātu somanassayuttā, sesam upekkhāyuttanti. evam tāva kusalavipākāhetukam aṭṭhavidham veditabham.

Tīka:

Chasūti ettha pubbe vuttanayeneva vibhāgo veditabbo. Kāyassa nissayabhūtānam nāti-itṭhaphoṭṭhabbhūtānam paṭighaṭṭanānighamsassa balavabhāvato kāyaviññāṇam sukhampayuttam. Upādārūpānamyeva ghaṭṭanā dubbalāti cakkhuviññāṇādīni upekkhāsahagatāni. Tenāha īsesam upekkhāyuttanīti. Sesam chabbidhampi.

Intro Vis. 100.

Kusala kamma can produce eight types of ahetuka (rootless) kusala vipākacittas and eight types of sahetuka (with roots) kusala vipākacittas.

In this section the Vis. deals with the eight types of sahetuka kusala vipākacittas.

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Vis. text:

But that 'with root-cause' is (42)-(49) that associated with non-greed, etc., as the cause of the result. It is of eight kinds because it is classed according to joy, etc., like the profitable of the sense sphere.

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N: They are results of kusala kamma. As we have seen, of the eight types of kusala citta of the sense-sphere four types are accompanied by wisdom, four are without wisdom, four types are accompanied by pleasant feeling, four types are accompanied by indifferent feeling, four types are unprompted and four types are prompted. The sahetuka vipākacittas that are the results of kusala kamma are classified in the same way, but they do not perform wholesome deeds like giving, etc.

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Vis text: But it does not occur with respect to the six objects through giving, etc., as the profitable does; for it occurs only with respect to the six objects that are included among limited states, as rebirth-linking, life-continūm, death, and registration.

N: The Tīka explains that the sahetuka vipākacittas can be accompanied by the same three roots as the kusala cittas, but that these three roots are vipāka, result. The sahetuka vipākacittas have been taught as eightfold, in a similar way as the kusala cittas, they are kamāvacara cittas (of the sense-sphere) and they experience <limited> objects.

Kāmāvacara cittas experience sense objects and these are limited (paritta, meaning inferior) or low (hīna); they are different from the jhānacittas that do not experience sense objects but <exalted objects> and lokuttara cittas that experience nibbāna. Thus, the sahetuka vipākacittas that are the results of kusala kamma of the sense sphere also experience sense objects. They can perform the functions of rebirth-linking, life-continūm, death, and registration. The function of registration only occurs in the case of cittas of the sense sphere and in the sensuous planes of existence. Thus, its object is inferior, a sense object. The vipākacittas that are rebirth-consciousness, bhavanga-citta (arising throughout life in between the processes of citta) and dying-consciousness do not experience objects that impinge on the six doorways, but they experience the same object as the last javanacittas of the previous life.

The Tīka uses the term mahā-vipāka, and this term denotes the sahetuka vipākacittas of the sense-sphere (with wholesome roots, sobhana hetus). Mahā means great. They experience six classes of objects, thus, many kinds of objects. Kusala citta of the sense-sphere is called mahā-kusala citta, it is accompanied by alobha and adosa and it may be accompanied by amoha or paññā.

The Tīka explains that though the sahetuka vipākacittas are similar to the mahā-kusala cittas because of the accompanying cetasikas, their way of occurring (pavatti-ākāra) is different. The kusala citta performs kusala through the doors kamma [N: of body, speech or mind], but the vipākacitta does not. The vipākacitta does not produce bodily intimation or speech intimation.

N: The vipākacittas do not perform deeds of generosity, etc. Bodily intimation and speech intimation are rūpas produced by citta which intends to convey a meaning through body or speech. Cittas can convey a meaning or intention in an unwholesome way or in a wholesome way. Speech can be wrong speech or right speech.

Vis text: But the prompted and unprompted states should be understood here as due to the source it has come from, and so on.

N: In a footnote the Tīka text is rendered by the translator of the Vis. : <The source it has come from, and so on means the source it has come from and its condition (paccaya). Here, in the opinion of certain teachers the result of the unprompted profitable is unprompted and the result of the prompted is prompted, like the movement of the face's reflexion in a looking-glass when the face moves; thus it is 'due to the source it has come from.' But in the opinion of other teachers the unprompted arises due to powerful kamma as condition and the prompted

does so due to weak kamma; thus it is due to its condition (paccaya)>

N: Kusala kamma that is unprompted, not induced, is stronger than kusala kamma that is induced, performed by a citta that has some hesitation. As we have seen in the section on kusala citta: <There is some hesitation and indecisiveness with regard to dāna, sīla and the other kinds of kusala when the kusala citta is prompted. When one observes sīla with the second type of kusala citta [prompted], the confidence in kusala, respect for the Buddha and metta and respect for one's fellowmen is not as strong as in the case of the first type of kusala citta that is unprompted. >

But it is not so that unprompted kusala kamma must necessarily produce sahetuka vipākacitta that is unprompted.

We read in the Commentary to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 193, 194) that excellent kusala kamma with three roots produces rebirth with three roots and that inferior kusala kamma with three roots and excellent kusala kamma with two roots produces rebirth with two roots.

Different opinions of teachers are quoted by Buddhaghosa (Expositor (Ī, p. 358 and following).

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 Vis. text: And while there is no difference in the associated states, the resultant should be understood as passive like the reflection of a face in a looking-glass while the profitable is active like the face.

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 N: The Tīka explains the difference between active (ussāha or with effort) and passive (nirussāha, without effort). We read: <Activity (ussāho) is so named because it is reckoned as the capacity to produce vipāka, so long as ignorance, clinging and conceit in the succession of cittas have not been eradicated (anupacchinnāvijjātaṇhāmānasantāne). As to vipākacitta, this does not have such activity, it is passive (nirussāha).>

The Tīka states that also because kusala cittas are powerful while they occur, they have the meaning of being active.

The arahat has completely eradicated ignorance, clinging and conceit which were present in the succession of cittas as latent tendencies. For him there are no more cittas which can cause the arising of vipākacittas. He has no more rebirth.

Kusala kamma can condition rebirth in seven sensuous planes of existence: one human plane and six classes of deva planes. These are the seven happy sensuous planes of existence. So long as defilements have not been eradicated completely, we run the risk of an unhappy rebirth after our life term has come to an end. This should not discourage us, it can encourage us to develop right understanding at this moment, so that ignorance, the first link in the Dependent Origination can weaken and eventually be eradicated.

Vis. XIV, 100.

100. Ī. i. A. (a) 2. But that 'with root-cause' is (42)-(49) that

associated with non-greed, etc., as the cause of the result. It is of eight kinds because it is classed according to joy, etc., like the profitable of the sense sphere (1)-(8). But it does not occur with respect to the six objects through giving, etc., as the profitable does; for it occurs only with respect to the six objects that are included among limited states, as rebirth-linking, life-continuum, death, and registration. But the prompted and unprompted states should be understood here as due to the source it has come from, and so on.⁴⁰ [456] And while there is no difference in the associated states, the resultant should be understood as passive like the reflection of a face in a looking-glass while the profitable is active like the face.

 Note 38. 'To the six kinds of objects all classed as limited, etc., past, etc., internal, etc.' (Pm.474).

Note 39. Registration consciousness does not, it is stated, occur with an object of exalted consciousness--see VbhA. 154.

Note 40. ' "The source it has come from, and so on" means the source it has come from and its condition. Here, in the opinion of certain teachers the result of the unprompted profitable is unprompted and the result of the prompted is prompted, like the movement of the face's reflexion in a looking-glass when the face moves; thus it is 'due to the source it has come from.' But in the opinion of other teachers the unprompted arises due to powerful kamma as condition and the prompted does so due to weak kamma; thus it is 'due to its condition' ' (Pm.474).

100. alobhādivipākahetusampayuttaṃ pana sahetukaṃ, taṃ kāmāvacarakusalaṃ viya somanassādibhedato aṭṭhavidhaṃ. yathā pana kusalaṃ dānādivasena chasu ārammaṇesu pavattati, na idaṃ tathā. idaṃhi paṭisandhibhavaṅgacutitadārammaṇavasena parittadhammapariyāpannesuyeva chasu ārammaṇesu pavattati. saṅkhārāsaṅkhārabhāvo panettha āgamanādivasena veditabbo. sampayuttadhammānaṅca visese asatipi ādāsatalādīsu mukhanimittam viya nirussāham vipākam, mukham viya saussāham kusalanti veditabbam.

Tīka:

Alobhādosāmohā ceva alobhādosā ca alobhādayo, tehi alobhādīhi vipākahetūhi sampayuttaṃ alobhādivipākahetusampayuttaṃ. Kāmāvacarakusalaṃ viya somanassādibhedatoti yathā kāmāvacaram kusalam somanassupekkhāñānasāṅkhārabhedato aṭṭhavidham, evamidampīti aṭṭhavidhatāya sadisatam dasseti. Kāmāvacarabhāvato hīnādito, yonīsu uppattito ca sadisameva, sampayuttadhammato pana ārammaṇato, pavatti-ākārato ca visadisam. Tathā hi kusalam kammadvāravasena pavattati, na idaṃ, vipākānam aviññattijanakkattā. Uppattidvāravasena pana imassāpi attheva pavattibhedo pañcadvāramanodvāresu mahāvīpākānam

tadārammaṇavasena pavattisambhavato. Yathā pana kusalaṃ gativasena pañcavidhaṃ, viññāṇaṭṭhitivasena sattavidhañca, na evamidam tadekadese eva uppajjanato. Tattha ārammaṇato, ekaccapavatti-ākārato ca visadisataṃ dassetuṃ iyathā panāṭi-ādi vuttaṃ. Chasu ārammaṇesūti parittādi-atītādi-ajjhattādippabhedesu chasu ārammaṇesu. Āgamaṇādivasenāti āgamaṇapaccayavasena. Tattha ekaccānaṃ ācariyānaṃ matena mukhe calite ādāsatale mukhanimittaṃ calanaṃ viya asaṅkhārassa kusalassa vipāko asaṅkhāro, sasaṅkhārassa kusalassa vipāko sasaṅkhāroti evaṃ āgamaṇavasena. Ekaccānaṃ pana ācariyānaṃ matena balavantehi vibhūtehi paccayehi kammādīhi uppanno asaṅkhāro, dubbalehi sasaṅkhāroti evaṃ paccayavasena. Sampayuttadhammānanti pā.liyaṃ sarūpato āgatasampayuttadhammānaṃ. Tesam hi vasena kusalato vipākassa visesābhāvo. Nirussāhanti ettha ussāho nāma anupacchinnāvijjātaṇhāmānasantāne vipākuppādanasamatthatāsāṅkhāto byāpāro, so vipākesu natthīti taṃ nirussāhaṃ. Kusalesu pana abhiññāvasapavattesupi athevāti taṃ sa-ussāhaṃ.

Duration of processes:

the process of citta can run its full course, so that after the javana citta there are two more moments of rupa left. We come later on to the details. Sometimes the rupa falls away after the javana citta, does not last longer. It cannot last longer than seventeen moments of citta.

Before it comes into range (when the sense-door adverting-citta adverts to it, the first citta of a sense-door process) one moment may have past and then it runs for sixteen more moments, thus, it runs its full course. Or, when more than one moment has passed before it comes into range, then it falls away sooner. Depending on the duration of the process we have in the sense-door process: very great, great, slight, very slight. In the mind-door process we have: clear and unclear (see T.A. p. 120)

Intro Vis. 101:

The five sense-cognitions of seeing etc., receiving-consciousness (sampañcchana-citta) and investigating-consciousness (saṅtīraṇa-citta) can be kusala vipākacitta or akusala vipākacitta, depending on the kamma that produces them. In this section the Vis. deals with the types of citta that are akusala vipākacittas.

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Text Vis:

'Unprofitable resultant', though is without root-cause only. It is of seven kinds as (50) eye-consciousness, (51)-(54) ear-, nose-, tongue-, and body-consciousness, (55) mind-element with the function of receiving, and (56) mind-consciousness-element with the function of investigating, etc., , and having five positions.

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N: There are seven types of akusala vipākacitta, whereas in the case of ahetuka kusala vipākacittas, there are eight types. The reason is that there are two types of investigating-consciousness which are kusala vipāka: one type accompanied by pleasant feeling (when the object is very pleasant) and one type by indifferent feeling. There is only one type of investigating-consciousness that is akusala vipāka, and it is accompanied by indifferent feeling.

There are five positions (ṭhāna) of santīraṇa-citta which is akusala vipākacitta, and this means that this type of citta can perform the functions of investigating (santīraṇa), of retention (tadārammaṇa), of rebirth, of bhavanga and of dying.

Text Vis.

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It should be understood as to characteristic, etc., in the same way as the profitable resultant without root-cause.

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N: Akusala vipākacitta is never accompanied by roots, it is ahetuka, rootless.

The Tīka states that he said that akusala vipāka is rootless, because the nature of vipāka is not reprehensible; it cannot have the roots of lobha, etc. that are the causes of unwise attention (ayoniso manasikāra), and also because it is akusala vipāka it cannot be associated with the roots of alobha etc., the cause of what is profitable.

N: Thus, akusala vipākacitta is not called ahetuka akusala vipākacitta; the word ahetuka, rootless, is superfluous because it is always without roots. It is without the akusala roots of lobha, dosa, moha, and without the beautiful roots (sobhana hetus) of alobha, adosa and amoha. It is not reprehensible, unprofitable, nor blameless, profitable.

In the case of kusala vipākacittas, the differentiation of sahetuka and ahetuka has to be made, since kusala kamma can produce eight sahetuka vipākacittas that can be accompanied by the two roots of alobha and adosa, or by three roots, by alobha, adosa and paññā, and also eight rootless, ahetuka, kusala vipākacittas.

When seeing arises it may be kusala vipākacitta or akusala vipākacitta. It is conditioned by kusala kamma or by akusala kamma. It is not beneficial to try to find out whether seeing is kusala vipākacitta or akusala vipākacitta. It is only one moment and it falls away immediately. After it has fallen away javanacittas which are kusala cittas or akusala cittas arise. When there is wise attention to visible object kusala cittas arise, and when there is unwise attention, akusala cittas arise, depending on conditions. Kusala citta is of the jāti that is kusala and akusala citta is of the jāti that is akusala, whereas kusala vipākacitta and akusala vipākacitta are only of one jāti, the jāti of vipāka. As we have seen in the section of kusala vipākacitta, the Tīka explains that vipāka is passive, it does not produce any result. Whereas kusala and akusala are active. We read: <Activity (ussāho) is so named because it is reckoned as the capacity to produce vipāka, so long as ignorance, clinging and conceit in the succession of cittas have not been eradicated (anupacchinnāvijjātāṇhāmānasantāne).>

The investigating-consciousness, santīraṇa-citta that is akusala vipākacitta can perform the function of rebirth, bhavanga and cuti (dying). It can be the result of akusala kamma, motivated by one of eleven types of akusala cittas :

eight akusala cittas rooted in attachment (lobha-mūla-cittas), two akusala cittas rooted in aversion (dosa-mūlacittas) and one akusala citta rooted in ignorance (moha-mūla-citta) accompanied by doubt. The moha-mūla-citta accompanied by restlessness (uddhacca) produces result only in the course of life.

Thus, eleven types can motivate akusala kamma that produces an unhappy rebirth. In that case the rebirth-consciousness is akusala vipākacitta which is the same type as the the

investigating-consciousness, *santīraṇa-citta*. As we have seen, this type of *citta* can perform the functions of investigating (*santīraṇa*), of retention (*tadārammaṇa*), of rebirth, of *bhavanga* and of dying.

Only one type of *akusala vipākacitta*, the *santīraṇa-citta* that is *akusala vipākacitta*, can perform the function of rebirth in unhappy planes, but it has many intensities. There are four classes of unhappy planes: the Hell planes, the plane of demons (*asuras*), the plane of *Petas* (ghosts) and the animal world. Nobody can escape the result of *kamma*. Even *kamma* of many lives ago may have an opportunity to produce an unhappy rebirth.

Vis. 101:

101. Ī. i. A. (b) 'Unprofitable resultant', though is without root-cause only. It is of seven kinds as (50) eye-consciousness, (51)-(54) ear-, nose-, tongue-, and body-consciousness, (55) mind-element with the function of receiving, and (56) mind-consciousness-element with the function of investigating, etc., and having five positions. It should be understood as to characteristic, etc., in the same way as the profitable resultant without root-cause (34)-(41).

101. *kevalaṃ hi akusalavipākaṃ ahetukameva, taṃ cakkhaviññāṇaṃ, sota ghāna jivhākāyaviññāṇaṃ, sampañcchanakiccā manodhātu, santīraṇādikiccā pañcaṭṭhānā manoviññāṇadhātūti sattavidhaṃ. taṃ lakkhaṇādito kusalāhetukavipāke vuttanayeneva veditabbaṃ.*

Intro Vis. 102.

In this section the *Visuddhimagga* deals with the feelings that accompany the *akusala vipākacittas*, namely indifferent feeling and unpleasant bodily feeling.

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Text Vis:

Profitable resultant, though, has desirable or desirable-neutral objects only, while these have undesirable or undesirable-neutral objects only.

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N: The *ahetuka kusala vipākacittas* experience a desirable or a moderately desirable object, whereas the *akusala vipākacittas* experience an undesirable or a moderately undesirable object.

The *Tīka* explains why there are two types of investigating-consciousness (mind-consciousness-element) which are *kusala vipāka*: one type is accompanied by pleasant feeling, when the object is very pleasant and one type by indifferent feeling, when the object is moderately pleasant. There is only one type of investigating-consciousness that is *akusala vipāka*, and this is accompanied by indifferent feeling, no matter whether the object is very unpleasant or moderately unpleasant. Therefore, the *akusala vipākacittas* are classified as sevenfold, whereas *ahetuka kusala vipākacittas* are classified as eightfold.

The Tika explains that there is no unpleasant feeling, *domanassa*, on account of a very unpleasant object since unpleasant feeling cannot arise without aversion (*paṭigha*).

N. As we have seen, the two *akusala cittas* rooted in aversion, *dosa-mūla-cittas*, are the only two *cittas* that are accompanied by unpleasant feeling. *Akusala vipākacittas* cannot be accompanied by unpleasant feeling, they are not *akusala cittas* but merely results.

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Text Vis.:

The former are of three kinds, being classed according to equanimity, bodily pleasure, and mental joy, while these are of two kinds, being classed according to bodily pain and equanimity. For here it is only body-consciousness that is accompanied by bodily pain; the rest are accompanied by equanimity.

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N: The *ahetuka kusala vipākacittas* are classified by way of three feelings, as was explained above. The *akusala vipākacittas* are classified by way of two feelings, bodily pain and indifferent feeling.

The Tika explains that the painful feeling accompanying body-consciousness that is *akusala vipākacitta* should be understood in the way opposite to what has been said about pleasant bodily feeling that is *kusala vipāka*. As we have seen in the Intro to Vis. 99: The Expositor (I, p. 349) explains that in the case of the eye-door, ear-door, nose-door and tongue-door, derived *rūpa* strikes on derived *rūpa*. <When this takes place, the resisting friction is not strong; there is just the mere touch, as when four lumps of cotton placed on four anvils are struck by cotton lumps. Feeling takes up the middle (neutral) position. But in the door of the bodily surface the external great essential itself [the great Element] as the object strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of the [internal] sensory stimulation. As when the cotton lump, placed on top of the anvil, is struck with a hammer, the hammer breaks through the cotton and “takes” the anvil, and the friction is strong, so the friction of the impact is strong.>

The whole day we are touching things and there is impingement of tangible object on the bodysense which is all over the body. We may believe that the bodily feeling is indifferent, but this is not so. Bodily feeling is merely result and it is very ephemeral, only lasting for one moment. Moreover, bodily unpleasant feeling has nothing to do with unhappy feeling accompanying *citta* rooted in aversion which is *akusala* and arises because of different conditions. Unhappy feeling that is *akusala* may arise very shortly after the body-consciousness and then one may take unhappy feeling for bodily unpleasant feeling.

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Text Vis.:

And the equanimity in these is inferior, and not very sharp as the pain is; while in the former it is superior, and not very sharp as the pleasure is.

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N. Bodily pleasant feeling and painful feeling are keen, because the impact of tangible object on the bodysense is more violent than the impact of the other sense objects on the relevant sense-bases.

The sense-cognitions other than body-consciousness, seeing, hearing, etc., are accompanied by indifferent feeling, upekkhā. The indifferent feeling that is kusala vipāka is superior, whereas the indifferent feeling that is akusala vipāka is inferior.

The Tīka explains that since akusala vipāka is the result of what is surely inferior also indifferent feeling accompanying the akusala vipākacitta is inferior because it is of a nature of affliction (dukkhasabhāvatta). It states: <Therefore he said, ‘it is like pain but not as acute’ (“dukkhaṃ viya nātikhīṇā”ti.)>

N: Upekkhā that is akusala vipāka is inferior, it should be seen as a kind of suffering or affliction, although it is not as acute as bodily pain.

The Tīka states: <bodily pain is very acute and sharp, and this (indifferent feeling) is not like that, but here it also occurs as having the nature of affliction.

The result of akusala is not devoid of suffering (na hi akusalassa vipāko adukkho hoti)the nature of upekkhā should be seen as the indifference of a weak man who is oppressed by a strong man and who is unable to strike back. >

N: This shows the passive nature of indifferent feeling that accompanies akusala vipāka. It is a kind of affliction.

It cannot be changed, because it has been conditioned by kamma already. Whatever arises is conditioned and we cannot be master of it.

There are many moments of seeing and hearing, and these are accompanied by indifferent feeling. They are kusala vipākacittas or akusala vipākacittas accompanied by indifferent feeling which is also vipāka. Indifferent feeling is superior when it accompanies kusala vipākacitta and inferior when it accompanies akusala vipākacitta. However, they are fleeting moments that fall away very quickly. It is difficult to realize that one short moment of akusala vipākacitta is a kind of affliction or suffering. When we think of something unpleasant we saw or heard, we actually join many different moments together into a whole of impressions. We think with ignorance and aversion of situations and persons that caused us to experience unpleasant objects. We do not realize the difference between the moment of akusala citta that is accompanied by unhappy feeling and the moment of vipākacitta.

We tend to blame other people, but in fact, it is akusala kamma, not a person, that conditions unpleasant sense-cognitions. There can be detachment from the idea of self and person when we have more understanding of paramattha dhammas that appear one at a time through one of the six doors. We can learn the difference between vipāka and thinking about it with akusala citta. Life is actually one fleeting moment of experiencing an object.

We can begin to study the different dhammas as explained by the Visuddhimagga. This can give us a foundation of intellectual understanding of non-self, and this can be a condition for the arising of direct understanding of dhammas as they are.

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Text Vis.:

So with these seven kinds of unprofitable resultant and the previous sixteen kinds of profitable resultant, sense-sphere resultant consciousness is of twenty-three kinds.

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N: There are altogether twentythree types of vipākacittas of the sense-sphere (kāmāvacara), namely: eight types of kusala vipākacittas with roots (sahetuka), eight types of kusala vipākacittas without roots (ahetuka) and seven types of akusala vipākacittas.

Vis. 102.

102. Profitable resultant, though, has desirable or desirable-neutral objects only, while these have undesirable or undesirable-neutral objects only. The former are of three kinds, being classed according to equanimity, bodily pleasure, and mental joy, while these are of two kinds, being classed according to bodily pain and equanimity. For here it is only body-consciousness that is accompanied by bodily pain; the rest are accompanied by equanimity. And the equanimity in these is inferior, and not very sharp as the pain is; while in the former it is superior, and not very sharp as the pleasure is.

So with these seven kinds of unprofitable resultant and the previous sixteen kinds of profitable resultant, sense-sphere resultant consciousness is of twenty-three kinds.

102. kevalañhi kusalavipākāni iṭṭhaitṭhamajjhāttārammaṇāni, imāni anīṭṭhāniṭṭhamajjhāttārammaṇāni. tāni ca upekkhāsukhasomanassabhedato tividhāni, imāni dukkhaupekkhāvasena duvidhāni. ettha hi kāyaviññāṇaṃ dukkhasahagatameva, sesāni upekkhāsahagatāni. sā ca tesu upekkhā hīnā dukkhaṃ viya nātītikhiṇā, itaresu upekkhā pañīṭā sukhaṃ viya nātītikhiṇā. iti imesaṃ sattannaṃ akusalavipākānaṃ purimānañca so.lasannaṃ kusalavipākānaṃ vasena kāmāvacaraṃ vipākaviññāṇaṃ tevīsatividhaṃ.

Tīka Vis. 101:

Lobhādīnaṃ ekantasāvajjatāya ayonisomanasikārahetukānaṃ natthi vipākabhāvo, alobhādīnaṃpi ekanta-anavajjasabhāvānaṃ kāraṇassa tabbidhuratāya nattheva akusalavipākabhāvoti āha “akusalavipākānaṃ ahetukamevā”ti.

Tīka Vi. 102:

Yathā ati-iṭṭhe, iṭṭhamajjhatte ca ārammaṇe vedanābhedasabbhāvato kusalavipākamanoviññāṇadhātu duvidhā hoti somanassasahagatā, upekkhāsahagatāti, na evaṃ ati-anīṭṭhe, anīṭṭhamajjhatte ca ārammaṇe vedanābhedo atthīti akusalavipākamanoviññāṇadhātu ekamevāti “sattavidhan”ti vuttaṃ. Sati hi tattha vedanābhede ati-anīṭṭhe domanassena bhavitabbaṃ, na ca paṭighena vinā domanassaṃ uppajjatīti.

Kāyaviññāṇassa dukkhasahagatatā kusalavipāke vuttavipariyāyena veditabbā. Upekkhā hīnāti ekantanihīnassa akusalassa vipākabhāvato upekkhāpi samānā hīnā eva dukkhasabhāvattā. Tenāha “dukkhaṃ viya nātītikhiṇā”ti. Yathā dukkhaṃ ativiya

tikhiṇaṃ kaṭukaṃ, na evamayaṃ, tathāpi dukkhasabhāveneva pavattati. Na hi akusalassa vipāko adukkho hoti. Upekkhābhāvo cassa balavatā bādhiyamānassa paṭippaharituṃ asakkontassa dubbalassa purisassa tena kariyamānabādihāya upekkhanā viyāti daṭṭhabbo. Itaresūti kusalavipākesu.

Intro Vis. 103 and 104.

After the Visuddhimagga has dealt with kusala vipākacittas and akusala vipākacittas of the sense-sphere, kāmavacāra citta, it now deals with the vipākacittas of higher planes of citta: the plane of rūpāvacāra citta or rūpajhānacitta (fine-material jhāna) and arūpāvacāracitta or arūpajhānacitta (immaterial jhāna). Thus, these cittas are the results of kusala kamma that is rūpajhāna and arūpajhāna.

Text Vis. 103:

103. Ī. i. B. That of the 'fine-material sphere', however, is of five kinds (57)-(61) like the profitable (9)-(13).

N: The rūpāvacāra vipākacittas produced by rūpāvacāra kusala citta are accompanied by the same jhana-factors. Recapitulating the rūpāvacāra kusala citta, classified according to five stages of jhāna, as given by Vis. XIV, 86:

Vis.86.< The consciousness of the 'fine-material sphere' is fivefold, being classed according to association with the jhana factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness (pīti or enthusiasm), bliss (sukha, happy feeling), and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided. >

Text Vis. 103:

But the profitable occurs in a cognitive series with the impulses as an attainment [of jhana], while this occurs in an existence [in the fine-material sphere] as rebirth-linking, life-continūm, and death.

N: The translator uses <existence>, but the Pali gives <upapatti>, which literally means rebirth. Thus, the vipākacitta occurs in the following life.

Kusala rūpāvacāracitta (rūpa-jhānacitta) arises within a process of citta, during the moments of javana-citta (impulsion). These citta which are of a high degree of kusala kamma do not produce result in the same life. If one's skill in jhāna does not decline and the last javanacitta arising before the dying-consciousness are jhānacitta, the jhānacitta can produce vipāka in the form of rebirth-consciousness of the following life. And then also the bhavanga-citta and the dying-consciousness are of the same type of rūpāvacāra vipākacitta.

As we have seen before, kusala kamma of the level of rūpa-jhāna, fine-material jhāna, can lead to rebirth in rūpa-brahma planes where there are less sense impressions. There are no nose, tongue, body or sexuality in those planes. Only seeing, hearing, and the

experience of mental objects occur. There are no cittas rooted in dosa, since there are no conditions for aversion in these planes. But there can be cittas rooted in lobha.

Those who have a limited degree of absorption of the first jhāna will be reborn in the lowest plane of rūpa-brahmans, namely, the plane of Brahma's Retinue. Those with a medium and a high degree of absorption of the first jhāna will be reborn accordingly in higher rūpa-brahma planes: the plane of Brahma's Ministers and the Great Brahmās. Each stage of jhāna can be of a limited, a medium or a high degree of absorption, Each of these degrees produces its result accordingly (Commentary to the Abhidhammattha Sangaha, Aṭ. P. 108, 109) >

The Tīka states that the rūpāvacāra vipākacitta is similar to the rūpāvacāra kusala citta that produces it, with regard to the accompanying cetasikas, contact, etc. and with regard to the object.

Jhānacitta can have as object the meditation subjects of samatha, such as the kasinas, the brahmavihāras, etc. <The vipākacitta occurs with the same object as the kusala citta>. It does not occur with another object. The kamma and the vipāka in this case are of the same plane of citta (bhūmi). Thus, of the fine-material plane of citta, rūpāvacāra bhūmi. The Tīka explains that with the fifth jhāna the supranatural powers can be attained, but that this does not give a result.

We read in The Expositor (p. 380):<Herein, because the resultant of the sensuous realm is both like and unlike its own moral [kusala] consciousness, therefore it has not been classified as simply a sequel similar to that moral consciousness. But in the case of these two realms-of Rūpa and Arūpa- the results of kamma are like the moral consciousness in each, just as the shadows of elephants, horses, mountains, etc., resemble these. Therefore, it has been classified on this principle. Again, kamma of the sensuous realm gives result at one time or other; but the kamma of the Rūpa and Arupa realms, being unobstructed, gives result in the second individuality.>

N: Thus, in the following life.

Vis. 104:

Text:

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And as that of the fine-material sphere [was like the profitable of that sphere] so that of the 'immaterial sphere' (62)-(65) is of four kinds like the profitable too (14)-(17).

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N: To recapitulate:

There are four stages of arūpajhāna and all four arūpa-jhānacittas are accompanied by the same two factors as the fifth rūpa-jhānacitta, by equanimity and concentration.

The four meditation subjects of arūpa-jhāna are not dependent on any materiality. They are: Boundless Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor-Non-Perception.

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Text Vis:

And its occurrence is classed in the same way as that of the fine-material sphere.

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N: Thus, the Kusala arupāvacāracitta (arūpa-jhānacitta) arises within a process of cittas, during the moments of javana-cittas, and these can produce their results accordingly in the next life as rebirth-linking, life-continūm, and dying-consciousness. The arūpāvacāra vipākacittas have the same object as the arūpāvacāra kusala citta which produces it.

Vis. 103. Ī. i. B. That of the 'fine-material sphere', however, is of five kinds (57)-(61) like the profitable (9)-(13).

But the profitable occurs

in a cognitive series with the impulses as an attainment [of jhana], while this occurs in an existence [in the fine-material sphere] as rebirth-linking, life-continūm, and death.

Vis. 104:

104. Ī. i. C. And as that of the fine-material sphere [was like the profitable of that sphere] so that of the 'immaterial sphere' (62)-(65) is of four kinds like the profitable too (14)-(17). And its occurrence is classed in the same way as that of the fine-material sphere.

Pali:

103. rūpāvacaram̐ pana kusalam̐ viya pañcavidham̐. kusalam̐ pana samāpattivaseṇa javanavīthiyam̐ pavattati. idam̐ upapattiyam̐ paṭisandhibhavaṅgacutivasena.

104. yathā ca rūpāvacaram̐, evam̐ arūpāvacaram̐pi kusalam̐ viya catubbidham̐. pavattibhedopissa rūpāvacare vuttanayo eva.

Tīka:

Rūpāvacaranti rūpāvacaravipākaviññāṇam̐. Vipākakathā hesāti. Kusalam̐ viyāti rūpāvacarakusalam̐ viya. Na hi rūpāvacaravipāko tadaññakusalasadiṣo. Apica sambandhisaddā ete, yadidaṃ ikusalam̐, vipākoṭti ca. Tasmā yathā imātaram̐ payirupāsatiṭṭi vutte attano mātaranti avuttampi siddhamevetam̐, evam̐ idhāpīti attano kusalam̐ viyāti attho. Kusalasadisatā cettha dhammato, ārammaṇato ca veditabbā. Tathā hi ye phassādayo kusale labbhanti, te vipākepi labbhanti. Yasmiṃ ca ārammaṇe kusalam̐ pavattati, tattheva ayam̐ vipākopi pavattati. Yam̐ panettha pañcamajjhānacittam̐ abhiññāpattam̐, tassa vipāko eva natthi. Kasmā natthi? Asambhavato, ānisaṃsabhūtattā ca. Tañhi vipākam̐ dentam̐ rūpāvacarameva dadeyya. Na hi aññabhūmikam̐ kammam̐ aññabhūmikam̐ vipākam̐ deti. Kammanimittārammaṇatā ca rūpāvacaravipākassa vuttāti na tam̐ aññam̐ ārabba pavattati. Parittārammaṇādi-ārammaṇaṅca tam̐ na hotīti ayamasambhavo. Jhānassa ānisaṃsabhūtaṅca dānādīnam̐ tasmim̐ attabhāve paccayalābho viyāti.

Tīka 104.

Pavattito pana vipākassa, kusalassa ca attheva bhedoti taṃ dassetum ikusalaṃ panāṭi-ādi vuttam. Kusalaṃ viya kaṣiṇugghātimākāsādi-ārammaṇabhedato catubbidham. Pavattibhedo vuttanayova javanavasena, paṭisandhi-ādivasena ca pavattanato.

Intro Vis. 105.

As we have seen, there are four planes (bhumi) of citta: cittas of the sense-sphere (kāmāvarā cittas), of the fine-material sphere (rūpa-jhāna), of the immaterial sphere (arūpa-jhāna) and supramundane or lokuttara cittas. The magga-cittas, lokuttara kusala cittas, arise when enlightenment is attained. As we have seen in XIV, 88, there are four stages of enlightenment: the stage of the streamwinner, of the once-returner, of the non-returner and of the arahat. At each of these stages defilements are successively eradicated.

The Vis. deals here with supramundane vipākacittas, the phala-cittas (fruition-consciousness), which are the results of the magga-cittas (path-consciousness).

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Text Vis: The 'supramundane resultant' is of four kinds (66)-(69) because it is [respectively] the fruitions of the consciousnesses associated with the four paths (18)-(21)

It occurs in two ways, that is to say, as [fruition in] the cognitive series of the path and as fruition attainment (see Ch. XXII).

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N: The Tīka mentions that during the process when enlightenment occurs, there are two or three moments of phalacitta. However, when there is fruition attainment, phalasamāpatti, it occurs uninterruptedly, and thus there are two ways (positions or thāna) of its occurring.

At the moment of enlightenment, magga-citta arises, and then it is followed in the same process by phalacittas, fruition consciousness. The magga-citta conditions the vipākacitta, fruition consciousness by way of anantara-paccaya and other conditions. There is no delay, it is akaliko. Vis. VĪ, 31: <This, however, is undelayed (na kālika) because its fruit comes immediately next to it...> Kamma that is worldly, lokiya, produces its result later on, but the kusala kamma that is magga-citta, is the only kamma that produces vipāka in the same process.

Also someone who is a sukkhavipassaka, with dry insight, experiences nibbāna with samādhi of the degree of attainment concentration. The reason is that the object is nibbāna.

Those who have cultivated jhāna, can attain enlightenment with lokuttara cittas accompanied by the jhanafactors of the different stages of jhāna. They can, after the process during which enlightenment occurred, experience nibbāna again with phalacittas in the course of life. That is the meaning of the two ways or positions of occurring of the fruition-consciousness.

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Text Vis: So resultant consciousness in all four planes is of thirty-six kinds.

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N: The Tīka mentions that there are twentythree vipākacittas of the sense-sphere (kāmāvarā cittas). These are: eight sahetuka kusala vipākacittas, eight ahetuka kusala vipākacittas and seven akusala vipākacittas (which are always ahetuka). There are five rūpāvacāra vipākacittas (of the fine-material sphere), four arūpāvacāra vipākacittas (of the immaterial sphere), and four lokuttara vipākacittas. Thus, there are thirty-six kinds in all. The Tīka states that this is according to a method which is neither too short nor too detailed.

N: When we include lokuttara jhānacittas, lokuttara cittas accompanied by jhana-factors, the classification is more detailed.

The Tīka explains that there is no lokuttara kiriyacitta because the vipāka is sure to occur without interval (anantaravipāka). It refers to a text in the Minor Readings, VI, The Jewel Discourse: <Calling it concentration straight-resulting (samādhim ānantarikaññam āhu): and which he called 'straight-resulting concentration' since it produces its fruit quite certainly straightway next to its own occurrence; for when path-concentration has arisen, there is no obstacle whatever that can prevent the arising of its fruit...>

This text speaks about samādhi, concentration, and this is the ariyan right concentration which is lokuttara. The M. ĪI, no 117, The Great Forty, states: <And what, monks, is the ariyan right concentration with the causal associations, with the accompaniments? It is right view, right thinking, right speech, right action, right mode of livelihood, right endeavour, right mindfulness.>

The Tīka deals with the question why there is no lokuttara kiriyacitta. The questioner states that superior kusala of the ariyan who is a trainer, a non-arāhat, produces fruit, whereas the superior kusala of the arāhat, the non-trainer, is without fruit (nipphala), therefore why could there not be a lokuttara kiriyacitta? If the lokuttara magga-citta would arise again there could be a lokuttara kiriyacitta for the arāhat. But since it arises only once this is not the case.

N: Kusala kamma that is not lokuttara is a link in the cycle of birth and death. In the Expositor (Ī, p. 290) this kind of kamma that accumulates is compared to the building up a wall. The lokuttara magga-citta pulls down and demolishes this wall. Its result is completely different from the result of kamma of the other three planes of citta, it is not a link in the cycle of birth and death, it could not produce vipāka in the form of rebirth-consciousness nor by way of a pleasant experience through one of the senses.

The magga-citta can arise when the right conditions have been cultivated so that enlightenment can be attained. As we have seen in the Tīka Vis. 88, the six purifications, visuddhis, have to be reached which include all the stages of insight, before there can be the seventh purification, purification by knowledge and vision that is associated with the magga-citta, path-consciousness. The magga-citta is accompanied by all eight path-factors, including right action, right speech and right livelihood. The magga-citta eradicates the bases of wrong action, speech and livelihood in accordance with the stage of enlightenment that has been attained. The magga-citta produces, immediately after it has fallen away, the phala-citta, fruition-consciousness. The phala-citta is also accompanied by all eight path-factors, but at that moment the defilements that were to be eradicated by the magga-citta have been eradicated.

105. ĪI. i. D. The 'supramundane resultant' is of four kinds (66)-(69) because it is [respectively] the fruitions of the consciousnesses associated with the four paths (18)-(21). It occurs in two ways, that is to say, as [fruition in] the cognitive series of the path and as fruition attainment (see Ch. XXII).

So resultant consciousness in all four planes is of thirty-six kinds.

Vis. 105:

105. lokuttaravipākam catumaggayuttacittaphalattā catubbidham, tam maggavīthivasena ceva samāpattivasena ca dvidhā pavattati. evaṃ sabbampi catūsu bhūmīsu chattimsavidham vipākaviññāṇam hoti.

Tīka 105:

Catumaggayuttacittaphalattāti catūhi ariyamaggehi sampayuttakusalacittassa phalattā, catubbidhasāmaññaphalasampayuttabhāvatoṭi attho. Maggavīthiyam dvikkhattum, tikkhattum vā phalasangāhāyā aparicchinnaparimāṇam pavattamānampi dvīsu ṭhānesu pavattiyā idvidhā pavattatīti vuttam. Sabbampīti tevīsatividham kāmāvacaravipākam, pañcavidham rūpāvacaravipākam, catubbidham arūpāvacaravipākam, catubbidhameva lokuttaravipākanti sabbampi vipākaviññāṇam nātisaṅkhepavittthāranayena chattimsavidham hoti.

Bhūmibhedato tividham lokuttarassa abhāvato. Lokuttarañhi kiriyacittam natthi ekantena anantaravipākadāyibhāvato. Vuttañhi isamādhimānantarikaññamāhūti (khu. pā. 6.5; su. ni. 228). Hotu tāva sekkhānam uppajjamānam anuttaram kusalam puggalantarabhāvūpanayanato saphalam, arahato pana uppajjamānam puggalantarabhāvūpanayanato nipphalam, tassa kiriyabhāvo kasmā na icchitoti? Icchitabbo siyā. Yadi tassa punappunam uppatti siyā, sakimyeva pana lokuttarakusalam pavattati. Yadi hi punappunam pavatteyya, maggacittam arahatopi pavattatīti lokuttarakiriyacittam siyā, na cetam atthi payojanābhāvato. Tasmā natthi lokuttarakiriyaviññāṇam.

106. Ī. ī. The 'functional', however, is of three kinds according to plane: (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere. Herein, Ī. ī. A., that of the 'sense sphere' is of two kinds, namely, (1) without root-cause, and (2) with root-cause.

Ī. ī. A. 1. Herein, that 'without root-cause' is that devoid of non-greed, etc., as the cause of result. That is of two kinds, being classed as (70) mind-element, and (71)-(72) mind-consciousness-element.

We read in the Expositor Ī, p. 385, about kiriyacittas:

...<Here 'inoperative (kiriya) means the mere acting or doing of a function. In all inoperative consciousness that which has not attained the apperceptional state [N: javana or impulsion] is fruitless like a plant with a wind-snapped flower...>

N: the sense-door adverting-consciousness (pañcadvārāvajjana-citta) and the mind-door adverting-consciousness which performs in a sense-door process the function of determining (votthapana), are neither kusala, akusala, being different from the javanacittas, nor are they vipāka. They are fruitless and merely perform their function.

Text: <..that which has reached the apperceptional state is fruitless like the flower of an uprooted tree...>

N: The javanacittas of the arahat are kiriyacittas which are neither cause nor result. For them there are no longer roots, hetus, which are kusala or akusala and this is compared to the roots which could cause a tree to bear fruits.

Text: Nevertheless, because of procedure in accomplishing this and that function, there is the mere doing, hence [the activity] is called inoperative. The phrase 'neither moral [kusala] nor immoral [akusala]', etc., means that, owing to the absence of the moral condition called the moral root, it is not moral; owing to the absence of the immoral condition called the immoral root, it is not immoral. Owing to the absence of moral and immoral causes of wise and unwise attention, it is said to be neither moral nor immoral. Owing to the absence of the productive condition called moral and immoral, it is not result of kamma...>

107. Herein, (70) the 'mind-element' has the characteristics of being the forerunner of eye-consciousness, etc., and of cognizing visible data, and so on. Its function is to advert. It is manifested as confrontation of visible data, and so on. Its proximate cause is the interruption of [the continued occurrence of consciousness as] life-continūm. It is associated with equanimity only.

N: the mind-element, mano-dhātu, is the five-door adverting consciousness. When a new object, visible object or sound, etc. has impinged on the relevant sense-base, there is not immediately seeing or one of the other sense-cognitions. There has to be first the citta which adverts to the object. Therefore, this citta is called the forerunner. The Tika explains that this citta does not experience the flavour of the object completely, and that it occurs only once. No matter whether the object is desirable or undesirable, it is accompanied by indifferent feeling.

Its proximate cause is the interruption of the stream of bhavanga-cittas (life-continūm). The bhavanga-cittas experience the same object as the paṭisandhi-citta, they do not experience an object that impinges on one of the six doors. It is unpredictable which object impinges on one of the sense-bases and interrupts the stream of bhavanga-cittas. This helps us to understand the anattanness of realities.

Only one sense-object at a time can impinge on the relevant sense-base. When visible object impinges on the eyesense, there cannot be sound impinging on the earsense at the same time. Neither can a person or a thing impinge on the eyesense. However, we join many different objects into a whole and believe that we see persons and things. Learning about the different cittas that arise in processes and experience one object through one doorway at a time, helps us to see that there is nobody in visible object, sound or the other sense-objects.

108. But the 'mind-consciousness-element' is of two kinds, namely,

shared by all and not shared by all. [457] Herein, (71) that 'shared by all' is the functional [mind-consciousness-element] accompanied by equanimity without root-cause. It has the characteristic of cognizing the six kinds of objects. Its function is to determine at the five doors and to advert at the mind door.

N: The mano-dvārāvajjana-citta, mind-door adverting consciousness, is an ahetuka kiriyacitta that performs the function of determining, voṭṭhappana, through the five sense-doors and it is called after its function voṭṭhappana-citta. The Tīka explains as to the voṭṭhappana-citta that, after it has taken the object from the santīraṇacitta (investigating-consciousness), it occurs as it were (viya) defining or fixing the object. The word viya, as it were, is meaningful; it shows that its function is different from what we call in conventional language determining or fixing. It is neither kusala nor akusala, it is kiriyacitta, inoperative citta. It is only one moment of citta and it is followed (in the case of non-arahats) by kusala cittas or akusala cittas and these arise because of accumulated conditions. This reminds us of the uncontrollability of cittas: there is no time to decide whether kusala cittas or akusala cittas will arise. Cittas succeed one another extremely rapidly.

The mind-door adverting-consciousness performs the function of adverting, āvajjana, through the mind-door. It is the first citta of the mind-door process that arises after the bhavangacittas and after it has adverted to the object it is followed by kusala cittas or akusala cittas.

Thus, the mano-dvārāvajjana-citta performs the function of determining, voṭṭhappana, through the five sense-doors and it performs the function of adverting, āvajjana, through the mind-door. It is one type of citta that performs two functions.

Vis. text: It is manifested as the states [of determining and adverting] corresponding to those [last-mentioned two functions]. Its proximate cause is the departure either of the resultant mind-consciousness-element without root-cause (40)-(41) [in the first case], or of one among the kinds of life-continūm [in the second]. (72) That 'not shared by all' is the functional [mind-consciousness-element] accompanied by joy without root-cause. It has the characteristic of cognizing the six kinds of objects. Its function is to cause smiling [41] in Arahants about things that are not sublime. It is manifested as the state corresponding to that [last-mentioned]. Its proximate cause is always the heart-basis.

N: The Tīka explains as to the heart-base, that it arises in planes where there are five khandhas, nāma and rūpa. When one smiles or laughs, there are rūpas originated from citta. This reminds us that we should not take laughing for self. There are only nāma and rūpa.

Vis. text: So the sense-sphere functional without root-cause is of three kinds.

N: Namely: the five sense-door advertent-consciousness, the mind-door advertent-consciousness (performing two functions: determining, voṭṭhapana, through the five doors and advertent through the mind-door), and the smile producing consciousness of the arahat, the hasituppāda-citta.

 Note 41. 'With respect to such unsublime objects as the forms of skeletons or ghosts' (Pm. 476). See e.g. Vin.īi,104.

N: We read in the Expositor (Ī, p. 386) about the smiling-consciousness of the arahat which arises in the processes of cittas experiencing objects through the six doors: <In the eye-door seeing a suitable place for religious application, the Arahant is joyful at this thought. In the ear-door he becomes joyful at this kind of thought:- 'when they, being seized by excessive greed, are making a great noise in the market-place, such frivolous craving of lust have I put away.' In the door of smell, joy arises when he is offering odours and flowers at a shrine. In the door of taste, joy arises when, after acquiring savoury alms and distributing them, he partakes of them and thinks: 'Surely I have fulfilled the duties of courtesy!' In the door of tactile activities joy arises at the consciousness, 'Surely I have completed the minor duties!' So far it is thus obtained in the five doors.

Moreover, in the mind-door joy arises with reference to past and future objects. For instance: -reflecting on the reason of some act done in the time of the lad Jotipāla, of the King Makhādeva, of the ascetic Kaṇha and others, the Tathāgata manifested a smile. And that reflection is a function of the knowledge of former existence and omniscience, at the conclusion of the practice of which this laughter-producing consciousness arises. > We read that even so the Tathāgata smiles at the thought of the arising of Silent Buddhas in the future.

N: First the Buddha directs his attention to the past or the future with mahā-kiriyacittas, accompanied by wisdom, and after that he smiles with ahetuka kiriyacittas, which are hasituppāda cittas.

It is explained in the Expositor (Ī, p. 388) that ordinary persons laugh with four types of citta: four kusala cittas accompanied by joy, and four lobha-mūla-cittas accompanied by joy. When we laugh, there are usually lobha-mūlacittas. Arahats smile with four mahā-kiriyacittas accompanied by joy and with one type of ahetuka kiriyacitta accompanied by joy. The last type of citta is ahetuka, it is without the hetu of alobha, adosa and paññā. The cittas of the arahat are not always accompanied by paññā.

109. Ī. ī. A. 2. That, however, 'with root cause' is of eight kinds (73)-(80), like the profitable (1)-(8), being classed according to joy and so on. While the profitable [kusala] arises in trainers [ariyans who are non-arahats] and ordinary men only, this [N: kiriyacitta] arises in Arahants only. This is the difference here.

So firstly, that of the sense sphere is of eleven kinds.

Ī. ī. B., Ī. ī. C. That, however, of the 'fine-material sphere'

(81)-(85), and that of the 'immaterial sphere' (86)-(89) are [respectively] of five kinds and of four kinds like the profitable. But they should be understood to differ from the profitable in that they arise only in Arahants.

So functional consciousness in the three planes is of twenty kinds in all.

110. So the 21 kinds of profitable, the 12 kinds of unprofitable, the 36 kinds of resultant, and the 20 kinds of functional, amount in all to 89 kinds of consciousness.

N: The 21 kinds of kusala cittas are: 8 kusala cittas of the sense sphere (kāmāvacara), five rūpāvacara kusala cittas, four arūpāvacara kusala cittas and four lokuttara kusala cittas. There are 12 kinds of akusala cittas (rooted in lobha, in dosa and in moha). As to the 36 kinds of vipākacittas: these are 8 sahetuka vipāka (kusala vipāka with roots), 8 ahetuka kusala vipāka, 7 ahetuka akusala vipāka, 5 rūpāvacara (rūpajhāna) kusala vipāka, 4 arūpāvacara (arūpajhāna) kusala vipāka and 4 lokuttara vipāka (phalacittas, fruition-consciousness). As to the 20 kiriyacittas, there are 3 ahetuka kiriyacittas, 8 mahākiriyacittas (of the sense-sphere) of the arahat, 5 rūpāvacara kiriyacittas and 4 arūpāvacara kiriyacittas (of the arahat).

This may seem to be a technical summing up, but all these 89 kinds of cittas are realities, each with their own characteristic. If the Buddha had not attained enlightenment and taught the Dhamma we would not know about the different kinds of cittas. We would take akusala citta rooted in attachment with pleasant feeling for kusala citta. We would take selfish affection for lovingkindness. The Buddha's teaching about the different cittas is of infinite value for our daily life.

The kāmāvacara cittas which are kusala, akusala and avyākata (vipāka and kiriya) occur in daily life time and again. They are cittas, not a person. They each have their own characteristic. They arise at the appropriate base and experience the appropriate object. Seeing experiences only visible object, hearing experiences only sound. Cittas do not know each other's object. We should not merely know the names of the different cittas. When we consider their different characteristics there are conditions for the arising of sati and paññā. Direct understanding can begin to penetrate the different characteristics of cittas.

Text Vis: And these occur in the fourteen modes of (a) rebirth-linking, (b) life-continūm, (c) adverting, (d) seeing, (e) hearing, (f) smelling, (g) tasting, (h) touching, (i) receiving, (j) investigating, (k) determining, (l) impulsion, (m) registration, and (n) death.

N: There are fourteen functions of citta. The Tika states that there are no other functions except these fourteen. Each citta performs its own function. The cittas that arise in a process do so according to a fixed order. The javana-cittas (akusala cittas or kusala cittas) of the sense-door process arise after the determining-consciousness (voṭṭhappāna-citta)

and the javana-cittas in a mind-door process arise after the mind-door advertent-consciousness. Nobody, not even the Buddha, can change the fixed order of cittas (citta niyama).

Text Vis. 111. How so? (a) When, through the influence of the eight kinds of sense-sphere profitable [consciousness] (1)-(8), beings come to be reborn among deities and human beings, then the eight kinds of sense-sphere resultant with root-cause (42)-(49) occur,

N: The eight mahā-kusala cittas (of the sense-sphere) with two roots (alobha and adosa) or with three roots, that is, accompanied by paññā as well, produces rebirth in the human plane or in the six lower deva planes.

Vis. text: ..and also the resultant mind-consciousness-element without root-cause associated with equanimity (41), which is the weak profitable result with two root-causes in those who are entering upon the state of eunuchs, etc., among human beings--

N: Those reborn with a santīraṇa-citta (investigating-consciousness) which is ahetuka kusala vipāka, are handicapped from birth. It is the result of weak kusala kamma. The Tīka explains that someone reborn with this type of citta may be stammering, dumb or an eunuch. As we have seen, the santīraṇa-citta which is ahetuka kusala vipāka can in this case perform the function of rebirth. It is the same type of citta as the santīraṇa-citta which performs in a sense-door process the function of investigating a sense-object.

Vis. text: thus nine kinds of resultant consciousness in all occur as 'rebirth-linking'; and they do so making their object whichever among the kamma, sign of kamma, or sign of destiny has appeared at the time of dying (see also Ch. XVĪ, par.120).[42]

 Note 42. See also MA.iv,124f. 'Here "kamma" is stored-up profitable kamma of the sense sphere that has got an opportunity to ripen; hence he said "that has appeared". "Sign of kamma" is the gift to be given that was a condition for the volition at the moment of accumulating the kamma. "Sign of destiny" is the visible-data base located in the destiny in which he is about to be reborn' (Pm. 477). See Ch. XVĪ, pr.136ff.

Intro Vis. 111:

Kamma conditions the last javana-cittas (kusala cittas or akusala cittas) that arise before the dying-consciousness. Whatever object these cittas experience, that is also the object of the next rebirth-consciousness. The dying-consciousness that follows upon these last

javana-cittas has the same object as the rebirth-consciousness and life-continūm of the life that is about to end.

There are three classes of object of rebirth-consciousness: kamma, sign of kamma and sign of destiny. We read in the 'Conditional Relations' by U Narada (p. 140):

- <1. when a past faultless or faulty volition is taken as object it is kamma object.
2. when a thing involved in the performance of a kamma is taken as object it is a sign of kamma object...
3. when an image indicates the existence in which one will be reborn after death is the object, it is the sign of destiny object... One of the three objects above, which is taken in the dying process, is also the object taken at rebirth-consciousness.>

The Co to the 'Book of Analysis', the 'Dispeller of Delusion' (I, p. 190 etc.) gives different examples.

When kusala kamma such as the building of a Pagoda is the object of the last javanacittas just before the dying-consciousness, the image of a Pagoda may appear to the last javana-cittas and that is the sign of kamma which is the object of kusala cittas. It is the means by which kusala kamma was accumulated and this can condition rebirth in a happy plane, such as a deva plane.

We read about the example of someone who is in a happy plane (like the human plane) who takes rebirth in an unhappy plane. When he is near death he remembers his evil deeds, or a sign of it, and then he will have rebirth in an unhappy plane. When someone is in a happy plane he will have rebirth in a happy plane. We read: <...in another's case, relatives present (objects to him) at the five sense-doors, such as visible datum as object, perhaps flowers, garlands, flags, banners, etc., saying 'This is being offered to the Blessed One for your sake, set your mind at rest'; or a sound as object, perhaps preaching of the Dhamma, offering of music, etc....>

N: Any object appearing through one of the six doorways can be the object of the last javana-cittas before dying. That object is conditioned by kamma. When kusala kamma will produce rebirth-consciousness, kamma conditions the object experienced by the last javana-cittas to be pleasant, and the javana-cittas which experience it to be kusala cittas. When akusala kamma will produce rebirth-consciousness, kamma conditions the object experienced by the last javana-cittas to be unpleasant, and the javana-cittas which experience it to be akusala cittas.

These objects are past, present or not so classifiable. The last javana-cittas of a life that is about to end may experience a sense object which is a present object. These javana-cittas are five in number, <because of slowing down due to the nearness of death>. These are followed by two moments of retention and one moment of dying-consciousness. The dying-consciousness experiences another object which is the same as the paṭisandhi-citta and all bhavanga-cittas of the life that is about to end.

The paṭisandhi-citta, rebirth-consciousness, experiences as it were a seal-imprint or copy of the object experienced by the last javana-cittas of the preceding life. We should remember that the rebirth-consciousness, the bhavanga-citta and the dying-consciousness are cittas which are door-freed (dvara-vimutta) and process-freed (vīthi-vimutta). They do not experience an object that impinges on one of the six doors like the cittas arising in processes. They merely experience a copy or echo of the object experienced by the last javana-cittas of the preceding life. We are unable to know what kind of object this is. The

"Dispeller of Delusion" states that the rebirth-consciousness can experience a present object, but this means that the last javana-cittas of the preceding life directly experienced a present object. However, the rebirth-consciousness does not experience it in the same way as those javana-cittas, it merely experiences a copy of it.

The next life follows upon this present life very rapidly, it all occurs in one flash. Seeing at this moment may be followed by kusala javana-cittas or akusala javana-cittas and then the dying-consciousness may arise to be followed immediately by the rebirth-consciousness.

When kamma committed in the past is remembered during the last javana-cittas, the object is a past object.

When the object of the last javana-cittas is a sign of destiny, the place of one's next rebirth, one may see a heavenly mansion or a picture of the flames of hell, for example.

Text Vis. 112. When, through the influence of the profitable of the fine-material sphere (9)-(13) and the immaterial sphere (14)-(17), beings are reborn [respectively] in the fine-material and immaterial kinds of becoming, then the nine kinds of fine-material (57)-(61) and immaterial (62)-(65) resultant occur as 'rebirth-linking'; and they do so making their object only the sign of kamma that has appeared at the time of dying.[43]

 Note 43. ' "The sign of kamma" here is only the kamma's own object consisting of an earth kasina, etc.' (Pm.478).

N: When rūpajhāna or arūpajhāna has been developed and the jhāna has not declined, kamma conditions the last javana-cittas which have as object the meditation subject of rūpa-jhāna or arūpa-jhāna, and it will produce rebirth in rūpa-brahma planes or arūpa-brahma-planes, depending on the stage of jhāna which has been attained.

Vis. text: 113. When, through the influence of the unprofitable (22)-(33), they are reborn in a state of loss, then the one kind of unprofitable resultant mind-consciousness-element without root-cause (56) occurs as rebirth-linking; and it does so making its object whichever among the kamma, sign of kamma, and sign of destiny has appeared at the time of dying.

N: There is only one type of akusala vipākacitta that performs the function of rebirth, bhavanga and dying and this is the santīraṇa-citta that is akusala vipākacitta. This type has many degrees and arises in the unhappy planes of existence: the animal world, the ghost world, the demon world and the hell planes.

Vis. text: This firstly is how the occurrence of nineteen kinds of resultant consciousness should be understood as rebirth-linking.

N: these types are:

- 1 akusala vipāka santīraṇa-citta (ahetuka, result of akusala kamma)
- 1 kusala vipāka santīraṇa-citta (ahetuka, result of weak kāmāvacara kusala kamma)
- 8 mahā-vipākacittas (sahetuka, results of kāmāvacara kusala kammās)
- 5 rūpāvacara vipākacittas (sahetuka, results of rūpa-jhānacittas)
- 4 arūpāvacara vipākacittas (sahetuka, results of arūpa-jhānacittas)

Thus, nineteen types of citta can perform the function of rebirth, bhavanga (life-continūm) and dying.

Vis. text: Ch. XIV, 114.

(b) When the rebirth-linking consciousness has ceased, then, following on whatever kind of rebirth-liking it may be, the same kinds, being the result of that same kamma whatever it may be, occur as 'life-continūm' consciousness with that same object; and again those same kinds.[44]

Note 44, taken from the Tīka: "With that same object": if kamma is the life-continūm's object, then it is that kamma; if the sign of the kamma, or the sign of the destiny, then it is one of those' (Pm. 478).

N: All bhavanga-cittas arising throughout life in between the processes are the result of the same kamma that produced the rebirth-consciousness and they have the same object.

Vis. text: And as long as there is no other kind of arising of consciousness to interrupt the continuity, they also go on occurring endlessly in periods of dreamless sleep, etc., like the current of a river.[45]

N: The Tīka explains the word continuity as: the continuity of the bhavangacittas. The bhavanga-cittas succeed one another like a stream, until there is the interruption of this stream when an object impinges on one of the six doorways and a process of cittas begins which experience that object.

The Tīka explains that there is the interruption of this stream by another type of citta reckoned as adverting-consciousness (avajjana-citta). This citta is the five sense-door adverting-consciousness which adverts to a sense object, or it is the mind-door adverting-consciousness which adverts to an object through the mind-door. This citta succeeds the last bhavanga-citta before the mind-door process begins. The last bhavanga-citta is in this case the mind-door.

Note 45, taken from the Tīka: ' "occurring endlessly": this is, in fact, thus called "bhavaṅga" (life-continūm), lit. "limb" (or "practice"--see Ch. Ī, par. 11) of becoming) because of its occurring as the state of an 'aṅga' ("limb" or "practice") of the rebirth-process becoming (uppatti-bhava)' (Pm. 478).

N: aṅga: limb, constituent part or quality. Bhavaṅga: constituent part of becoming or life. It keeps the continuity in the life of an individual. There is no moment without citta, also in between the processes or in dreamless sleep when there is not the experience of an object impinging on one of the six doors.

Vis. text: This is how the occurrence of those same [nineteen kinds of] consciousness should be understood as life-continūm.

N: Just like the rebirth-consciousness, the bhavanga-citta can be of nineteen types. (see Vis. 113).

Note of the translator: The word 'bhavaṅga' appears in this sense only in the Paṭṭhāna (See Tika-Paṭṭhāna, Pt.S. ed., pp. 159, 169, 324).

N: Conditional Relations (sixth Book of the Abhidhamma), p. 149: under contiguity-condition (the condition where each citta is succeeded by the next one):< Life-continūm to advertence>. Thus the advertent-consciousness is the first citta of a process, it adverts to the object that impinges on the relevant doorway. It is conditioned by bhavanga-citta by way of contiguity-condition.

Note translator: For the commentarial description of dream consciousness and kamma effected during dreams, see VbhA. (commentary to ñaṇa-Vibhaṅga, Ekaka) and A.A. (commentary to A. Pañcaka-nipāta, no. 196), which largely but not entirely overlap. Pm. [the Tīka] says here: 'The seeing of dreams is done with consciousness consisting only of the functional' (Pm. 478).

N: The Co. to the Book of Analysis, Dispeller of Delusion Ī, p. 154 explains that dreamless sleep is interspersed again and again with kusala citta, akusala citta or kiriyacitta. One may see or hear in one's dream, but these are experiences through the mind-door. One remembers what one has experienced before. A footnote, (no 22, on p. 215, quoting a subcommentary to the Book of Analysis, the Mūlaṭīkā) explains about the kiriyacitta that dreams: the advertent-consciousness which is a kiriyacitta (inoperative or indeterminate) may arise two or three times, taking the place of the javana cittas and may then be followed by bhavanga-cittas again. Thus, in this case there is dreaming very shortly and then dreamless sleep again. The kiriyacitta does not refer to arahats, because arahats do not dream.

The Dispeller of Delusion (p. 154, quoting the Co to the Gradual Sayings) explains about the result of kusala citta and akusala citta in a dream. Since it is weak it cannot produce rebirth-consciousness, but it can give result in the course of life when supported by other kammās.

Vis. Ch. XIV, 115.

115. (c) With the life-continūm continuity occurring thus, when living beings' faculties have become capable of apprehending an object,

Tīka: faculties, namely the faculties of the eye, etc.

As to the words, capable of apprehending an object, the Tīka explains that the faculties of living beings only gradually ripen.

N: In the case of human birth kamma produces at the first moment of life three decads (groups of ten rūpas): the decad of bodysense, sex and heartbase. There are not yet eyesense, earsense, smellingsense and tasting sense. We read in the Co to the Abhidhammattha Sangaha (T.A. p. 249) that later on the eyedecad appears, one week after that the eardecad, one week after that the nosedecad, and one week after that the tongue decad.

Vis. text: then, when a visible datum has come into the eye's focus, there is impinging upon the eye-sensitivity due to the visible datum.

Thereupon, owing to the impact's influence, there comes to be a disturbance in [the continuity of] the life-continūm.

N: The Tīka states: Because of the force of the impact (gha.ṭṭanābalena), the bhavanga-citta is disturbed. The Tīka mentions that there is a different condition (for citta), that is, the pleasant or unpleasant object that impinges on the eyesense.

As to disturbance of the bhavanga-citta, the words of the Tīka are contained in the footnote 46:

 "A disturbance in the life-continūm" is a wavering of the life-continūm consciousness; the meaning is that there is the arrival at a state that is a reason for dissimilarity in its occurrence twice in that way.

N: An object, different from the object experienced by the bhavanga-citta impinges on the relevant doorway. The first bhavanga-citta that is disturbed is the vibrating bhavanga-citta, bhavanga calana, and this is succeeded by the arrest bhavanga-citta, upaccheda bhavanga, the last bhavanga-citta arising before the first citta of a process experiencing the object that has impinged.

Text Tīka: For it is called disturbance (calana) because it is like a disturbance (movement) since there seems to be a cause for an occasion (avatthā) in the mind's continuity different from the previous occasion. Granted, firstly, that there is impact on the sensitivity owing to confrontation with an object, since the necessity for that is established by the existence of the objective field and the possessor of the objective field,

N: The word possessor is used in figurative sense. It is not a person. The Pali uses the i-suffix, indicating a possessive noun (visayī, having an object).

The object impinges on the sense organ so that there are conditions for citta to experience it.

Text Tīka: but how does there come to be disturbance (movement) of the life-continūm that has a different support? Because it is connected with it. And here the example is this: when grains of sugar are put on the surface of a drum and one of the grains of sugar is tapped, a fly sitting on another grain of sugar moves' (Pm. 478).

Text of the Co. to the Abhidhammattha Sangaha (T.A. p. 126):

<...For when there is impact with the object by virtue of its being positioned in a place that is suitable for the five sense organs, the sequence of existence-continūm gets interrupted by the experience of that impact on the sense organs [though] it is not interrupted suddenly. As when a man who is running fast wants to stop, stops only after he has taken one or two further steps, so it is interrupted only after it has occurred twice...But surely, when visible forms, etc., make impact with the sense organs it is only vibration of what is supported by those [sense organs] that makes sense, so how is there vibrating of the existence-continūm which is supported by the heart-base?

Because of [their]being bound together as a continuity. For when a fly has alighted on a grain of sugar on one surface of a drum, and the other surface is struck with a stick or whatever, the sugar is made to vibrate by the vibration in turn of the drum's skin and cords, etc., and the fly flies off and goes.

Similarly when visible form, etc., makes impact with the sense organs, the essential elements, which are their supports, are vibrated, and as a result of the successive vibrating of the other material elements that are bound up with them the heartbase is vibrated, and the vibrating of the existence-continūm that is supported by that causes activity to occur. It is said:

One should illustrate by the simile of the grain of sugar how, when one base is struck, there is disturbance of what is supported by some other [base] by reason of their being bound together.>

Text Vis: : Then, when the life-continūm has ceased, the functional mind-element (70) arises making that same visible datum its object, as it were cutting off the life-continūm and accomplishing the function of 'adverting'. So too in the case of the eardoor and so on.

N: The adverting-consciousness adverts to the new object that has impinged on one of the sense-doors. This is a kiriyacitta (inoperative citta, neither cause nor result), and it is called mano-dhātu, mind-element.

The Tīka explains that the visible object which has come into focus has become the condition for the disturbance of the bhavangacitta.

It seems that we can see and hear at the same time, but in reality these cittas arise in different processes of cittas. All the time there is disturbance of the stream of bhavanga-cittas and a new object comes into focus. Seeing or hearing do not arise immediately, but first the adverting-consciousness arises which adverts to the object. Visible object or sound could not appear if the stream of bhavanga-cittas were not interrupted. When there is bhavangacitta, nothing appears, and then there are conditions for visible object to appear, but it falls away immediately and there is nothing left. The stream of bhavangacittas is resumed and then interrupted again when a new object appears. It all happens so rapidly, we do not notice that there are countless cittas arising and falling

away. We do not notice the diversity of objects that appear and then fall away immediately.

Vis. XIV, 116. When an object of any one of the six kinds has come into focus in the mind door,

N: When visible object, sound, or another sense object has been experienced by the cittas of a sense-door process, it is experienced by cittas of the mind-door process, after there have been bhavanga-cittas in between these processes. Later on mind-door processes of cittas which have concepts as objects may arise.

Vis. text: then next to the disturbance of the life-continūm the functional mind-consciousness-element without root-cause (71) arises accompanied by equanimity, as it were cutting off the life-continūm and accomplishing the function of 'adverting'.

N: The Tīka explains that after the arising of the retention (tadārammaṇa-citta which may arise at the end of a sense-door process), to be followed immediately by bhavanga-cittas, the five-sense-door adverting consciousness adverts to the object and that it should be said that this is immediately followed by seeing, etc. However, the Tīka states that in this exposition the two kinds of adverting-consciousnesses are dealt with. Therefore, the latter cittas (seeing etc.) are not mentioned here.

With regard to the words, as it were cutting off the life-continūm, the Tīka adds: as it were interrupting the continuity of bhavanga-cittas.

Vis. text:

This is how the occurrence of two kinds of functional consciousness should be understood as adverting.

N: These are the kiriyacittas which are the five-sense-door adverting-consciousness and the mind-door adverting-consciousness.

Nobody can direct the adverting-consciousness to interrupt the stream of bhavanga-cittas, nor can anyone cause the adverting-consciousness to advert to a particular object.

The object has already impinged on one of the sense-organs and interrupted the stream of bhavanga-cittas already. It all happens too quickly and cittas follow their course because of the appropriate conditions.

Vis. XIV, 117. (d)-(h) Next to adverting,[47] taking the eye door first, 'eye-consciousness' (d) arises accomplishing the function of 'seeing' in the eye door and having the eye-sensitivity as its physical basis. And [likewise] (e) 'ear-', (f) 'nose-', (g) 'tongue-', and (h) 'body-consciousness' arise, accomplishing respectively the functions of 'hearing', etc., in the ear door and so on.

N: The visible object that impinges on the eyesense is a condition for seeing. This reminds us that seeing is not self, it can only arise when there are the appropriate conditions. When seeing arises the rūpas which are eyesense and visible object have not fallen away yet. Rūpa lasts as long as seventeen moments of citta and thus visible object can be experienced by several moments of cittas arising in a process. The same is true for the other sense-cognitions.

Vis. text:

These comprise the profitable resultant [consciousnesses] (34)-(38) with respect to desirable and desirable-neutral objective fields, and the unprofitable resultant (50)-(54) with respect to undesirable and undesirable-neutral objective fields.

N: Seeing and the other sense-cognitions are kusala vipākacittas or akusala vipākacittas. Kusala vipākacitta experiences a desirable object or a moderately desirable object, and akusala vipākacitta experiences an undesirable object or a moderately undesirable object.

Text Vis. :This is how the occurrence of ten kinds of resultant consciousness should be understood as seeing, hearing, smelling, tasting, and touching.

Note 47, taken from the Tīka:

'next to adverting' means next to five-door adverting. For those who do not admit the cognitive series beginning with receiving, just as they do not admit the heart basis, the Pali has been handed down in various places in the way beginning "For the eye-consciousness element as receiving (sampaṭicchanāya cakkhuviññāṇadhātuyā)" (see Ch. IV, n.13); for the Pali cannot be contradicted' (Pm.479). The quotation as it stands is not traced to the Piṭakas.

N: The cittas of the eye-door process such as receiving-consciousness, etc. are not expressively mentioned in the suttas. We read in the suttas about seeing etc. which is followed by defilements or by right understanding. The details of the process, the cittas arising in between seeing etc. and the akusala cittas or kusala cittas, are not expounded in the suttas, nor is the heart-base expressively mentioned. That is why some people will not admit what is explained in the Abhidhamma and Commentaries.

The Middle Length Sayings, Ī, no 115, mentions mind element, mano-dhātu, and mind-consciousness element, mano-viññāṇa-dhātu, but the details have not been explained.

Vis. XIV, 118. (i) Because of the words 'Eye-consciousness having arisen and ceased, next to that there arises consciousness, mind, mentation ...

which is appropriate mind-element' (Vbh.88), etc., next to eye-consciousness, etc., and 'receiving' the same objective fields as they [deal with], mind-element arises as (39) profitable resultant next to profitable resultant [eye-consciousness, etc.,] and as (55) unprofitable resultant next to [459] unprofitable resultant [eye-consciousness, and so on].

This is how the occurrence of two kinds of resultant consciousness should be understood as receiving.

N: Mind-element, *mano-dhātu*, referred to in this para is the receiving-consciousness, which is either *akusala vipākacitta*, or *kusala vipākacitta*. When the preceding sense-cognition is *akusala vipākacitta*, the receiving-consciousness is also *akusala vipākacitta*, and when the preceding sense-cognition is *kusala vipākacitta*, the receiving-consciousness is also *kusala vipākacitta*.

As to the words, consciousness (*cittam*), mind (*mano*), mentation (*mānasam*) which is appropriate mind-element' (Vbh.88), this is taken from the Book of Analysis, p. 114, which gives several synonyms of *citta*.

Vis. XIV, 119. (j) Because of the words 'Mind-element having arisen and ceased, also, next to that there arises consciousness, mind, mentation ... which is appropriate mind-element' (Vbh.89), [48] then resultant mind-consciousness-element without root-cause arises 'investigating' the same objective field as that received by mind-element.

N: After the mind-element, *mano-dhātu*, in this case the *vipākacitta* that is receiving-consciousness, the mind-consciousness-element that is the investigating-consciousness arises. This is also *vipākacitta*.

Text Vis: When next to (55) unprofitable-resultant mind-element it is (56) unprofitable-resultant, and when next to (39) profitable-resultant [mind-element] it is either (40) accompanied by joy in the case of a desirable object, or (41) accompanied by equanimity in the case of a desirable-neutral object.

N: When the investigating-consciousness succeeds the receiving-consciousness which is *akusala vipāka*, it is also *akusala vipāka*, since it is produced by the same *akusala kamma* that produced the sense-cognition (seeing etc.) that is *akusala vipāka*.

When the investigating-consciousness succeeds the receiving-consciousness which is *kusala vipāka*, it is also *kusala vipāka*, but in that case it is accompanied by pleasant feeling when the object is very desirable, or by indifferent feeling, when the object is moderately desirable. Therefore, there are two types of investigating-consciousness which are *kusala vipāka*.

Text Vis. : This is how the occurrence of three kinds of resultant consciousness should be understood as investigating.

 Note 48. See Ch. IV, note 13.

N: The translator explains that the nucleus of process citta is present in the Suttanta, but not the details. These we find partly in the Conditional Relations (Patthana), in the Book of Analysis, in the Path of Discrimination, and in extenso in the Commentaries.

 Vis: XIV, 120. (k) Next to investigation, (71) functional mind-consciousness-element without root-cause arises accompanied by equanimity 'determining' that same objective field.
 This is how occurrence of one kind of resultant consciousness should be understood as determining.

N: The investigation-consciousness is succeeded by the determining-consciousness, votthapana-citta, which determines or defines the object. It carefully notes the object. As we have seen, this is the mind-door adverting-consciousness which performs the function of determining in a sense-door process. This citta which is neither cause nor result but an inoperative citta, an ahetuka kiriya citta, determines whether it will be succeeded by akusala cittas or by kusala cittas. We should know that determining is not the same as what we mean by determining or deciding in conventional sense. This is only one extremely short moment of ahetuka kiriyacitta that performs its function in a process of cittas. There is no one who decides, it depends on accumulations whether it will be followed by kusala cittas or by akusala cittas.

Ch. XIV, 121. (l) Next to determining, if the visible datum, etc., as object is vivid,[49] then six or seven 'impulsions' impel with respect to the objective fields as determined.

Note 49 taken from the Tika: ' "If ... vivid (lit. large)": this is said because it is the occurrence of consciousness at the end of the impulsions that is being discussed. For an object is here intended as "vivid" when its life is fourteen conscious moments; and that should be understood as coming into focus when it has arisen and is two or three moments past' (Pm. 479).

N: mahanta: great or vivid. When the object is vivid, the rūpa which is the object impinging on the sense organ came into focus after it had already arisen and was present for the duration of two or three moments of citta. Rūpa lasts, compared to the duration of citta, seventeen moments of citta. Thus, in this case, it falls away after the last javana-citta. There is no opportunity for the two moments of retention after the javana-cittas (see next pasa: Vis. XIV, 122).

We read: six or seven 'impulsions'. The Tika adds: or five javana-cittas, and this is the case when one is asleep or one has fainted.

N: Also before dying there are five javana-cittas.

Text Vis.: These are one among (1)-(8) the eight kinds of sense-sphere profitable, or (22)-(33) the twelve kinds of unprofitable, or (72)-(80) the nine remaining sense-sphere functional.

This, firstly, is the way in the case of the five doors.

N: They are eight mahā-kusala cittas, twelve akusala cittas, eight mahā-kiriya-cittas and one ahetuka kiriya-citta that is the smile-producing citta of the arahat. Thus, these are twenty-nine kāmāvacara cittas performing the function of javana, the Tīka adds.

Text Vis: But in the case of the mind door those same [impulsions arise] next to (71) mind-door adverting.

Beyond [the stage of] change-of-lineage [50] any [of the following 26 kinds of impulsion] that obtains a condition [51] impels;

Note 50, taken from the Tīka: . 'This includes also the preliminary-work and the cleansing (see Ch. XXII, note 7), not change-of-lineage only' (Pm. 479). See also Ch.IV,74 and Ch. XXI,129.

N: After the citta which is change-of-lineage, gotrabhū, arises in a mind-door process, cittas of another plane of citta arise: rūpa-jhānacitta, arūpa-jhānacitta or lokuttara citta. As to the preliminary-work and the cleansing (vodāna), these cittas arise before the change-of-lineage: parikamma or preparatory citta, upacāra or access and anuloma or adaptation which citta adapts to what preceded and to what follows.

Note 51 taken from the Tīka: ' "That obtains a condition": any impulsion that has obtained a condition for arising next to change-of-lineage, as that of the fine-material sphere, and so on' (Pm. 479).

Vis. Text: Vis. text: that is, any kind among (9)-(13) the five profitable, and (81)-(85) the five functional, of the fine-material sphere, and (14)-(17) the four profitable, and (86)-(89) the four functional of the immaterial sphere, and also (18)-(21) the four path consciousnesses and (66)-(69) four fruition consciousnesses of the supramundane.

N: These are five rūpāvacara kusala cittas, five rūpāvacara kiriya-cittas (of the arahat), four arūpāvacara kusala cittas, four arūpāvacara kiriya-cittas, four magga-cittas and four phala-cittas. The four phala-cittas (fruition) are lokuttara vipākacittas arising in the same process as the relevant magga-cittas and performing the function of javana. Thus, there are twenty-six cittas other than the kāmāvacara cittas performing the function of javana. When we add these cittas to the twenty-nine kāmāvacara cittas performing the function of javana, there are fifty-five kinds of citta in all performing the function of javana.

Vis. text: that is, any kind among (9)-(13) the five profitable, and (81)-(85) the five functional, of the fine-material sphere, and (14)-(17) the four profitable, and (86)-(89) the four functional of the immaterial sphere, and also (18)-(21) the four path consciousnesses and (66)-(69) four fruition consciousnesses of the supramundane.

This is how the occurrence of the fifty-five kinds of profitable, unprofitable, functional, and resultant consciousness should be understood as impulsion.

N: Remark: This passage reminds us that the order of cittas is fixed. Nobody can change the order of cittas, nor can any one cause a specific object to come into focus at a particular moment. When a sense object has already arisen for a few moments before it comes into focus, nobody can cause it to last longer than seventeen moments of citta. The function of citta is knowing an object and at the moment of javana the sobhana cetasikas or akusala, cetasikas which accompany it (in the case of non-arahats) cause the citta to be kusala or akusala.

Vis. 122:

"The Path of Purification" (Visuddhimagga) Ch. XIV

Vis. XIV, 122. At the end of the impulsions, if the object is a very vivid one [52] in the five doors, or is clear in the mind door, then in sense-sphere beings at the end of sense-sphere impulsions resultant consciousness occurs

Note 52(taken from the Tīka). "A very vivid one", very great, atimahanta, is one with a life of sixteen consciousness moments. For registration consciousness arises with respect to that, not with respect to any other.

N: In this case the process of cittas that experience the rūpa runs its full course. As we have seen when the object is great, the object cannot last longer than the javana-cittas.

Text Note 52: "Clear" means very evident, and that is only in the sense sphere; for registration (retention) arises with respect to that' (Pm. 479).

N: Clear, vibhūti, refers to an object experienced by cittas in the subsequent mind-door process where also retention consciousness arises.

The tadārammaṇa-cittas are kāmāvacara cittas, cittas of the sense-sphere and they arise only in the sensuous planes of existence. They are generated by kamma that is bound up with craving for sense desires. The Tīka explains that the object experienced by the cittas in that process may be very desirable, moderately desirable or undesirable. The javana-cittas which experience an object may be accompanied by happy feeling, unhappy feeling or indifferent feeling. When the javana-cittas are accompanied by unhappy feeling, the tadārammaṇa-cittas that succeed these cannot be accompanied by unhappy feeling since

they are vipākacittas. They cannot, in this case, be accompanied by happy feeling since happy feeling cannot immediately follow upon unhappy feeling. They are accompanied by indifferent feeling. (See Co to the Abhidhammattha Sangaha, T.A. p. 142).

Text Vis: through any condition it may have obtained such as previous kamma, impulsion consciousness, etc., with desirable, etc., object [53].

Note 53, taken from the Tīka:

' "Previous kamma": this is said in order to show the differences in kinds of registration; for kamma that generates rebirth-linking is not the only kind to generate registration; other kinds of kamma do so too. But the latter generates registration unlike that generatable by the kamma that generates rebirth-linking.

N: Kamma other than the kamma which produces rebirth may produce the vipākacitta that is retention.

Note 53: "Impulsion consciousness": this is said in order to show what defines the registration; for it is said, "Registration is definable by impulsion"

N: Also the javana-cittas (impulsion) are a condition for the succeeding retention.

Note 53: The word "etc." includes rebirth-linking, however; for that is not a condition for registration that is more outstanding than itself.

N: The word "etc.", ādi, refers to the Vis. text: <through any condition it may have obtained such as previous kamma, impulsion consciousness, etc., with desirable, etc., object.>

It is said that kamma does not produce retention that is more outstanding (more superior, ukkaṭṭhara) than itself. Mahā-kusala citta with two roots, for example, does not produce retention with three roots. (See Expositor, p. 356, which gives opinions of different teachers.)

This passage shows that there are several intricate conditions for retention. The object experienced by the javana-cittas which may be very desirable, moderately desirable or undesirable and also the feeling accompanying the javana-cittas are factors which combine and are conditions for the type of retention that arises within the process of cittas.

Note 53: "Any condition": any condition from among the desirable objects, etc., that has combined (samaveta) to produce the arising of registration' (Pm. 479).

Text Vis: [It occurs thus] as one among the eight sense-sphere resultant kinds with root cause (42)-(49) or the three resultant mind-consciousness elements without root-cause (40), (41), (56), and it [does so] twice or once, following after the

impulsions that have impelled, and with respect to an object other than the life-continūm's object, like some of the water that follows a little after a boat going upstream. Though ready to occur with the life-continūm's object after the impulsions have ended, it nevertheless occurs making the impulsions' object its object. Because of that it is called 'registration' (tadārammaṇa--lit. 'having-that-as-its-object').

This is how the occurrence of eleven kinds of resultant consciousness should be understood as registration.

N: Retention seizes the object of the javana-cittas. Therefore it is called: having that object, tadārammaṇa (<tad> is that, <ārammaṇa> is object).

These eleven kinds of vipākacittas which are retention are: eight mahā-vipākacittas (with sobhana hetus, beautiful roots); three ahetuka vipākacittas which are three resultant mind-consciousness elements without root-cause. These are the same types as the three santīraṇacittas (investigating consciousness) which perform, in this case, the function of retention. One is kusala vipākacitta accompanied by pleasant feeling (if the object is very desirable), one is kusala vipākacitta accompanied by indifferent feeling and one is akusala vipākacitta accompanied by indifferent feeling.

The many intricate conditions for retention that arises in between the javana-cittas and the bhavanga-citta remind us that cittas operate each because of their own conditions, nobody can direct them to be in this or that way. As we read in the Co. to the Abhidhammattha Sangaha (T.A., p. 129): <..thus one should understand that when consciousness is operating, it operates by virtue of the fixed order of consciousness (citta niyama), like the fixed order of the seasons and seeds, without there being anyone issuing orders saying, 'You are adverting and come immediately after existence-continūm (bhavanga-citta); you are, say, seeing, or whatever, and come immediately after adverting.'>

Ch. XIV

123. (n) At the end of registration the life-continūm resumes its occurrence. When the [resumed occurrence of the] life-continūm is again interrupted, adverting, etc., occur again, and when the conditions obtain, the consciousness continuity repeats its occurrence as adverting, and next to adverting seeing, etc.,

N: The Tīka states that it is implied that after seeing the receiving-consciousness arises, and so on for the other cittas performing their functions in the process. It also mentions hearing, smelling, tasting, and the experience of tangible object.

Again and again (puna, puna). The Vis. text reminds us of the danger of being in the cycle of birth and death which is dukkha. Again and again we have to experience objects, pleasant or unpleasant, and happiness and sorrow arise in life. Again and again defilements are likely to arise on account of what we experience. This is an exhortation to develop right understanding of whatever dhamma appears, so that eventually there will be the end of the cycle.

Text Vis: according to the law of consciousness, again and again, until the life-continūm of one becoming is exhausted.

N: The law of consciousness, in Pali: citta niyama, which is the fixed order of the occurrence of cittas. Nobody can change this.

The bhavanga-citta maintains the continuity in the life of an individual. From birth to death our life consists of an uninterrupted stream of cittas, succeeding one another. Also in between the processes when one does not experience an object impinging on one of the six doors, there has to be citta so that one stays alive. And again, again, the stream of cittas goes on in the next life. The dying-consciousness is the last bhavanga-citta in a life and after that a new life begins.

Text Vis. : For the last life-continūm consciousness of all in one becoming is called death (cuti) because of falling (cavanatta) from that [becoming]. So that is of nineteen kinds too [like rebirth-linking and life-continūm].

N: The dying-consciousness is the last bhavangacitta and thus it can be one of the nineteen types, just as in the case of all the other bhavanga-cittas.

Vis. Text: This is how the occurrence of nineteen kinds of resultant consciousness should be understood as death.

N: Reviewing:
these types are:

- 1 akusala vipāka santīraṇa-citta (ahetuka, result of akusala kamma)
- 1 kusala vipāka santīraṇa-citta (ahetuka, result of weak kāmāvacara kusala kamma)
- 8 mahā-vipākacittas (sahetuka, results of kāmāvacara kusala kammās)
- 5 rūpāvacara vipākacittas (sahetuka, results of rūpa-jhānacittas)
- 4 arūpāvacara vipākacittas (sahetuka, results of arūpa-jhānacittas)

Thus, nineteen types of citta can perform the function of rebirth, bhavanga (life-continūm) and dying.

123. tadārammaṇāvasāne pana puna bhavaṅgameva pavattati, bhavaṅge vicchinne puna āvajjanādīnīti evaṃ laddhapaccayacittasantānaṃ bhavaṅgānantaraṃ āvajjanaṃ āvajjanānantaraṃ dassanādīnīti cittaniyamavaseneva punappunaṃ tāva pavattati, yāva ekasmiṃ bhavaṅgassa parikkhaya. ekasmiṃ hi bhavaṃ yaṃ sabbapacchimaṃ bhavaṅgacittaṃ, taṃ tato cavanattā cutīti vuccati. tasmā tampi ekūnavīsatividhameva hoti. evaṃ ekūnavīsatiyā vipākaviññānaṃ cutivasena pavatti veditabbā.

Ch. XIV, 124.

124. And after death there is rebirth-linking again; and after rebirth-linking, life-continūm. Thus the conscious continuity of beings

who hasten through the kinds of becoming, destiny, station [of consciousness], and abode [of beings] occurs without break.

N: ...of beings who hasten through the kinds of becoming, in Pali: *samsaramānānaṃ sattānaṃ*. The word *samsarati* means: come again and again, traverse one life after the other.

As to the words, the kinds of becoming, destiny, station [of consciousness], and abode [of beings], the *Tīka* mentions: three kinds of becoming, five destinies, six states of consciousness and nine abodes of beings, but it does not give details.

These can be found elsewhere. In the Recital (D, ĪI, p. 209, XXI): three planes of rebirth, *bhava*, : of sensedesires, of *rūpajhāna*, of *arūpajhāna*.

Five destinies, *gati*, : of hell, animal world, ghosts (*petas*), mankind, *devas* (Recital (D, ĪI, p. 225). Six states of consciousness: Co to D. ĪI, Recital, (p. 1034): seeing-consciousness, the *kusala vipāka* and *akusala vipāka* that is dependent on eyesense, and so for the other four sense-cognitions, and the sixth is mind-consciousness, *mano-viññāna* (see D ĪI, p. 230, VI, 1).

Nine abodes of beings, *avāsa*, : the place where they are reborn. The Gradual Sayings refers to some of these: the place of birth of men, of some *devas*, of demons, the *brahma* worlds where those are born who cultivated stages of *rūpajhāna* and *arūpajhāna*.

The texts remind us of the danger of rebirth. We do not know which *kamma* will produce which kind of rebirth at a particular moment in the cycle.

Vis. text: But when a man attains Arahantship here, it ceases with the cessation of his death consciousness.

N: The *Tīka* explains that the word <here>, *etthā*, refers to the beings who go around in the cycle.

Tīka text: as to the words, but he who has accomplished arahatship (*yo pana arahattaṃ pāpuṇāti*) this means, by the right practice which is in accordance with it <*sammāpaṭipattimanvāyāti adhippāyo*.>

For the arahat there is indeed cessation because there is no more rebirth (*tassa arahato niruddhameva hoti cittaṃ appaṭisandhikabhāvato*).

N: For the attainment of arahatship, there must be the right practice so that this goal can be reached. *Paññā* has to be developed until it eradicates all latent tendencies.

Vis. Text: This is the section of the detailed explanation dealing with the consciousness aggregate.

24. *cutito pana puna paṭisandhi, paṭisandhito puna bhavaṅgati evaṃ bhavagatiṭṭhinivāsesu samsaramānānaṃ sattānaṃ avicchinnaṃ cittasantānaṃ pavattatiyeva. yo panettha arahattaṃ pāpuṇāti, tassa cuticitte niruddhe niruddhameva hotīti.*

idaṃ viññānakkhandhe vitthārakathāmukhaṃ.

N. Before we realize it the process of citta is over, it is followed by bhavanga-cittas and then another process begins again. And so it is life after life. Until ignorance has been eradicated when arahatship is attained.

The study of the processes of citta and the bhavangacittas that arise in between teaches us that dhammas roll on without a doer. The Abhidhammattha Sangaha (T.A. p.212) compares this with the rolling on like the wheel of a cart in due order. <[They] occur, rolling on, until the roots of the round of rebirths are completely cut off...>

This can give us a sense of urgency to develop understanding at this moment so that ignorance can be eradicated.

Thus far the Vis. has dealt with the khandha of consciousness. We learnt about the different classifications of citta. They can be classified according to jāti or nature, as kusala, akusala, vipāka and kiriya. They can be classified according to plane of citta, as sensuous plane, rūpa-jhāna citta, arūpajhānacitta and lokuttara citta. They can be classified in accordance with the plane of existence where they arise, with the accompanying roots, hetus, with the accompanying feelings. They can be classified according to the functions they perform in the processes, and outside the processes.

The Vis.XIV, 81 states: <whatever has the characteristic of cognizing, all taken together, as the consciousness aggregate. Herein, since the rest are easy to understand when the consciousness aggregate has been understood, we shall therefore begin with the commentary on the consciousness aggregate.>

N: Citta and cetasikas are classified as four nāma-khandhas, they are dhammas that experience an object. Citta cognizes an object and the accompanying cetasikas share the same object, but citta is the principal or forerunner in cognizing an object. The nāma-khandhas that arise together are of the same nature (jāti) of kusala, akusala, vipaka or kiriya. They are of the same plane of citta: sense sphere, rupa-jhana, arupa-jhana or lokuttara. Thus, if the consciousness aggregate is understood first, the other three nama khandhas will be understood more easily.

In the following sections the Vis. will deal with the other nāma-khandhas which are the cetasikas.

Vis. IV, Tīka,

125. idāni yaṃ vuttaṃ ``yaṃkiñci vedayitalakkhaṇaṃ sabbaṃ taṃ ekato katvā vedanākkhandho veditabbo"ti, etthāpi vedayitalakkhaṇaṃ nāma vedanāva. yathāha -- ``vedayati vedayatīti kho āvuso, tasmā vedanāti vuccatī"ti (ma0 ni0 1.450).

125. Now it was said above, 'Whatever has the characteristic of being felt should be understood, all taken together, as the feeling aggregate' (par.81). And here too, what is said to have the characteristic of being felt is feeling itself, according as it is said, 'It is felt, friend, that is why it is called feeling' (M.i,293).

N: What is said about the aggregate of consciousness(Vis. XIV, 81) should be applied as well to the aggregate of feeling. There are many kinds of feeling and they are classified in many ways, but here it is said that feelings, all taken together, are classified as one group or khandha.

The Tīka states that it is said that it is felt, with reference to its mode of experiencing. Its nature should be characterized as being felt.

First the passive is used: it is felt, in Pali: vedayita. What is felt is feeling.

Then the Vis. refers to Mṇ. I, 43, which is a dialogue between Maha-Koṭṭhita and Sāriputta. Sāriputtā explains: it feels, it feels, friend, that is why it is called feeling. In the text, after the passive, the active form (which the translator did not render) is used: vedayati vedayatīti, it feels, it feels.

It feels, but in Pali no article is used here. There is merely the declination of the verb, to feel, in the third person singular. There is no subject, no person who feels.

Thus, feeling is what is felt and it can also be said that it feels.

The Tīka states: The explanation of the action should be understood as follows: there is no doer apart from the dhamma with its own characteristic (Sabhāvadhammato añño kattā natthīti dassanattam kattaniddeso).

As to the word therefore (tasmā), this gives the definition of feeling, according to the Tīka. It explains: feeling experiences the flavour of the object according as this is the condition (for the experience), therefore it is called feeling (yathāpaccayaṃ ārammaṇarasaṃ anubhavati, tasmā vedanāti vuccatīti).

N: Why is the passive form used first in the text? This will be clearer when we consider the different kinds of feeling: pleasant, unpleasant and indifferent feeling. For example, when pleasant feeling arises, its pleasantness is felt.

The Commentary to the sutta, referred to above, explains about feelings, that a following pleasant feeling experiences as object the flavour of the preceding pleasant feeling, and the same for unpleasant feeling and neutral feeling. It states: <It is feeling that experiences the flavour and there is no one else that can be called experiencer of the flavour.>

These passages can remind us, that no matter how strong pleasant feeling and unpleasant feeling are, there is no person, no doer, that it is merely feeling that feels. Feeling is an element devoid of self that falls away immediately. This has to be often considered, because when feeling arises we are immediately overwhelmed.

L: Could you expand on this a little. How overwhelmed?

N: When pleasant feeling arises with kusala citta, we are not overwhelmed, but immediately after that we are bound to cling to that pleasant feeling. We find it very important to have pleasant feeling, we are enslaved to it. We like to have pleasant objects and often we cling to those with pleasant feeling. And again we like that pleasant feeling arising with clinging and so we continue being enslaved to pleasant feeling.

When we have aversion, this is accompanied by unpleasant feeling, and we dislike this unpleasant feeling, and in this way aversion with unpleasant feeling arises again, taking as object unpleasant feeling.

As to indifferent feeling, we are likely to be ignorant of this, we do not notice it.

Pleasant feeling and unpleasant feeling we experienced in the past on account of certain objects or events are the condition for a person to vividly remember these objects, he does not forget. Thus feelings have a strong impact on people.

The Dispeller of Delusion, I, p. 15, under Feeling aggregate classifies gross and subtle feeling in different ways. One of these is: <Pleasant and painful feeling are gross in the sense of shaking and in the sense of pervading; for pleasant feeling shakes and pervades, and likewise painful feeling. For when pleasure arises it does so by shaking the whole body and agitating it, flooding it, pressing it, gladdening it, as though sprinkling it with a pot of cool water. When painful feeling arises it does so like a hot spear being driven inside; like being burnt outside with a grass torch.>

L: How is feeling tied up with self view?

N: We cling to feeling with lobha unaccompanied by wrong view, or with wrong view or with conceit. When we cling to feeling with wrong view we think that it is my feeling, that we possess feeling, that we can have absolute power over it. We do not see it as just a conditioned element.

L: Does seeing that feeling is not self somehow collapse self view in general?

N: Since we are inclined to take feeling for self, the Buddha included it among the four satipatthanas. We read in the Co (p. 141): <Who feels? No being or person. Owing to what is there feeling? Feeling can arise with (certain) things- forms, sounds, smells and so forth- as objects. .. > And the subco: <(There is no ego that experiences) because there is no doer or agent (kattu) besides a bare process (dhamma). The word bare indicates that the process is impersonal.>

It is important not to neglect feeling as object of mindfulness, but all four satipatthanas have to be developed.

I have read that who understands feeling understands all dhammas, but we should consider what this implies. We are likely to confuse bodily phenomena with nama such as feeling, but in order to understand feeling as nama, insight has to be developed of all objects experienced through the six doors. The first stage of insight, distinguishing between nama and rupa, cannot be foregone.

Tīka 125. Vedena anubhavanākārena ayitaṃ pavattaṃ vedayitaṃ, vedayitanti lakkhitabbadhammajātaṃ vedayitalakkhaṇaṃ. Taṃ pana atthato vedanā evāti āha ÷vedayitalakkhaṇaṃ nāma vedanāvāṭi. Atha vā vedayitaṃ lakkhaṇaṃ etissāti kappanāsiddhaṃ bhedaṃ nissāya aññapadatthasamāsavasenāpi vedanāva vuccatīti āha ÷vedayitalakkhaṇaṃ nāma vedanāvāṭi. Vedayati vedayatīti byāpanicchāvasena vacanaṃ vedanāya savisaye abhiṇhappavattidassanattaṃ. Sabhāvadhammato añño kattā natthīti dassanattaṃ kattuniddeso. Itīti aniyamato hetu-attho. Khoti vacanālaṅkāramattaṃ. Tasmāti tassa niyamaṇaṃ. Idaṃ vuttaṃ hotiñ yasmā yathāpaccayaṃ ārammaṇarasam anubhavati, tasmā vedanāti vuccatīti.

126. sā pana vedayitalakkhaṇena sabhāvato ekavidhāpi jātivasena tividhā hoti kusalā, akusalā, abyākatā cāti. tattha kāmāvacaraṃ somanassupekkhāñāṇasaṅkhārābhedaṭṭhavidhantiādīnā nayena vuttena kusalaviññāṇena sampayuttā kusalā, akusalena sampayuttā akusalā, abyākatena sampayuttā abyākatāti veditabbā.

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126. But though it is singlefold according to its individual essence as the characteristic of being felt, it is nevertheless threefold as to kind, that is to say, profitable, unprofitable, and indeterminate. Herein, it should be understood that when associated with the profitable consciousness described in the way beginning '(1)-(8) that of the sense sphere is eightfold, being classified according to joy, equanimity, knowledge, and prompting' (par.83), it is 'profitable'; [54] that associated with unprofitable consciousness is 'unprofitable'; that associated with indeterminate consciousness is 'indeterminate'.

 Note 54, taken from the Tīka; . "This should be regarded as a secondary characteristic (upalakkaṇa) of profitable feeling, that is to say, the fact that whatever profitable feeling there is, is all associated with profitable consciousness. That, however, is not for the purpose of establishing its profitableness.

N: Establishing, the Pali has: saṃsiddhi: successful, accomplished. Text: <This should not be seen as the accomplishment of its nature of kusala (na pana tassā kusalabhāvasaṃsiddhidassanattamaṃ).>

Text: For the profitableness of profitable feeling is not due to its association with profitable consciousness, but rather to wise attention and so on. That is why he said "as to kind (jāti)". So too in the case of the unprofitable and so on' (Pm.481).

N: As to kind: as to jāti: the jatis of kusala, akusala and indeterminate, which includes vipāka and kiriya.

The Tīka emphasizes here right attention, yoniso manāsikara, as the main reason for kusala feeling to be kusala and unwise attention, ayoniso manāsikara, for akusala feeling to be akusala.

We read in the Expositor (I, 84) that the proximate cause of kusala citta is right attention, yoniso manasikāra. The Co. to the Abhidhammattha Sangaha (T.A. p. 350) states as to wholesome consciousness that this arises <specifically because of appropriate bringing to mind [yoniso manasikāra], etc. , and the achieving of the four favorable conditions, and unwholesome because of their opposite...>

The four favorable conditions are dwelling in a suitable country, the support of good people, right aspirations, past practice of meritorious deeds.

Pleasant feeling and indifferent feeling can be kusala as well as akusala. Pleasant feeling can accompany kusala citta as well as akusala citta rooted in attachment and one may easily take feeling that is akusala for feeling that is kusala. Akusala cittas may arise very shortly after kusala cittas. When sati and paññā arise the different characteristics of kusala and akusala can be realized. There has to be right attention, yoniso manasikāra. Indifferent feeling can accompany citta rooted in attachment and citta rooted in ignorance. Usually indifferent feeling is unnoticed, we are ignorant of it.

When there is unwise attention this conditions feelings to be akusala.

So long as we do not distinguish the characteristic of nāma from the characteristic of rūpa we do not understand feeling as it is. We confuse bodily phenomena and feeling. Through the development of right understanding feelings can be known as nāma, different from rūpa. When paññā develops further there will be less delusion about dhammas, including feeling. Paññā can understand feeling as it is, as an impersonal element.

The Tīka adds that although feelings can be classified according to three jātis, it can also be classified as eighty-nine-fold since they accompany all eighty-nine cittas. Each type of citta is different and thus also its accompanying feeling is different. Even cittas of the same type are different and thus also feeling can never be the same.

Tīka:

īKusalaviññāṇena sampayuttāti idaṃ kusalāya vedanāya upalakkhaṇaṃ daṭṭhabbaṃ. Yā kāci kusalā vedanā, sabbā sā kusalena viññāṇena sampayuttāti, na pana tassā kusalabhāvasamsiddhidassanattaṃ. Na hi kusalena viññāṇena sampayogato kusalāya vedanāya kusalabhāvo, atha kho yonisomanasikārādikato. Tenāha ijātivasenāti. Akusalādīsupi eseva nayo. Yathā pana jātivaseṇa kusalādiviññāṇasampayuttatāya tividhā, evaṃ yāva ekūnanavutiviññāṇasampayuttāti ekūnanavutividhā veditabbā. ****

Vis. XIV, 127

"The Path of Purification" (Visuddhimagga) Ch. XIV, 127:

It is fivefold according to the analysis into [bodily] pleasure, [bodily] pain, [mental] joy, [mental] grief, and equanimity.

N: The Tīka states that this fivefold classification merely takes into account the nature of feeling, beginning with pleasure, not the accompanying dhammas, the plane of citta, or the object that is experienced.

The Tīka explains that pleasure, sukha, causes happiness (sukhayati, makes happy) to the body and the accompanying dhammas, whereas pain, dukkha, causes unhappiness (dukkhayati) to the body and afflicts the accompanying dhammas.

We read that a question is asked why unpleasant feeling is classified as bodily and mental, and pleasant feeling as bodily and mental, but upekkhā, indifferent feeling as single fold?

The answer is that upekkhā is only mental. There is no indifferent feeling that accompanies body-consciousness. The impact of tangible object (three great elements) on the bodybase is forceful and direct, just as when cottonwool is placed on an anvil and is

struck with a hammer, the hammer goes through the cottonwool and strikes the anvil. Therefore, when body-consciousness experiences an unpleasant object it is accompanied by painful bodily feeling, and when it experiences a pleasant object it is accompanied by pleasant bodily feeling. It is not accompanied by indifferent feeling.

The Expositor (Ī, p. 349) explains <... But in the door of the bodily surface the external great essential itself [the great Element] as the object strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of the [internal] sensory stimulation. As when the cotton lump, placed on top of the anvil, is struck with a hammer, the hammer breaks through the cotton and “takes” the anvil, and the friction is strong, so the friction of the impact is strong.>

We read in the Co to the Abhidhammātha Sangaha (T.A. p. 22):

<The four pairs of resultants beginning with eye-consciousness, because of the weakness of the contact between the sense-base and the object, are accompanied only by equanimity in the case of both undesirable and undesirable objects. The constituents of the four sense-bases beginning with the eye, etc., are only dependent materiality, as are also the constituents of the respective sense-objects beginning with visible forms. The impact of dependent materiality against dependent materiality is very weak- like the contact of cotton wool with cotton wool.>

Dependent rūpas (upada rūpas) or derived rupas are all rūpas other than the four great elements.

Text Vis: Herein, 'pleasure' is associated with profitable resultant body-consciousness (38) and 'pain' with unprofitable resultant body-consciousness (54).

N: The Tīka explains that the object of body-consciousness accompanied by pleasant feeling has an object that is desirable or moderately desirable.

'Text Vis: Joy' is associated with 62 kinds of consciousness, namely, as to sense sphere, with 4 kinds of profitable (1)-(4), with 4 resultant with root-cause (42)-(45), with 1 resultant without root-cause (40), with 4 functional with root-cause (73)-(76), with 1 functional without root-cause (72), and with 4 unprofitable (22)-(25)

N: These are: four of the eight mahā-kusala cittas, four mahā-vipākacittas that are their results, one type of ahetuka kusala vipākacitta that is santīraṇa-citta, investigating-consciousness (when the object is very desirable), four mahā-kiriyacittas, one ahetuka kiriyacitta, that is the smile-producing consciousness of the arahat, and four akusala cittas rooted in attachment. These kāmavacara cittas are eighteen types.

Text Vis: and as to the fine-material-sphere, with 4 kinds of profitable (9)-(12), 4 resultant (57)-(60), and 4 functional (81)-(84), leaving out that of the fifth jhana in each case; but there is no supramundane without jhana and consequently the [eight] kinds of supramundane (18)-(21) and (66)-(69) multiplied by the five jhanas make forty; but

leaving out the eight associated with the fifth jhana, it is associated with the remaining 32 kinds of profitable resultant.

N: four rūpāvacara kusala cittas (of four jhānas), four rūpāvacara vipākacittas, four rūpāvacara kiriyacittas.

The fifth stage of rūpajhānacitta is not accompanied by happy feeling, but by indifferent feeling.

When lokuttara cittas are counted as lokuttara jhānacittas, that is, accompanied by jhānafactors, there are, instead of eight lokuttara cittas, forty lokuttara cittas. Also for those who attain enlightenment without having developed jhāna, concentration accompanying lokuttara citta has the strength of jhāna; it can be counted as lokuttara jhānacitta accompanied by the factors of the first stage of jhāna.

Thirtytwo types of lokuttara cittas are accompanied by happy feeling since jhānacitta of the fifth stage is accompanied by indifferent feeling.

There are sixtytwo cittas in all accompanied by happy feeling.

Text Vis.: 'Grief' is associated with the two kinds of unprofitable (30)-(31). '

N: The two types of dosa-mūlacittas are the only types accompanied by unhappy feeling.

Text Vis: Equanimity is associated with the remaining fifty-five kinds of consciousness.

N: When lokuttara jhānacittas are taken into account, cittas are counted as hundred and twentyone. When we subtract sixtytwo cittas with happy feeling, the two kinds of bodyconsciousness with bodily feelings of pain and pleasure and the two cittas rooted in dosa accompanied by unhappy feeling, there are fiftyfive types left and these are accompanied by indifferent feeling.

Conclusion:

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It is useful to classify feelings, this helps us to know when feeling is kusala, akusala or indeterminate. For example, we should remember that body-consciousness and its accompanying feeling are vipāka, the result of kamma. We should not confuse bodily painful feeling and pleasant feeling with unhappy feeling and happy feeling accompanying akusala cittas. When we have pain akusala cittas with dislike are bound to arise very rapidly after the vipākacittas. When we experience pleasant bodily feeling such as an agreeable temperature, lobha-mūlacittas are bound to arise soon after the vipākacittas.

The conditions for happy feeling accompanying kusala citta are different from the conditions for happy feeling accompanying lobha-mūlacitta.

Conditions for happy feeling accompanying kusala citta are understanding of what kusala is, an abundance of confidence in the benefit of kusala, and in the case of generosity a suitable object to be given and someone to receive the gift. Conditions for happy feeling that accompanies lobha-mūlacitta are rebirth-consciousness accompanied by happy feeling and a desirable object. Lobha-mūlacitta can also be accompanied by the wrong

view that there is no danger in sense pleasures. One may pursue them with happy feeling and wrong view.

It is useful to know that four types of lobha-mūlacitta are accompanied by pleasant feeling and four types by indifferent feeling. When feeling is indifferent we may think that there is no attachment but we should remember that for example immediately after seeing attachment is bound to arise. When attachment is accompanied by indifferent feeling we do not notice it.

All classifications of feelings remind us that they each have their own conditions for their arising and that they are without owner. They are mere elements devoid of self.

127. sā sabhāvabhedato pañcavidhā hoti sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhāti. tattha kusalavipākena kāyaviññāṇena sampayuttaṃ sukhaṃ. akusalavipākena dukkhaṃ. kāmāvacarato catūhi kusalehi, catūhi sahetukavipākehi, ekena ahetukavipākena, catūhi sahetukakiriyehi, ekena ahetukakiriyena, catūhi akusalehi, rūpāvacarato ṭhapetvā pañcamajjhānaviññāṇaṃ catūhi kusalehi, catūhi vipākehi, catūhi kiriyehi, lokuttaraṃ pana yasmā ajhānikaṃ nāma natthi, tasmā aṭṭha lokuttarāni pañcannaṃ jhānaṃ vasena cattālīsaṃ honti. tesuṭhapetvā aṭṭha pañcamajjhānikāni sesehi dvattiṃsāya kusalavipākehīti evaṃ somanassaṃ dvāsaṭṭhiyā viññāṇehi sampayuttaṃ. domanassaṃ dvīhi akusalehi. upekkhā avasesapañcapaññāsāya viññāṇehi sampayuttā.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 128.

Intro: in the previous section feelings were classified according to jāti, class, as kusala, akusala and indeterminate, including vipāka and kiriyā. In this section feelings classified as fivefold are analysed according to the object that is experienced. The object can be desirable or undesirable and this conditions the arising of different feelings.

Text Vis. 128: Herein, 'pleasure' has the characteristic of experiencing a desirable tangible datum.

N: The Tīka states that all feelings have the general characteristic of experiencing, but that they here are explained by defining their object, with the words:< 'pleasure' has the characteristic of experiencing a desirable tangible datum.>

Text Vis. : Its function is to intensify associated states.

N: The Tīka explains intensifying (upabrūhana) as development and growth. It strengthens the accompanying dhammas.

Text: It is manifested as bodily enjoyment.

The Tīka quotes from the K.S. ĪI, Ch 3, § 26: <That ease, that pleasure which arises owing to the khandhas of grasping, that is the satisfaction of the khandhas of grasping.> The Tīka explains that the word <bodily> means, dependent on the body, thus, that here satisfaction (assādo) is the manifestation of bodily pleasant feeling.

Text Vis: Its proximate cause is the body faculty (kāyindriya).

The Tīka explains that this is its physical base, vatthu.

N: The bodysense is all over the body and this is the base for the citta which is body-consciousness and its accompanying cetasikas, including bodily feeling.

Vis. text: 'Pain' has the characteristic of experiencing an undesirable tangible datum. Its function is to wither associated states. It is manifested as bodily affliction. Its proximate cause is the body faculty.

The Tīka states that this should be understood according to the same method.

Text Vis: 'Joy' has the characteristic of experiencing a desirable object. Its function is to exploit [55] in one way or another the desirable aspect.

N: The Tīka explains <in one way or another> (yathā tathā vā) as pertaining to truly desirable or not truly desirable. The object may be intrinsically desirable or imagined to be so (T.A. p. 90). The function of happy feeling is making use of or enjoying (saṃbuñjana) the pleasant object.

Text Vis: It is manifested as mental enjoyment.

N: mental enjoyment is the translation of enjoyment of cetasikas (cetasikāssāda). This is the satisfaction of the accompanying cetasikas. The cetasika which is happy feeling conditions the accompanying cetasikas.

Text Vis: Its proximate cause is tranquility.

The Tīka quotes from the G.S. Book of the Elevens, Ch 2, § 1, Mahā-nama, <he whose body is calmed experiences happiness.> Body in this context means the mental body, cetasikas.

The Tīka explains that, based on the words of the sutta, happiness should be understood as referring to happy feeling that is not material, not worldly (nirāmisa).

N: Happy feeling arising with the jhānacitta is not based on the household life or the sensepleasures, but based on renunciation. Thus, the proximate cause of this kind of happy feeling is calm.

Text Vis: 'Grief' has the characteristic of experiencing an undesirable object.

Its function is to exploit in one way or another the undesirable aspect. It is manifested as affliction.

N: The Tīka explains that the characteristic of unhappy feeling should be dealt with in the same way as the characteristic of happy feeling.

Text Vis: Its proximate cause is invariably the heart-basis.

Herein is the difference with happy feeling. The Tīka explains that since unhappy feeling arises in the sensuous planes of existence (kāma-dhātu) its proximate cause is invariably the heartbase.

N: Unhappy feeling can only arise in the sensuous planes where there are nāma and rūpa. Citta rooted in dosa accompanied by unhappy feeling is conditioned by clinging to sense objects.

Text Vis.: 'Equanimity' has the characteristic of being felt as neutral.

N: the Tīka explains that it is impartial in the experience of the object. The Pali term majjhatta, being in the middle, neutral, is used here.

Text Vis.: Its function is not to intensify or wither associated states much. It is manifested as peacefulness. Its proximate cause is consciousness without happiness.[56]

N: As to its manifestation, the Tīka explains that this is to be understood as the blameless indifferent feeling which is not worldly, based on renunciation (nirāmisa). The Tīka states that this does not pertain to all kinds of indifferent feeling.

N: The indifferent feeling arising with jhānacitta of the fifth stage (of the fivefold system) is indifferent feeling which is based on renunciation. Its proximate cause is citta without happiness, which is here the translation of pīti, rapture. The jhānacitta of the fourth stage is without rapture, this has been abandoned. However, it is still accompanied by happy feeling. This citta is the proximate cause of the indifferent feeling arising with the jhānacitta of the fifth stage.

Vis. Text: This is the section of the detailed explanation dealing with the feeling aggregate.

 Note 55. Sambhoga--'exploiting': not in this sense in Pṭ.S. Dict. (see also Ch. XVI,51).

Note 56. The translator should have added this to the previous para, no. 127, where the Tīka deals with these subjects, and uses the similes of hammer and cottonwool.

N: The condition for pleasant or painful bodily feelings is only a desirable or undesirable tangible object. Thus, the elements of solidity, temperature and motion. Bodily feelings are mental, they are vipākacittas, produced by kamma. We find it very important whether the object that is experienced is desirable or undesirable, and on account of that object defilements are likely to arise shortly after the vipākacittas. We should remember that feelings arise each because of their own conditions and that there is no self who feels. It is feeling that feels.

The Dispeller of Delusion, (Ch 7, Classification of the Foundations of mindfulness, Contemplation of Feeling, 1215) explains that the basis of feeling is its object. We read: <Therefore he knows accordingly that “feeling feels by making this or that basis for pleasure and so on its object, but [the words] ‘I feel’ are merely a conventional expression [used] with regard to the occurrence of that feeling.” In this way it should be understood that “ he knows: ‘I feel a pleasant feeling’ ” while discerning thus that “it is feeling that feels by making the basis the object.” >

When we read in the Satipatthāna Sutta the words: <he knows, I feel a pleasant feeling...> we should remember the real meaning of these words as explained above. They point to the truth of anatta.

128. tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhaṃ, sampayuttānaṃ
upabrūhanarasam, kāyikāssādapaccupaṭṭhānaṃ, kāyindriyapadatṭhānaṃ.
aniṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ dukkhaṃ, sampayuttānaṃ
milāpanarasam, kāyikābādhapaccupaṭṭhānaṃ. kāyindriyapadatṭhānaṃ.

iṭṭhārammaṇānubhavanalakkhaṇaṃ somanassaṃ, yathā tathā vā
iṭṭhākārasambhogarasam, cetasikāssādapaccupaṭṭhānaṃ. passaddhipadatṭhānaṃ.

aniṭṭhārammaṇānubhavanalakkhaṇaṃ domanassaṃ, yathā tathā vā
aniṭṭhākārasambhogarasam, cetasikābādhapaccupaṭṭhānaṃ, ekanteneva
hadayavatthupadatṭhānaṃ.

majjhattavedayitalakkhaṇā upekkhā, sampayuttānaṃ nātiupabrūhanamilāpanarasā,
santabhāvapaccupaṭṭhānā, nippītikacittapadatṭhānāti.

idaṃ vedanākkhandhe vitthārakathāmukhaṃ.

Tīka:

Salakkhaṇaṃ nāma dhammānaṃ anaññasādhāraṇo sabhāvo, anubhavanañca
sabbavedanānaṃ sādharmaṇalakkhaṇanti taṃ paṭiniyatena ārammaṇena niyametvā
dassento āha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhanīti tassa byabhicārābhāvato.
Bhusaṃ brūhanaṃ vaḍḍhanaṃ upabrūhanaṃ. Tayidaṃ kāmāñca cetasikasukhepi
labbhati, taṃ pana savikappakaṃ cetobhisañkhāravasenāpi hoti. Idantu nibbikappakaṃ
sabhāvasiddhattā tato sātisayanti āha ṇisampayuttānaṃ upabrūhanarasanīti. Assādiyatīti
assādo, sukhāvedanā. Tenāha bhagavā ṇiyam, bhikkhave, pañcupādānakkhandhe paṭicca
uppajjati sukhaṃ somanassaṃ, ayam vuccati, bhikkhave, pañcupādānakkhandhesu

assādoṭti (sam. ni. 3.26). Kāyanissitattā kāye bhavo kāyiko, so eva assādo tathā paccupatiṭṭhatīti kāyika-assādapaccupaṭṭhānaṃ. Kāyindriyapadaṭṭhānaṃ anaññavatthukattā.

Dukkhaṣṣa lakkhaṇādīni vuttanayānusārena veditabbāni.

Sabhāvato parikkappato vā iṭṭhaṣṣa ārammaṇassa anubhavanalakkhaṇaṃ iṭṭhārammaṇānubhavanalakkhaṇaṃ. Tenāha iṭṭhā tathā vā iṭṭhākārasambhogarasanīti, yathābhūtena vā ayathābhūtena vā iṭṭhākārena ārammaṇassa sambhuñjanarasam, paccanubhavanakiccanti attho. iPassaddhipadaṭṭhānanīti idaṃ iṭṭhākāro sukhaṃ vedetīti (sam. ni. 5.376; a. ni. 11.12) suttapadaṃ nissāya vuttaṃ, taṃ pana nirāmisasomanassavasena veditabbam.

Somanasse vuttavipariyāyena domanassassa lakkhaṇādīni veditabbāni. Domanassassa kāmadhātuyaṃ uppajjanato ekantena hadayavatthupadaṭṭhānatā tato viseso.

Majjhattassa, ārammaṇassa majjhattaṃ vā vedayitaṃ anubhavanaṃ lakkhaṇaṃ etissāti majjhattavedayitalakkhaṇā. Majjhattānubhavanato eva sampayuttānaṃ nāti-upabrūhanamilāpanarasā. iSantabhāvapaccupaṭṭhānāti idaṃ anavajjāya nirāmisāya upekkhāya vasena veditabbam, na sabbāya.

Iti vedanākkhandhe vitthārakathāmukhavaṇṇanā.

"The Path of Purification" (Visuddhimagga) Ch. XIV

[THE PERCEPTION AGGREGATE]

Intro: Thus far, the Visuddhimagga has explained rūpakkhandha, viññāṇakkhandha (consciousness), and vedanākkhandha (feeling). Now the Visuddhimagga explains saññākkhandha, the khandha of perception. Saññā can be translated as remembrance, recognition or perception. The Pali term sañjānati means: to recognize, perceive or know. The term perception is misleading, but we have to remember that saññā knows in a specific way, it does not know in the same way as citta. As we see in § 130, saññā 'marks' the object so that it can be recognized later on, or it remembers.

As we read in the Tīka to Vis. XIV, 81 with reference to citta <...As to the expression, it has the characteristic of cognizing", this means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving.>

N: Consciousness is the principal, the leader, in cognizing the object, and the cognizing of consciousness is different from 'perceiving' by saññā which 'marks' or recognizes the object.

In Vis XIV, 3, perception has been compared to a child that sees a coin without discretion, and citta has been compared to a villager who knows more about the characteristics of the coin. Whereas pañña is like a money changer who knows everything, all details, of the coin.

Saññā cetāsika accompanies each citta and thus, it is different as it 'marks' and remembers different objects, it can be of different jātis or classes (kusala, akusala, vipāka or kiriya) and of different planes of citta, namely of the sensuous plane, of the plane of rūpa-jhānacitta, of arūpa-jhānacitta or of lokuttara citta.

The object saññā marks and remembers may be citta, cetasika, rūpa and nibbāna, and also concepts, paññatti. Whatever object citta cognizes, saññā marks and remembers it.

Text Vis. XIV, 129.

Now it was said above, 'Whatever has the characteristic of perceiving should be understood, all taken together, as the perception aggregate' (par.81).

N: The Tīka states that what was said of the feeling khandha must be applied to saññā khandha.

The cetasika saññā is a separate khandha just as the cetasika feeling.

As to the words 'all taken together' (sabbaṃ taṃ ekato katvā), we read in the Tīka to Vis. 81:

<As to the expression, all taken together, this means that he, in his wisdom, has summarized all that he has classified as past, etc.>

N: The khandhas are classified as past, present, future, and in several other ways.

The Tīka to Vis. 81: < "Characteristic of perceiving" means that its characteristic is the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on. >

Text Vis: And here too, what is said to have the characteristic of perceiving is perception itself, according as it is said, 'It perceives, friend, that is why it is called perception' (m.i,293).

N: Just as in the case of the khandha of consciousness and of feeling, the Vis. refers to Mṇ. I, 43, which is a dialogue between Maha-Koṭṭhita and Sāriputta. Sāriputtā explains: 'it perceives, it perceives, friend, that is why it is called perception.'

Here what is said by the Tīka about feeling can also be applied to saññā. The Tīka (to Vis. XIV, 81) states with regard to feeling: The explanation of the action should be understood as follows: there is no doer apart from the dhamma with its own characteristic (Sabhāvadhammato añño kattā natthīti dassanattham kattuniddeso).

We are inclined to take saññā for self, but there is no doer apart from the dhamma which is saññā with the characteristic of marking and remembering.

Text Vis: But though it is singlefold according to its individual essence as the characteristic of perceiving, it is nevertheless threefold as to kind, that is to say, profitable, unprofitable, and indeterminate. Herein, that associated with profitable consciousness is 'profitable', that associated with unprofitable consciousness is 'unprofitable', and that associated with indeterminate consciousness is 'indeterminate'. Since there is no consciousness dissociated from perception, perception therefore has the same number of divisions as consciousness [that is to say, eighty-nine].

N: The Tīka emphasizes that there is no citta that is dissociated from saññā. Saññā marks the object that is cognized by citta so that it can be recognized. Since it accompanies all eighty-nine cittas, it is different in each case.

As the Vis. states: it can be kusala, akusala or indeterminate, including vipāka and kiriya. When samatha is developed, saññā marks and remembers the meditation subject of samatha. When one listens to the Dhamma saññā assists the kusala citta that arises at that moment. Firm remembrance of the Dhamma that is heard is the proximate cause of sati of satipaṭṭhāna which is mindful of nāma and rūpa.

129. idāni yaṃ vuttaṃ `yaṃkiñci sañjānanalakkhaṇaṃ sabbaṃ taṃ ekato katvā saññākkhandho veditabbo"ti, etthāpi sañjānanalakkhaṇaṃ nāma saññāva. yathāha -- `sañjānāti sañjānātīti kho āvuso, tasmā saññāti vuccatī"ti (ma0 ni0 1.450) . sā panesā sañjānanalakkhaṇena sabhāvato ekavidhāpi jātivaseṇa tividhā hoti kusalā, akusalā, abyākatā ca.

tattha kusalaviññānasampayuttā kusalā, akusalasampayuttā akusalā, abyākatasampayuttā abyākatā. na hi taṃ viññāṇaṃ atthi, yaṃ saññāya vippayuttaṃ, tasmā yattako viññāṇassa bhedo, tattako saññāyāti.

Tīka 129:

457. Sañjānanalakkhaṇaṃ nāma saññāvāti-ādīsu yaṃ vattabbaṃ, taṃ vedanākkhandhaniddese vuttanayeneva veditabbaṃ.

Kāmaṃ vedanāyapi vippayuttaṃ viññāṇaṃ natthi, tassā pana sabhāvato bhinnattā kāyaci vedanāya sampayuttampi kāyaci vippayuttaṃ hoti. Saññāya pana īdisaṃ natthīti āha ña hi taṃ viññāṇaṃÖpeÖ saññāyāti.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 130

Text Vis. : But though classed in the same way as consciousness, nevertheless, as to characteristic, etc., it all has just the characteristic of perceiving.

N: The Tīka adds that saññā can be of four planes of consciousness (catubhūmika). Thus, depending on the citta it accompanies, it can be of the sensuous plane, of the planes of rūpajhāna and arūpajhāna, and it can also be supramundane, lokuttara.

The Tīka adds that its characteristic is the perceiving of an object classed as blue, etc.

Text Vis.: Its function is to make a sign as a condition for perceiving again that 'this is the same', as carpenters, etc., do in the case of timber, and so on.

N: Saññā marks the object so that it can be recognized later on. Just as carpenters make a sign on timber so that they can recognize it later on. They see that ‘this is the same’ (tadevaṃ ti). The Tīka states that making a mark or label is the condition for perceiving the object again, for remembering or recognizing it. Every saññā should be interpreted in a similar way.

Text Vis: It is manifested as the action of interpreting by means of the sign as apprehended, like the blind who 'see' an elephant.
(Ud. 68-69).

N: The Vis. refers to a story in the Udana, about blind people who ‘see’ an elephant when touching different parts of it. Each of them interpretes differently what an elephant is. The person who touches the head thinks that the elephant is like a pot, and so on.

Text Vis: Its proximate cause is an objective field in whatever way that appears, like the perception that arises in fauns that see scarecrows as men.

N: The Tīka adds to the proximate cause, ‘an object in whatever way that appears’, that this is without thinking or consideration (avikappa). Thus, saññā performs its task of remembering or recognition without thinking about about the object that appears. Just as the fauns that see scarecrows as men.

The Tīka states that saññā accompanied by paññā follows, complies with understanding, that it interpretes with paññā (tasmā abhinivesakārikā), and that it does not apprehend wrongly.

Saññā can be accompanied by samādhi, and the Tīka states that this is not for a short time (aciraṭṭhāna). When samatha is developed, saññā has to perform its function for a long time. It has to mark and remember again and again the meditation subject, such as a colour kasina. In this way the meditator can acquire a mental image (nimitta) of it. He does not have to look at it again in order to remember it. When he is more advanced and calm has grown he can attain absorption with this subject. But it takes a long time, it is not easy.

The Tīka states that saññā which accompanies desire, wrong view, conceit and other defilements follows (anuvattika) or complies with those defilements .

In that case saññā is akusala and remembers wrongly.

Vis. text: This is the section of the detailed explanation dealing with the perception aggregate.

Conclusion: We read in the Dialogues of the Buddha Ī, Mahā-parinibbāna sutta, D Ī, 79, that the Buddha spoke about seven conditons for welfare: the realization of right remembrance of impermanence (aniccā-saññā), remembrance of non-self (anattā-saññā), of the absence of corruption, of the danger of wrong thoughts, of the necessity of getting rid of them, of purity of heart, of nibbāna.

The Commentary to this sutta explains that aniccā-sañña is sañña arisen with awareness or recollection of aniccā (aniccānupassanāya). The same is true of anattā-sañña and so on. Thus this refers to vipassanā.

Because of wrong view one has wrong remembrance of self, attā-sañña, or one takes realities for permanent, and that is niccā-sañña. Sañña accompanies each citta, and when it accompanies wrong view it is conditioned by wrong view. One may think of persons or things, there is the association of different impressions into a 'whole'; one takes persons and things for permanent and 'self'. Seeing or hearing seem to be lasting. One fails to understand that there are only impersonal elements which arise and fall away. Sañña 'follows' wrong view. Whereas, when sañña accompanies right understanding, it is conditioned by pañña and thus, it is completely different. It follows or complies with pañña. Right understanding knows that seeing and hearing arise because of their appropriate conditions and that they have to fall away. It knows that dhammas appear through the six doors, one at a time, and that they do not last.

When right understanding is developed there will be, instead of wrong remembrance, right remembrance: anattā-sañña and aniccā-sañña.

130. sā panesā evaṃ viññāṇena samappabhedāpi lakkhaṇādito sabbāva sañjānanalakkhaṇā, tadevetanti puna sañjānanapaccayanimittakaraṇarasā dāruādīsu tacchakādayo viya, yathāgahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā hatthidassakāndhā (udā0 54) viya, yathāupaṭṭhitavisayapadaṭṭhānā tiṇapurisakesu migapotakānaṃ purisāti uppannasañña viyāti.

idaṃ saññākkhandhe vitthārakathāmukhaṃ.

Vis. 131:

saṅkhārakkhandhakathā

131. yaṃ pana vuttaṃ yaṃkiñci abhisāṅkharāṇalakkhaṇaṃ sabbaṃ taṃ ekato katvā saṅkhārakkhandho veditabboti, ettha abhisāṅkharāṇalakkhaṇaṃ nāma rāsikaraṇalakkhaṇaṃ. kiṃ pana tanti, saṅkhārāyeva. yathāha --
 ``saṅkhatamabhisāṅkharontīti kho bhikkhave tasmā saṅkhārāti vuccantī"ti (saṃ0 ni0 2.3.79).

[THE FORMATIONS AGGREGATE]

Intro: the Pali term saṅkhārakkhandha stands for the khandha of formations or activities. In this khandha are included all cetasikas other than feeling and perception. As we have seen, feeling and perception or remembrance are separate khandhas: vedanākkhandha and saññākkhandha.

The term saṅkhāra is also used in connection with dhamma. Saṅkhāra dhammas are all conditioned realities. Citta, cetasika and rūpa are saṅkhāra dhammas, they arise because of conditions and they fall away. Saṅkhārakkhandha is saṅkhāra dhamma, but not all saṅkhāra dhammas are saṅkhārakkhandha.

Text Visuddhimagga XIV, 131:

Now it was said above, 'Whatever has the characteristic of forming should be understood, all taken together, as the formations aggregate' (par.81).

N: We read in the Tīka of the Vis. XIV, 81: <Forming is accumulating, acquisition of the task, or coordinating, and because volition is principal in both ways, it is said of the aggregate of formations that it has the characteristic of forming.>

N: Of the khandha of formations, saṅkhārakkhandha, volition is principal <because of its obviousness in the sense of accumulating> (Dispeller of Delusion, p. 22). Volition has the task of accumulating and it also coordinates the work of the accompanying dhammas, it has a double task.

Abhisāṅkhara designates volition that is kusala kamma or akusala kamma which is accumulated and can produce result. It is a link in the Dependent Origination.

Volition also arises with vipākacitta and kiryacitta and then it only coordinates the work of the accompanying dhammas.

Text Vis: And here too, what is said to have the characteristic of forming is that which has the characteristic of agglomerating [57].

N: The note 57 is taken from the Tīka text: ' "The characteristic of agglomerating" means the characteristic of adding together (sampiṇḍana); then they are said to have the function of accumulating, for the dhammas in the formations aggregate are so described because volition is their basis' (Pm.484).

N: Agglomerating, rāsikaraṇa: making a heap. The meaning is: heaping up, adding together. As to the function of accumulating, āyūhana, this refers to the accumulation of kamma that can produce a result. Cetanā, which is kamma, is the basis or principal of the khandha of formations.

Text Vis: What is that? It is formations themselves, according as it is said, 'They form the formed, bhikkhus, that is why they are called formations' (S.ii,87).

N: As to the words, they form the formed (saṅkhatamabhisāṅkharontīti), the Tīka explains this as: their own fruit is "formed" or conditioned (attano phalaṃ saṅkhatam), and it adds the word: produced (nipphannaṃ). The fruit is produced accordingly (sammadeva).

They operate together with kusala cetanā or akusala cetanā so that the result is produced accordingly.

This is the meaning of, 'they form', abhisāṅkharonti, the Tīka states.

Saṅkaroti means to put together or combine. The prefix abhi is used here in the sense of preponderance.

All akusala cetasikas and sobhana cetasikas are included in saṅkhārakkhandha. It is said, 'they form the formed'; the plural is used here: abhisāṅkharonti. Cetanā, volition or intention, is the principal of this khandha. Kamma is actually cetanā cetasika. When we perform good or bad deeds it is volition or intention that motivates the deed and this is the activity of kamma that is accumulated. Cetanā is accompanied by other cetasikas when it motivates a good deed or a bad deed and these perform each their own function.

Tīka 131. Rāsikaraṇalakkhaṇanti sampiṇḍanalakkhaṇaṃ, tato saṅkhārā āyūhanarasā vuccanti. Cetanāpadhānatāya hi saṅkhārakkhandhadhammā evaṃ vuttā. Tenevāha ñikim pana tanti saṅkhārāyevāñi-ādi. Tattha saṅkhatamabhisāṅkharontīti yathā attano phalaṃ saṅkhatam sammadeva nipphannaṃ hoti, evaṃ abhisāṅkharontīti attho.

Vis. 132:

132. They have the characteristic of forming. Their function is to accumulate. They are manifested as intervening [58].

N: vipphāra, rendered by the translator as interest or intervening.

The Tīka explains here the meaning as follows: the manifestation is being with an occupation (sabyāpāra: sa is with, vyāparā is occupation).

As we have seen, the Tīka to Vis 81 clarifies:

<Forming is accumulating, acquisition of the task, or coordinating, and because volition is principal in both ways, it is said of the aggregate of formations that it has the characteristic of forming.>

N: Volition accumulates and it also coordinates the task of the other nama dhammas, thus, it has two functions. When it accompanies vipākacitta or kiriyacitta it merely coordinates the work of the other nama dhammas, it does not accumulate.

Text Vis: Their proximate cause is the remaining three [immaterial] aggregates.

N: The four nāmakkhanda arise and fall away together. They condition each other by way of conascent-condition and also by mutuality-condition. When viññāṇakkhandha, citta, arises, also feeling, saññā and saṅkhārakkhandha arise. None of these khandhas can arise without the others.

Text Vis: So according to characteristic, etc., they are singlefold.

N: As we have seen, they have the characteristic of forming. The plural is used, but cetanā is the principal.

Text Vis: And according to kind they are threefold, namely, (I) profitable, (Ī) unprofitable, and (ĪI) indeterminate.

As regards these, when associated with profitable consciousness they are profitable, when associated with unprofitable consciousness they are unprofitable, when associated with indeterminate consciousness they are indeterminate.

N: They can be kusala, akusala or avyākata which includes vipāka and kiriya. Thus, they can be of four jātis. This reminds us that the khandhas are different all the time. It depends on the appropriate conditions of which jāti they are.

All the time there are different combinations of the cetasikas accompanying citta. The conditions have to be just right for such or such combination and this combination is very temporary. There is a concurrence of conditions for each moment of citta and its accompanying cetasikas. This shows us that there is no self who can direct citta and cetasikas to be in this or that way.

It is helpful to compare with other Co such as the Expositor and the T.A. (p. 56) which follows the Expositor:

< Volition (cetanā) is what wills; it directs itself and associated dhammas onto the object, or it achieves the task of forming what it formed. Since it is indeed foremost in forming, the Suttanta section of the analysis of the aggregate of formations of the Vibhaṅga quotes the statement that 'formations (saṅkhāra) are what construct (abhisāṅkharonti) the conditioned (saṅkhata), and explains that there exists volition born of contact of the eye, etc. Volition has the characteristic of willing. It should be seen like a senior apprentice or a master carpenter. etc., who accomplishes others' work as well as his own.>

There is a connection or combination of all these cetasikas included in saṅkhārakkhandha. Cetanā is the chief, but when it motivates a deed, sobhana cetasikas or akusala cetasikas, and also the universals and particulars, they all cooperate in performing a deed that can bring result later on. Cetana coordinates them all.

L: in the sense of forming a (seemingly?) integrated group of
> elements.

N: Here you probably think of the different cetasikas that arise together and condition one another. There is a combination of the cetasikas in saṅkhārakkhandha. We should not forget that such a combination is very momentary. There is constant change. All the time there are different combinations. The conditions have to be just right for such or such combination.

Take the following paras of Vis. It begins with all the cetasikas that accompany the first type of kusala citta: with pañña, pleasant feeling, unprompted. As we learnt, many conditions are needed for the arising of this citta. The Vis. follows here the Dhammasangani: At a time when kusala citta of the sense sphere has arisen... And then the accompanying cetasikas are summed up.

At the occasion (when kusala citta arises): yasmim samaya. Remember what we studied under Kusala citta, I quoted the Expositor and this may clarify the notion of the combination of cetasikas:

<Samaya can also mean group, and this shows the simultaneous occurrence of many dhammas. The kusala citta is accompanied by many cetasikas, each performing their own function.

By samaya is shown the concurrence of conditions, the mutual contribution towards the production of a common result. The Expositor explains with regard to samaya as condition: 'By this word showing thus the condition, the conceit of one who believes that states unconditionally follow one's own will is subdued.'

When we learn about all the different factors that are necessary conditions for the arising of one moment of kusala citta with paññā we are reminded that kusala citta does not belong to us and that it falls away immediately. Kusala citta is very rare and even more so kusala citta with paññā.>

This is one moment of citta, arising and falling away.

I give an example that we often heard from Kh Sujin: she said: sati is accumulated as sankhāra-khandha while we listen to the dhamma and begin to be aware. Together with sati there is intellectual understanding of the level of listening, confidence in the Dhamma, concentration, energy, many cetasikas that assist, volition that coordinates. This combination arises and falls away, but it is accumulated, so that there are conditions for their arising again, they develop. In this way sati can develop into direct awareness, sati without having to think of the object, and understanding can develop into insight. They develop into something that is new. And even more so when lokuttara citta arises, with sati and paññā that are lokuttara.

We are thinking of terms and their meaning, but Kh. Sujin always stresses to keep the link with life. I have to remind myself of this when studying the terms.

Tīka 132: Vipphārapaccupatthānāti ettha vipphāro nāma vipphāravantatā, tasmā sabyāpārapaccupatthānāti attho.

Vis. 133:

133. tattha kāmāvacarapaṭhamakusalaviññānasampayuttā tāva niyatā sarūpena āgatā sattavīsati, yevāpanakā cattāro, aniyatā pañcāti chattimṣa. tattha phasso, cetanā, vitakko, vicāro, pīti, vīriyaṃ, jīvitam, samādhi, saddhā, sati, hirī, ottappaṃ, alobho, adoso, amoho, kāyapassaddhi, cittapassaddhi, kāyalahutā, cittalahutā, kāyamudutā, cittamudutā, kāyakammaññatā, cittakammaññatā, kāyapāguññatā, cittapāguññatā, kāyujukatā, cittujukatāti ime sarūpena āgatā sattavīsati (dha0 sa0 1; dha0 sa0 aṭṭha0 1 yevāpanakavaṇṇanā). chando, adhimokkha, manasikāro, tatramajjhattatāti ime yevāpanakā cattāro (dha0 sa0 aṭṭha0 1 yevāpanakavaṇṇanā). karuṇā, muditā, kāyaduccaritavirati, vacīduccaritavirati, micchājīvaviratīti ime aniyatā pañca. ete hi kadāci uppajjanti, uppajjamānāpi ca na ekato uppajjanti.

CETASIKAS OF SANKHĀRAKKHANDHA ACCORDING TO ASSOCIATION WITH CONSCIOUSNESS

133. I. (1) Herein, firstly, those associated with the first sense-sphere profitable consciousness (1) amount to thirty-six, that is to say, the constant ones, which are twenty-seven given in the texts as such, and the four 'or-whatever-states'[59], and also the five inconstant ones (cf. Dhs.1).

N: The first type of mahā-kusala citta is associated with paññā, accompanied by happy feeling and unprompted.

The Vis. text now enumerates the thirty-six cetasikas included in sankhārakkhandha, the khandha of formations, that may associate with this type of citta. Thus, it does not mention here feeling and saññā which accompany each citta and which are each a separate khandha.

Twenty-seven cetasikas are expressively mentioned in the text of the Dhammasangani, 'given in the text as such' and in addition there are the four 'or-whatever-states'.

Note 59. Yevāpanaka (ye-vā-pana-ka) is commentarial shorthand derived from the Dhammasaṅgaṇī phrase (ye-vā-pana- tasmi"m samaye aññe pi atti paṭicca-samuppannā arūpino dhammā'--'Or whatever other immaterial conditionally-arisen states (phenomena) there are too on that occasion' (Dhs. 1)

N: The list of the Dhammasangani is not exhaustive. There are four cetasikas called 'or-whatever-dhammas' or supplementary factors. These are: zeal (chanda), resolution (adhimokkha), attention (manasikāra), evenmindedness (tatramajjhata).

These are mentioned in the Anupada sutta (M. N. no 111). The Expositor (p. 174, 175) deals with these, but includes also the five cetasikas which do not arise with every kusala citta, thus it classifies the supplementary factors as ninefold.

The Visuddhimagga enumerates first twentyseven cetasikas and then adds the four supplementary factors, thus together these are thirty-one cetasikas included in saṅkhārakkhandha that accompany the first type of mahā-kusala citta that is associated with paññā. These are constant or fixed (niyata), they always arise with this type of citta. Moreover, there are five sobhana cetasikas that are inconstant, they do not always accompany mahā-kusala citta and if they do, they arise only one at a time.

Text Vis.:

Herein, the twenty-seven given as such are these:

N: the Tīka states: that have been handed down in the text just as such (pā.liyā sarūpeneva āgatā).

Only these are enumerated in the Dhammasangani, but there are others, namely the supplementary factors. That is why the Dhammasangani states after the enumeration: 'Or whatever other immaterial conditionally-arisen dhammas there are too on that occasion'.

Vis text: (i) contact, (ī) volition, (īi) applied thought, (iv) sustained thought, (v) happiness (interest), (vi) energy, (vī) life, (vīi) concentration, (ix) faith, (x) mindfulness, (xi) conscience, (XII) shame, (XIIIi) non-greed, (xiv) non-hate, (xv) non-delusion, (xvi) tranquility of the [mental] body, (xvī) tranquility of consciousness,

(xvī) lightness of the [mental] body, (xix) lightness of consciousness, (xx) malleability of the [mental] body, (xxi) malleability of consciousness, (xXII) wieldiness of the [mental] body, (xXIII) wieldiness of consciousness, (xxiv) proficiency of the [mental] body, (xxv) proficiency of consciousness, (xxvi) rectitude of the mental body, (xxvī) rectitude of consciousness.

The four 'or-whatever-states' are these:

(xxvī) zeal (desire), (xxix) resolution, (xxx) attention (bringing to mind), (xxxī) specific neutrality.

And the five inconstant are these:

(xxXII) compassion, (xxXIII) gladness, (xxxiv) abstinence from bodily misconduct, (xxxv) abstinence from verbal misconduct, (xxxvi) abstinence from wrong livelihood.

These last arise sometimes [but not always], and when they arise they do not do so together.

N: The Tīka adds to the word sometimes: “they are not fixed (aniyata) because they arise only sometimes, and when they arise they do not arise together.”

Thus, altogether thirtysix cetasikas are dealt with here, thirtyone that are constant and five that are inconstant.

Remark: Many conditions are necessary for the arising of the first type of kusala citta: former accumulations of kusala and association with wise friends are important conditions. Reading the scriptures, hearing the Dhamma and considering what we heard are conditions for seeing the benefit of kusala and the disadvantage of akusala. The sobhana cetasikas which are constant have to assist mahā-kusala citta associated with paññā, and each of them performs its own task. All of them are necessary so that mahā-kusala citta with paññā can arise just for a moment and perform its function, and then citta and cetasikas fall away together. The cetasikas condition the citta by way of conascent-condition and by several other conditions. Thus, we cannot make kusala arise at will, it has no possessor, there is no one who can direct its arising. It arises when the right conditions are present and then it falls away immediately, nobody can cause it to last. All the sobhana cetasikas that fall away are accumulated from moment to moment so that there are conditions for the arising again of kusala citta.

Tīka 133:

Tasmim̐ tasmim̐ citte uppanne niyamena uppajjanato niyatā. Sarūpena āgatāti evaṃ piṭṭhivattake akatvā pā.liyā sarūpeneva āgatā. Kadācīdeva uppajjanato na niyatāti aniyatā. Yadipi aniyatā ekajjhaṃ na uppajjanti, tasmim̐ pana citte uppajjanadhammatāya ìchattimsāti vuttaṃ. Tenāha ìuppajjamānāpi ca na ekato uppajjantīti.

Hi Larry,

Excellent remarks, I am glad you mention these things.

op 26-01-2005 03:01 schreef LBIDD@webtvnet op LBIDD@webtvnet:

> I didn't understand what the basis of being supplementary is (referring
> to the 4 or-whatever-states). They don't look particularly different
> from the other 27. Is this possibly just a stylistic flourish in the
> categorization? Is there any significance to the order of this list of
> 27?

N: Abhidhamma Studies Ch IV, Ven. Nyanaponika helped me here. If it is on line perhaps Howard could help.

The Expositor (p. 178) mentions someone who says: an unintelligent list, no connection or order. The Co refutes this. It is not a mere formal grouping, or a rigid classification. When taking up the Dhammasangani we shall see that several cetasikas are listed more than once under different aspects, such as understanding as faculty, or as power. The list ends with: sampajañña (sati and pañña), samatha, vipassanā, paggāha (grasp, which is the faculty of energy), avikkhepa (balance, self-collectedness, another word for ekaggata cetasika, one-pointedness or concentration).

Thus, it is not a mere summing up, but it points to development, it is a dynamic list. Therefore, it does not need to be exhaustive.

Ven. Nyanaponika states :<The introduction of partly overlapping groups indicates the subtle and complicated structure of a moment of consciousness. It shows that a psychic unit is not 'composed' of rigid parts, arranged, as it were, in juxtaposition like a mosaic but is rather a relational and correlational system of dynamic processes.>

If we understand this, it will help with our study of the Abhidhamma, also with other topics. These lists have to do with life, with development. They point to the goal.

The Pentad of phassa (phassa-pañcaka), mentioned in the Expositor: these are the first five of the list of the Dhammasangani: contact, feeling, saññā, volition and citta. These five are mentioned together with the or-whatever-dhammas in the Anupada sutta, after the jhana-factors, where Sariputta penetrates with insight the jhana-citta and cetasikas.

Ven. Nyanaponika:<They are also the briefest formulation, by way of representatives, of the four mental aggregates (khandha)> He states about the aggregate of mental formations:<while the aggregate of mental formations (sankhārakkhandha) is represented by two of its most typical general factors [N:universals] : sense impression (F1) and volition (F 4). >

Thus, phassa and cetanā. He explains that this points to the inseparableness of the four nama-khandhas.

All this illustrates the meaning of the list, it points to the goal of our study, the development of pañña in order to attain liberation. This is inspiring.

Does this answer your Q as to the order of the list of 27 the Visuddhimagga gives? If not, I can add more.

There are 52 cetasikas in all, and we have to subtract the fourteen akusala cetasikas. Also feeling and sañña are not mentioned here, since the Vis. explains only formations. Thus, thirtysix are left. 27+4 supplementaries+ 5 inconstants=36.

Nina.

One remark about contact and feeling. Ven. Nyanaponika refers to Expositor p. 143, that explains that contact is mentioned first in the order of teaching. One could also say: there is feeling and contact, etc. There is no sequence in them, they arise together. While they arise together they condition one another.

Vis. 134:

"The Path of Purification" (Visuddhimagga) Ch. XIV, 134.

Intro.

The Visuddhimagga now proceeds explaining all the cetasikas that are included in saṅkhārakkhandha, to begin with phassa, contact.

The Expositor p. 143 explains that contact is mentioned first in the order of teaching. One could also say: there is feeling and contact, etc. There is no sequence in them, they arise together. While they arise together they condition one another.

Text Vis. 134. Herein, (i) it touches (phusati), thus it is 'contact' (phassa). This has the characteristic of touching. Its function is the act of impingement. It is manifested as concurrence. Its proximate cause is an objective field that has come into focus.

[As to its characteristic], although this is an immaterial state, yet it occurs with respect to an object as the act of touching too [60]. And [as to its function], although it is not adherent on any one side [61] as eye-cum-visible-object and ear-cum-sound are, yet it is what makes consciousness and the object impinge.

 Note 60 taken from the Tīka: ' "As the act of touching too": by this he shows that this is its individual essence even though it is immaterial. And the characteristic of touching is obvious in its occurrence in such instances as, say, the watering of the mouth in one who sees another tasting vinegar or a ripe mango, the bodily shuddering in a sympathetic person who sees another being hurt, the trembling of the knees in a timid man standing on the ground when he sees a man precariously balanced on a high tree branch, the loss of power of the legs in one who sees something terrifying such as pisāca (goblin)' (Pm. 484-85).

N: With these similes the Tīka illustrates that there is phassa without adherence, without there being the physical contact between two things. It is mental contact, arūpa-dhamma as the Tīka emphasizes.

We read in the Expositor (p. 143): < There is no impinging on one side of the object [as in physical contact], nevertheless contact causes consciousness and object to be in collision....>

The cetasika contact does not impinge on a sense organ, it merely accompanies citta while it as it were 'touches' the object so that citta can experience it. The nāma-dhamma phassa touches in a way different from a rupa that impinges on a sense organ.

Note 61 from the Tīka.(For 'non-adherent' see par. 46.)

' "On any one side" means not sticking (asa'msilissamāna). It is only the impact without adherence that contact shares with visible data and sound, not the objective field. Just as, though eye and ear are non-adherent respectively to visible data and sounds still they have the word "touched" used of them, so too it can be said of contact's touching and impinging on the object.

Contact's impingement is the actual concurrence (meeting) of consciousness and object' (Pm. 485).

N: This clarifies the difference between impact of, for example, visible object on eyesense and the impact of contact, which is the concurrence of citta and visible object.

Text Vis.:

It is said to be manifested as concurrence because it has been described as its own action, namely, the concurrence of the three [(cf. M.i,111), that is, eye, visible object, and eye-consciousness].

N: This is the activity of contact: to be the condition for the coming together of eye, visible object, and seeing, etc.

The Tīka refers to a simile taken from the 'Questions of Milinda' (I, 60) about two hands that are clapping against each other, comparing their collision with contact. The Expositor (p. 144) elaborates on this, stating that one hand represents the eye, the other hand visible object and their collision contact. It also mentions the simile of two rams that fight and two cymbals that are struck. These similes illustrate that contact has the characteristics of touch and the function of impact when it arises in a sense-door process. The Expositor explains that contact arising in a mind-door process only has the characteristic of touch, not the function of impact. In the mind-door process there is not the impact of rūpa on another rūpa, the sense-base.

We have to remember that phassa is mental, no matter whether it arises in a sense-door process or a mind-door process. The Tīka adds that contact of the citta with the object should be seen as only cetasika dhamma. Thus, phassa is cetasika, it is mental.

Text Vis.:

And it is said to have as its proximate cause an objective field that has come into focus because it arises automatically through the appropriate [conscious] reaction and with a faculty when the objective field is presented.

N: The Expositor (p. 145) explains in a way similar to the Tīka:<Because contact arises by means of suitable attention or 'adverting'[āvajjana]and through some faculty [indriya] (i.e., eye, etc), and immediately in the object that has been prepared [N: abhisāṅkhata, formed, conditioned] by consciousness, therefore contact has as its proximate cause an object that has entered the avenue of thought.>

Text Vis.: But it should be regarded as like a hideless cow (S.ī,99) because it is the habitat [62] of feeling.

Note 62. Adhiṭṭhāna--'habitat' (or site or location or foundation).

N: The Vis. and also the Tīka refer to the text in the Kindred Sayings Ī, 99 (Child's Flesh) where contact is explained as nutriment-condition. A cow with a sore hide would be bitten by creatures, no matter in what place she would be. This illustrates that contact conditions feeling.

Remark: contact conditions feeling that arises at the same time and they experience, each in their own way, the same object as the citta they accompany.

The Dhammasangani mentions the first type of mahā-kusala citta of the sense-sphere with its accompanying cetasikas. They arise together and have as object: visible object, sound, odour, flavour, tangible object, object of thought (dhammāramaṇa) or whatever object there is. It states: <At that occasion there is contact, feeling, perception...>

Pleasant and unpleasant objects are experienced one at a time, as they present themselves through the six doors. Whatever object appears, phassa contacts it so that citta can experience it. We find it very important to experience pleasant objects and we cling to pleasant feeling. However, nobody can arrange what object presents itself at a given moment. When one hears disagreeable words, the sound is only an object impinging on the earsense and phassa contacts it so that it can be heard. When understanding arises and it realizes sound as only a kind of rūpa, phassa contacts the object in a wholesome way, and also the accompanying feeling and the other accompanying dhammas are kusala. When there is aversion towards the sound, phassa contacts the object in an unwholesome way, and also the accompanying feeling and the other accompanying dhammas are akusala. Learning about phassa that contacts objects one at a time as they present themselves through the six doors, reminds us of the truth of impermanence and anattā.

134. tatha phusatīti phasso. svāyaṃ phusanalakkhaṇo. saṅghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno. ayañhi arūpadhammopi samāno ārammaṇe phusanākāreneva pavattati. ekadesena ca analliyamānopi rūpaṃ viya cakku, saddo viya ca sotaṃ cittaṃ ārammaṇaṅca saṅghaṭṭeti, tikasannipātasāṅkhātassa attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. tājāsamannāhārena ceva indriyena ca parikkhate visaye anantarāyeneva uppajjanato āpāthagatavisayapadaṭṭhānoti vuccati. vedanādhiṭṭhānabhāvato pana niccammagāvī (saṃ0 ni0 1.2.63) viya daṭṭhabbo.

Vis. 135:

135. (ī) It wills (cetayati), thus it is 'volition' (cetanā); it collects, is the meaning.

N: As to the expression, it collects, abhisandahati, this means, it puts together, prepares. It coordinates the accompanying dhammas on the object (Vis. Ch XI, note 2).

As we read, with reference to Vis. 132 in T.A. (p. 56) which follows the Expositor:

< Volition (cetanā) is what wills; it directs itself and associated dhammas onto the object, or it achieves the task of forming what it formed.>

Text Vis: Its characteristic is the state of willing.

N: The Tīka explains, <The nature of willing, the nature of occupation or activity. (vyāparābhāvo). >

Text Vis: Its function is to accumulate. It is manifested as coordinating. It accomplishes its own and others' functions, as a senior pupil, a headcarpenter, etc., do.

N: The Tīka explains that it arranges (vicāraṇaṃ, saṃvidhānaṃ) and that while it occurs as accumulating it is engaged with its own task and also with the task of all other accompanying dhammas.

N: The Tīka elaborates: the senior pupil, while it exhorts the other pupils to recite he also recites. When the chief carpenter undertakes his carpentry work, also the others are doing it.

Vis. text: But it is evident when it occurs in the marshalling (driving) of associated states in connexion with urgent work, remembering, and so on.

N: The Tīka explains that he is concerned with his own work and that of others. As to the word 'driving', in Pali the word *ussahana* is used. *Ussaha* implies effort or energy. The Tīka explains that here this word is not used in connection with *virīya* or effort, but that it refers to accumulation.

The Expositor (p. p. 148) states:< It has directing as manifestation. It arises directing associated states, like the chief disciple, the chief carpenter, etc., who fulfill their own and others' duties.... It is also evident that it arises by causing associated states to be energetic in such things as recollecting an urgent work, and so forth.>

The proximate cause is not mentioned, but we read in Vis. XIV, 132, about the proximate cause of the *khandha* of formations:

<Their proximate cause is the remaining three [immaterial] aggregates.>

Volition is *sankhārakkhandha* and it cannot arise without the other three *nāma-khandhas*, *citta*, feeling, *saññā* and the accompanying *cetasikas* of *sankhārakkhandha*.

Volition is different from what we mean by 'will' in conventional language. The meaning of volition will be clearer when we remember that it can be of four *jātis*: *kusala*, *akusala*, *vipāka* and *kiriya*. We are inclined to have an idea of 'my will power', but volition arises because of conditions and then falls away immediately. It is different all the time, and it is beyond control.

Reviewing the beginning of the *khandha* of formations:

There is a connection or combination of all these *cetasikas* included in *sankhārakkhandha*. *Cetanā* is the chief, but when it motivates a deed, *sobhana cetasikas* or *akusala cetasikas*,

and also the universals and particulars, they all cooperate in performing a deed that can bring result later on. Cetana coordinates them all.

We should not forget that such a combination is very momentary. There is constant change. All the time there are different combinations. The conditions have to be just right for such or such combination.

The Dhammasangani states with regard to the first type of mahā-kusala citta of the sensesphere: <At a time (yasmim samaye) when mahā-kusala citta of the sensesphere accompanied by joy and associated with understanding has arisen...> and then sums up the accompanying cetasikas. The Expositor (p. 76) explains the word samaya as time, occasion, concurrence of conditions, the mutual contribution towards the production of a common result: <By this word showing thus the condition, the conceit of one who believes that states unconditionally follow one's own will is subdued.>

We cling to the idea of our own will that can direct dhammas, but this is not according to reality. Volition, be it wholesome, unwholesome or indeterminate, is only a conditioned element.

cetayatīti cetanā. abhisandahatīti attho. sā cetanābhāvalakkhaṇā, āyūhanarasā, saṃvidahanapaccupaṭṭhānā sakiccaparakiccasādhikā jeṭṭhasissamahāvaḍḍhakīdayo viya. accāyikakammānussaraṇādīsu ca panāyaṃ sampayuttānaṃ ussahanabhāvena pavattamānā pākāṭā hoti.

Tīka:

460. Abhisandahati pabandhati pavatteti. Cetanābhāvo byāpārabhāvo. Āyūhanaṃ cetayanaṃ īriyanaṃ. Saṃvidahanaṃ vicāraṇaṃ. Āyūhanarasāya cetanāya pavattamānāya sabbepi sampayuttadhammā yathāsakaṃ kiccappasutā hontīti sā sakiccaparakiccasādhikā vuttā. Jeṭṭhasisso pare sajjhāyane uyyojento sayampi sajjhāyati. Mahāvaḍḍhakimhi vaḍḍhakikammaṃ kātumāraddhe itarepi karontiyeva. Ussāhanabhāvenāti ādarakaraṇabhāvena. Sā hi sayāṃ ādarabhūtā sampayuttadhamme ādarayatīti. Āyūhanavasena ussāhanaṃ datṭhabbaṃ, na vīriyussāhasena.

Vis. XIV, 136. (īi)-(v) What should be said about 'applied thought', 'sustained thought' and 'happiness' has already been said in the commentary on the first jhana in the Description of the Earth Kasina (Ch. IV,88-98).

136. vitakkavicārapīṭīsu yaṃ vattabbaṃ siyā, taṃ sabbāṃ pathavīkasiṇaniddese paṭhamajjhānavaṇṇanāyaṃ (visuddhi0 1.71) vuttameva.

N: Applied thinking (vitakka), sustained thinking (vicāra) and rapture (pīti, here translated as happiness), are cetasikas that do not accompany every citta, such as the universals (sabbacitta-sādhāranā). They are among the cetasikas called the particulars

(pakiṇṇaka). However, they accompany cittas of the four jātis, of kusala, akusala, vipāka and kiriya.

The Visuddhimagga (Ch IV, 88-98) has already dealt with these cetasikas in the context of the development of the jhāna-factors. They are among the jhāna-factors which inhibit the hindrances in the development of samatha.

Applied thinking, sustained thinking and rapture are enumerated here since they are cetasikas included in saṅkhārakkhandha that accompany the first type of mahā-kusala citta of the sense-sphere which is associated with paññā and accompanied by pleasant feeling.

Applied thinking and sustained thinking are not the same as what we mean by thinking in conventional sense. They also accompany cittas arising in sense-door processes. In the case of cittas of the sense-sphere, they accompany all cittas, except the two pairs of sense-cognitions. Thus, when seeing arises depending on the eye-base, it sees, and it does not need applied thinking and sustained thinking for the experience of visible object.

The Visuddhimagga (IV, 88) defines vitakka as follows:

...Herein, applied thinking (vitakkama) is applied thought (vitakka); hitting upon, is what is meant. It has the characteristic of directing the mind onto an object (mounting the mind on its object). Its function is to strike and thresh- for the meditator is said, in virtue of it, to have the object touched and struck at by applied thought. It is manifested as the leading of the mind onto an object.

The Visuddhimagga (IV, 88) defines vicāra as follows:

...Sustained thinking (vicaraṇa) is sustained thought (vicāra); continued sustenance (anusaṅcaraṇa), is what is meant. It has the characteristic of continued pressure on (occupation with) the object. Its function is to keep conascent (mental) states (occupied) with that. It is manifested as keeping consciousness anchored (on that object).

Vitakka touches the object and directs citta to the object, and vicāra keeps the citta occupied with the object. However, they arise with citta at the same time and fall away together with it. Thus, they perform their functions only during an extremely short time. The Visuddhimagga uses similes to show the difference between these two cetasikas, it illustrates that vitakka is more gross and vicāra more subtle. Applied thought is like the first striking of a bell and sustained thought the ringing of the bell.

When the first type of mahā-kusala citta arises it needs vitakka and vicāra for the experience of its object. Vitakka is a factor of the eightfold Path and it is in that case called, right thinking, sammā-saṅkappa. When insight is developed, vitakka touches the nāma or rūpa that appears so that understanding can penetrate its characteristic. Right thinking is necessary so that precise understanding of one object at a time can be developed. When there is mindfulness of sound, vitakka ‘hits’ that object, so that understanding of sound can be developed and can realize it as a type of rupa. When there is mindfulness of hearing, vitakka ‘hits’ that object, so that there can be understanding of hearing as a type of nama. Paññā and right thinking, sammā-saṅkappa, are the wisdom of

the eightfold Path. Understanding of nama and rupa cannot develop without right thinking.

The Visuddhimagga (IV, 94) defines pīti, rapture, as follows;

...It refreshes (pīṇayati, gladdens, satisfies), thus it is happiness (pīti). It has the characteristic of satisfaction (sampiyāyana). Its function is to refresh the body and the mind; or its function is to pervade (thrill with rapture). It is manifested as elation...

In the case of kāmavācāra cittas, pīti accompanies all the cittas that are accompanied by happy feeling. It is delighted with the object citta and the accompanying cetasikas experience and it refreshes them.

The Visuddhimagga describes the different intensities of pīti. In the foregoing definition the Visuddhimagga referred to pervading rapture, which is of the highest degree and this is a jhāna-factor.

In the case of cittas of the sense-sphere pīti also arises with akusala cittas, namely the lobha-mūlacittas that are accompanied by pleasant feeling.

In this context, where the Visuddhimagga deals with the khandha of formations, it refers to pīti arising with the first type of maha-kusala citta which is associated with wisdom and accompanied by pleasant feeling.

A desirable object is one of the conditions for citta to be accompanied by pleasant feeling and thus also by enthusiasm. We read in the <Atthasālinī> (Expositor I, p. 100): <For this first class of consciousness is accompanied by joy, because a desirable object having arisen, abundance of such factors as faith are reasons for joy. >

When there is strong confidence in the Triple Gem and the development of kusala, including right understanding, there are conditions for kusala citta with paññā that is accompanied by pleasant feeling and enthusiasm (pīti).

When someone who performs dāna has an excellent gift to be given and a receiver is present, there are conditions for happy feeling and enthusiasm. The Tīka to Vis. 84, explains as conditions for happy feeling accompanying kusala citta with paññā: < an abundance of confidence, purity of view, the fact of having seen the benefit of wholesome deeds, a rebirth-consciousness with pleasant feeling, eleven factors that are the foundations for the enlightenment factor of rapture...>

The enlightenment factors are developed through satipaṭṭhāna. Among these are sati, investigation of dhamma, which is paññā, and also rapture. We read in the Expositor (I p. 100): <Eleven states also conduce to the production of zest (or rapture, pīti) as a factor of wisdom, namely, recollection of the Buddha, of the Law (Dhamma), of the Order, of the precepts, of self-sacrifice, of spirits (devas), of peace, avoidance of rough (i.e., ill-tempered) persons, serving meek persons, reflection on a Suttanta which instills faith and a tendency to all this. It is thus that 'accompanied by joy' should be understood.>

Without the development of satipaṭṭhāna the enlightenment factor of rapture and the other enlightenment factors cannot develop.

Visuddhimagga XIV, 137.

Text Vis. (vi) 'Energy' (viriya) is the state of one who is vigorous (virā).

Its characteristic is marshalling (driving).

N: The Tīka explains, as to the words, the state of one who is vigorous, that a vigorous person, someone who is so called, actually means: a dhamma (so dhammoti attho).

The Tīka continues: ‘It is energy, it should stir or cause to occur, with the appropriate method; it is effort, it undertakes each task, or it is endeavour.’

Text Vis: Its function is to consolidate conascent states.

Tīka: It supports conascent dhammas in not giving them opportunity for idleness, in giving them sustenance and stimulation, or in exerting them.

Text Vis: It is manifested as non-collapse.

N: The Tīka explains that it is: ‘a dhamma opposed to collapse’ (saṃsīdanapaṭipakkho dhammo).

Energy will not succumb, but continue with the task it has to perform.

Text Vis.: Because of the words ‘Bestirred, he strives wisely’ (A.ī,115), its proximate cause is a sense of urgency;

N: The Vis refers here to the Sutta about the goad. A horse may be stirred at the mere sight of the shadow of a goad, whereas another horse needs to be pricked, or have his flesh pierced by it, or be pierced to his very bone. Evenso a man may be agitated when he hears that in another village someone died. Thereupon he develops insight and penetrates the supreme truth. Whereas someone else needs to see someone who is afflicted or dead with his own eyes, or, he has to see a family member afflicted or dead, or he himself has to be grievously afflicted, before he has a sense of urgency (saṃvega) and develops wisdom.

Vis. text: or its proximate cause is grounds for the initiation of energy. When rightly initiated, it should be regarded as the root of all attainments.

N: We read in the Vis. IV, 63, about eight grounds of urgency. <How does he encourage the mind on an occasion when it should be encouraged? When his mind is listless owing to sluggishness in the exercise of understanding or to failure to attain the bliss of peace, then he should stimulate it by reviewing the eight grounds for a sense of urgency. These are the four, namely, birth, ageing, sickness, and death, with the suffering of the States of Loss as the fifth, and also the suffering in the past rooted in the round [of rebirths], the suffering in the future rooted in the round [of rebirths], and the suffering in the present rooted in the search for nutriment. And he creates confidence by recollecting the special qualities of the Buddha, the Dhamma and the Sangha.>

The Tīka refers to the eight bases of energy for wholesome action as explained in the Gradual Sayings, Book of the Eights, Ch VĪI, ‘The Bases of Indolence and of Energy’. A

monk who is lazy has numerous excuses for not developing right understanding to attain the unattained. He thinks that he will be tired or is tired because of work that had to be done, because of a journey that had to be made, because of not receiving enough almsfood, or because when he has received enough food his body is heavy, or because he has a slight illness, or he has just recovered from it.

The energetic monk does not delay developing wisdom to attain the unattained in such cases. When he has a slight illness he realizes that this may grow worse, or when he has recently recovered, he is heedful: he foresees that he may become ill again, and that then the development of wisdom may become more difficult.

The Tīka adds that these are the eight bases for the inception of energy (vīriyārambhavattūni), conditioned by these suitable contemplations.

Remarks: The Tīka reminds us first of all that energy does not belong to a person, that it is a dhamma. One may cling to an idea of 'my energy or effort'.

The texts remind us of the conditions for right energy and this is energy to develop right understanding of the eightfold Path leading to attaining the unattained. One may be neglectful of developing understanding, one may collapse, but we can be reminded by sickness and death of dear people or of the fact that we ourselves are subject to sickness and death. This can be like the goad that stirs horses.

We can be reminded by the eight grounds for a sense of urgency which is the dukkha inherent in the cycle of birth and death. Or by the eight bases of energy, the contemplations of the energetic monk who foresees that he may be in difficult circumstances and therefore does not delay developing understanding of the reality appearing at this moment. It may become harder when one is old and sick, and thus, understanding is to be accumulated from this moment on.

The suttas have many different ways of instilling a sense of urgency and confidence in the Dhamma, and thus it is most beneficial to read and consider them.

137. vīrabhāvo vīriyaṃ. taṃ ussahanalakkhaṇaṃ, saha-jātānaṃ upatthambhanarasam, asaṃsīdanabhāvapaccupaṭṭhānaṃ. ``saṃviggo yoniso padahatī"ti (a0 ni0 1.4.113) vacanato saṃvegapadaṭṭhānaṃ, vīriyārambhavattupadaṭṭhānaṃ vā, sammā āradhānaṃ sabbasampattīnaṃ mūlaṃ hotīti daṭṭhabbaṃ.

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Tīka:

461. Vīrabhāvoti yena vīro nāma hoti, so dhammoti attho. Vidhinā īretabbaṃ pavattetabbanti vā vīriyaṃ, ussāho, taṃtaṃkiccasaṃārambho, parakkamo vā. Upatthambhanaṃ sampayuttadhammānaṃ kosajjapakkhe patitum adatvā dhāraṇaṃ anubalappadānaṃ, sampaggaṇhanaṃ vā. Saṃsīdanapaṭipakkho dhammo asaṃsīdanaṃ, na saṃsīdanābhāvamattanti asaṃsīdanabhāvena paccupaṭṭhatīti vuttaṃ ṭasaṃsīdanabhāvapaccupaṭṭhānanāti. Saṃvegapadaṭṭhānanti aṭṭhasaṃvegapubbikāya (a. ni. aṭṭha. 1.1.418) kusalakiriyaṃ vīriyārambhavattupadaṭṭhānaṃ. ṭMaggo gantabbo hoti,

maggo gato, kammaṃ kātabbaṃ, kammaṃ kataṃ, appamattako ābādho uppanno, gilānā vuṭṭhito hoti, aciravuṭṭhito gelaññā, gāmaṃ vā nigamaṃ vā piṇḍāya vicaranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhatiÖpeÖ pāripūrinīti evaṃ vuttāni etāni anurūpapaccavekkhaṇāsahitāni aṭṭha vīriyārambhavatthūni, tammūlakāni vā paccavekkhaṇāni.

Vitality

Jīvitindriya arises with the citta at the arising moment and it maintains the life of citta and the accompanying cetāsikas, but it cannot make them stay beyond the dissolution moment; then jīvitindriya has to fall away together with the citta and the accompanying cetāsikas.

Vis. 138:

138. (vī) By its means they live, or it itself lives, or it is just mere living, thus it is 'life'.

N: As to the meaning of 'they live' (jīvanti), this pertains to the accompanying dhammas who live because of life faculty.

The Tīka explains that the task of life or sustenance, jīvitam, is the maintenance (anupālana) of the accompanying dhammas that should be supported. He has first mentioned the task of life faculty in saying 'by means of it they live'.

But it also lives itself.

N: Thus, jīvitindriya cetāsika 'lives' and it also vitalizes the accompanying dhammas.

Text Vis: But its characteristic, etc., should be understood in the way stated under material life (XIV,59). For that is life of material things and this is life of immaterial things (arūpadhamma). This is the only difference here.

N: Here, in this context, the Visuddhimagga deals with the cetāsika jīvitindriya that accompanies each citta. Citta cannot function without this cetāsika, it is a 'universal'. For its characteristic etc. the Vis. refers to rūpa jīvitindriya that is present in each group of rūpa produced by kamma. It occurs only in a living body. We read in Vis. XIV, 59 about rūpa jīvitindriya:

<The life faculty has the characteristic of maintaining conscent kinds of matter. Its function is to make them occur. It is manifested in the establishing of their presence. Its proximate cause is primary elements that are to be sustained.>

The cetāsika jīvitindriya has the characteristic of maintaining conscent nāma dhammas, citta and the other accompanying cetāsikas. Its function is to make them occur. It is manifested in the establishing of their presence. Its proximate cause is the accompanying nāma dhammas that are to be sustained.

The Expositor (Part IV, Ch I, 123,124) states:

<... it watches over those states (the accompanying dhammas) only in the moment of (their and its) existence, as water over lotuses, etc. And although it watches over them, arisen as its own property, as a nurse over the infant, life goes on only by being bound up with these states (accompanying dhammas) that have gone on, as the pilot on the boat. Beyond the dissolution moment it does not go on, owing to the non-being both of itself and of the states which should have been kept going. At the dissolution moment it does not maintain them, owing to its own destruction, as the spent oil in the wick cannot maintain the flame of the lamp. Its effective power is as its duration.>

N: Jīvitindriya arises with the citta at the arising moment and it maintains the life of citta and the accompanying cetasikas, but it cannot make them stay beyond the dissolution moment; then jīvitindriya has to fall away together with the citta and the accompanying cetasikas.

The Expositor states: <It exercises government (over associated states) by the characteristic of ceaseless watching, hence it is a controlling faculty, and gives the compound 'life-faculty'.>

The term 'jīvitindriya' means: the indriya, leader or controlling faculty, of jīvitaṃ, life. Several nāmas and rūpas are classified as indriyas or faculties. They exercise dominance each in their own field. Jīvitindriya cetasika is the dominant influence over the life of the accompanying citta and cetasikas, it controls the continual arising of citta and cetasikas in succession.

The 'Expositor' ((Part IV, Ch Ī, 149) elaborates on the faculty of life as defined in the 'Dhammasangani (§ 19). It is persistence <in the sense of establishing them... For when it is present, the immaterial states occur, go on, continue; hence it is called 'persistence'. This word gives the nature of the faculty of life. And inasmuch as these associated immaterial states - when there is persistence- subsist, occur, maintain themselves, progress, continue, preserve themselves, the terms subsistence, etc. , are given...>

Conclusion: Our life is an uninterrupted series of cittas arising and falling away, succeeding one another. If there were no citta we would not be alive. We take it for granted that there is citta from birth to death, and we cling to citta, we do not want to be without it. However, without the appropriate conditions citta cannot arise. At each moment there of birth and death of citta, and life faculty has a dominating influence on the continual arising of citta and its accompanying cetasikas. Life faculty is an indispensable condition for this continual arising. It is as indispensable to citta and cetasikas a wetnurse to an infant.

It is beneficial to understand that there are manifold conditions for the arising of each citta. What arises because of a concurrence of conditions cannot last, it has to fall away. Life faculty does not maintain the life of citta and cetasikas at the dissolution moment, it falls away together with them. But there is a new life faculty arising together with the succeeding citta and it maintains its life. What happens at this moment also occurs at the dying moment. The last citta of this life falls away and together with it the life faculty. But it is succeeded by the rebirth-consciousness that is accompanied by a new life faculty. However, so long as we fail to see the arising and falling away of citta we believe that it lasts.

138. jīvanti tena, sayam vā jīvati, jīvanamattameva vā tanti jīvitam. lakkhaṇādīni panassa rūpajīvite vuttanayeneva veditabbāni. tañhi rūpadhammānaṃ jīvitam, idaṃ arūpadhammānanti idamevettha nānākaraṇam.

Tīka:

462. Attanā anupāletabbānaṃ saha-jātadhammānaṃ anupālanam jīvitassa byāpāro, tañca nesam jīvananti taṃ tassa kāraṇabhāvaṃ purakkhatvā vuttam ijīvanti tenāti. Tampi cassa atthato jīvanamevāti āha ijīvanamattameva vā tanāti.

Vis. 139:

Intro: The term samādhi, concentration, denotes a cetasika that is also called ekkagatā cetasika, one-pointedness. This cetasika accompanies each citta, it is one of the universals. Thus, it accompanies kusala citta, akusala citta, vipākacitta and kiryacitta. Each citta experiences only one object and ekkagatā cetasika or samādhi is the cetasika that has the function of focussing on that one object. Even when we are distracted, as we say in conventional language, there is citta experiencing one object and it is accompanied by samādhi or ekkagatā cetasika that focusses on that object.

Samādhi has different qualities according as it accompanies different cittas. When it accompanies akusala citta it is called wrong concentration, micchā-samādhi, and when it accompanies kusala citta it is called right concentration, sammā-samādhi. In this context of the Visuddhimagga, sammā-samādhi accompanying kusala citta with paññā is dealt with.

Right concentration is one of the jhāna-factors developed in samatha in order to suppress the hindrances. Right concentration of vipassanā is one of the factors of the eightfold Path that focusses on the object of vipassanā.

Text Vis. 139:

It puts (ādhiyati) consciousness evenly (sama"m) on the object, or it puts it rightly (sammā) on it, or it is just the mere collecting (samādhāna) of the mind, thus it is concentration (samādhi). Its characteristic is non-wandering, or its characteristic is non-distraction.

N: The Tīka explains that non-wandering (avisāra) is its own nature and, as to its characteristic of non-distraction (avikkhepo), that by this dhamma the accompanying dhammas are non-distracted.

Citta and cetasikas share the same object and it is the characteristic of samādhi that they experience that one object.

Text Vis.: Its function is to conglomerate conascent states as water does bath powder. It is manifested as peace.

The Tīka explains that it is manifested as peace because the citta is peaceful and opposed to agitation.

We should remember that in this context the Vis. deals with samādhi accompanying mahā-kusala citta with paññā.

Text Vis.: Usually its proximate cause is bliss.

The Tīka adds to ‘usually’, ‘most of the time’. It states: ‘But concentration (samādhi) can also be without happy feeling.’

Bliss is the translation of sukha, happy feeling. When jhāna is developed, sukha is one of the jhāna-factors, and this is the proximate cause of concentration; it assists in suppressing the hindrances so that there is concentration on the meditation subject. Sukha is abandoned at the highest stage of rūpa-jhāna (the fifth stage of the fivefold system). At that stage sukha is no longer needed as proximate cause for concentration and the jhānacitta is accompanied by indifferent feeling.

Vis. text: It should be regarded as steadiness of the mind, like the steadiness of a lamp's flame when there is no draught.

N: The Expositor (I, Part IV, Ch I, 118.119) gives a similar definition but states with regard to the manifestation of samādhi: <peace of mind or knowledge as manifestation. For it has been said: ‘He who is concentrated knows, sees according to the truth’. >

The Expositor states: <Concentration has the characteristic of leadership, also of non-distraction. As the dome of a gabled house from binding the remaining constituents of the building is the leader, so concentration is the leader of all those states from their being accomplished by consciousness associated with concentration.>

The Expositor also uses a simile given in the <Questions of Milinda>, where concentration is compared to a king and the accompanying dhammas to an army that follows the king. The King in battle goes where the army is giving way, and the army becomes reinforced, the hostile army being broken. We read: <...so concentration, from not allowing the co-existent states to be thrown out and scattered, has non-distraction as its characteristic.>

The Expositor (same section, 122) explains that samādhi is a controlling faculty, an indriya. We read: <From overcoming distraction of mind, it is a controlling faculty in the sense of predominance. It exercises government (over associated states) by the characteristic of impertability; thus it is a controlling faculty, and it gives the compound ‘concentration-faculty.’ >

The indriyas of confidence (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and paññā have to be developed together. They are among the thirtyseven factors pertaining to enlightenment.

The Co. to the Abhidhammattha Sangaha (T.A. p. 35,36) states about concentration as jhāna-factor that is supported by the other jhāna-factors: <...one-pointedness, which

perpetuates itself by its function of concentrating, perfectly places consciousness and its associated dhammas evenly on the identical object, and, by way of balance of the faculties, perfectly maintains calm by the absence of sluggishness and restlessness, with opposing dhammas being kept at bay... concentration opposes sense-desire, because of its being directly opposed to the wish of greed, for one-pointedness brings about a concentrating of the consciousness which [otherwise] roams about attracted by various objects under the influence of sense-desire.>

Right understanding that precisely knows when the citta is kusala and when akusala is indispensable for the development of samatha. Otherwise the jhāna-factors cannot perform their functions of suppressing the hindrances.

Right concentration as path-factor performs its function in vipassanā. Sammā-samādhi focusses on the object of vipassanā in the right way. As a path-factor it has to accompany right understanding of the eightfold Path. When right understanding arises, there is right concentration which is consascent with it.

There are many types of concentration and many levels of it. We can be easily deluded and take for sammā-samādhi what is miccha-samādhi. We are inclined to take samādhi for 'my concentration', and therefore, it is important to remember that it is only a dhamma conditioned by many different factors. It is conditioned by the citta it accompanies and by the consascent cetasikas. When it is consascent with lobha it is wrong concentration.

139. ārammaṇe cittaṃ samaṃ ādhiyati, sammā vā ādhiyati, samādhānamattameva vā etaṃ cittassāti samādhi. so avisāralakkhaṇo, avikkhepalakkhaṇo vā, saha-jātānaṃ sampiṇḍanaraso nhāniyacunṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno, visesato sukhapadaṭṭhāno, nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbo.

Tīka 139:

463. Ādhiyatīti ṭhapeti.

As to the expression it places (the citta evenly on the object), this means: it places (ṭhapeti).

Avisāro attano eva avisaraṇasabhāvo.

Non-wandering means that by itself it just has the nature of non-wandering (avisaraṇasabhāvo).

Avikkhepo sampayuttānaṃ dhammānaṃ avikkhittatā.

It is non-distraction, because it causes the accompanying dhammas to be undisturbed.

Yena sampayuttā avikkhittā honti, so dhammo avikkhepoti.

By which the accompanying dhammas are non-distracted, that dhamma is non-distracted.

Avūpasamalakkhaṇassa vikkhepassa paṭipakkhatāya cittassa upasamanākārena paccupaṭṭhāno, nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhitīti daṭṭhabbo.

It is manifested by way of peace of the citta that has the characteristic of peace and is opposed to agitation.

Visesatoti yebhuyyena.

Usually means most of the time.

Sukhavirahitopi hi atthi samādhīti.

But concentration (samādhī) can also be without happy feeling.

Dīpaccinidassanena santānaṭṭhitibhāvaṃ samādhissa dasseti.

He shows the steadiness of concentration in illustrating it by means of a lamp's flame.

Vis. 140

Intro.

Saddhā, confidence or faith, is a sobhana cetasika arising with each sobhana citta. It is confidence in the benefit of kusala. Without saddhā one cannot apply oneself to dāna, sīla or bhāvanā.

Text Vis. 140. (ix) By its means they have faith (saddahanti), or it itself is the having of faith, or it is just the act of having faith (saddahana), thus it is faith (saddhā).

N: The Tīka explains that the accompanying dhammas are conditioned by the predominant influence of confidence. When there is such condition it is said in conventional language (vohāro) that a person has confidence.

Text Vis.: Its characteristic is having faith, or its characteristic is trusting.

N: As to the characteristic of having faith, the Tīka adds that it is confidence in an object worthy of confidence ((saddheyavattuno).

This will be further explained with reference to the proximate cause.

Text Vis.: Its function is to clarify, like a water-clearing gem, or its function is to enter into, like the setting out across a flood (cf. Sn. 184).

N: The *Expositor* (I, Part IV, Chapter I, 119) states about saddha:

<... It has purifying or aspiring as its characteristic. As the water-purifying gem of the universal monarch thrown into water causes solids, alluvia, waterweeds and mud to subside and makes the water clear, transparent and undisturbed, so faith arising discards the hindrances, causes the corruptions to subside, purifies the mind and makes it undisturbed: the mind being purified, the aspirant of noble family gives gifts, observes the precepts, performs the duties of "uposatha" and commences bhāvanā.>

As to the function of entering into, like the setting out across a flood, the *Expositor* explains this as the characteristic of "aspiring", by means of a simile. A crowd standing on both banks of a great river full of crocodiles, monsters, sharks and ogres, is afraid to

cross over. A hero crosses the river and repels the dangerous animals with his sword, and leads the crowd in crossing over.

The Tīka explains that entering into (pakkhandanaṃ) is entering into the object because of decision. Because of confidence one is decisive as to the performing of kusala.

Text Vis.: It is manifested as non-fogginess,

N: The Tīka explains that it removes impurity of the accompanying dhammas, or that its function is the purifying of a person, and thus, its function is purifying (pasādana). In Pali the term pasāda that is used here means both clearness and confidence.

Text Vis.: or it is manifested as decision.

N: The Tīka explains lack of confidence that is akusala as faithlessness when there are occasions for confidence, and as wrong decision (micchādhimutti). Whereas the opposite of faithlessness is decision, resolution that is pure. The Tīka states that this is not the same as adhimokkha, determination, that is among the ‘what-so-evers’ or supplementary factors, yevapannakas, mentioned in the list of dhammas in the Dhammasangani. Here, the term resolution (adhimutti) is used to describe the manifestation of faith or confidence in wholesomeness. The determination or resolution that is among the what-so-evers can arise with cittas of the four jātis.

As we have seen, the what-so-evers are: zeal (desire), resolution, attention (bringing to mind), specific neutrality.

Vis. text: Its proximate cause is something to have faith in.

N: The Tīka explains: the Triple Gem, kamma and its fruit are objects of confidence. As understanding develops, confidence in the Buddha, the Dhamma and the Sangha grows. When one develops right understanding and reaches stages of insight, there is direct understanding of kamma and vipāka and one becomes firmly convinced of the truth that kamma brings its appropriate result.

Text Vis: or its proximate cause is the things beginning with hearing the Good Dhamma (saddhamma) that constitute the factors of stream-entry.[63]

Note 63 taken from the Tīka: The four factors of stream entry (see S.v,347) are waiting on good men, hearing the Good Dhamma, wise attention, and practice in accordance with the Dhamma. Again they are: absolute confidence in the Buddha, the Dhamma, and the Sangha, and possession of noble virtue (S.v,343).

N: The sotāpanna has unshakable confidence in the Triple Gem, and he is endowed with ariyan virtue. He cannot transgress the five precepts and he cannot commit akusala kamma that produces an unhappy rebirth.

Text Vis.: It should be regarded as a hand [because it takes hold of profitable things], as wealth (Sn. 182), and as seed (Sn. 77).

N: It is like wealth because it supports the accomplishment of all that is beneficial. It is like a seed because it leads to the deathless, nibbāna; as the Tīka explains, the deathlessness (amata) is its fruit.

Confidence is an indriya, a controlling faculty. It governs the accompanying dhammas, citta and cetasikas, in its quality of purifying and of confiding in kusala. It overcomes lack of confidence in kusala, without confidence kusala citta and its accompanying cetasikas could not arise. The *Atthasalini* (I, Part IV, Chapter I, 119) states: <From the overcoming of lack of faith, faith is a controlling faculty in the sense of predominance, or in its characteristic of decision it exercises lordship (over associated states).>

N: The Expositor, in the same passage, also states that confidence is the forerunner of all kinds of kusala. When we see the benefit of kusala we apply ourselves with confidence to whatever type of kusala there is an opportunity for.

As we have seen, the four factors of stream entry (see S.v,347) are waiting on good men, hearing the Good Dhamma, wise attention, and practice in accordance with the Dhamma are a proximate cause for confidence. Thus, confidence in the Dhamma begins with association with the right friend and listening to the Dhamma. When we understand that the Path is the development of understanding of the reality appearing at the present moment, our confidence in the Buddha's teaching of satipaṭṭhāna grows.

140. saddahanti etāya, sayam vā saddahati, saddahanamattameva vā esāti saddhā. sā saddahanalakkhaṇā, okappanalakkhaṇā vā, pasādanarasā udakappasādakamaṇi viya, pakkhandanarasā vā oghuttaraṇo viya. akālussiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā, saddheyavattupadaṭṭhānā, saddhammassavanādisotāpattiyāṅga- (dī0 ni0 3.311; sam0 ni0 3.5.1001) padaṭṭhānā vā, hatthavittabījāni viya daṭṭhabbā.

Tīka:

464. Saddahanti etāyāti saddahanakiriyāya pavattamānānaṃ dhammānaṃ tatha ādhipaccabhāvena saddhāya paccayatam dasseti. Tassā hi dhammānaṃ tathāpaccayabhāve sati puggalo saddahatīti vohāro hoti. Saddahanam saddheyavattuno pattiyāyanam, tam lakkhanam etissāti saddahanalakkhaṇā. Okappanalakkhaṇāti anupavisitvā evametanti kappanalakkhaṇā. Kālussiyamalam vidhametvā sampayuttānam, puggalasseva vā pasādanam anāvilabhāvakarānam raso etissāti pasādanarasā. Pakkhandanam adhimuccanavasena ārammaṇassa anupavisanaṃ. Akālusabhāvo akālussiyam, anāvilabhāvoti attho. Pasādanīyatṭhānesu pasādaviparītam akusalam assaddhiyam, micchādhimutti ca, tappaccanīkova pasādabhūto vatthugato nicchayo adhimutti, na yevāpanakādhimokkho. Ratanattayam, kammaṃ, kammaphalaṅca saddheyavattthu.

Sappurisasamsevanasaddhammasavanayonisomanasikāradhammānudhammapaṭṭipattiyo

sotāpattiyaṅgāni. Kusaladhammānaṃ ādāne hattham viya, sabbasampattisampadāne vittam viya, amatakasiphalapalane bījam viya datṭhabbā.

141. saranti tāya, sayam vā sarati saraṇamattameva vā esāti sati. sā apilāpanalakkhaṇā, asamosarasā, ārakkhapaccupaṭṭhānā, visayābhimukhabhāvapaccupaṭṭhānā vā, thirasaññāpadatṭhānā, kāyādisatipaṭṭhānapadatṭhānā vā. ārammaṇe da.lhapatitṭhitattā pana esikā viya, cakkhudvārādirakkhaṇato dovāriko viya ca datṭhabbā.

Intro:

Sati, mindfulness, is a sobhana cetasika, arising with each sobhana citta. It remembers, is non-forgetful of what is wholesome. The Text uses the word saraṇa, remembering, but this cetasika is different from saññā, recognition or remembrance, which arises with each citta.

Text Vis.: 141. (x) By its means they remember (saranti), or it itself remembers, or it is just remembering (saraṇa), thus it is 'mindfulness' (sati).

N: As to the words, they remember (saranti), this refers to the accompanying dhammas that are conditioned by sati. Just as the Vis. states in the case of saddhā: by means of it they have faith.

The Tīka explains that the accompanying dhammas are conditioned by the predominant influence of sati. When there is such condition it is said in conventional language (vohāro) that a person 'remembers'.

N: He remembers, is non-forgetful of what is wholesome.

Text Vis. : It has the characteristic of not wobbling. [64]

Note 64 (from the Tīka). 'Apilāpana' (not wobbling") is the steadying of an object, the remembering and not forgetting it, keeping it as immovable as a stone instead of letting it go bobbing about like a pumpkin in water'.

Text Vis. : Its function is not to forget.

N: Sati is steadfast with regard to an object, it is non-forgetful.

Whenever there is an opportunity for dāna, sīla or bhāvanā, sati is non-forgetful, it does not let such an opportunity pass.

Sati prevents us from committing evil deeds. Sīla is not only abstention from akusala but it also includes helping others by action or speech. When sati arises we do not neglect the opportunity to help others.

There is sati with bhāvanā. Bhāvanā includes samatha and vipassanā. Sati is non-forgetful of the meditation subject of samatha and non-forgetful of the object of vipassanā: a nāma or rūpa appearing at the present moment.

Text Vis. : It is manifested as guarding,

N: The Tīka refers to Gradual Sayings, Book of the Tens, X, 20: “By guarding mindfulness he is composed of mind” (“Satārakkhena cetasā”ti). The Co to this sutta refers to the sati of the arahat who accomplishes the function of guarding the three doors all the time.

These are the doors of action, speech and mind. The Co explains that he guards those, no matter he walks, stands, sleeps or is awake.

Text Vis.: or it is manifested as the state of confronting an objective field.

N: The Tīka explains that sati does not go elsewhere and that by it the object of citta is confronted.

When there is sati there is no agitation or distraction from the object that is experienced at that moment. When the object is experienced by kusala citta with sati the citta is intent on dāna, sīla or bhāvanā.

Text Vis.: Its proximate cause is strong perception (thirasaññā).

N: Firm remembrance is the proximate cause of sati. When one listens to the Dhamma and considers it again and again there can be firm remembrance of what one has heard, and thus, there are conditions for the arising of sati which is mindful of the nāma or rūpa appearing at the present moment.

Text Vis. : or its proximate cause is the foundations of mindfulness concerned with the body, and so on (see M. Sutta 10).

N: The four Applications of Mindfulness include all nāmas and rūpas that can be the objects of mindfulness. When they have become the objects or bases for sati they are the proximate cause of mindfulness.

The four Applications of Mindfulness remind us that nāma and rūpa occurring in daily life are the objects of mindfulness. We are reminded to be aware of nāma and rūpa no matter whether we are walking, standing, sitting or lying down. Also when akusala citta arises it can be object of mindfulness, it is classified under the Application of Mindfulness of citta. One should learn to see citta in citta and not take akusala citta for self.

Text Vis.: It should be regarded, however, as like a pillar because it is firmly founded, or as like a door-keeper because it guards the eye-door, and so on.

N: Mindfulness guards the doors of the senses and the mind-door. Whenever there is mindfulness of visible object that appears and this is realized as only a rūpa appearing through the eyedoors, we are not infatuated by this object, there are no lobha, dosa or moha on account of it.

Mindfulness is an indriya, a "controlling faculty", a "leader' of the citta and accompanying cetasikas in its function of heedfulness, of non-forgetfulness of what is wholesome. We read in the *Expositor* ((I, Part IV, Ch I< 147):

<... It exercises government (over associated states) in the characteristic of presenting or illuminating the object- this is the faculty of mindfulness.>

As the Tīka explains, sati does not go elsewhere but confronts the object that presents itself. Sati does not move away from the present object, it is steadfast like a pillar. Mindfulness is non-forgetful of the object, and understanding (paññā) has the function of knowing it as it is.

Right Mindfulness is one of the Path-factors and it is among the factors leading to enlightenment.

Tīka: 465. Saranti t̄ayāti saraṇakiriyaṃ pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena satiyā paccayataṃ dasseti. Tassā hi dhammānaṃ tathāpaccayabhāve sati taṃsamaṅgipuggalo saratīti vohāro hoti. Udaḥ alābu viya pilavitvā gantūṃ adatvā pāsāṇassa viya niccalassa ārammaṇassa ṭhapanāṃ saraṇaṃ asammuttatākaraṇaṃ apilāpanaṃ. Sammosapaccanīkaṃ kiccaṃ asammo, na sammosābhāvamattaṃ. ñSatārakkhena cetasāti (a. ni. 10.20) vacanato ārakkhapaccupaṭṭhānā. Aññato āgantvā cittavisaye abhimukho bhavati etāyāti visayābhimukhabhāvo, sati. Satiyā vatthubhūtā kāyādayova kāyādisatipaṭṭhānāni, sati eva vā purimā pacchimāya padaṭṭhānaṃ.

"The Path of Purification" (Visuddhimagga) Ch. XIV

142. kāyaduccaritādīhi hiriyatīti hirī. lajjāyetaṃ adhivacanaṃ. tehiyeva ottappatīti ottappaṃ. pāpato ubbegassetāṃ adhivacanaṃ. tattha pāpato jigucchanaḥakkhaṇā hirī. uttāsanalakkhaṇaṃ ottappaṃ. lajjākārena pāpānaṃ akaraṇarasā hirī. uttāsākārena ottappaṃ. vuttappakāreneva ca pāpato saṅkocanapaccupaṭṭhānā etā, attagāravaparagāravapadaṭṭhānā. attānaṃ garuṃ katvā hiriyā pāpaṃ jahāti kulavadhū viya. paraṃ garuṃ katvā ottappena pāpaṃ jahāti vesiyā viya. ime ca pana dve dhammā lokapālakāti (a0 ni0 1.2.9) daṭṭhabbā.

Intro: Visuddhimagga XIV, 142, Hiri and Ottappa.

Hiri, moral shame, and ottappa, fear of blame, are two sobhana cetasikas that accompany each sobhana citta. Kusala citta cannot arise without hiri and ottappa which see the danger and disadvantage of akusala.

Hiri is translated in the Vis. as conscience, whereas in other texts it is translated as shame. The Vis. uses the term conscientious scruples (hiriyati) with reference to hiri, but hiri is not worry that is associated with aversion.

Ottappa is translated in the Vis. as shame, whereas in other texts it is translated as fear of blame. Ottappa is not fear or anxiety which is the akusala cetasika dosa. It is a sobhana cetasika which sees the danger of akusala.

Text Vis.: 142. (xi)-(XII) It has conscientious scruples (hiriyati) about bodily misconduct, etc., thus it is conscience (hiri). This is a term for modesty.

N: Hiri is ashamed about bodily misconduct, misconduct through speech and mind. As to modesty or shame (lajjā), the Tīka adds that it has disgust (of evil).

Text Vis.: It is ashamed (ottappati) of those same things, thus it is 'shame' (ottappa). This is a term for anxiety about evil.

Herein, 'conscience' has the characteristic of disgust at evil, while 'shame' has the characteristic of dread of it.

N: Hiri has disgust at evil, and the Tīka adds that it sees evil as dung.

According to the Tīka (Vis. XIV, XXXVĪ), ahirika, shamelessness, is like a pig that does not abhor dung.

Ottappa has dread, and the Tīka adds that it sees evil as heat. It sees the danger of burning oneself. According to the Tīka (Vis. XIV, XXXVĪI), anottappa, disregard of blame, is like a moth that is attracted to fire.

Text Vis. : 'Conscience' has the function of not doing evil and that in the mode of modesty, while 'shame' has the function of not doing it and that in the mode of dread. They are manifested as shrinking from evil in the way already stated. Their proximate causes are self-respect and respect of others [respectively].

N: The Tīka explains that the proximate cause of hiri is selfrespect, because it has a subjective origin, and oneself is the predominant influence. The proximate cause of ottappa is respect for others, because it has an external origin and the world is the predominant influence.

This is said for the sake of explanation of these two different cetasikas. But the Tīka emphasizes that they are not dissociated from each other. Also hiri sees the danger of evil. The Tīka emphasizes that both hiri and ottappa are the guardians of the world. It refers to the "Gradual Sayings" Book of the Threes, Ch IV, § 40, Dominance (ĪI, 4, §40). This sutta explains that there are three kinds of dominant influence (adhipati): of oneself, of the world and of Dhamma.

Text Vis.: A man rejects evil through 'conscience' out of respect for himself, as the daughter of a good family does...

N: The Expositor (I, Part IV, Ch I, 125) explains that one may be ashamed of evil when one considers one's birth, age, courage and moral strength, and wide experience. One does not want to act in a childish way or like a fool.

Text Vis.: he rejects evil through 'shame' out of respect for another, as a courtesan does.

N: One rejects evil because one respects one's teacher, one does not want to be blamed by wise people or one's fellowmen. Or one sees the danger of the undesirable result of evil, an unhappy rebirth or unpleasant experiences through the senses.

Text Vis.: But these two states should be regarded as the guardians of the world (see A.i,51).

N: The Vis. refers to the *Gradual Sayings* (I, Book of the Twos, Chapter I, 9).

We read that if moral shame and fear of blame would not protect the world there would be promiscuity between people, even between relatives, as exists "among goats and sheep, fowls and swine, dogs and jackals". That is why moral shame and fear of blame are called the "guardians of the world".

When there are no shame and fear of blame even as to gross defilements, one lives like an animal.

There are hiri and ottappa which makes someone shrink from gross akusala, but one may also see the danger and disadvantages of akusala that is less gross, such as useless speech or unkind thoughts. We see the Buddha's great compassion when he laid down rules for the monk to help him to see danger even in the slightest faults.

As understanding develops we can see the disadvantages of all degrees of akusala cittas. Hiri and ottappa can become more refined. We learn to see the danger of ignorance of dhammas. When there is forgetfulness of the namas and rupas that appear, hiri and ottappa may arise that see the danger of accumulating ever more ignorance, one sees the danger of the continuation in the cycle of birth and death.

When kusala citta with right understanding arises of the dhamma that appears now, it is accompanied by confidence, saddhā, sati, hiri and ottappa, and many other sobhana cetasikas. These are all needed to support the citta with right understanding.

Tīka:

Kāyaduccaritādīhīti hetumhi karaṇavacanam. Hiriyatīti lajjākārena jigucchati. Tehiyevāti kāyaduccaritādīhiyeva. Ottappatīti ubbijjati. Hirī pāpadhamme gūtham viya passantī jigucchatīti āha ipāpato jigucchanalakkhaṇā hirīti. Ottappam te uṇham viya passantam tato uttasatīti vuttam iuttāsālakkaṇam ottappanīti. Vuttappakārenāti lajjākārena, uttāsākārena ca. Attagāravapadaṭṭhānā hirī ajjhattasamuṭṭhānatāya, attādhipatitāya ca. Paragāravapadaṭṭhānam ottappam bahiddhāsamuṭṭhānatāya, lokādhipatitāya ca. Tamevattham pākaṭataram kātuṃ iattānam hīti-ādi vuttam. Ajjhattasamuṭṭhānādītā ca hiri-ottappānam tattha tattha pākaṭabhāvena vuttā, na panetesam kadāci aññamaññavippayogā. Na hi lajjanam nibbhayam, pāpabhayam vā alajjanam atthīti. Lokapālakāti ettha idveme, bhikkhave, sukkā dhammā lokam pālentīti (a. ni. 2.9; itivu. 42) suttapadam attādhipati, lokādhipatibhāve ca iso attānamyeva adhipatiṃ karitvā, so lokamyeva adhipatiṃ karitvāti (a. ni. 3.40) ca suttapadāni āharitvā vattabbāni.

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143. na lubbhanti tena, sayam vā na lubbhati, alubbhanamattameva vā tanti alobho. adosāmohe supi ese va nayo. tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhāvalakkhaṇo vā kamaladale jalabindu viya. apariggaharaso muttabhikkhu viya, anallīnabhāvapaccupaṭṭhāno asucimhi patitapuriso viya.

adoso acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā anukūlamitto viya, āghātavinayaraso, pari.lāhavinayaraso vā candanaṃ viya, sommabhāvapaccupaṭṭhāno puṇṇacando viya.

amoho yathāsabhāvapaṭivedhalakkhaṇo, akkhalitapaṭivedhalakkhaṇo vā kusaliṣāsakhittausupaṭivedho viya, visayobhāsanaraso padīpo viya. asammohapaccupaṭṭhāno araṇṇagatasudesako viya. tayopi cete sabbakusalānaṃ mūlabhūtāti daṭṭhabbā.

Tika:

467. Yasmā lobhapaṭipakkho alobhoti ye dhammā tena sampayuttā, taṃsamaṅgino vā sattā tena na lubbhanti, sayam kadācīpi na lubbhateva, atthato vā alubbhanākāro eva ca hoti, tasmā vuttam ṇa lubbhantīti-ādi. Ese va nayoti ṇa dussanti tenāīti-ādinā kārakattayajanaṃ atidisati. Agedho agijjhaṇaṃ anabhikaṅkhaṇaṃ. Alaggabhāvo anāsattatā. Apariggaho kassaci vatthuno mamattavasena asaṅgaho. Anallīno bhāvo adhippāyo etassāti anallīnabhāvo. Evaṇhi upamāya sameti.

468. Caṇḍikassa bhāvo caṇḍikkaṃ, kopo. Tappaṭipakkho acaṇḍikkaṃ, abyāpādo. Avirodho aviggaho. Anukūlamitto anuvattako. Vinayarasoti vinayanaraso. Sommabhāvo mejjanavasena hilādanīyatā.

469. Dhammānaṃ yo yo sabhāvo yathāsabhāvo, tassa tassa paṭivijjhaṇaṃ yathāsabhāvapaṭivedho. Akkhalitaṃ avirajjhivā paṭivedho akkhalitapaṭivedho. Visayassa obhāsaṇaṃ tappaṭicchādakasammohandhakāraavidhamaṇaṃ visayobhāsaṇaṃ. Katthacīpi visaye asammuyhanākāreneva paccupaṭṭhati, sammohapaṭipakkhatāya vā tadabhāvaṃ paccupaṭṭhapaṭīti asammohapaccupaṭṭhāno.

Intro:

Each kusala citta has to be accompanied by alobha, non-attachment, and adosa, non-aversion, and it may or may not be accompanied by amoha or paññā. The sobhana hetus are the foundation or support of kusala citta, they are like the roots of a tree which are its foundation and its means of obtaining nourishing sap.

The Visuddhimagga deals here with the three sobhana hetus, since it mentions all the cetasikas included in the khandha of formations that accompany the first type of mahākusala citta, mahākusala citta accompanied by paññā.

No matter whether we perform dāna or sīla, the kusala citta has to be accompanied by alobha and adosa and it may be accompanied by amoha as well. For bhāvanā, mental development, which includes samatha and vipassanā, amoha is indispensable.

Text Vis.: 143. (XIII)-(xv) By its means they are not greedy (na lubbhanti), or it

itself is not greedy, or it is just the mere not being greedy (alubbhana), thus it is 'non-greed (alobha).

N: The Tīka refers to the expression 'By its means they are not greedy'. Alobha is the opposite of greed or attachment. It itself is not greedy and it conditions the accompanying dhammas to be non-greedy. Or, beings endowed with non-greed are not greedy, the Tīka explains.

Text Vis: The same method applies to 'non-hate' (adosa) and 'non-delusion' (amoha) [na dussanti, adussana=adosa, and na muyhanti, amuyhana = amoha (see par. 171,161)]. Of these, 'non-greed' has the characteristic of the mind's lack of desire for an object, or it has the characteristic of non-adherence, like a water drop on a lotus leaf.

N: A water drop glides off a lotus leaf without affecting it. Evenso, alobha is not affected by any object that is experienced.

Text Vis.: Its function is to not lay hold, like a liberated bhikkhu. It is manifested as a state of not treating as a shelter, like that of a man who has fallen into filth.

N: As to 'not laying hold' (apariggaho), the Tīka explains that this is non-attachment, non-attachment to anybody's property that could arise due to selfish clinging (mamatta). The liberated bhikkhu, the arahat, is not attached to any object, he has eradicated all forms of lobha. He is completely free from all defilements. Someone who has fallen into a cesspool does not consider that as a refuge, he sees it as a danger.

N: The Pali terms of alobha, adosa and amoha can help us to be more precise with regard to the characteristics of dhammas, but we should not merely remember the terms. We should realize the characteristics of the dhammas represented by these terms, as they occur in daily life. Through satipatṭhāna we can learn when the dhamma that adheres to an object appears, and when the dhamma that does not adhere, thus, alobha, appears. There are many shades and degrees of alobha. When we apply ourselves to dāna, sīla and bhāvana we do not think of our own comfort and pleasure.

When one develops samatha one sees the disadvantages of clinging to sense objects and one's aim is to be removed from them. The development of vipassanā leads to detachment from all objects. Through vipassanā dhammas will be seen as they really are: impermanent, dukkha and non-self, and clinging is eradicated stage by stage. The arahat is truly liberated from all clinging.

Vis. Text:

'Non-hate' has the characteristic of lack of savagery, or the characteristic of non-opposing, like a gentle friend.

N: The Tīka adds to savagery (caṇḍika), anger (kopo). It explains that the opposite of that is lack of savagery, non-illwill. Non-opposing means not quarreling (aviggaho). The characteristic of dosa is harshness, whereas the characteristic of adosa is gentleness, like a gentle friend. We can learn the difference when these cetasikas appear in our daily life.

Text Vis.: Its function is to remove annoyance, or its function is to remove fever, as sandalwood does.

It is manifested as agreeableness, like the full moon.

N: The Tīka explains agreeableness: it is assured of gladness due to affection (mejjana). Non-aversion, adosa, has many shades and degrees. Adosa directed towards living beings is loving kindness, mettā. Adosa with regard to an object that is not a living being can be described as patience. There can be patience with regard to unpleasant objects such as heat, cold, or bodily pain. When others act in an inappropriate way or indulge in wrong speech, we can have adosa, patience, instead of irritation. When we understand that akusala citta arises because it is conditioned by the latent tendencies, we shall have more mettā and compassion for others.

Adosa assists dāna, sīla and bhāvanā. When we abstain from akusala which harms other beings, it is an act of kindness. We do not think of our own comfort, but we are intent of other beings' welfare. We need patience for samatha and vipassanā. If we are annoyed about lack of progress this will counteract mental development.

As we read in the Tīka with regard to agreeableness: 'it is assured of gladness due to affection (mejjana).' When we abstain from speaking harsh words, we have mettā. We should remember that kusala sīla leads to non-remorse, to gladness, happiness and calm.

Text Vis.: 'Non-delusion' has the characteristic of penetrating [things] according to their individual essences,

N: yatthāsabhavo: according to their own (distinct) nature.

The Tīka explains that amoha (or paññā) penetrates any dhamma according to its own nature.

Text Vis.: or it has the characteristic of sure penetration, like the penetration of an arrow shot by a skilful archer.

Tīka: sure penetration, penetration without fail.

Text Vis.: Its function is to illuminate the objective field, like a lamp.

N: Illumination of the object means, the destruction of the darkness of delusion which conceals that, as the Tīka explains.

Text Vis. : It is manifested as non-bewilderment, like a guide in a forest.

N: It is the opposite to delusion with regard to the object. It penetrates the characteristic of the object that appears, it knows it as it is.

text Vis.: The three should be regarded as the roots of all that is profitable.

Understanding is a controlling faculty, an indriya, in the sense of predominance since it overcomes ignorance (*Atthasalini* I, Book I, Part IV, Chapter 1, 122) It exercises government over the associated dhammas (the citta and cetasikas it accompanies) by the characteristic of vision, that is, the realization of the three characteristics of impermanence, dukkha and anattā. The *Atthasalini* states further on (in the same section) that understanding has as characteristic illuminating and understanding. It states (123) that just as a clever surgeon knows which food is suitable and which is not, understanding knows states as "moral or immoral, serviceable or unserviceable, low or exalted, black or Pure..."

Understanding is indispensable for the development of samatha. If it is not known when kusala citta with calm arises and when akusala citta with attachment to calm, samatha cannot be developed.

Right understanding of realities, samma-ditṭhi, is a factor of the Eightfold Path which has to be developed together with the other factors of the eightfold Path so that it can penetrate the four noble Truths. The object of right understanding which is not lokuttara, supramundane, but "lokiya", mundane, is the nama or rupa appearing at the present moment. The object of right understanding which is lokuttara is nibbāna.

As we read in the Visuddhimagga and Tika, delusion conceals the true nature of dhammas, but paññā illuminates it. When wrong view, ditṭhi arises, there is also moha, delusion. Moha is ignorant of dhammas and wrong view interpretes the dhammas that are experienced in the wrong way, as lasting and as self. Through direct mindfulness and understanding of the dhamma that appears at the present moment, its characteristic can be known as it really is.

The Book of Analysis (Vibhanga, Ch 12, § 525) gives many synonyms of sampajañña, here translated as awareness, such as: <light of wisdom, lustre of wisdom, splendour of wisdom, jewel of wisdom, absence of dullness, truth investigation, right view.>

In the same section it quotes the text about the bhikkhu who is mindful and aware, when approaching, departing, looking ahead, looking around, bending or stretching,... eating, drinking, chewing tasting, etc. This reminds us to develop satipaṭṭhāna, the only way leading to the destruction of darkness and the illumination of objects so that their true nature can be penetrated.

We are bound to be absorbed in the situations of our daily life which may cause distress, but through paññā all such moments can be seen as impersonal elements arising because of conditions.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 144.

Intro:

In the following paragraphs, the Visuddhimagga deals with six pairs of sobhana cetasikas that arise with each sobhana citta. Of each pair one cetasika is a quality pertaining to the accompanying cetasikas (kāya or the mental body), and one a quality pertaining to citta. They perform their functions so that kusala citta and cetasikas can apply themselves to dāna, sīla or bhāvana. They are indispensable for the performing of kusala, they support the kusala citta, each in their own way.

The first pair is tranquillity of body, kāya-passaddhi, and tranquillity of citta, citta-passaddhi. Tranquillity or calm is not only necessary for samatha, but it has to accompany each kusala citta. Calm is opposed to restlessness, uddhacca, which prevents the arising of kusala citta. When there are conditions for kusala citta, calm performs its function while it accompanies kusala citta. There is no need to aim for calm first as a condition for kusala citta. It arises already when kusala citta arises.

The Commentary to the 'Abhidhammattha Sangaha' (T.A. p 64) mentions that calm of cetasikas also conditions bodily phenomena: <Moreover, tranquillity, etc., of consciousness brings about a state of tranquillity, etc., of only consciousness, but tranquillity of the body brings about these states of the material body also by virtue of pervading the refined materiality arising from it; in order to make this point as well, their twofold nature is stated.>

Text Vis. : (xvi)-(xvī) The tranquilizing of the body is 'tranquility of the body'. The tranquilizing of consciousness is 'tranquility of consciousness'. And here 'body' means the three [mental] aggregates, feeling, [perception and formations] (see Dhs.40).

N: The Tīka explains that tranquilizing (passambhanam) means the calming of anxiety. It states that the term body, kāyo, denotes a group, and it refers to the Dhammasangani which mentions the tranquillity of the khandhas of feeling, remembrance (saññā) and the formations. With reference to these three khandhas that include the cetasikas, the word body, kāyo, is used.

Text Vis.: But both tranquility of the body and of consciousness have, together, the characteristic of quieting disturbance of the body and of consciousness.

N: The Tīka refers here to anger or impetuosity (sārambho).

This is a term for the defilements of restlessness etc. which are a condition for unpleasant feeling. Restlessness or agitation accompanies each akusala citta. Worry or regret, kukkuccha, arises together with citta rooted in dosa, and this is accompanied by unpleasant feeling. At the moment of dosa-mūlacitta one is disturbed and anxious, not calm. But tranquillity quiets such disturbances or anxieties.

Text Vis.: Their function is to crush disturbance of the [mental] body and of consciousness.

They are manifested as inactivity and coolness of the [mental] body and consciousness.

N: Kāya passadhi, calm of body, has the function of calming cetasikas, and citta passadhi has the function of calming citta.

The Tīka explains that by crushing disturbance they are manifested as being unwavering, without agitation and as coolness.

Text Vis.: Their proximate cause is the [mental] body and consciousness. They should be regarded as opposed to the defilements of agitation, etc., which cause unpeacefulness in the [mental] body and in consciousness.

N: As to the expression the defilements of agitation, etc., the Tīka explains these as the defilements with agitation or restlessness (uddhacca) as the foremost, or, that all defilements to begin with restlessness are included.

When one performs dāna which also includes the appreciation of someone else's kusala, there are calm of citta and cetasikas. One is not disturbed by stinginess or jealousy, defilements that are accompanied by unpleasant feeling.

When one observes sīla, one is not disturbed by remorse, there is calm.

In samatha calm is developed to a high degree so that jhāna can be attained.

Calm suppresses the hindrances and it is opposed to restlessness, uddhacca.

The aim of samatha is to be free from sense impressions that are bound up with defilements. Right understanding is necessary for the development of calm, there has to be precise understanding of the characteristic of calm so that it is known when kusala citta with calm arises and when there is attachment to calm.

There is also calm in the development of insight. When there is right understanding of nāma and rūpa, the six doors are guarded at that moment.

One is not disturbed by unwholesome thoughts about persons and situations when right understanding of dhammas is developed, one begins to see them as impersonal elements devoid of self.

Calm is one of the factors of enlightenment. As right understanding develops, the enlightenment factor of calm develops as well. Insight leads to the eradication of defilements. The arahat has reached the highest calm that cannot be disturbed anymore by defilements.

144. kāyassa passambhanam kāyapassaddhi. cittassa passambhanam cittapassaddhi.

kāyoti cettha vedanādayo tayo khandhā. ubhopi panetā ekato katvā

kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo,

kāyacittadarathanimaddanarasā, kāyacittānam aparipphandanasītibhāvapaccupaṭṭhānā,

kāyacittapadaṭṭhānā. kāyacittānam avūpasamakaraudhaccādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Tīka:

Passambhanam darathavūpasamo. Kāyasaddo samūhavācī, so ca kho vedanādikkhandhattayavasenāti āha ikāyoti cettha vedanādayo tayo khandhāti. Tenevāha itattha katamā tasmim samaye kāyapassaddhi hoti? Yā tasmim samaye vedanākkhandhassāti-ādi (dha. sa. 40). Daratho sārambho, domanassapaccayānam uddhaccādihikānam kilesānam, tathāpavattānam vā catunnam khandhānam etaṃ adhvacanam. Darathanimmaddanena pari.lāhaparipphandavirahito sītibhāvo aparipphandasītibhāvo. Uddhaccappadhānā kilesā uddhaccādikilesā, uddhaccam vā ādim katvā sabbakilese saṅgaṇhāti. Sesesupi eseva nayo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 145

Text Vis.:145. (xvii)-(xix) The light (quick) state of the [mental] body is 'lightness of the body'. The light (quick) state of consciousness is 'lightness of consciousness'. They have the characteristic of quieting heaviness in the [mental] body and in consciousness. Their function is to crush heaviness in the [mental] body and in consciousness.

The Tīka explains heaviness as slowness or sluggishness. It states that this designates sloth and torpor or the four nāmakkhandhas that occur in that way.

Text Vis.: They are manifested as nonsluggishness of the [mental] body and of consciousness.

Tīka: They are opposed to sluggishness, they are not merely absence of sluggishness.

Text Vis.: Their proximate cause is the [mental] body and consciousness. They should be regarded as opposed to the defilements of stiffness and torpor, which cause heaviness in the [mental] body and in consciousness.

N: When there are sloth and torpor one has no energy for kusala. Lightness (lahutā) of cetasikas and of citta are opposed to the mental heaviness of sloth and torpor and the other defilements. One may feel too tired to perform any kind of kusala. Lightness of cetasikas and citta support the kusala citta so that it is gentle and light, and at such a moment all sluggishness, mental heaviness and tiredness are gone. When someone needs help one is able to react quickly, and have alertness to doing what is beneficial. One does not waste an opportunity for dana, sila or bhāvanā. Mental lightness supports the kusala citta in the development of insight. It supports citta to be alert and non-forgetful of nāma and rūpa that appear.

145. kāyassa lahubhāvo kāyalahutā. cittassa lahubhāvo cittalahutā. tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimaddanarasā, kāyacittānam adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. kāyacittānam garubhāvakarathinamidhādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Tīka: Garubhāvo dandhatā, thinamiddhādhikānaṃ, tathāpavattānaṃ vā catunnaṃ khandhānaṃ etaṃ adhivacanaṃ. Dandhatāya paṭipakkho adandhatā, na dandhatāya abhāvamattaṃ.

Vis. 146:

146. Text Vis.: (xx)-(xxi) The malleable state of the [mental] body is 'malleability of the body'. The malleable state of consciousness is 'malleability of consciousness'. They have the characteristic of quieting rigidity in the [mental] body and in consciousness.

N: The Tīka states that hardness, thaddha, or rigidity, thambho, are terms for wrong view and conceit etc., or for the four nāmakhandhas that exert themselves in that way.

Text Vis.: Their function is to crush stiffening in the [mental] body and in consciousness. They are manifested as nonresistance.

N: The Tīka explains that by crushing stiffness they manifest themselves by being free of obstruction with regard to whatever object, or that they cause the accompanying dhammas to be non-resistant (appaṭighāta) in that way.

Text Vis.: Their proximate cause is the [mental] body and consciousness. They should be regarded as opposed to the defilements of views, conceit (pride), etc., which cause stiffening of the [mental] body and of consciousness.

N: Pliancy (muduta) of citta and cetasikas perform their function in assisting kusala citta. They suppress mental rigidity. When someone is stubborn in clinging to wrong view there is mental rigidity, one is not openminded to the Dhamma. Because of conceit he may not want to listen to true Dhamma and thinks that his opinion is the best. Malleability or pliancy suppresses such mental rigidity and causes the citta to be non-resistant, openminded to the Truth of Dhamma.

146. kāyassa mudubhāvo kāyamudutā. cittassa mudubhāvo cittamudutā. tā kāyacittatthambhavūpasamalakkhaṇā, kāyacittathaddhabhāvanimaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā. kāyacittānaṃ thaddhabhāvakaradiṭṭhimānādikilesapaṭipakkhabhūtāti daṭṭhabbā.

Tīka; Thaddhabhāvo thambho, diṭṭhimānādhikānaṃ, tappadhānānaṃ vā catunnaṃ khandhānametaṃ nāmaṃ. Thaddhabhāvanimmaddanato eva katthaci ārammaṇe appaṭihatākārena paccupaṭṭhanti, sampayuttānaṃ vā tattha appaṭighātaṃ paccupaṭṭhāpentīti appaṭighātapaccupaṭṭhānā.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 147

Text Vis.: (xXII)-(xXIII) The wieldy state of the [mental] body is 'wieldiness of body'. The wieldy state of consciousness is 'wieldiness of consciousness'.

N: Wieldiness, kammaññatā, is workableness, readiness for wholesome action.

Text Vis: They have the characteristic of quieting unwieldiness in the [mental] body and in consciousness. Their function is to crush unwieldiness in the [mental] body and in consciousness.

N: The Tīka explains unwieldiness as non-application to dāna, sīla and other meritorious deeds. It refers to the defilements, beginning with sense desire (kāmacchandā). Or unwieldiness pertains to the four akusala nāmakhandhas that are striving in that way.

When one is overcome by sense desire or aversion, there is mental unwieldiness. Wieldiness is indispensable for any kind of kusala.

Text Vis.: They are manifested as success in making (something) an object of the [mental] body and consciousness.

N: They assist the citta in experiencing an object with wholesomeness, they cause it to succeed in what is beneficial.

Text Vis.: As bringing trust in things that should be trusted in and as bringing susceptibility of application to beneficial acts, like the refining of gold, they should be regarded as opposed to the remaining hindrances, etc., that cause unwieldiness in the [mental] body and in consciousness.

N: As to the remaining hindrances, the Tīka refers to sense desire etc., and this implies also the hindrance of ill-will (vyāpāda).

The Tīka explains that wieldiness brings confidence in the objects that one should have confidence in since it subdues attachment and since it causes one to proceed with ease. It is opposed in particular to the hindrances of sense desire and aversion.

The Tīka elaborates on the simile about the purity of gold. Just as gold that has impurities removed is smooth and can be molded into an ornament, even so when defilements are removed there can be patient application to beneficial conduct.

N: Wieldiness goes together with saddhā, confidence in the Dhamma, confidence in wholesomeness. Kusala citta is resilient and smooth, also when the circumstances of life are difficult. Kusala citta is wieldy like purified gold and it can be shaped to any kind of kusala for which there is an opportunity. It can apply itself to dāna, sīla and bhāvanā. One can have confidence in the benefit of satipaṭṭhāna and develop right understanding of any dhamma that appears, even if it is unpleasant or unwholesome. In this way one takes one's refuge in the Dhamma with confidence.

147. kāyassa kammaññabhāvo kāyakammaññatā. cittassa kammaññabhāvo
cittakammaññatā. tā kāyacittākammaññabhāvavūpasamalakkhaṇā,
kāyacittākammaññabhāvanimaddanarasā, kāyacittānaṃ
ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā. kāyacittānaṃ
akammaññabhāvakarāvasesanīvaraṇādipaṭipakkhabhūtā, pasādanīyavatthūsu pasādāvahā,
hitakiriyaṣu viniyogakkhamabhāvāvahā suvaṇṇavisuddhi viyāti daṭṭhabbā.

Tīka:

Kammaṇi sādhu kammaññaṃ, na kammaññaṃ akammaññaṃ, tassa bhāvo
akammaññabhāvo, dānasīlādipuññakiriyaṃ ayogyatā. Atthato
kāmacchandādisaṃkilesadhammā, tappadhānā vā cattāro akusalakkhandhā.
Kammaññabhāveneṇa sampannākārena ārammaṇassa gahaṇaṃ ārammaṇakaraṇasampatti.
Vuttāvasesā kāmacchandādayo, tadekaṭṭhā ca saṃkilesadhammā avasesanīvaraṇādayo.
Vinibandhanimmaddanena sukhappavattihetutāya pasādanīyavatthūsu pasādāvahā.
Suvaṇṇavisuddhi viyāti yathā suvaṇṇavisuddhi apagatakā.lakā
alaṅkāravikativiniyogakkhamā, evamayampi saṃkilesavigamena
hitakiriyaṣuviniyogakkhamā.

The Path of Purification" (Visuddhimagga) Ch. XIV, 148.

Text Vis.:(xxiv)-(xxv) The proficient state of the [mental] body is
'proficiency of body'. The proficient state of consciousness is
'proficiency of consciousness'. They have the characteristic of
healthiness of the [mental] body and of consciousness. Their function is
to crush unhealthiness of the [mental] body and of consciousness.

N: The Tīka explains unhealthiness or sickness as lack of confidence (assaddhiya,
faithlessness). It states that by crushing unhealthiness, there is no corruption.

Text Vis.: They are manifested as absence of disability. Their proximate cause is the
[mental] body and consciousness. They should be regarded as opposed to
faithlessness, etc., which cause unhealthiness in the [mental] body and
in consciousness.

N: When there is proficiency of body and proficiency of consciousness, there is freedom
from evil (nirādinava). That is why they are manifested as freedom from evil. They are
the condition for skill and competence in kusala whenever there is an opportunity for
kusala such as helping other people where help is needed, or encouraging them to the
performance of kusala.

They are opposed to lack of confidence, that is, confidence in dāna, sīla and mental
development. There may be lack of confidence when one does not see progress in the
development of paññā, and then there is sickness of citta and cetasikas. Proficiency or

health of citta and cetasikas assists kusala citta in being opposed to mental sickness so that there is courage and confidence in the development of paññā. As we have seen, also wieldiness (kammaññatā) brings confidence in the objects that one should have confidence in. The six pairs and all the sobhana cetasikas that are enumerated have to assist the first type of mahā-kusala citta that is accompanied by paññā.

148. kāyassa pāguññabhāvo kāyapāguññatā. cittassa pāguññabhāvo citta-pāguññatā. tā kāyacittānaṃ agelaññabhāvalakkhaṇā, kāyacittagelaññanimaddanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā. kāyacittānaṃ gelaññakarāsaddhiyādipaṭipakkhabhūtāti datṭhabbā.

Tīka:

Kāyacittānaṃ gelaññaṃ, assaddhiyādi, tadekaṭṭhā ca pāpadhammā. Gelaññapaṭipakkho agelaññaṃ tabbhāvo lakkhaṇaṃ etāsanti agelaññabhāvalakkhaṇā. Yathāvuttagelaññanimaddaneneva natthi etāsaṃ ādīnavo doso, na vā etā ādīnaṃ kapaṇaṃ vanti pavattantīti nirādīnavā, tenākārena paccupaṭiṭṭhanti, taṃ vā sampayuttesu paccupaṭṭhapentīti nirādīnavapaccupaṭṭhānā.

Vis:

149. kāyassa ujukabhāvo kāyujukatā. cittassa ujukabhāvo cittujukatā. tā kāyacittājjavalakkhaṇā, kāyacittakuṭilabhāvanimaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. kāyacittānaṃ kuṭilabhāvakaramāyāsāṭṭheyyādipaṭipakkhabhūtāti datṭhabbā.

Text Vis. Ch XIV, 149: (xxvi)-(xxvī) The straight state of the [mental] body is 'rectitude of body'. The straight state of consciousness is 'rectitude of consciousness'. They have the characteristic of uprightness of the [mental] body and of consciousness. Their function is to crush tortuousness in the [mental] body and in consciousness. They are manifested as non-crookedness.

N: The Tīka explains that it also causes the manifestation of non-crookedness, uprightness, in the accompanying dhammas.

Text Vis: Their proximate cause is the [mental] body and consciousness. They should be regarded as opposed to deceit, fraud, etc., which cause tortuousness in the [mental] body and in consciousness.[note 65]

N.: The Tīka explains that deceit (māya) has the characteristic of concealing existing corruptions and that fraud (sāṭṭheyya) has the characteristic of showing non-existing good qualities.

We read in the “Book of Analysis (Ch 17 §804): <Therein, what is deceit (māya)? Herein, a certain one having performed wrong action with the body, having performed wrong action with speech, having performed wrong action with the mind, to hide that (action) evokes an evil wish; he wishes thus, “May no-one know me.”...>

We read in its Commentary, the Dispeller of Delusion (Ī, Ch 17, 2422): <Because of covering up existing faults it is deceit (māya) like the conjuring (māya) which is a deluding of the eye. The state of one who deceives is māyāvitā (“deception”). Having done evil, because of covering it up again beings persist (āsaranti) in transgression (aticca) because of that, is accāsarā (“exaggeration”). It cheats (vañceti) because of showing [it] otherwise by body, speech and thought, is vañcanā (“cheating”)...

2423: In the description of sātheyya (“fraudulence”), sāṭho (“a fraud”) is one who does not speak rightly because of making a show of non-existent qualities.>

Uprightness or sincerity is indispensable for each kind of kusala. If there is no truthfulness one will deceive oneself into believing that one performs kusala whereas in reality one has selfish motives. For the development of insight it is necessary to know what one has understood and what one does not understand yet. If one deludes oneself nāma and rūpa cannot be known as they are.

The Tīka summarizes the six pairs of tranquillity, lightness, malleability, wieldiness, proficiency and rectitude. They all assist sobhana citta and its accompanying cetasikas so that citta and cetasikas are alert, healthy and efficient in performing kusala. They are classified as six pairs, one pertaining to citta and one pertaining to the mental body, cetasikas. The Tīka gives another reason why they are classified as twofold.

Note 65, taken from the Tīka:

'And here by tranquilization, etc., of consciousness only consciousness is tranquilized and becomes light, malleable, wieldy, proficient and upright. But with tranquilization, etc., of the [mental]body also the material body is tranquilized, and so on. This is why the twofoldness of states is given by the Blessed One here, but not in all places' (Pm.489).

N: Thus we see that the good qualities of tranquillity, lightness etc. also condition bodily phenomena.

Tīka:

Kāyasambandhī, cittasambandhī ca ujubhāvoti lakkhitabbatāya kāyacitta-ajjavalakkhaṇā. Kāyacittānaṃ naṅgalasīsacandakoṭīgomuttavaṅkatāsāṅkhātānaṃ kuṭilabhāvānaṃ nimmaddanato kāyacittakuṭilabhāvanimmaddanarasā. Tato eva sabbathāpi ajimhabhāvena paccupatiṭṭhanti, sampayuttānaṃ vā ajimhatam paccupaṭṭhapentīti ajimhatāpaccupaṭṭhānā. ìSantadosapaṭicchādanalakkhaṇā māyā, asantaḡuṇasambhāvanalakkhaṇam sātheyyanīti evam vuttā tadākārappavattā akusalā khandhā, tadekaṭṭhā ca saṃkilesadhammā māyāsātheyyādikā. Ettha ca cittapassaddhi-ādīhi cittameva passaddham, lahu, mudu, kammaññaṃ, paḡuṇam, uju ca hoti. Kāyapassaddhi-ādīhi pana rūpakāyopi. Tenevettha bhagavatā dhammānaṃ duvidhatā vuttā, na sabbattha.

Text Vis. 150: (xxvīi) 'Zeal' (desire) is a term for desire to act.

N: The Tīka states that chanda desires an object and that by the term kāma chanda, sensuous clinging, also tanhā is denoted.

Chanda, zeal or desire, is among the “particulars”, the cetasikas that do not arise with every citta. Chanda can be of the four jātis of kusala, akusala, vipāka and kiriya. In this context of the Visuddhimagga it arises with mahā-kusala citta accompanied by paññā. The Tīka explains that it also denotes zeal of energy or effort, and that it is a term for desire to act (kattukāmatā). It refers to the Book of Analysis, Analysis of Right Striving (Ch 8, §391). This text deals with the four right efforts: <And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the non-arising of evil bad states that have not arisen?...>

The text explains ‘wish’, chanda: <That which is wish, act of wishing, desire to do, good, righteous wish.>

Its commentary, the “Dispeller of Delusion” Ch 8, §1399 states:<For this zeal is of many kinds and various aspects as zeal of craving (tanhāchanda), zeal of [wrong] view (diṭṭhichanda), zeal of energy (viriyachanda), zeal for the Law (dhammacchanda). In this instance, “profitable zeal for the Law which is desire to act” is intended as “zeal for the Law” among these.>

Text Vis. : So that zeal has the characteristic of desire to act. Its function is scanning for an object.

N: The desire to act is with relation to an object, it wishes to take hold of an object, as the Tīka states.

In this case, this is the object of kusala, namely, dāna, sīla, samatha or vipassanā.

Text Vis.: It is manifested as need for an object. That same [object] is its proximate cause. It should be regarded as the extending of the mental hand in the apprehending of an object.

N: When it searches for an object for itself, as is its function, it also conditions the accompanying dhammas which have one and the same object.

Tīka: Therefore he said ‘It should be regarded as the extending of the mental hand in the apprehending of an object.’ When this has arisen with kusala dhammas it is called kusala chanda, because it has originated from right attention (yoniso manasikāra).

N: When there is right attention to the object, the javana cittas are kusala and thus accompanied by kusala chanda.

We read in the Co to the Abhidhammatha Sangaha (T.A. p. 57) which translates chanda as purpose: <Purpose (chanda) is being purposeful; it is the state of wanting an object. It has the characteristic of desiring to act. Thus it is said that it is like the reaching out of the hand of consciousness to take hold of an object. At the time of offering alms, it is wanting

something that can be offered, like an archer wanting to take up arrows in order to shoot.>

We may appreciate the benefit of generosity, *dāna*, but *chanda* is needed to act accordingly. *Kusala chanda* assists the *kusala citta* to actually apply the Dhamma in our life. This is *Dhammachanda*, zeal of Dhamma.

We read in the “Dispeller of Delusion” (Ch 8, §1401) in the section of arousing right effort, about the arousing of *chanda* : <Furthermore, one who effects zeal “induces zeal; one effecting it continuously “produces [zeal]”. One who rouses it again when it has fallen due to some obstacle “rouses” it; one who keeps it continually on foot “arouses” it. One who makes it evident “brings it about”; one who brings it about with unhesitancy, with unreluctance and with unreservedness “brings it into being”.>

We are bound to meet obstacles in the development of *vipassanā*, due to our defilements. But this text is a reminder not to lose courage, but to continue developing understanding of the realities that appear in daily life. It should be without hesitation, without reluctance, without reserve, no matter whether the objects are pleasant or unpleasant, *kusala dhamma* or *akusala dhamma*. This is the zeal of Dhamma, *Dhammachanda*.

150. *chandoti kattukāmatāyetaṃ adhivacanaṃ. tasmā so kattukāmatālakkaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno, tadevassa padaṭṭhānaṃ. ārammaṇaggahaṇe ayaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo.*

Tīka:

471. *Chandanaṃ chando, ārammaṇena atthikatā. ìChando kāmoṭi-ādīsu (vibha. 564) pana taṇhāpi vuccati, ìchandaṃ janeti vāyamaṭṭi-ādīsu (vibha. 432) vīriyampīti tato nivattanatthaṃ ìkattukāmatāyetaṃ adhivacanaṇīti vuttaṃ. Kattukāmatā vuccati karaṇicchā. Cetasikassa ca dhammassa sārammaṇattā karaṇicchā nāma ālambanassa ālambitukāmatāmukheneva hotīti ārammaṇakaraṇicchālakkaṇo chando kattukāmatālakkaṇo vutto. Tenevāha ìārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhānoṭi ca. Yadaggena paṇāyaṃ attano ārammaṇapariyesanaraso, tadaggena sampayuttānampi hotiyeva ekārammaṇatāya tena tesam. Tenevāha ìārammaṇaggahaṇe cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabboṭi. Svāyaṃ kusalesu uppanno kusalacchandoti vuccati yonisomanasikārasamuṭṭhānattā.*

151. *adhimuccanaṃ adhimokkha. so sannitṭhānalakkaṇo, asaṃsappanaraso, nicchayaṃ paccupaṭṭhāno, sannitṭheyyadhammapadaṭṭhāno, ārammaṇe niccalabhāvena indakhīlo viya daṭṭhabbo.*

Visuddhimagga Ch XIV, 151, Resolution.

Intro: *Adhimokkha*, resolution, is among the six *cetasikas* which are the “particulars”, arising with *cittas* of the four *jātis*, but not with every *citta*. In this context of the

Visuddhimagga it assists, together with the other sobhana cetasikas, the mahā-kusala citta that is accompanied by paññā.

As we have seen (Vis. Ch XIV, 133) resolution is among the four cetasikas called ‘or-whatever-dhammas’ or supplementary factors (yevāpanaka). They are not expressively mentioned in the list of the Dhammasangani. The others are: wish-to-do (chanda), attention (manasikāra) and evenmindedness (tatramajjhata).

Text Vis.151: (xxix) The act of resolving [66] is 'resolution'. It has the characteristic of conviction.

Tīka: Note 66. ' "The act of resolving" should be understood as the act of being convinced (sanniṭṭhāna) about an object, not as trusting (pasādana)' (Pm.489).

N: The Tīka to Vis. par. 140, about confidence (saddhā), explains lack of confidence that is akusala as faithlessness when there are occasions for confidence, and as wrong decision (micchādhimutti). Whereas the opposite of faithlessness is decision, resolution that is pure. The Tīka states that this is not the same as adhimokkha, determination. In the context of saddhā the term resolution (adhimutti) is used to describe the manifestation of faith or confidence in wholesomeness.

The Tīka explains further about the difference between resolution and confidence. Resolution, adhimokkha, is decisiveness as to the object that is experienced; it is the absence of undecisiveness with regard to akusala kamma such as killing or kusala kamma such as generosity. But confidence, saddhā, is resolution with regard to those dhammas that one should confide in. These are the Triple Gem, kamma and its fruit and the factors of streamwinning, beginning with association with a good friend.

Text Vis.: Its function is not to grope.

N: The Tīka explains that non-groping is the opposite of groping or wavering that is compared to a child's undecisive conduct which thinks, "shall I do this or not?"

When there is an opportunity for dāna, there may be undecisiveness; one may not be sure whether one will be generous or not. Whereas, when there is wholesome adhimokkha, it is firmly convinced about the benefit of dāna and it supports the accompanying dhammas to engage in generosity.

Text Vis.: It is manifested as decisiveness.

N: Resolution cannot arise together with moha-mūlacitta accompanied by doubt. When one has doubts about the Buddha's enlightenment and his teaching of Dhamma leading to enlightenment, one cannot practise what he taught.

Text Vis.:Its proximate cause is a thing to be convinced about.

N: Its proximate cause is a dhamma one should be convinced about. Since in this context resolution is a sobhana cetasika accompanying mahā-kusala citta, its object can be dāna, sīla or mental development that includes samatha and vipassanā. Those are dhammas fit to be convinced about.

Text Vis.: It should be regarded as like a boundary-post owing to its immovableness with respect to the object.

N: A boundary post was firmly set into the ground at the gates of a city to obstruct the entry of the enemy (T.A. p. 57).

Conclusion: Determination performs its function together with the other sobhana cetasikas, such as confidence, sati and kusala chanda. We can have the firm and steadfast determination to listen to the Dhamma and develop satipaṭṭhāna. If we only want to listen a few times our determination is not firm enough and we may vacillate and become disheartened because of our defilements. Resolution is a cetasika, a dhamma that arises when there are the appropriate conditions. When understanding sees the benefit of the development of the Path leading to the end of defilements, there can be the steadfast resolution to develop satipaṭṭhāna together with all kinds of kusala.

As we read, resolution should be regarded as a boundary-post that obstructs the entry of the enemy since it is immovable with respect to the object. One may be in difficult circumstances and suffer from sickness and pain, but these do not need to distract us from the development of paññā.

Tīka:

472. Adhimuccanaṃ ārammaṇe sannitṭhānavasena veditabbaṃ, na pasādanavasena.

Yathā tathā vā hi ārammaṇe nicchayanaṃ adhimuccanaṃ anadhimuccantassa pañātipātādīsu, dānādīsu vā pavattiyā abhāvā, saddhā pana pasādanīyesu pasādādhimokkhāti ayametesam viseso. Voṭṭhabbanaṃ pana yathā santīrite atthe nicchayanākārena pavattitvā parato ttamānānaṃ tathā pavattiyā paccayo hoti. Yadi evaṃ, vicikicchāsampayuttesu kathanti? Tesampi ekamseneva saṃsappanākārassa paccayatāya datṭhabbaṃ. Dārakassa viya ito cito ca saṃsappanassa ñkarissāmi na karissāmīti anicchayassa paṭipakkhakiyā asamsappanaṃ, yesu cittuppādesu ayaṃ sannitṭhānalakkhaṇo adhimokkho, tesam ārammaṇadhammo eva sannitṭheyyadhammo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 152, Attention, manasikāra.

Intro: Attention is a "universal", it is among the seven cetasikas that accompany each citta. It can be of the four jātis that are kusala, akusala, vipāka and kiriya.

In this context of the Visuddhimagga it assists, together with the other sobhana cetasikas, the mahā-kusala citta that is accompanied by paññā.

As we have seen (Vis. Ch XIV, 133) attention is among the four cetasikas called 'or-whatever-dhammas' or supplementary factors (yevāpanaka). They are not expressively mentioned in the list of the Dhammasangani.

The term manasikāra, attention, denotes the cetasika manasikāra as well as two kinds of citta, namely, the five-door adverting-consciousness and the mind-door adverting-consciousness. This will be explained further.

Text Vis.: (xxx) It is the maker of what is to be made, it is the maker in the mind (manamhi kāro), thus it is 'attention' (bringing-to-mind--manasi-kāra).

N: The Tīka elaborates further on the Pali term manasikāra, attention. As to the maker in the mind, manamhi kāro, it is the maker of the object in the mind.

We read in the Co. to the Abhidhammattha Sangaha (T.a. p. 56): <An act (kāra) is an activity (karaṇa). It has the characteristic of bringing the mind to the object.>

Text Vis.: It makes the mind different from the previous [life-continūm] mind, thus it is attention.

Tīka: The previous mind is the bhavangacitta, life-continūm.

N: Here the Vis. refers to the cittas that are called manasikāra. The manasikāra which is the sense-door advertingconsciousness is the first citta of a sense-door process, succeeding the bhavangacitta.

All bhavanga-cittas experience the same object as the rebirth-consciousness, and they do not arise in a process of cittas. They do not experience objects that are impinging on the six doors.

The sense-door advertingconsciousness is completely different from the bhavanga-citta and it experiences a different object. It experiences an object impinging on one of the sense-doors.

The manasikāra which is the mind-door adverting-consciousness is followed by javana cittas, which are kusala cittas or akusala cittas in the case of non-arahats.

Text Vis.: It has three ways of doing this: as the controller of the object, as the controller of the cognitive series, and as the controller of impulsions.

N: Thus, there are three kinds of manāsikāra, attention. One kind is manasikāra cetasika, called, the regulator of the object, and two kinds are cittas. The five-door adverting-consciousness regulates the sense-door process of cittas, since it is the first citta of a sense-door process after the bhavanga-cittas and the mind-door adverting consciousness regulates the javana cittas, since it is succeeded by javana cittas.

Text Vis. : Herein, the controller of 'the object' is the maker in the mind, thus it is 'attention'. That has the characteristic of conducting (sāraṇa). Its function is to yoke associated states to the object. It is manifested as confrontation with an object.

N: As to the manifestation of confrontation with an object, the Tīka explains that it is different from sati that also confronts an object.

The Tīka explains that the manifestation of sati is confrontation with an object because of non-forgetfulness.

As we read about sati in Vis. XIV, 141:< or it is manifested as the state of confronting an objective field. > Sati is non-forgetful of wholesomeness, of dāna, sīla and bhāvanā.

However, the manifestation of attention, mānasikāra, is joining (associated states) to the object.

Text Vis.: Its proximate cause is an object. It should be regarded as the conductor (sārathi) of associated states by controlling the object, itself being included in the formations aggregate.

N: Like a charioteer steers thorough-bred horses, it leads the associated dhammas towards the object. The cetasika manasikāra is included in saṅkhārakkhandha, the formations aggregate, whereas the two cittas that are also called manasikāra, are included in viññāṇakkhandha, the aggregate of consciousness, as the Tīka states.

Text Vis. : 'Controller of the cognitive series' is a term for five-door adverting (70). 'Controller of impulses' is a term for mind-door adverting (71). These last two are not included here.

N: Thus, the cetasika manasikāra is called regulator of the object, ārammaṇapaṭipādaka.

In this context of the Visuddhimagga manasikāra cetasika leads the accompanying dhammas to the object in the wholesome way. It assists the mahā-kusala citta that is accompanied by paññā together with the other sobhana cetasikas, such as confidence, sati, wish-to-do, and resolution for kusala. They each perform their own function in the performing of dāna, the observing of sīla, the development of samatha and of vipassanā.

As a charioteer, sobhana manasikāra conducts in a skilfull way the accompanying citta and cetasikas to the object of wholesomeness.

Attention is conditioned by the citta and cetasika it accompanies and at each moment there is a different attention. It arises and falls away with the citta it accompanies.

For the development of samatha, there has to be right attention to the different cittas that arise. One has to know precisely when the citta is pure kusala and when there is attachment to calm, otherwise calm cannot be developed.

For the development of vipassanā, there also has to be right attention to the object that appears. When there is mindfulness of a nāma or a rūpa, right attention conducts the citta and cetasikas to the present object. At that moment paññā, right understanding, can further develop.

Nina.

152 . kiriyā kāro. manamhi kāro manasikāro. purimamanato visadisamanam karotītipi manasikāro. svāyam ārammaṇapaṭipādako, vīthipaṭipādako, javanapaṭipādakoti tippakāro. tattha ārammaṇapaṭipādako manamhi kāroti manasikāro. so sāraṇalakkhaṇo, sampayuttānam ārammaṇe saṃyojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, ārammaṇapadaṭṭhāno. saṅkhārakkhandhapariyāpanno, ārammaṇapaṭipādakattena sampayuttānam sārathi viya daṭṭhabbo. vīthipaṭipādakoti pana pañcadvārāvajjanassetam adhivacanam. javanapaṭipādakoti manodvārāvajjanassetam adhivacanam. na te idha adhippetā.

Tīka:

473. Kiriyā kāroti kārasaddassa bhāvasādhanatamāha. Manamhi kāroti manasi ārammaṇassa karaṇam. Yena hi mano ārammaṇe karīyati ārammaṇenassa saṃyojanato, tato eva tena ārammaṇampi manasi karīyatīti. Purimamanatotī bhavaṅgamanato. Visadisamananti vīthijavanam manam karotīti manasikārasāmaññaena vīthijavanapaṭipādake dasseti.

Sampayuttadhamme ārammaṇābhimukham sārento viya hotīti manasikāro sāraṇalakkhaṇo vutto. Satiyā asammussanavasena visayābhimukhabhāvapaccupaṭṭhānatā, manasikārassa pana saṃyojanavasena ārammaṇābhimukhabhāvapaccupaṭṭhānatāti ayametesam viseso. Ārammaṇapaṭipādakassa saṅkhārakkhandhapariyāpannatāvacanam itaramanasikārānam tadaññakkhandhapariyāpannatāmattam jotetīti tathājotitam tam viññānakkhandhe otāretvā dassetum ivīthipaṭipādakoṭi-ādi vuttam.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 153.

Intro:

Equanimity, tatramajjhataṭṭā, is a sobhana cetasika that accompanies each sobhana citta. It is also denoted as upekkhā, but it should not be confused with the kind of upekkhā that is indifferent feeling. Tatramajjhataṭṭā is sa.khārakkhandha, the aggregate of formations, whereas indifferent feeling is vedanākkhandha.

Text Vis. : (xxx) 'Specific neutrality' (tatra-majjhataṭṭā--lit. 'neutrality in regard thereto') is neutrality (majjhataṭṭā) in regard to those states [of consciousness and consciousness-concomitants arisen in association with it]. It has the characteristic of conveying consciousness and consciousness-concomitants evenly.

N: The Tīka explains that it causes the associated dhammas to proceed in a balanced way, each according to their own functions.

It compares equanimity to a king who holds court and sits silently, causing diligent people to perform their own functions in the proceedings of justice.

Text Vis.: Its function is to prevent deficiency and excess.

N: The Tīka explains that it conditions the proceeding (of associated dhammas) without sluggishness and without agitation, and thus it inhibits deficiency and excess.

Text Vis.: or its function is to inhibit partiality.

N: The Tīka explains that when there is partiality (pakkhapāto), one thinks: ‘this is inferior work, this is more superior work.’

Impartiality inhibits such partiality.

Whatever the object is, equanimity views it with impartiality and conditions the associated dhammas to perform their own functions with regard to the object. At such a moment there is no aversion towards it, no dislike, nor is there attachment to it.

We read in the Co. to the “Abhidhammattha Sangaha” (T.A. p. 331): “Equanimity has the characteristic of keeping balance in the face of what is desired and undesired.”

Text Vis.: It is manifested as neutrality. It should be regarded as like a conductor (driver) who looks with equanimity on thoroughbreds progressing evenly.

N:

Together with the other sobhana cetasikas, equanimity supports kusala citta. When there is an opportunity for dāna, it inhibits partiality: there is no idea of wanting to give to this person but not to that person. There is no expectation of gains and favours.

When there is an opportunity for sīla one abstains from akusala with equanimity. One does not want to harm or hurt others, even when it is hard to abstain from akusala and one has to endure some discomfort. One sees the benefit of kusala and has confidence in it and one does not think of one’s own wellbeing.

Equanimity supports kusala sīla when one hears abusive speech and one abstains from retorting it with harsh speech. At such a moment there is no aversion or conceit, no impatience. There is evenmindedness and impartiality towards the object that is experienced.

For the development of samatha and vipassanā one needs equanimity so that one is not impatient with regard to the result of one’s practice. Equanimity is a condition that there is not sluggishness nor over-exertion.

As we read, it causes the associated dhammas to proceed evenly, in a balanced way, just as a charioteer who looks with equanimity on thoroughbreds progressing evenly.

In the development of vipassanā, one learns that in the absolute sense, there are no persons, no situations, only dhammas appearing through the six doors. Through equanimity one will gradually learn to view the object with impartiality, no matter it is

pleasant or unpleasant. Equanimity supports the citta and cetasikas to have wise attention to the object.

Through equanimity there will be no selection of the object of awareness. All dhammas, no matter whether they are kusala or akusala, are equally suitable for being objects of understanding.

Equanimity is one of the factors leading to enlightenment. It develops together with paññā. When right understanding of dhammas grows, there will be more equanimity towards them.

153. tesu dhammesu majjhataṭṭatā tatramajjhataṭṭatā. sā cittacetāsikānaṃ samavāhitalakkhaṇā, ūnādhikatānivāraṇarasā, pakkhapātupacchedanarasā vā, majjhatabhāvapaccupaṭṭhānā, cittacetāsikānaṃ ajjupekkhanabhāvena samappavattānaṃ ājānīyānaṃ ajjupekkhakasārathi viya daṭṭhabbā.

Tīka:

474. Tesu dhammesūti yesu dhammesu sayamaṃ uppannā, tesu attanā sampayuttesu cittacetāsikadhammesu. Anārammaṇattepi hi tesu samappavattesu udāsinabhāvato itatramajjhataṭṭatāti vuccati. Samavāhitalakkhaṇāti samaṃ avisamaṃ yathāsakakiccesu pavattanalakkhaṇā. Udāsinabhāvena pavattamānāpi hesā sampayuttadhamme yathāsakakiccesu pavatteti, yathā rājā tuṅhī nisinnopi atthakarāṇe dhammaṭṭhe yathāsakakiccesu appamatte pavatteti. Alīnānuddhatapavattipaccayatā ūnādhikatānivāraṇarasā, kiccavasena cetamaṃ vuttaṃ. Yadi evamaṃ, saha-jātādhipatino kathanti? Tampi tassā kiccameva. Yamaṃ saha-jātadhammānaṃ adhipatibhāvoti, tassāpi tathāpavattanamevāti nāyamaṃ doso. idamaṃ nihīnakiccaṃ hotu, idamaṃ atirekatarakiccaṃ iti evamaṃ pakkhapātavasena viya pavatti pakkhapāto, taṃ upacchindantī viya hotīti adhippāyo.

The four 'or-whatever-states' are these:

(xxvii) zeal (desire), (xxix) resolution, (xxx) attention (bringing to mind), (xxxii) specific neutrality.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 154, 155.

Intro: Among the sobhana cetasikas that arise with the first type of mahā-kusala citta accompanied by paññā, there are five inconstant (aniyata) cetasikas and these are: (xxXII) compassion, (xxXIII) gladness, (xxxiv) abstinence from bodily misconduct, (xxxv) abstinence from verbal misconduct, (xxxvi) abstinence from wrong livelihood.

As we read in the Vis. (Ch XIV, 133): <These last arise sometimes [but not always], and when they arise they do not do so together.>

Text Vis.154: (xxXII)-(xxXIII) 'Compassion' and 'gladness' should be understood as given in the Description of the Divine Abodes (Ch.IX,92,94,95), except that those are of the fine-material sphere and have attained to absorption, while these are of the sense sphere. This is the only difference.

N: Compassion (karuṇa) and gladness (sympathetic joy, muditā) accompany the mahākusala citta when there is an opportunity for their arising. They do not arise at the same time.

They are directed towards living beings. Compassion has the characteristic of wanting to allay someone else's suffering. There may also be aversion about someone's suffering, but that is not compassion.

Sympathetic joy is the appreciation of someone else's good fortune or his wholesome qualities. At that moment there is no jealousy.

Text Vis.: Some, however, want to include among the inconstant both lovingkindness and equanimity. That cannot be accepted for, as to meaning, non-hate itself is lovingkindness, and specific neutrality is equanimity.

N: The cetasikas adosa and tatramajjhataṭṭā (equanimity), arise with every sobhana citta. Thus, they are not among the inconstant cetasikas.

They are among the four divine abidings when they have the specific qualities of mettā and equanimity that are directed towards living beings.

154. karuṇāmuditā ca brahmavihāraniddese (visuddhi0 1.262) vuttanayeneva veditabbā. kevalañhi tā appanāppattā rūpāvacarā, imā kāmāvacarāti ayameva viseso. keci pana mettupekkhāyopi aniyatesu icchanti, taṃ na gahetabbaṃ. atthato hi adosoyeva mettā, tatramajjhattupekkhāyeva upekkhāti.

Tīka:

īAniyatesu icchantīti iminā cetasikantarabhāvena icchantīti dasseti. Adosoyeva mettā. Tathā hi soyeva imettā mettāyanāīti-ādinā (dha. sa. 1062) niddiṭṭho. Upekkhāti yaṃ upekkhaṃ mettāya saddhiṃ parikappenti, sā tatramajjhattupekkhāyeva.

Text Vis. 155: (xxxiv)-(xxxvi) 'Abstinence from bodily misconduct': the compound kāyaduccaritavirati resolves as kāyaduccaritato virati; so also with the other two. But as regards characteristic, etc., these three have the characteristic of non-transgression in the respective fields of bodily conduct, etc.;

N: The Tīka elaborates on the objects of transgression as being someone else's life, wealth or spouse.

It is misconduct to take the life, possessions or spouse of someone else.

Text Vis.: they have the characteristic of not treading there, is what is said.

N: Abstinence from wrong speech, wrong action and wrong livelihood do not tread on each other's field. Thus, when there is abstinence from wrong speech, there is not at the same time abstinence from wrong action. Each citta has only one object at a time.

The three abstinenes are also called right speech, right action and right livelihood.

Text Vis.: Their function is to draw back from the fields of bodily misconduct, and so on. They are manifested as the not doing of these things. Their proximate causes are the special qualities of faith, conscience, shame, fewness of wishes, and so on. They should be regarded as the mind's averseness from evil-doing.

N: When one of the abstinenes arises with mahā-kusala citta, there are also confidence in wholesomeness, shame of akusala and fear of blame, and many other sobhana cetasikas. When there is fewness of wishes, one does not think of one's own gain or well-being, and this is also a proximate cause for abstention from evil.

The Tīka explains the difference between abstention from evil, virati, and shame and fear of blame, hiri and ottappa.

Hiri and ottappa do not commit evil because of disgust (jigucchana).

The Visuddhimagga Ch XIV, 142, states about hiri and ottappa: <Herein, 'conscience' (hiri) has the characteristic of disgust at evil, while 'shame' (ottappa) has the characteristic of dread of it. >

The Tīka explains that the three virati cetasikas draw back from evil because of gentleness (soracca). When the the citta is gentle and kind, one will not cause any harm to others; one will respect another being's life, one will not take away his property and one will not commit adultery since that causes sorrow to someone else.

One may abstain from evil conduct, not because one thinks that one has to follow rules, but because one has loving-kindness and gentleness towards other beings. One takes their welfare to heart.

We may be inclined to take abstention from evil for self, but we should remember that virati is a sobhana cetasika that arises with kusala citta when there are the right conditions. It arises just for a moment and then falls away immediately. It does not belong to anyone.

The virati cetasikas do not arise with vipākacittas, since they are the actual abstinenes, and they do not arise with the kiriyacittas of the arahat since he has eradicated all akusala. The virati cetasikas that may accompany mahā-kusala citta do so only one at a time. However, all three virati cetasikas accompany the lokuttara citta, and their object is nibbāna. When they accompany the lokuttara magga-citta, they eradicate the bases of wrong doing.

155. kāyaduccaritato virati kāyaduccaritavirati. esa nayo sesāsupi. lakkhaṇādito panetā tissopi kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā, amaddanalakkhaṇāti vuttaṃ hoti. kāyaduccaritādivatthuto saṅkocanarasā, akiriyapaccupaṭṭhānā, saddhāhirottappāpicchatādiguṇapadaṭṭhānā, pāpakiriyato cittassa vimukhabhāvabhūtāti daṭṭhabbā.

Tīka:

475. Kāyaduccaritādivatthūnanti parapāṇaparadhanapara-itthi-ādīnaṃ. Amaddanaṃ maddanapaṭipakkhabhāvo. Kāyaduccaritādivatthuto saṅkocanakiriyāpadesena kāyaduccaritādito eva saṅkocanakiriyā vuttāti daṭṭhabbaṃ. Na hi viratiyo duccaritavatthuno akiriyapaccupaṭṭhānā yujjanti, atha kho duccaritassa, viratīnañca soraccavasena saṅkocanaṃ, akiriyānañca hirottappānaṃ jigucchanādivasenāti ayametesam viseso.

op 24-04-2005 04:13 schreef Tep Sastri op tepsastri@yahoo.com:

> I am interested in the non-transgression characteristic of the 'abstinence
> from bodily misconduct' (kāyaduccaritavirati) -- the Commentary
> sounds as if this mind's averseness from evil-doing is permanent.

N: As Larry explained: <"the viratis[abstinences] are operative only on an occasion when one intentionally refrains from a wrong mode of conduct for which an opportunity has arisen". >

Thus, when there is an opportunity for transgressing, the viratis may operate, provided there are the right conditions for them. They are cetasikas, thus, very momentary.

T: But

> since it is just a sankhata dhamma, it has to fall away sooner or later.
> Therefore, in order to make kāyaduccarita virati look permanent (not
> treading),...

N: Not treading refers to the fact that the three viratis each have their own field, that is all. One does not tread on the field of the other. Thus, when there is abstinence from bad speech, there is not at the same time abstinence from wrong action. Each citta only has one object at a time.

T: is it necessary that the monk has to constantly condition

> the "proximate causes" (faith, conscience, shame, fewness of wishes,
> and so on) such that they continue to arise all the time? But such effort
> must be very demanding.

N:The proximate causes arise with the mahā-kusala citta. One of the three viratis, if it arises, arises with the mahā-kusala citta and, as we have seen, that citta is also supported by many sobhana cetasikas, such as faith, conscience, shame, non-attachment.

There is no person who can constantly condition wholesome qualities. They depend on the right conditions. Each of them is very momentary, a cetasika accompanying kusala citta that falls away immediately. But, as Larry explains, they are accumulated so that there are conditions for their arising again.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 156.

Intro:

The Visuddhimagga gives a summary of the eight mahā-kusala cittas and deals with the sobhana cetasikas accompanying them. The eight mahā-kusala cittas are:

- 1) accompanied by pleasant feeling, connected with wisdom, unprompted
- 2) accompanied by pleasant feeling, connected with wisdom, prompted
- 3) accompanied by pleasant feeling, without wisdom, unprompted
- 4) accompanied by pleasant feeling, without wisdom, prompted
- 5) accompanied by indifferent feeling, connected with wisdom, unprompted
- 6) accompanied by indifferent feeling, connected with wisdom, prompted
- 7) accompanied by indifferent feeling, without wisdom, unprompted
- 8) accompanied by indifferent feeling, without wisdom, prompted

The Vis. XIV, 131, mentions the 'constant' (niyata or fixed) cetasikas of the khandha of formations accompanying the first type of mahā-kusala citta. They are:

(i) contact, (ī) volition, (īi) applied thought, (iv) sustained thought, (v) happiness (interest), (vi) energy, (vī) life, (vīi) concentration, (ix) faith, (x) mindfulness, (xi) conscience, (XII) shame, (XIIIi) non-greed, (xiv) non-hate, (xv) non-delusion, (xvi) tranquility of the [mental] body, (xvī) tranquility of consciousness.

Furthermore there are the six pairs:

(xvīi) lightness of the [mental] body, (xix) lightness of consciousness, (xx) malleability of the [mental] body, (xxi) malleability of consciousness, (xxII) wieldiness of the [mental] body, (xxIIIi) wieldiness of consciousness, (xxiv) proficiency of the [mental] body, (xxv) proficiency of consciousness, (xxvi) rectitude of the mental body, (xxvī) rectitude of consciousness.

Further, there are the four what-so-ever states (supplementary factors):

(xxvīi) zeal (desire), (xxix) resolution, (xxx) attention (bringing to mind), (xxxi) specific neutrality (equanimity, tatramajjhataṭā).

And the five inconstant are these:

(xxXII) compassion, (xxXIIIi) gladness, (xxxiv) abstinence from bodily misconduct, (xxxv) abstinence from verbal misconduct, (xxxvi) abstinence from wrong livelihood.

Text Vis.: So these are the thirty-six formations that should be understood to

come into association with the first profitable consciousness of the sense sphere (1).

 N: The Tīka explains formations, sankhāra, as being the dhammas of saṅkhārakkhandha, in this connection. This is the khandha that includes all cetasikas, apart from feeling and saññā.

Under the heading of the khandha of formations there are thirtysix cetasikas, but, as the Tīka explains, elsewhere thirty-eight are mentioned. The two cetasikas of feeling and saññā, remembrance, are included elsewhere. These two, which accompany each citta, are not among the khandha of formations.

Text Vis.: And as with the first, so with the second (2), the only difference here being promptedness.

N: The Tīka explains that just as the citta, also the dhammas that accompany the second type of citta are prompted.

When the kusala citta is prompted, it is urged on by oneself or others. It does not arise spontaneously, without any hesitation, like the first type.

Text Vis.: (3)-(4) Those associated with the third (3) should be understood as all the foregoing except non-delusion (xv). Likewise with the fourth (4), the only difference here being promptedness.

N: The third and the fourth type are without amoha or paññā.

Text Vis.: (5)-(6) All those stated in the first instance, except happiness (v), come into association with the fifth (5). Likewise with the sixth (6), the only difference here being promptedness.

N: In the case of kāmāvacara cittas, pīti (rapture, here translated as happiness), arises only with the citta that is accompanied by pleasant feeling, somanassa. The fifth and sixth types of mahā-kusala citta are accompanied by indifferent feeling and thus, they are without rapture.

Text Vis.: (7)-(8) [Those associated] with the seventh (7) should be understood as [the last] except non-delusion (xv). Likewise with the eighth (8), the only difference here being promptedness.

N: They are without paññā, accompanied by indifferent feeling.

Conclusion: We should remember that the sobhana cetasikas assist the mahā-kusala citta, they are a condition for its arising.

Wholesome energy (viriya) does not collapse, it conditions courage for the performing of kusala. Confidence in kusala purifies the citta, it has confidence in the benefit of kusala. Sati is non-forgetful when there is an opportunity for dāna, sīla, samatha or the

investigation of realities. Shame and fear of blame (hiri and ottappa) see the danger and disadvantage of akusala, they have disgust of evil and dread it.

Alobha is detachment, there is detachment with each kind of kusala. Adosa is non-aversion; there is no boredom or impatience when kusala citta arises. Amoha or paññā that arises with four types of mahā-kusala citta illuminates the object experienced at that moment, it dispels the darkness of delusion.

The six pairs of calm, lightness and so on are the condition for kusala citta to be smooth, gentle and alert, to have skill and competence in kusala, and to be truthful, without selfish motives; to be without mental rigidity and to be openminded to the Dhamma.

Desire-to-do, chanda, is zeal for kusala, it is a condition for performing it without hesitation, reluctance or reserve. Resolution, adhimokkha, is convinced about the object, in this case, the object of kusala. It is firmly convinced of the benefit of kusala.

Manasikāra, attention, leads the accompanying dhammas to the object in a wholesome way. Equanimity, tatramajjhataṭṭā, prevents deficiency and excess, it inhibits partiality.

The abstinences arise when there is an opportunity for abstaining from akusala.

Compassion and sympathetic joy are directed towards living beings and they arise when there is an opportunity for them.

Kusala citta and its accompanying cetasikas arise together just for a moment, and then they all fall away. They only last for an extremely short moment, but they are accumulated, so that there are conditions for the arising again of kusala citta.

There are also other conditions necessary for the arising of kusala citta. The Co. to the Abhidhammattha Sangaha (T.A. p. 350) states as to wholesome consciousness that this arises <specifically because of appropriate bringing to mind [yoniso manasikāra], etc. , and the achieving of the four favorable conditions...>

The four favorable conditions are dwelling in a suitable country, the support of good people, right aspirations, past practice of meritorious deeds.

It is beneficial to learn about the manifold conditions for kusala citta, so that we shall have more understanding of its nature of anattā. We cannot make it arise whenever we wish, there is no self who can be master of it.

156. iti imeva chattim̐sa saṅkhārā paṭhamena kāmāvacarakusalaviññāṇena sampayogaṃ gacchantīti veditabbā. yathā ca paṭhamena, evaṃ dutiyenāpi. asaṅkhārabhāvamattameva hettha viseso.

tatiyena pana ṭhapetvā amohaṃ avasesā veditabbā. tathā catutthena. asaṅkhārabhāvamattameva hettha viseso.

paṭhame vuttesu pana ṭhapetvā pītiṃ avasesā pañcamena sampayogaṃ gacchanti. yathā ca pañcamena, evaṃ chaṭṭhenāpi. asaṅkhārabhāvamattameva hettha viseso. sattamena ca pana ṭhapetvā amohaṃ avasesā veditabbā. tathā aṭṭhamena. asaṅkhārabhāvamattameva hettha viseso.

Tīka:

476. Saṅkhārāti saṅkhārakkhandhadhamme sandhāyāha. Te hi idhādhippetā, aññathā atṭhatimsāti vattabbaṃ siyā. Yathā cittaṃ, evaṃ tamsampayuttadhammāpi dutiye sasāṅkhārā evāti āha isasaṅkhārabhāvamattameva hettha visesoṭī. Avasesā paṭhame vuttadhammā.

Visuddhimagga Ch. XIV, 157

Intro: Here, the Visuddhimagga deals with the sobhana cetasikas that accompany the five types of rūpāvacara kusala citta (of fine material jhāna) and the four types of arūpāvacara kusala citta (of immaterial jhāna).

Not all of them accompany each of the jhānacittas and the reasons for this are indicated.

We read in Vis. XIV,86 about the classification of the rūpāvacara citta as fivefold, according to the fivefold system of jhāna. At each higher stage of jhāna, jhāna factors are abandoned as calm develops and does not need the more coarse jhāna-factors.

Some people have abandoned both applied thought and sustained thought at the second stage of jhāna, and thus for them the stages of jhāna are reckoned as fourfold.

We read about the jhānacittas classified according to the fivefold system of jhāna:

< (9) the first is associated with applied thought, sustained thought, happiness (pīti or rapture), bliss (happy feeling), and concentration,

(10), the second leaves out applied thought from that,

(11) the third leaves out sustained thought from that,

(12) the fourth makes happiness (fade away from that,

(13) the fifth is associated with equanimity and concentration, bliss having subsided.

The arūpāvacara citta are the same type of citta as the fifth rūpa-jhānacitta.

Text Vis.157: (9)-(13) All those stated in the first instance, except the three abstinences (xxxiv-xxxvi), come into association with the first of the fine-material profitable [kinds of consciousness] (9).

N: The Tīka explains that for someone who has a thoroughly purified conduct through body and speech, kusala of the level of rūpa-jhāna and arūpa-jhāna occurs by way of concentration of mind (cittasamādhāna), not by way of purifying kamma through body and speech, nor by way of eradication and allaying misconduct and wrong livelihood. He said 'except the three abstinences', because when the mahaggata citta (jhānacittas) arise, the abstinences are not made to occur.

Jhānacitta is removed from all sense objects and the clinging that is bound up with them. At such a moment there is no opportunity for wrong conduct and thus not for the abstentions.

Jhāna is a high degree of kusla, but it does not eradicate wrong action, speech and livelihood.

Text Vis.: With the second(10) applied thought (īi) is also lacking. With the third (11)sustained thought (iv) is also lacking. With the fourth (12) happiness (pīti or rapture)(v) is also lacking. With the fifth (13) compassion (xxXII) and gladness(xxXIII), among the inconstant, are also lacking.

N: The cetasikas that are the jhānafactors are abandoned as higher stages are reached. compassion (xxXII) and gladness(sympathetic joy, xxXIII), are among the inconstant cetasikas, they do not accompany each sobhana citta.

They can become subjects of jhānacitta and with these subjects, only four stages of rūpa-jhāna can be attained, not the fifth stage of jhānacitta since that is accompanied by indifferent feeling.

The Vis. (Ch IX, 111) explains that they are not dissociated from joy, because ‘they are the escape from ill will etc., which are originated by grief’. The Divine Abiding of Equanimity can be the subject of the fifth jhānacitta, since this is accompanied by indifferent feeling.

The Tīka refers to opinions of teachers about the feelings that can accompany compassion and sympathetic joy. When they previously were developed, before the attainment of jhāna, they could be accompanied by indifferent feeling. However, when jhāna has been attained compassion and sympathetic joy are not accompanied by indifferent feeling. This question is also dealt with in the Co. to the Abhidhammattha Sangaha (T.A. p. 74, 75).

Text Vis.: (14)-(17) In the case of the four kinds of immaterial [profitable consciousness] these are the same as the last-mentioned, for it is only the immaterialness that is the difference here.

N: The arūpa-jhānacittas are of the same type of citta as the fifth type of rūpa-jhānacitta, and thus it is accompanied by the same cetasikas.

Conclusion: the cetasikas that accompany jhāna-citta support this citta, while they each perform their own function.

Alobha, detachment, is essential. The aim of jhāna is subduing attachment to sense objects. When there is attachment to the bliss of jhana, the citta is akusala and jhana cannot be further developed.

Adosa, non-aversion, is a condition for patience in the development of jhāna. Adosa prevents boredom or annoyance when there is no immediate result of one’s development. Jhāna is a high degree of kusala but its development is most difficult. It is not suitable for everybody.

Amoha or paññā that dispels the darkness of delusion is necessary, lest one takes for wholesome calm what is in reality a subtle form of lobha.

The six pairs of calm, lightness and so on are necessary conditions for jhāna-citta to be smooth, gentle and alert, to have skill and competence in the attainment of jhāna and its development to higher stages.

Equanimity, tatramajjhataṭṭā, prevents deficiency and excess, it is necessary for the attainment of jhāna.

Thus we see that not only concentration is a necessary condition for jhana, but that also other sobhana cetasikas that support the jhānacitta are essential.

157. paṭhame vuttesu ṭhapetvā viratittayaṃ sesā rūpāvacarakusalesu paṭhamena sampayogaṃ gacchanti. dutiyena tato vitakkavajjā. tatiyena tato vicāravajjā. catutthena tato pītivajjā. pañcamena tato aniyatesu karuṇāmuditāvajjā. teyeva catūsu āruppakusalesu. arūpāvacarabhāvoyeva hi ettha viseso.

Tīka:

Avasesā pañcamena sampayogaṃ gacchantīti ettha kathaṃ karuṇāmuditā-upekkhāsahagate sambhavantīti? Pubbabhāgabhāvato. Appanāppattā eva hi karuṇāmuditā upekkhāsahagatā na honti, tato aññattha pana upekkhāsahagatāpi hontīti ācariyā. Suvisuddhassa kāyakammādikassa cittasamādhānavasena rūpārūpāvacarakusalappavatti, na kāyakammādīnaṃ sodhanavasena, nāpi duccharitadurājīvānaṃ samucchindanapaṭippassambhanavasenāti mahaggatacittuppādesu viratīnaṃ asambhavoyevāti āha iṭhapetvā viratittayanīti. Tatoti rūpāvacarapaṭhame vuttacetāsikato. Teyevāti rūpāvacarapañcame vuttacetāsikā eva. Yadi eva rūpāvacarato ko visesoti āha iārūpāvacarabhāvoyeva hi ettha visesoīti.

Vism.XIV,158, supramundane path-consciousness:

Intro:

In this section the Visuddhimagga deals with the lokuttara kusala cittas of the four stages of enlightenment: the stage of the streamwinner, of the once-returner, of the non-returner and of the arahat. At each of these stages defilements are successively eradicated.

The lokuttara citta is accompanied by paññā, sati, concentration, confidence, alobha, adosa and other sobhana cetasikas which have reached a high degree and which each perform their own function while they experience nibbāna.

For those who have developed insight as well as jhāna, lokuttara cittas can be accompanied by jhāna-factors of the different stages of jhāna. In that case, the four magga-cittas that are accompanied by jhāna-factors of the five stages of jhāna are classified as twenty lokuttara jhānacittas.

For those who did not develop jhāna, the lokuttara magga-citta is accompanied by right concentration that has the strength of the first stage of jhāna.

In this section the Vis. refers to the lokuttara cittas accompanied by jhāna-factors of the five stages of jhāna. Those who develop immaterial jhāna, arūpa-jhāna, have the same type of jhānacitta as the rūpa-jhānacitta of the fifth stage and thus the lokuttara citta is accompanied by jhāna-factors of the fifth stage.

Text Vis.: (18)-(21) As regards the supramundane, firstly, in the case of the path consciousness having the first jhana they should be understood to be as stated in the case of the first fine-material-sphere consciousness (9). The paths classed as belonging to the second jhana, etc., should be understood to be as stated in the cases [respectively] of the second fine-material-sphere jhana, and so on (10)-(13).

 N: The Tīka explains that the word ‘ādi’, ‘and so on’, refers to the third, fourth and fifth fine-material-sphere jhāna.

 Text Vis.: But the difference here is absence of compassion (xxXII) and gladness (xxXIII), [67] constancy of the abstinences (xxxiv-xxxvi), and supramundaneness.

 Note 67, taken from the Tīka: 'Because the path consciousnesses have nibbana as their object and because compassion, gladness, etc., have living beings as their object, there is no compassion, etc., in the path' (Pm. 491).

N: The Tīka explains that sometimes the magga-citta is without the path-factor of right thought, sammāsaṅkappa, and this is the case when it is accompanied by the jhāna-factors of the second, third, fourth and fifth stages of jhāna, which are without the jhāna-factor vitakka, applied thought. Only the jhānacitta of the first stage is accompanied by vitakka, and after that stage it is abandoned.

As to constancy or fixedness (niyāmatā) of the abstinences, the Tīka explains that all three viratis, abstinences, accompany the lokuttara cittas, because the ariyamagga cuts off the conditions for wrong conduct through body and speech and wrong livelihood.

In the case of cittas of the sense-sphere, they may arise one at a time, and then there is abstention from wrong speech, action and livelihood as the case demands. In the case of lokuttara magga-cittas, the object of citta and its accompanying cetasikas is nibbāna. At that moment there is no opportunity for transgression, but lokuttara cittas cut off the bases of wrong conduct and livelihood and they fulfil their functions as the path-factors of right speech, right action and right livelihood.

Conclusion:

When mahā-kusala citta of the sense-sphere accompanied by paññā develops the eightfold Path, it is accompanied by five or six factors, not by all eight factors. When there is an opportunity for abstention from wrong conduct, it is accompanied by one virati cetasika at a time, and in that case the mahā-kusala citta is accompanied by six factors.

When lokuttara citta arises, it is accompanied by all three virati cetasikas.

We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 73):<For in the transcendent [consciousness] the refrainings do not occur by way of abandoning lying, and so on separately, as they do in the ordinary. In a single moment they cut off all kinds of misconduct and unfit livelihood, some kinds completely, some in the manner of preventing birth in a realm of misfortune, etc., depending on the different paths...>

We may keep the five precepts for a long time, but this does not mean that the conditions for coarse akusala have been eradicated. We cannot be sure what kind of misconduct we

are capable of. Paññā has to be developed so that enlightenment can be attained, and at that moment conditions for misconduct are cut off.

158. lokuttaresu paṭhamajjhānike tāva maggaviññāṇe paṭhamarūpāvacaraviññāṇe vuttanayena, dutiyajjhānikādibhede dutiyarūpāvacaraviññāṇādīsu vuttanayeneva veditabbā. karuṇāmuditānaṃ pana abhāvo, niyataviratitā , lokuttaratā cāti ayamettha viseso. evaṃ tāva kusalāyeva saṅkhārā veditabbā.

Tīka:

Paṭhamajjhāniketi paṭhamajjhānavati. Maggaviññāṇeti catubbidhepi maggaviññāṇe vuttanayeneva veditabbāti sambandho. Dutiyajjhānikādibhede maggaviññāṇeti ettha ādi-saddena tatiyacatutthapañcamajjhānikāni saṅgaṇhāti. Ìvuttanayenāṭi vuttaṃ kiṃ avisesenāti codanāyane taṃ dassento ìkaruṇāmuditānanāṭi-ādimāha. Tattha maggaviññāṇānaṃ nibbānārammaṇattā, karuṇāmuditānaṅca sattārammaṇattā na tāsam tattha sambhavo. Maggadhammesu ca pāḍakādiniyamena kadāci sammāsaṅkappaviraho siyā na pana virativiraho kāyaduccaritādīnaṃ samucchindanavaseneva ariyamaggassa pavattanatoti niyataviratitā.

"The Path of Purification" (Visuddhimagga) Ch.XIV, 159.

Intro.

In the following sections the Visuddhimagga deals with the cetasikas that accompany akusala cittas.

First of all there are eight akusala cittas rooted in lobha, attachment. They are:

- 1)accompanied by pleasant feeling, with wrong view, unprompted
- 2)accompanied by pleasant feeling, with wrong view, prompted
- 3)accompanied by pleasant feeling, without wrong view, unprompted
- 4)accompanied by pleasant feeling, without wrong view, prompted
- 5)accompanied by indifferent feeling, with wrong view, unprompted
- 6)accompanied by indifferent feeling, with wrong view, prompted
- 7)accompanied by indifferent feeling, without wrong view, unprompted
- 8)accompanied by indifferent feeling, without wrong view, prompted

The Vis. deals first with the cetasikas accompanying the first type of akusala citta rooted in attachment: accompanied by pleasant feeling, with wrong view, unprompted.

Seven 'universals' accompany each citta, but here, feeling and saññā are not mentioned since only the cetasikas included in saṅkhārakkhandha, the khandha of formations, are enumerated here. Thus, in this context are mentioned: the five universals of contact,

volition, life faculty, concentration and attention, and the latter is included among the ‘or-what-ever-states’.

The six particulars accompany cittas of the four jātis (kusala, akusala, vipāka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (pīti, here translated as happiness), energy, wish-to-do (chanda) and determination. The last two are included among the ‘or-what-ever-states’.

There are four akusala cetasikas that accompany every akusala citta:

ignorance, moha,

shamelessness (ahirika)

recklessness (anottappa)

restlessness (uddhacca) which is here included in the ‘or-what-ever-states’.

Furthermore, the first type of akusala citta rooted in attachment is accompanied by attachment, lobha, and wrong view, ditṭhi.

Thus, in this context, seventeen cetasikas are mentioned.

The ‘or-what-ever-states’, (ye-vā-pana-ka) are, as we have seen, a commentarial shorthand derived from the Dhammasaṅgaṇī phrase: 'Or whatever other immaterial conditionally-arisen states (phenomena) there are too on that occasion' (Dhs. 1)

The list of the Dhammasangani is not exhaustive. Among the cetasikas accompanying mahā-kusala citta, there are four cetasikas called ‘or-whatever-dhammas’ or supplementary factors. These are: zeal (chanda), resolution (adhimokkha), attention (manasikāra), evenmindedness (tatramajjhata).

In the case of the first type of akusala citta rooted in lobha, there are zeal, resolution, attention, but instead of evenmindedness there is restlessness (uddhacca).

Text Vis.: Ī. (22) As regards the 'unprofitable', there are firstly seventeen associated with the first unprofitable consciousness rooted in greed (22), that is to say, thirteen constant given in the texts as such and four or-what-ever-states.

Herein, the thirteen given as such are these:

contact (i), volition (ī), applied thought (īi), sustained thought (iv), happiness (v), energy (vi), life (vī), concentration (vīi), (xxxvī) consciencelessness, (xxxvīi) shamelessness, (xxxix) greed, (xl) delusion, (xli) wrong view.

The four or-what-ever-states are these:

zeal (xxvīi), resolution (xxix), (xlī) agitation, attention (xxx).

Conclusion:

When we see this list of akusala cetasikas, we should remember that they are not merely textbook terms, but that they are realities occurring in daily life. Some of these cetasikas also accompany kusala citta, but, when they accompany akusala citta they are altogether different.

Citta and cetasikas that arise together condition one another by way of conascence-condition and by way of mutuality-condition. As we have seen, in the case of the sobhana cetasikas, saddhā, confidence, conditions all accompanying dhammas to be pure. The kusala citta and cetasikas are accompanied by sati that is non-forgetful of kusala, alert for kusala. The cetasikas of calm, lightness, wieldiness etc. cause the kusala citta and cetasikas to be light, pliable and competent in the performing of kusala.

The universals that accompany kusala citta also accompany akusala citta, but in that case they have different qualities. The akusala citta and cetasikas are all deluded by the darkness of moha, they are all poisoned by shamelessness and recklessness. They lack sati, they are forgetful of kusala. They are impure, they lack saddha. Energy or effort is wrong effort, whatever it undertakes, it does not lead to what is good and wholesome. The cetasikas that accompany akusala citta rooted in lobha arise just for a moment when there are conditions for them and then they fall away. We should remember that they are cetasikas, elements that do not belong to a self. We cannot control them, but understanding of them can be developed.

159. akusalesu lobhamūle paṭhamākusalasampayuttā tāva niyatā sarūpena āgatā terasa, yevāpanakā cattāroti sattarasa. tattha phasso, cetanā, vitakko, vicāro, pīti, vīriyaṃ, jīvitam, samādhi, ahirikaṃ, anottappaṃ, lobho, moho, micchādittihīti ime sarūpena āgatā terasa (dha0 sa0 365; dha0 sa0 aṭṭha0 365). chando, adhimokkho, uddhaccaṃ, manasikāroti ime yevāpanakā cattāro (dha0 sa0 aṭṭha0 365).

"The Path of Purification" (Visuddhimagga) Ch. XIV, 160.
Shamelessness, ahirika, and recklessness, anottappa.

Intro:

In this text ahirika is translated as consciencelessness and anottappa as shamelessness. In other translations ahirika is rendered as shamelessness and anottappa as recklessness. It is advisable to use the Pali next to the English terms.

Ahirika and anottappa are akusala cetasikas that accompany each akusala citta. Whenever akusala citta arises these two akusala cetasikas perform their functions, they do not draw back from evil. Ahirika is not ashamed of akusala, it does not see its impurity and ugliness, and anottappa does not see the danger of akusala and does not fear its consequences.

Ahirika and anottappa are the opposites of hiri and ottappa which accompany each sobhana citta.

Text Vis.: Herein, (xxxvī) it has no conscientious scruples, thus it is

'consciencelessness' (ahirika). (xxxvī) It is unashamed, thus it is 'shamelessness' (anottappa).

Of these, 'consciencelessness' (ahirika) has the characteristic of absence of disgust at bodily misconduct, etc., or it has the characteristic of immodesty.

'Shamelessness' (anottappa) has the characteristic of absence of dread on their account, or it has the characteristic of absence of anxiety about them.

This is in brief here. The detail, however, is the opposite of what was said above under conscience (xi) and shame (XII).

N: The Tīka refers to what was said about shame, hiri, and fear of blame, ottappa (Vis. XIV, 142) in its explanation of the functions, manifestations and proximate causes.

Ahirika and anottappa are the opposites of hiri and ottappa.

The Tīka states: Shamelessness has the function of doing evil and that in the mode of immodesty (alajjā), whereas fear of blame has the function of doing it and that in the mode of fearlessness (anuttāsā). They are manifested as not shrinking (asaṅkocana) from evil in the way already stated. Their proximate causes are lack of self-respect and lack of respect for others [respectively].

N: According to the Tīka, ahirika, shamelessness, does not abhor the impurity of defilements; it is like a pig that does not abhor dung. Anottappa has no fear of evil; it is like a moth that is attracted to fire and does not see the danger of burning oneself.

For a detailed explanation the Tīka refers to what was said about their opposites.

As we have seen, the proximate cause of shame, hiri, is self-respect; it has a subjective origin, and oneself is the predominant influence.

It arises when one considers one's birth and education, one's age, courage and strength and wide experience.

When there is shamelessness, one does not consider these things. One behaves like a fool or a weakling, not according to the Dhamma one studied.

The proximate cause of ottappa is respect for others, it has an external origin and the world is the predominant influence.

When there is lack of fear of blame, one has no respect for others and one does not think of the consequences of evil.

Conclusion:

The study of ahirika and anottappa can remind us of the danger of being careless with regard to akusala. Akusala cittas arise more often than kusala cittas, and thus, there are countless moments of ahirika and anottappa, but we do not notice them. When we are enjoying ourselves, we do not want to see the disadvantages of akusala. At such moments ahirika and anottappa perform their functions, so that the ugliness and danger of akusala is not seen.

When we are attached to pleasant things we accumulate more lobha and thus, it will arise again. It can motivate evil deeds which bring an unpleasant result in the form of an unhappy rebirth or unpleasant experiences through the senses in the course of life.

When we are not thinking of dāna, sīla or mental development, we are thinking with akusala cittas, and at such moments ahirika and anottappa perform their functions. So long as all akusala has not been eradicated ahirika and anottappa are bound to arise, countless times.

Only the arahat has eradicated all akusala and thus, for him there are no more ahirika and anottappa.

160. tatha na hiriyatīti ahiriko. ahirikassa bhāvo ahirikaṃ. na otappatīti anottappaṃ. tesu ahirikaṃ kāyaduccaritādīhi ajjucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā. anottappaṃ teheva asārajjalakkhaṇaṃ, anuttāsālakkaṇaṃ vā. ayamettha saṅkhepo. vitthāro pana hirottappānaṃ vuttapaṭipakkhavasena veditabbo.

Tīka: 160:

478. Na hiriyati na lajjatīti ahiriko, puggalo, cittaṃ, taṃsāmpayuttadhammasamudāyo vā. ÌAhirikkanīti vattabbe ekassa kakārassa lopam katvā ìahirikanīti vuttam. ìNa ottappanīti ottappassa paṭipakkhabhūtaṃ dhammamaṅgalaṃ. Ajjucchanam ahī.lanam. Alajjā aviri.lā. Tehevāti kāyaduccaritādīhi eva. Asārajjam nibbhayātā. Anuttāso asamhamo. Vuttapaṭipakkhavasenaṅgalaṃ alajjanākaṅgalaṃ pāpānaṃ karaṇarasam ahirikaṃ, anuttāsākāreṅgalaṃ anottappaṃ, vuttappakāreṅgalaṃ pāpato asaṅkocanapaccupaṭṭhānāni attani, paresu ca agāravapadaṭṭhānāni. Gāmasūkarassa viya asucito kilesāsucito ajjucchanam ahirikenā hoti, salabhassa viya aggito pāpato anuttāso anottappena hotīti evam vuttapaṭipakkhavasena vitthāro veditabbo.

161. lubbhanti tena, sayam vā lubbhati, lubbhanamattameva vā tanti lobho. muyhanti tena, sayam vā muyhati, muyhanamattameva vā tanti moho.

162. tesu lobho ārammaṅgalaṅgalaṃ makkaṭṭālepo viya, abhisāṅgaraso tattakapāle khittamaṅgalaṅgalaṃ viya. apariccāgapaccupaṭṭhāno telaṅgalaṅgalaṃ viya. saṃyojanīyadhammesu assādadassanapadaṭṭhāno. taṅgalaṅgalaṅgalaṃ vaddhamāno sīghasotā nadī iva mahāsamuddam apāyameva gahetvā gacchatīti datṭhabbo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 161, 162.

Intro:

The Visuddhimagga first mentions the two roots of lobha and moha, which are the roots of the lobha-mūla-cittas.

We should remember that lobha-mūla-cittas are also accompanied by shamelessness, ahirika, recklessness, anottappa, and restlessness, uddhacca, which accompany each akusala citta.

Here, the Visuddhimagga deals with the first type of lobha-mūlacitta, and this is associated with wrong view, diṭṭhi.

When lobha-mūla-citta arises it is infatuated by the object and it cannot give it up. It does not see the impurity of lobha and it does not see the consequences of akusala. It is ignorant of the nature of akusala and it is restless, there is no calm.

Text Vis.161: (xxxix) By its means they are greedy, or it itself is greedy, or it is just the mere being greedy, thus is it 'greed'. (xl) By its means they are deluded, or it itself is deluded, or it is just the mere being deluded, thus it is 'delusion'.

Text Vis.162.: Of these, 'greed' has the characteristic of grasping an object, like birdlime (lit. 'monkey lime').

N: The Tīka refers to lobha that does not get rid of an object by the adherence of 'this is mine'.

Because of lobha we want to possess the objects we experience.

Monkey lime was used by hunters to catch monkeys. The monkey would stick to a tree with his paws and feet and he would be unable to free himself. Evenso, when lobha gets hold of an object it cannot let go of it and it is trapped.

Text Vis.: Its function is sticking, like meat put in a hot pan. It is manifested as not giving up, like the dye of lamp-black.

N: As to the expression dye of lamp-black, the Pali term rāgo that is used here means 'dye' and 'attachment'. Dye made from lampblack is extremely hard to get rid of. Evenso attachment is extremely stubborn, hard to get rid of.

The Tīka adds that it is hard to be freed from it.

Text Vis.: Its proximate cause is seeing enjoyment in things that lead to bondage.

N: The Tīka explains 'enjoyment' here as assāda ditṭhi, wrong view associated with enjoyment.

As we read in Vis. XIV, 91: "When a man is happy and content in placing wrong view foremost of the sort beginning 'There is no danger in sense desires' (M.i,307)..."

The Co. to the Book of Analysis, the 'Dispeller of Delusion' (Ch 17, 2453, p. 2578) explains that assāda ditṭhi is eternity view, (sassatadiṭṭhi).

In this case he thinks that sense desires and pleasant objects last, he does not realize that they arise and fall away and are thus dukkha, unsatisfactory.

Text Vis.: Swelling with the current of craving, it should be regarded as taking [beings] with it to states of loss, as a swift-flowing river does to the great ocean.

N: When one does not see the danger of clinging it is accumulated all the time. There are conditions for its arising again and again, and thus the cycle of birth and death will continue.

Conclusion:

In the Dhammasangani (§ 1059) almost hundred synonyms of lobha are given and these are explained in the Expositor (Ī, Part Ī, Ch Ī, p. 467).

It is called genetrix (janikā), 'because greed gives birth to beings in the round of life renewed.'

So long as lobha has not been eradicated there are conditions for rebirth.

One of the synonyms of lobha is 'visattikā', diffused.

The Expositor explains: 'Visattikā is spread out, diffused, extensive, compelling, deceptive, misleading. poison-bearing, poison-rooted, poison-fruited, poison-enjoying, permeates; or, craving is spread out, extended over sights, sounds, tastes, tangibles, ideas, over family, over a multitude.'

Lobha is like poison that permeates our body, but we do not notice it as poisonous.

We cling to all objects experienced through the senses and the mind-door. We cling to sense impressions such as seeing or hearing, we cling to life. We usually do not notice it that we cling to seeing or hearing. These cittas fall away immediately and afterwards we are usually engrossed in thinking about concepts such as the shape and form of people and things.

One of the synonyms of lobha is 'infatuation of mind', citassa sarāgo.

The Expositor explains: 'Infatuation of mind' means that the term described above is not of a permanent being, but only of consciousness.'

We take lobha for self, for 'my lobha', but this synonym reminds us that it is only a cetasika accompanying citta, arising because of the appropriate conditions.

Tīkas:

161. lubbhanti tena, sayam vā lubbhati, lubbhanamattameva vā tanti lobho. muyhanti tena, sayam vā muyhati, muyhanamattameva vā tanti moho.

162. tesu lobho ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisāṅgaraso tattakapāle khittamaṃsapesi viya. apariccāgapaccupaṭṭhāno telañjanarāgo viya. saṃyojanīyadhammesu assādadassanapadaṭṭhāno. taṇhānadībhāvena vaḍḍhamāno sīghasotā nadī iva mahāsamuddaṃ apāyameva gahetvā gacchatīti daṭṭhabbo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 163. Ignorance.

Intro:

Moha, ignorance or delusion, is an akusala cetasika which is root, hetu.

As we have seen, there are three sobhana hetus which are alobha, non-attachment, adosa, non-aversion, and amoha or paññā. The sobhana hetus are the foundation or support of sobhana (beautiful) citta, they are like the roots of a tree which are its foundation and its means of obtaining nourishing sap.

There are three akusala hetus which are lobha, attachment, dosa, aversion, and moha. They are the foundation or support of akusala citta. Eight akusala cittas are rooted in lobha and moha, two akusala cittas are rooted in dosa and moha and two akusala cittas have moha as their only root.

Moha accompanies each akusala citta.

Text Vis. 163: 'Delusion' has the characteristic of blindness, or it has the characteristic of unknowing.

N: The Tīka explains that blindness of citta is not seeing the nature of dhammas (dhammasabhāva) as they truly are.

Unknowing (aññāṇaṃ) is the opposite of understanding. Understanding illuminates the object that is experienced, whereas moha darkens it.

The Pali term andha used here means blind or dark.

Text Vis.: Its function is non-penetration, or its function is to conceal the individual essence of an object.

N: Moha is unable to penetrate the four noble Truths. Its function is to conceal the true nature of the object that is experienced.

We read in the Co. to the 'Abhidhammattha Sangaha' (T.A. p. 58,59): <It has the characteristic of concealing the nature of the object, for although occurring by way of taking hold of the object, it occurs only in the manner of covering up its true nature.>

Text Vis.: It is manifested as the absence of right theory (sammāpaṭipatti, see Ch. XVI,52),

N: Absence of right theory is the translation of asammā-paṭipatti. Paṭipatti literally means practice. The translator refers to Ch. XVI, 52 which deals with 'no theory', as not knowing about dukkha, etc.

In this context we should not think of paṭipatti as mere book knowledge or theory. It refers to right understanding of the true nature of the dhamma that appears. When there is moha there is absence of right understanding of the dhamma that appears.

Text Vis.: or it is manifested as darkness.

N: The Tīka explains the manifestation of darkness (andhakāro) as darkening that which arises.

Moha darkens the true nature of visible object, sound, of all realities that arise at this moment.

Text Vis.: Its proximate cause is unwise (unjustified) attention.

N: Unwise attention, ayoniso manāsikāra, is the proximate cause of all akusala that arises.

 Text Vis.: It should be regarded as the root of all that is unprofitable.

N: Moha is the root of all akusala. When we do not apply ourselves to dāna, sīla, samatha or vipassanā, we act, speak or think with akusala citta and this is always accompanied by moha. Whenever we are attached to visible object, sound or another sense object, there is also moha which causes blindness. It conceals the true nature of the object that is experienced.

Moha arises countless times in a day, but we do not realize this. Ignorance is a latent tendency which conditions the arising of akusala citta time and again.

Moha does not know what kusala and akusala are, it is ignorant of the conditions for their arising. It is ignorant of kamma and vipāka. It does not realize the impurity and the danger of akusala which can bring an unpleasant result.

Moha does not know nāma and rūpa as they are. It does not know the difference between ultimate realities and concepts.

Moha is ignorant of the four noble Truths, of dukkha, of its origination, of its ceasing and of the way leading to its ceasing. So long as there is ignorance we have to continue in the cycle of birth and death. Ignorance is the first link of the Dependent Origination.

Vis. 163:

moho cittassa andhabhāvalakkhaṇo, aññāṇalakkhaṇo vā, asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā, asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlanti daṭṭhabbo.

Tīka 163:

480. Dhammasabhāvassa yāthāvato adassanaṃ cittassa andhabhāvo. Aññāṇaṃ ñāṇapaṭipakkho. Sampaṭivijjhitaṃ asamattatā asampaṭivedho. Yathā ñāṇaṃ ārammaṇasabhāvaṃ paṭivijjhitaṃ na labbhati, mohassa tathā pavatti ārammaṇasabhāvacchādanaṃ. Asammāpaṭipattiṃ paccupaṭṭhāpeti, sammāpaṭipattiyā paṭipakkhabhāvena gayhatīti vā asammāpaṭipattipaccupaṭṭhāno. Yassa uppajjati, tassa andhakaṇaṃ andhakāro, tathā paccupaṭiṭṭhatīti andhakārapaccupaṭṭhāno.

Visuddhimagga Ch. XIV, 164, Wrong View.

Intro:

Wrong view, diṭṭhi, is a distorted view of realities, it interpretes them wrongly. It arises with four of the eight types of lobha-mūlacittas, cittas rooted in attachment. When there is wrong view there is also clinging to that view. Wrong view is also accompanied by ignorance, moha. Wrong view is different from ignorance, but it is conditioned by it. Ignorance does not know the true nature of realities and diṭṭhi has wrong view about it.

Text Vis.: (xli) By its means they see wrongly, or it itself sees wrongly, or it is just the mere seeing wrongly, thus it is 'wrong view'.

N: The Tīka explains that wrong view is an inverted grasp of the nature of dhammas, that it sees dhamma as permanent etc.

It sees dhammas as permanent, as happiness and as self.

Text Vis.: Its characteristic is unwise (unjustified) interpreting.

N: The Tīka explains unwise adherence (ayoniso abhiniveso) as the wrong means and the wrong course.

Dhammasangani (381) calls ditthi a "wrong road" and the *Atthasalini* (Ī, Part IX, Chapter Ī, 253) explains :

... From being not the right path, it is a "wrong path". For just as one who is gone astray, although he holds that this is the path to such a village, does not arrive at a village, so a man of false opinions, although he holds that this is the path to a happy destiny, cannot get there; hence from being not the right path it is a wrong path...

Text Vis.: Its function is to preassume (parāmāsa).

N: The Tīka explains parāmāso, touching, being attached to (here translated as preassume), as going beyond [the real meaning of] the nature of dhammas and handle them as other (parato).

Thus, it misinterpretes the true characteristics of dhammas.

Text Vis.: It is manifested as wrong interpreting.

N: The Tīka states with regard to wrong interpretation (micchābhiniveso, that by inverted grasp one imagines: 'This alone is truth, all else is vain' ("idameva saccam, moghamaññan"ti).

This is dogmatism which is classified as one of the four bodily ties (kāyaganthas).

The *Dhammasangani* § 1139 explains that this includes taking the world for eternal, or not eternal, and believing that this alone is true and all else is falsehood. The same is said for the other kinds of wrong view regarding the world, the soul and the body. The *Dhammasangani* states: 'And, excepting the bodily tie of perversion as to rule and ritual [wrong practice], all wrong views are included under the bodily tie of the disposition to dogmatize'.

Text Vis.: Its proximate cause is unwillingness to see noble ones, and so on. It should be regarded as the most reprehensible of all.

N: The proximate cause of ditthi is "the desire not to see the ariyans". In the commentary to *Mulapariyaya Sutta, Middle Length Sayings I*, no. 1, (translated by Ven. Bhikkhu Bodhi in "The Root of Existence", *The Mulapariyaya Sutta and its Commentarial*

Exegesis, BPS. Kandy, 1980), it is explained that "the desire not to see the ariyans", or being without regard for the ariyans, means that one does not realize the three characteristics of impermanence, dukkha and anattā; that one does not attain the Dhamma attained by the ariyans.

If one does not listen to the Dhamma as it is explained by the "good friend in Dhamma" and does not apply what one hears, there are no conditions for the development of right understanding. Instead of listening to the right friend one may associate with the wrong person. As a consequence one accumulates more wrong view and this leads to many kinds of evil.

Wrong view is to be considered as the highest fault. It prevents one from understanding the Buddha's teaching of anattā.

If one does not listen to true Dhamma as explained by the wise friend, 'personality belief', sakkāya ditṭhi, cannot be eradicated.

Personality belief comprises four kinds of wrong view with regard to each of the five khandhas: one takes them for self, or one sees the self as possessing them, or as containing them or as being contained in them. Thus, there are twenty kinds of personality belief.

So long as one still believes in a self, one is bound to cling to speculative theories about the world, the soul and the body, about the past, about the future. *One may cling to the view of Eternalism*, the belief that there is a "self" who is permanent, or to the view of Annihilationism, the belief that there is a "self" who will be annihilated after death. In the *Brahma-jala-sutta* ("*The All-Embracing Net of Views*", *The Dialogues of the Buddha* I,) sixty-two kinds of wrong view are mentioned.

There are three kinds of wrong view which are very dangerous, they are unwholesome courses of action, akusala kamma patha, through the mind, and these are capable of causing an unhappy rebirth. They are the following three views:

- 1) There is no result of kamma (natthika-ditṭhi)
- 2) There are no causes (in happening, ahetuka-ditṭhi)
- 3) There is no such thing as kamma (akiriya-ditṭhi)

When one does not see kamma as cause one does not see its result either, and when one does not see the result of kamma, one does not see kamma as cause either.

As to the view that there are no causes (ahetuka-ditṭhi), this is the view that there is no cause for the depravity and purity of beings, that one is bent by fate, chance and nature. If one is firmly convinced about these three views they are unwholesome courses of action through the mind, and they lead to the commitment of many other kinds of evil deeds.

One may not see the benefit of kusala such as generosity or sīla, and one may not see the danger of killing, stealing and other evil deeds.

So long as one has not become a sotāpanna, there is still the latent tendency of wrong view. Wrong view should be eradicated first, before the other defilements can be eradicated. So long as there is wrong interpretation of realities, one does not see defilements as conditioned dhammas, one takes them for self. They can only be eradicated by paññā which sees them as they are.

By the study of sobhana cetasikas and akusala cetasikas we can be reminded that all these qualities are merely dhammas that arise because of the appropriate conditions. They are not abstract notions, they occur in daily life.

If we remember that wrong view is the highest fault, there can be a sense of urgency to develop understanding of whatever dhamma appears through one of the six doors. This is the only way to see dhamma as dhamma, not a person, not self.

Vis. 164

164. micchā passanti tāya, sayam vā micchā passati, micchādassanamattam vā esāti micchādīṭṭhi. sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, ariyānaṃ adassanakāmatādīpadatṭhānā, paramaṃ vajjanti datṭhabbā.

Tīka:

481. Micchāti dhammasabhāvassa viparītaṃ, niccāditoti attho. Ayoniso abhiniveso anupāyābhiniveso uppathābhiniveso. Dhammasabhāvaṃ atikkamitvā parato āmasanaṃ parāmāso. Viparītaggāhavasena iidameva saccam, moghamaññanīti (ma. ni. 2.187, 202, 203; 3.27-29) abhinivisaṇaṃ micchābhiniveso.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 165. Agitation.

Intro:

As to restlessness or agitation, this is a translation of uddhacca. Uddhacca is not what we mean by the conventional term agitation, or excitement. Restlessness arises with each akusala citta and at that moment there is forgetfulness of kusala, there is not the steadiness and calm of kusala. Since akusala cittas arise more often than kusala cittas, there is restlessness time and again.

The Tīka of Visuddhimagga Ch XIV, 93, describes uddhacca as lack of calm or distraction (vikkhepo).

Text Vis.: (xī) 'Agitation' is agitatedness.

N: The Pali term uddhacca, agitation, is explained as uddhatabhāvo, here translated as agitatedness. Uddhatabhāvo is the nature of having been lifted up too high, being out of balance (in PED).

Uddhata is p.p. of uddharati, to lift up. Uddha means high.

Thus, uddhacca itself is being agitated (uddhata), out of balance.

Then the Tīka adds: the dhamma because of which the citta or the accompanying dhammas are agitated, that dhamma is uddhacca.

 Text Vis.: It has the characteristic of disquiet, like water whipped by the wind.

 N: The Tīka uses here the terms disquiet and impure, appasannabhāva. Akusala citta that is always accompanied by agitation is not pure.

 Text Vis.: Its function is unsteadiness, like a flag or banner whipped by the wind.

 N: The Tīka explains that it has the function of shaking (calana). This is a term describing the unsteadfastness of uddhacca.

 Text Vis.: It is manifested as turmoil, like ashes flung by pelting with stones.

 N: Turmoil or disquiet (bhantatta) is explained by the Tīka as: in the way of reeling about.

 Text Vis.:

Its proximate cause is unwise attention to mental disquiet. It should be regarded as distraction of consciousness.

 N: Unwise attention (ayoniso manāsikāra) is the proximate cause of all kinds of akusala. The Tīka adds to mental disquiet (avūpasama) that the object (that is experienced) has become the condition for disquiet.

When akusala citta arises it experiences an object in the unwholesome way. At that moment there is ignorance that does not know the true nature of that object and uddhacca which is restless or agitated about that object.

 Conclusion:

As we have seen, the Tīka explains that the dhamma by which citta or its accompanying dhammas are restless, is the dhamma that is uddhacca, restlessness. Uddhacca is referred to as 'that dhamma', 'so dhamma'. It is only a conditioned dhamma. This reminds us that it does not belong to a person, that we should not take it for my agitation.

The citta and accompanying cetasikas are conditioned by uddhacca, they are all restless and distracted, forgetful of kusala.

It is often said with regard to a cetasika that this dhamma itself is of such or such quality, and that it also makes the accompanying dhammas in that way. Citta and cetasikas that arise together condition one another. When akusala citta arises it is accompanied by akusala cetasikas, and these support it in the unwholesome way. The citta lacks the support of the sobhana cetasikas such as confidence, calm, wieldiness and balance, it cannot apply itself to dāna, sīla, samatha or vipassanā.

The strong similes that are used for the explanation of the nature of uddhacca remind us of its danger. As we have seen, it is as unsteady as water or a flag whipped by the wind, like ashes flung by pelting with stones. It is turmoil in the way of reeling about.

Restlessness forms a pair with kukkuccha, worry, and it is one of the five hindrances.

Restlessness arises innumerable times a day, but we do not notice it. It arises with cittas rooted in lobha, with cittas rooted in dosa and cittas which have moha as their only root. When one feels calm there may be subtle clinging to calm, and then there is uddhacca, agitation. There can be agitation with indifferent feeling. Akusala citta may be accompanied by indifferent feeling, and at that moment there is also uddhacca. Ignorance always arises together with uddhacca and it darkens its true nature. Only the arahat has eradicated uddhacca.

165. uddhatabhāvo uddhaccaṃ. taṃ avūpasamalakkhaṇaṃ vātābhighātacalajalam viya, anavaṭṭhānaraṣaṃ vātābhighātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ pāsāṇābhighātasamuddhatabhasmaṃ viya, cetaso avūpasame anyoniso manasikārapadaṭṭhānaṃ, cittavikkhepoti daṭṭhabbaṃ.

Tīka:

482. Yassa dhammassa vasena uddhataṃ hoti cittaṃ, taṃ sampayuttadhammā vā, so dhammo uddhaccaṃ. Avūpasamoti asannisinna-appasannabhāvamāha.

Anavaṭṭhānaraṣanti calanakiccaṃ. Bhantattanti paribbhamanākāraṃ. Cetaso avūpasameti nipphādetabbe payojane bhuttaṃ, avūpasamapaccayabhūtaṃ ārammaṇaṃ vā ñāvūpasamoṭṭi vuttaṃ.

Visuddhimagga Ch. XIV, 166

Intro:

Here the Visuddhimagga refers to the seventeen cetasikas included in the khandha of formations that accompany the first type of akusala citta rooted in attachment:

1) accompanied by pleasant feeling, with wrong view, unprompted.

As we have seen, these seventeen cetasikas include five 'universals' (cetasikas which accompany every citta), namely, contact, volition, life faculty, concentration and attention. Two universals, feeling and saññā are not the khandha of formations.

The six particulars accompany cittas of the four jātis (kusala, akusala, vipāka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (pīti, here translated as happiness), energy, wish-to-do (chanda) and determination.

There are four akusala cetasikas that accompany every akusala citta:

ignorance,

shamelessness (ahirika)

recklessness (anottappa)

restlessness (uddhacca)

Furthermore, the first type of akusala citta rooted in attachment is accompanied by attachment, lobha, and wrong view, diṭṭhi.

Thus, in this context, seventeen cetasikas included in the khandha of formations are mentioned.

The second type of akusala citta rooted in attachment is:

2) accompanied by pleasant feeling, with wrong view, prompted.

As to the meaning of prompted, we read in the Vis. Ch XIV, 91: < When it is with consciousness that is sluggish and urged on, then it is the second kind.>

The Tika states:

<As to the expression (with citta that is) sluggish, this means slow, not keen. Such citta occurs being urged on by oneself or by someone else, and thus he said, “(with a citta that is) urged on”. >

The Expositor (Ī, p. 339) gives an example of wrong view that is prompted. We read: <But further, although [as in the first class] this consciousness arises in one who with joy lets his sense-experience evoke greed, and who [erroneously] regards such notions as ‘a being’, ‘a person’ [as something ultimately true]. Yet inasmuch as it may also arise ‘through external aid’-i.e., be deliberately, methodically [brought about]- at such a time this class of consciousness is to be understood as coming to pass.>

Then an example is given of someone who marries a ‘maiden of heretical views’, and though he does not agree at first with these views he accepts them later on with pleasure. Thus we see that the people with whom one associates are a condition for kusala cittas or akusala cittas.

Text Vis.: The remaining formations here should be understood as already stated under the profitable. For it is only the unprofitableness that differentiates them as bad.

Tika: It was said that the unprofitableness differentiates them as bad ((lāmakattam) because of the extreme vileness (ekantanihīnatāya) of akusala dhammas.

N: Here the Tika emphasizes the danger and impurity of akusala.

Text Vis.: So these are the seventeen formations that should be understood to come into association with the first unprofitable consciousness (22).

And as with the first, so with the second (23), but here the difference is promptedness and inconstant [occurrence] of (xlii)stiffening and torpor.

N: Sloth and torpor only arise with akusala cittas that are prompted, as we shall see. They are inconstant, that is, they do not always arise with these prompted akusala cittas.

Conclusion:

We are reminded that all accompanying cetasikas support akusala citta and that all of them are inferior and extremely vile. At the moment of akusala citta there is no shame of akusala, no fear of its consequences. There is ignorance of dhammas and restlessness, no calm. There is no confidence in the benefit of kusala, no wieldiness and skill for kusala. The universal cetasika that is attention, manasikāra, is wrong, unwise attention, and this is the proximate cause of akusala. The cetasikas of energy, decision and wish-to-do may accompany kusala citta and akusala citta. When they accompany akusala citta they are directed towards akusala.

Learning about the akusala cetasikas helps us to see that akusala citta is anattā, that it arises because of its appropriate conditions. When it arises we are unable to perform any kind of kusala, kusala citta cannot be forced.

So long as we take akusala for self it cannot be eradicated; wrong view has to be eradicated first. Understanding of whatever reality appears, be it kusala or akusala, is the way leading to the eradication of wrong view.

166. sesā kusale vuttanayeneva veditabbā. akusalabhāvoyeva hi akusalabhāvena ca lāmakattaṃ etesaṃ tehi viseso.

iti ime sattarasa saṅkhārā paṭhamena akusalaviññāṇena sampayogaṃ gacchantīti veditabbā. yathā ca paṭhamena, evaṃ dutiyenāpi. sasaṅkhāratā panettha thinamiddhassa ca aniyatā viseso.

Tīka:

Akusaladhammānaṃ ekantanihīnatāya ñakusalabhāvena ca lāmakattanīti vuttaṃ.

Visuddhimagga Ch. XIV, 167. Sloth and Torpor.

Intro:

Sloth (thina) and torpor (middha) are two akusala cetasikas that always arise together. They can only arise with the akusala cittas that are prompted, but they do not arise every time the citta is prompted. They are among the inconstant (aniyata) cetasikas.

As we have seen, a citta that is prompted, sasankhārika, is not keen and active (Vis. Ch XIV, 91).

Text Vis.167: Herein, (xlī) stiffening (thinatā) is stiffness (thina); making torpid (middhanatā) is torpor (middha). The meaning is, paralysis due to lack of urgency, and loss of vigour. The compound thinamiddha (stiffness-and-torpor) should be resolved into thinañ ca middhañ ca. [N: ca means: and]

N: The Tīka explains that second type of akusala citta that is rooted in attachment is different from the first type by the inconstant presence of sloth and torpor.

The Tīka also explains that there is with this type of citta no conceit which is also among the inconstant cetasikas.

When there is diṭṭhi, there is no conceit. Thus here, if sloth and torpor arise with the second type of akusala citta they do so together with wrong view.

The Tīka explains that sloth has lack of energy and that it does not give driving power, and hence the citta associated with it is rigid.

The Tīka explains that torpor is unwieldiness. It states: since by it the associated dhammas are made torpid because of its destruction of power, therefore it is said ‘making torpid, torpor’.

Thus, middha also conditions the associated dhammas to have torpor, to be unwieldy. As we have seen, each sobhana citta needs wieldiness in order to be able to perform kusala. Torpor is the opposite of wieldiness, it has no adaptability and skill for kusala.

Text. Vis.: Herein, 'stiffness' [thina] has the characteristic of lack of driving power. Its function is to remove energy. It is manifested as subsiding.

N: The Tīka explains that it is the opposite of energy. It states that it manifests itself in the subsiding of the accompanying dhammas. Thus we see that it conditions the accompanying dhammas in making all of them subside or sink down .

Text Vis.: 'Torpor' [middha] has the characteristic of unwieldiness.

N: The Tīka explains that also sloth has the nature of unwieldiness, but that it is unwieldiness of citta, whereas torpor is unwieldiness of the other nāma-khandhas, thus, of the accompanying cetasikas.

The Tīka refers to the Dhammasangani (§ 1156 and §1157):

“What is sloth (thina)? That which is indisposition, unwieldiness of citta.
What is torpor (middha)? That which is indisposition and unwieldiness of the mental body (cetasikas).”

Text Vis.: Its function is to smother.

N: The Tīka explains smothering (onahana) as enveloping, covering the door of consciousness (viññāṇadvāra).

We read a further explanation of this in the Expositor (Ī, p. 485):

< 'Shrouding' means it covers up the mental aggregate as the cloud covers up the sky. 'Enveloping' is covering all around.>

Text Vis.: It is manifested as laziness, or it is manifested as nodding and sleep.

N: The Tīka explains laziness (līnatā) as a shrinking back in taking an object.

When there is laziness and sleepiness, there cannot be clear thinking.

As regards nodding and sleep, there is the following explanation:

Note 68 (taken from the Tīka): 'Because the paralysis (samhanana) of consciousness comes about through stiffness, but that of matter through torpor like that of the three aggregates beginning with feeling, therefore torpor is manifested as nodding and sleep' (Pm.493).

N: Torpor conditions paralysis of the mental body, of cetasikas, but also of the physical body, of rūpa (rūpakāyyassāpi), according to the Tīka.

Text Vis.: The proximate cause of both is unwise attention to boredom, sloth, and so on.

Tīka: Boredom with regard to secluded dwellings and dislike of higher kusala dhammas.

N: When there are sloth and torpor a monk is lazy and does not take an interest in leading a secluded life and applying himself to mental development.

N: The Tīka explains drowsiness as the occurrence of defilement that is the cause of in chastity.

Conclusion.

Sloth and torpor destroy the capacity to act in a wholesome way, they are paralyzing. When there are sloth and torpor there is mental sickness, there is no energy for kusala. One is unable to apply oneself to dāna, sīla or bhāvana. One has no urgency to study the Dhamma or to listen to the Dhamma, to develop understanding.

There are bound to be many moments of sloth and torpor, also when we do not feel lazy or sleepy.

The pair of sloth and torpor are among the five hindrances. We read in the Expositor (Ī, p. 490):

“Bhikkhus, the hindrance of sloth and torpor brings about darkness, blindness of vision, lack of knowledge, cessation of insight, having its part in adversity, not leading to nibbāna” (Mṇ. I, 115).

When we see the benefit of the development of right understanding, it can condition a sense of urgency, and then we can wake up from sleepiness and listlessness. There can be right attention instead of unwise attention which is the cause of sloth and torpor and all kinds of defilements.

Only the arahat has eradicated sloth and torpor.

Vis. 167:

tattha thinatā thinam. middhanatā middham. anussāhasamhananatā asattivighāto cāti attho. thinañca middhañca thinamiddham. tattha thinam anussāhalakkhaṇam, vīriyavinodanarasam, saṃsīdanapaccupaṭṭhānam. middham akammaññatālakkhaṇam, onahanarasam, līnatāpaccupaṭṭhānam, pacalāyikāniddāpaccupaṭṭhānam vā. ubhayampi arativijambhikādīsu ayonisomanasikārapadaṭṭhānam.

Tīka:

483. Thinamidhamettha aniyataṃ, na mānādīti thinamidhassa aniyatatā ca ettha dutiyacitte paṭhamākusalato viseso.

Anussāhanāvasīdanabhāvena saṃhatabhāvo thinam, tena yogato cittam thinam, tassa bhāvoti thinatā. Asamatthatāvighātavasena akammaññatā middham. Yasmā tato eva tena sampayuttadhammā medhitā vihatasāmatthiyā honti, tasmā ñimiddhanatā middhanīti vuttam. Anussāhalakkhaṇanti ussāhapaṭipakkhalakkhaṇam. Vīriyassa avanodanam khipanam vīriyāvanodanam. Sampayuttadhammānam saṃsīdanākārena paccupatiṭṭhati, tesam vā saṃsīdanam paccupaṭṭhapetīti saṃsīdanapaccupaṭṭhānam.

Akammaññatālakkaṇanti ettha kāmam thinampi akammaññasabhāvameva, tam pana cittassa, middham vedanādikkhandhattayassāti ayamettha viseso. Tathā hi pā.liyam itattha katamam thinam? Yā cittassa akallatā akammaññatā. Tattha katamam middham? Yā kāyassa akallatā akammaññatāti (dha. sa. 1162-1163) ca ādinā imesam niddeso pavatto. Onahanam viññāṇadvārānam pidahanam. Līnatā līnākāro ārammaṇaggahaṇe saṅkoco. Yasmā thinena cittasseva saṃhananam hoti, middhena pana vedanādikkhandhattayassa viya rūpakāyassāpi, tasmā tam pacalāyikāniddam paccupaṭṭhapetīti pacalāyikāniddāpaccupaṭṭhānam vuttam. Arati pantasenāsanesu, adhikusaladhammesu ca arocanā. Vijambhikā vijambhanasaṅkhātassa kāyaduṭṭhullassa kāraṇabhūtā saṅkilesappavatti. Aratijijambhikādīsūti ca ādi-saddena tandi-ādīnam gahaṇam. Nipphādetabbe payojane cetam bhummavacanam.

Visuddhimagga, Ch. XIV, 168. Conceit.

Intro.

The Vis. refers to the third and fourth types of akusala citta rooted in attachment. They are:

- 3) accompanied by pleasant feeling, without wrong view, unprompted
- 4) accompanied by pleasant feeling, without wrong view, prompted

These two types which are without wrong view may or may not be accompanied by conceit.

Conceit does not arise together with wrong view. It is different from wrong view.

The sotāpanna who has eradicated wrong view still clings to the khandhas. He does not take the khandhas for self, but he may cling to the khandhas with conceit, or he may cling to them with lobha-mūlacitta that is without conceit.

When one finds oneself better, equal or less than someone else, there is conceit. But also when one does not compare oneself with others, there may still be clinging to the importance of oneself, and then there is conceit.

Text Vis.:

168. (24) With the third [unprofitable consciousness] (24) there should be understood to be associated those given for the first (22), excepting wrong view (xli).

N: In that case there are sixteen cetasikas included in the khandha of formations that accompany the third type of akusala citta rooted in attachment.

Text Vis.: But here the difference is that there is inconstant [occurrence] of (xliv) pride (conceit).

N: But, the Tīka mentions, with the inconstant cetasika conceit, there are seventeen cetasikas included in the khandha of formations accompanying the third type of akusala citta.

Thus, conceit may or may not arise with citta rooted in attachment that is without wrong view.

Text Vis. :That has the characteristic of haughtiness.

N: The Tīka explains the term uṇṇati, loftiness which is used in the Dhammasangani § 1117. It refers to the text: ‘I am better’... and so on.

Because of conceit one thinks oneself to be better than someone else, equal to him or less than him.

Text Vis.: Its function is arrogance.

As to arrogance (sappaggaha), the Tīka explains this as haughtiness, uṇṇamo, another term used by the Dhammasangani.

It states that also inferiority conceit (omāna), considering oneself less than someone else, should be understood as arrogance.

Text Vis.: It is manifested as vaingloriousness.

N: Vaingloriousness stands for the Pali: ketukamyatā, desire for a banner.

This term is used in the Dhammasangani. Conceit is compared to the flaunting of a flag.

Text Vis.:Its proximate cause is greed dissociated from views.

N: The Tīka explains that the occurrence of ‘I am’ conceit seems to be similar to wrong view, and that it arises because of affection for oneself. However, conceit and wrong view do not arise together with the same citta and therefore he said: ‘its proximate cause is greed dissociated from views.’

As to the ‘I am’ conceit, one may think oneself better, equal or less than someone else. Or one clings to the importance of oneself without comparing.

Text Vis.:It should be regarded as like madness.

(25) With the fourth (25) should be understood to be associated those given for the second (23), excepting wrong view (xli). And here pride (xiv) is among the inconstant too.

 N: The Tīka explains that with the word ‘and’ (ca), sloth and torpor are implied. Thus, the fourth type of citta rooted in attachment is prompted, like the second type, but it is without wrong view. It may be accompanied by conceit, and also by sloth and torpor which only accompany akusala cittas which are prompted.

Conclusion.

The affection for oneself is deeply rooted and there are many occasions for the arising of conceit.

As we read, the arising of conceit is compared to the flaunting of a banner.

We read in the “Expositor” (Ī, p. 479): <That mind which desires the banner is said to be desirous of the banner (i.e., self-advertisement). Such a state is ‘desire for self-advertisement’. And that is of the heart [citta], not of a real self; hence ‘desire of the heart for self-advertisement’. ..>

Conceit always arises together with ignorance which hides the true nature of dhammas. It arises countless times but we do not notice it. When there is conceit, there is no wieldiness, not pliancy or adaptability but instead rigidity of mind. At such a moment one cannot be openminded to the Dhamma, one cannot listen to the Dhamma.

Conceit prevents one from being respectful and polite, it can condition harsh, impolite speech. It prevents one from rejoicing in someone else’s kusala or praise.

Any object that appears can be an opportunity for conceit. The ‘Book of Analysis’ (Vibhanga, Ch 17, §832) enumerates many occasions for conceit, such as erudition, popularity, intelligence, one’s sīla or the attainment of jhāna.

We read in the Mahā-Niddesa (Aṭṭadaṇḍasutta, Embraced Violence, Khuddaka Nikāya) about conceit on account of the experience of pleasant sense objects. When one enjoys the pleasant worldly conditions of gain, praise, honour and wellbeing there may be conceit. Or, when one suffers from the unpleasant worldly conditions, the loss of the pleasant worldly conditions, there may also be conceit. One finds oneself important and wonders: ‘why should it happen to me’.

The experience of pleasant or unpleasant objects through the senses is vipāka, conditioned by kamma. It is a form of lunacy to have conceit on account of such experiences.

When one performs a good deed, there are kusala cittas, but there are also likely to be akusala cittas with conceit; one is pleased with oneself and one thinks with conceit about oneself as a good person. Or someone believes himself to be humble, but he may take pride in his humility.

There is conceit when one feels oneself superior and also when one feels oneself inferior. When someone has committed evil, conceit may arise in the form of self-loathing, self-contempt and self-detestation. That is inferiority conceit (omāna).

In the passage of the Mahā-niddesa quoted above we read further on that conceit can be the object of insight. Conceit arises when one elevates oneself and when one looks down on someone else. Insight realizes the characteristic of conceit when it appears as a type of nāma and later on it realizes it as impermanent, dukkha and anattā. Through insight conceit can finally be abandoned. Only the arahat has completely eradicated conceit.

168. tatiyena paṭhame vuttesu ṭhapetvā micchādiṭṭhiṃ avasesā veditabbā. māno panettha aniyato hoti. ayam viseso, so uṇṇatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabbo.

catutthena dutiye vuttesu ṭhapetvā micchādiṭṭhiṃ avasesā veditabbā. etthāpi ca māno aniyatesu hotiyeva.

Tika

Avasesā so.lasa. Māno panettha aniyato hoti, tena saddhiṃ sattaraseva honti.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 169.

Intro:

Here the Visuddhimagga deals with the fifth up to the eighth type of akusala citta rooted in attachment. They are:

- 5) accompanied by indifferent feeling, with wrong view, unprompted
- 6) accompanied by indifferent feeling, with wrong view, prompted
- 7) accompanied by indifferent feeling, without wrong view, unprompted
- 8) accompanied by indifferent feeling, without wrong view, prompted

As we have seen, seventeen cetasikas included in the khandha of formations accompany the first type of akusala citta rooted in attachment. These seventeen cetasikas include five 'universals' (cetasikas which accompany every citta), namely, contact, volition, life faculty, concentration and attention. Two universals, feeling and saññā, which accompany every citta are not reckoned here since they are not the khandha of formations.

The six particulars accompany cittas of the four jātis (kusala, akusala, vipāka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (pīti, here translated as happiness), energy, wish-to-do (chanda) and determination.

In this case, the universals and particulars perform their functions in the unwholesome way. For example, contact contacts the object of clinging, volition is akusala and it can motivate unwholesome deeds, attention is wrong attention, concentration focusses on the object of clinging, energy is energy for akusala.

There are four akusala cetasikas that accompany every akusala citta:
 ignorance, moha,
 shamelessness (ahirika)
 recklessness (anottappa)
 restlessness (uddhacca)

Furthermore, the first type of akusala citta rooted in attachment is accompanied by attachment, lobha, and wrong view, ditṭhi.

Thus, in this context, seventeen cetasikas included in the khandha of formations are mentioned.

As we have seen, the second type is as the first type, but the inconstants of sloth and torpor may accompany the citta since it is prompted. The third type is without wrong view but the inconstant of conceit may accompany it. The fourth type is as the third type, but the inconstants of conceit, sloth and torpor may accompany it.

In the following section (§ 169), the Visuddhimagga deals with the lobha-mūlacittas that arise with indifferent feeling, and thus, they are not accompanied by the particular which is rapture, pīti.

 Text Vis.:169. (26) Those given for the first (22), excepting happiness (v), come into association with the fifth (26).

 N: happiness is here the translation of pīti (rapture). In the case of cittas of the sense-sphere it always arises together with pleasant feeling.

Since the fifth type is without pleasant feeling, there is no pīti either. Thus, sixteen cetasikas included in the khandha of formations accompany the fifth type of lobha-mūlacitta.

 Text Vis.:(27)And as with the fifth (26), so with the sixth too (27); but the difference here is promptedness and the inconstant [occurrence] of stiffness-and-torpor.

 N: If sloth and torpor arise the sixth type is accompanied by eighteen cetasikas included in the khandha of formations.

 Text Vis.: (28) With the seventh (28) should be understood to be associated those given for the fifth (26), except views (xli); but pride (xliv) is inconstant here.

 N: If conceit does not accompany this type of citta, there are fifteen cetasikas included in the khandha of formations that accompany the seventh type of lobha-mūlacitta. If conceit accompanies it, there are sixteen cetasikas accompanying it.

 Text Vis.: (29) With the eighth (29) should be understood to be associated those

given for the sixth (27), except views (xli); and here too pride (xliv) is among the inconstant.

N: The eighth type is accompanied by at least sixteen cetasikas included in the khandha of formations.

If sloth and torpor arise the eighth type is accompanied by eighteen cetasikas included in the khandha of formations.

If sloth and torpor do not arise, but conceit accompanies this citta, there are seventeen cetasikas included in the khandha of formations which accompany it.

If sloth and torpor and also conceit accompany it there are nineteen cetasikas included in the khandha of formations which accompany it.

The Buddha classified the akusala cittas rooted in attachment as eight types: four types accompanied by wrong view, four types without wrong view, four types with pleasant feeling, four types with indifferent feeling, four types that are unprompted and four types that are prompted.

Although they are classified as only eight types, there is an immense variety in the cittas rooted in attachment. There are different cetasikas that accompany them and condition them by way of conascence-condition, there are different objects experienced by these cittas. There may be clinging to the objects that are experienced through the six doors with conceit, with wrong view or with attachment dissociated from wrong view and conceit. There are many kinds of wrong view to which one may cling. There are different intensities of attachment and the accompanying cetasikas. They can motivate different unwholesome deeds through body, speech and mind.

Clinging to gain, to honour or praise may motivate lying and dishonesty. Because of ignorance one does not realize that there is clinging, one does not know when kusala citta arises and when akusala citta. The study of more details about the different types of cittas is beneficial. All the enumerations of cittas and cetasikas are not abstract notions, they pertain to our conduct in daily life.

.....

Seyyādivasena uccato namanam unnati. Unnamanavaseneva sampaggaharaso. Na vīriyam viya tamtamkiccasādhane abhussahanavasena. Omānassāpi attānam avam katvā gahaṇampī sampaggahaṇavasenevāti datṭhabbam. Ketu vuccati accuggatadhajo, idha pana ketu viyāti ketu, u.lāratamādibhāvo. Tam ketubhāvasaṅkhātam ketum kāmetīti ketukamyam, cittam. Yassa dhammassa vasena ketukamyam, sā ketukamyatā. ÌAhanīti pavattanato mānassa diṭṭhisadisī pavattīti so diṭṭhiyā saddhim ekacittuppāde na pavattati, attasinehasannissayo cāti āha ìdiṭṭhivippayuttalobhapadaṭṭhānoīti.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 170. Cittas rooted in aversion.

Intro.

In the following sections the Visuddhimagga deals with dosa, aversion and the other cetasikas that accompany akusala citta rooted in dosa. They are two types of citta:

1) accompanied by unpleasant feeling, arising with anger, unprompted domanassa-sahagataṃ, paṭigha-sampayuttam, asaṅkhārikam ekaṃ.

2) accompanied by unpleasant feeling, arising with anger, prompted domanassa-sahagataṃ, paṭigha-sampayuttam, sasaṅkhārikam ekaṃ.

Fifteen cetasikas included in the khandha of formations always accompany the first type of akusala citta rooted in aversion. These fifteen cetasikas include: five 'universals' (cetasikas which accompany every citta), namely, contact, volition, life faculty, concentration and attention. Two universals, feeling and saññā, which accompany every citta are not reckoned here since they are not the khandha of formations.

The six particulars accompany cittas of the four jātis (kusala, akusala, vipāka and kiriya), but not every citta. They are: applied thought, sustained thought, rapture (pīti, here translated as happiness), energy, wish-to-do (chanda) and determination.

Rapture, pīti, does not accompany dosa-mūlacitta since this citta always arises with unpleasant feeling. Rapture only accompanies, in the case of cittas of the sense sphere, cittas that arise with pleasant feeling.

Thus, five particulars accompany akusala citta rooted in aversion.

In this case, the universals and particulars perform their functions in the unwholesome way. They are all affected by dosa, aversion. For example, contact contacts the object of aversion, attention is wrong attention to the object of aversion, concentration focusses on the object of aversion, energy is energy for akusala. Volition is akusala and it can motivate unwholesome deeds, such as harsh speech and even acts of violence.

There are four akusala cetasikas that accompany every akusala citta and thus, they also accompany dosa-mūlacitta. They are:

ignorance, moha,
shamelessness (ahirika)
recklessness (anottappa)
restlessness (uddhacca)

When dosa-mūlacitta arises, there is also ignorance that does not know its true nature, there are no shame and fear of the consequences of dosa and there is agitation, no steadiness or calm.

Furthermore, dosa-mūlacitta is accompanied by dosa. Moha, ignorance, and dosa are the roots of this citta.

Thus, in this context, fifteen cetasikas included in the khandha of formations are mentioned. These always accompany dosa-mūlacitta, they are constant or fixed (niyata).

The Visuddhimagga classifies some of the universals and particulars as “or what-ever” (ye-vā-pana-ka) or supplementary cetasikas. It follows the enumeration of the Dhammasaṅgaṇī which does not mention all cetasikas concerned but gives the abbreviation of “or what-ever”.

In the case of dosa-mūlacitta there are four supplementary factors: zeal (chanda), resolution (adhimokkha), attention (manasikāra) and agitation (uddhacca).

Text Vis.: 170. (30)-(31) As regards the two [kinds of unprofitable consciousness] rooted in hate, there are, firstly, eighteen associated with the first (30), that is, eleven constant given in the texts as such, four or-whatever-states, and three inconstant.

Herein the eleven given as such are these:

contact (i), volition (ī), applied thought (īi), sustained thought (iv), energy (vi), life (vī), concentration (vīi), consciencelessness (xxxvī), shamelessness (xxxvīi), (xlv) hate, delusion (xl).

The four or-whatever-states are these:

zeal (xxvīi), resolution (xxix), agitation (xlī), attention (xxx)

The three inconstant are these:

(xlvī) envy, (xlvī) avarice, (xlvīi) worry.

N: As to the three inconstants, these may or may not arise with dosa-mūlacitta. If they accompany dosa-mūlacitta citta they do so one at a time.

As we shall see, sloth and torpor may or may not arise with the second dosa-mūlacitta that is prompted.

Conclusion: when we study the enumeration of the cetasikas that accompany citta we should remember that cetasikas are realities, dhammas, that arise because of the appropriate conditions. We are inclined to take the citta with aversion for self, but aversion does not belong to anyone, when the right conditions are present it arises. Many conditions are necessary for the arising of a moment of aversion. All the cetasikas of the above-mentioned list assist the akusala citta rooted in dosa and they perform each their own function.

When dosa appears we can learn its characteristic and we can come to understand that it is only a dhamma devoid of self. It is a reality that arises because it has been accumulated. The latent tendency of aversion conditions its arising time and again.

Visuddhimagga Ch. XIV, 171. Dosa.

Text Vis.: Herein, (xlv) by its means they hate, or it itself hates, or it is just mere hating, thus it is 'hate' (dosa).

The Pali term dussati used here means: to become bad, corrupted, to offend, injure.

The cetasika dosa hates or has aversion, and it also causes the accompanying dhammas to be corrupted or to have aversion. This is expressed by the term: by means of it (tena). This expression is often used to indicate that the dhammas that arise together condition one another. Here, all of them are affected by dosa.

Text Vis.: It has the characteristic of savageness, like a provoked snake.

N: The Tīka comments on savageness (Caṇḍikkam): anger or irritation (kujjhanam).

Text Vis.: Its function is to spread, like a drop of poison,

N: The Tīka explains first about the way of occurring of dosa in oneself.

The Expositor (Ī, p. 342) explains: <spreading of itself, or writhing as when poison takes effect>.

One is affected by an undesirable sense object just as poison makes the body writhe.

Text Vis.: or its function is to burn up its own support, like a forest fire.

N: The term support, nissaya, refers to the heartbase, the physical base of all cittas other than the sense-cognitions.

The Tīka explains that dosa as it were pierces the body.

Sometimes dosa is compared to a dart that pierces the body. It affects also the body and can cause sickness.

Text Vis.: It is manifested as persecuting (dūsana), like an enemy who has got his chance.

Its proximate cause is the grounds for annoyance (see A.v,150). It should be regarded as like stale urine mixed with poison.

N: Persecuting is a translation of dūsana. However, this also means: defiling.

The Tīka explains that dūsana, defiling, pertains to oneself and others. By dosa one harms oneself and others.

One persecutes or hates someone else because of an undesirable object (for him who hates) when another person experiences an enjoyable result. Therefore it is said that dosa should be regarded like stale urine mixed with poison.

As to the proximate cause of dosa, the Visuddhimagga refers to the the Gradual Sayings, Book of the Nines, Ch ĪI, § 9, IV, 406):

“Monks, there are these nine bases of strife. What nine?

(The thought): He has done me harm- stirs up strife; so also the thoughts: he is doing me harm; he will do me harm; he has done harm to a dear and loved one of mine; he is doing

harm to such an one; he will do harm to him; he has done good to one who is not dear or loved by me; he is doing good to such an one; he will do good to him...”

Conclusion:

There are many shades of dosa, aversion, it may be very slight or strong. There are many synonyms of dosa that express different degrees. It can be fear, anxiety, annoyance, irritation, distress, sorrow, anger, hate, malignity, hostility or violence. In all these cases dosa dislikes, has aversion towards the object experienced at that moment. It is always accompanied by unhappy feeling.

Dosa is savage, not soft and gentle like mettā. There is no wieldiness, lightness, adaptability, no shame of akusala, no fear of its consequences.

The Expositor (Ī, p. 342) explains that dosa ruins everything that is good and beautiful, thereby showing its danger: <By it the mind reaches the putrid state:- this is ‘malignity’...>

The Dhammasaṅgaṇi speaks of <dissatisfaction of the citta (anattamanatā cittassa)>. The Expositor explains : <But because this is of the mind (citta) only, and not of a being, therefore it has been said to be ‘of the mind (cittassa)’.>

Dosa is among the cetasikas that are the khandha of formations. The khandhas arise because of their appropriate conditions and fall away immediately. There is no person who could exercise control over the arising of dosa. But right understanding of it can be developed.

Through right understanding of this cetasika we come to understand that the circumstances of life or other people are not the real cause of dosa. The real cause is within ourselves: we cling to pleasant sense objects and when we experience an unpleasant object, dosa is likely to arise. So long as the latent tendency of dosa has not been eradicated it arises. Only the non-returner who does not cling anymore to sense pleasures has eradicated dosa.

171. tatha dussanti tena, sayam vā dussati, dussanamattameva vā tanti doso. so caṇḍikkalakkhaṇo pahaṭāsīviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya. dūsanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno, visasamsaṭṭhapūtimuttaṃ viya daṭṭhabbo.

Tīka:

485. Dussantīti byāpajjanti. Caṇḍikkaṃ kujjhaṇaṃ. Attano pavatti-ākāravasena, virūpasamsappanaka-anitṭharūpasamuṭṭhāpanavasena ca visappanaraso. Kāyassa vijjhatabhāvāpādanato attano nissayadahanaraso. Dussanaṃ attano, parassa ca upabhogaphalakālesu anitṭhattā visasamsaṭṭhapūtimuttaṃ viya daṭṭhabboti sabbena sabbam aggaḥetabbataṃ dasseti.

Visuddhimagga Ch. XIV, 172. Envy.

Intro:

Envy, *issā*, does not arise with each *akusala citta* rooted in aversion, *dosa*, but when it arises it accompanies *dosa-mūlacitta*. It is one of the inconstants (*aniyata*) that can accompany *dosa-mūlacitta*. Thus, it is always accompanied by unpleasant feeling. Envy is conditioned by the *dosa*, aversion, it accompanies; it is dissatisfied with others' prosperity. As we read about *dosa*: <Herein, (xlv) by its means they hate, or it itself hates, or it is just mere hating, thus it is 'hate' (*dosa*).>

The *cetasika dosa* also causes the accompanying *dhammas* to be corrupted or to have aversion. This is expressed by the term: by means of it (*tena*). All the accompanying *dhammas* and thus also envy are affected by *dosa*.

Text Vis.: (xlvi) Envy is 'envy'. It has the characteristic of being jealous of other's success.

N: The *Tīka* states that not enduring the prosperity of others is the cause of jealousy.

Text Vis.: Its function is to be dissatisfied with that.

N: The *Tīka* emphasizes that there is just in that case, namely, in the case of the prosperity of others, dissatisfaction. It explains as to the words 'its function is dissatisfaction', that this is not merely the absence of satisfaction, but that its function is being opposed to satisfaction.

Text Vis.: It is manifested as averseness from that.

N: Averseness is the translation from the Pali *vimukhabhāva*, the nature of turning away. It dislikes the object, the prosperity of others. Thus, we see that it can only arise with *citta* rooted in aversion.

Text Vis.: Its proximate cause is another's success. It should be regarded as a fetter.

The fetters or *saṃyojanas* fetter us to the cycle of birth and death. Envy is classified among these fetters.

We read in the *Dhammasaṅgāṇi* (§ 1121) :<What is the fetter of envy (*issāsaṃyojanam*)? Envy, envying, enviousness- jealousy, the expression and mood of jealousy at the gifts, the hospitality, the respect, affection, reverence and worship accruing to others-- this is called the fetter of envy.>

The Expositor (*Ī*, p. 479) explains that envy has the characteristic of: < not enduring, or of grumbling at the prosperity of others, saying concerning others' gains, etc. 'What is the use to these people of all this?' >

It explains that in the case of monks, the objects of envy are the requisites that are received, or the honour and respect given to them. But envy also pertains to householders

who receive a splendid vehicle or gem. We read that someone else thinks, < ‘When will he decline from this prosperity and walk about a pauper?’ and if for a certain reason the other does decline from that prosperity he is pleased.>

The object of jealousy can also be someone else’s knowledge. We read: < A certain recluse also being envious at seeing the acquirement of gain, etc., arising from general knowledge, scriptural scholarship, etc., thinks, ‘When will this man decline in these acquirements?’ etc., and when he sees him, for some reason, decline, then he is glad.>

Envy is conditioned by the cetasikas that accompany the dosa-mūlacitta it arises together with. Thus, it is also conditioned by ignorance, moha. Moha darkens the true nature of dhammas. When there is ignorance of kamma and vipāka one fails to see that the pleasant ‘worldly conditions’ of gain, praise, honour and bodily wellbeing are the results of kusala kamma, there is an opportunity for jealousy. One does not see that it is pointless to have aversion and be jealous on account of what are merely conditioned dhammas.

Muditā, sympathetic joy, is the opposite of envy. When one rejoices at someone else’s prosperity there is no opportunity for jealousy. Seeing the benefit of sympathetic joy which is a way of kusala will be a condition for its arising.

The sotāpanna has eradicated jealousy, because through insight he realizes that all experiences are only conditioned dhammas that do not last and are non-self. He has direct understanding of kamma and its result and he realizes that when someone receives pleasant sense objects it is the result of kamma.

172. issāyanā issā. sā parasampattīnaṃ usūyanalakkhaṇā. tattheva anabhiratirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā, saṃyojananti datṭhabbā.

Tīka:

486. Yaṃ parasampattīsu issākaraṇaṃ, sā issāti dassento āha ñissāyanā issāṭi Usūyanaṃ asahanaṃ. Tatthevāti parasampattīsu eva. Abhiratipaṭipakkhabhūtaṃ issāya kiccaṃ, na abhiratiyā abhāvamattanti āha ñanabhiratirasāṭi.

Visuddhimagga, Ch. XIV, 173, avarice.

Intro:

Avarice, macchhariya, does not arise with each akusala citta rooted in aversion, dosa, but when it arises it accompanies dosa-mūlacitta. It is one of the inconstants (aniyata) that can accompany dosa-mūlacitta. Thus, it is always accompanied by unpleasant feeling. It is affected by the dosa it accompanies. When there is stinginess, one has dislike of the idea of sharing the good things one has.

Avariciousness pertains to one’s own prosperity whereas envy pertains to others’ prosperity. Thus, they do not arise together.

Text Vis.:(xlvī) Avariciousness is 'avarice'.

N: The Tīka refers to a word association of macchariya, as: the negation ma and acchariya, meaning: what is wonderful. It states:< As the ancients explained the meaning of avarice: may others not possess this wonderful thing, let it be mine alone.>

Text Vis.: Its characteristic is the hiding of one's own success that has been or can be obtained.

Its function is not to bear sharing these with others. It is manifested as shrinking , or it is manifested as meanness.

N: The Tīka explains that it shrinks back, there is unwillingness to share one's prosperity with others.

The Expositor (p. 483) explains:<A 'niggardly person seeing mendicants causes his mind to shrink as by sourness.>

One hides as it were one's property, so that others do not see it and one does not come into the situation of having to share it.

Text Vis.: Its proximate cause is one's own success.

N: One's own success or prosperity, these are all the good things one has, such as the pleasant worldly conditions of gain, praise and honour.

The Tīka states: beginning with dwelling.

There are five kinds of objects on account of which stinginess can arise. We read in the *Dhammasangani* (1122) in its definition of the fetter of meanness:

The five meannesses, (to wit) meanness as regards dwelling, families, gifts, reputation, dhamma- all this sort of meanness, grudging, mean spirit, avarice and ignobleness, niggardliness and want of generosity of heart- this is called the fetter of meanness.

As regards stinginess about dwelling, this can be a monastery, a single room or any place where a bhikkhu stays. As to families, gifts, this pertains to the bhikkhu who is dependent on a family of servitors and does not like another bhikkhu to receive gifts from them. He does not like the idea of sharing, because he thinks that he will receive less.

The Expositor explains that there is no stinginess if someone has good reasons not to share these things, namely, if others will use them in the wrong way.

Also laypeople may be stingy with regard to gain, praise and honour.

We may not want to share honour and praise with others, although they deserve to be praised as well. If we understand that praising someone's virtues is an act of generosity, we will more often remember to do this when the opportunity arises. Generosity is the opposite of stinginess. When we praise someone else there is no room for stinginess.

Text Vis.: It should be regarded as a mental disfigurement.

The Pali term virūpa means deformed or ugly. We read about dosa that this is to be considered as stale urine mixed with poison, and it is stated that poison when it takes

effect and spreads, makes the body writhe. Also stinginess can have effect on one's bodily appearance and facial expression, it causes lack of beauty.

Avarice accompanies dosa-mūlacitta and thus it is conditioned by two roots: dosa and ignorance, moha.

When there is avarice, there is also moha that darkens the true nature of dhammas.

Ignorance does not know about kamma and vipāka. It is foolish to think that if one shares what one has one will receive less. On the contrary, generosity in one's deeds is kusala kamma that will produce pleasant results in the future. Stinginess will produce an unpleasant result: one's possessions may dwindle or it can motivate evil deeds that cause an unhappy rebirth.

In the ultimate sense there are no things we can possess, there are only nāma and rūpa which are impermanent. Dhammas which arise and fall away do not belong to us and we cannot keep them. Why are we stingy about what does not belong to us?

Stinginess can motivate akusala kamma through action and speech. Because of stinginess one may lie or slander. The 'Book of Analysis' (Ch 17, 390) explains: <depending on clinging there is possessiveness; depending on possessiveness there is meanness; depending on meanness there is protection; on account of protection- holding sticks, holding weapons, quarreling, disputing, contention, (calling) "you, you", slandering, false speech and many evil, bad states arise...>

Stinginess is a fetter, saṃyojana, which fetters us to the cycle of birth and death.

The sotāpanna has eradicated avarice, because through insight he realizes that his prosperity or possessions are only conditioned dhammas that do not last and do not belong to anyone. He has perfect generosity, but this does not mean that he should give away all possessions. He has perfect generosity as to Dhamma, he wishes to share the Dhamma he has realized in order to help others to also realize the four noble Truths. However, as the Expositor explains, this does not mean that he should teach Dhamma to those who will abuse Dhamma.

173. maccharabhāvo macchariyaṃ. taṃ laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsāmyeva parehi sādharmaṇabhāvākkhamaṇasaṃ, saṅkocanapaccupaṭṭhānaṃ, kaṭukañcukatāpaccupaṭṭhānaṃ vā, attasampattipadaṭṭhānaṃ, cetaso virūpabhāvoti daṭṭhabbaṃ.

Tīka:

487. Maccharayogena ñmaccharīṭi pavattamānaṃ maccharisaddaṃ gahetvā āha ñmaccharabhāvo macchariyaṇi. Niruttinayena pana mā idaṃ acchariyaṃ aññesaṃ hotu, mayhameva hotūti macchariyanti porāṇā. Taṃ macchariyaṃ vuccamānāni lakkhaṇādīni pariyādāya tiṭṭhati. Saṅkocanapaccupaṭṭhānanti attasampattīnaṃ parehi asādharmaṇabhāvakaraṇena saṅkocanapaccupaṭṭhānaṃ. Kaṭukākāragati kaṭukañcukatā. Attasampatti āvāsādi.

Visuddhimagga) Ch. XIV, 174, Kukkucca, regret.

Intro:

Kukkucca does not arise with each akusala citta rooted in aversion, dosa, but when it arises it accompanies dosa-mūlacitta. It is one of the inconstants (aniyata) that can accompany dosa-mūlacitta. Thus, it is always accompanied by unpleasant feeling. It is affected by the dosa it accompanies.

Repentance is generally considered a virtue, but the reality of kukkucca is not wholesome, it arises with dosa-mula-citta. Kukkucca which "regrets" the commission of evil and the omission of kusala is different from wholesome thinking about the disadvantages of akusala and the value of kusala. Kukkucca is also translated as worry, but worry as it is used in conventional sense may be thinking with aversion about an unpleasant object without there being kukkucca.

Text Vis.: . (xlvī) The vile (kucchita) that is done (kata) is villainy (kukata).

N: The P.Ed. states about ku: in disparaging sense, in compounds: bad, wrong, little. kukkucca: doing wrong, troubling about little, worry.

Pe Maung Tin translates:

< A contemptible act is kukata; the state of [a displeased mind, produced by making] such an act [its object] is worry (kukkucca).>

The Co. to the Abhidhammattha Sangaha (T.A. p. 60) states:<it is the arising of consciousness with regret in connection with what has been done or not done that is the thing badly done; the state of this is regret (kukkucca). It has the characteristic of grieving over bad deeds that have been done and good deeds that have not been done.>

Text Vis.: The state of that is 'worry' (kukkucca).

N: The Tīka states that also what is not done is the object of worry.(litterally: it is also kukata, a contemptible state.)

Text Vis.: It has subsequent regret as its characteristic.

Its function is to sorrow about what has and what has not been done. It is manifested as remorse.

N: The Tīka states that the remorse arising afterwards oppresses. The (Visuddhimagga) text states that its nature is worry, because the citta is accompanied by regret about the evil that has been done and the good that has not been done. As to the expression subsequent regret, the Tīka states that this is remorse that arises afterwards and that is oppressing (vibāadhanam).

It explains that remorse is a deformed way of afterthought, because it is grieving about the evil that has been done and the good that has not been done.

Thus we see that this kind of regret is akusala accompanying dosa-mūlacitta. It is different from kusala citta that sees the disadvantage of akusala.

Text Vis.: Its proximate cause is what has and what has not been done. It should be regarded as slavery.

N: It is like slavery because of the state of belonging, of being possessed. The Tīka explains that a slave belongs to someone else, and that even so, when there is worry, one is possessed by it (tamsamaṅgī). It explains that the citta is not free to perform kusala. Or worry is like slavery because one is possessed by both regret of the akusala that has been done and the kusala that has not been done.

Conclusion:

Worry makes a person enslaved, he is possessed by it and cannot think of anything else. He has no peace of mind. It is among the hindrances which obstruct kusala. When afterthoughts are nagging someone he is not free to perform dāna, sīla or bhāvana. The monk may have regret with regard to the rules of the Vinaya. He may have scruples and he may even wrongly assume that he transgresses a rule or that he observes a rule, and then worry and doubt may arise because of this. We read in the *Dhammasangani* (Chapter IX, 1161):

<What is worry (kukkucca)?

Consciousness of what is lawful in something that is unlawful;

consciousness of what is unlawful in something that is lawful;

consciousness of what is immoral in something that is moral;

consciousness of what is immoral in something that is immoral- all this

sort of worry, fidgeting, overscrupulousness, remorse of conscience, mental scarifying- this is what is called worry.>

We read in the ‘Sāriputtasutta’, Mahāniddeśa (Khuddaka Nikāya) that worry arises when one has committed akusala kamma through body, speech and mind, and also when one has omitted abstaining from them. It arises when the monk realizes that there is no purity of sīla, no guarding of the sense doors, not knowing moderation in food. Worry or regret arises when there is no arousing of energy, no sati sampajañña. It arises when one does not develop the factors of enlightenment: satipaṭṭhāna, the four right efforts, and all the other qualities leading to enlightenment. It arises when one does not develop understanding of the four noble Truths.

It is hard to eradicate regret. Even the sotāpanna may still have regret, although he has no conditions for regret on account of coarse akusala kamma which is of the intensity to produce an unhappy rebirth; he has eradicated the tendencies to such evil deeds. He does not take regret for self, but realizes it as a conditioned nāma.

We read in the Expositor (Ī, p. 491):<In the phrase ‘reproach of conscience (cetaso vipatisāro)’, ‘reproach’ is the approach of the mind towards what is done and undone, faulty and faultless. And because one does not [i.e., cannot] undo evil done, or do the

good left undone, therefore the returning approach [of conscience] to such things is ugly and weary, or 're-proach.' It is of the conscience, not of a being- to intimate this, 'reproach of conscience' has been said.>

The word conscience stands for ceto or citta, mind. This reminds us that remorse does not belong to a person.

The non-returner, anāgāmī, has eradicated dosa-mūlacitta and thus also regret. For him there are no more conditions to grieve about deeds done or not done.

174. kucchitaṃ kataṃ kukataṃ. tassa bhāvo kukkucçaṃ. taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasam, vipphaṣārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ, dāsabyamiva daṭṭhabbaṃ.

Tīka: 174:

488. Kukatanti ettha akatampi kukatameva. Evañhi vattāro honti iyaṃ mayā na kataṃ, taṃ kukatanīti. Tathā hi vakkhati ikatākatānusocanarasanīti. Evaṃ katākataṃ duccharitaṃ, sucaritañca kukataṃ, taṃ ārabha vipphaṣāravasena pavattaṃ pana cittaṃ taṃsahacaritatāya idha ikukatanīti gahetvā itassa bhāvo kukkucçaṇīti vuttanti daṭṭhabbaṃ. Pacchā anutāpanaṃ vibādhanam pacchānutāpo. Yathāpavattassa katākatākāravisiṭṭhassa duccharitasucaritassa anusocanasena virūpaṃ paṭisaraṇaṃ vipphaṣāro. Parāyattatāhetutāya dāsabyamiva daṭṭhabbaṃ. Yathā hi dāsabye sati dāso parāyatto hoti, evaṃ kukkucce sati taṃsamaṅgī. Na hi so attano dhammatāya kusale pavattitum sakkoti. Atha vā katākatākusalakusalānusocane āyattatāya tadubhayavasena kukkucçena taṃsamaṅgī hotīti taṃ dāsabyaṃ viya hotīti.

Aniyatesu issādīsu thinamiddhasambhavova cāti ca-saddaṃ ānetvā sambandhitabbaṃ.

Text Vis. 175: The rest are of the kind already described.

So these eighteen formations should be understood to come into association with the first [unprofitable consciousness] rooted in hate (30).

(31) And as with the first (30), so with the second (31), the only difference, however, being promptedness and the presence of stiffness and torpor (xlii) among the inconstant.

N: As we have seen (Vis. Ch XIV, 170), eighteen cetasikas accompany dosa-mūlacitta. There are three inconstants that do not accompany each dosa-mūlacitta that arises and if they do, they arise only one at a time: jealousy (issā), avarice (macchāriya) and regret or worry (kukkucça).

The second type of dosa-mūlacitta is prompted, asaṅkhārika. Sloth and torpor may accompany this type of citta, but they do not always accompany it.

iti ime atthārāsa saṅkhārā paṭhamena dosamūlena sampayogaṃ gacchantīti veditabbā.
yathā ca paṭhamena, evaṃ dutiyenāpi. sasaṅkhārātā pana aniyatesu ca
thinamiddhasambhavova viseso.

Tīka: 175. sesā vuttappakārāyevāti.

Visuddhimagga Ch XIV, 176. Moha-mūlacittas.

Intro:

There are two types of cittas rooted in ignorance, moha-mūla-cittas. They have moha as their only root and they are accompanied by indifferent feeling. They are:

- 1) accompanied by indifferent feeling, associated with doubt
- 2) accompanied by indifferent feeling, associated with restlessness

Restlessness or agitation, uddhacca, accompanies each akusala citta. But in this case the second type of akusala citta rooted in delusion or ignorance is called associated with restlessness in order to differentiate it from the first type of moha-mūlacitta. It has moha as its only root.

Text Vis.: 176. (32)-(33) As regards the two rooted in delusion, firstly:
[associated] with [the consciousness that is] associated with
uncertainty (32) are the eleven given in the texts as such thus:

contact (i), volition (ī), applied thought (īi), sustained thought (iv), energy (vi), life (vī), (xlix) steadiness of consciousness, consciencelessness (xxxvī), shamelessness (xxxvīi), delusion (xl), (l) uncertainty.

The or-whatever-states are these two:

agitation (xlī), attention (xxx).

And these together total thirteen.

N: The Visuddhimagga deals first with the moha-mūlacitta accompanied by vicikicchā, doubt or uncertainty. It is accompanied by the five universals (cetasikas which accompany every citta) that are included in the khandha of formations. These are: contact, volition, life faculty, concentration and attention. Two universals, feeling and saññā, which accompany every citta are not reckoned here since they are not the khandha of formations.

As to concentration, this is denoted here as steadiness of consciousness, cittatṭhiti, which is, as will be explained, weak concentration.

There are six particulars which accompany cittas of the four jātis (kusala, akusala, vipāka and kiriya), but not every citta. They are: applied thought, sustained thought, rapture (pīti, sometimes translated as happiness), energy, wish-to-do (chanda) and determination. Of these, only three types accompany the first type of moha-mūlacitta, because rapture and determination or decision and wish-to-do are excluded. There is no pīti since the

accompanying feeling is indifferent. When there is doubt and wavering there cannot be determination, *adhimokkha*.

There are four *akusala cetasikas* that accompany every *akusala citta*: *moha*, shamelessness, recklessness, and agitation, *uddhacca*.

Attention (a universal) and agitation are reckoned here as supplementary factors, or whatever *cetasikas*. The *Visuddhimagga* follows the enumeration of the *Dhammasaṅgaṇī* which does not mention all *cetasikas* concerned but gives the abbreviation of “or whatever”.

Moreover, the first type of *moha-mūlacitta* is accompanied by doubt and thus, it is accompanied by thirteen *cetasikas* in all.

In this case also the universals and particulars perform their functions in an unwholesome way. All accompanying *cetasikas* are affected by *moha*, ignorance, that does not see that doubt is *akusala*. There is no shame that abhors doubt and no fear of the consequences of this way of *akusala*. There is also agitation when there is doubt, there cannot be peace of mind.

The second type of *moha-mūlacitta* is not accompanied by doubt, but it is accompanied by the ‘particular *cetasika*’ determination which does not accompany doubt. Therefore, this type of *citta* is also accompanied by thirteen *cetasikas*.

Visuddhimagga, Ch. XIV, 177, doubt.

Intro:

Doubt, *vicikicchā*, is doubt about ultimate realities, about *nāma* and *rūpa*, about cause and result, the four noble Truths, the Dependent origination. It is doubt about the Triple Gem, doubt about the attainment of enlightenment.

It only arises with the first type of *moha-mūlacitta* which is called: rooted in ignorance, accompanied by doubt (*moha-mūlacitta vicikicchā sampayutta*). It is affected by *moha* that does not know the true nature of realities.

Text Vis.: Herein, (xlix) 'steadiness of consciousness' is weak concentration (*vī*) consisting in mere steadiness in occurrence.

Tīka (in note 70):

' "Mere steadiness in occurrence" is mere presence for a moment. That it is only "mere steadiness in occurrence" owing to the mere condition for the steadiness of the mind (*ceto*) is because of lack of real steadiness due to absence of decidedness (*nicchaya*), and it is incapable of being a condition for such steadiness in continuity (see par. 188) as the steadiness of consciousness stated thus: "like the steadiness of a flame sheltered from a draught" (Ch. XIV,139)' (Pm.495).

N: Since doubt is always wavering there cannot be wholesome concentration on an object. *Citta* is unsteady and it cannot apply itself to *dāna*, *sīla* or *bhāvanā*.

 Text Vis.: It is without wish to cure (vigatā cikicchā), thus it is 'uncertainty' (vicikicchā).

The text points to a word derivation of vicikicchā, being without wish to cure (vigatā cikicchā).

The Co. to the Abhidhammattha Sangaha (T.A., p. 17) states:

<Seeking the particular nature [of dhammas] by its means the mind wearies (kicchati) or gets exhausted; this is doubt (vicikicchā). Alternatively, because it is difficult to treat, its treatment (cikicchā), which is the remedy of knowledge, is absent (vigata), and this is doubt.>

N: Only paññā can cure doubt.

Text Vis.: It has the characteristic of doubt.

Its function is to waver.

N: The Tīka explains that doubt or wavering takes various objects. It explains that uddhacca, agitation, whirls about and struggles with regard to one object, and that doubt wavers as to various objects, as is also explained in the Expositor (p. 346). The Expositor (p. 345) states that 'a previous doubt is said to induce a subsequent doubt'.

The Tīka quotes the words, < Is it thus, or is it not; is it this or is it something else?>, in order to show its manner of taking various objects.

However, when doubt arises it takes one object at a time, such as visible object and so on, and has doubt about it, as the Tīka explains. It is hesitant and indecisive.

Text Vis.: It is manifested as indecisiveness, or it is manifested as taking various sides.

N: The Expositor (p. 345) states:<In the sense of wavering already given it sways to and fro-'swaying between two'. Because of hindering attainment it is like a path branching in two- a double path.' 'Fluctuation' is the inability to establish anything in one mode, thus, 'Is this state permanent, or is it impermanent?' Because of the inability to 'comprehend', there is 'uncertainty of grasp'. 'Evasion' is the being unable to decide, receding from the object. 'Hesitation' is the being unable to plunge in...>

Text Vis.: Its proximate cause is unwise attention. It should be regarded as obstructive of theory (see Ch.XVĪ,52).

The rest are as already described.

N: The translator translated paṭipattiantarāya as obstructive of theory. However, the meaning is: a danger to paṭipatti, the practice. It is a danger to the right practice that leads to the end of defilements.

Pe Maung Tin translates: <it should be regarded as doing harm to the attainments.>

Conclusion:

Doubt is among the defilements that are classified as hindrances. It obstructs kusala. The Expositor (p. 345) explains the term stiffness of the Dhammasangani used with reference to doubt: <mental rigidity ‘ is the inability to proceed as deciding respecting the object.

Stiffness is the meaning. For perplexity having arisen makes the mind stiff...>

As we have seen, each kusala citta is supported by the sobhana cetasika wieldiness.

Mental wieldiness is lacking when akusala citta arises. When doubt arises, there is no wieldiness that is necessary in applying oneself to dāna, sīla or bhāvanā. Doubt is an obstruction to confidence in kusala.

When one doubts about the Buddha, the Dhamma, the Sangha or the right Path, there is no confidence to develop right understanding of realities.

As we have seen, doubt means exclusion from the cure of knowledge.

As right understanding develops, there will be less doubt and more confidence in the Dhamma.

When we are seeing, we may not be sure what seeing is, it seems that we are seeing and thinking of what we see at the same time. We are not sure what visible object, the object of seeing, is. When sati does not arise we are confused about nama and rupa and we have doubts. When there is direct understanding of realities there is no doubt, one can directly prove the truth. When the first stage of tender insight is reached there is direct understanding of what nāma is and what rūpa is. However, this is not sufficient, insight should continue to develop.

The Visuddhimagga explains about seven stages of purity, visuddhi. In Ch XIX it explains that by attaining the second stage of insight, which is the direct realization of nāma and rūpa as conditioned dhammas, there is ‘Purity by escaping from all Doubt’. In the course of the development of insight doubt will wear out until it is completely eradicated by the sotāpanna. The sotāpanna has ‘crossed over doubt’, he is assured of reaching final liberation. He has an unshakable confidence in the Triple Gem.

177. tatha cittaṭṭhitīti pavattiṭṭhitimatto dubbalo samādhi. vigatā cikicchāti vicikicchā. sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekasaṃsagāhapaccupaṭṭhānā vā, vicikicchāyaṃ ayonisomanasikārapadaṭṭhānā, paṭipattiantarāyakarāti daṭṭhabbā. sesā vuttappakārāyeva.

Vicikicchā is doubt about ultimate realities, about nāma and rūpa, about cause and result, the four noble Truths, the Dependent origination. It is doubt about the Triple Gem, doubt about it whether enlightenment can be attained.

The Expositor (Ī, p. 344) states: <Here doubt means exclusion from the cure [of knowledge]. Or, one investigating the intrinsic nature by means of it suffers pain and fatigue (kicchati)-thus it is doubt. It has shifting about as characteristic, mental wavering as function, indecision or uncertainty in grasp as manifestation, unsystematic thought [unwise attention] as proximate cause and it should be regarded as a danger to attainment.>

There is a word association between vicikiccha, doubt, and kicchatī, to be wearied. It is tiring to wonder: is it this, or is it that? Is this true or not? It arises only with citta rooted in moha; ignorance conditions doubt.

176. mohamūlesu dvīsu vicikicchāsampayuttēna tāva phasso, cetanā, vitakko, vicāro, vīriyaṃ, jīvitāṃ, cittaṭṭhiti, ahirikaṃ, anottappaṃ, moho, vicikicchāti sarūpena āgatā ekādasa (dha0 sa0 422; dha0 sa0 aṭṭha0 422), uddhaccaṃ, manasikāroti yevāpanakā dve cāti terasa.

177. tatha cittaṭṭhitīti pavattiṭṭhitimatto dubbalo samādhi. vigatā cikicchāti vicikicchā. sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekamsagāhapaccupaṭṭhānā vā, vicikicchāyaṃ ayonisomanasikārapadaṭṭhānā, paṭipattiantarāyakarāti daṭṭhabbā. sesā vuttappakārāyeva.

Tīka 177.

490. Pavattiṭṭhitimattoti khaṇaṭṭhitimatto. ñNivāte dīpaccīnaṃ ṭhiti viyāṭi hi evaṃ vuttacittaṭṭhiti viya santānaṭṭhitiyā paccayo bhavituṃ asamattho nicchayābhāvena asaṅṭhahanato cetaso pavattipaccayamattatāya pavattiṭṭhitimatto. Tenāha ñdubbalo samādhīti. Vigatā cikicchāti cikicchituṃ dukkaratāya vuttaṃ, na sabbathā vicikicchāya cikicchābhāvatoti tadatthamattaṃ dasseti. ñEvaṃ nu kho, nanu khoṭi-ādinā saṃsappanavasena seṭīti saṃsayo. Kampanarasāti nānārammaṇe cittassa kampanakiccā. Uddhaccañhi attanā gahitākāre eva ṭhatvā bhamaṭīti ekārammaṇasmimīyeva vipphanavasena pavattati. Vicikicchā pana yadipi rūpādīsū ekasmimīyeva ārammaṇe uppajjati, tathāpi ñevaṃ nu kho, nanu kho, idaṃ nu kho, aññaṃ nu khoṭi aññaṃ gahetabbākāraṃ apekkhatīti nānārammaṇe kampanaṃ hotīti. Anicchayaṃ dve.lhakaṃ paccupaṭṭhapetīti anicchayapaccupaṭṭhānā. Anekamsassa ārammaṇe nānāsabhāvassa gahaṇākāreṇa paccupaṭṭhatīti anekamsagāhapaccupaṭṭhānā.

Visuddhimagga Ch. XIV, 178.

Intro: The Visuddhimagga deals here with the second type of moha-mūlacitta, that is rooted in delusion, accompanied by restlessness or agitation (uddhacca).

This type of citta is not accompanied by doubt. It is accompanied by determination or resolution (adhimokkha) which is absent in the first type of moha-mūlacitta.

Therefore, the second type of moha-mūlacitta has the same number of accompanying cetasikas as the first type.

It is accompanied by five universals (cetasikas which accompany every citta) that are included in the khandha of formations. These are: contact, volition, life faculty, concentration and attention. Two universals, feeling and saññā, which accompany every citta are not reckoned here since they are not the khandha of formations.

As we have seen, the first type of moha-mūlacitta is accompanied by weak concentration. The second type of moha-mūlacitta is accompanied by concentration that is stronger,

because it is also accompanied by determination. Thus we see that the dhammas that arise together condition one another.

Of the six particulars of applied thought, sustained thought, rapture (pīti), energy, wish-to-do (chanda) and determination, only four types accompany the second type of moha-mūlacitta, because rapture and wish-to-do are excluded. There is no pīti since the accompanying feeling is indifferent. Wish-to-do which searches for the object is lacking because moha-mūlacitta is deluded and distracted.

Moreover, this type of citta is accompanied by the four akusala cetasikas that arise with every akusala citta: moha, shamelessness, recklessness, and agitation, uddhacca.

Thus, it is accompanied by thirteen cetasikas in all that are included in the khandha of formations.

Resolution and attention (a universal) are reckoned here as supplementary factors, or what-ever cetasikas.

Text Vis. 178: [The consciousness] associated with agitation (33) has the same [formations as the consciousness] associated with uncertainty (32, vicikicchā), except for uncertainty (1). But with the absence of uncertainty resolution (xxix) arises here. So with that they are likewise thirteen, and concentration (vīi) is stronger because of the presence of resolution. Also agitation is given in the texts as such, while resolution (xxix) and attention (xxx) are among the or-whatever-states.

Thus should the unprofitable formations be understood.

Conclusion: The Dhammasaṅgaṇi (§ 429) defines uddhacca: <The excitement of mind [citassa uddhaccam] which on that occasion is disquietude, agitation of heart, turmoil of mind...>.

The Expositor (Ī, p. 346) explains: ,’of mind’ means excluding a being or a man...> .

We are inclined to take distraction or agitation for self, but here we are reminded that it does not belong to a person.

The expression avūpasamo cetaso, disquietude of citta, is also used. When there is uddhacca there is no peace of mind, no calm. It prevents the performance of dāna, sīla and mental development. There is calm with each kind of kusala that arises.

Stiffness and torpor (thīna-middha) do not arise with the two types of moha-mūlacitta because they only arise with prompted akusala citta and then only occasionally. The two types of moha-mūlacitta are weak, not keen. They are utterly deluded as the Tīka states. Therefore it is not said of these that they are unprompted or prompted. They are not accompanied by sloth and torpor.

The first type, with doubt, can produce rebirth, and the second type, with restlessness, does not produce rebirth-consciousness, but it can produce akusala vipākacittas arising in the course of life. As we read in the Tīka Vis. XIV, 93:

<Excluding here the consciousness rooted in ignorance and accompanied by restlessness, the other eleven types of unwholesome consciousness produce rebirth-consciousness in

the four unhappy planes and they produce also result in the course of life in a happy plane.

However, consciousness rooted in ignorance and accompanied by restlessness produces result only in the course of life.>

Only the arahat has eradicated restlessness completely.

In the foregoing paragraphs the Visuddhimagga has dealt with all the akusala cetasikas included in sankhārakkhandha that accompany in different combinations the eight akusala cittas rooted in lobha, the two akusala cittas rooted in dosa and the two akusala cittas rooted in moha. They each perform their own function while they accompany akusala citta. Considering their characteristics and functions helps us to see that akusala citta is a conditioned dhamma, non-self.

178. uddhaccasampayuttena vicikicchāsampayutte vuttesu ṭhapetvā vicikiccham sesā dvādasa. vicikicchāya abhāvena panettha adhimokkho uppajjati. tena saddhim teraseva, adhimokkhasabbhāvato ca balavataro samādhī hoti. yañcettha uddhaccam, tam sarūpeneva āgataṃ. adhimokkhamanasikārā yevāpanakavasenāti evaṃ akusalasaṅkhārā veditabbā.

Visuddhimagga Ch. XIV, 179, 180.

Intro:

After the Visuddhimagga has dealt with the cetasikas included in sankhārakkhandha accompanying kusala citta and akusala citta, it deals with the cetasikas that accompany indeterminate dhammas, following the Tripartite division of the Dhammasangani: kusala dhamma, akusala dhamma and indeterminate (avyākata, neither kusala nor akusala) dhamma.

The cittas and cetasikas which are indeterminate dhamma include vipākacittas with their accompanying cetasikas and kiriyacittas with their accompanying cetasikas.

It is essential to remember which cittas are cause, namely, kusala cittas and akusala cittas, which cittas are results, vipākacittas and which cittas are inoperative, neither cause nor result, kiriyacittas. Thus, there are four jātis (classes): kusala, akusala, vipāka and kiriya.

The Visuddhimagga deals first with the cetasikas included in sankhārakkhandha that accompany vipākacittas, and these may be without roots, or with roots.

Text Vis.: 179. Ī. As regards the 'indeterminate', firstly, the 'resultant indeterminate' (34)-(69) are twofold, classed as those without root-cause and those with root-cause. Those associated with resultant consciousness without root-cause (34)-(41), (50)-(56) are those without root-cause.

N:

As we have seen under the section of kusala citta (Tīka to Vis. XIV, 85), kusala kamma can produce as result: eight kinds of sahetukavipākacittas, with roots, which arise as rebirth-consciousness, bhavanga-citta (life-continūm), dying-consciousness and during a process after the javana-cittas (kusala cittas or akusala cittas) as retention, tadārammaṇa cittas, if that process takes its complete course.

Kusala kamma also produces eight kinds of ahetuka vipākacittas, without roots. They are: the five kinds of sense-cognitions (seeing, etc.), receiving-consciousness (sapaticchana-citta) arising after the sense-cognition, and two types of investigation-consciousness (santīraṇa-citta).

Akusala kamma can produce seven kinds of ahetuka vipākacittas. It does not produce sahetuka vipākacittas.

Text Vis.: Herein, firstly, those associated with the profitable resultant (34) and unprofitable resultant (50) eye-consciousness are the four given in the texts as such, namely: contact (i), volition (ī), life (vī), steadiness of consciousness (xlix), which amount to five with attention (xxx) as the only or-whatever-state.

These same kinds are associated with ear-, nose-, tongue-, and body-consciousness (35)-(38), (51)-(54).

N: Seeing and the other sense-cognitions are results produced by kamma. Depending on the kamma that produces them they are kusala vipākacitta or akusala vipākacitta. The cittas mentioned above are ahetuka vipākacittas, not accompanied by roots.

They are accompanied by the seven ‘universals’, cetasikas that accompany each citta. Here only five cetasikas are mentioned, since feeling and saññā are not included in sankhārakkhandha.

They are accompanied by the minimum amount of cetasikas. Seeing, for example arises at the eyebase and sees visible object, it only performs the function of seeing. It does not need other cetasikas such as vitakka, applied thinking, or vicāra, sustained thinking.

The sense-cognitions have to be accompanied by the universals. Without contact, that contacts visible object there could not be seeing. Without concentration (ekaggatā cetasika, here translated as steadiness of consciousness) that focusses on visible object there could not be seeing. Each of the universals performs its function and assists seeing. It is the same for the other sense-cognitions.

Text Vis. 180: Those associated with both kinds of resultant mind-element (39), (55) come to eight by adding applied thought (īi), sustained thought (iv) and resolution (xxix).

N: Mind-element, mano-dhātu, that is ahetuka vipāka is sampaticchāna-citta, receiving-consciousness. This is twofold: kusala vipākacitta or akusala vipākacitta. It succeeds seeing-consciousness and the other sense-cognitions. It does not see, but it experiences visible object while it performs the function of receiving the object. It receives as it were visible object, sound etc. from the preceding sense-cognition.

Apart from the universals it is accompanied by applied thought, sustained thought and resolution. It needs the universals and in addition these three cetasikas for the performance of its function of receiving the object.

Text Vis.: Likewise those associated with the threefold mind-consciousness-element without root-cause (40), (41), (56).

N: Mind-consciousness element, *mano-viññādhātu*, includes all cittas other than the sense-cognitions and the cittas that are mind-element. Here the *Visuddhimagga* deals with three *ahetuka vipākacittas* classified as mind-element, namely: *Santīraṇa-citta* that is *ahetuka kusala vipākacitta* accompanied by indifferent feeling, or *ahetuka kusala vipākacitta* accompanied by happy feeling, or *ahetuka akusala vipākacitta*. The latter is always accompanied by indifferent feeling.

Santīraṇa-citta performs the functions of investigating the object and then it succeeds receiving-consciousness, and it can also perform the function of retention in a process of cittas after the *javana-cittas* (*kusala cittas* or *akusala cittas*).

Moreover, *santīraṇa-citta* that is *kusala vipākacitta* accompanied by indifferent feeling or *akusala vipākacitta* can also perform the functions of rebirth, life-continuum and dying. In that case it is not arising in a process of cittas.

Text Vis.: But here(40) that accompanied by joy should be understood to have happiness (v)also in addition to that.

N: In the case of cittas of the sense-sphere that are accompanied by happy feeling, also *pīti* (rapture, here translated as happiness) arises together with them. When *santīraṇacitta* investigates an extraordinarily pleasant object it is accompanied by happy feeling and thus also by rapture.

Conclusion:

It is important to know that *vipākacittas* are conditioned by *kusala kamma* or by *akusala kamma* that have been performed and are accumulated. *Kamma* produces rebirth-consciousness, and then throughout our life *kamma* produces the sense-cognitions arising in processes. These experience pleasant or unpleasant objects depending on the *kamma* that produces them. Nobody can prevent *kamma* from producing seeing, hearing or the other sense-cognitions.

On account of a desirable or undesirable object experienced through the senses defilements are likely to arise. They arise because of the unwholesome latent tendencies that have been accumulated from life to life. When we learn the difference between cittas which are cause and cittas which are results, it will help us to see that cittas arise because of their own conditions and that they are non-self.

As we have seen, *kusala cittas* are accompanied by *sobhana cetasikas* and *akusala cittas* are accompanied by *akusala cetasikas*. The *vipākacittas* and *kiriya-cittas* are also accompanied by *cetasikas* which are of the same *jāti* as the *citta* they accompany. The *cetasikas* assist the *citta* they accompany so that it can perform its own function.

The cetasikas that accompany citta arise together with it at the same physical base, experience the same object and fall away together with it.

When we learn more details about citta and cetasikas we shall have more understanding of their interdependence.

179. abyākatesu vipākābyākatā tāva ahetukasahetukabhedato duvidhā. tesu ahetukavipākaviññāṇasampayuttā ahetukā. tatha kusalākusalavipākacakkhuvīññāṇasampayuttā tāva phasso, cetanā, jīvitam, cittatṭhitī sarūpena āgatā cattāro (dha0 sa0 431; dha0 sa0 aṭṭha0 431), yevāpanako manasikāroyevāti pañca. sotaghānajivhākāyaviññāṇasampayuttāpi eteyeva.

180. ubhayavipākamanodhātuyā ete ceva vitakkavicārādhimokkhā cāti aṭṭha, tathā tividhāyapi ahetukamanovīññāṇadhātuyā. yā panettha somanassasahagatā, tāya saddhiṃ pīti adhikā hotīti veditabbā.

Visuddhimagga, Ch. XIV, 181.

In the following section the Visuddhimagga deals with the cetasikas included in sankhārakkhandha that are associated with sahetuka kusala vipākacittas.

Sahetuka vipākacittas are accompanied by the cetasikas that are roots, namely, non-attachment, non-aversion and paññā, but that this does not mean that these roots are active, that they produce effects. These roots are results, they accompany vipākacitta produced by kusala kamma with sobhana roots. Sahetuka vipākacittas are accompanied by sobhana cetasikas such as sati, confidence, shame, fear of blame, calm, lightness, wieldiness, of akusala, but they are results of kusala kamma.

Text Vis. 181: The [formations] associated with resultant consciousness with root-cause (42)-(49) are those with root-cause. Of these, firstly, those associated with the sense-sphere resultant [consciousness] with root-cause are similar to the formations associated with the eight sense-sphere [consciousnesses] (1)-(8).

N: As we have seen, of the eight types of kusala citta of the sense-sphere four types are accompanied by wisdom, four are without wisdom, four types are accompanied by pleasant feeling, four types are accompanied by indifferent feeling, four types are unprompted and four types are prompted.

The sahetuka vipākacittas that are the results of kusala kamma are classified in the same way, but they do not perform wholesome deeds like giving, etc.

Kusala kamma may produce the mahā-vipākacitta that is rebirth-consciousness, accompanied by paññā. If paññā is developed during that life one may be able to attain jhāna or enlightenment. If one is born without paññā one cannot attain jhāna nor enlightenment during that life.

 Text Vis.: But of the inconstant ones, compassion (xxXII) and gladness (xxXIII) are not among the resultant because they have living beings as their object. For the resultant ones of the sense-sphere have only limited objects.

 N: Compassion (karuṇa) and gladness (sympathetic joy, muditā) are among the inconstant cetasikas because they do not always arise. They accompany the mahā-kusala citta when there is an opportunity for their arising.

The Tīka adds that living beings are objects that are concepts.

Living being is a concept that is known through the mind-door, it is not experienced by vipākacittas. Non-arahats can think of living beings with kusala cittas or akusala cittas.

The Vis. states that vipākacittas of the sense-sphere have only limited objects.

Limited objects, parittārammaṇa, are the sense objects, such as visible object, etc. that can be experienced through the sense-doors. Sense objects are limited (paritta, meaning inferior) or low (hīna); they are different from the jhānacittas that do not experience sense objects but exalted objects and lokuttara cittas that experience nibbāna.

 Text Vis.: And not only compassion and gladness but also the three abstinences (xxxiv)-(xxxvi) are not among the resultant; for it is said that 'the five training precepts are profitable only' (Vbh.291).

 N: The virati cetasikas, abstinence from wrong conduct through body, speech or mind, do not arise with vipākacittas, since they are the actual abstinences.

The Tīka adds that they do not arise with mundane vipākacuttas.

All three virati cetasikas accompany the lokuttara citta, and their object is nibbāna. When they accompany the lokuttara magga-citta, they eradicate the bases of wrong doing. The fruition-consciousness, phalacitta, is the result of magga-citta and this is also accompanied by all three viratis.

Visuddhimagga, Ch XIV, 182

Intro: in this section the Visuddhimagga deals with the cetasikas accompanying vipākacittas that are the results of kusala rūpa-jhānacittas, arūpa-jhāncittas and lokuttara cittas.

As we have seen, there are four planes (bhūmi) of citta: cittas of the sense-sphere (kāmaṅgārā cittas), of the fine-material sphere (rūpa-jhāna), of the immaterial sphere (arūpa-jhāna) and supramundane or lokuttara cittas.

The kusala jhāna-cittas and their results and the kusala lokuttara cittas, the magga-cittas, and their results are always accompanied by paññā. All the sobhana cetasikas that accompany them are of a high degree.

Text Vis.182.:(57)-(69) Those associated with the resultant consciousness of the fine-material sphere (57)-(61), the immaterial sphere (62)-(65), and the supramundane (66)-(69) are similar to the formations associated with the profitable consciousnesses of those kinds (9)-(21) too.

 N: As regards the results of the kusala rūpa-jhānacittas and arūpa-jhānacittas: they are accompanied by the same jhana-factors as the kusala jhānacittas that produce them. As we read about the kusala rūpāvacara cittas, in Vis. Ch XIV, 86.< The consciousness of the 'fine-material sphere' is fivefold, being classed according to association with the jhana factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness (pīti or rapture), bliss (sukha, happy feeling), and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness (pīti) fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided. >

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 We read about the results of rūpa-jhānacittas (Vis. Ch XIV, 103):
 <But the profitable occurs in a cognitive series with the impulsions as an attainment [of jhana], while this occurs in an existence [in the fine-material sphere] as rebirth-linking, life-continūm, and death.>

N: The kusala jhānacittas do not produce results in the same life span. Their results are accompanied by paññā, confidence, sati, alobha, adosa and all the other sobhana cetasikas that also accompany the kusala jhānacittas that produce these vipākacittas. Samādhi, concentration, has become very strong because of the development of samatha. It experiences the meditation subject with absorption.

With regard to the immaterial kusala jhānacittas: there are four stages of arūpajhāna and all four arūpa-jhānacittas are accompanied by the same two jhāna-factors as the fifth rūpa-jhānacitta, by equanimity and concentration. They produce vipākacittas that are accompanied by the same jhāna-factors and the same sobhana cetasikas that accompany the kusala arūpāvacāra cittas. They occur as rebirth-linking, life-continūm, and death.

As regards lokuttara cittas, they arise when enlightenment is attained. As we have seen in Vis. XIV, 88, there are four stages of enlightenment: the stage of the streamwinner, of the once-returner, of the non-returner and of the arahat. At each of these stages defilements are successively eradicated.

The supramundane vipākacittas, the phala-cittas (fruition-consciousness), are the results of the magga-cittas (path-consciousness).

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 Text Vis XIV, 105: The 'supramundane resultant' is of four kinds (66)-(69) because it is [respectively] the fruitions of the consciousnesses associated with the four paths (18)-(21)
 When the lokuttara magga-citta has fallen away it is succeeded immediately by its result, the phala-citta.
 The phalacittas are accompanied by the same cetasikas as the magga-cittas. Both magga-cittas and phala-cittas experience nibbāna. They are accompanied by paññā and the other sobhana cetasikas that have reached a very high degree. Even for those who have not developed jhāna, samādhi has the strength of concentration of jhānacitta of the first stage.

Lokuttara citta is accompanied by the thirtyseven bodhipakkhiya dhammas, the factors pertaining to enlightenment.

These include the indriyas that have been developed: saddhā (confidence), viriya, sati, samādhi, paññā.

The indriyas that are developed have become powers (balas), they are unshakable by their opposites. Sati becomes unshakable by forgetfulness. Confidence becomes unshakable by lack of faith. Energy becomes unshakable by laziness or discouragement, lack of perseverance.

All these factors of enlightenment accompany also the phalacittas.

This reminds us that lokuttara cittas cannot arise without the proper conditions.

The factors of enlightenment develop together with satipatthana and it takes many lives until they reach full accomplishment.

Intro.

In this section the Visuddhimagga deals with kiriyacittas, inoperative cittas that are neither cause nor result.

Text Vis.183: (70)-(89) 'Functional indeterminate' [formations] are also twofold classed as those without root-cause (70)-(72) and those with root-cause (73)-(80).

N: the ahetuka kiriyacittas referred to here are: the five-door adverting-consciousness, pañcadvāravajjana-citta, the mind-door adverting-consciousness and the smiling-consciousness of the arahat, hasituppada-citta.

Sahetuka kiriyacittas are the kiriyacittas of the arahat that perform the function of javana.

Text Vis.: Those without root-cause are associated with functional consciousness without root-cause; and they are the same as those associated [respectively] with profitable resultant mind-element (39) and the pair of mind-consciousness-elements without root-cause (40)-(41).

But in the case of the two mind-consciousness-elements (71)-(72), energy (vi) is additional, and because of the presence of energy, concentration (vīi) is strong. This is the difference here.

N: The cetasikas that accompany the five-door adverting-consciousness are the same as those accompanying the ahetuka vipākacitta that is receiving-consciousness, sampaticchana-citta, and these are: the universals, and in addition applied thought, sustained thought and resolution.

The ahetuka kiriyacitta that is the five-door adverting-consciousness as well as the ahetuka vipākacitta that is receiving-consciousness are mind-element, mano-dhātu.

The five-door adverting-consciousness is the first citta of a sense-door process arising after the bhavangacitta. It adverts to the object that impinges on one of the senses and it is

then followed by one of the sense-cognitions. It needs the universals, applied thought, sustained thought and resolution in order to perform its function of averting to the new object impinging on one of the senses.

As to the mind-consciousness element that is the mind-door averting-consciousness, this is an ahetuka kiriyacitta that can perform the function of determining (votthapana) in the five-door processes, and the function of averting in the mind-door process. It is accompanied by the same cetasikas as the ahetuka vipākacitta that is investigating-consciousness, santīraṇa-citta, which is accompanied by indifferent feeling.

There are three types of santīranacitta: ahetuka kusala vipākacitta accompanied by pleasant feeling, ahetuka kusala vipākacitta accompanied by indifferent feeling, ahetuka akusala vipākacitta accompanied by indifferent feeling.

The mind-door averting-consciousness needs in addition to the universals, the support of applied thought, sustained thought and resolution. Moreover, it also needs viriya, energy. And as we read: <because of the presence of energy, concentration is strong. >

Here we see that conascent dhammas condition one another.

As we have seen, concentration that accompanies seeing and the other sense-cognitions is weak, it has been denoted as steadiness of citta, citta t̥ṭhiti. We read about this (Vis. 177): <steadiness of consciousness is weak concentration consisting in mere steadiness in occurrence.> Seeing arises at the eyebase and sees visible object, it does not need strong concentration in order to see. It is the same with the other sense-cognitions.

The mind-door averting-consciousness has to perform its function properly and thus it needs energy and stronger concentration than the preceding ones that were just receiving the sense object and then investigating it.

It performs its function of determining the object in the sense-door process and of averting to the object through the mind-door in the mind-door process. It is kiriyacitta, neither kusala nor akusala but it is followed (in the case of non-arahats) by kusala cittas or akusala cittas and these arise because of accumulated conditions. This reminds us of the uncontrollability of cittas: there is no time to decide whether kusala cittas or akusala cittas will arise.

As to the smiling-consciousness of the arahat, the hasituppāda-citta, this is also a mind-consciousness element that is an ahetuka kiriyacitta, and it is accompanied by pleasant feeling. Therefore, in addition to the universals, to applied thought, sustained thought, resolution and energy, it is also accompanied by the particular that is pīti, rapture.

Concentration that accompanies this citta is strong because of the presence of energy. Rapture arises, in the case of cittas of the sense sphere, together with cittas accompanied by pleasant feeling.

The smiling-consciousness of the arahat is an ahetuka kiriyacitta, it is without the hetus of alobha, adosa and paññā. The cittas of the arahat are not always accompanied by paññā. It arises with respect to such unsublime objects as the forms of skeletons or ghosts.

The Tīka specifies that the cetasikas accompanying the smile-producing citta are the same as those accompanying santīraṇa citta with somanassa, pleasant feeling, and that the cetasikas accompanying voṭṭhapana citta (this is the mind-door adverting citta) are the same as santīraṇacitta with upekkhā. It states that the only difference here is that the two kinds of mind-consciousness elements (smile-producing-consciousness and mind-door adverting-consciousness) are accompanied by samādhi that has become powerful because of viriya.

There is a natural order in the seasons, the plant life, kamma and produces result and also in the sequence of the functions of citta. It is the natural order of citta, citta niyāma, that they arise in a certain order in the process of cittas. Each citta performs its own function and it needs exactly the proper cetasikas that assist it in performing its function. Energy has to accompany the mind-door adverting-consciousness just to assist it in performing its function at the right time. The Buddha discovered all phenomena and their conditions.

Vis. 184,

Intro.

In this section the Visuddhimagga deals with the cetasikas of sankhārakkhandha associated with the kiriyacittas of the arahats which are rooted in sobhana hetus. They can be associated with kamāvacara sobhana kiriyacittas, sobhana kiriyacittas of the sense sphere, with rūpāvacara kiriyacittas (rūpa-jhānacittas) or with arūpāvacara kiriyacittas (arūpa-jhānacittas).

The arahats have, instead of kusala cittas, sobhana kiriyacittas. They do not perform kamma that could produce results. After their passing away there is no more rebirth for them.

Text Vis. 184: Those associated with functional consciousness with root-cause (73)-(80) are those with root-cause. Of these, firstly, those associated with the eight sense-sphere functional consciousnesses (73)-(80) are similar to the formations associated with the eight sense-sphere profitable (1)-(8), except for the abstinences (xxxiv)-(xxxvi).

N: The kiritacittas that are sahetuka, with roots, are sobhana (beautiful) kiriyacittas. Those of the sense-sphere are also called mahā-kiriyacittas.

Four types are accompanied by wisdom, four are without wisdom, four types are accompanied by pleasant feeling, four types are accompanied by indifferent feeling, four types are unprompted and four types are prompted.

Not all mahā-kiriyacittas that arise are accompanied by wisdom.

The mahā-kiriyacittas are accompanied by the same cetasikas as those which accompany the mahā-kusala cittas of the non-arahats. However, paññā, sati, samādhi, confidence and all sobhana cetasikas that arise with mahā-kiriyacitta have reached full accomplishment.

The abstinences do not accompany the kiriyacittas of the arahat, because they have eradicated all defilements.

The Tīka uses the expression ‘abstention because of eradication’ (samucchedavirati) and explains that the arahats have reached fulfillment in the function of abstaining and that therefore it is said: ‘except for the abstinences’.

 Text Vis.: Those associated with the functional [consciousnesses] of the fine-material sphere (81)-(85) and the immaterial sphere (86)-(89) are in all aspects similar to those associated with profitable consciousness (9)-(17).

 N: The Tīka explains the expression ‘in all aspects’, that is, as to nature, object, and the way of occurring. Jhānacittas are never accompanied by the viratis, the abstentions, because when there is absorption in the meditation subject there is no opportunity for abstention.

 Text Vis.: This is how formations should be understood as indeterminate.

This is the section of the detailed explanation dealing with the formations aggregate.

 Conclusion.

The sobhana cetasikas included in sankhārakkhandha, the khandha of formations, are of many degrees. Those of the ordinary persons are of a lesser degree than those of the ariyans who have not yet reached arahatship, and those of the arahats have reached full accomplishment.

Non-ariyans have confidence in kusala when they undertake dāna, sīla and mental development, but their confidence is not as firm as the confidence of the sotāpanna. The latter has an unshakable confidence in kusala, because he has developed paññā to the degree of attaining enlightenment. He has no more doubt about the Buddha, the Dhamma and the Sangha. His kusala is purer than the kusala of the non-ariyan because he does not take kusala for self anymore.

The sotāpanna observes the five precepts perfectly, he cannot transgress them anymore, but he can still engage in harsh speech and idle talk. However, he understands akusala citta as a conditioned element that is devoid of self. Right understanding of nāma and rūpa bears directly on the observing of sīla in daily life.

The development of paññā and all kinds of kusala by the ordinary person until full accomplishment has been reached takes aeons. However, this should not discourage us from beginning at this moment. We can see the value of right understanding of realities, even if it is only beginning to develop.

Visuddhimagga Ch. XIV, 185

[C. CLASSIFICATION OF THE AGGREGATES]

N: Thus far, the Visuddhimagga explained in detail all dhammas included in the five khandhas.

The Visuddhimagga refers to the Suttanta method (Suttanta-Bhājanīya, or classification in the Suttanta) and the Abhidhamma method (Abhidhamma-Bhājanīya or classification in the Abhidhamma) of explanation of the Dhamma.

In the Suttas the words by which the Buddha analysed the events of life were more easily understood by the average audience. He led people in a gentle and compassionate way to the understanding of the four noble Truths, using words that touched their hearts. He spoke about birth, old age, sickness and death, he showed the impermanence of all conditioned dhammas.

In the Abhidhamma method the truth is explained by way of ultimate realities. The Buddha taught the relationship between dhammas by way of manifold conditions. The detailed explanation of the khandhas, the elements and the āyatanas (sense fields) always has a practical purpose: the development of understanding leading to the end of dukkha. Also in the Suttas we find the Abhidhamma method: the Suttas point to ultimate realities, and these are the objects of satipaṭṭhāna.

The many classifications in the Suttas and in the Abhidhamma are not given for academical reasons, they have nothing to do with scholasticism. Their precision avoids the endless confusion people may have in their daily lives with regard to different dhammas, such as kusala and akusala dhammas that are cause and dhammas that are results. Moreover, the classifications also help memorizing that was necessary for the faithful preserving of the teachings by oral tradition.

In the following sections the Visuddhimagga deals with different aspects of the five khandhas, and it also shows the purpose of this treatment: <This is the way of exposition that a wise man should rightly know> (Vis. XIV, 210).

The purpose is the development of right understanding of nāma and rūpa that can eradicate wrong view and all other defilements.

Text Vis.:185. The foregoing section, firstly, is that of the detailed explanation of the aggregates according to the Abhidhamma-Bhājanīya [of the Vibhaṅga].

But the aggregates have been given in detail by the Blessed One [in the Suttanta-Bhājanīya] in this way: 'Any materiality whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: all together in the mass and in the gross is called the materiality aggregate. Any feeling whatever ... Any perception whatever ... Any formations whatever ... Any consciousness whatever, whether past, future, or present ... all that together in the mass and in the gross is called the consciousness aggregate' (Vbh.1-9; cf. M.ii,17).

N: The 'Dispeller of Delusion', the Commentary to the Book of Analysis, the second Book of the Abhidhamma, (Classification of the Aggregates, Ch I) explains the meaning

of the word khandha. It can be heap (rāsi) or category. It states: <..therefore the aggregates (khandhā) should be understood as having the characteristic of a heap. It is also permissible to say in the sense of a portion (koṭṭhāsa).> It is explained that the materiality heap is classified in eleven ways and <divided into the 25 portions of materiality and as the 96 portions of materiality- all this the Fully enlightened One taught by summarizing it under the name materiality aggregate (rupakkhandha).>

As we read in the text of the Visuddhimagga: <all together in the mass and in the gross is called the materiality aggregate.>

The 'Dispeller of Delusion' explains 'in the mass' (abhisam̐yūhitvā) as having brought together, and 'in the gross' (abhisankipitvā) as made compact. This means: heaped together. It states: 'And this shows all materiality as the materiality aggregate by its being heaped together under the characteristic of being molested.'

It is explained that rūpa is molested or disturbed by cold, heat, hunger, thirst etc. Each of the five khandhas includes respectively different rupas, feelings, perceptions, formations (or activities) and cittas, but the Buddha classified them as just five khandhas. One khandha is rupa-khandha and four khandhas are nama- khandhas. Thus, the paramattha dhammas of citta, cetasika and rupa are classified as five khandhas. Each of the khandhas is classified in eleven ways, as past, future, present, etc. These ways will be dealt with in detail in the following sections. As to the eleven ways, the Visuddhimagga refers to the Book of Analysis that uses both the method of the Suttanta and the method of the Abhidhamma.

Visuddhimagga Ch XIV, 186.
[MATERIALITY]

Text Vis.:186. Herein, the word 'whatever' includes without exception. 'Materiality' prevents over-generalization. Thus materiality is comprised without exception by the two expressions.

N: The Tīka elaborates on the expression 'whatever rūpa' (yam̐kiñci rūpam̐). 'Whatever' denotes everything without remainder, an all-inclusive treatment. However, the word rūpa is added and this indicates a limitation, it prevents over-generalization. The meaning is: all rūpas without exception are included in rūpa-khandha. They are the four great Elements and the derived rūpas. Of these it is said that they are: <past, future, or present, internal or external, gross or subtle, inferior or superior, far or near.>

Text Vis.: Then he undertakes its exposition as 'past, future, and present,' etc.; for some of it is classed as past and some as future, and so on. So also in the case of feeling, and so on.

N: This is said of each of the five khandhas.

Text Vis.: Herein, the materiality called (i) 'past' is fourfold, according to (a)

extent, (b) continuity, (c) period, and (d) moment. Likewise (ī) the 'future' and (īi) the 'present'.

N: These aspects will be further explained in the following sections.

186. tattha yaṃkiñcīti anavasesapariyādānaṃ. rūpanti atippasaṅganiyamaṇaṃ. evaṃ padadvayenāpi rūpassa anavasesapariggaho kato hoti. athassa atītādinā vibhāgaṃ ārabhati. tañhi kiñci atītaṃ, kiñci anāgatādibhedanti. esa nayo vedanādīsū.

Tīka;

Yaṃ kiñcīti ettha yanti sāmāññena aniyamadassanaṃ. Kiñcīti pakārabhedam āmasitvā aniyamadassanaṃ. Ubhayenāpi atītaṃ vā pe pe santike vā appam vā bahum vā yādisam vā tādisam vā napuṃsakaniddesārahaṃ sabbaṃ byāpetvā gaṇhātīti āha 'anavasesapariyādānaṃ'ti. Evaṃ pana aññesupi napuṃsakaniddesārahesu pasaṅgaṃ disvā tattha adhippetatthaṃ aticca pavattanato atippasaṅgassa niyamanatthaṃ rūpanti vuttanti dassento 'rūpanti atippasaṅganiyamaṇaṃ'ti āha.

Visuddhimagga, XIV, 187.

Intro: as the Vis. states, there are four aspects according to which rūpa can be seen as past, future and present, namely: according to (a) extent (addhā), (b) continuity (santati), (c) period (samaya) and (d) moment (khaṇa).

In this section the Vis. deals with the meaning of extent.

Text Vis. 187. Herein, (a) firstly, 'according to extent': in the case of a single becoming of one [living being], previous to rebirth-linking is 'past', subsequent to death is 'future', between these two is 'present'. [71]

N: Extent is the translation of the Pali addhā which has the meanings of: length of space or time, period, lifetime.

Note 71 taken from the Tīka: 'Here when the time is delimited by death and rebirth-linking the term "extent" (addhā) is applicable. It is made known through the Suttas in the way beginning "Was I in the past?" (M.i,8).

N: Someone who has unwise attention has doubts about past lives and future lives and also of his present life. He engages in different kinds of wrong views.

Text Tīka: for the past state is likewise mentioned as "extent" in the Bhaddekaratta Sutta too in the way beginning "He does not follow what is past (the past extent)" (M.īi,188. Sutta 131).

N: We read in the Expositor (p. 531, and Vis. XIII, 114):

<And the kind of state limited by one existence is called the durational present, concerning which it was said [by the Blessed One] in the Bhaddekaratta Sutta: - "Friend, the mind and associated ideas that there are, are both called present; in just that 'present', consciousness is bound with passionate desire. Because of consciousness so bound, mind takes delight in the present. So delighting it is drawn into present things.">

Text Tīka: But when it is delimited in the ultimate sense as in the Addhāniruttipatha Sutta thus, "Bhikkhus, there are three extents, the past extent, the future extent, and the present extent" (Iti.53), then it is appropriate as delimited by moment. Herein, the existingness of the present is stated thus, "Bhikkhus, of matter that is born ... manifested, it is said that 'It exists'" (S.īi,72), and pastness and futureness are respectively called before and after that' (Pm.496).

N: This sutta (S. ĪI, § 62, Mode of reckoning) states the same for the other khandhas. The Tīka to Vis. 187 adds that extent, addhā can also be used in the ultimate sense (paramatthato) with the meaning of moment (khaṇa).

The Dīgha Nikāya, Sangīti Sutta, the threes, XXIV, states:

<Three periods, to wit, past, future, present.>

The word addhā is used here. The Co. to this passage explains that there is the Suttanta method and the Abhidhamma method of explanation. In the Suttanta method past, future and present periods are used in conventional sense, as lifespan. In the Abhidhamma method, addhā is used in the sense of moment.

The Tīka to the Vis. 187 adds that in other suttas addhā means most of the time the lifespan limited by birth and death.

The 'Dispeller of Delusion'(I, p. 7) also refers to the the two methods of explanation. It states with regard to the Suttanta method:<For from rebirth-linking [backwards] the materiality produced in past existences, whether produced in the immediately preceding existence or at a distance of a hundred thousand koṭis [100.000 or 10. 000,000] of aeons (kappa), is all called past. And from death [onwards] the materiality producible in future existences, whether produced in the immediately next existence or at the end of a hundred thousand koṭis of aeons, is all called future. The materiality which occurs between death and rebirth is called present.>

This passage reminds us of the countless lives in the cycle of birth and death. Our present life becomes past life in a short while, it does not last long, but after that there are countless more lives.

Our life now consists of infinitely brief moments that arise and pass away extremely fast. If we remember this we are motivated not to waste our life away with useless things, but to develop understanding of the present dhamma. As the Bhaddekaratta Sutta exhorts us, we should not follow after the past nor desire for the future, but cultivate insight of the present dhamma.

Visuddhimagga Ch XIV, 188.

Intro:

After the Vis. has dealt with presence as period (addhā), it deals now with presence according to continuity (santati) or serial presence.

Rūpas do not arise singly, they arise in groups of at least eight rūpas, the eight inseparable rūpas. The four great Elements of solidity, cohesion, heat and motion are always present in each group of rūpas. They are the foundation for the derived rūpas that arise together with them. The other four inseparable rūpas are: colour, odour, flavour and nutritive essence.

The groups of rūpa of the body are produced by four factors: by kamma, citta, nutrition and heat.

Heat produces groups of rupa and in these groups heat is always included among the eight inseparable rūpas. The heat in such a group can in its turn produce another group of rupa that also includes heat.

When edible food that has been taken suffuses the body, it produces groups of rūpa that always include nutrition which is also one of the eight inseparable rūpas. In its turn, the nutrition in such a group can produce another group of rūpa.

Throughout our life heat and nutrition continue to produce rūpas of the body.

Text Vis.188: (b) 'According to continuity': that [materiality] which has like or single origination [72] by temperature and single origination by nutriment, though it occurs successively, is 'present'.

Tīka: Note 72: 'Cold temperature is like with cold, and hot with hot.'

N: the word 'like' is the translation of sabhāga: similar or common.

Tīka: But that temperature which falls on the body, whether hot or cold, and occurs as a continuity in one mode, being neither less nor more, is called "single temperature". The word "single" is used because of the plurality of "like" temperature.

N: Temperature that arises and appears as heat or cold impinges on the bodysense. In fact there is a continuity of several units of temperature, but the Tīka explains that they are taken together (eak-ggahaṇam) as a serial presence, occurring as a continuity in one mode (ekākāram).

Tīka: So too with nutriment.

N: It is the same in the case of nutrition that produces groups of rūpa in continuity. It produces heat that can be experienced through the bodysense.

Tīka: The explanations of 'continuity' and 'period' (samaya) are given in the Commentaries for the purpose of helping the practice of insight'.
(Pm.496).

N: The serial presence is reckoned as the present object for insight. The characteristic of rūpa such as heat or hardness appears and can be object of insight so that it is realized as a conditioned dhamma, not a person or self, not mine.

Text Vis.: That which, previous to that, was of unlike origination by temperature and nutriment is 'past'.

That which is subsequent is 'future'.

That which is born of consciousness and has its origination in one cognitive series, in one impulsion, in one attainment, is 'present'. Previous to that is 'past'.

Subsequent to that is 'future'.

Tīka: "In one cognitive series, in one impulsion" refers respectively to five-door process cittas and mind-door process cittas.

N: Cittas of a sense-door process, except the five sense-cognitions, and cittas of a mind-door process also produce rūpas.

Text Vis.: There is no special classification into past continuity, etc., of that which has its origination in kamma, but its pastness, etc., should be understood according as it supports those which have their origination through temperature, nutriment, and consciousness.

N: Kamma which is past, even long ago, can produce rūpas at present. At the first moment of our life as a human, kamma produced three decads (groups of ten rūpas), namely, the decads with bodysense, sex and heartbase. Throughout life kamma keeps on producing rūpas, such as, for example, the sense organs.

The groups of rupa produced by kamma, citta, temperature and nutrition are interrelated and support one another. We read in the "Visuddhimagga" (XVĪ, 196):

<Now although this kamma-born materiality is the first to find a footing in the several kinds of becoming, generation, destiny, station of consciousness, and abode of beings, it is nevertheless unable to carry on without being consolidated by materiality of triple origination (by citta, temperature and nutrition), nor can that of triple origination do so without being consolidated by the former. But when they thus give consolidating support to each other, they can stand up without falling, like sheaves of reeds propped up together on all four sides, even though battered by the wind, and like (boats with) broken floats that have found a support, even though battered by waves somewhere in mid-ocean, and they can last one year, two years,... a hundred years, until those beings' life span or their merit is exhausted. >

The body may seem to be lasting, but this is merely due to the continuous production of new rūpas by kamma, citta, nutrition and temperature, replacing the ones that have fallen away. We may cling to eyesense and believe that it lasts, but in reality kamma keeps on producing eyesense which arises and falls away.

Considering the different factors that keep on producing rūpas of the body even at this moment can help us to be less attached to the idea of 'my body'.

Visuddhimagga Ch XIV, 189.

189. (c) 'According to period': any period among those such as one minute, morning, evening, day-and-night, etc., that occurs as a continuity, is called 'present'. Previous to that is 'past'. Subsequent is 'future'.

N: Period is the translation of samaya which can mean: time, moment, occasion, opportunity or condition.

We read further on in the Tīka that 'any period'(ta.ṃtaṃsamayanti) (that occurs as a continuity) refers to rūpa.

As to the expression previous to that is 'past', means, that it has accomplished the moments [of arising, presence and falling away]. As to future: this refers to rūpa that has not yet arisen (anuppannattā).

Rūpa lasts seventeen moments longer than citta. There is the arising moment, the moments of its presence and the moment of its falling away.

We read in the 'Expositor" (p. 78):<Time is only a concept derived from this or that phenomenon.>

The Expositor gives several examples such as :<the revolution of the moon, sun, etc., expressed by morning, evening, day, and night.>

It also states that time is derived from <states expressed in such phrases as, 'temporal (aspect of) mind, 'temporal (aspect of) matter'; the phenomenal occurrence expressed by such phrases as 'the past' and 'the future'...>

The Tīka explains that the classifications of present, past and future as extent (or life span, addhā), as continuity (serial presence, santati) and as period, samaya, are figurative expressions (sapariyāya), not literal (nipariyāya). It explains that there are other dhammas (aññe dhammā) at present, that there were other dhammas in the past and that there will be other dhammas in the future.

This refers to the classification of extent, addhā, etc. Not to the classification as to moment, khaṇa).

As we shall see, only the classification according to moment, *khaṇa*, is to be taken literally.

Visuddhimagga Ch XIV, 190.

Intro:

In this section the Visuddhimagga deals with moment, *khaṇa*. *Khaṇa* is different from the word moment as it is used in conventional language where it has a wider meaning.

Whereas *khaṇa* has a very precise meaning. It refers to the infinitesimally short moments of *nāma* and *rūpa*. *Citta* has its arising moment, the moment of its presence and the moment of its dissolution. *Rūpa* lasts seventeen times longer than *citta*, or, if we take into account the three moments of *citta*, fiftyone times longer than *citta*. *Rūpa* has its arising moment, the moments of presence and the moment of its dissolution.

When a sense object impinges on a sensebase, a complete sense-door process of *cittas* can experience that object which has not fallen away. The *cittas* of a complete sense-door process and the preceding *bhavanga-cittas* are seventeen in number. Since *rūpa* lasts seventeen moments of *citta* it can be experienced by the *cittas* of a sense-door process. After it has just fallen away it is experienced through the mind-door.

The Expositor deals with many meanings of the term arisen, *uppanna*. We read: <Of these, all that is endowed with (instants of) genesis, decay, and dissolution is termed 'arisen as existing at the present moment.' >

Thus, *khaṇa* does not refer to life period, nor to serial presence. It refers to moment in the ultimate sense, namely arising, presence, and dissolution.

Text Vis. 190: (d) 'According to moment': what is included in the trio of moments, [that is to say, arising, presence, and dissolution] beginning with arising is called 'present'. At a time previous to that it is 'future'. At a time subsequent to that it is 'past'.

The Tīka explains that the classification according to moment, *khaṇa* is according to time (*kala*).

The translator Pe Maung Tin repeats the words of the Tīka 'At a time previous to that it is 'future': <Because it has not yet arisen, or arrived at the three moments.> Therefore it is still future, it will come into being.

The Tīka adds to 'At a time subsequent to that it is past': that this is to be taken literally. It is past when it has passed through the three moments of arising, presence and dissolution.

We read in the Dispeller of Delusion (p. 8): <And here only the exposition beginning with the moment (*khaṇa*) is literal (*nippariyāya*) (cf. M.A. I, 89). The rest are figurative (*sapariyāya*).>

Conclusion: When we consider the meaning of *khāṇa*, moment, we are reminded that the processes of *cittas* succeed one another extremely rapidly. In one process seeing arises, and it seems that we immediately think of a concept of what is seen, of a person or thing. However, several processes have elapsed before a concept is experienced in a mind-door process. There is no person who can exert control over the *cittas* that arise, perform each their own function and then fall away immediately.

Cittas succeed one another in a series. We read in the Expositor (p. 149) that connecting, *sandahana*, is the manifestation of *citta*: <The consciousness which arises next does so immediately after the preceding consciousness, forming a connected series. Thus it has connecting as manifestation.>

It seems that *cittas* last, but the meaning of *khāṇa*, moment, reminds us of the impermanence of *dhammas*. As soon as a *dhamma* has arisen, it is going towards its cessation, it is gone immediately. When *paññā* arises it does so for an extremely short moment and then it falls away. However, a moment of *paññā* is never lost, it is accumulated so that there are conditions for its arising again. This exhorts us not to waste the moments of which our life consists. There can be accumulation of *paññā* at this moment.

Summarizing the four aspects according to which *rūpa* can be seen as past, future and present: according to (a) extent (*addhā*), (b) continuity (*santati*), (c) period (*samaya*) and (d) moment (*khāṇa*).

Thus, the first three are figurative and the last one is literal.

N: the first three are *sapariyāya* (figurative) and the last one is *nipariyāya* (literal) the last one is in the ultimate sense only.

There were examples: extent, *addhā*: a lifespan. Present lifespan, this is different from the present moment of *citta*, *khāṇa*.

We can think of death in conventional sense, the end of this lifespan. But actually there is all the time momentary death, *khaṇika maraṇa*, when the present *citta* falls away. Looking at death as *khaṇika* is very realistic! Continuity or serial present (*santati*): *utu* keeps on producing heat and this impinges on the body. it is a serial presence, but still, the characteristic of heat can be object of insight.

As to *samaya*, we read: <any period among those such as one minute, morning, evening, day-and-night, etc., that occurs as a continuity, is called 'present'.>

Thus, the first three are wider in meaning, not as precise, different from exactly this moment (*kaṇa*) of *citta* or *rūpa* that performs its function.

Intro: In the foregoing sections the Visuddhimagga explained different aspects of present, past and future in relation to rūpakkhandha.

As we have seen, rūpas of the body originate from kamma, citta, nutrition and temperature.

In the section of serial presence, or presence as continuity (Vis. 188), it deals with the factors of citta, nutrition and temperature that produce groups of rūpa in a series.

The text states: <There is no special classification into past continuity, etc., of that which has its origination in kamma, but its pastness, etc., should be understood according as it supports those which have their origination through temperature, nutriment, and consciousness.

 N: Kamma which is past, even long ago, can produce rūpas at present. At the first moment of our life as a human, kamma produced three decads (groups of ten rūpas), namely, the decads with bodysense, sex and heartbase. Throughout life kamma keeps on producing rūpas, such as, for example, the sense organs.

In the following section the Visuddhimagga elaborates on kamma as hetu, rootcause, that generates rūpas and on kamma as paccaya, as supporting condition for the rūpas produced by citta, nutrition and temperature. Moreover, as we read in Vis. ChXVI, 196: <Now although this kamma-born materiality is the first to find a footing in the several kinds of becoming, generation, destiny, station of consciousness, and abode of beings, it is nevertheless unable to carry on without being consolidated by materiality of triple origination (by citta, temperature and nutrition), nor can that of triple origination do so without being consolidated by the former.>

Text Vis.: 191. Furthermore, that whose functions of cause and condition [74] have elapsed is 'past'. That whose function of cause is finished and whose function of condition is unfinished is 'present'. That which has not attained to either function is 'future'. Or alternatively, the moment of the function is 'present'. At a time previous to that it is 'future'. At a time subsequent to that it is 'past'.

And here only the explanations beginning with the 'moment' are absolutely literal. The rest are in a figurative [or relative] sense.

 Note 74 taken from the Tīka: "Cause" (hetu) is what gives birth (janaka); "condition" (paccaya) is what consolidates (upatthambhaka). Their respective functions are arousing and consolidating. Just as the seed's function is to arouse the sprout and that of the earth, etc., is to consolidate it, and just as kamma's function is to arouse result as matter that is due to kamma performed, and that of nutriment is to consolidate it, so the function of those [conditions] that give birth to each material group and each thought-arising,

 N: that give birth severally to the material groups and to the arising of citta.

Tīka: and serve as kamma and proximity-conditions, etc., for them, and the function of those that consolidate them serve as conascence, prenasence, and postnascence conditions for them may be construed accordingly as appropriate.

N: Proximity-condition refers to each citta that is succeeded by the next citta. The citta that falls away conditions the arising of the next citta. Our life is an unbroken series of cittas that each perform their own function. The last citta of this life is succeeded by the first citta of the next life. That is why there can be accumulation of kamma, and also of good and evil tendencies.

Conascence-condition: rūpas that arise together in one group condition each other by way of conascence-condition. Citta and cetasikas that arise together condition each other by way of conascence-condition.

As we have seen, the citta and all the accompanying cetasikas support one another. When, for example kusala citta arises it needs the support of all the accompanying sobhana cetasikas, such as confidence in kusala, non-forgetfulness of kusala, chanda or wish-to-do, wieldiness and so on. When akusala citta arises it is supported by the akusala cittas such as lack of shame, fearlessness of the consequences of akusala, ignorance, agitation etc.

As to prenasence-condition: rūpa that is the physical base for citta has to arise before the citta it conditions by way of base, because rūpa is weak at its arising moment. Also the rūpas that are sense-objects have to arise before the citta that experience them. In those cases rūpa conditions citta and cetasikas by way of prenasence-condition.

Postnascence-condition: rūpas of the body that have arisen and have not fallen away yet, are conditioned by citta that arises afterwards and preserves them. This is postnascence-condition.

The Tīka explains here that conascence, prenasence, and postnascence conditions have the function of consolidating.

 Tīka: 'Because there is similarity and dissimilarity in temperature, etc., in the way stated, the pastness, etc., of material instances originated by it are stated according to continuity. But there is no such similarity and dissimilarity in the kamma that gives birth to a single becoming,

N: N: Kusala kamma of the past produced our rebirth-consciousness as a human, and three decads of rūpas that arose at the same time.

Tīka: so instead of stating according to continuity the pastness, etc., of

material instances originated by that, it is stated according to what consolidates.

N: Kamma not only generates rūpa, but also consolidates rūpa that is originated by heat, nutrition and citta.

As we have seen, kamma in its function of generating, has not been classified as present, past and future. But, the Tīka mentions that it consolidates rūpa that is originated by heat, nutrition and citta. These rūpas arise and fall away. They are past, present and future.

The translator Pe Maung Tin adds:<There is no separate division of matter set up by Karma,such as past, and so on, by way of continuity. But such a division is to be understood as giving support to matter set up by the caloric order, by nutriment, by consciousness.>

Part Ī.

N: From the first moment of our life kamma produced a decad with the rūpa which is sex, femininity and masculinity, we are born as a female or a male. Also in the course of life kamma continues to produce the rūpas of femininity or masculinity.

The Tīka explains that there can be a reversal of sex in the course of life but adds that this does not always occur. People at that time may have wondered whether this is due to a kamma different from that which produced sex at the first moment of life.

The Tīka explains the reason for a reversal of sex.

Tīka: However, when there comes to be reversal of sex, then the male sex disappears owing to powerful unprofitable kamma, and the female sex appears owing to weak profitable kamma; and the female sex disappears owing to weak unprofitable kamma, while the male sex appears owing to powerful profitable kamma (DhsA.321).

So there is in fact dissimilarity in what is originated by kamma and consequent dissimilarity in what is past, etc., in accordance with the continuity of these as well. But it is not included because it does not happen always' Pm497).

The Expositor (p. 421) refers to a text in the Vinaya about a reversal of sex during life: <At that time in a certain bhikkhu the features of a woman were revealed; at that time in a certain female bhikkhu the features of a man were revealed.>

We read in the Expositor about the rūpas that are the femininity faculty and the masculinity faculty:

<Of the two, the masculine sex is superior, the feminine is inferior. >

Birth as a woman is the result of kusala kamma that is weaker than birth as a man.

Text Vis. 191: Furthermore, that whose functions of cause (hetu) and condition (paccaya) have elapsed is 'past'. That whose function of cause is finished and whose function of condition is unfinished is 'present'.

 N: The Tīka explains hetu as arousing, producing. The text refers to kamma as past root-condition.

Condition or paccaya is viewed here under the aspect of consolidating.

As to the expression: <That whose function of cause is finished and whose function of condition is unfinished is 'present'>, here, cause refers to kamma as past root-condition. It has produced rūpa. The condition that is unfinished refers to the condition that consolidates and is still operating.

Pe Maung Tin translates: <That which has the functions of concluded root-condition and of causal relation (paccaya) not yet concluded, is present matter.>

 Vis.: That which has not attained to either function is 'future'.

 N: The future has not come, what is future will become present.

 Vis.: Or alternatively, the moment of the function is 'present'.

And here only the explanations beginning with the 'moment' are absolutely literal. The rest are in a figurative [or relative] sense.

 N: The Pali has: the moment of its own function: sakicca. The Tīka explains that this refers to rūpa and arūpa, nāma. It gives as an example that phassa, contact, has the function of touching. It contacts the object so that the citta it accompanies can experience that object. The moment it performs its own function is present.

The Tīka states that the moment it performs its own function refers to time (kala).

Pe Maung Tin: <...states [dhammas] may be past, present, or future. But such distinctions, in the case of moment and its function, are due, not to the states, but to the moment itself. Or, at the moment of performing its own function is present matter. Previous to that is future matter, subsequent to that is past matter.>

 Text Vis. (translated by Nyanamoli): At a time previous to that it is 'future'. At a time subsequent to that it is 'past'.

 N: As we have seen, the time when the three moments of arising, presence and cessation of rūpa have not been reached, is future. It has not come yet. After they have been reached these three moments, rūpa is past.

Conclusion:

Kamma is volition, cetanā. There is volition accompanying each citta and this conditions citta and cetasikas by way of conascent condition. It coordinates the functions of the accompanying dhammas.

Volition accompanying kusala citta and akusala citta has a double task: it coordinates the tasks of the accompanying dhammas and it 'wills' kusala or akusala. When it has the

intensity of motivating a deed through body, speech or mind it is capable of producing a result later on.

At the present moment we may perform a wholesome deed through body, speech or mind, and such moments fall away, they become past. Each good or bad deed we perform now will become past and when they have fallen away they are capable of producing a result.

Kamma that has fallen away is accumulated from moment to moment and when the conditions are right it can produce its result accordingly, just as a seed arouses a sprout. Kamma that has fallen away and produces its result is kamma, operating from a different time (nānakhaṇika kamma) or asynchronous kamma.

Moreover, kamma consolidates the rūpas that originate from citta, nutrition and temperature, like the earth that consolidates the sprout. But all these rūpas arise and fall away, they are past, present or future.

Kamma is not a permanent entity. As we read in the Visuddhimagga (XIX, 20):

<There is no doer of a deed
Or one who reaps the deed's result;
Phenomena alone flow on-
No other view than this is right. >

Intro:

The khandhas are classified as past, future, and present, as internal and external, as gross and subtle, as far and near. In the following section rūpakkhanda is explained as internal and external, and as gross and subtle.

Text Vis. 192. (iv)-(v) The division into 'internal and external' is as already stated (par.73). Besides, it is internal in the sense of one's own [75] that should be understood here as 'internal' and that of another person as 'external'.

(vi)-(vī) 'Gross and subtle' are also as already stated (par.73).

Note 75. Niyakajjhata--'internally in the sense of one's own': four kinds of ajjhata (internal, lit. 'belonging to oneself') are mentioned in the commentaries and subcommentaries (see DhsA. 46):
gocarajjhata--literally as range or resort (MA.iv,161; ī,90, 292),
ajjhatajjhata--internally as such (Pm. 152),
niyakajjhata--internally in the sense of one's own (Ch. IV,141, X,114, this ref.: MA.iv,161),
visayajjhata--internally as objective field (MA.iv,160).

N: the Expositor (p. 60) explains different meanings of ajjhatta, internal.

As to gocarajjhatta, internally as range or resort (gocara means object), this means 'inwardly rapt and concentrated', and it refers to concentration on a nimitta of samatha.

As to ajjhattajjhata--internally as such, this is explained as :<He lives contemplating states, even among states which are pleasing as 'ajjhatta', ajjhatta means subjective.>

As to niyakajjhatta--internally in the sense of one's own, this refers to the inward āyatanas of the five senses and the mind.

As to visayajjhatta--internally as objective field, this is explained as, "This, Ananda, is the life fully attained by the Tathāgata, to wit, that he, by disregarding all provocative signs and symbols has reached the ajjhatta Void and therein abides, ajjhatta means 'range' in the sense of 'dominion'.">

As to the words of the Visuddhimagga, 'The division into 'internal and external' is as already stated (par.73), we read in Vis. Ch XIV, 73:

< Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself); the rest are 'external' because they are external to that selfhood (personality).>

N: the Pali word attabhāva is here translated as selfhood or personality. It can also be translated as individuality.

The Expositor (Ī, p. 404) explains: "Because it is grasped by foolish folk, as 'this body or this collection of the five aggregates is my self,' therefore both the bodily frame or this collection of the five aggregates is called 'self-state' (attabhāva, i.e. personality).

'Included in personality' is comprised in and depending on just that.'

Individuality can be used to refer to the rupas in one's body.

The Tika explains:

<Self includes here "I" conceit, and thus there is the word selfhood, personality.

Beginning with the eye, they occur as an integral part of the individuality (in oneself), internal, dhammas that are connected with faculties, and thus their nature is internal. >

The Co. to the Abhidhammattha Sangaha (T.A. p. 231) states :<It is internal (ajjhattika), with reference to oneself (attan) understood as an individual. Of course, other [kinds of materiality] also originate inside, but by convention it is only the eye, etc., that are internal.... it is especially the eye, etc., that are called 'internal'; or that which occurs in connection with (adhikicca) consciousness understood as the self (attan) by acting as its door is 'inside' (ajjhattan), and that is what is internal.>

As to the words of the Visuddhimagga: <Besides, it is internal in the sense of one's own that should be understood here as 'internal' and that of another person as 'external'>, the Tika explains that this is stated according to the Suttanta method. Here the text refers to 'one's own' and another person in the conventional sense.

Thus not according to the Abhidhamma method, that is, by way of paramattha dhammas.

As to gross and subtle, the Vis. 73 states:

<The nine beginning with the eye and the three elements excepting the water element, making twelve kinds in all, are to be taken as 'gross' because of impinging; the rest are 'subtle' because they are the opposite of that. What is subtle is 'far' because it is difficult to penetrate, the other is 'near' because it is easy to penetrate. >

N: The five senses and the sense objects that impinge on them are gross. Tangible object includes the three great elements of earth or solidity, fire or heat and wind or motion. Thus, twelve kinds of rūpas are gross. The other kinds of rūpa are subtle. The subtle rūpas are more difficult to penetrate than the gross rūpas.

Conclusion:

As we read in Vis. 73, <Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself)>

Selfhood, attabhāva, or individuality can be used in conventional language as a way of reference to the khandhas of this individual, not of that individual. But as the Expositor explained, it is grasped by foolish folk, as 'this body or this collection of the five aggregates is my self'.

Thus, we can speak of person or individual in a figurative sense, but in the ultimate sense there are only nāma-dhammas and rūpa-dhammas.

One of the meanings of internal is: <As to niyakajjhatta--internally in the sense of one's own, this refers to the inward āyatanas of the five senses and the mind.>

The six internal āyatanas, bases are: the physical bases of the eye, the ear, the nose, the tongue, the bodysense and the mind-base or consciousness (manāyatana),

the six external āyatanas, bases are six classes of objects: visible object, sound, odour, taste, tactile object and mind-object (dhammāyatana), comprising: cetasikas, subtle rūpas and nibbāna.

The eyesense (the cakkhu pasāda rūpa) is āyatana at each moment of citta in the eye-door process. And the same for the other sense-organs.

Because of the association or meeting of the inner āyatanas and the outer āyatanas objects are experienced by cittas. When we are seeing we do not realize that it is a dhamma that sees, we are bound to take seeing for self.

The eyesense functions as the doorway for citta, but we wrongly take citta for self.

We read in the Visuddhimagga (XV, 15):

<...here, however, all formed bases (āyatanas) should be regarded as having no provenance and no destination. For they do not come from anywhere previous to their rise, nor do they go anywhere after their fall. On the contrary, before their rise they had no individual essence (sabhāva, own characteristic), and after their fall their individual essences are completely dissolved. And they occur without mastery [being exercisable over them] since they exist in dependence on conditions and in between the past and the future. >

The āyatanas remind us that all our experiences are conditioned dhammas, that there is no self who sees, hears or experiences whatever object.

Visuddhimagga Ch XIV, 193.

Intro: In this section the Visuddhimagga deals with the meaning of inferior (hīna) and superior (paṇīta), said of the five khandhas and here specifically of rūpakkhandha.

When these terms are used figuratively, they are used by way of comparison, such as the bodily phenomena of beings in different planes of existence.

When they are used in the absolute sense superior is the result of kusala kamma and inferior the result of akusala kamma. Kusala vipākacitta experiences a desirable object (iṭṭhārammaṇa) and akusala vipākacitta experiences an undesirable object (aniṭṭhārammaṇa).

The Dispeller of Delusion and the Tīka to this text of the Visuddhimagga deal with different opinions about the nature of the object, being desirable or undesirable.

Text Vis. 193.:(vī)-(ix) 'Inferior and superior' are twofold, namely, figuratively (relatively) and absolutely (literally). Herein, the materiality of the Sudassin deities is inferior to the materiality of the Akanitṭha (Highest) deities. That same materiality [of the Sudassin deities] is superior to the materiality of the Sudassa deities. Thus, firstly, should inferiority and superiority be understood figuratively (relatively) down as far as the denizens of hell. But absolutely (literally) it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result.[76]

 Note 76. Profitable result is superior because it produces a desirable object (see Pm. 498). This question is treated at length at VbhA. 9f.

 N: As to the expression <it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result>, the Tīka explains that the akusala vipākacitta which arises and experiences an undesirable (aniṭṭha) object is inferior and that the kusala vipākacitta which arises and experiences a desirable (iṭṭha) object is superior.

The Dispeller of Delusion (Sammohavinodanī) deals with desirable and undesirable objects (p. 9-11), and states that kusala kamma does not condition undesirable objects. It mentions opinions of people who say that there are no intrinsic agreeable and disagreeable objects, but that it depends on people's like or dislike of objects whether these are agreeable or disagreeable.

The Co states that it is through perversion of perception that the same object is agreeable for one and disagreeable for another.

We read that the elder Tipiṭaka Cula-Abhaya said: 'The agreeable and disagreeable are distinguishable according to vipāka (kamma result) only, not according to javana (impulsion that follows the vipaka). But it is impulsion through perversion of perception (saññāvipallasa) only that lusts for the agreeable and hates the same agreeable; that lusts for the disagreeable and hates the same agreeable. Only by way of vipāka however is it

rightly distinguishable. For resultant consciousness (vipāka citta) cannot be mistaken. If the object is agreeable it is profitable result that has arisen; if disagreeable, it is unprofitable result that has arisen.”

The Dispeller of Delusion adds that agreeableness and disagreeableness should be distinguished by way of doors. What is pleasant through the eyedoors may be unpleasant through the body-door.

We have to distinguish between vipākacittas that experience pleasant or unpleasant objects depending on the kamma that produce them, and the javana-cittas, the akusala cittas or kusala cittas arising afterwards that react to the objects in an unwholesome way or wholesome way. Like or dislike of the objects may arise with the javanacittas and these are conditioned by a person's accumulated inclinations. That is why it is said: <Only by way of vipāka however is it rightly distinguishable. For resultant consciousness (vipāka citta) cannot be mistaken.>

As we read in the Vis. text, inferior and superior can be seen in a relative sense (pariyāyato: in a figurative way) and in the absolute sense (nippariyāyato, literally). It compares the rūpas of the deities in lower and higher deva planes that are produced by kusala kamma. The rūpas of those in a hell plane are inferior, since birth in a hell plane is the result of akusala kamma.

In the ultimate sense the rūpa experienced by akusala vipākacitta is inferior and the rūpa experienced by kusala vipākacitta is superior.

The Tīka to the Vis. states that for animals the rūpas of humans are disagreeable, that they run away after they have seen humans. When humans have seen the rūpas of devas, they are afraid. Although kusala vipākacitta arises when these rūpas are seen, humans do not delight in them because they do not have merit similar to the devas.

N: rūpas of animals are produced by akusala kamma and rūpas of humans and devas are produced by kusala kamma. However, others who perceive them, react differently.

Conclusion:

We attach great importance to the fact whether the objects we experience are pleasant objects or unpleasant objects. However, kusala kamma produces kusala vipākacittas that experience a desirable object and akusala kamma produces akusala vipākacittas that experience an undesirable object. It is beyond control what type of vipākacitta arises at a particular moment.

We think for a long time about pleasant or unpleasant situations or events, but we do not realize that akusala vipākacitta or kusala vipākacitta that experiences one object at a time through one doorway does not last, that it is gone immediately. We usually think about our experiences with akusala citta that likes or dislikes them and we are ignorant of the different cittas that arise each because of their own conditions.

There may be wise attention or unwise attention to the objects that are experienced. If there is wise attention one does not have attachment nor aversion with regard to the object. There can be understanding of it as a conditioned dhamma that does not last.

Visuddhimagga, Ch XIV, 194.

Text Vis.: 194. (x)-(xi) 'Far and near': this is also as already described (par.73). Besides, relative farness and nearness should be understood here according to location.

N: Far and near can be used with regard to location, and that is in conventional sense. Moreover, it is also used with regard to the characteristics of realities. As the Tīka states: with regard to characteristic (lakkhaṇato).

The Vis. Ch XIV, 73 states about gross and subtle rūpas:

<The nine beginning with the eye and the three elements excepting the water element, making twelve kinds in all, are to be taken as 'gross' because of impinging; the rest are 'subtle' because they are the opposite of that. What is subtle is 'far' because it is difficult to penetrate, the other is 'near' because it is easy to penetrate. >

N: Subtle rūpas such as cohesion, life faculty or nutritive essence, are difficult to penetrate, they are far.

The Tīka (and the Dispeller of Delusion, p. 13) deals with the conventional sense of near and far as follows. The range of audibility of those who speak with their natural speech is twelve hands. Within that materiality is near and beyond that it is far.

The Tīka states that of gross rūpas it can be said that they are near as to characteristic and to location, but that they may be far as to location only.

Sound, for example, is a gross rūpa that is easy to penetrate compared with subtle rūpas, thus it is near as to characteristic. As to location, range of audibility, it may be near or far. Subtle rūpas are far as to characteristic, but as to location they may be near or far.

The Tīka then compares what is near and far as to location with different examples. Near and far can be said, for example, of being inside or outside a cell, the monastery, within or without the boundary, within or without a village, a country, a kingdom, the confines of the sea, the worldsphere.

Conclusion:

N: The gross rūpas that are the sense objects impinge on the senses all the time in daily life.

The element of heat appears when it impinges on the bodysense or inside the body. It arises because of the appropriate conditions and then falls away. When we feel hot

because of the climate, because of the digestion of food or because we are excited, we may be absorbed in our thoughts about it.

When there are conditions for awareness paññā can gradually penetrate the true nature of the sense objects which impinge on the relevant sense organs. We can learn that they are only elements that do not belong to us.

In the foregoing sections the Visuddhimagga dealt with rūpakkhandha as past, future or present, gross or subtle, internal or external, inferior or superior, far or near. The aim of such detailed study is to see dhammas as they truly are.

We read the Anattalakkhana Sutta (Vinaya, Mahāvagga I, 6. 43-47):

"Any kind of materiality whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'"

Text Vis. 195. 'All that together in the mass and in the gross': by making all that materiality, separately described by the words 'past', etc., into a collection by understanding its oneness, in other words, its characteristic of being molested (ruppana), it comes to be called the materiality (rūpa) aggregate. This is the meaning here.

N: We read in the "Dispeller of Delusion" (Sammohavinodanī, p. 6) :<This is what is said: all this materiality, which has the various aspects aforesaid, is made into a heap by understanding the single state called ' the characteristic of being molested'; this is called by the name 'materiality aggregate.>

Rūpa has the characteristic of being molested (ruppanalakkhaṇa). There is a word association of ruppana, being molested, with rūpa.

The Dispeller of Delusion (p. 3) states about this: <For this is said by the Blessed One: 'And why, bhikkhus, is materiality said? It is what is molested, bhikkhus, that is why it is called materiality. Whereby is it molested? It is molested by cold, it is molested by heat, it is molested by hunger, it is molested by thirst, it is molested by gadflies and flies and wind and sun and creeping things...' (S Ī 86)>

The Dispeller of Delusion adds that it is molested because it is wellbeaten; it is oppressed; it is broken.

It gives examples of the sufferings of the body due to cold, heat etc.

The above quoted sutta shows us the disadvantages of rūpakkhandha. It is the cause of many kinds of suffering that have to be endured so long as one is in the cycle of birth and death.

We cling to rūpas of the body, but they are just rūpa-khandha that is present, past and future. They all have the characteristic of being molested.

As we have seen, the rūpas of our body originate from kamma, citta, heat or nutrition. What arises because of conditions has to fall away. Even though rūpa lasts longer than citta, it has to pass through the three moments of arising, presence and dissolution. As soon as rūpa arises it is on its way to destruction.

196. By this, too, it is shown that the materiality aggregate is all materiality, which all comes into the collection with the characteristic of being molested; for there is no materiality aggregate apart from materiality.

And just as in the case of materiality, so also feeling, etc., [are respectively shown as the feeling aggregate, etc.,] since they come under the collections with the [respective] characteristics of being felt, etc.; for there is no feeling aggregate apart from feeling and so on.

N: The Tīka states that all rūpas are similar as to their nature, and are thus taught as being rūpakkhandha.

Just as all the different rūpas classified in many ways under many aspects were summarized and all taken together as one group or khandha, even so all the different feelings are taken together and classified as one khandha.

As we read in Vis. Ch XIV, 81:

< ...whatever has the characteristic of being felt should be understood, all taken together, as the feeling aggregate..>

As the Tīka states: "Has the characteristic of being felt" means that it has as its characteristic what is felt, what is experienced as the "taste (stimulus)" of the object.>

Vis. 197

Intro:

As we have seen, rūpa has been classified as present, past and future with reference to extent (or life span, addhā), to continuity (serial presence, santati) to period, samaya, and to moment, khaṇa.

As to extent, we read (Vis. 187): Herein, (a) firstly, 'according to extent': in the case of a single becoming of one [living being], previous to rebirth-linking is 'past', subsequent to death is 'future', between these two is 'present'.

As to continuity, rūpas are produced by kamma, citta, temperature or nutrition. The rūpas that fall away are replaced so long as there are conditions for it.

Rūpas originate successively produced by temperature or by heat or by cittas that arise in succession, in one process, in one impulsion, or in one attainment. As we have seen, rūpas produced by kamma are not classified as present, past or future.

As to period, samaya, we read: <any period among those such as one minute, morning, evening, day-and-night, etc., that occurs as a continuity, is called 'present'.>

Moment, khaṇa, does not refer to life span, nor to serial presence or period. It refers to moment in the ultimate sense, namely arising, presence, and dissolution. Thus, it has a very precise meaning. It refers to the infinitesimally short moments of nāma and rūpa. Citta has its arising moment, the moment of its presence and the moment of its dissolution. Rūpa lasts seventeen times longer than citta, or, if we take into account the three moments of citta, fiftyone times longer than citta. Rūpa has its arising moment, the moments of presence and the moment of its dissolution.

The first three classifications are figurative expressions (sapariyāya), not literal (nipariyāya), they are wider in meaning. Only the classification according to moment, khaṇa, is to be taken literally. This is very precise, it is exactly one moment (kaṇa) of citta or rupa that performs its function.

The Tīka states that as regards feeling, the classifications according to extent and period has not been spoken of. Feelings are classified as past, future and present only according to continuity and to moment.

Text Vis. 197. In the classification (i)-(ii) into 'past', etc., the past, future, and present state of feeling should be understood according to continuity and according to moment and so on.

N: Feeling is nāma, and as the Tīka states, nāma is quick to change (lahuparivattino arūpadhammā). There is a great variety of feelings and these have been classified according to their nature. There are happy feeling, unhappy feeling and indifferent feeling. Feeling can be bodily or mental.

Text Vis.:Herein, 'according to continuity', that included in a single cognitive series, a single impulsion, a single attainment, and that occurring in association with an objective field of one kind[77], is 'present'. Before that is 'past'. Subsequent is 'future'.

Note 77, taken from the Tīka: 'The feeling that accompanies the faith, etc., occurring in one who sees an image of the Buddha or hears the Dhamma, even for a whole day, is "present" ' (Pm.499).

N: Confidence in the Dhamma can condition happy feeling and this may arise successively when seeing a Buddha image or when listening to the Dhamma. It is called present in continuity (santati) because it occurs in association with an object of one kind as the Tīka explains.

Text Vis.: 'According to moment, etc.: that feeling included in the trio of moments, which is in between the past time and the future time, and which is performing its own function, is 'present'. Before that is 'past'. Subsequent is future.

N: The Tīka states that according to the afore-said method, this refers to condition (hetupaccaya) and function.

Feeling accompanies citta and it arises and falls away extremely rapidly. Also when we read about its successive arising on account of one object, it should be remembered that feeling arises and falls away very rapidly.

Conclusion: We attach great importance to feeling, but it should be remembered that nāma dhamma is quick to change. We may think for a long time about pleasant or unpleasant feeling but we forget that any feeling goes through the three moments of arising, presence and dissolution. When it has concluded these three moments it is past. This is true at this very moment.

Vis. 198

198. ajjhatabhiddhābhedo niyakajjhattavasena veditabbo.

o.lārikasukhumabhedo ``akusalā vedanā o.lārikā, kusalābyākatā vedanā sukhumā"tiādinā (vibha0 11) nayena vibhaṅge vuttana jātisabhāvapuggalalokiyalokuttaravasena veditabbo.

Text Vis. 198. (iv)-(v) The classification into 'internal' and 'external' should be understood according to the internal in the sense of one's own.

N: External feeling is feeling of another person. We read in the "Book of Analysis": <Therein what is external feeling? That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped [by craving and false view], (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling...>

Text Vis.: (vi)-(vī) The classification into 'gross' and 'subtle' should be understood (a) according to kind, (b) individual essence, (c) person, and (d) the mundane and supramundane, as stated in the Vibhaṅga in the way beginning 'Unprofitable feeling is gross, profitable and

indeterminate feeling is subtle, [profitable and unprofitable feeling is gross, indeterminate feeling is subtle]' (Vbh. 3), and so on.

 N: The details of these classifications will be explained in the following sections. As to kind, this is jāti. As we have seen, citta and cetasikas can be of four jātis: kusala, akusala, vipāka, result, and kiriya (inoperative). Feelings can be classified according to jāti. As to individual essence, sabhāva: this is according to nature or characteristic. As to person, here feelings are distinguished according as they arise in a person with attainments or without attainments. As to mundane and supramundane, feelings can be with cankers and without cankers.

 All these classifications will help us to have more understanding of what feeling is. We think of the term feeling, but we should remember that the classifications pertain to feeling arising at this moment. Feeling that arises falls away and is then succeeded by another feeling, but this can never be the same, even if it is the same type of feeling. All that is said here about feeling also pertains to the khandhas of saññā, sankhārakkhandha and viññāṇakkhandha, as is stated at the end of this section.

Vis 199

199. jātivasena tāva akusalā vedanā sāvajjakiriyahetuto, kilesasantāpabhāvato ca avūpasantavuttīti kusalavedanāya o.lārikā, sabyāpārato, saussāhato, savipākato, kilesasantāpabhāvato, sāvajjato ca vipākābyākatāya o.lārikā, savipākato, kilesasantāpabhāvato, sabyābajjhato, sāvajjato ca kiriyābyākatāya o.lārikā. kusalābyākatā pana vuttavipariyāyato akusalāya sukhumā. dvepi kusalākusalavedanā sabyāpārato, saussāhato, savipākato ca yathāyogaṃ duvidhāyapi abyākatāya o.lārikā , vuttavipariyāyena duvidhāpi abyākatā tāhi sukhumā. evaṃ tāva jātivasena o.lārikasukhumatā veditabbā.

Intro.

In this section feelings are distinguished as to gross and subtle with regard to the jāti they belong to. These are: kusala, akusala or avyākata, indeterminate. The jāti that is avyākata includes vipāka, result, and kiriya, inoperative.

Text Vis. 199: (a) 'According to kind', [jāti] firstly: unprofitable feeling is a state of disquiet, because it is the cause of reprehensible actions and because it produces burning of defilement, so it is 'gross' [compared] with profitable feeling. And because it is accompanied by interestedness and drive and result, and because of the burning of the defilements, and because it is reprehensible, it is gross compared with resultant indeterminate.

 N: The Tīka explains as to the words, the cause of reprehensible actions, that this is said to differentiate akusala feeling from kusala feeling. The interestedness (literally, engagement), effort (ussaha) and result, meaning, producing result, is also common to

kusala. But ‘being the cause of reprehensible actions’ (sāvajjakiriyahetuto) only pertains to akusala.

As to reprehensible actions, the Tīka mentions killing and so on. It states that akusala feeling is coarse in comparison with kusala feeling that is peaceful.

N: When the citta is akusala, there is no peace and also the accompanying feeling, saññā and other cetasikas are not peaceful.

As to the expression drive or effort, this means, according to the Tīka, that it has power, that it is capable of producing vipāka.

This pertains to akusala citta and the accompanying feeling and the other cetasikas.

Text Vis.: Also because it is accompanied by result, because of the burning of the defilements, and because it is attended by affliction and is reprehensible, it is gross compared with functional indeterminate.

N: As to the expression attended by affliction (savyābajjhato), the Tīka explains: afflicted by the dukkha of defilements.

The functional indeterminate feeling is the feeling accompanying kiriyacitta, inoperative citta. This does not produce vipāka, and therefore it is subtle compared to akusala feeling.

Text Vis.: But in the opposite sense profitable and indeterminate feeling are subtle compared with unprofitable feeling.

N: The Tīka mentions that this is so because they are not the cause of reprehensible action, not burning because of defilements, not attended by affliction and they are not states of disquiet.

Text Vis.: Also the two, that is, profitable and unprofitable feeling, involve interestedness, drive and result, so they are respectively gross compared with the twofold indeterminate.

N: The twofold indeterminate are the feelings that are vipāka and kiriya.

Text Vis.: And in the opposite sense the twofold indeterminate is subtle compared with them. This, firstly, is how grossness and subtlety should be understood according to kind.

N: The Tīka explains that feeling that is vipāka is without engagement and without effort, it is not accompanying cittas that are cause, namely, kusala citta or akusala citta. It is without engagement as to kamma through body etc. and without effort. As to feeling that is kiriya, inoperative, kiriya is a dhamma that does not produce result. The dhamma that produces result is coarse, it is as it were pregnant (sagabbha).
Kamma is also compared to a womb that will produce fruit.

Conclusion: Citta and its accompanying cetasikas, including feeling, can be of four jātis. Citta and the accompanying cetasikas that arise together are of the same jāti. Thus, akusala citta is accompanied by feeling that is also akusala.

We should remember that what is stated about feeling also pertains to the other nāma khandhas of saññā, saṅkhārakkhandha (the other cetasikas) and viññāṇa or citta. The four nāma khandhas arise and fall away together and are closely connected. Thus, whenever we read about citta, we should know that the accompanying cetasikas are included. Not only citta motivates wholesome or unwholesome actions, also the accompanying cetasikas do while they assist the citta. That is why we read in the Visuddhimagga text that akusala feeling is the cause of reprehensible actions. The same can be said of saññā and the other nāma khandhas.

This passage of the Visuddhimagga reminds us of the disadvantages of akusala citta and accompanying cetasikas, being without peace, the cause of reprehensible action, and capable of producing unpleasant result.

Lobha-mūlacitta may be accompanied by pleasant feeling and we are bound to like this kind of feeling. However, we forget that it is afflicted by the dukkha of defilements, that it is burning because of defilements. It leads to sorrow.

When lobha-mūlacitta is accompanied by indifferent feeling, this feeling may seem to be peaceful, but in reality it is a state of disquiet, it is akusala. It is difficult to know indifferent feeling and to realize of what jāti it is, we are usually ignorant of it. Feeling is a reality and it can be the object of satipatthāna. This is the only way to understand it as it is.

Tīka

499. Sabyāpārasa-ussāhasavipākatā kusalādīhi tīhipi sādharmaṇāti asādhāraṇameva dassetuṃ ṅsāvajjakiriyahetutoṅti-ādi vuttam. Tattha sāvajjakiriyahetutoti pāṇātipātādigārayhakiriyānimittato. Kilesasantāpabhāvatoti kilesapari.lāhena sadarathabhāvato Vūpasantasabhāvāya kusalāya vedanāya o.lārikā. Sabyāpāratoti sa-īhato. Tena yathā pavattamānāyassā vipākena bhavitabbaṃ, tathā pavattiṃ vadanto vipākuppādanayogyatamāha. Sa-ussāhatoti sasattito, tena vipākuppādanasamatthatam. Savipākatoti vipākasabbhāvato, tena paccayantarasamavāyenassā vipākanibbattanam. Tīhipi padehi vipākadhammatamyeva dasseti. Kāyakammādibyāpārasabbhāvato vā sabyāpārato, javanussāhasasena sa-ussāhato, vipākuppādanasamatthatāvasena savipākatoti evamettha attho veditabbo. Vipākaṃ anuppādentīpi kiriyā kusalā viya sabyāpārā, sa-ussāhā eva ca hotīti tadubhayaṃ anāmasitvā kiriyābyākatavāre ṅsavipākatoṅ icceva vuttam. Sabyābajjhatoti kilesadukkheṇa sadukkhatto. Vuttavipariyāyatoti anavajjakiriyahetuto, kilesasantāpābhāvato, abyābajjhato ca vūpasantavuttīti evam akusalāya vuttavipallāsato. Yathāyoganti yogānurūpaṃ. Tīsu kāraṇesu yaṃ yaṃ yassā yassā yujjati, tadanurūpanti attho. Kusalākusalavedanāhi vipākabyākatāya tīhipi kāraṇehi o.lārikā. Kiriyābyākatāya savipākato savipākatāvisiṅgghasabyāpārasa-ussāhato vāti.

Vuttapariyāyenāti vipākabyākatā abyāpārato anussāhato, avipākato ca tāhi kusalākusalavedanāhi sukhumā. Kiriyaḅbyākatā avipākato, avipākatāvisiṭṭhasabyāpārassa-ussāhato vāti evaṃ kusalākusalāya vuttavipallāsenā. Kammavegakkhittā hi kammaṇṇaḅbimbabhūtā ca kāyakammāḅbyāpāravirahato nirussāhā vipākā. Sa-ussāhā ca kiriya avipākadhammā. Savipākadhammā hi sagabbhā viya o.lārikāti.

Vis 200:

200. sabhāvavasena pana dukkhā vedanā nirassādato, savipphārato, khobhakaṇaṇato, ubbejanīyato, abhibhavanato ca itarāhi dvīhi o.lārikā, itarā pana dve sātato, santato, paṇītato, manāpato, majjhataṇato ca yathāyogaṃ dukkhāya sukhumā. ubho pana sukhadukkhā savipphārato, khobhakaṇaṇato, pākaṇato ca adukkhamasukhāya o.lārikā, sā vuttavipariyāyena tadubhayato sukhumā. evaṃ sabhāvavasena o.lārikasukhumatā veditabbā.

Vis. 200.

Intro: In this section feeling is classified according to its sabhāva or characteristic. Sabhāva is translated as individual essence or intrinsic nature. This classification is different from the classification according to the jātis of kusala, akusala, vipāka and kiriya as we have seen in the preceding section.

In this section unpleasant feeling, for example, is not viewed under its aspect of unwholesomeness, but under its aspect of being disagreeable, not peaceful, causing disturbance and being overwhelming. Thus, it is viewed according to the characteristic, sabhāva, that is experienced.

Pleasant feeling is not viewed under the aspect of its moral value, but as to the characteristic of being agreeable, being peaceful.

Text Vis. 200: (b) 'According to individual essence': painful feeling is 'gross' compared with the others because it is without enjoyment, it involves intervention, causes disturbance, creates anxiety, and is overpowering.

N: The Tīka explains as to the expression, without enjoyment, that it is the opposite of happiness. As to the expression, with intervention (vipphāra, pervasion), the meaning is that it is 'with trembling', not peaceful.

As to overpowering (abhibhavana), the Tīka explains that this is by submerging or smothering (ajjhottharaṇa).

When unhappy feeling is intense one is as it were overcome by it. It seems to last, but in reality it arises and then falls away immediately.

Text Vis.: The other two are subtle compared with painful feeling because they are satisfying, peaceful, and superior, and respectively agreeable and neutral.

N: The Tīka explains as to the expression, respectively agreeable and

neutral, that neutrality is not obtained in pleasant feeling nor enjoyableness in indifferent feeling. But, it states, peacefulness etc. is to be found in pleasant feeling and indifferent feeling in all respects.

Text Vis.: Both the pleasant and the painful are gross compared with the neither-painful-nor-pleasant because they involve intervention, cause disturbance and are obvious.

N: As to involving intervention, savipphāra, this literally means: pervading.
Pe Maung Tin translates: attended with trembling.

As to causing disturbance, the Pali has: khobhakaṇa, which means shaking up. Pleasant and painful feeling are evident; when they appear one can notice them. But indifferent feeling is not so obvious. It accompanies, for example seeing, and at such moments it seems that there is no feeling. However, feeling accompanies each citta, there never is a moment without feeling. When feeling is not pleasant or unpleasant, it is indifferent feeling.

Text Vis: The latter is subtle in the way aforesaid compared with both the former.

The Tīka adds to ‘this’ (the latter): indifferent feeling.

Text Vis.: Thus should grossness and subtlety be understood according to individual essence.

N: The Dispeller of Delusion, I, p. 15, under Feeling aggregate elaborates on the expressions shaking and pervading connected with pleasant and painful feeling: <Pleasant and painful feeling are gross in the sense of shaking and in the sense of pervading; for pleasant feeling shakes and pervades, and likewise painful feeling. For when pleasure arises it does so by shaking the whole body and agitating it, flooding it, pressing it, gladdening it, as though sprinkling it with a pot of cool water. When painful feeling arises it does so like a hot spear being driven inside; like being burnt outside with a grass torch.>

Unpleasant feeling is without enjoyment and pleasant feeling is agreeable and excellent. There are many degrees of subtlety and grossness, and there are conditions for the arising of subtle and gross feeling. One may prefer pleasant feeling to unpleasant feeling, but they are only conditioned dhammas that are beyond control, non-self.

Tīka:

500. Nirassādatoti assādābhāvato sukhaṇāṭikkhepatō. Savipphāratoti sapaṇipphandato, anupasantatoti attho. Abhibhavanatoti ajjhottharaṇato. Sukhāya majjhataṭā natthi, upekkhāya sātata. Santatādayo pana sabbattha sukhupekkhāsu labbhantīti iyathāyogaṇīti vuttam. Pākaṭatoti sukhito dukkhitoti disvāpi jānitabbatā vibhūtabhāvato. Sā adukkhamasukhā vedanā.

Vis 201.

Intro:

In the foregoing sections feeling has been classified as gross or subtle according to the jāti or class of kusala, akusala, vipāka and kiriya, and also according to characteristic, sabhāva. In this section feeling is classified as gross and subtle according to person, but here this actually means according to plane of citta.

Text Vis. 201:c 'According to person': feeling in one who has no attainment is 'gross' compared with that in one who has one, because it is distracted by a multiple object. In the opposite sense the other is subtle. This is how grossness and subtlety should be understood according to person.

N: The Tīka explains that feelings can also be classified as gross and subtle with regard to plane of consciousness, bhūmi.

There are four planes of citta: the sensuous plane, the plane of rūpa-jhāna, the plane of arūpa-jhāna and the plane of lokuttara citta. Planes of consciousness are different from planes of existence, which denote the place where one is born.

The different planes of citta are classified in accordance with the object that is experienced.

The sensuous plane of citta is the lowest plane. The sense objects are also called low, inferior (hīna). Those who develop jhāna see the disadvantage of sense objects and the defilements that arise on account of them.

We read in the Dispeller of Delusion: <The feeling of one without attainment is gross because it is distracted by the multiplicity of objects; the feeling of one possessed of attainment is subtle since it takes place in the sign of unity (ekatta-nimitta).>

The mūlatīka adds: the nimitta of the earth kasina has a unitary nature, ekabhāva.

The person who attains jhāna is not distracted by sense objects, he only experiences the meditation subject with absorption. The jhānacitta, the accompanying feeling and the other cetasikas are more refined than the citta and cetasikas that experience sense objects. Arūpa-jhānacitta is more subtle than rūpa-jhānacitta.

However, by jhānacitta defilements are only temporarily subdued, not eradicated. The Path-consciousness, lokuttara magga-citta, eradicates defilements.

The lokuttara citta and accompanying cetasikas, including feeling, are more subtle than jhāna-citta and the accompanying cetasikas.

The lokuttara citta and cetasikas, including feeling, experience the signless, animitta, that is: nibbāna. This means the highest peace.

201. puggalavasena pana asamāpannessa vedanā nānārammaṇe vikkhittabhāvato samāpannessa vedanāya o.lārikā, vipariyāyena itarā sukhumā. evaṃ puggalavasena o.lārikasukhumatā veditabbā.

Tīka:

501. Asamāpannasamāpanna-ggahaṇena cettha bhūmivasenāpi vedanānaṃ
o.lārikasukhumatā vuttāti veditabbā. Itarā samāpannassa vedanā.

Vis. 202:

Intro: In the preceding section the feelings of the different planes of citta were compared. The citta and the accompanying cetasikas, including feeling, of the plane of rūpajhāna and arūpa-jhāna are subtle in comparison with those of the sensuous plane. But in this section even jhānacittas and the accompanying cettasikas which are mundane are gross in comparison with lokuttara cittas and cetasikas. The latent tendencies of defilements are not eradicated by jhānacitta. After the jhānacittas have fallen away the defilements are still arising. Jhānacitta does not lead out of the cycle of birth and death.

Text Vis. : (d) 'According to the mundane and supramundane': feeling subject to cankers is mundane, and that is 'gross' compared with that free from cankers, because it is the cause for the arising of cankers, is liable to the floods, liable to the bonds, liable to the ties, liable to the hindrances, liable to the clingings, defilable, and shared by ordinary men. The latter, in the opposite sense, is subtle compared with that subject to cankers. This is how grossness and subtlety should be understood according to the mundane and supramundane.

N: Defilements are classified in different groups. There are four āsavas, cankers or intoxicants: the āsavas of sensuous desire, of desire for rebirth, of wrong view and of ignorance. The āsavas keep on flowing from birth to death.

The floods (oghas) are the same four defilements but this classification shows the aspect of submerging or 'sweeping away into the ocean of becoming' (Vis. XXII, 56).

The yogas, ties or bonds, are the same four defilements but this classification shows the aspect of being tied to the cycle of birth and death.

The ganthas, ties or knots, are: covetousness, ill-will, clinging to rules and rituals (wrong practice) and dogmatism (this alone is the truth, including all kinds of wrong views).

The nivaranaṣ, hindrances are: sensuous desire, ill-will, loth and torpor, restlessness and regret and doubt.

The clingings (upādānas) are: sensuous clinging, clinging to wrong view, clinging to rules and rituals and clinging to personality belief.

The Tīka explains the expression, [it is gross] because it is liable to the floods, that when feeling takes an object, it will be overcome by the floods. It is liable to the bonds, to the ties, because it takes an inferior object. It is engaged in defilements, or it has a tendency to defilements, and thus it is defilable, as the Tīka explains.

What is said about feeling also goes for the citta and the accompanying cetasikas.

The different groups of defilements illustrate their danger. So long as they have not been eradicated they arise with the citta and cetasikas. So long as the intoxicant of sensuous desire has not been eradicated it is bound to arise and cling to sense objects. It is the same for the other types of defilements who each have their specific objects. They arise again and again and are accumulated.

The lokuttara magga-citta eradicates defilements at the different stages of enlightenment. Lokuttara cittas lead out of the cycle of birth and death and thus they are subtle compared to mundane or lokiya cittas. What is said about lokuttara citta also goes for the accompanying feeling and other cetasikas.

202. lokiya lokuttaravasena pana sāsavā vedanā lokiyā, sā āsavuppattihetuto, oghaniyato, yoganiyato, ganthaniyato, nīvaraniyato, upādāniyato, saṃkilesikato, puthujjanasādhāraṇato ca anāsavāya o.lārikā. sā vipariyāyena sāsavāya sukhumā. evaṃ lokiya lokuttaravasena o.lārikasukhumatā veditabbā.

Tīka:

Oghaniyatoti oghehi ārammaṇaṃ katvā atikkamitabbato. Tathā yoganiyato, ganthaniyato cāti etthāpi ganthova ganthanaṃ, tassa hitaṃ ārammaṇabhāvena sambandhanatoti ganthaniyaṃ. Evaṃ nīvaraniyaṃ, upādāniyaṃca veditabbaṃ. Saṃkilese niyuttā, saṃkilesaṃ vā arahantīti saṃkilesikā. Sā anāsavā.

Vis. 203.

Intro: In the foregoing sections feeling has been classified as gross or subtle according to four aspects: according to the jāti or class of kusala, akusala, vipāka and kiriya; according to characteristic, sabhāva; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara).

Since these are different aspects one should not mix up these four aspects.

Text Vis.:203. Herein, one should beware of mixing up [the classifications] according to kind (jāti) and so on.

For although feeling associated with unprofitable resultant body-consciousness is subtle according to kind because it is indeterminate, it is nevertheless gross according to individual essence, and so on.

N: Painful feeling accompanying bodyconsciousness is vipāka, and compared to feeling accompanying akusala citta and kusala citta it is subtle.

The Tīka explains that this is because of being indeterminate, avyākata, thus, neither kusala nor akusala. It is merely vipāka.

As we have seen in Vis. 199:<... feeling that is vipāka is without engagement and without effort, it is not accompanying cittas that are cause, namely, kusala citta or akusala citta. It

is without engagement as to kamma through body etc. and without effort. It does not produce result. >

As to sabhāva, characteristic, painful feeling is gross. Here it is viewed under its aspect of being disagreeable, not peaceful, causing disturbance and being overwhelming.

Text Vis.: And this is said: 'Indeterminate feeling is subtle, painful feeling is gross.

N: The Tīka explains that feeling seen under the aspect of jāti may be subtle, but it is gross seen under the aspect of sabhāva, or of person (that is, plane of citta) or as mundane.

Text Vis.: The feeling in one with an attainment is subtle, that in one with no attainment is gross.

N: Here feeling is viewed under the aspect of planes of citta. As we have seen, feeling accompanying jhānacitta is subtle compared to feeling accompanying citta of the sense-sphere.

Text Vis.: Feeling free from cankers is subtle, feeling accompanied by cankers is gross' (Vbh. 3).

N: Feeling that is lokuttara is subtle compared to feeling that is mundane, lokiya.

Text Vis.: And like painful feeling, so also pleasant, etc., is gross according to kind and subtle according to individual essence.

N: Pleasant feeling accompanying kusala citta or akusala citta is gross according to the jāti, compared to feeling that accompanies vipākacitta, because it is with engagement and effort, it is accompanying cittas that are cause, namely, kusala citta or akusala citta. It is with engagement as to kamma through body etc.

As to characteristic, pleasant feeling is subtle according to sabhāva, characteristic, compared to painful feeling, because it satisfying, peaceful, superior and agreeable.

The Tīka explains that pleasant feeling accompanying kusala jhānacitta is gross with regard to jāti, but with regard to a person with an attainment it is subtle. It is gross with regard to jāti, compared to happy feeling that is indeterminate (vipāka or kiriya), because it is with engagement and effort. It is subtle when viewed under the aspect of the plane of citta that is rūpāvacara or arūpāvacara, compared to happy feeling of the sense sphere.

Conclusion: The Visuddhimagga gives us many details about the different aspects of coarse and subtle feelings. Bodily painful feeling can be overwhelming and distressing as to characteristic, but we are reminded that it is only vipāka, the result of kamma. Thus, according to characteristic it is gross, but according to the jāti it is subtle, namely, without engagement and without effort, it is not accompanying citta that are cause. Nobody can avoid vipāka, it is conditioned by kamma.

All these different feelings arise because of their appropriate conditions and nobody can cause the arising of subtle feelings or gross feelings.

What is said of feelings being gross or subtle is also to be applied to the other nāmakkhandhas: citta, and the other accompanying cetasikas.

They are all nāma: they experience an object.

203. tatha jātiādivasena sambhedo pariharitabbo. akusalavipākakāyaviññāṇasampayuttā hi vedanā jātivasena abyākatattā sukhumāpi samānā sabhāvādivasena o.lārikā hoti. vuttañhetam`abyākatā vedanā sukhumā. dukkhā vedanā o.lārikā. samāpannassa vedanā sukhumā. asamāpannassa vedanā o.lārikā. sāsavā vedanā o.lārikā. anāsavā vedanā sukhumā"ti (vibha0 11). yathā ca dukkhā vedanā, evaṃ sukhādayopi jātivasena o.lārikā sabhāvādivasena sukhumā honti.

Tīka;

502. Tatthāti yathāvuttāya o.lārikasukhumatāya. Sambhedoti saṅkaro. ò.O.lārikā, sukhumāñti ca vuttānampi jāti-ādivasena puna sukhumo.lārikabhāvāpattidoso yathā na hoti, tathā pariharitabbo. Jātivasena sukhumāya vedanāya sabhāvapuggalalokiyavasena o.lārikatam pā.livasena dassetum ìvuttañhetanñti-ādi vuttam. Evaṃ sukhādayopīti ettha akusalā vedanā jātivasena o.lārikā, sabhāvavasena sukhumā. Kusalajjhānasahagatā sukhā vedanā jātivasena o.lārikā, samāpannassa vedanāti katvā puggalavasena sukhumāti evamādinā yojetabbā.

Visuddhimagga Ch XIV, 205

Text Vis.: Furthermore, because of the words 'Or feeling should be regarded as gross or subtle in comparison with this or that feeling' (Vbh. 4), among the unprofitable, etc., feeling by hate, too, is gross compared with that accompanied by greed because it burns up its own support, like a fire; and that accompanied by greed is subtle.

N: The term support, nissaya, refers to the heartbase, the physical base of all citta other than the sense-cognitions.

The Tīka (to Vis. 171) explains that dosa as it were pierces the body.

Sometimes dosa is compared to a dart that pierces the body. It affects also the body and can cause sickness. The Tīka to this section (Vis. 205) explains that the feeling that accompanies dosa occurs as cruelty.

Text Vis.: Also, that accompanied by hate is gross when the hate is constant, and subtle when it is inconstant.

N: the Tīka explains constant (niyāta) as constant by way of its wrongness (micchatta).

Text Vis.: And the constant is gross when giving result that lasts for the aeon, while the other is subtle.

N: The dosa-mūlacitta with feeling and the other cetasikas may motivate heinous crimes that give immediate result after death. The Tīka mentions as example Devadatta who committed akusala kamma that gave result lasting for an aeon (kappatṭhitikā). He tried to kill the Buddha several times.

Text Vis.: And of those giving result lasting for the aeon the unprompted is gross, while the other is subtle.

N: Akusala citta and cetasikas that are unprompted, occurring without hesitation, have a higher degree of unwholesomeness than those that are prompted, induced or occurring with hesitation. The Tīka explains that those that are unprompted are more blunt (tikhiṇata).

Text Vis.: But that accompanied by greed is gross when associated with [false] view, while the other is subtle.

N: That associated with wrong view, diṭṭhi, is very blamable (mahāsavajja) and therefore it is gross according to the Tīka.

Text Vis.: That also when constant and giving result lasting for the aeon and unprompted is gross, while the others are subtle.

N: These three aspects that are taken together as constant, giving result lasting for the aeon and unprompted, should be applied severally, as explained above, the Tīka states.

Text Vis.: And without distinction the unprofitable with much result is gross, while that with little result is subtle.

N: That with much result is gross because of the abundance of evil. That with little result is because it is of a milder degree (mandadosatta).

Text Vis.: But the profitable with little result is gross, while that with much result is subtle.

Conclusion: We are reminded of many degrees of akusala citta and the accompanying cetasikas, including feeling. The citta and cetasikas that are rooted in lobha and accompanied by wrong view are very blamable. So long as the latent tendency of wrong view has not been eradicated one is capable of committing akusala kamma patha that can lead to an unhappy rebirth. The sotāpanna who has eradicated wrong view will never transgress the five precepts. He cannot commit akusala kamma that leads to an unhappy rebirth. This can remind one to develop right understanding of all dhammas that appear, so that wrong view of them can be eradicated.

Vis. 206:

Text Vis.: Furthermore, the profitable of the sense sphere is gross; that of the fine-material sphere is subtle; next to which the immaterial, and next the supramundane [should be similarly compared].

N: The Tīka explains that kusala can be a basis of clinging, except lokuttara kusala which is extremely subtle (ekantasukhuma).

After kusala citta has fallen away one may cling to one's kusala, be it of the sense-sphere or be it jhānacitta.

Lokuttara dhammas, nibbāna and lokuttara cittas are the only dhammas that cannot be objects of clinging.

Text Vis.: That of the sense sphere is gross in giving, while it is subtle in virtue; next, that in development. Also, that in development is gross with two root-causes, while with three root-causes it is subtle.

N: Mental development can sometimes be performed with two roots, thus, without paññā, the Tīka explains. This happens when one is well practised (paṇa), for example in the study of the texts. One may study texts one is familiar with or one has learnt by heart. This is a type of mental development, and sometimes kusala cittas unaccompanied by understanding may arise. Since cittas arise and fall away extremely rapidly, cittas with understanding and without understanding may arise in different processes occurring shortly one after the other.

Text Vis.: Also that with three root-causes is gross when prompted, while it is subtle when unprompted.

That of the fine-material sphere is gross in the first jhana, [while it is subtle in the second jhana. That also of the second jhana is gross] ... of the fifth jhana is subtle. And that of the immaterial sphere associated with the base consisting of boundless space is gross ... that associated with the base consisting of neither-perception-nor-non-perception is subtle only.

N: Here feelings accompanying jhānacitta are more subtle as higher stages of jhāna are reached. When the fourth arūpa-jhāna, the base consisting of neither-perception-nor-non-perception, is reached, feeling is present only as a residual formation.

What is said of feeling also pertains to citta, saññā and the other accompanying cetasikas.

Text Vis.: And the supramundane associated with the stream-entry path is gross ... that associated with the Arahant path is subtle only.

N: The citta and accompanying cetasikas, feeling included, which are lokuttara, are more subtle as higher stages of enlightenment are subsequently attained.

Text Vis.: The same method applies also to resultant and functional feeling in the various planes.

N: The Tīka mentions separately the feeling accompanying fruition (phalacitta) of the arahat. This is the most subtle vipāka since it is superior.

The feelings accompanying kusala vipākacittas can be classified in the same way as those accompanying kusala cittas.

As to the feelings accompanying the kiriyacittas of the arahat, the Tīka explains that those which occur in the way of dāna are grosser than those in the way of sīla. They are classified in a way similar to those accompanying kusala citta. The feeling accompanying the kiriyacitta of the fourth arūpa-jhānacitta, the base consisting of neither-perception-nor-non-perception the feeling is extremely subtle.

Text Vis.: and to feeling stated according to pain, etc., according to one with no attainment, etc., and according to that subject to cankers, and so on.

N: The Tīka explains that in this classification feelings were classified according to jāti (of akusala, kusala, vipāka and kiriya). But when it is said ‘according to pain, etc.’ (dukkhādi), there is reference to the classification according to sabhāva, characteristic, as in the foregoing sections. As we have seen, this is a different classification that should not be mixed with the classification according to the jātis.

Conclusion: We are reminded of the many degrees of kusala, which are subtle and gross when compared with each other. Dāna is gross compared to sīla. However, there are different degrees of dāna and sīla, and if one takes these into account many more distinctions can be made. Dāna and sīla can be accompanied by understanding or unaccompanied by it. As we have seen, also bhāvanā can be accompanied by understanding or unaccompanied by it.

Dāna, sīla and bhāvanā produce their appropriate results. Also the vipākacittas with their accompanying cetasikas, including feeling, that are distinguished as subtle and gross are of many degrees in accordance with the kusala kamma that produces them. This demonstrates that the vipākacittas of rebirth-consciousness and also those arising during life are of great diversity, even if they are of the same type.

Intro: In this section feelings are classified as gross and subtle in accordance with the plane of existence where they occur. Plane of existence is the place or world where living beings are born. There are eleven sensuous planes: four woeful planes, the human plane and six heavenly planes.

Furthermore there are sixteen rūpa--brahma planes and four arūpa-brahma planes. Thus, there are thirtyone planes of existence in all.

Text Vis 207: Then according to location, painful feelings in hell are gross, while in the animal generation they are subtle....

N: There are four woeful classes of planes: the hell planes, the animal world, the plane of ghosts and the plane of demons (asuras). The painful feelings arising in the hell planes are the most intense, they are gross compared with those arising in the animal world.

Text Vis.: Those among the Paranimmitavasavatti Deities are subtle only.

N: Painful feeling arises in the woeful planes, in the human plane and in the four heavenly planes, but when they are compared with each other the painful feeling arising in a higher plane is less gross than that in the lower planes. The plane of the Paranimmitavasavatti Deities, the heaven of devas who rule over others' creations, is the highest heavenly plane. Here the painful feeling is subtle only. There are less conditions for aversion which is always accompanied by unhappy feeling.

The rūpa-brahma planes and arūpa-brahma planes do not have any conditions for the arising of dosa-mūlacitta with unhappy feeling.

Text Vis.: And the pleasant should be construed throughout like the painful where suitable.

N: The Pali text has: also the pleasant (sukhāpi). The Tīka comments that the word 'also' implies that also indifferent feeling is included. Indifferent feeling arises in different combinations in all planes of existence, except in the rūpa-brahma plane where nāma does not arise, only rūpa: the asaññā-satta plane (non perception).

As to happy feeling, this may arise with lobha-mūla-cittas and with sobhana cittas. In all planes where there is nāma lobha-mūlacittas arise and these can be accompanied by happy feeling. Even in a hell plane kusala citta may arise, and this can be accompanied by happy feeling, although there are not many conditions for happy feeling. Happy feeling is more subtle as it arises in higher planes of existence.

The Tīka adds to the expression where suitable (yathānurūpaṃ), that this means suitable to whichever feeling wherever obtained.

Conclusion: Kusala kamma and akusala kamma that produce rebirth-consciousness in different planes of existence have many degrees. Kamma causes a being to be reborn in pleasant or unpleasant surroundings. In the unhappy planes of existence there are many conditions for painful feeling and unhappy feeling. As we see, there are many degrees of painful feeling, and these are less gross, more subtle for those reborn in higher planes of existence.

It is kusala kamma that caused us to be born in the human plane, and in this life there are occasions for happy feeling and unhappy feeling. Whatever pleasant or unpleasant object is experienced through the senses is vipāka, conditioned by kamma. Our reactions with kusala citta or akusala citta, accompanied by different types of feeling, are conditioned by our accumulated inclinations.

Intro: Thus far feelings were classified as gross or subtle according according to the jāti or class of kusala, akusala, vipāka and kiriya; according to characteristic, sabhāva; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara), and according to the planes of existence where they occur.

In this section feelings are classified as subtle and gross in accordance with physical basis, vatthu, which may be inferior or superior.

As we have seen, Visuddhimagga, Ch XIV, 193 deals with the meaning of inferior (hīna) and superior (paṇīta), said of the five khandhas and that section specifically of rūpakkhandha.

When these terms are used figuratively, they are used by way of comparison, such as the bodily phenomena of beings in different planes of existence.

When they are used in the absolute sense superior is the result of kusala kamma and inferior the result of akusala kamma. Kusala vipākacitta experiences a desirable object (iṭṭhārammaṇa) and akusala vipākacitta experiences an undesirable object (aniṭṭhārammaṇa).

In this section (208) it is explained that an inferior physical base and a superior physical base condition feelings to be gross or subtle. The Tīka gives a further explanation.

Text Vis. 208: And according to physical basis, any feeling that has an inferior physical basis is gross, while one with a superior physical basis is subtle.

(vii)-(ix) What is gross should be regarded as 'inferior' in the inferior-superior classification, and what is subtle 'superior'.

N: The Tīka explains that this pertains to the feelings that arise while someone eats coarse or refined food. The feeling which arises in a man as he eats a dish of rough millet is gross. If he is eating rice and a curry of meat, the feeling is subtle.

Even different foods that one eats condition the arising of different feelings that experience inferior or superior objects. Rūpa that is inferior (hīna) and rūpa that is

superior (panita, agreeable) condition the arising of different feelings. What is said of feeling also pertains to citta and the other accompanying cetasikas, they are all affected.

Vis. 209

Text Vis.:(x)-(xi) The word 'far' is explained in the Vibhaṅga in the way beginning 'The unprofitable is far from the profitable and the indeterminate' (Vbh. 4) and the word 'near' in the way beginning 'Unprofitable feeling is near to unprofitable feeling' (Vbh. 4).

Therefore, unprofitable feeling is far from the profitable and the indeterminate because of dissimilarity, unconnectedness, and non-resemblance. The profitable and the indeterminate are likewise far from the unprofitable. And so in all instances. But unprofitable feeling is near to unprofitable feeling because of similarity and resemblance.

N: In this section we are reminded that akusala is completely different from kusala. They are dissimilar, unconnected, and do not resemble each other.

Selfish affection may resemble mettā, but in fact they are completely different, they are far from each other. When there is mettā one does not think of one's own comfort or gain.

The cetasikas that accompany kusala citta are different from those that accompany akusala citta. The pleasant feeling that accompanies akusala citta and that which accompany kusala citta may be the same type of feeling, but their qualities are far away from each other. Pleasant feeling that accompanies lobha-mūlacitta is affected by the akusala cetasikas and it is far from the pleasant feeling that accompanies kusala citta with generosity. Kusala citta is accompanied by confidence in kusala, by sati, by calm and other sobhana cetasikas which all condition the pleasant feeling.

Also feeling that is akusala does not resemble feeling that is vipāka. Feeling that is kusala does not resemble feeling that is vipāka.

Text Vis.:This is the section of the detailed explanation dealing with the past, etc., classifications of the feeling aggregate.

N: The text refers here to all the different ways feelings can be classified.

As we have seen, feelings are classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near.

The classification of gross and subtle is according to the jāti or class of kusala, akusala, vipāka and kiriya; according to characteristic, sabhāva; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara); according to the planes of existence where they occur; according to the physical basis, vatthu, which may be inferior or superior.

It helps us to see that there are numerous conditions for all those feelings to be so varied.

We do not have to find out all these details but they help us to see the meaning of khandha: it arises because of conditions, and then it falls away and never comes back. It is past. Even if the same type of feeling arises again, it will never be the same. Feelings

are beyond control, nobody can make subtle feelings arise. When there are conditions for coarse feeling it arises, nobody can prevent what has arisen already, before we realize it.

The goal of the development of satipatthana is understanding dhammas as they truly are. This understanding leads to detachment from dhammas, feelings included.

We read the Anattalakkhana Sutta (Vinaya, Mahāvagga I, 6. 43-47):

"Any kind of materiality whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'"

The same is said of feeling and the other nāma-khandhas.

Text Vis. 210: This should also be understood of perception etc., associated with any kind of feeling

N: All the different classifications of the khandha of feeling also pertain to saññākkhandha, saṅkhārakkhandha (activities or formations) and viññāṇakkhandha. Citta and cetasikas that arise together are intimately connected, they condition one another by way of association-condition, sampayutta paccaya.

Thus, also citta and the other accompanying cetasikas, apart from feeling, can be classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near.

The five khandhas arise and fall away, never to return.

[D. CLASSES OF KNOWLEDGE OF THE AGGREGATES]

Text Vis.: Having understood this, again as regards these same aggregates:

Knowledge of aggregates is classed (1) as to order, and (2) distinction,

N: As to distinction (visesato), this refers to the classification as khandhas and as khandhas of clinging (upādānakkhandha) as the Tīka states.

(3) as to neither less nor more,

N: As to the expression, not too many, nor too little (anūnādhika): the Tīka states: because there are five khandhas.

Text Vis. :(4) and likewise as to simile, (5) and twice as to how to be seen,

N: As to the expression, twice as to how to be seen, this refers to the classification in brief and in detail.

Text Vis.: (6) and as to good for one seeing thus--

This is the way of exposition that a wise man should rightly know.

N: In the following sections, all these classifications will be explained.

211:

Intro: The five khandhas have been taught in a specific order: first rūpakkhanda is mentioned, then the khandhas of feeling, saññā, the formations and consciousness.

The Visuddhimagga first explains the many ways in which the expression 'as to order', kamato, is used. There is here an elaboration on the word meaning, so that it is clearly known what 'as to order', kamato, implies.

Among the five meanings only the order of teaching, desanākkamo, is applicable to the khandhas. In the following paragraphs the reasons of this will be given.

Text Vis.: 1. Herein, 'as to order': order is of several kinds, namely order of arising, order of abandoning, order of practice, order of plane, order of teaching.

Herein, 'First there comes to be the fetus in the first stage, then there comes to be the fetus in the second stage' (S.I,206), etc., is 'order of arising'. 'Things to be abandoned by seeing, things to be abandoned by development' (Dhs., p.1), etc., is 'order of abandoning'.

N: The defilements that are abandoned by seeing or insight (dassana) are those eradicated by the streamwinner. His path-consciousness is called seeing, since there is the seeing of nibbana for the first time. The defilements abandoned by cultivation (bhāvanā) are those abandoned by arahatship.

The Tika explains that there is an order of abandoning: what has to be abandoned first, is first mentioned, what has to be abandoned secondly, is mentioned as second.

Text Vis.: 'Purification of virtue ... purification of consciousness' (M.I,148), etc., is 'order of practice'.

N: Here the reference is to: sīlavisuddhi, citta visuddhi, paññā visuddhi. We have to note the word: purity, visuddhi. There is no purity without paññā of the level of vipassanā. Thus there is reference here to the order of higher levels of practice.

Text Vis.: 'The sense sphere, the fine-materialsphere' (Ps.i,83) etc., is 'order of plane'.

N: The Tika states that the four planes of citta are classified in the order of being successively more superior.

Thus, as to the four planes of citta which are the plane of the sense sphere, of rūpajhāna, of arūpajhāna and of lokuttara, each of the following planes is superior to the former, the lokuttara plane being the highest plane of citta.

'Text Vis.: The four foundations of mindfulness, the four right efforts, (D.ī,120), etc., or 'Talk on giving, talk on virtue' (M.i,379), etc., is 'order of teaching'.

N: As to the four foundations of mindfulness, sati can be aware of rupa, feeling, citta or any other dhamma at any given moment. It occurs at one moment and has as object either nāma or rūpa. There is no specific order for sati. The exposition of the four foundations of mindfulness is according to the order of teaching.

The Tīka explains as to giving, dāna, virtue, sīla and mental development, bhāvana, that these are spoken of as being subsequently more superior, (anupubbukkaṃsa), but here the order of teaching is referred to.

Vis. 212:

Intro: After having explained the different ways in which 'as to order', kamato, can be used, the Visuddhimagga explains in this section, why only order in the sense of order of teaching, desanākkamo, is to be applied to the five khandhas.

Text Vis.: Of these, firstly, 'order of arising' is not applicable here because the aggregates do not arise in the order in which they are successively dealt with, as is the case with 'the fetus in the first stage', etc., nor is 'order of abandoning' applicable, because the profitable and indeterminate are not to be abandoned;

N: What is akusala is to be abandoned. Indeterminate, avyākata, are: rūpa, vipākacitta and kiriya-citta. Of kusala and indeterminate it cannot be said that they should be abandoned.

Text Vis.: nor is 'order of practice', because what is unprofitable is not to be practiced; nor is 'order of plane', because feeling, etc., are included in all four planes.

N: There is no order of practice with regard to the five khandhas, because citta and cetasikas which are akusala are also included in the four nāma-khandhas. There is no order of planes of citta, because the khandha of feeling includes feelings that are of the sensuous plane, rūpāvacara, arūpāvacara and lokuttara. And it is the same for the other nāma-khanText Vis.: and after that, feeling, which feels matter as desirable and undesirable;

N: The Tīka states that also the moderately desirable and undesirable objects are included.

Feeling experiences the flavour of the object.

Text Vis.: then perception, which apprehends the aspects of feeling's objective field, since 'What one feels, that one perceives' (M.i,293); then formations, which form volitionally through the means of perception; -and lastly, consciousness, which these things beginning with feeling have as their support, and which dominates them.[78]

N: Feeling, saññā and the formations, saḍkhārakkhandha, have citta as their support.
 Note 78 taken from the Tīka: 'Consciousness dominates because of the words "Dhammas have mind as their forerunner" (Dh.1)

 N: Citta is the chief in knowing an object. The accompanying cetasikas share the same object but they each perform their own function.

 Tīka: "Dhammas (states) that have parallel turn-over with consciousness" (Dhs.1522),

 N: Dhammas that are evolving (anuparivatta) with citta. Thus, cetasikas evolve with citta, they accompany citta.

 Tīka: and as "The king, lord of the six doors", consciousness is predominant (adhipati), as in the story of Erakapatta, king of the Nagas.

 N: Here there is reference to the Co to the Dhammapada vs. 182 (ĪI, 230), to the Story of Erakapatta, the King of the Dragons and his Daughter.
 We read that the Buddha taught:

“He who is master of the Six Doors of the Body is a king.
 He who takes delight in them has passion for his master.
 He who does not take delight in them is free from passion.
 He who does take delight in them is called a simpleton.”

Visuddhimagga Ch XIV, 213

Text Vis.: 'Order of teaching' is appropriate however; for there are those people who, while teachable, have fallen into assuming a self among the five aggregates owing to failure to analyze them;

 N: As to the expression, by non-analysis (abhedena), the Tīka states that this means: by not analysing the khandhas, beginning with rūpa, by taking them together as a mass (piṇḍa).

As to the expression, assuming a self (attagāha), the Tīka states that they have fallen into the flood of wrong view (ditṭhogha) by the assuming of a self as mentioned.

 N: The floods, ogha, is a group of defilements classified as: the floods of sensuality, becoming, wrong view and ignorance.

 Text Vis.: and the Blessed One is desirous of releasing them from the assumption by getting them to see how the [seeming] compactness of mass [in the five aggregates] is resolved;

N: The Tīka explains that seeing the resolution of the mass or whole (of the five khandhas) is done by distinguishing (vivecento) rūpa from arūpa (nāma).

Text Vis.: and being desirous of their welfare, he first, for the purpose of their easy apprehension, taught the materiality aggregate, which is gross, being the objective field of the eye, etc.;

N: Rūpas such as visible object, sound etc. are gross, whereas nāma is more subtle.

Text Vis.: and after that, feeling, which feels matter as desirable and undesirable;

N: The Tīka states that also the moderately desirable and undesirable objects are included.

Feeling experiences the flavour of the object.

Text Vis.: then perception, which apprehends the aspects of feeling's objective field, since 'What one feels, that one perceives' (M.i,293); then formations, which form volitionally through the means of perception; -and lastly, consciousness, which these things beginning with feeling have as their support, and which dominates them.[78]

N: Feeling, saññā and the formations, saṅkhārakkhandha, have citta as their support.

Note 78 taken from the Tīka: 'Consciousness dominates because of the words "Dhammas have mind as their forerunner" (Dh.1)

N: Citta is the chief in knowing an object. The accompanying cetasikas share the same object but they each perform their own function.

Tīka: "Dhammas (states) that have parallel turn-over with consciousness" (Dhs.1522),

N: Dhammas that are evolving (anuparivatta) with citta. Thus, cetasikas evolve with citta, they accompany citta.

Tīka: and as "The king, lord of the six doors", consciousness is predominant (adhipati), as in the story of Erakapatta, king of the Nagas.

N: Here there is reference to the Co to the Dhammapada vs. 182 (Ī, 230), to the Story of Erakapatta, the King of the Dragons and his Daughter.

We read that the Buddha taught:

“He who is master of the Six Doors of the Body is a king.
He who takes delight in them has passion for his master.
He who does not take delight in them is free from passion.
He who does take delight in them is called a simpleton.”

Conclusion: In this section the compassion of the Buddha is shown in teaching the five khandhas. He wished to teach those who were teachable (veneyya) but who took the khandhas for self. He wished for their welfare and taught them to resolve the 'whole' of the five khandhas they took for 'self', in showing them the distinction between nāma and rūpa. He taught first rūpakkhandha since rūpas are gross and more easy to apprehend. We have to remember that the explanation of feeling, saññā and the other nāma-khandhas are according to the order of teaching, not according to the order of their arising. The nāma-khandhas arise together, at the same time and experience the same object.

We read in the Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281):

<But why are feeling and recognition [N:saññā] given separately? Because - of the dhammas involved in the round of rebirth- they constitute enjoyment and what facilitates that. For feeling occurs by way of enjoyment of the dhammas of the three levels, and when it occurs in the matter of the distorted view [N:vipallāsa or perversity] that perceives the beautiful in the ugly, recognition (saññā) becomes a facilitator of that. Therefore, because they are the principal causes of saṃsāra, they are taught separately.

This has been said by the Ācariya [Anuruddha]:

'In order to explain them separately as the enjoyment of the dhammas of the round of rebirth and as assisting that enjoyment, this pair of aggregates is set apart.'

What is explained in this section pertains to realities appearing at this moment. Feeling experiences the flavour of a desirable or undesirable object, saññā marks and remembers it, the cetasikas which are the formations perform their own function and citta is the chief in knowing the object. When citta is kusala or akusala, all the nāma-khandhas are of the same jāti or class. Then cetanā, volition, 'wills' kusala or akusala, it can motivate kamma and it is a link in the Dependent Origination.

As we read, when nāma and rūpa are not distinguished from each other and one takes them as a mass, a whole, one falls into the flood of wrong view, assuming a self. We can gradually learn that rūpa, such as visible object or sound is an element that does not know anything, and that nāma, such as seeing or hearing is an element that experiences an object. They are elements, devoid of self.

214. 2. 'As to distinction': as to the distinction between aggregates and aggregates-as-objects-of-clinging. But what is the distinction between them? Firstly, 'aggregates' is said without distinguishing. 'Aggregates [as objects] of clinging' is said distinguishing those that are subject to cankers and are liable to the clingings, according as it is said: 'Bhikkhus, I shall teach you the five aggregates and the five aggregates [as objects] of clinging. Listen ... And what, bhikkhus, are the five aggregates? Any kind of materiality whatever, bhikkhus, whether past, future or present ... far or near: this is called materiality aggregate. Any kind of feeling whatever ... Any kind of perception

whatever ... Any kind of formations whatever ... Any kind of consciousness whatever ... far or near: this is called the consciousness aggregate. These, bhikkhus, are the five aggregates. And what, bhikkhus, are the five aggregates [as objects] of clinging? Any kind of materiality whatever ... far or near, that is subject to cankers and liable to the clingings: this is called the materiality aggregate [as object] of clinging. Any kind of feeling whatever ... Any kind of perception whatever ... Any kind of formations whatever ... Any kind of consciousness whatever ... far or near, that is subject to cankers and liable to the clingings: this is called the consciousness aggregate [as object] of clinging. These, bhikkhus, are called the five aggregates [as objects] of clinging' (S.ii,47).

The commentary to this sutta (S.ii,47, quoted by B.Bodhi on p.1059 of “Connected Discourses”):

„Spk:..., With taints (sāsava) means: what becomes a condition for the taints by way of object; so too that can be clung to (upādāniya) means what becomes a condition for clinging [Spk-pt: by being made its object].

N: All five khandhas can be objects of clinging, that is the meaning of “with cankers”. Ven. Bodhi gives an explanation in his notes to this sutta. He explains that the five khandhas of clinging are included within the five khandhas. He states: “...for all members of the former set must also be members of the latter set. However, the fact that a distinction is drawn between them implies that there are khandha which are anāsava anupādāniya, ‘untainted and not subject to clinging’. On first consideration it would seem that the ‘bare aggregates are those of the arahant who has eliminated the āsava and upādāna. However, in the Abhidhamma all rūpa is classified as sāsava [with cankers] and upādāniya [subject to clinging], and so too the resultant (vipāka) and functional (kiriya) mental aggregates of the arahant (see Dhs §§1103, 1219).”

He explains that the only khandhas that are untainted and not subject to clinging are the eight types of lokuttara cittas. He states: “The reason for this is that sāsava and upādāniya do not mean ‘accompanied by taints and by clinging,’ but ‘capable of being taken as objects of the taints and of clinging’, and the arahant’s mundane aggregates can be taken as objects of the taints and clinging by others (See As 347).”

N: Someone may also cling to the kīriyacittas and vipākacittas of an arahat and to the sight of an arahat. An example is Vakkali who was very attached to the sight of the Buddha.

The only objects that cannot be objects of clinging are the nine lokuttara dhammas: nibbāna and the eight lokuttara cittas that experience nibbāna. The eight lokuttara cittas are included in nāma-kkhandha, that is feeling, saññā, the other cetasikas (saṅkhārakkhandha) and viññāṇa, that is citta.

In the following paragraph it is explained why rūpakkhandha has been classified as one of the five khandhas as well as one of the five khandhas of clinging.

Vis. 215.

Intro:

All conditioned dhammas have been classified as the five khandhas and as the five khandhas of clinging, that is, those that are objects of clinging. As Ven. Bodhi explains, the fact that a distinction is drawn between them implies that there are khandhas which are ‘untainted and not subject to clinging’. This can only be said of the nāma-khandhas which are the lokuttara cittas and accompanying cetasikas.

Rūpakkhandha cannot be lokuttara, it cannot be ‘untainted and not subject to clinging’. However, rūpakkhandha has also been classified among the bare khandhas. In this section the reason has been explained.

Text Vis.: Now while there is feeling, etc., both free from cankers [and subject to them], not so materiality.

N: As we have seen, feeling that accompanies lokuttara citta is free from cankers, it cannot be an object of clinging. This cannot be said of rūpa.

Text Vis.: However, since materiality can be described as a [simple] aggregate in the sense of a total, it is therefore mentioned among the [simple] aggregates.

N: Rūpakkhandha is also classified as a bare aggregate, as rūpakkhandha, because it is described as a mass (rāsa). It is the collection of all rūpas: the four Great Elements and the derived rūpas.

Text Vis.: And since it can be described as an aggregate [that is the object] of clinging in the sense of a total and in the sense of being subjected to cankers, that [same materiality] is therefore mentioned among the aggregates [as objects] of clinging too.

N: Rūpakkhandha is favorable to clinging it can be object of clinging and therefore, it is also classified as a khandha of grasping.

We read in the Co. to the Abhidhammattha Sangaha (Exposition of the Topics of Abhidhamma, p. 277):

<For it is in order to group all similar dhammas, those associated with taints and also those not associated with taints, without any distinction, that the five aggregates are taught. However, in order to point out the sphere of insight, the aggregates of grasping, which are exclusively associated with the taints, are taught. But while feeling, etc., are both associated with taints and not associated, this is not true of materiality, since it belongs exclusively to the sphere of sense-desire. However, it should be understood that by virtue of its being a mass of similar items, materiality is taught as one of the

aggregates, while as being grasped and by virtue of being a mass of similar items, it is taught as one of the aggregates of grasping.>

Text Vis.: But feeling, etc., are only mentioned among the [simple] aggregates when they are free from cankers. When they are subject to cankers, they are mentioned among the aggregates [as objects] of clinging. And here the meaning of the term 'aggregates as objects of clinging' should be regarded as this: aggregates that are the resort of clinging are aggregates of clinging. But here all these taken together are intended as aggregates.

N: The Tīka states that here, in the Visuddhimagga, all these dhammas taken together are classified as 'khandhas' and also as 'khandhas of grasping' (khandhāpi upādānakkhandhāpi).

Conclusion:

We read in the Co. to the Abhidhammattha Sangaha, that in order to point out the sphere of insight, the aggregates of grasping, which are exclusively associated with the taints, are taught. We cling to the sense objects of visible object, sound, odour, flavour and tangible object. They are classified as rūpakkhandha and as rūpakkhandha of clinging. We cling to feelings, to saññā, to the other cetasikas classified as formations, and to citta. All these dhammas are objects of clinging. We may cling without wrong view or with wrong view. The khandhas of grasping can be objects of insight so that first clinging with wrong view and eventually all other kinds of clinging will be eradicated.

When we read about the khandhas of grasping we can be reminded to develop the way leading to the end of grasping. The khandhas we cling to appear now, all the time.

> It seems to me that objects don't cause clinging. Ignorance causes
> clinging. Therefore, I would say the 5 khandhas not subject to
> clinging are khandhas experienced as paramattha dhammas (by wisdom).

N: The only objects that cannot be objects of clinging are the four lokuttara nama-khandhas, and nibbana, but nibbana is not a khandha. Khandha is conditioned dhamma that arises and falls away.

There can be awareness and right understanding of the khandhas that are susceptible to clinging and at that moment there is no clinging. However, this does not make the objects themselves any less khandhas of clinging, objects that are subject to cankers, liable to clinging. We have to remember what the objects are that are not subject to clinging.

L: And the 5 khandhas that are subject to clinging are khandhas experienced

> as compact wholes (by ignorance). Ignorance ignores paramattha dhammas
> and the result is clinging. It is impossible to cling to a paramattha
> dhamma.

N: You mean, it is impossible to cling while one sees an object as a

paramattha dhamma.

But all paramattha dhammas that are not lokuttara *can* be objects of clinging. We cling any time to visible object, to sound, to seeing, to feeling. These are paramattha dhammas that are liable to clinging, and, as said, no matter we cling or do not cling to them, they are khandhas of clinging.

Above, you use, khandhas experienced as compact wholes (by ignorance).

As to a compact, a whole, a group, we have to make a distinction.

In the text, 216, we see: <all formed things that resemble each other fall into these groups..>

Thus a khandha or group consists of conditioned dhammas that resemble each other.

Another meaning of a whole: taking dhammas as a mass, assuming a self by failing to analyse them as different namas and rupas.

We read in Vis. 213:

< for there are those people who, while teachable, have fallen into assuming a self among the five aggregates owing to failure to analyze them;...>

N: As to the expression, by non-analysis (abhedena), the Tīka states that this means: by not analysing the khandhas, beginning with rūpa, by taking them together as a mass (piṇḍa).

As to the expression, assuming a self (attagāha), the Tīka states that they have fallen into the flood of wrong view (diṭṭhogha) by the assuming of a self as mentioned.

Text Vis.: and the Blessed One is desirous of releasing them from the assumption by getting them to see how the [seeming] compactness of mass [in the five aggregates] is resolved;

N: The Tīka explains that seeing the resolution of the mass or whole (of the five khandhas) is done by distinguishing (vivecento) rūpa from arūpa (nāma)....>

Thus, we believe that a person exists by failing to see that what we call a person is nama and rupa, or five khandhas that arise and fall away. So long as we take nama and rupa together, we believe in a self.

L: It seems very strange to me to say the category "5 khandhas" is either 4 > nama khandhas, all lokuttara, or else a combination of 5 khandhas > subject to clinging and 4 khandhas not subject to clinging, all > lokuttara. The latter being actually 9 khandhas and the former only 4

> khandhas. The only way to come up with 5 using the lokuttara angle is to
> include nibbana, but the Buddha doesn't do that.

N: I try to put it in another way.

Five khandhas: here all conditioned dhammas, nama and rupa, are classified as five heaps of dhammas and each of these heaps consists of dhammas that resemble each other. Rupakkhandha consists of dhammas that are molested. Feelings, pleasant, unpleasant and indifferent, these are all feeling that experiences the flavour of an object. And so on.

Further, there are five khandhas of clinging: these include all conditioned dhammas that are not lokuttara. They are liable to clinging, they can be objects of clinging.

Lokuttara namadhammas do not fit into the five khandhas of clinging, thus they are included in the bare khandhas.

As Ven. Bodhi states, the five khandhas of clinging are included within the five khandhas. He states: "...for all members of the former set must also be members of the latter set."

It is helpful for the development of insight to remember that the five khandhas are also khandhas that are liable to clinging. It gives us a sense of urgency to develop wisdom so that we see things as they really are. I am glad you brought this up, because when we read the texts it is not immediately evident what is meant.

Vis. 215: S: Atthasālinī (PTS, Expositor. p. 55) `Triplets in the Mātikā',

"In the triplet of `Grasped and favourable to grasping,' `grasped' means-

seized-as-effect by a kamma, attended by craving and wrong view in the act

of sensing or thinking of an object. Upādāniyā means `favourable to grasping' because of the connection with grasping *by having become objects*. The term is applied to objects of grasping.

Visuddhimagga, Ch XIV, 216, 217

Intro to Vis. 216: In this section three reasons have been given why there are five khandhas.

The first reason is explained in section 217, and the second and third in the following sections.

216. 3. 'As to neither less nor more': but why are five aggregates, neither less nor more, mentioned by the Blessed One? (a) Because all formed things that resemble each other fall into these groups, (b) because that is the widest limit as the basis for the assumption of self

and what pertains to self, and (c) because of the inclusion by them of the other sorts of aggregates.

Text Vis. 217: (a) When the numerous categories of formed states are grouped together according to similarity, 81 materiality forms one aggregate through being grouped together according to similarity consisting in materiality; feeling forms one aggregate through being grouped together according to similarity consisting in feeling; and so with perception and the other two. So they are stated as five because similar formed things fall into groups.

Note 81 taken from the Tīka. 'When all formed dhammas are grouped together according to similarity, they naturally fall into five categories.

N: <all formed dhammas>, in Pali: sabbasaṅkhata, all conditioned dhammas. The dhammas that are classified as khandhas arise because of their appropriate conditions. They arise and fall away.

Text Tīka: Herein, it is the items that are the same owing to the sameness consisting respectively in "molesting", etc., that are to be understood as "similar".

N: All rūpas are grouped into the rūpa-khandha. They are the dhammas that do not experience anything. The commentary applies a word association of rūpa and ruppana, molesting.

We read in the Co. to the Abhidhammattha Sangaha: "That which is afflicted (ruppati) is materiality (rūpa); that which comes to or is brought to change (vikāra) as a result of such opposing conditions as cold and heat, is what is meant."

If there were no rūpa that is bodysense, there would not be affliction by heat, cold, hunger, flies, etc.

All feelings are grouped together as feeling-khandha and even so all kinds of saññā are grouped together as saññā-khandha.

As quoted before, the Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281) explains about feeling and saññā being a separate khandha each:

<... Because - of the dhammas involved in the round of rebirth- they constitute enjoyment and what facilitates that. For feeling occurs by way of enjoyment of the dhammas of the three levels, and when it occurs in the matter of the distorted view [N:vipallāsa or perversity] that perceives the beautiful in the ugly, recognition (saññā) becomes a facilitator of that. Therefore, because they are the principal causes of saṃsāra, they are taught separately...>

Text Tīka: Among them, those that are strong in the volition whose nature is accumulating with the function of forming the formed, are called the formations aggregate.

N: Here the Tīka refers to cetanā, volition, which is strong (balava) and which accumulates (ayuhāna), and which has the function of abhisankhāra, kamma-formation. This is the second link of the Dependent Origination. Kamma is accumulated and produces vipāka in the form of rebirth and vipākacittas arising in the course of life. All other cetasikas, except feeling and saññā are grouped together in saṅkhārakhandha.

Text Tīka: And the others, that is, contact, etc., which are devoid of the distinguishing characteristics of "being molested", etc., may also be so regarded under the generality of forming the formed. But the similarities consisting in touching are not describable separately by the word "aggregate", and so that is why no aggregates of contact, etc., have been stated by the Perfect One who knows the similarities of dhammas.

N: Phassa, contact, and the other cetasikas are not separate khandhas. They are not a separate group with resembling characteristics, and therefore they are classified under the saṅkhārakhandha, the khandha of formations.

Text Tīka: "Bhikkhus, whatever ascetics or brahmins there are who are asserters of eternity and declare the self and the world to be eternal, all do so depending and relying on these same five aggregates or on one or other of them" (cf. S.īi,46), and so on' (Pm.503).

N: In the following section (218) it is explained that wrong view arises on account of the five khandhas.

In this section it is shown that five khandhas are taught because dhammas that have similarity are grouped together as khandha. We have studied many details of each of the khandhas that are past, future, present; internal and external; gross and subtle; low and sublime; far and near. The nāma-khandhas can be of four jātis: kusala, akusala, vipāka and kiriya. They can be of different planes of citta: of the sense sphere, or rūpa-jhāna, of arūpa-jhāna and lokuttara. They can arise in different planes of existence.

Thus, the dhammas grouped in each of the five khandhas have many varieties, but they are grouped together according to similarity. The details given by the Tīka help us to have more understanding of the meaning of khandha and of the reasons why there are five khandhas.

The teaching of the five khandhas is the teaching of citta, cetasika and rūpa, dhammas that appear in daily life through the six doorways.

In the preceding section it has been explained that five khandhas have been taught because all dhammas that resemble each other are classified as five different khandhas.

In the following section, the second reason for there being five khandhas is explained. They are the field of the wrong view of self.

Vis. 218.

Intro: in this section the second reason for there being five khandhas is explained. All the different dhammas included in them can be the basis of wrong view.

Text Vis.: (b) And this is the extreme limit as the basis for the assumption of self and what pertains to self, that is to say, the five beginning with materiality. For this is said: 'Bhikkhus, when matter exists, it is through clinging to matter, through insisting upon (interpreting) matter, that such a view as this arises: "This is mine, this is I, this is my self".'

When feeling exists ... When formations exist ... When consciousness exists, it is through clinging to consciousness, through insisting upon (interpreting) consciousness, that such a view as this arises: "This is mine, this is I, this is my self" ' (S.ii,181-82). So they are stated as five because this is the widest limit as a basis for the assumption of the self and what pertains to self.

N: The views of "this is mine, this is I, this is my self" represent the three proliferations (papañcas) : clinging without wrong view, conceit, and clinging with wrong view. These proliferations arise with regard to each of the five khandhas.

The five khandhas are the extreme limit as the basis for the assumption of self and what pertains to self, as we have seen. The five khandhas have been classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near. There are numerous conditions for each of the rūpas and nāmas classified as khandha to be of great variety. We cling and we have wrong view with regard to rūpas, including the sense-objects and the senses; we cling to the body from head to toe and we take it for self. We take cittas, feelings and the other cetasikas for self. When seeing arises we take it for 'my seeing'. When akusala cetasika such as attachment or sobhana cetasika such as generosity arises, we take these cetasikas for self. There are numerous objects of clinging and of wrong view, but all of them have been classified as five khandhas.

By the development of insight the dhammas that are classified as the five khandhas will be seen as impermanent, dukkha and anattā.

Text Vis. 219: (c) And also, since those other [sorts of aggregates] stated as the five aggregates of things beginning with virtue [82] are comprised within the formations aggregate, they are included here too. Therefore they are stated as five because they include the other sorts.

This is how the exposition should be known as to neither less nor more.

Note, from the Tika: 82. The aggregates of virtue, concentration, understanding, liberation, and knowledge and vision of liberation (S.i,99), etc.

N: The expression, 'the five aggregates of things', is the translation of pañca dhammakhandhā, the five dhamma khandhas. In the sutta referred to khandha is used in another sense, referring to five divisions which are the qualities of an arahat. Sometimes three khandhas of dāna, sīla and bhāvana are mentioned (D. ĪI, 218) and these are the three bases of merit. Since they are wholesome qualities they are classified under saṅkhārakkhandha.

Summarizing the three reasons why there are five khandhas:

1: all dhammas that resemble each other are classified as five different khandhas.

2: the five khandhas are the widest limit as the basis for the assumption of self and what pertains to self.

3: other sorts of aggregates (wholesome qualities) are included in the five khandhas.

Vis. 220.

Text Vis.: 4. 'As to simile': the materiality aggregate [as object] of clinging is like a sick-room because it is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the consciousness aggregate as object of clinging.

N: The khandha of consciousness, citta, is like the sick man, and the rūpas that are the physical base, the sensedoor and the sense object are like the place where the sickness occurs, as the Tīka states.

Text Vis.: The feeling aggregate as object of clinging is like the sickness because it afflicts.

N: The Tīka explains that the feeling that is the sickness should be understood as the three kinds of dukkha: dukkha-dukkha, dukkha due to change (vipariṇāmadukkha) and saṅkhāradukkha.

dukkha-dukkha is intrinsic pain, which is bodily painful feeling and mental unhappy feeling.

Dukkha due to change is suffering due to pleasant feeling, which brings suffering when it comes to an end.

Saṅkhāradukkha is suffering inherent in all conditioned dhammas because they are oppressed by rise and fall.

Text Vis.: The perception aggregate as object of clinging is like the provocation of the sickness because it gives rise to feeling associated with greed, etc., owing to perception of sense desires, and so on.

N: Saññā is the provocation of sickness. The Tīka explains that just as the disorders of bile and so on, are the immediate cause of disease, so the perception which seizes the features of a man or a woman is the immediate cause of suffering due to change and so on, while it gives rise to feeling associated with lust.

 Text Vis.: The formations aggregate as object of clinging is like having recourse to what is unsuitable because it is the source of feeling, which is the sickness; for it is said: 'Feeling as feeling is the formed that they form' (S.īi,87), and likewise: 'Because of unprofitable kamma having been performed and stored up, resultant body-consciousness has arisen accompanied by pain' (Dhs.556).

N: Feeling is formed, conditioned (saṅkhāra), by a combination of conditioning factors. The expression 'they form' is the translation of the Pali abhisankaronti. The cetasikas, other than feeling and saññā are saṅkhārakkhandha, the khandha of formations, and the chief of these cetasikas is cetanā, volition or kamma (Co. to the 'To be devoured' sutta, S. II, 86).

Akusala kamma that has been performed and accumulated (upacita) produces vipāka in the form of body-consciousness accompanied by painful feeling.

As we have seen, saññā is the near cause (āsannakāraṇa) of sickness, just as bile or phlegm. The formations, with cetanā as chief, are the root-cause (mūla-kāraṇa) of the sickness which is the dukkha of feeling, just as adversity as to temperature and food are the rootcause of sickness.

 Text Vis.: The consciousness aggregate as object of clinging is like the sick man because it is never free from feeling, which is the sickness.

Conclusion:

By this simile the disadvantage of being in the cycle of birth and death has been shown. Time and again saññā seizes the features of a pleasant object, such as a person or a thing, and gives rise to feeling with clinging, and therewith is the provocation of the sickness which is feeling. Feeling is sickness because it is subject to the three kinds of dukkha. The Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281) explains that feeling and saññā constitute enjoyment and what facilitates that. Perversity of saññā facilitates clinging. As the Co. explains: '...when it occurs in the matter of the distorted view [N:vipallāsa or perversity] that perceives the beautiful in the ugly, recognition (saññā) becomes a facilitator of that.'

We can be reminded that we are suffering from sickness at this moment. This simile can instill a sense of urgency to take recourse in the cure of illness, which is the development of insight leading to the eradication of all defilements.

Vis.: 221.

Intro: In the following sections more similes are used in order to remind us of the danger and disadvantage of the arising of the khandhas in the cycle of birth and death.

Text Vis.: Also they are (respectively) like the prison, the punishment, the offence, the punisher, and the offender. And they are like the dish, the food, the curry sauce [poured over the food], the server, and the eater.[83]

This is how to be seen, namely, in brief and in detail.

 Note 83, taken from the Tīka: 'The matter of the body is like the 'prison' because it is the site of the punishment.

 N: In Vis. Ch.XVI,18, we are reminded that we are in the prison of the cycle of birth and death.

 Text Tīka: 'Perception is like the offence' because owing to perception of beauty, etc., it is a cause of the 'punishment', which is 'feeling'.

 N: When there is the perversity of saññā that sees the foul as beautiful, clinging accompanied by pleasant feeling is likely to arise. Pleasant feeling may be attractive, but in reality it is a punishment, it is dukkha.

 Text Tīka: The 'formations aggregate' is like the 'punisher' because it is a cause of feeling.

 N: The formations, with cetanā as chief, are the root-cause (mūla-kāraṇa) of feeling.

 'Text Tīka: Consciousness' is like the 'offender' because it is afflicted by feeling.

 Again, 'matter' is like the 'dish' because it bears the food. 'Perception' is like the 'curry sauce' because, owing to perception of beauty, etc., it hides the 'food', which is 'feeling'.

 N: When currysauce is poured over loathsome food, one does not notice that is not delicious. one takes it for savoury. Perversity of saññā keeps on deceiving, since it takes for beautiful what is foul, for permanent what is impermanent, etc.

 The 'formations aggregate' is like the 'server' because it is a cause of 'feeling'; and service is included since one who is taking a meal is usually served. 'Consciousness' is like the 'eater' because it is helped by feeling' (Pm.504).

 N: This simile is elaborated on in the Co. to the Abhidhammattha Sangaha (T.A. p. 277) as follows:

<The body, being the support of feeling, represents the vessel; feeling, being the thing enjoyed, represents the food; recognition [saññā], being the means by which one savours the feeling, represents the seasoning; formations, as putting things together, represents the cook; consciousness, being the one who enjoys [it all], represents the one who eats. With this, the intended meaning is established; hence, precisely five [aggregates] are stated. This [explanation] is also the reason for this order since [it reveals] the wish to indicate in due order which of them it is that constitutes the place where one consumes, what one consumes, what one consumes [it] with, who provides what is consumed, and who does the consuming.>

Conclusion: Also at this moment we are misled by perversity of saññā: we take for beautiful what is foul, we take for happiness what is dukkha, we take for permanent what is impermanent and we take for self what is anattā. We believe that it is good to be reborn and we fail to see that the cycle of birth is like a prison. Because of the arising again and again in rebirth of the khandhas of grasping, we are as it were imprisoned. By the development of right understanding of the dhamma appearing now we shall eventually be freed from this prison.

Vis.222.

Text Vis.: 'Twice as to how to be seen': the exposition should be known twice as to how to be seen, namely, in brief and in detail.

N: In the following section (Vis. 223) there are similes pertaining to the five khandhas collectively, which is how they are seen in brief. After that, in section 224, there are similes pertaining to each of the five khandhas separately and this is how they are seen in detail.

Text Vis.223: In brief [that is, collectively] the five aggregates as objects of clinging should be seen as an enemy with drawn sword (S.iv,174) in the Snake Simile, as a burden (S.ii,25) according to the Burden Sutta, as a devourer (S.ii,87f.) according to the To-be-devoured Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the Yamaka Sutta (S.ii,112f.).

N: The Tīka refers briefly to the sutta texts. With regard to the Snake Simile, the Tīka states that the five khandhas of grasping are like five murderous foes. In this sutta we read that these follow a person close upon his tracks.

We read in the Burden Sutta (B.B. p. 871) that the five khandhas of grasping are a burden: the person who takes them up is the carrier of the burden, the taking up of the burden is craving for sensual pleasures, for existence and for extermination, and the laying down of the burden is the cessation of craving.

The Co. explains that the khandhas are a burden because they have to be borne through maintenance, they have to be looked after.

The body, for example, is a constant burden, because it has to be fed, to be bathed and looked after all the time, and it is affected by tiredness and disease.

The Co. explains that the Buddha spoke about the person (puggala) who carries the burden in conventional sense. The person is called the carrier of the burden because it picks up the burden of the aggregates at the moment of birth, maintains it by looking after it and lays it down at death, and then takes up another burden at rebirth.

The Tīka quotes from the To-be-devoured Sutta, that the well-taught ariyan disciple reflects: <I am the prey of body (rūpena khajjīm)now. In the past likewise I was the prey of body. Just now I am the prey of this present body. Moreover in future time I should be

anamoured of body (rūpaṃ abhinandeyyaṃ), in future time also even thus should I be the prey of body, just as I am now the prey of this present body.>

The same is said of the other khandhas. ‘I am a prey of’ is the translation of the Pali khajjīṃ, I am eaten or devoured. The Co. explains that this kind of consuming means experiencing discomfort from the khandhas. Again the Buddha uses conventional expressions to teach the disadvantages of the five khandhas.

In the Yamaka Sutta it is explained that the khandhas are like a foe in disguise of a friend. We read that a treacherous person enters into the service of a rich man and behaves as a friend, eager to please and well-spoken. He then slays the rich man. The Sutta explains that by having wrong view of the khandhas these turn to his loss and suffering and it deals with personality belief (sakkaya diṭṭhi), which is a wrong interpretation of the five khandhas: one regards the body as self, the self as having a body, the body as being in the self, or the self as being in the body. Evenso one interpretes the other khandhas wrongly. The Sutta explains that the person who has wrong view does not see that the khandhas are impermanent, painful, not-self, formed, and murderous.

The Tīka to the Visuddhimagga adds that the khandhas of grasping that have been explained in many ways are indeed the field of investigation for insight.

The Co. to the Yamakasutta (notes B.B. translation, p. 1079) states: <The uninstructed worldling attached to the round is like the gullible householder, the five fragile aggregates like the murderous enemy. When the enemy comes up to the householder and offers to serve him, that is like the time the aggregates are acquired at the moment of rebirth. When the householder takes the enemy to be his friends, that is like the time the worldling grasps the aggregates, thinking, “They are mine.” The honour the householder bestows on the enemy, thinking, “He is my friend”, is like the honour the householder bestows on the aggregates by bathing them, feeding them, etc. The murder of the householder by the enemy is like the destruction of the worldling’s life when the aggregates break up.>

Conclusion: So long as craving have not been eradicated one will have to take up the burden of the khandhas from rebirth on. One will be a prey to the khandhas, and be deceived by the khandhas who are like a foe in disguise of a friend.

Whatever we read in the texts pertains to the development of insight at this moment. The Tīka reminds one that insight has to be developed in order to see nāma and rūpa which are classified as five khandhas as impermanent, painful, not-self. They have to be seen as formed, as conditioned dhammas. They are murderous, which means that they are dangerous: when one keeps on clinging to them one will not be liberated from the cycle of birth and death.

If we are neglectful we shall be murdered or devoured all the time. All these similes are an exhortation to develop insight of seeing which appears now, visible object which appears now, to all dhammas that are included in the five khandhas of grasping.

Intro: In the previous section similes were given pertaining to the five khandhas collectively, which is how they are seen in brief. In this section (224), there are similes pertaining to each of the five khandhas separately and this is how they are seen in detail.

Text Vis.: In detail [that is, individually] matter should be regarded as a lump of froth because it will not stand squeezing, feeling as a bubble on water because it can only be enjoyed for an instant, perception as a mirage because it causes illusion, formations as a plantain trunk because it has no core, and consciousness as a conjuring trick because it deceives (S.īi,140-42).

N: The Tīka elaborates on these similes, and the text is partly similar to the ‘Dispeller of Delusion’ (p. 36-38).

Rūpa is just like a lump of froth without any substance and it cannot be grasped, since it breaks up immediately. Rūpa is like wood surrounding the pith of a tree, without core or substance, it is weak, and it should not be taken as “I” or “mine”. Rūpa continually breaks up from the first stage of a foetus on, until it finally breaks up at death.

The Dispeller adds: <in the face of death it is converted into minute fragments.>

Feeling is like a bubble of water. Just as a bubble of water is unsubstantial, is ungraspable, and does not last long, so is feeling. Just as a bubble arises due to four causes: the water surface, the drop of water, wetness of the water and the air which holds it up by drawing it together as an envelope, just so feeling also arises due to four causes: the physical base, the object, the flame of defilements and the impact of contact (phassa). The Tīka states that here feeling is meant that is connected with the cycle (vaṭṭa), while the rootcause are the defilements that are not eradicated and the object is food for it. Feeling can only be enjoyed for a short while.

Saññā is like a mirage, since it is unsubstantial and cannot be grasped. One cannot grasp it, drink it, wash in it, bathe in it or fill a pot with it. A mirage quivers and deceives many people.

The Dispeller of Delusion adds that it makes people say that they saw a full lake or a full river.

Saññā deceives the world by being a cause of wrong view, of seeing things as beautiful, happiness, permanent and self.

The khandha of formations is like a plantain stem since it is unsubstantial and cannot be grasped. Just as a plantain stem is a combination of many sheets and is without core, evenso the khandha of formations which is a combination of many dhammas, the cetasikas, it is without core, and cannot be grasped. It cannot be taken as permanent, etc. By combining the characteristic of contact and other characteristics of volition and so on, it is called the khandha of formations.

N: The Dispeller adds: ‘And just as a plantain stem has many characteristics, for one has the appearance of an outer sheath of leaf, but there is another within and another within that, so indeed the formations aggregate...’

The plantain tree has no pith, no core. Evenso the khandha of formations that is a combination of many cetasikas, has no core.

The khandha of consciousness, viññāṇa, is like an illusion (maya). It is without substance or core, and it cannot be grasped. Just as an illusion is changeable and appears swiftly, so is citta.

The Dispeller adds that citta is more changeable and appears more briefly.

Just as an illusion deceives many people and causes them to see as a jewel what is not a jewel, evenso citta that is without a core and swift to change deceives people and makes them think that there is one lasting citta at the time of coming, going, standing and sitting. However, there is another citta during each of these postures. Thus citta is like an illusion.

Text Vis.: In particular, even sublime internal materiality should be regarded as foul (ugly); feeling should be regarded as painful because it is never free from the three kinds of suffering (see Ch. XVI,34); perception and formations as not-self because they are unmanageable; and consciousness as impermanent because it has the nature of rise and fall.

N: This last section is like a postscriptum that summarizes what is explained previously. Internal materiality, ajjhattika rūpa, are one’s own rūpas, the rūpas of one’s body (Vis. 192). All of them, even if they are sublime, should be seen as foul.

Feeling is not free from intrinsic dukkha (unpleasant bodily feeling, unhappy mental feeling), dukkha in change, and dukkha inherent in all conditioned realities.

Saññā and the khandha of formations are unmanageable, in Pāli: avidheyya. Vidhi means rule or direction. They cannot be directed. As we have seen, they cannot be grasped, they fall away already before control could be exerted over them.

Citta is impermanent, it arises and then falls away immediately.

Conclusion: We are reminded that each of the khandhas are without core, without substance.

The body we are attached to are rūpas that are constantly breaking up, like a lump of foam.

We like pleasant feeling and are disturbed by unpleasant feeling, but they are like a bubble of water, breaking up as soon as seized.

Saññā is like a mirage that will deceive us so that we are subject to perversity of saññā, not seeing things as they really are.

Saṅkhārakkhandha, the cetasikas other than feeling and saññā, are without core, they are unmanageable, they cannot be directed.

Citta is like an illusion, it deceives many people. When we are forgetful it seems that there is one long lasting citta when we are coming, going, standing and sitting. The Buddha exhorted us in the Satipaṭṭhānasutta to have clear comprehension of nāma and rūpa during all the postures.

All these similes are meant as an exhortation to develop right understanding of realities. When insight has been fully developed we shall not be deceived anymore by mirages and illusions. The khandhas will be seen as impermanent, dukkha and non-self.

225text Vis.: 'As to good for one seeing thus': good comes to be accomplished in one who sees in the two ways thus in brief and in detail.

N: the word 'good' is the translation of the Pali siddhi, accomplishment, success. This refers to someone who has developed insight and has right understanding of nāma and rūpa that are classified as five khandhas.

Text Vis.: And the way of definition should be known according to that, that is to say, firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with drawn sword, etc., is not worried by the aggregates,

N: As we have seen, this refers to seeing them in brief, that is, seeing the khandhas collectively as dangerous, murderous, as a burden.

He is not worried by the khandhas. The expression 'not worried' is a translation of the Pali 'na vihaññati', which means: he is not vexed or grieved. Thus, one who is accomplished in insight and sees the five khandhas as impermanent, dukkha and not-self will be liberated from the danger and the burden of the five khandhas.

He is not vexed by the worldly conditions of gain and loss, praise and blame, honour and dishonour, bodily ease and misery.

Text Vis.: but one who sees materiality, etc., in detail as a lump of froth, etc., is not one who sees a core in the coreless.

N: Seeing the khandhas in detail refers to seeing each of the khandhas separately as coreless. They are compared to a lump of froth, a bubble of water, etc.

This can only be accomplished by the development of right understanding of whatever dhamma appears at this moment.

Vis. 226:

Intro:

This section refers to four kinds of nutriment, āhāra, that are a condition for other dhammas. One kind is physical nutriment and three are mental nutrients. They are: physical nutriment, contact (phassa cetasika), volition (manosañcetanā which is cetanā cetasika) and consciousness (viññāna). These kinds of nutrition are conditions that maintain and support the growth and development of the conditioned dhammas. In this section physical nutriment is dealt with and in the following sections the three mental nutrients are dealt with.

Nutritive essence (ojā) present in food that has been taken suffuses the body and then new rūpas can be produced. As we have seen, nutrition is one of the four factors which produces rūpas of the body, the other three being kamma, citta and temperature

nutritive essence which, because of the support of external nutritive essence, produces new rūpas of the body also supports and maintains the groups of rūpas produced by kamma, citta and temperature.

The Visuddhimagga refers in this section to the perversities, and in particular to seeing as beautiful what is foul. The perversities can be eradicated by insight.

In this connection the Visuddhimagga deals with the three kinds of pariññas, full understanding. In the course of the development of insight three kinds of full understanding can be discerned: full understanding of the known, ñāta pariñña, which begins at the first stage of insight, when the difference between the characteristics of nāma and of rūpa are clearly discerned. This pariñña is paññā that applies the knowledge gained at the first stage of insight.

Full understanding as investigation, tīraṇa pariñña, begins at the fourth stage of insight (or the first stage of principal insight), when the arising and falling away of nāma and rūpa is realized.

Full understanding as abandoning, pahāna pariñña, begins at the stage of insight which is knowledge of dissolution, bhanga ñāna, up to Path knowledge when enlightenment is attained. From knowledge of dissolution on, detachment from nāma and rūpa grows.

Text Vis.: And in particular, one who sees internal materiality as foul (ugly) fully understands nutriment consisting of physical nutriment.

N: Internal materiality refers to the rūpas of one's own body.

The Tīka explains that the five khandhas of grasping should be seen as foul, asubha, because they are the basis of the impurity of defilements.

It states that the four Applications of Mindfulness lead to the abandoning of the four perversities, vipallāsas, of saññā, citta and wrong view, diṭṭhi. These four are: seeing what is impermanent as permanent, what is dukkha as happiness, what is non-self as self, what is foul as beautiful.

The Tīka explains that the khandhas, beginning with rūpakkhandha, which are the object of satipaṭṭhāna, should be seen as foul and so on.

He is not vexed by the khandhas because of thorough understanding. The person who develops insight (vipassako) does not experience suffering in misfortune, let alone the arahats. They are also in the future not afflicted by the khandhas.

The Tīka explains the expression of the Vis. , 'one who sees internal materiality as foul (ugly) fully understands nutriment consisting of physical nutriment', as follows: as is said, by the origin of nutrition there is the origin of rūpa, he abandons attachment (chandarāga) to the body, and also attachment to nutrition that is the origin of the rūpas of the body. This is pahāna pariñña, full understanding of abandoning (the third pariññā beginning at knowledge of dissolution).

Comprehending the rūpas of his own body and nutriment which is the condition for it, is full understanding of the known, ñāta pariñña (the first pariñña). The contemplation of the arising and falling away of rūpas is the application of full understanding of investigation, tīraṇa pariñña (the second pariñña).

 Text Vis.: He abandons the perversion [of perceiving] beauty in the foul (ugly),

Tīka: Thus, because one is accomplished in the three pariññas, the vipallāsas are destroyed and therefore, he said: He abandons the perversion [of perceiving] beauty in the foul.

N: He has to develop insight up to enlightenment, so that the perversions are abandoned at the successive stages of enlightenment.

The sotāpana has abandoned all perversions connected with wrong view, but he has not abandoned the perversions of citta and saññā that see dukkha as happiness and the foul as beautiful. He has not eradicated sense desire.

 Text Vis.: he crosses the flood of sense desire, he is loosed from the bond of sense desire, he becomes canker-free as regards the canker of sense desire, he breaks the bodily tie of covetousness.

N: The non-returner has eradicated sense desire. Sense-desire has been classified in different groups of defilements, as flood (ogha), as yoke or bond (yoga), as canker, āsava, as bodily tie (abhijjhākāyagantha).

 Text Vis.: he breaks the bodily tie of covetousness, abhijjhākāyagantha.

N: The bodily tie of covetousness, abhijjhā, comprises all kinds of covetousness, all degrees of lobha, be they gross or subtle. They are a tie which binds us to the cycle of birth and death.

The Tīka states that in this connection sense-desire is referred to.

 Text Vis.: He does not cling with sense-desire clinging.

N: Conclusion:

Through the development of insight dhammas are realized as impermanent, dukkha and anattā. What arises and falls away immediately is not beautiful, but paññā has to be developed further so that it leads to complete detachment from all dhammas. Even the sotāpana who has eradicated all wrong views has not eradicated sense desire. The non-returner who has attained the third stage of enlightenment has eradicated sense desire and he has abandoned the perversity that sees what is foul as beautiful.

We read in the "Kindred Sayings" (Ī, Kindred Sayings on Cause, Ch VĪ, the Great Chapter, § 63, Child's Flesh) about parents who were with their child in the jungle. Since there was no food and they would have to die of hunger, they slew their child and ate its flesh, not for pleasure, from indulgence, for personal charm or plumpness. They took it in order not to die and to be able to cross the jungle. We then read that the Buddha said to the monks:

‘Even so, monks, I declare should solid food be regarded. When such food is well understood, the passions of the five senses are well understood. When the passions of the five senses are well understood, the fetters do not exist bound by which the ariyan disciple could come again to this world.’

In this section we are reminded of the danger of the perversities. Only when right understanding of dhammas as they appear through the six doorways is developed, will there be an end to the perversities. Eventually we shall not be misled by them anymore.

Vis. 227.

Intro:

In this section the mental nutriment of contact (phassa cetasika) is dealt with. Contact is a cetasika which contacts the object so that citta and the accompanying cetasikas can experience that object. Without contact citta and cetasikas could not experience any object. Thus, contact supports them, it is a mental nutriment for them. It accompanies each citta and it conditions citta and the accompanying cetasikas by way of *āhāra-paccaya*, nutriment-condition. It also conditions rūpa produced by citta and cetasikas by way of nutriment-condition.

The mental nutriments can be considered according to the method of the Paṭṭhāna (Conditional Relations) and according to the method of the Dependent Origination. Because of contact there is feeling and because of feeling craving, because of craving clinging and this leads to the process of becoming and rebirth in the cycle of birth and death.

Text Vis.: One who sees feeling as pain fully understands nutriment consisting of contact.

N: The Tīka refers to the texts that state: contact conditions feeling.

Text Vis.: He abandons the perversion of perceiving pleasure in the painful.

N: As was stated before, feeling is not free from intrinsic dukkha (unpleasant bodily feeling, unhappy mental feeling), dukkha in change, and dukkha inherent in all conditioned realities.

The Tīka explains that in abandoning desire (chandarāga) for feeling he also abandons desire for the nutriment that is contact which is a condition for feeling, by thorough understanding it. What is said before with regard to the thorough understanding of physical nutriment should be applied to thorough understanding of the nutriment that is contact, the Tīka explains.

As we have seen in the case of physical nutriment, insight must be developed and as one becomes accomplished in the three pariññas, the vipallāsas are destroyed. The perversion of perceiving pleasure (sukha) in the painful (dukkha) is destroyed when arahatship is reached.

Text Vis.: He crosses the flood of becoming.

N: The Tīka explains that one desires rebirth on account of happy feeling. By giving up clinging to feeling one crosses the flood of clinging to rebirth (bhavogha). The arahat has no desire for any kind of happiness, no desire for rebirth.

Text Vis.: He is loosed from the bond of becoming. He becomes canker-free as regards the canker of becoming.

N: Desire for rebirth has been classified in different groups of defilements, as flood (ogha), as yoke or bond (yoga), as canker, āsava. The arahat is free from all defilements.

Text Vis.: He breaks the bodily tie of ill will. He does not cling with rites-and-ritual clinging.

N: The non-returner who does not cling to pleasant sense objects has also eradicated dosa, aversion, but he has not eradicated all kinds of clinging. The sotāpanna has lobha and dosa but he has eradicated wrong view and wrong practice which is rites-and-ritual clinging.

The Tīka adds that because of one's wish for abundant happiness in a happy rebirth one wants to be purified by living as a cow. Because of one's wish for happy feeling one clings to such wrong practice.

There are different degrees of seeing the disadvantage of happy feeling, and the ariyans become more detached from it as successive stages of enlightenment are attained. The arahat has completely abandoned the perversity of seeing happiness in what is dukkha.

Conclusion: We should see the disadvantages of contact by fully understanding it. In "Kindred Sayings" (Ī, Kindred Sayings on Cause, Ch VĪ, the Great Chapter, § 63, Child's Flesh), the disadvantages and dangers of the three kinds of mental nutriment are explained.

With regard to the mental nutriment that is contact, we read about a simile of a cow which stands with a sore hide leaning against the wall. The creatures who live there bite her. The same happens when she leans against a tree and no matter where she stands she will be bitten. We read: 'Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings are well understood. When the three feelings are well understood, I declare that there is nothing further which the ariyan disciple has to do.'

When contact is fully understood, feeling is well understood, because feeling is rooted in contact.

We may be attached to a pleasant sound, such as the sound of music. Contact that arises with hearing contacts that sound. We like pleasant feeling that arises on account of what we hear and we want to have it again and again. However, feeling does not last, it has no core, it has been compared to a water bubble that breaks up immediately. If we are forgetful of feeling, attachment will arise many times and in this way we accumulate it as a latent tendency, the latent tendency of sense desire (rāganusaya).

Feeling arises at this moment and if there can be awareness of it we shall understand that it arises because of its proper conditions. The disadvantages of contact and feeling can be understood only very gradually, and when arahatship is reached there will be thorough understanding of their disadvantages.

Vis. 228.

Intro: In this section the mental nutriment of volition, manosañcetanā, is dealt with. This is cetanā cetasika, but in the context of nutriment condition it is called manosañcetanā, mental volition. It accompanies all eighty-nine types of citta, thus it can be of the jāti which is kusala, akusala, vipāka or kiriya. It coordinates the tasks of the citta and cetasikas it accompanies, and it maintains and supports them; thus, it conditions them by way of nutriment-condition. It also conditions the rūpa produced by citta by way of nutriment-condition.

The mental nutriment which is volition, cetanā, is also a link in the Dependent Origination. Under this aspect it is cetanā which is kusala kamma, akusala kamma or "imperturbable" kamma (āneñja, arúpāvacara kusala), and these are kammas that produce rebirth.

Text Vis.228: One who sees perception and formations as not-self fully understands nutriment consisting of mental volition.

N: The khandha of saññā and the khandha of formations, saṅkhārakkhandha, are here mentioned together.

The Tīka explains the reason: manosañcetanā, mental volition, is included in saṅkhārakkhandha, the khandha of formations, and saññā accompanies the cetasikas included in this khandha.

The Tīka explains that by seeing saññā and the formations as non-self a person abandons attachment (chandarāga) to mental volition, and he clearly comprehends (pariggaṇhati) and investigates (tīreti) it and thus, it is said that (one who sees perception and formations as not-self) fully understands nutriment consisting of mental volition.

The words 'clearly comprehends' and 'investigates', pertain to the development of insight.

Text Vis.: He abandons the perversion of perceiving self in not-self.

N: The sotāpanna has abandoned this perversion.

The Tīka explains that he overcomes all wrong views, such as the wrong view of self (attadiṭṭhi) which is the root-cause of all wrong views.

 Text Vis.: He crosses the flood of views. He is loosed from the bond of views. He breaks the bodily tie of interpretation (insistence) that 'This is the truth'. He does not cling with self-theory clinging.

 N: Wrong view has been classified as a flood, a yoke (or bond), or a bodily tie. The bodily tie of clinging to the idea of 'This alone is truth' (idaṃ-saccābhinivesa) is dogmatism which comprises all kinds of wrong views, such as the belief that there is no kamma and no result of kamma. Self-theory clinging (attavādupadana) is personality belief. This arises when one firmly believes that the khandhas are self.

 Conclusion: In the "Kindred Sayings" (Ī, Kindred Sayings on Cause, Ch VĪ, the Great Chapter, § 63, Child's Flesh) we read that the Buddha taught a simile of a glowing charcoal-pit to which someone is dragged by two strong men. He wishes to be far from it because if he falls on that heap of charcoal he will have mortal pain and he will die. Even so should we see the danger of cetanā which produces rebirth.

The Commentary to this sutta explains that the charcoal pit represents the cycle of birth and death. The two men represent kusala kamma and akusala kamma. When the two men drag him towards the pit it is like the accumulation of kamma. The pain from falling into the charcoal pit is like the suffering of the cycle.

We read in the Sutta that the Buddha said: 'Even so, monks, I declare that the food which is manosañcetanā (mental volition) should be regarded. When that food is well understood, the three cravings are well understood. When these are well understood, I declare that there is nothing further that the ariyan disciple has to do.'

The three kinds of craving are craving for sense pleasures, for rebirth and for annihilation. Craving is the root of volition that motivates kamma. There are different degrees of understanding the nutriment that is volition. We are inclined to take volition that motivates good deeds and bad deeds for self. Through mindfulness of whatever dhamma appears there will be less clinging to self. As the Visuddhimagga states: <One who sees perception and formations as not-self fully understands nutriment consisting of mental volition. >

The arahat has understood mental volition to the degree that all clinging is eradicated. For him there is no nutriment for rebirth. There is nothing further to be done.

Understanding developed in the course of insight will lead to detachment so that the danger of kamma that produces rebirth gradually will be understood.

If there is no awareness of seeing and hearing and clinging to the objects that are experienced one will not understand dhamma as non-self and one will not understand the nutriment of volition that conditions continuation of life in the cycle of birth and death.

Vis. 229.

Intro: This section deals with the mental nutriment that is viññāṇa or citta. Citta is the chief in cognizing an object, it is the "leader". Without citta cetāsikas could not arise and experience an object. Thus, citta supports and maintains the accompanying cetāsikas, it conditions them by way of nutriment-condition. When citta produces rūpa it also conditions that rūpa by way of nutriment-condition.

Thus, at each moment the three mental nutriments of contact, volition and citta support and maintain the dhammas arising together with them.

As we have seen, the mental nutriments can be considered according to the method of the Paṭṭhāna (Conditional Relations) and also according to the method of the "Dependent Origination" (Paticca samuppāda), the chain of conditionally arisen phenomena which cause the continuation of the cycle of birth and death. When viññāṇa (consciousness) is considered under the aspect of the Dependent Origination, it is vipākacitta which arises at rebirth and also in the course of life.

As a link of the Dependent Origination it is conditioned by saṅkhāra, kamma-formations. Because of kamma there will be the vipāka which is the paṭisandhi-citta and also vipāka arising throughout our life.

Text Vis. 229: On who sees consciousness as impermanent fully understands nutriment consisting of consciousness.

N: The Tīka adds that he also applies the three contemplations (anupassana) with endeavour and that he by means of the three pariññas fully understands the nutriment that is consciousness.

He contemplates the three characteristics of impermanence, dukkha and anattā.

As regards the three pariññas, these have to be applied in the course of the development of insight. They are: full understanding of the known, ñāta pariñña, which begins at the first stage of insight, full understanding as investigation, tīraṇa pariñña, which begins at the fourth stage of insight (or the first stage of principal insight), when the arising and falling away of nāma and rūpa is realized, and full understanding as abandoning, pahāna pariñña, which begins at the stage of insight which is knowledge of dissolution, bhanga ñāna, up to Path knowledge when enlightenment is attained.

Text Vis.: He abandons the perversion of perceiving permanence in the impermanent. He crosses the flood of ignorance. He is loosed from the bond of ignorance.

N: The Tīka states that here in particular it is said that he abandons the perversion of seeing permanence in what is impermanent. It explains that because of ignorance one is greatly obsessed by the idea of permanence and therefore holds on to a compact (ghana) of viññāṇa, but when one has resolved the compact he realises the impermanence of citta and he crosses the flood of ignorance.

Text Vis.: He breaks the bodily tie of holding to rites and rituals. He does not [cling with false-] view clinging.

N: The Tīka also states that he is liberated from the yoke of ignorance and from the intoxicant of ignorance. This refers to the arahat.

The bodily tie of holding to rites and rituals is wrong practice which is eradicated by the sotāpanna. The Tīka adds that one clings to such practice by the power of moha, ignorance.

As to the expression, he does not [cling with false-] view clinging, the Tīka refers to the “Kindred Sayings” (Ī, Kindred Sayings on Cause, Ch VĪ, the Great Chapter, § 61, The Untaught) where the Buddha said: “Yet this, monks, what we call citta, what we call mano (mind), what we call viññāṇa (consciousness), by this the untaught manyfolk are not able to feel repelled, they are not able to cease fancying it or to be freed from it. Why so? For many a long day monks, has it been for the untaught manyfolk, that to which they cleave, that which they call ‘mine’, that which they wrongly conceive, thinking:- that is mine; this I am; this is myself.’ ”

By seeing permanence in viññāṇa one clings with wrong view, but when one sees impermanence he does not have such clinging, the Tīka explains.

 Conclusion: Because of ignorance and wrong view one sees citta as a lasting mind. It seems that a self sees, thinks of what is seen and clings to what is seen. However, through the development of insight the idea of a whole or compact of consciousness is resolved into elements. One comes to see that citta arises and then falls away immediately to be succeeded by the following citta.

As the Visuddhimagga states: ‘One who sees consciousness as impermanent fully understands nutriment consisting of consciousness.’ One comes to understand the disadvantage and danger of the nutriment that is viññāṇa.

Through mindfulness and understanding of nama and rupa one will have a clearer understanding of what citta is: a type of nama that experiences an object. One will learn through the development of direct understanding that citta is different from rupa that does not experience anything. One will learn that seeing visible object is different from thinking of persons and possessions. One will learn that citta that experiences an object through the eye-door is different from the citta that experiences an object through the ear-door, or through one of the other doorways.

We read in the "Kindred Sayings" (Ī, Kindred Sayings on Cause, Ch VĪ, the Great Chapter, § 63, Child’s Flesh) that the Buddha taught the simile of a robber who is punished by the King; the King lets him be smitten with hundred spears in the morning, hundred at noon and hundred in the evening. The nutriment which is consciousness should be regarded as sorrowful as the pain suffered by that robber. We read that the Buddha said: ‘Even so, monks, do I declare that the food called consciousness should be regarded. When consciousness, monks, is well understood, nāma and rūpa are well understood. When nāma and rūpa are well understood, I declare that there is nothing further that the ariyan disciple has to do.’

The Commentary explains that the king represents kamma, the criminal the worldling and the three hundred spears the rebirth-consciousness which is suffering.

The danger of the cycle of birth and death is demonstrated by this simile. So long as there is rebirth-consciousness, there will be ageing, sickness and death.

Vis. 230.

Such blessings there will be
From seeing them as murderers and otherwise,
Therefore the wise should see
The aggregates as murderers and otherwise.

N: 'Blessing' is the translation of mahānisaṃsa, great benefit.

The Tīka adds that there is an abundant gain in developing the way to destroy the perversities and all defilements in the aforesaid manner.

As to the expression, as murderers and otherwise, the Tīka adds: as murderers with drawn swords. We should remember the 'To be devoured Sutta' and the 'Yamaka Sutta' (as referred to in Vis. 222, 223) which show the danger of clinging to the khandhas. One will be a prey to the khandhas, and be deceived by the khandhas who are like a foe in disguise of a friend. When one keeps on clinging to them one will not be liberated from the cycle of birth and death.

The Tīka adds to the expression, 'Therefore the wise should see the aggregates as murderers and otherwise', he should see them with 'knowledge and vision' (ñāṇadassana), by direct realization (paccakkhato).

Paccakkha means evident, clear, and this refers to direct realization of the truth. Knowledge and vision refers to lokuttara paññā that arises after insight has been developed stage by stage.

In all the previous sections the Visuddhimagga exhorts people to develop insight so that nāma and rūpa which are classified as five khandhas are seen as impermanent, dukkha, not-self.

Text Vis.: The fourteenth chapter called 'The Description of the Aggregates' in the Treatise on the Development of Understanding in the "Path of Purification" composed for the purpose of gladdening good people.

N: The Tīka states that the explanation of the Description of the Khandhas is finished and that this was the explanation of the fourteenth chapter.

Conclusion:

In the preceding sections it was explained that the understanding of the khandhas leads to full understanding of the nutriments and the abandoning of the perversions. Summarizing:

Vis. 226: “One who sees internal materiality (rūpas of the body) as foul fully understands nutriment consisting of physical nutriment. He abandons the perversion [of perceiving] beauty in the foul ...”

Vis. 227: “One who sees feeling as dukkha fully understands nutriment consisting of contact. He abandons the perversion of perceiving pleasure in the painful.”

Vis. 228: “One who sees perception and formations as not-self fully understands nutriment consisting of mental volition. He abandons the perversion of perceiving self in not-self.”

Vis. 229: “On who sees consciousness as impermanent fully understands nutriment consisting of consciousness. He abandons the perversion of perceiving permanence in the impermanent.”

We gain great benefit from the texts only if they are applied at this moment, if insight is developed. There is no other way to see rūpa as a lump of foam, feeling as a bubble of water, to see all khandhas as coreless, as non-self. The Visuddhimagga emphasizes the three pariññas which are to be applied in the course of the development of insight. Without the first pariñña, full understanding of the known, there cannot be the third pariññā, full understanding of abandoning. Only when clear understanding of nama and rupa is developed, there can eventually be detachment from them. All these texts are not abstract theory. They pertain to this moment.

The end of the fourteenth chapter on the khandhas.

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