

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 (kaamaavacara), five ruupaavacara kusala cittas, four aruupaavacara 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 vipaakacittas: these are 8 sahetuka vipaaka (kusala vipaaka with roots), 8 ahetuka kusala vipaaka, 7 ahetuka akusala vipaaka, 5 ruupaavacara (rupajhaana) kusala vipaaka, 4 aruupaavacara (aruupajhaana) kusala vipaaka and 4 lokuttara vipaaka (phalacittas, fruition-consciousness). As to the 20 kiriyacittas, there are 3 ahetuka kiriyacittas, 8 mahaakiriyacittas (of the sense-sphere) of the arahat, 5 ruupaavacara kiriyacittas and 4 aruupaavacara 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 kaamaavacara cittas which are kusala, akusala and avyaakata (vipaaka 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 pañña. 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-continuum, (c) advertent, (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 Tiika 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 (vo.t.thappaana-citta) and the javana-cittas in a mind-door process arise after the mind-door adverting-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 mahaa-kusala cittas (of the sense-sphere) with two roots (alobha and adosa) or with three roots, that is, accompanied by pañña 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 santira.na-citta (investigating-consciousness) which is ahetuka kusala vipaaka, are handicapped from birth. It is the result of weak kusala kamma. The Tiika explains that someone reborn with this type

of citta may be stammering, dumb or an eunuch. As we have seen, the santiira.na-citta which is ahetuka kusala vipaaka can in this case perform the function of rebirth. It is the same type of citta as the santiira.na-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. XVII, 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. XVII, 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-continuum 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 pa.tisandhi-citta and all bhavanga-cittas of the life that is about to end.

The pa.tisandhi-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 (viithi-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 ruupajhaana or aruupajhaana has been developed and the jhaana has not declined, kamma conditions the last javana-cittas which have as object the meditation subject of ruupa-jhaana or aruupa-jhaana, and it will produce rebirth in ruupa-brahma planes or aruupa-brahma-planes, depending on the stage of jhaana 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 vipaakacitta that performs the function of rebirth, bhavanga and dying and this is the santiira.na-citta that is akusala vipaakacitta. 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 vipaaka santiira.na-citta (ahetuka, result of akusala kamma)
- 1 kusala vipaaka santiira.na-citta (ahetuka, result of weak kaamaavacara kusala kamma)
- 8 mahaa-vipaakacittas (sahetuka, results of kaamaavacara kusala kammass)
- 5 ruupaavacara vipaakacittas (sahetuka, results of ruupa-jhaanacittas)
- 4 aruupaavacara vipaakacittas (sahetuka, results of aruupa-jhaanacittas)

Thus, nineteen types of citta can perform the function of rebirth, bhavanga (life-continuum) and dying.

Vis. text: Ch. XIV, 114.

(b) When the rebirth-linking consciousness has ceased, then, following on whatever kind of rebirth-linking it may be, the same kinds, being the result of that same kamma whatever it may be, occur as 'life-continuum' consciousness with that same object; and again those same kinds.[44]

Note 44, taken from the Tiika: "With that same object": if kamma is the life-continuum'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 Tiika 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 Tiika 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 Tiika: ' "occurring endlessly": this is, in fact, thus called

"bhava.nga" (life-continuum), lit. "limb" (or "practice"--see Ch. II, par. 11) of becoming) because of its occurring as the state of an 'a.nga' ("limb" or "practice") of the rebirth-process becoming (uppatti-bhava)' (Pm. 478).

N: a.nga: limb, constituent part or quality. Bhava.nga: 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-continuum.

N: Just like the rebirth-consciousness, the bhavanga-citta can be of nineteen types. (see Vis. 113).

Note of the translator: The word 'bhava.nga' appears in this sense only in the Pa.t.thaana (See Tika-Pa.t.thaana, P.T.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-continuum to advertence>. Thus the adverting-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 ~Na.na-Vibha.nga,

Ekaka) and A.A. (commentary to A. Pa~ncaka-nipaata, no. 196), which largely but not entirely overlap. Pm. [the Tiika] 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 II, 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 Muula.tiikaa) explains about the kiriyacitta that dreams: the adverting-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 kammass.

Vis. Ch. XIV, 115.

115. (c) With the life-continuum continuity occurring thus, when living beings' faculties have become capable of apprehending an object,

Tiika: faculties, namely the faculties of the eye, etc.

As to the words, capable of apprehending an object, the Tiika 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 ruupas): 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-continuum.

N: The Tiika states: Because of the force of the impact (gha..t.tanaabalena), the bhavanga-citta is disturbed. The Tiika 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 Tiika are contained in the footnote 46:

"A disturbance in the life-continuum" is a wavering of the life-continuum 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 Tiika: For it is called disturbance (calana) because it is like a disturbance (movement) since there seems to be a cause for an occasion (avatthaa) 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 (visayii, having an object).

The object impinges on the sense organ so that there are conditions for citta to experience it.

Text Tiika: but how does there come to be disturbance (movement) of the life-continuum 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-continuum 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-continuum 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-continuum 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-continuum has ceased, the functional mind-element (70) arises making that same visible datum its object, as it were cutting off the life-continuum and accomplishing the function of 'adverting'. So too in the case of the ear-door 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-dhaatu, mind-element. The Tiika 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-continuum the functional mind-consciousness-element without root-cause (71) arises accompanied by equanimity, as it were cutting off the life-continuum and accomplishing the function of 'adverting'.

N: The Tiika explains that after the arising of the retention (tadaaramma.na-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 Tiika 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-continuum, the Tiika 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 rupas which are eyesense and visible object have not fallen away yet. Ruupa 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 vipaakacittas or akusala vipaakacittas. Kusala vipaakacitta experiences a desirable object or a moderately desirable object, and akusala vipaakacitta 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 Tiika:

' "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 (sampa.ticchanaaya cakkhuvi~n~naa.nadhaatuyaa)" (see Ch. IV, n.13); for the Pali cannot be contradicted' (Pm.479). The quotation as it stands is not traced to the Pi.takas.

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, III, no 115, mentions mind element, mano-dhaatu, and mind-consciousness element, mano-viññaa.na-dhaatu, 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-dhaatu, referred to in this para is the receiving-consciousness, which is either akusala vipaakacitta, or kusala vipaakacitta. When the preceding sense-cognition is akusala vipaakacitta, the receiving-consciousness is also akusala vipaakacitta, and when the preceding

sense-cognition is kusala vipaakacitta, the receiving-consciousness is also kusala vipaakacitta.

As to the words, consciousness (citta.m), mind (mano), mentation (maanasa.m)

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-dhaatu, in this case the vipaakacitta that is receiving-consciousness, the mind-consciousness-element that is the investigating-consciousness arises. This is also vipaakacitta.

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 vipaaka, it is also akusala vipaaka, since it is produced by the same akusala kamma that produced the sense-cognition (seeing etc.) that is akusala vipaaka.

When the investigating-consciousness succeeds the receiving-consciousness which is kusala vipaaka, it is also kusala vipaaka, 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 vipaaka.

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 Tiika: ' "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 ruupa 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. Ruupa 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 Tiika 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 mahaa-kusala cittas, twelve akusala cittas, eight mahaa-kiriyacittas and one ahetuka kiriyacitta that is the smile-producing citta of the arahat. Thus, these are twenty-nine kaamaavacara cittas performing the function of javana, the Tiika 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 Tiika: . '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, gotrabhuu, arises in a mind-door process, cittas of another plane of citta arise: ruupa-jhaanacitta, aruupa-jhaanacitta or lokuttara citta.

As to the preliminary-work and the cleansing (vodaana), these cittas arise before the change-of-lineage: parikamma or preparatory citta, upacaara or access and anuloma or adaptation which citta adapts to what preceded and to what follows.

Note 51 taken from the Tiika: ' "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 ruupaavacara kusala cittas, five ruupaavacara kiriyacittas (of the arahat), four aruupaavacara kusala cittas, four aruupaavacara kiriyacittas, four magga-cittas and four phala-cittas. The four phala-cittas (fruition) are lokuttara vipaakacittas 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 kaamaavacara cittas performing the function of javana.

When we add these cittas to the twenty-nine kaamaavacara 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:

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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 Tiika). ' "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 ruupa 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, vibhuuti, refers to an object experienced by cittas in the subsequent mind-door process where also retention consciousness arises. The tadaaramma.na-cittas are kaamaavacara 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 Tiika 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 tadaaramma.na-cittas that succeed these cannot be accompanied by unhappy feeling since they are vipaakacittas. 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 Tiika:

' "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 vipaakacitta 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.", aadi, 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, ukka.t.thara) than itself. Mahaa-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-continuum's object, like some of the water that follows a little after a boat going upstream. Though ready to occur with the life-continuum's object after the impulses have ended, it nevertheless occurs making the impulses' object its object. Because of that it is called 'registration' (tadaaramma.na--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, tadaaramma.na (<tad> is that, <aaramma.na> is object). These eleven kinds of vipaakacittas which are retention are: eight mahaa-vipaakacittas (with sobhana hetus, beautiful roots); three ahetuka vipaakacittas which are three resultant mind-consciousness elements without root-cause. These are the same types as the three santiira.nacittas (investigating consciousness) which perform, in this case, the function of retention. One is kusala vipaakacitta accompanied by pleasant feeling (if the object is very desirable), one is kusala vipaakacitta accompanied by indifferent feeling and one is akusala vipaakacitta 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-continuum (bhavanga-citta); you are, say, seeing, or whatever, and come immediately after adverting.'>

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123. (n) At the end of registration the life-continuum resumes its

occurrence. When the [resumed occurrence of the] life-continuum is again interrupted, advertent, etc., occur again, and when the conditions obtain, the consciousness continuity repeats its occurrence as advertent, and next to advertent seeing, etc.,

N: The Tiika 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-continuum 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-continuum 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-continuum].

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 vipaaka santiira.na-citta (ahetuka, result of akusala kamma)

1 kusala vipaaka santiira.na-citta (ahetuka, result of weak kaamaavacara kusala kamma)

8 mahaa-vipaakacittas (sahetuka, results of kaamaavacara kusala kammass)

5 ruupaavacara vipaakacittas (sahetuka, results of ruupa-jhaanacittas)

4 aruupaavacara vipaakacittas (sahetuka, results of aruupa-jhaanacittas)

Thus, nineteen types of citta can perform the function of rebirth, bhavanga (life-continuum) and dying.

123. tadaaramma.naavasaane pana puna bhava"ngameva pavattati,
bhava"nge vicchinne puna aavajjanaadiiniiti eva.m

laddhapaccayacittasantaana.m bhava"ngaanantara.m aavajjana.m
aavajjanaanantara.m dassanaadiiniiti cittaniyamavaseneva punappuna.m
taava pavattati, yaava ekasmi.m bhava bhava"ngassa parikkhaya.
ekasmi.m hi bhava ya.m sabbapacchima.m bhava"ngacitta.m, ta.m tato
cavanattaa cutiiti vuccati. tasmaa tampi ekuunaviisatividhameva hoti.
eva.m ekuunaviisatiyaa vipaakavi~n~naa.naana.m cutivasena pavatti
veditabbaa.

Ch. XIV, 124.

124. And after death there is rebirth-linking again; and after

rebirth-linking, life-continuum. 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: sa.msaramaanaana.m sattaana.m. The word sa.msarati 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 Tiika 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, III, p. 209, XXI): three planes of rebirth, bhava, : of senses, of ruupajhaana, of aruupajhaana.

Five destinies, gati, : of hell, animal world, ghosts (petas), mankind, devas (Recital (D, III, p. 225). Six states of consciousness: Co to D. III, Recital, (p. 1034): seeing-consciousness, the kusala vipaaka and akusala vipaaka that is dependent on eyesense, and so for the other four sense-cognitions, and the sixth is mind-consciousness, mano-viññaa.na (see D III, p. 230, VI, 1).

Nine abodes of beings, avaasa, : 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 ruupajhaana and aruupajhaana.

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 Tiika explains that the word <here>, etthaa, refers to the beings who go around in the cycle.

Tiika text: as to the words, but he who has accomplished arahantship (yo pana arahatta.m paapu.naati) this means, by the right practice which is in accordance with it <sammaapa.tipattimanvaayaati adhippaayo.>

For the arahat there is indeed cessation because there is no more rebirth (tassa arahato niruddhameva hoti citta.m appa.tisandhikabhaavato).

N: For the attainment of arahatship, there must be the right practice so that this goal can be reached. Pañña 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 pa.tisandhi, pa.tisandhito puna bhava"nganti eva.m bhavagati.thitinivaasesu sa.msaramaanaana.m sattaana.m avicchinna.m cittasantaana.m pavattatiyeva. yo panettha arahatta.m paapu.naati, tassa cuticitte niruddhe niruddhameva hotiiti.
ida.m vi~n~naa.nakkhandhe vitthaarakathaamukha.m.

N. Before we realize it the process of citta is over, it is followed by bhavanga-citta 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 bhavangacitta 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 jaati or nature, as kusala, akusala, vipaaka and kiriya. They can be classified according to plane of citta, as sensuous plane, ruupa-jhaana citta, aruupajhaanacitta 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 naama-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 naama-khandhas that arise together are of the same nature (jaati) 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, Tiika,

125. idaani ya.m vutta.m ``ya.mki~nci vedayitalakkha.na.m sabba.m ta.m ekato katvaa vedanaakkhandho veditabbo"ti, etthaapi vedayitalakkha.na.m naama vedanaava. yathaaha -- ``vedayati vedayatiiti kho aavuso, tasmaa vedanaati vuccatii"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 Tiika 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 M.N. I, 43, which is a dialogue between Maha-Ko.t.thita and Saariputta. Saariputta 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 vedayatiiti, 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 Tiika states: The explanation of the action should be understood as follows: there is no doer apart from the dhamma with its own characteristic (Sabhaavadhammato a~n~no kattaa natthiiti dassanatta.m kattuniddeso).

As to the word therefore (tasmaa), this gives the definition of feeling, according to the Tiika. It explains: feeling experiences the flavour of the object according as this is the condition (for the experience), therefore it is called feeling (yathaapaccaya.m aaramma.narasa.m anubhavati, tasmaa vedanaati vuccatiiti).

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 experienter 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 namas 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.

Tiika 125. Vedena anubhavanaakaarena ayita.m pavatta.m vedayita.m, vedayitanti lakkhitabbadhammajaata.m vedayitalakkha.na.m. Ta.m pana atthato vedanaa evaati aaha ìvedayitalakkha.na.m naama vedanaavaaîti. Atha vaa vedayita.m lakkha.na.m etissaati kappanaasiddha.m bheda.m nissaaya a~n~napadatthasamaasavasenaapi vedanaava vuccatiiti aaha ìvedayitalakkha.na.m naama vedanaavaaîti. Vedayati vedayatiiti byaapanicchaavasena vacana.m vedanaaya savisaye abhi.nhappavattidassanattha.m. Sabhaavadhammato a~n~no kattaa natthiiti dassanattha.m kattuniddeso. Itiiti aniyamato hetu-attho. Khoti vacanaala"nkaaramatta.m. Tasmaati tassa niyamana.m. Ida.m vutta.m hotiñ yasmaa yathaapaccaya.m aaramma.narasa.m anubhavati, tasmaa vedanaati vuccatiiti.

126. saa pana vedayitalakkha.nena sabhaavato ekavidhaapi jaativasena tividhaa hoti kusalaa, akusalaa, abyaakataa caati. tattha kaamaavacara.m somanassupekkhaa~naa.nasa"nkhaarabhedato a.t.thavidhantiaadinaa nayena vuttena kusalavi~n~naa.nena sampayutta kusalaa, akusalena sampayutta akusalaa, abyaakatena sampayutta abyaakataati veditabbaa.

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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 Tiika; . 'This should be regarded as a secondary characteristic (upalakka.na) 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: sa.msiddhi: successful, accomplished. Text: <This should not be seen as the accomplishment of its nature of kusala (na pana tassaa kusalabhaavasa.msiddhidassanattha.m).>

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 (jaati)". So too in the case of the unprofitable and so on' (Pm.481).

N: As to kind: as to jaati: the jatis of kusala, akusala and indeterminate, which includes vipaaka and kiriya.

The Tiika emphasizes here right attention, yoniso manaasikara, as the main reason for kusala feeling to be kusala and unwise attention, ayoniso manaasikara, for akusala feeling to be akusala.

We read in the Expositor (I, 84) that the proximate cause of kusala citta is right attention, yoniso manasikaara. 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 manasikaara], 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 pañña arise the different characteristics of kusala and akusala can be realized. There has to be right attention, yoniso manasikaara.

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 naama from the characteristic of ruupa 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 naama, different from ruupa.

When pañña develops further there will be less delusion about dhammas, including feeling. Pañña can understand feeling as it is, as an impersonal element.

The Tiika adds that although feelings can be classified according to three jaatis, it can also be classified as eighty-nine-fold since they accompany all

eightynine 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.

Tiika:

ìKusalavi~n~naa.nena sampayuttaati ida.m kusalaaya vedanaaya upalakkha.na.m da.t.thabba.m. Yaa kaaci kusalaa vedanaa, sabbaa saa kusalena vi~n~naa.nena sampayuttaati, na pana tassaa kusalabhaavasa.msiddhidassanattha.m. Na hi kusalena vi~n~naa.nena sampayogato kusalaaya vedanaaya kusalabhaavo, atha kho yonisomanasikaaraadikato. Tenaaha ìjaativasenaati. Akusalaadiisupi eseve nayo. Yathaa pana jaativasena kusalaadivi~n~naa.nasampayuttataaya tividhaa, eva.m yaava ekuunanavutivi~n~naa.nasampayuttaati ekuunanavutividhaa veditabbaa.

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 Tiika 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 Tiika 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 upekkhaa, indifferent feeling as single fold?

The answer is that upekkhaa 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 (II, 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 Abhidhammaatha 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 ruupas (upada ruupas) or derived ruupas are all ruupas 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 Tiika 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 mahaa-kusala cittas, four mahaa-vipaakacittas that are their results, one type of ahetuka kusala vipaakacitta that is santiira.na-citta, investigating-consciousness (when the object is very desirable), four mahaa-kiriyacittas, one ahetuka kiriyacitta, that is the smile-producing consciousness of the arahat, and four akusala cittas rooted in attachment. These kaamavacara 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 ruupaavacara kusala cittas (of four jhaanas), four ruupaavacara vipaakacittas, four ruupaavacara kiriyacittas.

The fifth stage of ruupajhaanacitta is not accompanied by happy feeling, but by indifferent feeling.

When lokuttara cittas are counted as lokuttara jhaanacittas, that is, accompanied by jhaanafactors, there are, instead of eight lokuttara cittas, forty lokuttara cittas. Also for those who attain enlightenment without having developed jhaana, concentration accompanying lokuttara citta has the strength of jhaana; it can be counted as lokuttara jhaanacitta accompanied by the factors of the first stage of jhaana.

Thirtytwo types of lokuttara cittas are accompanied by happy feeling since jhaanacitta 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-muulacittas are the only types accompanied by unhappy feeling.

Text Vis: Equanimity is associated with the remaining fifty-five kinds of consciousness.

N: When lokuttara jhaanacittas 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 vipaaka, 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 vipaakacittas. When we experience pleasant bodily feeling such as an agreeable temperature, lobha-muulacittas are bound to arise soon after the vipaakacittas.

The conditions for happy feeling accompanying kusala citta are different from the conditions for happy feeling accompanying lobha-muulacitta. 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-muulacitta are rebirth-consciousness accompanied by happy feeling and a

desirable object. Lobha-muulacitta 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-muulacitta 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. saa sabhaavabhedato pa~ncaavidhaa hoti sukha.m dukkha.m somanassa.m domanassa.m upekkhaati. tattha kusalavipaakena kaayavi~n~naa.nena sampayutta.m sukha.m. akusalavipaakena dukkha.m. kaamaavacarato catuuhi kusalehi, catuuhi sahetukavipaakehi, ekena ahelikavipaakena, catuuhi sahetukakiriyehi, ekena ahelikakiriyena, catuuhi akusalehi, ruupaavacarato .thapetvaa pa~ncamajjhaanavi~n~naa.na.m catuuhi kusalehi, catuuhi vipaakehi, catuuhi kiriyehi, lokuttara.m pana yasmaa ajhaanika.m naama natthi, tasmaa a.t.tha lokuttaraani pa~ncanna.m jhaanaana.m vasena cattaaliisa.m honti. tesu.thapetvaa a.t.tha pa~ncamajjhaanikaani sesehi dvatti.msaaya kusalavipaakehiiti eva.m somanassa.m dvaasa.t.thiyaa vi~n~naa.nehi sampayutta.m. domanassa.m dviihi akusalehi. upekkhaa avasesapa~ncapa~n~naasaaya vi~n~naa.nehi sampayuttaa.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 128.

Intro: in the previous section feelings were classified according to jaati, class, as kusala, akusala and indeterminate, including vipaaka and kiriya. 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 Tiika 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 Tiika explains intensifying (upabruuhana) as development and growth. It strengthens the accompanying dhammas.

Text: It is manifested as bodily enjoyment.

The Tiika quotes from the K.S. III, 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 Tiika explains that the word <bodily> means, dependent on the body, thus, that here satisfaction (assaado) is the manifestation of bodily pleasant feeling.

Text Vis: Its proximate cause is the body faculty (kaayindriya).

The Tiika 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 Tiika 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 Tiika explains <in one way or another> (yathaa tathaa vaa) 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 (sa.mbuñjana) the pleasant object.

Text Vis: It is manifested as mental enjoyment.

N: mental enjoyment is the translation of enjoyment of cetasikas (cetasikaassaada). 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 Tiika quotes from the G.S. Book of the Elevens, Ch 2, § 1, Mahaa-nama, <he whose body is calmed experiences happiness.> Body in this context means the mental body, cetasikas.

The Tiika explains that, based on the words of the sutta, happiness should be understood as referring to happy feeling that is not material, not worldly (niraamisa).

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 Tiika 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 Tiika explains that since unhappy feeling arises in the sensuous planes of existence (kaama-dhaatu) its proximate cause is invariably the heartbase.

N: Unhappy feeling can only arise in the sensuous planes where there are naama and ruupa. 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 Tiika 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 Tiika explains that this is to be understood as the blameless indifferent feeling which is not worldly, based on renunciation (niraamisa).

The Tiika states that this does not pertain to all kinds of indifferent feeling.

N: The indifferent feeling arising with jhaanacitta 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 piiti, rapture. The jhaanacitta 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 P.T.S. Dict. (see also Ch. XVII,51).

Note 56. The translator should have added this to the previous para, no. 127, where the Tiika 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 vipaakacittas, 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 vipaakacittas. 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 Satipatthaana 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 i.t.thapho.t.thabbaanubhavanalakkha.na.m sukha.m,
sampayuttaana.m upabruuhanarasa.m,
kaayikaassaadapaccupa.t.thaana.m, kaayindriyapada.t.thaana.m.
ani.t.thapho.t.thabbaanubhavanalakkha.na.m dukkha.m, sampayuttaana.m
milaapanarasa.m, kaayikaabaadhapaccupa.t.thaana.m.
kaayindriyapada.t.thaana.m.

i.t.thaaramma.naanubhavanalakkha.na.m somanassa.m, yathaa tathaa
vaa i.t.thaakaarasambhogarasa.m, cetasikaassaadapaccupa.t.thaana.m.
passadhipada.t.thaana.m.

ani.t.thaaramma.naanubhavanalakkha.na.m domanassa.m, yathaa tathaa
vaa ani.t.thaakaarasambhogarasa.m, cetasikaabaadhapaccupa.t.thaana.m,
ekanteneva hadayavatthupada.t.thaana.m.

majjhattavedayitalakkha.naa upekkhaa, sampayuttaana.m
naatiupabruuhanamilaapanarasaa, santabhaavapaccupa.t.thaanaa,
nippiitikacittapada.t.thaanaati.

ida.m vedanaakkhandhe vitthaarakathaamukha.m.

Tiika:

Salakkha.na.m naama dhammaana.m ana~n~nasaadhaara.no sabhaavo,
anubhavana~nca sabbavedanaana.m saadhaara.nalakkha.nanti ta.m
pa.tiniyatena aaramma.nena niyametvaa dassento aaha
ii.t.thapho.t.thabbaanubhavanalakkha.na.m sukhanîti tassa
byabhicaaraabhaavato. Bhusa.m bruuhana.m va.d.dhana.m
upabruuhana.m. Tayida.m kaama~nca cetasikasukhepi labbhati, ta.m pana
savikappaka.m cetobhisa"nkhaaravasenaapi hoti. Idantu nibbikappaka.m
sabhaavasiddhattaa tato saatisayanti aaha `sampayuttaana.m

upabruuhanarasanîti. Assaadiyatiiti assaado, sukhaavedanaa. Tenaaha bhagavaa iya.m, bhikkhave, pa~ncupaadaanakkhandhe pa.ticca uppajjati sukha.m somanassa.m, aya.m vuccati, bhikkhave, pa~ncupaadaanakkhandhesu assaadoîti (sa.m. ni. 3.26). Kaayanissitattaa kaaye bhavo kaayiko, so eva assaado tathaa paccupati.t.thatiiti kaayika-assaadapaccupa.t.thaana.m. Kaayindriyapada.t.thaana.m ana~n~navatthukattaa.

Dukkhasa lakkha.naadiini vuttanayaanusaarena veditabbaani.

Sabhaavato parikappato vaa i.t.thassa aaramma.nassa anubhavanalakkha.na.m i.t.thaaramma.naanubhavanalakkha.na.m.

Tenaaha iyathaa tathaa vaa i.t.thaakaarasambhogarasanîti, yathaabhuutena vaa ayathaabhuutena vaa i.t.thaakaarena aaramma.nassa sa.mbhu~njanarasa.m, paccanubhavanakiccanti attho.

ìPassaddhipada.t.thaananîti ida.m ìpassaddhakaayo sukha.m vedetiîti (sa.m. ni. 5.376; a. ni. 11.12) suttapada.m nissaaya vutta.m, ta.m pana niraamisasomanassavasena veditabba.m.

Somanasse vuttavipariyaayena domanassassa lakkha.naadiini veditabbaani. Domanassassa kaamadhaatuya.m uppajjanato ekantena hadayavatthupada.t.thaanataa tato viseso.

Majjhattassa, aaramma.nassa majjhatta.m vaa vedayita.m anubhavana.m lakkha.na.m etissaati majjhattavedayitalakkha.naa. Majjhattaanubhavanato eva sampayuttaana.m naati-upabruuhanamilaapanarasaa.

ìSantabhaavapaccupa.t.thanaaîti ida.m anavajjaaya niraamisaaya upekkhaaya vasena veditabba.m, na sabbaaya.

Iti vedanaakkhandhe vittharakathaamukhava.n.nanaa.

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

[THE PERCEPTION AGGREGATE]

Intro: Thus far, the Visuddhimagga has explained ruupakkhandha, viññaa.nakkhandha (consciousness), and vedanaakkhandha (feeling). Now the Visuddhimagga explains saññaakkhandha, the khandha of perception. Sañña can be translated as remembrance, recognition or perception. The

Pali term sañjaanati means: to recognize, perceive or know. The term perception is misleading, but we have to remember that sañña knows in a specific way, it does not know in the same way as citta. As we see in § 130, sañña 'marks' the object so that it can be recognized later on, or it remembers.

As we read in the Tiika 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 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.

Sañña cetasika accompanies each citta and thus, it is different as it 'marks' and remembers different objects, it can be of different jaatis or classes (kusala, akusala, vipaaka or kiriya) and of different planes of citta, namely of the sensuous plane, of the plane of ruupa-jhaanacitta, of aruupa-jhaanacitta or of lokuttara citta.

The object sañña marks and remembers may be citta, cetasika, ruupa and nibbaana, and also concepts, paññatti. Whatever object citta cognizes, sañña 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 Tiika states that what was said of the feeling khandha must be applied to sañña khandha.

The cetasika sañña is a separate khandha just as the cetasika feeling.

As to the words 'all taken together' (sabba.m ta.m ekato katvaa), we read in the Tiika 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 Tiika 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 M.N. I, 43, which is a dialogue between Maha-Ko.t.thita and Saariputta. Saariputta explains: 'it perceives, it perceives, friend, that is why it is called perception.'

Here what is said by the Tiika about feeling can also be applied to sañña. The Tiika (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 (Sabhaavadhammato a~n~no kattaa natthiiti dassanatta.m kattuniddeso).

We are inclined to take sañña for self, but there is no doer apart from the dhamma which is sañña 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 Tiika emphasizes that there is no citta that is dissociated from sañña. Sañña 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 vipaaka and kiriya.

When samatha is developed, sañña marks and remembers the meditation subject of samatha. When one listens to the Dhamma sañña assists the kusala citta that arises at that moment. Firm remembrance of the Dhamma that is heard is the proximate cause of sati of satipa.t.thaana which is mindful of naama and ruupa.

129. idaani ya.m vutta.m ``ya.mki~nci sa~njaananalakkha.na.m sabba.m ta.m ekato katvaa sa~n~naakkhandho veditabbo"ti, etthaapi sa~njaananalakkha.na.m naama sa~n~naava. yathaaha -- ``sa~njaanaati sa~njaanaatiiti kho aavuso, tasmaa sa~n~naati vuccatii"ti (ma0 ni0 1.450) . saa panesaa sa~njaananalakkha.nena sabhaavato ekavidhaapi jaativasena tividhaa hoti kusalaa, akusalaa, abyakataa ca.

tattha kusalavi~n~naa.nasampayutta kusalaa, akusalasampayutta akusalaa, abyakatasampayutta abyakataa. na hi ta.m vi~n~naa.na.m atthi, ya.m sa~n~naaya vippayutta.m, tasmaa yattako vi~n~naa.nassa bhedo, tattako sa~n~naayaati.

Tiika 129:

457. Sa~njaananalakkha.na.m naama sa~n~naavaati-aadiisu ya.m vattabba.m, ta.m vedanaakkhandhaniddese vuttanayeneva veditabba.m. Kaama.m vedanaayapi vippayutta.m vi~n~naa.na.m natthi, tassaa pana sabhaavato bhinnattaa kaayaci vedanaaya sampayuttampi kaayaci vippayutta.m hoti. Sa~n~naaya pana iidisa.m natthiiti aaha ña hi ta.m vi~n~naa.na.m ÖpeÖ sa~n~naayaañti.

"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 Tiika adds that sañña can be of four planes of consciousness (catubhumika). Thus, depending on the citta it accompanies, it can be of the sensuous plane, of the planes of rupajhaana and arupajhaana, and it can also be supramundane, lokuttara.

The Tiika 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: Sañña 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' (tadeva.m ti). The Tiika states that making a mark or label is the condition for perceiving the object again, for remembering or recognizing it. Every sañña 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 Tiika adds to the proximate cause, 'an object in whatever way that appears', that this is without thinking or consideration (avikappa). Thus, sañña 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 Tiika states that sañña accompanied by pañña follows, complies with understanding, that it interpretes with pañña (tasmaa abhinivesakaarika), and that it does not apprehend wrongly.

Sañña can be accompanied by samaadhi, and the Tiika states that this is not for a short time (acira.t.thaana). When samatha is developed, sañña 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 Tiika states that sañña which accompanies desire, wrong view, conceit and other defilements follows (anuvattika) or complies with those defilements .

In that case sañña 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 II, Mahaa-parinibbaana sutta, D II, 79, that the Buddha spoke about seven conditons for welfare: the realization of right remembrance of impermanence (aniccaa-sañña), remembrance of non-self (anattaa-sañña), of the absence of corruption, of the danger of wrong thoughts, of the necessity of getting rid of them, of purity of heart, of nibbaana.

The Commentary to this sutta explains that anicca-sañña is sañña arisen with awareness or recollection of anicca (aniccaanupassanaaya). The same is true of anattaa-sañña and so on. Thus this refers to vipassanaa. Because of wrong view one has wrong remembrance of self, attaa-sañña, or one takes realities for permanent, and that is niccaa-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: anattaa-sañña and anicca-sañña.

130. saa panesaa eva.m vi~n~naa.nena samappabhedaapi lakkha.naadito
sabbaava sa~njaananalakkha.naa, tadevetanti puna

sa~njaananapaccayanimittakara.narasaa daaruaadiisu tacchakaadayo viya, yathaagahitanimittavasena abhinivesakara.napaccupa.t.thaanaa hatthidassakaandhaa (udaa0 54) viya, yathaaupa.t.thitavisayapada.t.thaanaa ti.napurisakesu migapotakaana.m purisaati uppannasa~n~naa viyaati.

ida.m sa~n~naakkhandhe vitthaarakathaamukha.m.

Vis. 131:

sa"nkhaarakkhandhakathaa

131. ya.m pana vutta.m ya.mki~nci abhisa"nkharana.nalakkha.na.m sabba.m ta.m ekato katvaa sa"nkhaarakkhandho veditabboti, ettha abhisa"nkharana.nalakkha.na.m naama raasikara.nalakkha.na.m. ki.m pana tanti, sa"nkhaaraayeva. yathaaha --`sa"nkhatamabhisa"nkharontiiti kho bhikkhave tasmaa sa"nkhaaraati vuccanti"ti (sa.m0 ni0 2.3.79).

[THE FORMATIONS AGGREGATE]

Intro: the Pali term sa"nkhaarakkhandha 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: vedanaakkhandha and saññaakkhandha.

The term sa"nkhaara is also used in connection with dhamma. Sa"nkhaara dhammas are all conditioned realities. Citta, cetasika and ruupa are sa"nkhaara dhammas, they arise because of conditions and they fall away. Sa"nkhaarakkhandha is sa"nkhaara dhamma, but not all sa"nkhaara dhammas are sa"nkhaarakkhandha.

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 Tiika 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, sankhaarakkhandha, 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. Abhisa"nkharā 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 vipaakacitta and kiriyacitta 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 Tiika text: ' "The characteristic of agglomerating" means the characteristic of adding together (sampi.n.dana); 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, raasikara.na: making a heap. The meaning is: heaping up, adding together. As to the function of accumulating, aayuuhana, this refers to the accumulation of kamma that can produce a result. Cetanaa, 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.iii,87).

N: As to the words, they form the formed (sa"nkhatamabhisa"nkharontiiti), the Tiika explains this as: their own fruit is "formed" or conditioned (attano

phala.m sa"nkhata.m), and it adds the word: produced (nipphanna.m). The fruit is produced accordingly (sammadeva).

They operate together with kusala cetanaa or akusala cetanaa so that the result is produced accordingly.

This is the meaning of, 'they form', abhisa"nkharonti, the Tiika states.

Sa"nkaroti 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 sa"nkhaarakkhandha. It is said, 'they form the formed'; the plural is used here: abhisa"nkharonti. Cetanaa, volition or intention, is the principal of this khandha. Kamma is actually cetanaa 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. Cetanaa is accompanied by other cetasikas when it motivates a good deed or a bad deed and these perform each their own function.

Tiika 131. Raasikara.nalakkha.nanti sampi.n.danalakkha.na.m, tato sa"nkhaaraa aayuuhanarasaa vuccanti. Cetanaapadhaanataaya hi sa"nkhaarakkhandhadhammaa eva.m vuttaa. Tenevaaha ìki.m pana tanti sa"nkhaaraayevaaîti-aadi. Tattha sa"nkhatamabhisa"nkharontiiti yathaa attano phala.m sa"nkhata.m sammadeva nipphanna.m hoti, eva.m abhisa"nkharontiiti attho.

Vis. 132:

132. They have the characteristic of forming. Their function is to accumulate. They are manifested as intervening [58].

N: vipphaara, rendered by the translator as interest or intervening.

The Tiika explains here the meaning as follows: the manifestation is being with an occupation (sabyaapaara: sa is with, vyaaparaa is occupation).

As we have seen, the Tiika 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 vipaakacitta 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 naamakkhandhas arise and fall away together. They condition each other by way of conascent-condition and also by mutuality-condition. When viññāa.nakkhandha, citta, arises, also feeling, saññāa and sa”nkhaarakkhandha 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 cetanaa is the principal.

Text Vis: And according to kind they are threefold, namely, (I) profitable, (II) unprofitable, and (III) 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 avyaakata which includes vipaaka and kiriya. Thus, they can be of four jaatis. This reminds us that the khandhas are different all the time. It depends on the appropriate conditions of which jaati 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 (cetanaa) 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 Vibha"nga quotes the statement that 'formations (sa"nkhaara) are what construct (abhisa"nkharonti) the conditioned (sa"nkhata), 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 sankhaarakkhandha. Cetanaa 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 sankhaarakkhandha. 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): yasmi.m 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 pañña 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 pañña.>

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 sankhaarakkhandha 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 pañña 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.

Tiika 132: Vipphaarapaccupa.t.thaanaati ettha vipphaaro naama vipphaaravantataa, tasmaa sabyaapaarapaccupa.t.thaanaati attho.

Vis. 133:

133. tattha kaamaavacarapa.thamakusalavi~n~naa.nasampayutta taava niyataa saruupena aagataa sattaviisati, yevaapanakaa cattaaro, aniyataa pa~ncaati chatti.msa. tattha phasso, cetanaa, vitakko, vicaaro, piiti, viiriya.m, jivita.m, samaadhi, saddhaa, sati, hirii, ottappa.m, alobho, adoso, amoho, kaayapassaddhi, cittapassaddhi, kaayalahutaa, cittalahutaa, kaayamudutaa, cittamudutaa, kaayakamma~n~nataa, cittakamma~n~nataa, kaayapaagu~n~nataa, cittapaagu~n~nataa, kaayujukataa, cittujukataati ime saruupena aagataa sattaviisati (dha0 sa0 1; dha0 sa0 a.t.tha0 1 yevaapanakava.n.nanaa). chando, adhimokkho, manasikaaro, tatramajjhataati ime yevaapanakaa cattaaro (dha0 sa0 a.t.tha0 1 yevaapanakava.n.nanaa). karu.naa, muditaa, kaayaduccaritavirati, vaciiduccaritavirati, micchaajjivaviratiiti ime aniyataa pa~nca. ete hi kadaaci uppajjanti, uppajjamaanaapi ca na ekato uppajjanti.

CETASIKAS OF SANKHAARAKKHANDHA 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 mahaa-kusala citta is associated with pañña, accompanied by happy feeling and unprompted.

The Vis. text now enumerates the thirty-six cetasikas included in sankhaarakkhandha, the khandha of formations, that may associate with this type of citta. Thus, it does not mention here feeling and sañña 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. Yevaapanaka (ye-vaa-pana-ka) is commentarial shorthand derived from the Dhammasangani phrase (ye-vaa-pana- tasmi"m samaye a~n~ne pi atti pa.ticca-samuppannaa aruupino dhammaa'--'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 (manasikaara), 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 sa"nkhaarakkhandha that accompany the first type of mahaa-kusala citta that is associated with pañña. 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 mahaa-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 Tiika states: that have been handed down in the text just as such (paa.liyaa saruupeneva aagataa).

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, (ii) volition, (iii) applied thought, (iv) sustained thought, (v) happiness (interest), (vi) energy, (vii) life, (viii) concentration, (ix) faith, (x) mindfulness, (xi) conscience, (xii) shame, (xiii) non-greed, (xiv) non-hate, (xv) non-delusion, (xvi) tranquility of the [mental] body, (xvii) tranquility of consciousness, (xviii) 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, (xxvii) rectitude of consciousness.

The four 'or-whatever-states' are these:

(xxviii) zeal (desire), (xxix) resolution, (xxx) attention (bringing to mind), (xxxi) 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 Tiika 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 mahaa-kusala citta associated with pañña, and each of them performs its own task. All of them are necessary so that mahaa-kusala citta with pañña 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 consent-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.

Tiika 133:

Tasmi.m tasmi.m citte uppanne niyamena uppajjanato niyataa. Saruupena aagataati eva.m pi.t.thivattake akatvaa paa.liyaa saruupeneva aagataa. Kadaacideva uppajjanato na niyataati aniyataa. Yadi pi aniyataa ekajjha.m na uppajjanti, tasmi.m pana citte uppajjanadhammataaya icchatti.msaañti vutta.m. Tenaaha uppajjamaanaapi ca na ekato uppajjantiñti.

Hi Larry,

Excellent remarks, I am glad you mention these things.

op 26-01-2005 03:01 schreef LBIDD@webtv.net op LBIDD@webtv.net:

> 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, vipassanaa, paggaaha (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, sañña, 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 (sankhaarakkhandha) is represented by two of its most typical general factors [N:universals] : sense impression (F1) and volition (F 4). > Thus, phassa and cetanaa. 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 sa.nkhaarakkhandha, 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 Tiika: ' "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 pisaaca (goblin)' (Pm. 484-85).

N: With these similes the Tiika illustrates that there is phassa without adherence, without there being the physical contact between two things. It is mental contact, aruupa-dhamma as the Tiika 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 naama-dhamma phassa touches in a way different from a rupa that impinges on a sense organ.

Note 61 from the Tiika.(For 'non-adherent' see par. 46.)

' "On any one side" means not sticking (asa'msilissamaana). 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 Tiika 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 ruupa on another ruupa, 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 Tiika 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 Tiika: <Because contact arises by means of suitable attention or 'adverting'[aavajjana] and

through some faculty [indriya] (i.e., eye, etc), and immediately in the object that has been prepared [N: abhisa"nkhata, 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.ii,99) because it is the habitat [62] of feeling.

Note 62. Adhi.t.thaana--'habitat' (or site or location or foundation).

N: The Vis. and also the Tiika refer to the text in the Kindred Sayings II, 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 mahaa-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 (dhammaarama.na) 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 ruupa, 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 anatta.

134. tattha phusatiiti phasso. svaaya.m phusanalakkha.no.
sa"ngaha.t.tanaraso, sannipaatapaccupa.t.thaano,
aapaathagatavisayapada.t.thaano. aya~nhi aruupadhammopi samaano
aaramma.ne phusanaakaareneva pavattati. ekadesena ca analliyamaanopi
ruupa.m viya cakkhu, saddo viya ca sota.m citta.m aaramma.na~nca
sa"ngaha.t.teti, tikasannipaataasa"nkhaatassa attano kaara.nassa vasena
paveditattaa sannipaatapaccupa.t.thaano. tajaasamannaahaarena ceva
indriyena ca parikkhate visaye anantaraayeneva uppajjanato
aapaathagatavisayapada.t.thaanoti vuccati. vedanaadhi.t.thaanabhaavato
pana niccammagaavii (sa.m0 ni0 1.2.63) viya da.t.thabbo.

Vis. 135:

135. (ii) It wills (cetayati), thus it is 'volition' (cetanaa); 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 (cetanaa) 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 Tiika explains, <The nature of willing, the nature of occupation or activity. (vyaaparaabhaavo). >

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 Tiika explains that it arranges (vicaara.na.m, sa.mvidhaana.m) 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 Tiika 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 Tiika 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 Tiika explains that here this word is not used in connection with viriya 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 sankhaarakkhandha and it cannot arise without the other three naama-khandhas, citta, feeling, sañña and the accompanying cetasikas of sankhaarakkhandha.

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 jaatis: kusala, akusala, vipaaka 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 sankhaarakkhandha. Cetanaa 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 mahaa-kusala citta of the sensesphere: <At a time (yasmi.m samaye) when mahaa-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.

cetayatiiti cetanaa. abhisandahatiiti attho. saa cetanaabhaavalakkha.naa,
aayuuhanarasaa, sa.mvidahanapaccupa.t.thaanaa
sakiccaparakiccasaadhikaa je.t.thasissamahaava.d.dhakiiadayo viya.
accaayikakammaanussara.naadiisu ca panaaya.m sampayuttaana.m
ussahanabhaavena pavattamaanaa paaka.taa hoti.

Tiika:

460. Abhisandahati pabandhati pavatteti. Cetanaabhaavo
byaapaarabhaavo. Aayuuhana.m cetayana.m iiriyana.m. Sa.mvidahana.m
vicaara.na.m. Aayuuhanarasaaya cetanaaya pavattamaanaaya sabbepi
sampayuttadhammaa yathaasaka.m kiccappasutaa hontiiti saa
sakiccaparakiccasaadhikaa vuttaa. Je.t.thasisso pare sajjhaayane
uyyojento sayampi sajjhaayati. Mahaava.d.dhakimhi va.d.dhakikamma.m
kaatumaaraddhe itarepi karontiyeva. Ussaahanabhaavenaati
aadarakara.nabhaavena. Saa hi saya.m aadarabhuutaa
sampayuttadhamme aadarayatiiti. Aayuuhanavasena ussaahana.m
da.t.thabba.m, na viiriyussaahavasena.

Vis. XIV, 136. (iii)-(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. vitakkavicaarapiitiisu ya.m vattabba.m siyaa, ta.m sabba.m
pathaviikasi.naniddese pa.thamajjhaanava.n.nanaaya.m (visuddhi0 1.71)
vuttameva.

N: Applied thinking (vitakka), sustained thinking (vicaara) and rapture (piiti,
here translated as happiness), are cetasikas that do not accompany every
citta, such as the universals (sabbacitta-saadhaaranaa). They are among
the cetasikas called the particulars (paki.n.naka). However, they
accompany cittas of the four jaatis, of kusala, akusala, vipaaka and kiriya.

The Visuddhimagga (Ch IV, 88-98) has already dealt with these cetasikas
in the context of the development of the jhaana-factors. They are among
the jhaana-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 sa”nkhaarakkhandha that accompany the
first type of mahaa-kusala citta of the sense-sphere which is associated
with pañña 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 vicaara as follows:

...Sustained thinking (vicara.na) is sustained thought (vicaara); continued sustenance (anusañcara.na), 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 vicaara 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 vicaara 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 mahaa-kusala citta arises it needs vitakka and vicaara for the experience of its object. Vitakka is a factor of the eightfold Path and it is in that case called, right thinking, sammaa-sa"nkappa. When insight is developed, vitakka touches the naama or ruupa 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. Pañña and right thinking, sammaa-sa"nkappa, are the wisdom of the eightfold Path. Understanding of nama and rupa cannot develop without right thinking.

The Visuddhimagga (IV, 94) defines piiti, rapture, as follows;

...It refreshes (pii.nayati, gladdens, satisfies), thus it is happiness (piiti). It has the characteristic of satisfaction (sampiyaayana). 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 kaamavaacara cittas, piiti 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 piiti. In the foregoing definition the Visuddhimagga referred to pervading rapture, which is of the highest degree and this is a jhaana-factor.

In the case of cittas of the sense-sphere piiti also arises with akusala cittas, namely the lobha-muulacittas that are accompanied by pleasant feeling.

In this context, where the Visuddhimagga deals with the khandha of formations, it refers to piiti 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 <Atthasaalinii> (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 paññāa that is accompanied by pleasant feeling and enthusiasm (piiti).

When someone who performs daana has an excellent gift to be given and a receiver is present, there are conditions for happy feeling and enthusiasm. The Tiika to Vis. 84, explains as conditions for happy feeling accompanying kusala citta with paññāa: < 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 satipa.t.thaana. Among these are sati, investigation of dhamma, which is paññāa, and also rapture. We read in the Expositor (I p. 100): <Eleven states also conduce to the production of zest (or rapture, piiti) 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 satipa.t.thaana 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 (viraa). Its characteristic is marshalling (driving).

N: The Tiika 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 Tiika 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.

Tiika: 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 Tiika explains that it is: 'a dhamma opposed to collapse'
(sa.msiidanapa.tipakkho 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.ii,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 (sa.mvega) 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 Tiika refers to the eight bases of energy for wholesome action as explained in the Gradual Sayings, Book of the Eights, Ch VIII, '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 Tiika adds that these are the eight bases for the inception of energy (viiriyaarambhavatthuuni), conditioned by these suitable contemplations.

Remarks: The Tiika 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. viirabhaavo viiriya.m. ta.m ussahanalakkha.na.m, sahajaataana.m upatthambhanarasa.m, asa.msiidanabhaavapaccupa.t.thaana.m. ``sa.mviggo yoniso padahatii"ti (a0 ni0 1.4.113) vacanato sa.mvegapada.t.thaana.m, viiriyaarambhavattupada.t.thaana.m vaa, sammaa aaraddha.m sabbasampattiina.m muula.m hotiiti da.t.thabba.m.

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Tiika:

461. Viirabhaavoti yena viiro naama hoti, so dhammoti attho. Vidhinaa iiretabba.m pavattetabbanti vaa viiriya.m, ussaaho, ta.mta.mkiccasamaarambho, parakkamo vaa. Upatthambhana.m sampayuttadhammaana.m kosajjapakkhe patitu.m adatvaa dhaara.na.m anubalappadaana.m, sampagga.nhana.m vaa. Sa.msiidanapa.tipakkho dhammo asa.msiidana.m, na sa.msiidanaabhaavamattanti asa.msiidanabhaavena paccupati.t.thatiiti vutta.m ìasa.msiidanabhaavapaccupa.t.thaananti. Sa.mvegapada.t.thaananti a.t.thasa.mvegapubbikaaya (a. ni. a.t.tha. 1.1.418) kusalakiriyaaya viiriyaarambhavattupada.t.thaana.m. ìMaggo gantabbo hoti, maggo gato, kamma.m kaatabba.m, kamma.m kata.m, appamattako aabaadho uppanno, gilaanaa vu.t.thito hoti, aciravu.t.thito gela~n~naa, gaama.m vaa nigama.m vaa pi.n.daaya vicaranto na labhati luukhassa vaa pa.niitassa vaa bhojanassa yaavadattha.m paaripuuri.m, labhatiÖpeÖ paaripuuriñti eva.m vuttaani etaani anuruupapaccavekkha.naasahitaani a.t.tha viiriyaarambhavattuuni, ta.mmuulakaani vaa paccavekkha.naani.

Vitality

Jívitindriya 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 jívitindriya has to fall away together with the citta and the accompanying cetasikas.

Vis. 138:

138. (vii) 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' (jivanti), this pertains to the accompanying dhammas who live because of life faculty.

The Tiika explains that the task of life or sustenance, jivita.m, is the maintenance (anupaalana) 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, jivitindriya cetasika '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 (aruupadhamma). This is the only difference here.

N: Here, in this context, the Visuddhimagga deals with the cetasika jivitindriya that accompanies each citta. Citta cannot function without this cetasika, it is a 'universal'.

For its characteristic etc. the Vis. refers to ruupa jivitindriya that is present in each group of ruupa produced by kamma. It occurs only in a living body.

We read in Vis. XIV, 59 about ruupa jivitindriya:

<The life faculty has the characteristic of maintaining conascent 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 cetasika jīvitindriya has the characteristic of maintaining conascent naama dhammas, citta and the other accompanying cetasikas. Its function is to make them occur. It is manifested in the establishing of their presence. Its proximate cause is the accompanying naama 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 jīvita.m, life. Several naamas and rupas 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 II, 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. jiiivanti tena, saya.m vaa jiiivati, jiiivanamattameva vaa tanti jiiivita.m. lakkha.naadiini panassa ruupajiiivite vuttanayeneva veditabbaani. ta~nhi ruupadhammaana.m jiiivita.m, ida.m aruupadhammaananti idamevettha naanaakara.na.m.

Tiika:

462. Attanaa anupaaletabbaana.m sahajaatadhammaana.m anupaalana.m
jiiivitassa byaapaaro, ta~nca nesa.m jiiivananti ta.m tassa
kaara.nabhaava.m purakkhatvaa vutta.m ijiivanti tenaaîti. Tampi cassa
atthato jiiivanamevaati aaha ijiivanamattameva vaa tanîti.

Vis. 139:

Intro: The term samaadhi, concentration, denotes a cetasika that is also called ekkagataa cetasika, one-pointedness. This cetasika accompanies each citta, it is one of the universals. Thus, it accompanies kusala citta, akusala citta, vipaakacitta and kiriyacitta. Each citta experiences only one object and ekkagataa cetasika or samaadhi 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 samaadhi or ekkagataa cetasika that focusses on that object.

Samaadhi has different qualities according as it accompanies different cittas. When it accompanies akusala citta it is called wrong concentration, micchaa-samaadhi, and when it accompanies kusala citta it is called right concentration, sammaa-samaadhi. In this context of the Visuddhimagga, sammaa-samaadhi accompanying kusala citta with pañña is dealt with. Right concentration is one of the jhaana-factors developed in samatha in order to suppress the hindrances. Right concentration of vipassanaa is one of the factors of the eightfold Path that focusses on the object of vipassanaa.

Text Vis. 139:

It puts (aadhiyati) consciousness evenly (sama"m) on the object, or it puts it rightly (sammaa) on it, or it is just the mere collecting (samaadhaana) of the mind, thus it is concentration (samaadhi). Its characteristic is non-wandering, or its characteristic is non-distraction.

N: The Tiika explains that non-wandering (avisaara) 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 samaadhi 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 Tiika 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 samaadhi accompanying mahaa-kusala citta with pañña.

Text Vis.: Usually its proximate cause is bliss.

The Tiika adds to 'usually', 'most of the time'. It states: 'But concentration (samaadhi) can also be without happy feeling.'

Bliss is the translation of sukha, happy feeling. When jhaana is developed, sukha is one of the jhaanafactors, 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 ruupa-jhaana (the fifth stage of the fivefold system). At that stage sukha is no longer needed as proximate cause for concentration and the jhaanacitta 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 samaadhi: <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 samaadhi 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 (saddhaa), energy (viriya), mindfulness (sati), concentration (samaadhi) and pañña 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 jhaana-factor that is supported by the other jhaana-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 jhaana-factors cannot perform their functions of suppressing the hindrances.

Right concentration as path-factor performs its function in vipassanaa. Sammaa-samaadhi focusses on the object of vipassanaa 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 conascent with it.

There are many types of concentration and many levels of it. We can be easily deluded and take for sammaa-samaadhi what is miccha-samaadhi. We are inclined to take samaadhi 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 conascent cetikas. When it is conascent with lobha it is wrong concentration.

139. aaramma.ne citta.m sama.m aadhiyati, sammaa vaa aadhiyati, samaadhaanamattameva vaa eta.m cittassaati samaadhi. so avisaaralakkha.no, avikkhepalakkha.no vaa, sahajaataana.m sampi.n.danaraso nhaaniyacu.n.naana.m udaka.m viya, upasamapaccupa.t.thaano, visesato sukhapada.t.thaano, nivaate diipacciina.m .thiti viya cetaso .thitiiti da.t.thabbo.

Tiika 139:

463. Aadhiyatiiti .thapeti.

As to the expression it places (the citta evenly on the object), this means: it places (.thapeti).

Avisaaro attano eva avisara.nasabhaavo.

Non-wandering means that by itself it just has the nature of non-wandering (avisara.nasabhaavo).

Avikkhepo sampayuttaana.m dhammaana.m avikkhittataa.

It is non-distraction, because it causes the accompanying dhammas to be undisturbed.

Yena sampayutta avikkhittaa honti, so dhammo avikkhepoti.

By which the accompanying dhammas are non-distracted, that dhamma is non-distracted.

Avuupasamalakkha.nassa vikkhepassa pa.tipakkhataaya cittassa

upasamanaakaarena paccupati.t.thatiiti upasamapaccupa.t.thaano.

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 samaadhiiti.

But concentration (samaadhi) can also be without happy feeling.

Diipaccinidassanena santaana.thitibhaava.m samaadhissa dasseti.

He shows the steadiness of concentration in illustrating it by means of a lamp's flame.

Vis. 140

Intro.

Saddhaa, confidence or faith, is a sobhana cetasika arising with each sobhana citta. It is confidence in the benefit of kusala. Without saddhaa one cannot apply oneself to daana, siila or bhaavanaa.

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 (saddhaa).

N: The Tiika explains that the accompanying dhammas are conditioned by the predominant influence of confidence. When there is such condition it is said in conventional language (vohaaro) 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 Tiika adds that it is confidence in an object worthy of confidence ((saddheyvatthuno). 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 bhaavanaa.> 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 Tiika explains that entering into (pakkhandana.m) 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 Tiika 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 (pasaadana).

In Pali the term pasaada that is used here means both clearness and confidence.

Text Vis.: or it is manifested as decision.

N: The Tiika explains lack of confidence that is akusala as faithlessness when there are occasions for confidence, and as wrong decision (micchaadhimutti). Whereas the opposite of faithlessness is decision, resolution that is pure. The Tiika states that this is not the same as adhimokkha, determination, that is among the 'what-so-ers' 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-ers can arise with cittas of the four jaatis.

As we have seen, the what-so-ers are: zeal (desire), resolution, attention (bringing to mind), specific neutrality.

Vis. text: Its proximate cause is something to have faith in.

N: The Tiika 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 vipaaka 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 Tiika: 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 sotaapanna 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, nibbaana; as the Tiika 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 satipa.t.thaana grows.

140. saddahanti etaaya, saya.m vaa saddahati, saddahanamattameva vaa esaati saddhaa. saa saddahanalakkha.naa, okappanalakkha.naa vaa, pasaadanarasaa udakappasaadakama.ni viya, pakkhandanarasaa vaa oghuttara.no viya. akaalussiyapaccupa.t.thaanaa, adhimuttipaccupa.t.thaanaa vaa, saddheyavattupada.t.thaanaa, saddhammassavanaadisotaapattiya"nga- (dii0 ni0 3.311; sa.m0 ni0 3.5.1001) pada.t.thaanaa vaa, hatthavittabiijaani viya da.t.thabbaa.

Tiika:

464. Saddahanti etaayaati saddahanakiriyaaya pavattamaanaana.m dhammaana.m tattha aadhipaccabhaavena saddhaaya paccayata.m dasseti. Tassaa hi dhammaana.m tathaapaccayabhaave sati puggalo saddahatiiti vohaaro hoti. Saddahana.m saddheyavattuno pattiyaayana.m, ta.m lakkha.na.m etissaati saddahanalakkha.naa. Okappanalakkha.naati anupavisitvaa evametanti kappanalakkha.naa. Kaalussiyamala.m vidhametvaa sampayuttaana.m, puggalasseva vaa pasaadana.m anaavilabhaavakara.na.m raso etissaati pasaadanarasaa. Pakkhandana.m adhimuccanavasena aaramma.nassa anupavisana.m. Akaalusabhaavo akaalussiya.m, anaavilabhaavoti attho. Pasaadaniya.t.thaanesu pasaadavipariita.m akusala.m assaddhiya.m, micchaadhimutti ca, tappaccaniikova pasaadabhuuto vatthugato nicchayo adhimutti, na yevaapanakaadhimokkho. Ratanattaya.m, kamma.m, kammaphala~nca saddheyavattthu. Sappurisasa.msevanasaddhammasavanayonisomanasikaaradhammaanud hammappa.tipattiyo sotaapattiya"ngaani. Kusaladhammaana.m aadaane hattha.m viya, sabbasampattisampadaane vitta.m viya, amatakasiphalapalane biija.m viya da.t.thabbaa.

141. saranti taaya, saya.m vaa sarati sara.namattameva vaa esaati sati.
saa apilaapanalakkha.naa, asamosarasaa, aarakkhapaccupa.t.thaanaa,
visayaabhimukhabhaavapaccupa.t.thaanaa vaa,
thirasa~n~naapada.t.thaanaa, kaayaadisatipa.t.thaanapada.t.thaanaa vaa.
aamma.ne da.lhapati.t.thitattaa pana esikaa viya,
cakkhudvaaraadirakkha.nato dovaariko viya ca da.t.thabbaa.

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 sara.na, remembering, but this cetasika is different from sañña, 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 (sara.na), 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 saddhaa: by means of it they have faith. The Tiika explains that the accompanying dhammas are conditioned by the predominant influence of sati. When there is such condition it is said in conventional language (vohaaro) 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 Tiika). 'Apilaapana' ("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 daana, siila or bhaavanaa, sati is non-forgetful, it does not let such an opportunity pass.

Sati prevents us from committing evil deeds. Siila 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 bhaavanaa. Bhaavanaa includes samatha and vipassanaa. Sati is non-forgetful of the meditation subject of samatha and non-forgetful of the object of vipassanaa: a naama or ruupa appearing at the present moment.

Text Vis. : It is manifested as guarding,

N: The Tiika refers to Gradual Sayings, Book of the Tens, X, 20: “By guarding mindfulness he is composed of mind” (“Sataarakkhena cetasaati”). 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 Tiika 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 daana, siila or bhaavanaa.

Text Vis.: Its proximate cause is strong perception (thirasañña).

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 naama or ruupa 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 naamas and ruupas 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 naama and ruupa occurring in daily life are the objects of mindfulness. We are reminded to be aware of naama and ruupa 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 ruupa appearing through the eyedoor, 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 II< 147):

<... It exercises government (over associated states) in the characteristic of presenting or illuminating the object- this is the faculty of mindfulness.>

As the Tiika 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 (pañña) 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.

Tiika: 465. Saranti taayaati sara.nakiriyaaya pavattamaanaana.m
dhammaana.m tattha aadhipaccabhaavena satiyaa paccayata.m dasseti.
Tassaa hi dhammaana.m tathaapaccayabhaave sati ta.msama"ngipuggalo
saratiiti vohaaro hoti. Udale alaabu viya pilavitvaa gantu.m adatvaa
paasaa.nassa viya niccalassa aaramma.nassa .thapana.m sara.na.m
asammu.t.thataakara.na.m apilaapana.m. Sammosapaccaniika.m kicca.m
asammoso, na sammosaabhaavamatta.m. iSataarakkhena cetasaati (a.
ni. 10.20) vacanato aarakkhapaccupa.t.thaanaa. A~n~nato aagantvaa
cittavisaye abhimukho bhavati etaayaati visayaabhimukhabhaavo, sati.
Satiyaa vatthubhuutaa kaayaadayova kaayaadisatipa.t.thaanaani, sati eva
vaa purimaa pacchimaaya pada.t.thaana.m.

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

142. kaayaduccaritaadihi hiriyatiiti hirii. lajjaayeta.m adhivacana.m.
tehiyeva ottappatiiti ottappa.m. paapato ubbegasseta.m adhivacana.m.
tattha paapato jigucchanalakkha.naa hirii. uttaasanalakkha.na.m
ottappa.m. lajjaakaarena paapaana.m akara.narasaa hirii. uttaasaakaarena
ottappa.m. vuttappakaareneva ca paapato sa"nkocanapaccupa.t.thaanaa
etaa, attagaaravaparagaaravapada.t.thaanaa. attaana.m garu.m katvaa
hiriyaa paapa.m jahaati kulavadhuu viya. para.m garu.m katvaa ottappena
paapa.m jahaati vesiyaa viya. ime ca pana dve dhammaa lokapaalakaati
(a0 ni0 1.2.9) da.t.thabbaa.

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 (lajjaa), the Tiika 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 Tiika adds that it sees evil as dung. According to the Tiika (Vis. XIV, XXXVII), ahirika, shamelessness, is like a pig that does not abhor dung. Ottappa has dread, and the Tiika adds that it sees evil as heat. It sees the danger of burning oneself. According to the Tiika (Vis. XIV, XXXVIII), 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 Tiika 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 Tiika emphasizes that they are not dissociated from each other. Also hiri sees the danger of evil.

The Tiika 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 (III, 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, saddhaa, sati, hiri and ottappa, and many other sobhana cetasikas. These are all needed to support the citta with right understanding.

Tiika:

Kaayaduccaritaadihiiti hetumhi kara.navacana.m. Hiriyatiiti lajjaakaarena jigucchati. Tehiyevaati kaayaduccaritaadihiyeva. Ottappatiiti ubbijjati. Hirii paapadhamme guutha.m viya passantii jigucchatiiti aaha ipaapato jigucchanalakkha.naa hiriiti. Ottappa.m te u.nha.m viya passanta.m tato uttasatiiti vutta.m iuttaasalakkha.na.m ottappaniti. Vuttappakaarenaati lajjaakaarena, uttaasaakaarena ca. Attagaaravapada.t.thaanaa hirii ajjhattasamu.t.thaanataaya, attaadhipatitaaya ca.

Paragaaravapada.t.thaana.m ottappa.m bahiddhaasamu.t.thaanataaya, lokaadhipatitaaya ca. Tamevattha.m paaka.tatara.m kaatu.m iattaana.m hiiiti-aadi vutta.m. Ajjhattasamu.t.thaanaaditaa ca hiri-ottappaana.m tattha tattha paaka.tabhaavena vuttaa, na panetesa.m kadaaci a~n~nama~n~navippayogaa. Na hi lajjana.m nibbhaya.m, paapabhaya.m

vaa alajjana.m atthiiti. Lokapaalakaati ettha ìdveme, bhikkhave, sukkaa dhammaa loka.m paalentiîti (a. ni. 2.9; itivu. 42) suttapada.m attaadhipati, lokaadhipatibhaave ca ìso attaana.myeva adhipati.m karitvaa, so loka.myeva adhipati.m karitvaaîti (a. ni. 3.40) ca suttapadaani aaharivaa vattabbaani.

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143. na lubbhanti tena, saya.m vaa na lubbhati, alubbhanamattameva vaa tanti alobho. adosaamohesupi eseva nayo. tesu alobho aaramma.ne cittassa agedhalakkha.no, alaggabhaavalakkha.no vaa kamaladale jalabindu viya. apariggaharaso muttabhikkhu viya, analliinabhaavapaccupa.t.thaano asucimhi patitapuriso viya.

adoso aca.n.dikkalakkha.no, avirodhalakkha.no vaa anukuulamitto viya, aaghaatavinayaraso, pari.laahavinayaraso vaa candana.m viya, sommabhaavapaccupa.t.thaano pu.n.nacando viya.

amoho yathaasabhaavapa.tivedhalakkha.no, akkhalitapa.tivedhalakkha.no vaa kusalissaasakhittausupa.tivedho viya, visayobhaasanaraso padiipo viya. asammohapaccupa.t.thaano ara~n~nagatasudesako viya. tayopi cete sabbakusalaana.m muulabhuutaati da.t.thabbaa.

Tiika:

467. Yasmaa lobhapa.tipakkho alobhoti ye dhammaa tena sampayutta, ta.msama"ngino vaa sattaa tena na lubbhanti, saya.m kadaacipi na lubbhateva, atthato vaa alubbhanaakaaro eva ca hoti, tasmaa vutta.m ìna lubbhantiîti-aadi. Eseva nayoti ìna dussanti tenaaîti-aadinaa kaarakattayayojana.m atidisati. Agedho agijjhana.m anabhika"nkhana.m. Alaggabhaavo anaasattataa. Apariggaho kassaci vatthuno mamattavasena asa"ngaho. Analliino bhaavo adhippaayo etassaati analliinabhaavo. Eva~nhi upamaaya sameti.

468. Ca.n.dikassa bhaavo ca.n.dikka.m, kopo. Tappa.tipakkho
aca.n.dikka.m, abyaapaado. Avirodho aviggaho. Anukuulamitto anuvattako.
Vinayarasoti vinayanaraso. Sommabhaavo mejjanavasena hilaadaniiyataa.
469. Dhammaana.m yo yo sabhaavo yathaasabhaavo, tassa tassa
pa.tivijjhana.m yathaasabhaavapa.tivedho. Akkhalita.m avirajjhivaa
pa.tivedho akkhalitapa.tivedho. Visayassa obhaasana.m
tappa.ticchaadakasammohandhakaaravidhamana.m visayobhaasana.m.
Katthacipi visaye asammuyhanaakaareneva paccupati.t.thati,
sammohapa.tipakkhataaya vaa tadabhaava.m paccupa.t.thapetiiti
asammohapaccupa.t.thaano.

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 pañña. 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 mahaakusala citta, mahaakusala citta accompanied by pañña.

No matter whether we perform daana or siila, the kusala citta has to be accompanied by alobha and adosa and it may be accompanied by amoha as well. For bhaavanaa, mental development, which includes samatha and vipassanaa, amoha is indispensable.

Text Vis.: 143. (xiii)-(xv) By its means they are not greedy (na lubbanti), or it itself is not greedy, or it is just the mere not being greedy (alubbhana), thus it is 'non-greed (alobha).

N: The Tiika 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 Tiika 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 Tiika 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 satipa.t.thaana 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 daana, siila and bhaavana 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 vipassanaa leads to detachment from all objects. Through vipassanaa 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 Tiika adds to savagery (ca.n.dika), 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 Tiika 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, mettaa. 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 mettaa and compassion for others.

Adosa assists daana, siila and bhaavanaa. 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 vipassanaa. If we are annoyed about lack of progress this will counteract mental development.

As we read in the Tiika with regard to agreeableness: 'it is assured of gladness due to affection (mejjana).' When we abstain from speaking harsh words, we have mettaa. We should remember that kusala siila 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: yatthaasabhavo: according to their own (distinct) nature.

The Tiika explains that amoha (or pañña) 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.

Tiika: 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 Tiika 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 anatta. 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-di.t.thi, 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 nibbaana.

As we read in the Visuddhimagga and Tiika, delusion conceals the true nature of dhammas, but pañña illuminates it. When wrong view, di.t.thi 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 satipa.t.thaana, 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 pañña 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 (kaaya 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 daana, siila or bhaavana. 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, kaaya-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)-(xvii) 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 Tiika explains that tranquilizing (passambhana.m) means the calming of anxiety. It states that the term body, kaayo, denotes a group, and it refers to the Dhammasangani which mentions the tranquillity of the khandhas of feeling, remembrance (sañña) and the formations. With reference to these three khandhas that include the cetasikas, the word body, kaayo, 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 Tiika refers here to anger or impetuosity (saarambho). 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-muulacitta 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: Kaaya passadhi, calm of body, has the function of calming cetasikas, and citta passadhi has the function of calming citta.

The Tiika 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 Tiika 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 daana 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 siila, one is not disturbed by remorse, there is calm. In samatha calm is developed to a high degree so that jhana 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 naama and ruupa, 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. kaayassa passambhana.m kaayapassaddhi. cittassa passambhana.m
cittapassaddhi. kaayoti cettha vedanaadayo tayo khandhaa. ubhopi
panetaa ekato katvaa kaayacittadarathavuupasamalakkha.naa
kaayacittapassaddhiyo, kaayacittadarathanimaddanarasaa,
kaayacittaana.m aparipphandanasiiitibhaavapaccupa.t.thaanaa,
kaayacittapada.t.thaanaa. kaayacittaana.m
avuupasamakarauddhaccaadikilesapa.tipakkhabhuutaati da.t.thabbaa.

Tiika:

Passambhana.m darathavuupasamo. Kaayasaddo samuuhavaacii, so ca
kho vedanaadikkhandhattayavasenaati aaha ikaayoti cettha vedanaadayo
tayo khandhaaîti. Tenevaaha itattha katamaa tasmi.m samaye
kaayapassaddhi hoti? Yaa tasmi.m samaye vedanaakkhandhassaaîti-aadi
(dha. sa. 40). Daratho saarambho, domanassapaccayaana.m
uddhaccaadhikaana.m kilesaana.m, tathaapavattaana.m vaa catunna.m
khandhaana.m eta.m adhivacana.m. Darathanimmaddanena
pari.laahapariipphandavirahito siitibhaavo aparipphandasiitibhaavo.
Uddhaccappadhaanaa kilesaa uddhaccaadikilesaa, uddhacca.m vaa
aadi.m katvaa sabbakilese sa"nga.nhaati. Sesesupi eseve nayo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 145

Text Vis.:145. (xviii)-(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 Tiika explains heaviness as slowness or sluggishness. It states that
this designates sloth and torpor or the four naamakkhandhas that occur in
that way.

Text Vis.: They are manifested as nonsluggishness of the [mental] body
and of consciousness.

Tiika: 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 (lahutaa) 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 bhaavanaa. Mental lightness supports the kusala citta in the development of insight. It supports citta to be alert and non-forgetful of naama and ruupa that appear.

145. kaayassa lahubhaavo kaayalahutaa. cittassa lahubhaavo cittalahutaa. taa kaayacittagarubhaavavuupasamalakkha.naa, kaayacittagarubhaavanimaddanarasaa, kaayacittaana.m adandhataapaccupa.t.thaanaa, kaayacittapada.t.thaanaa. kaayacittaana.m garubhaavakarathinamidhaadikilesapa.tipakkhabhuutaati da.t.thabbaa.

Tiika:Garubhaavo dandhataa, thinamidhaadhikaana.m, tathaapavattaana.m vaa catunna.m khandhaana.m eta.m adhivacana.m. Dandhataaya pa.tipakkho adandhataa, na dandhataaya abhaavamatta.m.

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 Tiika states that hardness, thaddha, or rigidity, thambho, are terms for wrong view and conceit etc., or for the four naamakhandhas 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 Tiika 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 (appa.tighaata) 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. kaayassa mudubhaavo kaayamudutaa. cittassa mudubhaavo
cittamudutaa. taa kaayacittatthambhavuupasamalakkha.naa,
kaayacittathaddhabhaavanimaddanarasaa,
appa.tighaatapaccupa.t.thaanaa, kaayacittapada.t.thaanaa.
kaayacittaana.m
thaddhabhaavakaradi.t.thimaanaadikilesapa.tipakkhabhuutaati
da.t.thabbaa.

Tiika; Thaddhabhaavo thambho, di.t.thimaanaadhikaana.m,
tappadhaanaana.m vaa catunna.m khandhaanameta.m naama.m.
Thaddhabhaavanimmaddanato eva katthaci aaramma.ne
appa.tihataakaarena paccupati.t.thanti, sampayuttaana.m vaa tattha
appa.tighaata.m paccupa.t.thaapentiiti appa.tighaatapaccupa.t.thaanaa.

"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, kammaññataa, 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 Tiika explains unwieldiness as non-application to daana, siila and other meritorious deeds. It refers to the defilements, beginning with sense desire (kaamacchanda). Or unwieldiness pertains to the four akusala naamakkhandhas 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 Tiika refers to sense desire etc., and this implies also the hindrance of ill-will (vyaapaada).

The Tiika 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 Tiika 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 saddhaa, 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 daana, siila and bhaavanaa. One can have confidence in the benefit of satipa.t.thaana 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. kaayassa kamma~n~nabhaavo kaayakamma~n~nataa. cittassa
kamma~n~nabhaavo cittakamma~n~nataa. taa
kaayacittaakamma~n~nabhaavavuupasamalakkha.naa,
kaayacittaakamma~n~nabhaavanimaddanarasaa, kaayacittaana.m
aaramma.nakara.nasampattipaccupa.t.thaanaa, kaayacittapada.t.thaanaa.
kaayacittaana.m

akamma~n~nabhaavakaraavasesaniivara.naadipa.tipakkhabhuutaa,
pasaadaniiyavatthuusu pasaadaavahaa, hitakiriyaasu
viniyogakkhamabhaavaavahaa suva.n.navisuddhi viyaati da.t.thabbaa.

Tiika:

Kammani saadhu kamma~n~na.m, na kamma~n~na.m akamma~n~na.m,
tassa bhaavo akamma~n~nabhaavo, daanasiilaadipu~n~nakiriyaaya.m
ayogyataa. Atthato kaamacchandaadisa.mkilesadhammaa, tappadhaanaa
vaa cattaaro akusalakkhandhaa. Kamma~n~nabhaaveneva
sampannaakaarena aaramma.nassa gaha.na.m
aaramma.nakara.nasampatti. Vuttaavasesaa kaamacchandaadayo,
tadeka.t.thaa ca sa.mkilesadhammaa avasesaniivara.naadayo.

Vinibandhanimmaddanena sukhappavattihetutaaya pasaadaniiyavatthuusu
pasaadaavahaa. Suva.n.navisuddhi viyaati yathaa suva.n.navisuddhi
apagatakaa.lakaa ala"nkaaravikativiniyogakkhamaa, evamayampi
sa.mkilesavigamena hitakiriyaaviniyogakkhamaa.

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 Tiika explains unhealthiness or sickliness 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 (niraadinava). 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 daana, siila and mental development. There may be lack of confidence when one does not see progress in the development of pañña, 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 pañña. As we have seen, also wieldiness (kammaññataa) 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 mahaa-kusala citta that is accompanied by pañña.

148. kaayassa paagu~n~nabhaavo kaayapaagu~n~nataa. cittassa paagu~n~nabhaavo cittapaagu~n~nataa. taa kaayacittaana.m agela~n~nabhaavalakkha.naa, kaayacittagela~n~nanimaddanarasaa, niraadiinavapaccupa.t.thaanaa, kaayacittapada.t.thaanaa. kaayacittaana.m gela~n~nakaraasaddhiyaadipa.tipakkhabhuutaati da.t.thabbaa.

Tiika:

Kaayacittaana.m gela~n~na.m, assaddhiyaadi, tadeka.t.thaa ca paapadhammaa. Gela~n~napa.tipakkho agela~n~na.m tabbhaavo lakkha.na.m etaasanti agela~n~nabhaavalakkha.naa.

Yathaavutttagela~n~nanimaddaneneva natthi etaasa.m aadiinavo doso, na vaa etaa aadiina.m kapa.na.m vanti pavattantiiti niraadiinavaa, tenaakaarena paccupati.t.thanti, ta.m vaa sampayuttesu paccupa.t.thapentiiti niraadiinavapaccupa.t.thaanaa.

Vis:

149. kaayassa ujukabhaavo kaayujukataa. cittassa ujukabhaavo
cittujukataa. taa kaayacittaajjavalakkha.naa,
kaayacittaku.tilabhaavanimaddanarasaa, ajimhataapaccupa.t.thaanaa,
kaayacittapada.t.thaanaa. kaayacittaana.m
ku.tilabhaavakaramaayaasaa.theyyaadipa.tipakkhabhuutaati da.t.thabbaa.

Text Vis. Ch XIV, 149: (xxvi)-(xxvii) 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 Tiika 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 Tiika explains that deceit (maaya) has the characteristic of concealing existing corruptions and that fraud (saa.theyya) has the characteristic of showing non-existing good qualities.

We read in the "Book of Analysis (Ch 17 §804): <Therein, what is deceit (maaya)? 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 (II, Ch 17, 2422): <Because of covering up existing faults it is deceit (maaya) like the conjuring (maaya) which is a deluding of the eye. The state of one who

deceives is maayaavitaa (“deception”). Having done evil, because of covering it up again beings persist (aasaranti) in transgression (aticca) because of that, is accaasaraa (“exaggeration”). It cheats (vañceti) because of showing [it] otherwise by body, speech and thought, is vañcanaa (“cheating”)...

2423: In the description of saatheyya (“fraudulence”), saa.tho (“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 naama and ruupa cannot be known as they are.

The Tiika 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 Tiika gives another reason why they are classified as twofold.

Note 65, taken from the Tiika:

'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.

Tiika:

Kaayasambandhii, cittasambandhii ca ujubhaavoti lakkhitabbataaya
kaayacitta-ajjavalakkha.naa. Kaayacittaana.m
na"ngalasiisacandako.tigomuttava"nkataasa"nkhaataana.m
ku.tilabhaavaana.m nimmaddanato
kaayacittaku.tilabhaavanimmaddanarasaa. Tato eva sabbathaapi
ajimhabhaavena paccupati.t.thanti, sampayuttaana.m vaa ajimhata.m
paccupa.t.thapentiiti ajimhataapaccupa.t.thaanaa.
iSantadosapa.ticchaadanalakkha.naa maayaa,
asantagu.nasambhaavanalakkha.na.m saa.theyyanîti eva.m vuttaa
tadaakaarappavattaa akusalaa khandhaa, tadeka.t.thaa ca
sa.mkilesadhammaa maayaasaa.theyyaadikaa. Ettha ca cittapassaddhi-
aadiihi cittameva passaddha.m, lahu, mudu, kamma~n~na.m, pagu.na.m,
uju ca hoti. Kaayapassaddhi-aadiihi pana ruupakaayopi. Tenevettha
bhagavataa dhammaana.m duvidhataa vuttaa, na sabbattha.

Text Vis. 150: (xxviii) 'Zeal' (desire) is a term for desire to act.

N: The Tiika states that chanda desires an object and that by the term
kaama chanda, sensuous clinging, also tanhaa 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 jaatis of kusala, akusala,
vipaaka and kiriya. In this context of the Visuddhimagga it arises with
mahaa-kusala citta accompanied by pañña.

The Tiika explains that it also denotes zeal of energy or effort, and that it is
a term for desire to act (kattukaamataa). 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
(ta.nhaachanda), zeal of [wrong] view (di.t.thichanda), 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 Tiika states.

In this case, this is the object of kusala, namely, daana, siila, samatha or vipassanaa.

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.

Tiika: 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 manasikaara).

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, daana, 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 vipassanaa, 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 kattukaamataayeta.m adhivacana.m. tasmaa so
kattukaamataalakkha.no chando, aaramma.napariyesanaraso,
aaramma.nena atthikataapaccupa.t.thaano, tadevassa pada.t.thaana.m.
aaramma.naggaha.ne aya.m cetaso hatthappasaara.na.m viya da.t.thabbo.

Tiika:

471. Chandana.m chando, aaramma.nena atthikataa. iChando kaamoîti-
aadiisu (vibha. 564) pana ta.nhaapi vuccati, ichanda.m janeti vaayamatiîti-
aadiisu (vibha. 432) viiriyampiiti tato nivattanattha.m ikattukaamataayeta.m
adhivacananîti vutta.m. Kattukaamataa vuccati kara.nicchaa. Cetasikassa
ca dhammassa saaramma.nattaa kara.nicchaa naama aalambanassa
aalambitukaamataamukheneva hotiiti aaramma.nakara.nicchaalakkha.no
chando kattukaamataalakkha.no vutto. Tenevaaha
iaaramma.napariyesanaraso, aaramma.nena atthikataapaccupa.t.thaanoîti

ca. Yadaggena panaaya.m attano aaramma.napariyesanaraso, tadaggena sampayuttaanampi hotiyeva ekaaramma.nataaya tena tesa.m. Tenevaaha ñaaramma.naggaha.ne caaya.m cetaso hatthappasaara.na.m viya da.t.thabboñti. Svaaya.m kusalesu uppanno kusalacchandoti vuccati yonisomanasikaarasamu.t.thaanattaa.

151. adhimuccana.m adhimokkha. so sanni.t.thaanalakkha.no, asa.msappanaraso, nicchayapaccupa.t.thaano, sanni.t.theyyadhammapada.t.thaano, aaramma.ne niccalabhaavena indakhiilo viya da.t.thabbo.

Visuddhimagga Ch XIV, 151, Resolution.

Intro: Adhimokkha, resolution, is among the six cetasikas which are the “particulars”, arising with cittas of the four jaatis, but not with every citta. In this context of the Visuddhimagga it assists, together with the other sobhana cetasikas, the mahaa-kusala citta that is accompanied by pañña. As we have seen (Vis. Ch XIV, 133) resolution is among the four cetasikas called ‘or-whatever-dhammas’ or supplementary factors (yevaapanaka). They are not expressively mentioned in the list of the Dhammasangani. The others are: wish-to-do (chanda), attention (manasikaara) and evenmindedness (tatramajjhata).

Text Vis.151: (xxix) The act of resolving [66] is 'resolution'. It has the characteristic of conviction.

Tiika: Note 66. ' "The act of resolving" should be understood as the act of being convinced (sanni.t.thaana) about an object, not as trusting (pasaadana)' (Pm.489).

N: The Tiika to Vis. par. 140, about confidence (saddhaa), explains lack of confidence that is akusala as faithlessness when there are occasions for confidence, and as wrong decision (micchaadhimutti). Whereas the opposite of faithlessness is decision, resolution that is pure. The Tiika

states that this is not the same as adhimokkha, determination. In the context of saddhaa the term resolution (adhimutti) is used to describe the manifestation of faith or confidence in wholesomeness.

The Tiika 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, saddhaa, 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 Tiika 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 daana, 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 daana and it supports the accompanying dhammas to engage in generosity.

Text Vis.: It is manifested as decisiveness.

N: Resolution cannot arise together with moha-muulacitta 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 mahaa-kusala citta, its object can be daana, siila or mental development that includes samatha and vipassanaa. 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 satipa.t.thaana. 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 satipa.t.thaa.na 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 pañña.

Tiika:

472. Adhimuccana.m aaramma.ne sannit.thaanavasena veditabba.m, na pasaadanavasena. Yathaa tathaa vaa hi aaramma.ne nicchayana.m adhimuccana.m anadhimuccantassa paa.naatipaataadiisu, daanaadiisu vaa pavattiyaa abhaavaa, saddhaa pana pasaadaniiyesu pasaadaadhimokkhaati ayametesa.m viseso. Vo.t.thabbana.m pana yathaa santiirite atthe nicchayanaakaarena pavattitvaa parato ttamaanaana.m tathaa pavattiyaa paccayo hoti. Yadi eva.m, vicikicchaasampayuttesu kathanti? Tesampi eka.mseneva sa.msappanaakaarassa paccayataaya da.t.thabba.m. Daarakassa viya ito cito ca sa.msappanassa ikarissaami na karissaamiiti anicchayassa pa.tipakkhakeriyaa asa.msappana.m, yesu

cittuppaadesu aya.m sanni.t.thaanalakkha.no adhimokkho, tesa.m
aaramma.nadhammo eva sanni.t.theyyadhammo.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 152, Attention,
manasikaara.

Intro: Attention is a "universal", it is among the seven cetasikas that
accompany each citta. It can be of the four jaatis that are kusala, akusala,
vipaaka and kiriya.

In this context of the Visuddhimagga it assists, together with the other
sobhana cetasikas, the mahaa-kusala citta that is accompanied by pañña.

As we have seen (Vis. Ch XIV, 133) attention is among the four cetasikas
called 'or-whatever-dhammas' or supplementary factors (yevaapanaka).
They are not expressively mentioned in the list of the Dhammasangani.

The term manasikaara, attention, denotes the cetasika manasikaara 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 kaaro), thus it is 'attention' (bringing-to-mind--manasi-
kaara).

N: The Tiika elaborates further on the Pali term manasikaara, attention. As
to the maker in the mind, manamhi kaaro, 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
(kaara) is an activity (kara.na). It has the characteristic of bringing the mind
to the object.>

Text Vis.: It makes the mind different from the previous [life-continuum] mind, thus it is attention.

Tiika: The previous mind is the bhavangacitta, life-continuum.

N: Here the Vis. refers to the cittas that are called manasikaara. The manasikaara which is the sense-door adverting-consciousness 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 adverting-consciousness 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 manasikaara 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 impulses.

N: Thus, there are three kinds of manasikaara, attention. One kind is manasikaara 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 (saara.na). 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 Tiika explains that it is different from sati that also confronts an object.

The Tiika 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 daana, siila and bhaavanaa.

However, the manifestation of attention, maanasikaara, is joining (associated states) to the object.

Text Vis.: Its proximate cause is an object. It should be regarded as the conductor (saarathi) 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 manasikaara is included in sa.nkhaarakkhandha, the formations aggregate, whereas the two cittas that are also called manasikaara, are included in viññaa.nakkhandha, the aggregate of consciousness, as the Tiika states.

Text Vis. : 'Controller of the cognitive series' is a term for five-door adverting (70).

'Controller of impulsions' is a term for mind-door adverting (71). These last two are not included here.

N: Thus, the cetasika manasikaara is called regulator of the object, aaramma.napa.tipaadaka.

In this context of the Visuddhimagga manasikaara cetasika leads the accompanying dhammas to the object in the wholesome way. It assists the mahaa-kusala citta that is accompanied by paññaa 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 daana, the observing of siila, the development of samatha and of vipassanaa.

As a charioteer, sobhana manasikaara 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 vipassanaa, there also has to be right attention to the object that appears. When there is mindfulness of a naama or a ruupa, right attention conducts the citta and cetasikas to the present object. At that moment pañña, right understanding, can further develop.

Nina.

152 . kiriyaa kaaro. manamhi kaaro manasikaaro. purimamanato visadisamana.m karotiitipi manasikaaro. svaaya.m aaramma.napa.tipaadako, viithipa.tipaadako, javanapa.tipaadakoti tippakaaro.

tattha aaramma.napa.tipaadako manamhi kaaroti manasikaaro. so saara.nalakkha.no, sampayuttaana.m aaramma.ne sa.myojanaraso, aaramma.naabhimukhabhaavapaccupa.t.thaano, aaramma.napada.t.thaano. sa"nkhaarakkhandhapariyaapanno, aaramma.napa.tipaadakattena sampayuttaana.m saarathi viya da.t.thabbo. viithipa.tipaadakoti pana pa~ncadvaaraavajjanassetta.m adhivacana.m. javanapa.tipaadakoti manodvaaraavajjanassetta.m adhivacana.m. na te idha adhippetaa.

Tiika:

473. Kiriya kaaroti kaarasaddassa bhaavasaadhanatamaaha. Manamhi kaaroti manasi aaramma.nassa kara.na.m. Yena hi mano aaramma.ne

kariiyati aaramma.nenassa sa.myojanato, tato eva tena aaramma.nampi manasi kariiyatiiti. Purimamanatoti bhava"ngamanato. Visadisamananti viithijavana.m mana.m karotiiti manasikaarasaama~n~nena viithijavanapa.tipaadake dasseti.

Sampayuttadhamme aaramma.naabhimukha.m saarento viya hotiiti manasikaaro saara.nalakkha.no vutto. Satiyaa asammussanavasena visayaabhimukhabhaavapaccupa.t.thaanataa, manasikaarassa pana sa.myojanavasena aaramma.naabhimukhabhaavapaccupa.t.thaanataati ayametesa.m viseso. Aaramma.napa.tipaadakassa sa"nkhaarakkhandhapariyaapannataavacana.m itaramanasikaaraana.m tada~n~nakkhandhapariyaapannataamatta.m jotetiiti tathaajotita.m ta.m vi~n~naa.nakkhandhe otaaretvaa dassetu.m ìviithipa.tipaadakoîti-aadi vutta.m.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 153.

Intro:

Equanimity, tatramajjhataa, is a sobhana cetasika that accompanies each sobhana citta. It is also denoted as upekkhaa, but it should not be confused with the kind of upekkhaa that is indifferent feeling.

Tatramajjhataa is sa.khaarakkhandha, the aggregate of formations, whereas indifferent feeling is vedanaakkhandha.

Text Vis. : (xxxi) 'Specific neutrality' (tatra-majjhataa--lit. 'neutrality in regard thereto') is neutrality (majjhataa) 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 Tiika 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 Tiika 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 Tiika explains that when there is partiality (pakkhapaato), 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 daana, 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 siila 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 siila 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 vipassanaa 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 vipassanaa, 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 pañña. When right understanding of dhammas grows, there will be more equanimity towards them.

153. tesu dhammesu majjhataa tatramajjhataa. saa
cittacetasaana.m samavaahitalakkha.naa,
uunaadhikataanivaara.narasaa, pakkhapaatupacchedanarasaa vaa,
majjhatabhaavapaccupa.t.thaanaa, cittacetasaana.m

ajjhupekkhanabhaavena samappavattaana.m aajaaniiyaana.m
ajjhupekkhakasaarathi viya da.t.thabbaa.

Tiika:

474. Tesu dhammesuuti yesu dhammesu saya.m uppannaa, tesu attanaa
sampayuttesu cittacetasadhammesu. Anaaramma.nattepi hi tesu
samappavattesu udaasinabhaavato itatramajjhataaati vuccati.
Samavaahitalakkha.naati sama.m avisama.m yathaasakakiccesu
pavattanalakkha.naa. Udaasinabhaavena pavattamaanaapi hesaa
sampayuttadhamme yathaasakakiccesu pavatteti, yathaa raajaa tu.nhii
nisinnopi atthakara.ne dhamma.t.the yathaasakakiccesu appamatte
pavatteti. Aliinaanuddhatapavattipaccayataa
uunaadhikataanivaara.narasaa, kiccavasena ceta.m vutta.m. Yadi eva.m,
sahajaataadhipatino kathanti? Tampi tassaa kiccameva. Ya.m
sahajaatadhammaana.m adhipatibhaavoti, tassaapi
tathaapavattanamevaati naaya.m doso. ìlda.m nihiinakicca.m hotu, ida.m
atirekatarakiccaniiti eva.m pakkhapaatavasena viya pavatti pakkhapaato,
ta.m upacchindantii viya hotiiti adhippaayo.

The four 'or-whatever-states' are these:

(xxviii) zeal (desire), (xxix) resolution, (xxx) attention (bringing to
mind), (xxxi) specific neutrality.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 154, 155.

Intro: Among the sobhana cetasikas that arise with the first type of mahaa-
kusala citta accompanied by pañña, 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 (karu.na) and gladness (sympathetic joy, mudita) accompany the mahaa-kusala 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 tatramajjhataa (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 metta and equanimity that are directed towards living beings.

154. karu.naamudita ca brahmavihaaraniddese (visuddhi 1.262)
vuttanayeneva veditabba. kevala~nhi taa appanaappattaa
ruupaavacaraa, imaa kaamaavacaraati ayameva viseso.
keci pana mettupekkhaayopi aniyatesu icchanti, ta.m na gahetabba.m.
atthato hi adosoyeva mettaa, tatramajjhattupekkhaayeva upekkhaati.

Tiika:

ìAniyatesu icchantiîti iminaa cetasikantarabhaavena icchantiiti dasseti. Adosoyeva mettaa. Tathaa hi soyeva ìmettaa mettaayanaaîti-aadinaa (dha. sa. 1062) niddi.t.tho. Upekkhaati ya.m upekkha.m mettaaya saddhi.m parikappenti, saa tatramajjhattupekkhaayeva.

Text Vis. 155: (xxxiv)-(xxxvi) 'Abstinence from bodily misconduct': the compound

kaayaduccaritavirati resolves as kaayaduccaritato 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 Tiika 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 or trespass 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 abstinenances 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 abstinenances arises with mahaa-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 Tiika 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 Tiika 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 vipaakacittas, since they are the actual abstinences, and they do not arise with the kiriyacittas of the arahat since he has eradicated all akusala.

The virati cetasikas that may accompany mahaa-kusala citta do so only one at a time. However, all three virati cetasikas accompany the lokuttara citta, and their object is nibbaana. When they accompany the lokuttara magga-citta, they eradicate the bases of wrong doing.

155. kaayaduccaritato virati kaayaduccaritavirati. esa nayo sesaasupi.
lakkha.naadito panetaa tissopi kaayaduccaritaadivattuuna.m

aviitikkamalakkha.naa, amaddanalakkha.naati vutta.m hoti.
kaayaduccaritaadivattuthuto sa"nkocanarasaa, akiriyapaccupa.t.thaanaa,
saddhaahirottappaappicchataadigu.napada.t.thaanaa, paapakiriyato
cittassa vimukhabhaavabhutaati da.t.thabbaa.

Tiika:

475. Kaayaduccaritaadivattuunanti parapaa.naparadhanapara-itthi-
aadiina.m. Amaddana.m maddanapa.tipakkhabhaavo.

Kaayaduccaritaadivattuthuto sa"nkocanakiriyaapadesena
kaayaduccaritaadito eva sa"nkocanakiriyaa vuttaati da.t.thabba.m. Na hi
viratiyo duccaritavattuno akiriyapaccupa.t.thaanaa yujjanti, atha kho
duccaritassa, viratiina~nca soraccavasena sa"nkocana.m, akiriyaana~nca
hirottappaana.m jigucchanaadivasenaati ayametesa.m 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' (kaayaduccaritavirati) -- 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 kaayaduccarita 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 mahaa-kusala citta. One of the three viratis, if it arises, arises with the mahaa-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 mahaa-kusala cittas and deals with the sobhana cetasikas accompanying them. The eight mahaa-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 mahaa-kusala citta.

They are:

(i) contact, (ii) volition, (iii) applied thought, (iv) sustained thought, (v) happiness (interest), (vi) energy, (vii) life, (viii) concentration, (ix) faith, (x) mindfulness, (xi) conscience, (xii) shame, (xiii) non-greed, (xiv) non-hate, (xv) non-delusion, (xvi) tranquility of the [mental] body, (xvii) tranquility of consciousness.

Furthermore there are the six pairs:

(xviii) 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, (xxvii) rectitude of consciousness.

Further, there are the four what-so-ever states (supplementary factors): (xxviii) zeal (desire), (xxix) resolution, (xxx) attention (bringing to mind), (xxxi) specific neutrality (equanimity, tatramajjhataa).

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.

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 Tiika explains formations, sankhaara, as being the dhammas of sa"nkhaarakkhandha, in this connection. This is the khandha that includes all cetasikas, apart from feeling and sañña.

Under the heading of the khandha of formations there are thirtysix cetasikas, but, as the Tiika explains, elsewhere thirty-eight are mentioned. The two cetasikas of feeling and sañña, 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 Tiika 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 pañña.

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 kaamaavacara cittas, piiti (rapture, here translated as happiness), arises only with the citta that is accompanied by pleasant feeling, somanassa. The fifth and sixth types of mahaa-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 pañña, accompanied by indifferent feeling.

Conclusion: We should remember that the sobhana cetasikas assist the mahaa-kusala citta, they are a condition for its arising.

Wholesome energy (viriyā) 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 daana, siila, 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 pañña that arises with four types of mahaa-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. Manasikaara, attention, leads the accompanying dhammas to the object in a wholesome way. Equanimity, tatramajjhataa, prevents deficiency and excess, it inhibits partiality.

The abstinenances 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 manasikaara], 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 anatta. We cannot make it arise whenever we wish, there is no self who can be master of it.

156. iti imeva chatti.msa sa"nkhaaraa pa.thamena
kaamaavacarakusalavi~n~naa.nena sampayoga.m gacchantiiti veditabbaa.
yathaa ca pa.thamena, eva.m dutiyenaapi.
sasa"nkhaarabhaavamattameva hettha viseso.

tatiyena pana .thapetvaa amoha.m avasesaa veditabbaa. tathaa
catutthena. sasa"nkhaarabhaavamattameva hettha viseso.

pa.thame vuttasu pana .thapetvaa piiti.m avasesaa pa~ncamena
sampayoga.m gacchanti. yathaa ca pa~ncamena, eva.m cha.t.thenaapi.
sasa"nkhaarabhaavamattameva hettha viseso. sattamena ca pana
.thapetvaa amoha.m avasesaa veditabbaa. tathaa a.t.thamena.
sasa"nkhaarabhaavamattameva hettha viseso.

Tiika:

476. Sa"nkhaaraati sa"nkhaarakkhandhadhamme sandhaayaaha. Te hi
idhaadhippetaa, a~n~nathaa a.t.thati.msaati vattabba.m siyaa. Yathaa
citta.m, eva.m ta.msampayuttadhammaapi dutiye sasa"nkhaaraa evaati
aaha isasa"nkhaarabhaavamattameva hettha visesoîti. Avasesaa
pa.thame vuttadhammaa.

Visuddhimagga Ch. XIV, 157

Intro: Here, the Visuddhimagga deals with the sobhana cetasikas that accompany the five types of ruupaavacara kusala cittas (of fine material jhaana) and the four types of aruupaavacara kusala cittas (of immaterial jhaana).

Not all of them accompany each of the jhaanacittas and the reasons for this are indicated.

We read in Vis. XIV,86 about the classification of the ruupaavacara cittas as fivefold, according to the fivefold system of jhaana. At each higher stage of jhaana, jhaana factors are abandoned as calm develops and does not need the more coarse jhaana-factors.

Some people have abandoned both applied thought and sustained thought at the second stage of jhaana, and thus for them the stages of jhaana are reckoned as fourfold.

We read about the jhaanacittas classified according to the fivefold system of jhaana:

< (9) the first is associated with applied thought, sustained thought, happiness(piiti 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 aruupaavacara cittas are the same type of citta as the fifth ruupa-jhaanacitta.

Text Vis.157: (9)-(13) All those stated in the first instance, except the three abstinenances (xxxiv-xxxvi), come into association with the first of the fine-material profitable [kinds of consciousness] (9).

N: The Tiika explains that for someone who has a thoroughly purified conduct through body and speech, kusala of the level of ruupa-jhaana and aruupa-jhaana occurs by way of concentration of mind (cittasamaadhaana),

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 cittas (jhaanacittas) arise, the abstinences are not made to occur.

Jhaanacitta 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.

Jhaana is a high degree of kusla, but it does not eradicate wrong action, speech and livelihood.

Text Vis.: With the second(10) applied thought (iii) is also lacking. With the third (11)sustained thought (iv) is also lacking. With the fourth (12) happiness (piiti 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 jhaanafactors 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 jhaanacitta and with these subjects, only four stages of ruupa-jhaana can be attained, not the fifth stage of jhaanacitta 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 jhaanacitta, since this is accompanied by indifferent feeling.

The Tiika refers to opinions of teachers about the feelings that can accompany compassion and sympathetic joy. When they previously were developed, before the attainment of jhaana, they could be accompanied by indifferent feeling. However, when jhaana 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 aruupa-jhaanacittas are of the same type of citta as the fifth type of ruupa-jhaanacitta, and thus it is accompanied by the same cetasikas.

Conclusion: the cetasikas that accompany jhaana-citta support this citta, while they each perform their own function.

Alobha, detachment, is essential. The aim of jhaana 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 jhaana. Adosa prevents boredom or annoyance when there is no immediate result of one's development. Jhaana is a high degree of kusala but its development is most difficult. It is not suitable for everybody.

Amoha or pañña 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 jhaana-citta to be smooth, gentle and alert, to have skill and competence in the attainment of jhaana and its development to higher stages.

Equanimity, tatramajjhataa, prevents deficiency and excess, it is necessary for the attainment of jhaana.

Thus we see that not only concentration is a necessary condition for jhana, but that also other sobhana cetasikas that support the jhaanacitta are essential.

157. pa.thame vuttesu .thapetvaa viratittaya.m sesaa
ruupaavacarakusalesu pa.thamena sampayoga.m gacchanti. dutiyena tato
vitakkavajjaa. tatiyena tato vicaaravajjaa. catutthena tato piitivajjaa.
pa~ncamena tato aniyatesu karu.naamuditaavajjaa. teyeva catuusu
aaruppakusalesu. aruupaavacarabhaavoyeva hi ettha viseso.

Tiika:

Avasesaa pa~ncamena sampayoga.m gacchantiiti ettha katha.m
karu.naamuditaa-upekkhaasahagata sambhavantiiti?

Pubbabhaagabhaavato. Appanaappattaa eva hi karu.naamuditaa
upekkhaasahagataa na honti, tato a~n~nattha pana upekkhaasahagataapi
hontiiti aacariyaa.

Suvisuddhassa kaayakammaadikassa cittasamaadhaanavasena
ruupaaruupaavacarakusalappavatti, na kaayakammaadiina.m
sodhanavasena, naapi duccharitaduraajjiivaana.m
samucchindanapa.tippassambhanavasenaati mahaggatacittuppaadesu
viratiina.m asambhavoyevaati aaha ì.thapetvaa viratittayanîti. Tatoti
ruupaavacarapa.thame vuttacetasisikato. Teyevaati ruupaavacarapa~ncame
vuttacetasisikaa eva. Yadi eva ruupaavacarato ko visesoti aaha
ìaruupaavacarabhaavoyeva hi ettha visesoîti.

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 pañña, 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 nibbaana.

For those who have developed insight as well as jhaana, lokuttara cittas can be accompanied by jhaana-factors of the different stages of jhaana. In that case, the four magga-cittas that are accompanied by jhaana-factors of the five stages of jhaana are classified as twenty lokuttara jhaanacittas.

For those who did not develop jhaana, the lokuttara magga-citta is accompanied by right concentration that has the strength of the first stage of jhaana.

In this section the Vis. refers to the lokuttara cittas accompanied by jhaana-factors of the five stages of jhaana. Those who develop immaterial jhaana, aruupa-jhaana, have the same type of jhaanacitta as the ruupa-jhaanacitta of the fifth stage and thus the lokuttara citta is accompanied by jhaana-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 Tiika explains that the word 'aadi', 'and so on', refers to the third, fourth and fifth fine-material-sphere jhaana.

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 Tiika: '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 Tiika explains that sometimes the magga-citta is without the path-factor of right thought, sammaasa"nkappa, and this is the case when it is accompanied by the jhaana-factors of the second, third, fourth and fifth stages of jhaana, which are without the jhaana-factor vitakka, applied thought. Only the jhaanacitta of the first stage is accompanied by vitakka, and after that stage it is abandoned.

As to constancy or fixedness (niyaamataa) of the abstinences, the Tiiika 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 nibbaana. 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 mahaa-kusala citta of the sense-sphere accompanied by pañña 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 mahaa-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. Pañña has to be developed so that enlightenment can be attained, and at that moment conditions for misconduct are cut off.

158. lokuttaresu pa.thamajjhaanike taava maggavi~n~naa.ne
pa.thamaruupaavacaravi~n~naa.ne vuttanayena, dutiyajjhaanikaadibhede
dutyaruupaavacaravi~n~naa.naadiisu vuttanayeneva veditabbaa.

karu.naamuditaana.m pana abhaavo, niyataviratitaa , lokuttarataa caati
ayameththa viseso. eva.m taava kusalaayeva sa"nkhaaraa veditabbaa.

Tiika:

Pa.thamajjhaaniketi pa.thamajjhaanavati. Maggavi~n~naa.neti
catubbidhepi maggavi~n~naa.ne vuttanayeneva veditabbaati sambandho.
Dutiyajjhaanikaadibhede maggavi~n~naa.neti ettha aadi-saddena
tatiyacatutthapa~ncamajjhaanikaani sa"nga.nhaati. iVuttanayenaati
vutta.m ki.m avisesenaati codanaayane ta.m dassento
ikaru.naamuditaananati-aadimaaha. Tattha maggavi~n~naa.naana.m
nibbaanaaramma.nattaa, karu.naamuditaana~nca sattaaramma.nattaa na
taasa.m tattha sambhavo. Maggadhammesu ca paadakaadiniyamena
kadaaci sammaasa"nkappaviraho siyaa na pana virativiraho
kaayaduccaritaadiina.m samucchindanavaseneva ariyamaggassa
pavattanatoti niyataviratitaa.

"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 sañña are not mentioned since only the cetasikas included in sa"nkhaarakkhandha, 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 jaatis (kusala, akusala, vipaaka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (piiti, 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, di.t.thi. Thus, in this context, seventeen cetasikas are mentioned.

The 'or-what-ever-states', (ye-vaa-pana-ka) are, as we have seen, a commentarial shorthand derived from the Dhammasa"nga.nii 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 mahaa-kusala citta, there are four cetasikas called 'or-whatever-dhammas' or supplementary factors. These are: zeal (chanda),

resolution (adhimokkha), attention (manasikaara), 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.: II. (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 (ii), applied thought (iii), sustained thought (iv), happiness (v), energy (vi), life (vii), concentration (viii), (xxxvii) consciencelessness, (xxxviii) shamelessness, (xxxix) greed, (xl) delusion, (xli) wrong view.

The four or-what-ever-states are these:

zeal (xxviii), resolution (xxix), (xlii) 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, saddhaa, 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 lobhamuule pa.thamaakusalasampayutta taava niyataa saruupena aagataa terasa, yevaapanakaa cattaaroti sattarasa. tattha phasso, cetanaa, vitakko, vicaaro, piiti, viiriya.m, jivita.m, samaadhi, ahirika.m, anottappa.m, lobho, moho, micchaadi.t.thiiti ime saruupena aagataa terasa (dha0 sa0 365; dha0 sa0 a.t.tha0 365). chando, adhimokkho, uddhacca.m, manasikaaroti ime yevaapanakaa cattaaro (dha0 sa0 a.t.tha0 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, (xxxvii) it has no conscientious scruples, thus it is 'consciencelessness' (ahirika). (xxxviii) 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 Tiika 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 Tiika states: Shamelessness has the function of doing evil and that in the mode of immodesty (alajjaa), whereas fear of blame has the function of doing it and that in the mode of fearlessness (anuttaasaa). They are manifested as not shrinking (asa"nkocana) 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 Tiika, 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 Tiika refers to what was said about their opposites.

As we have seen, the proximate cause of shame, hiri, is selfrespect; 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 daana, siila 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. tattha na hiriyatiiti ahiriko. ahirikassa bhaavo ahirika.m. na otappatiiti anottappa.m. tesu ahirika.m kaayaduccaritaadiihi ajigucchanalakkha.na.m,

alajjaalakkha.na.m vaa. anottappa.m teheva asaarajjalakkha.na.m,
anuttaasalakkha.na.m vaa. ayamettha sa"nkhepo. vitthaaro pana
hirottappaana.m vuttapa.tipakkhavasena veditabbo.

Tiika: 160:

478. Na hiriyati na lajjatiiti ahiriko, puggalo, citta.m,
ta.msampayuttadhammasamudaayo vaa. ìAhirikkanîti vattabbe ekassa
kakaarassa lopa.m katvaa ìahirikanîti vutta.m. ìNa ottappanîti ottappassa
pa.tipakkhabhuuta.m dhammamaaha. Ajigucchana.m ahii.lana.m. Alajjaa
aviri.laa. Tehevaati kaayaduccaritaadihi eva. Asaarajja.m nibbhayataa.
Anuttaaso asambhamo. Vuttapa.tipakkhavasenaati alajjanaakaarena
paapaana.m kara.narasa.m ahirika.m, anuttaasaakaarena anottappa.m,
vuttappakaareneva paapato asa"nkocanapaccupa.t.thaanaani attani,
paresu ca agaaravapada.t.thaanaani. Gaamasuukarassa viya asucito
kilesaasucito ajigucchana.m ahirikenā hoti, salabhassa viya aggito paapato
anuttaaso anottappena hotiiti eva.m vuttappa.tipakkhavasena vitthaaro
veditabbo.

161. lubbhanti tena, saya.m vaa lubbhati, lubbhanamattameva vaa tanti
lobho. muyhanti tena, saya.m vaa muyhati, muyhanamattameva vaa tanti
moho.

162. tesu lobho aaramma.naggaha.nalakkha.no makka.taalepo viya,
abhisa"ngaraso tattakapaale khittama.msapesi viya.
apariccaagapaccupa.t.thaano tela~njanaraago viya.
sa.myojaniyadhammesu assaadadassanapada.t.thaano.
ta.nhaanadiibhaavena va.d.dhamaano siighasotaa nadii iva
mahaasamudda.m apaayameva gahetvaa gacchatiiti da.t.thabbo.

"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-muula-cittas.

We should remember that lobha-muula-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-muulacitta, and this is associated with wrong view, di.t.thi.

When lobha-muula-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 Tiika 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 raago 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 Tiika 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 Tiika explains 'enjoyment' here as *assaada di.t.thi*, 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 *assaada di.t.thi* is eternity view, (*sassatadi.t.thi*).

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* (II, Part II, Ch II, p. 467). It is called *genetrix* (*janikaa*), '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 '*visattikaa*', diffused.

The *Expositor* explains: '*Visattikaa* 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 saraago. 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.

Tiikas:

161. lubbhanti tena, saya.m vaa lubbhati, lubbhanamattameva vaa tanti lobho. muyhanti tena, saya.m vaa muyhati, muyhanamattameva vaa tanti moho.

162. tesu lobho aaramma.naggaha.nalakkha.no makka.taalepo viya, abhisa"ngaraso tattakapaale khittama.msapesi viya. apariccaagapaccupa.t.thaano tela~njanaraago viya. sa.myojaniyadhammesu assaadadassanapada.t.thaano. ta.nhaanadiibhaavena va.d.dhamaano siighasotaa nadii iva mahaasamudda.m apaayameva gahetvaa gacchatiiti da.t.thabbo.

"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 pañña. 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 Tiika explains that blindness of citta is not seeing the nature of dhammas (dhammasabhaava) as they truly are.

Unknowing (añña.na.m) 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 (sammaapa.tipatti, see Ch. XVII,52),

N: Absence of right theory is the translation of asammaa-pa.tipatti. Pa.tipatti literally means practice. The translator refers to Ch. XVII, 52 which deals with 'no theory', as not knowing about dukkha, etc. In this context we should not think of pa.tipatti 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 Tiika explains the manifestation of darkness (andhakaaro) 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 manaasikaara, 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 daana, siila, samatha or vipassanaa, 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 vipaaka. It does not realize the impurity and the danger of akusala which can bring an unpleasant result.

Moha does not know naama and ruupa 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 andhabhaavalakkha.no, a~n~naa.nalakkha.no vaa,
asampa.tivedharaso, aaramma.nasabhaavacchaadanaraso vaa,
asammaapa.tipattipaccupa.t.thaano, andhakaarapaccupa.t.thaano vaa,
ayonisomanasikaarapada.t.thaano, sabbaakusalaana.m muulanti
da.t.thabbo.

Tiika 163:

480. Dhammasabhaavassa yaathaavato adassana.m cittassa
andhabhaavo. A~n~naa.na.m ~naa.napa.tipakkho. Sampa.tivijjhitu.m
asamatthataa asampa.tivedho. Yathaa ~naa.na.m
aaramma.nasabhaava.m pa.tivijjhitu.m na labbhati, mohassa tathaa pavatti
aaramma.nasabhaavacchaadana.m. Asammaapa.tipatti.m
paccupa.t.thapeti, sammaapa.tipattiyaa pa.tipakhabhaavena gayhatiiti vaa
asammaapa.tipattipaccupa.t.thaano. Yassa uppajjati, tassa
andhakara.na.m andhakaaro, tathaa paccupati.t.thatiiti
andhakaarapaccupa.t.thaano.

Visuddhimagga Ch. XIV, 164, Wrong View.

Intro:

Wrong view, di.t.thi, is a distorted view of realities, it interpretes them wrongly.

It arises with four of the eight types of lobha-muulacittas, 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 di.t.thi 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 Tiika 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 Tiika explains unwise adherence (ayoniso abhiniveso) as the wrong means and the wrong course.

Dhammasangani (381) calls ditthi a "wrong road" and the *Atthasalini* (II, Part IX, Chapter II, 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 (paraamaasa).

N: The Tiika explains paraamaaso, 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 Tiika states with regard to wrong interpretation (micchaabhiniveso, that by inverted grasp one imagines: 'This alone is truth, all else is vain' ('idameva sacca.m, moghama~n~nan"ti).

This is dogmatism which is classified as one of the four bodily ties (kaayaganthas).

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 anatta; 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 anatta.

If one does not listen to true Dhamma as explained by the wise friend, 'personality belief', sakkaaya di.t.thi, 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-ditthi)
- 2) There are no causes (in happening, ahetuka-ditthi)
- 3) There is no such thing as kamma (akiriya-ditthi)

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-di.t.thi), 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 siila, and one may not see the danger of killing, stealing and other evil deeds.

So long as one has not become a sotaapanna, 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 pañña 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. micchaa passanti taaya, saya.m vaa micchaa passati,
micchaadassanamatta.m vaa esaati micchaadi.t.thi. saa ayoniso
abhinivesalakkha.naa, paraamaasarasaa,
micchaabhinivesapaccupa.t.thaanaa, ariyaana.m
adassanakaamataadipada.t.thaanaa, parama.m vajjanti da.t.thabbaa.

Tiika:

481. Micchaati dhammasabhaavassa vipariita.m, niccaaditoti attho.
Ayoniso abhiniveso anupaayaabhiniveso uppathaabhiniveso.
Dhammasabhaava.m atikkamitvaa parato aamasana.m paraamaaso.
Vipariitaggaahavasena iidameva sacca.m, moghama~n~nanîti (ma. ni.
2.187, 202, 203; 3.27-29) abhinivisana.m micchaabhiniveso.

"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 Tiika of Visuddhimagga Ch XIV, 93, describes uddhacca as lack of calm or distraction (vikkhepo).

Text Vis.: (xlii) 'Agitation' is agitatedness.

N: The Pali term uddhacca, agitation, is explained as uddhatabhaavo, here translated as agitatedness. Uddhatabhaavo 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 Tiika 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 Tiika uses here the terms disquiet and impure, appasannabhaava. 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 Tiika 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 Tiika 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 manaasikaara) is the proximate cause of all kinds of akusala.

The Tiika adds to mental disquiet (avuupasama) 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 Tiika 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 daana, siila, samatha or vipassanaa.

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. uddhatabhaavo uddhacca.m. ta.m avuupasamalakkha.na.m
vaataabhigahaatalajala.m viya, anava.t.thaanarasa.m
vaataabhigahaataladhajapa.taakaa viya, bhantattapaccupa.t.thaana.m
paasaa.naabhighaatasamuddhatabhasma.m viya, cetaso avuupasame
ayonisomanasikaarapada.t.thaana.m, cittavikkhepoti da.t.thabba.m.

Tiika:

482. Yassa dhammassa vasena uddhata.m hoti citta.m,
ta.msampayuttadhammaa vaa, so dhammo uddhacca.m. Avuupasamoti
asannisinna-appasannabhaavamaaha. Anava.t.thaanarasanti
calanakicca.m. Bhantattanti paribbhamanaakaara.m. Cetaso avuupasameti
nipphaadetabbe payojane bhumma.m, avuupasamapaccayabhuuta.m
aaramma.na.m vaa ìavuupasamoîti vutta.m.

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 sañña are not the khandha of formations.

The six particulars accompany cittas of the four jaatis (kusala, akusala, vipaaka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (piiti, here translated as happiness), energy, wish-to-do (chanda) and determination.

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, di.t.thi.

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 Tiika 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 (II, 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.

Tiika: It was said that the unprofitableness differentiates them as bad ((laamakatta.m) because of the extreme vileness (ekantanihiinataaya) of akusala dhammas.

N: Here the Tiika 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 (xliii)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, manasikaara, 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 anattaa, 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. sesaa kusale vuttanayeneva veditabbaa. akusalabhaavoyeva hi akusalabhaavena ca laamakatta.m etesa.m tehi viseso.

iti ime sattarasa sa"nkhaaraa pa.thamena akusalavi~n~naa.nena sampayoga.m gacchantiiti veditabbaa. yathaa ca pa.thamena, eva.m dutiyenaapi. sasa"nkhaarataa panettha thinamiddhassa ca aniyataa viseso.

Tiika:

Akusaladhammaana.m ekantanihiinataaya ñakusalabhaavena ca
laamakattanîti vutta.m.

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 citta 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, sasankhaarika, is not keen and active (Vis. Ch XIV, 91).

Text Vis.167: Herein, (xliii) stiffening (thinataa) is stiffness (thina); making torpid (middhanataa) 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 thina~n ca middha~n ca. [N: ca means: and]

N: The Tiika 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 Tiika also explains that there is with this type of citta no conceit which is also among the inconstant cetasikas.

When there is di.t.thi, 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 Tiika 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 Tiika 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 Tiika 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 Tiika explains that also sloth has the nature of unwieldiness, but that it is unwieldiness of citta, whereas torpor is unwieldiness of the other naama-khandhas, thus, of the accompanying cetasikas.

The Tiika 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 Tiika explains smothering (onahana) as enveloping, covering the door of consciousness (vi~n~naa.nadvaaara).

We read a further explanation of this in the Expositor (II, 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 Tiika explains laziness (liinataa) 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 Tiika): 'Because the paralysis (sa.mhanana) 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 ruupa (rupakaayyassaapi), according to the Tiika.

Text Vis.: The proximate cause of both is unwise attention to boredom, sloth, and so on.

Tiika: 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 Tiika 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 daana, siila or

bhaavana. 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 (II, 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 nibbaana” (M.N. 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 thinanataa thina.m. middhanataa middha.m.
anussaahasa.mhananataa asattivighaato caati attho. thina~nca
middha~nca thinamiddha.m. tattha thina.m anussaahalakkha.na.m,
viiriyavinodanarasa.m, sa.msiidanapaccupa.t.thaana.m. middha.m
akamma~n~nataalakkha.na.m, onahanarasa.m,
liinataapaccupa.t.thaana.m, pacalaayikaaniddaapaccupa.t.thaana.m vaa.
ubhayampi arativijambhikaadiisu ayonisomanasikaarapada.t.thaana.m.

Tiika:

483. Thinamiddhamettha aniyata.m, na maanaadiiti thinamiddhassa
aniyatataa ca ettha dutiyacitte pa.thamaakusalato viseso.
Anussaahanaavasiidanabhaavena sa.mhatabhaavo thina.m, tena yogato
citta.m thina.m, tassa bhaavoti thinataa. Asamatthataavighaatavasena
akamma~n~nataa middha.m. Yasmaa tato eva tena sampayuttadhammaa
medhitaa vihataasaamatthiyaa honti, tasmaa imiddhanataa middhanâti
vutta.m. Anussaahalakkha.nanti ussaahapa.tipakkhalakkha.na.m.
Viiriyassa avanodana.m khipana.m viiriyaavanodana.m.

Sampayuttadhammaana.m sa.msiidanaakaarena paccupati.t.thati, tesa.m
vaa sa.msiidana.m paccupa.t.thapetiiti sa.msiidanapaccupa.t.thaana.m.
Akamma~n~nataalakkha.nanti ettha kaama.m thinampi
akamma~n~nasabhaavameva, ta.m pana cittassa, middha.m
vedanaadikkhandhattayassaati ayamettha viseso. Tathaa hi paa.liya.m
itattha katama.m thina.m? Yaa cittassa akallataa akamma~n~nataa. Tattha
katama.m middha.m? Yaa kaayassa akallataa akamma~n~nataaîti (dha.
sa. 1162-1163) ca aadinaa imesa.m niddeso pavatto. Onahana.m
vi~n~naa.nadvaaaraana.m pidahana.m. Liinataa liinaakaaro
aaramma.naggaha.ne sa"nkoco. Yasmaa thinena cittasseva
sa.mhanana.m hoti, middhena pana vedanaadikkhandhattayassa viya
ruupakaayassaapi, tasmaa ta.m pacalaayikaanidda.m paccupa.t.thapetiiti
pacalaayikaaniddaapaccupa.t.thaana.m vutta.m. Arati pantasenaasanesu,
adhikusaladhammesu ca arocanaa. Vijambhikaa
vijambhanasa"nkhaatassa kaayadu.t.thullassa kaara.nabhuutaa
sa.mkilesappavatti. Arativijambhikaadiisuuti ca aadi-saddena tandi-
aadiina.m gaha.na.m. Nipphaadetabbe payojane ceta.m
bhummavacana.m.

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 sotaapanna 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-muulacitta 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 Tiika 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 Tiika explains the term u.n.nati, 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 Tiika explains this as haughtiness, u.n.namo, another term used by the Dhammasangani.

It states that also inferiority conceit (omaana), considering oneself less than someone else, should be understood as arrogance.

Text Vis.: It is manifested as vaingloriousness.

N: Vaingloriousness stands for the Pali: ketukamyataa, 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 Tiika 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 Tiika 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” (II, 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 siila or the attainment of jhaana.

We read in the Mahaa-Niddesa (A.t.tada.ndasutta, Embraced Violence, Khuddaka Nikaaya) 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 vipaaka, 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 (omaana).

In the passage of the Mahaa-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 naama and later on it realizes it as impermanent, dukkha and anattaa. Through insight conceit can finally be abandoned. Only the arahat has completely eradicated conceit.

168. tatiyena pa.thame vuttesu .thapetvaa micchaadi.t.thi.m avasesaa
veditabbaa. maano panettha aniyato hoti. aya.m viseso, so
u.n.natilakkha.no, sampaggaharaso, ketukamyataapaccupa.t.thaano,
di.t.thivippayuttalobhapada.t.thaano, ummaado viya da.t.thabbo.

catutthena dutiye vuttesu .thapetvaa micchaadi.t.thi.m avasesaa
veditabbaa. etthaapi ca maano aniyatesu hotiyeva.

Tiika

Avasesaa so.lasa. Maano panettha aniyato hoti, tena saddhi.m 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 sañña, which accompany every citta are not reckoned here since they are not the khandha of formations.

The six particulars accompany cittas of the four jaatis (kusala, akusala, vipaaka and kiriya), but not every citta. They accompany the first type of akusala citta rooted in attachment. They are: applied thought, sustained thought, rapture (piiti, 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, di.t.thi. 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-muulacittas that arise with indifferent feeling, and thus, they are not accompanied by the particular which is rapture, piiti.

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 piiti (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 piiti either. Thus, sixteen cetasikas included in the khandha of formations accompany the fifth type of lobha-muulacitta.

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-muulacitta. 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.

.....

Seyyaadivasena uccato namana.m unnati. Unnamanavaseneva sa.mpaggaharaso. Na viiriya.m viya ta.mta.mkiccasaadhane abbhussahanavasena. Omaanassaapi attaana.m ava.m katvaa gaha.nampi sampaggaha.navasenevaati da.t.thabba.m. Ketu vuccati accuggatadhajo, idha pana ketu viyaati ketu, u.laaratamaadibhaavo. Ta.m ketubhaavasa"nkhaata.m ketu.m kaametiiti ketukamya.m, citta.m. Yassa dhammassa vasena ketukamya.m, saa ketukamyataa. ìAhanîti pavattanato maanassa di.t.thisadisii pavattiiti so di.t.thiyaa saddhi.m ekacittuppaade na pavattati, attasinehasannissayo caati aaha ìdi.t.thivippayuttalobhapada.t.thaanoîti.

"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-sahagata.m, pa.tigha-sampayuttam, asa.nkhaarikam eka.m.

2) accompanied by unpleasant feeling, arising with anger, prompted
domanassa-sahagata.m, pa.tigha-sampayuttam, sasa.nkhaarikam eka.m.

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 sañña, which accompany every citta are not reckoned here since they are not the khandha of formations.

The six particulars accompany cittas of the four jaatis (kusala, akusala, vipaaka and kiriya), but not every citta. They are: applied thought, sustained thought, rapture (piiti, here translated as happiness), energy, wish-to-do (chanda) and determination.

Rapture, piiti, does not accompany dosa-muulacitta 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-muulacitta. They are:

ignorance, moha,
shamelessness (ahirika)
recklessness (anottappa)
restlessness (uddhacca)

When dosa-muulacitta 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-muulacitta 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-muulacitta, they are constant or fixed (niyata).

The Visuddhimagga classifies some of the universals and particulars as “or what-ever” (ye-vaa-pana-ka) or supplementary cetasikas. It follows the enumeration of the Dhammasaṅgani which does not mention all cetasikas concerned but gives the abbreviation of “or what-ever”.

In the case of dosa-muulacitta there are four supplementary factors: zeal (chanda), resolution (adhimokkha), attention (manasikaara) 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 (ii), applied thought (iii), sustained thought (iv), energy (vi), life (vii), concentration (viii), consciencelessness (xxxvii), shamelessness (xxxviii), (xlv) hate, delusion (xl).

The four or-whatever-states are these:

zeal (xxviii), resolution (xxix), agitation (xlii), attention (xxx)

The three inconstant are these:

(xlvi) envy, (xlvii) avarice, (xlviii) worry.

N: As to the three inconstants, these may or may not arise with dosa-muulacitta. If they accompany dosa-muulacitta citta they do so one at a time.

As we shall see, sloth and torpor may or may not arise with the second dosa-muulacitta 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 Tiika comments on savageness (Ca.n.dikka.m): anger or irritation (kujjhana.m).

Text Vis.: Its function is to spread, like a drop of poison,

N: The Tiika explains first about the way of occurring of dosa in oneself. The Expositor (II, 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 Tiika 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 (duusana), 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 duusana. However, this also means: defiling.

The Tiika explains that duusana, 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 III, § 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 mettaa. There is no wieldiness, lightness, adaptability, no shame of akusala, no fear of its consequences.

The Expositor (II, 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 Dhammasanga.ni speaks of <dissatisfaction of the citta (anattamanataa 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 (citassa)’.>

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. tattha dussanti tena, saya.m vaa dussati, dussanamattameva vaa tanti doso. so ca.n.dikkalakkha.no paha.taasiiviso viya, visappanaraso visanipaato viya, attano nissayadahanaraso vaa daavaggi viya. duusanapaccupa.t.thaano laddhokaaso viya sapatto, aaghaatavatthupada.t.thaano, visasa.msa.t.thapuutimutta.m viya da.t.thabbo.

Tiika:

485. Dussantiiti byaapajjanti. Ca.n.dikka.m kujjhana.m. Attano pavatti-aakaaravasena, viruupasa.msappanaka-ani.t.tharuupasamu.t.thaapanavasena ca visappanaraso. Kaayassa vijjhatabhaavaapaadanato attano nissayadahanaraso. Dussana.m attano, parassa ca upabhogaphalakaalesu ani.t.thattaa visasa.msa.t.thapuutimutta.m viya da.t.thabboti sabbena sabba.m aggahetabbata.m dasseti.

Visuddhimagga Ch. XIV, 172. Envy.

Intro:

Envy, issaa, does not arise with each akusala citta rooted in aversion, dosa, but when it arises it accompanies dosa-muulacitta. It is one of the inconstants (aniyata) that can accompany dosa-muulacitta. 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 Tiika 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 Tiika 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 vimukhabhaava, 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 sa.myojanas fetter us to the cycle of birth and death. Envy is classified among these fetters.

We read in the Dhammasanga.ni (§ 1121) :<What is the fetter of envy (issaasa.myojana.m)?

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 (II, 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-muulacitta 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 vipaaka 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.

Mudita, 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 sotaapanna 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. issaayanaa issaa. saa parasampattiina.m usuuyanalakkha.naa.
tattheva anabhiratirasaa, tato vimukhabhaavapaccupa.t.thaanaa,
parasampattipada.t.thaanaa, sa.myojananti da.t.thabbaa.

Tiika:

486. Ya.m parasampattiisu issaakara.na.m, saa issaati dassento aaha
iissaayanaa issaaîti Usuuyana.m asahana.m. Tatthevaati parasampattiisu
eva. Abhiratipa.tipakkhabhuuta.m issaaya kicca.m, na abhiratiyaa
abhaavamattanti aaha ïanabhiratirasaaîti.

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-muulacitta. It is one of the inconstants (aniyata) that can accompany dosa-muulacitta. 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.:(xlvii) Avariciousness is 'avarice'.

N: The Tiika refers to a word association of macchhariya, as: the negation ma and acchhariya, 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 Tiika 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 situatiuon 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 Tiika 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 viruupa 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-muulacitta 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 vipaaka. 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 naama and ruupa 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, sa.myojana, which fetters us to the cycle of birth and death.

The sotaapanna 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. maccharabhaavo macchariya.m. ta.m laddhaana.m vaa labhitabbaana.m vaa attano sampattiina.m niguuhanalakkha.na.m, taasa.myeva parehi saadhaara.nabhaavaakkhamanarasa.m, sa"nkocanapaccupa.t.thaana.m, ka.tuka~ncukataapaccupa.t.thaana.m vaa, attasampattipada.t.thaana.m, cetaso viruupabhaavoti da.t.thabba.m.

Tiika:

487. Maccharayogena ìmacchariiiti pavattamaana.m maccharisadda.m gahetvaa aaha ìmaccharabhaavo macchariyanîti. Niruttinayena pana maa ida.m acchariya.m a~n~nesa.m hotu, mayhameva hotuuti macchariyanti poraa.naa. Ta.m macchariya.m vuccamaanaani lakkha.naadiini pariyaadaaya ti.t.thati. Sa"nkocanapaccupa.t.thaananti attasampattiina.m parehi asaadhaara.nabhaavakara.nena sa"nkocanapaccupa.t.thaana.m. Ka.tukaakaaragati ka.tuka~ncukataa. Attasampatti aavaasaadi.

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-muulacitta. It is one of the inconstants (aniyata) that can accompany dosa-muulacitta. 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.: . (xlviii) The vile (kucchita) that is done (kata) is villainy (kukata).

N: The P.E.D. 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 Tiika 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 Tiika 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 Tiika states that this is remorse that arises afterwards and that is oppressing (vibaadhana.m).

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-muulacitta. 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 Tiika explains that a slave belongs to someone else, and that evenso, when there is worry, one is possessed by it (ta.msama"ngii). 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 daana, siila or bhaavana.

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 'Saariputtasutta', Mahaaniddesa (Khuddaka Nikaaya) 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 siila, 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: satipa.t.thaana, 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 sotaapanna 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 naama.

We read in the Expositor (II, p. 491):<In the phrase 'reproach of conscience(cetaso vippatisaaro)', '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, anaagaamii, has eradicated dosa-muulacitta and thus also regret. For him there are no more conditions to grieve about deeds done or not done.

174. kucchita.m kata.m kukata.m. tassa bhaavo kukkucca.m. ta.m pacchaanutaapalakkha.na.m, kataakataanusocanarasa.m, vipa.tisaarapaccupa.t.thaana.m, kataakatapada.t.thaana.m, daasabyamiva da.t.thabba.m.

Tiika: 174:

488. Kukatanti ettha akatampi kukatameva. Eva~nhi vattaaro honti iya.m mayaa na kata.m, ta.m kukatanîti. Tathaa hi vakkhati ikataakataanusocanarasanîti. Eva.m kataakata.m duccharita.m, sucarita~nca kukata.m, ta.m aarabbha vipa.tisaaravasena pavatta.m pana citta.m ta.msahacaritataaya idha ikukatanîti gahetvaa itassa bhaavo kukkuccanîti vuttanti da.t.thabba.m. Pacchaa anutaapana.m vibaadhana.m pacchaanutaapo. Yathaapavattassa kataakataakaaravisi.t.thassa duccharitasucaritassa anusocanavasena viruupa.m pa.tisara.na.m vipa.tisaaro. Paraayattataahetutaaya daasabyamiva da.t.thabba.m. Yathaa hi daasabye sati daaso paraayatto hoti, eva.m kukkucce sati ta.msama"ngii. Na hi so attano dhammataaya kusale pavattitu.m sakkoti. Atha vaa kataakataakusalakusalaanusocane aayattataaya tadubhayavasena kukkuccena ta.msama"ngii hotiiti ta.m daasabya.m viya hotiiti.

Aniyatesu issaadiisu thinamiddhasambhavova caati ca-sadda.m aanetvaa sambandhitabba.m.

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 (xlili) among the inconstant.

N: As we have seen (Vis. Ch XIV, 170), eighteen cetasikas accompany dosa-muulacitta. There are three inconstants that do not accompany each dosa-muulacitta that arises and if they do, they arise only one at a time: jealousy (issaa), avarice (macchaariya) and regret or worry (kukkucca). The second type of dosa-muulacitta is prompted, sasa.nkhaarika. Sloth and torpor may accompany this type of citta, but they do not always accompany it.

iti ime a.t.thaarasa sa"nkhaaraa pa.thamena dosamuulena sampayoga.m gacchantiiti veditabbaa. yathaa ca pa.thamena, eva.m dutiyenaapi. sasa"nkhaarataa pana aniyatesu ca thinamidhasambhavova viseso.

Tiika: 175. sesaa vuttappakaaraayevaati.

Visuddhimagga Ch XIV, 176. Moha-muulacittas.

Intro:

There are two types of cittas rooted in ignorance, moha-muula-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-muulacitta. 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 (ii), applied thought (iii), sustained thought (iv), energy (vi), life (vii), (xlix) steadiness of consciousness, consciencelessness (xxxvii), shamelessness (xxxviii), delusion (xl), (l) uncertainty.

The or-whatever-states are these two:
agitation (xlii), attention (xxx).
And these together total thirteen.

N: The Visuddhimagga deals first with the moha-muulacitta accompanied by vicikicchaa, 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 sañña, 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, citta.t.thiti, which is, as will be explained, weak concentration.

There are six particulars which accompany cittas of the four jaatis (kusala, akusala, vipaaka and kiriya), but not every citta. They are: applied thought, sustained thought, rapture (piiti, sometimes translated as happiness), energy, wish-to-do (chanda) and determination.

Of these, only three types accompany the first type of moha-muulacitta, because rapture and determination or decision and wish-to-do are excluded. There is no piiti 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 what-ever cetasikas. The Visuddhimagga follows the enumeration of the Dhammasa"nga.nii which does not mention all cetasikas concerned but gives the abbreviation of "or what-ever".

Moreover, the first type of moha-muulacitta 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-muulacitta 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, vicikicchaa, is doubt about ultimate realities, about naama and ruupa, 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-muulacitta which is called: rooted in ignorance, accompanied by doubt (moha-muulacitta vicikicchaa 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 (viii) consisting in mere steadiness in occurrence.

Tiika (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 daana, siila or bhaavanaa.

Text Vis.: It is without wish to cure (vigataa cिकiccha), thus it is 'uncertainty' (vicिकiccha).

The text points to a word derivation of vicिकiccha, being without wish to cure (vigataa cिकiccha).

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 (vicिकiccha).

Alternatively, because it is difficult to treat, its treatment (cिकiccha), which is the remedy of knowledge, is absent (vigata), and this is doubt.>

N: Only pañña can cure doubt.

Text Vis.: It has the characteristic of doubt.

Its function is to waver.

N: The Tiika 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 Tiika 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 Tiika 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.XVII,52).

The rest are as already described.

N: The translator translated pa.tipattiantaraaya as obstructive of theory. However, the meaning is: a danger to pa.tipatti, 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 daana, siila or bhaavanaa. 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 naama is and what ruupa 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 naama and ruupa 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 sotaapanna. The sotaapanna has 'crossed over doubt', he is assured of reaching final liberation. He has an unshakable confidence in the Triple Gem.

177. tattha citta.t.thiiti pavatti.t.thitimatto dubbalo samaadhi. vigataa cikicchaati vicikichaa. saa sa.msayalakkha.naa, kampanarasaa, anicchayapaccupa.t.thaanaa, aneka.msagaahapaccupa.t.thaanaa vaa, vicikichaa.m ayonisomanasikaarapada.t.thaanaa, pa.tipattiantaraayakaraati da.t.thabbaa. sesaa vuttappakaaraayeva.

Vicikiccha is doubt about ultimate realities, about naama and ruupa, 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 (II, 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 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.

176. mohamuulesu dviisu vicikicchaasampayuttena taava phasso, cetanaa, vitakko, vicaaro, viiriya.m, jivita.m, citta.t.thiti, ahirika.m, anottappa.m, moho, vicikicchaati saruupena aagataa ekaadasa (dha0 sa0 422; dha0 sa0 a.t.tha0 422), uddhacca.m, manasikaaroti yevaapanakaa dve caati terasa.

177. tattha citta.t.thitiiti pavatti.t.thitimatto dubbalo samaadhi. vigataa cikicchaati vicikiccha. saa sa.msayalakkha.naa, kampanarasa, anicchayapaccupa.t.thaanaa, aneka.msagaahapaccupa.t.thaanaa vaa, vicikicchaaya.m ayonisomanasikaarapada.t.thaanaa, pa.tipattiantaraayakaraati da.t.thabbaa. sesaa vuttappakaaraayeva.

Tiika 177.

490. Pavatti.t.thitimattoti kha.na.t.thitimatto. ìNivaate diipacciina.m .thiti viyaañti hi eva.m vuttacitta.t.thiti viya santaana.t.thitiyaa paccayo bhavitu.m asamatto nicchayaabhaavena asa.n.thahanato cetaso pavattipaccayamattataaya pavatti.t.thitimatto. Tenaaha ìdubbalo samaadhiñti. Vigataa cikicchaati cikicchitu.m dukkarataaya vutta.m, na sabbathaa vicikicchaaya cikicchaabhaavatoti tadatthamatta.m dasseti. ìEva.m nu kho, nanu khoñti-aadinaa sa.msappanavasena setiiti sa.msayo.

Kampanarasaati naanaaramma.ne cittassa kampanakicca. Uddhacca~nhi attanaa gahitaakaare eva .thatvaa bhamatiiti ekaaramma.nasmi.myeva vipphandanavasena pavattati. Vicikicchaa pana yadipi ruupaadiisu ekasmi.myeva aaramma.ne uppajjati, tathaapi ñeva.m nu kho, nanu kho, ida.m nu kho, a~n~na.m nu khoïti a~n~na.m gahetabbaakaara.m apekkhatiiti naanaaramma.ne kampana.m hotiiti. Anicchaya.m dve.lhaka.m paccupa.t.thapetiiti anicchayapaccupa.t.thaanaa. Aneka.msassa aaramma.ne naanaasabhaavassa gaha.naakaarena paccupati.t.thatiiti aneka.msagaahapaccupa.t.thaanaa.

Visuddhimagga Ch. XIV, 178.

Intro: The Visuddhimagga deals here with the second type of moha-muulacitta, 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-muulacitta.

Therefore, the second type of moha-muulacitta 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 sañña, 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-muulacitta is accompanied by weak concentration. The second type of moha-muulacitta 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 (piiti), energy, wish-to-do (chanda) and determination, only four types accompany the second type of moha-muulacitta, because rapture and wish-to-do are excluded. There is no piiti since the accompanying feeling is indifferent. Wish-to-do which searches for the object is lacking because moha-muulacitta 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, vicikiccha), except for uncertainty (I). But with the absence of uncertainty resolution (xxix) arises here. So with that they are likewise thirteen, and concentration (viii) 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 Dhammasanga.ni (§ 429) defines uddhacca: <The excitement of mind [citassa uddhacca.m] which on that occasion is disquietude, agitation of heart, turmoil of mind...>.

The Expositor (II, 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 avuupasamo cetaso, disquietude of citta, is also used.

When there is uddhacca there is no peace of mind, no calm. It prevents the

performance of daana, siila and mental development. There is calm with each kind of kusala that arises.

Stiffness and torpor (thiina-middha) do not arise with the two types of moha-muulacitta because they only arise with prompted akusala citta and then only occasionally. The two types of moha-muulacitta are weak, not keen. They are utterly deluded as the Tiika 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 vipaakacittas arising in the course of life. As we read in the Tiika 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 sankhaarakkhandha 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 vicikicchaasampayutte vuttesu .thapetvaa vicikiccha.m sesaa dvaadasa. vicikicchaaya abhaavena panettha adhimokkho uppajjati. tena saddhi.m teraseva, adhimokkhasabbhaavato ca

balavataro samaadhi hoti. ya~ncettha uddhacca.m, ta.m saruupeneva
aagata.m. adhimokkhamanasikaaraa yevaapanakavasenaati eva.m
akusalasa"nkhaaraa veditabbaa.

Visuddhimagga Ch. XIV, 179, 180.

Intro:

After the Visuddhimagga has dealt with the cetasikas included in sankhaarakkhandha 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 (avyaakata, neither kusala nor akusala) dhamma.

The cittas and cetasikas which are indeterminate dhamma include vipaakacittas 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, vipaakacittas and which cittas are inoperative, neither cause nor result, kiriyacittas. Thus, there are four jaatis (classes): kusala, akusala, vipaaka and kiriya.

The Visuddhimagga deals first with the cetasikas included in sankhaarakkhandha that accompany vipaakacittas, and these may be without roots, or with roots.

Text Vis.: 179. III. 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 (Tiika to Vis. XIV, 85), kusala kamma can produce as result: eight kinds of sahetukavipaakacittas, 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, tadaaramma.na cittas, if that process takes its complete course.

Kusala kamma also produces eight kinds of ahetuka vipaakacittas, without roots. They are: the five kinds of sense-cognitions (seeing, etc.), receiving-consciousness (sapa.ticchana-citta) arising after the sense-cognition, and two types of investigation-consciousness (santiira.na-citta).

Akusala kamma can produce seven kinds of ahetuka vipaakacittas. It does not produce sahetuka vipaakacittas.

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 (ii), life (vii), 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 vipaakacitta or akusala vipaakacitta. The cittas mentioned above are ahetuka vipaakacittas, 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 sañña are not included in sankhaarakkhandha.

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 vicaara, 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 (ekaggataa 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 (iii), sustained thought (iv) and resolution (xxix).

N: Mind-element, mano-dhaatu, that is ahetuka vipaaka is sampaticchaana-citta, receiving-consciousness. This is twofold: kusala vipaakacitta or akusala vipaakacitta. 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-viññā.nadhaatu, includes all cittas other than the sense-cognitions and the cittas that are mind-element. Here the Visuddhimagga deals with three ahetuka vipaakacittas classified as mind-element, namely: Santiira.na-citta that is ahetuka kusala vipaakacitta accompanied by indifferent feeling, or ahetuka kusala vipaakacitta accompanied by happy feeling, or ahetuka akusala vipaakacitta. The latter is always accompanied by indifferent feeling.

Santiira.na-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, santiira.na-citta that is kusala vipaakacitta accompanied by indifferent feeling or akusala vipaakacitta 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 piiti (rapture, here translated as happiness) arises together with them. When santiira.nacitta investigates an extraordinarily pleasant object it is accompanied by happy feeling and thus also by rapture.

Conclusion:

It is important to know that vipaakacittas 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 vipaakacittas and kiriyacittas are also accompanied by cetasikas which are of the same jaati 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. abyaaakatesu vipaakaabyaakataa taava ahetakasahetukabhedato duvidhaa. tesu ahetakavipaakavi~n~naa.nasampayuttaa ahetukaa. tattha kusalaakusalavipaakacakkhuvi~n~naa.nasampayuttaa taava phasso, cetanaa, jivita.m, citta.t.thitiiti saruupena aagataa cattaaro (dha0 sa0 431; dha0 sa0 a.t.tha0 431), yevaapanako manasikaaroyevaati pa~nca. sotaghaanajivhaakaayavi~n~naa.nasampayuttaapi eteyeva.

180. ubhayavipaakamanodhaatuyaa ete ceva vitakkavicaaraadhimokkhaa caati a.t.tha, tathaa tividhaayapi ahetakamanovi~n~naa.nadhaatuyaa. yaa panettha somanassasahagataa, taaya saddhi.m piiti adhikaa hotiiti veditabbaa.

Visuddhimagga, Ch. XIV, 181.

In the following section the Visuddhimagga deals with the cetasikas included in sankhaarakkhandha that are associated with sahetuka kusala vipaakacittas.

Sahetuka vipaakacittas are accompanied by the cetasikas that are roots, namely, non-attachment, non-aversion and pañña, but that this does not mean that these roots are active, that they produce effects. These roots are results, they accompany vipaakacitta produced by kusala kamma with sobhana roots. Sahetuka vipaakacittas 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 vipaakacittas 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 mahaa-vipaakacitta that is rebirth-consciousness, accompanied by pañña. If pañña is developed during that life one may be able to attain jhaana or enlightenment. If one is born without pañña one cannot attain jhaana 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 (karu.na) and gladness (sympathetic joy, mudita) are among the inconstant cetasikas because they do not always arise. They accompany the mahaa-kusala citta when there is an opportunity for their arising.

The Tiika 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 vipaakacittas. Non-arahats can think of living beings with kusala cittas or akusala cittas.

The Vis. states that vipaakacittas of the sense-sphere have only limited objects.

Limited objects, parittaaramma.na, 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 (hiina); they are different from the jhaanacittas that do not experience sense objects but exalted objects and lokuttara cittas that experience nibbaana.

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 vipaakacittas, since they are the actual abstinences.

The Tiika adds that they do not arise with mundane vipaakacuttas. All three virati cetasikas accompany the lokuttara citta, and their object is nibbaana. 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 vipaakacittas that are the results of kusala ruupa-jhaanacittas, aruupa-jhaancittas and lokuttara cittas.

As we have seen, there are four planes (bhumi) of citta: cittas of the sense-sphere (kaamaavaraa cittas), of the fine-material sphere (ruupa-jhaana), of the immaterial sphere (aruupa-jhaana) and supramundane or lokuttara cittas.

The kusala jhaana-cittas and their results and the kusala lokuttara cittas, the magga-cittas, and their results are always accompanied by pañña. 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 ruupa-jhaanacittas and aruupa-jhaanacittas: they are accompanied by the same jhana-factors as the kusala jhaanacittas that produce them.

As we read about the kusala ruupaavacara 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(piiti 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 (piiti) 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 ruupa-jhaanacittas (Vis. Ch XIV, 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-continuum, and death.>

N: The kusala jhaanacittas do not produce results in the same life span. Their results are accompanied by pañña, confidence, sati, alobha, adosa and all the other sobhana cetasikas that also accompany the kusala jhaanacittas that produce these vipaakacittas. Samaadhi, concentration, has become very strong because of the development of samatha. It experiences the meditation subject with absorption.

With regard to the immaterial kusala jhaanacittas: there are four stages of aruupajhaana and all four aruupa-jhaanacittas are accompanied by the same two jhaana-factors as the fifth ruupa-jhaanacitta, by equanimity and concentration. They produce vipaakacittas that are accompanied by the same jhaana-factors and the same sobhana cetasikas that accompany the kusala aruupaavacaara cittas. They occur as rebirth-linking, life-continuum, 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 vipaakacittas, 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 nibbaana. They are accompanied by pañña and the other sobhana cetasikas that have reached a very high degree. Even for those who have not developed jhaana, samaadhi has the strength of concentration of jhaanacitta 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: saddhaa (confidence), viriya, sati, samaadhi, pañña.

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, pañcadvaaravajjana-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 (viii) 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 vipaakacitta 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 vipaakacitta that is receiving-consciousness are mind-element, mano-dhaatu.

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 adverting to the new object impinging on one of the senses.

As to the mind-consciousness element that is the mind-door adverting-consciousness, this is an ahetuka kiriyacitta that can perform the function of determining (votthapana) in the five-door processes, and the function of adverting in the mind-door process. It is accompanied by the same cetasikas as the ahetuka vipaakacitta that is investigating-consciousness, santiira.na-citta, which is accompanied by indifferent feeling.

There are three types of santiiranacitta: ahetuka kusala vipaakacitta accompanied by pleasant feeling, ahetuka kusala vipaakacitta accompanied by indifferent feeling, ahetuka akusala vipaakacitta accompanied by indifferent feeling.

The mind-door adverting-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 .t.thiti. 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 advertent- 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 advertent 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 hasituppaada-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 piiti, 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 pañña. The cittas of the arahat are not always accompanied by pañña. It arises with respect to such unsublime objects as the forms of skeletons or ghosts.

The Tiika specifies that the cetasikas accompanying the smile-producing citta are the same as those accompanying santiira.na citta with somanassa, pleasant feeling, and that the cetasikas accompanying vo.t.thapana citta (this is the mind-door advertent citta) are the same as santiira.nacitta with upekkha. It states that the only difference here is that the two kinds of mind-consciousness elements (smile-producing-consciousness and mind-door advertent-consciousness) are accompanied by samaadhi 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 niyaama, 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 sankhaarakkhandha associated with the kiriyacittas of the arahats which are rooted in sobhana hetus. They can be associated with kamaavacara sobhana kiriyacittas, sobhana kiriyacittas of the sense sphere, with ruupaavacara kiriyacittas (ruupa-jhaanacittas) or with aruupaavacara kiriyacittas (aruupa-jhaanacittas).

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 mahaa-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 mahaa-kiriyacittas that arise are accompanied by wisdom.

The mahaa-kiriyacittas are accompanied by the same cetasikas as those which accompany the mahaa-kusala cittas of the non-arahats. However, pañña, sati, samaadhi, confidence and all sobhana cetasikas that arise with mahaa-kiriyacitta have reached full accomplishment.

The abstinenes do not accompany the kiriyacittas of the arahat, because they have eradicated all defilements.

The Tiika 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 abstinenes'.

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 Tiika explains the expression 'in all aspects', that is, as to nature, object, and the way of occurring. Jhaanacittas 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 sankhaarakkhandha, the khandha of formations, are of many degrees. Those of the ordinary persons are of a lesser degree than those of the ariyas who have not yet reached arahatship, and those of the arahats have reached full accomplishment. Non-ariyas have confidence in kusala when they undertake daana, siila and mental development, but their confidence is not as firm as the

confidence of the sotaapanna. The latter has an unshakable confidence in kusala, because he has developed pañña 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 sotaapanna 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 naama and ruupa bears directly on the observing of siila in daily life.

The development of pañña 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-Bhaajaniya, or classification in the Suttanta) and the Abhidhamma method (Abhidhamma-Bhaajaniya 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 aayatana (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 satipa.t.thaana.

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 naama and ruupa 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-Bhaajaniya [of the Vibha"nga].

But the aggregates have been given in detail by the Blessed One [in the Suttanta-Bhaajaniya] 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.iii,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 (raasi) or category. It states: <...therefore the aggregates (khandhaa) should be understood as having the characteristic of a heap. It is also permissible to say in the sense of a portion (ko.t.thaasa).> 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' (abhisa.myuuhitvaa) as having brought together, and 'in the gross' (abhisankipitvaa) 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 ruupa 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 Tiika elaborates on the expression 'whatever ruupa' (ya.mkiñci ruupa.m). 'Whatever' denotes everything without remainder, an all-inclusive treatment. However, the word ruupa is added and this indicates a limitation, it prevents over-generalization. The meaning is: all ruupas without exception are included in ruupa-khandha. They are the four great Elements and the derived ruupas. 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 (ii) the 'future' and (iii) the 'present'.

N: These aspects will be further explained in the following sections.

186. tattha ya.mki~nciiti anavasesapariyaadaana.m. ruupanti atippasa"nganiyamana.m. eva.m padadvayenaapi ruupassa anavasesapariggaho kato hoti. athassa atiitaadinaa vibhaaga.m aarabhati. ta~nhi ki~nci atiita.m, ki~nci anaagataadibhedanti. esa nayo vedanaadiisu.

Tiika;

Ya.m ki~nciiti ettha yanti saama~n~nena aniyamadassana.m. Ki~nciiti pakaarabheda.m aamasitvaa aniyamadassana.m. Ubhayenaapi atiita.m vaa pe pe santike vaa appa.m vaa bahu.m vaa yaadisa.m vaa taadisa.m vaa napu.msakaniddesaaraha.m sabba.m byaapetvaa ga.nhaatiiti aaha 'anavasesapariyaadaanan'ti. Eva.m pana a~n~nesupi napu.msakaniddesaarhesu pasa"nga.m disvaa tattha adhippetattha.m aticca pavattanato atippasa"ngassa niyamanattha.m ruupanti vuttanti dassento 'ruupanti atippasa"nganiyamanan'ti aaha.

Visuddhimagga, XIV, 187.

Intro: as the Vis. states, there are four aspects according to which ruupa can be seen as past, future and present, namely: according to (a) extent (addhaa), (b) continuity (santati), (c) period (samaya) and (d) moment (kha.na).

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 addhaa which has the meanings of: length of space or time, period, lifetime.

Note 71 taken from the Tiika: 'Here when the time is delimited by death and rebirth-linking the term "extent" (addhaa) 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 Tiika: 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.iii,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 Tiika: But when it is delimited in the ultimate sense as in the Addhaaniruttipatha 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.iii,72), and pastness and futureness are respectively called before and after that' (Pm.496).

N: This sutta (S. III, § 62, Mode of reckoning) states the same for the other khandhas.

The Tiika to Vis. 187 adds that extent, addhaa can also be used in the ultimate sense (paramatthato) with the meaning of moment (kha.na).

The Diigha Nikaaya, Sangiiti Sutta, the threes, XXIV, states:

<Three periods, to wit, past, future, present.>

The word addhaa 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, addhaa is used in the sense of moment.

The Tiika to the Vis. 187 adds that in other suttas addhaa 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 ko.tis [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 ko.tis 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 (addhaa), it deals now with presence according to continuity (santati) or serial presence.

Ruupas do not arise singly, they arise in groups of at least eight ruupas, the eight inseparable ruupas. The four great Elements of solidity, cohesion, heat and motion are always present in each group of ruupas. They are the

foundation for the derived ruupas that arise together with them. The other four inseparable ruupas are: colour, odour, flavour and nutritive essence. The groups of ruupa 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 ruupas. 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 ruupa that always include nutrition which is also one of the eight inseparable ruupas. In its turn, the nutrition in such a group can produce another group of ruupa.

Throughout our life heat and nutrition continue to produce ruupas 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'.

Tiika: Note 72: 'Cold temperature is like with cold, and hot with hot.'

N: the word 'like' is the translation of sabhaaga: similar or common.

Tiika: 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 Tiika explains that they are taken together (eak-ggaha.na.m) as a serial presence, occurring as a continuity in one mode (ekaakaara.m).

Tiika: So too with nutriment.

N: It is the same in the case of nutrition that produces groups of ruupa in continuity. It produces heat that can be experienced through the bodysense.

Tiika: 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 ruupa 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'.

Tiika: "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 ruupas.

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 ruupas at present. At the first moment of our life as a human, kamma produced three decads (groups of ten ruupas), namely, the decads with bodysense, sex and heartbase. Throughout life kamma keeps on producing ruupas, 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” (XVII, 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 ruupas 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 ruupas 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 Tiika that 'any period'(ta..mta.msamayanti) (that occurs as a continuity) refers to ruupa.

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 ruupa that has not yet arisen (anuppannattaa).

Ruupa 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 Tiika explains that the classifications of present, past and future as extent (or life span, addhaa), as continuity (serial presence, santati) and as period, samaya, are figurative expressions (sapariyaaya), not literal (nippariyaaya). It explains that there are other dhammas (aññe dhammaa) 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, addhaa, etc. Not to the classification as to moment, kha.na).

As we shall see, only the classification according to moment, kha.na, is to be taken literally.

Visuddhimagga Ch XIV, 190.

Intro:

In this section the Visuddhimagga deals with moment, kha.na. Kha.na is different from the word moment as it is used in conventional language where it has a wider meaning. Whereas kha.na has a very precise meaning. It refers to the infinitesimally short moments of naama and ruupa. Citta has its arising moment, the moment of its presence and the moment of its dissolution. Ruupa lasts seventeen times longer than citta, or, if we take into account the three moments of citta, fiftyone times longer than citta. Ruupa 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 ruupa 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, kha.na 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 Tiika explains that the classification according to moment, kha.na is according to time (kala).

The translator Pe Maung Tin repeats the words of the Tiika '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 Tiika 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 (kha.na) is literal (nippariyaaya) (cf. M.A. I, 89). The rest are figurative (sapariyaaya).>

Conclusion: When we consider the meaning of kha.na, 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 kha.na, 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 pañña arises it does so for an extremely short moment and then it falls away. However, a moment of pañña 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 pañña at this moment.

Summarizing the four aspects according to which ruupa can be seen as past, future and present: according to (a) extent (addhaa), (b) continuity (santati), (c) period (samaya) and (d) moment (kha.na).

Thus, the first three are figurative and the last one is literal.

N: the first three are sapariyaaya (figurative) and the last one is nipariyaaya (literal). The last one is in the ultimate sense only.

There were examples: extent, addhaa: a lifespan. Present lifespan, this is different from the present moment of citta, kha.na.

We can think of death in conventional sense, the end of this lifespan. But actually there is all the time momentary death, kha.nika marana, when the present citta falls away. Looking at death as kha.nika 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 (ka.na) of citta or rupa that performs its function.

Visuddhimagga Ch XIV, 191, Part I.

Intro: In the foregoing sections the Visuddhimagga explained different aspects of present, past and future in relation to ruupakkhandha.

As we have seen, ruupas 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 ruupa 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 ruupas at present. At the first moment of our life as a human, kamma produced three decads (groups of ten ruupas), namely, the decads with bodysense, sex and heartbase. Throughout life kamma keeps on producing ruupas, such as, for example, the sense organs.

In the following section the Visuddhimagga elaborates on kamma as hetu, rootcause, that generates ruupas and on kamma as paccaya, as supporting condition for the ruupas produced by citta, nutrition and temperature. Moreover, as we read in Vis. ChXVII, 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 Tiika: ' "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 arise 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.

Tiika: and serve as kamma and proximity-conditions, etc., for them, and the function of those that consolidate them serve as conascence, prenascence, 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: rupas 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 pre-nascence-condition: ruupa that is the physical base for citta has to arise before the citta it conditions by way of base, because ruupa is weak at its arising moment. Also the ruupas that are sense-objects have to arise before the citta that experience them. In those cases ruupa conditions citta and cetasikas by way of pre-nascence-condition.

Post-nascence-condition: ruupas of the body that have arisen and have not fallen away yet, are conditioned by citta that arises afterwards and preserves them. This is post-nascence-condition.

The Tiika explains here that co-nascence, pre-nascence, and post-nascence conditions have the function of consolidating.

Tiika: '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 ruupas that arose at the same time.

Tiika: 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 ruupa, but also consolidates ruupa 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 Tiika mentions that it

consolidates ruupa that is originated by heat, nutrition and citta. These ruupas 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 II.

N: From the first moment of our life kamma produced a decad with the ruupa 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 ruupas of femininity or masculinity.

The Tiika 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 Tiika explains the reason for a reversal of sex.

Tiika: 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 rupas 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 Tiika 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 ruupa. 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 Tiika explains that this refers to ruupa and aruupa, naama. 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 Tiika 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 ruupa have not been reached, is future. It has not come yet. After they have been reached these three moments, ruupa is past.

Conclusion:

Kamma is volition, cetanaa. There is volition accompanying each citta and this conditions citta and cetasikas by way of concomitant 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 (naanakha.nika kamma) or asynchronous kamma.

Moreover, kamma consolidates the ruupas that originate from citta, nutrition and temperature, like the earth that consolidates the sprout. But all these ruupas 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 ruupakkhandha 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)-(vii) 'Gross and subtle' are also as already stated (par.73).

Note 75. Niyakajjhatta--'internally in the sense of one's own': four kinds of ajjhatta (internal, lit. 'belonging to oneself') are mentioned

in the commentaries and subcommentaries (see DhsA. 46):
gocarajjhata--literally as range or resort (MA.iv,161; ii,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 ajjhata, internal.
As to gocarajjhata, 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 ajjhatajjhata--internally as such, this is explained as :<He lives
contemplating states, even among states which are pleasing as 'ajjhata',
ajjhata means subjective.>

As to niyakajjhata--internally in the sense of one's own, this refers to the
inward aayatana of the five senses and the mind.

As to visayajjhata--internally as objective field, this is explained as, "This,
Ananda, is the life fully attained by the Tathaagata, to wit, that he, by
disregarding all provocative signs and symbols has reached the ajjhata
Void and therein abides, ajjhata 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 attabhaava is here translated as selfhood or personality. It
can also be translated as individuality.

The Expositor (II, 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'
(attabhaava, 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 Tiika 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 Tiika 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 ruupas are gross. The other kinds of ruupa are subtle. The subtle ruupas are more difficult to penetrate than the gross ruupas.
