

English:

As to the group of associated dhammas, this is the term for the roots that are foundations, meaning the roots of attachment etc., and non-attachment, and so on, and non-root means that there are not such roots.

Rootless (ahetuka) means that there is no root for it (rupa), meaning, it does not arise with a root since the state of being accompanied with roots is inapplicable.

Since it is indeed rootless (ahetuka) it is because of its dissociation from roots, thus, it is dissociated from roots (hetuvippayutta).

Also, because there are different kinds of dhammas, different kinds of faithful and different people who are capable of being taught, there is the teaching of additional compounds, and thus this was expressed by way of compound words *.

*Hetu-vippayutta, dissociated from roots is a compound.

Vis. 72 (part 2)

with conditions, mundane, subject to cankers' (Dhs. 584), and so on. It is of two kinds as internal and external, gross and subtle, far and near, produced ('nippahanna') and unproduced, sensitive matter and insensitive matter, faculty and non-faculty, clung to and not-clung to, and so on.

sappaccaya.m lokiya.m saasavamevaatiaadinaa nayena ekavidha.m.
ajjhattika.m baahira.m, o.laarika.m sukhuma.m, duure santike,
nippahanna.m anippahanna.m, pasaadaruupa.m napasaadaruupa.m,
indriya.m anindriya.m, upaadi.n.na.m anupaadi.n.nantiaadivasena
duvidha.m.

Relevant text Vis 72:

...with conditions, mundane, subject to cankers' (Dhs. 584), and so on.
sappaccaya.m lokiya.m saasavamevaatiaadinaa nayena ekavidha.m.

Tiika Vis. 72 (part 2) Paccayaadhiinavuttitaaya saha paccayenaati
sappaccaya.m.

As to the expression, with conditions, this is with reference to what was
said about conditions and so on *.

Attano paccayehi loke niyutta.m, viditanti vaa lokiya.m.

It (rupa) is by its own conditions joined to the world, or it is known as
mundane **.

Aa bhavagga.m, aa gotrabhu.m vaa savantiiti aasavaa, saha aasavehiiti
saasava.m, aasavehi aalambitabbanti attho.

The intoxicants (cankers) flow up to the topmost plane of existence, and up
to the adaptation-consciousness, and thus they are intoxicants *** ,
(materiality) occurs with the intoxicants and thus it is co-intoxicant, and this
means that it takes hold of the intoxicants ****.

Aadisaddena sa.myojaniiya.m oghaniiya.m yoganiiya.m niivara.niiya.m
sa.mkilesika.m paraama.t.tha.m

As to the expression, 'and so on' (subject to cankers and so on), this refers
to its being object of clinging for the fetters, the floods, the yokes, the
hindrances, the defilements *****.

acetasika.m cittavippayutta.m naruupaavacara.m na-arupaavacara.m na-
apariyaapanna.m

Rupa is not cetasika, dissociated from citta, not jhanacitta of material or
immaterial jhana, it is unincluded (not lokuttara),

aniyata.m aniyyaanika.m aniccanti evamaadiina.m sa"ngaho da.t.thabbo.
it is inconstant, not leading out (of the cycle), it is indeed impermanent, and
thus this treatise should be regarded.

English:

Relevant text Vis 72:

...with conditions, mundane, subject to cankers' (Dhs. 584), and so on.

Tiika Vis. 72 (part 2)

As to the expression, with conditions, this is with reference to what was said about conditions and so on *.

It (rupa) is by its own conditions joined to the world, or it is known as mundane **.

The intoxicants (cankers) flow up to the topmost plane of existence, and up to the adaptation-consciousness, and thus they are intoxicants *** , (materiality) occurs with the intoxicants and thus it is co-intoxicant, and this means that it takes hold of the intoxicants ****.

As to the expression, 'and so on' (subject to cankers and so on), this refers to its being object of clinging for the fetters, the floods, the yokes, the hindrances, the defilements *****.

Rupa is not cetasika, dissociated from citta, not jhanacitta of material or immaterial jhana, it is unincluded (not lokuttara), it is inconstant, not leading out (of the cycle), it is indeed impermanent, and thus this treatise should be regarded.

* Rupa arises because of conditions and it is itself a condition for other rupas and for nama.

**Expositor I, p. 63: States which are joined to the world by being included therein are termed worldly. All those rupas experienced through the six doors are the world in which we live.

*** The word association is lost in the English translation: "aa" is "up to" and "savati" is to flow. Aa-sava is canker or intoxicant. They are: the intoxicant of sensuous desire, of desire for rebirth, of wrong view and of ignorance. They are to be found even in the highest plane of existence. They are only eradicated stage by stage by the lokuttara magga-cittas. The adaptation-consciousness, gotrabhuu, is the last mundane citta arising in the process during which enlightenment occurs.

**** the co-intoxicants are the rupas which are the objects of intoxicants occurring together with the arisen intoxicants.

Remark: rupa is the object of numerous kinds of defilements. However, its duration is extremely short, only as long as seventeen moments of citta and then it is gone completely. It is very insignificant, but we think about rupa with intoxicants and make it into something very great and important.

*****These are different defilements classified as groups: the fetters fetter us to the cycle of birth and death, the floods submerge us in the cycle, the bonds tie us to it, the hindrances obstruct us, the defilements are impure and defile the mind.

Note: rupa is not cetasika, not associated with citta: this reminds us that rupa is entirely different from nama and should be known as such.

Vis. 73. This part gives an all over review of all the twentyeight rupas we have studied. They are all included in rupakkhandha. Khandha is past, future or present, it arises and falls away.

A selection of parts of the Vis and Tiika:

Vis. 73

Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself); the rest are 'external' because they are external to that selfhood (personality).

Pali: tattha cakkhaadipa~ncavidha.m attabhaava.m adhikicca pavattattaa ajjhattika.m, sesa.m tato baahirattaa baahira.m.

N: the Pali word attabhaava, self nature, 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:

Aahito aha.m maano etthaati attaa, attabhaavo.

Self includes here "I" conceit, and thus there is the word selfhood, personality.

Ta.m attaana.m adhikicca uddissa pavattaa ajjhattaa

indriyabaddhadhammaa, tesu bhava.m ajjhattika.m, cakkhaadi.

Beginning with the eye, they occur as an integral part of the individuality (in oneself), internal, dhammas that are connected with faculties, and thus their nature is internal.

Vis. The eighteen kinds of matter, that is to say, the four elements, the thirteen beginning with the eye, and physical nutriment, are 'produced' because they can be discerned through their own individual nature, having exceeded the [purely conceptual] states of [matter as] delimitation, [matter as] alteration, and [matter as] characteristic; the rest, being the opposite, are 'unproduced'.

Pali: catasso dhaatuyo, cakkhaadiini terasa, kaba.liikaaraahaaro caati a.t.thaarasavidha.m ruupa.m paricchedavikaaralakkha.nabhaava.m atikkamitvaa sabhaaveneva pariggahetabbato nipphanna.m, sesa.m tabbipariitataaya anipphanna.m.

Remark: The Pali does not have the words that are in brackets: the [purely conceptual] states of [matter as] delimitation....

It has: <paricchedavikaaralakkha.nabhaava.m atikkamitvaa, meaning, having gone beyond the nature of delimitation, [matter as] alteration, and [matter as] characteristic.>

They are concrete matter, different from characteristics of rupas such as delimitation (the space that separates groups) etc. All of them are included in the twentyeight rupas. The expression "purely conceptual" could imply that they are not paramattha dhammas.

Text Vis 72: ...The five kinds beginning with the eye are 'sensitive matter' through their being conditions for the apprehension of visible data, etc., because they are,

as it were, bright like the surface of a looking glass.

Pali: cakkhaadipa~ncavidha.m ruupaadiina.m gaha.napaccayabhaavena adaasatala.m viya vippasannattaa pasaadaruupa.m

Tiika:

Sotaadiinampi cakkhuno viya pasannasabhaavattaa eva yathaasaka.m
visayaggaha.napaccayataati dassento aaha “cakkhaadi..pe..
pasaadaruupan”ti.

He taught with reference to the earsense in like manner as to the
eyesense, namely, that they that they are, because of their nature of
brightness and of the condition of apprehending each their own object,
"beginning with the eye... sensitive matter”.

N: There is a word association that is lost in the English translation:
pasanna: bright, vipassanna: very bright, and pasaada: clearness,
brightness. Pasaada rupas are the sense-organs, or sensitive matter that is
bright. They are compared in the Vis with the surface of a looking glass.
When an object impinges upon them it can appear clearly to the relevant
sense-cognition. Seeing clearly experiences visible object that impinges on
the pasaada ruupa of the eyesense.

Text Vis: Sensitive matter itself, together with the three beginning with the
femininity faculty, is 'faculty' in the sense of predominance.

Pali:itthindriyaadittayena saddhi.m adhipatiya.t.thena indriya.m

Tiika:

Adhipatiya.t.thenaati ettha cakkhaadiina.m taava pa~ncanna.m
cakkhuv~n~naa.naadiisu aadhipateyya.m tesa.m
pa.tumandabhaavaanuvattanato,

As to the expression, in the sense of predominance, this means here, that
the eye and so on are the rulers over the five sense-cognitions of eye-
consciousness and so on, in as far as the latter are compliant (to the
“rulers”) in a keen or slow manner *.

Tiika: itthipurisindriyadvayassa sakicce jivvitindriyassa
sahajaruupaanupaalane.

As to (predominance of) the pair of the faculties of femininity and
masculinity, these have each their own task, and as to the life-faculty, this
maintains the conascent materiality.

Vis text: What we shall later describe as 'kamma-born' (par. 75 and Ch. XX, par. 27) is 'clung to' because that is 'clung-to', [that is, acquired] by kamma.

Pali:

ya.m kammajanti parato vakkhaama, ta.m kammaena upaadi.n.nattaa
upaadi.n.na.m

Tiika:

Upaadinnattaati gahitattaa.

As to the expression, clung to, this is in the sense of acquired.

Kammanibbatta~nhi "mameta.m phala.m"nti kammunaa gahita.m viya hoti
apa.tikkhepato.

It is not refuted that originated by kamma means as it were acquired by kamma, with the thought, "this fruit is mine".

English:

* The eyesense may be keen or slow, and this is conditioned by kamma, by sickness or decay. It is the same with the other senses. This is compared with being prompt or slow in following the ruler, the faculty.

Remark: The Vis. said that the senses are bright like the surface of a looking glass. By means of them the relevant sense objects appear very clearly to the sense-cognitions. We are very impressed by what we experience through the senses and attach great importance to it. The world comes to us through the senses. We are attached to the image of a whole, a long lasting world with people. But actually, there is only one moment at a time of experiencing an object, and all these realities we are attached to do not last.

Vis. 73

Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself); the rest are 'external' because they are external to that selfhood (personality).

The nine beginning with the eye and the three elements excepting the water element, making twelve kinds in all, are to be taken as 'gross' because of impinging; the rest are 'subtle' because they are the opposite of that. What is subtle is 'far' because it is difficult to penetrate, the other is 'near' because it is easy to penetrate. The eighteen kinds of matter, that is to say, the four elements, the thirteen beginning with the eye, and physical nutriment, are 'produced' because they can be discerned through their own individual essences, having exceeded the [purely conceptual] states of [matter as] delimitation, [matter as] alteration, and [matter as] characteristic (see par. 77); the rest, being the opposite, are 'unproduced'. The five kinds beginning with the eye are 'sensitive matter' through their being conditions for the apprehension of visible data, etc., because they are, as it were, bright like the surface of a looking glass; the rest are 'insensitive matter' because they are the opposite of that. [451] Sensitive matter itself, together with the three beginning with the femininity faculty, is 'faculty' in the sense of predominance; the rest are 'not-faculty' because they are the opposite of that. What we shall later describe as 'kamma-born' (par. 75 and Ch. XX, par. 27) is 'clung to' because that is 'clung-to', [that is, acquired] by kamma. The rest are 'not-clung to' because they are the opposite of that.

Pali Vis. 73:

tattha cakkhaadipa~ncavidha.m attabhaava.m adhikicca pavattattaa
 ajjhattika.m, sesa.m tato baahirattaa baahira.m. cakkhaadiini nava
 aapodhaatuvajjitaa tisso dhaatuyo caati dvaadasavidha.m
 gha.t.tanavasena gahetabbato o.laarika.m, sesa.m tato vipariitattaa
 sukhuma.m. ya.m sukhuma.m tadeva duppa.tivijjhasabhaavattaa duure,
 itara.m suppa.tivijjhasabhaavattaa santike. catasso dhaatuyo, cakkhaadiini
 terasa, kaba.liikaaraahaaro caati a.t.thaarasavidha.m ruupa.m
 paricchavedavikaaralakkha.nabhaava.m atikkamitvaa sabhaaveneva
 pariggahetabbato nipphanna.m, sesa.m tabbipariitataaya anipphanna.m.
 cakkhaadipa~ncavidha.m ruupaadiina.m gaha.napaccayabhaavena
 aadaasatala.m viya vippasannattaa pasaadaruupa.m, itara.m tato
 vipariitattaa napasaadaruupa.m. pasaadaruupameva itthindriyaadittayena

saddhi.m adhipatiya.t.thena indriya.m, sesa.m tato vipariitattaa anindriya.m.
ya.m kammajanti parato vakkhaama, ta.m kamma upaadi.n.nattaa
upaadi.n.na.m, sesa.m tato vipariitattaa anupaadi.n.na.m.

Vis. 74

74. Again, all matter is of three kinds according to the visible (sanidassana) triad, the kamma born triad, etc. (see Dhs., p.2). Herein, as regards the gross, a visible datum is 'visible with impact'; the rest are 'invisible with impact'; all the subtle kinds are 'invisible without impact'. So firstly it is of three kinds according to the visible triad.

Pali:

74. puna sabbameva ruupa.m sanidassanakammajaadiina.m tikaana.m
vasena tividha.m hoti. tattha o.laarike ruupa.m sanidassanasappa.tigha.m,
sesa.m anidassanasappa.tigha.m. sabbampi sukhuma.m
anidassanaappa.tigha.m. eva.m taava sanidassanattikavasena tividha.m.

Remark:

Dhammas can be classified as triads. We see for example in the Gradual Sayings, and even more in the Abhidhamma that dhammas are grouped as ones, twos, threes, etc. This may seem technical, but there are several reasons for it. It is in this way made easier to recite and memorize, especially at the time when there was only the oral way of handing down the Dhamma. The classification by way of numbers is a way of teaching different aspects for people with different inclinations: for people who are capable to be taught (veneya satta). This method is also a recapitulation and it serves as a way to verify for ourselves whether we have really understood what we learnt.

In this case there are all the twentyeight rupas dealt with again, but now under other aspects. Here the visible triad is dealt with first. The only rupa that is visible is visible object or colour. The gross rupas are the five senses and the relevant sense objects that impinge on them. Only visible object is visible and impinging, the others are invisible and impinging. As to the third of the visible triad: those are the subtle rupas that are invisible and not impinging.

We read in te Matika of the Dhammasangani:

22: States [dhammas] that are visible and reacting; invisible and reacting; neither.

We read in § 980:

<What is that [material] form which is invisible, non-reacting, and included in the sphere of [mental] states?

Sex... and bodily nutriment.>

The sphere of [mental] states is dhammaayatana, which includes the subtle rupas that can be experienced only through the mind-door.

These are: feminine faculty, masculine faculty, life-faculty, bodily intimation, verbal intimation, space, the three rupas of changeability (lightness, plasticity and wieldiness), the four rupas as characteristics, nutrition.

We are reminded that there is only one rupa that is visible: colour or visible object. It seems that we are seeing all day long, but seeing falls away and then countless other types of cittas arise. If we had not learnt about the cittas arising and falling away in processes and also in between processes we would not know that each citta falls away immediately.

It seems that we can see people and things, but we are clinging to an image we remember. When we touch something tangible object is experienced through the bodysense. Tangible object is invisible. The aspect of the visible triad can remind us of the truth. Hardness is invisible and impinging. The subtle rupas do not impinge, they are invisible and not reacting. One may believe that verbal intimation impinges on the earsense, but this is not so. As we read in the Vis: <Verbal intimation is the mode (conformation) and the alteration

(deformation) in the consciousness-originated earth element that causes that occurrence in speech utterance which mode and alteration are a condition for the knocking together of clung-to matter. Its function is to display intention. It is manifested as the cause of the voice in speech.> Thus, it is not the speech sound, it is a subtle rupa that is the condition for it.

Studying this triad can be of help to correct wrong understanding of dhammas.

Tiika 74:

448. Sanidassanakammajaadiina.m tikaananti sanidassanattikassa,
kammajaadittikaana~nca. O.laariketi dvaadasavidhe o.laarikarupe.
Ruupanti ruupaayatana.m. Da.t.thabbabhaavasa"nkhaatena saha
nidassanenaati sanidassana.m, pa.tihanabhaavasa"nkhaatena saha
pa.tighenaati sappa.tigha.m, sanidassana~nca ta.m sappa.tigha~ncaati
sanidassanasappa.tigha.m. Tattha yassa da.t.thabbabhaavo atthi, ta.m
sanidassana.m. Cakkhuvi~n~naa.nagocarabhaavova da.t.thabbabhaavo.
Tassa ruupaayanato ana~n~nattepi a~n~nehi dhammehi
ruupaayatana.m visesetu.m a~n~na.m viya katvaa vutta.m isaha
nidassanena sanidassananâti. Dhammabhaavasaama~n~nena hi
ekiibhuutesu dhammesu yo naanattakaro viseso, so a~n~no viya katvaa
upacaritu.m yutto. Eva.m hi atthavisesaavabodho hotiiti. Yo saya.m,
nissayavasena ca sampattaana.m, asampattaana~nca pa.timukhabhaavo
a~n~nama~n~na.m patana.m, so pa.tihanabhaavo, yena
byaapaaraadivikaarapaccayantarasahitesu cakkhaadiina.m visayesu
vikaaruppatti. Sesa.m ekaadasavidha.m o.laarikaruupa.m. Ta~nhi
sanidassanattaabhaavato anidassana.m, vuttanayeneva sappa.tigha.m.
Ubhayapa.tikkhepena anidassana-appa.tigha.m. Kammato jaatanti ettha
ya.m ekantakammasamu.t.thaana.m a.t.thindriyaani, hadaya~ncaati
navavidha.m ruupa.m, ya~nca navavidhe catusamu.t.thaane
kammasamu.t.thaana.m navavidhameva ruupanti eva.m
a.t.thaarasavidhampi kammato uppajjanato kammaja.m. Ya~nhi jaata~nca
ya~nca jaayati ya~nca jaayissati, ta.m sabbampi ikammajanâti vuccati
yathaa duddhanti. Tada~n~napaccayajaatanti kammato a~n~napaccayato
jaata.m utucittaahaaraja.m. Nakutocijaatanti lakkha.naruupamaaha.
Vi~n~nattidvaya.m, saddo, aakaasadhaatu, lahutaadittaya.m
cittasamu.t.thaanaani avinibbhogaruupaaniiti eta.m pa~ncadasavidha.m
ruupa.m cittaja.m. Aakaasadhaatu, lahutaadittaya.m,
aahaarasamu.t.thaanaani avinibbhogaruupaaniiti eta.m dvaadasavidha.m
ruupa.m aahaaraja.m. Ettha sadda.m pakkhipitvaa terasavidha.m ruupa.m
ututo samu.t.thita.m utuja.m. Sesa.m kammajatike vuttanayaanusaareneva
veditabba.m.

"The Path of Purification" (Visuddhimagga) Ch. XIV, 75

75. According to the kamma-born triad, etc., however, that born from kamma is 'kamma-born'; that born from a condition other than that is 'not-kamma-born'; that not born from anything is 'neither-kamma-born-nor-not-kamma-born'

That born from consciousness is 'consciousness-born'; that born from a condition other than consciousness is 'not-consciousness-born'; that not born from anything is 'neither-consciousness-born-nor-not-consciousness-born'.

That born from nutriment is 'nutriment-born'; that born from a condition other than that is 'not-nutriment-born'; that not born from anything is 'neither-nutriment-born-nor-not-nutriment-born'.

That born from temperature is 'temperature-born'; that born from a condition other than that is 'not-temperature-born'; that not born from anything is 'neither-temperature-born-nor-not-temperature-born'.

Pali:

75. kammajaadittikavasena pana kammato jaata.m kammaja.m,
tada~n~napaccayajaata.m akammaja.m, nakutocijaata.m neva kammaja.m
naakammaja.m. cittato jaata.m cittaja.m, tada~n~napaccayajaata.m
acittaja.m, nakutocijaata.m neva cittaja.m naacittaja.m, aahaarato jaata.m
aahaaraja.m, tada~n~napaccayajaata.m anaahaaraja.m, nakutocijaata.m
neva aahaaraja.m naanaahaaraja.m. ututo jaata.m utuja.m,
tada~n~napaccayajaata.m anutuja.m, nakutocijaata.m neva utuja.m
naanutujanti eva.m kammajaadittikavasena tividha.m.

Intro to Vis 75: This is again a different classification of all rupas. It reminds us that past kamma that has fallen away keeps on producing the sense-bases of eye, etc. which are faculties (leaders in their own field), and the other faculties. Nobody can make them arise, they depend on kamma. We are reminded of the other causes that produce rupas of the body, and only

the four characteristics inherent in all rupas are not produced by any of the four causes. We read: what was born, what is born and what will be born, also all that is called kamma-born. Kamma produced rupas of the body in the past, and will do so in the future and it does at this very moment. What U Narada wrote in his Introduction to the translation of Dhātu-Kathā, an Abhidhamma text (PTS:Discourse on Elements) can be applied to rupas, these are only elements. We read:

„The elements are not permanently present. They arise to exhibit their own characteristic natures and perform their own characteristic functions when the proper conditions are satisfied, and they cease after their span of duration. Thus no being has any control over the arising and ceasing of the elements and they are not at his mercy or will however mighty and powerful he may be. In other words, the elements have no regard for anyone, show no favour to anyone and do not accede to the wishes of anyone. They are entirely dependent on conditions.”

Tiika, Vis 75:

Kammato jaatanti ettha ya.m ekantakammasamu.t.thaana.m
a.t.thindriyaani *,

As to kamma-born these are here the eight faculties which are solely originated by kamma,

hadaya~ncaati navavidha.m ruupa.m,
and with the heart(base) they are thus nine kinds of materiality,

ya~nca navavidhe catusamu.t.thaane kammasamu.t.thaana.m
navavidhameva ruupanti eva.m a.t.thaarasavidhampi kammato uppajjanato
kammaja.m.

and besides, among the nine kinds of materiality originated by the four causes, there are nine kinds originated by kamma **, and what is kamma-born materiality is thus also eighteen kinds, since they have arisen because of kamma.

Ya~nhi jaata~nca ya~nca jaayati ya~nca jaayissati,

What was born, what is born and what will be born,

ta.m sabbampi “kammajan”ti vuccati yathaa duddhanti.
also all that is called kamma-born...

Tada~n~napaccayajaatanti kammato a~n~napaccayato jaata.m
utucittaahaaraja.m.

As to the expression, born from a condition other than that, this means,
born from a condition other than kamma, namely, temperature,
consciousness and nutrition.

Nakutocijaatanti lakkha.naruupamaaha.

As to the expression, not born from anything, he said that these are the
material phenomena as characteristics ***.

Vi~n~nattidvaya.m, saddo, aakaasadhaatu, lahutaadittaya.m
cittasamu.t.thaanaani avinibbhogaruupaaniiti eta.m pa~ncadasavidha.m
ruupa.m cittaja.m.

The pair of intimation, sound, the element of space ****, the triad of
lightness, are originated by citta, and with the inseparable rupas there are
thus fifteen kinds born of consciousness.

Aakaasadhaatu, lahutaadittaya.m, aahaarasamu.t.thaanaani
avinibbhogaruupaaniiti eta.m dvaadasavidha.m ruupa.m aahaaraja.m.
The element of space and the triad of lightness etc. are originated by
nutrition, and together with the inseparable rupas there are thus twelve
kinds originated by nutrition.

Ettha sadda.m pakkhipitvaa terasavidha.m ruupa.m ututo samu.t.thita.m
utuja.m.

Here sound is included and thus thirteen kinds of materiality originated by
temperature are materiality born of temperature

Sesa.m kammajatike vuttanayaanusaareneva veditabba.m.

The remaining part should be understood in accordance with what is said with regard to the triad of kamma *****.

English:

As to kamma-born these are here the eight faculties which are solely originated by kamma, and with the heart(base) they are thus nine kinds of materiality, and besides, among the nine kinds of materiality originated by the four causes, there are nine kinds originated by kamma **, and what is kamma-born materiality is thus also eighteen kinds, since they have arisen because of kamma.

What was born, what is born and what will be born, also all that is called kamma-born...

As to the expression, born from a condition other than that, this means, born from a condition other than kamma, namely, temperature, consciousness and nutrition.

As to the expression, not born from anything, he said that these are the material phenomena as characteristics ***.

The pair of intimation, sound, the element of space ****, the triad of lightness, are originated by citta, and with the inseparable rupas there are thus fifteen kinds born of consciousness.

The element of space and the triad of lightness etc. are originated by nutrition, and together with the inseparable rupas there are thus twelve kinds originated by nutrition.

Here sound is included and thus thirteen kinds of materiality originated by temperature are materiality born of temperature.

The remaining part should be understood in accordance with what is said with regard to the triad of kamma *****.

* the eight faculties of eyesense, earsense, smelling-sense, tasting-sense, bodysense, life-faculty, femininity, masculinity.

** The four causes of kamma, citta, temperature (utu) and nutrition. The rupas dealt with here are sometimes originated by kamma, sometimes by one of the three other causes. These rupas are: the eight inseparable rupas and space. When originated by kamma the inseparable rupas arise in a group of at least nine rupas, including life-faculty that is solely originated by kamma. As to space: this delimits the groups of rupas originated by the four causes, arising and falling away together with them. Thus, space is reckoned as originated by the four causes.

*** The characteristics of origination, continuity, decay and impermanence. This is explained in Vis. XIV, 80.

**** âkâsa dhâtu, the word dhâtu is used to show that it is a paramattha dhamma, not a concept.

***** The triad of consciousness-born, not-consciousness born, neither consciousness-born-nor-not-consciousness-born. As to the second one, born from a condition other than consciousness, namely, kamma, temperature, and nutrition.

As to the last one of this triad, this is again the four characteristics of all materiality.

The same with the triads of temperature and of food.

Intro to Vis. 76.

Also in some of the sutta texts we read about sense-cognitions as fourfold: what is seen, heard, sensed (muta) and cognized through the mind-door.

Sensed includes the experience of odour, of flavour and of tangible object.

The Vis gives the reason, stating: <The three, that is to say, odours, flavours, and tangible data, are 'sensed' (muta) because they are the objective fields of faculties that take contiguous [objective fields].>

Contiguous, in Pali sampatta, means: reached. The Atthasalini (II, 314, p.

411) explains: <Although [in the Commentary] it is said that 'the object is said to be in physical contact because it has reached the sense-avenue' yet the colour of the disc of the moon, etc. , appears not in physical contact (asampatto) and at a distance. And if sound also should come slowly, having arisen from far, it should be heard after some time. Coming by serial

impact and striking the sentient organ of the ear, its direction might not be evident. Hence eye and ear have an object not in physical contact...>

It is a different matter in the case of odours, flavours, and tangible object. That is why their experience is taken separately by using the term *muta*, sensed. It reminds us of the direct contact of these objects with the relevant sense-organs.

Thus, this is a fourfold classification of the experience of objects through the six doors, of the *aayatana*s. The *Vis.* stresses that the different elements are coming together at the right time so that there can be the experience of objects. We read about a classification of what occurs now, all the time. They exhibit their own characteristics and are gone before one can do anything about them.

The word objective field is a translation of the Pali: *visaya*. This means sphere or field, and it is another term for object, *aaramma*.na.

Vis. 76. Again, it is of four kinds as seen, etc., as concrete matter, etc., and as the physical basis tetrads, and so on.

Herein, the visible-data base is 'seen' because it is the objective field of seeing. The sound base is 'heard' because it is the objective field of hearing. The three, that is to say, odours, flavours, and tangible data, are 'sensed' (lit. contacted) because they are the objective fields of faculties that take contiguous [objective fields].

The rest are 'cognized' because they are the objective field of consciousness (cognition) only. So firstly it is of four kinds according to the seen, etc., tetrad. (32)

Pali:

76. *puna di.t.thaadiruuparuupaadivattatthaadecatukkavasena catubbidha.m. tatha ruupaayatana.m di.t.tha.m naama dassanavisayattaa, saddaayatana.m suta.m naama savanavisayattaa, gandharasapho.t.thabbattaya.m muta.m naama sampattagaahakaindriyavisayattaa, sesa.m vi~n~naata.m naama vi~n~naa.nasseva visayattaati eva.m taava di.t.thaadecatukkavasena catubbidha.m.*

Tiika (all English below):

76. Di.t.thaadicaṭṭukavasena, rūparūpaadicaṭṭukavasena,
vatthaadicaṭṭukavasenaati paa.tekka.m catukkasaddo yojetabbo.

The word fourfold should be applied severally with regard to the seen etc.,
with regard to concrete matter (rupa-rupa) etc., and with regard to the
physical bases *. ...

Dassanavisayattaati cakkhuvi~n~naa.navi~n~neyyattaa.

As to the expression, the objective field of seeing, this means it is to be
seen by seeing-consciousness.

Savanavisayattaati sotavi~n~naa.navi~n~neyyattaa.

As to the expression, the objective field of hearing, this means it is to be
heard by hearing-consciousness.

Gandharasapho.t.thabbattayanti gandho raso pho.t.thabbanti eta.m taya.m.

As to the expression, the three, that is to say, odours, flavours, and tangible
data,
these are these three (that are sensed).

Muta.m naama mutvaa patvaa gahetabbato. Tenaaha “sampattaggaahaka-
indriyavisayattaa”ti.

They are called sensed, because they are apprehended after they have
been sensed and reached (the sensebase). Therefore he said, “because
they are the

objective fields of faculties that take contiguous [objective fields]” **

English:

The word fourfold should be applied severally with regard to the seen etc.,
with regard to concrete matter (rupa-rupa) etc., and with regard to the
physical bases *. ...

As to the expression, the objective field of seeing, this means, it is to be
seen by seeing-consciousness.

As to the expression, the objective field of hearing, this means, it is to be heard by hearing-consciousness.

As to the expression, the three, that is to say, odours, flavours, and tangible data,

these are these three (that are sensed).

They are called sensed, because they are apprehended after they have been sensed and reached (the sensebase). Therefore he said, "because they are the

objective fields of faculties that take contiguous [objective fields]" **

* There is a grouping of four tetrads: The first is: what is seen, heard, sensed and cognized.

The second, third and fourth tetrads are explained in the following paragraphs.

** See the explanation above, in the Intro.

The Tiika text continues in footnote 32:

note 32. ' "Sensed (muta)" means apprehendable by sensing (mutvaa), by reaching; hence he said "because they are the objective fields of faculties that take contiguous [objective fields]" . But what is it that is called a tangible datum? It is the three elements, earth, heat, and air. But why is the water element not included here? Is not cold apprehended by touching; and that is the water element? Certainly it is apprehended but it is not the water element. What is it then? It is just the fire element. For there is the sensation (buddhi)

of cold when heat is sluggish.

N: The translation of sensation is wrong. We have to read vuddhi for buddhi, b and v are interchangeable. Vuddhi means increase. The text has: siitabuddhi, an increase of cold, when heat is sluggish or slight (manda).

Text: There is no quality that is called cold;

there is only the assumption (abhimaana) of coldness due to the sluggishness of the state of heat. How is it to be known? Because of the unreliability of the sensation of cold, like "beyond and not beyond".

For in hot weather, while those who stand in the sun and go into the shade have the sensation of cold, yet those who go to the same place from an underground cave have the sensation of heat.

N: Cold and heat are relative notions as is demonstrated. They are still the element of heat or fire.

Text: And if coldness were the water element it would be found in a single group (kalaapa) along with heat; but it is not so found. That is why it may be known

that coldness is not the water element.

N: Cold is not taken as an additional great Element. There are only four great Elements.

In the following sentences different contrarious opinions at that time are refuted.

Text: And that is conclusive (uttara) for those who agree to the inseparable existence of the primary elements; and it is conclusive too even for those who do not agree because it is disproved by associate existence through seeing the

functions of the four primaries in a single group.

N: The element of Earth is a foundation for the other elements, the element of Water has the function of cohesion, holding the other elements together, the function of the Element of Fire is maturing or maintaining, the function of the Element of Wind or motion is to causing motion, oscillation or propelling. There is no place for an additional great Element such as cold.

Text: It is conclusive too for those who say that coldness is the characteristic of the air element; for if coldness were the air element, coldness would be found

in a single group along with heat, and it is not so found. That is why it may be known that coldness is not the air element either. But those who hold the opinion that fluidity (dravataa) is the water element and that that is apprehended by touching should be told: "That fluidity is touched is merely the venerable ones' assumption as is the case with shape". For this is said by the Ancients:

"Three elements coexisting with fluidity together form what constitutes

a tangible; that 'I succeed in touching this fluidity' is a common misconception in the world. And as a man who touches elements, and apprehends a shape then with his mind, fancies 'I really have been touching shape', so too fluidity is recognized" ' (Pm. 459).

N: Only three elements are tangible object. Even as one does not touch visible object, in the same way one does not touch fluidity or the element of water. Someone who believes that he can touch water is only thinking of a concept. We should verify this in touching water without thinking about it.

At the end of this Tiika text (English below):

Sesanti yathaavutta.m ruupaadisattavidha.m ruupa.m .thapetvaa avasi.t.tha.m ekaviisatividha.m ruupa.m.

As is said, he declares visible object and so on as sevenfold *, and the remaining materiality are twentyone kinds of materiality.

Vi~n~naa.nassevaati manovi~n~naa.nasseva.

As to the expression, (they are the objective field) of consciousness only, this means, only of mind-consciousness **.

Avadhaara.nena ruupaayatanaadiinampi manovi~n~naa.navi~n~neyyatte niyamaabhaavato na vi~n~naataruupataati sa"nkaraabhaava.m dasseti.

By stressing this, although colour etc. are to be known by mind-consciousness too, he keeps the rupas that are not experienced exclusively through the mind-door separate (not mixing them with the others).

English:

As is said, he declares visible object and so on as sevenfold *, and the remaining materiality are twentyone kinds of materiality.

As to the expression, (they are the objective field) of consciousness only, this means, only of mind-consciousness **.

By stressing this, although colour etc. are to be known by mind-consciousness too, he keeps the rupas that are not experienced

exclusively through the mind-door separate (not mixing them with the others).

* The seven rupas that appear all the time: the three that are tangible object, and colour, sound, odour and flavour. They are experienced through their relevant sense-doors. Together with the twentyone remaining rupas, there are twentyeight rupas in all.

** The twentyone remaining rupas are experienced only through the mind-door. The seven rupas mentioned above are experienced each through the relevant sense-door and in the succeeding mind-door process through the mind-door.

Vis. 77.

77. Here, however, 'produced matter' is 'concrete matter'; the space-element is 'delimiting matter'; those from 'bodily intimation' up to 'wieldiness' are 'matter as alteration'; birth, ageing and dissolution are 'matter as characteristic'. So it is of four kinds as concrete matter and so on.

Pali: nipphannaruupa.m panettha ruuparuupa.m naama, aakaasadhaatu paricchedaruupa.m naama, kaayavi~n~nattiaadi kamma~n~nataapariyanta.m vikaararuupa.m naama, jaatijaraabha"nga.m lakkha.naruupa.m naamaati eva.m ruuparuupaadicatukkavasena catubbidha.m.

Tiika 77:

Intro: a recap:

Rúpas can be classified as sabhava rúpas, rúpas with their own distinct nature, and asabhava rúpas, rúpas without their own distinct nature. The sabháva rúpas are also called “produced”, whereas the asabháva rúpas are also called “unproduced”. The twelve gross rúpas (the five sense-organs, and the sense objects of visible object, sound, odour, flavour and

three of the great elements that are tangible object) and six among the subtle rūpas that are: cohesion, nutrition, life faculty, heart-base, femininity and masculinity are rupas each with their own distinct nature and characteristic, they are sabhāva rūpas. Thus there are eighteen sabhava ruupas or produced ruupas in all.

The other ten subtle rūpas do not have their own distinct nature, they are asabhāva rūpas or unproduced ruupas. Among these are the two kinds of intimation, bodily intimation and speech intimation, which are a “certain, unique change” in the eight inseparable rūpas produced by citta. Moreover, the three qualities of lightness, plasticity and wieldiness that can be classified together with the two rūpas of intimation as vikāra rūpas (rūpa as changeability or alteration). Furthermore, there is the rūpa space (akāsa or pariccheda rūpa) that delimits the groups of rūpa. Also included are the four rūpas that are characteristics of rūpa, namely origination, continuity, decay and impermanence.

A selection from the Tiika:

Vis text: Here, however, 'produced matter' is 'concrete matter'.

Tiika: 77. Nipphannaruupa.m panettha ruuparuupa.m naamaati

“Here, however, 'produced matter' is called 'concrete matter' ”

N: The Tiika explains that concrete matter is included among the twentyeight kinds of materiality and that it is associated with matter as characteristics.

N: All materiality has the characteristics of origination, continuity, decay and breaking up.

Tiika: Ruppana.m ruupa.m, ta.m etassa atthiiti ..

Materiality that is molested, this is the meaning of it...

N: Ruppana is a word association with ruupa, and ruppana means being molested. The Dispeller I, (Ch 1, p. 3) explains: it is being molested (disturbed or battered) by cold, heat, hunger, etc. We read: “it is well-beaten; it is oppressed, it is broken...”

Concrete matter is the translation of ruupa-ruupa. The Tiika explains that the reduplication in ruupa-ruupa is used in a way similar to dukkha-dukkha. Dukkha can mean: dukkha-dukkha, suffering that is obvious such as bodily and mental suffering, dukkha because of change and dukkha as characteristic inherent in all conditioned dhammas.

Tiika text: ruppanasabhaava.m ruupanti attho...

Evenso the word ruupa-ruupa means that it has a nature of being molested...

Yadi eva.m, aakaasadhaatu-aadiina.m katha.m ruupabhaavoti?

How has the element of space and so on (that is not produced) the nature of materiality?

Nipphannaruupassa paricchedavikaaralakkha.nabhaavato tagatikamevaati "ruupan"tveva vuccati.

He called them just materiality because they have the nature of being the separation, changeability and being characteristics of produced materiality, and just referred to that.

N: remarks: Also the unproduced materiality is called rupa, because they are attributes of the rupas that are produced, thus, of concrete matter (ruupa-ruupa). They delimit the groups of rupa, they are changeability of rupa (the intimations that are a certain unique change of the elements, lightness etc.) and the four characteristics inherent in all rupas.

Thus, as the Vis. text states, rupas can, in this way, be classified as fourfold. Concrete matter is one class, and the unproduced materiality is classified as threefold.

Intro to Vis. XIV, 78. This section deals first with the rupas that are physical base and doorway in a sense-door process. A physical base, vatthu, is the place where a particular citta originates. Seeing originates at the eye-base, for example. The doorway is the means through which citta experiences an object. The eyesense is the doorway for citta that experiences visible object impinging on that doorway. Kamma produces the sense organs that are

bases as well as doorways for the cittas concerned and also the heart-base. These rupas produced by kamma are conditions for citta, they condition it by way of dependence-condition (nissaya-paccaya).

It may seem that we can see and hear at the same time, but the study of the Abhidhamma can help us to understand that seeing and hearing arise dependent each on a different base and experiencing a different object through the appropriate doorway. When we have more understanding of the conditions for seeing, hearing and the other cittas arising in a process, we shall understand the meaning of anatta. There is no self in the experiencing. We should not forget that the goal of our study is the understanding of the present moment.

As to bodily intimation and speech intimation which are not concrete matter but an alteration in the elements, these are originated by citta. They are doorways of kamma. Kamma can be performed through body, speech and mind. When we stretch out our hand to give, there is kusala kamma through the body-door. When we speak falsehood there is akusala kamma through speech. We read in the Expositor (p.1220: <The action of one speaking falsehood, etc., by a sign of the hand is an act of speech, but the door is that of the body. Thus an immoral act of speech also arises in the body-door.>

Text Vis. 78. Here, however, what is called materiality of the heart is 'physical basis, not door' (see DhsA. 82f.); the two intimations are 'door, not physical basis'; sensitive matter is 'both physical basis and door'; the rest are 'neither physical basis nor door'. So it is of four kinds according to the physical basis tetrad.

Vis 78 Pali:

ya.m panettha hadayaruupa.m naama, ta.m vatthu na dvaara.m.
vi~n~nattidvaya.m dvaara.m na vatthu. pasaadaruupa.m vatthu ceva
dvaara~nca. sesa.m neva vatthu nadvaaranti eva.m
vatthaadicatukkavasena catubbidha.m.

Tiika 78: English:(See my remarks interspersed and the note below. For Pali-English scroll down.)

Consciousness and mental factors abide here, they occur here, thus, it is a base, materiality that has become a support (base) for the cittas that are connected with it.

This is sixfold.

N: The five sense-bases that are bases for the sense-cognitions and the heartbase that is base for all other cittas.

Text: Here the materiality of the heartbase is only a base for mind-element and mind-consciousness element.

N: Mind-element (mano-dhaatu): adverting-consciousness (first citta in a sense-door process) and the two types of receiving-consciousness, sampaticchana-citta, one being kusala vipaaka-citta and one akusala vipaaka-citta, arising after the sense-cognitions.

Mind-consciousness-element (mano-vi~n~naa.na-dhaatu): all cittas, except the five sense-cognitions and the three kinds of cittas classified as mind-element. It includes cittas experiencing an object through six doors as well as door-freed cittas, cittas not arising in processes, namely, rebirth-consciousness, bhavanga-cittas, dying-consciousness.

Text: It is not a doorway for those (cittas) that have another support such as in the case of the eye.

N: The heart-base is not the mind-door. The mind-door is the last bhavanga-citta arising before the mind-door process begins.

Text: In as far as the eye etc. is concerned, this is a doorway for the receiving-consciousness and so on in the process, but this is not so in the case of the heartbase.

Therefore it is said: "Here, however, what is called materiality of the heart is physical basis, not door"

The two intimations are doorways, because they are the doors of kamma.

N: Kamma can be performed by the doorways of body, speech and mind. Bodily intimation and speech intimation are the doorways of kusala kamma and akusala kamma. However, kamma through the body can also be performed without bodily intimation *.

Text: They are not base because there is no citta arising in dependence on them.

The materiality that are the sense organs are base for seeing-consciousness and so on, which are thus dependent on that base itself, and doorway for the receiving-consciousness and so on that are dependent on another base.

N: A sense organ such as eyesense is base as well as doorway for seeing. The eyesense functions as doorway for all the cittas of the eye-door process, such as receiving-consciousness, investigating-consciousness and so on. The doorway is the means through which they experience visible object. However, eyesense it is not the physical base for them, they are dependent on the heart-base.

Text: The remaining twentyone rupas on the contrary are neither doorway nor base.

N: The five sense-bases, the heart-base and the two intimations are eight kinds. The remaining rupas among the twentyeight rupas are thus twentyone rupas.

* Note on kamma performed through the body: Translated from the Thai, Dhamma Issues: <We should carefully consider the different cases of kamma performed through the body. The groups of rúpa originating from citta that motivates kamma through the body may be without viññatti rúpa (bodily intimation). In that case the undecad of lightness (a group of eleven rúpas) arises; this group includes the three vikâra rúpas (rupas of changeability) arising together with the four great Elements, and then the Element of Wind, vâyo-dhâtu, can condition motion. However, the vikâra rúpas are not the doorway. Whereas when viññatti rúpa is the doorway of kamma, this happens when an intention is displayed through the body which is in that case the condition for the performing of kamma.

With regard to the section on killing, it has not been explained in the texts that there must necessarily be a wish to display a meaning by means of bodily intimation. The types of kamma performed through the body are diverse. Thus, the citta that motivates kamma performed through the body does not always produce kâya viññatti, bodily intimation. When it does produce kâya viññatti, this rûpa is the doorway of kamma, for example, when a command to kill is given through the body. >

Pali English text:

Vasanti ettha cittacetasikaa pavattantiiti vatthu, cittata.msampayuttaana.m aadhaarabhuuta.m ruupa.m.

Consciousness and mental factors abide here, they occur here, thus, it is a base, materiality that has become a support (base) for the cittas that are connected with it.

Ta.m pana chabbidha.m.

This is sixfold.

Tattha hadayaruupa.m vatthu eva

manodhaatumanovi~n~naa.nadhaatuuna.m nissayabhaavato.

Here the materiality of the heartbase is only a base for mind-element and mind-consciousness element.

Na dvaara.m a~n~nanissayaana.m cakkhaadi viya.

It is not a doorway for those (cittas) that have another support such as in the case of the eye.

Yathaa hi cakkhaadiini sampa.ticchanaadiina.m pavattiyaa dvaara.m honti, na eva.m hadayavatthu.

In as far as the eye etc. is concerned, this is a doorway for the receiving-consciousness and so on in the process, but this is not so in the case of the heartbase.

Tena vutta.m “ya.m panettha hadayaruupa.m naama, ta.m vatthu, na dvaaran”ti.

Therefore it is said: “Here, however, what is called materiality of the heart is physical basis, not door”

Vi~n~nattidvaya.m dvaara.m kammadvaarabhaavato.

The two intimations are doorways, because they are the doors of kamma.

Tannissitassa cittuppaadassa abhaavato na vatthu.

They are not base because there is no citta arising in dependence on them.

Pasaadaruupa.m vatthu ceva attasannissitassa

cakkhuvi~n~naa.naadikassa,

The materiality that are the sense organs are base for seeing-consciousness and so on, which are thus dependent on that base itself,

dvaara~nca a~n~nanissitassa sampa.ticchanaadikassa.

and doorway for the receiving-consciousness and so on that are dependent another base.

Sesa.m ekaviisatividha.m ruupa.m vuttavipariyaayato neva vatthu na ca dvaara.m.

The remaining twentyone rupas on the contrary are neither doorway nor base.

Vis. 79. Again, it is of five kinds as born of one, born of two, born of three, born of four, and not born of anything.

Herein, what is kamma-born only or consciousness-born only is called 'born of one'. Of these, materiality of the faculties, together with the heart-basis, is kamma-born only; the two intimations are consciousness-born only. But what is born [now] of consciousness and [now] of temperature is called 'born of two'. That is the sound base only.(33) What is born of temperature, consciousness, and nutriment [452] is called 'born of three'. But that is the three beginning with

'lightness' only. What is born from the four beginning with kamma is called 'born of four'. That is all the rest except 'matter as characteristic'.

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Tiika 79 (for Pali, see below):

“Born from one”, means: only born from one cause.

Is it not so that there is no arising of what is conditioned by only one cause?

True, this does not exist, but here born of one means born by (one of) the conditions that generate materiality.

N: It means materiality originated solely by kamma or by any one of the other three factors.

The way different conditions operate is very intricate. For instance, kamma produces at the time of birth three decads of rupas, and heat is among these. This heat, when the rebirth-consciousness has fallen away, produces in its turn other rupas. However, when it is said, born solely from kamma, other conditions are not taken into account.

Text:

He does not consider (here) another condition for the arising of materiality apart from the condition that generates materiality.

N: Thus, only kamma, citta, temperature or nutrition that originates materiality is taken into account here.

As to born of two etc. this is according to the same method.

As to the expression, because of these (it is of five kinds), this means, according to the classification of these.

As to the expression kamma-born only, this means born solely from kamma.

As to the expression consciousness-born only has here the same meaning.

As to the expression born from consciousness and from temperature, this should be understood as sometimes born from consciousness and sometimes born from temperature.

N: Sound that originates from temperature is, for example, the sound of wind or of a waterfall. Sound that originates from consciousness is speech sound.

We read in the “Manual of Abhidhamma” (Abhidhammattha Sangaha), in the notes of Ven Narada: <Articulate sounds are caused by mind; inarticulate sounds are caused by utu (temperature). Musical notes caused by men are produced by utu, conditioned by mind.>

Text:

That is born of two, thus, by two factors. Elsewhere, these two factors should also be understood according to this method.

N: That is sound only.

Note 33(part of this Tiika), to the Vis. text: <But what is born [now] of consciousness and [now] of temperature is called 'born of two'. That is the sound base only.>

N: remarks: There are different opinions about sound. Some teachers think that, when originated by citta, it must always be cognizable, others believe that sound is purely mental. For us today these debates may not be very relevant, but at that time it was an issue, as we shall see in the Kathaavatthu and its Co. The Great Commentary is the authoritative Commentary that Buddhaghosa found in the Great Monastery and that he translated from Singhala into Pali.

Text: ' "The sound base only": here some say, "The consciousness-born is always intimate (savi~n~nattika)". The Ancients say, "There is sound due to the intervention (vipphaara) of applied thought that does not intimate".

N: Applied thought and discursive thought (vitakka and vicaara) are cetasikas that play their part in the uttering of speech sound. The word vipphaara is to be translated as vibration, irradiation or manifestation. In the Kathaavatthu Ch IX, 93, we read about a controversy concerning sound as purely mental, as irradiation or manifestation of applied thought. This idea stems from a wrong interpretation of M.S., sutta 44, 301:< Having first had initial thought and discursive thought, one subsequently utters a speech, therefore initial and discursive thought is activity of speech.>

In the "Debates Commentary" (Co to the Kathaavatthu, p. 147) we read about the refutation of this theory hold by the Pubbaseliyas. The Sakavaadin (Theravada) shows that there is auditory consciousness also and thus, the controversy about sound as purely mental is ended.

Text: While depending on the word of the Great Commentary that puts it thus, "Intimatable (cognizable) through the ear by means of the sound due to applied thought's intervention", still there is also need of the arising of consciousness-originated sound without intimation (cognition) for because of the words "For the intimation (cognition) is not due to intimating speech" (?), it arises together with sound not intimatable (cognizable) through the ear.

N: I would translate adhippaaya by meaning, instead of intention. The translation here is incomplete: < Because he said that there is no intimation (vi~n~natti), namely bodily and verbal intimation, it arises together with sound not audible through the ear. >

Text: That being so, there would have to be a consciousness-born sound-ennead (navaka, group of nine rupas).

N: This group would consist of the eight inseparable rupas and sound. Thus without the rupa that is speech intimation. Whereas the decad of speech intimation, vací-viññatti, is a group of ten rúpas. They are the eight inseparable rúpas (avinibbhoga rúpas), speech intimation (vacíviññatti) and sound (sadda rúpa). These rúpas originate from citta when one normally speaks and in that case the rúpa of speech intimation is the condition for the arising of speech sound. >

Text: And that theory is rejected by the Sanghakaaras who imagine that it is self-contradictory to say that there is sound not cognizable through the ear. Others, however, do not reject the Great Commentary's statement and they comment on its intention. How?

[They say that] the non-intimation (non-cognition) through the ear of the sound activated due to applied thought's intervention is stated in the Suttas with this intention, "He tells by hearing with the divine ear the subtle sound that is conascent with the intimation, originated by

applied thought, and consisting in movement of the tongue and palate, and so on" (cf. A.i,171),

N: See Gradual Sayings, book of the Threes Ch 60, § 5, about thought-reading. He judges by the sound he has heard some one else's citta.

Text:..and that in the Pa.t.thaana (P.tn.1,7) the state of object condition for ear-consciousness is stated with reference to gross sound' (Pm. 460.)
(end Note 33)

Tiika text:

This is born of four. As to the expression, that is all the rest, he said that the element of space is together with the (eight) inseparable rúpas.

N: The eight inseparable rupas are included in each group of rupas and space surrounds each group of rupas originated from the four causes, and thus space is born from the four causes.

Vis. 79, Pali:

puna ekaja.m, dvija.m, tija.m, catuja.m, nakutocijaatanti imesa.m vasena pa~ncavidha.m. tattha kammajameva cittajameva ca ekaja.m naama. tesu saddhi.m hadayavatthunaa indriyaruupa.m kammajameva.
vi~n~nattidvaya.m cittajameva. ya.m pana cittato ca ututo ca jaata.m, ta.m dvija.m naama, ta.m saddaayatana.m. ya.m utucittaahaarehi jaata.m, ta.m tija.m naama, ta.m pana lahutaadittayameva. ya.m catuhipi kammaadihi jaata.m, ta.m catuja.m naama, ta.m lakkha.naruupavajja.m avasesa.m hoti.

Pali-English:

Tiika 79:

Ekato eva jaata.m ekaja.m.

"Born from one", means: only born from one cause.

Nanu ca ekato eva paccayato paccayuppannassa uppatti natthiiti?

Is it not so that there is no arising of what is conditioned by only one cause?

Sacca.m natthi, ruupajanakapaccayesu ekatoti ayamettha adhippaayo.
True, this does not exist, but here born of one means born by (one of) the conditions that generate materiality.

Na hi ruupuppatti ruupajanakato a~n~na.m paccaya.m apekkhati.
He does not consider (here) another condition for the arising of materiality apart from the condition that generates materiality.

Dvijanti-aadiisupi eseva nayo.
As to born of two etc. this is according to the same method.

Imesanti imesa.m pabhedaana.m vasena.
As to the expression, because of these (it is of five kinds), this means, according to the classification of these.

Kammajamevaati kammato eva jaata.m. Cittajamevaati etthaapi eseva nayo.
As to the expression kamma-born only, this means born solely from kamma.
As to the expression consciousness-born only has here the same meaning.

Cittato ca ututo ca jaatanti kaalena cittato, kaalena ututoti eva.m cittato ca ututo ca jaata.m da.t.thabba.m.
As to the expression born from consciousness and from temperature, this should be understood as sometimes born from consciousness and sometimes born from temperature.

Ta.m dvija.m dvihi jaatanti. Parato dviisupi eseva nayo.
That is born of two, thus, by two factors. Elsewhere, these two factors should also be understood according to this method.

Tiika text after the Note:

Ta.m catuja.m. Avasesanti avinibbhogaruupena saddhi.m
aakaasadhaatumaaha.

This is born of four. As to the expression, that is all the rest, he said that the element of space is together with the (eight) inseparable rúpas.

Vis.80

80. But 'matter as characteristic' is called 'not born of anything'. Why? Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen. Though in the passage, 'The visible-data base, the sound base, the odour base, the favour base, the tangible-data base, the space element, the water element, lightness of matter, malleability of matter, wieldiness of matter, growth of matter, continuity of matter, and physical food--these states are consciousness-originated' (cf. Dhs. 667) and so on, a state of birth [that is, growth] being born from somewhere can be understood as allowable since the point of view here is the moment when the conditions that are giving birth to the kinds of materiality are exercising their function.

This, firstly, is the section of the detailed explanation dealing with the materiality aggregate.

Remarks:

As we have seen there are four rupas as characteristics: origination, continuity, decay and impermanence. These are inherent in all groups of rupa. Since they are characteristics, they are not originated by any of the four causes that originate rupas. Strictly speaking, there is no arising of arising, however, from another viewpoint it can be said (it is allowable as the Vis text states) that when kamma and the other three causes originate rupas, they also cause the arising (or birth) of the characteristics of origination and continuity which are bound up with the other rupas in a group.

The Vis. enumerates the rupas that are originated by citta or as appropriate by the other causes, and includes here the two rupas of growth of matter, continuity of matter. These two are actually the origin or birth of rupa as we have seen. Continuity or development follows immediately upon growth, which is the first moment of a group of rupas. When we consider the moment that a cause such as citta begins to originate a group of rupas, it is allowable to see also the characteristics of origination and continuity inherent in a group of rupas as being caused by citta. Thus in that sense there is arising of arising. This cannot be said of decay and impermanence, since these manifest themselves after the moments of growth and development.

In olden times this was an issue and we read about debates about this subject

in the Expositor (II, p. 442, and also in the Co to the Abhidhammattha Sangaha, p. 243). We read in the Expositor: "But in the ultimate sense birth does not come into being. To one who is being born, the mere [fact of] rebirth comes into being. ... Maturity and breaking up do not get that common usage. And why? From their absence at the moment when the productive cause is powerful. For there is power to productive causes only at the moment of the production of a state to be produced; none subsequent to that..."

We read also about a discussion regarding the sutta texts of the Dependent Origination. In the Suttas we read about birth, old age and death that arise dependent on conditions. Some people were doubting whether this text is not a contradiction of the fact that old age and death which are maturity and breaking up of what has arisen, do not arise from a cause. The Expositor states: "In the Sutta the teaching is explanatory..."

We read in the Co to the Abhidhammattha Sangaha (p. 243): <Therefore the ancients have said:

'In the text [of the Abhidhamma] the generation of birth from some cause is [stated] from a particular standpoint (pariyaayato); since in these three [birth, decay, impermanence] the intrinsic nature of conditioned things is [found], they have been said to be conditioned.' > It is also stated in the Expositor that birth, decay and death happen bound up with the bases (the

rupas of solidity, the other four great Elements and the other rupas). When these rupas appear, birth, decay and death are revealed.

From these discussions we learn that there are different methods of explanation (pariyaaya).

Also with regard to other subjects there is reference to different methods of explanation, for example, the four kinds of aaharaa, nutrition, one being physical food, and three being mental. They can be explained by way of the Patthana (conditional relations) or by way of the Dependent origination.

There are no contradictions, only different aspects are shown by means of different methods of teaching.

Tiika Vis 80;

As to the expression, matter as characteristic is called “not born from anything”, because they are not arisen from any cause...

How should it be understood that materiality as characteristic does not arise?

Because it is without that characteristic.

N: It is itself the characteristic of arising etc. and therefore it does not have the characteristic of arising.

In the texts about origination of visible object and so on, the characteristics of birth etc. are to be found, but not (the characteristics of) birth (arising) etc. itself.

Therefore, it should be known that arising etc, does not arise, etc. ..

N: Origination, being a characteristic, does not arise.

Text:

Therefore he said, “Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen”, and this refers to old age and death.

N: Old age and death can be taken in the conventional sense. But when it is used in the ultimate sense with reference to the characteristics of rupas, the decay and impermanence of groups of rupa are meant.

Text:

Here, in this case, with the words, there is no arising, he spoke about the fact that old age and death do not arise....

N: the Tiika then explains the words of the Vis text: Though in the passage, 'The visible-data base, the sound base, .. where it is shown that it is allowable to say that a factor such as citta, when it originates a group of rupas, also originates the characteristic of arising that is bound up with that group.

Text:

Why did he say that old age and death have arisen dependent on a condition?

Because of the ripening and breaking up of the dhammas that have arisen dependent on conditions, when these occur, not when they do not occur.

N: Here the method of explanation is the method of the Dependent Origination. When there is birth, there have to be decay and death.

Tiika text:

What is not born does not mature or break up, therefore, with reference to birth that is dependent on conditions he said, by way of the method of teaching in the suttas, "old age and death have arisen in dependence on conditions."....

N: The Tiika concludes this section of Rupakkhandha by stating that what was not mentioned here with regard to birth in sensuous planes etc. by kamma-condition etc., will be explained elsewhere in the teaching on the Dependent origination.

Tiika:

This is the section of the detailed explanation dealing with the materiality aggregate.

N: Concluding remarks:

We are reminded here that all the rupas, the four great Elements and the derived rupas, originated by the four factors, have the characteristics of origin, continuation (development), decay and breaking up. Of all those rupas, visible object or colour is the only rupa that can be seen. All the other rupas are invisible. Visible object is a rupa that is present in each group of rupas, it is one of the inseparable rupas. Visible object or colour of the body is originated by kamma, citta, temperature or nutrition. We cling to visible object and it seems to last, but we should remember that also visible object arises and then falls away completely. No matter how solid the body may appear, the rupas that arise because of the appropriate conditions have to fall away. What is born, arisen from a cause, has to mature and has to break up.

In this way we are reminded time and again that what we take for the body are only rupas that are impermanent, dukkha and non-self.

Pali-English:

. Vis 80:

lakkha.naruupa.m pana nakutocijaata.m. kasmaa? na hi uppaadassa
uppaado atthi, uppannassa ca paripaakabhedamatta.m itaradvaya.m.
yampi ``ruupaayatana.m saddaayatana.m gandhaayatana.m
rasaayatana.m pho.t.thabbaayatana.m aakaasadhaatu aapodhaatu
ruupassa lahutaa, ruupassa mudutaa, ruupassa kamma~n~nataa,
ruupassa upacayo, ruupassa santati, kaba.liikaaro aahaaro, ime dhammaa
cittasamu.t.thaanaa"tiaadiisu (dha. sa. 1201) jaatiyaa kutocijaatatta.m
anu~n~naata.m, ta.m pana ruupajanakapaccayaana.m
kiccaanubhaavakkha.ne di.t.thattaati veditabba.m.

ida.m taava ruupakkhandhe vitthaarakathaamukha.m.

Tiika Vis 80;

Lakkha.naruupa.m pana nakutocijaatanti kutociipi paccayato na jaata.m,
As to the expression, matter as characteristic is called “not born from
anything”, because they are not arisen from any cause...

Katha.m paneta.m vi~n~naatabba.m lakkha.naruupa.m na jaayatiiti?
How should it be understood that materiality as characteristic does not arise?

Lakkha.naabhaavato.
Because it is without that characteristic.

Uppattimantaana.m hi ruupaayatanaadiina.m jaati-aadiini lakkha.naani vijjanti, na eva.m jaati-aadiina.m.
In the texts about origination of visible object and so on, the characteristics of birth etc. are to be found, but not (the characteristics of) birth etc. itself.

Tasmaa vi~n~naatabbameta.m jaati-aadiini na jaayantiiti....
Therefore, it should be known that arising etc, does not arise, etc. ..

Tenaaha “na hi uppaadassa uppaado atthi, uppannassa ca paripaakabhedamatta.m itaradvayan”ti, jaraamara.nanti attho.
Therefore he said, “Because there is no arising of arising, and the other two are the mere maturing and breakup of what has arisen”, and this refers to old age and death.

Tattha “uppaado natthii”ti etena uppaadassa jaraamara.naabhaavamaaha....
Here, in this case, with the words, there is no arising, he spoke about the fact that old age and death do not arise....

N: the Tiika then explains the words of the Vis text: Though in the passage, 'The visible-data base, the sound base, .. (yampi..) where it is shown that it is allowable to say that a factor such as citta, when it originates a group of rupas, also originates the characteristic of arising that is bound up with that group.

Text:Yadi eva.m katha.m “jaraamara.na.m pa.ticcasamuppannan”ti (sa.m. ni. 2.20) vutta.m?

Why did he say that old age and death have arisen dependent on a condition?

Yasmaa pa.ticcasamuppannaana.m dhammaana.m
paripaakabha"ngataaya tesu santesu honti, na asantesu.

Because of the ripening and breaking up of the dhammas that have arisen dependent on conditions, when these occur, not when they do not occur.

Na hi ajaata.m paripaccati, bhijjati vaa, tasmaa ta.m jaatipaccayata.m
sandhaaya "jaraamara.na.m pa.ticcasamuppannan"ti (sa.m. ni. 2.20)
pariyaayena suttesu vutta.m.

What is not born does not mature or break up, therefore, with reference to birth that is dependent on conditions he said, by way of the method of teaching in the suttas, "old age and death have arisen in dependence on conditions."....

N: The Tiika concludes this section of Rupakkhandha by stating that what was not mentioned here with regard to birth in sensuous planes etc. by kamma-condition etc., will be explained elsewhere in the teaching on the Dependent origination.

Tiika: Iti ruupakkhandhe vitthaarakathaamukha.m.

This is the section of the detailed explanation dealing with the materiality aggregate.

Vi~n~naa.nakkhandha.

Intro Vis 81:

N: We read in the ‘Dispeller of Delusion” 91, Ch One, Classification of the Aggregates, p. 1) about the meaning of the word khandha. It can be heap (raasi) or category.<...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).>

In the same way he summarized all the different portions of the other khandhas and took these altogether in each of the other khandhas.

Each of the five khandhas includes respectively different 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.

The khandha of formations or activities, sa.nkhaarakkhandha, comprises all cetasikas other than feeling and perception.

We should remember that sa.nkhaara has different meanings in different contexts. Sa.nkhaara dhamma comprises all conditioned dhammas, all rupa, citta and cetasika, whereas sa.nkhaarakkhandha comprises only fifty cetasikas.

The khandhas are not abstract categories, they arise at this moment.

Seeing is the khandha of consciousness, and when there is seeing, there are also the rupa that is eyebase, the rupa of visible object, feeling, perception, and seven cetasikas included in the khandha of formations. We take the khandhas for self, but they have no owner.

Vis. 81:

Among the remaining aggregates, however, whatever has the characteristic of being felt(34) should be understood, all taken together, as the feeling aggregate; and whatever has the characteristic of perceiving, all taken together, as the perception aggregate; and whatever has the characteristic of forming, all taken together, as the formations aggregate; and whatever has the characteristic of cognizing,

all taken together, as the consciousness aggregate. Herein, since the rest are easy to understand when the consciousness aggregate has been understood, we shall therefore begin with the commentary on the consciousness aggregate.

note 34 (N: this is only a summary of the Tiika). "Has the characteristic of being felt" means that it has as its characteristic what is felt, what is experienced as the "taste (stimulus)" of the object. "Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on. Forming (abhisa.nkhara.na) is accumulating, or it is contriving by becoming interested. And it is because volition is basic in both of these ways that the formations aggregate is said thus to have the 'characteristic of forming'. For in expounding the formations aggregate in the Suttanta-Bhaajaniya of the Vibha.nga, volition was expounded by the Blessed One thus, "Eye-contact-born volition" (Vbh. 8) and so on. "Has the characteristic of cognizing" means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving' (Pm.462).

Tiika Vis. 81:

English:

As to the expression, whatever (has the characteristic of being felt), he showed the meaning of khandha or heap that was classified in many ways by defining it completely with two expressions.

N: He defined it by the words: Whatever feeling. The word <whatever> is all-inclusive.

Tiika: As to the expression, the characteristic of being felt, this means that it has the characteristic of being felt, that it experiences the "taste" of the object.

.....or what was formerly said in the teaching on rupakkhandha, should be arranged here and connected.

N: See Intro. Just as all the different rupas classified in many ways under many aspects were summarized and all taken together as one group or khandha, evenso all the different feelings are taken all together as one khandha. And it is the same with the other khandhas.

Tiika:

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.

Tiika:

Thus this effects the meaning of heap or category.

"Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on.

N: Sañña, perception, recognition or remembrance, marks the object that is cognized by citta so that it can be recognized. It accompanies each citta. It accompanies, for example, seeing that sees colour, such as a blue colour, and marks it, but at the moment of seeing it is not yet defined as blue. Only in a mind-door process of cittas arising later on the colour is defined as blue.

Tiika:

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 its own task and it also coordinates the work of the accompanying dhammas. Abhisaṅkhara designates volition that is kusala kamma or akusala kamma which is accumulated. It is a link in the Dependent Origination.

Tiika:

In the Suttanta division of the Book of Analysis, in the analysis of the khandha of formations, the Blessed One expounded volition thus: <volition born of eye-contact...>

N: We read in the “Dispeller of Delusion”(§ 80. p. 20) an explanation of <born of eye-contact>. It is explained thus: <..the impression which makes eye-sensitivity (etc.) accompanied by impact (sapa.tigha) its basis, and arises due to visible data (etc.) accompanied by impact, is called impact-impression (pa.tighasamphassa)...> Thus, this means that volition arises in dependence on the basis (the eyesense) and the object that impinges on the eye-base, and it is the same in the case of the contacts through the other senses and the mind. It is said: <that which is mind-impression-born can have the heart (hadaya) as basis or no basis. All is volition of the four planes.>

In the arupa-brahma planes there is no rupa and thus no physical basis. Volition of the four planes: this refers to the four planes of citta: the plane of the sense sphere, the plane of rupa-jhanacitta, arupa-jhanacitta and lokuttara citta.

Tiika:

....As to the expression, it has the characteristic of cognizing", this means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving.

N: Consciousness is the principal in cognizing the object, and the cognizing of consciousness is different from remembrance or perception (sañña) which marks or recognizes the object. In Vis XIV, 3, perception has been compared to a child that sees a coin without discretion, and citta has been compared to a villager who knows more about the characteristics of the coin. Whereas pañña is like a money changer who knows everything, all details, of the coin.

Tiika: As to the expression, since the rest, beginning with the aggregate of feeling, is easy to understand (when the consciousness aggregate has been understood), this means that this is so because of its single arising etc, and because it is of the same nature etc. in the classification.

N: Single arising etc., this means: the four nama khandhas arise and fall away together. For them there are the three moments of arising, presence and dissolution (Dispeller, p. 23). The nama-khandhas that arise together are of the same nature (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.

Pali -English:

Pali:

Vis:81. itaresu pana ya.mki~nci vedayitalakkha.na.m, sabba.m ta.m ekato katvaa vedanaakkhandho, ya.mki~nci sa~njaananalakkha.na.m, sabba.m ta.m ekato katvaa sa~n~naakkhandho, ya.mki~nci abhisa"nkharanakkha.na.m, sabba.m ta.m ekato katvaa sa"nkhaarakkhandho, ya.mki~nci vijaananalakkha.na.m, sabba.m ta.m ekato katvaa vi~n~na.nakkhandho veditabbo. tatha yasmaa vi~n~na.nakkhandhe vi~n~naate itare suvi~n~neyyaa honti, tasmaa vi~n~na.nakkhandha.m aadi.m katvaa va.n.nana.m karissaama.

Tiika:

Ya.m ki~nciiti anavasesapariyaadaanadiipakena padadvayena vedayitassa bahubhedata.m dassento vuccamaana.m raasa.t.tha.m ulli"ngeti.

As to the expression, whatever (has the characteristic of being felt), he showed the meaning of khandha or heap that was classified in many ways by defining it completely with two expressions.

Vedayita.m aaramma.narasaanubhavana.m lakkha.na.m etassaati vedayitalakkha.na.m.

As to the expression, the characteristic of being felt, this means that it has the characteristic of being felt, that it experiences the "taste" of the object.

(Sabba.m ta.m dhammajaatanti adhippaayo,) pubbe vaa ruupakkhandhakathaaya.m vutta.m adhikaarato aanetvaa sambandhitabba.m.

.....or what was formerly said in the teaching on rupakkhandha, should be arranged here and connected.

Ekato katvaati atiitaadibhedabhinna.m sabba.m ta.m buddhiyaa ekato katvaa.

As to the expression, all taken together, this means that he, in his wisdom, has summarized all that he has classified as past, etc.

Eva~nhi raasa.t.thassa sambhavo.

Thus this effects the meaning of heap or category.

Niilaadibhedassa aaramma.nassa sa~njaanana.m, "niila.m piita.m diigha.m rasan"ti (dha. sa. 615) ca aadinaa sa~n~nuppaadavasena jaanana.m gaha.na.m lakkha.na.m etassaati sa~njaananalakkha.na.m.

"Characteristic of perceiving" means that it has as its characteristic the perceiving of an object classed as blue, etc., and the knowing, the apprehending of it by arousing the perception of it as blue, yellow, long, short, and so on.

Abhisa"nkhara.na.m aayuuhana.m byaapaaraapatti, abhisandahana.m vaa,

Forming is accumulating, acquisition of the task, or coordinating,

ubhayathaapi cetanaapadhaanataaya sa"nkhaarakkhandhassa eva.m
vutta.m "abhisa"nkhara.nalakkha.nan"ti.

and because volition is principal in both ways, it is said of the aggregate of formations that it has the characteristic of forming.

Tathaa hi suttantabhaajaniye sa"nkhaarakkhandha.m vibhajantena
bhagavataa "cakkhusamphassajaa cetanaa"ti-aadinaa (vibha. 21)
cetanaava vibhattaa.

In the Suttanta division of the Book of Analysis, in the analysis of the khandha of formations, the Blessed One expounded volition thus: <volition born of eye-contact...>

(Minitabbavatthu.m naa.liyaa minamaano puriso viya) yena
sa~njaananaakaaravisi.t.thena aakaarena visaya.m ga.nhaati,
ta.m aaramma.nuupaladdhisa"nkhaata.m vijaanana.m lakkha.na.m
etassaati vijaananalakkha.na.m.

...As to the expression, it has the characteristic of cognizing", this means that it has as its characteristic that kind of knowing called apprehension of an object in a mode in which the objective field is apprehended differently from the mode of perceiving.

Itare vedanaakkhandhaadayo suvi~n~neyyaa hontiiti vi~n~naa.nena
ekuppaadaadibhaavato, samaanajaati-aadivibhaagato ca.

As to the expression, since the rest, beginning with the aggregate of feeling, is easy to understand (when the consciousness aggregate has been understood), this means that this is so because of its single arising etc, and because it is of the same nature etc. in the classification.

This following note is not part of the Tiika, but it is from the translator of the Visuddhimagga.

note 35. 'Profitable' in the sense of health, blamelessness, and pleasant result (see Pm.463). 'Unprofitable' in the opposite sense. 'Indeterminate' because not describable as either profitable or

unprofitable (see Pm. 464). This is the first of the twenty-two triads in the Abhidhamma Maatika (Dhs., p. 1).

Pali has five principal words, *naama*, *vi~n~naa.na*, *mano*, *citta*, and *ceto*, against the normal English 'consciousness' and 'mind'. While their etymology can be looked up in the dictionary, one or two points need noting here. 'Naama' (rendered by 'mentality' when not used to refer to a name) is almost confined in the sense considered to the expression 'naama-ruupa' ('mentality-materiality') as the fourth member of the dependent origination, where it comprises the three mental aggregates of feeling, perception, and formations, but not that of consciousness (*vi~n~naa.na*).

Nina: Naama is used in a general sense for all mental phenomena and also for nibbana that is an unconditioned naama (Dhammasangani). However, in the context of the Dependent Origination naama stands for the cetasikas of feeling, perception, and formations, thus, for all cetasikas.

Note: 'Vi~n~naa.na' (rendered by 'consciousness') is, loosely, more or less a synonym for 'mano' and 'citta'; technically, it is bare cognition considered apart from feeling, perception or formations.

N: It is used in connection with khandha and also in the context of the sense-cognitions of *cakkhu-vi~n~naa.na*, eye-consciousness (or seeing) etc.

With bare cognition the translator means: *citta* has the function of just cognizing an object. This is true for all *cittas*, no matter they are called *vi~n~naa.na*, *citta* or *mano*.

'Note: Mano' (rendered by 'mind'), when used technically, is confined to the sixth internal base for contact (Ch. XV).

N: Mano is used in different contexts. Mano is used in *manodvaaraavajana citta*, mind-door adverting-consciousness. The mind-door adverting-consciousness adverts to an object through the mind-door. The mind-door, *manodvaara*, is the last *bhavanga-citta* arising before the mind-door

process begins. There is also the word *mano* in *manaayatana*: mind-base, in the context of the *aayatana*s. The meaning of mind-base is: all *citta*s.

Note: 'Citta' (rendered by 'mind' and 'consciousness' or '[manner of] consciousness'), when used technically, refers to a momentary type-situation considered as *vi~n~naa.na* in relation to the tone of its concomitant feeling, perception and formations.

N: This is not very precise. *Citta* is always momentary, it arises and falls away immediately. *Citta*s are varied, they are conditioned by the accompanying *cetasikas*.

Note: Possibly, a better rendering would have been 'cognizance' throughout. It carries a flavour of its etymological relative, 'cetanaa' ('volition'). 'Ceto' (another etymological relative, rendered by 'heart'--i.e. 'seat of the emotions'--, 'will' or 'mind'), when used loosely is very near to 'citta'; but technically it is restricted to one or two such expressions as 'ceto-vimutti' ('mind-deliverance' or 'heart-deliverance').

N: When we study the *Abhidhamma* we can see that there isn't any term used loosely. Nor can we speak of technical use. Different terms used for *citta* show us different aspects in different contexts. The *Abhidhamma* is very precise and it teaches us about realities.

Intro to *Vis.* 82.:

The goal of our study of *vi~n~naa.nakkhandha*, the *khandha* of consciousness, should be the understanding of *citta* as non-self, *anatta*. As the *Visuddhimagga* states: <Consciousness (*vi~n~naa.na*); according as it is said, 'It cognizes, friend, that is why "consciousness" is said'.>

The *Tiika* comments: <...there truly is no one at all who is a doer, and thus, he said "it cognizes", in order to explain merely the nature of an action.>

We read in the *Atthasaalinii* (*Expositor I*, p. 148, 149) a definition of *citta*:

<[Mind or] consciousness is that which thinks of an object... As to its characteristics, etc., cognizing object is its characteristic, forerunning is its

function, connecting is its manifestation, a mental and material organism [naama-ruupa) is its proximate cause. >

The Atthasaalinii then explains: <But when a 'door' is reached at the place where the 'object' is evolved, consciousness is the forerunner, the precursor. A visible object seen by the eye is cognized by consciousness, etc.> Citta is the chief or principal in cognizing an object such as visible object, sound, and so on. The accompanying cetasikas that each perform their own function assist the citta in cognizing an object, but citta is the principal.

Connection is the manifestation of citta. The Atthasaalinii states: <The consciousness which arises next does so immediately after the preceding consciousness, forming a connected series.> In our life from birth to death there is an uninterrupted series of cittas arising and falling away in succession. It was like this in past lives and it will be so in future lives. So long as we are in the cycle of birth and death the uninterrupted stream of cittas is without end.

As to the proximate cause of citta, in the planes where there are five khandhas, nama and rupa, cetasikas and rupa are the proximate cause (immediate occasion) of citta. Citta cannot arise without cetasikas and without rupa. It needs a physical base and other rupas that condition it. In the arupa-brahma planes citta arises without rupa, there are only four khandhas in those planes.

In the following paragraphs of the Visuddhimagga we shall study all the different types of citta that are accompanied by various types of cetasikas and are of different planes of citta. Thus we shall see that citta is conditioned in many ways. Each citta arises because of its own conditions and there is no self who can cause its arising.

The Visuddhimagga states that citta is threefold according to kind, namely, (I)

kusala, profitable, (II) akusala, unprofitable, and (III) avyaakata, indeterminate, neither kusala nor akusala.

Before the Tiika elaborates on these three aspects we are reminded of the truth that <there truly is no one at all who is a doer.>

Vis 82

82. 'Whatever has the characteristic of cognizing should be understood, all taken together, as the consciousness aggregate' was said above. And what has the characteristic of cognizing (vijaanana)? Consciousness (vi~n~naa.na); according as it is said, 'It cognizes, friend, that is why "consciousness" is said' (M.i,292). The words vi~n~naa.na (consciousness), citta (mind, consciousness), and mano (mind) are one in meaning.

That same [consciousness], though one in its individual essence with the characteristic of cognizing, is threefold according to kind, namely, (I) profitable, (II) unprofitable, and (III) indeterminate.(35)

Tiika Vis. 82, English:

He said of consciousness itself "whatever (has the characteristic of cognizing)", in order to explain the meaning of having the characteristic of cognizing as stated in the sutta.

He said, <the characteristic of cognizing> with reference to its nature, in order to explain that it occurs merely because of conditions, thus, that it is a dhamma with its own nature.

Apart from a dhamma with its own nature, there truly is no one at all who is a doer, and thus, he said "it cognizes", in order to explain merely the nature of an action.

N: As we read in the Vis.:<according as it is said, 'It cognizes, friend, that is

why "consciousness" is said' (M.i,292).> In Pali no article is used here.

There is merely the declination of the verb cognizing in the third person singular.

Tiika:

He made known in accordance with different methods of teaching: consciousness with the meaning of cognizing, citta with the meaning of

thinking (of an object) and so on, and mind with the meaning of measuring (an object).

N: As we read in the Vis.: <The words vi~n~naa.na (consciousness), citta (mind, consciousness), and mano (mind) are one in meaning. >

The Expositor (I, p.185) deals with synonyms of citta: <...‘consciousness’ (citta) is so called because of its variegated nature (cittta also has the meaning of variegated). There is a word association of citta and cinteti, to think. Citta thinks of an object. <‘Mind’ (mano) is so called because it knows the measure of an object.> Here is a word-association of mano and measure. The Expositor adds maanasa that is similar to mano, and heart, hadaya, that is also used for citta. Vi~n~naa.na.m, citta.m and mano are the same in meaning, but these terms are used each in different contexts.

Tiika: And to this extent he explained consciousness by way of khandha or by way of other classifications or methods of teaching.

N: The Tiika explains that there are many ways of classification, but all cittas can be seen as threefold, as kusala, akusala and avyaakata, indeterminate.

Tiika:

Here he taught just the meaning of wholesome, unwholesome and indeterminate...

There kusala has the meaning of wholesome. What does this mean ? It has the meaning of healthy, blameless, productive of happy results...

N: Kusala can be translated as wholesome, profitable or moral.

The Tiika now explains word associations of the term kusala, in the same way as the “Expositor” (I, p. 48. 49). Word associations are used as a means to show different aspects of realities. We read that ‘kusala’ causes contemptible things to tremble (this is associated with the stems ku, bad, and tremble, sal). <Or just as the kusa grass cuts a part of the hand with both edges, so also certain things cut off the corrupt part in two portions,

either what has arisen, or what has not arisen. Therefore kusalas are so called because they cut off the corruptions like the kusa grass.>
Thus, kusala can prevent the arising of akusala.

Tiika:

Kusala is so called because it shakes and obstructs contemptible and blamable dhammas....

N: The Tiika explains that because of dosa, aversion, and other defilements unwholesome deeds which are greatly blameful such as killing are committed, but that kusala can obstruct these and cause them to be destroyed.

Tiika: Or kusala dhammas are so called because they eradicate, make an end to and destroy contemptible dhammas.

pu~n~nakiriyavasena pavattaani saddhaadiini indriyaani, tehi laatabba.m
pavattetabbanti kusala.m.

Kusala is so called because it should take up and cause the arising of the faculties of confidence and so on, by means of the meritorious deeds....

N: The ten meritorious deeds (pu~n~nakiriya vatthu) can also be classified as daana, siila and mental development. Daana includes not only giving away of material things, it is also, for example, giving of knowledge, or the appreciation of other's kusala. Siila includes not only abstinence from akusala but also helping and paying respect to those who deserve it. Straightening one's views, one of the ten meritorious deeds, can go together with all kinds of kusala. When rectifying our views, we can learn to see the benefit of kusala and the disadvantage of akusala. We can come to understand kusala as non-self.

There are five faculties, indriyas, that should be developed together: confidence, energy or courage (viriyā), mindfulness, concentration and wisdom. Confidence is confidence in the Triple Gem, in the Path, in kusala.

We read further on in the Tiika about the meaning of akusala. Akusala can be translated as unwholesome, unprofitable or immoral.

Tiika:

Akusala is: not kusala, and this means: being the opposite of kusala.

N: Then the text explains akusala as being the opposite of kusala by being unhealthy, blamable, productive of unhappy results, not skilful. etc.

Tiika:

Just as kusala is in direct opposition to akusala, and by nature opposed to illness of cetasikas, and so on, here also akusala is explained by the method of health and so on.

Therefore, he said that akusala is directly opposed to kusala, with the words: <it means being the opposite of kusala.>...

N: As to the method of health, this means the method of health and illness, the opposite of health. Kusala citta and its accompanying cetasikas are as it were healthy, and akusala citta and its accompanying cetasikas are as it were ill. Akusala is in all respects the opposite of kusala.

Further on we read about citta that is avyaakata, indeterminate:

Tiika text:

Indeterminate (or unmoral) means undeclared. This means that what is indeterminate cannot be declared either kusala or akusala; it is indeterminate. Here what is of the nature of kusala is blameless and has a happy result.

What is of the nature of akusala is blameful and has an unhappy result.

.....

As was said here before, "indeterminate has the characteristic of bringing no result".

N: Indeterminate is not kusala nor akusala, and thus it cannot produce any result. The cittas that are indeterminate are kiriyacittas, inoperative cittas, and vipaakacittas, cittas that are the results of kamma.

Vis. 82, Pali:

82. ya.mki~nci vijaananalakkha.na.m sabba.m ta.m ekato katvaa
vi~n~naa.nakkhandho veditabboti hi vutta.m. ki~nca vijaananalakkha.na.m
vi~n~naa.na.m. yathaaha`vijaanaati vijaanaatiiti kho aavuso tasmaa
vi~n~naa.nanti vuccatii"ti (ma0 ni0 1.449). vi~n~naa.na.m citta.m manoti
atthato eka.m. tadeta.m vijaananalakkha.nena sabhaavato ekavidhampi
jaativasena tividha.m kusala.m, akusala.m, abyaakata~nca.

Tiika Vis. 82: Pali English:

Attanaa "vijaananalakkha.nan"ti vuttamattha.m suttana samatthetu.m "ya.m
ki~ncii"ti-aadi vutta.m.

He said of consciousness itself "whatever (has the characteristic of cognizing)", in order to explain the meaning of having the characteristic of cognizing as stated in the sutta.

Yathaapaccaya.m pavattimattameta.m, yadida.m sabhaavadhammoti
dassetu.m 'vijaananalakkha.nan"ti bhaavasaadhanavasena vutta.m.

He said, <the characteristic of cognizing> with reference to its nature, in order to explain that it occurs merely because of conditions, thus, that it is a dhamma with its own nature.

Dhammasabhaavaa vinimutto koci kattaa naama natthiiti tasseva
kattubhaava.m dassetu.m "vijaanaatii"ti vutta.m.

Apart from a dhamma with its own nature, there truly is no one at all who is a doer, and thus, he said "it cognizes", in order to explain merely the nature of an action.

Ya.m vijaanana.t.thena vi~n~naa.na.m, tadeva cintanaadi-atthena citta.m,
manana.t.thena manoti pariyaayatopi na.m bodheti.

He made known in accordance with different methods of teaching: consciousness with the meaning of cognizing, citta with the meaning of thinking (of an object) and so on, and mind with the meaning of measuring (an object).

Ettaavataa ca khandhato, bhedato, pariyaayato ca vi~n~naa.na.m vibhaavita.m hoti.

And to this extent he explained consciousness by way of khandha or by way of other classifications or methods of teaching....

... ta.m idhaadhippetameva pana dassento "kusala.m, akusala.m, abyaakata~ncaa"ti aaha.

Here he taught just the meaning of wholesome, unwholesome and indeterminate. ...

Tattha kusala.t.thena kusala.m. Koya.m kusala.t.tho naama?

There kusala has the meaning of wholesome. What does this mean ?

Aarogya.t.tho anavajja.t.tho sukhavipaaka.t.tho.

It has the meaning of healthy, blameless, productive of happy results...

Kucchitaana.m vaa saavajjadhammaana.m salanato sa.mvara.nato kusala.m.

Kusala is so called because it shakes and obstructs contemptible and blamable dhammas....

Kucchitaana.m vaa saanato antakara.nato vinaasanato kusaani,

Or kusala dhammas are so called because they eradicate, make an end to and destroy contemptible dhammas.

pu~n~nakiriyavasena pavattaani saddhaadiini indriyaani, tehi laatabba.m pavattetabbanti kusala.m.

Kusala is so called because it should take up and cause the arising of the faculties of confidence and so on, by means of the meritorious deeds....

Na kusalanti akusala.m, kusalapa.tipakkhanti attho.

Akusala is: not kusala, and this means: being the opposite of kusala...

Ettha ca yasmaa kusala.m akusalassa ujuvipaccaniikabhūta.m,

Just as kusala is in direct opposition to akusala,

and by nature opposed to illness of cetasikas, and so on, here also akusala is explained by the method of health and so on.

tasmaa akusala.m pana kusalassa ujuvipaccaniikabhūtanti vutta.m

“kusalapa.tipakkhanti attho”ti....

Therefore, he said that akusala is directly opposed to kusala, with the words: <it means being the opposite of kusala.>...

Na byaakatanti abyakata.m, kusalaakusalabhaavena akathitanti attho.

Indeterminate (or unmoral) means undeclared. This means that what is indeterminate cannot be declared either kusala or akusala; it is indeterminate.

Tattha kusalabhaavo anavajjasukhavipaaka.t.tho.

Here what is of the nature of kusala is blameless and has a happy result.

Akusalabhaavo saavajjadukkhavipaaka.t.tho,

What is of the nature of akusala is blameful and has an unhappy result...

Tathaa heta.m “avipaakalakkha.nan”ti vuccati.

As was said here before, “indeterminate has the characteristic of bringing no result”.

Intro to Vis. 83:

There are many factors necessary as conditions for the arising of the first type of kusala citta of the sense-sphere: accompanied by wisdom associated with pleasant feeling and unprompted. A desirable object is one of the conditions for citta to be accompanied by pleasant feeling. It is

explained that a desirable object is not necessarily a condition for citta with attachment. Citta can rejoice in the object with wise attention.

We read in the <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. 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.>

When there is strong confidence in the Triple Gem and the development of kusala, including right understanding, there are conditions for kusala citta with pa~n~naa that is accompanied by pleasant feeling and enthusiasm (piiti). The Tiika reminds us that pleasant feeling accompanies the citta until it dissolves. Feeling does not last, it falls away immediately, there is no self who can cause feeling to be pleasant.

We read in the <Atthasaalinii> (Expositor p. 100):

<A person thinking: 'I ought to do meritorious deeds,' has his mind 'determined' for moral acts, 'bent' only on moral acts by inhibiting immoral acts, well 'trained' by constant practice of good.>

As to the word 'bent on' , the Pali has: pari.naamita, bend to, change into. There can be a change from akusala to kusala if one understands the right conditions to be cultivated. An abundance of right reflection is also a condition for kusala. We need good friends who give us stimulating talks. We then read that the Tiika refers to the four wheels that are favorable conditions for the arising of kusala citta with right understanding. These four wheels are: living in a suitable place, association with noble persons, right aspiration, and meritorious deeds formerly done. (See AN IV, 4, 1, The Wheel).

Further on the Tiika mentions as conditions for the citta to be accompanied by wisdom: past kamma, maturity of the faculties, that is to say: the faculties of confidence, energy, mindfulness, concentration and wisdom which have to be developed. Another factor is one's age. The age from

forty to fifty is the most favorable age to develop wisdom according to the Visuddhimagga.

Kusala citta accompanied by wisdom needs many conditions, some stemming from the past and others that are of the present.

The Dhammasangani, when dealing with the first type of kusala citta, states: <At the occasion (yasmai.m samaye) when kusala citta belonging to the sense sphere has arisen accompanied by joy and associated with knowledge, unprompted...> and then it enumerates the many cetasikas that assist the citta. The "Expositor" (p. 76 etc.) explains numerous meanings of samaya, such as: time or occasion, concurrence of causes, moment. It explains that the <four wheels> should be classed as the one moment in the sense of occasion, they form the occasion for the production of merit. It states: <It does not occur without there being a concurrence of circumstances, such as existence as a human being, the rise of the Buddha, and the stability of the good Law, etc.... > It shows the extreme shortness of the time in the occurrence of kusala citta and it points out <the extreme rarity of such moments>. It stresses that advice has been given that we should have strenuousness and earnestness in pavitthha, realization of the truth, since this is very difficult: <as difficult for the mind as stringing pearls in the dark by a lightning-flash, because of its extremely short duration.>

Samaya can also mean group, and this shows the simultaneous occurrence of many dhammas. The kusala citta is accompanied by many cetasikas, each performing their own function.

By samaya is shown the concurrence of conditions, the mutual contribution towards the production of a common result. The Expositor explains with regard to samaya as condition: <By this word showing thus the condition, the conceit of one who believes that states unconditionally follow one's own will is subdued.>

When we learn about all the different factors that are necessary conditions for the arising of one moment of kusala citta with pavitthha 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 pavitthha. We have accumulated a great amount of akusala and thus there are conditions

for its arising very often. This is a pungent reminder to develop all kinds of kusala for which there is an opportunity.

Vis. 83

. I. Herein, the 'profitable' is fourfold according to plane, namely, (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere, and (D) supramundane.(36)

I. A. Herein, (1)-(8) that of the 'sense sphere' is eightfold, being classified according to joy, equanimity, knowledge, and prompting, that is to say: (1) when accompanied-by-joy it is either associated-with-knowledge and unprompted, or (2) prompted; or (3) it is dissociated-from-knowledge and likewise [unprompted, or (4) prompted]; and (5) when accompanied-by-equanimity it is either associated-with-knowledge and prompted, or (6) unprompted; or (7) it is dissociated-from-knowledge [453] and likewise [unprompted, or (8) prompted].

Vis. 83 Pali:

Pali:

Vis. 83.tattha kusala.m bhuumibhedato catubbidha.m kaamaavacara.m ruupaavacara.m aruupaavacara.m lokuttara~nca.

tattha kaamaavacara.m somanassupekkhaa~naa.nasa"nkhaarabhedato a.t.thavidha.m. seyyathida.m. somanassasahagata.m

~naa.nasampayutta.m asa"nkhaara.m sasa"nkhaara~nca,

tathaa~naa.navippayutta.m. upekkhaasahagata.m ~naa.nasampayutta.m asa"nkhaara.m sasa"nkhaara~nca, tathaa ~naa.navippayutta.m.

Tiika Note 36. ' "Sense sphere" (kaamaavacara): here there are the two kinds

of sense desire (kaama), sense desire as basis (vatthu-kaama) and sense desire as defilement (kilesa-kaama). Of these, sense desire as

[objective] basis particularized as the five cords of sense desire (pa~nca-kaama-gu.na = dimensions of sensual desires), is desired (kaamiyati). Sense desire as defilement, which is craving, desires (kaameti).

N: vatthu-kaama is the basis of sense desire. They are the sense objects that are desired by the defilement of sense desire, kilesa kaama. This is called tanhaa, clinging. The Expositor (I, p. 82) explains that the basis of sense desire is the round of the triple plane of existence. Because of clinging one wants to be reborn. The triple plane of existence are the sensuous planes, the fine material planes and the immaterial planes.

Text: The sense sphere (kaamavacara) is where these two operate (avacaranti) together. But what is that? It is the elevenfold sense-desire becoming, i.e. hell, asura demons, ghosts, animals, human beings, and six sensual-sphere heavens.

N: We have to distinguish planes (bhumi) of citta and planes of existence. As to plane (bhumi) of citta there are four planes: cittas of the sense sphere, kaamaavacara cittas, ruupaavacara cittas (ruupa-jhānacittas), aruupaavacara cittas (aruupajhaanacittas) and lokuttara cittas, supramundane cittas experiencing nibbaana. Thus, there are four planes of cittas classified according to the object citta experiences.

As to plane of existence, this is the locality where one is reborn. There are eleven sensuous planes. Sensuousness frequents these sensuous planes, in these planes the basis of sense desire and sense desire prevail. We read in the Expositor : <Thus 'sensuous universe' means that this (first class of moral) consciousness frequents this eleven-fold localized sensuousness [the sensuous planes of existence], even though it also frequents the planes of 'attenuated ruupa' and of non-ruupa.... this class of consciousness, though occurring elsewhere, should be known as 'sensuous'>

Cittas of the sensesphere also arise in ruupa-brahma planes and in aruupa brahma planes; cittas rooted in lobha, for example, arise in ruupa-brahma planes and in aruupa brahma planes.

Seeing and hearing also arise in ruupa-brahma planes, but smelling, tasting and body-consciousness do not arise there. Those born in the ruupa-brahma planes have less conditions for sense impressions. However, cittas of the sensesphere arise in abundance in the sensuous planes of existence.

We read in the Co to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 10): < Herein that which desires (kameti) is desire (kaama) or sensual craving. [Consciousness] where that desire is active (avacarati) in finding its objects belongs to the sphere of sense-desire (kaamaavacara.m).

Alternatively, kaama is that which is desired, [that is,] elevenfold sense-sphere existence; because it is mostly active there, it belongs to the sphere of sense-objects (kaamaavacara.m)- for what is meant is its most common activity, even though [consciousness] that occurs in form and formless existences can still belong to the sphere of sense-desire.

Alternatively, kaama is simply sense-sphere existence and what is active there is sense-sphere activity (kaamaavacaro) >.

Text: So too with the fine-material sphere and the immaterial sphere, taking 'fine-material' as craving for the fine-material too, and 'immaterial' as craving for the immaterial too.

It crosses over (uttarati) from the world (loka), thus it is supramundane (lokuttara)' (Pm. 464).

N: The Tiika explains here word derivations. Kaamaavacara is frequenting or traveling to the sense sphere. Craving for rebirth in sensuous planes is called kaamata.nhaa. Craving for rebirth in fine-material existence is called ruupa-ta.nhaa, and craving for rebirth in immaterial existence is called aruupa-ta.nhaa.

Tiika Vis. 83, continued:

Explanation of the kusala citta that is associated with pleasant feeling.

Pleasant feeling (somanassa) is the state of a good mind, it is of a splendid (sobhana) or beautiful mentality, and thus a “happy mind”, feeling that is the effect of a happy state of mind.

N: The Tiika gives a word derivation of somanassa: su is good and mano is mind. See also Co to the Topics of the Abhidhamma (p. 12).

Tiika:

It means that it is accompanied by pleasant feeling, because it has arisen with pleasant feeling by conditions, connected with it, occurring conjoined with it, until it dissolves.

N: The citta with pleasant feeling arises, is present for an extremely short moment and then it dissolves. Pleasant feeling cannot last, it dissolves together with the citta.

Tiika:

It should be known that the citta is accompanied by pleasant feeling also on account of the object.

Citta is accompanied by pleasant feeling on account of a desirable object. But is a desirable object not the fundamental cause of greed? How can it be kusala in that case?

This is a specific method of explanation in virtue of the arising of kusala citta that rejoices also in a desirable object.

The reasons of the fact that the citta rejoices with right attention are: being possessed of the four wheels of prosperity and so on, being determined on good deeds, thinking, we ought to do meritorious deeds,

being bent only on wholesome deeds by inhibiting the occurring of akusala, being well 'trained' in constant practice.

Because of this the citta is accompanied by non-attachment etc. on account of a desirable object, and not accompanied by attachment etc.

N: See the Expositor (I, p. 100) and my Intro.

Explanation of the citta to be accompanied by wisdom.

The Tiika then explains the conditions for the citta to be accompanied by wisdom, ~naa.nasampayutta. Here the text is similar to the Expositor (p. 100):

<...birth as determined by past kamma, maturity of the controlling faculties, and distance from the corruptions.>

N: Kusala citta accompanied by wisdom in a past life can produce rebirth-consciousness accompanied by wisdom. If wisdom is developed in that life enlightenment can be attained. As to maturity of the faculties, indriyas: the spiritual faculties of confidence, energy, mindfulness concentration and wisdom have to be developed.

Tiika:

Who teaches the Dhamma to others,

anavajjaani sippaayatanakammaayatanavijja.t.thaanaani sikkhaapetiiti
evamaadika.m pa~n~naasa.mvattaniya.m karoti,
and trains them in blameless arts, manual labour and knowledge, and is
thus performing things that are leading to wisdom,

tassa kammuupanissayavasena kusalacitta.m uppajjamaana.m
~naa.nasampayutta.m hoti.

for him the kusala citta that arises and is conditioned by such kamma is
accompanied by wisdom...

N: Even training others in worldly knowledge can be an accumulated
condition for the arising of wisdom.

Tiika:

Moreover, when kusala citta arises in dependence on the maturity of the
faculties, for him who has arrived at the wisdom-decad, it does so in
association with knowledge.

N: The wisdom decad is the ten years from forty to fifty. The Visuddhimagga explains the different decads in the life of humans, from babyhood to old age.

Tiika:

By whom the defilements are subdued, for him the citta, because of being removed from defilements, is accompanied by wisdom.

N: As to subdued, vikkhambhita, this pertains to the temporary elimination of the hindrances by jhaana attainment. This is vikkhambhana pahāna, overcoming by repression. The citta accompanied by wisdom can attain jhaana.

Tiika: As is said (in Dhammapada 282): <Indeed from meditation wisdom arises, without meditation wisdom wanes.>

Explanation of prompted and unprompted.

N: The Expositor explains the word sa.nkhaara, prompting, as external plan, effort, instigation by oneself or someone else. A citta that is prompted can arise from self-instigation, or <whether he has been admonished by another pointing out the disadvantage in not doing one's duty, etc., and the advantage in doing it, or whether he has done his duty by being impelled thereto...>

The Tiika explains that the citta can be prompted by the instigation of oneself or by another, and that when there is not such prompting the citta is unprompted, asa"nkhaarika.

Explanation of the kusala citta being unaccompanied by wisdom:

Tiika:

~Naa.navippayutta.m means dissociated, exempt from wisdom...

Explanation of the kusala citta being associated with indifferent feeling :

Tiika:

It is disinterested and thus indifferent feeling, it means that while it feels on account of the object it is indifferent, it has the mode of staying in the middle.

N: The Commentary explains upekkhaa by means of word associations: upekkhati in Pali means, to look on, to be disinterested. Also the word ajjupekkhati is used, meaning: to be indifferent.

Tiika:

Alternatively, indifferent feeling that is confronted with pleasure and pain experiences it while it looks on and is not obstructed by it.

N: The word ikkhaa is used. Ikkhati means: to look on.

Tiika: Or else, it experiences a desirable or undesirable object and it looks on as it arises in an impartial way and thus it is indifferent feeling, upekkhaa. The citta that is associated with that feeling is called: associated with indifferent feeling.

N: Upekkhaa, indifferent feeling, should not be confused with the sobhana cetasika tatramajjhataa, equanimity, which can also be denoted as upekkhaa.

The word upekkhaa can stand for different realities depending on the context. (See Vis. IV, 157). Indifferent feeling can arise with kusala citta, akusala citta, vipaakacitta and kiriyacitta.

Tiika: All the rest is according to the same method as explained above.

Pali-English:

Vis. 83:

tattha kusala.m bhumibhedato catubbidha.m kaamaavacara.m
ruupaavacara.m aruupaavacara.m lokuttara~nca.

tattha kaamaavacara.m somanassupekkhaa~naa.nasa"nkhaarabhedato
a.t.thavidha.m. seyyathida.m. somanassasahagata.m

~naa.nasampayutta.m asa"nkhaara.m sasa"nkhaara~nca,
tathaa~naa.navippayutta.m. upekkhaasahagata.m ~naa.nasampayutta.m
asa"nkhaara.m sasa"nkhaara~nca, tathaa ~naa.navippayutta.m.

Explanation of the kusala citta that is associated with pleasant feeling.

Tiika: Sobhana.m mano, sundara.m vaa mano etassaati sumano,
sumanassa bhaavo somanassa.m,

Pleasant feeling (somanassa) is the state of a good mind, it is of a splendid (sobhana) or beautiful mentality, and thus a “happy mind”,

maanasikasukhaa vedanaa ru.lhiyaa,
feeling that is the effect of a happy state of mind.

N: The Tiika gives a word derivation of somanassa: su is good and mano is mind. See also Co to the Topics of the Abhidhamma (p. 12).

Tiika: somanassena uppaadato pa.t.thaaya yaava bha"ngaa sahagata.m
pavatta.m sa.msa.t.tha.m, sampayuttanti attho.

It means that it is accompanied by pleasant feeling, because it has arisen with pleasant feeling by conditions, connected with it, occurring conjoined with it, until it dissolves.

Somanassasahagataa cassa aaramma.navasena veditabbaa.

It should be known that the citta is accompanied by pleasant feeling also on account of the object.

I.t.thaaramma.ne hi citta.m somanassasahagata.m hoti.

Citta is accompanied by pleasant feeling on account of a desirable object.

Nanu ca i.t.thaaramma.na.m lobhassa vatthu, katha.m tattha kusala.m
hotiiti?

But is a desirable object not the fundamental cause of greed? How can it be kusala in that case?

Nayidamekantika.m i.t.thepi aabhogaadivasena kusalassa uppajjanato.
This is a specific method of explanation in virtue of the arising of kusala
citta that rejoices also in a desirable object.

Yassa hi catusampatticakkasamaayogaadivasena yonisova aabhogo hoti,
The reasons of the fact that the citta rejoices with right attention are: being
possessed of the four wheels of prosperity and so on,

kusalameva ca mayaa kattabbanti kusalakara.ne citta.m niyamita.m,
being determined on good deeds, thinking, we ought to do meritorious
deeds,

akusalappavattito ca nivattetvaa kusalakara.ne eva pari.naamita.m,
being bent only on wholesome deeds by inhibiting the occurring of akusala,

abhi.nhakara.navasena ca samudaacarita.m,
being well 'trained' in constant practice.

tassa i.t.thepi aaramma.ne alobhaadisampayuttameva citta.m hoti, na
lobhaadisampayutta.m.

Because of this the citta is accompanied by non-attachment etc. on
account of a desirable object, and not accompanied by attachment etc.

Explanation of the citta to be accompanied by wisdom.

Tiika:

Yo hi paresa.m dhamma.m deseti,
Who teaches the Dhamma to others,

anavajjaani sippaayatanakammaayatanavijja.t.thaanaani sikkhaapetiiti
evamaadika.m pa~n~naasa.mvattaniya.m karoti,
and trains them in blameless arts, manual labour and knowledge, and is
thus performing things that are leading to wisdom,

tassa kammuupanissayavasena kusalacitta.m uppajjamaana.m
~naa.nasampayutta.m hoti.

for him the kusala citta that arises and is conditioned by such kamma is accompanied by wisdom...

Tathaa pa~n~naadasakapattassa indriyaparipaaka.m nissaaya kusala.m
uppajjamaana.m ~naa.nasampayutta.m hoti.

Moreover, when kusala citta arises in dependence on the maturity of the faculties, for him who has arrived at the wisdom-decade, it does so in association with knowledge.

Yena pana kilesaa vikkhambhita, tassa kilesaduuriibhaava.m nissaaya
~naa.nasampayutta.m hoti.

By whom the defilements are subdued, for him the citta, because of being removed from defilements, is accompanied by wisdom.

N: As to subdued, vikkhambhita, this pertains to the temporary elimination of the hindrances by jhaana attainment. This is vikkhambhana pahāna, overcoming by repression. The citta accompanied by wisdom can attain jhaana.

Vuttampi ceta.m “yogaa ve jaayate bhuri, ayogaa bhurisa”nkhayo”ti (dha. pa. 282).

As is said (in Dhammapada 282): <Indeed from meditation wisdom arises, without meditation wisdom wanes.>

Explanation of prompted and unprompted.

N: The Expositor explains the word sa.nkhaara, prompting, as external plan, effort, instigation by oneself or someone else. A citta that is prompted can arise from self-instigation, or <whether he has been admonished by another pointing out the disadvantage in not doing one’s duty, etc., and the advantage in doing it, or whether he has done his duty by being impelled thereto...>

The Tiika explains that the citta can be prompted by the instigation of oneself or by another, and that when there is not such prompting the citta is unprompted, asa"nkhaarika.

Explanation of the kusala citta being unaccompanied by wisdom:

Tiika: ~naa.nena vippayutta.m virahitanti ~naa.navippayutta.m.
~Naa.navippayutta.m means dissociated, exempt from wisdom...

Explanation of the kusala citta being associated with indifferent feeling :

Tiika: Upekkhatiiti upekkhaa, vedayamaanaapi aaramma.na.m
ajjhupekkhati majjhataakaarasa.n.thitattaati attho.

It is disinterested and thus indifferent feeling, it means that while it feels on account of the object it is indifferent, it has the mode of staying in the middle.

N: The Commentary explains upekkhaa by means of word associations: upekkhati in Pali means, to look on, to be disinterested. Also the word ajjhupekkhati is used, meaning: to be indifferent.

Tiika: Atha vaa upetaa sukhadukkhaana.m aviruddhaa ikkhaa
anubhavananti upekkhaa.

Alternatively, indifferent feeling that is confronted with pleasure and pain experiences it while it looks on and is not obstructed by it.

N: The word ikkhaa is used. Ikkhati means: to look on.

Tiika: Atha vaa i.t.the ca ani.t.the ca aaramma.ne pakkhapaataabhaavena
upapattito yuttito ikkhati anubhavatiiti upekkhaa, taaya sahatanti
upekkhaasahagata.m.

Or else, it experiences a desirable or undesirable object and it looks on as it arises in an impartial way and thus it is indifferent feeling, upekkhaa. The citta that is associated with that feeling is called: associated with indifferent feeling.

Sesa.m sabba.m he.t.thaa vuttanayameva.

All the rest is according to the same method as explained above.

Vis. 84.

Intro Vis. XIV, 84.

As the Visuddhimagga states, there are eight types of kusala cittas of the sense sphere. The Visuddhimagga illustrates, to begin with, the first and the second type. These are:

1) accompanied by pleasant feeling, connected with wisdom, unprompted
somanassa-sahagata.m ñaa.na-sampayutta.m, asa”nkhaarikam eka.m

2) accompanied by pleasant feeling, connected with wisdom, prompted
somanassa-sahagata.m ñaa.na-sampayutta.m, sasa”nkhaarikam eka.m

These types of citta are not abstract categories, and the Visuddhimagga gives us examples from daily life. The Tiika elaborates on these and gives more explanations of the conditions for these cittas. It mentions again the conditions of the place where one lives, the time when one lives, and these have to be favorable. Moreover, friendship with a noble person is most important. One has to develop the enlightenment factors and the Tiika mentions the enlightenment factor of rapture (piiti) that is a condition for the first type of kusala citta to be accompanied by pleasant feeling, and also the enlightenment factor of <Investigation of Dhamma> (dhammavicaya, pañña) which is a condition for the kusala citta to be accompanied by pañña.

As we have seen (in my Intro to Vis. 83), <Eleven states also conduce to the production of zest (or rapture) as a factor of wisdom [factor of enlightenment], namely, recollection of the Buddha, of the Law (Dhamma), of the Order, of the precepts, of self-sacrifice, of spirits (devas), of peace, avoidance of rough (i.e., ill-tempered) persons, serving meek persons, reflection on a Suttanta which instills faith and a tendency to all this. It is thus that 'accompanied by joy' should be understood.>

We read in the “Expositor” (p. 101) about the conditions for the enlightenment factor of Investigation of Dhamma:

<Frequent questionings (on elements, aggregates, etc.), cleansing of things and substances, equalizing of the faculties, avoiding of unintelligent persons, frequenting of wise persons, reflection on teachings of deep knowledge, inclination (of mind) towards this.>

As to cleansing of things and substances, this is personal cleanliness of the body, of clothes and dwelling, as the Commentary to the Satipa.t.thaanasutta explains. Equalizing of the faculties pertains to the balancing of the faculties of confidence, energy, mindfulness, concentration and wisdom. Thus we see that also physical factors are conditions for wisdom.

We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 27):

<...But here the accompaniment of happiness is due to such causes as strong faith, gaining insight, having someone to receive the requisites, and so on...>

We read about the kusala citta that is unprompted in the Co to Abh. Sangaha (T.A. p. 27,28):

<the condition of being unprompted is due to such reasons as a healthy condition of body and mind by virtue of a suitable dwelling place and so forth, and the previous habit of generosity and so forth in the past; the condition of being prompted should be understood as the inverse of these.>

Seeing the value of kusala is stressed time and again as a condition for the arising of kusala citta.

Learning about the different ways of kusala can be a condition for the arising of kusala citta more often. It helps one not to overlook opportunities for kusala as they occur in daily life.

The Tiika refers to the ten bases of meritorious actions, the ways of kusala that can be performed by one of the eight kusala cittas of the sense sphere. They are mentioned by the Expositor (p. 210, 211): charity, sila (this includes observing precepts, the monk’s sila, etc. and also the guarding of the sense-doors), mental development (including samatha and vipassana), paying respect, dutifulness and helping, sharing of one’s merit, appreciation

of others' kusala, explaining the Dhamma, listening to the Dhamma, rectifying one's views.

The difference between the first type of kusala citta and the second type which is prompted can remind us that there are different degrees of accumulated sobhana cetasikas. People have different degrees of confidence in kusala, of generosity and of other qualities. We read in the Visuddhimagga that a person may give <hesitantly through lack of free generosity>. This example indicates that there are different degrees of kusala and that these are conditioned by past accumulations. Nobody can direct the citta to be in this way or that way.

Vis 84:

(1) When a man is happy on encountering an excellent gift to be given, or recipient, etc., or some such cause for joy, and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288), he unhesitatingly and unurged by others performs such merit as giving, etc., then his consciousness is 'accompanied by joy', 'associated with knowledge', and 'unprompted'. (2) But when a man is happy and content in the way aforesaid, and, while placing right view foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his consciousness is of the same kind as the last but 'prompted'; for in this sense 'prompting' is a term for a prior effort exerted by himself or others.

Recapitulation of the first two types of kusala citta:

- 1) accompanied by pleasant feeling, connected with wisdom, unprompted
somanassa-sahagata.m ñaa.na-sampayutta.m, asa"nkhaarikam eka.m
- 2) accompanied by pleasant feeling, connected with wisdom, prompted
somanassa-sahagata.m ñaa.na-sampayutta.m, sasa"nkhaarikam eka.m

Accompanied by pleasant feeling:

Vis.: When a man is happy on encountering an excellent gift to be given, or recipient, etc., or some such cause for joy...

Tiika 84:

After he has explained the eight types of kusala cittas of the sense sphere, he said to begin with <When (a man is happy on encountering an excellent gift to be

given)...>, in order to show now the way they are occurring.

In that case, as to the expression, or recipient, etc. (aadi), he summarizes with the word <etc. > the favorable factors of place, time, good friendship and so on.

As to the expression, <or some such cause for joy>, here there are from another point of view the following factors: an abundance of confidence, purity of view, the fact of having seen the benefit of wholesome deeds, a rebirth-consciousness with pleasant feeling, eleven factors that are the foundations for the enlightenment factor of rapture, thus is the treatment of these and so on.

N: Rebirth-consciousness with pleasant feeling is produced by kusala kamma with pleasant feeling. Throughout life the bhavanga-cittas are of the same type, thus, accompanied by pleasant feeling.

Accompanied by wisdom.

Vis.: and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288)...

Tiika:

As to the expression <that occurs in the way beginning ('There is [merit in] giving'), here by the word <beginning with>, not all of the nine bases of right view are referred to by the words, there is offering, etc. ,

and this should be seen also as the treatment of the foundation for the enlightenment factor of investigation of Dhamma.

N: The Tiika refers to M. I, 288, where a person has right view of kamma and vipaka: <There is (result of) gift, there is (result of) offering, there is (result of) sacrifice...>

Tiika:

As to the expression, by placing (right view) foremost, this means giving precedence to it.

And this has the meaning of association, with reference to precedence of what is conascent, as is said (in the Dhammapada, vs. 1,2), < Mind is the forerunner of dhammas..>

N: The Dhammapada explains that mind is the chief in motivating evil and good, and that this brings bad and good results. Citta is the source of good and bad deeds.

When one gives precedence to right view, right view is the forerunner, the chief, that is conascent with the kusala citta. There are many degrees of right view. One may have theoretical understanding of kamma that produces its appropriate result, but through insight there is a deeper understanding of kamma and vipaka as nama that is conditioned, that is non-self.

Unprompted.

Vis.: ... he unhesitatingly and unurged by others performs such merit as giving, etc.

Tiika:

As to the expression, unhesitatingly, the performing of meritorious deeds does not exhibit any hesitation that could be due to stinginess as to fame, and so on, and in this way he explains unhindered generosity etc...

N: There is avarice as to residence, gain, fame etc. Someone may not like to praise others because of stinginess. The person who does not have any stinginess, can without hesitation express his appreciation of someone else's kusala, which is a form of dana.

Tiika:

As to the expression not urged (by others), this means not prompted in any way.

In this way he shows the practice of meritorious deeds with its essential properties.

As to the expression, (unurged) by others, by this he explains a natural effort.

N: The effort for kusala arises spontaneously, without being prompted.

Tiika:

As to the expression, daana and so on, this means: these are the ten meritorious deeds of generosity, morality up to the rectifying of one's views, or daana, siila, mental development and also the other seven kinds are here implied in this way....

For him who is endowed with the intention of what is meritorious.

Prompted.

Vis. : But when a man is happy and content in the way aforesaid, and, while placing right view foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his consciousness is of the same kind

as the last but 'prompted'; for in this sense 'prompting' is a term for a prior effort exerted by himself or others.

Tiika:

With a mind that looks at the gifts that are to be given with restricted generosity.

By the word (through restricted generosity,) etc., he deals with lack of determination in the undertaking of morality and so on.

N: There is some hesitation and indecisiveness with regard to daana, siila and the other kinds of kusala when the kusala citta is prompted. When one observes siila with the second type of kusala citta, the confidence in kusala,

respect for the Buddha and metta and respect for one's fellowmen is not as strong as in the case of the first type of kusala citta that is unprompted.

Tiika:

As to the expression, of the same kind, in a similar way citta is said to be accompanied by pleasant feeling etc.

N: The second type of kusala citta is similar to the first type in as far as it is accompanied by pleasant feeling and connected with wisdom.

Tiika:

As to the expression, for in this sense, this means: a citta which is hesitant is called connected with urging on.

With reference to the word "this", this is a word for prompting.

N: The Tiika then explains the meaning of prior urging on or prompting, which should not be taken in the sense of prior in time. The Commentary to the Abhidhammattha Sangaha (p. 13) explains: <Or else with prompting and without prompting are stated entirely with reference to the presence or absence of prompting, not on account of its presence or absence in the [preceding] associated activity [of consciousness]: a consciousness that occurs by virtue of the actual existence of prompting, even when that prompting occurs in a different flow [of consciousness], has prompting and so is with prompting...The opposite of this, because of its absence in the manner stated, is without prompting.>

This explanation indicates the difference in quality between kusala citta that arises spontaneously, without any hesitation, and kusala citta that is more hesitant, that needs prompting. There are many different degrees of kusala and they are dependent on different conditions. Confidence in the benefit of kusala has many degrees. Through satipatthana confidence in kusala develops.

Pali/English:

Vis 84. yadaa hi deyyadhammapa.tiggaahakaadisampatti.m a~n~na.m vaa somanassahetu.m aagama ha.t.thapaha.t.tho ``atthi

dinna"ntiaadinayappavatta.m (ma0 ni0 1.441) sammaadi.t.thi.m
purakkhatvaa asa.msiidanto anussaahito parehi daanaadiini pu~n~naani
karoti, tadaassa somanassasahagata.m ~naa.nasampayutta.m citta.m
asa"nkhaara.m hoti. yadaa pana vuttanayena ha.t.thatu.t.tho
sammaadi.t.thi.m purakkhatvaa amuttacaagataadivasena sa.msiidamaano
vaa parehi vaa ussaahito karoti, tadaassa tadeva citta.m sasa"nkhaara.m
hoti. imasmi~nhi atthe sa"nkhaaroti eta.m attano vaa paresa.m vaa vasena
pavattassa pubbapayogassaadhivacana.m.

Tiika 84:

Eva.m a.t.tha kaamaavacarakusalacittaani uddisitvaa idaani tesa.m pavatti-
aakaara.m dassetu.m "yadaa hii"ti-aadi aaraddha.m.

After he has explained the eight types of kusala cittas of the sense sphere,
he said to begin with <When (a man is happy on encountering an excellent
gift to be
given)...>, in order to show now the way they are occurring.

Tattha pa.tiggaahakaadisampattinti ettha aadi-saddena
desakaalakalyaa.namittaadisampatti.m sa"nga.nhaati.

In that case, as to the expression, or recipient, etc. (aadi), he summarizes
with the word <etc. > the favorable factors of place, time, good friendship
and so on.

A~n~na.m vaa somanassahetunti ettha a~n~naggaha.nena
saddhaabahulataa,

As to the expression, <or some such cause for joy>, here there are from
another point of view the following factors: an abundance of confidence,

visuddhadi.t.thitaa, kusalakiriyaaya aanisa.msadassaavitaa,
purity of view, the fact of having seen the benefit of wholesome deeds,

somanassapa.tisandhikataa, ekaadasa piitisambojjha"nga.t.thaaniyaa
dhammaati

evamaadiina.m sa"ngaho.

a rebirth-consciousness with pleasant feeling, eleven factors that are the foundations for the enlightenment factor of rapture, thus is the treatment of these and so on.

Accompanied by wisdom.

Vis.: and by placing right view foremost that occurs in the way beginning 'There is [merit in] giving' (M.i,288)...

Tiika: Aadinayappavattanti ettha aadi-saddena na kevala.m "atthi yi.t.than"ti-aadiina.m (ma. ni. 1.441; 2.95) navanna.myeva sammaadi.t.thivatthuuna.m gaha.na.m,

As to the expression <that occurs in the way beginning ('There is [merit in] giving'), here by the word <beginning with>, not all of the nine bases of right view are referred to by the words, there is offering, etc. ,

atha kho dhammavicayasambojjha"nga.t.thaaniyaadiinampi sa"ngaho veditabbo.

and this should be seen also as the treatment of the foundation for the enlightenment factor of investigation of Dhamma.

Purakkhatvaati pubba"ngama.m katvaa.

As to the expression, by placing (right view) foremost, this means giving precedence to it.

Ta~nca kho sahajaatapubba"ngamavasena "manopubba"ngamaa dhammaa"ti-aadiisu (dha. pa. 1-2) viya sampayogassa adhippetattaa.

And this has the meaning of association, with reference to precedence of what is conascent, as is said (in the Dhammapada, vs. 1,2), < Mind is the forerunner of dhammas..>

Unprompted.

Asa.msiidantoti silokamacchariyaadivasena pu~n~nakiriyaaya.m sa.msiida.m sa"nkoca.m anaapajjanto, tena muttacaagataadi.m dasseti.

As to the expression, unhesitatingly, the performing of meritorious deeds does not exhibit any hesitation that could be due to stinginess as to fame, and so on, and in this way he explains unhindered generosity etc...

Anussaahitoti kenacipi na ussaahito.

As to the expression not urged (by others), this means not prompted in any way.

Sarasato hi pu~n~napa.tipattidassanamida.m.

In this way he shows the practice of meritorious deeds with its essential properties.

Parehiiti pana paaka.tussaahanadassana.m.

As to the expression, (unurged) by others, by this he explains a natural effort.

Daanaadiiniiti daana.m siila.m yaava di.t.thijukammanti imaani daanaadiini
dasa pu~n~naani,

As to the expression, daana and so on, this means: these are the ten meritorious deeds of generosity, morality up to the rectifying of one's views,

daanaadiiniiti vaa daanasiilabhaavanaamayaani itaresampi sattanna.m
etthevantogadhattaa.

or daana, siila, mental development and also the other seven kinds are here implied in this way....

Assa pu~n~nacetanaasama"ngino.

For him who is endowed with the intention of what is meritorious.

Prompted.

Amuttacaagataa deyyadhamme saapekkhacittataa.

With a mind that looks at the gifts that are to be given with restricted generosity.

Aadi-saddena siilasamaadaanaadiisu anadhimuttataadi.m sa"nga.nhaati.
By the word (through restricted generosity,) etc., he deals with lack of determination in the undertaking of morality and so on.

Tadevaati somanassasahagataadinaa sadisataaya vutta.m...
As to the expression, of the same kind, in a similar way citta is said to be accompanied by pleasant feeling etc.

Imasmi~nhi attheti liinassa cittassa ussaahanapayogasa"nkhaate atthe.
As to the expression, for in this sense, this means: a citta which is hesitant is called connected with urging on.

Etanti "sa"nkhaaro"ti eta.m pada.m...
With reference to the word "this", this is a word for prompting..

Intro Vis. 85.

There are eight types of kusala cittas of the sense-sphere in all. This section of the Visuddhimagga deals with the following six types of kusala cittas:

- 3) accompanied by pleasant feeling, without wisdom, unprompted
somanassa-sahagata.m ñaa.na-vippayutta.m, asa"nkhaarikam eka.m
- 4) accompanied by pleasant feeling, without wisdom, prompted
somanassa-sahagata.m ñaa.na-vippayutta.m, sasa"nkhaarikam eka.m
- 5) accompanied by indifferent feeling, with wisdom, unprompted
upekkhaa-sahagata.m ñaa.na-sampayutta.m, asa"nkhaarikam eka.m
- 6) accompanied by indifferent feeling, with wisdom, prompted
upekkhaa-sahagata.m ñaa.na-sampayutta.m, sasa"nkhaarikam eka.m
- 7) accompanied by indifferent feeling, without wisdom, unprompted
upekkhaa-sahagata.m ñaa.na-vippayutta.m, asa"nkhaarikam eka.m
- 8) accompanied by indifferent feeling, without wisdom, prompted
upekkhaa-sahagata.m ñaa.na-vippayutta.m, sasa"nkhaarikam eka.m

Kusala cittas of the sense-sphere are these eight types and it depends on different conditions which type arises at a particular moment. There is no person who can direct kusala citta to be such or such.

Kusala kamma of the sense sphere is performed by any one of these eight types and it produces its result accordingly.

Kamma has been classified in many ways, and in one classification regenerative kamma, janaka kamma, is mentioned. Janaka kamma produces result in the form of rebirth-consciousness and in the course of life. The Tiika refers to janaka kamma and deals with the results produced by kusala kamma of different degrees.

Kusala kamma performed by kusala citta that is with wisdom, accompanied by pleasant feeling and unprompted does not necessarily produce rebirth-consciousness that is vipaakacitta with wisdom, accompanied by pleasant feeling and unprompted. The reason is that kusala kamma is of different degrees and they all produce their results accordingly. There is excellent kusala kamma and inferior kusala kamma. When kusala citta with wisdom performs kusala kamma, the wisdom or understanding can be of different degrees. There may be understanding that kusala brings its result accordingly, or understanding of the degree of insight that realizes kusala as non-self. Or kusala kamma may be performed without understanding, depending on conditions. The Visuddhimagga gives an example of young children in order to illustrate kusala citta without understanding, but this type arises also in the case of adults. It depends on many conditions what type of kusala citta arises at a particular moment.

Different opinions of teachers are quoted by Buddhaghosa (Expositor (II, p. 358 and following)). He quotes also from three Elders: <But of these three Elders whose doctrine should be accepted? Not anyone's unreservedly. But in the doctrine of all of them what is fitting should be accepted.> He then goes on analysing the different opinions very carefully.

We read in the Commentaries that akusala cittas arising before or after the kusala citta that performs kamma are conditions for the kusala kamma to be inferior and that it thus produces a result that is inferior.

We read in the "Guide to Conditional Relations" by U Narada (p. 202, 203):

<Suppose that it has been decided to perform an act of charity, and at this time of prior (pubba) volition, there is pleasure in the thought and great determination to carry it out, many faultless [kusala] impulses [javana-cittas] arise and cease. Then after the deed is performed, and at this time of later (apara) volition, there is great satisfaction at having completed the deed that ought to be done by good men. Such a faultless action, which is preceded and followed by faultless volitions is very strong and, being highly estimable, is known as a higher class faultless action...>

When kusala kamma is performed there are many kusala cittas, arising at three periods of time: before, during and after the kusala kamma. After having performed kusala kamma one can recollect it with kusala cittas. We read further on: <But if, at the time of prior volition, there is no pleasure but stinginess or dissatisfaction for one reason or another or the deed is going to be performed for gaining fame, this is a faulty [akusala] action preceding the actual deed. Then after the deed is performed, at the time of later volition, there is sorrow and regret at having done it, this is a faulty action. Such a faultless action, which is preceded and followed by faulty volitions is weak and, being degrading, is known as lower class faultless action...>

We read in the Commentary to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 193, 194) that excellent kusala kamma with three roots produces rebirth with three roots and that inferior kusala kamma with three roots and excellent kusala kamma with two roots produces rebirth with two roots. Inferior kusala kamma with two roots produces rebirth that is ahetuka vipaakacitta. In that case a person is handicapped from the first moment of life.

Here we see how each cause brings its appropriate result and how intricate the way of kamma is that produces result. It truly is only the field of the Buddhas.

(3) But when young children have a natural habit due to seeing the behavior of relatives and are joyful on seeing bhikkhus and at once give them whatever they have in their hands or pay homage, then the third kind of consciousness arises. (4) But when they behave like this on being urged by their relatives, 'Give; pay homage', then the fourth kind of consciousness arises. (5)-(8) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the gift to be given, or in the recipient, etc., or through want of any such cause for joy, the the remaining four, which are 'accompanied by equanimity', arise.

So sense-sphere profitable [consciousness] should be understood as of eight kinds, being classed according to joy, equanimity, knowledge, and prompting.

Vis. 85.

yadaa pana ~naatijanassa pa.tipattidassanena jaataparicayaa
baaladaarakaa bhikkhuu disvaa somanassajaataa sahasaa ki~ncideva
hatthagata.m dadanti vaa vandanti vaa, tadaa tatiya.m citta.m uppajjati.
yadaa pana ``detha vandathaati" ~naatiihi ussaahitaa eva.m pa.tipajjanti,
tadaa catuttha.m citta.m uppajjati. yadaa pana
deyyadhammapa.tiggaahakaadiina.m asampatti.m a~n~nesa.m vaa
somanassahetuuna.m abhaava.m aagama catuusupi vikappesu
somanassarahitaa honti, tadaa sesaani cattaari upekkhaasahagataani
uppajjantiiti. eva.m somanassupekkhaa~naa.nasa"nkhaarabhedato
a.t.thavidha.m kaamaavacarakusala.m veditabba.m.

Tiika 85.

The apprehension of ignorant children is stated in order to explain the non-origination of right view occurring in the way of "There is giving" etc.

N: The Tiika refers here to the third type of kusala citta, without right understanding of kamma and vipaka as stated by "There is giving", namely, giving and its result, as explained in the Middle Length Sayings, no 41.

Tiika: There is apprehension at once in order to explain the absence of hesitation and urging.

N: The third type of kusala citta is spontaneous, without prompting. The Tiika explains here the text of the Vis. : <But when young children have a natural habit due to seeing the behavior of relatives and are joyful on seeing bhikkhus and at once give them whatever they have in their hands or pay homage...>

Tiika:

The cittas are devoid of pleasant feeling and this refers to the doing of meritorious deeds.

N: The four last mentioned types of kusala citta are accompanied by indifferent feeling. The Tiika explains here the text of the Vis. : <But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the gift to be given, or in the recipient, etc., or through want of any such cause for joy, the the remaining four, which are 'accompanied by equanimity', arise.

Tiika:

As to the expression, due to the absence of causes for joy, this should be seen merely as an example.

N: When the gift to be given is not very beautiful and the recipient is not a worthy person, for example.

Tiika:

A mediocre object that conditions the mind in that way etc. is the cause for the kusala citta to be accompanied by indifferent feeling.

As to the word thus, and so on, this is the conclusion.

N: The Visuddhimagga concludes: <So sense-sphere profitable [consciousness] should be understood as of eight kinds, being classed according to joy, equanimity, knowledge, and prompting.>

N: The Tiika then explains that the eight types of kusala cittas of the sense sphere have six classes of objects, namely as experienced through the sense-doors and through the mind-door. They motivate kusala kamma through the three doorways of body, speech and mind. We then read:

Tiika:

In this case, when the four types of kusala citta that are accompanied by wisdom produce rebirth with three roots, then kamma ripens as sixteen vipaakacittas.

N: There are eight types of vipaakacittas with roots and eight types without roots which can arise in the course of one's life.

Excellent kusala kamma with three beautiful roots, namely, wisdom, non-attachment and non-aversion, produces rebirth with three beautiful roots, and ripens in the course of life as sixteen types of vipaakacittas. There are eight types of sahetuka vipaakacittas: with wisdom or without it, accompanied by pleasant feeling or indifferent feeling, unprompted or prompted. The eight types of sahetuka vipaakacittas arising in a process are the cittas which are retention, tadaaramma.na cittas, after the javana-cittas (kusala cittas or akusala cittas) if a process takes its complete course. The tadaaramma.na-cittas can be of any of the eight types of sahetuka vipaakacittas.

The other eight types of vipaakacittas are ahetuka vipaakacittas arising in a process. 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.nacitta) that can arise after the receiving-consciousness. One type of investigation-consciousness is kusala vipaakacitta with indifferent feeling, and one type is kusala vipaakacitta with pleasant feeling arising in the case of an extraordinarily desirable object.

The Tiika then mentions that twelve types of vipaakacittas instead of sixteen types can be the result of kusala kamma. Inferior kusala kamma with three beautiful roots and excellent kusala kamma with two beautiful roots, thus, without wisdom, can produce rebirth with two beautiful roots, and it ripens in the course of life as twelve types of vipaakacittas. Instead of eight types of sahetuka vipaakacittas four types arise in the course of life, since those with wisdom are excluded.

Inferior kusala kamma with two roots produces rebirth that is ahetuka vipaakacitta and ripens in the course of life as ahetuka vipaakacittas, thus, only eight types of ahetuka vipaakacittas arise. In that case a person is handicapped from the first moment of life.

The Tiika explains that even in an unhappy plane of existence, such as in the case of Naagas (serpent or demon) and Supa.n.nas (fairy birds) kusala kamma can produce pleasant results. A pleasant result cannot be produced by akusala kamma, it states.

Pali/English:

“Atthi dinnan”ti-aadi (ma. ni. 1.441; 2.95) nayappavattaaya
sammaadi.t.thiyaa asambhavadassanatttha.m baala-ggaha.na.m.

The apprehension of ignorant children is stated in order to explain the non-origination of right view occurring in the way of “There is giving” etc.

Sa.msiidanussaahanaabhaavadassanatttha.m sahasaa-gaha.na.m.

There is apprehension at once in order to explain the absence of hesitation and urging.

Somanassarahitaa honti pu~n~na.m karontaati adhippaayo.

The cittas are devoid of pleasant feeling and this refers to the doing of meritorious deeds.

Somanassahetuuna.m abhaava.m aagammaati ida.m nidassanamatta.m
da.t.thabba.m.

As to the expression, due to the absence of causes for joy, this should be seen merely as an example.

Majjhattaaramma.natatharuupacetosa"nkhaaraadayopi hi
upekkhaasahagatataaya kaara.na.m hontiyevaati.

A mediocre object that conditions the mind in that way etc. is the cause for
the kusala citta to be accompanied by indifferent feeling.

Evanti-aadi nigamana.m...

As to the word thus, and so on, this is the conclusion...

Tattha ~naa.nasampayuttaani cattaari yadaa tihetukapa.tisandhi.m
uppaadenti,

In this case, when the four types of kusala citta that are accompanied by
wisdom produce rebirth with three roots,

tadaa so.lasa vipaakacittaani phalanti.

then kamma ripens as sixteen vipaakacittas.

Intro to Vis. XIV, 86, 87:

In the section on the khandha of consciousness, vi~n~naa.nakkhandha, the
Visuddhimagga deals with kusala cittas of the four planes of citta. There
are four planes of citta: citta of the sense sphere or kaamaavacaaracitta,
ruupaavacara citta (ruupa-jhaanacitta), aruupaavacaaracitta (aruupa-
jhaanacitta) and supramundane citta or lokuttara citta. The Tiika
summarizes the essence of ruupa jhaana which is not as coarse as the
citta of the sense sphere, but less refined as aruupa jhaana-citta, and
which, unlike the lokuttara magga-citta, cannot eradicate defilements. The
Tiika states:

<It is with a physical base (vatthu), and this means that it turns away from
aruupa-jhaana; it is with intoxicants and this means that it turns away from
the path-consciousness; it is without the hindrances, and this means that it
turns away from the pair connected with sensory impingement.>

Kaamaavacara citta is involved with sense impressions. On account of eyesense and visible object seeing arises; on account of earsense and sound hearing arises; on account of the other pairs connected with sensory impingement the other sense-cognitions arise. The person who develops jhaana sees the disadvantages of being involved with sense impressions and the defilements bound up with them. He has sincerity and determination to fulfill all the different conditions necessary for the attainment of jhaana. At the moment of jhaana-citta there is no experience of sense objects and the hindrances of covetousness, aversion, etc. do not arise.

Kusala kamma of the level of ruupa-jhaana, immaterial jhaana, can lead to rebirth in ruupa-brahma planes where there are less sense impressions. There are no nose, tongue, body or sexuality in those planes. Only seeing, hearing, and the experience of mental objects occur. Neither are there groups of ruupa produced by nutrition (Commentary to the Abhidhammattha Sangaha, T.A. p. 251).

However, the development of ruupa-jhaana is dependent on a physical base (vatthu), and that means that the meditation subject is still bound up with ruupa. One has to look at the earth kasina or coloured kasina, for example, until one has a mental image of it. Whereas the meditation subjects of aruupa-jhaana are not bound up with ruupa.

The Tiika states about ruupajhaana: <it is with intoxicants and this means that it turns away from the path-consciousness>. The intoxicants, aasavas, are: the intoxicant of greed of sense desire; the intoxicant of birth, the greed that desires birth in ruupa brahma planes and aruupa brahma planes. Greed for jhaana and greed accompanied by eternalism are included in this intoxicant (T. A. p. 259). The intoxicant of wrong view includes sixtytwo kinds of wrong view. The intoxicant of ignorance is ignorance of the four noble Truths and the Dependent Origination.

The jhaanas are with intoxicants (saasava), they proceed along with the intoxicants and can be objects of intoxicants. One may, for example, cling to the jhaanas and the result of the jhaanas. All dhammas, except lokuttara dhammas can be an object of clinging.

The Expositor (I, p. 64) states: <Or, 'intoxicants' are those states which fructify or beget the pains of the ocean of births of long duration.>

Jhaanacitta, not even the highest stage of aruupajhaana, can lead to the end of the cycle of birth and death. Only the maggacitta can eradicate the intoxicants and it leads to the end of rebirth.

Aaruupa-jhaana is more refined than ruupa-jhaana.

We read in the Commentary to the Abhidhammattha Sangaha (Ch3, p114): „In the formless world none of the six bases are found because there is no occurrence of materiality there at all as a result of the strength of formless beings' cultivation of dispassion for it.”

The development of the meditation subjects of aruupa-jhaana is not dependent on any base (vatthu). The perceptions of ruupa are completely surmounted with the meditation subjects of Boundless Space, Boundless Consciousness, etc.

The result of aruupa-jhaana is rebirth in the aruupa-brahma planes, where there is no ruupa and no sense impressions at all.

Through the development of jhaana clinging to sense objects is temporarily subdued, and only through the development of vipassana clinging can be completely eradicated. The non-returner, anaagaamii, who has attained the third stage of enlightenment has eradicated clinging to sense objects.

We can learn from the study of ruupa-jhaana and aruupa-jhaana that each kamma produces its appropriate result. Kamma-condition is anattaa, it is beyond control. We are born humans, and this is the result of kaamaavacara kusala kamma. Kaamaavacaara cittas are involved with the sense objects and on account of these clinging arises. On account of the sense objects akusala cittas arise time and again. When they have arisen already it shows that there are conditions for them, but we can develop understanding of them as not “mine” or belonging to a self. We should remember that clinging to sense objects is conditioned, that it is anattaa. Through the development of vipassana we learn that whatever appears is only naama or ruupa. Visible object appears through the eyes, and when there can be awareness of it we can learn that it is only a conditioned dhamma. Also clinging to sense objects is a conditioned dhamma and it can and should be the object of right understanding. First the wrong view of

self has to be eradicated and finally all other defilements can be eradicated. Renunciation from all defilements is true renunciation.

Vis. 86.

86. The consciousness of the 'fine-material sphere' is fivefold, being classed according to association with the jhana factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness, bliss, and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided.

Tiika 86.

As to the expression "however the consciousness of the fine-material sphere", the word <pana>, (meaning here) "however", explains the distinction.

N: The translator of the Vis text did not translate <pana>, however. The consciousness of the fine-material sphere is distinct in several ways from the foregoing kusala cittas of the sense sphere that were explained. In the following lines the Tiika explains the differences, using the word <pana>, to render the distinction. It can be translated as: however, this is not so in the case of...

Tiika:

Consciousness of the sense sphere overcomes defilements just by substitution of their opposites, however, this is not so with the fine-material consciousness, this overcomes them by repression.

N: In the development of insight the perception of permanence is overcome by the perception of impermanence, and so on. This is overcoming by the opposites (tada"nga pahaana). The jhaanacitta temporarily subdues the hindrances.

Tiika: Or, consciousness of the sense sphere is classified as eightfold, according to feeling, wisdom, being prompted, however, this is not so (in the case of consciousness of the fine-material sphere); in saying that this (the consciousness of the fine-material sphere) is otherwise he explained the distinction.

This, the consciousness of the fine-material sphere, however, should be understood as being with a physical base, with intoxicants, and without the hindrances.

It is with a physical base (vatthu), and this means that it turns away from aruupa-jhaana; it is with intoxicants and this means that it turns away from the path-consciousness; it is without the hindrances, and this means that it turns away from the pair connected with sensory impingement.

N: Since its meditation subject is dependent on and involved with ruupa, it is not inclined to aruupa-jhaana, its development does not lead to aruupa-jhaana. For further explanations, see my Intro.

Tiika:

Wherever there are five, four, three, two and again another two jhaana-factors, he classified the consciousness of the 'fine-material sphere' as fivefold,

according to its association with the jhana factors and, in order to explain the meaning of what was said in brief, he said to begin with, "that is to say (the first is associated with applied thought...)".

What should be said in that case has been said before in the Description of Jhaana (Visuddhimagga, Part II).

Therefore, after there has been the development according to the method that was explained, and the meditation subject beginning with the earth kasina has been taken, kusala cittas connected with understanding arise accordingly,

and when jhaana is developed in due order, beginning with a limited degree (of absorption) etc. it should be understood that it can produce

rebirth in the plane of Brahma's Retinue and so on, that is to say, in sixteen brahma planes.

N: Those who have a limited degree of absorption of the first jhana will be reborn in the lowest plane of ruupa-brahmans, namely, the plane of Brahma's Retinue. Those with a medium and a high degree of absorption of the first jhana will be reborn accordingly in higher ruupa-brahma planes: the plane of Brahma's Ministers and the Great Brahmaas. Each stage of jhana can be of a limited, a medium or a high degree of absorption, Each of these degrees produces its result accordingly (Commentary to the Abhidhammattha Sangaha, A.T. P. 108, 109)

Pali :

Vis. 86. ruupaavacara.m pana jhana"ngayogabhedato pa~ncavidha.m hoti. seyyathida.m. vitakkavicaarapiitisukhasamaadhiyutta.m pa.thama.m, atikkantavitakka.m dutiya.m, tato atikkantavicaara.m tatiya.m, tato virattapiitika.m catuttha.m, attha"ngatasukha.m upekkhaasamaadhiyutta.m pa~ncamanti.

Tiika 86.

Ruupaavacara.m panaati pana-saddo visesatthajotako.

As to the expression "however the consciousness of the fine-material sphere", the word <pana>, (meaning here) "however", explains the distinction.

Tena yathaa kaamaavacara.m kilesaana.m

tada"ngappahaanamattakara.m, na evamida.m, ida.m pana vikkhambhanappahaanakara.m.

Consciousness of the sense sphere overcomes defilements just by substitution of their opposites, however, this is not so with the fine-material consciousness, this overcomes them by repression.

Yathaa vaa ta.m vedanaa~naa.nasa"nkhaarabhedato a.t.thadhaa bhijjati, na evamida.m, ida.m pana tato a~n~nathaa vaati vakkhamaana.m visesa.m joteti.

Or, consciousness of the sense sphere is classified as eightfold, according to feeling, wisdom, being prompted, however, this is not so (in the case of consciousness of the fine-material sphere); in saying that this (the consciousness of the fine-material sphere) is otherwise he explained the distinction.

Ta.m paneta.m savatthuka.m, saasava.m, viniivara.na~nca
ruupaavacaranti da.t.thabba.m.

This, the consciousness of the fine-material sphere, however, should be understood as being with a physical base, with intoxicants, and without the hindrances.

“Savatthuka.m evaa”ti hi iminaa aruupaavacara.m nivatteti,
“saasavan”ti iminaa pa.thamamaggacitta.m, “viniivara.nan”ti iminaa
pa.tighasahitadvaya.m.

It is with a physical base (vatthu), and this means that it turns away from aruupa-jhaana; it is with intoxicants and this means that it turns away from the path-consciousness; it is without the hindrances, and this means that it turns away from the pair connected with sensory impingement.

Katthaci pa~nca jhaana"ngaani, katthaci cattaari, katthaci tii.ni, katthaci
dve, katthaci aparaani dveti eva.m jhaana"ngayogabhedato pa~ncavidhanti
sa"nkhepato vuttamattha.m vivaritu.m “seyyathidan”ti-aadi aaraddha.m.
Wherever there are five, four, three, two and again another two jhaana-
factors, he classified the consciousness of the 'fine-material sphere' as
fivefold,

according to its association with the jhana factors and, in order to explain
the meaning of what was said in brief, he said to begin with, “that is to say
(the first is associated with applied thought...)”.

Tattha ya.m vattabba.m, ta.m he.t.thaa jhaanakathaaya.m (visuddhi. 1.79
aadayo) vuttameva.

What should be said in that case has been said before in the Description of
Jhaana (Visuddhimagga, Part II).

Tayida.m bhaavanaamayameva hutvaa vuttanayena
pathaviikasi.naadika.m aalambitvaa yathaaraha.m
~naa.nasampayuttakusalaanantara.m uppajjati,

Therefore, after there has been the development according to the method that was explained, and the meditation subject beginning with the earth kasina has been taken, kusala cittas connected with understanding arise accordingly,

hiinaadibhedabhinna.m paneta.m yathaakkama.m brahmapaarisajjaadiisu
so.lasasupi brahmalokesu upapattinipphaadakanti da.t.thabba.m.
and when jhana is developed in due order, beginning with a limited degree (of absorption) etc. it should be understood that it can produce rebirth in the plane of Brahma's Retinue and so on, that is to say, in sixteen brahma planes.

Vis. 87. That of the 'immaterial sphere' is fourfold by association with the four immaterial states; for (14) the first is associated with the jhana of the base consisting of boundless space in the way aforesaid, while (15)-(17) the second, third, and fourth, are [respectively] associated with those of the base consisting of boundless consciousness, and so on.

Tiika 87:

With the complete surmounting of perceptions of matter he must attain immaterial consciousness.

As to the expression, of the four immaterial states, this refers to the four stages of aruupa-jhana that are reckoned as associated with the factors equanimity and concentration.

N: There are four stages of aruupajhana and all four aruupa-jhaanacittas are accompanied by the same two factors as the fifth ruupa-jhaanacitta, by equanimity and concentration.

The text of the Vis. uses the expression: catunna.m aaruppaana.m, of the four immaterial states, and we have to note here: aaruppaana.m with two p's, instead of aruupaana.m and this is a word association with ruppa: what is molested. Of ruupa it is said that it is molested, (ruppati, to molest), by cold, heat, etc. or by change. The four meditation subjects of aruupa-jhaana are not dependent on any materiality, they are not molested. The Tiika states further on that the aruupajhaanacittas of the four stages are classified according to their meditation subjects and it refers to the Description of the Immaterial jhaanas (Part II, Ch 10). The Tiika mentions the four stages which have as subjects: Boundless Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor-Non-Perception. The result is rebirth in four aruupa-brahma planes.

Pali :

Vis. 87. aruupaavacara.m catunna.m aaruppaana.m yogavasena
catubbidha.m. vuttappakaarena hi aakaasaana~ncaayatanajjhaanena
sampayutta.m pa.thama.m, vi~n~naa.na~ncaayatanaadihi
dutiyaatitacatutthaani.

Pali Tiika 87:

Ruupasa~n~naasamatikkamaadinaa samadhigantabba.m
aruupaavacara.m.

With the complete surmounting of perceptions of matter he must attain immaterial consciousness.

Catunna.m aruupaananti upekkhaasamaadhisa"nkhaatehi catuuhi
aruupajjhaanehi.

As to the expression, of the four immaterial states, this refers to the four stages of aruupa-jhaana that are reckoned as associated with the factors equanimity and concentration.

Intro Vis. 88.

The Visuddhimagga, in its dealing with the khandha of consciousness, follows the triple division of the Dhammasanga.ni of: kusala dhamma, akusala dhamma and avyaakaata (indeterminate) dhamma. It deals first with kusala citta of the four planes of citta: citta of the sense-sphere, of the fine-material sphere (ruupa-jhaana) of the immaterial sphere (aruupa-jhaana) and supramundane or lokuttara citta. In this section it 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 right conditions have to be cultivated so that enlightenment can be attained. The Tiika refers to the six purifications, visuddhis, that have to be reached before the seventh purification, purification by knowledge and vision that is associated with the magga-citta, path-consciousness. The first six are: purification of siila, of citta (concentration), of view (di.t.thi visuddhi, the first stage of tender insight), purification by overcoming doubt (the second stage of tender insight), purification by knowledge and vision of what is and what is not the Path (the third stage of tender insight), purification by knowledge and vision of the way (including all the stages of principal insight). All these purifications have been described in the Visuddhimagga further on.

In the process during which enlightenment is attained the dhamma that appears is seen as impermanent, dukkha or anattā, and after that nibbana is experienced. The Tiika refers to three kinds of liberations, vimokkha, namely: the void liberation, the signless liberation and the desireless liberation.

Nibbaana is called voidness, suññatta, because it is void of all conditioned dhammas. It is called signlessness, animitta, because it is void of “signs”, characteristics of conditioned realities. It is called desirelessness, appa.nihita, because it is without any basis of desire, namely, conditioned realities.

As Acharn Sujin wrote in “Survey of Paramattha Dhammas”: <When someone has developed pañña to the degree that he is about to attain enlightenment, he may penetrate the dhammas which appear at those moments as impermanent, as dukkha, or as anatta. Only one of these

three general characteristics can be realized at a time. When he attains nibbaana his way of emancipation is different depending on which of the three general characteristics of conditioned dhammas he has realized in the process during which enlightenment is attained. When he realizes dhammas which appear as impermanent he becomes liberated (realizes the four noble Truths) by the emancipation of signlessness (animitta vimokkha). When he realizes dhammas as dukkha he becomes liberated by the emancipation of desirelessness (appa.nihita vimokkha). When he realizes dhammas as anattaa, non-self, he becomes liberated by the emancipation of voidness (suññatta vimokkha).>

It is true that when one of the three characteristics is realized, also the other two are understood. But depending on a person's accumulated inclinations one of the three characteristics will be contemplated more often. We read in the Vis. XXI, 70: <When one who has with great resolution brings [formations] to mind as impermanent, he acquires the signless liberation. When one who has great tranquillity brings [them] to mind as painful [dukkha], he acquires the desireless liberation. When one who has great wisdom brings [them] to mind as not-self, he acquires the void liberation.> (Ps. II, 58. Path of Discrimination, Treatise on Liberation.)

Enlightenment cannot be attained without the development of insight, stage by stage, beginning with the first stage of tender insight, the realization of the difference between the characteristic of naama, the reality which experiences something, and of ruupa which does not experience anything. In order to realize the difference between the characteristics of nama and of rupa we have to be mindful of any reality that appears at this moment. There is no other way.

The Visuddhimagga states that profitable consciousness itself is of twenty-one kinds. Thus, summarizing, these are:

eight types of kusala cittas of the sense-sphere,
five types of ruupaavacara kusala cittas,
four types of aruupaavacara kusala cittas,
four types of lokuttara magga-cittas.

All these kusala cittas arise only when there are the appropriate conditions and we cannot cause their arising whenever we want to. However, when

we understand what the right conditions for kusala citta are, kusala can be developed.

The Dhammasanga.ni enumerates all dhammas that constitute the first type of kusala citta of the sense-sphere and it ends this section by emphasizing that these are only dhammas devoid of self, stating : <These dhammas are kusala. The section on the Void. The first citta.

(suññattavaaro. Pa.thamacitta.m).> These few words, <The section on the Void. The first citta> at the end of this section, express that the purpose of the enumeration of all these kusala dhammas is explaining their nature of suññatta or anatta.

The Expositor (I, p. 206) comments: < And here there are only states [dhammas]; no permanent being, no soul is known. These (fifty-six states) are mere states without essence, without a guiding principle. and it is to show the emptiness of this that they are stated here also...There is nothing else whatever, neither a being, nor an individuality, nor a man, nor a person...>

As to the Triple Gateway to Liberation, there is another way of formulating, but we should not forget that insight has to be developed in stages. It cannot be immediately realized that this or that dhamma is not self, it is a long process.

We read in the Co. to the Abh. Sangaha (T.A. p. 358):

<The contemplation that occurs [thinking], 'This is not self', and which lets go of the conviction that there is a self in formations {N: conditioned dhammas}, the conviction that holds firmly [to the view] that there is someone who does kamma and experiences the results, and who is one's self-

[that contemplation] is the gateway to liberation called 'contemplation of emptiness' since it contemplates [formations] in the form of emptiness of self....

The contemplation that occurs [seeing] formations as impermanent, which lets

go of, which abandons, the sign of distortion understood as the distortions [N: perversity, vippallasa] of perception, consciousness and view that occur

[seeing] the permanent in what is impermanent, etc.- [that contemplation] is the gateway to liberation called 'contemplation of the signless, since it contemplates [formations] in a manner that is free of the signs of distortion...

The contemplation that occurs [seeing] suffering [dukkha] in formations, which lets go of, completely abandons by seeing as a form of suffering, the wish that is craving, the desire that is craving, understood as the craving for sense-objects and existence which occurs in the form of [thinking] 'this is mine, this is happiness'- [that contemplation] is called the contemplation of the wishless, since it contemplates in a manner free of any wishes.>

Vi. 88. The 'supramundane' is fourfold (18)-(21) by association with the four paths.

So firstly, profitable consciousness itself is of twenty-one kinds.

Tiika 88:

After the realization of the six Purifications in due order one must attain supramundane consciousness.

What must be said in this connection will come afterwards.

As to the expression, by association with the four Paths, this means the Path-consciousness of the streamwinner up to the Path-consciousness of the arahat, and thus it is by association with these four noble Paths.

And also, with regard to this fourfold supramundane consciousness, when one has developed the way and experiences nibbana as object, the three kinds of liberations arise, namely: the void liberation, the signless liberation, the desireless liberation.

And this should be understood as the turning away from the conditions for rebirth of living beings.

Profitable consciousness is of twentyone kinds and this means that it is according to this method neither too short nor too detailed.

Pali:

Vis. 88. lokuttara.m catumaggasampayogato catubbidhanti eva.m taava kusalavi~n~naa.nameva ekaviisatividha.m hoti.

Tiika 88:

Chavisuddhiparamparaaya samadhigantabba.m lokuttara.m.

After the realization of the six Purifications in due order one must attain supramundane consciousness.

Tattha vattabba.m parato aagamissati.

What must be said in this connection will come afterwards.

Catumaggasampayogatoti sotaapattimaggo yaava arahattamaggoti imehi catuuhi ariyamaggehi sampayogato.

As to the expression, by association with the four Paths, this means the Path-consciousness of the streamwinner up to the Path-consciousness of the arahat, and thus it is by association with these four noble Paths.

Catubbidhampi ceta.m bhaavanaamayameva hutvaa nibbaana.m aalambitvaa su~n~nato vimokkho, animitto vimokkho, appa.nihito vimokkhoti naamena uppajjati,

And also, with regard to this fourfold supramundane consciousness, when one has developed the way and experiences nibbana as object, the three kinds of liberations arise, namely: the void liberation, the signless liberation, the desireless liberation.

sattabhavaadibhavuupapattinivattakanti da.t.thabba.m.

and this should be understood as the turning away from the conditions for rebirth of living beings.

Ekaviisatividha.m hoti naatisa"nkhepavitthaaranayenaati adhippaayo.

Profitable consciousness is of twentyone kinds and this means that it is according to this method neither too short nor too detailed.

Intro Vis. 89.

In the following sections, the Visuddhimagga explains about the akusala cittas which belong only to the plane of citta that is of the sense sphere, kamaavacaara, not to the planes of citta that are fine-material, ruupaavacaara, immaterial, aruupaavacara, or supramundane, lokuttara. The Tiika begins with an explanation of the word kaamaavacaara, sense sphere. We should return to Vis. XIV, 83 with the explanation of this term. Recapitulation of Tiika Note 36. ' "Sense sphere" (kaamaavacara): here there are the two kinds of sense desire (kaama), sense desire as basis (vatthu-kaama) and sense desire as defilement (kilesa-kaama). The basis of sense desire are the sense objects that are desired by the defilement of sense desire, kilesa kaama. This is called tanhaa, clinging. The Expositor (I, p. 82) explains that the basis of sense desire is the round of the triple plane of existence. Because of clinging one wants to be reborn. The triple plane of existence are the sensuous planes, the fine material planes and the immaterial planes.

Plane of existence is the locality where one is reborn. There are eleven sensuous planes. Sensuousness frequents these sensuous planes, in these planes the basis of sense desire and sense desire prevail. We read in the Expositor : <Thus 'sensuous universe' means that this (first class of moral) consciousness frequents this eleven-fold localized sensuousness [the sensuous planes of existence], even though it also frequents the planes of 'attenuated ruupa' and of non-ruupa.... this class of consciousness, though occurring elsewhere, should be known as 'sensuous'>

Cittas of the sensesphere also arise in ruupa-brahma planes and in aruupa brahma planes; cittas rooted in lobha, for example, arise in ruupa-brahma

planes and in aruupa brahma planes. Cittas rooted in aversion do not arise there, since there are no conditions for them in those planes. Seeing and hearing also arise in ruupa-brahma planes, but smelling, tasting and body-consciousness do not arise there. Those born in the ruupa-brahma planes have less conditions for sense impressions.

However, cittas of the sensesphere arise in abundance in the sensuous planes of existence.

We read in the Co to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 10): < Herein that which desires (kameti) is desire (kaama) or sensual craving. [Consciousness] where that desire is active (avacarati) in finding its objects belongs to the sphere of sense-desire (kaamaavacara.m).

Alternatively, kaama is that which is desired, [that is,] elevenfold sense-sphere existence; because it is mostly active there, it belongs to the sphere of sense-objects (kaamaavacara.m)- for what is meant is its most common activity, even though [consciousness] that occurs in form and formless existences can still belong to the sphere of sense-desire.

Alternatively, kaama is simply sense-sphere existence and what is active there is sense-sphere activity (kaamaavacaro) >.

The text of the Tiika of Vis. 89 mentions that also in the planes of fine material existence, where someone is born as a result of Mahaggata citta (ruupa-jhaana kusala citta), there are vipaakacittas experiencing ruupadhaatu, elements which are ruupa, and that there are thus also cittas of the sense sphere.

The Tiika mentions the eleven planes of existence of the sense sphere where clinging to sense objects, kaama tanhaa is active, and these are : from the lowest plane that is the aviici hell plane up to the highest sense sphere plane, the plane of the “devas who wield power over the production of others” (paranimmita vasavatti).

The Tiika explains the meanings of “included (pariyaapanna) dhammas”, and “unincluded (apariyaapanna)dhammas”. The unincluded dhammas are the supramundane dhammas. The Tiika states: < they are leading out from the world (lokato utti.n.nataaya lokuttarataa), their excellence should be

known by their superior nature.> The dhammas that are called “included” are all mundane dhammas.

We read in the Expositor (I, p. 67):<States [dhammas] which are limited by or included in the round of the triple plane of existence are termed ‘Included’. Those not so limited are termed ‘Unincluded’. States which, cutting the roots of the rounds of repeated births and making Nibbaana their object, go out from the rounds are termed ‘leading out.’ >

The Tiika only summarizes here the three unwholesome roots, akusala hetus: attachment, lobha, aversion, dosa and ignorance, moha. It explains that they are like roots because they cause akusala citta to be firmly established on them.

We can be reminded that roots are very powerful conditions. Just as a tree receives sap through the roots in order to grow, evenso are the akusala cittas dependent on the akusala roots. Many akusala cetasikas accompany akusala cittas, but only three among them are roots, hetus. There are twelve types of akusala cittas and these are classified as three groups in accordance with the accompanying roots. Each akusala citta is rooted in moha, ignorance, and it may have in addition the root of lobha, attachment or of dosa, aversion. Muula is another word for root. Eight types of akusala cittas are called lobha-muula-cittas, two types are called dosa-muula-cittas and two types are called moha-muula-cittas. In the following sections they shall be dealt with.

Vis. 89:

The 'unprofitable' is one kind according to plane, being only of the sense sphere. It is of three kinds according to root, as (a) rooted in greed, (b) rooted in hate, and (c) rooted in delusion.

Vis. 89. akusala.m pana bhuumito ekavidha.m kaamaavacarameva,
muulato tividha.m lobhamuula.m dosamuula.m mohamuula~nca.

Intro Vis 90:

The Visuddhimagga refers to the types of cittas rooted in attachment, classified as eightfold. They are the following:

- 1) accompanied by pleasant feeling, with wrong view, unprompted
somanassa-sahagata.m di.t.thigata-sampayutta.m, asa"nkhaarika.m eka.m.
- 2) accompanied by pleasant feeling, with wrong view, prompted
somanassa-sahagata.m di.t.thigata-sampayutta.m, sasa"nkhaarika.m eka.m.
- 3) accompanied by pleasant feeling, without wrong view, unprompted
somanassa-sahagata.m di.t.thigata-vippayutta.m, asa"nkhaarika.m eka.m.
- 4) accompanied by pleasant feeling, without wrong view, prompted
somanassa-sahagata.m di.t.thigata-vippayutta.m, sasa"nkhaarika.m eka.m.
- 5) accompanied by indifferent feeling, with wrong view, unprompted
upekkhaa-sahagata.m di.t.thigata-sampayutta.m, asa"nkhaarika.m eka.m.
- 6) accompanied by indifferent feeling, with wrong view, prompted
upekkhaa-sahagata.m di.t.thigata-sampayutta.m, sasa"nkhaarika.m eka.m.
- 7) accompanied by indifferent feeling, without wrong view, unprompted
upekkhaa-sahagata.m di.t.thigata-vippayutta.m, asa"nkhaarika.m eka.m.
- 8) accompanied by indifferent feeling, without wrong view, prompted
upekkhaa-sahagata.m di.t.thigata-vippayutta.m, sasa"nkhaarika.m eka.m.

From this classification we see that one may adhere to wrong view with attachment, or that one may merely enjoy pleasant objects without there be any wrong view about this.

Wrong view is a distorted view of realities. Because of wrong view one sees dhammas as permanent and self. The Tiika emphasizes that wrong view is a kind of adherence and that it therefore arises with the cittas rooted in attachment. It refers to texts about wrong view where it is said: "this alone is truth, all else is falsehood". We read in M.N. II, no 72, Discourse to Vacchagotta on Fire, that Vacchagotta asks whether the Buddha has wrong view, such as : <The world is eternal, this is indeed the truth, all else is falsehood>. He asked he same about the world not being eternal, the world being finite, infinite, etc.

We read about the conditions for wrong view in the Expositor (II, p. 330):

<...the hearing of evil doctrine, evil friendship, the desire not to see Ariyans, unsystematic thought [N: unwise attention]; ...unskilfulness in the Ariyan Law [N: Dhamma] of different kinds, such as the four applications of mindfulness, etc.; the absence of discipline or the destruction of restraint with respect to the Ariyan Law (divided into restraint taught in the Paatimokkha, the controlling faculties, mindfulness, knowledge, elimination) and the doctrine of good men; and addiction to tumultuous festivities by means of unsystematic thought developed by the foregoing reasons.>
If one does not develop satipa.t.thaana one will continue to see realities as permanent and self, and wrong view cannot be eradicated.

As we have seen, friendship with noble persons is an important condition for the development of right understanding and all kinds of kusala. It is helpful for having right attention to the objects that appear through the six doors, so that we can learn that they do not belong to us and are non-self. The Abhidhamma teaches us that the different types of kusala cittas and akusala cittas that arise are conditioned dhammas which are non-self. In order to see the benefit of kusala and the disadvantage of akusala we also need to read the detailed explanations of the suttas and this can strengthen our confidence in kusala.

When someone has evil friendship, he will have no confidence in kusala and he will neglect to cultivate the right conditions for kusala. Thus he will be overcome more and more by the three unwholesome roots of attachment, aversion and ignorance. He will continue to accumulate wrong view and this will lead him further astray.

There are three kinds of wrong view that are in particular very harmful: the view that there are no results of deeds, the view that there are no causes (in happening) and the view that there is no kamma. As to the view that there are no causes (ahetuka-di.t.thi), this means that there is no cause for the depravity and purity of beings, that one is bent by fate, chance and nature. If one is firmly convinced about these three views they are unwholesome courses of action through the mind, and they lead to the commitment of many other kinds of evil deeds.

90. II. (a) Herein, (22)-(29) that 'rooted in greed' is of eight kinds, being classed according to joy, equanimity, [false] view, and prompting, that is to say: (22) when accompanied by joy it is either associated-with-[false-] view and unprompted, or (23) prompted; or (24) it is dissociated-from-[false-] view and likewise [unprompted or (25) prompted]; and (26) when accompanied-by-equanimity it is either associated-with-[false-] view and unprompted, or (27) prompted; or (28) it is dissociated-from-[false-] view and likewise [unprompted, or (29) prompted].

90. tattha lobhamuula.m somanassupekkhaadi.t.thigatasa"nkhaarabhedato a.t.thavidha.m.

seyyathida.m. somanassasahagata.m di.t.thigatasampayutta.m asa"nkhaara.m sasa"nkhaara~nca, tathaa di.t.thigatavippayutta.m. upekkhaasahagata.m di.t.thigatasampayutta.m asa"nkhaara.m sasa"nkhaara~nca, tathaa di.t.thigatavippayutta.m.

Tiika Vis. 90

90. Somanassupekkhaadi.t.thigatasa"nkhaarabhedatoti

As to the expression, being classified according to joy, equanimity, [false] view, and prompting,

somanassupekkhaabhedato di.t.thigatabhedato sa"nkhaarabhedatoti pacceka.m bhedasaddo yojetabbo.

this notion of classification should be separately applied to the division of pleasant and indifferent feeling, to that of wrong view and to that of prompting.

N: As we see in the enumeration of the eight types of cittas rooted in attachment,

four are accompanied by pleasant feeling, four by indifferent feeling, four are with wrong view and four are without wrong view, four are unprompted and four are prompted.

Yadeththa vattabba.m, ta.m he.t.thaa vuttanayameva.

What should be said here has been told before.

Di.t.thigatasampayuttanti di.t.thiyeva di.t.thigata.m “guthagata.m, muttagatan”ti (ma. ni. 2.119; a. ni. 9.11) yathaa.

As to the expression accompanied by wrong view, di.t.thigata, this means just di.t.thi, wrong view, even as in the expressions guthagata, excrement, and muttagata, urine.

N: This is a word explanation of di.t.thigata, literally: view-gone. The Expositor (II, p. 330) states: <As regards the phrase ‘associated with opinions,’ di.t.thi (opinions) is the same as di.t.thi-gata.m, like guthagata.m (excrement), muttagata.m (urine). > These expressions occur in A.N. IV, IX, 11. Here, “gata” is untranslated.

Tiika: Atha vaa vipariyesaggaahataaya di.t.thiyaa gatameva, na ettha gantabbavatthu tathaa sabhaavanti di.t.thigata.m.

Or also just gone into wrong view, a perverted grasping; here the subjects (of wrong view) should not be taken into account, and thus, its individual characteristic is wrong view.

N: Elsewhere the subjects or bases of wrong view are taken into account. We read in the Expositor (II, p. 336): <In the exposition of wrong views in the sense of not viewing justly, such views are called di.t.thigata (gone to views), from being included in the sixty-two heretical views.> These are explained in the ‘Net of Views’ (Brahmajala Sutta, Diigha Nikaaya, no 1).

Tiika: Tayida.m “idameva sacca.m, moghama~n~nan”ti abhinivesabhaavato lobheneva saddhi.m pavattati, na dosena.

Therefore, as to the words, <this is only truth, all else is falsehood...>, these indicate that because of its nature of adherence it occurs together with attachment, not with aversion.

Vis. 91.

Intro:

The Visuddhimagga gives examples of the eight types of cittas rooted in attachment. The first type is associated with wrong view. A person may believe that there is no danger in sense desires and, being enslaved to them, he may indulge in many kinds of evil deeds. The text refers to the “Middle Length Sayings” no 45, “Lesser Discourse on the Ways of Undertaking Dhamma”. The Buddha explains about the undertaking of dhamma that is happiness in the present but results in suffering in the future: <There are, monks, some recluses and brahmans who speak like this and are of these views: ‘There is no fault in pleasures of the senses.’ These come to indulgence in pleasures of the senses; these gratify themselves with girl-wanderers who tie their hair into top-knots...> The Buddha explains that they will have an unhappy rebirth.

The Tiika mentions that someone who with a perverted mind indulges in sense pleasures rejects other worlds, that is, an unhappy rebirth in a next life as the result of his misbehaviour.

The “Dhammasanga.ni” (§ 381) shows the danger of wrong view (opinion): <The views which on that occasion are a walking in the jungle of opinion, the wilderness of opinion... a by-path, a wrong road.>

The Expositor (II, p. 336) explains that it is like jungle because of the difficulty of getting out of it. It is “like a wilderness infested by thieves and wild beasts, of sand, waterless, without food.” It states that wrong view is the wrong path: <For just as one who is gone astray, although he holds that this is the path to such a village, does not arrive at the village, so a man of false opinions, although he holds that this is the path to a happy destiny, cannot get there... >

The Tiika also mentions that a person who indulges in wrong conduct with wrong view takes this wrong path for the way leading to heaven and salvation.

The Expositor (II, p. 331) states about wrong view : <It has unwise conviction as characteristic; perversion as function; wrong conviction as manifestation; the desire not to see Ariyans as proximate cause. It should be regarded as the highest fault.>

Because of wrong view we take all realities for self. The belief in a self gives rise to many other kinds of wrong view. So long as wrong view is not

eradicated the other defilements cannot be eradicated. When the first stage of enlightenment, the stage of the sotaapanna, is attained, wrong view is eradicated. For him the four types of akusala cittas rooted in attachment that are with wrong view do not arise any more.

The Tiika mentions akusala kamma committed with attachment and wrong view, such as stealing, lying, or slandering. These are of different degrees and they may be less censurable or greatly censurable, depending on the virtue of the persons involved, or the value of the goods, such as in the case of stealing. The Expositor (p. 132) explains in the case of slandering: <It is a smaller or greater offence, according as the virtue of the persons he separates is smaller or greater.> The Tiika mentions as wrong relief the stories of the fight of the Bhaaratas and the abduction of Siitaa. The Expositor (p. 133) explains this as an example of frivolous talk, and adds: <But the offence does not run through the full course of action when others do not accept the story; it does so only when they accept it.>

Just as in the case of the kusala cittas, the akusala cittas rooted in attachment may be unprompted or prompted. The Co. to the "Abhidhammattha Sangaha" (T.A. p. 15) explains unprompted as <with a mind that is naturally sharp (tikkihi), without effort. > And it explains prompted as <with a mind that is sluggish and with effort>.

It is useful to know that four types are accompanied by pleasant feeling and four types by indifferent feeling. When feeling is indifferent we may think that there is no attachment. We should know that attachment with indifferent feeling arises more often than we ever realize. Immediately after seeing attachment is bound to arise, but when it is accompanied by indifferent feeling we do not notice it.

All classifications of dhammas can remind us to develop understanding of the reality that appears at this moment.

Text Vis. 91: (22) When a man is happy and content in placing wrong view foremost

of the sort beginning 'There is no danger in sense desires' (M.i,307), and either enjoys sense desires with consciousness that in its own

individual essence is eager without being urged, or believes auspicious sights, etc., have a [real substantial] core, then the first kind of unprofitable consciousness arises; (23) when it is with consciousness that is sluggish and urged on, then it is the second kind. (24) But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others' good fortune, or steals others' goods, with consciousness that in its own individual essence is eager without being urged on, then it is the third kind. (25) When it is with consciousness that is sluggish and urged on, then it is the fourth kind. (26)-(29) But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense desires, or through want of any such cause for joy, then the remaining four, which are accompanied by equanimity, arise. So that in greed should be understood as of eight kinds, being classed according to joy, equanimity, [false] view and prompting.

Vis. 91. yadaa hi ``natthi kaamesu aadiinavo"ti (ma0 ni0 1.469) aadinaa
 nayena micchaadi.t.thi.m purakkhatvaa ha.t.thatu.t.tho kaame vaa
 paribhu~njati, di.t.thama"ngalaadiini vaa saarato pacceti
 sabhaavatikkheneva anussaahitena cittena, tadaa pa.thama.m
 akusalacitta.m uppajjati. yadaa mandena samussaahitena cittena, tadaa
 dutiya.m. yadaa micchaadi.t.thi.m apurakkhatvaa kevala.m ha.t.thatu.t.tho
 methuna.m vaa sevati, parasampatti.m vaa abhijjhaayati, parabha.n.da.m
 vaa harati sabhaavatikkheneva anussaahitena cittena, tadaa tatiya.m.
 yadaa mandena samussaahitena cittena, tadaa catuttha.m. yadaa pana
 kaamaana.m vaa asampatti.m aagama a~n~nesa.m vaa
 somanassahetuuna.m abhaavena catuusupi vikappesu somanassarahitaa
 honti, tadaa sesaani cattaari upekkhaasahagataani uppajjantiiti eva.m
 somanassupekkhaadi.t.thigatasa"nkhaarabhedato a.t.thavidha.m
 lobhamuula.m veditabba.m.

The eight types of akusala cittas rooted in attachment:

1. accompanied by pleasant feeling, with wrong view, unprompted

Vis. 91 When a man is happy and content in placing wrong view foremost of the sort beginning 'There is no danger in sense desires' (M.i,307), and either enjoys sense desires with consciousness that in its own individual essence is eager without being urged, or believes auspicious sights, etc., have a [real substantial] core, then the first kind of unprofitable consciousness arises.

Tiika Vis. 91:

Yadaahiiti-aadi lobhamuulacittaana.m pavatti-aakaaradassana.m.

When (a man is happy...), this points out the meaning of the way cittas rooted in attachment occur.

Micchaadi.t.thinti ucchedadi.t.thi-aadimicchaadi.t.thi.m.

As to the expression wrong view, this refers to the wrong view of annihilation view and so on.

N: This includes the belief that after death there will not be rebirth.

Tiika: Taaya hi vipallatthacittaa sattaa “etaavako jivavisayo yaava indriyagocaro”ti paraloka.m pa.tikkhipitvaa “natthi kaamesu aadiinavo”ti yathaa tathaa kaamesu paatabyata.m aapajjanti.

.... Having rejected another world, he indulges with perverted mind in sense pleasures since he thinks that there is no danger in them.

N: The Tiika then explains the words of the Vis.: beginning with... and gives examples of wrong conduct of someone who takes this for the way to heaven and salvation. It speaks about the different kinds of akusala kamma that someone may commit with wrong view.

Tiika:

Bhaaratayuddhasiitaahara.naadikathaa paapavuupasamaaya hotiiti evamaadike micchaagaaha sa"nga.nhaati.

The stories of the fight of the Bhaaratas and the abduction of Siitaa are of wrong relief and thus he treats in this way wrong obsessions.

Di.t.thama"ngalaadiiniiti di.t.thasutamutama"ngalaani.

As to the expression, (he believes) auspicious sights, etc., (have a [real substantial] core), this refers to good omens that are seen, heard or experienced through the other senses.

Sabhaavatikkhenaati lobhassa, micchaabhinivesassa vaa vasena saraseneva tikhi.nena kuruurena.

As to the expression, (consciousness that) in its own individual essence is eager,
this refers to the citta that as to its essential property is keen and sharp because of attachment and wrong adherence.

2. accompanied by pleasant feeling, with wrong view, prompted

Vis: When it is with consciousness that is sluggish and urged on, then it is the second kind.

Tiika:

Mandenaati dandhena atikhi.nena. Taadisa.m pana attano, parassa vaa samussaahanena pavattatiiti aaha 'samussaahitena' ti.

As to the expression (with citta that is) sluggish, this means slow, not keen. Such citta occurs being urged on by oneself or by someone else, and thus he said, "(with a citta that is) urged on".

3. accompanied by pleasant feeling, without wrong view, unprompted

Vis. But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others' good fortune, or steals others' goods, with consciousness that in its own individual essence is eager without being urged on, then it is the third kind.

Tiika : Parabha.n.da.m vaa haratiiti vaa-saddena

tathaapavattanakamusaavaadaadiinampi sa"ngaho da.t.thabbo.

As to the expression, or steals others' goods, the word "or" should be understood as dealing also with lying and so on that occurs in that way.

4. accompanied by pleasant feeling, without wrong view, unprompted

Vis. When it is with consciousness that is sluggish and urged on, then it is the fourth kind.

5)accompanied by indifferent feeling, with wrong view, unprompted

6)accompanied by indifferent feeling, with wrong view, prompted

7)accompanied by indifferent feeling, without wrong view, unprompted

8)accompanied by indifferent feeling, without wrong view, prompted

Vis.: But when the consciousnesses are devoid of joy in these four instances through encountering no excellence in the sense desires, or through want of any such cause for joy, then the remaining four, which are accompanied by equanimity, arise.

Tiika: Kaamaana.m vaa anubhuyyamaanaana.m.

Or (no excellence) in the sense desires that are experienced....

Intro Vis. 92.

There are two types of akusala cittas rooted in aversion:

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.

Domanassa is derived from dummano, an unhappy mind. Pa.tigha literally means: striking against. It is used in general for sensory impingement, but here it is used for repulsion. In this context it is another word for dosa. We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 16): <because of its violent nature it occurs as if striking against an object.>

We read in the Dhammasanga.ni, § 418: <What on that occasion is hate? The hate, hating, hatred, which on that occasion is a disordered temper, the getting upset, opposition, hostility, churlishness, abruptness, disgust of heart- this is the hate that there then is.>

There are many shades of dosa, aversion, it may be very slight or strong. There are many synonyms of dosa that express different degrees. It can be fear, anxiety, annoyance, distress, sorrow, anger, hate, malignity, hostility or violence.

The Expositor (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', or, it ruins the practice of the Vinaya, the attainment of beauty, of benefit, of bliss, etc. - this is ill-will.>

There are nine bases of dosa. We read in the Gradual Sayings Book of the Nines, Ch 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...”

The Dhammasanga.ni gives the same nine bases, but adds the cases that dosa arises groundlessly, when there is too much or too little rain, when the sun is too hot or not hot enough, etc. We are inclined to believe that the causes of dosa are outside ourselves, with other people or the circumstances. The real cause is within ourselves: we cling to pleasant objects and when we do not obtain them we have aversion. The circumstances or other people are not as we would like them to be.

The nine bases of dosa refer to the past, the present and the future. The Tiika explains shortly why it is said that the citta rooted in dosa, aversion, is accompanied by unpleasant feeling, domanassa and associated-with-repulsion.

This is in order to distinguish the character of this type of citta that is associated with dhammas that are not universal.

The Commentary to the Abhidhammattha Sangaha (T.A. p. 16) explains that unpleasant feeling is not universal to all cittas. Unpleasant feeling is not universal to all cittas such as for example contact that arises with every citta. Neither is it universal to all akusala cittas. It cannot arise with the citta rooted in attachment. Unpleasant feeling arises only together with akusala citta rooted in dosa. It is stated that the citta rooted in dosa is accompanied by unpleasant feeling and associated-with-repulsion in order to stress that dosa and unpleasant feeling always arise together. Whenever the feeling is unpleasant, it shows that there is aversion at that moment.

When we have even a very slight unpleasant feeling we can notice that there is dosa. We are so used to having a slight amount of uneasiness, some moodiness, irritation, worry or fear that we do not realize that dosa performs its function at that moment. When dosa is strong it also conditions the accompanying feeling to be strong. We dislike unpleasant feeling and keep on thinking of it with aversion. Dosa and its accompanying feeling only last for one extremely short moment and then they fall away with the citta. Dosa may arise again, but that is no longer the same dosa. Because of our accumulated wrong view we take dosa and unpleasant feeling for permanent and for self.

Dosa is different from unpleasant feeling but since they arise together it is difficult to distinguish them from each other. Only insight that has been developed can know precisely their different characteristics. There can be awareness of them, one at a time, without having to name them.

One type of citta rooted in dosa is unprompted and one is prompted. We read in the Expositor (II, p. 344): < The tenth, because it is induced 'by external aid', arises in one urged by others, one who remembers the offence of another, one who by himself keeps remembering others' offences and gets angry.>

Listening to useless talk can give rise to many kinds of akusala citta. When we hear about other people's unwholesome deeds we may have aversion, but then the cause is within ourselves. When there can be awareness of just sound or hearing, we do not pay attention to the tales of others and then the six doorways are guarded by satipaṇhāna.

Vis. 92

That 'rooted in hate' is of two kinds: (30)-(31) being 'accompanied-by-grief and associated-with-resentment', it is either 'prompted' or 'unprompted'. It should be understood to occur at the times when [consciousness] is either keen [if unprompted] or sluggish [if prompted] in the killing of living things, and so on.

92. dosamuula.m pana domanassasahagata.m pa.tighasampayutta.m asa"nkhaara.m sasa"nkhaaranti duvidhameva hoti, tassa paa.naatipaataadiisu tikkhamandappavattikaale pavatti veditabbaa.

Tiika Vis. 92:

Duvidhameva hoti sampayuttadhammasena bhedaabhaavato. It is just of two kinds by this classification in accordance with the accompanying dhammas.

Yadi eva.m, kasmaa "domanassasahagata.m pa.tighasampayuttan"ti vuttanti?

If it is thus, why is it said, accompanied by-grief and associated-with-resentment?

Asaadhaara.nadhammehi tassa cittassa upalakkha.nattha.m.

In order to characterize this type of citta that is associated with dhammas that are not universal.

Paa.naatipaataadiisuuti paa.naatipaataanaadiisu.

In the destruction of life, and so on, this refers to the killing of living beings and so on.

Aadi-saddena

adinnaadaanamusaavaadapesu~n~napharusasamphappalaapabyaapaade
sa"nga.nhaati.

With the expression, and so on, he deals with stealing, lying, slandering,
harsh speech, idle speech and ill-will.

N: These are the courses of unwholesome action, akusala kamma,
motivated by aversion or anger. Ill-will is akusala kamma through the mind
when one has the intention to harm someone else.

Tiika: Sabhaavatikkha.m hutvaa pavattamaana.m citta.m asa"nkhaarameva
hoti,

itara.m sasa"nkhaaranti adhippaayenaaha "tikhamandappavattikaale"ti.

He said that at the time when [consciousness] occurs it is either keen or
sluggish, meaning that the citta that is by its nature keen when it occurs is
just unprompted, and that the other one is prompted.

Manda.m pana hutvaa pavattamaana.m eka.msena sasa"nkhaaramevaati
na sakkaa vi~n~naatu.m.

However, when it occurs as sluggish it cannot be definitely known as
prompted.

Ya.m sasa"nkhaarena sappayogena pavattati, ta.m mandameva hotiiti
katvaa tathaavuttanti da.t.thabba.m.

When it occurs with the application of prompting, it should be known that it
is called sluggish in that case.

N: When it is prompted it is said to be sluggish, but it is not certain
whenever it is sluggish that it is always prompted.

Hi Larry,

The translator uses the words grief and resentment, grief for unpleasant
feeling, domanassa, and resentment for aversion, dosa. Here the word

pa.tigha is used instead of dosa. It literally means friction, it is another word for dosa.

I prefer the word aversion instead of resentment, because there are many shades and degrees. Dosa is not always resentment, it is also fear, fright, a slight uneasiness or worry. I prefer also the word unpleasant feeling to grief for the same reason.

op 03-08-2004 00:31 schreef LBIDD@webtv.net op LBIDD@webtv.net:

> It looks like views in general and self-view in particular only arise
> with desire.

N: Right.

L: If that is the case how does it happen that we identify
> with anger, bewilderment and suffering?

N: We identify with all objects, the latent tendency of wrong view is so strong. It will condition the arising of akusala cittas with wrong perception or remembrance of self, atta sañña. We take our dosa for something lasting, for my dosa. There are so many cittas succeeding one another, and in between the cittas rooted in dosa there are cittas rooted in lobha which may also be associated with wrong view, taking the dosa for lasting and self.

Dosa and unpleasant feeling are cetasikas accompanying citta. They arise with citta at the same base (heartbase), experience the same object and fall away together with the citta. They are very momentary. Dosa arises again, but it is not the same anymore. We make it into something very important, we have aversion about our aversion, how we dislike it. We think about it for a long time with aversion. But it is very insignificant. Our bewilderment about it is based on a mere nothing.

Only the non-returner can eradicate it, through the development of insight. In samatha the hindrance of dosa is suppressed, but the latent tendency is not eradicated. It is there, under the surface, bubbling and boiling like a volcano that can erupt at any time. At a moment of unawareness it conditions quite suddenly the arising of dosa, even a violent form of it. Dosa can be destructive like a jungle fire, according to the Expositor.

We should see the danger and disadvantage of the latent tendencies and develop the pañña that can eradicate them. This means: facing dosa when it arises and develop more understanding of it. It begins with intellectual understanding about dosa and its conditions.

The non-returner has eradicated dosa, he has no more clinging to sense objects. This clinging conditions dosa. Things are not as we want them to be. When we do not get the desirable worldly conditions of gain (the obtainment of pleasant sense objects), praise, honour and bodily well-being, we are like impatient children who cry bitterly when they do not get what they want to have.

It is good to know that there are many shades of dosa. Then we see how often it arises in a day. When I almost stumbling, when I try out the water of the shower: just too hot or too cold, when I have a slight worry: how will this be, what should I do, there is already dosa. It is surprising how often it arises. A very slight pain in the hand caused by the pushing of the computer keys. Some tiredness in the head, there is already a mild degree of dosa. Or we are slightly in a hurry to do something, to finish a task, then there is dosa already. There is an endless list. But we are so used to it, we do not notice it. Writing about it now is a reminder!

When dosa is strong, also the unpleasant feeling is strong, they condition one another. We find it so important how we feel, we want pleasant feeling all the time.

Each citta and thus also the accompanying dosa and unpleasant feeling experience one object at a time. We are reminded of this by countless suttas, where the Buddha explains about cittas experiencing only one object at a time, and that is, through the eyes, the ears, the nose, the tongue, the body, the mind-door. This reminds us of the momentariness of citta and accompanying cetasikas, and thus also of dosa. We can learn to see it as only a conditioned nama, not long lasting, completely unimportant. And so it is with the accompanying feeling, completely unimportant. Even bewilderment about it, only a conditioned nama, not lasting, unimportant. We can learn to see all those namas as impersonal elements so that we will be less overcome by them.

L: Also, is there any more to dukkha than grief and resentment?

N: And how! Desire is the cause of dukkha. Not getting what one wants is dukkha. But the greatest dukkha is being in the cycle, being a prey to the three unwholesome roots of lobha, dosa and moha that overcome us time and again. When we see the danger of being in the cycle and all the akusala that is a consequence, there will be a sense of urgency arising naturally, to develop the Path that is leading out.

Vis. 93.

That 'rooted in delusion' is of two kinds: (32)-(33) being 'accompanied-by-equanimity', it is either 'associated-with-uncertainty' or 'associated-with-agitation'. It should be understood to occur at the time of indecision or of distraction.

So unprofitable consciousness is of twelve kinds.

mohamuula.m upekkhaasahagata.m vicikicchaasampayutta.m
uddhaccasampayutta~ncaati duvidha.m. tassa
sanni.t.thaanavikkhepakaale pavatti veditabbaati eva.m
akusalavi~n~naa.na.m dvaadasavidha.m hoti.

Intro to Vis. 93 and Tiika.

There are two types of cittas rooted in ignorance, moha-muula-cittas. They have moha as their only root. They are:

1) accompanied by indifferent feeling, associated with doubt

upekkhaasahagata.m vicikicchaasampayutta.m

2) accompanied by indifferent feeling, associated with restlessness

upekkhaasahagata.m uddhaccasampayutta.m

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. It may seem that doubt arises with unpleasant feeling, but it can condition dosa with unpleasant feeling, and this arises later on. It merely seems that doubt and dosa arise at the same time because cittas succeed one another so fast.

Doubt is exclusion from the cure of knowledge, but understanding can cure it. So long as we have not reached the first stage of insight which clearly discerns the difference between nama and rupa, we have doubt about their characteristics. Hearing, which is nama, and sound, which is rupa, are different dhammas and sati can be aware of only one dhamma at a time. When sati does not arise we are confused about nama and rupa and we have doubts. When there is direct understanding of realities there is no doubt, one can directly prove the truth. By insight doubt will wear out and the sotapanna has eradicated it completely.

As to restlessness or agitation, this is a translation of uddhacca. Uddhacca is not what we mean by the conventional term agitation, or excitement. Restlessness arises with each akusala citta and at that moment there is forgetfulness of kusala, there is not the steadiness and calm of kusala. Unwise attention is its proximate cause. The Tiika explains that when uddhacca arises with the citta rooted in moha it is predominant among the associated dhammas. Therefore, the second type of citta rooted in ignorance is classified as associated with restlessness, and here restlessness is mentioned expressively.

We read in the Expositor (II, p. 346) about restlessness that is translated here as distraction: <'Distraction' is the mode of mind when excited, flurried. 'Disquietude' is unquiet. 'Agitation' is a throwing about of mind...>

When we read the conventional terms excitement or agitation that describe uddhacca, we should remember that when it arises with the second type of citta rooted in ignorance there is only indifferent feeling that accompanies it. It is said in the Tiika that both types of citta are extremely deluded. We read in the Co. to the Abhidhammattha Sangaha (T.A. p. 18): <They are deluded by delusion, they are extremely deluded as there is no other root, [and this] is the sense of deluded.> They are always accompanied by indifferent feeling, there is no like and dislike with the two types of citta rooted in ignorance. It is difficult to know when there is the second type of citta rooted in ignorance, associated with restlessness and accompanied by indifferent feeling. However, it arises very often in between the cittas rooted in attachment and those rooted in aversion. When akusala kamma is committed motivated by attachment and aversion, there are also many moments of the second type of citta rooted in ignorance in between. The Tiika explains that this type of citta, although it cannot produce vipaaka in the form of an unhappy rebirth, it does produce vipaaka in the course of life by way of unpleasant experiences through the senses.

There are twelve types of akusala cittas in all: eight types of akusala cittas rooted in attachment, two types of akusala cittas rooted in aversion and two types of akusala cittas rooted in ignorance. The akusala cittas rooted in attachment have two roots: ignorance and attachment; those rooted in aversion also have two roots: ignorance and aversion; those rooted in ignorance have ignorance as their only root.

Tiika Vis. 93:

Mohekahetuka.m citta.m muulantaravirahato atimuu.lha.m,

The citta that has ignorance as its only root and is without another root is utterly confused,

vicikicchuddhaccayogato ca~ncala~ncaati upekkhaasahagatameva hoti,
connected with doubt and restlessness it is unsteady and only accompanied by indifferent feeling,

na tassa kadaacipi sabhaavatikkhataa atthi.
and also, it never has a keen nature.

Aaramma.ne hi sa.msappanavasena, vikkipanavasena ca
pavattamaanassa cittadvayassa kiidise kicce sabhaavatikkhataaya,
Since these two cittas when they occur are slow with regard to the object,
and disturbed with regard to keenness in whatever kind of function,

ussaahetabbataaya vaa bhavitabba.m, tasmaa na tattha sa"nkhaarabhedo
atthi.

or they are not by nature instigated by energy, therefore there is no
classification with regard to prompting.

N: Unprompted means: without hesitation, keen, but this cannot be said of
the two types of citta rooted in ignorance.

Tiika:

A~n~nesu akusalacittesu labbhamaanampi uddhacca.m visesato ettheva
balava.m,

Restlessness that is taken here specifically is strong, although it is also
present in the other akusala cittas,

tato eva sampayuttadhammesu padhaana.m hutvaa pavattatiiti idameva
uddhaccena visesetvaa vutta.m "uddhaccasampayuttan"ti.

and therefore, while it occurs here as dominant among the accompanying
dhammas, he differentiated it and said, "accompanied by restlessness."

Tathaa hi paa.liya.m (dha. sa. 427) idha saruupato uddhacca.m aagata.m,
Therefore, restlessness has been handed down down (by tradition) in the
texts (Dhsg. § 427) here likewise,

eva.m asaadhaara.napadhaanadhammavasena mohamuula.m

"vicikicchaasampayutta.m, uddhaccasampayuttan"ti duvidha.m vuttanti
da.t.thabba.m.

and here it is taken as not universal since it is predominant, and thus the cittas rooted in ignorance should be understood as of two kinds, with the words, “accompanied by doubt, and accompanied by restlessness.”

N: As explained in the Intro, restlessness is universal to all akusala cittas. But in the second type of citta rooted in ignorance, it takes a predominant part and it is here specifically mentioned. It is differentiated from the first type of citta rooted in ignorance.

Tiika:

Asanni.t.thaana.m sa.msayo.

As to the word, indecision, this means doubt.

N: In the Dhammasanga.ni (§425) the term sa.msayo is used for doubt. The Expositor explains this as fluctuation, < the inability to establish anything in one mode, thus, ‘Is this state [dhamma] permanent or is it impermanent?’>

Tiika:

Vikkhepo avuupasamo, bhantataati attho.

As to the word, distraction, this means lack of calm, confusion.

N: This is said of uddhacca, restlessness.

Tiika: Tayida.m dvaadasavidhampi akusalacitta.m chasu aaramma.nesu ya.m vaa ta.m vaa aalambitvaa

upekkhaasahagataahetukakiriyaamanovi~n~naa.nadhaataanantara.m

Therefore, it should be understood that the twelve kinds of akusala cittas also take any object among the six objects and arise immediately after the mind-consciousness-element that is the rootless kiriyacitta accompanied by indifferent feeling,

kaayadvaaaraadiihi tiihi dvaarehi kaayakammaadivasena yathaaraha.m

paa.naatipaataadikammavathavasena ceva kammavasena ca uppajjatiiti veditabba.m.

and that they arise committing kamma, performing deeds through the three doors of body etc. as the occasion presents itself, such as the course of action that is killing and so on.

N: The twelve types of akusala cittas arise after the mind-door advertent-consciousness which is a rootless kiriyacitta (the mind-consciousness-element, mano-vinnāna-dhaatu).

They can perform kamma through the three doors of body, speech and mind.

Tiika:

Tattha .thapetvaa uddhaccasahagata.m sesa.m ekaadasavidhampi catuusupi apaayesu pa.tisandhi.m deti, pavattivipaaka.m sugatiyampi. Excluding here the consciousness rooted in ignorance and accompanied by restlessness, the other eleven types of unwholesome consciousness produce rebirth-consciousness in the four unhappy planes and they produce also result in the course of life in a happy plane.

Uddhaccasahagata.m pana pavattivipaakamevaati.

However, consciousness rooted in ignorance and accompanied by restlessness produces result only in the course of life.

Etthaahañ ki.m pana kaara.na.m sabbadubbala.m vicikicchaasampayutta.m pa.tisandhi.m deti,

But in this case, what is the reason that the (kamma) accompanied by doubt that is the weakest of all, produces rebirth,

adhimokkhasabbhaavato tato balavantampi uddhaccasahagata.m na detiiti?

whereas the (kamma) accompanied by restlessness, which is associated with determination and thus stronger than that, does not produce rebirth?

N: The cetasika determination, adhimokkha, does not accompany doubt, therefore the citta with doubt is called the weakest of all. Determination

accompanies the second type of citta rooted in ignorance and thus this is stronger than the first type.

Dassanena pahaatabbesu avuttattaa.

Because it is not said that it is to be abandoned by insight.

N: The defilements that are abandoned by seeing or insight (dassana) are those eradicated by the streamwinner. His path-consciousness is called seeing, since there is the seeing of nibbana for the first time. The defilements abandoned by cultivation (bhaavana) are those abandoned by arahatship. Only the arahat has eradicated restlessness completely. The streamwinner has no more conditions to be reborn in an unhappy plane. But since he still has not eradicated restlessness it is said in the Co. that restlessness has no intrinsic capacity to produce rebirth.

It is explained that if restlessness could produce an unhappy rebirth, then ariyans who are not arahats could be reborn in an unhappy plane, but this is impossible. Therefore, restlessness can produce only result in the course of life.

Tiika:

Ida.m hi pa.tisandhi.m denta.m apaayesu dadeyya, apaayagamaniya~nca dassanapahaatabbanti tattha vucceyya, na ca vutta.m.

If this citta would produce rebirth it would do so in unhappy planes, and he would say in that case that since it would lead to unhappy planes it would have to be abandoned by seeing, but this was not stated.

Tasmaa pa.tisandhi.m na deti, pavattivipaakadaana.m panassa na sakkaa pa.tikkhipitu.m.

Therefore, this does not produce rebirth, but it cannot be denied that it produces result in the course of life.

Pa.tisambhidaavibha"nge uddhaccasahagate ~naa.na.m dhammapa.tisambhidaa,

In the Book of Analysis (Vibhanga, p. 393), in the section on the analytical knowledges (discriminations, pa.tisambhidaa), it is said that the knowledge

of the citta accompanied by restlessness, is the analytical knowledge of origin (dhammapa.tisambhidaa),

tassa vipaake ~naa.na.m atthapa.tisambhidaa”ti vacanato.

and that the knowledge of its result is the analytical knowledge of consequence (atthapa.tisambhidaa).

N: In this context dhamma stands for cause and attha, literally “meaning”, stands for result or consequence. As explained before in the Visuddhimagga (XIV, 21, 22), there are four Discriminations (Pa.tisambhidas), of which the first two are: Discrimination of Meaning or Consequence, and Discrimination of Dhamma or Condition.

As is stated in the Book of Analysis, the citta rooted in ignorance accompanied by restlessness can produce result, but it does so in the course of life.

After this passage the Tiika then elaborates further on this issue by way of question and answer.

Intro to Vis. 94, 95 and Tiika.

Thus far the Visuddhimagga has dealt with kusala dhamma, all kusala cittas, and akusala dhamma, all akusala cittas. Now follows the explanation about the cittas that are indeterminate dhamma, avyaakata dhamma, neither kusala nor akusala. The Tiika explains that there are four dhammas that are avyaakata dhamma: resultant cittas (vipaakacittas), inoperative cittas (kiriyaacittas), ruupa and nibbaana. But in this section the Visuddhimagga deals with the khandha of consciousness, viññaa.nakkhandha, and therefore it only explains about the cittas that are indeterminate: the resultant cittas (vipaakacittas), and the inoperative cittas (kiriyaacittas).

First vipaakacittas are summarized. These can be kusala vipaaka, the result of kusala kamma, or akusala vipaaka, the result of akusala kamma. Kusala vipaakacittas can be of all four planes of citta: of the sense sphere, of the fine-material sphere (ruupa-jhaana), of the immaterial sphere (aruupa-jhaana), and supramundane (lokuttara).

Akusala vipaakacittas are only of the sense-sphere.

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, which arise in a process of cittas. 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) that arise after the receiving-consciousness.

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

We may take it for granted that we see and hear, but they are conditioned dhammas, produced by kamma. Kamma produces rebirth-consciousness, and then throughout our life kamma produces sense-cognitions arising in processes. Nobody can prevent their arising or exert control over them. In the following sections the Visuddhimagga deals first with kusala vipaakacittas.

The Tiika explains that sahetuka vipaakacittas are accompanied by the cetasikas that are roots, such as non-attachment, but that this does not mean that these roots are active, that they produce effects. These roots are merely results, they accompany vipaakacitta produced by kusala kamma with roots.

When we read the texts about vipaakacittas it may seem that there is a mere summing up, but we should not forget that these cittas arise all the time, from birth to death. Seeing is ahetuka vipaakacitta and it may be the result of kusala kamma or of akusala kamma. It arises and falls away and then it is gone before we can find out whether it is kusala vipaaka or akusala vipaaka. It is followed by receiving-consciousness sampa.ticchana-citta, which is also called mind element, mano-dhaatu. This citta does not see, it merely receives visible object and then it is succeeded by

investigating-consciousness, santiira.na-citta, which investigates the object. The Tiika explains that these functions are not very prominent. They just follow the sense cognitions and perform their functions of receiving the object and investigating it.

The Expositor (II, p. 350) refers to the Dhammasanga.ni (§ 454) and explains about receiving-consciousness that is also called mind-element, mano-dhaatu: <In the exposition of the mind-element, 'mind' (mano) in the sense of intrinsic nature, emptiness, absence of a living entity, and 'element' make up this compound [of mind-element]. It has the characteristic of knowing visible or other objects immediately after visual or other cognition respectively, the function of receiving visible and other objects...>

We should not forget that it is an element, a dhamma devoid of self. We have heard the term element many times, but through insight the characteristics of dhammas can be directly known so that they are realized as elements, devoid of self.

Vis. 94:

94. The 'indeterminate' is of two kinds: (i) resultant and (ii) functional. Herein, i. 'resultant' is of four kinds according to plane; namely, (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere, and (D) supramundane. Herein, III. i. A. that of the 'sense sphere' is of two kinds, namely, (a) profitable result and (b) unprofitable result. And i. A. (a) the 'profitable resultant' is of two kinds, namely, (1) without root-cause and (2) with root-cause.

94. abyakata.m jaatibhedato duvidha.m vipaaka.m kiriya~nca. tattha vipaaka.m bhuumito catubbidha.m kaamaavacara.m ruupaavacara.m aruupaavacara.m lokuttara~nca. tattha kaamaavacara.m duvidha.m kuslavipaaka.m akuslavipaaka~nca. kuslavipaakampi duvidha.m ahetuka.m sahetuka~nca.

Tiika 94:

454. “Vi~n~naa.nan”ti pada.m apekkhitvaa “abyaakata.m vipaakan”ti aadiko napu.msakaniddeso,

With reference to the word vi~n~naa.na.m, consciousness, the expression indeterminate resultant to begin with, has the neuter gender,

tato eva adhikataabyaakataapekkhaaya duvidhanti vutta.m.

and therefore it is said in particular with reference to indeterminate dhamma, to be merely twofold.

N: Here it is dealt with under the classification of consciousness, vi~n~naa.na.m, which has the neuter gender in Pali. Indeterminate is twofold, because here only citta, viññaa.nakkhandha, is dealt with.

Tiika: A~n~nathaa ruupanibbaanaanampi abyaakatabhaavato ta.m catubbidhanti vattabba.m siyaa.

Elsewhere indeterminate should be said to be fourfold because materiality and nibbaana are also indeterminate dhamma.

Vipaakassa kaamaavacaraadibhaavo kusale vuttanayeneva veditabbo.

The nature of resultant of the sense sphere etc. should be understood just as in the aforesaid method concerning kusala.

N: Kusala citta is of four planes of citta: of the sense-sphere, of fine material jhaana, of immaterial jhaana or lokuttara, supramundane. Evenso, kusala vipaaka can be of these four planes of citta. Akusala vipaaka can only be of the sense-sphere.

Tiika: Ahetukataa sahetukataa viya sampayuttahetivasena, na nibbattakahetivasena.

Resultants are as it were without root-cause or with root-cause, with reference to the accompanying roots, not to producing root-causes.

N: Vipaaakacitta can be sahetuka, accompanied by roots, but these roots are merely result of kamma with roots.

Tiika: Vipakassa hi sahetukataa sahetukakammavasena sijjhamaanaapi sampayuttahetuvaseva vuccati,

Resultant with root-cause, sahetuka, is also provided with roots because of kamma with rootcauses, and it is called with rootcause merely because of the accompanying roots.

a~n~nathaa ahetukaanampi sahetukataa aapajjeyyaati.

Elsewhere also resultant that is without roots is produced by kamma that is with roots.

Kasmaa pana sahetukassa ahetuko vipaako hotiiti?

Why is there result without roots from kamma with roots?

Tattha kaara.na.m vuttameva.

Herein, the cause has been explained.

N: Vipakacittas that are without roots are the results of kamma with roots, such as seeing and other cittas arising in processes.

95. III. i. A. (a) i. Herein, that 'without root-cause' is that devoid of non-greed, etc., as the cause of result. It is of eight kinds as(34) eye-consciousness, (35)-(38) ear-, nose-, tongue-, and body-consciousness, (39) mind-element with the function of receiving, (40)-(41) the two mind-consciousness-elements with the functions of investigating, and so on [455].

Vis. 95. tattha alobhaadivipaakahetuvirahita.m ahetuka.m, ta.m cakkhuvi~n~naa.na.m, sota, ghaana, jivhaa, kaayavi~n~naa.na.m, sampa.ticchanakicca manodhaatu, santiira.naadikicca dve manovi~n~naa.nadhaatuyo caati a.t.thavidha.m.

Tiika 95

Ki~nca aaramma.naabhinipaataamattesu pa~ncasu vi~n~naa.nesu yathaa
alobhaadisampayogo na sambhavati,

Just as result accompanied by non-greed etc. is not produced in the case
of the five sense-cognitions that experience whatever object presents itself,

eva.m mandatarmandakiccesu sampa.ticchanasantiira.nesuuti hetuuna.m
uppattiyaa asambhavatopi nesa.m ahetukataa da.t.thabbaa.

evenso it should be understood that the receiving-consciousness and the
investigating-consciousness with functions that are not very prominent,
are without roots

Vis. 96

96. Herein, (34) 'eye-consciousness' has the characteristic of being
supported by the eye and cognizing visible data. Its function is to have
only visible data as its object. It is manifested as occupation with
visible data. Its proximate cause is the departure of (70) the
functional mind-element that has visible data as its object.

(35)-(38) 'Ear-, nose-, tongue-, and body-consciousness' [respectively]
have the characteristic of being supported by the ear, etc., and
cognizing sounds, and so on. Their functions are to have only sounds,
etc., as their [respective] objects. They are manifested as occupation
with [respectively] sounds, and so on. Their proximate cause is the
departure of (70) the functional mind-element that has [respectively]
sounds, etc., as its object.

Intro Vis. 96.

Seeing experiences only visible object, it cannot experience any other
object, it cannot define the object or think about it. Evenso hearing
experiences only sound. Each of the sense-cognitions arises because of its
appropriate conditions, they have their own base, the sense-base, and their
own object.

Seeing-consciousness is vipaakacitta, it is produced by kamma. Depending on the kamma that produces it, it is kusala vipaakacitta or akusala vipaakacitta.

The Tiika mentions different types of conditions for seeing-consciousness. The ruupa that is eyesense must arise before seeing. Ruupa lasts as long as seventeen moments of citta, but it is weak at its arising moment and therefore it cannot be a condition for citta at that moment. The same is true for the ruupa that is visible object, it must arise before seeing.

The Tiika mentions that eyesense is a condition for seeing by way of dependence or support (nissaya), of pre-nascence (purejaata), of faculty (indriya), dissociation (vippayutta), presence (atthi) and non-disappearance (avigata). The eye is the physical base for seeing, thus it is dependence-condition. The eye is a faculty, indriya. A faculty is a leader in its own field, thus the eye is the leader in the field of seeing. There could not be seeing without the eye. The eye is ruupa and thus it conditions naama by way of dissociation. Citta which is naama is associated with cetasika, another naama, but it could never be associated with ruupa. Presence and non-disappearance are similar. Eyesense has arisen before seeing, but it is still present when seeing arises so that it can be a condition for seeing.

The proximate cause of seeing is the five-sense-door-adverting-consciousness, which adverts to visible object. It is a kiriyacitta, inoperative or functional consciousness; it is not kusala, akusala or vipaaka. It is called mind-element, mano-dhaatu. It is the first citta of the sense-door process after the stream of bhavangacittas has been interrupted. When this citta falls away it conditions the arising of the succeeding citta. Cittas succeed one another without interval. The Tiika mentions that it conditions the following citta, in this case seeing, by way of proximity-condition (anantara-paccaya) and contiguity-condition, samanantara-paccaya. Contiguity-condition is similar to proximity-condition, but with contiguity-condition it is stressed that the next citta, seeing, must follow upon the eye-door adverting-consciousness, it cannot be otherwise. There is a fixed order in the process of cittas and nobody can alter this. The sense-door adverting-consciousness is also a condition for seeing by way of non-presence and

by way of absence. It has fallen away, it is no longer present when seeing arises.

The Visuddhimagga and the Tiika emphasize that seeing can only experience visible object and hearing can only experience sound. Seeing is dependent on the ruupas of eyesense and visible object. Hearing is dependent on the ruupas of earsense and sound. When visible object or sound appear, there are also the naamas that experience those objects, but nama and ruupa have different characteristics. When we read about the specific conditions for naama and ruupa we are reminded to be aware of them so that they can be realized as only conditioned dhammas devoid of self.

Pali:

96. tattha cakkhusannissitaruupavijaananalakkha.na.m
cakkhuvi~n~naa.na.m,
ruupamattaaramma.narasa.m,
ruupaabhimukhabhaavapaccupa.t.thaana.m,
ruupaaramma.naaya kiriyamanodhaatuyaa apagamapada.t.thaana.m.
sotaadisannissitasaddaativijaananalakkha.naani
sotaghaanajivhaakaayavi~n~naa.naani, saddaadimattaaramma.narasaani,
saddaadiabhimukhabhaavapaccupa.t.thaanaani, saddaaramma.naadiina.m
kiriyamanodhaatuuna.m apagamapada.t.thaanaani.

Vis text: Herein, (34) 'eye-consciousness' has the characteristic of being supported by the eye and cognizing visible data.

Tiika 96:

Cakkhusannissita.m hutvaa ruupassa vijaanana.m lakkha.na.m etassaati
cakkhusannissitaruupavijaananalakkha.na.m.

Supported by the eye it cognizes visible object, that is its characteristic.

Tattha cakkhusannissitavacanena ruupaaramma.na.m a~n~na.m
vi~n~naa.na.m nivatteti.

Herein, with the words supported by the eye, another consciousness is excluded.

Vijaananaggaha.nena cakkhusannissite phassaadike nivatteti.

With reference to cognizing (an object), another consciousness is excluded because of contact supported by the eye to begin with.

N: Contact that accompanies seeing can only be eye-contact, it cannot contact another object but visible object. It is said, contact to begin with, and this means that even so the other “universals”, cetasikas arising with each citta (feeling, remembrance, volition, concentration, life-faculty and attention) can only experience visible object.

Cakkhuruupaggaha.nena nissayato, aaramma.nato ca vi~n~naa.na.m vibhaaveti ubhayaadhiinavuttikattaa.

By mentioning both etc. , namely, in taking the eye and visible object as support and with reference to the object, he explains this consciousness.

Yadi hi cakkhu naama na siyaa, andhaapi ruupa.m passeyyu.m, na ca passanti.

If there would be no eye (as a condition), also the blind could see visible object, but they do not see it

....Tenaaha bhagavaa “cakkhu~nca pa.ticca ruupe ca uppajjati cakkhuvi~n~naa.nan”ti-aadi (sa.m. ni. 4, 32)....

Therefore the Blessed One said: “Dependent on the eye and visible object arises eye-consciousness.” ...

Ya.m pana “ruupaayatana.m cakkhuvi~n~naa.nadhaatuyaa

ta.msampayuttakaana~nca dhammaana.m aaramma.napaccayena paccayo”ti (pa.t.thaa. 1.1.2) vutta.m, ta.m kathanti?

What is the meaning of the saying: “visible object is a condition for the element of eye-consciousness as well as for the dhammas that accompany it by way of object condition”?

Tampi yaadisa.m ruupaayatana.m cakkhuvi~n~naa.nassa
aaramma.napaccayena paccayo hoti, taadisameva sandhaaya vutta.m. ...
In as far as visible object is a condition for eye-consciousness by way of
object-condition, evenso is this said in reference to this....

N: The accompanying cetasikas such as contact, experience the same
object as the citta. The Tiika refers to the Conditional Relations, Object-
condition: "Visible object-base is related to eye-consciousness element and
its associated states (dhammas) by object condition."

Vis. text: Its function is to have only visible data as its object.

Tiika:

Ruupamattaaramma.narasanti ruupaayanamattasseva
aaramma.nakara.narasa.m.

As to the expression, its function is to have only visible data as its object,
this means that its function is causing only visible data to be its object.

Mattasaddena yathaa aaramma.nantara.m nivatteti, eva.m ruupaayanepi
labbhamaane ekacce visese nivatteti.

By the word "only" another object is excluded, and thus this is also
excluded because the visual data is its single, specific object.

Na hi cakkhuvi~n~naa.na.m va.n.namattato a~n~na.m ki~nci visesa.m
tatha gahetu.m sakkoti.

Herein, eye-consciousness cannot take any other specific object but colour.

Tenaaha bhagavaa "pa~ncahi vi~n~naa.nehi na ki~nci dhamma.m
pa.tivijaanaati a~n~natra abhinipaataamattaa"ti.

Therefore, the Blessed One said: "No other dhamma can be known by the
five sense-cognitions apart from just what they fall upon."

N: The "Book of Analysis" (§ 763, p. 418) explains: < "Do not experience
each other's object" means: Ear-consciousness does not experience the
object of eye-consciousness; eye-consciousness does not experience the
object or ear-consciousness either...> Only one citta arises at a time and it

experiences its own object according to the appropriate conditions. There is no person who sees, hears or experiences other objects or who can see and hear at the same time.

Vis.: It is manifested as occupation with visible data.

Tiika: Cakkhuvi~n~naa.na.m uppajjamaana.m ruupaaramma.ne eva
uppajjanato tadabhimukhabhaavena gayhatiiti vutta.m
“ruupaabhimukhabhaavapaccupa.t.thaanan”ti.

Eye-consciousness that arises is to be apprehended as facing merely visible object that has arisen and thus he said, “it is manifested as facing visible object.”

Vis.: Its proximate cause is the departure of the functional mind-element that has visible data as its object.

N: The Tiika explains that a previously arisen naama-dhamma conditions a following one by the conditions of proximity, contiguity, non-presence and absence, and gives it thus the opportunity to arise in the process. We read:

Tiika:

aasannakaara.nanti dassento aaha
he explained the near cause saying,

“ruupaaramma.naaya kiriyamanodhaatuyaa apagamapada.t.thaanan”ti.

Its proximate cause is the departure of the functional mind-element that has visible data as its object.

Sotavi~n~naa.naadiisupi vuttanayeneva attho veditabbo.

Also in the case of ear-consciousness etc. the meaning should be understood in the same way.

Intro to Vis. 97 and Tiika.

It is useful 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: kusala, akusala, vipaaka and kiriya. If we, for example, do not know when vipaakacittas such as seeing or hearing arises and when akusala citta which is likely to arise on account of a desirable or undesirable object experienced through the senses, our life is very confused. Because of ignorance we accumulate more akusala and we do not know the way to cultivate conditions for right understanding and for different kinds of kusala. After the Visuddhimagga has dealt with kusala and akusala, it deals with indeterminate dhamma, following the Tripartite division of kusala dhamma, akusala dhamma and indeterminate (avyaakata) dhamma. The cittas which are indeterminate include vipaakacittas and kiriyacittas.

When seeing arises it does so in a series or process of cittas which also experience visible object while they perform each their own function. Before seeing arises, the eye-door adverting-consciousness adverts to the visible object through the eye-door, and it is the same in the case of the other sense-door processes.

The first citta arising in a sense-door process is the kiriyacitta which is the five-door adverting-consciousness, pañca-dvaaraavajjana-citta. It arises after the life-continuum and it is the first attention to the sense object that impinges on one of the five sense-doors. It is also called mind-element, mano-dhaatu.

It is succeeded by the relevant sense-cognition, such as seeing, which is vipaakacitta, and this is succeeded by receiving-consciousness, sampa.ticchana-citta.

Receiving-consciousness, sampa.ticchana-citta.

This is also called mind-element, mano-dhaatu. One type is kusala vipaaka and one type is akusala vipaaka. Thus, three cittas are mind-element, mano-dhaatu, namely: the kiriyacitta which is the five-door adverting-consciousness and the two types of vipaakacittas which are receiving-consciousness, sampa.ticchana-citta, one being kusala vipaakacitta and

one akusala vipaakacitta. In this section and the following ones the Visuddhimagga deals first with kusala vipaaka.

The receiving-consciousness is succeeded by investigating-consciousness, santiira.na-citta which may be kusala vipaaka or akusala vipaaka. In this section the Visuddhimagga deals with kusala vipaaka.

Investigating-consciousness, santiira.na-citta.

The santiira.na-citta that is kusala vipaaka is twofold: depending on whether the object is moderately pleasant or very pleasant it is respectively accompanied by indifferent feeling or pleasant feeling. This shall be explained further later on.

The translator has a note to the Vis. text explaining that the function of receiving-consciousness is to receive visible data, and so on and that its manifestation is the state [of receiving]corresponding to that [last-mentioned function]. He explains the term < tathaa bhaava> that is translated here as a state. Tathaabhaava means being of such nature, of such condition. The Expositor (p. 84) explains the term manifestation, recurring phenomenon, as mode of manifestation or effect. Manifestation can be effect or fruit. The function of receiving-consciousness is receiving and this is also its manifestation or effect.

The santiira.na-citta experiences the five sense objects, but it can also experience six objects, and that is, other kinds of objects apart from the five sense objects. The reason is that at different moments this type of citta can perform different functions, as will be elaborated on in the next section.

The Tiika mentions as functions of investigating-consciousness:

investigating, retention, rebirth-consciousness, life-continuum (bhavanga) and dying. The investigating-consciousness can also perform the function of retention after the javana-cittas. Moreover, the rebirth-consciousness may be ahetuka vipaakacitta, resultant without wholesome roots and in that case it is of the same type as the santiira.na-citta. The life-continuum and the dying-consciousness are the same type of citta as the rebirth-consciousness.

Vis. XIV, 97:

Receiving-consciousness, sampa.ticchana-citta.

[The resultant] 'mind-element' has the characteristic of cognizing [respectively] visible data, etc., immediately next to (eye consciousness, and so on. Its function is to receive visible data, and so on. It is manifested as the state [of receiving] corresponding to that [last-mentioned function].³⁷) Its proximate cause is the departure of eye-consciousness, and so on.

Investigating-consciousness, santiira.na-citta.

Also the twofold resultant 'mind-consciousness-element without root cause' with the function of investigating, etc., has as its characteristic the cognizing of the six kinds of objects. Its function is that of investigating, and so on. It is manifested as the state [of investigating] corresponding to that [last-mentioned function]. Its proximate cause is the heart-basis.

note 37. The meaning of the expression 'tathaabhaava-paccupa.t.thaana' appears more clearly where it is used again at par.108. In this definition (saadhana) the function (kicca-rasa) in fact describes the verb action (kicca) while the manifestation (paccupa.t.thaana) describes the relevant nounal state (bhaava). So 'tathaabhaava' means that what has just been taken as a function (e.g. 'receiving') is to be taken also as a state ('reception').

Vis 97. cakkhuvī~n~nā.nādiina.m anantara.m
ruupaadivijaananalakkha.nā manodhaatu, ruupaadisampa.ticchana-rasā,
tathaabhaavapaccupa.t.thānaa,
cakkhuvī~n~nā.nādiapagamapada.t.thānaa.

ahetukavipaakaa sa.laaramma.navijaananalakkha.naa duvidhaapi
santiira.naadikiccaa manovi~n~naa.nadhaatu, santiira.naadirasaa,
tathaabhaavapaccupa.t.thaanaa, hadayavatthupada.t.thaanaa.

Tiika 97:

Receiving-consciousness, sampa.ticchana-citta.

Vis.: [The resultant] 'mind-element' has the characteristic of
cognizing [respectively] visible data, etc., immediately next to
eye consciousness, and so on. Its function is to receive
visible data, and so on.

Tiika: Cakkhuvi~n~naa.naadigahita.m ruupaadi-aaramma.na.m
tadanantameva aparipatanta.m katvaa sampa.ticchantii ga.nhantii viya
hotiiti vutta.m "ruupaadisampa.ticchanasaa"ti.

With regard to the receiving-consciousness that arises immediately after
eye-consciousness etc., that cognizes respectively visible object etc. , and
that as it were takes it in the way of receiving, without coming into contact
with eye-consciousness, he said that its function is receiving visible object
etc.

N: Seeing has fallen away when receiving-consciousness arises, they do
not meet each other. There is only one citta arising at a time and each citta
has its own conditions for its arising. Receiving-consciousness receives as
it were visible object, sound etc. from the preceding sense-cognition.

Vis.: It is manifested as the state [of receiving] corresponding to that [last-
mentioned function].

Tiika:

Tathaabhaavena sampa.ticchanaabhaavena paccupati.t.thatiiti
tathaabhaavapaccupa.t.thaanaa.

By being of such nature, by the state of reception, it manifests itself, thus,
this state is its manifestation.

N: See Intro. Its manifestation or effect is the reception of the visible object, etc. and this corresponds to its function of receiving.

Investigating-consciousness, santiira.na-citta.

Vis.: Also the twofold resultant 'mind-consciousness-element without root cause' with the function of investigating, etc., has as its characteristic the cognizing of the six kinds of objects.

Tiika: Chasu aaramma.nesu kadaaci pa~ncanna.m, tato vaa katipayaana.m vijaananasabhaavaapi cha.laaramma.navijaananalakkha.naa vutta ta.msabhaavaanativattanato, chasveva vaa itaresa.m aaramma.naana.m antogadhattaa.

With regard to six objects, its characteristic is to know sometimes five objects or several kinds of objects, and thus it is said that its characteristic is cognizing six kinds of objects...

N: Investigating-consciousness experiences several functions and thus it can experience also six kinds of objects. By stating six objects all kinds of objects are included, but there are not more than these six. It can perform the function of retention after the javana-cittas. It experiences also other kinds of objects without being dependent on any doorway, when it performs the functions of rebirth-consciousness, life-continuum (bhavanga) and dying. The rebirth-consciousness experiences the same object as the last javana-cittas of the previous life, and these are of several kinds.

Vis.: Its function is that of investigating, and so on.

Tiika: Santiira.naadikiccaati santiira.natadaaramma.nakicca vaa, As regards the expression, the function of investigation and so on, this means the functions of investigation and retention,

santiira.natadaaramma.napa.tisandhibhava"ngacutikicca vaati adhippaayo.

or the meaning is: the functions of investigating, retention, rebirth-consciousness, life-continuum (bhavanga) and dying.

Vis.: It is manifested as the state [of investigating] corresponding to that [last-mentioned function].

N: This is according to the same method as the manifestation of receiving-consciousness.

Vis. Its proximate cause is the heart-basis.

Tiika:

“Hadayavatthupada.t.thaanaa”ti ida.m imaasa.m dvinna.m
manovi~n~naa.nadhaatuuna.m ekanteneva hadayavatthusannissayataaya
vutta.m.

As to the expression, its proximate cause is the heartbase, he said this since these two kinds of mind-consciousness elements are surely supported by the heart-base.

He.t.thaa vuttanayena pana
ta.mta.manantaraatitavi~n~naa.naapagamapada.t.thaanaatipi vattu.m
va.t.tatiyeva.

It is proper that its proximate cause is also the departure of whatever past consciousness it immediately succeeds, according to the same method as said before.

N: It is said of the receiving-consciousness: Its proximate cause is the departure of eye-consciousness, and so on. Even so the same can be said of the investigating-consciousness that succeeds the receiving-consciousness: the departure of the receiving-consciousness is the proximate cause of the investigating-consciousness.

Intro Vis. 98.

This is all about investigation-consciousness, santiira.na-citta, that has as function to investigate the sense-object that impinged on a sense-door. This

is only a mere passing moment, thus we should not misunderstand the term investigating, it is not like investigating as used in conventional language. See below.

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

>

> 98. But it is classed according to its association with joy or with

> equanimity,

N: Here the Vis. deals with the two types of investigating-consciousness that are kusala vipaakacitta, not yet with the type that is akusala vipaakacitta (and that is accompanied by indifferent feeling). When the sense object is very pleasant investigating-consciousness is accompanied by pleasant feeling, when it is moderately pleasant by indifferent feeling.

It all depends on kamma what type of vipaakacitta arises, nobody can control this.

Text: and according to its being divisible into that with two

> positions and that with five positions [in the cognitive series]. For of

> these, (40) one is 'associated-with-joy' because of its presence when

> entirely desirable objects occur; and it has two positions [in the

> cognitive series] because it occurs as investigating at the five doors

> and as registration at the end of impulsion. (41)

N: The position is actually the function it can perform. This type does not only perform the function of investigating when it succeeds the receiving-consciousness (and this succeeded a sense-cognition such as seeing), it can at other moments also perform other functions. The meaning is that it is the same type of citta as the santiira.nacitta, and accompanied by the same kinds of cetasikas. Thus, after the javana-cittas it can perform the function of retention. This is also vipaakacitta, and it hangs on once more to the sense object that impinged on a sense-door.

Only in the case of cittas of the sensuous plane and in the sensuous planes of existence kamma produces retention consciousness. Thus not in the case of jhanacittas or lokuttara cittas, and not in the higher planes of existence. Those who are reborn there are have developed detachment from sense objects.

Two positions, because here the Vis. deals with the santiira.na-citta that is accompanied by pleasant feeling.

Text:

The other kind is

- > 'associated-with-equanimity' because of its presence when
- > desirable-neutral objects occur, and it has five positions since it
- > occurs as investigation, registration, rebirth-linking, life-continuum,
- > and death.

N: The santiira.na-citta accompanied by equanimity can perform five functions. In addition to investigation and retention, it can perform the functions of rebirth-linking, life-continuum, and death. The last three cannot be performed by the santiira.na-citta accompanied by pleasant feeling. The last three functions are door freed or process freed, because these are not performed in a process of cittas that experience an object that impinges on one of the sense-doors.

When a human is reborn with the vipaakacitta that is santiira.na-citta, he is handicapped from birth and his capacities to develop understanding are very limited. This is conditioned by kamma. We can see that it is beyond control with what kind of vipaakacitta one is reborn. All bhavanga-cittas in that life are of the same type of citta.

The Vis. speak about two positions and five positions. In Pali it is said: .thaana: meaning: place, occasion, condition. The Tiika deals in detail with the occasion or position of santiira.na-citta, depending on its function, be it within a process or as rebirth-linking, life-continuum, and death. It indicates which citta precedes it and which citta succeeds it, and with what function it occurs in the interval between the preceding and the succeeding citta.

When santiira.na-citta performs the functions of rebirth-linking, life-continuum, and death, it arises on many occasions. As bhavangacitta it arises in between the processes, for example. It arises throughout life.

When we consider the different functions of cittas which are dependent on conditions it helps us to see cittas as elements devoid of self.

Elements are classified in different ways and one way is the classification by way of eighteen elements, including: the rupas which are the five senses and the five classes of sense objects, the five pairs of sense-cognitions (seeing, etc) which are pañca-viññaa.na-dhaatu, mano dhaatu (adverting-consciousness and two types of receiving-consciousness), dhamma-dhaatu (cetasikas, subtle rupas and nibbaana) and mano-viññaa.na-dhaatu (all cittas except pañca-viññaa.na-dhaatu and mano dhaatu).

I quote from Dispeller of Delusion (Co to the Book of Analysis, I, p.93): <Furthermore they are stated as eighteen for the purpose of abolishing the [wrong] perception of those who perceive a soul (jiiva) in consciousness which has the nature of cognizing. For there are beings who perceive a soul

in consciousness which has the nature of cognizing. In making evident to them consciousness' multiplicity since it is divided up into eye-, ear-, nose-, tongue-, body-consciousness [elements], mind and mind-consciousness elements, and its impermanence which is due to its dependence on eye-cum-visible-data, etc. as conditions, the eighteen elements have been expounded by the Blessed One who was desirous of abolishing the long-inherent perception of a soul.>

Vis. 98. But it is classed according to its association with joy or with equanimity, and according to its being divisible into that with two positions and that with five positions [in the cognitive series]. For of these, (40) one is 'associated-with-joy' because of its presence when entirely desirable objects occur; and it has two positions [in the cognitive series] because it occurs as investigating at the five doors and as registration at the end of impulsion. (41) The other kind is 'associated-with-equanimity' because of its presence when desirable-neutral objects occur, and it has five positions since it occurs as investigation, registration, rebirth-linking, life-continuum, and death.

Vis. 98:

98. somanassupekkhaayogato pana dvipa~nca.t.thaanabhedato ca tassaa bhedo. etaasu hi ekaa ekantami.t.thaaramma.ne pavattisabbhaavato somanassasampayutta hutvaa santiira.natadaaramma.navasena pa~ncadvaare ceva javanaavasaane ca pavattanato dvi.t.thaanaa hoti. ekaa i.t.thamajjhataaramma.ne pavattisabbhaavato upekkhaasampayutta hutvaa santiira.natadaaramma.napa.tisandhibhava"ngacutivasena pavattanato pa~nca.t.thaanaa hoti.

Intro Vis. 99.

The Vis. deals here with the eight rootless profitable resultants (ahetuka kusala vipaakacittas). They are: the five sense-cognitions that are kusala vipaakacitta (seeing, etc.), receiving-consciousness (sampa.ticchana-citta)

that is kusala vipaakacitta, and two types of investigating-consciousness (santiira.na-citta), one accompanied by pleasant feeling (when the object is extraordinarily pleasant) and one accompanied by indifferent feeling.

These ahetuka vipaakacittas can be classified as twofold: with an invariable object and with a variable object. As the Vis. explains in this section, the five sense-cognitions have each an invariable (fixed, in Pali: nyaata) object. Thus, seeing experiences only visible object, hearing experiences only sound, etc. The receiving-consciousness receives the object experienced by the preceding sense-cognition, thus, this is any of the five sense-objects. Therefore, its object is variable, not fixed (in Pali: anyaata). The two types of investigating-consciousness experience six kinds of objects and therefore, their object is also variable.

When these eight kusala vipaakacittas are classified with regard to the accompanying feelings, they can, as the case demands, be accompanied by happy feeling, by indifferent feeling and by bodily pleasant feeling.

The Vis states: <It is of three kinds as classed according to [bodily] pleasure,

[mental] joy, and equanimity. >

One type of investigating-consciousness is accompanied by pleasant feeling, and this type has two positions: it can perform the function of investigating, santiira.na, in a sense-door process, and also the function of retention, tadaaramma.na after the javana-cittas.

The body-consciousness that is kusala vipaakacitta is accompanied by pleasant bodily feeling (sukhasampayutta).

The Tiika explains that when a pleasant tangible object strikes the bodysense, the impact is strong, and that it is therefore accompanied by bodily pleasant feeling. Whereas when visible object that is a derived ruupa impinges on the eyesense, the impact is weak, and therefore it is accompanied by indifferent feeling. The same is true for the sense-cognitions of hearing, smelling and tasting.

N: Ruupas are classified as the four Great Elements and the derived ruupas which are twentyfour ruupas. Tangible object are three of the four Great Elements or principal ruupas, namely, solidity (appearing as

hardness or softness), heat (appearing as heat or cold) and motion (appearing as motion or pressure).

The bodysense is a ruupa that is all over the body. The Vis. (XIV, 52) states: <The body [sensitivity] is to be found everywhere, like a liquid that soaks a layer of cotton, in this physical body where there is matter that is clung to.>

The Vis. (XIV, 41) states about the bodysense: <The body's characteristic is sensitivity of primary elements that is ready for the impact of tangible data; or its characteristic is sensitivity of primary elements originated by kamma sourcing from desire to touch. Its function is to pick up [an object] among tangible data. It

is manifested as the footing of body-consciousness. Its proximate cause is primary elements born of kamma sourcing from desire to touch.>

The great Elements are the support of the bodysense.

The Expositor (II, p. 349) explains that in the case of the eye-door, ear-door, nose-door and tongue-door, derived ruupa strikes on derived ruupa. <When this takes place, the resisting friction is not strong; there is just the mere touch, as when four lumps of cotton placed on four anvils are struck by cotton lumps. Feeling takes up the middle (neutral) position. But in the door of the bodily surface the external great essential itself [the great Element] as the object strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of the [internal] sensory stimulation. As when the cotton lump, placed on top of the anvil, is struck with a hammer, the hammer breaks through the cotton and "takes" the anvil, and the friction is strong, so the friction of the impact is strong.>

Whenever we touch things or walk, elements are impinging on elements, and the body-consciousness that is vipaakacitta is accompanied by pleasant bodily feeling or unpleasant bodily feeling. When we touch something we may believe that the bodily feeling is indifferent, but this is not so. Bodily feeling is merely result and it is very ephemeral, only lasting for one moment. Bodily pleasant feeling has nothing to do with happy feeling accompanying citta rooted in attachment, which is akusala and arises because of different conditions. It may arise very shortly after the body-consciousness and then one may confuse the two kinds of feeling,

one being vipaaka and one being akusala. When the javana-cittas in a process are akusala, there are seven of the same type succeeding one another, accompanied by the same type of feeling.

Summarizing the three feelings dealt with in this section: of the eight cittas that are ahethuka kusala vipaakacittas, one is accompanied by happy feeling, one is accompanied by pleasant bodily feeling, and the other six are accompanied by indifferent feeling.

The different classifications by way of variable or invariable object, which depends on the position or occasion of the cittas involved, or by way of feeling, have as objective to show different aspects and different conditions of realities. This will help us to have more understanding of the fact that they are elements which are beyond control, anatta.

Vis. 99.

99. And this eightfold resultant consciousness without root-cause is of two kinds as well because of having an invariable object and a variable object. It is of three kinds as classed according to [bodily] pleasure, [mental] joy, and equanimity. For (34)-(38) the five consciousnesses have each an invariable object since they occur respectively only with respect to visible data, and so on. The others (39)-(41) have a variable object. For here (39) the mind-element occurs with respect to the five beginning with visible data, and (40)-(41) the two mind-consciousness-elements occur with respect to [all] six. Here, however, body-consciousness is associated with [bodily] pleasure. The mind-consciousness-element (40) with two positions is associated with [mental] joy; the other (41) is associated with equanimity.

99. a.t.thavidhampi ceta.m ahethukavipaakavi~n~naa.na.m
niyataaniyataaramma.nattaa duvidha.m.
upekkhaasukhasomanassabhedato tividha.m. vi~n~naa.napa~ncaka.m
hettha niyataaramma.na.m yathaakkama.m ruupaadiisuyeva pavattito,

sesa.m aniyataaramma.na.m. tatra hi manodhaatu pa~ncasupi ruupaadiisu pavattati, manovi~n~naa.nadhaatudvaya.m chasuuti. kaayavi~n~naa.na.m panettha sukhayutta.m, dvi.t.thaanaa manovi~n~naa.nadhaatu somanassayutta, sesa.m upekkhaayuttanti. eva.m taava kuslavipaakaahetuka.m a.t.thavidha.m veditabba.m.

Tiika:

Chasuuti ettha pubbe vuttanayeneva vibhaago veditabbo. Kaayassa nissayabhuutaana.m naati-i.t.thapho.t.thabbabhuutaana.m pa.tigha.t.tanaanigha.msassa balavabhaavato kaayavi~n~naa.na.m sukhasampayutta.m. Upaadaaruupaana.myeva gha.t.tanaa dubbalaati cakkhuv~n~naa.naadiini upekkhaasahagataani. Tenaaha isesa.m upekkhaayuttanîti. Sesa.m chabbidhampi.

Intro Vis. 100.

Kusala kamma can produce eight types of ahetuka (rootless) kusala vipaakacittas and eight types of sahetuka (with roots) kusala vipaakacittas. In this section the Vis. deals with the eight types of sahetuka kusala vipaakacittas.

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Vis. text:

But that 'with root-cause' is (42)-(49) that associated with non-greed, etc., as the cause of the result. It is of eight kinds because it is classed according to joy, etc., like the profitable of the sense sphere.

=====

N: They are results of kusala kamma. As we have seen, of the eight types of kusala citta of the sense-sphere four types are accompanied by wisdom, four are without wisdom, four types are accompanied by pleasant feeling, four types are accompanied by indifferent feeling, four types are unprompted and four types are prompted. The sahetuka vipaakacittas that are the results of kusala kamma are classified in the same way, but they do not perform wholesome deeds like giving, etc.

=====

Vis text: But it does not occur with respect to the six objects through giving, etc., as the profitable does; for it occurs only with respect to the six objects that are included among limited states, as rebirth-linking, life-continuum, death, and registration.

=====

N: The Tiika explains that the sahetuka vipaakacittas can be accompanied by the same three roots as the kusala cittas, but that these three roots are vipaaka, result. The sahetuka vipaakacittas have been taught as eightfold, in a similar way as the kusala cittas, they are kamaavacara cittas (of the sense-sphere) and they experience <limited> objects.

Kaamaavacara cittas experience sense objects and these 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. Thus, the sahetuka vipaakacittas that are the results of kusala kamma of the sense sphere also experience sense objects. They can perform the functions of rebirth-linking, life-continuum, death, and registration. The function of registration only occurs in the case of cittas of the sense sphere and in the sensuous planes of existence. Thus, its object is inferior, a sense object. The vipaakacittas that are rebirth-consciousness, bhavanga-citta (arising throughout life in between the processes of citta) and dying-consciousness do not experience objects that impinge on the six doorways, but they experience the same object as the last javanacittas of the previous life.

The Tiika uses the term mahaa-vipaaka, and this term denotes the sahetuka vipaakacittas of the sense-sphere (with wholesome roots, sobhana hetus). Mahaa means great. They experience six classes of objects, thus, many kinds of objects. Kusala citta of the sense-sphere is called mahaa-kusala citta, it is accompanied by alobha and adosa and it may be accompanied by amoha or pañña.

The Tiika explains that though the sahetuka vipaakacittas are similar to the mahaa-kusala cittas because of the accompanying cetasikas, their way of occurring (pavatti-aakaara) is different. The kusala citta performs kusala through the doors kamma [N: of body, speech or mind], but the vipaakacitta

does not. The vipaakacitta does not produce bodily intimation or speech intimation.

N: The vipaakacittas do not perform deeds of generosity, etc. Bodily intimation and speech intimation are ruupas produced by citta which intends to convey a meaning through body or speech. Cittas can convey a meaning or intention in an unwholesome way or in a wholesome way. Speech can be wrong speech or right speech.

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Vis text: But the prompted and unprompted states should be understood here as due to the source it has come from, and so on.

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N: In a footnote the Tiika text is rendered by the translator of the Vis. : <The source it has come from, and so on means the source it has come from and its condition (paccaya). Here, in the opinion of certain teachers the result of the unprompted profitable is unprompted and the result of the prompted is prompted, like the movement of the face's reflexion in a looking-glass when the face moves; thus it is 'due to the source it has come from.' But in the opinion of other teachers the unprompted arises due to powerful kamma as condition and the prompted does so due to weak kamma; thus it is due to its condition (paccaya)>

N: Kusala kamma that is unprompted, not induced, is stronger than kusala kamma that is induced, performed by a citta that has some hesitation. As we have seen in the section on kusala citta: <There is some hesitation and indecisiveness with regard to daana, siila and the other kinds of kusala when the kusala citta is prompted. When one observes siila with the second type of kusala citta [prompted], the confidence in kusala, respect for the Buddha and metta and respect for one's fellowmen is not as strong as in the case of the first type of kusala citta that is unprompted. >

But it is not so that unprompted kusala kamma must necessarily produce sahetuka vipaakacitta that is unprompted.

We read in the Commentary to the Abhidhammattha Sangaha (Topics of Abhidhamma, p. 193, 194) that excellent kusala kamma with three roots produces rebirth with three roots and that inferior kusala kamma with three

roots and excellent kusala kamma with two roots produces rebirth with two roots.

Different opinions of teachers are quoted by Buddhaghosa (Expositor (II, p. 358 and following)).

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Vis. text: And while there is no difference in the associated states, the resultant should be understood as passive like the reflection of a face in a looking-glass while the profitable is active like the face.

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N: The Tiika explains the difference between active (ussaaha or with effort) and passive (nirussaaha, without effort). We read: <Activity (ussaaho) is so named because it is reckoned as the capacity to produce vipaaka, so long as ignorance, clinging and conceit in the succession of cittas have not been eradicated (anupacchinnaavijjaata.nhaamaanasantaane). As to vipaakacitta, this does not have such activity, it is passive (nirussaaha).> The Tiika states that also because kusala cittas are powerful while they occur, they have the meaning of being active.

The arahat has completely eradicated ignorance, clinging and conceit which were present in the succession of cittas as latent tendencies. For him there are no more cittas which can cause the arising of vipaakacittas. He has no more rebirth.

Kusala kamma can condition rebirth in seven sensuous planes of existence: one human plane and six classes of deva planes. These are the seven happy sensuous planes of existence. So long as defilements have not been eradicated completely, we run the risk of an unhappy rebirth after our life term has come to an end. This should not discourage us, it can encourage us to develop right understanding at this moment, so that ignorance, the first link in the Dependent Origination can weaken and eventually be eradicated.

Vis. XIV, 100.

100. III. i. A. (a) 2. But that 'with root-cause' is (42)-(49) that associated with non-greed, etc., as the cause of the result. It is of eight kinds because it is classed according to joy, etc., like the profitable of the sense sphere (1)-(8). But it does not occur with respect to the six objects through giving, etc., as the profitable does; for it occurs only with respect to the six objects that are included among limited states, as rebirth-linking, life-continuum, death, and registration. But the prompted and unprompted states should be understood here as due to the source it has come from, and so on.⁴⁰ [456] And while there is no difference in the associated states, the resultant should be understood as passive like the reflection of a face in a looking-glass while the profitable is active like the face.

Note 38. 'To the six kinds of objects all classed as limited, etc., past, etc., internal, etc.' (Pm.474).

Note 39. Registration consciousness does not, it is stated, occur with an object of exalted consciousness--see VbhA. 154.

Note 40. ' "The source it has come from, and so on" means the source it has come from and its condition. Here, in the opinion of certain teachers the result of the unprompted profitable is unprompted and the result of the prompted is prompted, like the movement of the face's reflexion in a looking-glass when the face moves; thus it is 'due to the source it has come from.' But in the opinion of other teachers the unprompted arises due to powerful kamma as condition and the prompted does so due to weak kamma; thus it is 'due to its condition' ' (Pm.474).

100. alobhaadivipaakahetusampayutta.m pana sahetuka.m, ta.m kaamaavacarakusala.m viya somanassaadibhedato a.t.thavidha.m. yathaa pana kusala.m daanaadivasena chasu aaramma.nesu pavattati, na ida.m tathaa. ida~nhi pa.tisandhibhava"ngacutitadaaramma.navasena parittadhammapariyaapannesuyeva chasu aaramma.nesu pavattati.

sa"nkhaaraasa"nkhaarabhaavo panettha aagamanaadivasena veditabbo.
sampayuttadhammaana~nca visese asatipi aadaasatalaadiisu
mukhanimitta.m viya nirussaaha.m vipaaka.m, mukha.m viya saussaaha.m
kusalanti veditabba.m.

Tiika:

Alobhaadosaamohaa ceva alobhaadosaa ca alobhaadayo, tehi
alobhaadihi vipaakahetuuhi sampayutta.m
alobhaadivipaakahetusampayutta.m. Kaamaavacarakusala.m viya
somanassaadibhedatoti yathaa kaamaavacara.m kusala.m
somanassupekkhaa~naa.nasa"nkhaarabhedato a.t.thavidha.m,
evamidampiiti a.t.thavidhataaya sadisata.m dasseti.
Kaamaavacarabhaavato hiinaadito, yoniisu uppattito ca sadisameva,
sampayuttadhammato pana aaramma.nato, pavatti-aakaarato ca
visadisa.m. Tathaa hi kusala.m kammadvaaravasena pavattati, na ida.m,
vipaakaana.m avi~n~nattijanakattaa. Uppattidvaaravasena pana imassaapi
attheva pavattibhedo pa~ncadvaaramanodvaresu mahaavipaakaana.m
tadaaramma.navasena pavattisambhavato. Yathaa pana kusala.m
gativasena pa~ncavidha.m, vi~n~naa.na.t.thitivasena sattavidha~nca, na
evamida.m tadekadese eva uppajjanato. Tattha aaramma.nato,
ekaccapavatti-aakaarato ca visadisata.m dassetu.m iyathaa panaaïti-aadi
vutta.m. Chasu aaramma.nesuuti parittaadi-atiitaadi-ajjhattaadippabhedesu
chasu aaramma.nesu.
Aagamanaadivasenaati aagamanapaccayavasena. Tattha ekaccaana.m
aacariyaana.m matena mukhe calite aadaasatale mukhanimitta.m
calana.m viya asa"nkhaarassa kusalassa vipaako asa"nkhaaro,
sasa"nkhaarassa kusalassa vipaako sasa"nkhaaroti eva.m
aagamanavasena. Ekaccaana.m pana aacariyaana.m matena balavantehi
vibhuutehi paccayehi kammaadihi uppanno asa"nkhaaro, dubbalehi
sasa"nkhaaroti eva.m paccayavasena. Sampayuttadhammaananti
paa.liya.m saruupato aagatasampayuttadhammaana.m. Tesa.m hi vasena
kusalato vipaakassa visesaabhaavo. Nirussaahanti ettha ussaaho naama
anupacchinnaavijjaata.nhaamaanasantaane
vipaakuppaadanamatthataasa"nkhaato byaapaaro, so vipaakesu natthiiti

ta.m nirussaaha.m. Kusalesu pana abhi~n~naavasapavattesupi atthevaati
ta.m sa-ussaaha.m.

Duration of processes:

the process of cittas can run its full course, so that after the javana cittas there are two more moments of rupa left. We come later on to the details. Sometimes the rupa falls away after the javana cittas, does not last longer. It cannot last longer than seventeen moments of citta.

Before it comes into range (when the sense-door adverting-citta adverts to it, the first citta of a sense-door process) one moment may have past and then it runs for sixteen more moments, thus, it runs its full course. Or, when more than one moment has passed before it comes into range, then it falls away sooner. Depending on the duration of the process we have in the sense-door process: very great, great, slight, very slight. In the mind-door process we have: clear and unclear (see T.A. p. 120)

Intro Vis. 101:

The five sense-cognitions of seeing etc., receiving-consciousness (sampa.ticchana-citta) and investigating-consciousness (santiira.na-citta) can be kusala vipaakacitta or akusala vipaakacitta, depending on the kamma that produces them. In this section the Vis. deals with the types of citta that are akusala vipaakacittas.

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Text Vis:

'Unprofitable resultant', though is without root-cause only. It is of seven kinds as (50) eye-consciousness, (51)-(54) ear-, nose-, tongue-, and body-consciousness, (55) mind-element with the function of receiving, and (56) mind-consciousness-element with the function of investigating, etc., , and having five positions.

=====

N: There are seven types of akusala vipaakacitta, whereas in the case of ahetuka kusala vipaakacittas, there are eight types. The reason is that there are two types of investigating-consciousness which are kusala vipaaka: one type accompanied by pleasant feeling (when the object is very pleasant) and one type by indifferent feeling. There is only one type of

investigating-consciousness that is akusala vipaaka, and it is accompanied by indifferent feeling.

There are five positions (.thaana) of santiira.na-citta which is akusala vipaakacitta, and this means that this type of citta can perform the functions of investigating (santiira.na), of retention (tadaaramma.na), of rebirth, of bhavanga and of dying.

Text Vis.

=====

It should be understood as to characteristic, etc., in the same way as the profitable resultant without root-cause.

=====

N: Akusala vipaakacitta is never accompanied by roots, it is ahetuka, rootless.

The Tiika states that he said that akusala vipaaka is rootless, because the nature of vipaaka is not reprehensible; it cannot have the roots of lobha, etc. that are the causes of unwise attention (ayoniso manasikaara), and also because it is akusala vipaaka it cannot be associated with the roots of alobha etc., the cause of what is profitable.

N: Thus, akusala vipaakacitta is not called ahetuka akusala vipaakacitta; the word ahetuka, rootless, is superfluous because it is always without roots. It is without the akusala roots of lobha, dosa, moha, and without the beautiful roots (sobhana hetus) of alobha, adosa and amoha. It is not reprehensible, unprofitable, nor blameless, profitable.

In the case of kusala vipaakacittas, the differentiation of sahetuka and ahetuka has to be made, since kusala kamma can produce eight sahetuka vipaakacittas that can be accompanied by the two roots of alobha and adosa, or by three roots, by alobha, adosa and pañña, and also eight rootless, ahetuka, kusala vipaakacittas.

When seeing arises it may be kusala vipaakacitta or akusala vipaakacitta. It is conditioned by kusala kamma or by akusala kamma. It is not beneficial to try to find out whether seeing is kusala vipaakacitta or akusala vipaakacitta. It is only one moment and it falls away immediately. After it has fallen away javanacittas which are kusala cittas or akusala cittas arise. When there is

wise attention to visible object kusala cittas arise, and when there is unwise attention, akusala cittas arise, depending on conditions. Kusala citta is of the jaati that is kusala and akusala citta is of the jaati that is akusala, whereas kusala vipaakacitta and akusala vipaakacitta are only of one jaati, the jaati of vipaaka. As we have seen in the section of kusala vipaakacitta, the Tiika explains that vipaaka is passive, it does not produce any result. Whereas kusala and akusala are active. We read: <Activity (ussaaho) is so named because it is reckoned as the capacity to produce vipaaka, so long as ignorance, clinging and conceit in the succession of cittas have not been eradicated (anupacchinnaavijjaata.nhaamaanasantaane).>

The investigating-consciousness, santiira.na-citta that is akusala vipaakacitta can perform the function of rebirth, bhavanga and cuti (dying). It can be the result of akusala kamma, motivated by one of eleven types of akusala cittas :

eight akusala cittas rooted in attachment (lobha-muula-cittas), two akusala cittas rooted in aversion (dosa-muulacittas) and one akusala citta rooted in ignorance (moha-muula-citta) accompanied by doubt. The moha-muula-citta accompanied by restlessness (uddhacca) produces result only in the course of life.

Thus, eleven types can motivate akusala kamma that produces an unhappy rebirth. In that case the rebirth-consciousness is akusala vipaakacitta which is the same type as the the investigating-consciousness, santiira.na-citta. As we have seen, this type of citta can perform the functions of investigating (santiira.na), of retention (tadaaramma.na), of rebirth, of bhavanga and of dying.

Only one type of akusala vipaakacitta, the santiira.na-citta that is akusala vipaakacitta, can perform the function of rebirth in unhappy planes, but it has many intensities. There are four classes of unhappy planes: the Hell planes, the plane of demons (asuras), the plane of Petas (ghosts) and the animal world. Nobody can escape the result of kamma. Even kamma of many lives ago may have an opportunity to produce an unhappy rebirth.

Vis. 101:

101. III. i. A. (b) 'Unprofitable resultant', though is without

root-cause only. It is of seven kinds as (50) eye-consciousness, (51)-(54) ear-, nose-, tongue-, and body-consciousness, (55) mind-element with the function of receiving, and (56) mind-consciousness-element with the function of investigating, etc., and having five positions. It should be understood as to characteristic, etc., in the same way as the profitable resultant without root-cause (34)-(41).

101. kevala.m hi akusalavipaaka.m ahetukameva, ta.m cakkhuvi~n~naa.na.m, sota ghaana jivhaakaayavi~n~naa.na.m, sampa.ticchanakicca manodhaatu, santiira.naadikicca pa~nca.t.thaanaa manovi~n~naa.nadhaatuuti sattavidha.m. ta.m lakkha.naadito kusalaahetukavipaake vuttanayeneva veditabba.m.

Intro Vis. 102.

In this section the Visuddhimagga deals with the feelings that accompany the akusala vipaakacittas, namely indifferent feeling and unpleasant bodily feeling.

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Text Vis:

Profitable resultant, though, has desirable or desirable-neutral objects only, while these have undesirable or undesirable-neutral objects only.

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N: The ahetuka kusala vipaakacittas experience a desirable or a moderately desirable object, whereas the akusala vipaakacittas experience an undesirable or a moderately undesirable object.

The Tiika explains why there are two types of investigating-consciousness (mind-consciousness-element) which are kusala vipaaka: one type is accompanied by pleasant feeling, when the object is very pleasant and one type by indifferent feeling, when the object is moderately pleasant. There is only one type of investigating-consciousness that is akusala vipaaka, and this is accompanied by indifferent feeling, no matter whether the object is very unpleasant or moderately unpleasant. Therefore, the akusala

vipaakacittas are classified as sevenfold, whereas ahetuka kusala vipaakacittas are classified as eightfold.

The Tiika explains that there is no unpleasant feeling, domanassa, on account of a very unpleasant object since unpleasant feeling cannot arise without aversion (pa.tigha).

N. As we have seen, the two akusala cittas rooted in aversion, dosa-muula-cittas, are the only two cittas that are accompanied by unpleasant feeling. Akusala vipaakacittas cannot be accompanied by unpleasant feeling, they are not akusala cittas but merely results.

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Text Vis.:

The former are of three kinds, being classed according to equanimity, bodily pleasure, and mental joy, while these are of two kinds, being classed according to bodily pain and equanimity. For here it is only body-consciousness that is accompanied by bodily pain; the rest are accompanied by equanimity.

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N: The ahetuka kusala vipaakacittas are classified by way of three feelings, as was explained above. The akusala vipaakacittas are classified by way of two feelings, bodily pain and indifferent feeling.

The Tiika explains that the painful feeling accompanying body-consciousness that is akusala vipaakacitta should be understood in the way opposite to what has been said about pleasant bodily feeling that is kusala vipaaka. As we have seen in the Intro to Vis. 99:

The Expositor (II, p. 349) explains that in the case of the eye-door, ear-door, nose-door and tongue-door, derived ruupa strikes on derived ruupa. <When this takes place, the resisting friction is not strong; there is just the mere touch, as when four lumps of cotton placed on four anvils are struck by cotton lumps. Feeling takes up the middle (neutral) position. But in the door of the bodily surface the external great essential itself [the great Element] as the object strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of the [internal] sensory stimulation. As when the cotton lump, placed on top of the anvil, is

struck with a hammer, the hammer breaks through the cotton and “takes” the anvil, and the friction is strong, so the friction of the impact is strong.> The whole day we are touching things and there is impingement of tangible object on the bodysense which is all over the body. We may believe that the bodily feeling is indifferent, but this is not so. Bodily feeling is merely result and it is very ephemeral, only lasting for one moment. Moreover, bodily unpleasant feeling has nothing to do with unhappy feeling accompanying citta rooted in aversion which is akusala and arises because of different conditions. Unhappy feeling that is akusala may arise very shortly after the body-consciousness and then one may take unhappy feeling for bodily unpleasant feeling.

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Text Vis.:

And the equanimity in these is inferior, and not very sharp as the pain is; while in the former it is superior, and not very sharp as the pleasure is.

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N. Bodily pleasant feeling and painful feeling are keen, because the impact of tangible object on the bodysense is more violent than the impact of the other sense objects on the relevant sense-bases.

The sense-cognitions other than body-consciousness, seeing, hearing, etc., are accompanied by indifferent feeling, upekkhaa. The indifferent feeling that is kusala vipaaka is superior, whereas the indifferent feeling that is akusala vipaaka is inferior.

The Tiika explains that since akusala vipaaka is the result of what is surely inferior also indifferent feeling accompanying the akusala vipaakacitta is inferior because it is of a nature of affliction (dukkhasabhaavatta). It states: <Therefore he said, ‘it is like pain but not as acute’ (“dukkha.m viya naatitikhi.naa”ti.)>

N: Upekkhaa that is akusala vipaaka is inferior, it should be seen as a kind of suffering or affliction, although it is not as acute as bodily pain.

The Tiika states: <bodily pain is very acute and sharp, and this (indifferent feeling) is not like that, but here it also occurs as having the nature of affliction.

The result of akusala is not devoid of suffering (na hi akusalassa vipaako adukkho hoti). The nature of upekkhaa should be seen as the indifference of a weak man who is oppressed by a strong man and who is unable to strike back. >

N: This shows the passive nature of indifferent feeling that accompanies akusala vipaaka. It is a kind of affliction.

It cannot be changed, because it has been conditioned by kamma already. Whatever arises is conditioned and we cannot be master of it.

There are many moments of seeing and hearing, and these are accompanied by indifferent feeling. They are kusala vipaakacittas or akusala vipaakacittas accompanied by indifferent feeling which is also vipaaka. Indifferent feeling is superior when it accompanies kusala vipaakacitta and inferior when it accompanies akusala vipaakacitta. However, they are fleeting moments that fall away very quickly. It is difficult to realize that one short moment of akusala vipaakacitta is a kind of affliction or suffering. When we think of something unpleasant we saw or heard, we actually join many different moments together into a whole of impressions. We think with ignorance and aversion of situations and persons that caused us to experience unpleasant objects. We do not realize the difference between the moment of akusala citta that is accompanied by unhappy feeling and the moment of vipaakacitta. We tend to blame other people, but in fact, it is akusala kamma, not a person, that conditions unpleasant sense-cognitions. There can be detachment from the idea of self and person when we have more understanding of paramattha dhammas that appear one at a time through one of the six doors. We can learn the difference between vipaaka and thinking about it with akusala citta. Life is actually one fleeting moment of experiencing an object.

We can begin to study the different dhammas as explained by the Visuddhimagga. This can give us a foundation of intellectual understanding of non-self, and this can be a condition for the arising of direct understanding of dhammas as they are.

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Text Vis.:

So with these seven kinds of unprofitable resultant and the previous sixteen kinds of profitable resultant, sense-sphere resultant consciousness is of twenty-three kinds.

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N: There are altogether twentythree types of vipaakacittas of the sense-sphere (kaamaavacara), namely: eight types of kusala vipaakacittas with roots (sahetuka), eight types of kusala vipaakacittas without roots (ahetuka) and seven types of akusala vipaakacittas.

Vis. 102.

102. Profitable resultant, though, has desirable or desirable-neutral objects only, while these have undesirable or undesirable-neutral objects only. The former are of three kinds, being classed according to equanimity, bodily pleasure, and mental joy, while these are of two kinds, being classed according to bodily pain and equanimity. For here it is only body-consciousness that is accompanied by bodily pain; the rest are accompanied by equanimity. And the equanimity in these is inferior, and not very sharp as the pain is; while in the former it is superior, and not very sharp as the pleasure is.

So with these seven kinds of unprofitable resultant and the previous sixteen kinds of profitable resultant, sense-sphere resultant consciousness is of twenty-three kinds.

102. kevala~nhi kusalavipaakaani i.t.thai.t.thamajjhataaramma.naani, imaani ani.t.thaani.t.thamajjhataaramma.naani. taani ca upekkhaasukhasomanassabhedato tividhaani, imaani dukkhaupekkhaavasena duvidhaani. ettha hi kaayavi~n~naa.na.m dukkhasahagatameva, sesaani upekkhaasahagataani. saa ca tesu upekkhaa hiinaa dukkha.m viya naatitikhi.naa, itaresu upekkhaa pa.niitaa sukha.m viya naatitikhi.naa. iti imesa.m sattanna.m akusalavipaakaana.m purimaana~nca so.lasanna.m kusalavipaakaana.m vasena kaamaavacara.m vipaakavi~n~naa.na.m teviisatividha.m.

Tiika Vis. 101:

Lobhaadiina.m ekantasaavajjataaya ayonisomanasikaarahetukaana.m
natthi vipaakabhaavo, alobhaadiinampi ekanta-anavajjasabhaavaana.m
kaara.nassa tabbidhurataaya nattheva akusalavipaakabhaavoti aaha
“akusalavipaaka.m ahetakamevaa”ti.

Tiika Vi. 102:

Yathaa ati-i.t.the, i.t.thamajjhatte ca aaramma.ne
vedanaabhedasabbhaavato kusalavipaakamanovi~n~naa.nadhaatu
duvidhaa hoti somanassasahagataa, upekkhaasahagataati, na eva.m ati-
ani.t.the, ani.t.thamajjhatte ca aaramma.ne vedanaabhedo atthiiti
akusalavipaakamanovi~n~naa.nadhaatu ekamevaati “sattavidhan”ti
vutta.m. Sati hi tattha vedanaabhede ati-ani.t.the domanassena
bhavitabba.m, na ca pa.tighena vinaa domanassa.m uppajjatiiti.
Kaayavi~n~naa.nassa dukkhasahagatataa kusalavipaake
vuttavipariyaayena veditabbaa. Upekkhaa hiinaati ekantanihiinassa
akusalassa vipaakabhaavato upekkhaapi samaanaa hiinaa eva
dukkhasabhaavattaa. Tenaaha “dukkha.m viya naatitikhi.naa”ti. Yathaa
dukkha.m ativiya tikhi.na.m ka.tuka.m, na evamaya.m, tathaapi
dukkhasabhaaveneva pavattati. Na hi akusalassa vipaako adukkho hoti.
Upekkhaabhaavo cassa balavataa baadhiyamaanassa pa.tippaharitu.m
asakkontassa dubbalassa purisassa tena kariyamaanabaadhaaya
upekkhanaa viyaati da.t.thabbo. Itaresuuti kusalavipaakesu.

Intro Vis. 103 and 104.

After the Visuddhimagga has dealt with kusala vipaakacittas and akusala
vipaakacittas of the sense-sphere, kaamavacaara cittas, it now deals with
the vipaakacittas of higher planes of citta: the plane of ruupaavacaara citta
or ruupajhaanacitta (fine-material jhaana) and aruupavacaaracitta or
aruupajhaanacitta (immaterial jhaana). Thus, these cittas are the results of
kusala kamma that is ruupajhaana and aruupajhaana.

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Text Vis. 103:

103. III. i. B. That of the 'fine-material sphere', however, is of five kinds (57)-(61) like the profitable (9)-(13).

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N: The ruupaavacaara vipaakacittas produced by ruupaavaacaara kusala cittas are accompanied by the same jhana-factors. Recapitulating the ruupaavaacaara kusala cittas, classified according to five stages of jhaana, as given by Vis. XIV, 86:

Vis.86.< The consciousness of the 'fine-material sphere' is fivefold, being classed according to association with the jhana factors. That is to say, (9) the first is associated with applied thought, sustained thought, happiness(piiti or enthusiasm), bliss (sukha, happy feeling), and concentration, (10) the second leaves out applied thought from that, (11) the third leaves out sustained thought from that, (12) the fourth makes happiness fade away from that, (13) the fifth is associated with equanimity and concentration, bliss having subsided. >

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Text Vis. 103:

But the profitable occurs in a cognitive series with the impulsions as an attainment [of jhana], while this occurs in an existence [in the fine-material sphere] as rebirth-linking, life-continuum, and death.

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N: The translator uses <existence>, but the Pali gives <upapatti>, which literally means rebirth. Thus, the vipaakacitta occurs in the following life. Kusala rupaavacaaracitta (ruupa-jhaanacitta) arises within a process of cittas, during the moments of javana-cittas (impulsion). These cittas which are of a high degree of kusala kamma do not produce result in the same life. If one's skill in jhaana does not decline and the last javanacittas arising before the dying-consciousness are jhaanacittas, the jhaanacitta can produce vipaaka in the form of rebirth-consciousness of the following life. And then also the bhavanga-cittas and the dying-consciousness are of the same type of ruupaavacaara vipaakacitta.

As we have seen before, kusala kamma of the level of ruupa-jhaana, fine-material jhaana, can lead to rebirth in ruupa-brahma planes where there

are less sense impressions. There are no nose, tongue, body or sexuality in those planes. Only seeing, hearing, and the experience of mental objects occur. There are no cittas rooted in dosa, since there are no conditions for aversion in these planes. But there can be cittas rooted in lobha.

Those who have a limited degree of absorption of the first jhaana will be reborn in the lowest plane of ruupa-brahmans, namely, the plane of Brahma's Retinue. Those with a medium and a high degree of absorption of the first jhaana will be reborn accordingly in higher ruupa-brahma planes: the plane of Brahma's Ministers and the Great Brahmaas. Each stage of jhaana can be of a limited, a medium or a high degree of absorption, Each of these degrees produces its result accordingly (Commentary to the Abhidhammattha Sangaha, A.T. P. 108, 109) >

The Tiika states that the ruupaavacaara vipaakacitta is similar to the ruupaavacaara kusala citta that produces it, with regard to the accompanying cetasikas, contact, etc. and with regard to the object. Jhaanacitta can have as object the meditation subjects of samatha, such as the kasinas, the brahmavihaaras, etc. <The vipaakacitta occurs with the same object as the kusala citta>. It does not occur with another object. The kamma and the vipaaka in this case are of the same plane of citta (bhumi). Thus, of the fine-material plane of citta, ruupaavacaara bhumi. The Tiika explains that with the fifth jhaana the supranatural powers can be attained, but that this does not give a result.

We read in The Expositor (p. 380):<Herein, because the resultant of the sensuous realm is both like and unlike its own moral [kusala] consciousness, therefore it has not been classified as simply a sequel similar to that moral consciousness. But in the case of these two realms-of Ruupa and Aruupa- the results of kamma are like the moral consciousness in each, just as the shadows of elephants, horses, mountains, etc., resemble these. Therefore, it has been classified on this principle. Again, kamma of the sensuous realm gives result at one time or other; but the kamma of the Ruupa and Arupa realms, being unobstructed, gives result in the second individuality.>

N: Thus, in the following life.

Vis. 104:

Text:

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And as that of the fine-material sphere [was like the profitable of that sphere] so that of the 'immaterial sphere' (62)-(65) is of four kinds like the profitable too (14)-(17).

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N: To recapitulate:

There are four stages of aruupajhaana and all four aruupa-jhaanacittas are accompanied by the same two factors as the fifth ruupa-jhaanacitta, by equanimity and concentration.

The four meditation subjects of aruupa-jhaana are not dependent on any materiality. They are: Boundless Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor-Non-Perception.

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Text Vis:

And its occurrence is classed in the same way as that of the fine-material sphere.

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N: Thus, the Kusala arupaavacaaracitta (aruupa-jhaanacitta) arises within a process of cittas, during the moments of javana-cittas, and these can produce their results accordingly in the next life as rebirth-linking, life-continuum, and dying-consciousness. The aruupaavacaara vipaakacittas have the same object as the aruupaavacaara kusala citta which produces it.

Vis. 103. III. i. B. That of the 'fine-material sphere', however, is of five kinds (57)-(61) like the profitable (9)-(13).

But the profitable occurs

in a cognitive series with the impulsions as an attainment [of jhana], while this occurs in an existence [in the fine-material sphere] as rebirth-linking, life-continuum, and death.

Vis. 104:

104. III. i. C. And as that of the fine-material sphere [was like the profitable of that sphere] so that of the 'immaterial sphere' (62)-(65) is of four kinds like the profitable too (14)-(17). And its occurrence is classed in the same way as that of the fine-material sphere.

Pali:

103. ruupaavacara.m pana kusala.m viya pa~ncavidha.m. kusala.m pana samaapattivaseṇa javanaviithiya.m pavattati. ida.m upapattiya.m pa.tisandhibhava"ngacutivasena.

104. yathaa ca ruupaavacara.m, eva.m aruupaavacarampi kusala.m viya catubbidha.m. pavattibhedopissa ruupaavacare vuttanayo eva.

Tiika:

Ruupaavacaranti ruupaavacaravipaakavi~n~naa.na.m. Vipaaakakathaa hesaati. Kusala.m viyaati ruupaavacarakusala.m viya. Na hi ruupaavacaravipaako tada~n~nakusalasadiso. Apica sambandhisaddaa ete, yadida.m ikusala.m, vipaakoṭi ca. Tasmaa yathaa imaata.m payirupaasatiṭi vutte attano maataranti avuttampi siddhameveta.m, eva.m idhaapiiti attano kusala.m viyaati attho. Kusalasadisataa cettha dhammato, aamma.nato ca veditabbaa. Tathaa hi ye phassaadayo kusale labbhanti, te vipaakepi labbhanti. Yasmi.m ca aamma.ne kusala.m pavattati, tattheva aya.m vipaakopi pavattati. Ya.m panettha pa~ncamajjhaanacitta.m abhi~n~naappatta.m, tassa vipaako eva natthi. Kasmaa natthi? Asambhavato, aanisa.msabhuutattaa ca. Ta~nhi vipaaka.m denta.m ruupaavacarameva dadeyya. Na hi a~n~nabhuumika.m kamma.m a~n~nabhuumika.m vipaaka.m deti. Kammanimittaamma.nataa ca ruupaavacaravipaakassa vuttaati na ta.m a~n~na.m aarabbha pavattati. Parittaamma.naadi-aamma.na~nca ta.m na hotiiti ayamasaṃbhavo. Jhaanassa aanisa.msabhuuta~nca daanaadiina.m tasmi.m attabhaave paccayalaabho viyaati.

Tiika 104.

Pavattito pana vipaakassa, kusalassa ca attheva bhedoti ta.m dassetu.m
ikusala.m panaaïti-aadi vutta.m. Kusala.m viya
kasi.nugghaa.timaakaasaadi-aaramma.nabhedato catubbidha.m.
Pavattibhedo vuttanayova javanavasena, pa.tisandhi-aadivasena ca
pavattanato.

Intro Vis. 105.

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 magga-cittas, lokuttara kusala cittas, arise when enlightenment
is attained. As we have seen in XIV, 88, there are four stages of
enlightenment: the stage of the streamwinner, of the once-returner, of the
non-returner and of the arahat. At each of these stages defilements are
successively eradicated.

The Vis. deals here with supramundane vipaakacittas, the phala-cittas
(fruition-consciousness), which are the results of the magga-cittas (path-
consciousness).

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Text Vis: The 'supramundane resultant' is of four kinds (66)-(69)
because it is [respectively] the fruitions of the consciousnesses
associated with the four paths (18)-(21)

It occurs in two ways, that is to say, as [fruition in] the cognitive series of
the path and as fruition attainment (see Ch. XXII).

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N: The Tiika mentions that during the process when enlightenment occurs,
there are two or three moments of phalacitta. However, when there is
fruition attainment, phalasamaapatti, it occurs uninterruptedly, and thus
there are two ways (positions or .thaana) of its occurring.

At the moment of enlightenment, magga-citta arises, and then it is followed
in the same process by phalacittas, fruition consciousness. The magga-citta
conditions the vipaakacitta, fruition consciousness by way of anantara-
paccaya and other conditions. There is no delay, it is akaliko. Vis. VII, 31:
<This, however, is undelayed (na kaalika) because its fruit comes
immediately next to it...> Kamma that is worldly, lokiya, produces its result

later on, but the kusala kamma that is magga-citta, is the only kamma that produces vipaaka in the same process.

Also someone who is a sukkhavipassaka, with dry insight, experiences nibbaana with samaadhi of the degree of attainment concentration. The reason is that the object is nibbaana.

Those who have cultivated jhaana, can attain enlightenment with lokuttara cittas accompanied by the jhanafactors of the different stages of jhaana. They can, after the process during which enlightenment occurred, experience nibbaana again with phalacittas in the course of life. That is the meaning of the two ways or positions of occurring of the fruition-consciousness.

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Text Vis: So resultant consciousness in all four planes is of thirty-six kinds.

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N: The Tiika mentions that there are twentythree vipaakacittas of the sense-sphere (kaamaavaraa cittas). These are: eight sahetuka kusala vipaakacittas, eight ahetuka kusala vipaakacittas and seven akusala vipaakacittas (which are always ahetuka). There are five ruupaavacaara vipaakacittas (of the fine-material sphere), four aruupaavacaara vipaakacittas (of the immaterial sphere), and four lokuttara vipaakacittas. Thus, there are thirty-six kinds in all.

The Tiika states that this is according to a method which is neither too short nor too detailed.

N: When we include lokuttara jhaanacittas, lokuttara cittas accompanied by jhana-factors, the classification is more detailed.

The Tiika explains that there is no lokuttara kiriyacitta because the vipaaka is sure to occur without interval (anantaravipaaka). It refers to a text in the Minor Readings, VI, The Jewel Discourse: <Calling it concentration straight-resulting (samaadhim aanantarikaññam aahu): and which he called 'straight-resulting concentration' since it produces its fruit quite certainly straightway next to its own occurrence; for when path-concentration has arisen, there is no obstacle whatever that can prevent the arising of its fruit...>

This text speaks about samaadhi, concentration, and this is the ariyan right concentration which is lokuttara. The M. III, no 117, The Great Forty, states: <And what, monks, is the ariyan right concentration with the causal

associations, with the accompaniments? It is right view, right thinking, right speech, right action, right mode of livelihood, right endeavour, right mindfulness.>

The Tiika deals with the question why there is no lokuttara kiriyacitta. The questioner states that superior kusala of the ariyan who is a trainer, a non-arahat, produces fruit, whereas the superior kusala of the arahat, the non-trainer, is without fruit (nipphala), therefore why could there not be a lokuttara kiriyacitta? If the lokuttara magga-citta would arise again there could be a lokuttara kiriyacitta for the arahat. But since it arises only once this is not the case.

N: Kusala kamma that is not lokuttara is a link in the cycle of birth and death. In the Expositor (II, p. 290) this kind of kamma that accumulates is compared to the building up a wall. The lokuttara magga-citta pulls down and demolishes this wall. Its result is completely different from the result of kamma of the other three planes of citta, it is not a link in the cycle of birth and death, it could not produce vipaaka in the form of rebirth-consciousness nor by way of a pleasant experience through one of the senses.

The magga-citta can arise when the right conditions have been cultivated so that enlightenment can be attained. As we have seen in the Tiika Vis. 88, the six purifications, visuddhis, have to be reached which include all the stages of insight, before there can be the seventh purification, purification by knowledge and vision that is associated with the magga-citta, path-consciousness. The magga-citta is accompanied by all eight path-factors, including right action, right speech and right livelihood. The magga-citta eradicates the bases of wrong action, speech and livelihood in accordance with the stage of enlightenment that has been attained. The magga-citta produces, immediately after it has fallen away, the phala-citta, fruition-consciousness. The phala-citta is also accompanied by all eight path-factors, but at that moment the defilements that were to be eradicated by the magga-citta have been eradicated.

105. III. i. D. The 'supramundane resultant' is of four kinds (66)-(69) because it is [respectively] the fruitions of the consciousnesses associated with the four paths (18)-(21). It occurs in two ways, that is to say, as [fruition in] the cognitive series of the path and as fruition attainment (see Ch. XXII).

So resultant consciousness in all four planes is of thirty-six kinds.

Vis. 105:

105. lokuttaravipaaka.m catumaggayuttacittaphalattaa catubbidha.m, ta.m maggaviithivasena ceva samaapattivasena ca dvidhaa pavattati. eva.m sabbampi catuusu bhumiisu chatti.msavidha.m vipaakavi~n~naa.na.m hoti.

Tiika 105:

Catumaggayuttacittaphalattaati catuuhi ariyamaggehi sampayuttakusalacittassa phalattaa, catubbidhasaama~n~naphalasampayuttabhaavatoti attho. Maggaviithiya.m dvikkhattu.m, tikkhattu.m vaa phalasamaapattiya.m aparicchinnaparimaa.na.m pavattamaanampi dviisu .thaanesu pavattiyaa idvidhaa pavattatiiti vutta.m. Sabbampiiti teviisatividha.m kaamaavacaravipaaka.m, pa~ncavidha.m ruupaavacaravipaaka.m, catubbidha.m aruupaavacaravipaaka.m, catubbidhameva lokuttaravipaakanti sabbampi vipaakavi~n~naa.na.m naatisa"nkhepavitthaaranayena chatti.msavidha.m hoti. Bhumibhedato tividha.m lokuttarassa abhaavato. Lokuttara~nhi kiriyacitta.m natthi ekantena anantaravipaakadaayibhaavato. Vutta~nhi isamaadhimaanantarika~n~namaahuuti (khu. paa. 6.5; su. ni. 228). Hotu taava sekkhaana.m uppajjamaana.m anuttara.m kusala.m puggalantarabhaavuupanayanato saphala.m, arahato pana uppajjamaana.m puggalantarabhaavuupanayanato nipphala.m, tassa kiriyabhaavo kasmaa na icchitoti? Icchitabbo siyaa. Yadi tassa punappuna.m uppatti siyaa, saki.myeva pana lokuttarakusala.m pavattati. Yadi hi punappuna.m pavatteyya, maggacitta.m arahatopi pavattatiiti

lokuttarakiriyacitta.m siyaa, na ceta.m atthi payojanaabhaavato. Tasmaa natthi lokuttarakiriyavi~n~naa.na.m.

106. III. ii. The 'functional', however, is of three kinds according to plane: (A) of the sense sphere, (B) of the fine-material sphere, (C) of the immaterial sphere. Herein, III. ii. A., that of the 'sense sphere' is of two kinds, namely, (1) without root-cause, and (2) with root-cause.

III. ii. A. 1. Herein, that 'without root-cause' is that devoid of non-greed, etc., as the cause of result. That is of two kinds, being classed as (70) mind-element, and (71)-(72) mind-consciousness-element.

We read in the Expositor II, p. 385, about kiriyacittas:

...<Here 'inoperative (kiriya) means the mere acting or doing of a function. In all inoperative consciousness that which has not attained the apperceptual state [N: javana or impulsion] is fruitless like a plant with a wind-snapped flower...>

N: the sense-door adverting-consciousness (pañcadvaaraavajjana-citta) and the mind-door adverting-consciousness which performs in a sense-door process the function of determining (votthapana), are neither kusala, akusala, being different from the javanacittas, nor are they vipaaka. They are fruitless and merely perform their function.

Text: <...that which has reached the apperceptual state is fruitless like the flower of an uprooted tree...>

N: The javanacittas of the arahat are kiriyacittas which are neither cause nor result. For them there are no longer roots, hetus, which are kusala or akusala and this is compared to the roots which could cause a tree to bear fruits.

Text: Nevertheless, because of procedure in accomplishing this and that function, there is the mere doing, hence [the activity] is called inoperative. The phrase 'neither moral [kusala] nor immoral [akusala]', etc., means that, owing to the absence of the moral condition called the moral root, it is not

moral; owing to the absence of the immoral condition called the immoral root, it is not immoral. Owing to the absence of moral and immoral causes of wise and unwise attention, it is said to be neither moral nor immoral. Owing to the absence of the productive condition called moral and immoral, it is not result of kamma...>

107. Herein, (70) the 'mind-element' has the characteristics of being the forerunner of eye-consciousness, etc., and of cognizing visible data, and so on. Its function is to advert. It is manifested as confrontation of visible data, and so on. Its proximate cause is the interruption of [the continued occurrence of consciousness as] life-continuum. It is associated with equanimity only.

N: the mind-element, mano-dhaatu, is the five-door adverting consciousness.

When a new object, visible object or sound, etc. has impinged on the relevant sense-base, there is not immediately seeing or one of the other sense-cognitions. There has to be first the citta which adverts to the object. Therefore, this citta is called the forerunner. The Tiika explains that this citta does not experience the flavour of the object completely, and that it occurs only once. No matter whether the object is desirable or undesirable, it is accompanied by indifferent feeling.

Its proximate cause is the interruption of the stream of bhavanga-cittas (life-continuum). The bhavanga-cittas experience the same object as the pa.tisandhi-citta, they do not experience an object that impinges on one of the six doors. It is unpredictable which object impinges on one of the sense-bases and interrupts the stream of bhavanga-cittas. This helps us to understand the anattanness of realities.

Only one sense-object at a time can impinge on the relevant sense-base. When visible object impinges on the eyesense, there cannot be sound impinging on the earsense at the same time. Neither can a person or a thing impinge on the eyesense. However, we join many different objects

into a whole and believe that we see persons and things. Learning about the different cittas that arise in processes and experience one object through one doorway at a time, helps us to see that there is nobody in visible object, sound or the other sense-objects.

108. But the 'mind-consciousness-element' is of two kinds, namely, shared by all and not shared by all. [457] Herein, (71) that 'shared by all' is the functional [mind-consciousness-element] accompanied by equanimity without root-cause. It has the characteristic of cognizing the six kinds of objects. Its function is to determine at the five doors and to advert at the mind door.

N: The mano-dvaaraavajjana-citta, mind-door adverting consciousness, is an ahetuka kiriyacitta that performs the function of determining, vo.t.thappana, through the five sense-doors and it is called after its function vo.t.thappana-citta. The Tiika explains as to the vo.t.thappana-citta that, after it has taken the object from the santiira.nacitta (investigating-consciousness), it occurs as it were (viya) defining or fixing the object. The word viya, as it were, is meaningful; it shows that its function is different from what we call in conventional language determining or fixing. It is neither kusala nor akusala, it is kiriyacitta, inoperative citta. It is only one moment of citta and it is followed (in the case of non-arahats) by kusala cittas or akusala cittas and these arise because of accumulated conditions. This reminds us of the uncontrollability of cittas: there is no time to decide whether kusala cittas or akusala cittas will arise. Cittas succeed one another extremely rapidly.

The mind-door adverting-consciousness performs the function of adverting, aavajjana, through the mind-door. It is the first citta of the mind-door process that arises after the bhavangacittas and after it has adverted to the object it is followed by kusala cittas or akusala cittas.

Thus, the mano-dvaaraavajjana-citta performs the function of determining, vo.t.thappana, through the five sense-doors and it performs the function of adverting, aavajjana, through the mind-door. It is one type of citta that performs two functions.

Vis. text: It is manifested as the states [of determining and adverting] corresponding to those [last-mentioned two functions]. Its proximate cause is the departure either of the resultant mind-consciousness-element without root-cause (40)-(41) [in the first case], or of one among the kinds of life-continuum [in the second]. (72) That 'not shared by all' is the functional [mind-consciousness-element] accompanied by joy without root-cause. It has the characteristic of cognizing the six kinds of objects. Its function is to cause smiling [41] in Arahants about things that are not sublime. It is manifested as the state corresponding to that [last-mentioned]. Its proximate cause is always the heart-basis.

N: The Tiika explains as to the heart-base, that it arises in planes where there are five khandhas, naama and ruupa. When one smiles or laughs, there are ruupas originated from citta. This reminds us that we should not take laughing for self. There are only naama and ruupa.

Vis. text: So the sense-sphere functional without root-cause is of three kinds.

N: Namely: the five sense-door adverting-consciousness, the mind-door adverting-consciousness (performing two functions: determining, vo.t.thapana, through the five doors and adverting through the mind-door), and the smile producing consciousness of the arahat, the hasituppaada-citta.

Note 41. 'With respect to such unsublime objects as the forms of skeletons or ghosts' (Pm. 476). See e.g. Vin.iii,104.

N: We read in the Expositor (II, p. 386) about the smiling-consciousness of the arahat which arises in the processes of cittas experiencing objects through the six doors: <In the eye-door seeing a suitable place for religious application, the Arahant is joyful at this thought. In the ear-door he becomes joyful at this kind of thought:- 'when they, being seized by

excessive greed, are making a great noise in the market-place, such frivolous craving of lust have I put away.' In the door of smell, joy arises when he is offering odours and flowers at a shrine. In the door of taste, joy arises when, after acquiring savoury alms and distributing them, he partakes of them and thinks: 'Surely I have fulfilled the duties of courtesy!' In the door of tactile activities joy arises at the consciousness, 'Surely I have completed the minor duties!' So far it is thus obtained in the five doors. Moreover, in the mind-door joy arises with reference to past and future objects. For instance: -reflecting on the reason of some act done in the time of the lad Jotipaala, of the King Makhaadeva, of the ascetic Ka.nha and others, the Tathaagata manifested a smile. And that reflection is a function of the knowledge of former existence and omniscience, at the conclusion of the practice of which this laughter-producing consciousness arises. > We read that evenso the Tathaagata smiles at the thought of the arising of Silent Buddhas in the future.

N: First the Buddha directs his attention to the past or the future with mahaa-kiriyacittas, accompanied by wisdom, and after that he smiles with ahetuka kiriyacittas, which are hasituppaada cittas.

It is explained in the Expositor (II, p. 388) that ordinary persons laugh with four types of citta: four kusala cittas accompanied by joy, and four lobhamuula-cittas accompanied by joy. When we laugh, there are usually lobhamuulacittas. Arahats smile with four mahaa-kiriyacittas accompanied by joy and with one type of ahetuka kiriyacitta accompanied by joy. The last type of citta is ahetuka, it is without the hetus of alobha, adosa and pañña. The cittas of the arahat are not always accompanied by pañña.

109. III. ii. A. 2. That, however, 'with root cause' is of eight kinds (73)-(80), like the profitable (1)-(8), being classed according to joy and so on. While the profitable [kusala] arises in trainees [ariyans who are non-arahats] and ordinary men only, this [N: kiriyacitta] arises in Arahants only. This is the difference here.

So firstly, that of the sense sphere is of eleven kinds.

III. ii. B., III. ii. C. That, however, of the 'fine-material sphere' (81)-(85), and that of the 'immaterial sphere' (86)-(89) are [respectively] of five kinds and of four kinds like the profitable. But they should be understood to differ from the profitable in that they arise only in Arahants.

So functional consciousness in the three planes is of twenty kinds in all.