Chapter Four: *Samyojana*-concept

‘Fetters’ is a particular reference to a specific group of *akusala dhammas*. The term is taken from the general colloquial language wherein ‘the fetters for cattle’ might have been in common use. The idea underlies the consciousness as being free or tied up.

From the early literary stage, the term *samyojana* has been used for both general as well as technical objectives. Technically, *samyojana* in plural is referred to in the *Therigāthā* along with the adjective ‘*orambhāgamanīyāni*’ indicating that the number of fetters is five. In the gāthā of the *Suttaniṇīta*, ‘*nandī samyojanam*’ presents a general outline of the term *samyojana*. In the four *Nikāyas*, the concepts of *samyojanas* are firmly established in both the general and technical framework. With regard to the technical features, it is well delineated through the types of *samyojanas*, the *Nikāya* definition of *samyojanas*, and their classification in relation to *ariyapuggalas*, etc.

In the later texts of the *Khuddaka-nikāya*, the realm of each concept of *samyojanas* is subtly graded by the paths of noble persons (*ariyapuggalas*). The schematic view lies in the backdrop of the classification of *samyojanas* from the viewpoint of *dītthi*. The *Abhidhamma* perspective on *samyojanas* formulates the technical concepts by contriving a fresh set of ten *samyojanas*. This perspective is apparent in the descriptions of

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1 Cf. G.C. Pande, SOB, p. 43.
2 Thig p. 139: *Samyojanāni etāni pajahitvāna bhikkhuni Orambhāgamanīyāni na-y-idaṃ punar-ehiṣi.*
Cf. Itv (Vri) p. 81: *Hetthā rahado ‘t kho, bhikkhave, pañcannam orambhāgiyānaṃ samyojanānaṃ adhivacanaṃ.*
3 Sn p. 216.
Abhidhamma definition of the ten samyojanas along with their causal interrelations and their arising in cittuppāda.

To provide a new view to the concepts of samyojanas, the explication of the sub-canonical texts is schematic as well as characteristic. While comprehensively elaborating and reconsolidating the earlier sources, the commentarial interpretations of samyojanas compel us to be more alert and mindful in dealing with the etymological accounts. The accounts that the commentaries categorize general concepts into technical concepts reveal different contemporary views and conceptual transformation as compared to the earlier sources. In the additional accounts to the technical concepts in particular the commentaries provide abounding features of the conceptual development.

Grammatical

'Samyojana' is a nominal form derived from the root 'vuj (to bind or to tie) with the prefix 'sam'. The meaning is 'that which binds with'. In the Pāli literature, there are two different nominal forms, 'samyojana' and 'sāññojana' and the plural form is also used in two different forms in neuter gender.

The verbal use is mostly of the passive form whereas the active verbal use is not very frequent. In the Samyutta-nikāya, it is observed:

"Attānañce piyām jaññā, na nāṇi pāpēna samyujie."
If one regards oneself as dear, one should not bind oneself with evil.

However, the commentaries define the nominal form through the verb *samyojeti* that is a causal form, and this verb is paraphrased by *bandhati* (to bind):

"...yassa samvijjanti tam puggalam vattasmim samyojenti bandhantī ti samyojana. "

'Samyojanas' mean those which bind, and tie up the person in whom they exist to the circle of rebirth.

As an adjective, the past participle form occurs in cognate expression such as:

"Nandisamyojanasamyutto kho Migajāla bhikkhu sadutiyaśārīti vuccāti. "

Bound by *samyojana* in the form of delight, Migajāla, a bhikkhu is called one dwelling with a partner.

Compounded with a suffix ‘iya’, the term is characterized with a particular dhamma.

"Rūpaṃ bhikkhave saññojaniyo dharmo... "

A material form, bhikkhus, is a thing which is subjected to *samyojana*.

Particularly compounded with ‘khīna’, this term denotes one who has destroyed *samyojanas*.

"Bāhitvā pāpake dhamme ye caranti sadā satā; Khīnasamyojanā buddhā, te ve lokasmim brāhmaṇā" ti. 

Enlightened Ones whose fetters are destroyed, who do always, after eradicating all the evil dhammas, walk with mindfulness – they indeed are brāhmins in this world.

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8 PTSD gives the meaning of *samyojana* as ‘bond’, ‘fetter’ and further, it mentions: “especially the fetters that bind man to the wheel of transmigration”.
9 Dhs-a p. 48. Also see Itv-a II, p. 169; Cnd-a III, p. 140. Also cf. Vbh-a p. 509: *Vattasmim satte samyojentī ghatentitī samyojanaṃ*.
10 SN IV, p. 36.
11 SN III, p. 166.
12 Ud p. 4.
Similes

In the Pāli literature, sometimes reference is made to some phenomena with particular significant words. For example, the word ‘essential’ (sāravata) occurs in the figurative expression of the simile and it denotes the essential nature of ‘orambhāgiyāni samyojanāni’. In the Majjhima-nikāya, it is illustrated in a simile of a great tree as follows:

"Yo ca kho ānanda maggo vā patipada pañcannam orambhāgiyānam samyojanānam pahānāya tam maggam tam patipadam āgamma paṅc orambhāgiyāni samyojanāni āsattā va dakkhitī va pājahissati va i thānametam vijjati. Seyyathā pi ānanda, mahato rukkhassa titthato sāravato tacahī pheggam chetvā chetvā sāracchedo bhavissati- thānam-etaṃ vijjati, "

"There is a path, Ananda, a way to the abandoning of the five lower fetters; that someone, by coming to that path, to that way, shall know and see and abandon the five lower fetters—this is possible. Just as, when there is a great tree standing possessed of heartwood, it is possible that someone shall cut out its heartwood by cutting through its back and sapwood."

In illustrating the five lower fetters, the term ‘sāravata’ here throws light on the concepts of samyojanas that are denser as compared to the path (magga). In other words, the abandoning of the five lower fetters is brought out by the noble path because they are not superfluous. This idea is made easy through the simile.

In the Samyutta nikāya, the two words, dāma (harness) and yotta (yoke), are used with regard to samyojana. The second one, especially, is derived from the same root vyuj. It is finally equivalent with ‘chandarāga’ which is referred to as samyojana. The simile illustrates as follows.


Evam eva kho āvuso na cakkhurūpānam samyojanam ... na dhammā manassa samyojanam. Yaṅ ca tattha tad ubhayam paticcā uppañjita chandarāgo tam tattha samyojanam."

14 Bhikkhu Nānamoli & Bhikkhu Bodhi, MLDB, p. 539.
15 SN IV, p. 163; also cf. pp. 282-283.
“Suppose, friend, a black ox and a white ox were yoked by a single harness or yoke, would one be speaking rightly if one were to say: ‘The black ox is the fetter of the white ox; the white ox is the fetter of the black ox?’”

“No, friend, the black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there.

So, too, friend, the eye is not the fetter of forms, ... nor are the mental phenomena the fetter of the mind, rather the desire and lust that arise in dependence on both: that is the fetter there.”

This simile identically reflects *chandarāga* in order to give the idea of *samyojana* in a general sense [and not in a particular technical sense].

The *Majjhima-nikāya* commentary presents two similes of a fish that swallowed a hook, and of a bird tied at the feet by a long string. These similes comparatively visualize the nature of the five lower fetters as follows:

“Yassa hi tāni appahināni, so kiṁ cāpi bhavagge uppanno hoti, atha kho āyuparikkhayā kāmāvacare nibbattati yeva. Gilitabalisamacchopamo h’ ayam puggalo, dighasuttakena pāde baddhaviṅgāpamo cā ti veditabbo.”

For, in the case of one who has not abandoned these fetters (i.e. the five lower fetters), although he has appeared in the highest existence, at the consumption of life span there, he is reborn definitely in the sense-sphere. He is similar to a fish that swallowed a hook and a bird tied at the feet by a long string. Thus, it has to be known.

The simile of the rope (*rajju*) that the *Dhammapada* commentary provides further illustrates the five lower fetters and the five higher fetters. Therein, the five lower fetters leading downwards to hell (*apāya*) are figuratively compared to the rope tied around the legs (*pāda*) of a person. The five higher fetters leading upwards to the heavenly world (*uparidevaloka*) are compared to the rope tied around his neck (*gīvā*).

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10 Bhikkhu Bodhi, CDB II, p. 1230.
11 MN-a I, p. 164:

(One would cut down the five lower fetters leading downwards to hell by means of the lower three paths just as a person cuts down the rope which is tied around his legs by means of a knife. One would leave, give up, cut down the five higher fetters leading upwards to the heavenly world by means of the path of *Arahantship* just as a person cuts down the rope which is tied around his neck by means of a knife). Also see Ntt-a (Vri) p. 371.
In the *Aṅguttara-nikāya* commentary, the simile of a cowshed exceptionally illustrates the technical concepts of *samyojanas* in relation to the three existences. While interpreting ‘*ajjhattasamyojana*’ and ‘*bahiddhāsamyojana*’, the commentary respectively interprets them as ‘desire and lust’ in the sense-sphere existence (*kāmabhave chandarāga*) and ‘desire and lust’ in the fine-material and immaterial existences (*rūpārūpabhave chandarāga*). In equating them with the five ‘*orambhaigiyāni samyojanāni*’ and the five ‘*uddhaṁbhaigiyāni samyojanāni*’ respectively, the commentary figures out how the living beings (*sattā*) are bound by the *samyojanas* in three existences (*tisu bhavesu*):


Herein, three existences should be likened to a cowshed. Ignorance is like a stake in the cowshed. The ten fetters are like the yoke by the strap of a cow in the cowshed. The living beings [recurring]ly taking birth in the three existences are like the cows. Those who are a stream-enterer and a once-returner in the fine-material and immaterial existences are like a cow bound inside, but lying down outside [the cowshed]. For although they live only therein (i.e. in the fine-material and immaterial existences), their fetter is attached obviously to the sense-sphere. In which sense? In the sense of not being abandoned. Even an ordinary person in the fine material and immaterial existences is included in them (i.e. a stream-enterer and a once-returner). For although he lives therein, his fetter is, however, attached to the sense-sphere. One who is a non-returner in the sense-sphere is like a cow bound outside, but lying down inside [the cowshed]. For although he lives in the sense-sphere, his fetter is, however, attached to the fine material and immaterial existences only. Those who are a stream-enterer and a once-returner in the sense-sphere are like a cow bound inside and staying inside [the cowshed]. For they themselves live in the sense-sphere, their fetter is also attached to the sense-sphere only. One who is a non-returner in the fine-material and immaterial existences is like a cow bound outside and staying outside [the cowshed]. For he himself lives only therein, his fetter also is attached to the fine-material and immaterial existences only. One who is *kiṅnāsava* in the sense-sphere is like a cow not bound inside, and moving around inside [the cowshed]. One who is *kiṅnāsava* in the fine-material and immaterial existences is like a cow not bound outside, and moving around outside [the cowshed].

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19 AN-a II, pp. 131-132.
In this simile, both the terms ‘antobaddha’ and ‘bahibaddha’ eventually signify the living beings who are bound by the five orambhāgiyāṇi saṃyojanāni and the five uddhambhāgiyāṇi saṃyojanāni respectively. In other words, out of the four types of noble persons (ariya puggalas), the first two, sotāpanna and sakadāgāmī are bound by the five lower fetters. Anāgāmi is still bound by the five higher fetters while khīnāsava is completely free from all the saṃyojanas. The term ‘appahinatthena’ explains the cause for a particular living being to be bound to a certain existence by those saṃyojanas. The term ‘sayita’ indicates the sphere where a particular living being is ‘lying down’ apart from the realm of his bondage while the term ‘nipanna’ denotes the same realm that a particular living being is ‘bound’ as well as ‘staying’.

In comparison to the term ‘carana’ referring to khīnāsava, the two terms ‘sayita’ and ‘nipanna’ themselves indicate that a particular living being is still bound by certain saṃyojanas. Through the two pairs of terms, anto/ baddha/ sayita, the simile throws abundant light on the concepts of ‘ajjhattasamyojana’ and ‘bahiddhāsaṃyojana’ in conjunction with the four types of noble persons. The following figure (4-1) vividly exemplifies what this simile points out.

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20 It will be discussed later in the ‘Nikāyas treatment’.
Figure 4-1: The types of the living beings bound by ‘samyojanas’ in three existences

**Sotāpanna & sakadāgāmi / puthujjana**

In the sense-sphere (kāmāvacare)

- antobaddha / antoipanna

In the fine-material and immaterial existences (rūpārūpabhavesu)

- antobaddha / bahisayita

**Anāgāmi**

In the sense-sphere (kāmāvacare)

- bahibaddha / antosayita

In the fine-material and immaterial existences (rūpārūpabhavesu)

- bahibaddha / bahinipanna

**Khīnāsava**

In the sense-sphere (kāmāvacare)

- anto-abaddha / antovicarana

In the fine-material and immaterial existences (rūpārūpabhavesu)

- bahi-abaddhā / bahivicarana

**Keys:**

- is a cowshed in the sense-sphere.
- is a stake in the form of ignorance.
- is a strap of a cow in the form of the ten fetters.
- is a cow in the form of a living being.
4.1. Nikāyas treatment

As in the case of any other language, so also in Pāli, the evolution of technical terms has taken place through the colloquial use of words. This twofold occurrence is to be thoroughly scrutinised especially in the context of Abhidhammic terms. For example, the verb uppajjati occurs in the context of arising of bondage (and not fetter) from sense and object. Hence, a general idea of the term samyojana is apparent here.

In the four Nikāyas, there is threefold treatment of samyojana/s: (i) the reference to tanhāsamyojana, etc., or pānātipāta, etc. directly referred to as unwholesome dhammas; (ii) the term is referred to as a certain kind of samāpatti (attainment), or used in the sense of assāda (gratification) towards different signs (nimittas) in the jhānas; (iii) the term which is generally referred to in a group. The first two treatments are considered to be general terms while the latter is regarded as a technical term. Such general use of the term is referred to in various contexts and its technical use is also fully established in the four Nikāyas.

4.1.1. Samyojana used in the general sense

A brief survey of the general use of the term would support an understanding of its concepts in technical use. As already seen in the ‘similes’, chandarāga with regard to the dhammas (things) leading to fetters (samyojaniyā dhammā) is referred to as samyojana.

22 Herein, I refer to samyojana as a bondage, which is used in a general sense. The fetter is for the term used in the technical sense.
23 DN II, p. 302: Idha bhikkhave bhikkhu cakkhu ca pajānāti, rūpe ca pajānāti, yaṁ ca tad ubhayaṁ paticca uppajjati samyojanam taṁ ca pajānāti ...
   See also MN I, p. 61.
25 The samyojaniyā dhammā are the five khandhas, the six senses and their objects. See SN III, p. 166; IV, p. 89 and p. 108 respectively.
Chanda is also regarded as *samyojana* with reference to the *dhammas* that are the bases of the desire and lust (*chandarāgaṭṭhāniyā dhammā*) in the past, the future and the present.\(^{26}\)

In *tānhaṃsamyojana,\(^{27}\) nandīsamyojana,\(^{28}\) kāmasamyojana,\(^{29}\) rūpasamyojana\(^{30}\) and *gihisamyojana,\(^{31}\) the general concept of the term *samyojana* is clearly observed. *Bhavasamyojana* is specifically referred to in the stock passage paraphrasing *Arahant* such as:

> "Yo pi so bhikkhave bhikkhu araham khināsavo... parikkhiṇabhasamyojano samma-d-añña vimutto, so pi pathāvim pathavito abhijānāti,..."\(^{32}\)

Oh, bhikkhus, a bhikkhu who is an arahant with āsavas destroyed... who has destroyed the bondage of existence, and is completely liberated through final knowledge, directly knows earth as it is....

The *Potaliya-sutta* of the *Majjhima-nikāya* mentions eight types of *dhammas*: *pānātipāta, adinnādāna, musāvāda, pisunāvācā, giddhilobha, nindroṣa, kodhipāyāsa* and *atimāṇa*. Each of them is called *samyojana* as well as *nīvaraṇa*.\(^{33}\) If one takes hold of these *dhammas*, some unhappy destination would follow after his death.\(^{34}\) These *dhammas* are

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\(^{26}\) E.g. *AN* I, p. 264: *Tassa anāgatā chandarāgaṭṭhāniyā dhamme ārabbha cetāṃ anuvitakkaṇayo anuvicāraṇayo chando jāyati, chandajāto tehi dhammehi saññutto hoti. Etāhāṃ bhikkhave saññojano vividām yo, cetaso sārāgo.


\(^{28}\) *SN* I, p. 39: *Nandī samyojana loko, vitak-assa vicāraṇam*

\(^{29}\) *MN* II, p. 235: *Aparantānuṭṭhiṇaṅ ca paṭinissaggā, sabbaso kāmasamyojjanānaṃ anadhitiṭhāna, pasivekam pītum upasampaja viharati: Etaṃ santam etam pantiṃ yadiḍam pasivekam pītum upasampajja viharāmiti.*

\(^{30}\) *SN* I, p. 53: *Virato kāmasaṅgīyā, rūpasaṅgījonātigo...*

\(^{31}\) *MN* I, p. 483: *Na-ththi kho Vaccha koci gihī gihisamyojanām appahāya kāyassa bhedā dukkhas' antamkaro ti."

\(^{32}\) Ibid. p. 4. Also see *DN* III, p. 83; *SN* III, p. 161; *AN* I, p. 144; etc. Cf. *MN* III, p. 233: *Yesam kesaṃci bhavasamyojanam pahīnam, sabbe te adukkha... sammāpatisāpanā til-*

\(^{33}\) Cf. p. 155 on 'nīvaraṇa-concept'.

\(^{34}\) E.g. *MN* I, p.361: *Aha-c' eva kho pana pāṇātipāti assam,... kāyassa bhedā param- maraññ duggati pāṭikanakkha pāṇātipatappaccayā. Etadeva kho pana samyojanaṃ etam nīvaraṇam yaddham pāṇātipāto.
also referred to as conditions for the potential arising of āsava.\(^5\) When one abstains from them, there is no āsava in him.\(^6\)

In the *Sunakkhatta-sutta* of the same Nikāya, there is a reference to four types of *samyojanas*— *lokāmisasamyojana*, āneñjasamyojana, ākiñcaññāyatana-samañyojana and nevasaṅgāñāsāṅaññāyatana-samañyojana. In this context, when a person is intent on the imperturbable (āneñjādhimuttassa), he will not listen to the talk about worldly material things (*lokāmisā*) and he does not associate with that kind of person nor does he find satisfaction through him.\(^7\) Thus, his bondage of worldly material things (lokāmisasamyojana) is diffused.\(^8\) Similarly, when a person is intent on the base of nothingness, his bondage of the imperturbable (āneñjasamyojana) is split.\(^9\) When he is intent on the base of neither-perception-nor-non-perception, his bondage of the base of nothingness (ākiñcaññāyatana-samañyojana) is rejected.\(^10\) Further, when he is intent on nibbāna, his bondage of the base of neither-perception-nor-non-perception (nevasaṅgāñāsāṅaññāyatana-samañyojana) is cut off\(^11\) just as a palm stump that has been cut off at the root so that it is no longer subjected to future growth.

However, the *Uddesavibhaṅga-sutta* presents slightly different types of *samyojanas*. To put it in a nutshell, they are different types of *assādas* (satisfactions) in the form of *samyojana*. While explaining how the consciousness is called ‘distracted and diffused

\(^{5}\) Cf. p.35 on ‘āsava-concept’.
\(^{6}\) E.g. MN 1, p. 361: Ye ca pāṇātipāṭata paccayā uppajjeyyum āsavā vighāta parighāhā pāṇātipāṭa pativiratassa evam-sa te āsavā vighāta parighāhā na honti.
\(^{7}\) MN 11, p. 254.
\(^{8}\) Ibid: evam eva kho, ‘āneñjādhimuttassa purisapuggalassa ye lokāmisasamyojane se pavutte.’
\(^{9}\) Ibid. p. 255: evam eva kho, ‘ākiñcaññāyatana-adhimuttassa purisapuggalassa ye āneñjasamyojane se bhinn.
\(^{10}\) Ibid: ‘Evam eva kho, nevasaṅgāñāsāṅaññāyatana-adhimuttassa purisapuggalassa ye ākiñcaññāyatana-samañyojane se, vante.’
\(^{11}\) Ibid. p. 256: evameva kho, ‘sammāniibbāṇādhimuttassa purisapuggalassa ye nevasaṅgāñāsāṅaññāyatana-samañyojane se uccinne uccinne amule tālāvathhukate anabhāvakate āyatim anuppādadhante.”
externally’ (bahiddhā viññāṇaṃ vikkhittham visatanti), this sutta explains that after seeing a form with the eye, if his consciousness follows after the sign of form (rupanimittānusāri), it is bound by the bondage of gratification in the sign of form (rupanimittassādasamyojanasamyojutta). Then, his consciousness is called ‘distracted and diffused externally’.42 The other five are similarly referred to from ‘sotanimmittassādasamyojana’ up to ‘dhammanimmittassādasamyojana’.43

With regard to the mind that is called ‘struck internally’ (ajjhattam saññhitanti), this sutta refers to four types of samyojanas in the form of assāda. While abiding by the first jhāna, if his consciousness follows after rapture and pleasure born out of seclusion, (vivekajapītisukhānusāri), it is bound by the bondage of gratification on rapture and pleasure born out of seclusion (vivekajapītisukhassādasamyojanasamyojutta). Then, his mind is called ‘struck internally’.44 Similarly, with reference to the second, the third and fourth jhānas respectively, the other three are referred to as the bondage of gratification on rapture and pleasure born out of concentration (samādhijapītisukhassādasamyojana), the bondage of gratification on pleasure due to equanimity (upekkhāsukhassādasamyojana), and the bondage of gratification on neither-pain-nor-pleasure (adukkhamasukhassādasamyojana).45


43 Ibid: Sotena saddam sutvā ...pe ... ghānena ghandham ghāyitvā ... jīvāya rasam sāyitvā ... kāyena phoṭthakham phusītvā ... manasā dhammaṃ viññāya dhammanimittānusāri viññāṇam hoti; dhammanimmittassādagadhitam dhammanimmittassādavinibaddham dhammanimmittassādasamyojanasamyojuttan, bahiddhā viññāṇaṃ vikkhittham visatan ti vuccati.


45 Ibid: “Puna ca param, ...duṭṭvaj jhānam upasampajja viharati. Tassa samādhijapītisukhānusāri viññāṇaṃ hoti ... samādhijapītisukhassādasamyojanasamyojuttan, ajjhattam cittam saññhitan ti vuccati. ” “Puna ca param, ... tattvaj jhānam upasampajja viharati. Tassa uppekkhānusāri viññāṇaṃ hoti ... uppekkhāsukhassādasamyojanasamyojuttan, ajjhattam cittam saññhitan ti vuccati. ” “Puna ca param, ... catuththaj jhānam upasampajja viharati. Tassa adukkhamasukhānusāri viññāṇaṃ hoti ... adukkhamasukhassādasamyojanasamyojuttan, ajjhattam cittam saññhitan ti vuccati. ”
4.1.2. ‘Samyojanas’ used in the technical sense

As for the feature of the technical use, what we observe in the four Nikāyas is that ‘samyojanas’ are categorized in a specific group of psychological factors that are unwholesome dhammas and they most frequently constitute a conceptual realm in conjunction with the spiritual progress of the noble persons (ariyapuggalas). The main inclination appears to be certainly directing towards the holy life (brahmacariya) under the Buddha’s dispensation.

The purpose of the holy life is variously depicted in different contexts in the four Nikāyas.46 The indisputable goal of the holy life is to achieve Nibbāna. In the Mahālisutta of the Dīgha-nikāya, we observe that a certain stage of ariyapuggalas indicates the complete destruction of certain samyojanas, and achieving such an apex is the sole aim of the bhikkhus leading a holy life under the Blessed one.47 Besides, in the Maggasamyutta of the Samyutta-nikāya, the Blessed One emphasizes that the purpose of the holy life is to abandon the samyojanas48 to achieve the final Nibbāna without grasping.49

According to the Saṅganikārāma-sutta of the Aṅguttara-nikāya, the abandoning of samyojanas is not feasible without accomplishing the right concentration (sammāsāmādhi).

After having accomplished the right concentration, it is possible to abandon samyojanas after which it is possible to realise Nibbāna.50 Therefore, we may pursue the same reason

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46 The purpose of the holy life is expressed through different terms such as ‘chandappahānattham’ (SN V, p. 272), ‘anupādāpar nibbhānattham’ (SN V, p. 29), ‘rāgavrāgattham’ (SN V, p. 27), ‘dukkhassa parinibbānattham’ (SN IV, p. 51), etc.
48 SN V, p. 28: kim atthi yam āvuso samane Gotame brahmacariyam vussati ti, evam paṭṭhā tumhe bhikkhave te saṁ aññatīthiyānaṁ paribbahājakaṁ evam evākāreyyātha – ‘samyojanapahānattham kho āvuso Bhagavati brahmacariyam vussati’ti...
49 Ibid. p. 29: Sa ce vo bhikkhave aññatīthiyā paribbahājaka evam puccheyyum. Kim atthi yam āvuso samane Gotame brahmacariyam vussati ti evam paṭṭhā tumhe bhikkhave te saṁ aññatīthiyānaṁ paribbahājakaṁ evam evākāreyyātha – Anupādāpar nibbhānattham kho āvuso Bhagavati brahmacarīyam vussati ti.
50 AN III, p. 423: ‘...Sammāsāmadhīṁ aparipūreṇvā samyojanāṁ pājahissati ti n’etam thānaṁ vijjati. Samyojanāṁ appahāya nibbānam sacchikarissati ti n’etam thānaṁ vijjati...’ Sammāsāmadhīṁ aparipūreṇvā
as to why the abandoning of \textit{samyojanas} is mostly centered around cultivating different groups of wholesome \textit{dhammas}\textsuperscript{51} generally known as \textit{bodhipakkhiyadhammas} (the requisites of enlightenment).\textsuperscript{52}

(1) The types of \textit{samyojanas}

In the four \textit{Nikāyas}, there are different technical groups of \textit{samyojanas}. Accordingly, they constitute the three, five, seven or ten factors respectively. \textit{Sakkāyadiṭṭhi} (personality view), \textit{vicikicchā} (doubt) and \textit{silabbataparāmāsa} (adherence to rules and observances) are grouped as \textit{tīni samyojanāṇi} (three fetters).\textsuperscript{53} When they are combined with \textit{kāmacchanda} (desire for sensual pleasure) and \textit{bhāpakāda} (ill-will), they are also called the five \textit{orambahāgiyāṇi samyojanāṇi} (lower-fetters).\textsuperscript{54} \textit{Rūparāga} (lust for form), \textit{arūparāga} (lust for formless), \textit{māna} (conceit), \textit{uddhaccā} (restlessness) and \textit{avijjā} (ignorance) are called the five \textit{uddhambhāgiyāṇi samyojanāṇi} (higher-fetters).\textsuperscript{55} In the \textit{Mahāmūluṅkyasutta} of the \textit{Majjhima-nikāya}, the \textit{kāmacchanda} is replaced by \textit{kāmarāga}.\textsuperscript{56} Except this \textit{sutta}, no other occasion of such a replacement is observed in the four \textit{Nikāyas}.

There are also \textit{satta samyojanāṇi} (seven fetters) referred to in the \textit{Dīgha-nikāya}:

\begin{itemize}
  \item \textit{anunaya,\textsuperscript{57} paṭigha, diṭṭhi, vicikicchā, māna, bhavārāga and avijjā.\textsuperscript{58}}
\end{itemize}

\textit{Samyojanāṇi pahāya nibbānam sacchikarissati ti ṭhānam etam vijjati. Samyojanāṇi pahāya nibbānam sacchikarissati ti ṭhānam etam vijjati ti.}
\textsuperscript{51} This will be clarified later in the discussion of abandoning/destruction of \textit{samyojanas}.
\textsuperscript{52} See \textit{Nyānatiloka, BD}, p. 35.
\textsuperscript{53} DN III, p.216: \textit{Tīni samyojanāṇi. Sakkāya-diṭṭhi, vicikicchā, silabbata-parāmāsa}. See also MN I, p. 9; AN I, p. 242.
\textsuperscript{54} Ibid. p. 234: \textit{Pañc’ oram-bhāgiyāṇi samyojanāṇi. Sakkāyadiṭṭhi, vicikicchā, silabbata-parāmāsa, kāmacchando, vyāpādo}. Also see SN V, p. 61; AN IV, p. 459.
\textsuperscript{56} See below p. 242.
\textsuperscript{57} This will be clarified later in the discussion of abandoning/destruction of \textit{samyojanas}.
\textsuperscript{58} See \textit{Nyānatiloka, BD}, p. 35.
\textsuperscript{54} DN III, p.216: \textit{Paric’ oram-bhāgiyāṇi samyojanāṇi. Sakkāyadiṭṭhi, vicikicchā, silabbata-parāmāsa, kāmacchando, vyāpādo}. Also see SN V, p. 61; AN IV, p. 459.
\textsuperscript{56} See below p. 242.
\textsuperscript{57} \textit{Vri Ed. records the variant reading as thus: ‘kāmasaṅโนjanam’ (Syā, Kam).}
\textsuperscript{58} DN III, p. 254: \textit{Satta samyojanāṇi. Anunaya-samyojanam, paṭigha-samyojanam, diṭṭhi-samyojanam, vicikicchā-samyojanam, māna-samyojanam, bhavārāga-samyojanam, avijjā-samyojanam}. In \textit{Anguttara-nikāya} (IV, pp. 7-8), the same list of seven factors occurs twice. While \textit{Dīgha-nikāya} merely enlists the seven factors, the \textit{Anguttara-nikāya} further says that for cutting off the seven fetters, the holy life is lived (\textit{Sattannam ... samyojanāṇam pahānaṁ samucchedāya brahmācariyam vussati }). This list of seven factors occurs three times in both the \textit{Nikāyas}.
Macchariya-sutta of the Aṅguttara-nikāya, a different list of the ‘seven fetters’ occurs. Therein, bhavarāgasamyojana and avijjāsamyojana are replaced by ‘issāsamyojana’ and ‘macchariya-samyojana’ respectively. Although this list occurs just once, it indicates that there are two traditions regarding the ‘seven fetters’ in the four Nikāyas.

In the Dīgha-nikāya, two samyojanas, issā and macchariya, are specified, as “it is the boundages of envy and avarice that bind the beings so that, though they wish to live in peace without hate, hostility, etc., yet they live in hate, etc”. These two samyojanas have the agreeable and the disagreeable as their origin (piyāppiyanidāna).

In the case of the ‘ten fetters’, the Samyojana-sutta of the Aṅguttara-nikāya refers to “dasyimāni, bhikkhave, samyojanāni. Katamāni dasa?” and this Sutta presents ten factors consisting of the five ‘lower fetters’ and the five ‘higher fetters’. This reference significantly represents the constitution of the ten fetters in the four Nikāyas.

(For the types of samyojanas, see table 4-3).

(2) The definition of ‘orambhāgiyāni samyojanāni’

The earliest definition of samyojanas is observed in the Mahāmālukya-sutta of the Majjhima-nikāya in which the Blessed One Himself explains what the ‘lower fetters’ are. When the Blessed One asked about the lower fetters, the elder Mālukya-putta replied in

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60 DN II, p. 277: Issā-macchariya-samyojanā kho ... manussā ... ye c’aññe santti puthukāya te averā adañḍa ... viharemu averino ti iti ce nesaṁ hoti atha ca pana saverā sadañḍa ... viharanti verino ti.

61 Ibid.

terms of sakkāyadiṭṭhi, vicikiccā, sīlabbataparāmāsa, kāmacchanda and byāpāda. But the Blessed One disagreed with him. According to Him, mere psychological factors such as sakkāyadiṭṭhi, etc. are not the ‘lower fetters’. On the request of the elder Ānanda, the Blessed One clarifies:

"Idh' Ānanda assutavu putthujjano...sakkāyadiṭṭhipariyutthitena cetasā viharati sakkāyadiṭṭhiparetena, uppannaya ca sakkāyadiṭṭhiyā nissaraṇam yathābhūtam na-ppajānāti; tassa sā sakkāyadiṭṭhi thāmagatā appatīvīnītā orambhāgiyam sanyojanaṃ. Vicikicchāpariyutthitena... Silabbataparāmāsapariyutthitena...Kāmarāgapariyutthitena... Byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇam yathābhūtam na-ppajānāti; tassa so byāpādo thāmagato appatīvīnīto orambhāgiyam sanyojanaṃ."

"Here, Ānanda, an untaught ordinary person... abides with a mind obsessed and enslaved by personality view, he does not understand as it actually is the escape from the arisen personality view; when that personality view has become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt,...by adherence to rules and observances...by sensual lust...by ill will; he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is uneradicated in him, it is a lower fetter."

The reference reflects two significant aspects that are active psychological states of our mind.

(i) ‘uppanna’ which is expressed by pariyoṭṭhita and pareta
(ii) ‘thāmagata’ and ‘appatīvīnīta’

Qualifying the mind (ceto), an adjective pariyoṭṭhita (encircled or obsessed) is paraphrased by pareta (affected) and it indicates that a certain unwholesome dhamma is ‘active’ in the mind. As the reference shows in the ordinary sense with regard to ‘ceto’, when one’s mind is influenced (i.e. pariyoṭṭhita) by any of the five lower fetters, the hankering in the arisen (uppanna) unwholesome dhamma is firmly established unless his mind is controlled. Such an idea is indicated by the other adjective ‘thāmagata’ which is paraphrased by ‘appatīvīnīta’. These adjectives signify the further state of unwholesome dhāmmas that are

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63 Cf. ‘vicikicchā, kāmacchanda and byāpāda, pp. 158-160.
64 MN I, pp. 433–434.
65 ‘Kāmarāga’ (Cf. p. 240)
66 Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, p. 423.
strengthened because they are not eliminated after having arisen in the mind. Thus, the conceptual range of the five lower fetters includes both the states: (i) the state that the *samyojanas* have arisen, and (ii) the state that the *samyojanas* are strengthened and not being eradicated.

(3) The classification of *samyojanas*

In the classification of *samyojanas*, we often come across the fact that the conceptual realm is formulated with a particular stage of *ariyapuggalas*. The essential significance of this classification lies in the destruction of certain *samyojanas*. The four *Nikāyas* present the stereotyped passage of classification as follows:

(i)...*tīṇam samyojanānaṃ parikkhayā sotāpanno hoti avinipāta-dhammo niyato sambodhiparāyaṇo.*
(ii)...*tīṇam samyojanānaṃ parikkhayā rāga-dosa-mohānaṃ tanuttā sakadāgāmi hoti, sakid eva imam lokam āgantvā dukkhas' antām karoti.*
(iii)...*pañcannam orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha-parinibbāyi anāvatti-dhammo tasmā lokā.*
(iv)...*āsavānaṃ khaya anāsavāṃ ceto-vimuttim paññā-vimuttim diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati.*
(i)...with the destruction of the three fetters one becomes a stream-enterer, who is no longer attached to the nether world, destined for full enlightenment.
(ii)...with the destruction of the three fetters and with the diminution of greed, hatred and delusion, one becomes a once-returner who, after coming back to this world only once more, will put the suffering to an end.
(iii)...with the destruction of the five lower fetters, one spontaneously appears [in the pure abodes], and there he attains final Nibbāna, without returning from that world.
(iv)...with the destruction of āsavas, one abides, in this very life, entering upon the liberation of mind, and liberation by wisdom that is free from āsavas, after realizing it for oneself by direct knowledge.

As the reference indicates, this classification constitutes the four stages of *ariyapuggalas* traditionally known as *sotāpanna* (a stream-enterer), *sakadāgāmi* (a once-returner), *anāgāmi* (a non-returner) and *Arahant*. It practically levels the unique feature of *samyojanas* in the sense of destruction. Out of the four stages of *ariyapuggalas*, it is

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67 For the detailed discussion about the state of *samyojana* and the state of *anusaya*, see the ‘Nikāyas treatment’, pp. 316-318 and the commentaries treatment’, pp. 365-367 on ‘anusaya-concept’ respectively.
69 ‘Worthy one’, that is, one who is fully liberated from āsavas.
indicated that the ‘three fetters’ are eradicated by *sotâpanna* and *sakadâgâmi* while *kâmacchanda* and *byâpâda* are eradicated by *anâgâmi*.

The *Samacittavagga* of the *Aṅguttara-nikâya* shows a rather different passage in which *samyojanas* are classified through ‘*ajjhatta*’ and ‘*bahiddhâ*’. It occurs in the Venerable Sâriputta’s explanation of the two types of persons, that is, a person who has *ajjhattasamyojana* and a person who has *bahiddhâsamyojana*:

> “Idhâvuso bhikkhu sîlavâ hoti...samâdâya sikkhati sikkhâpadesu. So kâyassa bhedâ param marânâ aṁnaṭataṁ devanikâyaṁ upapajjati. So tato cuto âgâmi hoti âgantā itthattam. Ayam vouccati, âvuso, ajjhattasàññojano puggalo âgâmi âgantā itthattam.

“The friend, a bhikkhu who is virtuous... trains himself by undertaking the precepts. At the dissolution of the body after death, he appears in a certain group of gods. Passing away from there, he becomes a returner who comes back to this world. This is, friend, called a person who has ‘internal fetters’, that is, a returner who comes back to this world.

> “...Idhâvuso, bhikkhu sîlavâ hoti, ... pe... samâdâya sikkhati sikkhâpadesu. So aṁnaṭataṁ santam cetovimutim upasampajja viharati. So kâyassa bhedâ param marânâ aṁnaṭataṁ devanikâyaṁ upapajjati. So tato cuto anâgâmi hoti anâgantâ itthattam. Ayam vouccati âvuso bahiddhâsaññojano puggalo anâgâmi anâgantâ itthattam.”

Herein, friend, a *bhikkhu* who is virtuous... trains himself by undertaking the precepts. The dissolution of the body after death, he appears in a certain group of gods. Passing away from there, he becomes a returner who comes back to this world. This is, friend, called a person who has ‘external fetters’, that is, a non-returner who does not come back to this world.

Technically identified with *âgâmi* and *anâgâmi*, ‘*ajjhattasamyojana*’ and ‘*bahiddhâsamyojana*’ indicate the five lower fetters and the five higher fetters respectively. Out of the four types of *ariyapuggalas*, the *âgâmi* signifies *sotâpanna* and *sakadâgâmi*, who are bound by the lower fetters. On the other hand, *anâgâmi* who has eradicated the lower fetters is still bound by certain fetters herein called ‘*bahiddhâsamyojana*’. This indication is clearer in the following reference in which the Blessed One explains to Sâriputta as to why certain living beings become *âgâmi*, and why certain others become *anâgâmi* after leaving the realm of gods. The Blessed One justifies the reason as follows:

> “Idha Sâ; iputta ekaccassa puggalassa orambhâgiyâni samyojanânî appahinânî honti so diṭṭh’ eva dhamme nevasanâhânâsahâyatanam upasampajja viharati. So tadhassâtî tan nikâmêti tena ca vittiṁ âpajjati. Tattha þhitu tad-adhimutto tabbahulavâhâri aparikhino kâlam kurumâno

70 *AN* I, pp. 63-64.
Herein, Sariputta, the lower fetters of a certain person are not abandoned. He abides in this very life, entering upon the realm of neither-perception-nor-non-perception. He relishes in that; he yearns for it; he keeps on accepting it. Remaining there, only devoted to it, mostly living therein, he, while dying, becomes one of the gods belonging to the realm of neither-perception-nor-non-perception. Passing away from there, he becomes a returner who comes back here (this world).

However, herein, Sariputta, the lower fetters of a certain person are abandoned. He abides, in this very life, entering upon the realm of neither-perception-nor-non-perception. He takes interest in it; ...he, while dying, becomes one of the gods belonging to the realm of neither-perception-nor-non-perception. Passing away from there, he becomes a non-returner who does not come back here.

This reference indicates that the ‘lower fetters’ are the impetus to cause a person to become āgāmi even though he enters upon such a particular samāpatti (attainment), the realm (āyatana) of neither-perception-nor-non-perception.

A more precise classification of samyojanas is found in the Samyojana-sutta of the Aṅguttara-nikāya. As for the four types of persons, the Blessed One refers to three sets of samyojanas through the adjectives ‘orambhāgiya’, ‘uppattipatilābhika’ and ‘bhavapatilābhika’. The first type of person is explained as follows:

"Katamassa bhikkhave puggalassa orambhāgiyaṁ samyojanāṁ appahināṁ, uppattipatilābhikāṁ samyojanāṁ appahināṁ, bhavapatilābhikāṁ samyojanāṁ appahināṁ? Sakadāgāmissa. Imassa kha bhikkhave puggalassa orambhāgiyaṁ samyojanāṁ appahināṁ, uppattipatilābhikāṁ samyojanāṁ appahināṁ, bhavapatilābhikāṁ samyojanāṁ appahināṁ. Bhikkhus, in what kind of person are the lower fetters not abandoned, the fetters leading to rebirth not abandoned, the fetters leading to existence not abandoned? In a once-returner. In this person, the lower fetters are not abandoned, the fetters leading to rebirth are not abandoned, the fetters leading to existence are not abandoned.

The other three types of persons are referred to in the same method of question and answer. Accordingly, the second person is ‘uddhamsoto akenitthagāmi’ (one who is bound to go upstream, leading to the Akanīthha realm). In his case, the lower fetters are abandoned, but

71 AN II, p. 160
72 Ibid. p. 134.
the other two sets of samyojanas are not abandoned. The third person is ‘antarāparinibbāyi’ (an attainer of Nibbāna in the immediate stage) in whom the first two sets are abandoned, but the ‘bhavaṃṭilābhikāṇi samyojanāṇī’ are not abandoned. The fourth person is Arahant in whom all the three sets of samyojanas are abandoned.73

Considering the technical range of samyojanas, the uppattipatilābhikāṇi samyojanāṇī and the bhavaṃṭilābhikāṇi samyojanāṇī appear to be identified with the ‘uddhambhāgiyāṇī samyojanāṇī’. The fivefold typology of anāgāmi in the Dutiyasikkha-sutta begins with ‘uddhamsoto akaniṭṭhagāmi’ and ends with ‘antarāparinibbāyi’,74 which will be achieved by the complete eradication of the ‘orambhāgiyāṇī samyojanāṇī’. Those stages are also still bound by certain fetters expressed herein as ‘uppattipatilābhikāṇi samyojanāṇī’ and ‘bhavaṃṭilābhikāṇi samyojanāṇī’.

Table 4-1. The classification of ‘samyojanas’ in conjunction with ariyapuggalas

<table>
<thead>
<tr>
<th>Puggalas</th>
<th>Different classifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sotāpanna</td>
<td>tīni samyojanāṇī</td>
</tr>
<tr>
<td>Sakadāgāmi</td>
<td>tīni samyojanāṇī with</td>
</tr>
<tr>
<td></td>
<td>“rāgadosamohānām taṇuttā”</td>
</tr>
<tr>
<td>Anāgāmi</td>
<td>paśca orambhāgiyāṇi</td>
</tr>
<tr>
<td></td>
<td>samyojanāṇī</td>
</tr>
<tr>
<td>Arahant</td>
<td>āsavā *</td>
</tr>
</tbody>
</table>

|                  | orambhāgiyāṇī- / ajhattāni-        |
|                  | uddhambhāgiyāṇi- / bahiddhāni-     |
|                  | uppattipatilābhikāṇi-              |
|                  | bhavaṃṭilābhikāṇi-                |

* In the classification of samyojanas in the four Nikāyas, the stage of Arahant is expressed by the term ‘khiṇāsava’.

73 Ibid: “Katamassa bhikkhave puggalassa orambhāgiyāṇi samyojanāṇī pahināni, uppattipatilābhikāṇi samyojanāṇī appahināni. Uddhamsotassa akaniṭṭhagāmino...”

“Katamassa bhikkhave puggalassa orambhāgiyāṇi samyojanāṇī pahināni, uppattipatilābhikāṇi samyojanāṇī pahināni? Antarāparinibbāyi...”

“Katamassa bhikkhave puggalassa orambhāgiyāṇi samyojanāṇī pahināni, uppattipatilābhikāṇi samyojanāṇī pahināni? Pahicchappahināni? Antarāparinibbāyi...”

(4) The arising and abandoning/destruction of saṃyojanas

As mentioned at the very outset of the Nikāyas treatment, the arising of saṃyojana is referred to in a general sense. The reference is observed in the section of contemplating dhammas (dhammānupassanā) in the Mahāsatipatthāna-sutta. Therein, it is explained that saṃyojana arises depending on both the six senses and their due objects.75

Apart from the account of the arising of saṃyojana, the four Nikāyas present various contexts for the abandoning of saṃyojanas. Some contexts refer to it collectively while the others treat only the abandoning of the five lower fetters or the five higher fetters.

(i) The accounts referring to the saṃyojanas collectively

In the Saṃyutta-nikāya, the abandoning (pahāna)/uprooting (samugghāta) of saṃyojanas is collectively expressed by the phrase ‘jānato passato’. The Saṃyojanapahāna-sutta states:

"Cakkhum kho bhikkhu aniccato jānato passato saṃyojanā pahiyyanti. Rupe... cakkhuvināṇaṃ... cakkhusamphassam... yam pidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkham asukham vā tampi aniccato jānato passato saṃyojanā pahiyyanti."76

"Bhikkhu, when one knows and sees the eyes as impermanent, the fetters are abandoned. When one knows and sees forms... eye-consciousness...eye-contact... as impermanent whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant— the fetters are abandoned."77

The sutta explains the other five internal and external bases in the same way. However, the Saṃyojanasamugghāta-sutta describes that when one knows and sees the nature ‘anattā’ (non-self) towards the six internal and external bases, etc.,78 saṃyojanas are uprooted.79

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76 SN IV, p. 31
77 See Bhikkhu Bodhi, CDB II, p. 1148.
78 The context shows the same method as realising the nature of ‘anicca’ with regard to the six bases internal and external, the six contacts, and feelings which arise with the condition of each of the six contacts.
79 SN IV, pp. 31-32.
The *Yuganaddha-sutta* of the *Aṅguttara-nikāya* explains that developing *maggas* leads to the abandoning of *samyojanas*. The context shows four types of *maggas* that arise through ‘*samatha*’, ‘*vipassanā*’, etc. For example, Venerable Ānanda clarifies:

“Idha āvuso bhikkhu... samathapubbaṅgamāṃ vipassanāṃ bhāvayato maggo saññāyati. So tām maggam āsevati bhāveti bahulikaroti. Tassa tām maggam āsevato ... saññojanānāṃ pahiyanti anussayā vyantiḥonti.”

Here, friends... when a bhikkhu develops insight preceded by serenity, the path is produced in him. He practices that path, develops it, makes much of it; when he does so ... the fetters are abandoned, the underlying tendencies are exterminated.

Similarly, the abandoning of the *samyojanas* takes place by the path produced by (i) developing serenity preceded by insight, (ii) developing serenity and insight coupled together, (iii) concentrating the mind agitated by restlessness about *dhammas* (*dhammuddhaccavigghahita*).\(^80\)

In the same *Nikāya*, there is another account that developing *maggas* leads to the abandoning of *samyojanas*. According to the *Abhinñhapaccavekkhitabbathāna-sutta*, one considers thus: “I am not the only one who is subjected to ageing, is not exempt from ageing; in so far as there are coming, going, passing away, or reappearing of the living beings, all the living beings are subjected to ageing, and are not exempt from ageing”. When he reviews that state (*ṭhāna*) repeatedly, the path (*maggā*) is produced. When he develops that path, the fetters are abandoned.\(^82\)

Similarly, when one repeatedly reviews the nature of living beings in the following four ways, the path (*maggā*) is produced respectively, and it leads to the abandoning of *samyojanas*: (i) all living beings are subjected to illness (*vyādhidhamma*), (ii) all living...
beings are subjected to death (maranadhamma), (iii) all living beings are being parted, and separated from the dear and agreeable ones (piyehi manāpehi nānābhāvo vinābhāvo), and (iv) all living beings are the inheritors of their own actions (kammadāyādā) — whether their actions will be friendly or evil.\(^{83}\)

Developing wholesome dhammas such as kāyagatāsati,\(^{84}\) ānāpānasatisamādhi,\(^{85}\) and the five indriyas\(^{86}\) also occurs in the contexts that collectively refer to the abandonment of samyojanas.

(ii) The accounts referring to the five ‘orambhāgiyāni samyojanāni’

As for the abandoning of the lower fetters, the Mahāmālukya-sutta gives a detailed account. For instance, the Blessed One explains sakkāyadiṭṭhi as follows:

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"Sutavā ca kho Ānanda ariyasāvako ...na sakkāyadiṭṭhipariyuttoṭhitena cetasā viharati na sakkāyadiṭṭhiparetena, uppannāya ca sakkāyadiṭṭhiyā nissaraṇām yathābhūtam pajānāti; tassa sā sakkāyadiṭṭhi sānusayā pahijati."
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“A well-versed noble disciple...does not abide with a mind obsessed and enslaved by personality view; he understands as it actually is the escape from the arisen personality view, and personality view together with the underlying tendency to it is abandoned in him.”\(^{87}\)

The same explanation is applied to the other four lower fetters. As the phrase ‘yathābhūtam pajānāti’ indicates, emphasis is herein given to the knowledge of escape from the arisen personality view.

The same idea is depicted in the following passage in which the Blessed One explains various paths (maggas) beginning with the first jhāna up to the third arūpajjhāna for the

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\(^{83}\) Ibid. pp. 74-75.

\(^{84}\) AN I, p. 44: Ekkadhamme bhikkhave bhāvite bahulikate avijjā pahiyati vijjā uppajjati asmimāno pahiyati anusayā samugghaṁ gacchanti saṅhojanā pahiyanti. Katamasmim ekadhamme? Kāyagatā-satiyā.

\(^{85}\) SN V, p. 340: ānāpānasatisamādhi bhikkhave bhāvito bahulikato samyojanapahānāya saṁvattati ...”

\(^{86}\) Ibid. p. 236: Pañcimāni, bhikkhave, indriyāṁ bhāvitaṁ bahulikatāṁ samyojanapahānāya saṁvattanti. Katamāni pañca? Saddhindriyāṁ ...pe... pañcindriyāṁ—imāṁ kho, bhikkhave, pañcindriyāṁ bhāvitaṁ bahulikatāṁ samyojanapahānāya saṁvattanti”ti.

\(^{87}\) MN I, p. 434.

\(^{88}\) Bhikkhu Nanamoli & Bhikkhu Bodhi, MLDB, p. 538.
abandoning of the five lower fetters. The Blessed One clarifies the path on the basis of the first jhāna as follows:


“And, what, Ānanda, is the path, the way to the abandoning of the five lower fetters? Here, with seclusion from objects of attachment, with the abandoning of unwholesome states, with the complete tranquiliation of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards, the deathless element thus: this is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna. Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attains final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.”

The same description occurs in the context of the other three jhānas and three arūpa-jhānas, that is, the base of infinite space, the base of infinite consciousness, and the base of nothingness. As the citation indicates, the verb ‘samanupassati’ denotes insight knowledge to realise the nature of the five aggregates, and developing insight knowledge on the basis of each jhāna is the path for the abandoning of the five lower fetters.

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89 MN I, pp. 435-436.
90 Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, pp. 539-540.
91 MN I, pp. 436-437.
In the *Khandhasamyutta* of the *Samyutta-nikāya*, the Blessed One explains how a bhikkhu can cut off the lower fetters, resolving thus: “it might not be and it might not be for me; it will not be and it will not be for me”. For instance, regarding the five aggregates, an instructed noble disciple truly understands the impermanent form as ‘impermanent form’, etc. (“So aniccam rūpam Aaniccam rūpanti yathābhūtam pajānāti...”) Likewise, he truly understands their nature as painful (dukkha), non-self (anattā), conditioned (saṅkhata), and that which will be duly exterminated (vibhavissati). According to the Blessed One, with the extermination (vibhavā) of form, feeling, etc., the bhikkhu resolves thus: “it might not be and it might not be for me; it will not be and it will not be for me”, and can cut off the lower fetters.

The four Nikāyas also emphasize that developing the wholesome dhammas leads to the abandoning of the five lower fetters. The Noble Eight-fold Path and the four satipatthānas are referred to in the *Samyutta-nikāya* and the *Aṅguttara-nikāya* respectively.

(iii) The accounts referring to ‘uddhambhāgiyāni samyojanāni’

In the *Mahāvagga* of the *Samyutta nikāya*, the complete destruction of the higher fetters is often referred to in connection with different wholesome dhammas. For instance, in the *Maggasamyutta*, the Noble Eight-fold Path is referred to as follows:

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92 SN III, p. 57: So aniccam rūpam Aniccam rūpanti yathābhūtam pajānāti aniccam vedanām... aniccam saññām... anice sañkhāre... aniccam viññānam Aniccam viññānanti yathābhūtam pajānāti. Dukkham rūpam ...pe... dukkham viññānam... anattam rūpam ...pe... anattam viññānam... sañkhata rūpam ...pe... sañkhata rūpam saññām Sañkhata rūpam viññānanti yathābhūtam pajānāti. Rūpam vibhayavissati yathābhūtam pajānāti. Vedanā... saññā... sañkhāra... viññānma vibhayavissati yathābhūtam pajānāti.

93 Ibid.: So rūpassa vibhavā vedanāya vibhavā saññāya vibhavā sañkhārānām vibhavā viññānassa vibhavā evaṃ kho bhikkhu No cassa no ca me siyā nā bhavissati. na me bhavissati evaṃ adhimuccamāno bhikkhu chindeyya orambahāgiyāni saññojanānāti.

94 SN V, p. 61: Imesam kho bhikkhave pañcannam orambahāgiyānām samyojanānām abhiññāya pariññāya parikākhyāya pahānāya ...pe... ayam ariyo aṭṭhāṅgiko maggo bhavetabbo ti.

95 AN IV, p.459: Imesam kho bhikkhave pañcannam orambahāgiyānām samyojanānām pahānāya ...pe... ime cattāro satipatthānā bhāvetabbā"ti.
“Pañcimāni bhikkhave uddhambhāgiyāni samyojanāṇi. Katamāni pañca? Rūparāgo...avijjā...
Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya ariyo aṭṭhānigko maggo bhāvetabbo.” 96

Bhikkhus, there are these five higher fetters. What are those five? Lust for form ... ignorance.

Bhikkhus, the noble eightfold path is to be developed for direct knowledge of these five higher fetters, for the full understanding of them, for their utter destruction, for their abandoning.

Similarly, the four satipaṭṭhānas, 97 the four padhānas, 98 the four iddhipādas, 99 the five indriyas, 100 the five balas, 101 the seven bojjhāṅgas, 102 and the four jhānas 103 are to be cultivated for the complete destruction of the five higher fetters.

As discussed above, the abandoning of the ‘samyojanas’ is collectively as well as individually referred to in various contexts. In some contexts, emphasis is given to realization of the nature of dhammas, and some direct towards developing the wholesome dhammas.

The following table (4-2) will illustrate both the cases for the abandoning of samyojanas.

96 SN V, pp. 61-62.
97 Ibid. p. 192: Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya ime cattāro satipaṭṭhānā bhāvetabbāti. Also see AN IV, p. 459.
98 Ibid. p. 248: Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya ime cattāro sammapدادhānā bhāvetabbāti.
100 Ibid. p. 241: Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya imāni pañcindriyāni bhāvetabbāṇi ti.
101 Ibid. p. 251: Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya imāni pañcabalāṇi bhāvetabbāṇi ti.
102 Ibid. p. 137: Imesam kho bhikkhave bhikkhu pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya ime satta bojjhāṅgā bhāvetabbā ti.
103 Ibid. p. 310: Imesam kho bhikkhave pañcannam uddhambhāgiyānāṃ samyojanānāṃ abhiññāya pariṇāya pariKKhayāya pahāṇāya ime cattāro jhānā bhāvetabbā ti.
Table 4-2: Realization and development for the abandoning /destruction of ‘samyojanas’

<table>
<thead>
<tr>
<th>A — collectively</th>
<th>B — separately</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Realization</strong></td>
<td>For ‘orambhāgiyāni samyojanāni’ <strong>Development</strong></td>
</tr>
<tr>
<td>anicca</td>
<td>4 jhānas and 3 arūpajhānas with insight</td>
</tr>
<tr>
<td>anattā</td>
<td>4 satipāṭhānas</td>
</tr>
<tr>
<td><strong>Development</strong></td>
<td>8 ariyamaggas</td>
</tr>
<tr>
<td>maggas</td>
<td>For ‘uddhambhāgiyāni samyojanāni’ <strong>Development</strong></td>
</tr>
<tr>
<td>kāyagatāsati</td>
<td>4 satipāṭhānas</td>
</tr>
<tr>
<td>ānāpānasatisamādhi</td>
<td>4 padhānas</td>
</tr>
<tr>
<td>5 indriyas</td>
<td>4 iddhipādas</td>
</tr>
</tbody>
</table>

The conceptual development of *samyojana* is found in the later texts of the *Khuddaka-nikāya*. The *Patisambhidāmagga*, in particular, holds a rather schematic view in classifying

4.2. *Khuddaka-nikāya* treatment

As in the four *Nikāyas*, the two usages of the term *samyojana* are depicted in the gāthās of the earlier texts of the *Khuddaka-nikāya* as well. The term *samyojana* used in plural collectively signifies its technical use. In the *Suttanipāta*, we find the general use of the term such as “ākīñcaññasambhavaṁ ūtāvā nandū samyojanāṁ iti”. However, reference to the *Therīgāthā* indicates that two technical divisions of *samyojanas*, orambhāgiyāni and uddhambhāgiyāni, have already been established from the early literary stage.

The following three gāthās in the *Therīgāthā* show the early technical use of ‘*samyojanas*’. See Therīg p. 139.

<165>: “Kāmacchedhaṁ ca ṣāgārdham sakkāyadidhīṁ eva ca: Silabbataporāmāsāṁ vickicchchaṁ ca pañcamaṁ.
<166>: “Samyojanāṁ etāṁ pujhīvāṁ hikkhunī: Orambhāgamanīyāṁ na-y-idam punar ehiṁ.
<167>: “Rāgam mānam avijjāṁ ca uddhaccatī ca vivajjīvaṁ: Samyojanāṁ chetvāṁ dukkhasāṁ antam karissasi.

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104 Sn p. 12: Rāgaṁ ca dosaṁ ca pahāya mokhaṁ, sandālayīta samyojanāṁ.
105 Ibid. p. 216.
106 The following three gāthās in the *Therīgāthā* show the early technical use of ‘*samyojanas*’. See Therīg p. 139.
samyojanas. Both the Niddesas (Mahā-/Cūla-) reveal the literary aspects of the canonical commentaries in interpreting the concepts of samyojanas. The Paṭisambhidāmagga and the Mahāniddesa show similar passages in which the samyojanas are classified in conjunction with the four paths of noble persons (ariyapuggalas). While the Mahāniddesa classifies the samyojanas according to particular noble persons such as “Sakadāgāmissa olārikā kāmarāgasamyojanā paṭighasamyojanā...citam vivitam hoti”,107 the Paṭisambhidāmagga deals with the subject according to the paths (maggas) of those particular noble persons.108

Out of the contexts that both the texts present, the following reference from the Paṭisambhidāmagga gives a clear idea of conceptual development because it explains the subject with a relevant quotation from the Aṅguttara-nikāya:

“Tassa taṃ maggam āsevato bhāvavato bahulikaroto saññojanāni pahiyanti, anusaya ā byantihonti”106 kathām saññojanāni pahiyanti, anusaya ā byantihonti? Sotāpattimaggena sakkāyadiṭṭhi vicikicchā silabbataparamāsā, imaṃ āni saññojanāni pahiyanti; diṭṭhānusayo vicikicchānusayo, ime dve anusaya ā byantihonti. Sakadāgāmimaggena olārikaṃ kāmarāgasāññojanam paṭighasaññojanam, imaṃ dve saññojanāni pahiyanti. ... Anāgāmimaggena anusahaga taṃ kāmarāgasāññojanam paṭighasaññojanam, imaṃ dve saññojanāni pahiyanti. ... Arahattimaggena rūpaṭāgo arūpaṭāgo māṇo uddhaccam avijjā—imaṃ paṭca saññojanāni pahiyanti, mānānusayo bhavārāg anusayo avijjānusayo—ime tayo anusaya ā byantihonti. Evam saññojanāni pahiyanti, anusaya ā byantihonti.”110

‘When he practices the path, develops it, makes much of it, his fetters are abandoned, his underlying tendencies are exterminated’. How are his fetters abandoned and his underlying tendencies exterminated? By the path of stream-entry, the three fetters, namely, personality view, doubt, adherence to the rules and observances are abandoned; the two underlying tendencies, namely, the underlying tendencies to wrong view, the underlying tendencies to doubt, are exterminated.

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107 Mnd I, p. 27: Sotāpannassa sakkāyadiṭṭhi vicikicchāya silabbataparamāsā diṭṭhānusayo vicikicchānusayā tadekaṭṭhehi ca kilesehi cītāṃ vivīttaṃ hoti; sakadāgāmissa olārikā kāmarāgasamyojanā paṭighasamyojanā olārikā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cītāṃ vivīttaṃ hoti; anāgāmissa anusahagatā kāmarāgasamyojanā paṭighasamyojanā, anusahagatā kāmarāgānusayā paṭighānusayā tadekaṭṭhehi ca kilesehi cītāṃ vivīttaṃ hoti; arahato rūpaṭāgo arūpaṭāgo māṇa uddhaccā avijjāya mānānusayā bhavarāgānusayā avijjānusayā tadekaṭṭhehi ca kilesehi bahiddhā ca sabbanimitthehi cītāṃ vivīttaṃ hoti.

108 In the contexts of ‘vimutti sukhe ṇaṇa’, ‘cattāro vimokkha’, etc., the Patisambhidāmagga shows the same account that the samyojanas are classified according to the paths of noble persons. See Ps. I, pp. 195-196; II, p. 37 respectively.


110 Ps II, pp. 94-95.
By the path of once-returning, the two fetters, namely the gross fetter of lust for sensual pleasure and the gross fetter of aversion, are abandoned...

By the path of non-returning, the two fetters, namely, the subtle fetter of lust for sensual pleasure and the subtle fetter of aversion, are abandoned...

By the path of Arahantship, the five fetters, namely, lust for form, lust for formless, conceit, restlessness and ignorance, are abandoned; and three underlying tendencies, namely, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance, are exterminated. That is how the fetters are abandoned and the underlying tendencies are exterminated.\(^{111}\)

The *Patisambhidamagga* herein specifically expounds the abandoning of *samyojanas* that are collectively mentioned in the *Aṅguttara-nikāya*. As already observed in the four *Nikāyas*, a once-returner (*sakadāgāmi*) is distinguished from a stream-enterer (*sotāpanna*) by the phrase ‘with the diminution of greed, hatred and delusion’ (*rāgadosamohānaṃ tanuttā’*). In explaining the path of *sakadāgāmi*, the *Patisambhidamagga* replaces the phrase ‘*rāgadosamohānaṃ tanuttā’* with ‘*pahāna’* after having specified *kāmarāgasamyojana* and *paṭighasamyojana* through *olārika* and *anusahagata* respectively. In other words, the *Patisambhidamagga* clarifies an ambiguous point in the expression of ‘*rāgadosamohānaṃ tanuttā’* with two categories of the gross and subtle forms of *kāmarāgasamyojana* and *paṭighasamyojana* respectively.\(^{112}\) With regard to the five fetters termed as ‘*uddhambhāgiyāni samyojanāni’*, the *Patisambhidamagga* specifies their abandonment through the path of *Arahantship* while the four *Nikāyas* do not directly refer to their abandonment in conjunction with the paths of *ariyapuggalas*.\(^{113}\)

In the context of ‘*vimuttīnāṇa’*, the same ten types of *samyojana* are designated as ‘*cittassa upakkilesā’*.

> "Sotāpattimaggena sakkāyadiṭṭhi vicikicchā silabbataparāmāso dīṭṭhānusayo vicikicchānusayo attano cittassa upakkilesā samām samucchinnā honti: imehi pañcahi upakkilesehi sapariyuṭṭhanehi cittam vimuttam hoti suvimuttam."\(^{114}\)

By the path of stream-entry, the following *upakkilesas* (defilements) are completely cut off from

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\(^{111}\) I have followed Bhikkhu Nāṇamoli’s translation with some modifications. See POD, pp. 288-289.

\(^{112}\) Cf. p. 329 on ‘*anusava-concept’*.

\(^{113}\) There is no reference that the four *Nikāyas* directly mention the abandonment of the five higher fetters in conjunction with the paths of *ariyapuggalas*. As seen in the four *Nikāyas’* accounts of the classification of the *samyojanas*, the stage of *Arahant* is characterised by the term ‘*khīṇasava’*.

\(^{114}\) Ps I, p. 72.
his own consciousness: personality view, doubt, adherence to rules and observances, underlying tendency of wrong view, underlying tendency of doubt. The consciousness is completely liberated from these five upakkilesas with their mode of obsession.\textsuperscript{115}

Similarly, the remaining other samyojanas are also referred to as ‘cittassa upakkilesā’.\textsuperscript{116}

Their complete elimination is correspondent with the relevant path (magga) of sakadāgāmi, anāgāmi and arahant.\textsuperscript{117}

In classifying the samyojanas through ditthi (wrong view), the Paṭisambhidāmagga schematically divides the nature of samyojanas in twofold way. In the mode of question and answer, it presents eleven types of samyojanas as follows:

"Katamāni saññojanāni c’eva ditthiya ca? Sakkāyaditthi silabbataparāmāso. Imāni saññojanāni c’eva ditthiya ca. Katamāni saññojanāni na ca ditthiya? Kāmarāgasaññojanam patiţhasaññojanam mānasaññojanam vicikicchāsaññojanam bhavarāgasaññojanam issāsaññojanam macchariyaaññojanam anunayasaññojanam\textsuperscript{118} avijjasaññojanam. Imāni saññojanāni na ca ditthiya. "\textsuperscript{119}

What are fetters as well as [wrong] views? Personality view, and adherence to rules and observances: these are fetters as well as views.

What are fetters but not [wrong] views? The fetter of lust for sensual pleasure, the fetter of aversion, the fetter of conceit, the fetter of doubt, the fetter of lust for existence, the fetter of envy, the fetter of avarice, the fetter of approval, the fetter of ignorance: these are fetters but not [wrong] views.\textsuperscript{120}

It is quite peculiar that the Paṭisambhidāmagga holds different factors of samyojanas in this context. It appears to be rather amalgamated with both the four Nikāyas and Abhidhamma traditions. As already observed in the above citations, while classifying samyojanas in conjunction with the paths of noble persons, the Paṭisambhidāmagga presents the ten factors of samyojanas. They are partly modified from the ten factors referred to the four Nikāyas by replacing kāmarāgasamyojana and patiţhasamyojana. In

\textsuperscript{115} See Bhikkhu Nāṇamoli, POD, pp. 72-73.
\textsuperscript{116} Cf. ‘upakkilesa’ (p. 417) on ‘kilesa/upakkilesa-concept’.
\textsuperscript{117} Ps I, p. 73.
\textsuperscript{118} PTS edition reads ‘anusayasamyojana’. However, Vri. edition (p. 130) shows ‘anunayasamyojana’. Here, I have followed Vri. Edition because there is no other context in which ‘anunayasamyojana’ occurs except the Petakopadesa. The ‘anunayasamyojana’ is, however, referred to as one of the seven samyojanas in the four Nikāyas as well as in the Vibhanga.
\textsuperscript{119} Ps I, p. 143.
\textsuperscript{120} Cf. Bhikkhu Nāṇamoli, POD, p. 144.
this present context which classifies the *saṃyojanas* through wrong view, all the factors except the two *saṃyojanas* (i.e. *sakkāyaditthi* and *anunaya*) are in accordance with those factors that the *Abhidhamma* texts present with due consideration of *diṭṭhisāmyojana* omitted herein.

In the *Cūlaniddesa*, we find that ‘*nandīsāmyojana*’ is conceptualized in the category of technical concepts. The text interprets it as ‘*arūparāga*’. While commenting on ‘*sandālayitvāna sāmyojanāni*’, the same text interprets *sāmyojanas* as ten in number:

“*Sandālayitvāna sāmyojanānīti. Dasa sāmyojanāni– kāmarāgasāmyojanam, patighasāmyojanam, mānasāmyojanam, diṭṭhisāmyojanam, vicikicchāsāmyojanam, silabbataparāmāsāmyojanam, bhavarāgasāmyojanam, issāsāmyojanam, macchāriyasāmyojanam, avijjāsāmyojanam.*”

What we observe in the later texts of the *Khuddaka-nikāya* is that those factors of *sāmyojanas* are rather different. Replacing *kāmacchada* and *byāpāda* by *kāmarāga* and *patigha* respectively, the *Paṭisambhidāmagga* and the *Mahāniddesa* reveal the same ten factors referred to the four *Nikāyas*. The *Cūlaniddesa*, however, presents the same as that of the *Abhidhamma* texts.

### 4.3. *Abhidhamma* treatment

The *Abhidhammic* style plays a crucial role in understanding *sāmyojanas*. The *Abhidhamma* definition is very much predominant in this regard apart from the *Nikāyas*’ treatment. Furthermore, in the accounts of the types of *sāmyojanas*, the causal interrelations between *sāmyojanas* and their activities in *cittuppāda*, the *Dhammasaṅgāṇī*, the *Vibhaṅga* and the *Paṭṭhāna* present significant conceptual features of *sāmyojanas*.

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121 Cnd (Vri) p. 155: *Nandīsāmyojanām iti iti nandīsāmyojanām vuccati arūparāgo. Arūparāgena taṃ kammam laggam laggitam palibuddham arūparāgoṃ nandīsāmyojanānti hātvā,...*

122 Ibid. p. 255.
4.3.1. The types of samyojanas

The *Abhidhamma* texts refer to the ‘ten fetters’ (*dasa samyojanâni*). As already seen earlier, the four *Nikâyas* treat ten types of *samyojanas* that consist of the ‘five lower fetters’ and the ‘five higher fetters’. However, the *Abhidhamma* texts schematically establish ‘*dasa samyojanâni*’ as a technical device after having replaced a few of those ten psychological factors referred to in the four *Nikâyas*. In the *Abhidhamma* texts, *kâmacchanda* (desire for sensual pleasure) and *byâpâda* (ill will) are replaced by *kâmarâga* (lust for sensual pleasure) and *patigha* (aversion). *Bhavarâga* (lust for existence), *issâ* (envy) and *macchariya* (avarice) are incorporated into the ‘ten fetters’ instead of *rûparâga* (lust for form), *arûparâga* (lust for formless) and *uddhacca* (restlessness).

As a matter of fact, the *Paṭisambhidâmagga* mentions the figure ‘ten’ without referring to the ten factors of *samyojanas* and the *Cûlaniddesa*, as already seen above, refers to the same factors of the ‘ten fetters’ as the *Abhidhamma* texts do. Of course, in order to see the earlier compilation of those texts, the chronological verification must first be sought. However, when we consider, from the literary point of view, the fact that the nature of the *Cûlaniddesa* is a canonical commentary, the ten fetters (*dasa samyojanâni*) as a technical device appear to be mainly of the *Abhidhamma* tradition.

Regarding the ‘seven fetters’ (*satta samyojanâni*), the *Vibhaṅga* maintains one of the two traditions of the four *Nikâyas* after having replaced *anunaya* (approval) by *kâmarâga*.

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124 Ps I, p. 130: *dasa hina saṇñojanehi saṇñutto lokasannivâso ‘ti...*

Besides, it also refers to the same factors of the ‘three fetters’\textsuperscript{126} the ‘five lower fetters’\textsuperscript{127} and the ‘five higher fetters’\textsuperscript{128} respectively as the four Nikāyas mention. The two divisions, ajhattasamyojana and bahiddhāsamyojana are directly identified with the five lower fetters and the five higher fetters respectively.\textsuperscript{129} The following table (4-3) illustrates the transformation of the types of samyojanas in different texts.

Table 4-3: The transformation of the types of samyojanas in different texts

<table>
<thead>
<tr>
<th>Four Nikāyas &amp; Vibhaṅga</th>
<th>Paṭisambhidāmagga Mahānīdessa</th>
<th>Cūjanīdessa Dhammasaṅgaṇī Vibhaṅga</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Five lower fetters</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>sakkāyaditthi</em></td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td><em>vicikicchā</em></td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td><em>silabbatapāramāsa</em></td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td>kāmacchanda / kāmarāga</td>
<td>kāmarāga</td>
<td>kāmarāga</td>
</tr>
<tr>
<td>ṣīyāpāda</td>
<td>patigha</td>
<td>patigha</td>
</tr>
<tr>
<td><strong>Five higher fetters</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rūparāga</td>
<td>&lt;</td>
<td>bhavarāga</td>
</tr>
<tr>
<td>arūparāga</td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td>māna</td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td>uddhacca</td>
<td>&lt;</td>
<td>(x)</td>
</tr>
<tr>
<td>avijjā</td>
<td>&lt;</td>
<td></td>
</tr>
<tr>
<td><strong>Two fetters</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>issā</td>
<td>macchariya</td>
<td></td>
</tr>
<tr>
<td>macchariya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Four Nikāyas</th>
<th>Vibhaṅga</th>
</tr>
</thead>
<tbody>
<tr>
<td>anunaya</td>
<td>kāmarāga</td>
</tr>
<tr>
<td>patigha</td>
<td></td>
</tr>
<tr>
<td>ditthī</td>
<td></td>
</tr>
<tr>
<td>vicikicchā</td>
<td></td>
</tr>
<tr>
<td>māna</td>
<td></td>
</tr>
<tr>
<td>bhavarāga / issā</td>
<td>bhavarāga</td>
</tr>
<tr>
<td>avijjā / macchariya</td>
<td>Avijjā</td>
</tr>
</tbody>
</table>

* indicates three fetters; / indicates replacement; < symbolises the occurrence of the same term; [ ] indicates condensing of sakkāyaditthī; (x) indicates that ‘uddhacca’ is dropped; * denotes that the texts have the factors of samyojanas in different sequence.

\textsuperscript{126} Ibid. p. 364: Tattha katamāni tīni samyojanāni? Sakkāyaditthī vicikicchā silabbatapāramāso.

\textsuperscript{127} Ibid. p. 377: Tattha katamāni pañcorambhāgīyāni samyojanāni? Sakkāyaditthī vicikicchā silabbatapāramāso kāmacchanda vyāpādo: imāni pañcorambhāgīyāni samyojanāni.

\textsuperscript{128} Ibid. Tattha katamāni pañcudhambhāgīyāni samyojanāni? Rūparāgo arūparāgo māno uddhaccaṁ avijjā: imāni pañcudhambhāgīyāni samyojanāni.

\textsuperscript{129} Ibid. p. 361: Tattha katamāni ajhattam samyojanam? Pañcorambhāgīyāni samyojanāni ajhattam samyojanam. Pañcudhambhāgīyāni samyojanāni bahiddhā samyojanam.
4.3.2. The *Abhidhamma* definition of *sāmyojanas*

The *Dhammasaṅgani* and the *Vibhaṅga* present the same account of each of the ‘three fetters’. In the *Nikkhepakāṇḍa*, the *Dhammasaṅgani* defines the three fetters that are to be abandoned by ‘dassana’ (seeing)\(^{130}\) as follows:

(i) Sakkāyadiṭṭhi

“The *katamā sakkāyadiṭṭhi?* *Idha assutavā puthujjano ...rūpam attato samanupassati-rūpavantaṃ vā attānaṃ attani vā rūpam rūpasmim vā attānaṃ-vedanam ...saṅkham ...saṅkhāre ...
venaṃ attato samanupassati-vinnaṃvantaṃ vā attānaṃ attani vā vinnaṃvinnaṃsīm vā attānaṃ-yā evarūpā diṭṭhi diṭṭhigatam diṭṭhigahanam diṭṭhikaniṭṭho diṭṭhivisukkāyikam diṭṭhivipphanditam diṭṭhisaṅgūjanam gāho patīggāho abhiniveso parāmāso kummaggo micchātātho micchattam titthāyatanam vipariyesaggāho– ayam vuccati sakkāyadiṭṭhi.”\(^{131}\)

Based on twenty types of personality views that are referred to in the four *Nikāyas*,\(^{132}\) the concept of *sakkāyadiṭṭhi* is subtly defined through a list of synonymous idioms in the *Abhidhamma* perspective.

(ii) Vicikicchā

“The *katamā vicikicchā?* *Satthari kaṅkhāti vicikicchati- dhamme..., saṅghe ..., sikkhāya ..., pubbante..., aparante..., pubbatāparante..., idappaccayatā\(^{133}\) paṭicca samappannasu dhammesu kaṅkhāti vicikicchati-yā evarūpā kaṅkhā kaṅkhāyana kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvedhāpatho saṃsaya anekaṃsaṅgāho āsappana pariṇappanā apariyogāhanā thambhitattam cittassa mano vilekho– ayam vuccati vicikicchā.”\(^{134}\)

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\(^{130}\) *Dhs* p. 182: *Katame dhammā dassanena pahātabbā? Tīni saṅgūjanāni– sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso.

\(^{131}\) Ibid. Also see *Vbh* p. 364. For the translation, cf. ‘*attavādupādāna*’, p. 124

\(^{132}\) See *MN* 1, p. 300; also *Ps 1*, pp. 144-145.

\(^{133}\) In the *Vibhaṅga*, it is referred to as ‘*idappaccayatāpaṭicca samappannasu*’, which is syntactically suitable. The Commentary also shows the same compound word and it desolves the compound in locative case as follows:

‘Dvādasapadikam paccayavattam atthi nu kho natthi ti ‘kaṅkhanto idappaccayatā paṭiccasamappannasu dhammesu kaṅkhāti nāma. ...

\(^{134}\) *Dhs* p. 183. Also see *Vbh* pp. 364-365. For the translation, cf. ‘vicikicchā’ as *nivarana* in the ‘*Abhidhamma* treatment’, p. 171.
The first four types of bases for doubt appear in the four *Nikāyas.*\(^{135}\) The later four are added in the *Abhidhamma.* The list of synonymous idioms constitutes the realm of the concept of *vicīkīcchā* in the *Abhidhamma* method as well.

(iii) *Silabbataparāmāsa*

"Tattha katamam silabbataparāmās? Ito bahiddhā samanābrahmanānam silena suddhivatena suddhisilabbatena suddhitī - evarūpā diṭṭhi diṭṭhigatam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkāyikam diṭṭhivipphanditaṃ diṭṭhisaññojanam- gāho patiggāho abhiniveso parāmāso kummasgo micchāpatho micchhattam tīthivatanam vipariyesagāho- ayaṃ vuccati silabbataparāmāso."\(^{136}\)

It is worthy noting that in defining these three *samyojanas,* the *Dhammasaṅgani* and *Vibhaṅga* define *sakkāyadiṭṭhi* with exactly the same idioms that are used to define *attavādupādāna.*\(^{137}\) Likewise, those idioms for *vicīkīcchā* are equivalent to *vicīkīchānīvaraṇa,* and to *vicīkīcchā* as *kilesa* as well.\(^{138}\) The *silabbataparāmāsa* is identified by *silabbatupādāna* through the same idioms.\(^{139}\)

As for the definition of the ten fetters, the *Dhammasaṅgani* states as follows:

(i) *Kāmarāgasamyojana*

"Tattha katamam kāmarāgasāññojanam? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmaparijāho kāmamucchā kāmajjhosāṇam idam vuccati kāmarāgasāññojanam."\(^{140}\)

The *Dhammasaṅgani* equates these eight synonyms with the same idioms for *kāmupādāna* as well as *kāmacchandanīvaraṇa,*\(^{141}\) and also with *kāmāsava.*\(^{142}\)

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\(^{135}\) Cf. MN I, p. 101; AN III, p. 249.

\(^{136}\) Dhs p. 183. Also see Vbh p. 365. For the translation, cf. *‘silabbatupādāna’* in the *‘Abhidhamma treatment’,* p. 123.

\(^{137}\) Cf. *‘attavādupādāna’,* p. 124.

\(^{138}\) Cf. *‘vicīkīchānīvaraṇa’,* p. 171. Also cf. *‘vicīkīcchā’* as *kilesa,* p. 423.

\(^{139}\) Cf. *‘silabbatupādāna’* in the *‘Abhidhamma treatment’,* p. 123.

\(^{140}\) Dhs p. 197. For the translation, cf. *‘kāmāsava’* in the *‘Abhidhamma treatment’,* p. 50.

\(^{141}\) Cf. *‘kāmupādāna’,* p. 123; *‘kāmacchandanīvaraṇa’,* p. 168.

\(^{142}\) Cf. *‘kāmāsava’,* p. 50.
(ii) Patighasamyojana

“Tattha katamam patighasaññojanam? Anatham me acariti āghāto jāyati-anatham me
carati ti āghāto jāyati-anatham me carissatiti āghāto jāyati-piyassa me manāpassa anatham
acari ...pe ... anatham carati ...pe ... anatham carissatiti āghāto jāyati-applyassa amanāpassa
attham acari ...pe ... atham carati ...pe ... atham carissatiti āghāto jāyati- aṭṭhāne vā pana
āghāto jāyati-yo evarūpo cittena āghāto patighāto patigrahā pativirodho kopo pakopo
sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujhitattam
doso dussanā dussitattam vyāpatti vyāpajjanā vyāpajjittattam virodho pativirodho candikkham
asuropo anattamanatā cittassā—idam vuccati patighasaññojanam.” 143

Through all these idioms, patighasamyojana is identified with dosa (hatred) as akusalahetu
(unwholesome cause); 144 it is also correspondent to byāpādanīvarana.

(iii) Mānasamyojana

“Tattha katamam mānasāññojanam? Seyyo 'hamasmīti māno—sadiso 'hamasmīti māno— hino
'hamasmīti māno— yo evarūpo māno maññanā maññitattam unñati unñamo dhajo sampaggāho
ketukanyatā cittassa— idam vuccati mānasāññojanam.” 145

Herein, what is mānasāññojanā? The conceit “I am superior [to others]”, the conceit “I am
equal [to others]”, the conceit “I am inferior [to others]”—such a conceit, overweening,
conceitedness, loftiness, haughtiness, flaunting a flag, assumption, desire of the mind for self
advertisement — this is called ‘mānasāññojanā’. 146

Here, mānasamyojana is defined with the same idioms as those of māna as kilesa. 147

(iv) Diṭṭhisamyojana

“Tattha katamam diṭṭhisāññojanam? Sassato loko ti vā asassato loko ti vā antavā lokoti vā
anantavā lokoti vā tam jīvam tam sarīran ti vā aṅkham jīvam aṅkham sarīran ti vā— hoti tathāgato
param marāṇā ti vā na hoti tathāgato param marāṇā ti vā, hoti ca na ca hoti tathāgato param
marāṇā ti vā, neva hoti na na hoti tathāgato param marāṇā ti vā, yā evarūpa diṭṭhi diṭṭhisamagga
diṭṭhisamaggaṃ diṭṭhisamaggaṃ diṭṭhisamaggaṃ diṭṭhisakāraṃ diṭṭhisakāraṃ diṭṭhisamaggaṃ
gāho patiggaḥo abhiniveso parāmāso kummaggo micchāpatho micchattato thittathataḥ
vipariyesagāho— idam vuccati diṭṭhisāññojanam-thapetvā silabbataparāsasaññojanam sabba
pi micchādiṭṭhi diṭṭhisāññojanam.” 148

144 See Ibid. p. 190.
146 I have followed the renderings of Mrs Rhys Davids for a set of synonyms of ‘māna’, see BMPE, p. 299
147 Cf. ‘māna’ as kilesa, p. 423.
Except for the last sentence (i.e. ฑัปत्वं सिल्लभतपरमासाण्योजनम्), this दिठ्ठिसांयोजना is identified with दिठ्ठिःसवा by all the other idioms. It is also specific that while even including all types of wrong views into दिठ्ठिसांयोजना, the धम्मसांगणि distinguishes it from सिल्लभतपरमासाण्योजना.

(v) Vicikicchāsamyojana (fetter in the form of doubt) and (vi) सिल्लभतपरामासा-सांयोजना (fetter in the form of adherence to rules and observances). These two fetters are the same as seen above in the three fetters that are to be abandoned by seeing (dassana).

(vii) Bhavarāgasamyojana

"Tattha katamam bhavarāgasāṇṇojaṇam? Yo bhavesu bhavachando bhavarāgo bhavanandī bhavatānāhā bhavasineho bhavaparilāho bhavamucchā bhavajjhosānam– idaṃ vuccati bhavarāgasāṇṇojaṇam."

All the idioms for bhavarāgasamyojana are also equivalent with those of bhavāsava.

(viii) Issāsamyojana

"Tattha katamam issāsaṇṇojaṇam?
Yā paralobhasakkāragarukāramāṇanavandanaṇāsau issā issāyāna issāyitattam usūyyā usūyyāna usūyyitattam – idaṃ vuccati issāsaṇṇojaṇam."

Herein, what is the fetter of envy?
That which with regard to the gain, honour, being respected, regard, salutation and respectful offering to others, is envy, being envious, state of being envious, jealousy, being jealous, state of being jealous—this is called issāsaṇṇojaṇa.

(ix) Macchariyasamyojana

"Tattha katamam macchariyasaṇṇojaṇam? Paṇca macchariyāni– āvāsamacchariyam kusālamacchariyam lābhmacchariyam vānmacchariyam dharmamacchariyam-yam

[Notes and references]

150 See Dhs p. 198.
151 Ibid. For the translation, cf. ‘bhavāsava’ in the Abhidhamma treatment, p. 50.
153 I have followed P.A. Thitiila’s translation with some modifications. See BA, pp. 465–466.
Herein, what is the fetter of avarice? The five avarices: avarice about dwelling, avarice about family, avarice about gain, avarice about reputation, avarice about doctrine—such avarice that is avariciousness, the state of being avaricious, selfishness, ignobleness, niggardliness and cramped state of mind—this is called macchariyasaññojana.  

(x) avijjāsaññojana

"Tattha katamam avijjasaññojana? Dukkhe aṅnānaṃ, dukkhasamudaye aṅnānaṃ, dukkhanirodhe aṅnānaṃ, dukkhanirodhagāminiya paṭipadāya aṅnānaṃ, pubbante aṅnānaṃ, aparante aṅnānaṃ, pubbantāparante aṅnānaṃ, idappaccayāta paṭiccasamuppantesu dhammesu aṅnānaṃ- yaṃ evarūpaṃ aṅnānaṃ adassanam anabhisaṃayo ananubodho asambodho appativedho asamāpanaṃ aparivakkhānaṃ aparivakkhakammaṃ dhammabhūtajīvaṃ asampajjānaṃ mohā avijjānaṃ avijjāsavato avijjāpariyutthānaṃ avijjālangi mohā akusalāmālāṃ- idam vuccati avijjāsaññojanaṃ."  

The avijjāsaññojana is herein defined as unknowing (aṅnāna) about eight types of bases, that is, the four noble truths, the past, the future, both the past and the future, and the specific conditionality and dependently arisen dhammas. All these idioms are equivalent to those of avijjāsavato, avijjāniṅvaraṇa and mohā (delusion) as kilesa.

As discussed so far in the definition of each of samyojanas, certain samyojanas are equivalent with other technical terms through all the idioms used to define the respective samyojanas. Such identification indicates that all those idioms equally constitute the conceptual implication in other relevant technical terms in the category of unwholesome dhammas systematically applied and arranged in the Abhidhamma perspective.

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155 For the renderings of the terms ‘vevicchaṃ kadariyaṃ kaṭakaṅcukatā agghitattaṃ cittassa’, see P.A. Thīṭṭhīla, BA, p. 466. Cf. Mrs Rhys Davids, BMPE, p. 299.
157 Cf. ‘avijjāsavato’, p. 50; ‘avijjāniṅvaraṇa’, p. 172; ‘mohā’ as kilesa, p. 422.
4.3.3. The arising of the ten sāmyojanas in relation to cittuppāda

The Atthuddhārakanda of the Dhammasaṅgani gives a significant account for the arising of each of the ten fetters in relation to the arising of consciousness (cittuppāda). This account crucially signifies that a certain sāmyojana arises spontaneously with a relevant akusala citta. According to the Dhammasaṅgani,158

(i) Kāmarāgasāmyojana arises in the eight types of consciousness accompanied by greed (lobha);
(ii) Paṭighasāmyojana arises in the two types of consciousness accompanied by displeasure (domanassa);
(iii) Mānasāmyojana arises in the four types of consciousness accompanied by greed (lobha) and dissociated from wrong view (diṭṭhi);
(iv) Diṭṭhisāmyojana arises in the four types of consciousness associated with wrong view (diṭṭhi);
(v) Vicicicchāsāmyojana arises in a consciousness accompanied by doubt (vicicicchā);
(vi) Silabbataparāmāsasāmyojana arises in the four types of consciousness associated with wrong view (diṭṭhi);
(vii) Bhavardgajasāmyojana arises in the four types of consciousness accompanied by greed (lobha) and dissociated from wrong view (diṭṭhi);159
(viii) Issāsāmyojana and (ix) macchariyasāmyojana arise in the two types of consciousness accompanied by displeasure (domanassa); and
(x) Avijjāsāmyojana arises in all the types of unwholesome consciousness.160

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158 Dhs p. 247: Kāmarāgasāññojanaṁ āṭhasu lobhasaṅghatesu cittuppādesu uppajjati, paṭighasaṅñojanaṁ dvīsu domanassasaṅghatesu cittuppādesu uppajjati, mānasasaṅñojanaṁ catūsu diṭṭhitattavippayutalobhasaṅghatesu cittuppādesu uppajjati, diṭṭhisāññojanaṁ catūsu diṭṭhitattasampayuttesu cittuppādesu uppajjati, vicicicchāsaṅñojanaṁ vicicicchāsaṅghagatācittuppāde uppajjati, silabhataparāmāsasaṅñojanaṁ catūsu diṭṭhitattasampayuttesu cittuppādesu uppajjati, bhavardgasaṅñojanaṁ catūsu diṭṭhitattavippayutalobhasaṅghatesu cittuppādesu uppajjati, issāsaṅñojanaṁ ca macchariyasaṅñojanaṁ ca dvīsu domanassasaṅghatesu cittuppādesu uppajjanti, avijjāsaṅñojanaṁ sabbākusesu uppajjati—ime dhamma saṅñojanaṁ.

159 Cf. ‘bhavāsava’, p. 52.

160 Cf. the four āsavas, pp. 52-53; the four upādānas, pp. 124-125; the six nīvaranās, pp. 172-174; the ten kilesas, pp. 425-426. Also cf. the seven anusayas, pp. 353-355.
The relation of arising of the ten *saṃyojanas* in the twelve *akusala cittas* can be illustrated in the following figure (4-2).

**Figure 4-2: The arising of ten *saṃyojanas* in the twelve *akusalacittas.*[^161^]

<table>
<thead>
<tr>
<th><em>saṃyojanas</em></th>
<th><em>Cittas</em></th>
<th><em>saṃyojanas</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>kāmarāga</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
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<tr>
<td></td>
<td>3</td>
<td>māna</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>bhavarāga</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
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<td></td>
<td>6</td>
<td></td>
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<tr>
<td></td>
<td>7</td>
<td>māna</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>bhavarāga</td>
</tr>
<tr>
<td>patīgha, issā macchariya</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>vicikicchā</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td></td>
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<td>12</td>
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</table>

**4.3.4. The causal interrelation of the ten *saṃyojanas***

In the *Patṭhāna*, we observe that the causal interrelation between *saṃyojanas* is categorically expressed in the *Abhidhammic* style. It shows how the ten fetters are mutually combined in a causal interrelation through *paticcā*, *paccaya*, etc. For instance, their mutual combination is explained as "*saññojanaṃ dhammaṃ paticca saññojanaṃ dhammo uppajjati hetupaccayā*"[^162^] (depending on a fettering *dhamma*, a *dhamma* which is a fetter arises by root condition). According to the *Patṭhāna*, mutual relations through *paticcā* can be observed as follows.[^163^]

[^161^]: For the table of the twelve *akusala cittas*, see p. 53 on ‘āsava-concept’.

[^162^]: *Ptn (Vri) III*, p. 254.

[^163^]: Ibid. *Saññojanaṃ dhammaṃ paticca saññojanaṃ dhammo uppajjati hetupaccayā* - kāmarāgasāññojanaṃ paticca diṭṭhisāññojanaṃ avijjasāññojanaṃ, kāmarāgasāññojanaṃ paticca sīlabbataparāmāsasaññojanaṃ avijjasāññojanaṃ, kāmarāgasāññojanaṃ paticca mānasāññojanaṃ avijjasāññojanaṃ, kāmarāgasāññojanaṃ paticca avijjasāññojanaṃ, patīghasāññojanaṃ paticca issāsāññojanaṃ avijjasāññojanaṃ, patīghasāññojanaṃ paticca macchariyasaññojanaṃ avijjasāññojanaṃ.
(i) Depending on kāmarāga-samyojana
   — ditthi- and avijjā- (arise by root condition)
   — sīlabbata- and avijjā-
   — māna- and avijjā-
   — avijjā-

(ii) Depending on patigha-samyojana
   — issā- and avijjā-
   — macchariya- and avijjā-
   — avijjā

(iii) Depending on māna-samyojana
   — bhavarāga- and avijjā-
   — avijjā-

(iv) Depending on bhavarāga-samyojana
   — avijjā-

(v) Depending on vicikicchā-samyojana
   — avijjā-

Besides, based on twenty-four specific conditions (paccayas), the Patṭhāna shows their permutation and combination both positively and negatively in a logical sequence. A conceptual significance underlies the fact that the ‘samyojana dhammas’ are ‘conditioning’ as well as ‘conditioned’ correlatively under different conditions (paccayas).

\textsuperscript{164} Ibid. pp. 260-270.
\textsuperscript{165} Cf. the four āsavas, pp. 54-55; the four upādānas, pp. 174-175; the six nīvānas, pp. 174-175; the ten kilesas, pp. 426-427.
4.4. The sub-canonical texts treatment

In the sub-canonical texts, the concepts of *samyojanas* are treated on the basis of textual schemes. Most of the accounts of the *Nettipakarana* and the *Peṭakopadesa* are quite schematic and refreshing. The *Milindapañha* also possesses a unique scheme in understanding the *samyojanas*. These texts, maintaining the *Nikāyas*’s tradition, present the conceptual features of *samyojanas* generally as well as technically.

(1) *Samyojana* referred to in a general sense

The *Nettipakarana* collectively treats *samyojana* as one of the four planes of defilements (*kilesabhūmis*): *anusayabhūmi*, *pariyuṭṭhānabhūmi*, *samyojanabhūmi* and *upādānabhūmi*.

The plane of *samyojana* herein leads to the plane of *upādāna* which becomes the condition of existence in *paṭiccasamuppāda* formula. The *Peṭakopadesa* also presents the same four stages as the four reasons (*kāraṇas*) through which wisdom (*paññā*) is lost.

In describing the four noble truths (*cattāri ariyasaccāni*), the *Peṭakopadesa* mentions that “what is fetter is *samudaya* (arising).” In the passage of ‘*paññatti*’, it is stated that the mental formations (*sankhārā*) are explained by description in terms of fetter. In another context, craving (*tanha*) is described by description in terms of fetter.

In the *Nettipakarana*, the six internal and external undiagnosed bases (*āyatana* *apariṇātāni*) are regarded as ‘wood’ (*vana*) while *samyojana* (bondage) that arises

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168 Ibid. p. 11: Tattha yam samyojanam ayam samudayo; ye samyojanīyā dhammā ye ca sokaparidevadukkhadomanassupāyāsa sambhavanti idam dukkham; yā samyojanīyesu dhammesu ādīnavānupassanā ayam maggo: parimuccati jātiyā jarāyā byādhihi maranehi sokehi paridevehi yāva upāyāsehi idam nibbānam. Imāni catūṭhi saccāni.


170 Ibid. p. 181: Taṅhā samyojanapaññattiya paññatti.
depending on both the internal and external bases is referred to as ‘woodenness’ (vanatha).  

**2) Samyojanas referred to in the technical sense**

The Nettipakarana explains that the samyojanas in the three realms (dhātus), namely the five lower fetters and the five higher fetters, are abandoned by the two planes (bhūmi), of ‘seeing’ (dassanabhūmi) and ‘development’ (bhāvanābhūmi). The three fetters are abandoned by ‘dassana’, and the remaining seven are abandoned by ‘bhāvanā’. The three fetters further cease under the influence of the faculty “I will know the unknown” (anaññataññassāmītindriya), and the seven fetters cease after being influenced by the faculty of final knowledge (aññindriya).

In the Petakopadesa passage that treats the abandoning of samyojanas through dassana and bhāvanā, the nature of mānasamyojana is specifically described:


Of the ‘five lower fetters’, three fetters which are to be abandoned by seeing become completely abandoned by two types of persons (i.e. stream-enterer and once-returner). Herein, three unwholesome roots which are to be abandoned by development, and which are discarded in higher progressive stages, generate the six fold existences.

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171 Nīt p. 82: Vanaṁ nāma cha aijhāttikābhāhīrāni āyatanāni apariññātāni. Yam tadubhayam paṭicca uppajjati samyojanam, ayam vanatho.

172 Kāmādhūtu, rūpadhūtu and arūpadhūtu.


174 Ibid. p. 15: Tattha tīni samyojanāni- sakkāyaṭṭhī, viiccicca, sīlabbataparāmāso- anāññaṭṭhassāmītindriyam adhiśṭhāya nirujjhanti, satta samyojanāni- kāmacchando, byāpādo, rūparāgo, arūparāgo, māna, uddhaccam, avijjā ca niravasesā- aññindriyam adhiśṭhāya nirujjhanti.

175 Pe pp. 41-42.
Among them, when covetousness and ill will are diminished, the six fold existences come to exhaustion completely; two types of existence remain. When covetousness and ill will are completely exhausted, only one existence remains. That existence is engendered by way of conceit. Although there are, herein, other four defilements, namely lust for form, lust for existence, ignorance and restlessness, these are not potential enough to counteract the conceit ‘I am’ like a state of being under the banner of conceit. [So] all those should start attempting for the abandoning of conceit ‘I am’. 176

As the citation shows, the abandoning of samyojanas is in connection with eight types of bhavas (existences). These eight types of existences are based on the eight types of noble persons who are represented by achieving the four paths and the four fruits respectively. With regard to the abandoning, the passage indicates that ‘asmimāna’ is foremost even among the five kilesas known as the ‘five higher fetters’.

The very same specific nature of mānasamyojana is also apparent in the following passage of ‘vibhattihdra’ (the mode of analysis):

"Samyojanan ti na etam ekaṃsaṇa. Mānasamyojanam dīṭṭhībhāgiyaṃ ti na tam ekamṣena adīṭṭhamānaṃ nissāyaṃnaṃ na pajarati. Yo paṅca uddhambhāgiyo mano kiñcāpi so dīṭṭhipakkhe sivā, na tu orambhāgiyaṃ samyojanam tassa pahāṇāya samvattati ti. Yo ca ahaṅkāro na paviddho...."177

‘Fetter’: this is not to be taken in a singular dimension. ‘The fetter of conceit belongs to wrong view’: it is not to be taken in a singular dimension; [for] one can not abandon the conceit which is not belonging to [wrong] views by depending on the abandoning of views. Although the conceit that belongs to the five higher fetters may be on the side of wrong view, [the abandoning of] the lower fetter does not lead to its abandonment; that which is the conceiving of ‘I’ is still not thrown forth...

It has already been observed earlier in the Patisambhidāmagga that ‘māna’ is not a view (dīṭṭhi). The significance here underlies the fact that the wrong views are abandoned by the path of stream-entry, but ‘ahankāra’ that is the conceit ‘I am’ (asmimāna), is abandoned by the path of Arahantship. This throws light on the crucial importance of eliminating ahaṃkāra in saṃsāric existence.

176 Cf. Bhikkhu Nāṇamoli, PD, p. 54.
177 Pe pp. 160-161.
There is a conceptual recreation when the \textit{Petakopadesa} specifies the nature of certain \textit{samyojanas} through proximate cause (\textit{padaṭṭhāna}).

"Kāmarāgaparīyūṭṭhānam anusayasamyojanassa\textsuperscript{178} padaṭṭhānam, byāpādaparīyūṭṭhānam patiṭhitasamyojanassa padaṭṭhānam, thīnadiddhaparīyūṭṭhānam mānasamyojanassa padaṭṭhānam, avijjāparīyūṭṭhānak ca vicīcchāparīyūṭṭhānak ca diṭṭhisamyojanassa padaṭṭhānam.\textsuperscript{179}

The obsession of lust for sensual pleasure is the proximate cause for the fetter of attachment.\textsuperscript{180} The obsession of ill-will is the proximate cause for the fetter of aversion. The obsession of sloth and torpor is the proximate cause for the fetter of conceit. The obsession of ignorance and the obsession of doubt are the proximate causes for the fetter of [wrong] view.

This passage is clearly based on the schematic category of the four stages of \textit{kilesas} that both the \textit{Nettipakarana} and \textit{Petakopadesa} hold because they treat the stage of obsession as the proximate cause for the stage of fetter. It is quite a refreshing idea that the \textit{Petakopadesa} conceptually implies different mental factors to these \textit{samyojanas} as the relevant proximate causes.

The following passage of the \textit{Milindapañha} reveals another schematic treatment of \textit{samyojanas} in the sub-canonical texts. In classifying the seven types of \textit{citta} (mind),\textsuperscript{181} the fourth \textit{citta} is referred to as follows:

"Tatridam catuttham cittam vibhattamāpajjati– ye te, mahārāja, anāgāmino, yesam paññorambhāgīyāni saññojanāni pahināni, tesam tam cittam dasasu thānesu lakahām uppajjati lakahām pavattati, upariḥhumisu garukam uppajjati dasasu pavattati. Kim kāraṇā? Dasasu thānesu cittassa parisuddhaṁ upari kilesānāṁ appahinatā.\textsuperscript{182}"

Here comes the classification of the fourth mind. Oh great king, the five lower fetters are abandoned in those who are non-returners; their mind appears light, and prevails light in the ten stages while it appears heavy, prevails slow in the higher planes. What is the reason? Because the mind is utterly purified in ten stages, but its defilements in higher planes are not abandoned.

\textsuperscript{178}PTS edition reads ‘anusayam samyojanassa’ \textsuperscript{< Pe p. 159 >}. Here, I have followed Vri. edition.

\textsuperscript{179}Pe (Vri) p. 271.

\textsuperscript{180}As in the \textit{Patisambhidamagga} (Ps I, p. 143), the term ‘anusayasamyojana’ occurs in the \textit{Petakopadesa}. As Bhikkhu Nanamoli hints on footnote (PD p. 219, fn. 652/1), it is better to read as ‘anunayasamyojana’.

Cf. above p. 265, fn. 118.

\textsuperscript{181}Seven types of \textit{cittas} are referred to as: (i) the \textit{citta} of those who are full of rāga, dosa, moha and kilesas; (ii) the \textit{citta} of those who have attained right view, which is purified in the three stages; (iii) the \textit{citta} of sakadāgāmi, which is purified in the five stages; (iv) the \textit{citta} of anāgāmi whose mind is purified in the ten stages; (v) the \textit{citta} of arahant; (vi) the \textit{citta} of pacceka-buddha and (vii) the \textit{citta} of sammāsambuddha.

\textsuperscript{182}Mil (Vri) p. 114.
Here, the ‘cittas’ denote the hierarchical stages in the cultivation of the mind. The phrase ‘dasasu thānesu’ is rather peculiar because the mind of a non-returner is not still clear about the five higher fetters. Perhaps that indicates the movement of mind, which is at the helm in abandoning the five higher fetters.

4.5. The commentaries treatment

The commentarial literature predominantly features comprehensive explanations. Literally, the commentarial task is to clarify and to elucidate some dubious or ambiguous points of earlier sources. In pursuit of this ordeal, the teachers add some informative facts while reforming the textual context. Such general characteristics are not exceptional to the contexts in relation to samyojanas. Nevertheless, in dealing with the samyojana-concept, the commentarial contributions are apparently observed in (1) the etymological accounts, (2) categorizing general terms into technical concepts and (3) the additional accounts of the technical concepts of samyojanas.

4.5.1. Etymological accounts

Indiscriminately, the commentaries paraphrase samyojana as ‘bandhana’ (binding).\(^{183}\) Apart from that, they provide various etymological accounts according to the contexts. While commenting on the ‘three fetters’, the Dīgha-nikāya commentary states as follows:

"Tīṇṇam samyojanānan ti sakkāya-diṭṭhi-ādānaṁ tīṇṇam bandhanānam. Tāni hi vatta-dukkha-maye rathe satte samyojenti. Tasmā samyojanāṇīti vuccanti."\(^{184}\)

‘Of the three fetters’: of the three bonds beginning with personality view. For they are called fetters because they bind living beings to the chariot made of the suffering of the circle of rebirth.\(^{185}\)

\(^{183}\) See DN-a I, p. 312; MN-a I, 71, etc.
\(^{185}\) ‘Vatta’ literally means the round. With reference to the dependent origination (paticcasamuppāda), the commentaries refer to the three circles, that is, kamma-vatta, kilesavatta and vipākavatta which are aspects of the wheel of existence (bhavacakka). In this context, this term is used as a synonym of ‘samsāra’ (the circle of transmigration) that includes three types of vatta.
The Majjhima-nikāya commentary comments on the same ‘three fetters’ as follows:

“These are fetters because they bind aggregates, destinations, existences, etc. with [the other] aggregates, destinations, existences, etc., or because they bind kamma with its fruit; the meaning is they are bonds.

Commenting on the same context, both the commentaries offer rather different accounts. While the former collectively draws out the category that samyojanas bind living beings, the latter describes the practical ranges of the activity of samyojanas. In the other commentaries, it is observed that these two interpretations are supported by different contexts that comment on the term samyojana.

The Dhammasaṅgani commentary,187 the Vibhaṅga commentary188 and the Cūlaniddesa commentary189 refer to the ‘ten fetters’ as in the Abhidhamma texts. They proffer a similar account for the first of the above two citations while the Itivuttaka commentary, annotating on ‘tāṇhāsamyojana’, stands by both.190 However, the Visuddhimagga, referring to the ten types of fetters in the four Nikāyas’ tradition, presents a similar account to that of the

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186 MN-a I, p. 162.
187 Dhs-a p. 48: Samyojanagocchake yassa samvijjanti tam puggalam vaṭṭasmim samyojenti bandhanī ti samyojana.
(‘Fetter’ is tenfold, which is able to put someone into the circle of rebirth because it [the fetter] binds the continuity with the suffering of the circle of rebirth). Also cf. Dhp-a I, p. 282.
188 Vbh-a p. 509: Vaṭṭasmim satte samyojenti ghajentī samyojanāni.
189 Cnd-a p. 140: Samyojanāni ti yassa samvijjanti tam puggalam vaṭṭasmim saññojenti bandhantī ti saññojanaṃ.
190 Itv-a I, p.58: ...yassa vijjati, tam puggalam dukkhehi kammavipākehi, bhavayonigati-viññānaṭṭhitattattāvuse vā bhavantarādihi samyojenti-tī samyojanaṃ.
(… ‘samyojana’ (bondage) means that which binds a person in whom it exists to the suffering, or which binds kamma with its result, or which binds existence, generation, destination, station of consciousness, and the abide of living beings with the next existence, etc.)
And, Tāṇhā samsāra-dukkhena satte samyojanti-tī samyojanan-tī <Itv-a I, p. 59>.
While commenting on the ‘five lower fetters’, the commentary (II, p. 169) also states thus: Yassa samvijjanti, tam puggalam vaṭṭasmim samyojenti samyojanāni.
Cf. Ps-a II, p. 412: Tāṇhāsamyojanenā samyutto ‘ti tāṇhā eva lokam vaṭṭasmim samyojanato bandhanato tāṇhāsamyojanam....
second. According to all the references that are relevant to the etymological account of the term *samyojana*, the commentaries, although manifesting certain nuances, follow either of the above two accounts. In another sense, those etymological clarifications are eventually included within the category that *samyojana* bind living beings (*sattā*) to the circle of rebirth (*vatta*) which is identical to the case of the *Abhidhamma* commentaries as well. However, the two major dichotomies of etymological accounts are supposedly based on the contemporary traditions among the teachers. The following table (4-4) illustrates diverse etymological explications in the commentaries.

Table 4-4: Etymological accounts of *samyojana* in the commentaries—the objects that *samyojana* binds and the objects to which it binds.

<table>
<thead>
<tr>
<th>Atthakathās</th>
<th>Objects that it binds</th>
<th>Objects to which it binds</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>DN-a</td>
<td>satta</td>
<td>vattadukkha</td>
<td></td>
</tr>
<tr>
<td>Thrag-a</td>
<td>santāna</td>
<td>vattadukkha</td>
<td></td>
</tr>
<tr>
<td>Itv-a</td>
<td>puggala</td>
<td>vatta</td>
<td>samsāradukkha</td>
</tr>
<tr>
<td></td>
<td>satta</td>
<td></td>
<td>referring to tanhā-</td>
</tr>
<tr>
<td>Ps-a</td>
<td>loka [the five aggregates]</td>
<td>vatta</td>
<td>referring to tanhā-</td>
</tr>
<tr>
<td>Cnd-a</td>
<td>puggala</td>
<td>vatta</td>
<td></td>
</tr>
<tr>
<td>Dhs-a</td>
<td>puggala</td>
<td>vatta</td>
<td></td>
</tr>
<tr>
<td>Vbh-a</td>
<td>puggala</td>
<td>vatta</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>MN-a</th>
<th>khandha-gati-bhava kamma</th>
<th>khandha-gati-bhava phala</th>
<th>optionally</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itv-a</td>
<td>puggala kamma</td>
<td>dukkha</td>
<td>vippaka</td>
</tr>
<tr>
<td></td>
<td>bhava-yoni-gati-vinnānaṭṭhiti-sattāvāsa</td>
<td>bhava-yoni-gati-vinnānaṭṭhiti-sattāvāsa</td>
<td>optionally</td>
</tr>
<tr>
<td>Vism</td>
<td>khandha kamma satta</td>
<td>khandha phala dukkha</td>
<td>optionally</td>
</tr>
</tbody>
</table>
4.5.2. Categorising general terms into technical concepts

The commentarial accounts that bring the general use of *samyojana* into the category of technical concepts reflect another aspect. In the *Nikāyas* treatment, we have witnessed various instances that *samyojana* is used in the general sense. Some of them are interpreted as technical concepts in the commentaries.

In the *Cūlaniddesa* commentary, *tanhāsamyojana* (the bondage of craving) is interpreted as ‘kāmarāgasankhāta-tanḥābandhana’ (the bond of craving called lust for sensual pleasure)\(^1\) which identifies *tanḥā* with *kāmarāga*. In the same commentary, *nandi* (delight) is interpreted as ‘catutthā-arāparāga’ (the fourth lust for formless) in the context of *nandīsamyojana* (the bondage of delight).\(^2\) From the early *Nikāya* period, *tanḥā* and *nandi* have been synonymously used in the sense of being diversely instrumental in the arising of suffering (*dukkha*). In the commentaries, however, they are distinguished from each other as particular technical concepts of *samyojanas* according to contexts. As the *Itivuttaka* commentary shows, there are cases that the commentaries still treat *tanhāsamyojana* or *nandīsamyojana* in a general sense.\(^3\) This indicates that the commentaries contextually interpret both the *samyojanas* (bondages) as technical concepts.

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\(^1\) Cnd-a p. 36: Tanḥāsamyojanaṁ ti kāmarāgasankhāta-tanḥābandhanabaddhānāṁ.

\(^2\) Ibid. p. 70: Nandisaṁyojanam iti ti yā catuttha-arāparāgasankhātā nandī, taṁ ca saṁyojanaṁ iti ṛttavā.

\(^3\) In the context of “avijjānīvaraṇaṁ tanḥāsamyojanam”, the *Itivuttaka* commentary still treats tanḥāsamyojana in a general sense even though it provides quite a peculiar account of it as follows: “Kāmaṁ cettha avijjāya pi saṁyojanabhāvo tanḥāya ca nīvaraṇabhāvo atthi yeva, tathāpi avijjāya paṭicchedādānāveto bhavehi tanḥā satte saṁyojēti-ṭī...ídha ca tanḥā saṁyojana-bhāven eva vuttā.” (In this context, it is surely accepted that ignorance has the state of bondage and craving has the state of obstruction. Further, craving binds the living beings to [different] existences which are covered by ignorance....and herein, craving is referred to by the state of bondage only.)

The commentary further says: “...Yathā hi nīvaraṇābhāvena avijjā saṁkilesa-dhammāṇāṁ padhānabhātā pubbangamā ca, evam saṁyojana-bhāvena nesaṁ tanḥā-ṭī...” (ignorance through the state of obstruction is the foremost among the *dhammas* that defile. Similarly, through the state of bondage, craving has got the foremost state [among the *dhammas* that defile] ...). See Itv-a I, pp. 58-59. Cf. Nīt-a (Vri) p. 314.

Also cf. p. 217 on ‘nivarana-concept’.

As for rūpasanyojana (the bondage of form), the Samyutta-nikāya commentary states that it stands for ‘pañca uddhambhāgiya-samyojani’ (the five higher fetters), or ‘rūpabhava’ (the fine-material existence) in that particular context. In the context of ‘parikkhīnahavasamyojano’, the Majjhima-nikāya commentary interprets bhavasamyojana as follows:

"Parikkhīnahavasamyojano ti, bhavasamyojanāni ti dasa samyojanāni: kāmarāgasanyojanām, patigha-māna-dīthi-vicikicchā-sīlabbhatarāmāsā-bhavarūga-issāmacchariyasamyojanām, avijjasamyojanām. Imāni hi satte bhavesu samyojenti, upanibandhanti; bhavam vā bhavana samyojenti; tasmā bhavasamyojanāni ti vuccanti. Imāni bhavasamyojanāni arahato parikkhīna, pahīna, nānagginā daṅghāni, tena vuccati parikkhīnahavasamyojano ti.‘

‘[One who has] completely destroyed the bondages of existence’: ‘the bondages of existence’ means the ten fetters, namely, lust for sensual pleasure, aversion, conceit, [wrong] view, doubt, adherence to rules and observances, lust for existence, envy, avarice, and ignorance. These [fetters] are called “the bondages of existence” because they bind, closely tie up the living beings to the existences, or because they bind one existence to the other. These bondages of existence are completely destroyed by the arahant, abandoned, and consumed by the fire of knowledge; therefore it is said that [he is the one who has] “completely destroyed the bondage of existence”.

While interpreting bhavasamyojana as the ‘dasā samyojanāni’ of the Abhidhamma method, the commentary here categorically emphasizes as to why these ten fetters are called ‘bhavasamyojanāni’ (in plural) with a etymological account which is rather phonetic in expression. The tikā justifies this particular interpretation as follows:

"Suttantanayo nāma pariyāyanayoti nippariyāyanayena samyojanāni dassento "bhavarūgaissāmacchariya-samyojanān" ti āha, na pana "rūparūga"ti-ādinā. Bhavesu samyojanāntī kilesakammavinpākaṭṭānām paccayo hūtā nissaritum appadānāvasena bandhanti. Satipi hi aṁnasam tappaccayabhave na vinā samyojanāni tesām tappaccayabhave atthi, orambhāgiyauddhambhāgiya-sāṅghātihī ca tehi tamāmbhavanibbattakakammaniyamo bhavaniyamo ca hoti na ca upecchinna-samyojanassa kātānīpibhavaniyamo bhavam nibbutettī ti tesāṁ tevā samyojanatho daṭṭhabbo."
defilements, kammic results and the circle of rebirth. Because, even if there are others [dhammas] which have the state of condition of defilements, kammic results and the circle of rebirth, the state of other [dhammas] as the condition of defilements, kammic results and the circle of rebirth is not possible in the absence of fetters; moreover, the fixation of [a particular] kamma producing different existences is made by those which are taken up by the lower fetters and the higher fetters, and the fixation of existence is also brought out as well. However, the kammata performed by one who has uprooted the fetters do not lead to existence. Thus, the meaning of fetter should be understood just with regard to the ten fetters.

Distinctively pointing out the reason for applying the ‘ten fetters’ of the Abhidhamma method, the tika mainly regards the ten fetters as the condition (paccaya) of defilements, etc., and their nature is ‘to bind living beings to the existences’. In other words, the ten fetters represent all dhammas with the state of condition (paccayabhāva) of defilements, etc.

In interpreting bhavasamyojana, there are also accounts other than the above citation of the Majjhima-nikāya commentary. In the same context of ‘parikkhiṇasamyojano’, the Digha-nikāya commentary interprets bhavasamyojana as tanhā while the Anguttara-nikāya commentary treats it etymologically. These references indicate that there are diverse views in understanding bhavasamyojana in the commentarial period.

With regard to the other samyojanas referred to in a general sense, the Majjhima-nikāya commentary explains that ‘paññātipāta’ etc. are samyojanas in the sense of binding [living beings] to the circle of rebirth (vattabandhanathena). Kāmasamyojana is craving (tanhā) for the five codes of sensual pleasure (pañcakāmaguṇatanhā). Gihisamyojana is the hankering (nikanti) about requisites of a householder. Āneñjasamyojana is the
bondage of [meditative] attainment of the imperturbable (āneñjasamāpattisamyojana). These references also indicate that even if those samyojanas are contextually evaluated in the commentary period, they still hold their conceptual value in the general sense. The conceptual transformation of the general terms is illustrated in the following table (4-5).

Table 4-5: The conceptual transformation of the general terms into technical concepts

<table>
<thead>
<tr>
<th>Samyojanas as general concepts</th>
<th>Samyojanas as technical concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>tanhāsamyojana</td>
<td>kāmarāga</td>
</tr>
<tr>
<td>nandīsamyojana</td>
<td>catutthā-arūparāga</td>
</tr>
<tr>
<td>rūpasamyojana</td>
<td>uddhambhūgiyāni-samyojānāni</td>
</tr>
<tr>
<td></td>
<td>or (rūpabhava)</td>
</tr>
<tr>
<td>bhavasamyojana</td>
<td>dasa sāmyojānāni</td>
</tr>
</tbody>
</table>

With regard to samyojana or sabbasamyojana collectively used in singular, the commentaries identically interpret it as ‘dasavidha-samyojanam’ (the tenfold fetter). In the context of “yañca tadubhayam paticca uppajjati samyojanam”, the Dīgha-nikāya commentary first interprets the word samyojana as the ‘ten fetters’ of the Abhidhamma method. Further, it explains how these tenfold samyojanas arise:


204 MN-a IV, p. 52: Ānañjasamyojanena hi kho visamyutto ti ānañjasamāpattisamyojanena visamṣattho.
205 For the commentaries’ reference to ‘samyojanāni’ which is used in plural, see AN-a II, p. 80; III, p. 410; Sn-a I, p. 129; Ap-a p. 201.
207 DN-a III, p. 784: Yaṁ ca tadubhayam paticca uppajjati samyojanantī yaṁ ca taṁ cakkhuḥ c’eva rūpe c’āti ubhayam paticca, kāmarāga-samyojanam, patiggha- māna- diṭṭhi- vicikicchā- silabbataparamāsa- bhavarāga- issāmacchariya- avijjasamyojanan ti dasavidham samyojanam uppajjati...
uppañjati. Attañā laddham rūpārammanāṁ aṁnassa maccharāyato macchariya-samyojanam uppañjati. Sabbeh' eva sahañīya-aṁnāṇa-vaseṇa avijjā-samyojanam uppañjati.\(^{208}\)

How does this tenfold fetter arise? When one, by way of sensual enjoyment, enjoys, and takes delight in a desirable object that is first impinged into the eye-door, the fetter of lust for sensual pleasure arises in him. When one is angry about the undesirable object, the fetter of aversion arises in him. When one thinks: “who else is able to understand clearly this object other than me”, the fetter of conceit arises in him. When one takes [the wrong view]: “this material object is permanent, everlasting”, the fetter of view arises in him. When one doubts: “Is this material object a living being or belonging to a living being?”, the fetter of doubt arises in him. Thinking thus “certainly, this [material object] would be easily obtained in a favourable state of existence”, when one desires for such an existence, the fetter of lust for existence arises in him. Thinking thus “even in the future, it will be possible to obtain such a material object as this by undertaking [a particular] rule and observance”, when one observes [a particular] rule and observance, the fetter of adherence to rules and observances arises in him. When one is jealous [and wishes]: “should no others obtain this object of material form, indeed”, the fetter of envy arises in him. When one stints for others about the material object obtained by himself, the fetter of avarice arises in him. The fetter of ignorance arises by means of ignorance which is co-nascent with all the fetters.\(^{209}\)

Here, the Nikāyas' conventional explanation is technically evaluated in the Abhidhamma method. Through the present participle, the commentary particularly points out the mental state of a particular person in whom each of the ten fetters arises while he comes across the relevant objects impinged into the avenue of the six senses.

The Dīgha-nikāya commentary states that the tenfold fetter not arisen by means of non-frequenting arises due to a particular cause (kāraṇa).\(^{210}\) According to its tīkā, the cause of a different fetter is twofold: (i) the object (ārammaṇa) in the form of the desirable and the undesirable divided into a sign (nimitta) of the auspicious and a sign of the aversion, etc., and (ii) unwise attention to respective [object] (tajja-ayonisanasikāra).\(^{211}\)

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\(^{208}\) Ibid. Also see MN-a 1, p. 288.

\(^{209}\) Cf. Soma Thera, WM, p. 132.

\(^{210}\) DN-a 11, pp. 784-785: Yathā ca anuppannassā ti yena kāraṇena asamudācāravasena anuppannassā va tassa dasavidhassāpi samyojanassa uppādo hoti, taṁ ca kāraṇam pajānatī. Also see MN-a 1, p. 288.

\(^{211}\) DN-t (Vri) 11, p. 298; subhanimittapatiṣṭhitānimmittādīvibhāgām ithānānātāhādipārammanānceva tajjāyonisanasikāraṇāti tassa tassa samyojanassa kāraṇam. See also MN-t (Vri) 1, p. 339.
4.5.3. The additional accounts with regard to the technical concepts of *samyojanas*

(1) The classifications of *samyojanas*

The additional account of the technical concepts of *samyojanas* is very much unique in the commentaries. It apparently occurs in the method of commentarial exegesis to clarify the technical concepts.

In the context of classifying *samyojanas* as ‘*orambhāgiyāni*-uddhambhāgiyāni-’, the commentaries paraphrase ‘*orambhāgiya*’ (belonging to the lower section) as *hetṭhābhāgiya* (belonging to the below section) or *hetṭhākotṭhāsiya* (belonging to the below part). While implying ‘*hetṭhā*’ to *kāmabhava*, *kāmāvacaraloka* or *kāmadhātu*, which is considered to be situated in the nether place in the Buddhist cosmogony, the commentaries interpret ‘*orambhāgiya*’ variously as follows: ‘belonging to the lower’ means (i) causing to take rebirth-linking consciousness (*paṭisandhi*) in sense-sphere existence only (*kāmabhāveya*) or being abandoned by the three paths (*maggas*) which are called “lower”; (ii) the conditions (*paccayas*) of rebirth in the world of sense-sphere (*kāmāvacaraloka*), (iii) leading to rebirth in sense-sphere existence, or (iv) being suitable to those which belong to the realm of sense-sphere (*kāmadhātu*) through the state of condition. Consequently, *samyojanas* with a specified adjective ‘*orambhāgiya*’ are characterized as lower or lesser to the ‘*uddhambhāgiyāni samyojanāni*’.

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212 AN-a V, p. 4.
213 Pcp: Yam-a p. 198: ... *pañca bandhanāni orambhāgiyānīti vuccanti. Hetṭhābhāgiyāni hetṭhākotṭhāsikānīti aththo.*
216 MN-a III, p. 143: *Orrambhāgiyāni ti hetṭhā kōṭṭhāsi-kāmabhāve nibbattisamvattanikāni.*
As for ‘uddhambhāgiya’ (belonging to the higher section), the commentaries paraphrase it as uparikoṭṭhāsiya (belonging to the upper part), and interpret it as follows:

“The uddham bhāgiyāna ti. upari koṭṭhāsiya.”

‘Higher’ is called the realm of the fine-material and immaterial; through accomplishing rebirth therein (e.g. in the realm of fine-material and immaterial), they acquire the higher realm. Thus, they are called ‘belonging to the higher’.

The contrasting idea in the orambhāgiya/uddhambhāgiya classification is easily observed in the following interpretations. As already observed in the ‘Similes’, the five lower fetters, if not abandoned, cause the person to reappear in sense-sphere existence even though he has been born in the highest existence (bhavagga). The Itivuttaka commentary describes that the lower fetters are the conditions of mental formations (saṅkhāra) attached to the sense-sphere existence (kāmabhavāpa); they bind living beings to the sense-sphere existence that is the below, inferior or lower state than the realms of the fine-material and immaterial (rūpārūpadhātu). The Dīgha-nikāya commentary elucidates:


Herein, these two [fetters], namely, desire for sensual pleasure and ill-will, which are not suppressed by attainment or which are not uprooted by the path, do not allow to approach the upper part, that is, the fine-material and immaterial existences by way of rebirth. Three [fetters] beginning with personality view, after bringing back even those who has been born there (e.g. the fine-material and immaterial existence), make him reborn again here (e.g. in sense-sphere existence) only. Therefore, all [the five fetters] are just belonging to the lower.

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219 AN-a II, p. 130. Also see Vbh-a p. 495.
In another word, the term bhavagga, rūpārūpabhava or rūpārūpadhātu denotes the opposite realm to kāmabhava, kāmāvacaraloka or kāmadhātu that is mentioned in interpreting ‘orambhāgiyāni samyojanāni’.

The same idea is also observed in the ajjhatta/bahiddhā classification of samyojanas which are equivalent with orambhāgiyāni/uddhambhāgiyāni respectively. In the Nikāyas and Abhidhamma treatments, we have already observed the equivalence of both the classifications directly and indirectly. However, the Āṅguttara-nikāya commentary shows the commentarial exegesis on ajjhatta/bahiddhā classification, and alternately identifies it with the other classification:


Herein, ‘internal’ means the sense-sphere existence. ‘External’ means the fine-material and immaterial existences. For although living beings live in the sense-sphere existence for a short period, it is [comparatively] just one fourth of an aeon (kappa); in the other three parts of an aeon, the sense-sphere existence is void and empty; they live for a long time in the fine-material and immaterial existences. Likewise, while their death and birth are many in the sense-sphere existence, there are few in the fine-material and immaterial existences. Where death and birth are many, there is also much attachment, desire and wish. Where death and birth are few, desire too is less therein. Therefore, the sense-sphere existence is called ‘internal’; the fine-material and immaterial existences are called ‘external’. Thus, the desire and lust for the sense-sphere existence which is called ‘internal’ is [the meaning of] ‘internal fetter’. The desire and lust for the fine-material and immaterial existences which are called ‘external’ is [the meaning of] ‘external fetter’. Optionally, the five lower fetters are called ‘internal fetter’, and the five higher fetters are called ‘external fetter’.

Between these two classifications of samyojanas (e.g. orambhāgiya/uddhambhāgiya and ajjhatta/bahiddhā), the generic idea is implied to kāmabhava and rūpārūpabhava

222 AN-a II, p. 130. Also see Vbh-a pp. 494-495.
respectively. However, the commentaries retain the detailed distinctions for both classifications from a different point of view. Particularly, the commentarial self-evident aspect is reserved in interpreting *aijhattasamyojana* and *bahiddhäsamyojana* as ‘*chandarāga*’ for *kāmabhava* and *rūpārūpabhava* respectively. A noteworthy mention is that, as seen in the *Vacchaka*’s simile, the *Āṅguttara-nikāya* commentary specifically utilizes the term *anto/bahi* in order to classify the living beings who are bound by *samyojanas* on the basis of *aijhatta/bahiddhā* classification.\(^{224}\)

In another classification of *samyojanas*, that is, *orambhāgiyāni-/uppattipaṭṭilābhiyāni-/bhavapaṭṭilābhiyāni-*, the *Āṅguttara-nikāya* commentary clarifies the distinction of those *samyojanas* as follows:

\[\text{“uppattipaṭṭilābhiyāni ti yehi anantarā uppattim paṭṭilabhathi. Bhavapaṭṭilābhiyāni ti uppattibhavassa paṭṭilabhāya paccayāni. Sakadāgāmīssā ti idam appahīnasamyojanesu ariyesu uttamakoṭiyā gaḥtāṃ; yasmā pana antarāparinibbāyissā antarā uppatti n’atthi- yam pana so tattha jhānam samāpajjati, taṃ kusalattā uppattibhavassa paccayo t’eva saṅkham gacchati-, tasmā ’ssa uppattipaṭṭilābhiyāni samyojanāni pahināni bhavapaṭṭilābhiyāni samyojanāni appahināni ti vuttaṃ. Orambhāgiyēsva ca appahīnam upādāya sakadāgāmīssā avisesena orambhāgiyāni samyojanāni appahināni ti vuttaṃ.”}^{225}\]

([The fetters] ‘leading to rebirth’ means [fetters] by which one leads to the succeeding rebirth (immediately). [The fetters] ‘leading to existence’ means [fetters which are] conditions for leading to rebirth-existence. ‘To the once-returner’: this [expression] is taken as the highest among the noble ones who have not abandoned the [lower] fetters; however, there is no rebirth in an intermediate condition of the one who obtains *Nibbāna* in an intermediate stage: the jhāna that he acquires therein is called only ‘the condition of rebirth-existence’ due to its state of the wholesome. Therefore, it is said, “the fetters leading to rebirth are abandoned in him, [but] the fetters leading to existence are not abandoned in him”. Moreover, with reference to the fetter

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\(^{224}\) The *Dīgha-nikāya* commentary gives the same classification as follows:


(‘Fetters’ means bonds. The persons are bound by those bonds; out of them, stream-enterers and once-returners who appear in the fine-material and immaterial existences are called ‘bound inside’, ‘lyning down outside’. Because they have bonds in the sense-sphere existence. Non-returners in the sense-sphere existence is called ‘bound outside’, ‘lyning down inside’. Because they have bonds in the fine-material and immaterial existences. Stream-enterers and once-returners in sense-sphere existence are called ‘bound inside’, ‘lyning down outside’. Non-returners in the fine-material and immaterial existences are called ‘bound outside’, ‘lyning down outside’. One who has destroyed ‘āsavas’ has no bond anywhere.)

\(^{225}\) AN-a III, pp. 130-131.
which is not abandoned among the lower fetters, it is said that without distinction, “the lower fetters are not abandoned” in a once-returner.

It should be noted here that 'uppatti' indicates the rebirth in rūpārūpabhava. As seen in the Nikāyas treatment, uddhamsota-akaniţha-gāmi (one who is bound to go upstream, leading to akaniţha realm) has abandoned the five lower fetters but is still bound by the uppattipatiţlabhiyāni- and bhavatpatlabhiyāni-samyojanāni. According to the Puggalapaţñatti, the uddhamsota-akaniţha-gāmi, immediately after appearing in the Pure Abides (suddhavāsa), goes through appearance and disappearance from the Avihā realm up to the Akaniţha realm and there he attains the noble path (ariyamagga) in order to overcome the higher fetters. The above citation retains the same idea in explaining how 'bhavatpatlabhiyāni samyojanāni' become the conditions of rebirth-existence through the description of 'antarāparinibbāyī’ that clearly distinguishes the difference between the concepts of uppattipatiţlabhiyāni- and bhavatpatlabhiyāni- samyojanāni.

As the reference shows, sakadāgāmi is a representative of those who have not abandoned the lower fetters. While pointing out that kāmarāga and byāpāda are not abandoned in him, the tīkā states, “it is not intended that all [the lower fetters] are not abandoned in him.”

(2) The commentarial interpretation of samyojanas

The contextual interpretations of the commentaries contain some important aspects to understand the concepts of samyojanas. The Dīgha-nikāya commentary interprets each of the three samyojanas as follows.

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226 Pug p. 17.
“Sati rūp’ ādi-bhede kāye diṭṭhi, vijjamānā vā kāye diṭṭhi ti sakkāya-diṭṭhi. Vicinanto etaya kicchati na sakkoti sanniṭṭhānāṃ kātuṇ ti vicikicchā. Silaṃ ca vataṃ ca parāmasati ti silabbataparāmāso.”

‘Personality view’ is [wrong] view with regard to the body in classification of material form, etc., or view which exists with regard to the body. ‘Doubt’ is that by which one gets confused while investigating, or one is unable to take decision. ‘Silabbataparāmāsa’ means adherence to rule and observance.

The connotation is further clarified with the help of the Abhidhamma definitions of samyojanas in abstract form. ‘Personality view’ is called [wrong] view with twenty bases (vatthukas) in such a manner as “one regards material form as self” etc. ‘Doubt’ is called perplexity (vimati) with eight bases in such a manner as “one is puzzled about the teacher” etc. ‘Adherence to rule and observance’ is called holding inverted view (vipariyesaggāha) in such a manner as “in this world, someone adheres to rule or observance, or both rule and observance thus: the purification is achieved by a particular rule or observance, or rule and observance – such a view that is a recourse to views” etc.

The Dhammasaṅgani commentary, while briefly interpreting sakkāyadiṭṭhi and silabbataparāmāsa, comments in detail on idioms which are referred to in the Abhidhamma definitions of the three above samyojanas. According to this commentary, silabbataparāmāsa is holding (samādāna) such a wrong view as “purification from defilements, or Nibbāna itself that is the ultimate state of purification is achieved by the ox-rule, etc., or ox-observance, etc., or both the ox-rule and ox-observance”.

228 DN-a III, p. 988.
231 See ibid. p. 348 ff.
The Majjhima-nikāya commentary deals with the same three fetters in the context of āsāvas that are to be abandoned by ‘dassana’. It explains that these three fetters are abandoned when one wisely attends to them in the right way. Sakkāyadiṭṭhi and silabbataparāmāsa are āsāvas as well as samyojanas because they are included in diṭṭhāsava out of the four āsāvas; vicīkicchā is a samyojana, but not an āsava.

The Patisambhidāmagga commentary also presents a similar account of the three fetters.

While commenting on the gradations of samyojanas and anusayas referred to from the viewpoint of abandoning, the commentary, however, sheds a glance on the remaining seven samyojanas as follows:


‘Gross’ means that which is openly evident by way of the condition of transgression in the door of body and speech. ‘From the [gross] fetter of lust for sensual pleasure’ means from the fetter called sexual lust. For it is called fetter since it binds up [living beings] to the sense-sphere.
existence. ‘From the fetter of aversion’ means from the fetter of ill-will. For it (byāpāda) attacks objects, so it is called aversion (patigha). ‘From underlying tendencies’ means from those which lie along with the continuity only in the sense of being strengthened. ‘Anusahagata’ means being small, subtle. Because, the word sahagata is used here in the sense of having the nature of being minute. The lust for sensual pleasure and the ill-will become subtle to a once-returner in two ways: by an occasional origin and by the slowness of obsession. Because in the case of a once-returner, [these two]defilements do not arise frequently as in the case of an ignorant ordinary person. They arise occasionally. And when they arise, they do not arise crushing, spreading, covering, making darkness as in the case of an ignorant ordinary person; however, due to the state of being abandoned by two paths, they arise in slow and diminishing manner; they are unable to cause transgression. Thus, the [two] diminished defilements are abandoned completely by the path of non-returning.

‘From lust for form’ means from desire and lust in the fine-material existence. ‘From lust for formless’ means from desire and lust in the immaterial existence. ‘From conceit’ means from that which has the characteristic of haughtiness. ‘From restlessness’ means from that which has the characteristic of disquietude. ‘From ignorance’ means from that which has the characteristic of darkness.

As the citation shows, while comprehensively interpreting the two divisions of ‘olārika’ and ‘anusahagata’, the commentary brings out the three level processes of the activity of defilements (i.e. anusaya, pariyutthāna and vitikkama). Identifying kāmarāga and patigha with methunarāga and byāpāda respectively is quite a unique feature in this context.

With regard to anunayasamyojana, the Āṅguttara-nikāya commentary interprets it as ‘kāmarāgasamyojana’.238 In the Paṭisambhidāmagga commentary, their distinction is clarified as follows:


Herein, the fetter of lust for sensual pleasure itself also comes under the name of the fetter of approval; therefore, it is called ‘the fetter of approval’. It should be known that the fetter of approval is said with reference to greed that has not reached up to the state of lust for sensual pleasure.

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239 Ps-a II, p. 444.
The *Dīgha-nikāya* commentary specifies *issā* and *macchariya* with their characteristics.\(^{240}\)

The characteristic of envy is to be jealous (*khiyanā*\(^{241}\)) of other’s accomplishment. The characteristic of avarice is intolerance of equality to others in regard to one’s own accomplishment.

The *Dhammasaṅgāni* commentary, commenting on the *samyojanas* of *Abhidhamma* method, explains these two fetters in detail. Envy (*issā*) has the characteristic of grumbling (*khiyāna*) on other’s accomplishment such as “what is the use of this to these people?”: \(^{242}\)

The grumbling characteristic of envy has to be understood by both the householder as well as the recluse. For instance, a certain householder obtains an excellent vehicle by means of his own works such as ploughing, etc. Another one who does not wish his gain is not pleased. By thinking, “when will he decline from the accomplishment”, he is pleased when the former declines his acquirement due to some reason. In case of a recluse, a certain recluse is jealous by seeing other’s accomplishment gained through scriptural knowledge (*sutta-pariyatti*), etc. By thinking, “when will he decline from these gains, etc”, he is pleased when he sees the other’s decline.\(^{243}\)

As for avarice (*macchariya*), this commentary also refers to five types of avarice with relevant examples. It will be, in brief, observed in the following examples. Regarding dwellings (*āvāsas*), a *bhikkhu* does not desire the coming of a dutiful and amiable *bhikkhu* to the monastery where he lives at ease. Even when that *bhikkhu* comes, he wishes that he would go away quickly. This is avarice about dwellings. When one does not desire other’s

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\(^{240}\) DN-a III, pp. 718-719: *Issā-macchariya-samyojanā ti para-sampatti-khiyana-lakkhanā issā, atta-sampattiya parehi sādhārana-bhāvassa asahana-lakkhanam macchariyaṇ...*

\(^{241}\) ‘*Khiyāna*’ literally means ‘be exhausted’, ‘be vexed’. In the *tīkā*, it is paraphrased as ‘*usuyāna*’ (jealousy) and ‘*asahana*’ (not enduring). See DN-t (Vri) II, p. 237: *Yāya kāyaci paresam sampattiya khiyanaṁ usūyanaṁ asahanaṁ lakkanāṁ etissāti parasampattikhiyanaṁ alakkhanā...*

\(^{242}\) Dhs-a p. 373: *yā paralābhakākāragarukāramānāvantavanapūjanāṅsu issā ti yā etesu paresu labhādisu, kim iminā imesan ti parasampattikhiyanaṁ alakkhanā issā.*

\(^{243}\) Ibid.
approach to families and relatives, there is avarice about his family. This is a kind of avarice with regard to families (kulas). Regarding the gains (lābhās) which denote the four requisites, even when the other virtuous one gets them, one thinks “may he not get them”; that is avarice about the gains. One who is avaricious with regard to bodily beauty does not wish to hear the other’s faith or beauty being praised, etc.; that is avarice about reputation or bodily complexion (vanṇa). With regard to doctrines, that is, pāriyattidhamma (the doctrine of learning) and pativedhadhamma (the doctrine of intuition), a person endowed with textual doctrine does not wish to let the other know what commentarial tradition he may know, etc.244

In the case of mānasamyojana, the same commentary clarifies in which sense and to whom three types of māna occur. The conceit “I am superior” arises in the sense of greatness (uttamaṭṭhena). The conceit “I am equal” arises in the sense of evenness (samasamaṭṭhena); the conceit “I am inferior” arises in the sense of baseness or rawness (āmakatṭhena).245 These three types of conceit arise in three types of persons. Even in the superior person, the conceits “I am equal” and “I am inferior” can arise. Likewise in the equal person, the conceit “I am inferior” can arise. In the superior person, the superior conceit alone is a real conceit, and the others are not real. In the equal person, only the equality conceit, and in the inferior person, the inferiority alone is a real conceit; the other two are not real conceits.246 In this regard, the commentary further clarifies as follows: it signifies that three types of conceit may arise in a person. However, in the

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244 Ibid. pp. 373-374. The commentary also presents the accounts that each of these five types of avarice leads a person to miserable states of a being such as demon (yakkha), peta, etc. <see. p. 375>.
245 Ibid. p. 372: Samyojanesu mānaniddee seyyo 'ham asmīti māno ti uttamaṭṭhena aham seyyo ti evam uppannamāno. Sadiso 'ham asmi ti samasamaṭṭhena aham sadiso ti evam uppannamāno. Hīno 'ham asmi ti āmakatṭhena aham hīno ti evam uppannamāno.
246 Ibid: Evam seyyamāno sadisamāno hīnamāno ti ime tayo mānā tinnam janānam uppaṇjanti. Seyassā pi hi aham seyyo sadiso hīno ti tayo mānā uppaṇjantti sadissassā pi hīnasā pi. Tatthā seyyassa seyya māno va yāhāvamāno, itare dve ayyāhāvamāno, sadisassa sadisamāno va, ...pe ... hīnasā hīnamāno va yāhāvamāno, itare dve ayyāhāvamāno.
Kkuddakavatthu-vibhaṅga, in the classification of the first conceit, it is said that one conceit occurs in three persons.\(^{247}\)

(3) The account on the simultaneous arising of samyojanas

The Dhammasaṅgani commentary explains how two or three samyojanas simultaneously arise in different akusala cittas. According to the commentary, the co-origin of samyojanas is tenfold. Kāmarāga simultaneously arises with other samyojanas in four ways, patīgha arises in three ways, and māna, vicīkicchā and bhavarāga arise in one way respectively.

Out of the twelve akusala cittas, the tenfold co-origin of samyojanas is as follows:\(^{248}\)

(i) Kāmarāgasamyojana simultaneously arises with

- māna- and avijjā- [in cittas (3-4 and 7-8)]\(^{249}\)
- ditthi- and avijjā- [in cittas (1-2 and 5-6)]
- silabbataparīmāsa- and avijjā- [in cittas (1-2 and 5-6)]
- avijjā- [in cittas (1-8)]

(ii) Patīghasamyojana simultaneously arises with

- issā- and avijjā- [in cittas (9-10)]
- macchariya- and avijjā- [in cittas (9-10)]
- avijjā- [in cittas (9-10)]

(iii) Mānasamyojana simultaneously arises with

- bhavarāga- and avijjā-[in cittas (3-4 and 7-8)]


\(^{249}\) Analysis of the twelve akusalacittas in brackets is based on the account of the Dhammasaṅgani in explanation of the arising of samyojanas in different akusala cittas.
(iv) Vicikicchāsanyojana simultaneously arises with
   — avijjā- [in citta (11)]

(v) Bhavarāgasanyojana simultaneously arises with
   — avijjā- [in cittas (3-4and 7-8)]

This account of the co-origin of samyojanas is identical with that of the Paṭṭhāna, which explains the causal interrelation of the arising of samyojanas through dependency (pañcika). The difference is that the Paṭṭhāna explains the causal interrelations of mānasamyojana in two ways: (i) bhavarāgasamyojana and avijjāsamyojana arise depending on mānasamyojana, and (ii) avijjāsamyojana arises depending on mānasamyojana. However, the present account of the Dhammasaṅgani commentary refers to only one way as seen above.

In this regard, the mūlaṭikā explains that the co-origin of māna in only one way is described by showing what is not explained [previously]; otherwise, māna that simultaneously arises with kāmarāga and avijjā would have been categorized as two fold. This method of explanation is [also] applied to bhāvarāga, etc.250 According to this mūlaṭikā, the indication here is clear that the co-origin of māna with avijjā takes place in the cittas (3-4 and 7-8) whether they are connected with bhāvarāga or not. Just as the co-origin of patigha with avijjā is explained, it also has to be understood in the same way.

The reason the Paṭṭhāna specifically mentions the causal interrelation of māna with avijjā will be conspicuous in the fact that the Paṭṭhāna emphasizes the interrelation between samyojanas through dependency (pañcika). In other words, depending on māna, avijjā arises with and without connection to bhāvarāga. Therefore, the causal interrelation(s) of both the cases are crucially important. In this regard, though both the accounts show the

250 Dhs-mt (Vri) p. 193: Māna ... pe... ekadhāvāti idam avuttappakāradassanavasena vuttam, aṇṇathā māno kāmarāgāvijjāsāṇojanehi ekato uppajjatthi dvidhāti vattabho siyā. Esa nayo bhāvarāgaṇīsu.
same idea with regard to the arising of samyojanas, the Patṭhāna account is specific from a different perspective.

(4) The abandoning/destruction of samyojanas

The Itivuttaka commentary presents two important accounts to understand the concepts of samyojanas from the viewpoint of abandoning. While commenting on ‘pahāya na punāyanti, imam lokam kudācanam’, the commentary interprets that “they (sattā) will never, in the future, come to this world again, which is called the realm of sensual pleasure (kāmadhātu) by way of seizing rebirth-linking (paṭisandhiggaṇaṇavasena) because the lower fetters are completely abandoned”.

Another specific account of the Itivuttaka commentary is to explain the abandoning of samyojanas through the uprooting of underlying tendencies (anusayas). It is referred to in commenting on ‘samyojanam jātijarāya chetvā’. "Samyojananm jātijarāya chetvā-ti jātiyā c’eva jārāya ca satte samyojatī-ti samyojanan-ti laddhanānam kāmarāgādikām dāsa-vidhampi kilesajātām anusaya-samugghāta-vasena mūlato chinditvā. ‘Having cut off the fetter of birth and age’ means having cut off the group of tenfold defilement named as the fetter beginning with lust for sensual pleasure by means of the uprooting of underlying tendency from its root since this group of defilements binds living beings to birth as well as ageing.

The same idea is also observed in the context where the Paṭisambhidāmagga commentary comments on ‘saṅnojanā pahīyanti’ and ‘anusaya byantihonti’. According to this commentary, the fetters that are eliminated by different paths are abandoned by means of ‘samucchedappahāna’ (the abandoning by cutting off). The abandoning of fetters occurs

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251 Itv-a l. p. 45: Pahāya na punāyanti imam lokam kudācanan-ti ... imam kāmadhātu-saṅkhātam lokam paṭisandhiggaṇaṇa-vasena kudācīpi na āgacchanti, orambbhāgyānaṁ samyojananam suppahinattā.
252 Cf. pp 377-378 on ‘anusaya-concept’.
253 Itv-a l. p. 107.
through the abandoning of anusayas; otherwise, there is no other way of abandoning. In order to prove this point, the abandoning of anusayas is mentioned.²⁵⁴

However, in the same context, the Visuddhimagga-mahātikā interprets: ten fetters are abandoned by means of cutting off (samucchedavasena) through the process of paths. The seven anusayas are made to disappear completely by means of removing them in such a way that they would never arise again. And herein, the abandonment of fetters occurs through the cessation of anusayas; when the fetters are abandoned, not even a single anusaya will remain.²⁵⁵

In the case of the Dīgha-nikāya commentary, the abandoning of samyojana is achieved through ‘tadaṅgappahāṇa’ (abandoning by substitution of opposite) and ‘vikkhambhanappahāṇa’ (abandoning by suppression). It is referred to as follows:

“...tadaṅgā-vikkhambhanappahāṇa-vasena pahīnassāpi tassa dasavidhassa samyojanassa yena kāreṇena āyatim anuppādo hoti, taṁca pajānati.”²⁵⁶

He knows that there is by certain reason in the future the non-arising of the tenfold fetter which is abandoned by means of abandoning by substitution of opposite, and by means of abandoning by suppression.

However, the Visuddhimagga is of another speculation: the abandoning of the dhammas beginning with fetters is by the knowledge of noble path in such a way that they would never occur again, like a tree struck by a thunderbolt. This is called the abandoning by cutting off (samucchedappahāṇa).²⁵⁷

²⁵⁴ Ps-a II, p. 479: Samyojanā pahiyanti ti tan tam maggavajjhā samyojanā samucchedappahāṇena pahiyanti... Samyojanappahāṇa anusayappahāṇena hoti, na aññathā ‘ti dassanatthā anusayappahāṇam āha.

²⁵⁵ Vism-mt (Vri) I, pp. 313-314: Samyojanā pahiṃantī dasapi samyojanāni maggapatipātiyā samucchedavasena pahiṃanti. Anusayā yānantī hontī sattapi anusayā anuppattidhammatāpādoṇena bhāngamattassāpi anavasesa vīgamantī honti. Ettha ca samyojanappahānānaṃ nāma anusayanirdheneva hoti, pahīnesu ca samyojanesa anusayānaṃ lesopi na bhavissattāti ca ...

²⁵⁶ DN-a III, p. 785.

²⁵⁷ Vism XXII p. 598: Yam pana, asaniviccakkābhihataassa rukkhassa vīva ariyamaggaṇāṇena samyojanādinānaṃ dhammānaṃ yathā na puna pavaṇanta evam pahāṇaṃ, idām samucchedapahāṇaṃ nāma.
As for the abandoning of the ten fetters of the Sutta method, it has already been referred to in the four Nikāyas as well as in the Paṭisambhidāmagga. However, the Visuddhimagga classification of their abandoning differs from its predecessors:

"Samyojanesu tāva, sakkāyadiṭṭhi, vicikicchā, silabbataparāmāsā, apāyagamanīyā ca kāmarāga-patighā ti ete pañca dhammā paṭhamaṇāṇāvajjhā; sesā kāmarāga-patighā oḷārikā dutiyaṇāṇāvajjhā; sukhumā tattyaṇāṇāvajjhā; rūpārāgādayo pañca pi catutthaṇāṇāvajjhā eva." 258

Among the fetters, firstly, the five dhammas, namely, personality view, doubt, adherence to rules and observances, and lust for sensual pleasure and aversion that are leading to [plane of] misery are eliminated by the first knowledge. The remaining gross lust for sensual pleasure and aversion are eliminated by the second knowledge. Subtle lust for sensual pleasure and aversion are eliminated by the third knowledge. The five [fetters] beginning with lust for form are eliminated by the fourth knowledge.

After classifying kāmarāga and patigha through three different levels, the Visuddhimagga herein particularly includes ‘apāyagamanīyā level’ into the group of fetters that are abandoned by the first knowledge.

With regard to the ten fetters of the Abhidhamma method, the commentaries of the Dhammasaṅgāni and the Cūlaniddesa explain their abandoning through kilesapatiṭṭhi and maggapatiṭṭhi. According to maggapatiṭṭhi, the five fetters, namely, diṭṭhi, vicikicchā, silabbataparāmāsa, issā and maccariya, are abandoned by the path of stream-entry. Kāmarāga and patigha are abandoned by the path of non-returning; and māna, bhavarāga and avijjā are abandoned by the path of Arahants.259 While depicting the same ten fetters of the Abhidhamma method, the Dīgha-nikāya commentary classifies kāmaraga and

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258 Ibid. p. 588.
patigha through 'olarika' and 'anusahagata', and it refers to their abandoning through sakadāgāmi-magga and anāgāmi-magga respectively.\(^{260}\)

The commentaries explain as to how the abandoning of all the samyojanas denotes Arahantship and nibbāna. The Itivuttaka commentary states: “the destruction of all fetters means Arahantship, that is, the culmination of the noble path which is called the destruction of all the fetters through annihilation of all the fetters, or it simply means nibbāna which is the prime objective of Arahantship.”\(^{261}\) The Theragāthā commentary also holds a similar view in the following expression: “the aim is the destruction of all the bonds, or the fetters which are classified in the lower and the higher – the highest aim which is called nibbāna and the highest good which is called Arahantship – that is attained by me.”\(^{262}\)

Concluding remarks

Interpreted as ‘that which binds living beings to the circle of rebirth (vatta)’ in the commentarial exegesis, the term samyojana is referred to generally as well as technically from the earliest sources of the Pāli literature. The similes verify that the concepts of samyojanas are borrowed from colloquial language wherein ‘the fetters for cattle’ might have been in common use. The simile of a cowshed, in particular, ideally features the scopes of technical concepts of samyojanas in the three existences (tīsu bhavesu).


Careful attention is required in pursuing the origin of the technical concepts of *samyojanas* because there are triple treatments to *samyojanas*: (i) *tanhāsamyojana*, etc. referred to as unwholesome *dhammas*, (ii) *samyojana* as ‘samāpatti’ (meditative attainment) or ‘assāda’ (gratification) towards different signs (*nimittas*) in *Jhānas*, and (iii) *samyojanas* generally referred to in a group. The first two are considered to be general terms while the last is considered to be technical.

On the technical front, different groups of *samyojanas* are referred to according to the contexts of the four *Nikāyas*. *Sakkāyadiṭṭhi*, *vicikicchā* and *sīlabbataparāmāsa* are categorized as the ‘three fetters’. When they are combined with *kāmacchanda* and *byāpāda*, they are called the five ‘lower fetters’ (*orambhāgiyāni samyojanāni*). *Rūparāga*, *arūparāga*, *māna*, *uddhacca* and *avijjā* are called the five ‘higher fetters’ (*uddhambhāgiyāni samyojanāni*). There are two types of seven *samyojanas*. One consists of *anunaya*, *patigha*, *diṭṭhi*, *vicikicchā*, *māna*, *bhavarāga* and *avijjā*. In the other group, *bhavarāga* and *avijjā* are replaced by *issā* and *macchariya*. The ‘*issā*’ and ‘*macchariya*’ are also referred to as the two fetters which arise from the agreeable and the disagreeable (*piyāpiya*). The four *Nikāyas* also present the ten types of fetters consisting of the five ‘lower fetters’ and the five ‘higher fetters’. Out of these groups, the ‘three fetters’, the ‘five lower fetters’ and the ‘five higher fetters’ frequently constitute their conceptual realms in conjunction with the four paths of *ariyapuggalas*.

The earliest possible definition of the five ‘lower fetters’ is observed in the *Mahāmāluṅkya-sutta*. According to this *sutta*, mere psychological factors such as ‘*sakkāyadiṭṭhi*’, ‘*vicikicchā*’, etc. are not the lower fetters. The two points significantly characterize the *samyojana* concepts with the help of particular adjectives: (i) ‘*uppanna*’ paraphrased by ‘*pariyutthita*’ (encircled or obsessed) and ‘*pareta*’ (affected), (ii) ‘*thāmagata*’ (strengthened) and ‘*appaṭivinīta*’ (not eradicated). Consequently, the
conceptual range of the ‘five lower fetters’ includes both the states— (i) ‘the state that the samyojanas have arisen’ and (ii) ‘the state that the samyojanas are strengthened, not being eradicated’.

Various classifications of samyojanas reveal how the abandoning of certain samyojanas is parallel to the path of the noble persons (ariyapuggalas). With the destruction of the ‘three fetters’, one becomes a stream-enterer. With the destruction of the ‘three fetters’ and with the diminution of greed, hatred and delusion, one becomes a once-returner. With the destruction of the ‘five lower fetters’, one becomes a non-returner. With the destruction of āsavas, one becomes Arahant. In another classification, ajjhattasamyojana and bahiddhāsamyojana are identified with the ‘five lower fetters’ and the ‘five higher fetters’ respectively. It is indirectly verified that in the account of orambhāgiyāni /uppatтипatiñābhikāni /bhavapatipatiñābhikāni- samyojanāni, the latter two are the divisions of the ‘higher fetters’, and that their complete eradication constitutes the Arahantship (see table 4-1).

These classifications mainly reflect that the indisputable goal of the holy life is to achieve Nibbāna. In other words, a certain stage of ariyapuggalas indicates the complete destruction of certain samyojanas. The spiritual hierarchy of ariyapuggalas is characterized by the absence of certain samyojanas. Such a characteristic fundamentally distinguishes the concepts of samyojanas from the other technical terms.

In the four Nikāyas, the means of the abandoning of ‘samyojanas’ is predominantly centered around cultivating different groups of wholesome dhammas. Along with the realization of the nature of ‘anicca’ and ‘anattā’, the development of the four jhānas and three arūpajhānas with insight and the thirty-seven bodhipakkhiyadhammas constitute the positive value in pursuit of the abandonment of samyojanas.
The conceptual development appears in the later texts of the Khuddaka-nikāya. Kāmarāgasamyojana and patighasamyojana are classified through ‘olārika’ and ‘anusahagata’, and their conceptual scopes stand in conjunction with the paths of once-returning and non-returning respectively. It is in this literary period that the path of Arahantship directly relates the abandoning of the ‘five higher fetters’. In classifying samyojanas through diṭṭhi (wrong view), the nature of samyojanas is schematically divided into two: Sakkāyadiṭṭhi and sīlabbataparāmāśa are fetters as well as views; kāmarāga, patigha, māna, vicikicchā, bhavārāga, issā, macchariya, anunaya and avijjā are fetters but not views.

The Abhidhamma style plays a pivotal role in understanding samyojanas. In delineating a new set of the ‘ten fetters’, the Abhidhamma approaches renders far superior to that of the Nikāyas. The causal interrelation between ‘samyojanas’ and their arising in cittuppāda present some distinct conceptual features of samyojanas within the categories of ākusala dhammas. The Abhidhamma texts schematically establish ‘dasa samyojanāni’ as a technical device. Kāmacchanda and byāpāda are replaced by ‘kāmarāga’ and ‘patigha’. ‘Bhavārāga’, ‘issā’ and ‘macchariya’ are incorporated with the ‘ten fetters’ in place of rūparāga, arūparāga and uddhacca. This set of the ten samyojanas has evolved through different literary stages (see table 4-3).

Each concept of the ten samyojanas is elaborately defined by a list of various synonyms in the Abhidhammic scheme: (i) Kāmarāgasamyojana is defined as ‘kāmacchanda’, etc. with regard to the sensual pleasure; (ii) patīghasamyojana is defined by ten types of annoyances (āghāta); (iii) mānasamyojana is the conceit “I am superior [to others]”, etc.; (iv) diṭṭhisamyojana is the speculative view about ‘loka’, ‘jīva’ and ‘Tathāgata’; it includes all types of wrong views except sīlabbataparāmāśa-samyojana; (v) vicikicchāsamyojana is the doubt about the eight bases such as Teacher, Dhamma, etc.; (vi) sīlabbataparāmāśa-
A unique account of the arising of each of the ‘ten samyojanas’ reveals the functional scopes of activity of each samyojana in the arising of consciousness (cittuppāda). This account crucially signifies that a certain samyojana arises spontaneously with a relevant unwholesome citta: (i) Kāmarāgasamyojana arises in the eight cittas (i.e.1-8) accompanied by greed (lobha), (ii) the three samyojanas, paṭigha, issā and macchariya arise in the two cittas (i.e. 9-10) accompanied by displeasure (domanassa), (iii) the two samyojanas, māna and bhavarāga arise in the four cittas (i.e. 3-4 and 7-8) accompanied by greed (lobha), and dissociated from wrong view (diṭṭhi), (iv) the two samyojanas, diṭṭhi and sīlabbataparāmāsa arise in the four cittas (i.e. 1-2 and 5-6) associated with wrong view (diṭṭhi), (v) Vicikicchāsamyojana’ arises in a citta (i.e. 11) accompanied by doubt (vicikicchā), and (vi) Avijjāsamyojana arises in all the akusalacittas (i.e.1-12).
On the basis of textual scheme, the concepts of samyojanas have flourished in the sub-canonical texts. Most of the clarifications are quite schematic and refreshing. Out of the four planes of defilements (kilesabhūmis), samyojanabhūmi leads to the plane of upādāna that becomes the condition of existence in the paṭiccasamuppāda formula. Out of the ten samyojanas, which consist of the ‘five lower fetters’ and the ‘five higher fetters’, the ‘three fetters’ are abandoned by dassanabhūmi, and the remaining seven fetters are abandoned by bhāvanābhūmi. Further, the former ceases under the influence of the faculty “I will know the unknown” (anāññātānassāmītiddiṣṭa), and the latter ceases after being influenced by the faculty of final knowledge (anīdiṣṭa). It is quite peculiar that four out of the ‘five higher fetters’ come under the banner of conceit ‘I am’ (asmimāna). Conceptual recreation appears in specifying the nature of samyojanas through proximate cause (padaṭṭhāna). For instance, “the obsession of the sloth and torpor (thīnamiddhāpariyuṭṭhāna) is proximate cause of mānasamyojana.”

While elucidating dubious points of the earlier sources, the commentaries highlight the conceptual evolution to a greater extent. Indiscriminately paraphrasing samyojana as ‘bandhana’ (binding), the commentaries display the magnitudes of activities of samyojanas such as “‘samyojana’ binds existence, generation, destination, station of consciousness, and the abode of living being with the next existence, etc”. Different etymological interpretations in this regard have been pointed out (table 4-4).

While categorizing general terms into technical concepts, tanhāsamyojana is interpreted as kāmarūgasāṅkhatañhābandhana, and nandīsamyojana is regarded as ‘catuttharatuparāga’. In the context of ‘parikkhiṇabhavasamyojana’, ‘bhavasamyojana’ is interpreted as the ‘ten samyojanas’ of the Abhidhamma method. Its tīkā justifies that this particular interpretation is for preaching the fetters through abstract method (nippariyāyanayena).
The same conceptual development is also considered in interpreting “yañca tadubhayam paṭicca uppaṭijati samyojanam”. The Nikāyas’ conventional explanation of the arising of samyojana is technically applied to the ‘ten samyojanas’ of the Abhidhamma method. Through the present participle, the arising of each of the tenfold samyojanas is referred to as “when one, by way of sensual enjoyment, enjoys, takes delight in a desirable object impinged into the eye-door, kāmarāgasamyojana arises in him; etc.” A significant feature lies in the mental attitude of a particular person in whom each of the ten fetters arises while he comes across the relevant objects of the six senses. According to the commentarial exegesis, these ten fetters not arisen by means of non-frequenting arise due to a particular cause (kāraṇa). Its tīkā mentions twofold cause: (i) the object (ārammaṇa) in the form of the desirable and the undesirable, and (ii) unwise attention to respective [object] (tajja-ayonisaḥomanaśikāra).

The additional descriptions of the technical concepts of samyojanas are very intrinsic in the commentaries. They apparently occur in line with the commentarial method in order to clarify the technical concepts. While classifying samyojanas through ‘orambhāgiyāni-/uddhambhāgiyāni-’, the commentaries paraphrase ‘orambhāgiya’ in various ways. Consequently, the commentaries characterize that ‘samyojanas’ with a specified adjective ‘orambhāgiya’ are lower or lesser to the ‘uddhambhāgiyāni samyojanāni’ which are interpreted as the ‘fetters’ belonging to the realms of the fine-material and immaterial (rūpārūpadhātu).

The same idea is also observed in the ajjhatta /baḥiddhā classification of ‘samyojanas’ which are identical with orambhāgiyāni-/ uddhambhāgiyāni samyojanāni respectively. Between the two classifications of ‘samyojanas’ (e.g. orambhāgiya/ uddhambhāgiya and ajjhatta/ baḥiddhā), the generic idea is implied in kāmabhava and rūpārūpabhava respectively. In another classification (i.e. orambhāgiyāni-/ uppattipatilābhiyāni-
/bhavapati\lambhi\yani-, the uppattipati\lambhi\yani means [the fetters] by which one leads to the immediate rebirth (yehi anantar\á uppat\imm pa\tilabhati). The bhavapati\lambhi\yani means [the fetters which are] conditions for leading to rebirth-existence (uppat\ibhavassa pa\tilabh\áya paccay\áni).

In the contextual interpretations of the commentaries, the connotation of each sa\myo\jana is further clarified. Sakk\dyadit\thi (personality view) is a [wrong] view with twenty bases (vat\thu\s) in relation to the body. Vicikicch\á (doubt) is that by which one gets confused while investigating, or inability to make a decision; it is called perplexity (vima\ti) with eight bases in such a manner as “one is puzzled about the teacher” etc. S\labhatapara\m\á\sa means adherence to rule and observance which is called holding inverted view (vipari\yesagg\á\ha) in such a manner as ‘the purification is achieved by particular rule and observance’.

As for the five higher fetters, r\upar\ága is chandar\ága in the fine-material existence (r\upabhava). Ar\upar\ága is chandar\ága in the immaterial existence (ar\upabhava). M\ána means that which has the characteristic of haughtiness (unnati). Uddhacca means that which has the characteristic of disquietude (av\úpasama). Avij\á means that which has the characteristic of darkness (and\ha). Interpreting ‘ol\árika’ and ‘anusahagata’, the commentary brings out the three level processes of the functions of defilements (i.e. anusaya, pari\yu\th\á\na and vit\ikkama). Identifying k\ám\arága and pa\ti\gh\á with methunar\ága and by\áp\á\da respectively is another salient feature of the commentarial contributions.

Anunayasamyo\jana is identified with ‘k\ám\arágasamyo\jana’. The characteristic of ‘iss\á’ is to be jealous (khi\yana) of other’s accomplishment. The characteristic of ‘macchariya’ is intolerance of equality to others in regard to one’s own accomplishment. In the case of
mānasamyojana, the conceit “I am superior” arises in the sense of greatness (uttamaṭṭhena). The conceit “I am equal” arises in the sense of evenness (samasamaṭṭhena); the conceit “I am inferior” in the sense of baseness or rawness (āmakaṭṭhena).

Samyojanas are abandoned by means of ‘tadāṅgappahāna’, ‘vikkhambhana-ppahāna’, ‘samucchedappahāna’. The Visuddhimagga, which refers to the ten samyojanas in the Sutta method, classifies kāmarāga and paṭīgha into three levels (apāyagaminīyā, aḷārikā and sukkhumā). The three fetters and the lust for sensual pleasure and aversion that lead to the [plane of] misery are eliminated by the first knowledge. The remaining gross lust for sensual pleasure and aversion are eliminated by the second knowledge. The subtle lust for sensual pleasure and aversion are eliminated by the third knowledge. The five [fetters] beginning with lust for form are eliminated by the fourth knowledge.

With regard to the ten samyojanas of the Abhidhamma method, the commentaries proffer two ways: kilesapaṭipāti and magga-paṭipāti. The five fetters (i.e. diṭṭhi, vicikicchā, sīlabbataparāmāsa, issā and maccariya) are abandoned by the path of stream-entry Kāmarāga and paṭīgha are abandoned by non-returning; and māna, bhavarāga and avijjā are abandoned by the path of Arahantship in respective order. The destruction of all fetters means Arahantship that is the culmination of the noble path or nibbāna, the highest good of the Buddhist spiritual sojourn.

The conceptual affiliations of samyojanas to the other technical terms are apparent in the Abhidhamma texts, especially in the contexts of the Abhidhamma definition of the ten samyojanas and their arising in cittuppāda. This aspect will be discussed further in chapter seven.

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