Chapter Seven: Conclusion

With regard to the six selected technical terms, an attempt has been made so far to investigate the conceptual origin and development of each term according to the chronological divisions in the Pāli literature. The outcome of this research which was pursued from the literary perspective of Theravāda Buddhism apparently proves that the nature of each technical term is embodied in general or/ and technical concepts from the earliest literary stage, and that such a conceptual embodiment has gradually evolved through different literary stages. According to the pursuing aims of this thesis, the following four points can be highlighted as the salient features of this chapter.

I. The conceptual origin and gradual development through different literary stages

The conceptual origin and development of each selected technical term are closely related to the chronological divisions of the Pāli literature. This fact suggests that the understanding of the selected technical terms has been gradually reformed and evolved during the course of the compilation and composition of the Pāli literature. Except for kilesas of which the origin of the technical usage is clearly traced in the Abhidhamma period, the traits of the origin of technical concepts with regard to the other five terms are pervaded well within the four Nikāyas. In the case of kilesas, the Theragāthā mentions ‘kilesavatthūni’ while the Paṭisambhidāmagga refers to “dasahi kilesavatthūhi kilissati”. These sources, even while revealing the credible clue of technical usage, do not actually point out the varieties of ten bases of kilesas. Upakkilesas hold the same conceptual scope of kilesas in certain cases. However, they are always alluded to, from the earliest sources onwards, as specific concepts denoting certain impure qualities throughout the Pāli literature.
The conceptual development is conspicuous in the later texts belonging to the Khuddaka-nikāya. Therein, the technical concepts of the selected terms are mostly developed in relation to the classification of the technical concepts from the perspective of knowledge or from the perspective of abandoning by the paths of noble persons. In this regard, the conceptual developments of nīvaranas and anusayas are distinctive in the sense that their conceptual realms are substantially extended and reformed in due course.

The development of these technical concepts is most evident in the Abhidhamma texts. The cardinal reason is that the technical concepts of each selected term are systematized within the categories of akusala dhammas through the Abhidhamma perspective. The expanding of the technical concepts of nīvaranas as six fold, and resetting sāmyojanas as tenfold as per the Abhidhamma method, are good enough to justify such an undertaking. As the commentaries verify, the addition of ditṭhāsava to the group of āsavas is another new phenomenon in the Abhidhamma perspective.

Predominantly holding schematic and innovative features on each selected technical term, the sub-canonical texts throw abundant light in understanding them generally as well as technically. Providing the new definitions of each of the five nīvaranas, and setting up ten bases of the groups of kilesas and so on are clear indications of such conceptual features in the sub-canonical texts. Like in the case of the concepts of anusayas, certain significant features of these terms form a bridge between the earlier sources and the commentarial exegesis.

The conceptual development in the commentaries and the tikās is mainly based on the commentarial exegesis. The conceptual features that the commentaries and the tikās provide are highly esteemed in the perspective that they clarify equivocal conceptual points on the basis of earlier sources, and firmly establish the technical realms of each selected
term under the perspective of the Therávāda Buddhism. The outcome of this investigation on the conceptual origin and gradual development of each technical term is further consolidated by the conceptual features highlighted in the concluding remarks of each chapter.

II. The specific technical nature of the six selected terms

Each of the six selected technical terms constitutes its own technical concepts. The specific technical nature of each term is embodied with those technical concepts. In other words, even though each technical term encompasses certain general concepts, its specific technical nature is totally represented by those technical concepts. In this regard, the unique nature of each of the six selected technical terms is characterized by specifically implied meaning/s. As the four Nikāyas' accounts on each technical term feature substantially, the specific subjects which converge each technical term certainly distinguish the respective unique nature from one another.

(i) Fundamentally characterized by the meaning of ‘flowing forth’ (āsavāna) or ‘being kept for a long time’ (cirapaṁvarāsiya), the three/ four āsavas technically represent all the akusala dhāmmas. Their interdependency on avijjā provides the base for understanding the fact that the beginning-less circle of saṁsāra moves on due to mutually related conditions.

(ii) In the sense of daḻhaggahaṇa (grasping firmly), the four upādānās are conceptually converged as a causal factor in the formula of paṭiccasamuppāda. In relation to the five khandhas, they play a crucial role in presenting their own nature that signifies the constituents of an individual in the circle of transmigration. In the two divisions, gahanupādāna and paccayupādāna, the conceptual features of upādānas as defilements (kilesas) and conditions (paccayas) are highlighted by the commentaries.
(iii) The five *nīvaraṇas* are characterized by the meaning, ‘to envelop the consciousness’ or ‘to obstruct *kusala dhammas*’ in pursuit of *jhānic* knowledge. Their suppression is a preliminary condition in achieving the first *jhāna*. It is highlighted in the commentaries as being juxtaposed directly with the five *jhāna* factors respectively. *Avijjā-nīvaraṇa* stands for the sixth technical concept in the *Abhidhamma* perspective. Its distinction from the other five is observed at the optional interpretation of the *Abhidhammatthasaṅgaha-ṭīkā* which refers to ‘*nīvaraṇa*’ as ‘obstructing the eye of wisdom’.

(iv) *Samyojanas* (fetters) are specifically characterized as ‘binding up living beings to the circle of rebirth.’ The three fetters, the five lower fetters and the five higher fetters are directly juxtaposed with the classification of the paths of noble persons in the four *Nikāyas* while the ten fetters in the *Abhidhamma* perspective are reset in the categories of *akusala dhammas*. The commentarial interpretation of *ajjhatta-saṃyojana/ bahiddhā-saṃyojana* ideally features the specific nature in the three planes of existence (*bhava*).

(v) Characterized by the two meanings, ‘*thāmagata*’ and ‘*appahīna*’, the seven *anusayas* are technically implied as ‘underlying states’ in the deepest fathom of the human mind, which are potential to arise with the arising of a suitable cause. Starting with the three feelings as depicted in the four *Nikāyas*, the conceptual realms are incorporated with the three *dhātus* (spheres) and all the *dhammas* belonging to personality in the *Abhidhamma* perspective. The specific technical nature of the seven *anusayas* is emphasized by the meaning of ‘*thāmagata*’ in the commentaries. While significantly constituting the concept of ‘*bhūmiladdha*’ in the sense of not being abandoned (*appahīna*), *anusayas* are implied to be the ‘root defilements of the circle of rebirth’ (*vaṭṭamūlakilesā*) in the *Visuddhimagga-mahāṭīkā*. 
(vi) With the etymological meaning ‘to defile or to disturb the consciousness’ (citta), the ten kilesas are technically referred to as ‘kilesavatthūnī’ in the Abhidhamma period. The term kilesa is characterized rather by a synthetic term that includes all the unwholesome dhhammas in the general sense within the commentaries. Upakkilesas, being linguistically and conceptually concomitant with kilesas, are referred to as specific concepts to denote certain qualities of the subjects that modify the term. The ten ‘vipassanupakkilesas’ precisely denote such specific conceptual features in the commentaries.

III. Conceptual affiliations between the selected technical terms

The conceptual survey on the six selected technical terms discloses the fact that these terms with their specific technical nature hold certain features conceptually affiliated with one another. This fact implies that those selected technical terms are conceptually related in relevant cases, and that the same akusala dhāmman with the same conceptual realms technically function as ‘different roles’. The cross-references in the footnotes verify the following aspects.

The conceptual affiliations in the four Nikāyas mostly take place in the general concepts of the selected technical terms. The three fetters (i.e. sakkāyadiṭṭhi, sīlabbataparamāsā and vicikicchā) are referred to as āsavaś that have to be abandoned by dassana (seeing). The eight dhampas such as pānātipāta, etc. are referred to as saṃyojanas as well as nīvaraṇas in the general sense. It is firmly substantiated by the commentarial interpretations in which the Majjhima-nikāya commentary includes sakkāyadiṭṭhi and sīlabbataparamāsā into diṭṭhāsava, and clarifies “they are āsavaś as well as saṃyojanas, while doubt (vicikicchā) is classified only as a samyojana, not as an āsava; but because it is included here among āsavaś to be abandoned by seeing’, it may be called as an āsava.” With regard to the eight dhampas such as pānātipāta, etc., the commentary refers to them as nīvaraṇas in the sense...
of concealing one’s benefit (hitapatīcchādanaṭṭhena), and as samyojanas in the sense of binding the living beings to the circle of existence (vatta-bandhanaṭṭhena).

In the upādānakhandhas that are characterized by “sāsavā upādāniya”, the term upādāna holds the same scope of āsava, and signifies the khandhas of an individual in the circle of transmigration (saṃsāra). ‘Chandarāga’ is conceptually affiliated to upādāna and samyojana in the general sense. The five nīvaranas treated as the nutriment (āhāra) of avijjā reveal that they are indirectly affiliated to āsava that are interdependent on avijjā. Moreover, they are specified as ‘cittassa upakkilesas’. As per the Mahāmāluṅkya-sutta, the conceptual realms of the five orambhāgiyāni samyojanāni are affiliated with those of anusayas that denote ‘underlying states’ of the same five unwholesome factors in the general sense.

In the later texts belonging to the Khuddaka-nikāya, the conceptual affiliation takes place in generalizing or in specifying the technical concepts of certain technical terms. Āsava are collectively generalized as kilesas and certain technical concepts of samyojanas and anusayas are specified as ‘cittassa upakkilesas’.

Most prominent conceptual affiliations of the selected technical terms appear in the Abhidhamma texts. Such features are apparent in the Abhidhamma definitions of the selected technical terms, and in their activities in relation to cittuppāda. With comprehensive clarification by the plentiful synonymous idioms, the Abhidhamma definitions of the selected technical terms (except anusayas) are affiliated to the following four facts.

(i) Kāmāsava, kāmupūrṇa, kāmacchanda-nīvarana and kāmarāga-samyojana are identified by the same idioms that constitute the conceptual realm of each factor. So also are bhavāsava and bhavarāgasamyojana.
(ii) The factors like byāpāda, patigha and dosa are conceptually equivalent with one another but function as nīvaraṇa, samyojana and kilesa respectively. Likewise, silabbatupādāna and attavādūpādāna are identical with silabbataparāmāsa and sakkāyadiṭṭhi as samyojana respectively.

(iii) The same unwholesome factor, as in the cases of diṭṭhi, māna, thīna, uddhacca, vicikicchā and avijjā respectively, functions differently with the same conceptual realm. However, diṭṭhupādāna is distinguished from the others by different idioms.

(iv) Certain concepts are unique in particular technical terms. Middha and kukkucca are exclusive concepts of niṣvaraṇas only within these selected technical terms. Issā and macchariya are specific as samyojanas while ahirika, anottappa and lobha are the unique concepts of kilesas within the selected technical terms.

These aspects firmly corroborate that with the same conceptual realms, the relevant akusala dhammas technically function as different roles. However, certain factors stand as unique concepts of particular technical terms. These conceptual uniqueness and affiliations are duly illustrated in Appendix III.

Conceptual affiliations in relation to cittuppāda uncover the ranges of activities of each selected technical term within the twelve akusala cittas. Out of the six technical terms, those technical factors with regard to kāma arise in the eight cittas accompanied by lobha; likewise, the activity of lobha as kilesa has the same scope. Silabbatupādāna, attavādūpādāna and silabbataparāmāsa-samyojana arise in the four cittas associated with diṭṭhi. It signifies that they are a kind of diṭṭhi. Those technical factors with regard to bhava and māna arise in the cittas accompanied by lobha, but are dissociated from diṭṭhi. Thīnamiddha-nīvaraṇa and thīna as kilesa arise in the cittas (i.e. 2, 4, 6, 8 and 10) which are prompted (sasaṅkhāra). It is quite particular that kukkucca-nīvaraṇa, issā-samyojana, and macchariya-samyojana have the same scope of activities as those of vyāpāda-
nīvaraṇa, patigha-saṁyojana, patighānusaya and dosa as kilesa that arise in the two cittas accompanied by domanassa. Vicikicchā that functions as a technical concept of different technical terms arises in a citta accompanied by vicikicchā (as a cetasika). Uddhacca-nīvaraṇa arises in a citta accompanied by uddhacca. However, uddhacca as kilesa arises in all the twelve akusala cittas. As per the commentarial interpretation, uddhacca-nīvaraṇa also arises in all the twelve unwholesome cittas; nevertheless, it is mentioned according to its premier activity in a citta accompanied by uddhacca. Avijjā that functions as a technical concept of different technical terms arises in the twelve akusala cittas. Moha, ahirika and anottappa as kilesa respectively have the same scope of their activities with avijjā. These types of conceptual affiliations pave way to a certain mode revealing the relations between the twelve akusala cittas and the fourteen akusala cetasikas. Appendix IV and Appendix V illustrate such conceptual affiliations in cittuppāda.

In the sub-canonical texts, the conceptual affiliations are cardinally based on a schematic view. The reason why āsavas flow forth is referred to as an underlying tendency (anusaya) or obsession (pariyutthāna) that denotes the ‘state of not being abandoned’, and the ‘state of obsession’ of defilements respectively. Āsavas are also identified with the four upādānas. In this regard, the schematic view elucidates the fact that bhavupādāna is specially referred to as being equivalent with bhavāsava. In the Nettippakaraṇa, kāmupādāna and silabbatupādāna are identified with craving while diṭṭhipādāna and attavādapādāna are identifies with ignorance. Craving and ignorance are considered as two defilements (kilesas) and they are collectively identified with the four upādānas.

In the group of defilements with ten bases, the four āsavas and the four upādānas are referred to as the bases (vatthus) of defilements and are also specified as upakkilesas (impurity) of a particular person respectively. In dealing with the four planes of
defilements (i.e. from \textit{anusayabhūmi} up to \textit{upādānabhūmi}), they are sequentially combined as the planes that become the conditions of existence in the \textit{paṭiccasamuppāda} formula.

In the commentaries, the conceptual affiliations mostly appear in generalizing the technical terms as \textit{kilesas}. As verified by the commentaries’ treatment in the sixth chapter, \textit{āsavas}, \textit{upādānas}, \textit{nīvaranas}, \textit{saṃyojanas} and \textit{anusayas} are generalized as \textit{kilesas}. This speculation is further corroborated by the interpretation of ‘\textit{diyaḍḍhakilesasahassam}’. One of the salient features in the commentary period is that \textit{anusayas} constitute the concept of \textit{bhūmilādha} in the sense of ‘\textit{appahīna}’, and that they are regarded as ‘the root defilements of the circle of rebirth’ (\textit{vaṭṭamūlakilesā}). It is also noticeable that the ten \textit{saṃyojanas} represent all the \textit{dhammas} with the state of conditions of defilements (\textit{kilesas}), etc.

The conceptual juxtaposition of \textit{saṃyojanas} and \textit{anusayas} has been referred to from the four \textit{Nikāyas} onwards. In the commentaries, both the concepts are distinguished by the applied meanings, that is, in the sense of binding (\textit{bandha}) and in the sense of not being abandoned (\textit{appahīna}) respectively. Nevertheless, from the perspective of abandoning, both the concepts are so well integrated that the abandoning of \textit{saṃyojanas} occurs through the cessation of \textit{anusayas}, and not even a single \textit{anusaya} will remain when \textit{saṃyojanas} are abandoned.

Apparent conceptual affiliation in the commentaries is noticed in the abandoning of the technical factors of each technical term. Along with \textit{sīlabbatupādāna} and \textit{attavādādupādāna}, those factors that are related with \textit{diṭṭhi} and \textit{vīcikīcchā} are abandoned by stream-enterer (\textit{sotāpanna}). Likewise are \textit{kukkucca-nīvarana}, and \textit{issā} and \textit{maccariya} as \textit{saṃyojanas}. \textit{Kāmacchanda} and \textit{byāpāda} as \textit{nīvaranas} are diminished while the gross \textit{kāmarāga} and \textit{patigha} in the form of \textit{saṃyojanas} as well as \textit{anusayas} are eliminated by once-returner (\textit{sakadāgāmi}). \textit{Kāmāsava} and \textit{dosa} as \textit{kilesa} are abandoned by the non-returner (\textit{anāgāmi}),
and the subtle kāmarāga and paṭigha (in the form of saṃyojanas as well as anusayas), and the remaining kamacchanda and byāpada are abandoned by him as well. All the other remaining factors are abandoned by Arahant. Somehow, there are some variant views on this matter: kukkucca is abandoned by the path of anāgāmi; kamacchanda is abandoned by the path of Arahant; kāmupādāna and lobha as kilesa are respectively abandoned through the four paths. This point is duly illustrated in Appendix VI.

In the outlook of the conceptual affiliations between the six selected technical terms, it is clear that in the four Nikāyas, the technical concepts of the first five terms are emphasized with a specific technical nature, but mostly without being conceptually affiliated, while the general concepts of each technical term have been conglomerated therein. The affiliation of the technical concepts of the selected technical terms casually appear in the later texts belonging to the Khuddaka-nikāya by means of generalizing them as kilesas. Such a generalization is in a more advanced stage in the sub-canonical texts. It is highlighted in the commentarial interpretations on the relevant technical terms, particularly in the abandoning of the constituting factors of each technical term. As technical concepts, the conceptual affiliations are predominant in the Abhidhamma period, and it signifies that the conceptual realms of the technical terms are duly systematized within the categories of akusala dhammas.

IV. The positive value of akusala dhammas

In the process of tracing the origin of the six technical terms, an attempt has been made to investigate the cause for their arising and the means of their abandoning primarily in the four Nikāyas. The references signify that ‘our attitudes’ towards certain sense objects play a vital role to bring out the positive value of akusala dhammas, and they further allude that ‘ayonisomanasikāra’ or ‘yonisomanasikāra’ holds the key to convert our attitudes.
As seen in the first chapter, the cardinal reason for the arising and abandoning of the three āsavas is ascribed to ayonisomanasikāra and yonisomanasikāra respectively. In the third chapter, the same has also been collectively referred to as the cause for the arising and abandoning of the five nīvaraṇas. The significance of these aspects lie in these facts: (i) āsavas technically represent all the akusala dhammas, and the arising and abandoning of āsavas are interdependent on the arising and abandoning of avijjā, (ii) the five nīvaraṇas are entirely involved as obstructing factors in the practical development of spiritual progress, and they serve as the nutriment (āhāras) of avijjā, and (iii) this conceptual affiliation for the arising and abandoning of both the technical terms stands with ayonisomanasikāra and yonisomanasikāra.

As discussed in the fourth chapter, ayonisomanasikāra is also an indispensable cause for the arising of saṁyojanas. In the four Nikāyas, it is generally said that saṁyojana arises depending on the six senses and their corresponding objects. In the commentary period, it is interpreted that the tenfold saṁyojana arise due to a particular cause (kāraṇa). The tīkā's clarification brings out a twofold cause of a different fetter. One is the desirable and undesirable objects (ārammaṇa) of material form, etc. which are divided into subhanimitta and paṭighanimitta, etc. The other is the unwise attention to respective [object] (taįja-ayonisomanasikāra). As a pragmatic means to proceed in our spiritual progress, the second cause ought to be emphasized more just as the main cause for the arising of kāmacchanda-nīvaraṇa lies in ayonisomanasikāra with regard to subhanimitta, which is discussed in the commentaries' treatment of the third chapter.

With regard to upādānas in the second chapter, tanhā is collectively referred to as the specific cause for the arising of upādānas, and tanhā has feeling (vedanā) as its specific cause. The cardinal cause for the arising of upādānas stands far away from avijjā or ayonisomanasikāra. However, its indirect cause is undoubtedly related to avijjā in the
paticcasamuppāda formula. Other references also verify that our mental reaction towards the sense objects is significantly affected in the perceptual process of upādāna. As already seen in the accounts of the Majjhima-nikāya and the Saṃyutta-nikāya, with regard to the feelings due to the senses and the sensual objects, ‘nandi’ as a general concept of upādāna firmly stands in one’s own mind through a process reflected in a stock passage ‘abhinandati abhivadati aţjhosāya tiţhati’. From the perspective of arising, the same nandi takes the position of upādāna in the paticcasamuppāda formula. This fact significantly indicates that ‘our attitudes’ towards the feelings are totally responsible for the arising and abandoning of upādāna.

In the fourth chapter, the same stock passage is related to chandarāga as a general concept of saṃyojana. It is also related with the activities of the three anusayas (i.e. kāmarāga, patigha, and avijjā) which are mainly considered in connection to the three relevant feelings as discussed in the fifth chapter. The arising and abandoning of the three anusayas also entirely depend on the mental attitude towards each relevant feeling when the senses contact their respective objects. In this regard, there is generally a common trend between the activities of upādāna, saṃyojana and anusaya during their perceptual process. It might be identical with the Nettippakarana account, which sequentially categorizes the four planes of kilesabhūmis (i.e. from anusayabhūmi up to upādānabhūmi) as the conditions of existence in the paticcasamuppāda formula.

Furthermore, as seen in the fifth chapter, the Visuddhimagga-mahātikā account also verifies that trend: “there is no circle of transmigration without anusaya, the feeling alone accompanied by anusaya is the condition of craving. This exposition (i.e. vedanā tanhāya paccayo) is formulated in that sense. Alternately, it may be recognized that the feeling accompanied by anusaya alone is the condition of craving because it follows the phrase ‘with ignorance as condition.’” Accordingly the arising and abandoning of these three
technical terms are deeply involved in mental attitude towards the sense objects, and in the backdrop of the above mentioned stock passage, *avijjā* and *vijjā* work respectively as a cause for their arising and abandoning.

As suggested in the sixth chapter, the technical term *kilesa* is a rather generic term. The direct reference to the cause of the arising and abandoning of *kilesas* is not specifically mentioned in the *Nikāyas* and the later literary stages. Considering the fact that the ten *kilesas* are defined by *kilesavatthu* in the *Abhidhamma* period, their arising is based on themselves because the earlier arisen defilements become the cause of the later arising defilements. *Avijjā* is specifically referred to as the root (*mūla*) of *kilesas* while the three *kilesas* (i.e. *rāga*, *dosa* and *moha*) are regarded as *mūlakilesas* that represent one thousand and five hundred *kilesas* (*dīyaḍḍhakilesasahassam*) in a nutshell. As discussed while dealing with the connotations of each of the ten *kilesas*, the ten *kilesas* have proximate cause (*padatthāna*) for their own functions. Nevertheless, in consideration of the intensive conceptual usage of this term, the understanding of the cause for the arising of *kilesas* ought to be considered in a general sense. In this regard, *avijjā* stands as the root of *kilesas*.

Eventually, even though the causes of the arising and abandoning of the selected technical terms are referred to individually or collectively due to their specific technical nature, *avijjā* and *vijjā*, in a broader sense, play pivotal roles in the backdrop of their causes. With specific conceptual features of *āsavas* and *nīvaranas* as mentioned above, the direct cause for their arising and abandoning necessarily draws our attention: ‘*ayonisomanasikāra*’ or ‘*yonisomanasikāra*’ which is directed towards the sense objects is crucially significant for the arising and abandoning of *akusala dhammas*. It is duly verified by the commentarial interpretations of both terms.
According to the commentarial exegesis, ‘ayoniso manasikāra’ means the attention by wrong means, or wrong path. In other words, it means the unwise attention to the impermanent as permanent, to the painful as pleasurable, to the non-self as self, to the inauspicious as auspicious (anicce niccanti, dukkhe sukhan ti, anattani attā ti, asubhe subhan ti). It is the attention of consciousness by what is contrary to truth. ‘Yonisomanasikāra’ is interpreted as the opposite of ayonisomanasikāra. It is the attention of consciousness by what is favorable to truth.

Though it is basically related to āsavas, the account of the Majjhima-nikāya commentary on the terms ‘wise’ (yoniso) and ‘unwise’ (ayoniso) provides a vital clue to understand the central causes of the arising and abandoning of akusala dhammas. The circle of rebirth (vatta) has its root in the unwise attention; the cessation of the circle of rebirth (vivatta) has its root in the wise attention. When the unwise attention grows, it brings out ignorance and craving for existence. These two dhammas enable the circle of rebirth to proceed through the existence. However, when the wise attention grows, it brings out the Eight-fold Path led by the right view. The right view is knowledge. Through the arising of knowledge, there comes the cessation of ignorance. Through the cessation of ignorance, there comes the cessation of volitional formations. Thus, the cessation of the circle of rebirth has the wise attention as its root.

It is clear that the way leading to positive values of akusala dhammas eventually lies in ‘yonisomanasikāra’. It is the way to realize the nature of akusala dhammas as they truly are (yathābhūtam). In this regard, realization of the true nature of akusala dhammas is the key to concert our mental attitude to approach kusala dhammas. Subsequently it is another approach to achieve the same result of kusala dhammas. This fact has been proved by the means of abandoning the unwholesome factors of each technical term as described in various contexts of the four Nikāyas. Realizing the nature of ‘anicca’, ‘dukkha’ and
'anattā', understanding the principle of 'paṭiccasamuppāda', and developing various kusala dhammas are instrumental in procuring the positive values of the selected technical terms. There are thirty-seven bodhipakkhiyadhammas emphasized in the four Nikāyas.

Complete elimination of all the unwholesome factors that constitute each technical term ultimately holds the same value that denotes the final goal (Nibbāna) of pursing the holy life (brahmacariya) under the Buddha’s dispensation. It has been proved by the commentarial interpretations on the abandoning of each technical term, i.e. identical with the final goal achieved through the four paths of noble persons.

The outcome of this study on the six selected technical terms has been duly accomplished through the relevant sources. This result would throw plenty of light in understanding the conceptual features with regard to akusala dhammas, and ultimately in understanding the true nature of human existence. Due to the time restriction, the same conceptual approach to ‘yoga’, ‘ogha’ etc. which are classified as the specific technical terms of akusasla dhammas has been left behind for future consideration. Furthermore, exclusive philosophical points on internal sources as well as comparative observations on external sources have not been included in this study as our main aim was to present the conceptual origin and development from the literary perspective of Theravāda Buddhism. In this regard, the present study proves the fact that anusayas stand for the ‘root defilements of the circle of rebirth’ in the sense of ‘appahīna’. It would be an ideal scope for a future research project to investigate the further conceptual development in the Abhidharmakośabhāṣya which is highly enriched with the philosophical views of sautrāntika and vaiśeṣika schools.

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