

CHAPTER(VI)

CONCLUSION

At the very outset I want humbally to put on the record my contribution. Because the title of the thesis is 'Abhidhammattha saṅgaha: A Study,' somebody may think that it is a mere compilation, but it is not so. I have mainly concentrated on the concept of Citta and Cetasika, one of the important concepts discussed in Abhidhammatthasaṅgaha.

ADS itself is one of the important texts in Buddhist tradition. It deals with the persons. In human being Citta is more important. It is rightly mentioned in ADS as Cittena niyate loko¹.

The citta (consciousness) rules over the entire world. The citta of every human being controls him, leads his every action and shapes his destiny.

Mind of a human being has produced modern science and it is developing very rapidly and it controls all the technology of science including the atomic energy and the atomic weapons.

It is the mind of a human being, which has shaped various cultures of the world and it will be human being's minds again which will direct the hands to pull the triggers of the atomic weapons which

¹ aṅgutṭarapāli, 2, p. 135.

will wipe out the human civilization and the human race from the surface of the earth.

Indeed the mind is the most powerful instrument in all the worlds. It is the mind which manipulates the fate of each individual to be born in an apāya abode or in the human world or in a deva realm.

So it is of paramount importance to understand the true nature of the mind and the function of each constituent of the mind.

There is no doubt that the Buddha in Abhidhamma analyzes the mind in detail and correctly describes the functions of the citta and the cetasikas which constitute the mind.

Moreover it is the Buddha in Abhidhamma who has fully and correctly explained the co-relations between the various factors of mind and matter in the form of the majestic Law of Dependent Origination which vividly describes the rounds of rebirth, undergone by each individual.

Furthermore, the Abhidhamma clearly exposes the theoretical as well as the practical aspects of the Noble Eightfold Path, also known as the Middle Path, by which the mind is purified from defilements in seven stages by developing mental concentration and vipassanā insight.

The attainment of various blissful experiences, which surpasses the sensual enjoyment and the realization of the unique peace

of Nibbāna in this very life, are very real, and the Abhidhamma brightly illuminates the right path to be followed by every person for the attainment of the highest goal in life.

The first chapter presents that there are two types of citta viz. Upekkhā saḥagataṃ vicikicchā sampayuttam and Upekkhā saḥagataṃ uddhacca sampayuttam, rooted in moha. Moha is translated as delusion. It deludes the mind. Makes the mind fuzzy or something like that. Moha has the characteristic of covering up or hiding the real nature of things. Because of this Moha, one can not see the things as they are. Nobody sees the things as impermanent, and so on.

Two Cittas are accompanied by Moha root only. The first eight i.e. (1) Somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ (2) Somanassasahagataṃ diṭṭhigatasampayuttaṃ saṅkhārikamekaṃ (3) Somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ (4) Somanassasahagataṃ diṭṭhigatavippayuttaṃ saṅkhārikamekaṃ (5) Upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikamekaṃ (6) Upekkhāsahagataṃ diṭṭhigatasampayuttaṃ saṅkhārikamekaṃ (7) Upekkhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikamekaṃ (8) Upekkhāsahagataṃ diṭṭhigatavippayuttaṃ saṅkhārikamekaṃ, are accompanied by Lobha and Moha. The two Dosamula Cittas are accompanied by Dosa and Moha. The last two are accompanied by Moha only. Although Moha is with the other

Cittas, its function is not so prominent as of these two Cittas i.e. vicikicchā and Uddhacca. Lobha or Dosa is more active than Moha. Moha is not very prominent in the first two Cittas. In the last two Cittas Moha is supreme because there is neither Lobha nor Dosa. All this is discussed in the first chapter.

The first Mohamūla Citta is Upekkhā Sahagataṃ vicikicchā Sampayuttam. It is an indifferent feeling. Vicikicchā means doubt. Vicikicchā is defined in two ways: vexation due to perplexed thinking and the other is 'being devoid of the remedy consisting of knowledge'. That means one cannot decide the nature of a thing. One is wavering. When one tries to find out what is it, one becomes agitated and perplexed. Sometimes it is called perplexion. So it is vexation due to perplexed thinking. This is called vicikicchā. Actually it is indecision. One cannot decide as one or the other. There may be either wrong view or right view. Here one cannot decide either of the two. It is like a two pronged road.

Second chapter deals with definition of cetasika, when citta arises; there are mental states that depend on citta. Those depending on citta, are called "cetasika". All types of cetasika are able to arise only by depending on citta. Without citta, they are not able to arise. In all there are 52 Cetasikas. But citta arises without aññasamāna cetasika, which is one of them. 'Cetas' means mind, and 'Ika' means

depending on. Cetasika means those, which depend on Citta for their arising.

Cittas and Cetasikas arise together. Citta is said to be the forerunner or the leader of Cetasikas. Cittas means awareness of the object. If there is no awareness of the object, there can be no contact with the object. There can be no experience of the object. There can be no perception of the object. That is why Citta is said to be the forerunner, is said to be the chief of these mental states.

The Cetasikas are those that give color to the Cittas. Actually Citta is one-awareness of the object. But different Cetasikas arise together with Citta. If the Citta arises with Beautiful Cetasikas, then the Citta is called Beautiful Citta. When Citta arises with unwholesome Cetasikas, then it is called an unwholesome Citta, an unwholesome consciousness. Actually it is the Cetasikas that differentiate one type of consciousness from another.

Characteristics of Cetasikas

Cetasikas are mental factors or mental concomitants that arise and perish along with citta, depend on citta for their arising and influence the mind to be bad, good or neutral as they arise.

A cetasika has the following four characteristic properties:

- (1) It arises together with citta (consciousness).
- (2) It perishes together with citta.
- (3) It grasps the same object (ārammaṇa) which citta takes.
- (4) It shares a common physical base (vatthu) with citta.

Classification of Cetasikas

In all there are 52 cetasikas. They are first divided into three classes as follows.

- (1) Aññasamāna cetasikas-general mental concomitants (13)
- (2) Akusala cetasikas- immoral mental concomitants (14)
- (3) Sobhana cetasikas-beautiful mental concomitants (25)

In the third chapter, vīthi and vīthimutta have mentioned. Vīthi process runs with one of the 6 present objects which come into contact with one of the six mental bases respectively.

But vīthimutta process runs with one of the 3 objects: kamma (motivation that causes action), kamma-nimitta (the conditions of kamma) and gati-nimitta (the sign of destination), which is

manifested just before death in previous life. That process is free from the present activities, so it is called vīthi-mutta (process-free)

80 Vīthi-cittas:

In a vīthi process, there are 80 cittas that run with a present object. They are called vīthiccittas. The Vīthiccittas are enumerated as 80. According to the order in process, they are mentioned as follows:

1.	Āvajjana	attention	2
2.	Viññāṇa cittas	awareness	10
3.	Sampaṭicchaṇa	receiving	2
4.	Santīraṇa	investigating	3
5.	Javana	dynamic	55
6.	Tadārammaṇa	retentive	8
		Total	80

The fourth chapter explains the result of Akusala kamma. Akusala (unwholesome) kammās are 12 dealing with the associated cittas. All unwholesome kammās produce their pavatti results i.e. the 7 Akusala vipāka cittas. But the paṭisandhi result, upekkhā santīraṇa,

is not produced by the uddhacca kamma. When cetanā, associated with Uddhacca, has no powerful condition to produce paṭisandhi result, but the other 11 unwholesome kammās produce the paṭisandhi result, i.e. upekkhā santīraṇa.

Fourfold Kamma

(a) Kamma by way of function:

Kamma, kusala and akusala, is divided into 4 by way of function. It runs as follows:

- (1) Janaka kamma
- (2) Upatthambhaka kamma
- (3) Upapīlaka kamma
- (4) Upaghātaka kamma

(b) Kamma by order of ripening:

Kamma, kusala and akusala is divided into 4 by order of ripening. It runs as follows:

- (1) Garuka kamma

- (2) Āsanna kamma
- (3) Ācinna kamma
- (4) Katattā kamma

(C) Kamma by time of ripening:

Kamma, kusala and akusala, is divided into 4 by time of ripening. It runs as follows:

- (1) Ditṭhadhammavedanīya kamma
- (2) Upapajjavedanīya kamma
- (3) Aparāpariyavedanīya kamma
- (4) Ahosi kamma

The fifth chapter deals with bhavacakka (the cycle of life), the wheel of life is based on the two roots viz. avijjā, and taṇhā, it moves on in three planes starting with avijjā ending in jarā-maraṇa. When the jarā-maraṇa causes the suffering of the beings, āsavas flux into them. These āsavas cause to arise avijjā that leads to saṅkhāra. Then the wheel of life moves on. It is very long and its beginning is unknown. The wheel of life is Paṭicca samuppāda.

Division of Nāma and Rūpa

The corporeal group (rūpakkhandhā) consisting of 28 kinds of rūpa is called rūpa (matter)

The four mental groups (nāmakkhandhās) consisting of all cittas and all cetasikas, and Nibbāna are the five kinds of the immaterial called nāma. It is significant that Nibbāna is classed under nāma, this may imply that Nibbāna is a mental state or an immaterial state observed by lokuttara-cittas.

Bhāvanā

‘Bhāvanā’ means development. It is divided into two: Samatha bhāvaā and Vipassanā bhāvanā.

1. Samatha bhāvanā- a technique of mental development that leads to mental tranquility,
2. Vipassanā bhāvanā- a technique of mental development that leads to special contemplation and detachment from conditioned things.

To attain these two mental development, one must work with meditation objects, that meditation object is termed kammaṭṭhāna.

Kammaṭṭhāna

Kammaṭṭhāna means object of meditation with which a meditation practice runs. It is divided into two viz. Samatha

kammaṭṭhāna- object of meditation for Samatha and Vipassanā
 kammaṭṭhāna- object of meditation for Vipassanā.

So in abhidhammā there much knowledge to know about mind and matter. If all of you know about good mind and bad mind, you can control your mind. So everybody should study Abhidhamma very seriously and use the Abhidhammā knowledge as the the guiding torch of his life. May the guiding torch of Abhidhammā shine for ever! May the supreme knowledge of Abhidhammā ever enlight the whole world!

This is not mentioned here, because of the blind faith either in Buddhist tradition ingenerat or in Abhidhamtthasaṅgaha in particular. One who will study the text of Abhidhammatthasaṅgaha will understand its uniqueness in Buddhist literature, because it speaks of pivotal concepts such as mind and matter.

I am aware of the fact that this is not the through study of the text but nevertheless, it is the beginning and the inspiration for others to go into more detail and as far as possible the real nature of the text should be revealed to the society, which is necessary for better awareness, that helps to reach Nibbāna, the ultimate goal of human life.