CHAPTER - I

FUNDAMENTAL NATURE OF MIND IN THE THERAVĀDA
BUDDHIST ABHIDHAMMA

The concept of dosa and mettā are directly related to mind and as a matter of fact, they are the states of mind as it were. Hence, it is necessary to discuss first on the concept of mind and its nature in Buddhist Philosophy. The present thesis is based on Theravāda\(^1\) Buddhist Pāḷi Literature. Here by Buddhist literature we mean the Pāḷi texts—both Canonical and non-canonical. Thus, the mind, consciousness of the Four Ultimate Realities, namely Citta, (Consciousness) Cetasika, (Mental factors) Rūpa, (Matter) and Nibbāna in the Theravāda Abhidhamma, may be explained first before taking the concept of dosa for analysis.

1.1. Concept of Mind in the Theravāda Buddhism:

The Abhidhamma\(^2\) in the Theravada Buddhist Pāḷi literature could be summed up in the four words, Citta, (Consciousness)

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\(^1\) Theravād, the Elders, was the original and only tradition from the earliest to the time of the second great council when the Mahayana school, a precursor of Mahayana, was formed. By Setthila. Ashin, Essential Themes of Buddhist lectures, (Yangon, Burma, Department of Religious Affair, 1987.) P. 27/28.

\(^2\) The Pāḷi term Abhidhamma is composed of Abhi which means subtle or ultimate, and Dhamma which means truth or doctrine. Abhidhamma therefore means subtle or ultimate truth or doctrine: By Setthila. Ashin, Essential Themes of Buddhist lectures, (Yangon, Burma, Department of Religious Affair, 1987.) P. 27.28.
Cetasika, (Mental factors) Rūpa, (Matter) and Nibbāna. Those are the Ultimate Realities or ultimate Truths. (Parammatthasaccā)

Those Ultimate Realities or Ultimate Truths are accepted in the Theravāda Buddhist Abhidhamma. Buddhist Abhidhamma analyses minutely the so called “Being” or pāli word “Satta”: the man, for instance, both his physical side and his mental side. That which we called “Man” is composed of mind and matter (nāma and rūpa). According to Theravāda Buddhism, apart from mind and matter which constitute the so-called man, there is nothing more than that. The physical side or the material side of “Being” is called Rūpa (Matter). The mental side or the mind of “Being”, man, for instance, is called Nāma, (Mind). Nāma is made of Citta_state of consciousness. And state of consciousness (citta) is made up of Cetasika (Mental factors). The so called “Being”, or Satta, then is made up of mind and matter, Nāma and Rūpa. Those Nāma and Rūpa or Mind and Matter, together comprise five groups. These five groups are called Khandhā. These five groups or Khandhā are: Rūpakkhandhā (aggregate of form), Vedenakkhanhā (aggregate of sensation), Saññakhandhā (aggregate of perception), Sañkhāra kkhandhā (aggregate of mental formations) and Viññānakkhandhā (aggregate of consciousness).

3 „Nāma” denotes both consciousness and mental properties: Thera, Nārada, A Manual Of Abhidhamma (Yangon, Burma, the Buddhasasana Council, 1970) P.8.
Of those of five groups of *Khandhās*, *Vedanakkhandhā*, *Saññakkhandhā*, *Sankhārakkhandhā* and *Viññānakkhandhā* belong to the mental side of “Being” or *Satta* or man. In other words, those of mental groups or *khandhās* are *Nāma* (Mind). The both of *Citta* and *Cetasika* combined by means of the four *khandhā* aforementioned are called Mind. (*Mana*)

1.2. The Meaning of *Citta* (Consciousness)

The *citta*, the first of Ultimate realities is the foremost point of interest for reaching the basics of the *Abhidhamma* philosophy. It has been given great importance in various *Pāli* Texts. The *Dhamma-sañganī*, the first book of the *Abhidhamma piṭaka*, as regards *citta*, states as follows:

*Katame dhammā cittā?* Cakkhuviññāṇam, sotaviññāṇam, ghāna viññāṇam, jīvhaṁ viññāṇam, kāyaviññāṇam, manodhātu, manoviññāṇa dhātu--imedhāmmā cittā.⁴

Which are the states that are *citta*? Eye consciousness, ear consciousness, nose-consciousness, tongue consciousness, body consciousness, mind element, mind consciousness element, these states are *citta* (Consciousness).⁵

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⁴ Dhs.p.238.line.3.
It means, *citta* is the name given to the sum total *dvipaścaviūśa*(ten sense-perceptions⁶ eye-element,⁷ and mind-perception element)⁸. Commenting upon this, *Buddhaghosa Thera* states that *citta* is that which cognize an object.

*Cittanti ārammaṇaṁ cintetī cittaṁ, vijātītī attho.*

By “Consciousness” (*citta*) is meant that which thinks of its object.⁹

There are six kinds of objects, namely, visible form object, sound object, smell object, taste object, tangible object, and mental object.¹⁰

Ārammaṇānīnāma rūpārammaṇaṁ, saddārammaṇaṁ, gandhārammaṇaṁ, phoṭṭhabbārammaṇaṁ, dhammārammaṇaṅceti cha-bbidhāni bhavanti.¹¹

Here, it should be noted that *citta* does not automatically begin to cognize about these objects. Rather, the sense- organs help *citta* in the processes of cognizing the objects. These sense-organs are *cakkhu* (eye), *sota* (ear), *ghāna* (nose), *jīvhā* (tongue), *kāya* (body), and *mana*⁶.

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⁶ The term ‘*dvipaścaviūśa*’ here refer to the ten sense-perceptions rootless moral and immoral consciousness. Kumarpandey, Satyendra Dr. *Abhidhamma Philosophy* (Delhi, Indo-Asia Publishing House 2002) P.17.

⁷ It refers to a group of three consciousness consisting of two types of santirana citta (recipient consciousness), and *paścadvārāva janacita* (five door-adverting consciousness). Kumarpandey, Satyendra Dr. *Abhidhamma Philosophy* (Delhi, Indo-Asia Publishing House 2002) P.17.

⁸ The term ‘*manoviśāpadhātu*’ refers to group of seventy six consciousness in which the types of citta known as ‘*dvipaścaviūśa*’, and ‘*manodhātu*’ are not included. Kumarpandey, Satyendra, Dr. *Abhidhamma Philosophy* (Delhi, Indo-Asia Publishing House 2002) P.17.


¹¹ Abhis.p.49.line.5.CmA.p.135.
It is these sense-organs which receive objects and carries their informations to the *citta*. There is a systematic and deciding logic for the sensee organs to grasp their respective objects; sense-organs are not capable of cognizing all objects. *Citta* perceives rūpa (form) through eye, (*cakkhu*), hears sadda (sound) through ear (*sota*), smells *gandha* (aroma) through nose (*ghāna*), tastes rasa (flavor) through tongue (*jivhā*), experiences *photthabba* (touch) through body (*kāya*), and grasps or knows *dhamma* (ideal) through mind. (*Mana*)

Therefore, it has been said in the *Kathavattu*, the fifth book of *Abhidamma*: “*Yeneva cittena cakkunā rūpaṁ passati, teneva cittena sodena saddaṁ suñāti, ghānena gandham ghāyati, jivhāya rasam sāyati, kāyena photthabbaṁ phusati, manasā dhammaṁ vijānāti*”.  

In the *Aṭṭhasāliṇī*, *Buddhaghosa Thera* in the following passage explains that objects received by sense-organs can be recognized by *citta* “*Yam cakkunā rūpaṁ passati, tamviṅṇānena vijānāti, yaṁsodena saddaṁ suñāti, ghānena gandham ghāyati, jivhāya rasam sāyati, kāyena photthabbaṁ phusati, manasā dhammaṁ vijānāt tam viṅṇānena vijānāti*”.

The object seen by the eye, the sound by the ear, the smell smelt by the nose, the taste tasted by the tongue, the tangible touched by the body, the idea cognized by the mind means cognized by consciousness.  

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13. As.l.p.156.line.2.  
Thus, the association of citta and sense-organs is a must for the cognition of an object. That is why it is said that consciousness cannot see a form without eye and eye too cannot perceive a form without citta.\textsuperscript{15} The Commentator approves by way of giving definition in the following passages. We quote from the commentarial Texts for ready reference.

\textit{Cakkhu rūpaṁ na passati acittakattā, cittaṁ na passati a cakkhukattā. Dvārārammaṇasaghaṭṭe pana cakkhupasādavatthukena (visuddhimagga) pasādavatthukena (Atthasālīni) cittena passati.}\textsuperscript{16}

The eye does not see a visible object because it has no mind. The mind does not see an object because it has no eyes. But when there is the impingement of door and object he sees by way of consciousness that has eye-sensitivity as its physical basis.\textsuperscript{17}

Eye does not see matter. And why? Because it is not consciousness. Consciousness cannot see matter, and why? Because it is not eye. But by the impact of object with door, one sees by consciousness with the sentient organism as the physical basis.\textsuperscript{18}

Therefore, it may be concluded that citta is that which cognizes object (ārammaṇa) through the sense-organs. According to Abhi-
Dhammatthasaṅgha, there are six kinds of doors (dvāra)\(^{19}\), namely: eye door, ear door, nose door, tongue door, body door, and mind door through which the mind interacts and interrelates with the objective world.

\textit{Dvārānīnāma cakkhudvāraṁ, sotadvāraṁ, ghānadvāraṁ, jivhā dvāraṁ, kāyadvāraṁ, manodvāraṇceti chabbidhāni bhavanti.}\(^{20}\)

In the \textit{Atthasālinī}, commentary on \textit{Dhammasaṅgani}, Buddhaghosa Thera illustrates the cognitive process occurring through the sense-doors with simile of the city, and the security guard. The city guard counts and checks people who come from out side, so also the sense-doors by which citta (consciousness) and cetasikas (his concomitants) go out to meet the object and by which objects enter into range of the citta and cetasikas.

\textit{Yathā hi nagaraguttiko nāma nagaramajhe sighātake nisiditvā “Ayaṁ nevāsiko ayam āgantuko” ti āgatāgataṁ janānaṁ upadhāreti vavatthapeti. Evaṁ sampadamidaṁ daṭṭhabbaṁ.}\(^{21}\)

For just as the town guard, seated at cross-roads in the middle of the town ascertains and notes each comer: \textit{like `this is a townsman’, ‘this is a stranger’ and so forth, so should this matter be understood.}\(^{22}\)

\(^{19}\).\textit{Dvāra} or doors, derive from \textit{du}, two and \textit{ar}, to go, to enter, is that which serves both as an entrance and an exit. Eye, ear and other organs of sense act as doors for object. (Mahā Thera, \textit{Nārada}, A Manual of \textit{Abhidhamma}, (Yangon, Burma, the Buddhásāna Council, 1970) P.165, The term “door” is used metaphorically in the \textit{Abhidhamma} to denote the media through which the media interacts with the objective world. \textit{Bodho, Bhikkhu}, A Comprehensive Manual of Abhidhamma, (Kandy, Buddhist Publication Society, 1999) P. 129.

\(^{20}\).Abhis.p.47.line.5.CmA.p.129.


Furthermore, *Atthasālinī* and *Purāṇa abhinavaṭikā* named *Abhidhamma vikāsinī* clearifies that consciousness cognizes an object seen by the eye. A visible object seen by the eye is cognized by consciousness, etc. ...an idea known by the mind is cognized by consciousness, etc.


1.3. Definition of *Citta* (Mind)

The *Pāḷi* term *Citta* is translated as Mind, thought. But *Shwe Zan Aung*, translator of *Compendium of Philosophy*, *Nārada Thera*, translator of *Abhidhammatthasaṅgha* of Anuruddha Thra, Bhikkhu Bodhi, the author of *A Comprehensive Manual of Abhidhamma*, and R.P.Wijeratne and Rupert Gethin, translators of *Exposition of the Topics of Abhidhamma* (*Abhidhammatthavibhāvinī* by *Sumaṅgala Thera*) interpret it as consciousness for the *Citta*.

Consciousness is defined according to the four way of definition as follows; Mind or consciousness is that which thinks of its object.

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Cognizing-object is its characteristic. Fore-running is its function. Connection is its manifestation. A mental and material organism is its proximate cause.

*Vijānanalakkhaṇaṁ cittam, pubbaṅgamarasam, sandhahana paccuppaṭṭhānaṁ, nāmarūpapaṭṭhānaṁ.*

The term of *Citta* in the ancient commentaries is defined in three ways:

i) As an Agent (*Kattusādhana*)

ii) As an Instrument (*karanasādhana*)

iii) As a mere activity (*Bhāvasādhana*).

In the first way *citta*, as the agent: *Citta* is that which cognize an object. That means *citta* is something which does some other thing. *Citta* is something which knows the object. That is definition by way of agent (*kattusādhana*).

Ārammaṇaṁ cinteti cittaṁ. *(Kattusādhana)*

*Cinteti cittaṁ, ārammaṇaṁ vijānāt it attho.* *(Kattusādhana)*

By “Consciousness” (*citta*) is meant that which thinks of its object.

Consciousness (*citta*) is that which is conscious; the meaning is that it knows (*vijānāti*) an object.

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The second way is instrument. That means *citta* is something with the heap of the other concomitants states know the object or to be aware of the object. That is by way of definition of instrument (*karaṇasādhana*). *Citta* is that by means of which the accompanying mental factors cognize the object.

*Cintenti vā etena karaṇabhūtena sampayuttadhammāti cittam. Atha vā cintanamattam cittam.*  

Or else consciousness is the means by which the associated dhammas are conscious.  

Third one is just by way of a mere activity, just a mere happening. That means, *citta* as the knowing of the object. As consciousness is bound with an object, its impermanency and agentlessness are clarified; that is, its independent nature is rejected. When something is related to something else, it has no independence and hence it is impermanent. In the absence of object, consciousness does not arise. The definition knowing itself is consciousness means that there is no agent who does that action. *Citta* is itself nothing other than the process of cognizing the object. Thus, this definition is by way of mere activity. (*Bhāvasādhana*)

*Atha vā cintanamattam cittam.*  

Alternatively, consciousness is the mere act of being conscious (*cintana*)

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34. AbhivT.p.74.line.7.
The term citta in the *Abhidhamma* is defined or explained in these three ways—as an agent, (*kattusādhana*) as an *instrument* (*karanasādhana*), and as just mere activity (*bhāvasādhana*).

In the exposition consciousness is so called because of its variegated (*citta*) nature. Mind (*mano*) is so called because it knows the measure of an object, “mental action (*mānasō*) is just “Mind”.

*Citta* vicittatāya cittaṁ. Ārammaṇaṁ jānātīt’i mano. *Mānasanti manoєva.*

The *Atthasālinī* furthermore says that “A single moment of consciousness is introduced by three names: *mano* (mind), in the sense of measuring; *viññāṇa* (consciousness), in the sense of discrimination; *dhātu* (element) in the philosophical sense of ultimate, or absence of living entity”.

*Imasmiṁ hi pade ekakameva cittaṁ minatthena mano, viñṇāṇa natthenana viñṇāṇaṁ, sabhāvatthena nissattatthena vā dhātūhi tihi nāmehi vuttaṁ.*

There are several *pāli* terms of reference for mind. *Mana, citta, viññāṇa*, etc. are the most frequently employed and note-worthy. In Buddhism no distinction is made between mind (*mana*) and consciousness (*citta*). Both are used as synonymous term. Sometime used as *mana*, sometime *is used as viññāṇa*, sometime is used as citta.

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Then sometime *citta* is called *mānasā*. Sometime it is even called *hadaya*. *Hadaya* means the heart. The word heart is a synonym for *citta* or consciousness or the mind. In some *Piṭaka* literature including *abhdpamma*, the term of *citta* has been referred to as *viññāṇa*, *ceta*, *mana*, *hadaya*, *mānasā*, etc., to indicate the general meaning of consciousness. In the Buddhist *Pāli* literature such as *Pāli*, *Atthakathā*, and *Ṭikā* there have been given several quotations as given below with respect to synonyms for the *citta*.

*Cittaṃ ceto mano nīthi viññāṇam hadayaṁ tathā.* \(^{39}\)

*Imāni cittassa nāmāni*

*Cittaṃ mano mānasāṅca, viññāṇam hadayaṁ manaṁ.*

*Nāmānetāni vohārapathe, vattanti pāyato.* \(^{40}\)

Heart is called as *Citta*. Hence, several texts such as *Aṭṭhasālinī*, *Paṭisasambhidāmagga* *Aṭṭhakathā*, etc., state like that ‘*Hadayanti cittaṁ*’. \(^{41}\) *Hadaya*, heart is also *citta*.

*Yaṅca kho idaṁ vuccati cittantiti vā manoti vā viññāṇanti vā.* \(^{42}\)

*Cittaṃ iti pi manoti pi viññāṇanti pi.* \(^{43}\)

*Cittanti viññāṇam.* \(^{44}\)

*Yaṁ cittam taṁ mano, yaṁ mano taṁ cittam.* \(^{45}\)

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\(^{40}\) *Sdnpk*.p.360.line.9


\(^{44}\) *DhA.Vols.i*.p.182.line.10. *AbhivpuṬ*.p.132.lune.3.

Cittanti mano mānasāṁ.⁴⁶ Viññāṇanti cittaṁ manoti attatho ekaṁ.⁴⁷
Cittanti mano viññāṇanti cittassa etatī vevacanaṁ.⁴⁸
Viññāṇa, citta, manas are the same thing, i.e. “Consciousness”__“the
word of viññāṇa, citta, and mana are one in meaning”.
Cognizance, mind, and consciousness, are synonyms for cognizance, citta.⁴⁹

Citta derived from the root cit, implies the meaning variegation,
which is the very nature of the behavior of consciousness. “
Consciousness (citta) is so called from thinking (cit) of an object, or
because it is variegated (citta, citra).

1.4. The Four different denotation of Citta

Citta has been described in detail under four different meanings:
i) Citta as an adjective meaning “variegated”;
ii) Citta as a noun meaning “thinking”, derive from the root cit-
to think,
iii) Citta as collecting taking as derived from the root cit-to
heap up or collect,
iv) Citta as protecting what is collected taken as derived from
the roots ci+tā=citta).

⁴⁷ . Vism.Vols.i.p.82.line.14. PP.p.506
⁴⁹ . Nānamoli, Bhikkhu, The Path of Purification, (Singapore, Singapore Buddhist Meditation
Atthasālini explains these meanings as follows:

“Consciousness” is common to all states or classes of consciousness, that which is known as worldly, moral, immoral, or the great inoperative, is termed “Consciousness”, because it arranges itself in a series (cinoṭi) or its own series or continuity by way of apperception in a process of thought.

Yasmā vā cittanti sabbacittasādhāraṇo eso saddo, tasmā yadettha lokiya kusalākusalakiriya cittaṁ tāṁ javanavithivasena attano santānaraṇaṁ cinoṭiṁ cittaṁ.\(^{50}\)

And the resultant is also termed “Consciousness” because it accumulated (cito) kamma (action) and the kilesa (corruptions). Vipākaṁ kammakilesehi cittanti cittaṁ.\(^{51}\)

Moreover, all four classes are termed “Consciousness” because they are variegated (citra) according to circumstance. The meaning of consciousness may also be understood from its capacity of producing a variety or diversity of effect.

Apica yathānurūpato cittatāya cittanti evamettha attho veditabbo.\(^{52}\)

In almost all the commentaries, what has been described again and again as the various meanings of the term ācittī closely corresponds to the above definitions. The meaning variegation is applicable to ācittī for several reasons. All the variety of things in the world is produced simply as a result of thinking. Thought precedes

\(^{50}\). Asī.\p.106.\line.1.\Exp.\p.85.86
\(^{51}\). Ibid.\p.85.86.
\(^{52}\). Ibid.\p.85.86.
production. Thus, the term *citta* is used in the sense of making various things.

Thus, all classes of arts in the world, specific or generic, are achieved by the mind. And owing to its capacity thus to produce a variety or diversity of effects in action, the mind, which achieves all these arts, is itself artistic like the arts themselves.

Yaṁkiṇci loke vicittam sippajātam sabbam taṁ citteneva kiriyaṭi, evam imāyakaraṇāvicittatāya tassatassa cittassa nipphādakam citampi tattheva cittaṁ hoti. 53

On the other hand, the Āṭṭhasālinī and Abhidhammatthavibhāvinīṭikā say that *citta* comprises of various divisions and sub-division such as sphere (*bhūmi*), object (*ārammaṇa*), low (*hiṇa*), middle (*majjhima*), and highest (*pañña*). Therefore, the variegated nature of consciousness should be understood by way of these characteristics of association, locality, object, the three degree of comparison and dominance.

*Imesaṁ sampayuttabhūmi ārammaṇahinamajjhimapaññadhipati* vasena cittatā veditabbā. 54

*Imesaṁ sampayuttabhāmi ārammaṇahinamajjhimapaññadhipati* vasena attano cittatāya cittaṁ. 55

Though *Citta* is described in the sense of variation, it does not mean one part of consciousness, but the entire processes as a whole.

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54. Ibid.p.84.85.
Otherwise, one could call even one kind of consciousness by the name of *Citta* in that sense, because, it is common usage in the world. The Sub-Commentator of *Abhidhammavatāra* gives example how it is of common usage. Just as people who have seen one part of a mountain, river and, ocean, etc. say that they saw the mountain, river and, ocean etc, *so* one could term one sort of consciousness by the name of *citta* even though there are many types of *citta*.

*Kāmeṇcettha ekakameva cittaṁ evaṁ vicittiṇāma na hoti.*

**Vicittānāṁ pana antogadhattā etesu yaṁkiñci ekampi vicittatāya cittampi vattum vaṭṭati samudāyavohārena avayavassāpi vohāriya mānattā, yathāpabbata nadīsamuddā dinamekadesadiṭṭhā pabbatādayo diṭṭhāti.**  

1.5.**How Citta arises with concomitants:**

Though we defined *citta*, taking it separately, in reality it arises along with form (råpa). In *Milindapañha*, Ven. Nāgasena Thera has elaborately stated in this regard: “The king said: Revered Nāgasena, as to that which you mentioned: name (*nāma* and shape (*rūpa*). Which therein is name, which shape? That which is gross therein, sir that is shape. Those subtle mental states that are mental factors in consciousness, this is named. These things, sir, are dependent the one upon the other; the mental factors cannot arise without citta, nor can citta arise completely segregated from the mental factors. But though

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the two are functionally interdependent, *citta* is regarded as primary because the mental factors assist the cognition of the object depending upon the *citta*. The relationship between *citta* and its concomitants is compared to that between a king and his retinue. They simply appear together.


For example, when it is said “the king arrived”, it is understood that he has come with his retinue. Likewise when it is said “Consciousness is arisen” it means it is arisen with its concomitants (*dhammas*). But consciousness does not arise singly. Just as in saying “the king has arrived”, it is clear that he does not come alone without his attendants, but comes attended by his retinue, similarly, whenever a *citta* arises, it never arises alone but always accompanied by its retinue of concomitants.

*Na pana cittaṁ ekakameva upppajjati. Tasmā yathā rājā āgatoti vutte na parisaṁ pahāya ekakova āgato rājaparīṣāya pana saddiṁyeva āgatoti paññāyati. Evamidampi paropaṇṇāsa kusala dhammehi saddiṁyeva upppannāṁ veditabbaṁ.*

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1.6. **Analysis of Functions of Mind:**

In order to understand the functioning and working of the mind it is necessary to know the analysis of function of the mind and also acquire some idea of the process of consciousness according to *Abhidhamma. Theravāda Abhidhamma* teaching explains the analysis of mind as follows;

Every mind or *citta* has its function, without function no *citta* or mind can exist. Its experience is essentially connected with its function. The eighty nine or one hundred and twenty-one types of consciousness are classified by way of function. The *Abhidhamma tthisanga* composed by Anuruddha Thera points out fourteen functions of mind performed by different kinds of consciousness. They are:

i. *Pañisandhi* or consciousness connecting one life with another.

Or re-linking.

ii. *Bhavaṅga*\(^59\) or the current of the passive mind. Or life-continuum.

iii. *Āvajjana* or turning to impression at the five doors senses or at the mind. Or apprehending.

iv. *Dassana* or seeing.

v. *Savana* or hearing

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\(^59\) Avicchedapavatthihetubhāvena bhavassa anagabhāvo bhavaṅgakiccaṁ.

The function of existence-continuum (*Bhavaṅga*) is to be the limb(*āṅga*) of existence(*bhava*) but being the cause (*hetu*) continuous activity.

vi. Ghāyana or smelling
vii. Sāyana or testing
viii. Phusana or touching or contacting
ix. Sampaṭicchana or receiving the impression
x. Santīrana or investigating
xi. Vuṭṭhabbana or determining
xii. Javana or the activity of the subject.
xiii. Tadārammaṇa or registering of the experience
xiv. Cuti or consciousness disconnecting the present life.

Kiccasāṅgahe kiccaṁniṇāma paṭisandhi bhavaṅgavajjana dassana savanna ghāyana sāyana phusana sampatīcchana santīrana voṭṭhbbana javana tadārammaṇa cutivasena cuḍāsavidhāni bhavanti. 60

The Aṭṭhasālinī has given illustration as regards the process of consciousness in detail, and records the analytical way as to how the consciousness receives objects from without and within. A certain man with his head covered went to sleep at the foot of a fruiting mango tree. Then a ripe mango loosened from the stalk fell to the ground, grazing his ear. Awakened by the sound, he opened his eyes and looked; then he stretched out his hand, took the fruit, squeezed it, and smell it. Having done so, he ate the mango, swallowed it appreciating its taste, and then went back to sleep.

Here, (i) the time of the man’s sleeping at the foot of the mango tree is like the time when the bhavaṅga is occurring.

(ii) The instant of the ripe mango falling from its stalk and gazing his ear is like the instant of the object striking one of the sense organs, for instance, the eye.

(iii) The time of awaking through the sound is like that of the five doors adverting consciousness turning towards the object.

(iv) The time of man’s opening his eyes and looking is like eye-consciousness accomplishing its function of seeing.

(v) The time of stretching out his hand and taking the mango is like that of the receiving consciousness receiving the object.

(vi) The time of squeezing the fruit is like that of the investigating consciousness investigating the object.

(vii) The time of smelling mango is like that of the determining consciousness determining the object.

(viii) The time of eating the mango is like that of javana experiencing the flavor of the object.

(ix) The swallowing of the fruit while appreciating its taste is like the registration consciousness taking the same object as the javana phase.

(x) And the man’s going back to sleep is like the subsidence into the bhavaṅga.\(^{61}\)

\[ \text{Imasmiṁ pana ṭaḥāne ambopamarināma gaṁhiṁsu. Eko kira puriso phalitambarukkhamūle sasīsaṁ pārupitvā nipanno niddāyati.} \]

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According to Buddhist Abhidhamma it should be noted that the entire cognitive process (the mind process) occurs without any self or subject behind it. Therefore the Āṭṭhasāliṇī gives explanation about the nature of citta in the following passage.

Koci kattā vā kāretā vā natthi, attano attano pana dhammatāya eva. Payām cittaniyāmo nāma.63

The momentary citta themselves exercises all the functions necessary to cognition, and within the cognitive process each citta comes into being in accordance with the lawful order of consciousness. (cittaniyāma)

It arises in dependence on a variety conditions, including the preceding citta, the object, a door, and a physical base. Having arisen, it performs its own unique function within the process, and then it dissolves, becoming a condition for the next citta. Thus, through the sequence of mind-moments,64 the flow of consciousness continues uninterrupted like the waters in a stream.

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Consciousness, explained in various ways above, has been classified into eighty nine or one hundred and twenty one types in the *Theravāda Abhidhammic* texts. Consciousness is mainly classified under headings: planes (*bhūmi*), kind (*jāti*), concomitants (*sampayoga*), condition (*saṅkhāra*), trance (*jhāna*), object (*ārammaṇa*), and path (*magga*).

1.7. The Nature of Mind and how it ought to be Controlled:

1.7.1. Mind Dwells in the Cavae:

“Mind can travel afar; it wonders far and moves alone. It has no material form, it generally dwells in the cave, (i.e. chamber of the heart or the set of consciousness) ”, according to the *Dhammapada*. It will be explained in detail as expounded therein.

The mind does not move physically away like a man walking. But, as it can take an object at a distance far away from where we are, it seems as if it has gone there. For example, while we are here and think of something or someone else where or in somewhere, our mind does not actually travel to here and there, but registers its awareness of object at a distance while we are here, as it can perceive an object at a distance, it is said, “Mind can travel afar”.

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65 Abis.p.38.line.10.CmA.p.228.
1.7.2. Mind is very Speedy:

Consciousness appears and vanishes very swiftly. More than one thousand million (or one thousand billion) units of consciousness can appear and vanish within one snap of fingers. The two consciousnesses cannot be simultaneous. Consciousness which appears at a night time could not be appeared at a day, the consciousness which appears at a day cannot arise at a night because it arises a number of citta (billions of mind-moments) within one snap of fingers.

Ekarattiṁ pana ekadīvasaṁ vā ekameva cittaṁ ṭhātuṁ samaththāṁ nāma natthī. Ekasmiṁhi accharākhaṇe anekāni cittakoti satasahassāni uppajjanti.\(^66\)

The appearance and vanishing are so swift that two or three units of consciousness seem to be able to arise and perceive two or three objects at the same time. As a matter of fact, two or three units of consciousness never appear at the same time. They appear one after another, and only after taking one object, they take another object. It means conceiving one thought at a time, ie., one thought arises only when another ceases.

Sattaṁcittāni pana ekato kaṭṭikabaddhāni ekekхаṇe uppajjituṁ samatthāṁ nāma natthī. Upapattikāle ekakameva cittaṁ uppajjati, tasmim niruddhe puna ekekameva uppajjatīti ekacarāṁ nāma jātaṁ.\(^67\)

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\(^66\).S.A.Vols.i.p.92.line,3.  
\(^67\).DhA.Vols.i.p.193.line,14.
When *Cittas* arise cognizing an object at the sense doors or the mind door, they do not occur at random or in isolation, but as a phases in a series of discrete cognitive events leading one to the other in a regular and uniform order. This order is called *Cittaniyāma*, natural order of the mind or the fixed order of consciousness.

While sitting on a scented bed, eating, and watching in a singers and dancers, we notice that there are five senses of objects present, namely, sight, sound, smell, taste and touch. The mind does not take in these five objects all at the same time. Only after perceiving an object, we can perceive other objects one after another. Thus, two or three or many units of consciousness do not appear at the same time. Consciousness appears one at a time, so it is said, “Mind wanders solitary”.68

Moreover, the word “wander” here does not mean real “going about”, but means it can take an object at a far away location. In perceiving a sense object a single unit of consciousness is not enough for full comprehension. A good number of units of consciousness are required to appear one after another in succession. As many billions of such units can appear and vanish within one snap of fingers we think that we perceive a form as soon as we see it; or we sense aroma as soon as we smell it or we feel a touch as soon as we come into contact with it.

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1.7.3. Formlessness of Mind:

_Buddhaghosa Thera_, in his two commentaries, _Dhammapada_ and _Aṅgītta Aṭṭhakāthā_ describes the lack of color of the mind as “Cittassa sarīrasonthānam vā nilādippakāro vaṇṇabhedho vā natthīti asarīram nāma jātām”. 69 “Kiṁci pana cittassa vaṇṇo nāma atthīti? Natthī.” 70

The mind has no form or shape. So, we cannot say that it is white or black or fat or thin, etc. It is only perceptibility of cognizing an object. Consciousness of seeing originates in the eye; consciousness of hearing originates in the ear; Consciousness of smelling originates in the nose; Consciousness of taste originates in the tongue; Consciousness of touch originates in the body. Though some forms of consciousness originate thus in the eye, ear, nose etc, most of forms of consciousness originate in the cardiac cavity. Therefore, it is said, figuratively, “dwelling in the cave”.71

In brief, it should be noted that consciousness has no form; it can perceive a sense object; it has the nature of cognizing an object. While in the process of cognition it does not go out its dwelling even for a hair’s breadth, but it can perceive objects far away from location. Two or three units of consciousness do not appear simultaneously. Each unit appears only one after another in succession.

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69. DhA.Vosl.i.p.193.line.15,
70. AA.Vols.i.p.45.line.12.
1.7.4. The Mindd is Chief:

The Buddha has explained how the Mind is chief in the Yamakavagga (Pairs) of the Dhammapada Pali.

The mind is the leader, the mind is dominant, and all things are made by the mind. If one speaks or acts with an evil mind, consequences of evil or Dukkha etc, (i.e, physical and mental pain, misfortune, unsatisfactoriness), will follow him as the wheel of a cart follows the ox’s hoof. So when one does an unwholesome deed, the cause is unwholesome mentality, unwholesome mental states. Unwholesome mental states are called “Akusala” in Päli. Wholesome mental states are called kusala. A wholesome mind brings about wholesome speech and deeds. The root cause of good deeds and good speech is a wholesome mind. The root cause of bad deeds and bad speech is an unwholesome mind.

Mano pubbaṅgamā dhammā, mano seṭṭhā manomayā,
Manasā ē̄ke paduṭṭhena, bhāsati vā karoti vā,
tato naṁ dukkhamanveti, cakkarīva vahato padarī.72

The evil-doer must always suffer for the evil deeds done by him; he suffers in this world as well as in the next. In this connection, the Buddha has spoken as follows;

Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

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1.7.5. The Mind is Purified and Unpurified:

According to Buddhism all our actions are performed by mind. Actions are two types—good and bad (Kusalakamma and Akusalakamma). Good actions produce good results on the other hand, bad actions produce bad results. In short, mind produces all actions. Further, the mind (citta) works both as a friend and an enemy. When wrongly directed, it does the sort of harm as done by a fearful enemy. When rightly directed, it shows benefits as done by a good friend. On this issue, the Buddha gave his message: Whatever harm an enemy does to his enemy in all directions, the harm done by consciousness when it is directed wrongly is greater; the parents, friends and well-wishers may do great good to their friend, relatives or childrens but the most good can be done by consciousness which is rightly directed.

\[ \text{Dīso disā yaṁ taṁ kayirā, verī vā pana verinaṁ.} \]
\[ \text{Micchāpanihi tam cittaṁ, pāpiyo naṁ tato kare.} \]
\[ \text{Na tam mātā na taṁ kayirā, aṁñe vā pi ca ēṁtake.} \]

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Mind in fact, plays a very important role in the Buddhist philosophy. So the Buddha has expounded particularly his disciples about the nature of the mind and it should be restrained and controlled as follows:

The mind is excitable and unsteady; it is difficult to control and to restrain, difficult to keep the mind fix on a single object, and difficult to restrain it from drifting towards sensual pleasures. The wise one trains his mind to be upright as a Fletcher straightens an arrow.

As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver, when it is taken out the sensual world to escape from the ream of Mara (i.e., kilesavatta, round of moral defilements.)

The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

The mind wanders far and moves about alone; it is non material; it lies in the cave (Chamber of the heart). Those who control their mind will be free from the bonds of Mara.

If a man’s mind is unsteady, if he is ignorant of the truth *Dhamma*, and if his faith is wavering, then his knowledge will never be perfect.

If man’s mind is free from passion, if he is free from ill-will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

Knowing that this body is fragile like an earthen jar, making one’s mind secure like a fortified town, one should fight *māra* with weapon of knowledge. (After defeating *Māra*) one should still continue to guard one’s mind, and feel no attachment to that which has been gained. (i.e, *Jhāna* ecstasy and serenity gained through meditation.)

Before long, alas his body, deprived of consciousness, will lie on the earth, discarded like a useless log.

A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.\(^{76}\)

Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly directed mind can.\(^{77}\)

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\(^{75}\) Here *Māra* means *kilesamāra*, the defilements hindering the realization of *Nibbāna*. *Mārabandhanāti kilesamārabandhanabhāvena.* (*Dhammapada Atthakathā*. Vols.i.p.194. Line.3.)

\(^{76}\) According to Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in *Apāya*, Hell.


The Buddha, furthermore, taught that the mind guides the world. The mind leads the world in the Discourse of the Mind (Cittavagga) in the Sagāthāvagga Saṁyutta from the Saṁyuttanikāya.

All beings have to submit to the will or wish of the mind. The threefold restraint which are most important features of human life are explained as follows:

\[ \text{Cittena nīyate loko, cittena parikassati.} \]
\[ \text{Cittassa ekadhammassa, sabbeva vasamanvagū.}^{78} \]
\[ \text{Kāyena saṁvaro sādhu, sādhuvācāys saṁvaro.} \]
\[ \text{Manasā saṁvaro sādhu, sādu sabbhattha saṁvaro.}^{79} \]

Restraint in body is good, restraint in speech also is good, restraint in mind is good, and good is restraint in the senses.

In addition, in the Aṅguttaranikāya, the Buddha gives explanation about the nature of Mind thus “\text{Pabhassaramīdarī bhikkhave cittaṁ, tañca kho āgantukehi upakkilesehi upakkiliṭṭham”}^{80}.

It means that Mind or consciousness in its intrinsic nature is pure, luminous and free from pollutions. It becomes polluted with the forces of incoming pollutions. The polluting factors exist with it in multiple layers and envelope the luminous state of our \textit{citta}. As a result, the \textit{Citta} becomes pure. By obtaining purity of \textit{Citta} one acquires purity and is free from the bondage of repeated existence. Thus, a being is polluted because of pollution of \textit{Citta} and is purified

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because of purity of Citta. While pondering over the primacy of the role of Citta the Buddha has rightly observed, “Cittasaṅkilesā bhikkhave sattā saṅkilissanti, citta vodānā sattā visujjhanti”. 81

1.7.6. Mind ought to be Controlled:

If one speaks or acts with pure mind, physical and mental happiness, (Kāyika sukha and Cetasika Sukha) and fortunes and satisfactoriness etc, will follow him like a shadow that never leaves a person and then consequences of good actions will rebirth in the higher plane of existences or in the higher strata of human society if born in the human world. The Buddha expounded his disciples to observe just one thing; that is, to control their mind. If one can control one’s mind, he will have nothing more to control.

Sace tvāṁ bhikkhu ekameva (cittāṁ) rakkhitumā sakkhissasi, avasesānāṁ rakkhanakiccanaṁ natthi.82

Therefore, people should restrain and control their minds that are easily excitable and fickle just as one prepares oneself properly before posing for a photograph so as to get a good one; just so one should restrain and control one’s series of thoughts daily as a preparation for ones journey to the happy world.