CHAPTER FIVE

Notes on some Philosophical Terms of Abhidhamma Texts.

In this chapter an attempt is being made to discuss some philosophical terms of Pali Abhidhamma texts in the following manner:

**Abhinna** - Supernatural knowledge or insight, according to Buddhist thought, possessed by Buddha and by those who have reached advanced stage of spiritual development. It is super-natural in so far as not characteristic of generality of men, but only of those who have transcended certain ordinary human limitations, is mentioned in Buddhist scripture as seventh in series of nine result of apprehension of four holy truths; its position in series indicate its importance, the eighth and ninth being enlightenment and nibbāna. It frequently attribute to Buddha in Pali scriptures; by his insight Buddha has knowledge of realities not immediately apparent to ordinary men. He knows the Universe, with its Devas, with Mara, with Brahma, the whole creation, with recluse and Brahmā, the World of men and Devas, by his own abhinna he knows.

Abhyakata or Ayyakata - It is often translated etymologically 'Undertermined'. But from the Buddhist ethico philosophical point of view it means 'Un-moral'. In fact Abyākata is one which is neither Kusala or Moral nor Akusala or Immoral.

Adukkhaṁ-Asukha - It signifies that which is neither suffering nor happiness and implies a neutral feeling. The Pali word Upekṣa which bears a wider connotation is more frequently used to denote such kind of neutral feeling. In the Ahetuka Resultant consciousness, such as a Sense-Impression, Upekkha means simple neutral feeling which has no ethical significance. Adukkhaṁ-Asukha strictly applies to this sense.

Agati - It means wrong paths. They are four in number, i.e., the path of greed (chandagati), the path of hate (dosagati), the path of delusion (mohagati), and the path of cowardice (bhayagati). One who is freed from evil impulses is no longer liable to take three wrong paths of greed etc.

Ahetuka Citta - The types of Ahetuka Citta or consciousness unconditioned which by one or more of those six radical conditions, namely, Greed, Hatred, Ignorance, and their opposites may prompt the conduct in a former birth, the result whereof is now consciously experienced.
Ahetuka Patisandhi-Yugale - Pair of Non-causal

Relinking or dual process of 'Rebirth consciousness' which is not accompanied by its Hetus. The two types of Santīraṇa accompanied by Upekkhā or Investigating Consciousness with Hedonic indifference - both Moral and Immoral Resultants are called Ahetuka Patisandhi-Yugale.

Ākāsa - This term is derived as 'a+kaś', 'to shine' or 'appear'. Literally it means 'a place' by which objects or material groups (Rūpa-Kalāpa) are perceived as mutually distinct. Ākāsa is said to be a 'nicca-paññatti', i.e., 'a permanent Mental Element, through which we perceive objects'. To the Buddhist it has no objective reality, but it is generally projected from mind to object perceived and spoken of as that by which an object is limited and bounded, i.e., 'Pariccheda-Rūpa'. Ākāsa is regarded as born of four causes like other Material Qualities. It is remarked that Ākāsa dhātu does not form part of any rūpakalāpa; it merely limits the

2 Kalāpa - (units)

Ākusala - Unwholesome, are all those Karmical volititious (Kamma-Catamā), and the consciousness and mental concomitants associated therewith, which are accompanied

either by greed (lobha) and Hate (dosa) or merely Delusion (moha) and all these phenomena are causes of unfavourable Karma-results and contain the seed of unhappy destiny or rebirth.

Ālambana or Ārammaṇa - Literally this term primarily means 'foundation' or 'object' and is applied in the following senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i.e., basis of operation, chance. (2) Condition, ground, cause means especially, a cause of desire or clinging to life. (3) A basis for the working of the mind and intellect, i.e., sense-object, object of thought or consciousness, the outward constituent in the relation of subject and object, object in general. Ālambana or Ārammaṇa or object is of six types, namely Rūpārammaṇa or Visible object, Saddārammaṇa or Audible object, Gandhārammaṇa or odorous object, Rasārammaṇa or sapid object, Phoṭṭhabbārammaṇa or Tangible object, and Dhammārammaṇa or cognizable object. Therein only Rūpa or visible Form which in this context, seems to be confined to the Viññāyatana or Sense of Colour strictly visible object (Sanidassana-rūpāṁ), Form, Figure, Shape (Santhāna) being known inferentially.

in one of the sequels of Sense-Consciousness is visible object, and the like. Of these the Dhammaramana or cognizable object is sixfold, namely, (i) Pasāda or Sensitive Parts of Organs, (ii) Sukhuma-rūpa or Subtle Material qualities which comprise the principles or states of two sexes, vital force, two media of communication (Viññatti), space, certain properties of matter and nutritive essence in food, (iii) Citta or consciousness, (iv) Cetasika or Mental properties, (v) Nibbāna, (vi) Paññatti or name and notion or concept which includes Nāma-Paññatti, i.e., name of Term and Attha-Paññatti, i.e., Notion, Idea or Concept. It may be mentioned here that to all types of Eye-Door consciousness visible Form itself is the object and such visible Form as is present. Similarly sound and so forth also pertain to the present.

Anāgami (Skt. Anāgāmin) - The non-returner.
He is a noble disciple (ariyapuggala), who in his spiritual progress has reached the third stage of holiness, i.e., on the way next to emancipation (arahathood). There are five classes of non-returners as it is said in the Puggala-panñatti.

"A being through the disappearing of the five lower fetters (Sāveryojana) reappears in a higher world amongst the devas of the pure abodes, (Suddhavāsa) and without
returning from that World (into the sensuous sphere) he there reaches Nirvāṇa.

(1) He may, immediately after appearing there (in the 'Pure Abodes') or without having gone beyond the half lifetime attain the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa within the first half of the life' (antara-parinibbāyī).

(2) Or whilst living beyond the half lifetime, or at the moment of death, he attains the holy path for the overcoming of the higher fetter. Such a being is called 'one who reaches Nirvāṇa after crossing half the lifetime' (Upahacca-parinibbāyī).

(3) Or with exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa with exertion' (Sasaṅkhāra-parinibbāyī).

(4) Or, without exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa without exertion' (asaṅkhāra-parinibbāyī).

(5) Or, after vanishing from the Heaven of the Avīha-Gods, he appears in the Heaven of the Unworried (atappa) Gods. After vanishing from there he appears in the heaven
of the Clearly-visible (sudassā) Gods from there in the Heaven of the clear-visioned (Sudassī) Gods, from there in the Heaven of the Highest (akaniṭṭha) Gods. There he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who passes up-stream to the Highest Gods' (Uddhāsa-sota-akaniṭṭha-gāmī).

Anusaya - The Seven 'Proclivities' or Inclinations. They are sensuous greed (kāma-rāga), Grudge (paṭīga), Speculative Opinion (diṭṭhi), Sceptical Doubt (vicikicchā), Conceit (māna), craving for continued Existence (bhava-rāga), Ignorance (avijjā).

Anussati - Pali term for recollection. The conventional list of six objects of recollection, each recommended as a form of meditational exercise, consists of recollection of the Buddha (buddhānussati) of his doctrine (dhammānussati); his community (Sāṁghānussati), morality (sīlānussati); detachment (cāgānussati); the heavenly sphere (devānussati). Any of these types of recollection is regarded as effective in bringing the meditator to Access-Concentration (upacara-samādhi).

Appamanna — The four 'Boundless States', identical with brahma-vihāra.

Arahant — The Pali Buddhism, one who reached final stage of spiritual progress; literary 'the worthy'. The word Arahant used generally in ancient India to indicate respect, not unlike the English usage 'his worship'. In the Ṛg-Veda the term is used of the god Agni. It was also as an epithet of Mahāvīra, the founder of the Jain community. It was applied to the Buddha also by his contemporaries. Later it came to have a specialised meaning in Buddhist usage. Four stages of spiritual attainment were distinguished; first that of the sotāpanna or stream-enterer; the sahadāgāmi or once-returner, the anāgāmi or non-returner and finally the arahant. The arahant was regarded as one in whom all the āsavas or influxes, which produced further-kamma and thus continuance of existence in the sensuous sphere, had been extinguished. While attainment of first three stages was possible for lay people, attainment of fourth by a layman was regarded as very unusual and extremely difficult. This view is expressed, e.g., in the Milindapañha. Among Srilankan Buddhists it is held that a layman who attains arahantship should immediately enter the monastic order (Sāṅgha). According to the Buddha, women

were equally capable with men of becoming Arahants. Many examples of nuns (therīs) who attained Arahatship are given in the Therīgāthā. In time of Buddha and immediately after, Arahant were neither expected nor encouraged to withdraw from human society, as is clear from Buddha's own example. The tradition of Indian asceticism was, however, strongly in favour of withdrawal and early Buddhism provides examples of the solitary Arahat. Normally the Arahant continued to live disinterestedly within human society. Among Theravādins the Arahant tended to be regarded with great reverence; the Mahāsāṅghika School, however, criticised this exaltation of the Arahant, and maintained that some who were held to be Arahant's in fact exhibited various imperfections. This criticism was voiced by Mahādeva. Criticism of Arahant ideal was continued by the Mahāyāna Schools, on ground that the nirvāṇa which the Arahant's reached was merely cessation of the āsavas and not full enlightenment (Sambodhi). Superior to the Arahant ideal was according to Mahāyāna Buddhists the bodhisattva ideal. The Mahāyāna work Saddhamma-cūndarika, e.g., maintains that Arahant's having extinguished the āsavas, must go on to seek supreme enlightenment, i.e., became a Buddha.

Arīva atthaṅgika magga — Gotama became the Buddha (an Enlightened One). The tree under which he had attained this knowledge came to be known as the Bodhi tree. Thereafter, he left for Isipatana at Vārānasi where the Pañcavaggiyas were dwelling and preached the Turning of the Wheel of Law (Dhammacakkappavattana Sutta) which contains the ethical code of early Buddhism. It explains the Four noble truths — suffering, origin of suffering, cessation of suffering, the Path that leads to the cessation of suffering. The essence of this preaching is also known as the Middle Path (mājjhima paṭipada). It is also otherwise known as Arīva atthaṅgika magga consisting of eight noble paths — i.e.,

(1) Right View (sammā-ditthi)

The first path of the noble truth is known as Sammā-ditthi (Right View). Right View has a special meaning in Buddhism as well as different from popular meaning. In Buddhism, Right View is the application of Insight to the five aggregates of clinging. It is the understanding of true knowledge. It is self-examination and self-observation. Right View helps a man to gain Right Thoughts. When thoughts and ideas became clear, man's speech and action are also brought to a proper state. It will help a man for the development of right mindfulness. Right effort and right mindfulness guided

by Right View will bring about right concentration. Thus Right View predominates on the remaining seven paths in Buddhism. There are two conditions regarding Right View. The first is hearing from others and the second is systematic attention. The first is external and the second is internal. The second condition, i.e., systematic attention, is more difficult to cultivate. One can see cause and effect, the arising and ceasing of all conditioned things through Right View. Moreover, the intellectual discipline is Right View. It means the things of the World as they really are. It means realisation of the Four noble truths. Knowledge of suffering, cause of suffering, cessation of suffering, the way leading to the cessation of suffering are the Right View.

(2) **Right thought (Sanna Sañkappa)** :–

Right Thought is the second factor of the path. It comprises the wisdom Right Thought is the result of Right View. Thoughts have an important role for the acts and words of man. Human beings have an intellectual power which acts behind all good deeds. Wrong words and works are the result of Wrong thoughts of a man. But if a man has a systematic concentration on Right Thoughts he has to produce good results of a Right condition of mind. Right Thought is associated with renunciation, absence of ill-will, absence of cruelty.
Right View and Right Thought lead one towards the intellectual perfection. Right Thoughts mean renunciation, goodwill and not harming or compassion. Thoughts of sense, desire, ill-will and harm in a person can lead to harming one's own self and others. These did not lead to Nibbana. Thoughts of renunciation, goodwill and compassion arising in a man would lead to good for oneself and others. These develop one's mind and lead to Nibbana. Thus a man makes his mind firm and concentrated. Then he attains to the first, the second, the third and the fourth jhana and lastly he realises the Four Noble Truths. Delusion is the cause for ignorance which is rooted out by Right View. Sense desire and ill-will are cleaned away by Right Thought. Right view and Right Thought are supported by the remaining factors of the Noble Path. When a man's mind is full of lust, ill-will and stupidity it is impossible for him to see the things as they really are. But after the removal of these one can see the things as they really are. But after the removal of these, one can see clearly. A man cultivates his mind through good thoughts, goodwill and compassion will bring peace of the mind of a man. Good will and compassion destroy ill-will, anger, cruelty and revenge. Anger, ill-will, hate arise in mind from conflict. A man can attain the highest Truth by giving up thoughts of sense desire. When a man becomes free from these desires he realises the Truth and reaches the stages of Right View. They are interrelated and lead to True Wisdom.
(3) **Right Speech (Sammavaca)**

Right Speech depends on Right Thought. If the thoughts are right the speech also will be right. This fact is stated in the section on moral precepts. It controls a man's verbal and physical actions. It is a means. It leads to concentration; again concentration leads to Wisdom. The Highest Goal in Buddhism is not attained at once. It is a gradual process and gradual training of mind. Mental purity is not possible without moral purity. Right behaviour is the basic principle for a lay follower. One should abide by the basic principles to purity one's mind through the five precepts for training which are known as Pañcasīla. Right Speech means refraining from speaking falsehood, malicious words, harsh and frivolous talk. Falsehood means to tell a lie. We should always speak the truth. To speak a malicious word is the evil of a man. The tale bearer's words may be sweet as honey but his mind is full of poison. We should always avoid the tale-bearing person. A sweet word can melt the heart of a man. A harsh word, an unpleasant gesture, a crooked smile turn a good man into a bad man. Thus speech dominates an important role in the life of a man. The character of a man is influenced by his speech. An honest man speaks what he acts.

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Right action is the second number of moral precepts in Buddhism. It is "refraining from killing, stealing, and misconduct." One cannot kill or steal if one has thoughts of ignorance. Conduct builds character. A good character is the result of personal exertion. It is created by own effort. A man who has compassion abstains from killing. As life is precious to all, we should not kill life. But a cruel person, a robber can kill easily. So, the doctrine of Kamma is one of the principal tenets of Buddhism, Kamma means good or bad volitions. Man is responsible for his own deeds. The second is to abstain from stealing and to live honestly. Stealing is harmful to society. We think that poverty is the root of stealing. There is some truth in it but not all. If people are idle and they misuse their talents they become poor. The third precept of Right Action is to abstain from wrong sexual behaviour. Self control is the basis of sexual behaviour. Right Action is the fruit of past and present life.

Right Livelihood is the third and last factor of the morality group. Right Livelihood means refraining from earning livelihood by improper means. Some earn their livelihood by astrological or astronomical forecaste, interpretation of

the nature of men, animal and things by their signs, acting as go-betweens of kings taking part in marriage ceremonies, giving medicines and so forth. These are held as improper means of livelihood. Right Livelihood is to bring true happiness to the individuals. It makes our society proper and gives a good relations among people. Unjust and wrong ways of living bring unhappiness and disharmony to the whole society. Men should try to live honestly and to earn money by right means, by right conduct. The recluses who should lead honest life, by leaving their homes to a state of homelessness. If each individual behaves well and leads a decent life in society, there cannot be any evil to them. Real happiness depends on purity and peace of mind. Again it is said that poverty in the cause of crime. If the economic condition of society is good, crime is lessened and there is peace and harmony in society. The monk who has a holy life should avoid all wrong means of living, If his mind is not free from bondage and not clean and pure he cannot follow the path of purification, Right Speech, Right Action and Right Livelihood of the Buddhist Ethical Code.

(6) Right Effort (Samma Vāyāma)

Right Effort means the Effort or exertion to remove the

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existing evil thoughts, to keep the mind free from being polluted by fresh evil thoughts and to preserve and increase the good thoughts. Right Effort falls under the group of concentration. Right Effort is inter-related and inter-dependent. It acts with the two factors of the group namely right mindfulness and right concentration. Mental progress cannot be possible without Right Effort. Right Effort removes the evil and unhealthy thoughts of a being. It promotes and maintains the healthy mental factors and develops concentration. Right Effort is actually the control of mind. If a man has no control of mind there will be no peace of mind. Right Effort guards evil thoughts which always try to creep the mind of a lazy man.

(7) Right Mindfulness (Samma Sati) :-

Right Mindfulness of all that is happening within the body and mind including feelings and examination of the things of the world, Right mindfulness guards a man from wrong works, from deviating from the path of righteousness. It encourages a man to do good deeds. Right mindfulness plays an important role in the sphere of wisdom. It helps a man for mental development.

Right Concentration (Samañña Samādhi)

Right concentration is the mental exercise for man's inner development. It takes the form of silent prayer. Man is capable of gaining psychic power through the development of mental power. Right concentration is the four stages of meditation is not a state of auto-hypothesis or unconsciousness but it is the stage of mental purity where passions are extinguished. Concentration takes place in mind which is the most important element in Buddhism.

Asaññhārika-Citta: Automatic type of consciousness which arises spontaneously without any previous deliberation or not being prompted by others. The opposite of this type of consciousness is Sasaññhārika-Citta or volitional type of consciousness, which appears after prior deliberation or being instigated by others. Thus all the types of consciousness may, broadly, be classified under these two groups.

Asava: The influxes or taints, four in number which in Buddhist thought are regarded as intoxicating the human mind and preventing spiritual progress. The four influxes are Kamasava, sensuality; bhavasava, lust for life (rebirth); dittha-asava, false view or speculations; avijja-ąsava, ignorance. The four together are frequently

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mentioned in the Sutta-Pitaka. In some cases three only are mentioned; ditthi—aśava being omitted. This may represent earlier usage; ditthi—aśava having been added later. The extinction of the āsavas was held to constitute arahantship, hence, a synonymous for the arahant is anāśava, i.e., one in whom there is no (an) āśava. Another such synonymous is Khināśava, i.e., one whose āsavas are destroyed (Khinā). The āsavas are referred to also as floods (ogha) and as Yokes (Yoga).

Āvajjana — 'Advertence' of the mind towards the object forms the first stage in the process of consciousness (Viññāna-Kicca). If an object of the five physical senses is concerned, it is called five door advertance (Pañca-dvāra-āvajjana); in the case of a mental object, 'mind-door-advertance' (mano-dvāra āvajjana).

Āvatana — Basis of a sensation, these bases being arranged in six pairs; eye and visible object; ear and sound; nose and odour; tongue tastable object; body and tactile object; mind and mental object. The Āvatanas together thus constitute a preliminary classification of factors involved in sensual existence, as basis for further analysis.

Bala - 'Power'. In Pali canon a frequent group of five moral powers are faith (Saddha), energy (Viriya), mindfulness (Sati), concentration (Samadhi) and wisdom (Panna). Other powers, e.g., moral shame, and moral dread, etc., are mentioned in Pali Texts, singly or in groups. In Mahayana Buddhism there is a conventional list of ten 'powers' with which a Bodhisattva is said to be endowed. They are āsayabala, having mind strongly turned away from the worldliness; adhyāsaya having faith growing ever stronger; prayoga, power of disciplining oneself in exercises of Bodhisattvahood; prajñā intuitive power of understanding minds of all beings; prañīdhana, power of having every prayer fulfilled; caryā, power of working until end of time; yāna, power of creating varieties of vehicles (yāna) of salvation, while remaining true of Mahayana; vikurvāna, power to make a pure World in every pore of skin; bodhi, power of awakening every being to enlightenment, dhammacakrapravartana, power of uttering one phrase of universal appeal.

Bhavaṅga - This term is rendered into English as 'Life continuum' and signifies the Sub-conscious State of Mind or Factor of Life. But it is meant the cause, reason or indispensable condition of a person or of a being regarded

subjectively as continuous and that without which a being subsists or exists. In the span of life a being Paṭisandhi is the source after which appears the Bhagavanga-Citta or 'Life-Continuum' as the Sub-conscious State of Mind which continues till death when cuti-citta brings about an end. So, Paṭisandhi, Bhavaṅga and Cuti are signified in Buddhist ethico-psychology as the Beginning, sustenance and End. According to S.Z. Aung: "Primarily bhavaṅga means function. The function of being by reason of which the passive side of existence (Upapattibhāva) continuously exists so long as janaka-kamma of the past, which caused that existence, lasts. Thus the commentators use Upapattibhāva to show that bhavaṅga does not belong to the category of Kamma-bhāva to which Javana belongs. Secondarily bhavaṅga denotes a functional state (or moment) of subconsciousness. As such, it is the subconscious State of mind - 'below the threshold' of consciousness by which we conceive. continuous subjective existence as possible.' Thus it corresponds to F.W. Myer's 'Sub-liminal consciousness'. Of bhavaṅga citta's or momentary states of subconsciousness performing the function of being subjectively conceived as a stream. For although we may use 'being' as the etymological equivalent of bhū+āṅga, the term should always be understood subjectively, somewhat after the manner of Hegel, and never objectively. When a being is conceived, Buddhist belief gives him a congenital mind, simultaneously with the inception of physical growth, as the resultant of the past Janaka(generative)
Karma. That mind, at the moment of conception, is but a bare state of subconsciousness identical with the more adult bhavāṅga-consciousness during dreamless sleep. And this state of subconscious vitality is endowed or informed potentially with hetu's, good or bad.

**Bhavanāmaya** - Its literally meaning is “accomplished by cultured practice; brought into existence by practice of cultured thought” The simple Pali term 'Bhāvanā' signifies “producing dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind culture”. According to the Abhidhamma, Bhāvanā or meditation is twofold, namely, Samatha, or concentration and vipassanā or Insight. The Samatha, which means calm or tranquility, is attainable by developing the different types of jhāna. On the other hand, Vipassanā which is more important signifies the seeing things as they really are. Through the development of jhāna a person can develop Abhiññā or Supernormal Intellection.

**Bojjhaṅga** - The Seven Factors of Enlightenment are called Bojjaṅga. These are Mindfulness (Sati-Sambojjhaṅga), Investigation of the Law (dhammavicaya), Energy (Viriya), Rapture (pīti), Tranquillity (passaddhi), concentration (samma-dhi), Equanimity (upekkhā).

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Brahmavihāra - This is another specific interpretation of 'mode of life' (Brahmavihāra) of canonical literature. The term is constituted of two words, viz., 'brahma' and 'vihara'. The word 'brahma' has several meanings but preference is given to 'Sublime', 'best', or 'excellent' etc.

The applied meaning of the word 'vihara' is 'State of life' or 'mode of life' etc., Thus Brahmavihāra stands for 'Sublime or divine State of mind'.

In Buddhism Brahmavihāra is a certain kind of meditational practice. The meditator brings into being four attitudes, viz., i) mettā, ii) Karuṇā, iii) Muditā, iv) Upākkha, through it and radiates them out. These four sublime virtues are also called appamāṇa i.e., boundlessness.

Four states of Brahmavihāra are described below:

i) Mettā - The first divine virtue 'mettā' may be rendered by 'friendliness' or loving kindness etc. It refers to unbounded love being freed from lustful attachment.

Meditation on mettā is to be practised through oneself firstly and gradually to be expanded towards all being without making any difference. Thus he or she mingles with all and egoism is removed forever.

ii) Karuṇā - The second sublime state 'Karuṇā', is translated as compassion or pity etc. It is the feeling of the heart for removing others' pain or suffering.
Concentration on Karuṇā should be extended towards all grief-stricken and suffering peoples irrespective of any distinction.

iii) Muditā - The third divine state muditā is rendered by 'sympathetic joy'. It implies rejoicing at others success or prosperity. The objective of muditā is the eradication of jealousy.

iv) Upekkhā - The fourth sublime virtue upakkhā may be translated as 'equanimity'. It has the characteristic of impartiality. It is expressed as remaining neutral at both favourable and unfavourable situation of life.

The purpose of these four stages of the Brahmavihāra is the extinction of ill-will, cruelty, envy and lust respectively.

Cakkhu - It means eye (āyatana). The following five kinds of 'Eyes' are mentioned and explained in Culla-Niddesa:

1) The physical eye (maṃsa-cakkhu), 2) the divine eye (dibba-cakkhu) 3) the eye of wisdom (Pañña-cakkhu), 4) the eye of a Buddha (Buddha-cakkhu) and 5) the eye of all-round knowledge (Samanta-cakkhu, a frequent appellation of the Buddha).

Cattāri Arīva Saccāni (Four Noble Truths) - According to Buddhism the First Noble Truth is suffering (dukkha). The World is full of suffering. Buddha told us that World is established on suffering, is founded on suffering. Everything is bound by suffering, unsatisfactoriness, conflict - conflict between our desires and the facts of life. Dissatisfaction of human mind make these problems all the more acute complex and longstanding. This discontent further bring forth in its trial all frictions and distrust not only among the individuals but also among the communities and nations. There is thus constant struggle among the different nations of the World. People have grown pessimistic, the World is full of split personalities and sad doubts have grown all around, Constant arms race has been going on among the nations of the World. This distrust, this misgiving, this hatred and malice in the mind of the people are the resultant of craving or the sense of frustration in human mind. Life according to Buddhism is only full of sufferings. Through sense faculties man is attracted to sense objects. The pleasures derived from sensual satisfactions and enjoyments are not lasting. All these are changeable and causes suffering.

The second truth is origin of suffering (dukkhasamudaya). Having seen a sick man it is essential to discover the cause of his disease, Buddha points out the causes of suffering and

thus suggests the administration of a cure. Buddhism has searched into the sources and origins of suffering and has come to discover the selfish desire or craving happens to be the basis of our problems, both individual and collective. These make our living all the more complex and make us power-loving and absolutely indifferent to the need and claims of others. Disappointment, delusion and sufferings in various ways and forms entail those who bear greed and hatred in them. Craving (tanha) causes re-becoming, rebirth accompanied by passions for pleasures. Craving is of three kinds - craving for sense pleasures (kama-tanha), craving for becoming (bhava-tanha), craving for non-existence (vibhava-tanha). Craving causes rebirth. Craving is found accompanied with passionate lust and strong desire for getting this or that. For example, craving for sense pleasure leads to craving for becoming what however, is worth while is craving for non-becoming. Vibhava-tanha produces more conflict. It produces a sharper contrast between the delusive opposites of self and others. Thus it is clear that craving is the cause and effect of suffering. We see here seed and fruit, action and reaction. It makes and remakes the world as thirst for becoming. Life depends on the desires of life. All forms of appetite are included in craving. Greed, thirst, desire, affection, house-hold love denote craving. These are the causes of suffering. Avoiding the two extremes Buddha

resorted to the Middle Path (Majjhima Paṭipada). This Truth is enlarged by the twelve-linked formula which is known as the Law of Dependent Origination (Paṭiccasamuppāda). In Dependent Origination ignorance (avijjā) is the root cause of suffering. Man is attached to existence through his ignorance, craving and clinging. He continues his life round the "Wheel of existence".

The Third Truth is cessation of suffering (dukkha-nirodha) which leads to the way of nibbāna or complete emancipation. It is the path of absolute ending of suffering. Buddhism has discover the cure of this human malady, since the sufferings are absolutely man made and the problems are created by man. Cessation of craving brings about the cessation of clinging, which ceases the becoming ceases the becoming of volitional tendencies and activities. This truth is the way of complete detachment from desires. It stops the Worldly existence. It leads to the cessation of origin of suffering. It is free from all characteristics. It is beyond death and is signless. It is not a result of right means because right means has cause but cessation (Nirodha) has no cause. It is unborn, unoriginated, uncreated.

The Fourth Noble Truth is the path leading to the cessation of suffering. The path consists of eight good practices (ariya-āṭṭhaṅgikamagga). This truth deals with mental training of a man. It is a path leading to moral training. It is meditation or the development of mind. It helps to improve the process of cleansing One's speech, action and thought. It is
the path which leads to a man for self-development and self-purification. It indicates a man from ignorance to full knowledge. The noble eight good practices may be called Middle Path because it avoids the two extremes. Indulgence in sensual pleasures which leads to harm and self-torture is also painful and leads to harm. Living in the palace Gotama knew that luxury and pleasure did not lead a man a true happiness and deliverence. Again after six years of rigorous mortification he did not get any reward. Avoiding these two extremes he followed a path of moral and mental training.

The Eight-fold Path may be divided into three sections; 1) moral precepts, 2) mind control; and 3) wisdom. These are held as the three-fold training. These three are inter-related. They can't go alone. They go together supporting each other. Moral precepts strengthen meditation which promotes wisdom. Wisdom helps to be free from ignorance. Thus one can clean one's speech, action and thought.

Cetanā — Cetanā means volition which is one of the seven mental factors (Cetasika) inseparably bound up with all consciousness viz., sensorical or mental impression (Phassa), feeling (Vedanā), perception (Saññā), volition (Cetanā), Concentration (Samādhi), vitality (jīvita), advertence (manasikāra).

Cetasika - The term is often combined with Citta or Consciousness and "it is to be taken as supplementing it, viz., Mind and all that belongs to it. Mind and Mental Properties, adjuncts, co-efficients", according to the P.T.S. Pali-English Dictionary. Generally the Pali word 'Cetasika' is rendered into English as Mental Properties, Mental Faculties or Mental States. The term Cetasika has been rarely used in the Sutta-Pitaka. It appears simply to distinguish between mental and physical. In the Kevaddha Suttanta it is used as a parallel, to Citta, Vitakkata, Vicarita, the four together reprinted mano or mind. A definition of the 'Cetasika is supplied in the Abhidhammatha-Saṅgaḥ as follows:

Ekuppādanirodha Ca, Ekalambanavatthuka/Cetoyutta dvipaṇnasa dhammā Cetasika matā i.e., Allied to Thought are two and Fifty States/Called Mental Properties. They rise and cease/with it and share its objects and its base'. S.Z. Aung has opined "Cetasika, the adjectival form of Ceto or Citta, which is translated by consciousness, or in the verses some times by 'thought'. In any section of conscious experience the Buddhist distinguishes Citta from its concomitants - i.e., all other mental factors or elements distinguishable in the fact of conscious or subjective experience. Thus the Cetasika (Cetā+S+ika) is associated with consciousness or Mind. The total number of Cetasika is fifty two, of which thirteen are Ān̄nasamēna -

27. Aung, S.Z. Compendium of Philosophy, p.94.
Seven Sabbacittasādhāraṇa and six Pākipñaka, fourteen are Akusala, nineteen Sobhanasādhāraṇa, three Virati, two Appamāṇa, One Paññindriya. These fifty-two types of Cetasika are the following - Phassa, Vedana, Sanna, Cetana, Ekagga, Jīvitindriya, Manasikāra, Vitakka, Vicāra, Adhimokkha, Viriya, Pīti, Chanda, Moha, Ahirika, Anottappa, Uddhaca, Lobha, Diṭṭhi, Māno, Doso, Issa, Macchariya, Kukkucca, Thīna, Middha, Vicikkicca, Saddhā, Satī, Hiri, Ottappa, Allobha, Adosa, Tatramajjhattata, Kāyapassaddhi, Cittapassaddhi, Kāyalahuta, Cittalahuta, Kāyamudutā, Cittamudutā, Kāyakammaṅnata, Cittakammaññata, Kāyapaṅguṇṇata, Cittapaṅguṇṇata, Kāyujjukata, Cittujjukata, Sammāvaca, Sammākammanta, Sammā-Ājīva, Karuṇa, Muditā, and Paññindriya.

Chanda - It means 'Conation' or 'Desire-to-do' and is akin to intention or purposive volition and signifies the bare element of 'wish-to-do' (Kattu-Kamyata). The word may be rendered as 'Intention', when it is raised to the dignity of an Adhipati or dominant influence. The term Chanda constitutes the intention with respect to act.

Citta - The term Citta being neuter in form means, according to the P.T.S. Pali English Dictionary, "the heart (psychologically) i.e., the centre and focus of man's emotional nature as well as that intellectual element which inheres in and accompanies its manifestations, i.e.,
thought. In this wise Citta denotes both the agent and that which is enacted; for in Indian Psychology Citta is the seat and organ of thought (Cetasa Cinteti). As in the verb (Cintenti) there are two stems closely allied and almost inseparable in meaning, viz, Cit and Cet (Citta and Cetas). In their general use there is no distinction to be made between the two. The meaning of Citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart, singleness heart (ekagga); all of which emphasize the emotional and conative side or 'thought' more than its mental and rational side. It may, therefore, be rendered by intention, impulse, design; mood; disposition; state of mind, reaction to impressions. Considering Citta in its relation to other terms it may be noted that Citta is sometimes identified with hadaya, i.e., the heart as incorporating man's personality. Further Citta as mental status is contrasted to (i) physical status, viz., Citta is contrasted to Kāya, weary in body and mind, (ii) "intellectual status: Citta manas and Viññāṇa (mind thought and understanding). These three constitute the invisible energizer of the body, alias mind in its manifestation: Yañca Vuccati diṭṭhan ti va mano ti va Viññāṇam ti vā. Citta as emotional habitus is active = intention and passive = mood, feelings, emotion, ranging with Kāya and Pañña. According to Buddhist Philosophy Citta is that Mind which is always conscious and alert and so the Pali term 'Citta' may
better be translated as 'Consciousness.' Basically Citta is of Two Types, viz., \textit{Asaṅkhāri-Ka} or Automatic and \textit{Sasaṅkhārika} or Volitional. Again Citta is of Two types which arise with the concomitants of Mental Properties, namely, \textit{Lokiya} or Mundane and \textit{Lokuttara} or Transcendental or Supramundane. The Types of consciousness which arise taking 'Nibbāna' as the Object are Lokuttara, while the remaining types are Lokiya. The total number of consciousness is eighty-nine or by multiplying the Lokuttara types of consciousness according to the five stages of Meditation is one hundred twenty one. All these types of Citta may be classified under four according to the levels attained, namely, \textit{Kāmāvacara} or Sensuous Sphere, \textit{Rūpāvacara} or Form-Sphere, \textit{Arūpāvacara} or Formless-Sphere, and Lokuttara or Transcendental consciousness. The Kāmāvacara Citta is of two types, namely, Sahetuka or Causal and Ahetuka or Non-Causal. The Ahetuka Citta is further of types - Vipāka or Resultant and Kriya or Inoperative, while the Sahetuka Citta may be Akusala or Immoral and Sobhana or Beautiful including the Kusala or Moral types. It should be noted that only at the Kāmāvacara Level the Akusala types of consciousness arise. The Kāmāvacara Citta is of fifty-four divided into twelve Akusala types - eight rooted in Lobha or Greed, two in Dosa or Hatred, two Moha or Nescience; eighteen Ahetuka types, seven Akusala Vipāka, eight Kusala Vipāka, three Kriya; twenty-four Sobhana types - eight Kusala, eight Sahetuka Vipāka, eight Sahetuka Kriya. The Rūpāvacara Citta is
fifteen divided into five Kusala, five Vipāka, five Kriyā.
The Arūpāvacara Citta is of twelve types divided into four
Kusala, four Vipāka, four Kriyā. The Lokuttara Citta is eight
divided into four Kusala and four Phala or Vipāka which may be
twenty in number when considered from the point of view of five
stages of Meditation. But if the eighty-nine types of Citta
are considered from another perspective, then the numbering
will be as follows: twenty-one Kusala, thirty-six Vipāka,
and twenty Kriyā types.

Citta-Lahutā - It means Lightness of Mind. Here
the term Citta cannotes the whole consciousness. Thus the
difference between the Kāya-Lahutā and Citta-Lahutā is as such
as there is the difference between psychic factors and consci-
29
ousness as a whole.

Cuti - The term is derived from cu, 'to depart',
'to be released' and also means Decease, Re-Decease, Final
Thought-Moment. Dying consciousness disconnecting the present
life. It arises between Javana and Paṭisandhi, Tadārammaṇa
and Paṭisandhi, and Bhavanga and Paṭisandhi. Since the Paṭi-
sandhi is the initial thought moment of life, the Cuti is the
final thought-moment. Cuti functions as a mere passing away
from life. Death which is only a prelude to birth occurs imme-

28. Rhys Davids, T.W. & William, Stede, Pali-English Dic-
tionary, pp.265-268.
29. Barua, Dipak Kumar, Rūpārūpa-Vibhāga of Ācarīya Buddha-
Datta Thera, p.80.
diately after the Cuti-Consciousness with the death, the physical body disintegrates and the flow of consciousness ceases temporarily. But the life-stream is not annihilated as the result of Kamma done remains.

Desanā — 'Exposition' of the doctrine, may be either an exposition true in the highest sense (paramattha-desanā); or it may not be true in the highest, but only in the conventional sense.

Dhammanusārī — The 'Law Devotee' is one of the Seven Noble Disciple (ariyapuggala).

Dhātu — It literally means 'Element'. The term also signifies (a) Primary Element, of which the usual Set consists of the four namely Paṭhāvī, Āpo, Tejo, Vāyo; b) natural condition, property, disposition, (c) elements of sense - consciousness; (d) a humour or affection of the body (dhātusamatā); and (e) remains of the body after cremation (Sarīradhātu).

Dīṭṭhi — It is often rendered into English as 'opinion', which is erroneous. The term 'Dīṭṭhi' is technically known in Pali as Micchādīṭṭhi or Wrong View.

32. ibid., p.43.
33. Barua, Dipak Kumar, Rūpārīpa-Vibhāga of Ācariya Buddha-datta Thera, p.82.
34. ibid.
Domanassa — Literary means 'Sadmindedness',
Grief, i.e., mentally painful feeling (Cetasikā-dukkha-vedana) is one of the five feelings (vedana) and one of the Twenty-two faculties (indriya). According to the Abhidhamma Grief is always associated with antipathy and Grudge and therefore, karmically unwholesome (akusala).

Dvipaṇca viññāna — The term indicates the five pairs of Immoral and Moral Resultant Types of consciousness, which are dependent on the five Sense-Organs. Since these types are comparatively weak, they are accompanied by Neutral Feeling, except the Kāya-Viññāṇa or Body-Consciousness that is accompanied by either suffering or pleasure (i.e., Five Types of Akusala Vipāka Consciousness: Upekkhāsahagatām Cakkhu-viññāṇa, tathā Sotaviññāṇa, Ghanaviññāṇa, Jivha-viññāṇa, Dukkhasahagatām, Kāya-Viññāṇa + Five Types of Kusala Vipāka Consciousness at the Kāmāvacara Level: Upekkhāsahagatām Kusala-Vipāka Cakkhu-Viññāṇa, tathā Sota-Viññāṇa, Ghanavīññāṇa, Jivha-viññāṇa, Sukhasahagatām Kāya-Viññāṇa).

Ekāṭī, i.e., "Literary means having one seed", "germinating only once more" is the name for one of three kinds of stream winners (Sotāpanna); he has only one future life in which he will attain parinibbāna. The other two kinds of Stream-Winners are the one passing from one noble existence

36. Barua, Dipak Kumar, Rūpārṇa-Vibhāga of Ācariya Buddhaddatta Thera, p.82.
to another (Kolantha) and the one with seven rebirths at the most (Sattakkhattuparama). The difference between eka-
bijji and the Sakadagami who both are reborn only once before attaining Nibbana, lies in a higher degree of development of the five controlling faculties (pañcindriyani) and in the partial weakening of fetters (Sanyojanii) of lust, malice, delusions in the case Sakadagami.

Gantha-(Samhit Granth) ties. There are four ties, the bodily tie of covetousness (abhijjha Kayangantho), of ill-will (Vyapada), of clinging to rule and ritual (Silabbata-Paramasa) and of dogmatical fanaticism (idamsaccabhi-nivesa).

Gati - Literary means 'going' 'Course of Existence'. There are five course of existence, Hell, animal kingdom, ghost-realm, human World, heavenly World. Of these, the three count as woeful courses (duggati), the latter two as Happy courses (Sugati).

Hasittupada - This Type of Citta or Consciousness which is peculiar to the Arahants and Pacceka Buddhas whose smiling is caused by a Pleasurable Feeling and who may smile with one of the Four Types of Sohhana Kriya Cittawith Roots of the Sensuous Sphere. Hasittupada consciousness reveals

39. ibid.
nothing but mere mirth. The term Hasita Signifies a smile consisting of the movements of the lips just enough to display the tips of the teeth.

Hetu - It is the term for a 'root-condition', viz., a morally wholesome or unwholesome primary mental state which conditions thought and action. Thus Hetu is not the cause of thought or action but the conditioner of the thought or action when it arises, given a cause. The six kinds of Hetu distinguished in Buddhist psychology are: (Morally unwholesome), greed (lobha), hatred (dosa) and illusion (moha), (morally wholesome) generosity (alobha), non-hatred (adosa) and absence of illusion (amoha).

Iddhi - It means 'Magical Power'. The magical powers constitute one of the six kinds of Higher Spiritual Powers (abhiññā). One distinguishes many kinds of magical powers e.g., the power of Determination i.e., the power of becoming oneself manifold. The power of Transformation, i.e., the power of adopting another form. The power of spiritual creation, i.e., the power of letting proceed from this body another mentally produced body. The power of Penetrating knowledge i.e., the power of inherent insight to remain unhurt in danger. The power of Penetrating concentration, producing

40. Barua, Dipak Kumar, Rūpārūpa-Vibhāga of Acariya Buddhadasa Thera, p.82.
41. Ling, Trevor, A Dictionary of Buddhism, p.108.
the same result.

Noble Power (ariyā-iddhi) is the power of controlling one's ideas in such a way that one may consider something not repulsive as repulsive and something repulsive as not repulsive, and remain all the time unperturbed and full of equanimity. This training of mind is frequently mentioned in the Suttas, but only once the name of ariyā iddhi is applied to it.

Indriya - Term of considerable importance in Buddhist Psychology and ethics. Derived from 'Indra' name of ancient Indian God who was the 'mighty one', 'the ruler'; the term denotes 'controlling principle', or 'dominant'. There are many such indriyas and various classifications and groupings are given, the most usually accepted being that found in Abhidhamma book, the Vibhaṅga, which gives a list of twenty-two indriyas. First there are the sense-perception 'dominants' eye, ear, nose, tongue and body; then the mind; femininity and masculinity, vitality; the feelings, bodily pleasure, bodily pain, gladness, sadness and indifference; after these come the five spiritual dominants, faith, energy, mindfulness, concentration and wisdom (these five are also called bala); finally come the three 'Supramundane dominants' viz., the assurance: 'I shall know what I do not know; which comes to the sotāpanna or one newly entered on Buddhist path; the

dominant called 'higher knowledge' which belongs to one who has passed through Sotāpanna stage; finally the dominant which characterises one who attained Arahantship.

Indū-patha - It literally means 'Ways of Movement', 'Bodily postures' i.e., going, standing, sitting, lying.

Jāti - This Pali term Jāti means 'Birth' or more specifically 'Rebirth', i.e., the arising of the constituent groups of existence or the appearance of sense organs. Ordinarily it is revealed that the sexual union of parents is the cause of all beings. But this is not the functional cause. The philosophical explanation is that Kamma or Deed is also responsible for birth. The relation between Kamma and Birth is the same as that between the seed and the tree. That is why Kamma is called the seed of existence of Bhava-vīja.

Javana - The term which is derived the verb ju, (ju javeca gati ca) 'to run swiftly', 'to be swift', or 'to go' means apperception, alacrity, readiness, swiftness, knowing being a sort of mental going, cognition. S.Z. Aung states that 'Javana means 'knowing', or 'cognition'. Primarily,

it denotes a function (Kicca), and only secondarily a functional State of Consciousness (Kiccavanta). That the javana function lasts seven mental moments, while others may be briefer, shows that the idea of swiftness is not essential. Javana, as a kiccavanta, functional state of consciousness, is composed of several mental properties, among which cetanā (volition) is common to all. Buddhist writers often in using the word javana, are referring to the active or conativa factor (cetanā) in the act of cognition rather than to the intellective side of the process. In the course of a thought-process Javana runs consecutively for five instead of seven mental moments, hanging on to an identical object. Although the mental States occurring in all these mental moments are similar, yet the potential force differs. Among the normal seven Javana mental moments, the first is of the weakest potentiality as it lacks any previous sustaining force. The result of Kamma or Deed of this mental moment may operate in this present life itself. Hence it is called the Dīṭṭhadhammavedañña Kamma which, if does not operate, becomes ineffective. Likewise, the last is the second weakest, because the sustaining power is being spent. Its result of Kamma may operate in the immediately subsequent life. So, it is called Upapajjavedañña Kamma which, if does not operate, also

becomes ineffective. The results of Kamma of the remaining five mental moments may operate at any time till one attains to Parinibbāna. Hence these are known as Aparapariyavedañiya Kamma. The Javana arises between Votthapana and Tadārammana, Votthapana and Bhavanga, Votthapana and Cuti, Manodvāravajjana and Bhavanga, Manodvāravajjana and Cuti.

Jhāna (Pāli) — Dhyāna (Sanskrit) means 'Absorption' in its widest sense is any even momentary or weak absorption of mind due to its being directed to one single mental or physical object. In its special sense it denotes the four absorptions of the Fine-material sphere (rupa-jhāna or rūpāvacara-jjhāna; avacara) which are conditioned through the full or Attainment or Ecstatic concentration (appana; samādhi) and by the complete absence of the five fold sense activity and the five mental Hindrances (nīvaraṇa) often also the four Immaterial spheres (arūpayatana) are called the absorption of the Immaterial sphere (arūpa-jjhāna or arūpāvacara-jjhāna). The stereotype text, often met with in the Suttas, runs as follows:

(1) "Detached from sensual objects, O Monks detached from unwholesome states of mind, the monk enters into the first absorption, which is accompanied by Thought-conception (Vitakka) and Discursive Thinking (Vicāra) is born of Detachment (Concentration: Samādhi) and filled with Rapture (pīti) and joy (Sukha)."
(2) "After the subsiding of thought-conception and discursive thinking, and by gaining inner tranquillity and oneness of mind, he enters into a state free from thought conception and discursive thinking, the second absorption, which is born of concentration (Samādhi) and filled with Rapture (pīti) and joy (Sukha)."

(3) "After the fading away of rapture he dwells in equanimity, mindful, clearly conscious and he experiences in his person that feeling of which the Noble ones say "Happy lives the man of equanimity and attentive mind"; thus he enters the third absorption."

(4) "After having given up pleasure and pain and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain into the fourth absorption, which is purified by equanimity (Upekkhā) and mindfulness."

(5) "Through the total overcoming of the corporeality-perceptions, however, and through the vanishing of the reflex-perceptions and the non-attention to the multiplicity-perception with the idea, 'Unbounded is space', he reaches the sphere of Unbounded Space (ākāsānācāyatana) and abides therein."
"By corporeality-perception (rupasañña) are meant the absorptions of the five-material sphere, as well as those objects themselves."

"By reflex-perceptions (Paṭighasañña) are meant those perceptions that have arisen due to the sense-organs (eye etc.) and the sense-objects (visible object etc.). They are a name for the perception of visible objects etc., as it is said (Jhānavībh): 'What are there the reflex perception? They are the perceptions of visible objects, sound, etc. Surely, they do no longer exist even to one who has entered the first absorption etc., for at such a time the five sense consciousness is no longer functioning. Nevertheless, this is to be understood as having been said in praise of this immaterial absorption in order to incite the striving for it.'"

"Multiformity-perception (nānattasañña) are the perceptions that arise in multiform fields or the multiform perceptions".

(6) "Through the total overcoming of the sphere of unbounded space and with the idea: 'Unbounded is consciousness' he reaches the sphere of unbounded consciousness (Viññāṇaṅgāyatana) and abides therein."

(7) "Through the total overcoming of the sphere of unbounded consciousness and with the idea. He reaches
Through the total overcoming of the sphere of Nothingness (akincannayatana) and abides therein through the first absorption, he reaches the sphere of Neither-perception Nor-Non-perception (nevasaanna n' asaonnayatana) and abides therein.

"Thus the first absorption is free from five things (i.e., the constituents of absorption, Jhana, anga). Whenever the monk enters the first absorption, there have vanished; sensuous Desire, ill will, Torpor and Languor, Restlessness and Scruples, Doubts; and there are present Thought-Conception (Vitakka), Discursive Thinking (Vicara), Rapture (piti), Joy (Sukha) and concentration (Samadhi). In the second absorption there are present Rapture Joy and concentration; in the third Joy and Concentration; in the fourth equanimity (Upekkha) and concentration.

The fourth absorptions of the Immaterial sphere (above five to eight) still belong properly speaking, to the fourth absorption as they possess the same two constituents. The fourth fine-material absorption is also the base or starting point (Padaaka-Jhāna) for the attaining of the Higher spiritual Powers (abhīnna).

In the Abhidhama, generally a fivefold, instead of a fourfold division of the fine-material absorption is used;
the second absorption has still the constituent 'Discursive Thinking' (but without Thought-conception), while the third, fourth and fifth correspond to the second, third and fourth respectively, of the fourfold division. This fivefold division is based on Sutta texts.

Kamma (Doctrine of action) - Buddha stresses on the Doctrine of Action which plays a very important role in Buddhism. We cannot escape from the effect of our deeds. The past acts produce the present and the future. The Law of action is one of the main principles of Buddhism. It tells us that there is a continuous relationship between the past and the present that the present accords with the past and also future.

Kamma (Sanskrit Karma) means action or work. Kamma means good or bad volition. Kamma is both past and present deeds. Rightly speaking, Kamma is the law of cause and effect in the ethical sense. According to Buddhaghosa Kamma is consciousness and of three kinds e.g., body, speech and mind.

The theory of action (Kamma) is the most important and one of the fundamental doctrines of Buddhism. It has vital role in becoming of a man. There are five natural laws of Kamma in Buddhism. They are as follows:-(i) Utu Niyaña is the physical inorganic order. It means the sensorial

phenomena of winds and rains, causes of winds and rains and nature of heat are also included in this group.

(ii) Bīja Niyāma is the order of germs and seeds. It is the physical organic order. According to Buddhism Bīja Niyāma is produced from seed e.g., rice is produced from rice-seed.

(iii) Kamma Niyāma is the order of action and result. It means desirable and undesirable acts which produce good and bad results.

(iv) Dhamma Niyāma is the order of Norm. It means the natural phenomena.

(v) Citta Niyāma is the order of mind or psychic law. It means a process of consciousness constituents of consciousness power of mind etc.

The Buddhist law of Kamma is not a fatalistic doctrine. These laws co-operate in the physical and mental realms.

There are various aspects of Action. Action may be studied in four ways:

(a) Action according to the functions;
(b) Action according to the strength of the effect;
(c) Action according to the time;
(d) Action according to the place where they produce their effect.

A man's destiny depends on his action. A man reaps what he sows. His character is determined by his action
and he works out his salvation. A person comes into physical life with a character and environment resulting from his actions in the past. A person is blind to the wheel of re-birth through his action. When a man does good work he is placed in Heaven and when he does bad work he goes to the Hell. In the Nikāyas we find the mention of pleasures of Heaven and the sorrows of hell.

Action according to Buddhism, is not a mechanical principle but it is organic in character. The man is the heir of the action of the dead man yet he is a new being. Action keeps a fine link in the life process. When it is exalted individual existence terminates. The most important and fundamental doctrine of Buddhism is the theory of action. Thus it is to be seen that the doctrine of action (Kamma) plays a very significant part in Buddhism.

Kasīna — It means 'Circle', 'Whole', 'all' and is "One of the aids to Kammatṭhāna the practice by means of which mystic meditation (bhāvanā jhāna) may be attained" according to the P.T.S. Pali English Dictionary. "It is so called because the light issuing from the conceptualized image is extended everywhere without any limitation. "In the Abhidhammattha Sāṅgaha are mentioned ten types of Kasīna,"

viz., Pathavī-Kasiṇa or Circle of Earth, Apo-Kasiṇa or Circle of Water, Tejo-Kasiṇa or Circle of Fire, Vāyo-Kasiṇa or Circle of Air, Nīla-Kasiṇa or Circle of Blue, Pitta-Kasiṇa or Circle of Yellow, Lohita-Kasiṇa or Circle of White, Akāsa-Kasiṇa or Circle of Space and Aloka-Kasiṇa or Circle of Light. But the Dīgha-Nikāya and the Majjhima-Nikāya and other Pali texts have mentioned the tenth one as Viññāṇa-Kasiṇa or the Circle of Consciousness. But in the Pāṭi-sambhidamagga dropping the last two are stated of eight types of Kasiṇa. It is said that there are fourteen manners of practising these ten types of Kasiṇa. Each Kasiṇa is fivefold according to uddhāsa, adho, tiriyā, advaya, appamāṇa.

In order to describe the Kasiṇa, the Paṭhavī-Kasiṇa, as for example, may be described as follows: "In the case of Paṭhavī-Kasiṇa one makes a circle of about one span and four fingers in diameter and covering it with dāra-coloured clay, smoothes it well. If there be not enough clay of dawn-colour, he may put in some other kind of clay beneath. This prepared circle is known as Kasiṇa-Mañḍala and is also called Parikammanimitta. Now he places this object two and half cubits away from him and concentrates on it, saying mentally or inaudibly-paṭhavī, paṭhavī or earth, earth. The purpose is to gain One pointedness of mind, when he does this for
sometime, perhaps weeks, or months, or years, he will be able to close his eyes and visualize the object. This visualized object is called 'Uggahaninimitta.' Then he concentrates on this visualized image until it develops into a conceptualized or counter image free from original Kasina faults. This is known as the 'Paṭibhāganimitta.' As he continually concentrates on this abstract concept he is said to be in possession of proximate or neighbourhood concentration (Upācāra-Samādhi). At this stage the innate five Hindrances are temporarily inhibited. Eventually he gains 'ecstatic concentration (Appanā-Samādhi).'

Likewise a person should cultivate other types of Kasina.

Kasinugghatimakāsa - Literally it means 'Space issuing forth from the Kasina Object.' A meditator who has developed the Rūpa Jhāna and wishes to cultivate the Arūpa Jhāna concentrates now on the Paṭibhāganimitta. When he does so, a faint light, like a firefly, issues from the Kasina object. He wills it to expand until it covers the whole space. Now he sees nothing but this light pervading everywhere. This developed space is not a reality but a mere concept. In Pali this space is called Kasinugghatimakāsa (space issuing forth from the Kasina object). On this concept he concentrates thinking 'Akāso ananta.' 'Infinite is space, until he develops the first Arūpa Jhāna-Akāsanañcayatana.'

50. Barua, Dipak Kumar, Rūpārūpa-Vibhāga of Ācārya Buddha-datta Thera, pp.84-85.
Kāya - Literary means 'Accumulation, Group, Body' may either refer to the physical body (rūpakāya) or to the mental body (nāma-kāya). In the latter case it is either a collective name for the four mental groups (feeling, perception, mental formation, consciousness) or merely for feeling, perception and a few of the mental formation (nāma) e.g., in Kāya-lahutā etc. Kāya has also the same meaning in the stereotype description of the third absorption (Jhāna) and he feels joy in his mind or his mental constitution (Kāya) and of the attainment of the eight deliverances (Vimokkha) having attained the eight deliverances in his mind or his person (Kāya). Kāya is also the fifth sense-organ, the body organ āyatana, dhātu, indriya.

Kāya-lahutā - Literally it means 'lightness of mental states'. The term 'Kāya' is not used here in the sense of material or physical body. It is the body of psychic factors, namely, Vedanā or Feeling, Sāññā or perception, and Sañkhāra or Mental States. It should be understood that Kāya is used in the same sense in the subsequent Cetasika.

Kicca - It means Function or 'Functions of consciousness', as exercised within a Process of consciousness.

53. Barua, Dipak Kumar, Rūpārika-yaṭhāga of Ācarīya Buddha-datta Thera, p.84.
(Cittavīthi). The fourteen such functions are taught Rebirth (Paṭisandhi), Sub-Consciousness (bhavaṅga), Advertence (āvajjana), Seeing, Hearing, Smelling, Tasting, Body-Consciousness, Receiving (Sampāticchana), Investigating (Santirāna), Determining (Votthapana), Impulsion (Javana), Registering (Tadāramāna), Dying (cuti). A single unit of sense-perception, being conditioned through a sense-organ and its corresponding object, forms in reality an extremely complex process, in which all the single phases of consciousness are following one upon another in rapid succession, while performing their respective functions.

Kilesa (Pali) - Kleśa (Sanskrit) means defilements, i.e., morally defiling passions. In the Theravādin School these are ten in number: (1) greed (lobha), (2) hatred (dosa), (3) delusion (mohā), (4) conceit (māna), (5) Speculative views (diṭṭhi), (6) doubt (Visīkicchā), (7) mental sloth (thinā), (8) restlessness (Uddhacca), (9) shamelessness (ahirika), (10) moral carelessness (anottapa). This list of Ten occurs first in the Theravāda scriptures in the Abhidhamma Piṭaka in the Dhammasaṅgani; it is thus a feature of the reflective systematic stage in history of Buddhist thought.

Krivā Citta - It has been translated as 'Action Thought' which actually does not convey its real import. In

fact the Pali term Kriyā or in Older Pali-Kriyā is made technical by Buddhaghosa and even by this predecessors "to express the idea of mere doing – karapamattaṁ". Kriyā-Citta is characteristic of the Buddha and his Arhants, whose character is not ethically modified one way or another by it. The reason is that Cetanā (Volition) in Kriyā-Citta, being affected by a different set of conditions - a-lobha, a-dosa, a-moha, is no longer operative. Is this cnonnotation intended in the expression: 'No Karma can be set free', Kriyā-Citta has karma locked up in it. Kriyā-Citta is a species of abyākata, which is often rendered 'Undetermined', but of which a better rendering for an ethico-philosophical system, as Buddhism is 'un-moral', Abyākata is that which is neither Kusala (good or moral), nor a-Kusala (the opposite). But moral and immoral thoughts alone constitute Karma i.e., attach any moral responsibility to a thinker or actor. Kriyā-Citta, therefore, which is by its nature unmoral, is conceived as entailing no such responsibility, and thus no Karma at all. Hence the term 'Kriyā-Citta' has been translated as Inoperative consciousness.

Kusala - 'Karmically wholesome' are all Karmical volitions (Kamma-Cetanā) and the consciousness and mental factors associated therewith accompanied by greedlessness (alobha) and Hatelessness (adosa) and in certain cases also by undu-

dedness (amoha), since they, by being the causes of favourable Karma - results contain the seeds of happy destiny or rebirth.

Lakkhana-Rūpa - Four Types of Lakkhana Rūpa have been mentioned in the manuals of both Buddhadatta and Buddhaghosa. But seriously examining some scholars opine that there are only Three Types of Lakkhana Rūpa, "Corresponding to the three phases of organic life, viz., birth, growth and decay, and death. Growth begins with birth and decay ends in death. And the entire interval between birth and death is covered by the word jaratā - 'the State of growing old. That is why the Saccasaṅkheta, another manual on the Abhidhamma enumerates only Twenty Seven Material Qualities instead of usual Twenty-Eight.

Loka-Dhamma - (Sanskrit Lokadharma) which means Worldly conditions, things of the World. Eight things are called Worldly conditions as they arise in connection with Worldly life, viz., gain (lābha), loss (alābha), honour (yasa), dishonour (ayasa), happiness (sukha), misery (dukkha), praise (pasaṁsa) and blame (nindā).

Lokuttara - Supramundane is a term for the four paths and four fruitions of Sotapannaship etc. (ariya puggla),

with Nibbāna as ninth. Hence one speaks of nine Supramundane things (Nava Lokuttara Dhamma).

**Macchariva** - Stinginess. There are five kinds of Stinginess regarding the dwelling place, regarding families, regarding gain, regarding recognition, and regarding mental things.

**Mahaggata Citta** - Those Types of consciousness which “have grown great or become exalted or sublime, because of the absence of the Hindrances, etc., (Vinīvaraṇa-ditaya mahattam gatāni), or by reason of the excellent jhāna’s (mahantehi jhāyāthi gatāni).” According to Buddhaghosa, so termed because of the ability (of such thinking) to resist vice, of abundance of good result, of wide extension, of attainment to a high pitch of volition, energy, thought wisdom, Thus the Twenty-Seven Types of Mahaggata-Citta consist of Fifteen Types of Rūpavacara consciousness and Twelve Types of Arūpāvacara consciousness taken together (15+12 = 27).

**Māna** - Māna or Conceit is one of the ten fetters binding to existence (Saṁsājana). It vanishes completely only at the entrance to Arahatsip or Holiness (asmi-Māna). It is further one of the Proclivities (anusaya) and Defilements (Kilesa).

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59. ibid, p.85.
The Equality conceit, the Inferiority-conceit and the Superiority-Conceit should be overcome. For after overcoming this threefold conceit, that monk through the full penetration of conceit is said to have put an end to suffering.

**Manasikāra** - It is translated as 'Attention' and bears the 'mark' of carrying the mind well into the object (ṭhānāṇe saṃñāṇāhāra-lakkhaṇa). Manasikāra is like a charioteer harnessing two horses - Mind and Object into a pair. It is also called Manasmīmāṃkāra, i.e., Action-in-Mind, attends to the object in both the Sa-Vitakkacitta and A-Vitakka-Citta.

**Manodhatuttiṭṭha** - Triple faculty of apprehension or triple element of apprehension. It comprises the Pañcadvāravajjana or consciousness turning towards stimuli and the two types of Sampaṭiccahaṇa or Recipient consciousness and Santīrana or Investigating consciousness. "Capable of taking part only in a presentative (but never in a representative) cognition with any one of the five sensibles as their object".

**Manodvāravajjana** - It is the consciousness which turns towards the object presented at the Mind door.

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63. *Ibid*.
64. *Ibid*.
Manoviññāna-Dhatu - This term is translated into English as the 'Element of comprehension or Mind consciousness 'Element' in order to distinguish it from the Manodhatu Element of Apprehension. It is a collective term that includes seventy-six Types of consciousness, i.e., those "which are capable of taking part in both presentative and representative cognition," and excludes the Dvipaṇcaviññāna, or twice Five fold sense organ consciousness and Manodhātuttika or Triple Element of Apprehension or Triple Faculty of Apprehension (5+5 = 10 Dvipaṇcaviññāna + 2 Sampaticchana and 1 Pañcadvāravajjana as Manodhātu + 89 - 13 = 76). These Seventy-six types of consciousness are not confined to the processes of Representative cognition.

Mūla - It means roots, also called hetu.

In the Buddhist Ethics the roots are those conditions which through presence determine the actual moral quality of a volitional state (Cetana), and consciousness and mental factors associated therewith, in other words, the quality of Kamma (Sanskrit Karma). There are six such roots, three Karmically unwholesome (akusalamūla), namely greed (lobha), hate (dosa), delusion (moha) and three wholesome roots (Kusala-mūla) namely greedlessness (alobha), hatelessness (adosa), undeludedness (amoha).

65. Barua, Dipak Kumar, Rūpārūpa-Vibhāga of Ācariva Budhadvadatta Thera, pp. 87-88.
In the Anguttara Nikāya it is said that greed arises through unwise reflection on an attractive object, hate through unwise reflection on a repulsive object (asubha). Thus greed (lobha or rāga) comprises all degrees of 'attractedness' towards an object from the faintest trace of a longing thought up to grossest egoism, whilst hatred (dosa), comprises degree of repulsion from the faintest trace of ill-humour up to the highest pitch of hate or wrath.

The wholesome roots (Kusalamūla) namely alobha, adosa and amoha, though described in negative terms, yet possess a distinctly positive character. Thus, greedlessness (alobha) is a name for unselfishness, liberately etc, hatelessness (adosa) for kindness or goodwill (mettā) and undeludedness (amoha) for wisdom (paññā).

According to Anguttara Nikāya the perception of impurity is to be developed in order to overcome greed or lust (lobha), loving kindness (mettā) in order to overcome hate (dosa) and wisdom (paññā) in order to overcome delusion.

Killing, Stealing, illegal sexual intercourse, lying slander, harsh language, Frivolous talk, covetousness, ill will and wrong views, these are either due to greed or hate or delusion.
Euraptured with lust (greed), enraged with hate, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at other's ruin, at the ruin of both and he experiences mental pain and grief. And he follows evil ways in deeds, words and thoughts - and he really knows neither his own welfare nor the welfare of others, nor the welfare of both. These things make him blind and ignorant, hinder his knowledge, are painful, and do not lead him to peace.

Nibbāna - Nibbāna (Sanskrit Nirvāṇa) is a very well-known term in Buddhism. It has a special connotation in the Buddhist Philosophy. There is a sharp contrast between the ideas of Nibbāna among the Hindus and the Buddhist. Nibbāna is the ultimate goal of the followers of Buddhism belonging to both monastic and the lay communities. There is no difference on the ultimate goal of their life. But there is a difference in the process of realization of Nibbāna. Both of them can attain to the blissful state by their moral conduct.

The word Nibbāna is composed of 'Ni' and 'Vāna'. Ni is a negative particle. Vāna means blowing, weaving or craving. Generally speaking, the term Nibbāna stands for going out of a lamp, or fire. This is indeed the popular meaning of Nibbāna.

66. Bhikkhus and Bhikkhunis.
67. Upāsakas and Upāsikās.
But according to Buddhist conception, Nibbāna bears the meaning of passing away of feverishness and restlessness. Nibbāna is a stage of existence in which the threefold fire of lust (rāga) ill-will (dosa) and stupidity (moha) stand extinguished. Nibbāna is the stage in which spiritual well-being, security, emancipation, victory, peace and salvation are indicated. It is thus worthwhile to compare Nibbāna to the extinguishing of fire. But fire is usually extinguished by water or it may go out itself from lack of fuel. Fire in a lamp may not be blown out but may put out of the wick or due to lack of oil. But Nibbāna, in its philosophical sense stands for an ethical state which can only arise from within. In this sense Nibbāna means release (ni) from craving which is called Vāna (lust). Nibbāna is thus immutable (accuta), immortal (amata), secure (khema), eternal (nicca), tranquil (santa), healthy (anitika), safe (nirupaddava), undisturbed (abhaya), agreeable (sāta), excellent (pañita), pure (suci), calm (sītita), and unconstituted (asakkhata). In this way Nibbāna is understood in its negative as the total extinction of everything in existence both body and mind.

Nibbāna is the highest bliss. The way to reach Nibbāna is by means of following - the eight fold path, the laws of dependent origination, four noble truths and thirty-seven elements of enlightenment. In the state of Nibbāna there is no pain or sorrow. Nibbāna means the end of all agonies. It is a stage which can be realised through supreme knowledge.
In the state of Nibbāna one can be free from the bondages of past deeds.

It is indeed, a noble conception. It is the ultimate goal of all Buddhists. It is the end of misery produced by birth, disease, old age and the chain of rebirth. It is the goal of the spiritual pilgrimage. Perfect man clears his vision through practices and culture. Thus he realises the real state. An ordinary man is under delusion, He has son, property. But a perfect saint attains Nibbāna, a state of perfect rest and happiness. His mind is full of spiritual advancement. When a man attains a state of mind, he cannot distinguish himself from any other thing of the World or from the absolute. Really, it is the state of perfect calmness and tranquility. All desires for this life and the next are extinguished on its attainment. It is the ideal, the highest good and the sumum bonum of life.

Olārika - The term signifies the 'gross Material Qualities'. The Srilankan commentary notes: Visaya-Visayabhāvapattivasena-thulattā, because of grossness by way of becoming sense-organs and sense-objects. Owing to the grossness and nearness both the sensitive organs and the sense objects mutually strike each other.

Paccaya - 'Condition' is something on which something else, the so-called 'conditioned thing' is dependent and without which the latter cannot be. In the Patthana, the last book of the Abhidhamma Pitaka, comprising six large volumes in the Siamese edition, these twenty-four aspects of conditionality are enumerated and explained and then applied to all conceivable mental and physical phenomena and occurrences, and thus their conditioned nature is demonstrated.

The twenty-four modes of conditionality are :-

(1) Root-Condition (hetu-paccaya) is that condition that resembles the root of a tree. Just, namely, as a tree rests on its root and remains alive only as long as its root is not destroyed, just so all Karmically wholesome as well as unwholesome mental states are entirely dependent on the simultaneity and presence of their respective roots, i.e., of Greed (lobha) Hate (dosa), Delusion (moха) or Greedlessness (alobha) Hatelessness (adosa), Undeludedness (amoha). For the definition of these six roots.

(2) Object-Condition (ārammaṇa-paccaya) is called something which, as object, forms the condition for consciousness and mental phenomena. Thus, the physical object of sight consisting in colour and light (light-wave) is the necessary condition and the Sine qua non for the arising of eye-consciousness (Cakkhu-Vinnaṇa) etc., Sound (Sound wave) for ear consciousness (Sota-Vinnaṇa) etc., further, any object arising in
mind, the condition for mind-consciousness (mano-vinñāṇa).
The mind-object may be anything whatever, corporeal or mental, past, present or future, real or imaginary.

(3) Predominance-Condition (adhipati-paccaya) is the term for four things, on the preponderance and predominance of which are dependent the mental phenomena associated with them, viz., concentrated Intention (Chanda), Energy (Viriya), Consciousness (Vinñāna) and Reflection (Viṃśāvā). In one and the same state of consciousness, however, only one of these four phenomena can be predominant at a time.

(4 & 5) Contiguity and Immediacy-Condition (anantara and Samanantara-Paccaya) - both being identical - refer to any state of consciousness and the mental phenomena associated with them, which are the conditions for the immediately following stage in the process of consciousness. For example in the visual process, eye-consciousness is for the immediately following mind-element-performing the function of receiving the visible object - a condition by way of contiguity and so is this mind-element for the next following mind-consciousness element, performing the function of investigating the object etc.

(6) Co-Nascence-Condition (Sahajāta-paccaya) i.e., condition by way of simultaneous arising, is a phenomenon that for another one forms a condition in such a way that, simultaneously with its arising, also the other thing must arise. Thus for
instance in one and the same moment each of the four mental
groups (feeling, perception, mental formations and conscious­
ness) is for the three other groups a condition by way of co-
nascence or co-arising or again each of the four physical ele­
ments (solid, liquid, heat, motion) is such a condition for the
other three elements. Only at the moment of conception in the
mother's womb does corporeality (physical base of mind) form
for the four mental groups a condition by way of co-nascence.

(7) Condition by way of Mutuality (aññamañña paccaya).
All the just mentioned associated and co-nascent mental pheno­
mena, as well as the four physical elements are of course, at
the same time also conditioned by way of mutuality "just as
three sticks propped up one by another."

The four mental groups are one for another a condition
by way of mutuality. So also are the four elements and also
mentality and corporeality at the moment of conception.

(8) Foundation-Condition (nissaya-paccaya). This condition
refers either to a pre-nascent or co-nascent phenomenon which
is aiding other phenomena in the manner of a foundation or
base, just as the trees have the earth as their foundation
or as the oil-painting rests on the canvas. In this way, the
five sense-organs and the physical base of the mind are for the
corresponding six kinds of consciousness a pre-nascent, i.e.,
previously arisen, condition by way of foundation. Further
all co-nascent phenomena are mutually conditioned by each
other by way of foundation.
(9) **Inducement-Condition** (Upanissaya-Paccaya) is of three kinds (a) Direct or simple Inducement (Pakati-Upanissaya) (b) Inducement by way of object (Arammanu panissaya),(c) Inducement by way of Immediacy (anantarupanissaya).

(a) **Pakati-Upanissaya**—for example greed may be direct Inducement to theft, hate to murder, faith to charity, morality to mental training etc., unsuitable food, climate etc., to ill-health; good friends to moral life, bad friends to immoral life etc.

(b) **Arammanupanissaya**—Anything past, present or future, corporeal or mental real or imaginary, may as object of our thinking become an inducement to moral, immoral or karmically neutral states of mind. Evil things viz., by wrong thinking about them, become an inducement to immoral life; by right thinking about them, an inducement to moral life. Just so may good things not only induce us to similar good things, but also to bad things, such as self-conceit, vanity, envy etc.

(c) **Anantarupanissaya**—For the condition of Inducement by way of Immediacy.

(10) **Pre-nascence-Condition** (Purejāta paccaya) refers to something previously arisen, which forms a base for something arising later on. For example the five physical sense-organs and the physical base of mind, having already arisen at the time of birth, form the condition for the consciousness
arising later, and for the mental phenomena associated there­with.

(11) Post-nascence condition (pacchâ-jāta-paccaya) refers to consciousness and the phenomena therewith associated be­cause they are just as is the feeling hunger - a necessary condition for the preservation of this already arisen body.

(12) Repetition-Condition (āsevana-paccaya) - refers to the Karmical consciousness, in which each time the preceding im­pulsive moments (Javana Citta) are for all the succeeding ones a condition by way of repetition and exercise, just as in learn­ning by heart, through constant repetition, the later recita­tion becomes gradually easier and easier.

(13) Karma-Condition (Kamma-paccaya). The pre-natal Karma (i.e., Karma-wolitions, Kamma-Cetana, in a previous birth) is the generating condition (cause) of the five sense-organs, the fivefold sense-consciousness and the other Karma-produced mental and corporeal phenomena in a later birth - Karmical volition is also a condition by way of Karma for the co-nas­cent mental phenomena associated therewith, but these pheno­mena are in no way Karma-results.

(14) Karma-result-Condition (Vipāka-paccaya). The Karma-resul­tant five kinds of sense-consciousness are a condition by way of Karma result for the co-nascent mental and corporeal phe­nomena.
(15) Nutriment-Condition (āhāra-paccaya). For the four nutrients, just as material food sustains the physical body, even so mental foods sustain mental states. Edible food is causally related to the body by way of nutriment or food, so are mental contacts or impressions (Phassa) to feelings; volitions or moral and immoral actions (manosāncetana) to rebirth-consciousness (Paṭisandhi Vinnāna); and rebirth consciousness (Vinnāna) to mind and matter.

(16) Faculty Condition (indriya-paccaya) - This condition applies to twenty faculties (indriya) leaving out No. 7 and 8 from the twenty-two faculties. Of these twenty-faculties the five physical organs (1-5) in their capacity as faculties, form a condition only for uncorporeal phenomena (eye-consciousness etc.) physical vitality (6) and all the remaining faculties for the conascent mental and corporeal phenomena.

(17) Jhāna-Condition (Jhāna-Paccaya) - is a name for the seven so-called Jhāna factors as these form a condition to the conascent mental and corporeal phenomena to wit. (1) Thought conception (Vitakka), (2) Discursive Thinking (Vicāra), (3) Interest (Pīti), (4) Joy (Sukha), (5) Sadness (domanassa), (6) Indifference (Upekkhā), (7) Concentration (Sampādhi).

1, 2, 3, 4, 7 are found in two classes of greedy consciousness; 1, 2, 5, 7 in hateful consciousness; 1, 2, 6, 7 in the classes of deluded consciousness.

(18) Path-Condition (magga-paccaya) refers to the twelve
Path-factors as these are for the Karmically wholesome and unwholesome mental phenomena associated with them, a way of escape from this or that mental constitution, namely (1) knowledge (Panna-sammatthi right understanding), (2) (right or wrong) Thought-Conception (Vitakka), (3) Right Speech (Sammavaca), (4) Right Bodily Action (Sammakammanta), (5) Right Livelihood (Sammajiva), (6) (Right or Wrong) Energy (Viriya), (7) (right or wrong) Attentiveness (Sati), (8) (right or wrong) Concentration (Samaadhi), (9) Wrong Views (Micchaditthi), (10) Wrong Speech (micchavaca), (11) Wrong Bodily Action (micchakammanta), (12) Wrong Livelihood (micchajiva).

(19) Association-Condition (Sampayutta-Paccaya) refers to the co-nascent and mutually conditioned four mental groups as they aid each other by their being associated by having a common physical base, a common object and by their arising and disappearing simultaneously.

(20) Dissociation-Condition (Vippayutta-Paccaya) refers to such phenomena as aid other phenomena, by not having the same physical base (eye etc.) and objects. Thus corporeal phenomena are for mental phenomena, and conversely, a condition by way of dissociation, whether co-nascent or not.

(21) Presence-Condition (atthi-paccaya) refers to a phenomenon - being pre-nascent or co-nascent - which through its presence is a condition for other phenomena. This condition applies to the conditions Nos. 6, 7, 8, and 10.
(22) **Absence-Condition** (natthi-paccaya) refers to conscious­
ness etc., which has just passed and which thus forms the nece­
ssary condition for the immediately following the state of­
consciousness, by giving it an­
opportunity to arise.

(23) **Disappearance - Condition** (vigata-paccaya) is identical
with 22.

(24) **Non-disappearance-condition** (avigata-paccaya) - is
identical with 21.

These twenty-four conditions should be known thoroughly
for a detailed understanding of that famous formula of the De­
pendent Origination (Paṭicca-Samuppāda),

**Pacceka Buddha** - An 'Isolated Buddha', is one who does
not proclaim the transcendental knowledge he has gained by
his Enlightenment (bodhi), whereas disciples gain Enlighten­
ment by hearing the truth (Dhamma) proclaimed by the Buddha
(i.e., by a 'Universal' or Sammāsambuddha) the Pacceka Buddha
attains to transcendental knowledge of the truth independently.
Since he does not possess the faculty to proclaim it, he does
not rank as a **Universal-Buddha** ; the term Pacceka Buddha is
sometimes translated as 'Silent Buddha'. In the **Khaggavisāṇa
Sutta** (Part of **Sutta Nipāta**) the Buddha (Gotama) is asked by
Ānanda, his disciple, concerning the way the Pacceka Buddha
attains Enlightenment. The Buddha, after explaining, gives
example of (Private) utterances or soliloquies of former Pa­
cceka Buddha's each of which ends with the refrain fare soli­
tary as a rhinocerus. Buddhaghosa, in commentary on **Sutta-**
The Sanskrit work, the Mahāvastu mentions five hundred Pacceka Buddha's said to be living near Benaras just before appearance of the Buddha Gautama; on hearing of imminent coming of a Universal Buddha, they disappeared.

Pacceka Buddha, Individual or Silent Buddha, is the term for an Arahat (ariya Puggala) who has realised Nibbāna, without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the World, and to become a leader of mankind. The above term is found only and/or rarely in the Pali-Canon.

**Pañcadvārāvajjana** - It is the consciousness turning to impressions at the five doors of senses, namely, eye, ear, nose, tongue and body. When an object is presented at any of five doors, the consciousness in the process turns the object cutting off the still stream of being, i.e., Bhavanga. In the process of thought Pañcadvārāvajjana Citta performs the original function of turning to impressions at one of the five doors.

**Pañña (Pali)** - Prajñā (Sanskrit) or wisdom, constitutes the third and highest level of the Buddha life, the other two being - Sīla (Morality) and Samādhi (Meditation) (Eightfold-

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Path), The Wisdom refer to in this term is that which is specially Buddha. It consists of direct apprehension of transcendent truths, concerning nature of world and human existence, which must at first be accepted in faith, but with intention of verifying these transcendent truths for oneself, experimentally (Faith), by living the Buddha life. The truths thus apprehended are formally set forth as the Four Holy Truths. Pāñña is also direct apprehension of impermanence (Anicca), ill (Dukkha) and impersonality (Anattā of all existence). A synonym of Pāñña is Vipassana refers to pāñña are frequent in the Pali Suttas. The realisation of transcendent truth is also Central concern of Mahāyāna. Pāñña is one of the most important single terms in the Sanskrit Sūtras ; a body of literature exists which is devoted entirely to prajñā-paramitā.

72 Ling, Trevor. A Dictionary of Buddhism, p.156.
or rebirth of a being etc., there this should not be understood as said in the ultimate or 'highest sense' (paramattha), but as a mere conventional mode of speech (vohāravacana). The only actual realities are those physical and physical phenomena though only of momentary duration arising and passing away every moment.

**Paticcasamuppāda (Dependent Origination)**

Dependent Origination or Paticcasamuppāda is one of the most vital concepts of Buddhism. It may be stated as one of the subtle teachings of Buddha. It is a mode marked by the simple condition of happening of the phenomenon on the basis of its sole invariable antecedent phenomenon. Generally speaking, the meaning of Paticcasamuppāda is 'arising on the grounds of a preceding cause'. It is the causal chain of causation.

Pratītya (Pratī + itya) means after reaching (Prāpya) or depending on (apekṣya) and samma means a right utpāda means arising. Combining all these we get the 'depending causes' or dependent origination.

It is not the work of some divine power. It is not a creation. Buddha discovered this eternal truth and solved the riddle of life and unravelled the mystery of being. The nidanānas which are held at the root of all suffering are twelve in number.

Let us now explain briefly the twelve nidanas consisting the dependent origination.

1) **Avijja (Ignorance)** Avijja is the non-comprehension of the four Noble Truths, the past, the future, both the past and the future and Dependent Origination. It may be identified with delusion.

2) **Samkhara (Impression)** - Samkhara denotes action which are:
   - a) meritorious such as offering of gifts and observance of moral precepts.
   - b) Sinful such as killing and stealing and
   - c) neither meritorious nor sinful such as beliefs in eternalism and annihilationism. The formation of merit consists of twelve unprofitable volitions. These formations may be limited or unlimited, high or low, right or wrong, definite or indefinite. Due to lack of true knowledge, a person has the impression. It helps to bring about the happiness of the person. The functions of impression of previous life of a person help to be born again. It depends on the deeds of the past life of a person.

3) **Viñana (Consciousness)** - Viñana means here Pratisandhi Viñana (rebirth consciousness) and Pravrtti Viñana (a continuous flow of mental states). Pratisandhi Viñana is of nineteen kinds while Pravrtti Viñana is of thirty-two laukika

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77. *ibid.*, pp.96-97.
vipākas (resultants). The word consciousness is of sixfold, e.g., eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. Eye consciousness is two-fold e.g., profitable resultant and unprofitable resultant. Likewise ear, nose, tongue and body are also two-fold. But mind consciousness is twenty-two fold, namely, two profitable and unprofitable resultant mind elements, three root-causeless mind consciousness elements and eight sense sphere resultant consciousness with root cause, five of the material sphere and four of the immaterial sphere.

4) Nāma-rūpa (mind and matter) - Viññāṇa leads to nāma-rūpa of the present life of a being. In the present life it is not possible for a being to get rid of ignorance and impressions of past life. Nāma denotes the non-material or mental constituents of a being while rūpa the material only. All inanimate objects are included in the term rūpa. Name is the aggregates of four mental states: feeling perception, impression and knowledge derived through sense organs. The four sub-divisions of nāma and the fifth is rūpa. Rūpa denotes the four elements: earth, water, fire and air. It comprises all the material objects. Nāmarūpa are called Pañcakkhandha.

78. Bhattacharya, Bela. Facets of Early Buddhism, p.98.
79. ibid., pp.98-99.
5) **Salāyatana** (Six organs of sense) - It denotes eye-base, ear base, nose-base, tongue-base, body-base and mind-base. Cakkhu-āyatana is the sensitivity of eye, Setāyatana is the sensitivity of ear, ghanāyatana is the sensitivity of nose, jihvāyatana is the sensitivity of tongue, Kayāyatana is the sensitivity of body and manāyatana is the sensitivity of mind. Manāyatana is a collective term for the many different classes of consciousness i.e., for the five kinds of sense-consciousness, and the many kinds of mind consciousness. Hence, five bases are physical phenomena namely, eye, ear etc, and the sixth base is identical with consciousness. If there were no mentality - materality, no sixfold base could arise. Thus mentality - materiality and six-fold base are inter-related and inter-dependent.

6) **Phassa** (Contact) - From Salāyatana, Paccaya, Phassa dependent on the sixfold base arises contact. Passa is produced by Salāyatana. Phassa is of six kinds corresponding to the six kinds of bases. Eye-contact is contact associated with eye-consciousness, ear-contact is contact associated with ear-consciousness, nose-contact is the contact associated with nose-consciousness, tongue contact is the contact associated with tongue-consciousness and body base is contact associated with body consciousness. But mind contact is associated with twentytwo laukika Vipākas. One form of contact is limited to one Āyatana. Thus six sense-organs are the conditions of
contact. We see that in the sixfold base or āyatanas, eye, ear, etc., they are the internal bases.

7) Vedanā (feeling) - Vedanā also is of six kinds corresponding to the six sense-organs. Vedanā born of eye is Vedanā associated with the eye-consciousness, Vedanā born of ear is Vedanā associated with ear-consciousness, Vedanā born of nose is associated with nose-consciousness, Vedanā born of tongue is Vedanā associated with tongue consciousness, Vedanā born of body is Vedanā associated with body consciousness and Vedanā born of mind is Vedanā associated with thirty-two laukika Vipākas. Feeling may be pleasant, painful and neutral. This feeling is the outcome of contact. The mind contact is associated with mind door in the way only as decisive support. We see that with the arising of contact there arises feeling and it can never be stopped by any power or force.

8) Tanha (desire) - Tanha is born of Vedanā. Tanha is of six kinds and there are six corresponding sources, i.e., the six doors of the sense-organs, craving for form, craving for sound, craving for smell, craving for taste, craving for touch and craving for mind object. Craving for form is the craving for the visible objects. Similarly craving for sound is the craving for odours. Craving for taste is the craving for the taste objects, craving for touch is the craving for bodily sensations and craving for dhamma is the craving for mind objects.

81. ibid., pp.100-101
82. ibid., pp.101-102.
9) **Upādāna** (attachment) - Tanha leads to Upādāna. Upādāna is of four kinds - Kāma, diṭṭhi, sīlabbata and attavaḍa. Kāma-tanha is the cause of Kamupādāna. Kamupādāna is mental concomitants rooted in greed. Diṭṭhipādāna is the wrong view that there is no resultant of the gift. Sīlabbatupādāna is the belief that ceremonial observances lead to purification or liberation. Attavādāpādāna is the firm belief in the existence of one's soul or individuality. Upādāna is the mental state that clings to or grasps the object. Upādāna or clinging to sensuous desires interpreted to include all kinds of existence and clinging to views are meant, the third and fourth i.e., Sīlabbata and attavaḍa. These are included in the diṭṭhi-upādāna, wrong views, Kāma means both the craving and the craved objects. When that craving for such desired objects becomes intensified, it is known as Kāma-Upādāna. This Upādāna is born of craving.

10) **Bhava** (existence) - Bhava is of two kinds - Kamma-bhava i.e., process of becoming and Utpattībhava (rebirth) also process of becoming. Kamma-bhava is twenty-nine Kusala and Akusala cetanās (wholesome and unwholesome volitions) and twenty ways of good conduct and of evil conduct associated with these cetanās (Volitions). It leads to active side of life. Upādāna is the cause of bhava. Kamupādāna is the cause of Kammabhava. Other Upādānas viz., diṭṭhi, sīlabbata, attavaḍa are the cause...

83, Bhattacharya, Bela. *Facets of Early Buddhism*, p.103.
of Uppattibhava. Uppattibhava is the resultant of thirty-two laukika Vipākas and thirty-five cetasikas and the material phenomena produced by Kamma.

11) Jāti (birth) - Jāti means birth which is the appearance of the five aggregates of a being who is reborn. The living being is subject to the desire for re-existence, takes rebirth in future life. Jāti is controlled by Kammabhava and not Uppattibhava. Rebirth is dependent on certain external circumstances. Becoming is the condition of birth. Here birth means not the actual child birth, but the appearance of the five aggregates.

12) Jaramarana (old age and death) - Dependent of Birth arise Ageing and death. Jaramarana Sokaparideva dukkha dōmanassa means old age, death, grief, lamentation and sorrow. These are the causes of rebirth. These come through ageing and death. Birth is followed by ageing and death. Ageing and death are followed by birth and birth is again followed by ageing and death.

Paṭiccasamuppāda refers to three period - the past, the present and the future. Avijjā and Saṅkhāra belong to the past. Viññāṇa, Namarūpa, Saḷāyatana, phassa, Vedanā, taṇhā, Upādāna and bhava belong to the present. Jāti and Jaramarana belong to the future. In this wheel there are three connecting links.

84. Bhattacharya, Bela. Facets of Early Buddhism, p.103.
85. ibid., op. 103-104.
86. ibid., p.104.
Patiqha - This Pali word means 'Repugnance' which is a form of Dosa or Hatred or Ill-Will.

Patisandhi - The word is derived as Pati + sam + dhā and means Reconception, Rebirth, Relinking, Reincarnation, Reunion bounded by Birth. It is applied to the Resultant consciousness, as determined by the Janaka Kamma or Past Efficient Deeds, of that which is being conceived as an individual. Philosophically considered, Paṭisandhi is confined to the momentary mental function at the initial moment of reconception. Thus in the popular language the word, as already mentioned, "includes reconception, embryonic growth, and rebirth", but literally it means uniting, i.e., of lives. It is found that at the moment of Paṭisandhi or conception or more precisely Rebirth, generally the following three Kalāpa-units arise: Kāya or Bodily, Bhava or sexual, Hadaya or Heart or Mental cells - Dasaka-Kalāpa. The two types of investigating consciousness accompanied by feelings of Hedonic indifference, eight Kāmāvacara Beautiful Resultant consciousness, Five Rūpāvacara Resultant consciousness and four Arūpāvacara Resultant consciousness perform the function of Paṭisandhi as the prima or first consciousness at the time of Rebirth, Paṭisandhi is often translated as 'Re-linking' since it links up the past with the present. The Paṭisandhi Citta or Rebirth consciousness is conditioned by the powerful thought one person experiences at the dying moment and is regarded as the source of the present
life-stream. But in course of a particular life there is only one Paṭisandhi Citta. And the mental contents of Bhavaṅga, which later arises in an infinite number of times during one's lifetime as well as Cuti consciousness, which arises only at the final moment of Death, are identical with those of Paṭisandhi.

Pīti - 'Interest, Enthusiasm, Rapture' is one of the mental factors belonging to the group of mental formations (Saṅkhāra-Khandha). It is, at least to a certain degree associated with all root accompanied joyful consciousness, hence, it is either wholesome, unwholesome or karmically neutral. The highest degree of Rapture (pīti) is reached in the Second absorption (Jhāna). It is one of the seven links enlightenment (bhojjaṅga).

Pīti has been misunderstood by most of the Western scholars and has been more or less identified with sukha or happy feeling, which belongs to the group of feeling, whilst pīti belongs to the group of mental formations.

Puggala - Individual, person, Individuality as well as their Synonyms. Being (Satta), personality or self (atā) etc., in short all terms designating an entity, hence, I, you, he, man, god, house, etc., all these, according to Buddhism, are mere names not corresponding to anything really existing and are considered as mere conventional modes of expression (Vohāra -Vacana). In the ultimate sense (paramattha) there exist only

ever-changing physical and mental phenomena, flashing up and dying every moment.

Rūpa - The term being neuter corresponds to its Vedic equivalent 'Rūpa' which means form, figure, appearance. In Pali 'Rūpa', in its generic sense means 'matter' and in its specific sense quality. But, in popular language, it means 'form'. So from Buddhist philosophical point of view 'Rūpa' may better be rendered into English as 'Material Quality'.

The Pali commentary has also written about 'Rūpa' as :

'Rūppati situnhādi virodhi paccayehi vikaram āpajjati āpadi-yatīti vā rūpaṃ', i.e., what changes or undergoes processes of alteration consequent on climatic conditions or otherwise is called Rūpa. Like modern physicists, the Buddhist philosophers also hold that Rūpa at every moment changes and its constant change is visible everywhere even to the naked eye. Rūpa nowhere remains unchanged as if it is caught in the current of change. Primarily it is of two types, namely, Mahābhūta-Rūpa or Four Primary Material Qualities and Upāda-Rūpa or Twenty-four Material Qualities derived therefrom. The term Dhātu which is defined by the Pali commentators "as that which carries its own characteristic marks or attributes (attano sabhāvam dhāretīti dhatu)" has been used with some of this material qualities. The Mahābhūta-Rūpa, consists of Paṭhavī-dhātu or Element of Extension, Āpo dhatu or Element of cohesion, Tejo dhatu or Element of Heat, and Vāyo-dhatu or Element

of Motion. The Upāda-Rūpa comprises (i) Five sensitive material Qualities of the Cakkhu-dhātu or Element of eye, sota-dhātu or Element of ear, Ghāna-dhātu or Element of nose, Jīvha-dhātu or Element of tongue, Kāya-dhātu or Element of body;
(ii) Five Material Qualities of sense-fields, viz., Rūpa-dhātu or Element of visible form, Sadda-dhātu or Element of sound, Gandha-dhātu or Element of odour, Rasa-dhātu or Element of Sapids, Phoṭhhabba dhātu or Elements of Tangibility.
(iii) One of the Two Material Qualities of sex, viz., Itthindriya or Controlling Faculty of Female Sex and Purisindriya or of Male Sex;
(iv) One Material Quality of Life, viz., Jīvitindriya or Controlling Faculty of Vital Force;
(v) One Material Quality of Base viz., Hadayavatthu or Heart-Base;
(vi) One Material Quality of Limitation viz., Ākāsa-dhātu or Element of space;
(vii) Two Material Qualities of Communication, viz., Kāya-Vinnaṭṭi or Intimation by body, Vāc-Vinnaṭṭi or Intimation by speech;
(viii) Three Material Qualities of Plasticity viz., Rūpasa Lahutā or Lightness of Material Quality, Rūpasa Mudutā or Pliancy, Rūpasa Kannīṇāṭa or Adaptability.
(ix) Four Material Qualities of Salient Features, viz., Rūpasa Upacayo or Integration of Material Quality, Rūpasa Santati or Continuance of Integration, Rūpasa Jaratā or Decay, Rūpasa Aniccatā or Impermanence and
(x) One Material Quality of Nutrition viz., Kabiliṅkāra Āhāro or Edible Food. All these twenty-eight Material Qualities are analysed under the following categories, namely: a) Ahetukam or Non-causal, b) Sappaccayaṁ or Relative or Related to cause and conditions, c) Sāsavāṁ or with Defile.
Defilements bound up with the āsava, d) saṅkkataṁ or Conditioned or caused by a Combination of Causes, e) Lokiyāṁ or Mundane, f) kāmavacaram or Belonging to the Sensuous Sphere, g) anāra-mmoṣaṁ or objectless or Not Subjective, h) appahatābbaṁ or Indestructible or Not-to-be Eradicated or Not-to-be got rid of.

The Material Qualities originate in four ways namely, i) kammāṁ or Deeds, ii) cittāṁ or Consciousness, iii) utu or seasonal condition and iv) āhāro or Material Food.

Rūpāloka or Rupavacara - World of Form, sphere of Matter, Form-Sphere which is a calm World of Peace unsullied by sensual desired.

Saddhā - 'Faith' is one of the five faculties and powers (bala) and one of the five Elements of Exertion (Padhāniyaṅga). It is in its widest sense, a factor associated with any Karmically wholesome consciousness.

Saddhānasattā. The 'Faith devoted' is seven kinds of Noble Disciple (ariya-puggala).

Sākādāgāmi (Sanskrit sakrdāgāmi) the Once Returner - He is one of the noble persons (ariya-puggala) who have realized one of the eight stages of holiness, i.e., the four supramundane paths (maggā) and the four supramundane fruitious

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89, Barua, Dipak Kumar, Rūpārūpa-Vibhāga of ĀcariyaBuddha-Datta Thera, pp.92-94.
90. Ibid., p.94.
92. Ibid.
(Phala) of these paths, sakadāgāmi is of two kinds: (1) the one realizing the path of once-return (Sakadāgāmi-magga) and (2) the one realizing fruition of once-return (Phala). Those who have realized the path and fruition are called sakadāgāmi maggāṭṭha and phalaṭṭha respectively.

Samādhi - It literary means concentration. The term is used in connection with practice of meditation, and refers to fixing of attention on a single object, thus discouraging discursive thinking; three degrees of intensity are distinguished: (1) preparatory concentration (Parikamma-Samādhi); (2) Neighbourhood or access concentration (Upacāra-Samādhi), where the state of Jhāna is being approached; (3) Attainment concentration (appaṇa-Samādhi) i.e., the degree of Samādhi which is present when the state of Jhāna has been attained.

Samāpatti (Sanskrit Samprāpti) Attainments. In Buddhism the word Samāpatti technically means attainments of stages of absorptions. It is a name for the eight absorptions (Jhāna) of the fine-material or form sphere (rūpajjhāna) such as first stage (Paṭhamajjhāna), second stage (dutiyajjhāna), third stage (tatiyajjhāna) and fourth stage of meditation (catutthajjhāna) and four immaterial or formless-sphere (arūpajjhāna) such as attainment of the sphere of boundless space (akāśaṇāņcāyatana-Sama-patti), attainment of the sphere

of boundless consciousness (Vinnāṇapāṇcāyatana-Samāpatti), attainment of the sphere of nothingness (ākincannāyatana-samāpatti) and attainment of sphere of neither perception-nor nonperception (Nevassānānāsaṅgāyatana-Samāpatti). To these occasionally is added as the ninth attainment, the attainment of extinction (nirodha-samāpatti).

Samyoga - It means bond, fetter, especially the fetters which bind creatures to the wheel of Transmigration or in the rounds of misery. In Buddhist Philosophy are mentioned the following Fetters, namely, (i) Sakkāya-dīṭṭhi (Satī-kāyediṭṭhi) or Self-Illusion or Theory of Individuality, (ii) Vicīkicchā or Perplexity about Buddha, Dhamma, Saṅgha, Sikkhā or Disciplinary Rules, Past, Future, and Paṭicca-samuppāda or Theory of Dependent origination; (iii) Silabbataparamāsā or Adherence to Wrongful Rules and Ceremonies, (iv) Kāmacchanda or Excitement of Sensual pleasure, (v) Vyāpāda or Ill-Will or Malevolence, (vi) Rūparāga or Last after Rebirth in the Rūpāloka, (vii) Arūparāga or Last after Rebirth in the Arūpāloka, (viii) Māna or Conceit, (ix) Uddhacca Or Distraction, (x) Avijjā or Ignorance. The Sakkāya-dīṭṭhi, Vicīkicchā and Silabbataparamāsā are collectively called Tīpi Saṁyojanānā; the Kāmacchanda, Vyāpāda, Rūparāga, Arūparāga, Māna, Uddhacca and Avijjā are known as Satta-Saṁyojanānā the Sakkāya-dīṭṭhi, Vicīkicchā, Silabba-parāmāsā, Kāmacchanda, Arūparāga, Māna, Uddhacca and Avijjā are collectively called Udāhambhāgiyānā. Another enumeration of ten types of Saṁyojana is found
in the Cullaniddeesa and Dhammasaṅgani as follows:—
Kāmarāga, Paṭigha or Aversion, Māna, Diṭṭhi or Wrong View,
Vicikicchā, Śīlabbataparāmasā, Bhavarāga or Lust after life,
Issā or Envy, Macchariya or Selfishness and Āvijjā. A different enumeration of the seven types of Saṁyojana is found in
the Dīgha-Nikāya and Aṅguttara-Nikāya, namely, Anūnaya or
Fawning, Paṭigha or Aversion, Diṭṭhi, Vicikicchā, Māna, Bhava-
varāga and Āvijjā. But the abhidhammatthasaṅgaha mentions
two groups of ten types of Saṁyojana. Under the first group
the following sequence is maintained:—Kāmarāga, Rūparāga,
Arūparāga, Paṭigha, Māna, Diṭṭhi, Śīlabbataparāmasā, Viciki-
cchā, Uddhacca, Āvijjā and sequence of the second group is
as follows:—Kāmarāga, Bhavarāga, Paṭigha, Māna, Diṭṭhi,
Śīlabbataparāmasā, Vicikicchā, Issā, Macchariya, Āvijjā.

Sappatigha - It means producing reaction, reacting.

Satipatthāna - The four 'Application of Mindfulness,
Literary means Awarenesses of Mindfulness (Sati + Upatthāna)
are Contemplation Of Body, Feeling, Mind and Mind-objects.

A detailed treatment of this subject, so extremely
important for the practice of Buddhist mental culture, is
given in the two Satipatthānasuttas, which at the start, as

94. Barua, Dipak Kumar, Rūparūpa-Vibhāga of Ācariva Buddha-
datta Thera, pp.94-95.
95. Rhys Davids, T.W. & William, Stede. Pali-English Diction-
ary, p.680.
well as at the conclusion, proclaim the weighly words: The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna, are the four Applications of Mindfulness.

After these introductory words and upon the question which these four are, it is said “that the monk dwells in contemplation of the body, the feelings, the mind and the mind-objects, ardent, clearly conscious and mindful after putting away worldly greed and grief.”

These four contemplations are in reality not to be taken as merely separate exercises but on the contrary, at least in many cases, especially in the absorptions, as things inseparably associated with each other. Thereby the Satipaṭṭhāna Sutta forms an illustration of the way in which these four contemplations relating to the five groups of existence (Khandas) simultaneously come to be realized and finally lead to Insight into the Impersonality of all existence.

(1) The contemplation of the Body (Kāya) consists of the following exercises: Mindfulness with regard to In and Outbreathing (Snānasati) considering the four postures (iriyāpatha), Mindfulness and clarity of consciousness (Satipaṭṭhāna) reflection on the thirty-two parts of the body (Kāyagatāsati and asubha) analysis of the four physical
elements (dhātu-Vavatthāna), cemetery meditations (Sīvathika).

(2) All feelings (Vedanā) that arise in the monk, he clearly perceives, namely: agreeable and disagreeable feeling of body and mind sensual and super-sensual feeling, indifferent feeling.

(3) He further clearly perceives and understands any state of consciousness or mind (citta) whether it is greedy or not, hateful or not deluded or not, cramped or distracted, developed or undeveloped, surpassable or unsurpassable, concentrated or unconcentrated, liberated or unliberated.

(4) Concerning the Mind-objects (dhamma) he knows, whether one of the five hindrances (Nivāraṇa) is present in him or not, knows how it arises, how it is overcome, and how in future it does no more arise, He knows the nature of each of the five groups (Khandha) how they arise and how they are dissolved. He knows the twelve bases of all mental activity (āyatana): the eye and the visual object, the ear and the audible object, mind and mind object; he knows the fetters (Sāmyojana) based on them, knows how they arise, how they are overcome, and how in future they do no more arise. He knows whether one of the seven factors of enlightenment (bojjhanga) is present in him or not, knows how it arises, and how it comes to full development. Each of the four noble truths (accā) he understands according to reality.
In the Sutta, it is shown after each contemplation how it finally leads to Insight-knowledge. "Thus with regard to his own body he contemplates the body, with regard to the bodies of others he contemplates the body, with regards to both he contemplates the body. He beholds how the body arises and how it passes away, beholds the arising and passing away of the body. A body is there ("but no living being, no individual, no woman, no man, no self, nothing that belongs to a self neither a person, nor anything belonging to a person") thus he has fixed his attentiveness, as it serves his knowledge and mindfulness and he lives independent, unattached to anything in the World".

In the same way he contemplates Feeling, Mind and Mind objects.

Sekha (learner) : A 'Noble Learner', i.e., one who pursues the three kinds of Training (Sikkhā), is one of those seven kinds of noble disciples who have reached one of the four supramundane paths or the three lower fruitions (ariyapuggala), while the one possessed of the fourth fruition or Arahattaphala is called the 'perfected one' (asekha, Literary means 'no more learner'); The worldling (Puthujjana) is called neither a noble learner nor perfected in learning (neva-Sekha- nāsekha).

97. ibid., p.153.
Sīla (Moral precepts) - Observance of moral precepts (sīla) forms the first step of the path of spiritual progress of an adept. The precepts are classified as physical (kāyika), vocal (vācasika) and mental (mānasika). The sīlas are enumerated almost in a stereotyped form in several discourses. In the first Sutta of the Dīgha Nikāya the precepts divided as minor (cīla), medium (majjhima) and major (maha), of which the minor section contains the actual precepts, the medium repeats and enlarges the same while the third speaks of the various practices and professions of the Brāhmanic priests. The precepts in the first section are:-

1. Non-killing beings, and lying aside rods and weapons and extending kindness and goodwill to all beings.

2. Non-stealing, and accepting only what is given voluntarily and leading a pure and honest life.

3. Chastity and not adopting the life of a common householder.

4. Non-drinking wine and other intoxicants.

5. Non-speaking falsehood and remaining always firm truthful and trustworthy and never breaking promise.

6. Non-indulging in malicious talks and not sowing discord among persons, and on the contrary seeking harmony and concord among them.
(7) Shunning harsh words and using sweet, charming and pleasing words.

(8) Refraining from desultory talks and speaking always the correct, suitable, instructive, meaningful, reasonable and valuable words;

(9) non-destroying all kinds of seeds, plants shrubs ;

(10) non-taking food at night and more than one meal a day ;

(11) non-using scents, garlands and unguents ;

(12) non-using high and large beds ;

(13) non-accepting gold and silver ;

(14) non-receiving raw paddy or raw meat ;

(15) non-accepting gifts of female attendants, girls, maid-servants ;

(16) non-accepting gift of animals or of cultivated and uncultivated fields ;

(17) refraining from buying and selling or using false balance, weights and messengers ;

(18) non-acting as messengers or go-betweens ;
(19) shunning bribing, deceitfulness and crookedness;
(20) never wounding or locking up any person or committing robbery.

The second section as stated above, is more or less an enlargement of the above mentioned precepts.

The third section directs the monks to refrain from the functions performed by men in religious work, e.g., performance of the Atharva Vedic rituals, use of magical charms and incantations, making astrological and astronomical prognostication or making forecasts about dreams and other superstitious beliefs. The monks were also prohibited from rendering services as valuers of jewels, metals, animals and such other objects. In short, the monks were instructed to abstain from secular functions, even including, medical treatment usually performed by Brāhmaṇas trained up in secular sciences.

Somanassa - Literary means 'glad-minded-ness' (su+manas+ya), gladness, joy, identical with mentally agreeable feeling (Cetasikā sukha vedanā) belongs to the Feeling-group (vedanā-kkhandha) and is enumerated amongst the twentytwo Faculties (indriya). It may or may not be associated with Karmically wholesome consciousness, with Karmically unwholesome consciousness and with Karmically neutral consciousness. Somanassa

98. Dutt, N. Early Monastic Buddhism, pp. 148-149.
is not identical with pītī.

Sotāpanna - (Sanskrit Srotāpanna), the stream winner, i.e., who has entered the stream of holy life, the second of the eight noble disciples (ariya-puggala), a convert who is endowed with āyu, vanna, sukha and adhipateyya, he is called wealthy and glorious; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery. The converted man is sure to attain the Sambodhi - (niyato sambodhipāyano).

Sotāpattimagga-Citta - Consciousness at the Path of Stream Attainment, which consists of four types of Kāmagcāra Immoral Consciousness rooted in Lobha or greed, i.e., (i) Automatic Consciousness accompanied by Pleasurable Feeling plus Excitement and dissociated from wrong view, (ii) Volitional Consciousness accompanied by Pleasurable Feeling plus Excitement and dissociated from wrong view, (iii) Automatic consciousness accompanied by Hedonic Indifference and dissociated from Wrong View, iv) Volitional Consciousness accompanied by Hedonic Indifference and dissociated from Wrong view, and one type of consciousness rooted in Moha or Bewilderment which is accompanied by Hedonic Indifference and associated with perplexity. A person who has attained to the Sotāpattimagga-Citta through the Cultivation of Faith, Mindfulness Effort, contemplation, wisdom and the like becomes free from Wrong View and

Perplexity and falls into the Stream leading towards the
Nibbāna.

Sukha - 'Agreeable, Happy, Joy, Happiness', may as a rule refer to either bodily or mental feeling (Vedana). It must not be confounded with piti. Happy feeling is an indispensable condition for the attaining of concentration of mind (Samādhi) as said in the Sutta-texts "The mind of the happy one becomes concentrated", Further: "The feeling of happiness has concentration as its fruit and reward," "It is a natural law that the mind of the happy one becomes concentrated." "If the feeling of happiness is present, then in him who is filled with happiness right concentration has found a foundation". It is one of the constituents of absorption, (Jhānaṅga).

Tadalambana or Tadārammana - Literally it means 'that object'. It also signifies Registering or Identifying. After the Javana, i.e., Apperception there follows the registering or Identifying. After the Javana, i.e., Apperception there follows the registering or identifying of the object thus apperceived. Thus it is known as Tadalambana function, which is available in respect of eight types of Kāmavacara Beautiful Resultant Consciousness and three types of Consciousness, thus do the function of registering. "Immediately after the

100. Barua, Diyāk Kumar, Rūpārūpa-Vibhāga of Acarīya Buddhādatta Thera, p. 95.
Javana process two thought-moments or none at all, arise having for their object the same as that of the Javana. Hence, they are called Tadalambana. After the Tadalambana again the Stream of consciousness lapses into Bhavaṅga. Tadalambana occurs between (i) Javana and Bhavaṅga and (ii) Javana and Cuti".

**Ti-lakkhaṇa** - **Dukkha, Anicca, Anatta** are the three terms which occur in the Buddhist texts in connection with all discussions, relating to the principal characteristics of Buddhist thought. These are the three cardinal doctrines (Ti-lakkhaṇa) of Buddha's teachings and the form the core of Buddhist Philosophy.

The Three characters of Buddhist thought are discussed below:

1. **Dukkha** - Dukkha is one of the 'Three signs of Being' of the Four Noble Truths the first truth is suffering which means the non-fulfilment of one's desire. Suffering is felt by the people. This suffering may be physical and mental.

2. **Anicca** - Impermanence is one of the three characteristics of all existences. We know that everything is subject to the law of cause and effect. Impermanency of things is the rising, passing and changing of things or the disappearance of things. The things in the world do not persist in

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104. *ibid.*, pp.122-123.
the same way but they are vanishing and dissolving from moment to moment. A man who performs an action at one moment does not remain the same at the next moment. The pessimistic view of the Worldly existence and possessions is based on impermanence. Buddha repeatedly reminded his disciples that all things are impermanent and subject to origin and decay. According to the Buddhists impermanence stands as the same with momenteriness. The phenomenal objects are subject to change every moment. Anicca is treated as the basis for the other two - dukkha and anatta.

(3) Anatta - It is another important doctrine which was the subject matter of Buddha's second discourse delivered to his paścavaggiya companions. It is the common belief that in men there is an abiding substance called the soul which persists through changes that overcome the body, exists before birth and after death and migrates from one body to another. Buddha totally denies the existence of such soul. Buddha's contention was that a being was composed of five Khandhas and so the soul should be identical with any one of these five or with all the five taken together or with something other than the five Khandhas but as none of these alternatives are applicable to soul, Buddha strongly opposes the Upanisadic proposition relating to soul and propounds the theory that there is no soul.
Tānha - It is often translated as Desire or Craving which according to Buddhism, is of three kinds, namely, Kāma-Tānha or Sensual Desire, Bhava-Tānha or Deep Attachment to the World, and Vibhava-Tānha or Craving tempered with annihalist view.

Upāda-Rūpa - Derived Corporeality Signifies twenty-four secondary corporeal phenomena dependent on the four primary physical elements i.e., the sense organs and sense object etc.

Vatthapana or Votthapana - It is the Determining consciousness or Discrimination. The word is derived from Vi+ava+ṭha which means 'to stand', 'to fix', 'to rest'. Literally it means 'thorough setting down'. It is at this moment that the nature of the object is fully determined. This is the gateway to a Kusala or Akusala thought process. Thus Discrimination, rightly or wrongly employed at this stage, determines the Thought-process either for good or evil. There is no special type of consciousness, called Vatthapana. The Mono dvāravajjana or Mind-Door-Adverting performs the function of Determining. It should be noted that Votthapana arises between (a) Investigation and Javana and (b) Investigation of Bhavaṅga.

Vicāra - It is derived from Vi+Car, 'to move or Wander' and means sustained application of mind. Vicāra which temporarily inhibits Vicikiccha or perplexity moves around the object and its characteristic feature is the examination of the object.

105. Barua, Dipak Kumar, Rūpārūpa-Vibhāga of Ācariya Buddhādatta Thera, p.96.
108. Ibid., p.96.
Vicikiccha - It is an ethico-psychological term which is interpreted as follows: (a) Vic = Vicinanto, seeking, inflicting + Kicchati, to tire, to strain to be vexed; (b) Vi, devoid + Cikicchā, remedy of knowledge, i.e., devoid of the remedy of knowledge. Hence both these interpretations indicate a perplexed or undecided frame of mind. The English equivalents of Vicikiccha are, thus, doubt, perplexity, scepticism, indecision.

Vihānatti - (Literary means making known): Intimation is an Abhidhamma term for Bodily expression (Kāya-Vihānatti) and Verbal Expression (VaciVihānatti), both belonging to the corporeality group. They are produced by the co-nascent volition, and are, therefore, as such, purely physical and not to be confounded with Karma which as such is something mental.

Vipaka - 'Karma result', is any Karmically (morally) neutral mental phenomenon (e.g., bodily agreeable or painful feeling, sense consciousness etc.) which is the result of wholesome or unwholesome volition action (Karma) through body, speech or mind, done either in this or some previous life. Totally wrong is the belief that according to Buddhism, everything is the result of previous action. Never, for example, is any Karmically wholesome or unwholesome volitional action (Karma) the result of former action, being in reality itself Karma,

111. Ibid., 177.
Vippallāsas (Sanskrit viparyāsa) Perversities. There are four perversities of perception (Sañña-Vippallāsa), of consciousness (Citta) and of Views (diṭṭhi). And which are these four? To regard what is impermanent (anicca) as permanent (nicca), what is painful (dukkha) as pleasant or happiness yielding; what is without a self (anattā) as self; what impure or ugly (asubha) as pure or beautiful.

Buddhaghosa says "of the perversities the following are brought to extinction by the first path-knowledge (of Stream-entering) viz., the perversity of perception, consciousness and views that the impermanent is permanent, the impersonal is a personality; further the perversity of views that the miserable is happiness, and the unpleasant is pleasant. The perversities of perception and consciousness that the unpleasant is pleasant, are brought to extinction by the third path knowledge (of Never Return). The perversities of Perception and consciousness that the miserable is happiness, are brought to extinction by the fourth path knowledge (Arahatsiphip).

Viriya - Energy, Lit virility; manliness or heroism (from vira man, hero, Lat vir of virtue) is one of the five ethical faculties and powers (bala) and identical with right effort of the eightfold path (Magga).

113. ibid., p.179.
Vitakka - It is derived from Vi + takk ; 'to think', signifies the initial application of mind. Vitakka merely throws its concomitant properties on to the object (pakkhipato Viya hoti). Its mark is lifting its co-existent properties on to the object (Sahajātā-dhammākārammaṇe abhiniropana-Sabhāvatta). Vitakka is like a favourite courtier introducing a Villager (mind) into the presence of the king (object). It has the sole function of directing. Thus Sa-Vitakka-Citta directs or applies itself, while an A-Vitakka-Citta is directed or applied to its object.

Yoga - Yokes, Bonds is another name for the four Biases (āsavas).

115. Nyanatiloka, Buddhist Dictionary Manual of Buddhist Terms And Doctrines, p.188.