Notes From Buddhist and Pāli University for the 2. year

Copy-written, commented and edited by ven. Czech Sarana

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Discuss the place of Buddhism in the context of religion. (lectured by ven. Sumanasiri) (original by ven. Samown) (June 2007)

'Religion' – Free will and determination

Origin of religion (original by ven. Nai Obhasa) (August 2006)

Discuss the place of Buddhism in contemporary world. (original by ven. H. Sovanny)

Question: With reference to the statement that Buddhism is beyond religion and science point out your opinion and experience and language

Question: What is philosophy of religion?

Buddhist attitude to other religions (lectured by Mr. Daya) (original by ven. Tezaniya)

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Question: Explain the relationship between religion and philosophy and discuss the area of philosophy of religion.

Philosophy of religion

Philosophy and religion

Philosophy of religion as a part of metaphysics

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What is God?

Question: Explain the main difference between religion and philosophy

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Question: Explain the relationship between religion and philosophy and discuss the area of philosophy of religion. (original by ven. Sovanny)

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Religion and spirituality

Question: Examine the history of relation of religion to philosophy and exPālin what is philosophy of religion. (lectured by ven. Sumanasiri) (original by ven. Sovanny)

Question: Religious and philosophical concepts parallelly developed. Discuss with examples from Vedic and Vedāntic literature. (lectured by ven. Sumanasiri) (original by ven. Samown) (June 2007)

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I have written this series of books „Notes from Buddhist and Pāli University for the 1. year“, „Notes from Buddhist and Pāli University for the 2. year“, „Notes from Buddhist and Pāli University for the 3. year“ only with the purpose to help the students at the first year, second year and third year as well. Though at the time of first 'CD edition' I am only a student of the first year, I have a kind of belief that it might be helpful to all students of above mentioned grades. It might be astonishing and maybe even astounding that a student of 1. year is helping students of 2. year and 3. year. What is my explanation? I believe, that anyone who has the proper intention, proper skill and proper knowledge can help in the field which is connected with those three. My intention is to help the students, my skill is quick type-writing and my knowledge is English language. As such I could help with copy-writing the notes from English medium for the students of the Buddhist and Pāli University of Sri Lanka. I did it with all sincerity and seriousness thinking about the success of the students. Every monk should help others, if he can and if he does not want to help others he should help himself – to attain the Nibbāna (ayam pana me attano mati). I spent more than thousand hours preparing this kind of 'help', but still there is much to do and much to improve. Moreover, I take this work as a draft which should be checked, changed and revised for the benefit of students. By this way I would like to ask anyone to contribute in this manner and either contact me on my telephone number – 0778212445 (Sri Lankan number) or e-mail me on hostov@seznam.cz. Any corrections, ideas, critique or editions are cordially welcomed.

We can understand religion as one angle from which we understand the truth. We all have closed eyes, as we still didn't realize the real knowledge, we still didn't attain the Nibbāna. Thus, like people with closed eyes, we try to realize the truth. We are like them, the people with closed eyes, who are trying to understand the nature of an elephant. Like this bunch of people, staying at various places and trying to understand the elephant according to what they perceive by their blind touching by hands, the same way we try to understand the truth either by religion (belief), science (facts realized by our six senses) or philosophy (thinking) as different points of view. But no way of these three is leading to real understanding, like no way of touching the elephant will help the people with closed eyes to understand the elephant. What these people should do, they should open their eyes and just see the elephant as it is. The same way we, if we want to see the truth of the world, we should attain the Nibbāna and thus see the world as it is.

First and foremost I should thank to all the students who dedicated their precious time to type their handwriting and then distributed it among other students (and thanks to that I had the opportunity to compile them in a book-form). I should be thankful to all those who contributed the notes so that I could copy-write them here or who gave me the electronic notes which I have implemented here. Especially I am thankful to ven. Kim Jimmy (Cambodia), ven. Asabha (Myanmar), ven. Bopitiye Samitha (Sri Lanka), ven. Samnang Phy (Cambodia), ven. Nemeinda (Myanmar), ven. Premlim (Cambodia), ven. Maitri (Nepal) and many, many others. I would like to express my great thanks to teachers at the Buddhist and Pāli University of Sri Lanka, apart from those whose ideas are in the notes in these books especially to ven. Mavatagama Pemananda (mainly teacher of Sanskrit) who went to my present residence just to settle all the misunderstandings I had with the chief incumbent there. I should not forget to mention the English teachers who never received sufficient amount of praise from the other teachers at the university – Mr. Svarnananda Gamage, Mr. Ratnasiri and not less Mr. Pradeep Gunasena who encouraged and supported me.
enormously during writing this work for example by allowing me to work on it in their office (as we still do not have any study hall in our 'modern' university).

I wish all the beings to see the Truth,
I wish all the beings to attain Nibbāna.
Ven. Czech Sarana,
Vipassanā Bhāvanā Madhyasthānaya,
Galawilawatta, Homagama,
Sri Lanka

BPG. 201 – THERAVĀDA BUDDHIST PHILOSOPHY

Special attention is drawn here to the Canonical and post Canonical Abhidhamma Literature which embodies the Theravāda interpretation of Dhammas, even though the entire Tipiṭaka and its Commentaries are considered as the sources of Theravāda. Accordingly, the following topics should be studied here. How the analysis of Khanda, Āyatana and Dhātu found in the discourses form the basis for the analysis of Nāma and Rūpa in Abhidhamma, analysis and synthesis of Dhammas and their conditionality, division of reality and truths convention and absolute, paññatti and its classifications, psychology based on the analysis of mind and mental concomitants, analysis of matter: Nippanna and Anippanna rūpa and the concept of rūpakalāpa, interpretation of impermanence as momentariness; concept of bhavaṅga, process of consciousness and sense perception, psychology and ethics of Abhidhamma, concentration and insight methods of meditation, Abhidhammic interpretation of Nibbāna and the path leading to the Nibbāna.

Recommended Reading:
1. The Abhidhamma Philosophy, Vo. I&II J. Kasyapa, Delhi, 1943
5. Central Conception of Buddhism K. Scherbatsky, Calcutta, 1956
6. Philosophy and Psychology in the Abhidhamma Herbert V. Guenther, Delhi, 1979
8. Early History of the Spread of Buddhism and N. Dutt, New Delhi, 1980
10. The Psychological Attitude of Early Buddhist Lama Anagarika Govinda Philosophy
CHARACTERISTICS OF EARLY BUDDHISM

In early Buddhism there are two characteristics which are equally important. Those are:

(1) Analysis

(2) Synthesis

These are the other characteristics of early Buddhism. No one can say that early Buddhism is purely analytical. That is because it has ‘synthesis’ as its characteristics also. There are various teachings in early Buddhism, which analyze the man and his environment. One of them is Pañcakkhandhā, the teaching of ‘five aggregates’. The person is analyzed into five groups according to Buddhism. Therefore, the teaching of five aggregates is the principle of analysis.

The example of ‘synthesis’ is the teaching of Paṭiccasamuppāda. All the other teachings of early Buddhism are based on the teaching of ‘Interdependent Origination’. That is because herming Siddhata Gotama became the Buddha through the three types of knowledge called ‘Tevijja’:

1. Pubbenivāsānussati ñāna

2. Dibbacakkhu ñāna

3. Āsavakkhaya ñāna

As soon as Gotama hermit realized the knowledge of destruction of defilements, i.e., āsavakkhaya ñāna, he became the Buddha. What the Buddha realized is Interdependent Origination, nothing else. All the other teachings depend on Interdependent Origination. Even the Four Noble Truths are the research of Interdependent Origination. That is why what is more important in early Buddhism is not analysis, but synthesis.

Therefore, taking the analysis as the general characteristic of early Buddhism is what comes to conclusion that early Buddhism is equal to Vibhajjavāda. In the Theravāda Buddhist countries the word Vibhajjavāda is used for early Buddhism. That is one aspect of identification. Among the sources of Buddhist Council text, Samantapāsādika, Sumangalavilāsinī and Mahāvaṅsa are very important, because they have the same language and the same words. What is said in the Samantapāsādika is found in the Sumangalavilāsinī and Mahāvaṅsa as well.

The commentary and chronicle says that king Dhammasoka purified the Sāsana with the help of Moggaliputtatissa Thera. He expelled 60,000 heretics who entered the Sāsana with the intention of destroying Buddha’s Sāsana. The king asked each of the monks this particular question: »Kim vādi sammāsambuddho?« (What did the Blessed One teach?) Those who believed that ‘Sassatavāda’ (eternalism), they said that the Buddha taught Sassatavāda. The others who believed that He taught Ucchedavāda (nihilism), they answered accordingly, in their wrong ways. With the help of Moggaliputtatissa Thera, the king rejected their answers. But when those who accepted ‘Vibhajjavāda’ answered that the Buddha was Vibhajjavādin, the king accepted their answers as the correct one.

By the time nearly three hundred years after the Buddha’s Parinibbāna, the orthodox monks who participated in the 3rd Buddhist Council used to indentify the Buddha’s teaching and used for it the word ‘Vibhajjavāda’ to indicate the true nature of the Buddha’s attitude. The participants in the 3rd council were Arahants and mastered the Pāli Canon. But it is only used as the limited thing to indicate the particular attitude of the Buddha. Therefore, it is difficult to believe that participants in the 3rd Buddhist council would have used the ‘Vibhajjavāda’ for early Buddhism.

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1 I dare to disagree. I think that if the Buddha realized only the Interdependent Origination, he would not be able to escape from it. Assuredly, he definitely also realized the way out of the Interdependent Origination.

2 Vibhajjavāda is defined by the Pāli-English dictionary from Rhys Davids as: the Vibhajja doctrine, i.e. the doctrine which analyses, or the “religion of logic or reason”; a term identical with Theravāda, the doctrine of the Elders, i.e. the original teaching of the Buddhist church.

3 This is an epithet for the famous king Asoka, which he received after he was converted to Buddhism.

4 This sentence has two meanings – either the king Asoka wanted to destroy the Sāsana or the heretics wanted to destroy the Sāsana. After a short time of thinking one can realize, that indeed the ‘destroyer’ were the heretics, not king Asoka.
AN INTRODUCTION TO THERAVĀDA ABHIDHAMMA 1998/1999

The basket of higher doctrine of Theravādin (Theravāda Abhidhamma Piṭaka) consists of seven texts. All the texts are designated by the term pakaraṇa according to the records found in Sri Lanka chronicles (Mahāvamsa, Dipavamsa). Above mentioned seven texts and their commentaries were brought to Sri Lanka by Ven. Mahinda. The commentary on Dīgha Nikāya, Sumanāgalavilāsinī Sumanāgalavilāsinī mentions that at the very beginning, the Abhidhamma texts were translated into Sinhalese, »Sīhaladīpaṇ pana abhathatha vasina mahāmahindena thāpita sīhala bhāṣāya…«

Ven. Buddhaghosa who wrote commentaries on many of the canonical texts composed three commentaries on Abhidhamma Piṭaka, namely, Aṭṭhasālinī for Dhammasaṅgani, Sammohavinodani for Vibhaṅga and Pañcappakaraṇṭṭhakathā on other five texts.

As it was a difficult task to study all the canonical and commentarial works to have a deep understanding of Abhidhamma the compendiums (saṅgrahagrantha) were composed by the elders who were well versed in the subject (Abhidhammadharas). The teachings were summarized and precisely presented in these texts. Some of them are:

1. Abhidhammāvatārā
2. Nāmarūpasamāsa
3. Nāmarūpapariccheda
4. Abhidhammatṭhasaṅgaha

The tīkās Abhidhammatthavikāsinī on Abhidhammāvatārā and Abhidhammatthavibhāvinī on Abhidhammatthasaṅgaha were composed later. Abhidhammatthasaṅgaha-purāṇa-sannaya is a Sinhalese treatise on Abhidhammatthasaṅgaha. From these texts, Abhidhammatthasaṅgaha is widely used for Abhidhamma studies.

The exegetical work on the whole Abhidhamma Piṭaka is Abhidhamma-mūlaṭīkā by Ven. Ānanda Waranathana of Gāmavāsi school of Ceylon. This tīkā is evidently based on the commentary of Buddhaghosa but the author occasionally dissents with the commentator. This work was done at the request of Buddhaṃitt and was revised by Mahākassapa of Pėtaliputta. An anuṭīkā was done by Cūḷadhammapāla.

Abhidhamma is not a newly developed subject as some scholars think, but a systematic analysis with psychological foundation. This is the result of scholarly work to reorganize and systematize Buddhist teaching. Therefore, Abhidhamma Piṭaka as we have today undoubtedly belongs to younger period than other two collections. Regarding the chronology of seven texts, scholars have observed that internal evidences indicate that the Dhammasaṅganī, the Vibhaṅga and the Paṭṭhāna are the oldest and were probably recited even as they stand today at the 2nd great council of Arahants held in the 1st quarter of 4th century B.C. or earlier. The Dhātukathā, the Puggala-paṇṇatti, the Yamaka, too are pre-asokan and were recited in much the same subject as we have today in the 3rd council held during the emperor Asoka reign. Kathāvatthu as we know belongs to the same period and Ven. Moggaliputta Tissa being the president of 3rd Buddhist council composed it to refuse the pernicious views of all schismatic schools at that time.

The term ‘Abhidhamma’ is not found to mention a Piṭaka in early discourses. The word is always
found coupled with Abhinivaya. Only in the chronicles and commentaries is the word used as the title of 3rd piṭaka. In the canon itself, the word means ‘special Dhamma’, the pure and simple doctrine without admixture of literary treatment or personalities.

Prof. Rhys Davids in his work ‘Dialogue of the Buddha’ has suggested that the word Abhidhamma standing alone is not found either in the Sutta Piṭaka or in the Samyutta and Aṅguttara Nikāyas. It is found once or twice in the Dīgha and Majjhima Nikāyas. It probably came into use only towards the end of the period in which the four great Nikāyas developed, while the Mahāsaṅghikas refused to include (impute) Abhidhamma in piṭakas as the word of the Buddha. Dīgha Bhāṇakas included it in Khuddaka Nikāya. As Sumangalavilāsinī records, five Nikāyas are not only a division of Dhamma but of the whole canon. So that, the fifth included Vinaya and Abhidhamma Piṭakas. Sammohavinodanī relates the story of preaching of Abhidhamma to his mother by the Buddha at Pariccattaka root in Tēvārīpaka, later it was taught to Sāriputta at the bank of Anotatta lake. Thus the commentator attempted to show Abhidhamma as the words of the Buddha. Apart form that, the record of Cullavagga of Buddhists at first and second councils, whenever the Buddha referred to his teachings, he said Dhamma and Vinaya but not Abhidhamma. Prof. Malalasekara in his work “Dictionary of Pāli Proper Names” observes that “As far as the content of the Abhidhamma is concerned, it does not form a systematic philosophy, but are a special treatment of Dhamma as found in the Sutta Piṭaka.” Most of the matter is psychological and logical, the fundamental doctrines that are mentioned or discussed are those already mentioned in the suttas.

Visuddhimagga observes that terms viññāṇa, mana and citta as of same meaning. As Atthasālinī (the expositor) examines, these terms are to indicate several functions or states of mind. It said that in the exposition of consciousness:

a) Citta is called so as its variegated nature.
b) It is called mind (mana) as it knows the measure of an object,
c) Mental action (manasa) is just mind.

Atthasālinī further says a single moment of consciousness is introduced by these three terms. Mano in the sense measuring, viññāṇa in the sense of discrimination and viññāṇadhātu in the sense of ultimate reality.

- the teaching of Abhidhamma is divided into 4 realities: citta, cetasika, rūpa and Nibbāna.
- Citta, mano, viññāṇa are synonyms, and used in early Buddhism as citta.
- viññāṇa takes for life, rebirth etc; mano is an organ of thinking; citta introduces the concepts.

**EARLY BUDDHIST TEACHING AND ABHIDHAMMA (ORIGINAL BY VEN. TÉZANIYA)**

There is a common argument among the scholars that four Nikāyas (Dīgha, Majjhima, Samyutta and Aṅguttara Nikāya) mostly represent the earlier period of Buddhist teachings. These earlier discourses underwent a considerable development in the period of at least 300 years after the Buddhas Parinibbāna. The result of this development is the present collection of Tipiṭaka. The discourses found in Sutta Piṭaka had mainly been classified not according to the subject matter, but mostly as the external features.

The reason of this diversity of the discourse is that they were delivered on different occasions for various purposes depending on the nature of audience. The about mentioned complicated nature of the discourses creates differences in understanding their true sense. This was evident even during the time of the Buddha e.g., monk Sāti (Mahātaupāsānkaya Sutta of Majjhima Nikāya) and carpenter Pañcakanga (Anuruddha sutta of Majjhima Nikāya) are prominent. At a later period as recorded in Kathāvatthupakaraṇa, misinterpretation of Buddha’s discourses was a prominent case among various Buddhist sects.
Accordingly it is true that the interpretation of the Buddha's discourses has been a point of controversy since the time of the Buddha. Therefore, the evolution of Abhidhamma should be identified as a result of the gradual development of the discourses.

At the time of the Buddha's passing away, his teaching had not been collected and classified systematically and extensively. They were introduced by the disciples as Dhamma and Vinaya, Navāṅgasatthusāsana or simply as Dhamma. The leading disciples realized the importance of classification of the collection of the Buddha’s teaching for the sake of future generation. These were done to a certain extent at the First Buddhist Council. The teachings were classified into two sections as Dhamma and Vinaya. The third step of systematization of the teaching was to abstract the doctrinal teaching from the discourses in order to preserve them as pure Dhamma without distorting with other conventional teachings. Here it is to be noted that there was a division of the Buddha’s teaching into conventional and absolute (sammuti and paramattha).

These divisions were based on the two kinds of teachings as it is given in Āṅguttara Nikāya: Neyyattha and Nītattha. Neyyattha suttas have indirect meanings and they were interpreted by adding meanings to them. Nītattha suttas had direct meanings and they had to be interpreted as they were.

The commentary to the Āṅguttara Nikāya explains these two kinds of suttas accordantly to the nature of the neyyattha suttas are, for example:

„O monk, there is one individual, there are two individuals, there are three individuals etc. “

Therefore, according to the example, there is no such an individual in reality. The nature of the nītattha sutta is „this is impermanent, this is sorrowful, this is soulless.“ Therefore, it is wrong to say there is something permanent or eternal. Therefore, nītattha suttas paved the way for the concept of conventional teaching and neyyattha suttas for the absolute teachings. It is accepted that Abhidhamma emerged from neyyattha suttas.

The doctrinal aspects abstracted from the discourses can be identified as follows:

1. Five aggregates
2. Four great elements
3. Twelve faculties
4. Eighteen elements
5. Nibbāna

The followers undertook the importance of analyzing that doctrinal concept without contributing to the conventional form of language. These processes of defining and analyzing the doctrinal concepts created many problems among the disciples belonging to different Buddhist sects.

Thus, the collection, classification and definition of different sects were preserved as separate canonical texts and they were introduced by a new term called „Abhidhamma.“ It is a fact that the Sutta and Vinaya of early collection of the Buddha’s teaching are very similar to a certain extent. But the Abhidhamma came into being as process of interpretation of the early Buddhist teaching by different Buddhist sects.

**LITERATURE OF THERAVĀDA ABHIDHAMMA**

The primary literary source of Theravāda Abhidhamma is found in the Abhidhamma Piṭakas. This is the 3rd of the three piṭakas that constitute the Theravāda canon. The general belief is that this piṭaka also contains the world of the Buddha and that it was compiled at the 1st Buddhist council. The opinion of scholars differs from the traditional belief.

The Abhidhamma Piṭaka consists of seven texts and these are considered the primary sources of Abhidhamma. The seven texts are:

1. Dhammasaṅgani – this is considered as the foundation of the whole Abhidhamma system and contains an exhaustive catalogue of the ultimate constituents of existence. It is considered to be the main text on Buddhist psychology with analytic character.
2. Vibhaṅga with aggregates, sense bases, elements, truths, dependent origination etc.
3. Dhātukathā – it discusses all phenomena with reference to aggregates, sense bases and elements
4. Puggalapaṭṭāṇatti – provides formal definitions of different types of individuals

5 From suttas such as Alaṅkaddāpama Sutta it rather seems, that Navāṅgasatthusāsana is a term coined by the Buddha accompanied with precise systematization according to the Buddha’s wish. The differentiation of Dhamma and Vinaya is also to be assigned to the Buddha, as it was mentioned by Himself, e.g., in Mahāparinibbāna Sutta in the section Tathāgatapaccimavacā.
5. Kathāvatthu – compiled by Ven. Moggaliputtatissa in order to refute non-Theravāda views
6. Yamaka – is a book on the precise use of technical terms
7. Paṭṭhāna – the largest compilation. Its main purpose is to explain the doctrine of causality (paccaya).

Next in importance are the commentaries of these texts. The commentaries available now are attributed to Ven. Buddhaghosa. Two texts, namely Dhammasaṅganī and Vibhaṅga serve as separate commentaries. These are Atthasālinī and Sammohavinodanī respectively. There is one commentary for the remaining five texts and hence called Pañcappakaraṇa Aṭṭhakathā.

Besides these there is a vast literature known as Saṅgaha or Abhidhamma studies became popular and student needed simple summaries of Abhidhamma. The writing of these texts was started around the 5th century AD and some time up to the 12th century. These are very popular in Burma also and are referred to as (literally meaning) ‘Little-finger manuals’.

There are 9 such important compendiums:

1. Abhidhammattha Saṅgaha
2. Nāma-rūpa pariccheda
3. Paramattha-vinicchaya
4. Abhidhammāvatāra
5. Rūpārūpavibhāga
6. Saccasaṅkepa
7. Mohavicchedanī
8. Khema-pakarana
9. Nāmacāra-dīpaka

Of these the most popular and the most systematically compiled text is Abhidhammattha Saṅgaha by Ācariya Anuruddha. This work is so important that there is a number of commentaries on this. Among them Abhidhamma-Saṅgaha-Ṭīkā, Abhidhammatthavibhāvinī Ṭīkā etc. Thus it is seen that there is a very vast Abhidhamma literature.

**QUESTION: DEFINE THE TERM ABHIDHAMMA AND DISCUSS THE FACTORS LEADING TO ITS DEVELOPMENT AS A SEPARATE PĪṬAKA.**

The commentary definition of Abhidhamma runs as follows: »Dhammātireka Dhammavisena tena Abhidhamma.« It means that Abhidhamma is an additional compilation not different from Dhamma. Therefore, Abhidhamma is directly relative and connected to the Dhamma.

In the Mahāparinibbāna Sutta of Dīgha Nikāya the Buddha declares that he reached the Dhamma and Vinaya: »Mayā dhammo ca vinayo ca desito paññatto.« The term Dhamma in this context is identified in the commentaries, Sutta Piṭaka or the combination of Sutta and Vinaya Piṭaka. This showed that Theravāda tradition accepts the close relationship between the Dhamma and Vinaya. In the eleventh chapter of Cūlavagga is mentioned that the Dhamma and Vinaya were discussed in the First Council. It further states in the commentaries of Abhidhamma that it was rehearsed as a part of Khuddaka Nikāya. All this points to the fact that Abhidhamma is further development of the doctrine discussed in Sutta Piṭaka. The basic teachings of Dhamma are Interdependent Origination, Three Characteristics of existence, theory of kamma and rebirth, 37 factors of enlightenment, aggregates, elements, āyatana and so on.

We will discuss Abhidhamma – it deals with four specific topics:

1. Citta (mind)
2. Cetasikas (mental factors)
3. Rūpa (matter)
4. Nibbāna (the ultimate goal)

These are ‘nipuggala’ and ‘nippariyāya’. The term nipuggala means ‘impersonal’ while the term nippariyāya means
break down of these causes and conditions - reject the divine creation theory of the living being and explain its nature according to the theory of causality, existence. This helped to completely reject the belief in a permanent entity called a soul, closely indicate the absence of any permanent factor. Both aspects are mutually dependent and hence have no independent elements.

Hence, it presented Buddhism from becoming either a rigid kind of materialism and from becoming an absolute kind of idealism.

As against these views, which the Buddha rejected, He presented a number of analyses of the living being, specially the human being. Among these are: nāma-rūpa (name and form), pañcakkhandha (five aggregates), cha-dhātu (six elements), dvādasāyatana (12 bases) and ātthārasadihātu (18 dhātus).

All these analyses could be included in the name of nāma-rūpa analysis, which is very general and broad. Nāma-rūpa analysis is a very broad division of the being into name and form or mind and matter. This basically differentiates living beings from non-living beings. Non-living things have only material components - the four great elements – pathavī, āpo, tejo and vāyo.

The nāma-rūpa analysis is a well-balanced analysis for it clearly emphasized the physical aspects of the living being. Hence, it presented Buddhism from becoming either a rigid kind of materialism and from becoming an absolute kind of idealism.

Besides, it also brought out the interdependence and interrelation of these two aspects. Interrelation and interdependence closely indicate the absence of any permanent factor. Both aspects are mutually dependent and hence have no independent existence. This helped to completely reject the belief in a permanent entity called a soul, attā (ātman). Thus Buddhism was able to reject the divine creation theory of the living being and explain its nature according to the theory of causality, Patīcchasamuppāda.

Buddhism explains that whatever in Patīcchasamuppāda is arising due to causes and conditions is bound to cease with the break down of these causes and conditions -

»Ye dhammā hetuppabhavā, tesaṃ hetum tathāgato āha.

**QUESTION: EXPLAIN THE MEANING OF THE TERM ABHIDHAMMA AND THE DEVELOPMENT OF BUDDHIST PHILOSOPHY BY THAT NAME.**

At the time of rise of Buddhism there were many views about the nature of the living being. The main view was that living being is a creation of the Supreme Creator God. This was a part of the theistic teaching of the early Vedic religion. Then in the Upaniṣads living being was regarded as originating from Brahmā, the Universal Soul, a metaphysical concept. Such teaching considered part of the living being as permanent and another part as impermanent. *Pakuddha Kaccāyana* presented a theory of seven absolute static factors, namely: the four great elements, sukha, dukkha and jīva as constituent factors of the being. Jainas presented a mixed theory.

As against these views, which the Buddha rejected, He presented a number of analyses of the living being, specially the human being. Among these are: nāma-rūpa (name and form), pañcakkhandha (five aggregates), cha-dhātu (six elements), dvādasāyatana (12 bases) and ātthārasadihātu (18 dhātus).

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»Ye dhammā hetuppabhavā, tesaṃ hetum tathāgato āha.
Thus the living being is presented in Buddhism as a collection of dynamic forces explained differently as khandhas, āyatanas, dhātus, dhammās etc.

In the name nāma-rūpa analysis nāma is constituted of the psychological aspect of man. This is explained in the pañcakkhandha analysis as vedanā, saññā, saṅkhārā and viññāṇa. The rūpa represents the corporal aspect. Thus the living being in Buddhism is represented as a combination of psychophysical and physical forces.

**QUESTION:** **Give an interpretation to ‘Abhidhamma’ and discuss the reasons which led to its emergence as a separate Pitaka**

Theravāda Buddhist Tipiṭaka consists of Sutta, Vinaya and Abhidhamma. The teaching of the Abhidhamma has been considered as absolute Dhamma. The prefix ‘abhī’ has been used to explain it as: »Kenatthena abhidhamm? Dhammātireka Dhammavisesatthena atireka visesatthadīpako hetthabhi-saddo.« The method which is presented in it is different from Sutta Pitaka.

The teaching of Sutta Pitaka can be seen everywhere. Buddha has used common examples and language to explain the Dhamma. Therefore, it has also been identified as sappariyāya desanā. But Abhidhamma is called Nippariyāya desanā – it is teaching with the help of technical terms to explain scholastic topics. It has been analyzed and divided in systematical way rather than Sutta Pitaka, therefore the system of classification is called the Abhidhamma bhājaniya.

Ven. Buddhaghosa has mentioned if somebody wants to understand the Dhamma correctly, he should first study the Abhidhamma. On discussing the Abhidhamma a few questions arise why it was not taken as a separate pitaka at the first and second Council. At that time it is believed that there were only Dhamma and Vinaya. Anyway, Abhidhamma was included in the Dhamma. During the Buddha’s time some of the monks discussed Abhidhammakathā and Abhivinayakathā. Further, they said that there are two nidānas for Abhidhamma – Abhidhamma nidāna and Desanā nidāna.

The Buddha memorized the Abhidhamma at Ratanakara near the Bodhi tree in the fourth week of His enlightenment. This the whole things considered as Abhidhamma nidāna. He once spent vassa retreat in Tāvātīsā Heaven and preached Abhidhamma to his mother-god. From there He came to the human world and preached it to ven. Sāriputta and ven. Sāriputta continued to deliver it to his five hundred disciples.

6 Khuddaka Nikāya – Therāpadānapāḷi - 1 Paṭhamo Bhāgo - 1. Buddhavaggo - 3-1. Sāriputtatherāpadānaṃ
8 Nidāna according to Pāli-English dictionary from Rhys Davids is foundation, occasion; source, origin, cause; reason, reference, subject.
9 I wonder from which source He memorized the Abhidhamma...
A.K. Warder gave an opinion that during the first council the Abhidhamma existed as Mātikā. Those monks, while compiling Abhidhamma, they collected the topic Mātikā first. Those Mātikā and other necessary explanations can be found in the Saṅgīti Sutta, Dasuttara Sutta of Diśha Nikāya.

The Buddha preached the Dhamma in common language with narratives, places, personages and other forms of communication. Some monks could misinterpret it in various ways. So, in order to prevent the misinterpretation of the Dhamma and make it in a more systematic, philosophical way, they formed Abhidhamma as a separate pīṭaka. Kathāvatthupakaraṇa was compiled by Moggaliputta-tissa Thera and was added to the then extant six texts during the third council. Therefore, the modern scholars believed that as a result of systematic compilation of Dhamma, these Abhidhamma books were made by Buddhist scholar monks.

Though Abhidhamma was nor preached by the Buddha, it is considered to be the real teaching of the Buddha as it contains the Dhamma of the Buddha himself. Sarvastivādins also believed that the Abhidhamma has been preached by the Buddha, mentioned in Abhidharmakośavyakhya.

**QUESTION: HOW FAR IT WOULD BE PROVED THAT THE ABHIDHAMMA EXISTED**

Abhidhamma is the teaching of the Buddha. He contemplated their contents in turn, beginning with the Dhammasaṅgani, but while investigating the first books, His body did not emit rays. However, upon coming to the Paṭṭhāna, when he began to contemplate the twenty-four universal conditional relation of roots, objects and so on, his omniscience could be certainly found in that opportunity. He was contemplating the subtle and the abstruse Dhamma by his omniscience which found such opportunity.

It is believed that the Buddha did not preach Abhidhamma to each and all. The Buddha preached Abhidhamma first to his mother and the devas in Tāvati Heaven. Before He went to Tāvatiya Buddha performed the ‘twin-miracle’ or yamaka pāṭhāriya, to subdue Nigaṇṭha and Tīṭṭhiya, the two pride naked ascetics at Gandhabba mango tree in Sevaṭṭhi.

Anyway, the Pāli commentaries are apparently drawn upon an old oral tradition, maintaining that the Buddha expounded the Abhidhamma not in the human world to his human disciples, but to the assembly of devas or gods in the Tāvatiya. According to this tradition just prior to his seventh annual rains-retreat on the Esala full-moon day the Blessed One ascended to the Tāvatiya and He made the chief recipient of the teaching His mother (Mahā Maya Devi). The reason why the Buddha taught the Abhidhamma in the deva world rather than in the human world, because in order to give a complete picture of the Abhidhamma, it had to be expounded from the beginning to the end to the same audience in a single session.

However, the Buddha would descend to the human world to go on alms round in the Northern region of Uttarākura. After collecting alms-food he would go to the shore of Anotatta lake to partake his meal. After that he would go to rest for a while at Condanavana nearby. At that time Ven. Sāriputta went there and attended upon Him and the Buddha gave him the summary of the discourse of Abhidhamma preached on that day. Ven. Sāriputta went back to his five hundred disciples and repeated the same discourses in detail to them. And those disciples in turn revealed his teaching to their disciples and they also did likewise. That way the Abhidhamma came down to us by an unbroken tradition of teachers and disciples. But from first Buddhist council and third Buddhist council were classified the Buddha’s teaching of Abhidhamma after passing away of the Buddha.

Ven. Sāriputta elaborated the summary given to him by the Buddha in six books that comprised the Abhidhamma Pitaka, Kathāvatthu, being excluded. The Kathāvatthu or ‘points of controversy’ was composed by Ven. Moggaliputta-tissa Thera during the third Buddhist council held at Pataliputta or Patna in the eighteenth year of king Asoka’s reign, after the Parinibbāna of the Buddha. That is why Kathāvatthu was included in the Abhidhamma Pitaka at that council.

The Abhidhamma Pitaka consists of seven books. They are:

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10 It is like to say – „When I learn, from my head it is not smoking.“ Sentence makes sense, but the sense is useless and does not give much useful information.
**The origin and development of Abhidhamma tradition (lectured/original by?) Oliver**

The origin and development of the Abhidhamma extended over a considerable period of gradual and systematic historical evolution. Reasons of orthodoxy, however, prevented the early Buddhists from cultivating or approving a strictly historical view of this development. The traditional claim, shared alike by the Theravādins and the Sarvāstivādins, ascribed the Abhidhamma, both in regard to its historical origin as well as in regard to its literary form, to the Buddha Himself. According to the Abhidharmakośavyākhyā of the Sarvāstivādins, the Buddha Himself taught the Abhidharma on a variety of occasions.11

The Atthasālini of the Theravādins, which describes the Buddha as the first Abhidhammika, goes to the length of claiming that the seven treatises of the Abhidhamma Piṭaka were themselves uttered by the Buddha. This text (the Atthasālinī), in an interesting and valuable passage speaks of a twofold origin, purpose and continuity of the Abhidhamma. According to these answers, the Abhidhamma was inspired by the earnest aspiration for enlightenment, matured through five hundred and fifty births, realized by the Buddha at the foot of the Bodhi tree,12 in the month of Vesākha. It was reflected upon by the omniscient Buddha, while He was on the seat of enlightenment, during his week-stay at the Jeweled Mansion. It was taught in heaven, that is, in the Realm of the Thirty-Three Gods, for the benefit of the latter, that is, for the purpose of enabling them to get across the four floods13 of life. It was received by the gods and is studied by the venerable seekers after perfection as well as by the virtuous worldly folk. It has been mastered by those who have extinguished their depravities and is held high by those to whom it was meant. It is the word of the Buddha and has been handed down by the succession of teachers and their pupils. Through Sāriputta it has been successively handed down by Bhaddaji, Sobhita, Piyaاجali, Piyadassi, Kosiyaपत्तयू, Moggaliputta, Visudatta, Sonaka, Rewata and others up to the time of the Third Council and thereafter by their pupils. Through the traditional succession in India it was brought to the island of Ceylon, that is, by Mahinda, Itthiya, Utiya, Sambala and Bhaddasala and again it was handed down in its new home by their pupils.

It is generally accepted that the Abhidhamma originated and developed out of the Dhamma. The term Dhamma in its normative aspect, bears the widest meaning and encompasses the entire teaching of doctrine. The Dhamma was capable of being understood and grasped only by the wise even though it was presented frequently in popular discourses. Hence, there were occasions when the doctrine was not well grasped by some disciples. As the suttantas themselves record, it was customary for these disciples to betake themselves again either by the Buddha or to one of His initiated disciples, who thereupon undertook a further detailed exposition of the knotty problems involved. This detailed exposition and explanation actually took the form of a commentary and the beginning of the Abhidhamma can be partly traced to it.

Especially because of the fact that the greater part of the Dhamma was taught in a free style, the rich and varied contents of the suttas lent themselves to a wide variety of interpretation. As the word of the Buddha gradually grew into a religion and philosophy professed by an increasing number of people, the necessity arose for a precise and more categorical presentation of the doctrine. This was all the more necessary in view of the fact that other contemporary schools of religion and philosophy were

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11 But Sarvāstivādins had different Abhidhamma than Theravādins...
12 It must be mentioned, that the Buddha remembered thousands of previous births, however, only 547 are known to us today.
13 According to Vacchagotta Sutta Buddha was not omniscient, and it He said that if someone says so, it is an insult to Him.
14 According to Buddhist philosophy, four floods are: kāma (passion, sensual pleasure), bhava (existence), diṭṭhi (views) and avijjā (ignorance).
turning out their own literature in which they attempted to present the doctrines precisely and systematically. The richness of the philosophical content of the Buddha’s discourses allowed the possibility of divergence of opinion even among the Buddhist monks themselves.

This was actually so indicated by the early history of the emergence of the Buddhist schools. Each school tried in its own way to render explicit what was only implicit in the earlier discourses of the Buddha. This process was probably accelerated after the council of Vesālī, which was exclusively devoted to the discussion of ten points of monastic discipline. It was at the council of Pātaliputta, during Asoka’s reign, that controversial points were settled and incorporated in the canonical texts under the name Kathāvatthupākaraṇa.

The differences came to be more exaggerated when each school held its own closed session to decide the import of the doctrine. The earlier life of eremitical mendicancy gave place gradually to one of settled monasticism and as a result of the geographical expansion of early Buddhism, monasteries came to be established in scattered places, remote from each other. The life of leisure thus secured induced the monks to engage themselves in philosophical and literary pursuits and thus the geographical isolation of the monasteries resulted in the growth of independent schools of thought. This explains at once many of the disparities between the various schools in regard to the Abhidhamma. This also contrasts with the position relating to the Dhamma, whereas there is a remarkable degree of agreement among the early schools on the interpretation of the early teachings included in the Dhamma.

There is a marked lack of such agreement in regard to the doctrines contained in the Abhidhamma. The Dhamma was shared in common by all Buddhists prior to their succession into schools and their geographical separation from one another. In view of the differences among the schools on the subject of the Abhidhamma each felt the need for the compilation of a separate piṭaka for the special and elaborated doctrine. Even from the point of view of literature, we see the contrast between the Dhamma and Abhidhamma. There is an almost complete correspondence between the Sutta Piṭakas of the early schools, as the available versions in Pāli, Sanskrit, Chinese and Tibetan show. But in the case of the Abhidhamma Piṭakas there is not even correspondence in them in regard to the titles of the canonical Abhidhamma texts, let alone agreement in doctrine.

This disparity in literary works is especially clearly illustrated by a comparative study of the Sarvāstivāda and the Theravāda. We can, therefore, say that while the Dhamma belongs to the period of undivided Buddhism of the earliest days, the Abhidhamma belongs to the period of divided Buddhism. Thus we can account adequately for the wide measure of divergence in regard to the Abhidhamma Piṭakas and their subject matter. From its very inception and throughout the medieval and modern periods, the Abhidhamma evolved and developed in the isolation of the separate schools.
The evolution of **Abhidhamma** (1)

The discourses found in *Sutta Piṭaka* have mainly been classified according to the external features. When taken as a whole, the discourses are given in a conventional form of language, though some of them can be considered purely doctrinal or philosophical. The reason for this diversity of the discourses is that they were delivered in different occasions for various purposes depending on the nature of audience.

The above mentioned complicated nature of the discourses creates difficulty in understanding their sense. This was evident even during the **Buddha**'s time. A monk called **Sāti** held that the consciousness transmigrates from existence to existence. And a carpenter called **Pañcakaṅga** held the view that there were only two kinds of feelings as to the teaching of the **Buddha** and the view held by the other monks. The view of the monks was, that there were only three kinds of feelings. According to the *Bahuvedaniya Sutta* of *Majjhima Nikāya* **Buddha** has mentioned according to the need *vedanā* as classified into several kinds, such as three kinds of feeling, five kinds of feeling etc.

At the later period as recorded in *Kathāvatthuppakaraṇa*, misinterpretation of the **Buddha**'s teachings was a prominent case among the various Buddhist sects. For example, some interpreted the term „*puggala*“ in the discourses as representing an agent out of the five aggregates. This *puggala* transmigrates from existence to existence. Because of these shorts of interpretations different schools emerged.

The interpretation of the **Buddha**'s discourses has been a point of controversy. Since the time of the **Buddha** the evolution of *Abhidhamma* as a separate canon should be identified as a result of the gradual development of the discourses and such of a methodology of accurate interpretation of the **Buddha**'s teachings. The process of *Abhidhamma* can be basically explained under three headings:

1. As a process of systematization of the **Buddha**'s teaching.
2. As a process of searching for a reliable basis for the human action responsibility and rebirth.
3. As a process of searching for a methodology for accurately interpreting the early Buddhist discourses.

At the time of the **Buddha**'s passing away his teaching had not been collected and classified systematically and extensively. It was introduced by the disciples as *Dhamma* and *Vinaya - Navāṅga Sattusāsanaya* (Nine fold teachings of the **Buddha**). The teachings of the **Buddha** were mainly classified into two sections as *Dhamma* and *Vinaya*. The third step of systematization of the teachings was to abstract doctrinal teaching from the discourses. Even in the present collections of *Tipiṭaka* shows discourses arranged in an order. The *Anguttara Nikāya* itself can be considered as an attempt to present various doctrinal facts in a systematic order.

After the **Buddha**'s passing away the perpetuation of the doctrine was one of the most important tasks. Therefore, Ven. **Mahākassapa Thera** and other leading disciples were determined to hold the First Council. In the course of time not only the connection but also the classification of the discourses took place. Thus the collection and classification had been very important task during the first and second Buddhist council.
After the second Buddhist council the Buddhist community of Sangha split into two divisions and in the subsequent period these two divisions split into about 18 Buddhist sects. The different Buddhist sects interpreted the teachings of the Buddha in various ways. These various interpretation and theories are recorded in the Kathavatthupakarana. Further, there was no unanimity among the Buddhist sects regarding the number of doctrinal aspects, so far collected and classified in the course of time.

The collections, classifications and definitions of different sects were preserved as separate canonical texts. And they were introduced by a new term called Abhidhamma. The Sutta and Vinaya are very similar to a certain extent. But the Abhidhamma collections are very different from each other. Therefore it is proved, that the Abhidhamma came into being as a process of interpretation of early Buddhist teaching by different Buddhist sects.

However, the time of growth and establishment of Abhidhamma may be placed between the time of the king Asoka in the third century BC and the time of the king Kaniśka in the first century AD as mentions E.J. Thomas.

Abhidhamma (special Dhamma) appears to have first meant a method of discussion and development of the principles of Dhamma. Abhidhamma means 'deep' and Dhamma means 'doctrine'. So, Abhidhamma is 'the deepest doctrine'. To prove that the Abhidhamma is deep and to reject the arguments given by those who deny the authenticity of Abhidhamma, the Atthasalini is giving the following points:
1. The Buddha has to be regarded as the first Abhidhammika, because he had already penetrated the Abhidhamma when he was sitting under the Bodhi tree in the fourth week, just after the attainment of enlightenment.
2. The Abhidhamma, the ultimate doctrine, is the main domain of omniscient Buddha only, not the domain of others.

According to the Theravādins, they hold that the Buddha first preached the Abhidhamma in the Tavatimsa Heaven, to the gods including His mother at the seventh annual rainy season (vassa). The preaching continued three months. Each day He returned to human world and gave a gift of Abhidhamma to the elder Sāriputta.
The discourses found in _Sutta Piṭaka_ have been classified according to the external features. When taken as a whole, the discourses are given in a conventional form of language, though some of them can be considered as purely doctrinal or philosophical. The reason of the discourses being such is that they were delivered on different occasions for various purposes depending on the nature of audience.

That was evident even during the Buddha's time. A monk called _Sāti_ (Mahāānāhāsānkhaya Sutta, _Majjhima Nikāya_) held that the consciousness transmigrates from existence to existence. And a carpenter called _Pañcakaṅga_ (Anuruddha Sutta, _Majjhima Nikāya_) held the view that there are only two kinds of feelings as to the teachings of the Buddha against the view held by the monk. The view of the monk is that there are only three kinds of feelings.

At the later period as recorded in _Kathāvatthuppakaraṇa_, misinterpretation of the Buddha's teaching was prominent case among the various Buddhist sects, e.g. some interpreted the term _puggala_ in the discourses as representing an agent of five aggregates.

The process of _Abhidhamma_ can be basically explained under three headings. They are as a process of systematization of the Buddha's teaching, as a process of searching for a reliable basis for the human action responsibilities and rebirth, and as process of searching for a methodology for an accurate interpretation of the early Buddhist discourses.

At the time of the Buddha's passing away, His teaching had not been collected and classified systematically and extensively. The teaching of the Buddha was mainly classified into two sections – as _Dhamma_ and _Vinaya_. Even in the present collection of _Tipiṭaka_ such discourses are arranged in an order. After the Buddha's passing away the doctrine was one of the most important tasks. Therefore, ven. Mahā Kassapa Thera and other disciples determined to hold the First Council. In the course of time not only the collection but also the classification of the discourses took place. Thus the collection and classification have been very important task during the First and Second Buddhist Council.

After the Second Buddhist Council, the Buddhist community of _Saṅgha_ spread into two divisions, which spread further into about eighteen Buddhist sects. The different Buddhist sects interpreted the teachings of the Buddha in various ways. These various interpretations and theories are recorded in the _Kathāvatthuppakaraṇa_. The collection, classifications and definitions of different sects were preserved as several canonical texts. And they were introduced by a new term called _Abhidhamma_. The _Sutta_ and _Vinaya_ are very similar to certain extent, but the _Abhidhamma_ collections are very different. It is proved that the _Abhidhamma_ came into being as a process of interpretation of early Buddhist teaching.

_Theravādins_ believe that the Buddha first preached the _Abhidhamma_ in the _Tāvatiṃsa Heaven_ for His mother during rain season. The preaching continued three months, then He returned to human world and gave a gist of _Abhidhamma_ to the elder Sāriputta. However, the time of growth and establishment of _Abhidhamma_ may be placed between Asoka in the 3rd century BC and Kaniśka in the 1st century AD. The word _Abhidhamma_, „_abhi_“ means „deep;“ „_Dhamma_“ means „doctrine.“ So, _Abhidhamma_ is the deepest doctrine – thus it was named to prove that the _Abhidhamma_ is deep and to reject the arguments of those denying the authenticity of _Abhidhamma_.

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15 This is not true. Anuruddha Sutta of _Majjhima Nikāya_ deals with two kinds of 'deliverance of mind', that is 'exalted' and 'immeasurable'. In this _sutta_ _Pañcakaṅga_ thinks that they are the same thing, but ven. Anuruddha explains that they are two different stages attained in meditation. The controversy of two and three kinds of feeling is mentioned in _Bahuvedaniya Sutta_ of _Majjhima Nikāya_.

25
EXAMINE THE FORMATION OF SEPARATE PİTAKA AS ABHIDHAMMA IN BUDDHIST LITERATURE (ORIGINAL BY VEN.OEU SAM ART)

The primary literary source of Theravāda Abhidhamma is found in the Abhidhamma Piṭaka. This is the 3rd of the three piṭakas that is constituted by the Theravāda Canon. The general belief is that this piṭaka also contains the word of the Buddha and it was compiled at the First Buddhist Council. The opinion of scholars differs from the traditional belief.

Abhidhamma Piṭaka consists of seven texts, these are considered to be the primary sources of Abhidhamma. The seven texts are:
1. Dhammasaṅganī is considered as the fountain head of whole Abhidhamma system and contains an exhaustive catalogue of ultimate constituents of existence. It is considered to be the main text on Buddhist psychology dealing analytically.
2. Vibhaṅga, with aggregates, sense bases, elements, truths, dependent origination.
3. Dhatukathā discusses all phenomena with reference to aggregates, sense bases and elements.
4. Puggalapaññatti, provides formal definitions of different types of individuals
5. Kathāvatthu was compiled by Maggaliputta in order to refute non-Theravāda views.

Next in importances are commentaries on these texts. Commentaries available now are attributed to Buddhaghosa. Two texts, namely Dhammasaṅganī and Vibhaṅga serve as separate commentaries. These are Atthasālinī and Sammohavinodanī respectively. As there is one commentary for remaining five texts, it is called Pañcappakaraṇa Āṭṭhakathā.

Besides these, there is a vast literature known as saṅgraha of Abhidhamma. Studies became popular and student needed simple summaries of Abhidhamma. The writing of the texts was started around the (?) century AD up to 12th century. These are very popular in Burma and also are referred to as meaning “Little-finger manuals.”

There are 9 such important compendiums,
1. Abhidhammattha Saṅgaha
2. Nāmarūpa-pariccheda
3. Paramattha-vinicchaya
4. Abhidharmavatāra
5. Rāpāravāvibhāga
6. Saccasankhepa
7. Mohavicchedanī
8. Khema-pakaraṇa

Of these the most popular and most systematically compiled text is Abhidhammattha-saṅgaha by Ācariya Anuruddha. This work is so important that there are a number of commentaries on this. Among them Abhidhammattha-saṅgaha-ṭīkā, Abhidhammatthavibhāvini-ṭīkā etc. Thus it is seen that there is a very vast Abhidhamma literature.

THE EVOLUTION OF ABHIDHAMMA 2001

- Whether Abhidhamma is compulsory for the spiritual process? Or, Do you agree with the traditional interpretation of Abhidhamma?
- Gradual teaching: sīla, samādhi and paññā. Eightfold Noble Path:
  (1) Sammādīṭṭhi – right view
  (2) Sammūsankappa – right thinking
  (3) Sammāvācā – right speech
  (4) Sammākammanta – right action
  (5) Sammā-ajīva – right livelihood
  (6) Sammāvāyāma – right effort
  (7) Sammāsati – right mindfulness
  (8) Sammūsamādhi – right concentration
- When Buddha says higher teaching, it means sammāñña and sammāvimutti. There are sages who attained enlightenment through these two stages. Buddha advised his disciples to practice these two stages.
- Sutta, in the length of meaning has a limited sense. Bhūta – wider sense. Pāṇa – the widest sense, not only beings but also living things (trees and plants) are included. Pāṇa has only one sense - being. This is practiced for the higher level of stages.
- Sutta means beings, bhūta those who are searching for life or to become life. Pāṇa includes all living things.
- Upasampadā monks who destroy plants and trees are considered to be the offense of pācitīya. But Buddha and Arahants cannot even destroy seeds. Thus, the higher level of Vinaya is only special practice for those higher sages.16
- Morality is only an instrument to take you to another goal. If you stuck in it you are going to extreme. Vinaya is only as a means to get to another end.
- Abhidhamma came into being for the protection against polluting the teaching. Conventional teaching is to be understood by everybody. Absolute is for some certain people. Buddha preached doctrine in both of these levels. When one has problem in the masses(?), the Buddha uses step by step and explaining to him. It is conventional teaching.
- There is no permanent entity; one is refuge for oneself; viññāṇa runs here and there. Sāti misunderstood Buddha’s teaching that there is ‘soul’.17
- Misunderstanding the Buddha’s teaching can be seen in the discourses. Therefore, keep conventional truth in the conventional form is dangerous.
- Eternalist and Nihilist both believe in ‘soul’. Eternalists believes in continuous or eternal soul, while nihilist believes in temporary soul. They are called ātmavāḍi.
- At later period, Abhidhamma itself became authority. After Buddha’s demise and the Subhadda’s utterance, senior monks took immediately action. In the First Buddhist Council three steps were taken to preserve teaching:
  1. Collection – a simile: just like different kinds of flowers scattered on the altar, collect them and put together. So, the teachings are collected and handed to the monks.
  2. Classification – according to the contents of the teachings, they are divided into several classes.
  3. Derive main teachings – this is called ‘Dhammasuttas’. For instance, the 33rd and 34th sutta of Dīgha Nikāya: Saṅgīti and Dassuttara Sutta.
- Mūlapariyāya Sutta of Majjhima Nikāya - the disciples are not understand the teaching. We may assume that there were many suttas are not understood by the disciples, and they are not collected.
- The last statement of the Dhammasuttas: we should not argue...we must recite etc. shows the authority of the texts.
- The deriving of the main teachings of the Buddha is going on after the First Council. These collections, even larger than Vinaya and Sutta were kept in different books like Dhammasangātī etc. Thus two groups of Dhammas were existing. These collections are higher and special, they are a kind of special words of the Buddha. Thus they are named ‘Special Dhamma’ or ‘Abhidhamma’.

The extracted Dhamma is kept in different groups, e.g., the last two suttas of Dīgha Nikāya. At the beginning and at the end of these two suttas, there is an important agreement:

»Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto. tathā sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidam brahmacariyam addhāniyam assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.«

(Dīgha Nikāya – Paṭhokvaggapāḷi - 10. Saṅgītisutta - Ékākām)

Historical agreement by all members who participated in the council was that not only these two suttas of Dīgha Nikāya were collected, there must be a large number of Dhammasuttas collected after the first council. So after the council the process of collection of Dhammasuttas is going on.

When this process goes on, another stage emerge, that is not only the Dhammasuttas, but the concepts were preserved with their definitions. Such concepts and their definitions were composed known as ‘Pakaranā’. This was the time that the Dhammas was analyzed by the disciples, and there were disagreement on the concepts and the definitions of the Dhamma. Thereby arose different opinions on the dispute point, it is said that there were more than thousand points at the time of the third council. In this atmosphere, Moggaliputtatissa came into existence and composed ‘Kathāvatthu’, refutation of 500 heretical views

16 But the Buddha never mentioned that Vinaya would be only for higher stages or sages. The Vinaya is for all Upasampadā monks.
17 See Mahāpaññāsabhā Sutta in Majjhima Nikāya.
and established 500 orthodox or correct views.

The present version of Kathāvatthu published by PTS consists of only 273 points to discuss. The composition of this text was the closing point in the development of Abhidhamma.

Abhidhamma – is it the words of the Buddha or not? It is partially the words of the Buddha. First council took part by 500 Arhants, there must be a lot of great monks who did not took part at that time, e.g., Purāṇa(?). This shows the disagreement of the collection. Therefore, we can infer the condition at that time.

**HISTORICAL BACKGROUND OF THE ABHIDHAMMA**

- Teaching of Abhidhamma does not differ from early Buddhism, the purpose and content is the same. The things that differ from early Buddhism are the method of explanation. It evolved from early Buddhism, it is not a new interpretation.
- Theravāda Buddhism in order to interpret discourses without problems did several steps to classify the doctrine:
  1. First step is the collection the teachings.
  2. Second step is classification
  3. In order to solve the problem of distortion, third step is abstraction, i.e., to abstract the doctrine, produce ‘Dhammasutta’.
  Here are just only the doctrinal terms, not places and people are found.
  4. Fourth step is analysis.
- What happens if the doctrine is analysis? Confusion will arise. Therefore, they did not follow the steps of early Buddhism.
  They used highly technical language to analyze, or impersonal language (without person) to analyze. They added ‘abhi’ to the Dhamma, thus known as “Abhidhamma”.
- The term “Abhi” is defined as:
  1. “Abhi” according to Buddhaghosa means ‘develop’, i.e., developed Dhamma (vuddhi)
  2. Dhamma with characteristics (salakkhana) e.g., person is concept, when analyzing the person (concept), it disappears.
     This means concept has no reality, only the real thing has characteristics. Earth has a characteristics, but its hardness does not disappear. Therefore, citta is called reality.
  3. Pūjita – respected Dhamma. in Tavatimsa Heaven, this Dhamma is preached to the Buddha’s mother.
    There are only 3 methods of interpretation as available in the Abhidhamma:
    (a) Suttanta
    (b) Abhidhamma – analysis and synthesis
    (c) Catechism – question and answer
    Therefore it is called complete Dhamma.
  5. Additional Dhamma, i.e., doctrine with addition or addition meaning is given.

- The above five meaning of ‘abhī’ is given by Buddhaghosa.

**TRADITION INTERPRETATION OF THE ORIGIN OF THERAVADA ABHIDHAMMA 2001**

- Lalitavistara (Mahāyāna scripture) (7 weeks):
  1. Bodhi Tree
  2. Offering to the Bodhi Tree, i.e., looking at the tree for seven days.
  3. Walking up and down between the figures of Buddhas, the other figure was created by Him.
  4. Golden house (ratanavihāra). Here Buddha collected the Abhidhamma according to the commentary
  5. Pañcamanajjapada (Banyan tree)
  7. Rāja…(tree) here Tappusa and Balika, two merchants met the Buddha.
- Tavatimsa: preached to His mother during the rains-retreat. To pay His highest respect to His mother, thus He preached the Abhidhamma. Then He preached the topics to Sāriputta.
- It is said that Ānanda could memorize 15,000 gāthā. Gāthā has 4 lines, even Ānanda could not memorize the Abhidhamma.
- Abhidhamma is only known by omniscient beings. It was even preached by previous Buddhās.
- Story of the traditional interpretation of the origin of Theravāda Abhidhamma:
  In the fourth week after the enlightenment (Manasadesana), Buddha recollected higher doctrine. Then 6 colors (blue, yellow, red, white, orange, fixed) aura spread from the body of the Buddha. Then the beings of the world higher than human
beings - gods and brāhmaṇas came to know that the omniscient Buddha came into existence among human beings.

At a later occasion, Buddha preached Abhidhamma to the mother-god at Tavatimsa heaven for 3 months, both day and night. He did this because it is impossible to finish it preaching in the human world.(?) At one occasion Buddha preached only the topics of Abhidhamma to Ven. Sāriputta at the bank of Anotatta (pond, it is covered by the mountain, thus the water is never being heated by sun and moon. Only sages living here, gods also take bath here. The water is extremely clear; we can see 32 feet deep below the water). Sāriputta taught these topics to his 500 disciples. It is said that these 500 disciples were fortunate to listen this profound doctrine because of their previous meritorious deeds. They are Arahattas and disciples of Kassapa Buddha, thus they had those merits. Since then Abhidhamma descended to the disciples of Sāriputta.

- The prefix 'abhī' has 5 meanings:
  1. vuddhi – growth
  2. salakkhana – own characteristic
  3. pājīta – revered
  4. parichinna – differentiated
  5. addhika – excellent

- Therefore, Abhidhamma is essence or supreme section of entire Dhamma. To show the greatness of Abhidhamma, there are some explanations:

<table>
<thead>
<tr>
<th>Vinaya</th>
<th>Sutta</th>
<th>Abhidhamma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yathāparadhadasesanā (teaching promulgated due to incidents) - Each Vinaya is given according to incidents. - Related Practice</td>
<td>1. Yathānulomadesanā (Gradual teachings) - It means Buddha has preached in a gradual process. Buddha never preached subtle philosophy to the common people, but only important doctrine for the beneficial of ordinary life. For instance, sīlakkathā, kāmakathā, dānakathā etc. just like the ocean, it is shallow at the beginning, and deep in the middle.(?) - Related psychological state</td>
<td>1. Yathādhhammaadesanā (Teaching related to reality)</td>
</tr>
<tr>
<td>2. Anadesanā (preaching of order)</td>
<td>2. Vohāradesanā (conventional teachings)</td>
<td>2. Paramattadesanā (Absolute teachings)</td>
</tr>
<tr>
<td>3. Saṃvarāsaṃvarakathā (thoughts related to disciplined and non-disciplined ones)</td>
<td>3. Dīṭṭhinivethanakathā (thoughts which dispel views)</td>
<td>3. Nāmarūpapariccheda (thought on analysis of mind and matter)</td>
</tr>
<tr>
<td>4. Adhisīla (Vinaya leads to higher or great virtue.)</td>
<td>4. Adhicitta (suttas lead to higher consciousness)</td>
<td>4. Adhipaññā (Abhidhamma leads to higher wisdom)</td>
</tr>
<tr>
<td>5. Tadavgapppahāna(?) (Vinaya leads you temporary giving up of defilements)</td>
<td>5. Vikkhambanappahāna (continuous giving up) - Considerable long period of time.</td>
<td>5. Sāmucchadappahāna (complete eradication of defilements).</td>
</tr>
<tr>
<td>6. Vitikkamappahāna(?) (continuous level) - Means control of the stream function of defilement.</td>
<td>6. Pariyutthānapahāna (continuous mental process or uprising level) - From the knowledge, we can control the uprising level of inherent tendencies.</td>
<td>6. Anusayapahāna (inherent tendencies) - A child doesn’t have beard but he will at the later time, i.e., he has the tendencies to have it. Jealous, we can control it, but it is inherent in our mind. Those inherent tendencies or 'seeds' are eradicated, this is called anussayapahāna.</td>
</tr>
</tbody>
</table>

Thus, according to the traditional interpretation, Abhidhamma is the most supreme and high teaching.

Historically, until the time of compilation of commentaries, Abhidhamma was not considered as the words of the Buddha. Although a section of Sangha agreed to accept the Abhidhamma as Buddha's words, majority did not agree with it. It was commentator Buddhaghosa who conferred canonical dignity to the Abhidhamma for the first time in the history. »Thapetva caturo ete, nikāya dīgha ādike, tadaññam buddhavacanan nikayokhuddako mato.« – except the nikāyas such as Dīgha etc., the rest of the Buddha's words are known as Khuddaka Nikāya, as it is mentioned in Athasālīni.
Questions answered by Buddhaghosa in Atthasālīni to establish the traditional Theravāda view on the origin of Abhidhamma:

1. From what Abhidhamma began? Abhidhamma began from faith based on omniscience of the Buddha.
2. Where was it fulfilled? It was fulfilled in 550 worlds. (?)
3. Where was it realized at? At the foot of Bodhi Tree
4. When was it realized? Vesak full moon poya day.
5. By whom was it realized or examined? By the omniscient Buddha
6. Where was it examined at? At the foot of Bodhi Tree
7. When was it examined? In the fourth week of enlightenment.
8. Where was it preached at? Tevatimsa.
9. For which purpose was it preached? It was preached for overcoming four floods: kāma (sensual pleasure), bhava (becoming), diṭṭhi (views) and avijjā (ignorance).
10. By whom was the preaching of Abhidhamma accepted? By gods including Mahā Maya.
11. Who learns Abhidhamma? The trainees (sekha) and good worldlings (kalyānapathujjana)
12. Who has finished learning Abhidhamma? Trained ones (asekha).
13. By whom is it born? By the trained ones (asekha).
14. By whom was it handed to the next generation (the lineage)? By Sāriputta then by Bhaddaji, Sobhita, Piyajali, Piyapāla, Piyađassi, Kosiyaputta, Siggava, Sandeha, Moggaliputtatissa, Sudatta, Dhammiya, Dasaka, Soṇaka and Revata.

**VARIOUS MEANING OF THE TERM ABHIDHAMMA AND DEVELOPMENT OF ABHIDHAMMA PHILOSOPHY AS WELL AS ITS ORIGINATION (ORIGINAL BY VEN. OEU SAM ART)**

The term Abhidhamma is formed out of Abhi and Dhamma, clearly suggesting that its origin and emergence are subsequent to that of Dhamma. According to Ven. Buddhaghosa, Abhi prefixed to Dhamma conveys the sense of supplementary Dhamma and special Dhamma.

The origin of Abhidhamma: A critical study of the texts of early, medieval and modern Abhidhamma leads us to conclusion that the origin and development of Abhidhamma extended over a considerable period of gradual and systematic historical evolution. Reasons (?) of orthodoxy, however, prevented early Buddhists from cultivation and approving a strictly historical view of this development.

Theravādins and Sarvāstivādins ascribed Abhidhamma, in regard to its historical origin as well as in regard to its literary form, to Buddha Himself. The Buddha taught Abhidhamma on a variety of occasions. It is described that the Buddha was first Abhidhammika.

Abhidhamma is the word of Buddha, and has been handed down by succession of teachers and their pupils. Through Sāriputta it has been successively handed down by Moggaliputta, Revata and other monks up to the time of Third Council and thereafter by their pupils. Through traditional succession in India it was brought to Ceylon by Mahinda and other monks and again it was handed down in its new home by their pupils.

Abhidhamma meant 'higher' or 'special' Dhamma, it is what related or concurred with Dhamma. Hence Abhidhamma was regarded as complementary or exegetical explanation of Dhamma. When Abhidhamma became more important, prefix 'abhi' was interpreted as meaning 'the higher', 'superior' or 'special'. By the time of Buddhaghosa, the meaning of this term had got established.

Abhidhamma is an attempt to present the essential teachings found in suttas in a mere precise and a methodical manner. Suttas presented Dhamma in very discursive (sappariyāya) style; this was considered not suitable to present the core of Buddhist philosophy. Therefore, a new, non-discursive (nippariyāya) style was evolved and thus essential teachings were presented in a very precise and technical way.

Abhidhamma deals with four major topics. These are rūpa, citta, cetasika and Nibbāna. The first three subjects deal with personality, this world and the problems one has to face. The fourth deals with the ultimate goal in Buddhism.
Abhidhamma is a systematic philosophy. It is just supply to the Dhamma. It has detail on various topics dealing with ethics and theory of knowledge. There are lots of synonyms. The piṭakas are highly venerated in Burma.

The Pāli word Abhidhamma is composed of the prefixed ‘abhi’ before a multi-significant term ‘Dhamma’. According to the traditional explanation, ‘abhi’ means great, exceeding (atireka) or subtle, noble, ultimate, ultra (visiṭṭha). Abhidhamma therefore means enlarged or subtle or ultimate doctrine. The word of the Buddha is ordinarily called Dhamma. It is derived from the root dhara, to bear or support.

Dhamma, according to the commentaries, is ‘that which upholds one from undesirable states’. This is purely from a Buddhist ethical point of view. In this sense the term Dhamma is applicable only to the Nine supermundane states (navalokuttara dhamma). They are the four paths (magga), the four fruits (phala) and Nibbāna. Generally speaking the Doctrine is also called Dhamma as it enables one to realize these supra-mundane.

The Abhidhamma Piṭaka is a further development of the suttas in the Sutta Piṭaka. It was preached by the Buddha, but scholastically, it was later development, and it came to being from 100 years after PariNibbāna of the Buddha to Asoka’s reign. At Asoka’s time, 3rd Council was held and presided by Moggalaputta Thera, the Saṅgha split into two sects. There are seven books in the Abhidhamma Piṭaka:

| 1. Dhammasaṅganī | 5. Kathāvatthu |
| 2. Vibhaṅga       | 6. Paṭṭhāna    |
| 3. Dhātukathā     | 7. Yamaka      |
| 4. Puggalapaṭṭhānati |              |

666A DESCRIPTION OF THIS PIṬAKA MENTIONING ALL ITS 7 BOOKS

Dhammasaṅganī

This text gives exposition of Dhamma. There are references to Karma loka and Rupaloka and Arupaloka. All the terms in the Abhidhamma texts are found in the Sutta Piṭaka also. Dhammasaṅganī is divided into three sections. The first part deals with good, second bad and third intermediate state. There are 8 types of thoughts and five types of Jhana and various other groups. This book is advance and catechetical method are following. (Question and answer)

Vibhaṅga

The book of treaties has eighteen analyses such as aggregates, base elements, truths and senses.
**Dhātukathā**

This is a book on talk on element deals with five Khandha in various ways pointing out their connections with the bases, elements etc.

**Puggalapaññatti**

This book deals with lot of hidden Buddhist terms and phrases. Groupings of human types are explained from 1-10. Puggala means an individual. Pannatti is mean idea. (Idea of people) i.e. there are definitions about Arahants, Pacceka **Buddha**, Sammasambuddha. Sotapanna, Anagami etc. the author of the book use metaphor to explain good and bad people.

**Kathāvatthu**

This is a book on matter of theology and philosophy. There are two groups for both groups, the **Buddha** is the final court of appear. In the book, there are 500 orthodox and 500 heterodox. The author is Moggaliputta-tissa of the third council. The language is very old. The **PĀLI** is mixed with Prakrit language.

**Yamaka**

This is book pair. The name itself denoted that there are two sections e.g. kusala and akusala

*Kathāvatthu, Paṭṭhāna and Yamaka*

This is a very big volume and is called MahāPaṭṭhāna. It has 3 division e.g. eka. Duka tika. This book deals with causality and difficult to understand.

**Abhidhamma**

The word ‘Abhidhamma’ is found in **Dīgha Nikāya** (Silakkhandha Vagga) i.e. AbhiVinaya and Abhidhamma, it is also found in Majjhima Nikāya and Suttanipātā.

1. According to B.C. Law, the History of Pāli Literature, the authenticity of Abhidhamma is found in Dīgha Nikāya and Suttanipātā. The word Abhidhamma means higher doctrine and AbhiVinaya means higher discipline.

- The **Buddha**’s teaching goes deeper step by step, i.e. 
  *Anupubbakiriya* -- gradual activity
  *Anupubbapāṭipadā* -- gradual discipline.
- Abhidhamma is not preached by the **Buddha**, it is a scholar work by monks.
- Seven books of Theravāda Abhidhamma (Sattapakaraṇa) are…and there are three commentaries (Atthakatha) on these seven books.
- What is the function of attthakathā? To clarify the meaning of difficult words in Tipiṭaka (only words give explanation)
- Tīkā = Subcommentary; saṅgaha = compendium (written including the important teaching of Abhidhamma)
- Compendium - Abhidhammāvatāra = Abhidhammaṭṭhatharakasini
  \[ \text{Nāmarupasamāsā} = \text{Nāmarūpaparicchedha} \]
  \[ \text{Abhidhammasaṅgaha} = \text{Abhidhammatattavibhāvinī} \]
- Why did they do these works? Any religion philosophy has two aspects:
  (a) Define the nature of man
  (b) Define the nature of world
- Based on that analysis, it recommends a way of life. Philosophy:
  
  West -- Theory, i.e. define the things, describe how the world is or the nature of man.
  East -- Theory and practice, i.e. define the world, also gives a way of life.
Brahmasahavyata -- eternal soul, after death the soul comes to this place.

God (Brahma) -- creator

Soul -- (Āma) -- the element within us.

Buddhism -- anattā, paṭiccasamuppāda (causality)

Buddha analyzed the human personality in four divisions:
(a) Nāma-rāpa - What is man? Nāma-rāpa, it is aniccā, dukkha and anattā. Therefore it is sukha and dukkha.
(b) Pañcakkhanda (five aggregates) - rūpa (form/matter), the other four are defined as nāma (mind).
(c) Chañḍriya: cakkhu, sota, ghāṇa, jīvha and kāya (rūpa), the last one mana is nāma.
(d) Dvādasāyatanas (12 institution)
   cakkhu-āyatanas -- rūpāyatanas (rūpa)
   sota-āyatanas -- saddāyatanas
   ghāṇāyatanas -- gandhāyatanas
   jīvḥāyatanas -- rasāyatanas
   kāyāyatanas -- phoṭṭhabbāyatanas
   manāyatanas -- dhammāyatanas
(e) Aṭṭhārasadhātus (18 elements)
   cakkhudhātu -- rūpadhātu -- cakkhuviññāṇadhātu
   sotadhātu -- saddadhātu -- sotaviññāṇadhātu
   ghāṇadhātu -- gandhadhātu -- ghāṇaviññāṇadhātu
   jīvḥādhātu -- rasadhātu -- jīvāviññāṇadhātu
   kāyadhātu -- phoṭṭhabbādhātu -- kāyaviññāṇadhātu
   manadhātu -- Dhammadhātu -- Dhammaviññāṇadhātu

Madhupinḍikasuta of Majjhima Nikāya:
»Cakkhrūcic paticca rūpe uppajjati cakkuviññāṇaṃ.«
"Base on eye and form comes the eye consciousness."

Mind lives in heart -- said by Buddaghosa, not by Buddha. - 'guhāsayaṃ' (sleeping in the cave) -- in Āṭṭhakathā.

Rūpa -- 28
Vedana
Sañña 52
Sankhāra 89/121
Viññāna

Sagāṭhavigga of Samyutta Nikāya explains "Death" in following manner:
»Āyu usmača viññānaṃ,
yadā kāyaṃ jahantimaṃ,
apaviddha tadā seti,
parabhattaṃ acetanaṃ.«

āyu = life-span; usma = breath; viññāna = consciousness

Mūḷaparipiyāyasutta of Majjhima Nikāya -- philosophical analysis of sutta. - i.e. at the end of the sutta, the monks could not understand the sutta and thus were unhappy

How to explain the word “āyu” stated in the above: In Abhidhamma, rūpa is analysed into 28, one is Jīvittindriya. Therefore, the explanation of āyu is in the term of jīvittindriya.

In early Buddhism, there are 8 rūpas: paṭhavī, āpo, tejo, vāyo, vannā, gandha, rasa and oja (nutriment), while in Abhidhamma, there are 28 rūpas.

An introduction to Theravāda Abhidhamma

The basket of higher doctrine of Theravadins (Theravāda Abhidhamma Piṭaka) consists of seven texts. All the texts are designated by the term pakarana according to the records found in Sri Lanka chronicles (Mahavajsa, Dipavajsa). Above mentioned seven texts and their commentaries were brought to Sri Lanka by Ven. Mahinda. The commentary of Dīgha Nikāya,
Sumanāgalavilāsinī mentions that at the very beginning, the Abhidhamma texts were translated into Sinhala, “sinhaladipaj pana abhathatha vasina mahamahindena thapita sihala bhasaya…” Ven. Buddhaghosa who wrote commentaries on many of the canonical texts composed three commentaries on Abhidhamma Piṭaka, namely, Atthasalini for Dhammasaṅgaha, saṁmahavindani for vibhavga and pabappakaranatthakatha on other five texts.

As it was a difficult task to study all the canonical and commentarial works to have a deep understanding of Abhidhamma the compendiums saṅgha-grantha were composed by the elders who were well versed in the subject (Abhidhammadharas). The teachings were summarized and precisely presented in these texts. Some of them are:

1. Abhidhamma-saṅgaha
2. Namarupasamasa
3. Namarupapariccheda
4. Abhidhammattha-saṅgaha

The tikas Abhidhammattha-vikasini on Abhidhamma-saṅgaha and Abhidhammattha-vibhavini on Abhidhammattha-saṅgaha were composed later. Abhidhammattha-saṅgaha purana sannaya is a sihala treatise on Abhidhamma-saṅgaha. From these texts, Abhidhamma-saṅgaha is widely used for Abhidhamma studies.

The exegetical work on the whole Abhidhamma Piṭaka is Abhidhamma-mulatikā by Ven. Ananda Waranathana of Gamavasi school of Ceylon. This tika is evidently based on the commentary of Buddhaghosa but the author occasionally dissents with the commentator. This work was done at the request of Buddhhamitta and was revised by Mahakassapa of Pataliputta. An anutika was done by Cula-Dhammapala.

Abhidhamma is not a newly developed subject as some scholars think, but a systematic analysis and psychological foundation. This is the result of scholarly work to reorganize and systematize Buddhist teaching. Therefore Abhidhamma Piṭaka as we have today undoubtedly belongs to younger period than other two collections. Regarding the chronology of seven texts, scholars have observed that internal evidences indicate that the Dhammasaṅgani, the Vibhavga and the Pathana are the oldest and were probably recited even as they stand today as the 2nd great council of arihats held in the 1st quarter of 4th century B.C. or earlier. The Dhammakathā, the Puggala-pannatti the Yamaka, too are pre-asokan and were recited in much the same subject as we have today in the 3rd council held during the emperor Asoka reign. Kathavatthu as we know belongs to the same period and Ven. Maggaliputta Tissa being the president of 3rd Buddhist council, composed it to refuse the pernicious views of all schismatic till that time.

The term ‘Abhidhamma’ is not found to mention a Piṭaka in early discourses. The word is always found couple with AbhiVinaya. Only in the chronicles and commentaries is the word used as the title of 3rd Piṭaka. In the canon itself, the word means special Dhamma the pure and simple doctrine without admixture of literary treatment or personalities.

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Professor Rhys Davids in his work ‘Dialoge of the Buddha’ has suggested that the word Abhidhamma standing alone is not found either in the Sutta Piṭaka or in the Sajjutta and Ayyuttara Nikāyas. It is found once or twice in the Dīgha or Majhima Nikāyas. It probably came into use only towards the end of the period in which the four great Nikāyas developed, while the Mahasayghikas refused to include (impute) Abhidhamma in Piṭakas as the words of the Buddha Dīghabhanakas included it in Khuddaka Nikāya. As Sumanāgalavilāsinī records, five Nikāyas are not only a division of Dhamma but of the whole canon. So that, the fifth included Vinaya and Abhidhamma Piṭakas. Sammonhavinodani relates the story of preaching of Abhidhamma to his mother by the Buddha at Pariccattaka root in tavatijsa, later it was taught to Saruputta at the bank of Anotatta lake, thus the commentator attempted to show Abhidhamma as the words of the Buddha. Apart form that, the record of Cullavagga on Buddhist at first and second councils, whenever the Buddha referred to his teachings, he said Dhamma and Vinaya but no Abhidhamma. Professor Malalasekara in his work “Dictionary of Pāli Proper Name” observes that ‘As far as the content of the Abhidhamma are concerned, they do not form a systematic philosophy, but are a special treatment of Dhamma as found on the Sutta Piṭaka’. Most of the matter is psychological and logical, the fundamental doctrines that are mentioned or discussed are those already mentioned in the suttas.

Visuddhimagga observes that terms viññāna, mana and citta as same in meaning. As atthasalini (the expositor) examines these terms to indicate several function or state of mind. It said that in the exposition of consciousness, citta is called so as its variegated nature. It is called mind (mano) as it knows the measure of an object, mental action (manassa) is just mind. Atthasalini further says a single moment of consciousness is introduced by these three terms. Mano in the sense measuring, viññāna in the sense of discrimination and viññānadhatu in the sense of ultimate reality.

Abhidhammattha-saṅgaha-dipani Pāli defines citta as deriving from the stem ‘cinta’. The ways of thinking are three-fold:

(1) Ihanacinta (thinking endow with endeavours), the kind of thinking that comes in vitakka, such as in first absorption (jhana)
(2) Vijananacinta (thinking endow with understanding), which applies to viññāna, cognition.
(3) Pajananacinta (thinking endow with realization).

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Of these, the second is applicable to *citta* as it is given in the sense of understanding the object.

According to *Abhidhamma*, *citta* has been explained under four different meanings:

1. **Citta** - as an adjective meaning ‘variegated.’
2. **Citta** - as a noun meaning ‘thinking’ derived from the root ‘cit’ = to think.
3. **Citta** - as giving meaning ‘collecting’ taken from the root ‘ci’ = to heap up or collect.
4. **Citta** - as what is protecting what is collected, derived from ‘ci’ = to collect ; ‘ta’=to protect, i.e. ci + ta = *citta*.

On this subject, atthasalini gives the following describe exposition. By the term *citta*, it is meant as the object which thinks of its object, and is aware variously. In as much as this word is common to all states or classes of consciousness. They are known as worldly, moral, immoral or the great inoperative. Consciousness arranges itself in a series or in its own series continuity, by way of a process of thought. The resultant is also termed *citta* as its accumulated by kamma, moreover all four classes are termed as *cittas* as they are variegated according to circumstance. The meaning of *citta* may also be understood from its capacity of producing a variety or diversity of thoughts. The *citta* which thinks of its object works in four ways as follows:

1. A cognizing object is its characteristic.
2. Fore-running is its function.
3. Connecting is its manifestation.
4. A mental and material organizing is its proximate cause.

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**666MAin Teaching of Abhidhamma.**

1. **Citta** – consciousness
2. Cetasika – mental concomitant discuss about the personality.
3. Rupa – matter
4. Nibbana – liberation
5. Pabbatti – methods of the use of language
6. Paccayakaranaya – theory of causality

All these topics discuss in detail in the *Abhidhamma*thasavgaha. This text was written in order to summary the entire philosophy of the *Abhidhamma* texts.

To show the three characteristics of the Buddhist teaching: anicca, dukkha and anatta, the Abhidhammikas analysis this by using the method of synthesis (paccayakaranaya) to show the continuity and disappearing of existence. So they added new concepts in the *Abhidhamma* to solve issues arose when they analyzed the process of continuity. For examples:

1. **Existence of being** is analyzed according to their spiritual advance or development of an individual.
   - human beings
   - naraka – hell
   - tiracchana – animals realm
   - peta – hungry ghosts
   - asura – demons, semi-ghosts.
   Above human beings there are 6 heavens, then the Brahmaloka. Brahmaloka is divided into two as rupaloka and arupaloka.
   Person or puggala means namarupa, these two must be co-existed. But in the Brahmaloka, rupaloka is only matter exists. So to solve this problem, the Abhidhammikas explain that in the cetasika, the first 7 universal mental concomitant, one factor called ‘jivitindriya’ (life principle) presents in all living beings and those in the brahmaloka. It is also explained in the 28 matter, one nipphannarupa called rupajivitindriya (life principle) is explained.

2. Thoughts are born depending on other two factors: namarupa. Through organ (indriya) and objects (*Dhamma*) consciousness is born. For example: eye – object – eye consciousness. So for all the thoughts to be born there should have the physical basis.
   ‘cakkhubca paticca rupe uppajjati cakkhuviññāna’ – eye consciousness is born in forms being related to the eye.
   What is the physical basis of *Dhamma*? mana (brain, mind, heart etc). In Patthana it is said: ‘yaj rupaj nissaya dhamme uppajjati mano viññāa taj rupe…’ – if the mind consciousness is born with related to some objects that is the physical basis of mind consciousness.
   So where the mind can be? Everywhere. Brain is closely related to the nerve system. When came to the 5th century, Buddha ghosa commenting this as ‘heart’.
Abhidhamma attempts to explain unexplained topics in early discourses. 10 points or abyakata (unanswered). The term byakaroti = explained (for practical reason), so the term can be rendered as unexplained. This does not mean that the Buddha did not answer them, but in some occasions that the Buddha answered them. For example: the last four questions:

8. Does Tathagata exist after death?
9. Does Tathagata not exist after death?
10. Does Tathagata exist and non-exist after death?
11. Does Tathagata neither exist nor non-exist after death?

'nibbanti dhira yathayaj padipo' – those beings attain Nibbāna in the same nature of lamp. Likewise, tanha is extinguished. The frame is extinguished, and we cannot said that the frame is going to south, north or west… etc.

The word 'Abhidhamma' means, special (visittha), complete (atireka), or highest teaching (adhika). In AbdhiDhamma, there is no speak of men, animals, or houses; but of the elements, which singly or in combination constitute these complex phenomena of mental and physical events. It deals with realities in detail and consists of numerous classifications.

Generally, the main teaching of Abhidhamma can be divided into 7 topics as follows:

1. Citta – consciousness
2. Cetasika – mental concomitant
3. Rupa – matter
4. Nibbāna – liberation
5. Pabbatti – methods of the use of language
6. Paccayakaranaya – theory of causality
7. Bhavana – mental culture

**Citta**

Citta is one of the four ultimate things. It is derived for the Êit, to think or discern (vijanati). In brief, the awareness of an object is citta.

The Abhidhamma distinguishes citta into a variety of types, are reckoned as 89 or by a finer method of differentiation as 121. They are classified under four divisions according to the plains in which it is experienced:

(i) sense-sphere consciousness → 54
(ii) fine-material sphere consciousness → 15
(iii) immaterial sphere consciousness → 12
(iv) supramundane consciousness → 8

With respect to the nature of the cittas, they divided themselves into four classes: akusala 12, kusala 21, vipaka 36 and kiriya 20. The nature of cittas that exist in the 4 planes are:

1. Kamaloka
   (a) akusalacitta – 12
   (b) kusalacitta – 8
2. Rupaloka
   (a) kusalacitta – 5
   (b) vipakacitta – 5
   (c) kiriycitta – 5

3. Arupaloka
   (a) kusalacitta – 4
   (b) vipakacitta – 4
   (c) kiriycitta – 4

4. Lokuttaracitta
   (a) kusalacitta (path) – 4
   (b) vipakacitta (fruit) – 4

**Cetasika**

The second reality or paramattha Dhamma is the cetasikas. The characteristics of the cetasikas are of four kinds:

i. arising together with consciousness (ekuppada)
   ii. ceasing together with consciousness (ekanirodha)
   iii. having the same object as consciousness (ekalambana)
   iv. having the same base as consciousness (ekavatthuka)

The Abhidhamma lists 52 kinds of cetasikas. They are classified into four board categories:

(a) 7 universals
(b) 6 occasional
(c) 14 unwholesome factors
(d) 25 beautiful factors

**Rupa**

The 3rd reality of Abhidhamma. In its analysis of matter the Abhidhamma recognizes 28 kinds of material phenomena. Four of these are called primary, 24 are secondary. The 24 secondary elements are divided into two groups, 14 nipphannarupa and 10 anipphannarupa.
Nibbāna

Nibbāna is the fourth ultimate reality. According to *Abhidhamma*, Nibbāna is not a mere concept but it is a real state which becomes the objects of the paths and their fruits, which is permanent as it has no arising, formless as it has no nature of rupa, and which is devoid of obsession. Thus, Nibbāna is describes as a positive way thereby categorizing it as a real Dhamma which has its own nature by the commentators.

Pabbatti

Pabbatti means the nominal and conceptual categories such as man, woman and son which are not real elements. For instances ordinary persons see the 5 aggregates as a person. Insight analyses the whole into aggregates and understand their anicca, dukkha and anatta nature. They are explained in *Abhidhamma* because they become the objects of mind.

Paccayakaranaya

According to *Abhidhamma* there are 24 kinds of such relations which operate in the continuing process of mental and material elements of existence. They are:

1. hetu
2. arammana
3. adhipati
4. anantara
5. samanantara
6. sahajata
Bhavana – mental culture

In almost all the compendiums of the *Theravāda Abhidhamma*, a separate chapter or chapters have been dedicated to explaining the methods of meditation leading to the realization of Nibbāna. In these chapters, usually the mental culture of samatha and vipassana methods of meditation are explained in detail. This explanation is consistent with the final goal of Buddhism.

When examine the philosophical aspects of *Abhidhamma*, two methods of analysis and synthesis are employed. Analysis helps us to know the participial nature of phenomena. Synthesis, on the other hand, gives insight into the dynamic function, as well as the cause for the separated identity, of the same phenomena.

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1. Citta
2. Cetasika refer to the phenomenon. It is in this world.
3. Rupa
4. Nibbāna – not belong to this world or other world.

- First sermon of the Buddha, there are 2 extreme views regarding the nature of phenomena:
  - *Theory and Philosophical*  
  - *Practice and ethics*
  1. Sassatavada (eternalism) – attakilamathanuyoga (self-mortification)
  2. Ucchedavada (nihilism) – kamasukhallikanuyoga (self-indulgence)

- Theory explains the nature of the world, practice is the explanation or the arrangement according to that view.
- Practice is the way of life according to the theory. It is always related to the philosophy or theory.
- Eternalism: soul, atma, brahma, 7 items of one of the 6 teachers are eternal, soul in Hinduism and Jainism is eternal. They practiced self-mortification in order to eternalize the soul. It is because they believed in some kind of eternality. Sassatavada mainly refer to Jainism in Buddhist teaching.
- Ucchedavada: everything came to an end after death, nothing happen after death. Among the 6 teachers, 4 belong to this: Puranakassapa, Makkhali Gosala, Ajitakesakambali, Pakudhakaccayana. They are also called Materialism.
- Brhaspati (name of the teacher of gods). He made a theory to teach sura and asura. He taught asura the materialistic.
- Buddha says in his first discourse these two views that we should avoid as well as its practice. Therefore Buddha preach Paticcasamuppada – Majjhima patipada or middle path.
- Everything is interdependent, due to many causes and effects.
- Buddha in order to explain the nature of the world, he has to criticize the 2 extreme views, and thus 2 methods are employed to explain the nature of the world. These 2 methods are employed according to the theory of Paticcasamuppada:
  (1) Method of analysis
  (2) Method of synthesis
- According to Paticcasamuppada, nothing is dependent and permanent. This is early discourses, we find 5 aggregates, 12 bases, 18 elements, four great elements are analyzed. This analysis is related to the ‘being’.
- What we see, hear, smell etc is the world of experience. It is not eternal.
- If the Buddha just analyze, it fell to nihilism, so he uses synthesis method, i.e., the relationship between the elements. The elements came into being again and again in the future.
- Death itself is the cause, there will be the effect. continuity is established through the method of synthesis, i.e., the cause and effect theory (paticcasamuppada)
- Through the method of analysis, eternalism is rejected, the related practice is also rejected. Through the method of synthesis, nihilism is rejected and rebirth and kamma is established.
- Citta 89 or 121, cetasika 52, rupa 28, pacayakaranaya 24, Nibbāna (it is the middle path in Abhidhamma). Although the number is different from the early Buddhism, but the method is the same. Both method rejected eternalism and nihilism.

Citta – consciousness
- According to commentary, citta is defined in various ways:
  (1) vicittakarana – diversity. It can create many things, not always the same mind.
  (2) cinoti – collection. It collects many things; assimilation.
  (3) Vicittarammana – it has valid objects or various objects.
  (4) Cittata – it has various nature or complexity.

viññāna
- vi + ba; because it knows, understands, recognizes. It is awareness of object.

Mano
- refer to the sixth senses, one of the faculties.
- Consciousness is analyzed purely in ethic basis not in psychology basis.
- Rhys Davids uses the word “Buddhist psychological ethics”. There is no ethics in psychology, but Buddhist psychology is not only for studying, but it is ethics basic.
- Therefore Abhidhamma consciousness is classified into 4 types or groups in ethical basic.
  (1) Kamavacara – consciousness belong to sensual sphere. 54
  (2) Rupavacara – consciousness belong to material sphere. 15
  (3) Arupavacara – consciousness belong to immaterial sphere. 12
  (4) Lokuttara –consciousness that transcent the world. 8 /40

26/3/2001
- The analysis of consciousness in Abhidhamma is based on ethical basis.
- Citta, mano and viññāṇa are synony = consciousness, mind and consciousness.
Kamavacara = 54

- Kama + avacara = sensual pleasure + behave. The consciousness which mostly related to sensual pleasure is called kamavacara citta.
- This citta has 2 aspects: wholesome and unwholesome (kusala and akusala)
- Akusala is called because they are rooted in greed, hatred and delusion (lobha, dosa and moha). The opposite of akusala is called kusala, i.e. alobha, adosa and amoha.
- In fundamental level, lobha is called 'like and dislike':
  - Kama (like) → Anunaya (attachment) – lobha = macchariya (miser)
  - Akama (dislike) → Patigha – dosa = vyapada (ill-will)
  * lobha and dosa is developed action.
- Patigha, whatever we oppose it or consent, it is dislike or like, therefore called patigha.
- Action and reaction if agree, it is 'like'. Reaction is more troublesome in our life.
- The fundamental level can not be called 'good or bad'. It is the developed action which is troublesome, gives 'good and bad'.
- Even the Arahant and Buddha take food, bathing, sleeping etc., these are the reaction, i.e., the fundamental level. However, these do not have any effect on good or bad in Arahant and Buddha, it is just action.
- As a result – delusion, it is the result. Mind is always in the confusion.
- In relation of these 2 reactions, there is delusion. So every moment we fell like and dislike.

Rupavacara citta = 15

- rupa + avacara = consciousness which is related to form sphere.
- Buddhist path = sila, samadhi and pabba.
- Rupavacara and arupavacara are related to samadhi. There are 2 aspects of trances:
  1. Trances (Jhana) – 5 trances
  2. Absorption (samapatti) – 4 absorptions
- According to the sutta, there are 4 trances, however in Abhidhamma there are 5.
- Rupavacara citta is divided into 3 division, there are related to 5 trances, thus = 15:
  1. wholesome (kusala)
  2. resultant (vipaka)
  3. inoperative (kriya)
- Arupavacara is related to 4 trances = 12:
  1. wholesome (kusala)
  2. resultant (vipaka)
  3. inoperative (kriya)
- When ordinary people perform Jhana, they get wholesome. When they get result, it is resultant.
- When enter the 5 jhanas, i.e., we get 5 qualities of mind:
  1. Vitakka – reflection 寻
  2. Vicara – investigation 伺
  3. Piti – zest 喜
  4. Sukha – happiness 楽
  5. Ekaggata – one-pointedness 定
- when come to 2nd trance, the first trance vitakka is dropped, 3rd trance dropped vicara, 4th trance dropped piti, 5th trance dropped sukha.

(1) When come to 2nd trance, the first trance vitakka is dropped, 3rd trance dropped vicara, 4th trance dropped piti, 5th trance dropped sukha.

(1) First jhana resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.
(vitakka-vicara-piti-sukh'-ekaggata-sahitaj pathamajjhana-vipakacittaj)
尋,伺,喜,樂,定相應第一靜慮

(2) Second jhana resultant consciousness together with sustained application, zest, happiness, and one-pointedness.
(vicara-piti-sukh'-ekaggata-sahitaj dutiyajjhana-vipakacittaj)
伺,喜,樂,定相應第二靜慮
(3) third jhana resultant consciousness together with zest, happiness, and one-pointedness.
(piti-sukh-ekaggata-sahitaj tatiyajjhana- vipakacittaj)
喜.樂.定相應第三靜慮

(4) fourth jhana resultant consciousness together with happiness, and one-pointedness.
(sukh-ekaggata-sahitaj ccatutthajjhana-vipakacittaj)
樂.定相應第四靜慮

(5) fifth jhana resultant consciousness together with equanimity and one-pointedness.
(upekkh-ekaggata-sahitajcpabcamajjhana- vipakacittaj)
捨.定相應第五靜慮

- There are two methods of meditation:
  (1) samadhi – samatha = concentration
  (2) pabba – vipassana = insight

- 40 objects are recommended for trances or samadhi. There are 40 objects of meditation because each individual has different character. The character of the human being can be divided into 6 aspects:
  (1) lobha – lustful character
  (2) dosa – hatred
  (3) moha
  (4) saddha (not harmful) – faith, because we have desire
  (5) buddhi (dangerous) – intelligent, based on hatred and through analysis.
  (6) vitakka – reflective or thoughtful or thinking.

- In Buddhism, intelligent is always interrelated with faith (heart).
- Buddha education system can be seen in the Aggabba sutta.

- Education – no concentration and practice. It is theoretical knowledge. Thus according to Buddhism, theory and practice should go together.

- 40 objects: anussati 10; asubha 10; kasina 10;
  (1) ten遍處,指地遍、水遍、火遍、風遍、青遍、黃遍、赤遍、白遍、光明遍、限定虛空遍。
  (2) 十不淨,指膨脹相、青瘀相、膿爛相、斷壞相、食殘相、散亂相、斬斫離散相、血塗相、蟲聚相、骸骨相。
  (3) 十隨念,指佛隨念、法隨念、僧隨念、戒隨念、捨隨念、天隨念、死隨念、身至念、安般念、寂止隨念。
  (4) 四梵住,指慈、悲、喜、捨。
  (5) 四無色,指空無邊處、識無邊處、無所有處、非想非非想處。
  (6) 食厭想。
  (7) 四界差別。上述七項總共為四十業處。

**4 Jhana – vitakka, vicara, piti, sukha, ekaggata.**

(1) taking the external object as it is into the mind is called vitakka. No different from the external object, i.e., same size, colour, brightness etc.

(2) in order to take the same external object into the mind, then we compare or check the object in the mind, it is called vicara.

This may be take a long time to get the same object into the mind, and it is going on all the time, so that we can keep the same object in the mind.

(3) piti, sukha and ekaggata are the results of the former two. Piti is one of the feeling (vedana), sukha is disposition (sabba).

- In the stage of Rupavacara, 40 objects belong to physical object (form). In Arupavacara (formless sphere), i.e., equanimity and one-pointedness (upekka-ekaggata). The objects in this stage are formless.
- There are 4 objects which are formless:
  (1) akasa - space
  (2) viññāṇa – consciousness  4 trances
  (3) akibcabba – voidness
  (4) nevasabba na asabba
- Therefore, trances in this level belonging to formless.
- **Buddha** had shown another state, i.e., after the 3rd trance, without going to the 4th trance that is sabbavedayitanirodha semapatti (the trance where feeling and perception are totally stop), i.e., no feeling and perception, they are totally sleep, it lasts for 7 days. Thus the deity offer to the saint in this stage to acquire merit within 7 days.
- In MahapariNibbāna sutta, **Buddha** enters this trance, therefore ordinary people think that **Buddha** has passed away. But according to Buddhism, in this trance, heat and life still exist but the dead body heat and life are not there.
- At the 3rd trance, we are able to control our perception and feeling. When we close our eyes, still there are different colours appear in our mind, this means that the perception is function, no trances is here.
- Bhavaga – stream of consciousness. Perception and feeling are stop, the determination is deposited or registered in the bhavaga.
- Anusaya – a form of seeing but not active, thus concentrate on consciousness is very important. When become active it is called pariyuthhana.
- Education is controlling while meditation is eliminate.

**Lokuttaracitta**

- Lokuttaracitta: Consciousness which transcend the world. There is no place, therefore sphere and bhumi is not used to indicate.
- 4 paths and 4 fruits consciousness (maggacitta and phalacitta):
  1. sotapatti – stream entrance, entrance the stream, i.e., the partioner enter the path.
  2. Sakadagami – once returning, i.e., once returner
  3. Anagami – non returner. Born to the brahma world then become enlighten, and never return again to this world.
  4. Arahant:
     - Ara + hata = reject + destroy; kept away and destroyed the defilements.
     - Na + raha = one who attains arahantship, he do not do offence in secret.
     - Ara + han = he has destroy the spot of the existence, thus never return.
     - Arahaj = worthy of generation
- These four fruits is connected to the trances, i.e., each path and each fruit are connected to vitakka, vicara, piti, sukha and ekaggata.

**Citta-cetasika.**

- Cetas (sanskrit) – ceta (Pāli), ika is suffix, i.e., belonging to or arisen or connected with the consciousness.
- 4 kinds of relationship is established between the two:
  1. ekuppada – they arise together, i.e., one origination.
  2. Ekanirodhra – they cease together.
  3. Ekalambana – eka + alambana (object); in a given moment, both of them take one object.
  4. Ekavatthuka – they arise at the same sense factor in a given moment.
- Cetasika sometimes translated as thoughts, mental concomitants or mentality. **Citta** normally translated as consciousness.
- There is no difference between the two and why it is divided into two? In AbhDhamma ‘abhedepe bhedaparikappana’ means: imagine the division if there is no division for the sake of definition.
- Knowledge means the ability to analyze, i.e., parichedo hi pandityaj.
- Consciousness is taken as an agent, its function is called thoughts. If take consciousness as a thing, its characteristic is thoughts.

**52 Cetasikas – details see assignment.**

**Rupa – matter**

- Matter is the physical aspect of world of experience. *Abhidhamma* is the teaching deals with the world of experience.
- How the people experience the physical world? It is the moral basis.
- Mind and matter are mutually interconnected for existence: namarupapaccaya viññāṇaj; viññāṇajpaccaya namarupaj. Thus Buddhism rejected materialism (matter only) and Idealism (mind only).
Matter is divided into two:
(1) Bhutarupa – primary material elements 4
(2) Upadarupa – secondary material element 24
- In another division: Nipphannarupa 18; anipphannarupa 10.
- Bhutarupa – 4 great elements
  (1) Pathavi – earth - solidity
  (2) Apo – water - cohesion
  (3) Tejo – fire - temperature
  (4) Vayo – air - motion
- In Abhidhamma the four elements are known as solidity, cohesion, temperature and motion.
- Solidity – can be experience or touch.
- Temperature: heat and cold;
- Motion: origination in different places.
- Cohesion: means cannot be seen or touch, it is the function that things bind together. All other materials things bind or combine together because of cohesion.
- ‘abandhana’ – binding or connecting together.

Abhidhammic theory of moment
25/04/2001 notes given by Prof. G. Sumanapala

Sanskrit term Ksanavada (theory of moment), in Pāli is khana. There are two Pāli terms used to denote the meaning of moment as, accharasavghata (sapping) and akkhinimilana (blinking). In the Aggikkhandhopama sutta of SamyuttaNikāya mentions, if you practice loving-kindness every day for a moment, you will never die for a deity.

There is one famous saying in Sanskrit literature,
Ksanatyaye kuto vidya (knowledge);
Kanatyaye kuto dhanam (wealth).
These two things we should have in our daily life. If we pass a moment, we lose one moment of knowledge; if we lose even one smallest cent we will not get wealth. The same term is used by the Buddha 'savkhara khanabhavgura', which means all conditioned things are existed for a moment only or momentarily.

The Buddha says in the 3rd chapter of AnguttaraNikāya:
“Tinimani bhikkhave savkhata savkhatala khanani,
Uppado pabbayati, vayo pabbayati, thitassa abbathattam pabbayati.”
Means ‘there are 3 characteristics of the conditioned thing, O, Monks, there appears arising, there appears destruction, there appears the change of what exists.’

This is the origin of the theory of moment. Everything exists only for a moment. According to this statement, Theravāda, Sautrantika and Sarvastivāda have different opinions regarding to the theory of moment. Based on this theory, Sarvastivādins says there are 4 moments in everything.
Sautrantika says there are 2 moments;
Theravadins says there are 3 moments. Theravāda is faithful of the teachings of the Buddha. According to the statement of the Buddha, they hold the view of 3 moments.

How does the Sautrantika hold the view of 2 moments of theory? There is term ‘Uppadavayadammino’ means ‘there is a nature of arising and disappearing’. Because of this evidence, the Sautrantika believes that there are 2 moments in everything.
Sarvastivadins hold the view of the theory of 4 moments. They are,

1. Utpada – arise,
2. Sthiti – existing.
4. Vyaya – disappearing, or destruction.

Sautrantika accepts only Utpada (arising) and vyaya (disappearing), and rejects sthiti (existing) and Jarata (changing).

Theravadins accept Uppada (arising), vaya (disappearing) and thiti (existing).

Why the Sautrantika rejects Sthiti and Jarata and accepts arising and disappearing? The reason is if they accept the theory of moment of existence, they will against the theory of soul-lessness, which is advocated by the Buddha. So they reject the theory of existing (sthiti). Further, if they accept the theory of moment of changing or decaying, it will against the theory of evolution, which is introduced by the Buddha (even Hinduism also insists of the theory of evolution). Therefore, they reject there 2 moments and accept only the theory of arising and disappearing.

Another reason why they hold the theory of arising and disappearing 2 moments. According to Buddhism, there are 2 means of knowledge, namely direct perception (pratyaksa) and indirect perception (anumana). Through these 2 ways we get knowledge. The sautrantika only accept the indirect perception, but not direct perception. They think if we get knowledge through indirect perception only, because they deny the external world of existence. If there is external world we can get knowledge by that, but they don’t believe the existence of external world. So there is no existence of moment. Therefore, whatever we get knowledge, it is indirect perception. Meanwhile they deny the theory of changing, so we can’t perceive. Without existing and changing of thing, we fail to perceive the nature of existence and decay. So they only accept the theory of arising and disappearing.

Sautrantika belongs to Idealism. In Mahayana, there is school called Vijbanavada or Yogacara. It also belongs to Idealism. Sautrantika is the forerunner for the rising of Yogacara School later. Maitreyanatha, Asanga and Vasubandhu were the three figures of Vijnanavada School. Vasubandhu wrote 2 works namely Trimsika and Vimwatika, which later became the main texts of this school.

1. Alaya consciousness,
2. Klistamanas – impure consciousness,
3. Praurttivijbana

This theory is first introduced by the Sautrantika. Later ‘bijasantanasamkalpa’ is presented in Yogacara as Alaya consciousness.

Theravadins are faithful to the early teachings of the Buddha. They are sincerely followers of the early discourses, that’s why they are called Sutrantatika. So they adopt the theory of 3 moments as arising, existing and disappearing, which is similar to the statement uttered by the Buddha in the AnguttaraNikāya. Theravadins accept the theory of direct perception, so does Sarvastivadins. Therefore they accept the moment of existing. But they do not accept the theory of decaying or changing, because they consider both decaying and existing as one moment.

Both Theravadins and Sautrantika follow the same tradition, and Sarvastivadins also accept the theory of existing, therefore, Theravāda do not criticize any of them. Sarvastivadins also accept the theory of direct perception. In order to explain the direct perception, both Theravadins and Sarvastivadins introduced Cittavithi (process of cognition).

The Buddha says that the change of mind was quicker than that of matter. Based on this statement, they made plan that one moment of arising, vanishing and existing of matter is equal 17 moments of mind. It means when material things passes one process of arising, disappearing and existing, mind passes 17 moments.

Abhidhamma Theory and Moment (ksanavada/khanavada)

- This theory is relevant in Theravāda, Sautrantika and Sarvastivada.
Ksana has two aspects of meaning:

1. Accharasavghata = snapping — 弹指顷
2. Akkhinimilava = blinking of eyes.

In Aggikkhandhopama sutta in SN, occurs accharasavghata. The Buddha says if you have practiced loving-kindness for a moment, then you are not … for the devotees.

In Sanskrit: ksanatyage kuto vidya; kanatejage kuto dhanaj. There are two things that we need in day to day life, i.e., knowledge and wealth. Translation: we should have knowledge even in a single moment and should not give up wealth in every moment.

The same term used by the Buddha: ‘savkhara khanabhavgura’ – all condition things exist in a moment and disappear after one moment, i.e., all condition things are momentary.

There is a statement in AN (3rd chapter) regarding the theory of moment:
’tinimani bhikkhave savkhata saavkhatalakkhanani, uppado pabbayati, vayo pabbayati, thitassa abbathattaj pabbayati.’ – o monks, there are 3 characteristics of the condition things. They are: they appear arising, they appear destruction, they appear a change what is existing or they appear a change what exists.

This statement has been underlined in the philosophical basis in the later Abhidhamma tradition in the theory of moment. They are:

1. Uppado – arising
2. Vayo – disappear
3. Thitassa - existing

Everything exists in a moment. But how many moments are they? This became the theory of controversy. And that according to the above statement Buddha says there are 3.

- Sarvastivada 4 moment:
  1. uppado = utpada – arising
  2. thitassa = sthiti – existing
  3. abbatha = jarata – changing
  4. vayo = vyaya - disappearing

- Sautrantika 2 moments:
  1. uppada – arising
  2. vyaya – disappearing

- Theravāda 3 moments:
  1. uppada – arising
  2. thiti – existing
  3. vaya - disappearing

- How Sautrantika criticizes 2 and 3 of the Sarvastivadins against the Buddha’s teachings:
  1. Accepting the theory of moment existence (thiti) is against the theory of soullessness.
  2. Accepting the theory of moment changing (abbatha), that means arise one thing and disappear one thing (thing that change is destroyed). This is the theory of evolution or Savkhya theory of evolution. For example, being is the evolution of monkey, or things evolve and finally disappearing.

- Another reasons that Sautrantika against these theories of Sarvastivada that according to Sautrantika, there are only one way of knowing things. But in Buddhism, there are two ways:
  1. direct perception – pratyaksa
  2. indirect perception – anumana (depending language or other statements)

- Sautrantika only accept the indirect perception. It is because of the Idealistic trend. If they accept the moment of 2 and 3, they have to accept direct perception.

- Sautrantika emphasizes the external world exist mind only. E.g. table, there is no table, but the table is perceived, they argue that it is exist in mind only. The table only arise and disappear in a moment, and these two processes are going on continuously, there is not existing and changing.

- Sautrantika belongs to Idealism, or Vijbanavada or Yogacara.

- At what time you perceive the thing? Thus Sarvastivada and Theravāda say that we perceive things in the moment of existence (thiti). They both denied Idealism and Materialism.

- Sautrantika is the forerunner of Yogacara school:
  1. Maitreyanatha
  2. Asavga
  3. Vasubhandu – during his time in Sarvastivada, he wrote Abhidhammakosha to explain the view of Sautrantikas. When he became Sautrantika, he wrote Trimwika and Vimwatika. The evolution of consciousness having 3 aspects: alaya, klistmana and pravrttivijhana.
- These 3 evolutions actually introduced by Sautrantika. Sutranta + ika = Sautrantika. In this school there are seed of unwholesome and wholesome actions store in the mind. Thus, Sautrantika is the earliest idealist in Buddhism.

**Theravāda interpretation:**

- They accepted direct and indirect perception. In that sense, they are helpful to the Sarvastivadins. It is because Theravadin accept direct perception and thus they also have to accept the moment of existence (thiti).
- Theravāda interpreted thiti as the existence of both: thiti and jarata, i.e., two as one moment.

![Diagram](image)

- When the thing is existing, this moment can be interpreted as navabhavapagama or passing the new stage (navabhava). In relation of disappearance this moment can be interpreted as bhavgabhimukha-avattha (phasing destruction).
- When the moment is existing, there are 2 phases, i.e., one phase to the destruction and one phase the new stage. Thus there is no reality of existing. This means that they denied existing, on the other hand they accept both of existing and disappearing.
- Therefore, in the Abhidhamma, citavithi (process and cognition) is introduced in order to explain the direct perception. Thing exists in one moment, but the process of perception is in several moment. This is one problem they faced.
- According to the theory of moment, they exist only in one moment, in this case they have to explain it.
- 2nd problem, the perception takes place when 3 things contact, but the external object is not in our mind, out of our control, when we perceived the table, it arises in a moment, at the same time the sense organ is destruction, then who is the person who perceive it?

**Theory of Cittavithi**

- Mind changes quickly than one matter. One moment of arising, existing and disappearing is equal to 17 thoughts moment, i.e., within one moment of matter, arise 17 thoughts moment.

2/5/2001

**Theory of Atom**

- Atom (paramanu) begin about 2nd century BC by the Sarvastivadins. Its counterpart are Sautrantikas and Theravāda.
- This theory evolves under the analysis of matter. In Abhidhamma everything is analyzed in the final lever, so is the matter (rupa). When matter is further analyzed and finalized, it goes to the theory of atom.
- Parama + anu = highest + unit. The highest unit. There are two kinds of paramanu according to the Sarvastivada:
  1. dravyaparamanu – atom (this cannot be finalized)
  2. savghataparamanu – molecule

**Definition of Atom**

- Sarvasuksmah khalu rupasajkaropadana bhedaparyantah paramanuritneyate.
  The most subtle grasping group of matter the end of analysis
  The end of the analysis of the grasping group of the matter which is certainly the most subtle is called atom.
- The atom always combines other and produce molecule.

**General Characteristics of Atom (dravyaparamanu)**

1. Sarvasuksma – the most subtle
2. Pratighatarahitvatva – it has no collision
3. Digbhagabhedarahitvatva – it has no direction
4. Bhedaparyanta – cannot be further analyzed
General Characteristics of Molecule:
- Opposite to the atom:
  (1) Not the most subtle
  (2) It has collision
  (3) It has direction
  (4) Can be further analyzed.
  (5) It is the combination of atom

Sautrantika criticism on the theory of atom.
- According to them, the two characteristic of atom: the most subtle and it has not collision, that means it is eternal. In the first sutta of the Buddha, he rejected both eternalism and nihilism. It is like the concept of soul and brahma, or otherwise, it is also called materialism.
- The concept of matter arises because of collision, i.e., when the concept of mind existed, this means that we have the collision with the matter. It there is no collision, how can we arise the concept of matter in the mind?
- No direction. According to Sautrantika, it is a contradictory statement. If there is no direction, the complication of atom is also no direction. It is contradict with the savghataparamanu. However, they do not deny the concept of savghataparamanu.

Theravāda criticism on the theory of Atom.
- In Theravāda we find the term ‘rupakalapa’, it means ‘atom’. They also used the term sabbapariyantima. When we finalized it is called athaDhammanupakalapa. This is the final one and cannot be further analyzed.
- But this finalized is the combination of 8 limbs (kalapavga – limbs of the group): pathavi, apo, tejo, vayo, vanna, gandha, rasa and oja (nutriment). They are called limbs of atom, because these limbs cannot separated from each other. They can be identified as 8 limbs but cannot positional separate, they always exist together.
- As a result, it is called atom. It is the basis of all the material things.
- Sautrantika already criticized the first one (atom), so Theravāda only criticizes the second one (molecule).
- 8 + life force + eye = cakkhudesakalapa - 10. Thus altogether it is called eye. Others thing is added to these 8 according to the condition.
- Eye means the collection of 8 things.
- Theravāda do not talk about the most subtle of atom, they silent about this. However, they support Sarvastivada because they accept the final analyzed.

9/5/2001

Paramattha – The Theory of Two Truths
- Paramattha = parama + attha = highest + meaning, sense. Highest sense or highest meaning.
- Sammuti-attha – conventional meaning, when we analyzed something of convention, this convention thing is disappeared.
- Definition of the term paramattha (two parts):
  “paramo uttamo aviparito attho, paramassa va uttamassa banassa attho gocaroti paaramattho”.
  (1) The highest and unequivocal meaning or the highest sense which cannot be reduced to any reality. E.g., solidity, table is solidity, if we break it into small pieces, they are also solidity.
  (2) Absolute truth is so called because it becomes the object of wisdom.
- Wisdom is the result of insight meditation. The meditator sees the absolute truth.
- In brief, paramattha includes:
  (1) Five aggregates – conditional realities
  (2) Nibbāna – unconditional reality

<table>
<thead>
<tr>
<th>Early Buddhism</th>
<th>Abhidhamma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rupa</td>
<td>28 matters</td>
</tr>
<tr>
<td>Vedana</td>
<td>1</td>
</tr>
<tr>
<td>Sabba</td>
<td>1</td>
</tr>
<tr>
<td>Savkhara</td>
<td>52 thoughts (cetasika)</td>
</tr>
<tr>
<td></td>
<td>50</td>
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</tbody>
</table>
- All these are conditioned realities, they are also the absolute truths.
- Two truths:
  (1) Sammutisacca – conventional truth
  (2) Paramatthasacca – absolute truth (all the above mentioned realities of early Buddhism and Abhidhamma)
- In Mahayana Buddhism, only the paramattha is considered as truth. Saj + vr (to cover), i.e., to cover the truth. Therefore it is not ‘truth’.
- Conventional, it is used as a means to understand the absolute truth.
- ‘savketavacanaj saccaj lokasammutikaranaj paramatthavacanaj saccaj Dhammanaj bhutalakkhananaj’.
Convention is true because it is agree upon by all. Absolute is true it reveals the true nature of things.
- In Suttanipata: ‘ekaj hi saccaj na dutiyamathi’ – there is only truth not two. Why Theravāda tradition says that there are two truths?
- In Avguttara Nikāya, there are two kinds of discourses:
  (1) Neyyatthasuttanta – e.g., puriso
  (2) Nitatthasuttanta – anicca, dukkha, anatta.
- The above two aspects are two ways of expressions. In later period, Theravadins refer puriso as conventional truth. Thus, in later Buddhism, two ways of expressions as interpreted as two truths.
- In Sangiti Sutta of Dīgha Nikāya also found two kinds of knowledge:
  (1) sammutiya bana – knowledge of convention
  (2) paricchede bana – knowledge of analysis.
- These two also refer as two truths in later Buddhism.
#
- Two instances in early discourses:
  (1) Avguttara Nikāya: Nitattha and Neyya.
  (2) Sajyutta Nikāya: Sammutiya and pariccheda bana.
- Some other terms of Buddha’s teaching like:
  (a) anupubbikatha – gradual talk (danakatha, sila, kamma, etc)
  (b) samukkajiska desana – absolute teaching, includes 4 noble truths.
(4) viṭṭhavadesana – teaching in detail. This can be clarify in the first sutta of the Buddha.
savkhītadesana – teaching in brief. Five aggregates is suffering, which means that this is absolute truth.
(5) Term ‘sammuti’ is available in Suttanipata. In the sutta itself it is said: ‘ekaj hi saccaj’ – Truth is one.
- In commentarial feature, they explain Nitattha and Neyya as two kinds of teaching: sammutikatha and paramatthakatha.
- When comes to Abhidhamma, truth is twofold:
  (1) Sammutisacca
  (2) paramatthasacca
- Both are considered as truth. Because without the help of convention we cannot explain the absolute truth.
- In Theravāda Abhidhamma, the absolute truth is divided into 4: citta, cetasika, rupa and Nibbāna. Beings, table are conventional truth.
- Rupa, cetasika and rupa are conditioned while Nibbāna is unconditioned.
- Absolute is so called because that truth cannot be reduced. In Mahayana, convention is not considered as truth, only the absolute is truth.

15/5/2001

Patthananaya (24 conditions)

(1) Paticcasamuppada – dependent origination in early discourses
(2) Paccayakaranaya – theory of causal relations in Patthana of Abhidhamma only.
- Abhidhamma is the final development of early Buddhist teaching. So in the Abhidhamma teaching we found the early teaching in the final form in the philosophy. In Abhidhamma, early Buddhist teaching became a systematic philosophy
- The most popular for the above first one paticcasamuppada is the 12 factors formula: avijja ~ jaramarana. Paticcasamuppada presents the things which are causally conditions, as a cause to theory.
- Paccayakaranaya not presents the things which are causally conditions but presents the different ways of relationship among the causes and effects. It only explains various conditions among the cause and effect.
- 24 kinds of relationship as a dependent methodology depends the capacity of the person. Some may give 4 or 10 etc of conditions to analysis the relationship among causes and effect.
Theory of Bija (bijasantanasajkalpa)

- This theory is found in the Sautrantika School.
- Consciousness consists of wholesome and unwholesome seeds, i.e., seeds of experience. Why called seed? It is inactive.
- How come they exist wholesome and unwholesome together. Therefore in inactive mood they can co-exist, it becomes active when in proper season.
- When the necessary condition is available they become active, depend on wholesome or unwholesome.
- In early discourses have 3 stages of development of mentality or mental condition:
  1. Anusaya – deep rooted experiences in the consciousness. They latent in the consciousness, not active or instinct. It is related to theory of seed and alaya.
  2. Pariyutthana – samadhi. They become mentally active because of stimulate in the mind itself. It sometimes stimulates or agitated. We become active because of these stipulations.
  3. Vitikkama – sīla

- In the first stage, we don’t know what they are. How to control this? We cannot eliminate the first one, for the second one, we stop mental creation.
- First we have to control physical action (sīla) and the second stage samadhi is practiced. Therefore in connected with the above 3 stages, 3 training system: sīla, samadhi and pabba of Buddhist teaching is recommended.
- The concept of anusaya is developed as alaya in the Mahayana tradition.
- Pabba – samuccheda: so we can approve them completely and eliminate the defilements.
- samadhi – vikkhambhana: oppress the defilement for a certain period of time, 3 months etc.
- sīla – tadvagā: oppress the defilement for a time being.
- Seed becomes active hen condition is present.

**QUESTION:** EXAMINE WHETHER THERE ARE ANY SPECIFIC INTERPRETATIONS IN THE ABHIDHAMMA PHILOSOPHY AS THE PATH LEADING TO THE CESSATION OF SUFFERING. (LECTURED BY VEN. SILAVAMSA)

Aim of Buddhism is the realization of cessation of suffering. This is common to both early Buddhism as well as Abhidhamma. The path leading to this is called the Noble Eightfold Path as it consists of eight factors. These eight factors denote three dynamic aspects of an individual's behavior. They are: virtue (sīla), concentration or mind culture (samādhi) and intellect or wisdom (paññā). The perfection of these three aspects was considered the perfection of the individual raising him from the level of an ordinary being (puthujjana) to a Noble (ariya).

The way to activate these is clearly explained in the early suttas. For example the Sāṇyutta Nikāya says that a wise person should first establish himself in virtue and then activate the mind and wisdom - »sīle patiṭṭhāya naro sampañño-cittaṃ paññaṃ ca bhāvayam.« The gradual perfection of verbal and physical behavoir is given as practice of sīla. Then the practice of meditation of samādhi and the cultivation of vipasanā is given as the development of wisdom.

The Abhidhamma philosophy adopts this same path. However, the Abhidhamma presents a 12-linked path instead of the eightfold or the occasionally presented 10fold path in the nikāyas, the factors of these 12 linked path are: the usually enumerated 8 factors beginning from sammā diṭṭhi to sammā samādhi and the four additional factors, namely micchā diṭṭhi, micchā-saṅkappa, micchā vāyāma and micchā samādhi.18

In this concept the word magga – path is used in the sense of that which leads towards blissful existence, woeful(?) states and Nibbāna. Of these 12 factors the practice of the first eight lead to blissful state, that is states of jhānic attainments and also Nibbāna and this is quite in keeping with the Nibbāna explanation, the last four lead to woeful state of existence (duggati).

Abhidhamma reduces these 12 path-factors, nine cetasikas(?) Right view is the cetasika of wisdom. Right intention, right effort, right mindfulness and right concentration are respectively the cetasikas of initial application, energy, mindfulness and one-pointedness found in the wholesome and indeterminate cittas. With roots the three factors constituting sīla are three viratis (abstinences) found collectively in supramundane cittas and separately in mundane cittas.

Of the four wrong path-factors micchā-diṭṭhi is the cetasika of view and is the only exclusively unwholesome cetasika among the path factors. The other three are initial applications, energy and one-pointedness with unwholesome cittas. So, in the

18 So, would you ever believe that micchā diṭṭhi, micchā-saṅkappa, micchā vāyāma and micchā samādhi lead to Nibbāna? As a joke it might be successful, but otherwise not.
**Abhidhamma** the path presents both the 'right' (sammā) as well as the 'wrong' (micchā) aspects.

**QUESTION: COMPARE AND CONTRAST ABHIDHAMMA TEACHING OF SARVĀSTIVĀDA (SABBATTIVĀDA) AND THERAVĀDA TRADITION**

Sarvāstivāda was formed by monks who broke away from the Theravāda school. They broke away due to differences of interpretation of dhammā. The Theravāda interpretation of dhammā is seen in the Theravāda Abhidhamma, which is in Pāli. The Sarvāstivāda interpretation of dhammā is in the Sarvāstivāda Abhidhamma, which is in Sanskrit. Perhaps both belong to the same time. As both interpret the same Dhamma in essence there is similarity. But as both are attempts at interpretations, there are some marked differences.

Both these schools have two separate Abhidhamma Piṭaka. Though each Piṭaka contains seven texts, these texts are different from each other, from the teachings they put forward are different. The Abhidhamma is a further analysis of the empiric individual and his world of experience. Both Theravāda and Sarvāstivāda analyse these into different constituent factors, which are referred to as dhammā. The following is the broad analysis of these dhammās:

<table>
<thead>
<tr>
<th>Theravāda</th>
<th>Sarvāstivāda</th>
</tr>
</thead>
<tbody>
<tr>
<td>citta</td>
<td>citta</td>
</tr>
<tr>
<td>cetasika</td>
<td>caitta/cetasika</td>
</tr>
<tr>
<td>rūpa</td>
<td>rūpa</td>
</tr>
<tr>
<td>---</td>
<td>citta viprayuktasamkāra</td>
</tr>
<tr>
<td>asankhāta</td>
<td>asamsṛta</td>
</tr>
</tbody>
</table>

The difference of the two analysis is evident. Theravāda presents four Dhamma categories, Sarvāstivāda presents five. The new addition is called cittapraayuktasamkāra, which consists of constituent factors that do not strictly fall into citta or rūpa categories. Their new type of dhammā is in this such as prāpti and aprāpti. The Sarvāstivāda rūpa analysis includes the five sense-organs and their corresponding objects as well as avijñapti, which is a new concept.

The caitasika analysis of the ten is also different. Theravāda Abhidhamma enumerates seven sabbacittasādhārana dhammā whereas Sarvāstivāda considers prajñā as a caitasika common to all types of consciousness. It also refers to smṛti, manasikāra, samādhi and adhimokṣa as caitasika.

While Nibbāna is the only asankhāta Dhamma in Theravāda, Sarvāstivāda enumerates three:

1. ākāśa
2. pratisaṅkhyaṇīrodha
3. apratisaṅkhyaṇīrodha

Sarvāstivāda speaks also of a new concept of karma called avijñapti karma, which denotes the hidden force produced by a kamma that generates consequences. The most important innovation of the Sarvāstivādins is the concept of svābhāva existing in all three periods of time. Hence, the name Sarvāstivāda (sarvam sarvadā asti). It is this svābhāva concept that came under severe criticism of Nāgarjuna.

The Sarvāstivādins were great logicians and they tried to explain everything through logic. Therefore, they used the theory of momentariness (kṣaṇavāda) to explain aniccā. Early Theravāda Abhidhamma does not use kṣaṇavāda. Both Theravāda and Sarvāstivāda accepted direct perception, though the grounds on which they accepted this are different.

Thus, one sees some similarity as well as major difference between the two systems of interpretation of the Buddha's
**QUESTION:** Theravāda Abhidhamma philosophy and Sarvāstivāda philosophy have similarities and dissimilarities. Discuss.

Theravāda Abhidhamma and Sarvāstivāda Abhidhamma are two of the main Abhidhamma philosophical traditions. Theravāda school started as a result of the division in the Saṅgha that took place after the second council, the Sarvāstivāda group that broke away from the Theravāda school. Both these have their own Abhidhamma.

The Theravāda Abhidhamma has the following 7 books that constitute its Abhidhamma Piṭaka:

1. Dhammasaṅgaṇī
2. Vibhaṅga
3. Dhātukathā
4. Puggalapaṇṇatti
5. Kathāvatthu
6. Yamaka
7. Paṭṭhāna

Sarvāstivāda also has 7 books:

1. Jñānaprasthāna
2. Saṅgītiparyāya
3. Prakaranapāda
4. Vijñānakāya
5. Dhātukāya
6. Dhammaskhandha
7. Prajñāptiśāstra

Theravādins believe Abhidhamma to have been preached by the Buddha. Sarvāstivādins also considered Abhidhamma to be so. But they said that the above mentioned 7 texts were composed by disciples. Though similar in number, they are different in contents.

Both systems analyze the person and his world of experience. The Theravāda analysis is a development of the pañcakkhandha (aggregate) analysis.

Theravāda analysis consists of 81 (or 82 with Nibbāna) dhammās. These are: 1. citta, 28 rūpa, 52 cetasika and 1 asaṅkhāta (or Nibbāna).

Sarvāstivāda analysis has 75 dhammā categorized as: 1. citta, 46 caittas (or caitasikas), 11 rūpa, 14 cittaviprayuktasaṅskāras and 3 asaṅskrta dhammā.

This shows similarities and differences clearly. Sarvāstivāda rūpa consists of the five sense faculties, their objects and a dhammā called avijñapti rūpa.

This latterance is not found in Theravāda. Another major difference is seen in the new category of dhammā called cittaviprayuktasaṅskāras. This category is not mentioned in Theravāda, though some of the dhammā that constitute this are grouped under anipphana rūpa. In this category the Sarvāstivāda speaks of a Dhamma called prāpti with its opposite aprāpti, this is a new idea.

These are difference in the enumeration of sabbacittasādhārana Dhamma. Theravāda has 50 while Sarvāstivāda has 10 and refers to them as cittamahābhūmika.

Theravāda has only one asaṅkhāta Dhamma that is Nibbāna. Sarvāstivāda has 3. One is ākāsa. The other two are two types of nirodhas namely: piratisaṅkhyā nirodha and apratiyaṅkhyā nirodha. Thus the two systems have certain similarities as well as major difference.

1. Ākāsa (space)
2. Pratisaṅkhyā-nirodha (cessation through discrimination)
3. Apratiyaṅkhyā-nirodha (cessation independent on discrimination)
The meaning and the significance of human conduct can be made intelligible only from the standpoint of ethics. Morality is the sense of value that the mind attaches to the human behavior in thought, words and deeds. Therefore all ethics is psychological. Behavior is not a mechanical process. It is the process of the religion. The laws of mind are fundamentally different from the laws of physical body. The Buddha asserted the supremacy of the mind over the matter. Because it is essential for the seeker to understand the nature and the function of psychological process. In the view of Abhidhamma the study of ethics and psychology is not an academic pursuit. But something, that is essentially relevant to the progress and harmony of individual and social life. Therefore the Abhidhamma makes a consistent and highly successful attempt of the harmonious integration of ethics, psychology and religion.

The contents of the early Buddhism of this process is summarised by Prof. Sumanapāla Galnangoda under three headings:
1. The analysis of the world of experience
2. An explanation of the continuous process of existence through the theory of dependent origination.
3. An explanation of the path leading to the cessation of suffering (Nibbāna).

Those were the main factors of early Buddhism. Because of that theory the majority of the people have accepted the Buddhism as a religion and philosophy. In Buddhism there is mentioned a path of morality, which leads to the final wisdom (Nibbāna). The same theory has been followed by the Abhidhamnikas also. Therefore they have added the two kinds of meditations, samatā and vipassanā (concentration and insight meditations). In almost all the compendiums of the Theravada Abhidhamma. With help of these two kinds of meditation the final goal of Buddhism is explained.

The analysis of world of experience and the theory of dependent origination are mainly aimed at eliminating the two major views of the world current at the time of the Buddha in India. These two views are eternalism (sassatavāda) and nihilism (ucchedavāda), which were discussed in Brahmajāla sutta of Dīgha Nikāya. The Dhammacakkappavattana sutta also states these two extremes under the names atthakilammatthanuyoga (self mortification) and kāmasukhallikānuyoga (self indulgence in sensual pleasures).

In Abhidhamma these two extremes were rejected with the theory of analysis of synthesis. The method used to reject the eternalist view was analysis. The world of experience was analysed as men, women, persons, trees, self and soul. By this analysis „person” and „world” meant nothing but the five aggregates, 12 bases, 18 elements etc. These mental and material elements never exist independently. They are always in a constant flux. In accordance with the law of dependent origination. The method of analysis is followed in order to reject all kinds of eternalist views of the world. And the method of synthesis is followed representing the theory of dependent origination eliminating nihilist views.

In addition to the above mentioned Theravada Abhidhamma, it includes a description of concepts (paññapti). The elements of the world of experience such as corporeality and mind are treated as realities in the sense that they become the objects of developed mind or insight. On the other hand the ordinary mind is only capable of grasping them as whole entities.

Accordingly, the individual would be able to realize the real nature of the world and being. Having realized the reality of being, the individual finds the way to get rid of suffering of the life. Then he finds the way out of suffering. Now the individual is in a position to follow the moral path. That is according to the Abhidhamma – samatā and vipassanā meditation. Therefore the teachings of Abhidhamma shows the individual the way to the attainment of Nibbāna.

When we consider whole the factors, we can come to conclusion that in Abhidhamma religious factors are concerned. If it is not so, it would be impossible to accept it as the psychology of Buddhism.

**Religious basis of Abhidhamma** *(original by Ven. Candobhasa)*

The meaning and the significance of human conduct can be made intelligible only from the standpoint of ethic. Morality is the sense of value that the mind attaches to the human behavior. Therefore, all ethics is psychological and ethical action is fully conscious, purposive action. The psychological behavior is
not a mechanical process. It is the process of religions.

In the view of Abhidhamma the study of ethics and psychology is not an academic pursuit, but something that is essentially relevant to the progress and harmony of individual and social life. The Abhidhamma marks a consistent and highly successful attempt at the harmonious high integration of ethics, psychology, and religion.

The contents of the early Buddhist discourses is summarized by Prof. Sumanapala Galmangoda under three headings:

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2. The explanation of continuous process of existence through the theory of dependent origination
3. The path leading to the cessation of suffering (nibbāna)

Those were the main factors of early Buddhism. Because of that theory(?) the(?) naturally(?) of the people have accepted the Buddhism as a religion and a philosophy.

Buddhism has mentioned a path of morality which leads to the final peace (nibbāna). The same theory has been followed by the Abhidhammikas also. Therefore, they have attached the two kinds of meditation – samathā and vipassanā (meditation of concentration and insight meditation) in almost all of the compendiums of the Theravāda of Abhidhamma.(?) With those two kinds of meditation is explained with final goal of Buddhism.(?)

The analysis of word(?) of experience(?) and the theory of dependent origination are mainly aim to eliminate the two major views of the word(?) current(?) at the time of the Buddha in India. These two views are eternalism and nihilism, which were discussed in Brahmajāla sutta in Dīgha Nikāya. The Dhammacakkappavattana sutta also states these two extremes under the names attakilamathānuyoga and kāmasukhallikānuyoga.

In Abhidhamma these two extremes were rejected with the theory of analysis and synthesis. The method used to reject the eternalist views was analysis. The world of experience was analyzed – men, women, person, tree, self and soul. By this analysis, person and world means nothing but the five aggregates, twelve bases, eighteen elements etc. These mental and material elements never exist independently. They are always in a constant flux in accordance with the law of dependent origination. The method of analysis is followed in order to reject all kinds of eternalist views of the world. And the method of synthesis is followed representing the theory of dependent origination to eliminate nihilistic views.

When we consider the whole factors, we can come to a conclusion that in Abhidhamma religious factors are concerned. If it does not so, it is impossible to accept it as the psychology of Buddhism.

CLARIFY THE ETHICAL BASIS OF THE ANALYSIS OF MIND IN ABHIDHAMMA.

30/03/2001 / Ven. Yan chunlei /BD/97/007

Citta, mano and viññāṇa, though truly denoting different functions or states of the mind, has in the Nikāyas been used almost as synonyms. This usage is followed by the Buddhaghosa even in the Visudhimagga. However, it is seen that in later Abhidhamic literature the term citta has been preferred to the other two terms. Abhidhamma adopts sadhana method to clarify what exactly is meant by mind. Thus there are three Sadhanas namely,

1. by way of agent (kattu-sadhana),
2. by way of instrument (karana-sadhana),
3. by way of its mode or flux (bhava-sadhana).

Of these the last is considered the most suitable explanation.

According to Abhidhamma a Dhamma -including citta- does not arise singly, therefore citta is said to arise along with its

19 We can find Dhammacakkappavattana sutta in Mahāvagga Pāḷi of Vinaya Piṭaka
concomitants called cetasika—the mental proportion of states. Thus citta and cetasika in Abhidhamma deal with the nama aspect namely vedana, saba, sankhara and viññāṇa of the Pabckkhandha analysis of the individual. Of these the first three constitute cetasika and the fourth, citta.

Unlike in the Nikāyas in the Abhidhamma citta has been elaborately analyzed. It is seen that this Abhidhammic analysis is greatly inspired by the Buddhist ideal of emancipation. Buddhism from its very inception has been predominantly an ethical teaching. In this teaching where perfection of moral life is put forward as the way to emancipation the mind plays a very dominant role. This vital role played by the mind is very effectively shown by the Abhidhamma analysis of the mind.

Thus, Abhidhamma not only recognizes the mind as representing the psychic order (citta-niyama) of the five-fold universal principles but also attempts to present a very comprehensive, all-encompassing theory of the mind. Thus Abhidhamma deals about the mind under four broad classes, which correspond to the four spheres (avacara). These are 1. Sensuous sphere (kamavacara), 2. Sphere of form (rupavacara), 3. Sphere of formless (arupavacara) and 4. Transcendent sphere (lokuttara).

All cittas that come under these four spheres of existence are further evaluated on an ethical basis on wholesome (kusala), unwholesome (akusala), neutral (abyakata), resultant (vipaka), inoperative (kiriya), endowed with moral and immoral roots (sahetuka) and rootless (ahetuka).

The whole Abhidhammic ethical analysis of the mind is based on this categorization. This analysis is well set out in brief in the Abhidhammatthasaṅgaha of Ven. Anuruddha. More elaborate details are found in the Dhammasangani, Atthasalini etc.

Analyzing the mind functioning in the four spheres, it is said that these 54 types in the sensuous sphere, 15 in the form sphere, 12 in the formless and 8 in the transcendental, totally up to 89 in all. This classification is connected also with Jhanic experience. According to Abhidhamma, there are 5 Jhanas (vitakka, vicara, piti, sukha and ekaggata) and 4 absorptions. Besides, there are 3 levels, namely kusala (wholesome), vipaka (resultant) and kiriya (inoperative). Each Jhana has these 3 levels. Then they are further evaluated from a moral basis. It is said that 12 mind types are unwholesome, 21 are morally wholesome, 36 resultants (vipaka) and 20 functional or inoperative (kiriya).

These categories are further analyzed. Of the 12 unwholesome types of mind 8 are said to be rooted in attachment, 2 in ill will and the remaining 2 in ignorance.

The mind types are divided also depending on whether they are prompted (sasamkhara) or unprompted (asamkhara), accompanied with pleasure or displeasure (somanassasahagata / domanassasahagata) etc.

Of the 18 types of citta, which are rootless, 8 are immoral resultants, 5 are moral resultants, 3 are functional. These are 24 types of beautiful consciousness (sobhana-citta) in the Kamavacara; and of these 8 are moral. Of the 15 types in Rupavacara only 5 are morally evaluated, and of the 12 types in the Arupavacara only 4 are moral. Of the 8 in the Lokuttara four are said to be moral.

Another analysis of mind is according to its quality. This analysis is based on ethical consideration and is related to karma. This is the three-fold analysis, kusala, akusala and vipaka citta. Kusala and akusala consciousness are called karma-consciousness (karma-citta). Citta is called kusala-citta when it is motivated by alobha, adosa and amoha. When motivated by their opposite, it is called akusala citta. Sometimes the consciousness is result or consequence (vipaka) of a relevant kamma. Then it is called Vipaka citta (vipaka consciousness). Thus, the rebirth consciousness is a vipaka consciousness.

This shows that unlike in early Nikāya Buddhism, in Abhidhamma the mind is subjected to a very subtle and deep analysis according to their moral qualities.

666Explain the conception of reality as understood in the early Buddhist school.
The conception of reality in the early Buddhist school, we can entirely see there are two - Sammmutti and Paramatha from many different aspects. But before going into these let’s say or conclude what all the essence of the DHAMMA regarding the world as taught by the Buddha. Actually, the Buddha is not interested in the cosmos. He is interested in the life of man. Not any question of the world is more important than the liberation of man. The Buddha says: in a fathom long body, which is endowed with consciousness, ‘I declare the world, the origin of the world, the cessation of the world, the path leading to the cessation of the world.’ So man’s emancipation is within us. You need not go on praying. Salvation can not be located in space, time and causality or in those metaphysical questions. Early Buddhism is practical. However, the Buddha also referred to many world systems. But the Buddha said that the beginning of the world is not conceivable. Buddhism pays attention not much in the metaphysics, he always suggest various Dhamma such as Samsara, kamma, Nibbāna etc. and there are basic births such as, old age, decay, death, sorrow, lamentation, pain, grief, distress and so on. Buddhism is not fond of theory, because theory is debatable. The Buddha saw things with great wisdom (PĀÑĀ). Paññā means to know in a special way, a best way. We should develop our wisdom to know the things as they really are. The Buddha says:

Sabbe samkhara dukkha’ tī
Yada pannaya passati
Attha nibbindati dukkhe
Eka maggo visuddhiya

Sorrowful is all conditioned things,
When this, with wisdom, one discerns,
Then is one disgusted with ill.
This is the path to purity.

Therefore we must understand; sabbe samkhara anicca- all conditioned things are impermanent in this world. There is nothing everlasting. All impermanent things are Dukkha, sorrowful. Therefore, all things all DHAMMA are without self. The Buddha says; whatever is subject to origination is subjects to cessation.

There are Four Realities in the Abhidhamma. But according to the Abhidhamma philosophy, when putting it together in brief we then can get the only two realities--- apparent or sammuttisasacca and ultimate paramaththa.

Sammuti-sacca

Apparent reality is the ordinary conventional truth (sammuti-saca). Ultimate reality is abstract truth (paramatha-sacca). Conventional realities are the referents of ordinary conceptual thought (Pannatti) and conventional modes of expression (vohara). For instance, the smooth surface of the book we understand and see is the mere or apparent reality. In the ultimate sense the apparent surface consists of forces and qualities or, in other word, vibrations. Whatever things are, they are composed of four elements. For ordinary purpose a scientist would use the term water, but in the laboratory he would say H₂O. In the same way, the Buddha in the Sutta Piṭaka resorts to conventional usage such as living beings, persons, men, women, animals, and apparently stable persisting objects that constitute our unanalyzed picture of the world, but in the Abhidhamma Piṭaka he adopts a different mode expression. Here he employs analytical method and uses abstract terms such as aggregates (Khandha), elements (Datu), base (Ayatana), etc. These expressions are
true, but only in the ordinary conventional sense; in an ultimate sense there are no five aggregates, elements, base and so on. It is only the perception. For example, the essential elements, which exist in ultimate sense, are fourfold:

1. The element of expression, which is the fundamental principle of matter. It is this element which enables objects to occupy space, and the qualities of hardness and softness of all material object are due to this element. It can be found in earth, water, fire and air, but it preponderates in earth and is therefore called the element of earth, or, in modern term, the element of extension.

2. The element of cohesion. This element preponderates in water, although it is also present in the three fundamental principles of earth, fire and air. It coheres the scattered atoms of matter and forms into mass bulk or lump.

3. The element of heat. This element matures all subjects’ matter, and although it preponderates in fire and is therefore called the element of heat (fire), it includes cold since heat and cold are two phases of this element.

4. The element of motion, which is the power of supporting or resisting. All movement and vibrations are due to this element.

This four elements are inseparable an interrelated. And all forms of matter are primarily composed of them. Every material object is a combination of this element in one proportion or another, but as soon as the same matter is changed into different forms. Take a piece of clay for example. It may be called a cup, plate, pot, jar and so on, according to the several shapes it assumes in succession, but these objects can be analyzed and reduced to fundamental elements which alone exits in an ultimate sense. The term cup, plate and so on are mere conceptions, which have no separate essential substance other than the elements. Although these four elements exist in an ultimate sense they are subject to the law of change. Anyhow their distinctive characteristics are identical in whatever shape they are found, whether as living beings, persons, men, women, animals,

There are countless number substance, which can be called Relative Reality such as land, mountain and the like, being derived from some modes of physical changes in nature. House, train, car, cart etc. derived from various presentations of materials. Man, woman, baby, dog, cat, bird etc. derived from the fivefold set of aggregates. Locality (i.e. the location of east, west, north and south etc. in relation to the sun), time. Etc, derived from the revolutions of the moon and so forth.

Although all such distinctions as have just been mentioned do not exist in an ultimate sense, they do not exist in the sense of relative reality. Buddhism is therefore not nomianism, because it does not say that things such as land, mountain etc. are mere names and nothing else; neither is it conceptualism, because it does not say that they exist only in the mind and nowhere else. It is realism though, because it teaches that the four basic essentials do actually exist as fundamental material qualities.

**Paramatha**

The word Paramatha is of great significance in *Abhidhamma*. It is a compound formed of Parama
and Attha. Parama is explained as immutable (Aviparita), abstract (Nibbattita); attha means thing. Paramatha therefore, means immutable or abstract thing. Abstract reality may be suggested as the closest equivalent. Although the term immutable is used here it should not be understood that all Paramatha are eternal or permanent. Ultimate realities, in contrast, are things that exist by reason of their own intrinsic nature (Sabhava). These are the Dhamma: the final, irreducible components of existence, the ultimate entities that result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experience. Hence the word paramatha is applied to them, which is derived from Parama= ultimate, highest, final, and attha =reality, thing.

The categories of ultimate reality are four: consciousness, mental properties (mental concomitants), matter and Nibbāna. Absolutely all things, mundane and super-mandane, are included under these headings. Of the four, Nibbāna, the super-rmandane, is the absolute reality, and is the ultimate goal of Buddhism. The other three called realities in as much as they exist within and around us as irreducible, immutable and abstract things.

So-called man is composed of mind and matter. The latter is of twenty-eight types of which the first four, as mention earlier, are the fundamental elements upon which the remaining twenty-four are dependent for their arising. Six of the twenty-four are:

1. The eye-basis, which is the sensorial within the eyeball where consciousness of sight is generated.
2. The ear-basis, which is the sensorial within the organ of the ear where consciousness of sound is generated,
3. The nose-basis, which is the sensorial within the nose organ where consciousness of smell is generated.
4. The tongue-basis, which is the sensorial on the surface of the tongue where consciousness of taste is generated.
5. The body-basis, which is the sensorial pervading the whole body from head to foot, where consciousness of touch is generated.
6. The heart-basis, which is a kind of very fine, subtle matter within the organ of the heart where mind consciousness is mainly generated.

Of these six bases the first five are also called sense-doors through which man receives information about the outside world. The sixth one is called the mind-door, through which man receives information about the inner world, the world of mind, the mental world.

Though the eye-door man receives information about colors, appearance, forms and shapes that come within reach; through the ear-door he receives various kinds of sound; through the nose-door, different kinds of odor; through the tongue-door all the different kinds of taste, such as sweet, sour, and so on; through the body-door he receives various feelings, the sensing of physical contacts of various kinds. So man receives information about the outer world, the vast world of thoughts and ideas. In this inner world the attention is constantly being called from many directions at once.

Though there are six doors through which information about the inner and outer world is received, the receiver is the same, the mind of the man. This invisible but powerful mind of man, which can be diverted either to heaven or hell according to desires, is compared with a spider running about in web ideas. This spider finds himself surrounded with various alluring baits, so it is this spider that we have to control in order that it may run in the direction, which we have chosen, and thus improve the ability to see things as they truly are and reach the final state of perfection.
The main purpose of Buddhist philosophy is to show the path to the revelation of the true nature of the individual (puggala), and psychological development of the individual is discussed. The insight (paññā) had to be calculated by following the method of meditation (bhāvanā). It is necessary to develop the insight in order to understand the reality.

According to Theravāda tradition, the Abhidhamma theory deals with two aspects of languages, namely the word and the meaning. This has a close relationship with the theory of Four Noble Truths. It is necessary to develop insight in order to understand the reality. If insight is not developed it is called “abhāvita paññā.” It is the outward appearance that comes into focus, but not the reality. The situation is far from development.

The one who does not develop the insight (abhāvita paññā) could not realize the reality. Reality is different from the appearances of the outer world, which are represented to our mind through the sense organs (indriya). What one understands as person, animals, trees, houses etc. are not reality, but period’s assumptions of outward appearances constructed in the mind. Though they are useful for the purposes of daily life, they are not at all sufficient as far as the realization of the true nature of the world is concerned. Only this realization enables up to get rid of the endless suffering of the world.

K. N. Jayatillaka states that „the doctrine of the two kinds of knowledge, the higher and the lower, appeared in the meeting(?) and later Upaniṣad. And the Theory of ten points a doubted by the Tairasika Ājīvakas. The Jains had counterpart in Buddhism in the doctrine of the two kinds of truths, conventional truth (sammuti sacca) and absolute truth (paramattha sacca). The philosophy of Vaiśesika founded by Kanada(?) in the 3rd century BC also had some observations similar to those two kinds of truths in Buddhism.

The commentaries on Kathāvatthu Pakarana point out the following fact in regard to the two truths. Talk by the Buddha, two fold as sammuti and paramattha. Talk of being (satta), person (puggala), god (deva), Brahma etc. are conventional talks (sammuti kathā). The talk on impermanence, suffering, soullessness, aggregates, sens bases, mindfulness, right effort and so on are absolute talks (paramattha kathā).

If someone could understand reality through the conventional talk such as of „being,” the Buddha instructed in this term at very outset. If someone was able to understand reality through absolute terms such as impermanence etc., Buddha instructed him using these terms. To the person who was capable of understanding through conventional terms the Buddha did not give instruction teaching about absolute truth at the beginning. Heaven(?) instructed first in conventional terms, later the Buddha instructed him in the absolute terms.

In conclusion, it will be more correct to say that there are two modes of expression – sammuti and paramattha, but not two degrees of reality, namely conventional and absolute.
**Sammuti and Paramattha Sacca (Conventional and Absolute Truth)** (Lected by Ven. Silavamsa)

*Sammuti* implies a thing which depends on another; for existence it is subject to cause and condition. Self-existent thing cannot have origin and decay or any kind of transformation – so, whatever is caused and conditioned is *sammuti* (phenomena).

*Sammuti* refers to science (?) or words current (?) in the world, accepted by the majority of people and based on direct perfection. *Santideva* points out that *rūpa* (form), *sadda* (sound) etc. should not support (?) to be reality existing on account of being directly perceived by all in the same way. (?) Their existence is substantiated by proof which is valid from the worldly and not from the transcendental standpoint. If all that is perceived by the senses to be true, then even a fool might know the truth and there is no need of exerting for the acquisition of the truth. In support of his statement he cites the illustration that the body of a woman, though impure in the higher sense, is regarded as a fact, cannot be established merely by experience. (?)

It may be argued that at the expression like *dhātu* (element), *āyatana* etc. occurred in the scriptures, they are real and besides had they been non-existent, *the Buddha* would not refer to them at momentary subject of decay etc. *Santideva* explained this way by saying that *the Buddha* used them only as artifices (?) to lead men, having minded (?) engrossed of thinking of object as existence, to the exception of *Sānyatā*, think as really non-existent. (?) Whatever *Buddha* said about *khandha, dhātu, āyatana*, all their transitoryness (impermanence) is conventional and not real. Hence, the existence of *dhātu, āyatana* and reality are not established. If it is to be held that every object of experience is unreal, how can be account (?) for the experiences of *Kṣanikāvāda* of puggala. (?) *Santideva*’s answer is very simple. He said, that even the experience of *yogis* are not about *sammuti*, for *sammuti* (Skt. *samvrti*) includes everything that falls within the scope of intelligence and the reality line beyond it. The experience of *yogis* is not regarded as *paramattha sacca* or absolute truth.

The two kinds of *sammuti sacca*

All that has been said above applied to *loka or sammuti* only, the truth valid in the world of convention which is accepted as such by the majority of people. There is, however, another kind, so-called truth, which should be distinguished as *sammuti* truth. It is not accepted by the majority of people. Experience of man which deceived eyes (or defective) organ of sense are peculiar to the man and not true for all. Such experience should be called *aloka sammuti*, but not general (*loka, sammuti*).
Discuss How Understanding in Conventional Truth (Samutisacca) Is Leading to Understanding the Absolute Truth (Paramathasacca)? Ven. Olu Sam Art

The distinction two kinds of truths which refer to two different levels of reality are accepted in all Buddhist schools. This is very important doctrine in Madhyamaka school of Nagarjuna. But such a doctrine of double truth is not clearly found in early (Ekam hi succam na dutiyam athii). Then even in early Nikāya one finds reference to four Noble truths. But these are not four different truths.

If there is no direct referent In early Nikāya to a Doctrine of double truths how did such a doctrine develop? Scholars give a number of reasons. Tracin the early beginning of this doctrine of double truth, scholars say that the distinction between Nītaththa and Neyyattha could be one reason. The Buddhist teachings are sometimes direct and sometimes indirect. If the meaning can be obtained directly it’s called Nīta atha. The meaning has to be drawn out, it is Neyyattha. Some say that this is a basic reason of the later development of the doctrine of double truth.

Similarly, Abhidhamma analysis of dharma is constituent elements of phenomena into paramattha dhamas also is another reason according to this doctrine. The five aggregates are paramattha dharma (absolute truth). The individual is constituted by them that are the puggala is only a convention (sammuti). This has close relations to the two truths theory.

There is a reference in DīghaNikāya to four kinds of knowledge. Two of these are knowledge of analysis (Parīccheda nana) and conventional knowledge (Sammutinana). These also may have contributed to the doctrine of double truths. Beside, these the Abhidharma theory of pannatti-conceptualization has strongly influenced this doctrine. The term Pannatti and sammuti are used almost synonymously. These two terms refers to concepts, concepts agreed by conventions (Sammuti). For example, puggala is pannatti, but the factors constituted the Puggala are Paramattha (absolute).

It is such distinction led to a theory of double truth in Theravāda the distinction between Samutti Sacca and Paramattha Sacca does not refer to two different truths. One superiors and the other inferior. It is referred only to two ways of explaining the truth. But in Madhyamaka this developed into a special doctrine referring to two levels of truth, Paramattha, the higher absolute truth and Samutti (in Madhyamaka Sammuti is not used) to a lower truth.

Abhidhamma Analysis of the Levels of Reality

One of the main components of Abhidhamma philosophy is the theory of pabbatti. Generally it is translated into English as two levels of truth or reality. The etymological meaning of that term gives the idea convention or agreement. This area of Abhidhamma discusses about the use of language to understand the reality.

Modern western philosophers have developed a branch of philosophy namely linguistic analysis. The main idea behind this development is any analysis of a concept mainly depends on the language related. Therefore before the analysis of the concept if we were to understand the language around the concept it is an easy way for a better comprehension. With the development of Abhidhamma philosophy, this idea came into studies and a theory of pabbatti developed therefrom. In Abhidhamma schools with slight differences, the two level of reality agreed by all Abhidhamma school are: Paramattha (paramartha) – ultimate and pabbatti (prajbapti).

The dharmas represent ultimate data of existence which are irreducible, they have the ultimate nature, therefore they cannot be analyzed further. In other words, ultimately anything is reducible into dharmas, one cannot go beyond ultimate, therefore they are final limits of the analysis of mental and physical existence.

When Abhidhamma speaks of ultimate they do not mean God, Brahman, Universal soul or first cause. Ultimate means experienced phenomena in this very existence, hence paramattha has metaphysical implications. Even paramattha is empirical, it doesn’t correspond to an metaphysical concept. Empirical existence means the world of internal and external experience. Internal experience means our thoughts, our dreams and our ideas. External experience means what we get from sense-doors. (loka: internal and external experience, thus the world of everyone is different from each other, so called the world of experience).

Paramattha can be translated as phenomena but according to Abhidhamma there is no noumena behind the phenomena. Noumena is what is beyond phenomena. Buddhism does not recognize noumena as reality, therefore paramattha refers to the ultimate elements of existence which being divided by analyzing what is called empirical reality.

Behind the dharmas, there is no reality. Substance and dharmas are not quality of substance underline them. Because not only Abhidhamma but all the Buddhism does not recognize a distinction between substance and reality, therefore paramattha ultimate means the last limits of empirical reality.

The theory of dharma cannot explain to the common mind what we experience in our day to day life. The second level of reality which indicated by the pabbatti explains those things. Therefore pabbatti means convention. It means anything other than paramattha. This is the common level of understanding of the world. These two concepts outline two levels of experience in
reality. The reality is one but we understand it in two ways. There is no a final reality denoted by each term but they designate two levels of understanding. In other words, we can look at a single thing in two different ways, namely in ultimate level and conventional level.

What is conventional? It is analyzable into ultimate. Therefore pabbatti is a complex, compound concept to understand the reality behind them. One can analyzes it into ultimate to understand the real nature of it. Buddhism does not recognize analyze ultimate as metaphysical entities as everythings is subject to change.

Paramatthas are called natural phenomena or sabbhava dharmas. On the other hand pabbatti is called asabhava dharma. This distinction is made as pabbatti has no a nature of its own, but the ultimate process qualities of their own. Pabbatti is called kappana-siddha to means establish by inference. They are established established with reference to mind, i.e., subjective reality. Kappana means the synthetic function of the mind. It means mind has ability and capacity to synthesize the separated data. Mind interconnects and coordinates to have convention on ultimate. Without human experience and thinking there cannot be pabbatti. Based on ultimate, beings construct the logical relationship by thoughts and they are put into words. This is called pabbatti. Abhidhamma says dharmas have two qualitites, namely, vanna (colour) and sajthana (shape). On which we develop pabbatti or convention. According to Abhidhamma, there are only 2 colours, dark and light. And three forms of shape: length, width and height. (Abhidhamma says pabbatti depends on your thinking and imagination.)

According to the Abhidhamma analysis of ultimate, consciousness, consciousness concomitant and matter are called ultimate in the worldly level. They are conditioned created by forces. Nibbāna is the reality in supramundane level, it is asankhata as it is unconditioned. Therefore, in early Buddhism, it is mentioned all the phenomena both conditioned and unconditioned are freed from an ultimate entity. (atma). This means even within the Nibbāna there is no a reality which is un-analyzable.

In the analysis of pabbatti, two kinds of conventions are given in Abhidhamma texts:

1. Attha-pabbatti – it refers to ideas, thoughts, concepts, notions and logical construct. Attha-pabbatti is the result of synthetic function of the mind. In human mentality unlimited areas are made by this level of convention.

2. Nama-pabbatti – it refers to names given to those concepts. In other words, they are the concepts put into expression by word. For example, the concept of the table is belonged to first category while the word belonged to second category.

Attha-pabbatti is defined as ‘pabba-piyatta-pabbatti’ to mean which is made known establish. Nama-pabbatti is defined as ‘pabba-panato-pabbatti’ which made known. any concept is made known pronounce, it can be called verbalization of a concept. Attha-pabbatti means conceptualization generating concept based on ultimate is meant by that.

1/10/2001 – continue…

In Abhidhamma commentaries, athapabbatti is defined as pabbapiyatta pabbatti, it is called convention as it is established by imagination. It is given in the passage, the second one nama-pabbatti is defined as pabbapanato pabbatti, which means that makes known, this is behind in active voice. The concept is always after the noun makes the conceptualization known. The idea for the mountain is made known by the term mountain in different languages, it is verbalized. According to the different ways, they are perceived in different ways, in different cultures, therefore every name, all noun makes us known of a concept. According to Abhidhamma analysis, athapabbatti and namapabbatti have a psychological origin when they become completes they are inseparable. In more clear terms, athapabbatti refers to conceptualization, namapabbatti refers to verbalization. In the understanding of reality, Abhidhamma explains three steps of their development:

1. Paramattha – reality
2. Athapabbatti – conceptualization
3. Namapabbatti – verbalization

These three dimensions cover the entire thing related to realization. The Ultimate Reality is not found in Abhidhamma instead we have Ultimates (the ultimate realities, e.g., atta and brahma – unity, Buddhism does not teach this). The Ultimate Reality in other philosophies referred to concepts, goals and soul. The Abhidhamma analysis reduced the phenomena into ultimate dharmas. These namarupa dharmas are still subject to three characteristics. They were analyzed not to form a plurality of reality, but for the sake of understanding.

Paramattha is reality, which consists of neutral facts, they are neither true nor false. What is true and false is a proposition established by the language, by the way of pabbatti. What is true means that corresponding reality, what is false means what does not corresponding reality. The Buddhist discourses are given in conventional language. They include ultimate realities given in the common language. Pabbatti is used to explain paramattha, as it is a way of communication. For the student to understand analyze these two levels well, it is a mask to reach the higher level of practices.
During the time of the Buddha there are some religious teachers held that there is some sort of soul or self which is permanent, eternal and substantial. While some others maintained that there is no life after death, as well as there is no cause and effect. All these views can be classified into two main groups as Eternalism (sassatavada) and Nihilism (ucchedavada).

In the Dharmacakkappavattana-sutta two extremes are mentioned: self-mortification (atta-kilamathanuyoga) and self-indulgence (kamasukhallikanuyoga). The practice of self-mortification was based on the eternalist view while the practice of self-indulgence was based on the nihilistic view. The Buddha rejected these 2 extremes as they are not conducive to the cessation of suffering. Thus, two methods are employed by the Buddha to reject these 2 views, i.e., by analysis and synthesis.

(1) The Analytical method

Early discourses divided an individual composed of nama and rupa. Here the rupa is physical material of earth, water, heat and air; and nama includes the sensation, perception, mental formation and consciousness. These 5 constituents are called the 5 aggregates, which are impermanent, unsatisfactory and self-less. They are constantly changing accordance with the law of Dependent Origination. Thus, there is nothing behind them that can be called a permanent soul or atman, thereby eternalist view is rejected.

In the teaching of Abhidhamma, an individual is analyzed into three main categories as citta, cetasika and rupa. This analysis is based on the early Buddhism conception of 5 aggregates, in which rupa is analzyed into 28, vedana, sabba and savkhara are analyzed into 52 cetasikas, and consciousness (citta) has 89 or 121 sub-derivations.

(2) The Synthetical method

To explain the continuity of life, 12 factors of paticcasamuppada are formulated in the early discourses. They are:

1. avijja
2. savkhara
3. viññāṇa
4. namarupa
5. salayatana
6. phassa
7. vedana
8. tanha
9. upadana
10. bhava
11. jati
12. jaramarana

Each of these factors is conditioned by others as well as conditioning others, they are all relative, interdependent and interconnected. These 12 factors of causes and effects show how life arises, exists, continues and disappears, thereby the nihilistic view is rejected.

According to the teaching of Abhidhamma, the compendium of conditionally is twofold, i.e., the method of dependent arising and the method of conditional relations. The first method is explained as the 12 factors in early teachings, the second method are set forth in the Patthana, the last part of the Abhidhamma Piṭaka. In contrast to the method of dependent arising, the method of patthana deals only with the conditioning states and conditioned states and the structure of their arising, the method of Patthana also deals with the conditioning forces (paccayasatti). A force (satti) which has the power to bring about or accomplish
an effect. Just as the hotness of chili is inherent in the chili and cannot exist without them, so too the conditioning forces are inherent in the conditioning states and cannot exist without them. All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states.

The early Buddhist teaching of dependent origination has been explained as 24 causal relations in the *Abhidhamma*. They are the various relations that exist among those causes and effects. They are:

1. hetu
2. arammana
3. adhipati
4. anantara
5. samanantara
6. sahajata
7. abbamabba
8. nissaya
9. upanissaya
10. purejata
11. pacchajata
12. asevana
13. kamma
14. vipaka
15. ahara
16. indriya
17. jhana
18. magga
19. sampayutta
20. vipayutta
21. atthi
22. natthi
23. vigata
24. avigata

The analysis in the *Abhidhamma* proceeds with the aid of the method of induction. In the ultimate analysis, this method yields us knowledge about the first principles that govern the whole universe. It is this knowledge, elevated to the level of immediate intuition through the systematic purification and development of the human mind that finally results in the realization of full enlightenment.

The method of Buddhism not only confined to the analytical. If the lack of synthesis, it fell to nihilism. Thus, Buddhism had recognized the importance of synthesis as a method that supplements analysis. In the 7 books of *Theravāda Abhidhamma Piṭaka*, the first 6 books deal with the method of analysis. The last, Patthana is wholly devoted to the application of the method of synthesis.

Analysis helps us to know the participial nature of phenomena. Synthesis, on the other hand, gives insight into the dynamic function, as well as the cause for the separated identity, of the same phenomena.
The fundamental teaching of the Buddha is change (aniccatā), whereas many other religious systems asserted something static and substantial – either eternal or not eternal, the Buddha very clearly said that everything is in a flux, in a process of conditioned change.

The earliest suttas explain that this is ‘uppādā’ and ‘vaya’ or ‘bhaṅga’, then the well-known saying: »aniccā vata sankhārā uppādā vaya dharmino." This is the basis of the Buddha’s explanation of his paṭiccasamuppāda, and this is made very clear in the Kaccāyanagotta Sutta of Saṅyutta Nikāya. Sometimes in the Nikāya itself this aniccā is further explained. This is done by adding another characteristic, namely ṭhitassa aṭṭhagatha – change of what exists. Thus the earlier uppāda-vaya (bhaṅga) process came to be explained as uppāda-ṭhitassa aṭṭhagatta and vaya.

The Buddha did not explain aniccatā in an academic way, but in a very programmatic way to be understood through expression. But this situation changed with the whole approach to Buddhism, becoming one of the pure scholasticisms. Everything was explained according to logic and reason. This was the need of the time. Other Buddhist scholars adopted this and to explain aniccatā in an academic manner they made use of the theory of momentariness.

Thus they maintained that everything exists only a moment and therefore change takes place from moment to moment. Due to the influence of these schools, Theravāda Abhidhamma adopted the khabavāda(?) as well.

Theravāda Abhidhammikas also maintained that all ‘dhammā’ (constituent factors of everything) are momentary. Unlike other schools, Theravādins said „each Dhamma has three moments, namely uppādakkha (moment of arising), thiṭikkhana (moment of subsistence) and bahaṅgakkhaba (moment of cessation). These three moments do not denote three different dhammās, but represent three phases (avattha) of one momentary Dhamma.“ According to this explanation a Dhamma has three phases within each given moment (khana). Therefore, there was no possibility for a Dhamma to transmigrate from one place to another in this kind of momentary process. Transmigration is not possible for it, as it goes against the momentariness of dhammās.

This led to the principle that all dhammās come into existence without having been and having come into being, disappear - »Sabbepi rūparūpaDhamma ahutvā sambhonti hutvā pativenti." To explain this commentaries cite the example of the sound of a lute. It comes without previously having existed and goes out without any residue.
The theory of moments in the Theravāda, Sarvāstivāda and Sautrāntika traditions is based on the early Buddhist teaching of impermanence. In the early Buddhist discourses, the following statement occurs regarding the characteristics of phenomena, which is causally conditioned. This is clearly in Aṅguttara Nikāya of Tipiṭaka, where the Buddha said: »Tīnimāni bhikkhave saṅkhārtassa ...« etc. - „These, o monks, are the three characteristics of the conditioned. What are those three? There appears arising, destruction and change of what exists.“

The above-mentioned simple statement seems to have been the basis of the theory of momentariness in the Sarvāstivāda and the Theravāda schools of Buddhism. In early Buddhism aniccatā is explained as rise and fall (uppāda-vaya). In a still later explanation three characteristics are mentioned: rising (uppāda), change of what exists (ṭhitassa) and fall (aṇṇathatta).

In the scholarly interpretation of Abhidhammika these three characteristics are given as three separate moments: moment of arising, moment of changes is what exists and moment of destruction. Because of this theory Abhidhammikas had to present a new theory of perception. This is seen in the bhavaṅga theory. Based on this Abhidhammikas maintained a theory of direct perception of objects. These various theory schools, among them are:(?)

The Theravāda Abhidhamma explains 'aniccatā' impermenence of formation in three basis as: uppāda (birth), ṭhiti (staying or living), bhaṅga (death or destruction). These having accepted the moment of subsistence, they also support the theory of direct perception.

The Sarvāstivāda seems to coromulate their arguments on the theory such as 'All conditioned things are impermanent and are in the nature of arising and destruction.“ And it has four moments in regard to the existence of each catégory as uppāda (birth), ṭhiti (existence), jaratā (decay), aniccatā (death). They hold the view that every mental and material element undergoes these four moments in its duration of subsistence and as a result they hold the theory of direct perception.

The Sautrāntika theory did not accept Abhidhamma, they accepted the kṣana theory. They accepted only two moments – uppāda and bhaṅga. This made them come up with a theory of inferential perception. These three schools were having long debate on their respective theory. This entire collection of momentariness (kṣanavāda) developed within the AbhbiDhamma. Therefore it formes important development in the Abhidhamma, the end of writing(?) of the Abhidhammika was explained the teaching of Buddha in very clear way to achieve their organized interpretation and present the dharmā in (different) ways. Kṣanavāda is such topic that development of Abhidharmika.(?)

INTERPRETATION OF IMPERMANENCE AS MOMENTARINESS (LECTURED BY VEN. SĪLAVAṆSA) 2007

The ancient texts had stated more than one that all that has three characteristics of these conditions. They are birth (uppāda), death (vaya) and modification of the existence (dhittassa anna tatāṃ – Aṅguttara Nikāya, Vol. i.
This terminology has been interpreted in such a way that origination or upppāda was synonymous with birth (byati) end (vaya) within and the modification of the existing with aged (jara). Apart from these interpretation sit was suggested that the formula of three characteristics of all that is conditioned, was incomplete in as much as it did not mention duration. But by analyzing the term modification of the existing into two independent components, one found the desire duration or dhitti. The result of this analysis is that the Abhidhamma counted four characteristics and according to school to which author belonged, interpreted them either as four topics or as three.

According to Abhidhamma ordinary there is no moment when we do not experience a particular kind of consciousness hanging onto some object, whether physical or mental. The time limit of such a consciousness each term one thought moment. The rapidity of succession of such thought moment is hardly conceivable by the ken (wisdom) of human knowledge. Books stated that within the brief duration of the flash lightning, or in the twinkling of an eye billions of thought moments may arise and perish.

Each thought moment consists of three minor instances (khana). They are upppāda (arising or genesis), dhitti (static or development) and bhaṅga (cessation or devolution), birth and death (these three stages correspond to the Hindu view of Brahma, Viṣṇu and Śiva) correspond to three stages. The interval between birth and death is regarded as decay.

Immediately after the cessation state of thought moment, is their result genesis of the subsequent moment. Thus each unique of consciousness perishes conditioning another, transmits at same time or its potentiality (power) takes its successor. There is therefore a continuous flow of consciousness like a stream without any interpretation.

When a material object is presented to the mind, through one of the sense-doors a thought process occurs consisting of a series of separate thought moments leading one to the other in a particular uniform order.

As a rule complete perception of a physical object through one these sense-doors precisely 17 thought-moments must pass. As such the time duration of matter is first at 17 thought moments. After expiration of that time limit one fundamental unit of matter persist giving to another unit. The first moment is regarded as genesis (uppādi) the last as dissolution (bhamba) and the interval 15 moments as decay or development (itiṭṭhi or cara).

**QUESTION**: COMPARE THE THEORY OF MOMENTARIENSS OF ABHIDHAMMIKAS WITH THE CONCEPT OF IMPERMANENCE IN EARLY BUDDHISM. (LECTURED BY VEN. SILAVAMSA) (ORIGINAL BY VEN. SAMOWN)

The fundamental teaching of the Buddha is change (aniccatā). Whereas many other religions asserted something static and substantial – either eternal or not eternal, the Buddha very clearly said that everything is in a flux, in a process of conditioned change.

The earliest suttas explain this as upppāda and vaya or bhaṅga. Then the well-known saying: »Aniccāvata saṅkhārā upppāda vaya dhammino.« This is the basis of the Buddha’s explanation of His paṭiccasamuppāda and this is made very clear in the Kaccāyanagotta Sutta of the Samyutta Nikāya. Sometimes in the nikāyas itself this aniccā is further explained. This is done by adding another characteristic namely thitassa aṇṇathatta, change of what exists. Thus the earlier upppāda-vaya (bhaṅga) process came to
The Buddha did not explain aniccatā is an academic way but in a very programmatic(?) way to be understood through expression. But this situation changed with the whole approach to Buddhism becoming one of the pure scholasticisms. Everything was explained on logic and reason. This was the need of the time. Other Buddhist scholars adopted this and to explain aniccatā in an academic manner they made use of the theory of momentariness (khaṇavāda or kṣaṇavāda).

Thus they maintained that everything exists only a moment and therefore change takes place from moment to moment. Due to the influence of these schools, Theravāda Abhidhamma too adopted the khaṇavāda.

Theravāda Abhidhammikas also maintained that all ‘dhammā’ (constituent factors of everything) are momentary. Unlike other schools, Theravādins said that, each Dhamma has three moments, namely uppādakkhaṇa (moment of rising), ṭhitikkhaṇa (moment of subsistence) and bhaṅgakkhaṇa (moment of cessation). These three moments do not denote three different dhammās, but represent three phases (avatthā) of one momentary Dhamma. According to this explanation a Dhamma has three phases within each given moment (khana). Therefore, there was no possibility of a Dhamma transmigrating from one place to another in this momentary process. Transmigration is not possible for it goes against momentariness of dhammās.

This led to the principle that all dhammās come into existence without having been and having come into being disappeared - »sabbepi rūpāpadhammā ahutvā sambhonti hutvā paṭiventi.« To explain this commentaries cite the example of the sound of a lute. It come without previously having been and goes out with any residue.

### The Theory of Moments of the Abhidhamma; View of Impermanence

The central philosophy of Buddhism is the teaching of dependent origination. According to the philosophy, everything in the world, both mental and material comes emerge due to period causes and conditions. The causes and conditions are manifold –

- **Kamma ŋāna** (morality), kammic laws
- **Dhamma ŋāna** – spiritual law of super-natural sphere
- **Citta ŋāna** – psychological laws of mental behavior
- **Utu ŋāna** – biological laws of season
- **Bīja ŋāna** – physical laws of seeds

These conditions cause the state of phenomena.

Everything is impermanent. The universal characteristic of impermanence has been established on the basis of conditionality. The impermanent nature of the world is stated in a number of discourses in a conventional form of language:

1. »Aniccā va sankhārā upādā vaya dhammino.« All conditioned things are impermanent and they are in the nature of origin and destruction.
2. »Sabbe sankhārā aniccā.« All conditioned things are impermanent.
3. »Yaṃ kiñci samudaya Dhammaṃ sabbam tāṇ nirdhā Dhamman.« Whatever is in the nature of arising, all of them are in the nature of destruction.
4. »Sabbehi me piyehi manāpehi nānā bhāvo viññā bhāvo.« All that are dear and near are also in the state of separation.
5. »Ha saṅyoga viyoganta.« What is born will die.

The statements as stated above refer to the theory of impermanence. but in the discourses this nature of impermanence has not been developed as a theory of moment. The term „moment“ refers to statement like »sankhārā khanabhāṅgura« - conditioned things are moment. Further attention should be paid to the statement in Aṅguttara Nikāya which has probably influenced the theory of Abhidhamma tradition:

»Thinimani bhikkhave sankathassa sankhāta lakkhanāni. Katamam thini? Uppādo paññāya vayo paññayati thitassa nattam paññayati.«

According to the statement, three characteristics can be noted in the condition of phenomena. The three characteristics can be presented as follow: arising, existence and change or decay, destruction. As to our daily experience we can perceive things both mental and material become otherwise and disappear.

According to Theravada 'abhada' means all conditioned things undergo duration of moments of 1. Arising (uppādakkhana)
2. Exiting (thitikkhana)
3. Destruction (bhaṅgakkhana)

According to the Sarvastivāda, 'abhada' means all conditioned things undergo duration of four moments, namely:
1. Moment of arising
2. Moment of existence
3. Moment of change or decay
4. Moment of destruction

According to Sautrāntikas, there are two possibilities, interpreting the canonical references including only two of the conditioned things:
1. Moment of arising

It should be noted here that there are mere two meanings of knowledge accepted by Buddhist tradition. They are direct perception and indirect perception. It seems that Theravādins who developed the Abhidhammic theories were aware of the controversy between the other two traditions. The Theravādins being faithful to the Buddha's teaching of three characteristics of phenomena in the Aṅguttara Nikāya, presented only three moments – arising, existence and destruction.

Nevertheless, Theravādins were not idealists like Sautrāntikas. Therefore, the Theravāda analysis of three moments was given not for views held by others, but to follow the middle way.

The theory of moments

The fundamental teaching of Buddhism is anicca (changing), dukkha (suffering) and anattā (impermanence). In them the theory of moments developed from anicca or changing. Whereas other religious leaders were asserting that everything is static and eternal, the Buddha addressed firmly everything as flux, having process of changing position, not permanent. Earliest suttas explain this as uppāda, and vaya or bhaṅga. And then the well known saying is:

»Aniccā vata sankhārā uppādā vaya dhammino.«

This one should be called the basis of the Buddha's teaching of his patīccasamuppāda. And the whole patīccasamuppāda can be summed up in uppādā and vaya. About this uppādā and vaya, the Lord said more details in the Kaccāyanagotta (?) sutta in Sathiyutta Nikāya.

Sometimes in the Nikāyas, Nikāya itself this aniccā or changing further explained in this way. (?) This one is done by adding another characteristic, such as thitassa aṭṭhagata – change of that what exists now. So, the earlier uppāda and vaya process became as uppāda thitassa aṭṭhagata and vaya.

The Buddha himself did not explain about this aniccā in academic way, but in a very programmatic/problematic way to understand through the expression. But this situation changed later and Buddhism also approached to the pure scholasticism. Everything of the Buddha's teaching was explained by logical reasoning. This tradition also became popular in Buddhism and it might be called as the „need of time.“ (?) Buddhist scholars adopted this and explained this aniccā in an academic manner. In the event, they made momentary theory now we know.

They explained that everything exists just only a moment and changes from a moment to a moment. Due to the influence of these schools, Theravāda Abhidhamma also adopted the Kabavāda(?). So, Theravāda Abhidhamma says that all dhammās (factors of everything) are momentary. Unlike other schools, Theravāda said that each Dhamma has three moments:
1. Uppādakkhana (moment of rising)
2. Thitakkhana (moment of existence)
3. Bhaṅgakkhana (moment of cessation)
However, these three moments don't denote three different moments, but represent three phases of one momentary Dhamma. According to this explanation, every Dhamma has three phases called a small moment or khana. That is why there is no possibility of Dhamma, transmigrating from one place to another place in this momentary process. Transmigration is perfectly against this moment theory.

This theory was led by the principle that everything comes into existence without having been and having been, all comes into being disappeared. It was said:

»Sabbepi ruruDhamma ahutva sambhoti, hutvapi nivesenti.«

About this one, commentary gave an example of the sound of lute. To be brief, everything is changing; nothing exists ever more in the world. Understanding this point, we all should try hard to get ultimate purpose of Buddhism without looking for temporary pleasure.

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The fundamental teaching of Buddhism is Anicca, changing, Dukkha, suffering and Anatta, impermanent. In them, the theory of momentary developed from Anicca or changing. Whereas other religious leaders were asserting that everything is static and eternal, the Buddha addressed firmly everything is flux, have process of changing position, no permanent. Earliest Sutta explained this one as Uppada and Vaya or Banga. And then the well-known saying is "Anicca vata sankhara uppadavaya dhammino". This one should be called the basis of the Buddha's teaching of his Paticcasamuppada Doctrine. All of the Buddha's teaching can be made digest into Paticcasamupada and the whole Paticcasamuppada can be made summary as Uppada and Vaya. About this Uppada and Vaya, the Lord said more detail in the Kaccayanagotta Sutta of samyutta Nikāya.

Sometime in the Nikay, Nikāya itself this Anicca or changing is further explained in this way. This one is done by adding another characteristic such as Thitassa Atthagata- changing is what exit now. So, the earlier Uppada and Vaya process became as Uppada Thitassa atthagata and vaya.

The Buddha himself did not explain about this Anicca in academic way but in a very programmatic way to understand through the expression. But this situation became change later and Buddhism also approached to the pure scholasticisms. Everything of the Buddha's teaching was explained in logic and reason. This tradition also became popular in Buddhist and it might be called as the need of time. Buddhist scholars adopted this and explained this Anicca in an academic manner. In the event, they made momentary theory now we know.

They explained that everything exits just only moment and change from a moment to a moment. Due to the influence of these schools, Theravāda Abhidhamma also adopted the Kabavada. So, Thetavāda Abhidhamma says that all Dhammas (factors of everything) are momentary. Unlike other schools, Theravāda said that each Dhamma has three moments, namely Upadakhana (moment of rising), Thitakkana (moment of subsistence) Bhangakkhana (moment of cessation).

However, these three moments don't denote three difference moments but represent three phases of one momentary Dhamma. According to this explaining, every Dhamma has three phases, called a small moment or Khana. That is why there is no possibility of Dhamma, transmigrating from one place to another place in this momentary process. Transmigration is perfectly against this moment theory.

This theory led a principle that every thing comes into existence without having been and having
been, all come into been disappear. It was said " Sabbepi RuruDhamma ahutva Sambhonti, Hutvapi Nivesenti". About this one, commentary gave an example of the sound of lute. If we brief all of facts of this theory, everything is changing; nothing exits for ever more in the world. Understanding this point, we all should try hard to get ultimate purpose of our Buddhism without looking for temporary pleasure.

**The Theory of Moment and Its Relationship with Two Means of Knowledge.**

The term moment or ksana has two aspects of meaning:

1. Accharasavghata = the snapping of a finger
2. Akkhinimilava = blinking of eyes.

The origin of the theory of moment can be traced back to the theory of ‘anicca’. In MahapariNibbāna Sutta of Dīgha Nikāya, it is said:

“Anicca vata savkhara uppadavayadhammino, uppajjitva nirujjhanti tesaj vupasamo sukho.”

This statement shows two stages of the process of change: arising and passing away. In the Tikanipata of Avguttara Nikāya, we found 3 stages of the process of change:

‘tinimani bhikkhave savkhatalakkhanani, uppado pabbayati, vayo pabbayati, thitassa abbathattaj pabbayati.’

From this statement, Theravāda refers to 3 moments, SarvastiVada 4 moments, Sautrantika on the other hand accepted 2 moments only.

A. **Theravāda**
   1. Uppado – arising
   2. Thitassa – subsistence
   3. Vayo – destruction

B. **Sarvastivada**
   1. uppado (utpada) – arising
   2. thitassa (sthiti) – subsistence
   3. abbattha (jarata) – decaying
   4. vayo (vyaya) – destruction

C. **Sautrantika**
   1. uptpada – arising
   2. vyaya – destruction

As a result of the acceptance of the theory of moments, the scholiasts were faced with several philosophical problems, the solutions to which created substantial doctrinal differences. One of the problems that the scholiasts had to face from this theory of moments is perception. According to early Buddhist teachings, there are two ways of knowing things:

1. direct perception – pratyaksa
2. indirect perception – anumana.

Theravāda and Sarvastivada recognized ‘subsistence’ moment put forward a theory of direct perception. Since the object of perception was believed to exist for at least one moment, the object is said to come into focus at this existing moment and thus
would be directly perceived. The external object comes into focus at the static moment, a complete perception is not had as a result of this contact because perception is a rather complicated process involving memory, recognition, understanding, or assimilation etc. Hence the object should remain for more than one moment if the whole process of perception is to be completed. Not only the continued existence of the object, but also continuity of the mental process should be available.

The Theravāda’s definition to the moment of subsistence is quite different from that of the Sarvastivada. It is stated in the Vibhavinitika that the moment of subsistence means the phase (avattha) facing the destruction. Thus they seem to combine the two moments, subsistence and decay of the Sarvastivada thereby assuming that these two are not two separate moments but a certain phase in the process of arising and destruction. Nonetheless, the Theravadins had to accept the moment of subsistence because they also supported the theory of direct perception. If there is no moment of subsistence, objects cannot be perceived directly through the senses.

The Sautrantika, who denied the conception of a static moment, compelled to accept a theory of indirect perception. They criticized the Sarvastivadins that the moment of subsistence and decay are against the Buddha’s teachings:

1. Accepting the theory of moment subsistence is against the theory of soullessness.
2. Accepting the theory of moment decay that means arise one thing and disappear one thing, i.e., thing that changed is destroyed. This is the theory of evolution or Savkhya theory of evolution.

Sautrantika maintained that since both the object and consciousness are without duration, there couldn’t be direct perception of the external object. They held that the subject is capable of receiving an impression of the likeness of the object. What is directly cognized is this impression or representation of the object and not the object itself which, by the time of cognition, is a thing of the past. The object is merely inferred on the basis of the sense impression.

On the other hand, since Sarvastivada and Theravāda accepting the moment of subsistence and formulating the theory of direct perception, thereby facing many philosophical problems. One of the problems is that how the process of perception could be connected with the moment of subsistence. As a solution to this problem, the Theravadins quoting the canonical saying ‘Matter exists longer than the consciousness’ formulating the theory of thought-process (cittavīthi), each comprises the 17 thought moments to complete the full experience of an object. In that theory, within a life-time of a material-element (arising, subsistence and destruction), a mental-element arises and disappears 17 times.

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<th>Stream of bhavavga</th>
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<td>16</td>
<td>Tadarammana</td>
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Note: *** represents the 3 sub-moments of each mind moment: arising, subsistence and destruction.
The three kinds of bhavanga consciousness are vipaka. Pabcadvaravajjana is a kiriya citta. Pabca-viññāṇa is one of the ten moral or immoral vipaka cittas. Sampaticchana and santirana are also vipaka cittas. The mind-door consciousness, a kiriya citta, function as the vothapanaputta citta, and one can use one’s freewill at this stage. The 7 javana thought-moments constitute kamma, it is at this stage that an action is judge whether moral or immoral. In the case of an Arahant, this javana is neither moral nor immoral but kiriya. The tadarammana is a vipaka citta.

Thus, in a particular thought-process there arise various thought-moments which may be kamma, vipaka or kiriya.

666EXAMINE THE ABHIDHAMIC TEACHINGS CONNECTED WITH MOMENTARY THEORY AND EXPLAIN WHAT THE EARLY BUDDHIST IS TEACHING WHICH LEAD MOMENTARY THEORY IN ABHIDHAMMA. VEN.OEU SAM ART

The theory of moment in Theravāda, Sarvastivada and Sautrantika traditions is based on the early Buddhist teaching of impermanence. In early Buddhist discourses, the following statement occurs regarding the characteristics of phenomena, which is causally conditioned. This is clearly in Anguttara Nikāya Tikapatha the Buddha said that Timimani bhikkhave sankhatassa….etc. “These, O monks, are the three characteristics of the conditioned. What are those three? There appears arising, destruction and change of which exists”.

The above-mentioned simple statement seems to have been the basis of the theory of moment in Sarvastivada and Theravāda schools of Buddhism. In early Buddhism Aniccatā is explained as rise and fall (uppada-vaya). In later explanation three characteristics are mentioned: rises (uppada)thitassa annathatta (change of what exist) and fall (vaya).

In scholarly interpretation of Abhidhammika, these three characteristics are given as three separate moments, moment of arising, moment of changes is what exists and moment of destruction. Because of this theory Abhidhammakas had to present a new thwory of perception. This is seen in bhavanga theory bases on this Abhidhammikas maintained a theory of direct perception of object. These various theory schools among are:

The Theravāda Abhidhamma explains ‘Aniccatā’ impermanent of formation sin three bases are: Uppada: birth, Thiti: stay or living, Bhanga: death or destruction. These having accepted the moment of subsistence, they also support the theory of direct perception.

The Sarvastivada seem to formulate their arguments on the theory such as “All conditioned things are impermanent and are in the nature of arising and destruction” And it has four moments in regard to the existence of each category are: Uppada: birth, thiti: existence, Jarata: decay, Aniccata: death. They hold the view that every mental and material element undergoes these fourmommments in its duration of subsistence and as a result they hold the theory of direct perception.

The Sautrantika theory they did not accept Abhidhamma, they accepted the ksana theory, accepted only two moments, uppada and bhanga. This made them come up with a theory of inferential perception. These three schools were having long debate on their respective theory. This entire collection of moment (ksanavada) developed with in Abhidhamma. Therefore, its form important development in Abhidhamma, the end of writing of Abhidhamaka was explained the teaching of Buddha in very clear way to achieve their organized interpretation and presents the dharma in ways, Ksanavada is such topic that develops of Abhidharmac.

DHAMMA

1. Five Aggregates (rūpa, vedanā, saññā, sankhārā, viññāṇa)
2. Twelve-folded Formula
3. Eighteen Elements
4. Six Sense Faculties

Puggala - Person
1. Rūpa – form-material body
2. Vedanā – feeling
3. Saññā – perception
4. Sankhārā – disposition
5. Viññāṇa – consciousness

THE MEANING OF DHAMMA(LECTURED BY VEN. SĪLAVAMSA)

Concerning the variety of definitions and connotations on the Canon about Dhamma, there are several interpretations in Sutta Piṭaka as well as in last Abhidhamma, as a method of Abhidhammic analysis of it. It is leading to understand some Buddhist religious(?) concepts. It is the basic of Dhamma – the division of sankhātaDhamma and asankhātaDhamma. Various other

20 Here it might be useful to remind, that dhammā (phenomena; things) and Dhamma (the Buddha’s teaching) are two totally different things.
divisions are as well. According to suttas there are three characteristics of sankhātaDhamma:

1. Arising (uppāda)
2. Disappearance (viya)
3. Existence (thiti)

At the same time they are thitassa anattā, which means that what is existing, that changes: »Etthā siyā, nanu suttantesa tūti māni bhikkhave sankhātassa sankhāta lakkhaṇāni. Katamāniṁ, uppaṁ paṁñāyati. Vayo paṁñāyati. Thitassa aṁñathattam paṁñāyati vuttam. Tathā vedanāya uppaṁ paṁñāyati. Vayo paṁñāyati. Thitāya aṁñathattam paṁñāyati.«

Regarding the changes of sankhāta dhammā we have to understand what kind of changes. According to Buddhist suttas and Abhidhamma analysis, according to Aṅguttara Nikāya Sabba Sutta the five-fold senses, material object and reverent(?)(?) consciousness early(?)(?) since to the interaction of the changes because they belong to sankhāta dhammā.(?)

According to Abhidhamma analysis the characteristics are divided into hundred of divisions to understand the nature of conditions which lives(?) to characteristic understanding.(?) Further list(?) the last Abhidhamma text reading(?) by Moggali Puttatissa Thero, Kathāvatthupakaranā. In the text book the existence of puggala (individual) is rejected, because individual existence also belongs to sankhāta dhammā. They are for whatever(?) dhammā is conditional, cannot be regarded as reality.(?)

Characteristic of sankhāta dhammā concerning asankhāta dhammā, unconditionally they are the three characteristics of sankhāta Dhamma.(?) It is known as non-material and non-existence. It appears to the Buddha as nāmarūpa Dhamma. One who has approached Buddha explained visankhāra(?) citta or unconditioned mind that is known as asankhāta citta which is existing after the death.

According to Dhamma text all the conditions are impermanent - »Sabbe sankhārā aniccā,« in the line of birth as it appears in the Dhamma text - »Sabbe dhammā anattā.«(?) That means that all the conditions are one of canons(?) in the Nibbāna. (?) Within the term of dhammā in this world, the term dhammā here means five related dhammā – paṁcakkhandha.

The meanings of dhammā are different according to the nature of Dhamma.(?) According to division of time - »Na hi kāla tessa dhammānaṁ sabhavabete api.« According to Theravāda Abhidhamma time, or kāla is not a Dhamma paṁñātati. The munisarana(?) manusatika(?) observe that dhammās are of the same nature in the present like in the past and future.(?) The particular nature of dhammā is not changing. Three billion of time the differences of the dhammās.(?) According to the division of the time it is provisional and they are mainly conditioned.

**QUESTION: ILLUSTRATE THE VARIETY OF DEFINITIONS ABOUT THE CONCEPT OF DHAMMA**

Of the many religious technical terms the term dhammā is very important. It is full of meanings.(?) A schoalr called **John Ross Carter** who researched on this has come up with more than 30 meanings of this term ‘dhammā’.

Ther term dhammā can be described from the root ‘dhr’ – to hold, to bear, to have, to support etc. Some of the major meanings conveyed by it are:

2. Righteousness 7. Mental objects
3. Nature 8. Characteristic qualities (usually good ones)
4. Custom 9. All phenomena
5. Law 10. The elements, the constituting factors of the individual and the universe

The word is so wide in meaning that it is the Indian tradition.(?) It is used as synonym with the meaning of religion. Thus, Hinduism is usually referring to it as ‘Sanātana Dhamma’, ‘the Eternal Truth’.

In Buddhism it has been used from very early times to mean the doctrine, the doctrinal teachings. This is seen in the usage – ‘Dhamma-Vinaya’, a wide term used by the Buddha himself to mean his doctrinal teachings and the rules of discipline. The coined terms Buddha-Dhamma also chows this usage. In the Dhammacakkappavattana Sutta the term is used as the doctrine and in the explained meaning of righteousness.

Dhamma is often used to mean ‘what is right’ against ‘adhamma’ – ‘what is not right’. Dhamma in the sense of righteousness is commonly found used in the suttas. Dhammarāja and such usages in the Sakkhavattiśahanāda Sutta as

21 This part can be found at: Añña – Leđi Sayādo Gaṅgaha-Saṅgho – Paramatthadīpānī - Saṅgha mahātiṅkā pāṭha - Viṭhī saṅgaha paramatthadīpānī
Dhammaṃ garukaranto, mānaneto pujente... show this usage.(?) Dhammika, Dhammarājā is commonly found used to denote a justice and righteousness rulers.(?) In the saying dhammo have(?) rakkhati Dhammacārī – gives a spiritual sense to this term.(?) It is not mere truth, but a spiritual way of life based on truth, justice and righteousness.

In the well-known stanza uttered by ven. Assaji to Upatissa the term is used in a highly philosophical sense. »Ye dhammā hetuppabhavā ... « Here it means 'all phenomena'. Similarly in the Dhammapada it is said »subbedhammā anattā yadā paññāya passati« - it is used in the sense of all phenomena in a sense wider than sankhāra.

The most developed philosophical meaning is found in Abhidhamma. Therein it is used to mean the constituent factors of everything, the dhātu or the elements. Thus the 81 factors, which constitute the individual and the universe, are called dhammā. They are sometimes referred to as paramatthaDhamma, as they cannot be further analyzed and therefore, absolute dhammā.

**QUESTION:** **DIFFERENTIATE THE THEORY OF DHAMMAVĀDA IN ABHIDHAMMA / EXPLAIN THE THEORY OF DHAMMĀ IN THE ABHIDHARMA ABHIDHARMIKA DHARMĀVĀDA.**

Abhidhammikas attempted to analyze the final constituent in the new way. They wanted to explain the nature of things in a new, clear and empirical way. In this venture they developed the idea of absolute constituent of existence (paramattha Dhamma). Here also the three Abhidhamma schools, Theravāda, Sarvāstivāda and Sautrāntika had their own different theories. This philosophical discussion is totality in Abhidhamma. The independent development or various theory of DhammaVāda as are as follows:

<table>
<thead>
<tr>
<th>Theravāda Abhidhamma</th>
<th>Sarvāstivāda Abhidhamma</th>
<th>Sautrāntika Abhidhamma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rūpa (28)</td>
<td>Rūpa (11) – eye, ear, nose, tongue, body, the visible, sound, smell, taste, touch, unmanifested matter</td>
<td>Rūpa (8) – earth, water, fire, air, solidity, liquidity, heat, mobility</td>
</tr>
<tr>
<td>Citta (89-121)</td>
<td>Cittavipāyatta (saṅkhāra) (14) – among them which cannot be directly connected with five aggregates. Example – the force which controls the collection of the elements in a consciousness, the force of life-duration etc.</td>
<td>Vedanā (3) – wholesome, unwholesome, wholesome-unwholesome</td>
</tr>
<tr>
<td>Cetasika (52)</td>
<td>Cetasika (46) – general mental concomitants (10), universally wholesome mental concomitants (10), universally obscured mental concomitants (6), universally bad mental concomitants (2), vicious mental concomitants of limited occurrence (10), variable mental concomitants (8)</td>
<td>Saññā (6) – eye, ear, nose, tongue, body, mind</td>
</tr>
</tbody>
</table>
Nibbāna (1) | Sānkharā (20) – 10 wholesome volitions and 10 unwholesome volitions
Viññāna (6) – eye, ear, nose, tongue, body and mind

From the above information it became clear how different schools of Abhidhamma presented their theory of dhammā in the first century after the passing away of the Buddha. With the emergence of difference in Buddhist schools in the history of Buddhism. The teaching to be analysis in various way such as interpretation many fact difference the theory of dharma in three means Abhidharma schools. In the Sastrāntika tradition we see the development of Buddhist philosophy counter-acting to each other.

In India the major schools Sarvstivāda and Saturāntika emerged involving Sanskrit language as their medium. In Sri Lanka and South India we can see the development of Theravāda Abhidhamma. When the exeses were produced on original text on the Abhidhamma its philosophy came to be developed in the above mentioned three schools respectively. In that development we observe certain theory of philosophical significance such as Kṣanavāda, Dharmavāda, Paramānvāda.

Among the above theory of Dharmavāda which we are discussing now is broad area to be studied in deep. It represents the development of philosophical interpretation on Abhidhamma in the history of the Buddhist thought.

**ANALYSIS AND SYNTHESIS OF DHAMMA (ORIGINAL BY VEN. CANDOBAHSA)**

The term Dhamma simply means „doctrine.“ The key term in Abhidhamma literature is Dhamma. The term Dhamma has a wider and technical sense covering the whole philosophy of Abhidhamma.

The content of the early Buddhist discourses can be summarized under 3 headings:
1. An analysis of the world of experience
2. An explanation of the continuous process of existence through the theory of dependent origination (synthesis).
3. An explanation of the path leading to the cessation of suffering (Nibbāna, the final goal of Buddhism).

The first and second factors are mainly aimed at eliminating the prone major views of the world. The two views karana(?) at the time of the Buddha. They are namely: eternalism (sāsstavāda) and nihilism (ucchedavāda).

The Dhammadakkappavattana sutta (self-mortification) explains the two extremes - attakahilamatthānyuyoga and kāmasukhallikānyuyoga (self-indulgence). Those, who believed in an eternal self-practice, sever austerities (iskarkriyā), because they wanted to purify themselves and they expected a state of permanent bliss after death. Therefore the practice of self-mortification was based on the eternal view. Those, who believed in a self, which was to be annihilated at death did not care about moral behavior. Their aim was to enjoy this life. Therefore the practice of self-indulgence was based on the view of nihilism. These two views were rejected in the Dhammadakkappavattana sutta as they were not conducive to the cessation of suffering.

The method used to reject the eternal view was analysis. The world of experience was analysed into its component parts to eliminate subjective concepts such as men – women – people – trees – self and soul. By these analysis „person and world means nothing but 5 aggregates, 12 bases, 18 elements etc. The so called person with his experience through the six senses is analyzed in brief as the five aggregates:
1. Rūpa (matter, corporeality, form)
2. Vedanā (feeling)
3. Saññā (perception)
4. Sankhāra (disposition)
5. Viññāṇa (consciousness)
The rūpa includes four primary elements, such as:

1. Pathavī - solidity
2. Āpo - liquidity
3. Tejo - temperature
4. Vāyo - mobility

and five senses and their respective objects:

1. eye - form
2. ear - sound
3. nose - smell
4. tongue - taste
5. skin - touch

Vedanā, saññā, sankhārā, viññāṇa represent the mentality of personality.

The so called person and the world five aggregates for reality. There is included impermanence inside or outside of these five aggregates. Further, these five aggregates too are impermanent, unsatisfactory and selfless.

The mental and material elements never exist independently. They are always in a constant flux in accordance with the law of dependent origination. The basic formula of dependent origination is as follows:

»Imasmiṃ yati idam hoti.« „What is present comes to be.“
»Imasmiṃ uppādā idam uppajjati.« „From arising of this arises that.“
»Imasmiṃ asati idam nahoti.« „When this is absent, that does not come to be.“
»Imasmiṃ nirodhā idam nirujjati.« „In the cessation of this that ceases.“

This formula of dependent origination explains the synthetic function of mental and material elements of the world of experience.

From the foregoing observation it is clear, that the method of analysis is followint in order to reject all kinds of eternalist views of the world and the method of synthesis represents the theory of dependent origination eliminates nihilistic views.

The method of synthesis in Abhidhamma can be found in the theory of conditional relations. There are 24 kinds of such relations, which operate in the continuum closeess of mental and material elements of existence. The theory of relations represents the method of the theory of Dependent Origination. The most familiar exposition of the twelve-fold formula of dependent origination in the discourses points out the various causes and effects that are applicable to the arising of suffering and its cessation. The 24 kinds of relations explain the various relations, that exist among these causes and effects.
The term Dhamma simply means “doctrine” and its literature of Dhamma. The term „Dhamma“ has wider and technical sense to cover. The contents of the early discourses can be summarized under three headings:

1. Analysis of the word of experience
2. Exploration of the continuous
3. Process of existence as the theory of dependent origination

The first and second factors are mainly aimed to eliminate the two words, namely:

1. Eternalism (sassatavāda)
2. Nihilism (ucchedavāda)

The Dhammacakkappavattana sutta has explained two sections, namely:

1. Attakilamathānuyoga (self mortification)
2. Kāmasukhallikānuyoga (indulging in sensual pleasure)

Because they wanted to fluidly their souls and they expected to reach a permanent place after death. The practice of sensual indulgence was the most eternalist view, which believed in annihilation at death, therefore it did not care about moral behavior.

These two views regarded in the Dhammacakkappavattana sutta as not conducive to the cessation of suffering. The method used to reject the eternal view was analysis. The subject give concepts such as man, venerable, person, there, self and social – by this analysis, person and word „man“ mean nothing but the five aggregates, twelve bases, eighty elements etc.

The person who experiences is analyzed, brief at the following aggregates: rūpa, vedanā, saññā, saṅkhārā and viññāṇa. The so-called person and the word are five aggregates. There is nothing permanent-fatten. The person is also impermanent, unsatisfactory and selfless. The mental and material element never exist independently. Then they are always in constant flux of the law of dependent origination.

Thus, dependent origination of can be found in the twenty-four kinds of such relation with operation of mental and material of existent. The theory of relation represents the method of the theory of dependent origination analyzing the most failures is expending of formula of dependent origination in discusses point out the union and a feet that are applicable to the alliance of suffering and cessation. The twenty-four fold kudi of relation explain the previous relation that insist among those causes and effects.

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22 We can find Dhammacakkappavattana sutta in Mahāvagga Pāli of Vinaya Piṭaka
23 In the original there was: „The practice of origination is the most eternal views which were annihilated at death did not care about moral behavior. “ ... it's quite difficult to guess what the lecturer really said...
There is a number of definitions of term Dhamma in Pāli Abhidhamma literature arranged from about 5th century within long period of Buddhist history. It can be shown Theravada conception of Dhamma is different from Sankrit Mahayana Buddhism. Here analyze Buddhist doctrine, (Sabhava Samanna lakan man tharetiti dhammo), (Dhamma defingn Dhamma was to explain them according to fourfold definitions (1)lakkhana(characteristics);(2) rasa (essential property);(3) paccuPaṭṭhāna Abhidharma schools Theravada, Sarvavada, and Soutrantika. They have owns different theory. This philosophical discussion is totality is called Dharma Vada in Abhidharma.

The independent developmenor various theory of Dharmavada is as following.

-Theravāda Abhidhamma

Citta 89-121
Rupa 28
Cetasika 52
Nibbāna 01

-Saravastivada-Abhidharma

-Rupa 11 (eye, ear, nose, tongue, body, thevisible, sound, smell, taste, touch, unmanifested matter)
-Cetasika -46(General mental concomitants -10, universally wholesome mental concomitants -10, universally obscured mental concomitants -6, universally bad mental concomitants -2, Vicious mental concomitants of limited occurrence -10, Variable mental concomitants -8).
-Cittaviprayutta(samskharāh)-14, among them which cannot be directly connected with five aggregates., the force of life-duration…etc.
-Asankhat -3

-Sautrantika-Abhidharmā

Rupa 8(earth, water, fire, air, solidity, liquidity, heat and mobility)
Vedana 3 (wholesome, unwholesome and wholesome-unwholesome)
Sanna 6 (eye, ear, nose, tongue, body and mind)
Sankhara 20(10 wholesome volitions and 10 unwholesome volitions)
Vinnana 6 (eye, ear, nose, tongue, body and mind)

From above information it is clear, how difference school of Abhidharma presented their theory, Dharma first century after the assign a way of Buddha, with emergence of difference Buddhist schools in history of Buddhism. The teaching of Buddha came to be analysis in various ways, such as interpretation are much fact different theory of Dharma in three mains Abhidharma schools. In Sarvastivada tradition we see development of Buddhist philosophy counteracting to each other. In India, two major schools of Sarvastivada and Sautrantika emerge an involve taking Sanskrit language, as their medium in Sri Lanka and south India we can see the development of Theravāda Abhidhamma when exegeses were produced on original text of Abhidharma its philosophy came to be developing in above mention three schools respectively. In the development we observe certain theory of philosophical significancce such as Sknaavada, Dhamnavad, paramanuvada.

**QUESTION:** **DIFFERENTIATE SAṄKHĀTA DHAMMĀ AND ASAṄKHĀTA DHAMMĀ. (LECTURED BY VEN. SĪLAVAMSA) (ORIGINAL BY VEN. SAMOWN)**

The word saṅkhāta is in the part participle of saṅkharoti, meaning 'put together', 'compounded', 'produced' and 'conditioned'. The nenical(?) form saṅkhāra is also found used in the same sense, though it is used in many other senses also. Asaṅkhāta is the opposite of saṅkhāta, hence it means what is not put together, uncompounded, unconditioned etc.

According to Buddhism all factors are divided into these two categories, saṅkhāta and asaṅkhāta dhammā. The Abhidhamma is an analysis of these two dhammā. In its treatment Abhidhamma refers to four absolutes, that is to fundamental factors which are not reducible any(?) for these and hence called paramattha Dhamma. These four are the three saṅkhāta dhammā, namely rūpa, citta and cetasika and the single asaṅkhāta Dhamma which is Nibbāna.

What is saṅkhāta is what is causally conditioned, what arises due to the operation of causes and conditions. Hence, all dhammās that fall into the category of paṭiccasamuppanna, i.e., causally arisen are saṅkhāta dhammās. These dhammās or 'constituent factors' of existence are according to Theravāda Abhidhamma analysis 81 in number and there is only one asaṅkhāta that is Nibbāna.

The Buddha says that these two states (ime dve dhammā abhināya) the conditioned elements and unconditioned elements (saṅkhāta ca dhātu asaṅkhāta ca dhātu). All asaṅkhāta dhammās have saṅkhāta-lakkhaṇa (characteristics of the
conditioned). These are three: rising, decay and change. Then everything in the world is saṅkhāta (compounded). Buddhism takes up the position that everything that arises is subject to ceasing (yaṃ kiñci samudayaṃ Dhammaṃ sabbaṃ taṃ nirodha Dhammaṃ). All saṅkhāta are paṭiccasamuppanna and hence everything that arises is due to cause, cease to be when cause is absent on this.(?) It is said that all compounded things (sabbe saṅkhārā) are impermanent.

Then impermanence is a fundamental characteristic of the saṅkhāta dhammā. Whatever is impermanent that is non-satisfactory (yaṃ aniccā taṃ dukkhaṃ), whatever is dukkha that is without a soul or a substance (yaṃ dukkhaṃ tad anattā). Hence, anicca, dukkha and anattā are the three characteristics of all saṅkhāta dhammā.

Then, the whole pañcakkhandha that goes to constitute the phenomenal existence is therefore for subject to anicca, dukkha and anattā. What it simply means is that what is put together, what is put together is subject to impermanence, non-satisfactoriness and substantiality.

Asaṅkhāta is not what is causally produced, hence not coming within paṭiccasamuppāda. It's beyond time and space. Nibbāna is the only asaṅkhāta Dhamma in Theravāda Buddhism, though other schools like Sarvāstivāda speak of three asaṅkhāta Dhamma. Nibbāna being unconditioned (paccayedi asaṅkhāta tta(??)) is not within time or space, not marked by the three characteristics of the saṅkhāta Dhamma namely anicca, dukkha and anattā. Thus Nibbāna is not caused by the Noble Eightfold Path, that is why Nibbāna is described through negative method on ajāta, amata, ajara and so on. Nibbānai is not produced by the path, hence, it is unconditioned (asaṅkhāta).

**666 The Four Realities (866)**

The Abhidhamma resolved all phenomena into ultimate components analytically it aims as synthesis by defining inter-relations between the various constituent factors. Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety, and profundity, properly belongs only to the intellectual domain of the Buddha.

According to Theravāda Abhidhamma, all phenomena of existence may be classified under four terms of Realities: Citta, Cetasika, Rupa and Nibbāna.

1. **Citta**

   Citta is one of the four ultimate things. It is derived for the īt, to think or discern (vijanati). In brief, the awareness of an object is citta.

   For a citta to arise it must have an object or the six external objects, i.e. form, sound, smell, taste, touch and mind-object. Corresponding to these six external objects are the six internal sense faculties are eye, ear, nose, tongue, body and mind. The union of the object, the door and the consciousness is called *contact*

   The Abhidhamma distinguishes citta into a variety of types, are reckoned as 89 or by a finer method of differentiation as 121. They are classified under four divisions according to the plains in which it is experienced:
(i) sense-sphere consciousness → 54
(ii) fine-material sphere consciousness → 15
(iii) immaterial sphere consciousness → 12
(iv) supramundane consciousness → 8

With respect to the nature of the above four divisions, they are divided itself into four classes, i.e. akusala, kusala, vipaka and kiriya.

(i) Akusalacitta
Akusalacitta is accompanied by three unwholesome roots: greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, and productive of painful results.

(ii) Kusalacitta
Kusalacitta is consciousness accompanied by the wholesome roots: non-greed, non-hatred, and non-delusion. Such consciousness is mentally healthy, morally blameless and productive of pleasant results.

(iii) Vipakacitta
Both unwholesome and wholesome consciousness constitute 'kamma'. Those cittas or states of consciousness that arise through the ripening of kamma are called resultants (vipaka). Kamma is volitional activity associated with wholesome and unwholesome cittas. The resultant consciousness do not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life.

(iv) Kiriycitta
This type of consciousness is neither kamma nor kamma resultant. It involves activity, yet this activity is not kammically determinate and thus is not capable of producing kammic results.

The spheres of consciousness are categories for classifying types of cittas, the planes of existence are realms or world into which beings are reborn and in which they pass their lives.

2. Cetasika
The second reality or paramattha Dhamma is the cetasikas. The characteristics of the cetasikas are of four kinds:

i. arising together with consciousness (ekuppada)
ii. ceasing together with consciousness (ekanirodha)
iii. having the same object as consciousness (ekalambana)
iv. having the same base as consciousness (ekavathuka)

The Abhidhamma lists 52 kinds of cetasikas. One is vedana, another is sabba, the remaining 50 are grouped together under the term savkhara. These 52 cetasikas are classified into four broad categories as follows:

i. 7 universals
ii. 6 occasional
iii. 14 unwholesome factors
iv. 25 beautiful factors

3. Rupa
The third Reality or paramattha *Dhamma* is rupa,. In its analysis of matter the *Abhidhamma* recognizes 28 kinds of material phenomena. Four of these are called primary, 24 are secondary. These 28 kinds of rupa are divided into two classes, 18 are concretely or real (nipphannarupa), 10 are non-concretely or unreal (anipphannarupa).

![Diagram of Rupa elements]

The four primary elements are the supporting, the binding, the maturing and the motion elements. They are metaphorically known as the earth, water, fire and wind elements.

The 24 secondary elements are divided into two groups, namely *nipphannarupa* and *anipphannarupa*. 14 are nipphannarupa or concretely elements. The other 10 are anipphannarupa or non-concretely elements. Secondary element, so called because they are dependent on the primary elements.

4. Nibbāna
Nibbāna is the fourth ultimate reality. Whereas the other three realities: *citta*, *cetasika* and rupa are conditioned, Nibbāna is unconditioned and it is neither created nor formed.

When the first three fetters, namely, personal view, doubt and clinging to mere rules and rituals are broken one becomes
a sotapanna, one who has entered the stream to Nibbāna. The stream-enterer will not be reborn in the four lower planes of existence. He will take rebirth seven times at the most, either in the human or heavenly planes.

When the next two fetters, sensuous craving and ill-will are attenuated, one becomes a sakadagami, due to return only once to the sense sphere world and then attain Nibbāna.

When all the lower five fetters are eradicated, the disciple becomes a anagami, who will never return to the sense sphere world but after death, will be reborn in a pure divine abode and attain Nibbāna there.

One who takes the next major step and eradicates the five higher fetters, desire for existence in fine material planes, desire for existence in the immaterial planes, conceit, restlessness and ignorance, reaches the final goal. He is the Arahant.

666The explanation of the four realities as understood in the Theravāda Abhidhamma.

Of the seven texts of the Abhidhamma, there are 9 categories, which have divided for the compendium. It is called Abhidhammattha- sangaha. Abhidhammattha- sangaha is the name of the book. Literally, the meaning of Abhidhamma is ‘higher doctrine,’ here Attha means ‘things’ and sangaha means ‘compendium.’ From the beginning, there are four small lines of Gatha, which indicate the four realities.

Tattha vutt’Abhidhammattha

The explanation of the four realities as understood
In the Theravāda Abhidhamma.

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Tattha vutt’Abhidhammattha

Catudha paramathado
Cittam cetasikam rupam
Nibbānam’iti sabhatha.

Here we can note in an ultimate sense the categories of Abhidhamma, mentioned therein, are fourfold in all :-

1. Cittam--- consciousness
2. Cetasikam--- mental state or concomitant
3. Rupam--- matter
4. Nibbānam--- Nibbāna
The first of the four realities

Tattha cittam tava catubbidham hoti:
kamavacaram; rupavacaram
arupavacaram; lokttaranca ti.

Citta means consciousness or mind, or Vinnana conceived by Sauntratikavada, is the first of the four realities, and the first chapter of Abhidhamattha-sangaha, of which is devoted to an examination. Citta, the consciousness according to the Abhidhamma, is taken up for study first because the focus of the Buddhist analysis of reality is experience, and consciousness is the principle element in experience, that which constitutes the knowledge or awareness of an object. The Pāli word citta is derived from the varbal root citti, to conize, to know. The commentators define citta in three ways: as agent, as instrument and as activity. As the agent, citta is that which cognizes an object (Arammanam cinteti ti citta). As an instrument, citta is that by means of which the accompanying mental factors cognize the object (Etena cinteti ti cittam). As an activity, citta is itself nothing other than the process of cognizing the object (Cintanamattam cittam). According to the Abhidhamma, there are 89 of cittas (consciousness) for the brief and 121 of cittas for the large. They are as given below:

1. Karmavacara 54 (Lobha 8 + Patigha2+ moha2= Akusala 12) + (Akusalavipaka 7+ kusalavipaka 8+ kriya3 = Ahetuka 18 ) + (kusal 8 + vipaka 8 + kriya 8 =24 ) = 54
2. Rupavacara 15 (Kusala 5 + Vipaka 5 + Kriya 5 ) = 15
3. Arupavacara 12 + (Kusala 4 + Vipaka 4 + Kriya 4 ) = 14
4. Lokuttara 8 (Magga 4+ Phala 4) = 8
   89

This is for the brief.

1. Karmavacara 54
2. Rupavacara 15 +
3. Arupavacara 12
4. Lokuttara 40 Lokuttara 8*5 dyanas- vitaka, vicara, pit, sukkha and ekaggata
   121

This is for the large.

The second of the four realities

E kuppada-nirodha ca ekalambhana-vatthuka
Cetoyutta dvipannasa Dhamma cetasika mata.
Cetasika= Ceta+s+ika, means that, which is associated with the mind or consciousness that arise and perish together with it, and has an identical object with it and a common basis with it. Cetasika is known as mental factors or mental states. The commentator cited reasons for attributing these four properties. No consciousness exists apart from its concomitants. Both consciousness and its respective co-adjuncts arise and perish simultaneously. But there are some material qualities, such as Vinnatti rupa (Modes of Intimation) – arise and perish simultaneously with the consciousness. To exclude them the third property of having a common object has been attributed. That which possesses these three characteristics must necessarily be endowed with the fourth--- a common basis.

According to the Abhidhamma philosophy, there are fifty-two states, which are classified into four broad categories as following:-

1. **7 Universals** (Phasso, vedana, sanna, cetana, ekaggata, jivitindriyam and manasikara)
2. **6 Occassional** (Vitakho, vicaro, adhimokkho, viriyam, piti and chanda)
3. **14 Unwholesome factors** (moho, ahirikam, anotttappam, uddhacca, lobho, ditthi, mano, doso, issa, macchariyam, kukkuccam, thinam, middham and vicikiccha)
4. **19 Beautiful factors.** (saddha, sati, hiri, ottappa, alobh, adoso, tatramajjhatttata, kayapassadhi, cittapassadhi, kayalahuta, cittalahuta, kayamuduta, cittamuduta, yakamammattta, cittakamammattta, kayapakunnata, cittapagunnata, kayujjukata and cittujjukata)

One of them is vedana (feeling); another is Sanna (perception). The remaining fifty are collectively called Sankhara. Cetana volition is the most important of them. The whole group of feelings is called Vedanakkhandha. So are Sannakkhandha and Sankharakkhandha.

The third of the four realities
Cattari mahabhutani catunam ca mahabhutam
uppadaya rupan ti duvidham p' etam rupam
ekadasavidhena sangaham gacchati

Matter is twofold, namely: the four great essentials and material phenomena derived from the four great essentials. These two constitute eleven categories.

Matter, the Abhidhamma philosophy enumerates twenty-eight types of material phenomena, which are briefly comprised in two general categories: the four great essentials and material phenomena derived from the four great essentials. The four great essentials (mahabhuta) are the primary material elements---earth, water, fire and air. These are the fundamental constituents of matter which are inseparable and which, in their various combinations, enter into the composition of all material substances, from the most minute particle to the most massive mountain. Derived from, or dependent upon, the four great essentials. These are twenty-four in number. The great essential may be compared to the earth, the derivative phenomena to trees and shrubs that grow in dependence on earth.

All these twenty-eight types of material phenomena are distributed into eleven general classes. Seven of these are called
concretely produces matters (nipphannarupa), since they possess intrinsic natures and are thus suitable for contemplation and comprehension by insight. The other four classes, being more abstract in nature, are called non-correct produced matter (Anipphanarupa).

They are the four realities in the Abhidhamma. But according to the Abhidhamma philosophy when putting it together for the brief we then can get the only two realities—apparent and ultimate. Apparent reality is the ordinary conventional truth (sammuti-sacca). Ultimate reality is abstract truth (Paramatha-sacca).

Conventional realities are the referents of ordinary conceptual thought (Pannatti) and conventional modes of expression (Vohara). For the instance, the smooth surface of the book we understand and see is the mere or apparent reality. In the ultimate sense the apparent surface consists of forces and qualities or, in other word, vibrations. Whatever the things are, compose of four elements. For ordinary purpose a scientist would use the term water, but in the laboratory he would say H 2 O. In the same way, the Buddha in the Sutta Pitaka resorts to conventional usage such as living beings, persons, men, women, animals, and apparently stable persisting objects that constitute our unanalyzed picture of the world, but in the Abhidhamma Pitaka he adopts a different mode expression. Here we he employs analytical method and uses abstract terms such as aggregates (Khandha), elements (Datu), base (Ayatana), etc.

The word paramatha is of great significance in Abhidhamma. It is a compound formed of Parama and attha. Parama is explained as immutable (aviparita), abstract (nibbattita); attha means thing. Paramatha therefore, means immutable or abstract thing. Abstract reality may be suggested as the closest equivalent. Although the term immutable is used here it should not be understood that all paramatha are eternal or permanent. Ultimate realities, in contrast, are things that exist by reason of their own intrinsic nature (sabhava). These are the Dhamma: the final, irreducible components of existence, the ultimate entities that result from a correctly performed analysis of experience. Such existents admit of no further reduction, but are themselves the final terms of analysis, the true constituents of the complex manifold of experience. Hence the word paramatha is applied to them, which is derived from para= ultimate, highest, final, and attha = reality, thing.

A brass vessel, for example, is not paramatha. It changes every moment and may be transmuted into a vase. Both these objects could be analyzed and reduced into fundamental material forces and qualities, which, in Abhidhamma, are term Rupa Paramathas. They are also subject to change, yet the distinctive characteristics of these Rupa are identically the same whether they are found in a vessel or a vase.

CITTA, MANO AND VIÑÑĀṆA (ORIGINAL BY VEN. CANDOBSA) (1)

In early Buddhism and in Abhidhamma it has discussed the terms citta, mano and viññāṇa. On some occasions when the Buddha preached the Dhamma, he has explained these three terms as very equal terms. The Buddha also discussed these three terms with different meanings. Accordingly we can see that each of them have their own meanings.

When we take these forms as equal terms, we can prove with the statement given by the Buddha:

» Tanchakho etham bhikkhave, vuccati cittaṃ iti pi, mano iti pi viññāṇaṃ iti pi.«

With this statement the Buddha emphasized that these three terms are mentioning the same meaning.

But when we discuss Buddha’s teachings we can give different meaning on these terms. Viññāṇa represents the field of senses and sense reactions. Citta is the subjective aspect of consciousness. Mano represents the intellectual function of consciousness.
In the early Buddhist teaching **Buddha** has explained that the *citta* is very pure.

»*Pabassara midam bhikkhave cittaṃ...«* - in *Dhammapada citta* is explained in many stanzas. Some of the phrases or them .... ???

»*Cittaṃ dantaṃ sukhavahaṃ.*«

Viññāṇa is explained in early Buddhist teaching during few occasions. According to the *paṭiccasamuppāda* - „viññāṇa“ is the cause to arising of „name and form.“

»*Viññāṇa paccayā nāma rūpaṅ...«* - when the **Buddha** classified the being as five aggregates, there *viññāṇa* is. Those five aggregates are:

1. Rūpa (form)
2. Vedanā (feeling)
3. Saññā (perception)
4. Saṅkhārā (volition)
5. Viññāṇa (consciousness)

And in the *Attharasa dhātu* (18 elements) we can see, these six kinds of *viññāṇa*:

1. Cakkhu viññāṇa (eye consciousness)
2. Sota viññāṇa (ear consciousness)
3. Ghana viññāṇa (nose consciousness)
4. Jivhā viññāṇa (tongue consciousness)
5. Kāya viññāṇa (body consciousness)
6. Mano viññāṇa (mind consciousness)

*Mano* (mind) is one of the senses according to the six kinds of senses (*sadindriya*). It should be seen only through the extra sensory perception, because it cannot be perceived through the physical senses. Therefore it is with the body.

In *Abhidhamma* the terms *citta, mano* and *viññāṇa* are explained given their's own meanings. Therefore they have their own characteristics. Before we discuss the *Abhidhamma*’s explanation, we should pay our attention to the *Visuddhi Magga*. The *Visuddhi Magga* states the terms *viññāṇa, citta* and *mano* refine(?) the same thing.

»The words *viññāṇa, citta* and *mano* are one in meaning,“ but it seems that these terms have used to indicate several functions of mind. In *Atthasalini* this statement is given:

»In the exposition of consciousness consciousness is so called, because of it's variegated nature.«

»Mind (mano) is so called, because it knows the measure of an object.«

»Mental action (mānasa) is just „mind.“«

The *Atthasalini* further says, that »A single consciousness is introduced by three names: *mano* (mind) in the sense of measuring; *viññāṇa* (consciousness) in the sense of discrimination; *dhātu* (element) in the philosophical sense of ultimate reality.«

In the later *Abhidharmic* literature, the term *citta* has been preferred to *viññāṇa*. To indicate the general meanings of consciousness in *atthasalini* it is mentioned, that »Consciousness is so called from thinking of an object or because it is variegated.«
In the four ultimate realities the citta is classified up to 89 and it has given each of those cittas characteristics. Viññāṇa is named as six characteristics of one of the cetasika. In subhacitta sadharana (ethically variable mental factors) it is given phassa as one of the seven categories of cetasikas. Phassa has come through the six senses. Then it has been named according to the sense base. Such as »Cakkunca paṭicca rūpeca uppajati cakkhu viññāṇaṃ.«

Mano is often explained with some definition:
1. It is mind.
2. It is the common round of resort of other sense faculties.
3. It is a function.
4. It is a faculty.

According to the above meanings mano signifies a three dominating faculties: mano dhātu, mano āyatana, manindriya, as well as a function.

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*Citta, mano and viññāṇa (original by Ven. Candobhasa) (2)*

In early Buddhism and in Abhidhamma, it has been discussed the terms citta, mano and viññāṇa. On some occasions, when the Buddha preached the Dhamma he has explained these three terms as very equal terms. And also the Buddha discussed these three terms with different meaning accordingly(?), we can see each of them having their own meaning. When we take these terms as equal terms, we can do it through the statement given by the Buddha:

»Tamcakho etaṃ bhikkhave viccati cittaṃ itipi mano itipi viññāṇaṃ itipi.«

With these statements Buddha has emphasized that these three terms have the same meaning. But when we discuss the Buddha’s teaching, we can give different meanings of these terms.

Viññāṇa represents the feeling of senses and sense reactions.
Citta is the subjective aspect of consciousness.
Mano represents the intellectual function of consciousness.

In early Buddhist teaching the Buddha has explained that the citta is very pure, in Dhammapada citta has been explained in many stanzas. Viññāṇa is explained in early Buddhist teaching on few occasions. For example, in Paticcasaṃuppāda viññāṇa is the cause to arise name and form (viññāṇa paccayā nāma rūpaṅ).

The Buddha classified being into five aggregates:

1. Rūpa (form)
2. Vedanā (feeling)
3. Saññā (perception)
4. Sankhārā (volition)
5. Viññāṇa (consciousness)

In the aṭṭhadasa dhātu (eighteen elements) we can see six kinds of viññāṇa. Those six kinds of viññāṇa are:

1. Cakkhu viññāṇa (eye-consciousness)
2. Sota viññāṇa (ear-consciousness)
3. Ghānaviññāṇa (nose-consciousness)
4. Jivhā viññāṇa (tongue)
5. Kāya viññāṇa (skin-consciousness)
6. Mano viññāṇa (mind-consciousness)

Mano is one of the senses according to the six kinds of senses (sada indriya). It should be seen only through the extra sensory perception, because it cannot be perceived through the physical senses. In Abhidhamma the terms citta, mano and viññāṇa are explained giving them their own meanings. Therefore, they have their own characteristics. Before we discuss the Abhidhammic explanation, we should pay our attention to Visuddhi Magga. The Visuddhi Magga states that the terms viññāṇa, citta and mano refer to the same things - „the words viññāṇa, citta and mano are one in meaning.“ But it seems that these terms have been used to indicate several functions of mind. In Atthasalini(?) these statements are given.

The Atthasrini(?) further explains, that „a single consciousness is introduced by three names:
- in the sense of measuring, viññāṇa (consciousness)
- in the sense of discrimination, dhātu (element)
- in the philosophical sense of ultimate reality

In the later Abhidhammic literature the term citta has been referred to viññāṇa to indicate the general meaning of consciousness. Atthasrini mentioned: „consciousness is so called from thinking of and object, or because it is variegated.“ In
four (?) ultimate (?) realities (?) the citta is classified up to eight-nine and has given each of those citta characteristic. Viññāṇa is also explained - Viññāṇa is named as six characteristics, one of them is cetasika. In the Sabbacittadadharana ethically variable mental factors it is given phassa as one of the seven categories of cetasika. (?) Phassa has come through the six sense bases:

»Cakkhu ca paṭicca rūpeca uppajjati cakkhu viññāṇa.«

Mano is often explained with some definition:

1. Mind 3. Function
2. Common ground of resort of other sense faculties 4. Faculty
According to the meaning, mano is signified (?) three dominating faculties – mano dhātu, manāyatana, manindriya as well as a function

666 mano, citta and vinnana

Mano

Infect, mind plays a very important role in the philosophy of Buddhism. In the philosophy of Buddhist teaching, according to Buddhist interpretation, all human actions are performed by mind (Mano maya- mind precedes all actions). Therefore, human conduct are to be explained by the nature of mind. According to Buddhist psychology the mind is a dynamic continuous (Santati). This nature even goes to a numeral number of births. This does not mean that mind is permanent. Buddhism totally denied such existence of any permanent entity. It is to causally condition. The Buddha definitely explained that there is no such abiding substance.

In the early, we find basically three words to connote mind. Yan ca kho bhikkhave cittam itipi, mano itipi, vinnanam itipi (Sam Ni vol-II p-94), here the terms like Citta, Mano, and Vinnana have been used synonym mostly. These three terms are often used in the change of lists in Pāli text to discuss the nature of the mind. It does not mean that these rebirths are predicated in the same thing because Dhammasangani gives list of synonym words to mind. There are Citta, mano, manassa, hadaya, pandara, manayatana, vinnana, vinnanakkhandha, tajjhamano vinnanadhatu. Even the commentators fond exegetical differences on them, and gave specific meaning each of them. This implies that there is commentic difference, which point to different dimension of the mind. Each word views the same reality but different dimension of the mind. In this sense, there are not identical. Some scholars say these three represent the various passage of consciousness. It seems that all are needful to create an intellectual state in the mind.

Mano means thinking, minding. It denotes a noetic awakening of the subliminal consciousness ( Bhavanga). It is a well factors that subliminal consciousness. It disturbed by stimulus (Arammana) that can be an external or internal one. The mind is ready to receive any object and that will make a thought process. This noetic is opening the thought process. It is function of Mano. It makes the intellectual functioning of the mind. It stands as an actual a noetic centre. This is the first state of intellectual functioning. Without Mano there is no such intellectual function in the mind. The word Mano is never used to predicate the state of a noetic consciousness as of Citta vinnana. In the Abhidhamma Piṭaka the word Citta and Vinnana sometime are used to connote the ontic consciousness (Acinta). There always stands with the word Bhavanga, Bhavangacitta, and Bhavangavinnana. The noetic state of mind sometime has been mentioned as Kiriya citta-functional mind. In this state, Manacitta vinnana all the three state of mind, are working together.

In the Abhidhamma Piṭaka, we find the word Manojava where the word is used to predicate the same function of the mind. Manam ca paticca dhamme ca upaccati manovinnanam (M.N vol-II p-17) it means independent on Mano and Dhamma arises Manovinnana-mind consciousness. Here Mano stands as a sense or sphere of perception. According to Buddhism, Ayatana divided into two groups: Ajjhattika- inner, and bahira- outer. Here Mano has to be studied as Ajjhattika mano- inner mind. Normally mind is function due to the vitality and the receiving of the six senses. If there is no vitality of these senses there never occur the thought process. All these six senses, inner senses, Buddha used the word Mano to connote these inner sense. Ajjhathikan ca avuso mano aparipinno hoti, bahira ca Dhamma na apatam agacchanti, no ca tajjho samanaharo hoti, neva tava tajjhassa vinnana bhakassa bhatu bhavo hoti ( M.N. vol-I p-19), it means if your reverence, the mind that is eternal is intact, the external mental object come within its range but there is no appropriate impact, then there is no an appearance of the appropriate section of consciousness.
Thus unimpaired mind, is necessary condition. Without internal mind receiving of a mental object is not possible. Unimpaired mind represents noetic awakening. It is internal mind which is the noetic door mind (Cinthadvara). The word Santana is never used with Mano. Instead the word is hyphenated with Citta (Cittasantana). This would stand for annoetic consciousness. Santana is continuance of the mind. Mano signifies a point where noetic awakening take place. This emergence of noetic awakening opens to function cognitive process. Yekeci bhikkhave Dhamma akusala akusalabhagiyaka akusalapakkhika sabbe te mano pubbangama mano tesam Dhammanam pathaman upaccati anvadeva skusale Dhammati (A.N Vol-I- P-10) it means monks, whatsoever things are evil, all such have mind for their causing, first arises mind as the forerunner of them, and those evil things follow after. The quotation of A.N shows mano may refer more subtle but noticeable things. Mano is an independent centre, which can produce thoughts. All these are preceded by the inner senses of mano. Before the emergence of thought mano stands as a forerunner of them. It is very certain that without emergence of mano, the appearance of thought will never occur. In the famous statement find in the Dhammapada asserts this Manopubbargama Dhamma, manosetha manomaya- things are controlled by inner senses, so fast by inner senses, made by inner senses.

According to Buddhism, the mind is coming before the mental images. Therefore, we can say that mano plays an important roles. In creation of manosankhara or mental formations are created by mano. Citta identifies an object, which falls into mano. Mano has very specific function, which is not shared by any of the other faculties. It consists of the ability of survey the object of the other senses. Its function is to assist in brining back the impression produced by the other sense faculties. The Buddha singles out Mano as a free condition for all knowledge and experience. Sometime function of the mind may produce to think the feeling of self. When the Buddha stated that different word to signify different and subtle function of the same general complex of mind. Naturally, it has to think that Mano is one among six faculties that condition mind. Manassa Dhamnam vinnaya. It is stated everywhere after noticing Dhamma with the help of Mano, one pleases content with the objects. Here too, Mano means sense faculties. Citta and Vinnana begin to function there after. Therefore, we can say that because Vinnana and Citta are Mano centred. In order to purport these arguments, quotation found in the Chappisotana Sutta, shows that with regard to emancipation of the mind the Buddha had used Citta instead of Mano (Buddha me citta). The case is that even achieving completed realisation six faculties are going to exist in that very life. But colouring of the mind happens to cease down. Therefore, the Buddha used the word Citta. Thus, it is clear that Citta, Mano, Vinnana tried to express the different passages. That is one of the six faculties of the faculties which stand as annetic of the Bhavanga citta- subliminal consciousness.

**Citta**

Citta represents the subjective aspect of consciousness. Mano, the noetic awakening point of faculty of mano and subliminal consciousness are appertained to it. Therefore, it is better to say "Citta" is the mano centred vinnana. According to Buddhism, it is powerful force. It signifies a surviving entity. "My citta is not of such nature, it will turn to the plane of sense pleasure. Knowing this, this citta is well provided with understanding (A. N. 4. 402).

Further it is mentioned in the S.N. emphasises the same nature of mind. Yet, this citta, if for a long time practise, it faith virtue (saddha), hearing, learning and understanding it, moves upwards and goes to distinction (S.N. 5.369). It has some kind of personal identity of existences. It also comprises with thought process. This makes some kinds of responsibilities for its activities. Individual character can represent in this way. " Although a monk will be not skilled in other people's citta, but he can decide: I will be skilled in knowing by my own citta(A.N.5.92).

Citta here represents whole characteristic of individual thought process. Sometimes it stands as a free unit, which works without one's notice. " For a long time indeed, I have been defrauded, deceived and cheated by this citta (M.N.VI.511). Because it is considered as a conscious centred for activity. Since citta lasty till with emotional function of the mind. It is easy to control. According to Buddhism, it is not a deterministic factor. The method of getting one's citta under control is concentration (bhavana). Thus, it can be manipulated and directed. According to Nikāya literature the citta works as a centre of perceptual and cognitive activities. Ideation and sensation are mental process dependent on citta (S.N.4.293).

This quotation shows that citta has been subjected three-fold functions: 1. Cognitive function (Sanna), 2. Effective function (Vedana), 3. Conative function (Cetana). Effective aspect refers to be feeling upon of citta. Cognitive aspect refers to knowing
side of *citta*. Conative aspect refers to acting side of the mind.

*Abhidhamma Piṭaka* had made detail classification on this subject. *Abhidhamma* recognises *citta* an abstract reality. In its definition creates deferent ways of predication had been given:

5. Kattu sadana-predication by agency
6. Kattu sadana-predication by instrumentality
7. Bhava sadana-predication by simple flux

Under the first predication, it shows that *citta* works as an agent "Rupam ti arammanam cinteti vijanati cittaṃ". *Citta* is that which think of or understand its object. Here, it is understood that there is an agency, which understand the object that is *citta*. *Citta* also works as an instrumental (Cinteti va etena karana buddhena sampayutta dhammeti cittaṃ). The object, which is associated with related *Dhamma* in, understood by *citta*. Therefore, it is called *citta*. Here, *citta* stands as an instrumental with the help of that it thinks of an object.

The third predication supposed to be the correct definition (cintana mattam cittaṃ). *Citta* is that which think this definition yields real function of the mind. *Abhidhamma* commentaries further analysis *citta* under four formulae, namely:

7. Lakkhana: characteristic
8. Kicca: function
9. Paccupatthana: consequence and manifestation
10. Padatthana: proximate cause

The main characteristic of *citta*, according to commentator, is recognising the object (vijanana lakkhana). The function of *citta* is the forerunner- (pubbangama rasam). Its manifestation is connected (samodhana paccupatthanam). Its proximate cause is the substances of mental and material organism,(namerupa padatthana) *Dhammasangani atthakatha*-p.112.

*Citta* recognises the object since it reaches the sense door. It stands as the forerunner. The eye sees the visual object but it is recognised by *citta*. *Citta* always appears as he continuous series. It connects with the other thought. Finally, *citta* always arises as a result of the causal interdependence of mind and matter.

According to the *Abhidhamma Piṭaka*, *citta* is continuous stream. It arises as the form of continuous series. It does not arise in a single way, but with a number of mental states (Cetasika). They are 52 in number. *Citta* and cetasika are connected with one another. *Citta* does not exist apart from its concomitant. *Abhidhamma* says that: both *citta* and *cetasika* arise together –ekupada, vanishing together-ekanirodha, having an identical object-ekalambana, and having a common basis-ekavatthuk. They are the inseparable dynamic relations, which connect one another.

*Citta* is also described as a part of vinnanakkhandha and it is accompanied by the other mental aggregates, namely:
1.Vedanakkhandha. 2.Sannakkhandha. and 3. Sankharakkhandha. And *Abhidhamma* also recognises *citta* as one of the five old cosmic orders (panca niyama Dhamma) that is *citta* niyama- psychic order.

According to *Buddha*ghosa's view, when an object strikes sentient organism, each according to its own nature related psychic functioning starts to work, such as seeing, receiving, examining, determining and cognising etc. All these are understood as the psychic order. *Abhidhamma Piṭaka* divides *citta* under four broad classes with a quote to its areas or functioning which corresponded to the four spheres: 1.Kamavacara- the sensuous, 2.Rupavacara-that with form, 3.Arupacara- that wit formless, 4. Lokuttara-transcendental. And there are three places of existence; 1.Sensuous sphere- kamavacara laka, 2.form sphere- rupacacara loka, 3. Formless sphere- arupavacara loka.
Kamaloka considered with the four states of misery (apaya, niraya, peta, asura), the human realm, manussa loka, the six celestial
realm- deva loka, that constituted the Kamaloka. All the cittas, pertaining to sensuous sphere, are called Kamavacara citta. They
are 54 in number. Cittas, pertaining to form sphere-, are called rupavacara citta. They are 15 in number. Cittas, pertaining to
formless sphere, are called arupacacara citta which are 12 in number. Finally, cittas which arise, pertaining to supramundane
sphere, are called Lokuttara citta, they are 8 in number.

Vinnana

The word Vinnana is commonly translated as consciousness. It is one of the most difficult words find in the texts, because it is
used in more senses. The word Vinnana is not used only in the field of psychology but also used commonly in the field of
metaphysic. In the filed of psychology. The term presents different functions of the mind. We already understood that though the
term Citta, Mano, Vinnana are employed to connote the entire complex of consciousness, each word presents different dimension
of the same general complex of consciousness. It is a clear factor that when we confined ourselves to the term vinnana, which
presents different functions of the same general complex of, mind has been used to dignify the different states of the same mind.
Therefore, it is a multi-significant term. This condition opens a great controversy regarding its exact meaning.

Vinnana means knowing somethings. "Vijanati vijanatiti kho avuso vinnananti vuccati ( M.N-1.292)-knowing , O monks,
therefore it is called vinnana. According to Buddhism the usage of vinnana in the Sutta can be found in two ways. According to
Madhupindika Sutta vinnana is used in one way. " Cakkhum ca paticca rupe ca uppajjati cakkhu vinnanam- depending on eye and
form visual consciousness arise. (S.N.11.73)". The same passage is repeated starting from other same field. According to
Madhupindika sutta, six kinds of consciousness are mentioned. They are:

1. Visual consciousness which arises depending on eye and form
2. Auditory consciousness which arise depending on ear and sound
3. All factory consciousness which arises depending on nose and smell
4. Gustatory consciousness which arises depending on tongue and taste
5. Bodily consciousness which arises depending on body and touch
6. Mental consciousness which arises depending on mind and Dhamma.

According to the expression, the act of vinnana and its origination are very clear. It is aid voluntary action, the contact between
sense organ and their respective sense object insensibility made the pave to merge vinnana. For that two factors are necessary:
external sense object and internal sense organ or stimulus object.

Depending upon Sankhara, consciousness arises. All the perceive things are sankhara (creation). The objective word is sankhara,
thus vinnana arises depending on sankhara, that is both objective and subjective words. Mahatanhasankhaya sutts shows how the
vinnana gets different connotation. " O monks, as a fire burns, because this or that appropriate condition, by it is known. If the fire
burns because of sticks, it is known as a stick fire and if a fire burns because of grass, it is known as grass fire and if a fire burns
because of cow-dung, it is known as cow-dung fire, Even so monks because of the conditions appropriated to it, consciousness
arise. It is known by this or that name. When consciousness arises because of eye and form, it is known as visual consciousness.

Cognition is a complex process. Its first stage is vinnana. It is not full cognition. Here at the first stage or Cakkhuvinanana stage
consciousness turn out to be bare sensation as yet undiscriminated by any selective activity. It is the mere awareness of the present
of the object. And it does not produce knowledge of any sort " Cakkhuvinanam pana ethta dassana mattham eva hoti". At this
stage consciousness free from differences. The consciousness does not admit any alternative or it is not wavering. At this stage
consciousness knows that something is present. It does not know anything about the object. It perceived something but not
with details " Na kinci Dhamman pati vijanati". It is word to note here in this stage there is no attention. This is a mere voluntary
direction towards the object. This act of vinnana only begins to operate after stimulus enters through the sense doors. It has direct
relationship with the senses but it cannot cognize the object completely. That is why at initial stage vinnana is named under a
condition appropriate to it. Another important thing is that at this stage vinnana is neither good nor bad but neutral. Therefore, it
cannot e ethically evaluated.

In the instruction given to monks clearly shows that development of mind has to begin at this stage. " The monks advice do
cultivate mind at the Cakkhuvinna stage, then, Bahiya, thus must you train yourself in the seen these will be just the seen, in the heard just the heard, in the imagine just the imagined, in the cognise just the cognised. thus you will have know their pave that is how you must train yourself.

666 Mano, Citta and Vinnana 17.2.2000

In fact, mind plays a very important role in the philosophy of Buddhism. In the philosophy of Buddhist teaching, according to Buddhist interpretation, all human actions are performed by mind (Mano maya- mind precedes all actions). Therefore, human conducts are to be explained by the nature of mind. According to Buddhist psychology, the mind is a dynamic continuous (Santati). This nature even goes to a numerable number of births. This does not mean that mind is permanent. Buddhism totally denied such existence of any permanent entity. It is to causally condition. The Buddha definitely explained that there is no such abiding substance.

In the early, we find basically three words to connote the mind. Yan ca kho bhikkhave cittam itipi, mano itipi, vinnanam itipi (Sam Ni vol-II p-94), here the terms like Citta, Mano, and Vinnana have been used synonym mostly. These three terms are often used in the change of lists in Pāli text to discuss the nature of the mind. It does not mean that these rebirths are predicated in the same thing because Dhammasangani gives list of synonym words to mind. There are Citta, mano, manassa, hadaya, pandara, manayatana, viññāṇa, viññāṇakkhandha, tajjhamano vinnanadhatu. Even the commentators fond exegetical differences on them, and gave specific meaning each of them. This implies that there is semantic difference, which point to different dimension of the mind. Each word views the same reality but different dimension of the mind. In this sense, there are not identical. Some scholars say these three represent the various passage of consciousness. It seems that all are needful to create an intellectual state in the mind.

Mano means thinking, minding. It denotes a noetic awakening of the subliminal consciousness (Bhavanga). It is a well factors that subliminal consciousness. It disturbed by stimulus (Arammana) that can be an external or internal one. The mind is ready to receive any object and that will make a thought process. This noetic is opening the thought process. It is function of Mano. It makes the intellectual functioning of the mind. It stands as an actual a noetic centre. This is the first state of intellectual functioning. Without Mano there is no such intellectual function in the mind. The word Mano is never used to predicate the state of a noetic consciousness as of Citta vinnana. In the Abhidhamma Piṭaka the word Citta and Vinnana sometime are used to connote the ontic consciousness (Acinta). There always stands with the word Bhavanga, Bhavangacitta, and Bhavangavinnana. The noetic state of mind sometime has been mentioned as Kiriya-citta-functional mind. In this state, Manocitta vinnana all the three state of mind, are working together.

In the Abhidhamma Piṭaka, we find the word Manojava where the word is used to predicate the same function of the mind. Manam ca paticca dhamme ca upacati manovinnanam (M.N vol-II p-17) it means independent on Mano and Dhamma arises Manovinnana-mind consciousness. Here Mano stands as a sense or sphere of perception. According to Buddhism, Ayatana divided into two groups; Ajjhattika- inner, and bahira- outer. Here Mano has to be studied as Ajjhattika mano- inner mind. Normally mind is function due to the vitality and the receiving of the six senses. If there is no vitality of these senses there never occur the thought process. All these six senses, inner senses, Buddha used the word Mano to connote these inner sense. Ajjhattikan ca avuso mano aparipinno hoti, bahira ca Dhamma na apatam agacchanti, no ca tajjo samanaharo hoti, neva tava tajjhassa vinnana bhakassa bhatu bhavo hoti (M.N. vol-I p-19), it means if your reverence, the mind that is eternal is intact, the external mental object come within its range but there is no appropriate impact, then there is no an appearance of the appropriate section of consciousness.

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In Buddhism, mind plays a very important role in ethical training. The very first verse of the Dhammapada
“Manopubavgama Dhamma
manosettha manomaya…”
(Mind is the forerunner of all states,
Mind is chief, mind-made are they…) 這13個字沒加上

Since mind is the forerunner of all states, all human conducts are to be explained by the nature of mind.

There are three generic terms to connote mind i.e. citta, mano and viññāṇa. Although these 3 terms are considered to be equivalent in meaning, actual usage in specific contexts tends to confirm the view that they convey three distinct aspects of mind.

The difference between Mano and Citta are as follows:

1. Mano

Mano is minding, thinking, it denotes the neotic awakening of the subliminal consciousness (bhavavga). Normally, subliminal consciousness can be disturbed by either an external or internal stimuli. Once disturbed, the mind is ready to receive any object, thereby thought-process starts to function. This neotic opening to thought process is the function of the mano. It makes the intellectual functioning of the mind. It stands as an actual centre. This is the first stage of intellectual functioning. Without mano, there is no such intellectual function in the mind.

In Buddhism, ayatana are divided into 2 groups, i.e. inner (ajjhatika) and outer (bahira). Here, mano has to be recognized as the inner-sense (ajjhatika-mano). Normally, mind is functioning due to the vitality and receiving ability of the 6 senses. If there is no vitality of the senses, there never occurs thought process. All these 6 senses are inner causes, they are eye, ear, nose, tongue, body and mind. Therefore mano here shows as a 6th organ. An unimpaired mind is necessary to get sensation. Without internal mind or internal sense-base, receiving of a mental object is not possible. An unimpaired mind represents neotic awakening state of the mind. It is the internal mind which is the neotic door of the outside world.

Mano has a very specific function which is not shared by any of the other faculties. Mano consists of the ability to survey the object of the other senses. Its function is to assist in bringing back the impression produced by the other sense faculties.

2. Citta

Citta represents the subjective aspect of consciousness, therefore it is better to say ‘citta’ is the ‘mano-centred viññāṇa’. It is a powerful force. It signifies a surviving entity.

It has some kind of personal identity of existences. It only comprises with thought process. This makes some kinds of responsibilities (kamma) for its activities. Sometimes citta stands as a free unit which works without one’s
notice. M.N. VI. 51 mentions “for a long time indeed, I have been defrauded, deceived and cheated by this citta.”

Citta can be controlled. It is not a deterministic factor. The method of getting one’s citta under control is concentration (bhavana). Thus it can be manipulated and can be directed. Citta can be trained because of its functional attitude. It works as a center of perceptual and cognitive activities.

Ideation and sensation are mental processes depended on citta. Citta is a conscious stream of process. It is an organized and a purposeful one. It is formed by individual. It gives the sense of momentarily conscious process but it also represents the continuous process.

Citta recognizes the object since it reaches the sense door. It stands as the forerunner. The eye sees the visual object but it is recognized by citta. Citta always appear as a continuous series. It connects with the other thoughts. Finally, citta always arises as a result of the causal interdependence of mind and matter.

Abhidhammikas had defined citta as “cintana mattaj cittaj” – citta is that which thinks. This definition yields the real function of the true knowledge of the mind.

According to Abhidhammikas, the four aspects of citta are

(1) Characteristic – recognizing the object (vijanana lakkhana)
(2) Function – the forerunner (pubbavgama rasaj)
(3) Manifestation – connecting the psychic factor (samodhana paccupatthanaj)
(4) Proximate cause – the substances of mental and material organism. (namarupa padattha)

Abhidhammikas also divided citta under four broad classes i.e.

(1) kamaloka – kamavacara citta 54
(2) rupaloka – rupavacara citta 15
(3) arupaloka – rupavacara citta 12
(4) lokuttara – lokuttara citta 8 or 40

89 or 121

Later Abhidhammikas introduced a ‘theory of moment’ (khanavada), where thought process (citta vidi) consists of 17 moments, each with 3 instances of uppada, thiti and bhanga.

666MANO

Mano means mind. It has characteristic as citta and vinnana. In the philosophy of Buddhism it plays a very important role. All human actions are performed by mind (Mano maya- mind precedes all actions). So human conducts are to be explained by the nature of mind. As to Buddhist psychology the mind is a dynamic continuous (Santati). This nature even goes to a numerable number of births. This does not mean that mind is permanent. Buddhism totally denied such existence of any permanent entity. It is due to
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Even the commentators found exegetical differences on them, and gave specific meaning each of them. This implies that there are different commentaries, which point to different dimension of the mind. Each word views the same reality but different dimension of the mind. In this sense, there are not identical.

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Without Mano there is no such intellectual function in the mind. The word Mano is never used to predicate the state of a noetic consciousness as of *Citta* vinnana. In the Abhidhamma Piṭaka the word *Citta* and Vinnana sometime are used to connote the ontic consciousness (Acinta). It always stands with the word Bhavanga, Bhavangacitta, and Bhavangavinnana. The noetic state of mind sometime has been mentioned as Kiriycitta-functional mind. In this state, Manocitta vinnana all the three state of mind, are working together.

In the Abhidhamma Piṭaka, we find the word Manojava where the word is used to predicate the same function of the mind. Independent on Mano and Dhamma arises Manovinnana-mind consciousness. Here Mano stands as a sense or sphere of perception. According to Buddhism, Ayatana are divided into two groups: *Ajjhitta*- inner, and *bahir*- outer. Here Mano has to be studied as Ajjhattika mano- inner mind. Normally mind is function due to the vitality and the receiving of the six senses. If there is no vitality of these senses there never occur the thought process. All these six senses, inner senses, Buddha used the word Mano to connote these inner sense. The mind that is eternal is intact, the external mental object come within its range but there is no appropriate impact, then there is no an appearance of the appropriate section of consciousness.

Thus unimpaired mind is necessary condition. Without internal mind receiving of a mental object is not possible. Unimpaired mind represents noetic awakening. It is internal mind which is the noetic door mind (Cinthadvara). The word Santana is never used with Mano. Instead the word is hyphenated with *Citta* (Cittasantana). This would stand for annoetic consciousness. Santana is continuance of the mind. Mano signifies a point where noetic awakening take place. This emergence of noetic awakening opens to function cognitive process.
Whatsoever things are evil, have part evil, all such have mind for their causing, first arises mind as the forerunner of them, and those evil things follow after. The quotation of A.N shows mano may refer more subtle but noticeable things. Mano is an independent centre, which can produce thoughts. All these are preceded by the inner senses of mano. Before the emergence of thought mano stands as a forerunner of them. It is very certain that without emergence of mano, the appearance of thought will never occur. In the famous statement find in the Dhammapada asserts this Manopubbagama Dhamma, manosettha manomaya- things are controlled by inner senses, so fast by inner senses, made by inner senses.

According to Buddhism, the mind is coming before the mental images. Therefore, we can say that mano plays an important role. In creation of manosankhara or mental formations are created by mano. Citta identifies an object, which falls into mano. Mano has very specific function, which is not shared by any of the other faculties. It consists of the ability of survey the object of the other senses. Its function is to assist in bringing back the impression produced by the other sense faculties. The Buddha singles out Mano as a free condition for all knowledge and experience. Sometime function of the mind may produce to think the feeling of self. When the Buddha stated that different word to signify different and subtle function of the same general complex of mind.

Naturally, it has to think that Mano is one among six faculties that condition mind. Manassa Dhammam vinnaya. It is stated everywhere after noticing Dhamma with the help of Mano, one Pleases content with the objects. Here too, Mano means sense faculties. Citta and Vinnana begin to function there after. Therefore, we can say that because Vinnana and Citta are Mano centred. In order to purport these arguments, quotation found in the Chappisotana Sutta, shows that with regard to emancipation of the mind the Buddha had used Citta instead of Mano (Buddha me citta). The case is that even achieving completed realisation six faculties are going to exist in that very life. But colouring of the mind happens to cease down. Therefore, the Buddha used the word Citta. Thus, it is clear that Citta, Mano, Vinnana tried to express the different passages. That is one of the six faculties of the faculties which stand as anetic of the Bhavanga citta- subliminal consciousness.

**Analysis of Mind (Lected by Ven. Silavamsa) (Original by Ven. Iccariya)**

The analysis of the mind in the Buddhist tradition could be considered as one of the most fascinating subjects of study. The mind was categorized as practice of mind (kārāmalāya citta), in-active mind (akāramālya citta) etc.

In early Buddhism, the most unwholesome action as lust, hatred and delusion have been analyzed. Further in Abhidhamma mental condition has arisen in subsequent occasion. The analysis of mind has been denoted as four-fold method in Abhidhammaṭṭhasaṅgaha, written by Ānuruddhacariya (ṭaattha cittaṃ dava catuppitham hoti). There are:

1. Consciousness pertaining to sensual sphere 54, or Kāmāvacara 54
2. Consciousness pertaining to form sphere 15, or Rūpāvacara 15
3. Consciousness pertaining to formless sphere 12, or Arūpāvacara 12
4. Supramundane consciousness 8 or Lokuttara 8.

The purpose of denoting a section of resulted consciousness without root (ahetuka citta) is to denote the action done by the resulted consciousness of unwholesome action.

It is important to insert/assert(?) that the mind is active, when a wholesome action is being done and subsequent result is also denoted as mentality (mānasikaDhamma). Therefore, kusala cittāni or sopana cittāni – they have been denoted as yielding good quality and connected with blameless root, such as generosity and loving kindness etc. This sopana cittāni are used to describe the function lot eh mind of a certain person, who is doing a wholesome action. One who does not to(?) enjoy sensual pleasure develops the mind relevant to the sphere of form (rūpa loka). He is keen on developing the supramundane thought. (This process of Abhidhamma clearly denotes that Abhidhammic analysis of the mind has been presented very orderly.)

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This is the method of analysis of mind insert(?) the disposition of the person, attach to the would(?) and its function, as well as the gradual training towards supramundane stage beyond worldly condition. This method denoted how the spiritual development and personality of man gradually developed. The intention of this analysis of the mind is to denote the reason for survivor in the circle of birth and to indicate the path leading to emancipation.

As mentioned above, analysis of mind can be regarded(?) the personality with co-relation with matter or form.(?)

**Analysis of mind**

It is believed that the analysis of mind is the most interesting in Buddhist tradition. The mind was divided into two kinds, that is: worldly pleasure mind and supramundane one. But in the early Buddhism, mind has been analyzed such as lust (lobha), hatred (dosa), delusion (moha). These minds are based on unwholesome deeds or bad deeds. Opposed mind is generosity (alobha), loving kindness (adosa), wisdom (amoха). This mind bases on good or wholesome action.

Later the mind was analyzed in different ways by many scholars. It had been analyzed into four kinds by Anuruddha Thero in his Abhidhammattha Sangaha. They are as follows:

1. Consciousness pertaining to sensual sphere 54 or kāmāvacara 54
2. Consciousness pertaining to form sphere 15 or rūpāvacara 15
3. Consciousness pertaining to formless sphere 12 or arūpāvacara 12
4. Supra-mundane consciousness 8 or lokuttara 8

The mind is so fast – when someone does wholesome or unwholesome action. The mentality (manasiDhamma) should also be noted the same. Therefore kusala citta or sobhana citta are recognized as good qualities or blameless roots – like generosity, loving kindness, compassion and patience with difficulty.(?) We can develop this sobhana citta so that nibbāna is attained. The higher level citta than sobhaa citta is rūpavacara citta or consciousness pertaining to form sphere, which was developed by persons who do not enjoy themselves in sensual pleasure. The higher level citta rather than rūpavacara citta is arūpa citta consciousness pertaining to formless sphere. The persons who develop this arūpavacara citta do not enjoy even in the physical pleasure in.(?) The highest level of citta is lokuttara citta or supra-mundane consciousness.

This is the method of analysis of mind, written by Anuruddha in his Abhidhammattha Sangaha. This means we can train our mind from sobhana like doing wholesome deed, generosity, loving kindness, toward the supra-mundane which is beyond worldly condition. As long as we can develop gradually like this, the nibbāna, which is the ultimate purpose of every Buddhist is attained within a short time. The key attention of this analysis of mind is to denote the survivor in the circle of birth and to show the path leading to liberation.

**The analysis of mind in Theravāda Abhidhamma.**

Citta is one of the 4 ultimate realities in the Theravāda Abhidhamma. According to Abhidhammatthatasangahaadhipani Pāli citta is deriving from the root cinta – to think. The ways of thinking are threefold:

1. Ihanacinta – thinking endowed with endeavour
2. Vijananacinta – thinking endowed with understanding
3. Pañjananacinta – thinking endowed with realization

Of these 3 only 2nd one is applicable to the term citta because it is defined as having the sense of ‘understanding the object’. Again, there are three different ways of predication has been used in the definition of citta, and only the 3rd one is admitted by the Abhidhammakas as yielding true knowledge. The three ways are:

1. As agent – citta is that which cognized an object
2. As instrument – citta is that by means of which the accompanying mental factors cognize the object
3. As simple flux – citta is itself nothing other than the process of cognizing the object

Abhidhammakas had also defined citta as »cintana mattam cittam,« This definition yields the real function of the true knowledge of the mind. Citta is also defined according to the 4 ways of definition as follows:

1. Characteristic – recognizing the object
2. Function – the forerunner
3. Manifestation – connecting the psychic factor
4. Proximate cause – the substances of mental and material organism

The Abhidhamma distinguishes citta into 89 or 121. They are classified under 4 divisions according to the planes:

1. Kāmaloka – 54
2. Rūpaloaka – 15
3. Ariipaloka – 12
4. Lokuttara – 8/40

With regard to the nature of the cittas, they divided themselves into four classes – akusala (12), kusala (21), vipāka (36) and kiriya (20). The nature of cittas that exist in the 4 planes are:

1. Kāmaloka
   (a) Akusalacitta (12)
   (b) Kusalacitta (8)
2. Rūpaloaka
   (a) Vipakacitta (23)
(d) Kiriyacitta (11)
(b) Vipākacitta (4)

2. Rūpaloka

(a) Kusalacitta (5)
(b) Vipākacitta (5)
(c) Kiriyacitta (5)

4. Lokuttaracitta

(a) Kusalacitta (path) (4/20)
(b) Vipākacitta (fruit) (4/20)

3. Arūpaloka

(a) Kusalacitta (4)
(b) Vipākacitta (4)
(c) Kiriyacitta (4)

(i) Akusalacitta

Akusalacitta is accompanied by three unwholesome roots: greed, hatred and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy and productive of painful results. There are 12 unwholesome consciousnesses existing only in sense-sphere and grouped into three divisions – greed (8), hatred (2) and delustion (2).

(ii) Kusalacitta

Kusalacitta is accompanied by the wholesome roots: non-greed, non-hatred and non-delusion. Such consciousness is mentally healthy, morally blameless and productive of pleasant results. Alobha manifests as generosity and renunciation, adosa as loving-kindness and amoha as wisdom.

(iii) Vipākacitta

Both unwholesome and wholesome cittas constitute kamma. Those cittas that arise through the ripening of kamma are called vipāka. It is a class of citta that comprises both of results of wholesome kamma and unwholesome kamma. The vipakacitta does not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life. Some of the resultant consciousnesses have roots and some are rootless. Of the rootless ones some are the effects of unwholesome action in the past and some are effects of wholesome actions of the past.

**QUESTION: DISCUSS THE ANALYSIS OF MIND IN THERAVĀDA ABHIDHAMMA WITH REFERENCE TO ANALYSIS OF MIND CONCOMITANT. (ORIGINAL BY VEN. SOVANNY)**

Buddhism explains the nature of the world to show the reality behind it. The same is followed in the Abhidhamma teaching to show the function of mind. Theravāda Abhidhamma analyzes human personality into many components, parts. Accordingly the consciousness is analyzed into 89 or 121. They are classified under four divisions:

1. Kāmaloka (54)
2. Rūpaloka (15)
3. Arūpaloka (12)
4. Lokuttara (8/40)(?)

Cetasika (mental concomitants) are analyzed into 52.

With regard to the nature of the cittas they are divided into four classes:

1. Akusala (12)
2. Kusala (12)
3. Vipāka (36)
4. Kiriya (20)

The nature of cittas that exist in the 4 planes are:

1. Kāmaloka
   (a) Akusalacitta (12)
   (b) Kusalacitta (12)
   (c) Vipākacitta (23)
   (d) Kiriyacitta (11)
   (c) Kiriyacitta (5)

2. Rūpaloka
   (a) Kusalacitta (5)
   (b) Vipākacitta (5)

3. Arūpaloka
   (a) Kusalacitta (4)
   (b) Vipākacitta (4)

4. Lokuttaracitta
   (a) Kusalacitta (path) – 4/20
   (b) Vipākacitta (fruit) – 4/20

The personality of the human being can be analyzed into many components, parts, for different purposes. For example the physiology related to consumerists, we analyze the human mind to promulgate the business in new production. An educationist will analyze human mind to see how it can be educated and developed. In the Abhidhamma the purpose of analysis of mind is to show its true nature.

Buddhism understands the human being as a being. How can one develop one's personality, why a wise man is able to
develop his mind to the level of a Buddha, Paccekabuddha or an Arahant. The purpose of Abhidhamma is true analysis of the human mind.

According to the Buddhist explanation of the nature of the world there are 31 existences in the universe. They are divided into three planes as sensuous sphere, form sphere and formless sphere. Abhidhamma explained the nature of mind and thought in these 31 existences – all the minds in kāmaloka, rūpaloka and arūpaloka. The Abhidhamma analyzes mind into two – citta and cetasika in these 31 world sounds.

Though Abhidhamma analyses the mind into citta and cetasika, they are in reality not two different components. These analyses are done for easy understanding of the nature of the mind. These two aspects are interrelated and interdependent. This is the main feature in the analysis of the mind into citta and cetasika. This interrelation is explained in 4 ways as follows:

1. Citta and cetasika arise together (ekuppāda)
2. Citta and cetasika cease together (eka-nirodha)
3. Citta and cetasika have one object (eka-alampana)
4. Citta and cetasika have the same sense organ (eda-vatthuka)

Finally, according to Buddhism as everything else citta and cetasika are also dependently arising - »Anattā paccayā natthi sinnanassa sambhavo.«

**Function of the Mind**

The early Buddhism indicated that gradual attainment of spiritual religion by developing the mind. Abhidhamma as well as early Buddhist analysis denote contemplative mind. There are five-fold hindrances (pañca nīvarana). The soul pertaining to the fear of god can be changed by suppressing pañca nīvarana given as follows:

1. Kāmacchanda (sensual desire)
2. Vyāpāda (malicious thought)
3. Tīnamidhā (sloth and torpor)
4. Udaccakukucca (distraction and remorse)
5. Vicikicchā (perplexity)

When this five-fold hindrances are suppressed, one is able to break off kāmāvacara citta. The first jhāna comprises of five factors, such as:

1. Vitakka – right thinking with eliminated sloth and torpor, applying the mind and its concomitants to the object of concentration.
2. Vicāra – sustains mental application upon the same object with a view to in application to keep the mind continually enjoying in the exercise of meditation and thereby the remorse is eliminated.
3. Pīti – arises in opposition to illness, brings about by degree and expansion of interact in the same object.
4. Sukha – pleasurable effort and haven being which in variously consequent upon the diffused, expelled distraction and education and list the mind to concentration.
5. Ekaggatā – concentration being identified by the other four co-existent factors, constituting the one-pointedness of mind.

With the expulsion of sensual desire one is able to live one’s life without conflicts because he has further no attention to the existence of the materiality. One who attains the jhāna is born in the Brahma world, known as Brahma, Brahmā etc.

Methodology of analysis of citta in Abhidhamma philosophy:

1. Kāmāvacara citta – consciousness pertaining to sensual sphere
2. Rūpāvacara citta – consciousness pertaining to form sphere
3. Arūpāvacara citta – consciousness pertaining to form-less sphere
4. Lokuttara citta – supramundane consciousness

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24 Vicikicchā is (among meditators) translated as „doubt“ and it especially means doubting Buddha, Dhamma, Saṅgha, one’s meditation teacher or even one’s possibilities or determination.
25 Pīti is (among meditators) translated as ‘rapture’, the great happiness, that one can achieve when attained jhāna.
26 Sukha means that the meditation is successful, that it goes „itself“, effortlessly, easily. Some teachers give the simile, that it is like caressing dog’s fur in the correct direction.
This is also introduced as having a functional consciousness (*kiriya citta*).

Consciousness is broadly classified under four divisions according to the plane in which it is experienced. With respect to its nature, it is divided into four classes. Some kinds of consciousness are immoral (*akusala*), because they arised from attachment (*lobha*), aversion or illwill (*paDīgha*) and ignorance (*moha*). Accosted(?) to them are the moral types of consciousness (*kusala*), because they are rooted in non-attachment or general object(?) - *alobha* (disinterestedness), *adosa* (loving kindness) and *amoha* (wisdom). The former are unwholesome, as they produce undesirable ethic (*aniccāvibhāga(?)) the latter are wholesome, as they produce desirable ethic (*iccāvibhāga(?)). Both *kusala* and *akusala citta* constitute *kamma* and *kammavibhāga(?)*. Those types of consciousness that arise at the inevitable result of the *kusala* and *akusala citta* are called *vipāka citta* or righteous mind. It should be understood that both *kamma* and *vipāka* are mental. The four types of consciousness called *kiriya citta* which wanted(?) the term rendered by/as(?) *kammic*, ineffective, interactive or functional(?)

**ANALYSIS OF MIND** *(ORIGINAL BY VEN. NEMEINDA)* 2008

It is believed that the analysis of mind is the most interesting in Buddhist tradition. The mind was divided into two kinds, that is, worldly pleasure mind and supra mundane one. But in the early Buddhism, mind has been analyzed such as lust, ( *lobha*) hatred (Dosa) delusion (Mohā). These minds base on unwholesome deed or bad deed. Opposed mind is generosity ( *Alobha*) loving kindness ( *Adosa*) wisdom ( *Amoha*). This mind bases on good or wholesome action. Later the mind was analyzed in difference ways by many scholars. It had been analyzed into four kinds by Anuruddha Thero in his *AbhidDhamma*ttha Sagghaha. They are as following;

1. Consciousness pertaining to sensual sphere 54, or Kamavasara 54.
2. Consciousness pertaining to form sphere 15, or Rupavasara 15.
3. Consciousness pertaining to formless sphere 12, Arupavasara 12.
4. Supra mundane consciousness 8, or Lokuttara 8.

The mind is so fast when someone does wholesome or unwholesome action. The mentality (Manasi*Dhamma*) should also be noted the same. Therefore Kusola *citta* or Sobhana *citta* are recognized as good qualities or blameless roots like generosity, loving kindness, compassion and patient with difficulty. We can develop this Sobhana *citta* so that Nirvana is attained. The higher level *citta* than Sobha *citta* is Rupavasara *citta* or consciousness containing to form sphere, which developed by the persons who do not enjoy themselves the sensual pleasure. The higher level *citta* rather than Rupavasara *citta* is Arupa *citta* consciousness pertaining to formless sphere. The persons who develop this Arupavasara *citta* do not enjoy even the physical pleasure in. The highest level of *Citta* is Lokuttara *citta* or supra mundane consciousness.

This is the method of analysis of mind, writen by Anuruddha in his *Abhidhammatta saṅgaha*. This means we can train our mind form Sobana like doing wholesome deed, generosity, loving kindness toward the supra mundane which is beyond worldly condition. As long as we can develop gradually like this, the Nirvana which is the ultimate purpose of every Buddhist is attained within a short time. The key attention of this analysis of mind is to denote the survivor in the circle of birth and to show the path leading to liberation.

Word 366.
Mind (Citta) is one of the 4 ultimate realities in the Theravāda Abhidhamma. It is derived from the root citi, to think or discern (vijanati). That which discerns an object of merely the discernment of an object is citta. In other words awareness of an object is citta.

Citta does not arise in isolation, it is always and everywhere accompanied together with a number of different mental states (cetasika). Abhidhammikas had defined citta as “cintana mattaj cittaj”. This definition yields the real function of the true knowledge of the mind. According to Abhidhammikas, citta has the following 4 aspects:

1. Characteristic – recognizing the object
2. Function – the forerunner
3. Manifestation – connecting the psychic factor
4. Proximate cause – the substances of mental and material organism.

The Abhidhamma distinguishes citta into 89 or 121. They are classified under 4 divisions according to the planes:

1. Kamaloka – 54
2. Rupaloka – 15
3. Arupaloka – 12
4. Lokuttara – 8/40

With respect to the nature of the cittas, they divided themselves into four classes: akusala 12, kusala 21, vipaka 36 and kiriya 20. The natures of cittas that exist in the 4 planes are:

1. Kamaloka
   (a) akusalacitta – 12
   (b) kusalacitta – 8
   (c) vipakacitta – 23
   (d) kiriyacitta – 11

2. Rupaloka
   (a) kusalacitta – 5
   (b) vipakacitta – 5
   (c) kiriyacitta – 5

3. Arupaloka
   (a) kusalacitta – 4
   (b) vipakacitta – 4
   (c) kiriyacitta – 4

4. Lokuttaracitta
   (a) kusalacitta (path) – 4
   (b) vipakacitta (fruit) – 4
(i) Akusalacitta

Akusalacitta is accompanied by three unwholesome roots: greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, and productive of painful results. There are 12 unwholesome consciousness existed only in sense-sphere and grouped into three divisions: greed-8, hatred-2 and delusion-2.

(ii) Kusala citta

kusala citta is accompanied by the wholesome roots: non-greed, non-hatred, and non-delusion. Such consciousness is mentally healthy, morally blameless and productive of pleasant results. Alobha manifests as generosity and renunciation, adosa as loving-kindness, and amoha as wisdom.

(iii) Vipakacitta

Both unwholesome and wholesome citta constitute kamma. Those cittas that arise through the ripening of kamma are called vipaka, which is distinct from the former two, a class that comprises both results of wholesome kamma and the unwholesome kamma. The resultant consciousness does not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life. Some of the resultant consciousness have Roots and the some are Rootless. Of the rootless ones, some are the effects of unwholesome action in the past, and some are effects of wholesome actions of the past.

(iv) Kiriya citta

The fourth class of consciousness, according to the division by way of nature, is called kiriya. This type of consciousness is neither kamma nor kamma resultant. It involves activity, yet this activity is not kammically determinate and thus is not capable of producing kammic results. The functional consciousness is of two kinds: roots and rootless.

Ethically, cittas can be divided into wholesome, unwholesome and neutral. The nature of ethical consciousness is judged from the point of view whether it shows marching ahead towards the moral life or a departure from it. Greed, hatred and delusion are the 3 unwholesome root-causes which are born of ignorance and to tarnish consciousness completely. Consciousness, under their influence, is bound to give rise to painful or immoral conditions. On the other hand, free from craving, hatred and delusion constitute wholesome root-causes. They are born of wisdom and condition consciousness in a desirable manner facilitating the seeker’s onward march toward the moral life as well as Nibbāna.

In the analysis of the citta in the Theravāda Abhidhamma, ethical concerns have always played the central role. The clear exposition of thought processes in Abhidhamma cannot be found in any other psychological treatise either in the east or west. Consciousness is defined, while thoughts are analyzed and classified mainly from an ethical standpoint.

The teachings of the Buddha are of “Fact and Value”. ‘Fact’ is the reality of human existence, the Truth; and ‘Value’ is its moral perfection and emancipation from suffering. In secular term, Buddhism is a moral teaching of human existence. The teaching of Buddha points to nowhere, but to the “Reality and Perfection”.

Citta is one of the 4 ultimate realities in the Theravāda Abhidhamma. According to Abhidhammatthasavagahadipani Pāli, citta as deriving from the root cinta – to think. The ways of thinking are threefold:

1. ihanacinta – thinking endowed with endeavour
(2) vijananacinta – thinking endowed with understanding.
(3) Pajananacinta – thinking endowed with realization.

Of these 3, Only the 2nd one is applicable to the term citta because it is defined as having the sense of ‘understanding the object’.
Again, there are three different ways of predication has been used in the definition of citta, and only the 3rd one is admitted by the Abhidhammikas as yielding true knowledge. The three ways are:

(1) as agent – citta is that which cognized an object.
(2) as instrument – citta is that by means of which the accompanying mental factors cognize the object.
(3) as simple flux – citta is itself nothing other than the process of cognizing the object.

Abhidhammikas had also defined citta as “cintana mattaj cittaj”. This definition yields the real function of the true knowledge of the mind. Citta is also defined according to the 4 ways of definition as follows:

1. Characteristic – recognizing the object
2. Function – the forerunner
3. Manifestation – connecting the psychic factor
4. Proximate cause – the substances of mental and material organism.

The Abhidhamma distinguishes citta into 89 or 121. They are classified under 4 divisions according to the planes:

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(a) kusalacitta – 4
(b) vipakacitta – 4
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Both unwholesome and wholesome cittas constitute kamma. Those cittas that arise through the ripening of kamma are called vipaka. It is a class of citta that comprises both results of wholesome kamma and unwholesome kamma. The vipakacitta does not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life. Some of the resultant consciousness have Roots and some are Rootless. Of the rootless ones, some are the effects of unwholesome action in the past, and some are effects of wholesome actions of the past.

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This type of consciousness is neither kamma nor kamma resultant. It involves activity, yet this activity is not kammically determinate and thus is not capable of producing kammic results. The functional consciousness is of two kinds: roots and rootless.

Citta does not arise singly or in isolation, it is always and everywhere accompanied together with a number of different mental states (cetasika). One moment of consciousness comprises 3 sub-moments, namely uppada, thiti and bhavga.

In the Abhidhamma analysis of citta, ethical concerns have always played a central role. Hence ethically, cittas can be divided into wholesome, unwholesome and neutral. The nature of ethical consciousness is judged from the point of view whether it shows marching ahead towards the moral life or a departure from it. Greed, hatred and delusion are the 3 unwholesome root-causes which are born of ignorance and to tarnish consciousness completely. Consciousness, under their influence, is bound to give rise to painful or immoral conditions. On the other hand, free from craving, hatred and delusion constitute wholesome root-causes.
EXPLAIN HOW TO USE THE ANALYSIS OF THE MIND TO UNDERSTAND THE FUNCTION OF THE MIND WITH REFERENCE TO ABHIDHAMMIC TEACHING, OR ANALYSIS OF MIND REGARDING THE PERSONALITY WHEN ONE ANALYSES MIND IT MUST BE IN RELATION WITH MATTER OR FORM, VEN. OEU SAM ART

Buddhism explains the nature of world to show the reality. The same is followed in Abhidhamma teaching to show the function of mind. Theravada Abhidhamma analyzed human personality into many component parts; accordingly consciousness is analyzed into 89 or 121. And cetasika (mental concomitant) is analyzed into 52.


The personality of human being can be analyzed into many component parts for different purposes for example physiology related to consumerist. We analyzed human mind to promulgate business in new production. An educationist will analyze human mind to see, how it can be educated and developed. In Abhidhamma the purposes of analysis of mind is to show its true nature.

Buddhism understands human being as a being. How he can develop his personality, why a wise man is able to develop his mind to level of the Buddha, Pacceka-buddha and Arahant. The purpose of Abhidhamma is true analysis human mind, According to Buddhist explanation of nature of the world, There are 31d existent in universe. They are divided into three planes as sensuous sphere, form sphere and formless sphere. Abhidhamma explained the nature of mind and thought in these 31 existences all minds in Kamaloka, Rupaloka and Arupaloka. Abhidhamma analyze in minds into two, citta and cetasika in this 31 worlds sounds.

Though Abhidhamma analyses the mind into Citta and Cetasika they are in reality not two different components. These analyze is done for easy understanding of the nature of mind. These two aspects are inter-related and inter-dependent. This is the main feature in analysis of mind into Citta and Cetasika. This inter-relatio is explained in 4 ways as follow, citta and Cetasika: 1 arise together (ekuppada). 2 cease together (eka-nirodha), 3 have one object (eka-alampana), have the same sense orga (eda-vatthuka)

Finally according to Buddhism as everything else citta and Cetasika are also deendently arisen. (annatra Paccaya Natti, Sinnanassa Sambhavyo)

WRITE AN ESSAY ON SYNONYMOUS TERMS MENTIONED IN THE SUTTAS WITH RELATED TO MIND AND EXPLAIN THE NATURE OF THE MIND AND ITS OPERATION.

In Buddhism, mind plays a very important role in ethical training. The very first verse of the Dhammapada says:

“Manopubbavagama Dhamma
manosettha manomaya…”

(Mind is the forerunner of all states,
Mind is chief, mind-made are they…)

Since mind is the forerunner of all states, all human conducts are to be explained by the nature of mind.

There are three generic terms to connote mind i.e. citta, mano and viññāna. Although these 3 terms are considered to be equivalent in meaning, actual usage in specific contexts tends to confirm the view that they convey three distinct aspects of mind.
Mano

Mano is minding, thinking, it denotes the neotic awakening of the subliminal consciousness (bhavavga). Normally, subliminal consciousness can be disturbed by either an external or internal stimuli. Once disturbed, the mind is ready to receive any object, thereby thought-process starts to function. This neotic opening to thought process is the function of the mano. It makes the intellectual functioning of the mind. It stands as an actual centre.

This is the first stage of intellectual functioning. Without mano, there is no such intellectual function in the mind.

In Buddhism, ayatana are divided into 2 groups, i.e. inner (ajjhatika) and outer (bahira). Here, mano has to be recognized as the inner-sense (ajjhatika-mano). Normally, mind is functioning due to the vitality and receiving ability of the 6 senses. If there is no vitality of the senses, there never occur thought process. All these 6 senses are inner causes, they are eye, ear, nose, tongue, body and mind. Therefore mano here shows as a 6th organ. An unimpaired mind is necessary to get sensation. Without internal mind or internal sense-base, receiving of a mental object is not possible. An unimpaired mind represents neotic awakening state of the mind. It is the internal mind which is the neotic door of the outside world.

Mano has a very specific function which is not shared by any of the other faculties. Mano consists of the ability to survey the object of the other senses. Its function is to assist in bringing back the impression produced by the other sense faculties.

Citta

Citta represents the subjective aspect of consciousness, therefore it is better to say ‘citta’ is the ‘mano-centred viññāṇa’. It is a powerful force. It signifies a surviving entity.

It has some kind of personal identity of existences. It only comprises with thought process. This makes some kinds of responsibilities (kamma) for its activities. Sometimes citta stands as a free unit which works without one’s notice. M.N. VI. 51 mentions “for a long time indeed, I have been defrauded, deceived and cheated by this citta.”

Citta can be controlled. It is not a deterministic factor. The method of getting one’s citta under control is concentration (bhavana). Thus it can be manipulated and can be directed. Citta can be trained because of its functional attitude. It works as a center of perceptual and cognitive activities.

Ideation and sensation are mental processes depended on citta. Citta is a conscious stream of process. It is
an organized and a purposeful one. It is formed by individual. It gives the sense of momentarily conscious process but it also represents the continuous process.

*Citta* recognizes the object since it reaches the sense door. It stands as the forerunner. The eye sees the visual object but it is recognized by *citta*. *Citta* always appear as a continuous series. It connects with the other thoughts. Finally, *citta* always arises as a result of the causal interdependence of mind and matter.

Abhidhammikas had defined *citta* as “cintana mattaj *cittaj*” – *citta* is that which thinks. This definition yields the real function of the true knowledge of the mind.

According to Abhidhammikas, the four aspects of *citta* are

1. Characteristic -- recognizing the object (*vijanana lakkhana*),
2. Function -- the forerunner (*pubbavgama rasaj*),
3. Manifestation -- connecting the psychic factor (*samodhana paccupatthanaj*),
4. Proximate cause -- the substances of mental and material organism (*namarupa padatthana*).

Abhidhammikas also divided *citta* under four broad classes i.e.

1. *kamaloka*—*kamavacara citta* 54
2. *rupaloka*—*rupavacara citta* 15
3. *arupaloka*—*arupavacara citta* 12
4. *lokuttara*—*lokuttara citta* 8 or 40

Later Abhidhammikas introduced a ‘theory of moment’ (*khanavada*), where thought process (*citta vidi*) consists of 17 moments, each with 3 instances of uppada, thiti and bhanga.

*viññāṇa*

This term is commonly translated as consciousness. It is one of the most difficult terms find in the texts, because it is used in many senses to signify different stages of the same mind i.e. it is a multi-significant term.
(1) *viññāṇa* works a source of anoetic consciousness, this stage of conscious is freed from difference (Nirvikalpa *viññāṇa*). This consciousness does not admit any alternative or is not wavering. This consciousness knows that something is present there, but the consciousness is not sure about the object. In this stage, there is no attention and the *viññāṇa* is neither good nor bad but neutral.

(2) *viññāṇa* also signifies the cognitive consciousness. This includes all residual mental functions which produce a full cognition i.e. an unimpaired mind, an external object and an act of attention. When all these factors are present, the emergence of the cognitive *viññāṇa* takes place. With an act of attention anoetic consciousness turns to be a cognitive consciousness.

(3) In the process of cognition, five successive mental activities take place i.e.

1. phassa (contact)
2. vedana (feeling)
3. vittaka (thinking)
4. vicara (investigation)
5. papabca (mental proliferation)

Phassa brings about the collision between sense organ, object and its corresponding consciousness. There are two kinds of phassa, i.e. patigha samphassa and adhivacana samphassa. The former refers to our impression which comes through the five senses whereas the latter comes through mental contact.

Phasssa further gives rise to vedana, a reaction to contact. There are five types of feeling i.e. bodily and mentally agreeable and disagreeable feeling and of neutral.

There also arise together vittaka and vicara i.e. thinking and investigation. Vitakka is the reasoning of the original data whereas vicara is its advanced stage of examination.

The final stage is the papabca i.e. mental proliferation, expansion or manifoldness. At this stage concepts are made, in *Abhidhamma*, it is called ‘kappana’ or ‘parikappana’ which means ‘synthetic function of the mind’. Papabca is associated with language, which then gives rise to...
concept and thus obscure the object, resulting the unnecessary desire, pain and suffering.

Philosophical and psychological importance of the analysis of citta, cetasika and rupa in the Theravada Abhidhamma.

Philosophy means ‘Love of Wisdom’. It has 5 branches:
(1) Ethics
(2) Aesthetic
(3) Epistemology
(4) Metaphysis
(5) Logic

13/8/2001
What is meant by psychology? Science of the study of mind. In western way, several aspects of discussion on psychology:
(1) Theoretical, not practical
(2) Scientific and critical
(3) Philosophy
(4) Its objective and subjective

Buddhist psycho-analysis:
(1) Pragmatic
(2) Ethics or religious
(3) Subjective
(4) It aims at attaining a goal in this life itself.

There are 3 levels of Theravāda analysis of psychology in the Buddhist teaching:
(1) Psycho-analysis in discourses
(2) Psycho-analysis in Abhidhamma texts
(3) Psycho-analysis of commentators

(1) Psycho-analysis in discourses
There are number of terms use in the discourses to name different faces of human thinking, for instances:
(a) Aggregates (khandha)
(b) Element (dhatu)
(c) Base (ayatana)
(d) Dhamma – to identify thoughts
(e) Bodhipakkhaya – name of saying truth
(f) Faculty – indriya
(g) Bala – power
The first three terms are basically used to name different faces of human thinking in discourses. All these terms mean good sign or skillful sign of mentality, i.e., and skillful thoughts. There are also terms to name unskillful thoughts:
(a) hindrance – nivarana
(b) fetters – sabyojana
(c) roots – mula
(d) defilements – kilesa

These terms establish the analysis of mind for the ethical. The main purpose of analysis mind by the Buddha is to develop the spiritual of human beings. The basic principle of this analysis of mind in various qualities, e.g.,
‘sacittapariyo dapanaj’ – discipline your mind (one’s own mind) completely. = Dhammapada verse 183: avoid all evil, to cultivate good, purify your mind, it is the teaching of the Buddhas. This verse is the basis principle which the Buddha analysis of
mind in skillful thought.

The Vatthupama sutta of Majjhima Nikāya describes how do we bring our mind to spiritual development. In this sutta, a simile of cloth is given. You should clean the cloth first before we dye it. Likewise, we should purify our minds first for the development of spiritual process. The level of purify of mind is on the state of samatha.

(2) Psycho-analysis or the analysis of mind in the Abhidhamma texts.

Different aspects of thought process are identified with more information or detail than in the discourses, for example, the classification of citta and cetasika. These two terms for the first time occur in the Patissambhidamagga of Khuddaka Nikāya. This text sharing most of the Abhidhamma characteristic. In all the texts of Abhidhamma Piṭaka, there is the analysis of mind in different aspects and they have kept group clearly for its further development. This is evident at the end of each group of analysis. There is peyyala, Pāli term for etc.

(3) The analysis of mind in the commentaries

The third level of development in the Theravāda analysis of mind can be seen in 3 commentaries of Ven. Buddhaghosa which he composed on 7 Abhidhamma texts. what is new to the commentaries are explanation, illustration and example drawing from different sources to establish all the face of thinking and thoughts.

Abhidhamma gives 10 reasons for angry:

1. He is going bad things for me in the past
2. He is doing something bad to me
3. Imagine or one may do harm to me
4. Think so and so did bad things to my beloved one.
5. So and so is doing bad and harming my beloved one (at present)
6. So and so may do bad things to my beloved one.
7. So and so is friendly with my enemies.
8. So and so is friendly (presently)
9. So and so may be friendly with my enemies
10. You can get anger with animate things, e.g., hot in the bus, disease etc.

Notes:

From the on going observation what becomes clear is the pragmatic attitude adapted in Buddhist psycho-analysis. Buddhist texts in all levels define and classify human thinking for the sole purpose of understanding one’s own mind clearly. It does not lead the individual to mere philosophical knowledge, but it aims at spiritual advance for the purification and development of mind.

Buddhism does not recognize a psychic faculty apart from thinking, thinking itself is the mind. According to definition given, the purpose of classification consciousness and its concomitants into a number of factors was to make it easy to be understood by everybody who begins the practice. In other words, a subject of highly philosophical interest has been brought into simple discussion and explanation considering it to be valuable instrument for overcoming the flux of defilements.

Among the numerous evidences scattered in the basket of discourses, Vatthupama Sutta of Majjhima Nikāya furnish of it’s the most enlightening example to realize the nature of Buddhist psychological development. According to the sutta, human mind has the nature of use cloth, for dye it anew, you need to clean it well, to make the dying process easier, one the all dirty washed away, the cloth will absorb new dye and turn to be a new piece of cloth. The average mind thus defiling by the adventure defilement. If the individual does not attempt to clean it the collected heap of spoil thoughts can lead the person to a state of lost. Therefore one who understands the function and nature of mind interfere own thought process to control ill thought and develop skillful thoughts of blessing. It is for this purpose and analysis of mind can be seen in Buddhist texts.

20/8/2001

Among the discourses of the Buddha, there is no any philosophical trace. The teaching of the Buddha are according to the different intellectual capacity of the disciples. Thus early discourses are vary in their significance and size. For instance:

1. Gatha – preached to Sariputta and Bahiya Daruciriya. They realized the truth by only the stanza.
2. Discourse
3. Discourses

Therefore we cannot find any discourse that covers the entire philosophical teaching of the Buddha. After the first council, when the Abhidhamma began to emerge, for the first time attempt was made to organize the Buddha’s teaching of philosophy.
(A) Kamavacara (sensuous sphere) 54 cittas:
   (1) Akusala – 12
   (2) Kusala – 8
   (3) Vipaka – 23
   (4) Kriya/kiriya – 11
- 6 heavens: catummaharajika, yama, tusita, nimmanarati, paranimmota, vasavatti.
- 4 hells: naraka, tiracchana, peta and asura
- 1 human

(B) Rupavacara (fine material sphere) 15 cittas
   (1) Akusala – 5
   (2) Kusala – 5
   (3) Vipaka – 5

(C) Arupavacara (immaterial sphere) 12 cittas
   (1) Akusala – 4
   (2) Kusala – 4
   (3) Vipaka – 4

(D) Lokottara (supramundane) 8 cittas
   (1) Kusala – 4
   (2) Vipaka – 4

- Abhidhamma thavibhavinītika is the commentary of pabcapakaraṇattakatha gives the definition of citta:
  (1) cintetiti citta – the thinking is citta (我自意)
  (2) arammana vijanana lakkhanaj citta – having the nature of discerning object.
- the above two definitions is given by Buddhaghosa.
- Citta is manifest, impermanent, and multifaceted.
- In Dhammapada verse one, defines mind is the forerunner of everything. There in its analysis, citta has two meaning:
  (a) Mind is nothing but a psychological process.
  (b) Mind has different characteristic or nature, i.e., wholesome, unwholesome etc.

16/1/99

Visuddhimagga observes that terms viññāṇa, mana and citta as same in meaning. As Atthasalini (the Expositor) examines these terms are to indicate several function or state of mind. It said that in the exposition of consciousness, citta is called so as its variegated nature. It is called mind (mano) as it knows the measure of an object. Mental action (manassa) is just mind.

Atthasalini further says a single moment of consciousness is introduced by these three terms. mano in the sense measuring, viññāṇa in the senes of discrimination and viññāṇadhatu in the sense of ultimate reality.

Abhidhammatthaṅgahadīpani Pāli defines citta as deriving from the stem ‘cinta’. The ways of thinking are three-fold:
(1) Ihanacinta (thinking endow with endeavour), the kind of thinking that comes in vitakka, such as in first absorption (jhana)
(2) Vijananacinta (thinking endow with understanding), which applies to viññāṇa, cognition.
(3) Pajananacinta (thinking endow with realization).

Of these, the second is applicable to citta as it is given in the sense of understanding the object. According to Abhidhamma, citta has been explained under four different meanings:

(1) Citta - as an adjective meaning 'variegated.'
(2) Citta - as a noun meaning ‘thinking’ derived from the root ‘cit’ = to think.
(3) Citta - as giving meaning ‘collecting’ taken from the root ‘ci’ = to heap up or collect.
(4) Citta - as what is protecting what is collected, derived from ‘ci’ = to collect; ‘ta’=to protect, i.e. ci + ta = citta.

On this subject, atthasalini gives the following describe exposition. By the term citta, it is meant as the object which thinks of its object, and is aware variously. In as much as this word is common to all states or classes of consciousness. They are known as worldly, moral, immoral or the great inoperative. Consciousness arranges itself in a series or in its own series continuity, by way of a process of thought. The resultant is also termed citta as its accumulated by kamma, moreover all four classes are termed as cittas as they are variegated according to circumstance. The meaning of citta may also be understood from its capacity of producing a variety or diversity of thoughts. The citta which thinks of its object works in four ways as follows:
(1) A cognizing object is its characteristic.
(2) Fore-running is its function.
(3) Connecting is its manifestation.
A mental and material organizing is its proximate cause.

When we think of Citta, there is so many meanings occurred in mind:
1. Vicitakarana = diversity.
2. Cinoti = collection or accumulation.
3. Cita tayati = preservation of everything what is collected.
4. Vicittarammana = it takes vivid (varies) of objects.
5. Cittata = varies of nature or its complexity.

Sometime we called citta as viññāṇa (knows, recognize).

There are 3 words refer to mind:
1. Citta – refers to the nature of consciousness,
2. Vinnana – awareness of object

Consciousness is defined on the base of ethics, but there is no psychology in Buddhism. We can say psychological ethics. Early it was called science of behavior.
In Abhidhamma, consciousness is analyzed into 4 groups:
1. Kamavacara (54)= consciousness which belongs to the sensual sphere.
2. Rupavacara (15) = consciousness which belongs to the material sphere.
3. Arupavacara (12)= consciousness which belongs to non-material sphere.
4. Lokuttara (8 or 40)=consciousness which transcends the world.
Among these 4 groups they are divided into more sub-divisions.
Above amount is 89 or 121. It is purely ethical.

27/03/2001
Lecture 3
According to Abhidhamma, citta, mano and viññāṇa are synonymous regarding to mind. Generally citta is analyzed into 4 groups:
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   In the developed form we call lobha and dosa.

   In the simple way Kama (like) and Akama (dislike).

   We have to reduce these 2, otherwise they will make troublesome to our life.

   Sometime lobha increases to Macchariya (stinginess) and dosa up to Vyapada (ill-will). In the Buddhist ethics, annunaya and Patigha cannot be considered as unwholesome. They are normal and gender. Only lobha and dosa can be considered as unwholesome. Actually in the world, there is no person who has rejected everything that he dislikes. There is no person who has got everything that he likes. There exist two reactions in the every moment. As a result of lobha and dosa is delusion (moha). When we fail to get success, our mind is always in the condition of confusion. It is called moha.

2. Rupavacara (form sphere)

   In the Buddhist spiritual development of sphere, we have to go through Sila, Samadhi and Pabba. Both Rupavacara and Arupavacara (formless sphere) are related to Samadhi, the 2nd training. The Buddhist analysis of consciousness is based on the ethics.

   There are 5 trances (Jhana) and 4 absorptions (Samapatti), according to Abhidhamma. But according to Buddhist discourses only 4 Jhanas.

   There are 3 levels:
   Kusala (wholesome),
   Vipaka (resultant),
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   Then each Jhana and Samapatti has there 3 levels. Then comes 15 and 12.

   These 5 Jhanas are Vitakka (reflection), Vicara (investigation), Piti (rest), Sukha (happiness) and Ekaggata (one-pointedness). The mind is included in these 5. This is the 1st Jhana. Then comes to the 2nd, vitakka is dropped. The 3rd, vicara is dropped. The 4th Piti is dropped. The 5th sukha is dropped and ekaggata is left.

   Samatha (concentration) is connected with Samadhi and Vipassana (insight) is connected with Pabba.

   There are 40 objects that are related to the meditation. The characteristic of individual is different from each other. Each has to find the particular method to practice meditation. There are 6 characteristics of human being: lobha, dosa, moha, saddha (faith), buddhi (intelligent) and vitakka (thinking, reflective and thoughtful). Saddha is based on lobha. Buddhi is based on dosa.

   The 40 meditations of objects are:
   Anussati --- 10 kinds of reflection
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   Great element --- 4
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   Taking the external objects into the mind called vitakka. Putting the image into the mind and checking and checking the object it called vicara.

   As a result of practicing vitakka and vicara, we get piti, sukha and ekaggata. Sukha is feeling and ekaggata is disposition.

There are 4 spheres:
1. Kamavacara
2. Rupavacara,
3. Arupavacara,
4. Lokuttara.

This is a gradual process. After producing 5 qualities and develop in the mind.

Upekkha-ekaggata

There is no form, that’s why it is called formless (arupavacara).

There are 4 objects of Jhana,
1. akasa – space,
2. viññāṇa – consciousness,
3. Akiñcetavā- voidness,

There are 4 objects of meditation, after the first three trances, the Buddha introduced the last called unlimited,
Sabbavedayitanirodhasamapatti (the trance where feeling and perception are totally stopped).
Before Nibbāna, the Buddha enters into this trance, ordinary people thought the Buddha was dead.

17/04/2001
Lecture 5

lokuttaracitta

Normally there are 4 spheres regarding to citta, sensual sphere, material sphere, non-material sphere and transcendental sphere.
Among these 4 sections there is no special place for lokuttara, transcend the world.

There are 4 paths and 4 fruits;

**Maggacitta** (path-consciousness):
1. Sotapatti (stream of path),
2. Sakadagami (once return),
3. (Non-return), Anagami
4. Arahatta (he who has destroyed the spots of the wheel of existence).

**Phalacitta** (fruit-consciousness)

Citta and Cetasika

Citta = consciousness,
Cetasika = thoughts, mental concomitants, mentality. It also means thought belonging to the consciousness, arisen with consciousness or connected with consciousness. Therefore we can’t separate these two from each other. In *Theravāda Abhidhamma*, 4 kinds of relationship have been established between these 2.
1. Ekuppada = both them have one origin, and they arise together.
2. Ekaniruddha = they cease together.
3. Ekalambana = they take one object in a given moment.
4. Ekavatthuka = they arise in the same faculty.

There is a theory in *Abhidhamma* called abhedeppi bhedarikappana (imagination of division) or *paricchedo hi pandityam* (the knowledge of division).
For example, the fruit juice is citta; the essence of the fruit is cetasika. They cannot be separated. If taking consciousness as thinking, its characteristic is thought. This thought can be changed. It is up to the people to do that. It is not permanent thing.

Cetasika
There are 52 in analysis of cetasika.
1. 7 mental properties that is common to every aspect of consciousnesses contact, namely phassa, vedana, Sabha, Cetana (volition), ekaggata (one-pointed ness), Jivitindriya (psychic life) and Manasikara (attention).
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1). Faith (sada),
2). Mindfulness (satti),
3). Prudes (hiry),
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5). Non-greed (lobha),
6). Non-hatred (adosa).

5. **3 entities**, namely right speech, right action and right livelihood.

6. **Karuna** (illimitable).

**666Citta**

*Citta* represents the subjective aspect of consciousness. Mano, the noetic awakening point of faculty of mano and subliminal consciousness are appertained to it. Therefore, it is better to say "*Citta*" is the mano centred vinnana. It is powerful force. It signifies a surviving entity. In the S.N. it mentioned that it emphasizes the same nature of mind It has some kind of personal identity of existences. It also comprises with thought process. This makes some kinds of responsibilities for its activities.

*Citta* here represents whole characteristic of individual thought process. Sometimes it stands as a free unit, which works without one's notice. It is easy to control. It is not a deterministic factor. The method of getting one's *citta* under control is concentration (bhavana). Thus, it can be manipulated and directed. According to *Nikāya* literature the *citta* works as a centre of perceptual and cognitive activities. Ideation and sensation are mental process dependent on *citta* (S.N.4.293).
Perception, feeling and psychic factor are mental processes dependent on citta. Therefore, they are citta formation. Thus citta is conscious stream of process that organized one and purposeful one and formed by individual. It gives not only the sense of moment conscious process but also represents continuous process.

Abhidhamma Pitaka made detail classification on this subject. It recognizes citta an abstract reality. In its definition creates deferent ways of predication:

- Kattu sadana-predication by agency
- Karana sadana-predication by instrumentality
- Bhava sadana-predication by simple flux

- Under the first predication, it shows that citta works as an agent "Rupam ti arammanam cinteti vijanati cittam". Citta is that which think of or understand its object. Here, it is understood that there is an agency, which understand the object that is citta.
- Citta also works as an instrumental (Cinteti va etena karana buddhena sampayutta dhammeti cittam). The object, which is associated with related Dhamma in, understood by citta. Therefore, it is called citta. Here, citta stands as an instrumental with the help of that, it thinks of an object.
- The third predication supposed to be the correct definition (cintana mattam cittam). Citta is that which thinks this definition yields real function of the mind.

Abhidhamma commentaries further analysis citta under four formulas namely:

1. Lakkhana: characteristic
2. Kicca: function
3. Paccupatthana: consequence and manifestation
4. Padatthana: proximate cause

The main characteristic of citta, according to commentator, is recognising the object (vijanana lakkhana). The function of citta is the forerunner- (pubbangama rasam). Its manifestation is connected (samodhana paccupatthana). Its proximate cause is the substances of mental and material organism, (namerupa padatthana) Dhammasangani atthakatha-p.112.

Citta recognizes the object since it reaches the sense door. It stands as the forerunner. The eye sees the visual object but it is recognised by citta. Citta always appears as he continuous series. It connects with the other thought. Finally, citta always arises as a result of the causal interdependence of mind and matter.

Abhidhamma says citta is continuous stream. It arises as the form of continuous series. It does not arise in a single way, but with a number of mental states( Cetasika). They are 52 in number. Citta and cetasika are connected with one another. Citta does not exist apart from its concomitant.

1. ekupada, both citta and cetasika arise together
2. ekanirodha, vanishing together
3. ekalambana, having an identical object
4. ekavitthuk, having a common basis

They are the inseparable dynamic relations, which connect one another. Citta is described as a part of vinnanakkhandha and it is accompanied by the other mental aggregates, namely: 1. Vedanakkhandh, 2 Sannakkhandh and 3. Sankharakkhandha. And also recognizes citta as one of the five old cosmic orders ( panca niyama Dhamma) that is citta niyama- psychic order.

Buddhaghosa's view, an object strikes sentient organism, each according to its own nature related psychic functioning starts to work, such as seeing, receiving, examining, determining and cognising etc. All these are understood as the psychic order.

Citta is divides under four broad classes with a quote to its areas or functioning, which corresponded to the four spheres:

1. Kamavacara- the sensuous,
2. Rupavacara - that with form,
3. Arupacara - that without formless,
4. Lokuttara - transcendental.

There are three places of existence;
1. Sensuous sphere - kamavacaralaka,
2. Form sphere - rupacacara loka,
3. Formless sphere - arupavacara loka

Kamaloka considered with the four states of misery (apaya, niraya, peta, asura), the human realm, manussa loka, and the six celestial realm - devaloka that constituted the Kamaloka.

All the cittas, pertaining to sensuous sphere, are called Kamavacara citta. They are 54 in number. Cittas, pertaining to form sphere are called rupavacara citta. They are 15 in number. Cittas, pertaining to formless sphere, are called arupavacara citta which are 12 in number. Finally, cittas, which arise pertaining to supramundane sphere, are called Lokuttara citta. They are 8 in number.

In later period, Abhidhammikas analyzing the concept of citta, further introduced a new theory called ‘ theory of moment’ (senavana). According to them, thought possesses citta vidhi consists of 17 thought moment. Each of this thought moment consists of three point instances, namely:
• Uppada - arising
• Thiti - persistence
• Bhavanga - cessation

The duration of thought moment is so brief, the rate of change in thought has been determined specially relative to the rate of change in matter that it is as many as sixteen thought moments arise and perish during the period of that matter endures.

666Citta-caitta

Citta-caitta referring to the domain of thought and the mental factor. There is another word for caitta is caitasika (p. cetasika). Cittas is generally translated as mind or better rendered as ‘thought’.

Entrance into the Supreme doctrine, p.91.

4.5 [The definition of the caitta are as follows:-]

4.5.1 Volition (cetana) is that which renders thought [karmically] creative (abhisajskara) – it is the mental karma. This is also to say that it moves forth (prasyangda) thought 27. It is differentiated into three kinds: wholesome, unwholesome, and non-defined (avyakrta).

For Sarvastivadin, these are real dharmas – real mental forces/ entity. In the early Buddhism, we don’t find any assertion that thought and mental factors are transcendental entity or substance. The Buddha’s teaching is very clear that the thought is nothing but empirical or functional reality. In another word, thought is just a name given to the function that results from the assemblage of conditions. We experience it – it is real to the extent that it is experienced by us. There is no underlying substance. Thus there is no any notion of transcendental reality.

Example, Bhikkhu Sati, he got the idea that viāna was something immutable, eternal, which like the soul. So he was confident about that, and he spoke about viāna in those terms to his companions. When this was brought to the Buddha, the Buddha explains to him, ‘haven’t I taught you in various ways, there is no viāna apart from the conditions coming together.’

In early Buddhism and in Abhidharma Buddhism, citta, viāna and mana are used synonymously. These three terms refer to the one and the same mental reality, or thought, or mind, but they are used to denote different functional aspect of the mind.

27 Sajghabhadra’s definition in Ny (p.384b) bears resemblance to those in both Avatāra and Siddhi (S) : “Cetana is that which causes citta to do kūvāla; akuvāla and avyākṛta [karma], resulting in good, bad and neutral [vipāka]. On account of the existence of cetanā, thought has the activity of moving forth (有動作用) with regard to the object. It is like a magnet, owing to the force of which, iron can move forth.”

The standard explanation is like this:

1. *Citta* is derived from *citta* – that the mind as a place where wholesome and unwholesome dharmas accumulate. Another meaning is that, it is connected from the word *cit* (to think). Literally it means thought. This is a philosophical derivation.

Citra is connected with the word ‘variegated’. The idea is, it is tainted by various types of elements, wholesome, unwholesome, pure, impure. Hence is called *citta*. The mind has various variegated elements to show the fact that they derived it from citra. When the mind arises with a certain pure element, the mind becomes pure as a whole. When it arises with impure element, it becomes impure.

Manas is derived from *man* (to think) – to show the function of thinking of the mind. *Manas* is the *citta*-raya-dhātu.

In the classification of 12 Ḥyatana: 6 sense organs and 6 corresponding objects. With regard to the first five, we can see a clear corresponding physical organ. The sixth one is ‘manas’. When you say the ‘manas’ is the mental organ, just like the eye is the visual organ, what does it mean? What is meant by the mental faculty? Actually is not another discrete entity, but a mind itself is in a series. *Citta* called a mind continues in a series. At any given moment, say ‘Ct’, the preceding thought is called the basis for the arising of the ‘Ct’. It functions as a basis and in that sense, it is an organ. Thus we can see clearly the ‘manas’ is not a distinct entity, it is a thought in a series. Thus for Sarvstivādin, ‘manas’ means mental faculty in the sense of being basis (*citta*-raya-bhūta) for the arising of the subsequent thought moment.

(Awraya, -basis ) means, for instance, the thought that you have, just prior to the present thought that is the basis, that gives rise to the thought right now. The preceding one, ‘manas’ is the basis. The *citta* and caitta share the same basis.

Vijñana is derived from *jñā* (to know). It is the mind that cognizes. *Vijñana* is the aspect of ‘ritabhūta’ – that is to say, the aspect of mind which is based on the mind. Ex, ‘C3’ would be called vijñana. This vijñana arises on the basis of ‘manas’. The consciousness arises on the basis. What arises in said to be consciousness. It becomes aware, or conscious of something. That consciousness can only arises with the basis. So the arising of thought is dependent on the base in the earlier moment of thought, says ‘C2’.

In this way, they explain the functional difference, and emphasizes clearly these 3 terms refer to one and the same entity.

This is quite in contrast to the later system of Buddhism, for instance Yogacara. In Yogacara, these 3 terms denote 3 distinct functional entities.

*Mana* – refers to the seventh consciousness, that mental faculty which makes us attach to *laya-vijñana*, thinking that it is a self. We have an intrinsic inherent nature to attach that vijñana as it as self. So what causes that? It is manas.

*Citta* – is a more general term, by nature is absolute pure, it is the mental reality that has been appeased where there is no agitation which is in original state.

Vijñana – denotes *laya-vijñana*.

*Citta*

In Sarvstivāda conception, there is a mental reality called *citta*. This *citta* does not arise independently. Whenever *citta* arises, there are various mental factors that are associated with it simultaneously. There are 10 universals, always arises together with *citta*. Likewise, any caitta, ex. cetanā also cannot arise by itself. It arises with the association of *citta* and other caittas.

What is *citta*? *Citta* is assumed to be predominant mental substance like the master, and the caittas are subordinate like the retinue or servant. *Citta* depends on caitta in as much as caitta depending on *citta* for their mutual arises. They form a mutual causal relationship. In technical term, it is called *salāprayukta-hetu* (conjoined causes) which is in fact a sub-sect of sahabhū-hetu.

**666Cittha and caitta**

Abhidharma in early Buddhism, there is no distinction in term of substance between the three terms: *citta, manas* and *vijñana*. However one can distinguish in term of function. *Citta* is that which accumulate, *citta* – ‘to accumulate’ – wholesome and unwholesome karmas are accumulated. It is a kind of store-house, perhaps the ‘laya’ could have been inspired by this. Manas is that which thinks, ‘manute’ - that thinking function is emphasized by the word ‘manas’. Vijñana is that which cognizes (vijñana).
In AKB, another explanation is quoted, to say that the ‘manas’ is actually the basis for consciousness. Professor has remarked that the scheme of the 12 āyatanas, the first 5 have a definite sense organs/ faculties. But in the 6th, it is ‘manas’, the correspond object is dharma. What is manas? There is no physical basis for ‘manas’. Thus Ābhidharmikas explain like this: this so-called mind is in fact the previous moment of consciousness in the mental series. Given any moment of consciousness ‘Ct’, the previous one is ‘Ct-1’ would be the ‘manas’. Because it is on the basis of ‘Ct-1’, that ‘Ct’ can arise. Thus ‘Ct-1’ is the mental faculty. It is the īśrayabhūta; ‘Ct’ is the īśritabhūta because īśrita (dependent) because consciousness is dependent on the previous moment as the basis for its arising. That is the same as saying that, the citta that arises in the present moment is called vijayūna. The citta in the previous moment is called manas. And the citta that has not arisen is the future.

Therefore, you can make 3-fold division in term of adhvan (times).

Citta pertains to future moment; Vijūna pertains to present moment ; manas pertains to past moment.

According to Professor, for the Yogūcāra, citta is the absolute reality. Vijūna is the relative reality. It is an empirical consciousness. That empirical consciousness arises on the basis of the absolute consciousness, that is called citta. So the empirical consciousness is like the agitated sea. So you have activities, you make all kinds of conceptualization, etc. When you ceased this, the water itself, that essence, that substance is the citta. Sometimes it is called ‘citta-mūtra’ (thought-only). Therefore the concept of citta certainly seems to denote the concept of absolute reality. And it is said that, its absolute reality is pure, whereas ālaya-vijūna is not pure because it is conditioned by all karmic forces.

In this way, there is a very important distinction between these terms. In the handouts, Professor has quoted at length the various distinctions made in MV .

Doctrine of Conjunction

Once the Ābhidharmaika has developed the notion that the so-called caitta are distinct entities, separated from the mind, and distinct among themselves, then they have to answer how they are dynamic related? In their conception, a citta never arises alone. In simple term, it could mean whenever a thought arises, a thought arises specifically/ particularized:- you have angry thought, etc, you don’t have thought at such - ‘citta’ is the future period, it doesn’t arise. When it arises, you say it arises specifically. And that specification/ particularization is contributed by caitta with which it is enjoined. So Ābhidharmika says a thought arises, ex: ‘angry thought’, what they will say is that, ‘my thought arises with another factor called anger’ [citta + anger factor, etc.]

There are two models of arising of thought among the ancient masters:-

1. Simultaneous arising by Sarvāstivāda. They also developed a theory called saūprayuktaka-hetu (conjoined-cause). You can have a causal relationship in which cause and effect are simultaneously. It is important in their theory of tri-temporarily.

2. In the early d’ntika as well as the later Sautrntika, uphold the successive arising / sequential arising. [C1 → C2 → C3]. First the citta is in neutral state. So when it is activated, says angry thought, but in the next moment may be faithful thought. In this way, citta arises sequentially.

We see some variants, for instance, Č’ltta accepts that there are 3 caittas:- vedanā, saṣjñāna, cetanā. There is a master called Dharma, he says, all the so-called caitta are just different mode of cetanā. Another master, Budhadeva, he says categorically, there is no caitta apart from citta. Caitta are just different state (avastha-vyādeśa) of the mind.

Doctrine of conjunction has become a very important doctrine for Sarvāstivāda. Without them, they can’t explain the dynamic function of the mind. There are all these distinct entities there, especially when you talked about the mind arising together with these factors. In what sense are they together? There are various opinions as said earlier.

5 equality (samatā)

Requirement that is found in MV and later works, they specify 5 conditions / equality (samatā) between a citta and a caitta. If I say, citta is conjoined with a caitta, what is meant by that?

3. Equality in term of time- for a citta and a caitta to be conjoined, to be simultaneous, it is equality in term of time (same time).

4. Equality in term of object (ālambana). If the mind is looking at a flower, that caitta which is said to be conjoined with the mind must be also operating on the same flower. So equality with respect to the object.
[Other synonyms of लंभना is विअया, अर्था, वस्तु. लंभना is used, where the distinction is required, it is used to refer to the object of consciousness. In another word, object that causes consciousness to arise. Hence you have लंभना-प्रतयया (condition quo an object – that is to say an object is also a kind of condition, because the object is necessary contribution/ condition for the arising of consciousness. Without the object, If we just have a eye, visual consciousness will not arise.) विअया refers to external object or object in the general sense.

5. Equality in term of basis (राया). Both citta and caitta are based on the previous moment of thought. राया in the broader sense, even the object can be considered as राया, because it is on the basis of the object, and the sense organ that the consciousness arises. In this context, citta and caitta must be connected with the same object (explained in the second equality). This particularly emphasized in a more narrower sense of basis, that is to say the mental moment that precedes.

6. Equality in substance (द्रव्या). Rather it is in a singularity of substance. For instance, you can’t have 2 cittas at the same time. For any given moment, C1 is vedanā [There are 3 types of feelings- pleasurable, unpleasurable, neutral]. The mind cannot be conjoined with two or more types, it can only be conjoined with one particular type. So it is singularity of the substance. Likewise saja, the mind is forming the concept, it is due to the force called saja. So there are all kinds of concepts. If the mind thinks of something as being ‘small’, then the saja is ‘small’. There must be various types of a given caittas, but when that caitta is conjoined with a caitta, only that one particular type of that given caitta can be conjoined.

7. Equality in the mode of activity of the mind (क्रा). The way the mind grasp and understand and apprehend an object. In the Sarvāstivāda system, this is very important. We shall see that ऋष्णा is corresponding to prajñā. In their theory, for any understanding, first you must have an ऋष्णा. On the one hand, they say perception is direct. You perceived something directly. It is not due to the concept. But Sautrāntika

citta and caitta to be conjoined, the mode of activity at that very time must be the same. In this way, they have 5-fold equality for the concept of conjunction. [Read Entrance].

In their conception, citta is the main substance, and citta comprehends generally. Whereas caitta contributes the specific-ness. More abhidharmically, citta grasp what is called general characteristic. And caitta grasp what is called svalakāra (specific characteristic). So if the citta grasp something ‘green’, that mode of activity is ‘green’, the mode of activity of that particular caitta is also ‘green’. But the citta only can see ‘green’, only the bare-grasping of ‘greenness’. Citta itself cannot say as it were, ‘it is green’. For the citta to say it is green, that contribution comes from saja.

To say citta doesn’t arise by itself, that is to say, it doesn’t operate by itself, is to say the perceptual process at all is impossible without it being in conjunction with so-called caittas.

Development of the theory of caitta

The word ‘caitasika’ occurs already in the sūtra. But it is used in contrast with the kālikya. In Pāli is cetasika. Cetasika is simply that is adjectival. It doesn’t denote any ontological entity. It is just the word used to mean ‘pertaining to the mind’. So ‘caitasikā vedanā’ - mental feeling; ‘kālikya vedanā’ - physical sensation. So it is in contrast with the body (what pertains to the body), the word ‘caitasika’ is used in the sūtra.

However we must also add that, in certain places, we see them listing a large number of items which later on came to be adopted as distinct entity called caitasika. Therefore it is showed that theory of caitasika was starting to develop. Some of the sūtras’ statements represent the germinal state of the development. There is no way stated that caitta are distinct entities apart from the mind. There is a place very close to it as if they are separated. [more details in Samyuktāgama].

In brief, in the sūtra, we don’t see the type of caitasika theory as you find in Abhidharma, and also there is no classification at such. Later, you came to the theory of different types of caittas. One example which exemplify definitely the very early mentioned of caitasika as distinct entities in the earlier texts.
Three earlier texts are: Dharmaskandha-stra; Saṅgītiparīṣṭastra and Prajāpatti-stra. These represent the canonical abhidharma texts of the earlier period. The style is like the sūtra, or abhidharmic portion of the sūtra. Another thing is the doctrines are not systematized, e.g.: some confusions, repetitions, chaos, etc. And yet another thing, these three texts are highly respected by MV compilers. They quote these 3 texts very much when they want to suggest some ancient authority. For good reasons, scholars agree these are the earlier texts.

Thus, in DSū (494c) a large number of caitta are simply enumerated together as ‘dharma’ – apparently without any taxonomical consideration – to be abandoned completely (atyantā prabhū):

“At one time, the Bhagavat was staying at the Anāthapiṇḍāra, in Jetavana in Rājāstāni. At that time, the Bhagavat told the bhikṣus: ‘if you could completely abandon one dharma, I assure you that you would acquire non-return (anāgāmatva). One dharma that is rūga – whoever can abandon it completely it, I assure that you would definitely acquire anāgāmitva. Likewise: dvea, moha, krodha, upāśa, mraka, praddha, rāya, mātsarya, mātya, hr̥ya, hr̥ya, anapatra-pīya, māna, atimāna, mātinimāna, asimimāna, abhimāna, ānimūna, mithyāmūna, mada, pramūda, … ”

First you can note it that, it is like the style of early sūtra, “At one time, the Bhagavat was staying at the Anāthapiṇḍāra, in Jetavana…” When they enumerated caittas, they are just simply enumerated without any classification/ or without consideration of the order.

After this enumeration, they follow the commentary: - what is rūga? The answer is in the very archaic term, - it is the rūga, saṅgītiparīṣṭa with regard to the sensual object... They are using the string of parīṣṭa (synonyms).

In another text: Prakāra-stra (by Vasumitra, one of the 4 great masters). There are 8 chapters inside the book. Tradition says that half of the text is done by him, another half is the later interpolation. Ven. Yin Shun certainly talks the traditional views, he proves it very convincingly that 4 chapters actually were made by Vasumitra himself. Out of the 4 chapters one important chapter is called paṭavastuka (辯五事品). This text was so important that, at one time, it was circulated as a single volume. Paṭavastu (5 items) refers to 5 categories of dharma.

(1) Rūpa
(2) Citta
(3) Caitta
(4) Citta-viprayikta-saṅskāra
(5) Asaṅskāta

It is for the first time, in the history of Sarvāstivāda, there is a very implicit systematization. Among these 5, Caittas are given a distinct place. The items specifically enumerated under ‘caitasika-dharma’ suggests an implicit taxonomical consideration influenced by the sūtras:-

vedān, sajā, cetar, spar, manaskara, chanda, adhimokā, smāti, samādhi, prajā,
pradiṛṛidade, vṛya,
vitarka, vicāra,
apraśīdṛ, pramūḍa,
The kuśala-mūḍa, the akuśala-mūḍa, the ayukṣa-mūḍa,
All the saṅyojana, bandhana, anulūya, upakleśa, paryavasthūna,
All that is jhūna, all that is dūtā, all that is abhisamaya,
And the other dharmas of this kind conjoined with citta.

This enumeration represents the early stage of the development of the theory of caitasika in which no explicit grouping was done. However, as noted by Ven. Yin Shun, the first 10 items later on came to be classified as the 10 mahābhūmika. These were already
enumerated as a group exemplifying the saíprayuktaka-hetu in JP (T26, 920).

Still, there is no taxonomical category. No category in term of classification. Nevertheless they seem to be some kind of implicit classification here. This represents a slightly more advanced development than the earlier first 3 texts.

Lecture 12 : 14th May 200210 caittas

Meaning of Mahābhūmika

Mahābhūmika literally means ‘Great Ground’. ‘Ground’ here means the domain, and ‘great’ is in the sense of universal. In another word, there are certain caittas that are universally found in all domains. That is to say, in all types of mental states, whether it is a wholesome one, or unwholesome one, defiled, or non-defiled, pertaining to mental consciousness, or first five sensory consciousnesses.

The first five sensory consciousnesses, ex: the eye consciousness can only perceive the object in the present time. You can’t see something that has not appeared yet. So the first five consciousnesses can only perceive present object; whereas mental consciousness can think of anything in the past, present, and future. Secondly, the domain for mental consciousness is very large. It includes everything, everything can be an object of thought. You can even think of Nirvāṇa. Whereas in the case of the first five consciousnesses, it is specific, that is to say, visual consciousness can only perceive visual object. Ear consciousness can only perceive the sound, etc.

There is another different, according to Bhidharmikas, the first five consciousnesses are not discriminative. It doesn’t make judgment. The judgment, imagination, conceptualization, all happens in the mental consciousness. When it is said that there are 10 caittas (10 mental factors) which are found in all states, whatever the consciousness may be, whether it pertains to the first 5 consciousnesses, or mental consciousness, whether pure, impure, whether with regard to defilement, whether that defilements are to be abandoned by Insight, or abandonable by meditation, the defilements that can be overcome by having Insight, understanding what is duśkha, and so on, once you have understood properly, not just intellectually, but as a direct profound perfect insight, then a lot of defilements are overcome. There are certain defilements which are very stubborn, you can’t overcome just by an Insight, even by spiritual insight. So you have to overcome by repeated practices (bhūvan).

Mahābhūmika are found whether the defilements are to be abandoned by Insight, or by meditation / cultivation. In brief, in all domains, hence “universal ground”. Usually it is translated as universal caitta.

These 10 mental dharmas are found whenever you have kuśala-mahābhūmika, but not when you have akuśala-mahābhūmika. Whether the mind is the mind of faith, or the mind of kindness, compassion, as long as the wholesome state of mind, you have a minimum of 10. So these are called ‘universal wholesome caitta’. Likewise, you have universal unwholesome caittas. In this way, they developed their classification. When you understand like this, you can see what really happens in the mind when you have thought – like I want to respect my guru, that respect is a good thing. It is not as simple as just having that idea of respect. When that force called respect make you to respect your guru, there are so many other forces operate on your mind. At least there are these 10, because any caitta arises, there are these 10. So you have to add another 10 universal wholesome caitta. Thus there are a lot of forces operating on your mind. This is the picture of the mental activities. [Read the handout and Entrance: the facts about the development of caittas from the earlier stages, and its subsequent development, etc.]

When come to the period of AKB, we see a classic list – that is used as a standard, but not an absolute standard, because you find even after AKB, some śūraṇyas enumerate somewhat differently. But it is fairly standard. So much so in fact even the Yogūcīrin, the Mahāyāna Vijñānavāda, when they took over the list, they adopted basically from AKB [Read p.4 – 10 Mahābhūmika.]

10 Mahābhūmika :- vedanā, saśāntā, cetanā, sparśā, smriti, sada, manaskāra, adhimokāra/adhimukti, prajñā chanda.

Brief description of 10 caittas

Whenever you have mental states, whether it is a wholesome one, or unwholesome one, defiled, pure, whatever it is, as long as a mental states arises, immediately there are at least these 10 forces. Each contributing to the process of perception. Each one is real/ distinct.

What does vedanā do? Vedanā is that force which makes possible the experience of feeling. The question is asked, what about the citta itself? In brief, the citta perceives generally, it is a raw, bare, general perception of the thing. For instance, a citta perceives something blue, there is a blue object. If it is visual consciousness, then of course, it perceives an object which is rūpa – blue, white, long, etc. If it is an auditory consciousness, it perceives sound, etc.
So the citta = vijñāna = manas. They mean the same thing. To get the specific details of the thing, you need the contribution of all these 10 forces. This is how they perceive it. The activities of some of these can be stronger than the others at any given time.

At all times, you can have different forces, but one particular one may be predominant. For instance, 10 bulbs, one can be brighter than the others. Some scholars criticize that it is not reasonable to talk about these 10 forces? What happens in the first moment, the perception is not clear, there is no distinct judgment, how can you talk about the contribution of the forces? According to Professor, if he were Sarvāstivādin, he would say, just like for instance, you have 10 fans, but each fan is running very slowly, as time goes by, the fan speed up. It has a collective functioning, but still as a whole, everything is slow, everything is blunt, everything is dim, that is possible.

Saṃśāra that enables the mind to be able to conceptualize, to have an idea, to have the concept – human, tree, etc.

Cetanā is that enable the mind to have volitional activities, want to do something. Karma is come here.

Sparśa is the touch, or contact. Without contact, there is no feeling.

Smṛti is mindfulness, recollection. According to this theory, there are certain amount of mindfulness required. Samādhi is concentration. Here is doesn’t mean meditation.

manaskāra is that force which alert the mind and bent the mind towards the object. So you get attached to a particular object.

Chanda is the desire. There must have liking for you to want to focus on something also. For you to want to perceive something, there is some kind of liking here.

Adhimokha is from [adhi-umuc] – various translations:- faith, inclination, resolution, determination, mental freedom/sovereignty. It is that force which makes the mind determine on the object. It is ‘this object, not that’. The decision on the determined object, that activity is contributed by adhimokha. It can means the inclination of a person. This word is used widely in Mahāyāna. In the context of 10 universal, adhimokha means determination, resolve or inclination.

Prajñā 

There are various forces contributing to the various aspect of perception. Prajñā normally is translated as wisdom. But wisdom is not translated here. Prajñā is the faculty of understanding. For Professor, he translated as ‘understanding’. [Read P.5] Of course, when Prajñā is perfected or one becomes an Arhat, that prajñā is wisdom.

But in the Sarvāstivāda school, Prajñā in general sense simply denotes the function of understanding. That understanding can be pure, impure, right, erroneous. Even the false view (mithyādṛttis) if one asks, what is the essence (svabhāva) of that false view? It is understanding. That is svabhāva of mithyādṛttis. It is prajñā. Anything that has to do with understanding is a prajñā.

In any perceptual situation without an element of understanding, you can’t have perception as such. Even feeling, to know that it is a nice feeling, that understanding of that nice feeling presupposes an element of understanding. That is contributed by prajñā. That prajñā doesn’t feel, but it helps to understand it.

For Theravāda, paññā is always good. For Sarvāstivāda, prajñā is simply a general function of understanding which can be good, bad, pure, impure, etc. When prajñā is perfected, then you have wisdom.

In the beginning of the course, we talk about the soteriological function of abhidharma? What is Abhidharma in the real sense? Abhidharma in the absolute sense equals to pure prajñā. So prajñā in the absolute sense is abhidharma per se. According to Abhidharma, you can’t be liberated from klesā without prajñā. Hence it is the pivotal important of prajñā. Abhidharma themselves say abhidharma in the real sense is none other than the prajñā.

Secondly, there is another stanza to the effect that, apart from dharma-pravicaya, there is no abhyupaya – supreme mean for the appeasement of defilements. And the world wanders in saṃsāra because of defilement. We are in saṃsāra because we have klesā. So we overcome klesā, you must have prajñā. When these overcome, you can get out of saṃsāra.

dharmapraśāya pravicayam antareṇa nāsti
klesārā ca bhramati bhavanti 'tra lokas

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Apart from the examination of dharma, there is no any profound mean for the calming down of kleśas. And the world roams in the ocean of bhava on account of kleśas, therefore it is spoken by the teacher.

Here too, there is no other supreme mean other than the dharma-pravicaya. Dharma-pravicaya is the definition of prajñā. Prajñā is defined as dharma-pravicaya (investigation/examination of dharma). It is only through a process of investigation, that we know what is happening in us - what are our defilements? what are to be got rid of? What are good? First you must understand your mental state, not only mental state, dharma in a general sense. What can provoke desire? What to be avoided? All these required investigation. There is another word connected with this, that is prajñā is defined by “pratisaśkhyā” (discriminative reflection/understanding). Therefore prajñā is extremely important for Sarvastivāda.

In the abhidhāmavattra, explains the caitasika prajñā as dharma-pravicaya which consist of the following eight kinds of dharmas-

- saśgraha,
- saśprayoga
- samanvāgama
- hetu
- pratyaya
- phala
- svalakāra,
- ścmanya-lakāra.

Those are in fact the very concerned of ābhidharmikas. Thus the whole of abhidharmic process would not be possible without prajñā. That spells out the important of prajñā for abhidharma.

**Ākāra**

There is another word connected with prajñā is ākāra [ā - emphasis ; āk - to do ; ā] – form, aspect. This word has become important in the Buddhist theory of perception. In the Sarvastivāda theory, to have any knowledge, first there must be an ākāra in the mind. There must be a mode of activity in the mind.

An ākāra is defined in MVā in the same way as prajñā. [read handout]. It is the discrimination with regard to the nature of object (ākāra). That is the same definition for prajñā. Ex. Ākāra – visual perception of a blue object. That blue-ness that appeared in your mind (citta as well as caittas), all would have the same form/ same mode of activity/ aspect. That is called ākāra.

Another example, when you go into meditation, on the four Noble truth, then you understand everything is duḥkha, that understanding on the mind that all things are duḥkha, that discrimination of understanding, that aspect of condition things, that is ākāra.

**666Define the Abhidhamma Concept of Citta and Clarify the Difference Between Citta and Cetasika.**

BD/97/007 /Ven. Yan chun lei . Asanga

Lectured by Prof. G. Sumanapala

Abhidhamma, as the word itself suggests, is a supplement to, or about what the Dhamma is. There is no difference in essence between Dhamma and Abhidhamma. The difference pertains to details, for Abhidhamma treats in detail what has been dealt with in brief in Dhamma. This is so with regard to the concept of Citta.

Nikāyas treat the mind in brief, often calling it by three terms namely, citta, mano and viññāṇa. In the five aggregate analyses the mind itself is referred to by the term viññāṇa. Abhidhamma adopts this more generic term ‘citta’ to indicate the mind. It is treated as one of the four absolutes (Paramattha).
Like the Nikāya Abhidhamma also accepts the dependent origination of the mind (abbatra paccaya nathi viññāṇassa sambhavo). Similarly, Abhidhamma analysis of the mind accepts the position that the mind cannot exist apart from the other four-constituent elements of the empiric individual (puggala). Citta is distinct from the other 4 constituents, but it cannot be separated. Thus Abhidhamma holds the Nikāya explanation, vibbava paccaya nāmarupam, nāmarupa-paccaya viññāgam, accepting the reciprocal dependency of the aggregates including the mind.

Unlike in Nikāya in Abhidhamma mind (citta) is minutely analyzed, and therefore, one finds citta (mind), cetasika (mental concomitants or mental factors) treated in great detail.

In Abhidhamma citta is analyzed on three bases. One is called the analysis based on the predication by agency (kattu-sādhana). Here the mind is treated as the agent (cintetiti cittam). This means, what thinks is the mind. The 2nd definition considers the mind as an instrument (karatā sādhana). ‘Cinteti etan cittam’, the mind is the instrument with which one thinks.

Both these are considered inadequate definitions. It gives a third definition, cintanamattam eva cittam (thinking itself is the mind). This is called bhavā sādhana, predication by flux. This is considered in Abhidhamma as the correct definition. So there is no mind apart from thinking.

Besides, in Abhidhamma, the mind is classified into 2 ways also. One is according to where consciousness arises. It is seen that consciousness is divided into several categories according to the sphere of existence in which consciousness takes place. Thus, there are 4 spheres,

1. Kāmaloka (sensuous sphere),
2. Rūpaloka (form sphere),
3. Arupaloka (formless sphere),
4. Lokuttara (supramundane sphere).

The first three belong to the mundane plane. This classification is connected also with Jhānic experience. The last one transcends the worldly plane. According to Abhidhamma analysis, there are 54 Kamavacara citta, 15 rupavacara citta, 12 arupavacara citta and 40 lokuttara citta.

Another classification of citta is according to its quality. This classification is based on ethical consideration and is related to Kamma. This is the three-fold division, Kusala, Akusala and Vipāka citta. The former two are called kamma-consciousness (kamma-citta). Citta is called Kusala citta when it is motivated by alobha, adosa and amoha. When motivated by their opposite, it is called Akusala citta. Sometimes the consciousness is result or consequence (vipāka) of a relevant kamma. Then it is called Vipaka Citta. Thus the rebirth consciousness (patisandhi citta) is a vipāka consciousness.

Hence it shows elaborating the relations between the mind (citta) and mental concomitants (cetasika). This relation is denoted by the term sampayoga. According this citta and cetasika are related in the following ways,

1. They are co-nascent (sahajāta),
2. They exist together (saḥagata),
3. They are conjoined (samsaṭṭha),
4. They have common arising (ekuppāda),
5. They have common cessation (ekanirodha),
6. They have common sense organ (eka vatthuka),
7. They have common object (ekālambara).

This analysis clearly shows the inter-dependence and the inter-relation or the reciprocal relation between citta and cetasika. Normally when we talk about the relation between these two we only mention the last 4 types of relation. Citta cannot arise without Cetasika. Similarly, Cetasika cannot arise without citta. This is why cetasika called mental concomitant in any unit of consciousness. For instance, let’s say the fruit juice is citta, and then the essence of fruit is cetasika. They cannot be separated. Therefore there is Citta there is Cetasika. The quality of a unit of consciousness is determined by Cetasika. Because of this, their relationship is described as being reciprocal (abbamabbha), as arising together (sahajāta).

Thus it becomes very clear that the analysis of the mind found in the Nikāyas is further developed in Abhidhamma. Just as the Nikāyas, Abhidhamma analysis also attempts to show the non-substantiality of the mind. (758 words)

666CETASIKA

(“Cetasika niyutta cetasai sajsuttha va cetasika” - Abhidhamma-mulatika.)
The derivative noun (taddhita) cetasika means that which is made by mind or that which is arise from mind. 

*Abhidhammatasaṅgahadipani Pāli* defines cetasika according to three derivative nouns:

1. Cetasika -- what is arisen the mind (bhava-taddhita)
2. Cetasika -- what is associated with mind. (nissita-taddhita)
3. Cetasika -- what is engaged in mind (niyatta-taddhita)

According to 5 aggregates analysis or the 52 cetasikas are related to vedana (feeling), sabba (perception) and savkhara (mental formation). The fact is emphasized in *Abhidhamma* that although the psychological possess of being is described according to the two aspects, *citta* and cetasika, both deals with the nature and the function of mind. Both are component of one and same possess. Abhidhmmtasaṅgaha as well as *Abhidhammatavibhaginitika* give four characteristics which are common to both *citta* and cetasika.

1. ekuppada -- arising together
2. ekanirodha -- ceasing together (vanishing)
3. ekalambhana -- having same object.
4. Ekavatthuka -- processing the same ebasis.

These four characteristics are very significant as they indicate separately some important aspects of mind and mental concomitants.

Although some material *Dhammas* are arisen with the consciousness and psychological concomitants, the latter perish earlier. In other words, material elements last longer. This fact is clarified by the second explanation, on the other hand the invisible materials *Dhammas* (Avininbhoggarupa (pathavi, apo, tejo, vayo, vanna, sandha, oja, rasa; solidity, fluidity, temperature, motion, colour, smell, taste, nutriment) which arise perish with consciousness can possess the first and the second characteristic. The third explanation ‘ekalambana’ is given to differentiate Avininbhoggarupa. The fourth is given to avoid the doubt that whether cetasika arises on different places.

666CETASIKA23/1/99

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52 cetasikas divided into 3 groups:
(1) Abbasamana 13 – ethically variables
(2) Akusala 14 – unwholesome
(3) Sobhanacetasika 25 – beautiful (states of mind)

1. Abbasamana 13 divided into two:
   (a) sabbacittasadharaṇa (universals) 7 – phassa, vedana, sabba, cetana, ekaggata, jivitindriya, manasikara.
   (b) pakinnaka (occasional) 6 – vitakka, vicara, adhimokkha, viriya, piti, chanda.

2. 14 akusala are divided into two groups as:
   (a) unwholesome universals 1-4
   (b) wholesome universals 5-14

3. 25 sobhanacetasika are divided into 4 groups as:
   (a) sobhanasadharana –19
   (b) virati – 3
   (c) appamabba – 2
   (d) pabba – 1

1. Abbasamana:
   (a) Sabba citta sadharana (universals) 7
   - Phassa – contact, touch (six-fold), i.e., cakkhu samphassa rupaj etc.
     - Tinnam sangati phasso – by combine of three things arise contact, i.e, cakkhubca paticca rupe uppajjati cakkuvīṇāṇaj” (Mahatanhasankhaya sutta and Madhupindika sutta of Majjhima Nikāya
     - The above is the sutta definition of ‘phassa’.
     - The Abhidhamma definition of phassa is: “phusatiti phassa, arammane phuysanakareneva phasso”. – contact as it touches, it takes it form according to what it contact with. (Abhidhammatthavibhavinitika).
   - Vedana – early discourses identified 5 kinds of vedana:
     - Kayika-sukhavedana – bodily agreeable feeling.
     - Kayika-dukkhavedana – bodily disagreeable feeling
     - Cetasika-sukhavedana – (in short is sobbanassa) mentally agreeable feeling.
     - Cetasika-dukkhavedana – (donasassa) mentally disagreeable feeling.
     - Adukkhamasuka – ubhekkha (indifferent) neuter feeling.
     - In Abhidhammic definition of vedana: “vediyati, arammana rasaj anubhavatiti vedana”. It enjoys the taste of object.

   (3) Sabba – in early teaching: sabba (recognizing), viññāṇa (knowing), pabba (knowing or realizing completely/ comprehensive realizing)
     - in Mulapariyaya sutta of Majjhma Nikāya, there are beautiful simile given to the above three, i.e., sabba (child), viññāṇa (normal person), pabba (goldsmith, he knows how and the nature of the gold.)
     - in Abhidhamma, it describes like this: “nilidibhedaj arammanaj sabjanatiti sabba” – recognizes the characteristic of an object in terms such as blue etc…
Cetana – volition.
- In several suttas such as Mahanatthagamukha and Dhammapadathakatha: “cetanahaj bhikkhave kammaj vadami, cetayitva kammaj karoti kayena vacaya manassa”. – monks, I declare that volition is the action having thought, one performs action by body, speech and mind.
- In Abhidhamma: “ceteti, attano sampayutta dhamme arammanoj abhisandhatiti… cetana” – thinks, it employs arisen mental states in actions.

Ekaggata – one-pointedness or samadhi
- In Abhidhamma: “na na rammana vikkhepabhavena ekaj arammanoj agguj imassati ekaggata” – the ekaggata is the state of mind which avoids it going to many thoughts, it establishes mind at one point.
- Just as untamed bull, thus to protect mind running to different direction.

Jivitindriya – life faculty. Life principle, does not have early definition. In Brahmanism, there is some nuclear, i.e., that is unchanging, but Buddhism denied.
- In Abhidhamma: “citta cetasikaj sampayutta camoti jivita, tadeva adipaccayogena jivitindriyaj”. – the life-principle makes the psychological process to live without letting to die, it works as the ruler of psychological process.

Manasikara – attention (attentive of doing something)
- “manasmaj karo so ceta so arammanoj sambhanaj hararakkhano” – manasikara is recollecting, it points the thoughts in actions.
- Cetana is like a leader of gang
- Manasikara is like a charioteer which leads the causes in a correct way.

Vitakka – initial application.
- In early Buddhism: when you think it, you decide, whether you want to take it or not.
- In Abhidhamma: “arammanaj vitakketi sampayutta dhamme abhiniropetiti vitakko” – this state of mind brings the thoughts to the surface of mind. e.g. door keeper takes visitor to see the king, i.e, brings the hatred to the mind.

Vicara – sustained application
- In early sutta as a state of meditation. A thought comes into the mind and keep ponder and thinking on that.
- Abhidhamma: “arammanej citta vicaretiti vicaro” – this state of mind makes thoughts were on an object.
- Vittaka – a bird that flies; vicara – smooth flame.

Abhimokkha – determination
- “abhimucanaj abhimokkhaj arammanoj nicca labhavena indakhilo viya datthabho” – here as the thought does not move to be understood as a firm standing post.

Viriya – energy
- vidina iriyatabbaj pavattetiti viriyaj” – viriya is so called as it encourage thought to work.
(5) Piti – joyful interest, rapture, zest
   - “pinayati kayacittaj tappeti vaddeti va piti” – piti is so called as it makes happy and lively mental state.

(6) Chanda- desire, intention
   - “arammane cetasikaj rammetiti chandaj” – chanda is so called as it attracts the thought to the object.

2. Akusala 14:
   (a) unwholesome universals 1-4
   (1) Moha – delusion (avijja) “arammane muyhatiti abbanaj” – moha is so called as it covers the real nature of an object.
   (2) Ahirika – shamelessness. “kayaduccaritadito ajigucchana lakkhanaj ahirikaj” – ahirika is not being shamed to do wrong by body and speech.
   (3) Anottappa –fearlessness. “ anottappa is not being fearful to do wrong by body and mind”.

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   (4) Uddacca – restlessness. “uddaccassa bhavo uddaccaj taj cittassa avupasama lakkhanaj” – uddacca is the restless nature of mind, with it mind is not harmed.

   (b) unwholesome occasionals 5-14
   (5) Lobha – greed (raga, tavha). “ lobbhatiti lobho taj arammane abhinivesa lakkhanaj” – lobha is strong desire or greed with this the mind is strongly bound to object.
   (6) Ditthi – wrong view. “idameva saccaj moghamabbanti micchabhivivesa lakkhanaj” – micchaditthi is the wrong view that only my ideas are true, others are wrong.
   (7) Mana – conceit. “seyyo hamasmityadina mabbatiti mano” – seyyamana sadisamana hinamana” – mana is thinking in these three ways.
   (8) Dosa – hatred. “Dussatiti doso pahatasiviso viya” – viya is polluting one’s mind. (The nature of it is like a beaten serpent.)

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   (9) Issa – envy, jealously. “issatiti issa parasampatti usuyana lakkhana” – jealously is the nature not bearing others wealth, happiness or property. (opposite is mudita)
   (10) Macchariya – selfishness or stinginess. “attano sampatti niguhana lakkhanaj” – stinginess is the nature of closing one’s own property.
   (11) kukkucca – worry. “katakata duccaritasucaritanu-socana lakkhanaj” – kukkucca is the nature of worrying on not done good deeds and done bad deeds.
   (14) vicikiccha – doubt. “sabhavaj vicinanto taya kiccati kilamatiti” – the nature of being tired in search of the nature of an object.

3. 25 sobhanacetasika (The beautiful factors) are divided into 4 groups:
   (a) sobhanasadharana (the universal beautiful factors) –19
   (1) saddha – faith, confidence. “sa sampayutta Dhammanaj pasada lakkhana” – the nature of mind which makes consciousness pleasant on object.
   - this has two division according to Abhidhamma:
i. sampasadana – it makes you mind pleasant on object.
ii. sampakkhandana – it is the forerunner of wholesome thought.

(2) sati – mindfulness. “saranaj sati asammoho” – the nature of mind which recollect things and unpuzzled.
   - this had two kinds:
     i. apilapana – a state of mind which reminds you what wholesome is.
     ii. upaganhana – presenting wholesome things knowing well what wholesome and wholesome is.

(3) hiri – shame. “kaya duccahradibhi jigucchati” – shameful state of mind to perform wrong deeds y
   body etc. e.g., considering birth, age, ability, learn, knowledge, relatives, religion and character, you
   become shy is known as hiri.

(4) ottappa – fear or fear of wrong doing. “papato ottasa lakkhanaaj” – to be fearful to perform bad deeds.
   - four ways of fear:
     i. attanuvadabhaya – being fearful blaming of oneself (if I perform, I will blame myself.)
     ii. paranuvadabhaya – being fearful of the blame of others.
     iii. dandabhaya – being fearful of punishment.
     iv. Duggatibhaya – being fearful of to be born in woeful state.
   - Criterion of good and bad: attadipateyya, Dhamma dhipateyya, lokadhipateyya.
   Ottapa is included in attadipateyya and lokadhipateyya.

(5) alobha – non-greed. “lobha patikkho alobho arammane citta sa alaggata lakkhana” – the state of
   mind free from stinginess.
(6) adosa – non-hatred, amity 友好, synonym metta. “arammane citta sa adosa lakkhana” – the nature of
   mind without hatred.

(7) tatramajjhathatta – neutrality of mind, equanimity, mental balance. “tesu tesu dharmmesu majjhattata”
   – equanimity in every thought.

(8) kaya passaddhi – tranquillity of body. “kaya citta darata vupasama lakkana” – the nature of
   tranquillity with regard to body.
(9) citta passaddhi – tranquillity of consciousness, psychological tranquillity. “citta p assambhanaj
citta” – the tranquil nature of consciousness.

(10) kaya lahuta – lightness of body. “kaya citta garubhava vupasama lakkana” – the nature of
     removing the heaviness of thoughts. (vedana, sabba, sankhara)
(11) citta lahuta – lightness of consciousness. “cittasa lahubhava”
(12) kaya muduta – malleability (順從,適應性), pliancy (soft) of body.
     i. “kayassa muduta” – softness of body.
     ii. “kaya citta atadhabhava vupasama” – the state of mind having no hardness.
(13) citta muduta – malleability, pliancy (soft) of consciousness. “cittasa muduta” – the softness
     of consciousness.

(14) kaya kammabbata – fitness 適當, wieldiness 易於使用,適合 of body
     i. kayassa kammabbata – bodily adaptability.
     ii. Kaya citta sa akammabbabhava vupasama – the fitness of thoughts for them to function.

(15) citta kammabbata – fitness, wieldiness of mind. The adaptability of consciousness.
(16) kaya pagubbata – proficiency 精通,熟練 of body. “kaya cittanaj gelabba vupasama lakkhana”
     – the state of mind which is free from sickness.
(17) citta pagubbata – proficiency of consciousness
(18) kaya ujjukata – rectitude 正直,清廉 of body, bodily uprightness. “kaya cittanaj ajjava
lakkhana” – the state of mind free from deceit and hypocrisy 伪善.

(19) citta ujjukata – rectitude of consciousness. The state of consciousness which is freed from deceit and hypocrisy.

(b) Virati (abstinences) – 3
(1) sammavaca – right speech. “samma vadanti etayati, samma vaca vaci duccarita virati” – speaking with right words and abstain verbal wrongs.
(2) sammakammanto – right action. “samma pavatto kammanto, kaya duccarita virati” – rightly perform actions, refrain from bodily misdeeds.
(3) samma-ajivo – right livelihood. “samma jivanti etenati samma ajivo miccha ajiva virati” – leading a life which is rightful, refrain from wrong livelihood.

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(c) Appamabba (illimitables 無限的) – 2
(1) karuna – compassion. “para dukkhe sati sadhanaj hadaya kampanaj janetiti karuna, sa paradukkhapapayana kamata lakkhana” – compassion is the thought which is born in the minds of good people when others are suffering, its special feature is thinking to free others from suffering.
(2) mudita – appreciative joy, sympathetic joy. “modanti etayati mudita sa parasampatti anumodana lakkhana” – sympathetic joy is the state of mind in which person becomes happy. It means being happy seeing the others happiness.

(d) Pabba (wisdom) – 1
“pakarena janatiti pabba, aniccadivasena avabujjhatiti pabba”. – wisdom is knowing completely. It means understanding the existence in terms of impermanence etc.
- pabba = न्द्रा – know + pa (complete).
- three stages of knowing: sabba (recognizing), viññāṇa (knowing), pabba (realizing).

666Explain the concept of cetasiika with reference to the thought processes. (828)

The early analysis of an individual in Buddhism consists of 5 aggregates. Concerning the mental states, there are no further classifications; instead it is seen in the Abhidhamma texts by using the term cetasika. The Abhidhammikas adopted cetasika as the generic term to cover all mental objects in general, both sensuous and non-sensuous. Accordingly the term cetasika having three meanings in accordance with its being included into three groups of derivative nouns:

1. that which is arisen in the mind (bhavataddhita)
2. that which is associated with the mind (nissitataddhita)
3. that which is engaged in mind (niyuttataddhita)

The Abhidhamma lists 52 kinds of cetasikas, are here distributed under 3 distinct basic classes:

1. General psychological factors.
2. Wholesome mental factors.
3. Unwholesome mental factors.

According to the *Abhidhammasaṅgaha*, the characteristics of the cetasikas are of four kinds:

1. Arising together with consciousness (ekuppāda)
2. Ceasing together with consciousness (ekanirodha)
3. Having the same object as consciousness (ekālambana)
4. Having the same base as consciousness (ekavatthuka)

With above four characteristics, it becomes clear that the two concepts of *citta* and cetasika in *Abhidhamma* are but one and the same concept that is consciousness. It appears that the division into *citta* and cetasika was made for convenience of definition rather than because they were two clearly separate entities in reality. It is used in the sense of ‘originating in consciousness’, not something different from consciousness but comprises characteristics of it.

The 52 cetasikas, the first seven are called the universal mental factors – *contact, feeling, perception, volition, one-pointedness, life faculty and attention* are found in every one of the 89 cittas.

Contact is mentioned first because it precedes all other mental states. First, *contact* element brings the mind to bear on the object. This enables the *perception* to note the characteristics of the object, as would facilitate subsequent identification. This is the basic of memory. Together with this, there is the *feeling*, which tastes the flavour of the object, then there is the *volition* which co-ordinates and directs the activity of each of the other elements, within the thought unit, in respect of the object. It also formulates its own unit as to cause physical actions, and also to yield future effects, like the planting of a tiny seed that will, in time and under suitable conditions, yield a plant. In that formulating or striving, the element called *one-pointedness* serve to focus the element of the thought unit on the specific object to the exclusion of other subjects. The practice and development of this element leads to states of absorption or concentration. The *life faculty* supports and maintains the existence of the stream of thoughts and of the body. Meanwhile the *attention* element helps to keep the object before the mind. This is engaging in it so as to make the varying kinds of activity possible.

According to the analysis of the mental states, the entire thought process takes place within a period of 17 moments, i.e., one thought process was accordingly divided into 17 moments. The process of perception in the *Abhidhammasaṅgaha* begins with the vibration of the unconscious for two moments, in the second moment of which unconscious mind is cut off. The succeeding moments are those of sense-door consciousness (pabdavārajāna), sense-consciousness (pabdviññāṇa), receiving consciousness (sampāticchana), discriminating consciousness (santiraṇa), determining consciousness (votthapana), seven moments of cognition (javana) and two registering consciousness (tadārammaṇa). The number is made up to 17 by adding one moment of thought at the beginning of the perceptive process. This thought moment occurs before the material object makes an impression on the sense organs, and is technically termed past unconscious (ātitabhavaṅga).

The 17 thought moments are given a simile that a man sleeps with his head covered under a mango tree the fruits of which are ripe (bhavaṅga); a ripe fruit falls (bhavaṅgalacalana); he awakes (bhavaṅgupaccheda); he removes the covering of his...
head (pabhcdvaravajjana) and looks at the fruit (cakkhuviññāṇa); he takes the fruit (sampaṭicchana), squeezes it (santirāṇa), smells it (votthapana), and eats it (javana); what remains in the mouth he swallows with the saliva (tadārammaṇa).

The three kinds of bhavaṅga consciousness are vipāka. Pabhcdvaravajjana is a kiriyā citta. Pabhca-viññāṇa is one of the ten moral or immoral vipāka cittas. Sampaṭicchana and santirāṇa are also vipāka cittas. The mind-door consciousness, a kiriyā citta, function as the votthapana citta, and one can use one’s freewill at this stage. The seven javana thought-moments constitute kamma, it is at this stage that an action is judge whether moral or immoral. In the case of an Arahant, this javana is neither moral nor immoral but kiriyā. The tadārammaṇa is a vipāka citta.

Thus, in a particular thought-process there arise various thought-moments which may be kamma, vipāka or kiriyā.

By the constant practice of mindfulness we may come to know the unwholesome and wholesome mental factors that operate in our mind, and only by this practice we can learn to catch the unwholesome mental factors as soon as they arise.

**666 Explain the concept of cetasika with reference to the thought processes. (789)**

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4. Having the same base as consciousness (ekavatthuka)

With above four characteristics, it becomes clear that the two concepts of citta and cetasika in Abhidhamma are but one and the same concept that is consciousness. It appears that the division into citta and cetasika was made for convenience of definition rather than because they were two clearly separate entities in reality. It is used in the sense of ‘originating in consciousness’, not something different from consciousness but comprises characteristics of it.

The seven universal mental factors contact, feeling, perception, volition, one-pointedness, life faculty and attention are found in every one of the 89 consciousness.

Contact is mentioned first because it precedes all other mental states. First, contact element brings the mind to bear on the object. This enables the perception to note the characteristics of the object, as would facilitate subsequent identification. This is the basic of memory. Together with this, there is the feeling, which tastes the flavour of the object, then there is the volition which co-ordinates and directs the activity of each of the other elements, within the thought unit, in respect of the object. It also formulates its own unit as to cause physical actions, and also to yield future effects, like the planting of a tiny seed that will, in time and under suitable conditions, yield a plant. In that formulating or striving, the element called one-pointedness serve to focus the element of the thought unit on the specific object to the exclusion of other subjects. The practice and development of this element leads to states of absorption or concentration. The life faculty supports and maintains the existence of the stream of thoughts and of the body. Meanwhile the attention element helps to keep the object before the mind. This is engaging in it so as to make the varying kinds of activity possible.

According to the analysis of the mental state, the entire process takes place within the period of 17 moments, i.e., one thought process was accordingly divided into 17 moments. The process of perception in the Abhidhammasaṅgaha begins with the vibration of the unconscious for two moments, in the second moment of which unconscious mind is cut off. The succeeding moments are those of attention (pabcadvaravajjana), sensation (cakkhuviññāṇa), assimilation (sampaticchana), discrimination (santirana), determination (votthapana), seven moments of cognition (javana) and two registration (tadarammana). The number is made up to 17 by adding one moment of thought at the beginning of the perceptive process. This thought moment occurs before the material object makes an impression on the sense organs, and is technically termed past unconscious (atitabhavavga).

The 17 thought moments are given a simile that a man sleeps with his head covered under a mango tree the fruits of which are ripe (bhavavga); a ripe fruit falls (bhavagacalana); he awakes (bhavagupaccheda); he removes the covering of his head (pabcadvaravajjana) and looks at the fruit (cakkhuviññāṇa); he takes the fruit (sampaticchana), squeeze it (santirana), smells it (votthapana), and eats
it (javana); what remains in the mouth he swallows with the saliva (tadarammana).

Therefore it is important to know the unwholesome and wholesome mental factors that operate in our mind. If we do not know them for what they are we will not be able to recognize them when they arise. But when our insight develops, we can understand that it is not a ‘self’ that commits unwholesome and wholesome acts but just these mental factors.

Regarding unwholesome thoughts, to prevent them from arising or to abandon them as soon as they have arisen. We have to mindful of the state of the mind, i.e. whether the mind is with greed, hate and delusion or not. By the constant practice of mindfulness we can learn to catch the unwholesome mental factors as soon as they arise.

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Define the Abhidhamma concept of citta and clarify the difference between citta and cetasika.

Prof. G. Sumanapala

Abhidhamma, as the word itself suggests, is a supplement to, or about what the Dhamma is. There is no difference in essence between Dhamma and Abhidhamma. The difference pertains to details, for Abhidhamma treats in detail what has been dealt with in brief in Dhamma. This is so with regard to the concept of Citta.

Nikāyas treat the mind in brief, often calling it by three terms namely, citta, mano and viññāṇa. In the five aggregate analyses the mind itself is referred to by the term viññāṇa. Abhidhamma adopts this more generic term ‘citta’ to indicate the mind. It is treated as one of the four absolutes (Paramattha).

Like the Nikāyas Abhidhamma also accepts the dependent origination of the mind (abbatra paccaya nathi viññāṇossa sambhavo). Similarly, Abhidhamma analysis of the mind accepts the position that the mind cannot exist apart from the other four-constituent elements of the empiric individual (puggala). Citta is distinct from the other 4 constituents, but it cannot be separated. Thus Abhidhamma holds the Nikāya explanation, vibbava paccaya namarupam, namarupa-paccaya viññāṇam, accepting the reciprocal dependency of the aggregates including the mind.

Unlike in Nikāya in Abhidhamma mind (citta) is minutely analyzed, and therefore, one finds citta (mind), cetasika (mental concomitants or mental factors) treated in great detail.

In Abhidhamma citta is analyzed on three bases. One is called the analysis based on the predication by agency (kattu-sadhana). Here the mind is treated as the agent (cintetiti cittam). This means, what thinks is the mind. The 2nd definition considers the mind as an instrument (karana sadhana). ‘Cinteti etanati cittam’, the mind is the instrument with which one thinks.

Both these are considered inadequate definitions. It gives a third definition, cintanamattam eva cittam (thinking itself is the mind). This is called bhava sadhana, predication by flux. This is considered in Abhidhamma as the correct definition. So there is no mind apart from thinking.

Besides, in Abhidhamma, the mind is classified into 2 ways also. One is according to where consciousness arises. It is seen that consciousness is divided into several categories according to the sphere of existence in which consciousness takes place. Thus, there are 4 spheres,

1. Kamaloka (sensual sphere),
2. Rupaloka (form sphere),
3. Arupaloka (formless sphere),
4. **Lokuttara** (supramundane sphere).

The first three belong to the mundane plane. This classification is connected also with **Jhanic** experience. The last one transcends the worldly plane. According to **Abhidhamma** analysis, there are 54 Kamavacara **citta**, 15 rupavacara **citta**, 12 arupavacara **citta** and 40 lokuttara **citta**.

**Another classification of citta** is according to its quality. This classification is based on ethical consideration and is related to Kamma. This is the three-fold division, Kusala, Akusala and Vipaka **citta**. The former two are called kamma-consciousness (kamma-**citta**). **Citta** is called Kusala **citta** when it is motivated by **alobha**, **adosa** and **amoha**. When motivated by their opposite, it is called Akusala **citta**. Sometimes the consciousness is result or consequence (vipaka) of a relevant kamma. Then it is called Vipaka **Citta**. Thus the rebirth consciousness (patisandhi **citta**) is a vipaka consciousness.

Hence it shows elaborating the relations between the mind (**citta**) and mental concomitants (**cetasika**). This relation is denoted by the term **sampayoga**. According this **citta** and **cetasika** are related in the following ways,

1. They are co-nascent (**sahajata**),
2. They exist together (**sahagata**),
3. They are conjoined (**samsattha**),
4. They have common arising (**ekuppada**),
5. They have common cessation (**ekanirodha**),
6. They have common sense organ (**eka vatthuka**),
7. They have common object (**ekalambana**).

This analysis clearly shows the inter-dependence and the inter-relation or the reciprocal relation between **citta** and **cetasika**. Normally when we talk about the relation between these two we only mention the last 4 types of relation. **Citta** cannot arise without **Cetasika**. Similarly, **Cetasika** cannot arise without **citta**. This is why **cetasika** called mental concomitant in any unit of consciousness. For instance, let’s say the fruit juice is **citta**, and then the essence of fruit is **cetasika**. They cannot be separated. Therefore there is **Citta** there is **Cetasika**. The quality of a unit of consciousness is determined by **Cetasika**. Because of this, their relationship is described as being reciprocal (**abhamabba**), as arising together (**sahajata**).

Thus it becomes very clear that the analysis of the mind found in the **Nikāyas** is further developed in **Abhidhamma**. Just as the **Nikāyas**, **Abhidhamma** analysis also attempts to show the non-substantiality of the mind. (758 words)

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**Clarify the ethical basis of the analysis of mind in Abhidhamma.**

30/03/2001 / Ven. Yan chunlei /BD/97/007

**Citta**, mano and **viññāṇa**, though truly denoting different functions or states of the mind, has in the **Nikāyas** been used almost as synonyms. This usage is followed by the **Buddhaghosa** even in the **Visudhimagga**. However, it is seen that in later **Abhidhammic** literature the term **citta** has been preferred to the other two terms. **Abhidhamma** adopts sadhana method to clarify what exactly is meant by mind. Thus there are three Sadhanas namely,

1. by way of agent (**kattu-sadhana**),
2. by way of instrument (**karana-sadhana**),
3. by way of its mode or flux (**bhava-sadhana**).

Of these the last is considered the most suitable explanation.
According to Abhidhamma a Dhamma -including citta- does not arise singly, therefore citta is said to arise along with its concomitants called cetasika—the mental proportion of states. Thus citta and cetasika in Abhidhamma deal with the nama aspect namely vedana, saba, sankhara and viññāṇa of the Pācakkhandha analysis of the individual. Of these the first three constitute cetasika and the fourth, citta.

Unlike in the Nikāyas in the Abhidhamma citta has been elaborately analyzed. It is seen that this Abhidhammic analysis is greatly inspired by the Buddhist ideal of emancipation. Buddhism from its very inception has been predominantly an ethical teaching. In this teaching where perfection of moral life is put forward as the way to emancipation the mind plays a very dominant role. This vital role played by the mind is very effectively shown by the Abhidhamma analysis of the mind.

Thus, Abhidhamma not only recognizes the mind as representing the psychic order (citta-niyama) of the five-fold universal principles but also attempts to present a very comprehensive, all-encompassing theory of the mind. Thus Abhidhamma deals about the mind under four broad classes, which correspond to the four spheres (avacara). These are 1. Sensuous sphere (kamavacara), 2. Sphere of form (rupavacara), 3. Sphere of formless (arupavacara) and 4. Transcendent sphere (lokuttara).

All cittas that come under these four spheres of existence are further evaluated on an ethical basis on wholesome (kusala), unwholesome (akusala), neutral (abyakata), resultant (vipaka), inoperative (kiriya), endowed with moral and immoral roots (sahetuka) and rootless (ahetuka).

The whole Abhidhammic ethical analysis of the mind is based on this categorization. This analysis is well set out in brief in the Abhidhammatthasāṅgaha of Ven. Anuruddha. More elaborate details are found in the Dhammasangani, Atthasalini etc.

Analyzing the mind functioning in the four spheres, it is said that these 54 types in the sensuous sphere, 15 in the form sphere, 12 in the formless and 8 in the transcendental, totally up to 89 in all. This classification is connected also with Jhanic experience. According to Abhidhamma, there are 5 Jhanas (vitakka, vicara, piti, sukha and ekaggata) and 4 absorptions. Besides, there are 3 levels, namely kusala (wholesome), vipaka (resultant) and kiriya (inoperative). Each Jhanas has these 3 levels. Then they are further evaluated from a moral basis. It is said that 12 mind types are unwholesome, 21 are morally wholesome, 36 resultants (vipaka) and 20 functional or inoperative (kiriya).

These categories are further analyzed. Of the 12 unwholesome types of mind 8 are said to be rooted in attachment, 2 in ill will and the remaining 2 in ignorance.

The mind types are divided also depending on whether they are prompted (sasamkhara) or unprompted (asamkhara), accompanied with pleasure or displeasure (somanassasahagata / domanassasahagata) etc.

Of the 18 types of citta, which are rootless, 8 are immoral resultants, 5 are moral resultants, 3 are functional. These are 24 types of beautiful consciousness (sobhana-citta) in the Kamavacara; and of these 8 are moral. Of the 15 types in Rupavacara only 5 are morally evaluated, and of the 12 types in the Arupavacara only 4 are moral. Of the 8 in the Lokuttara four are said to be moral.

Another analysis of mind is according to its quality. This analysis is based on ethical consideration and is related to karma. This is the three-fold analysis, kusala, akusala and vipaka citta. Kusala and akusala consciousness are called karma-consciousness (karma-citta). Citta is called kusala-citta when it is motivated by aloha, adosa and amoha. When motivated by their opposite, it is called akusala citta. Sometimes the consciousness is result or consequence (vipaka) of a relevant kamma. Then it is called Vipaka citta (vipaka consciousness). Thus, the rebirth consciousness is a vipaka consciousness.
This shows that unlike in early Nikāya Buddhism, in Abhidhamma the mind is subjected to a very subtle and deep analysis according to their moral qualities.

**Theory of Perception (1)**

According to the Abhidhamma, the cetasikas can be classified into three:

1. Aññasamāna (ethically variable?) - 30
2. Akusala (unwholesome) - 14
3. Sobhana (wholesome) - 25

Aññasamāna? cetasikas are grouped under two names:

1. Sabbasita sadhārana (universal)
2. Prakirṇaka (occasional)

Sabbacitta sadhārana cetasikas are 7 in number. These 7 mental factors are common to all consciousness. These perform the most fundamental functions. The 7 mental factors are:

1. Phassa (contact)
2. Vedanā (feeling)
3. Saññā (perception)
4. Cetanā (volition)
5. Ekaggatā (one-pointedness)
6. Jīvitindriya (mental life faculty)
7. Manasikāra (attention)

Accordingly to the 3rd is the Saññā (perception) common to all wholesome (kusala) and unwholesome (akusala) consciousness.

The process of consciousness is not governed by an external agent or authority. It exists according to its own natural order (citta niyāma). In the early Buddhism the five sense organs are eye, ear, nose, tongue and body and the mind has been added as the sixth. Mind operates as the basis of all mental activities. Therefore, the perception also can be classified under six headings:

1. Perception of form (rūpa saññā)
2. Perception of sound (saddha saññā)
3. Perception of odour (gandha saññā)
4. Perception of taste (rasa saññā)
5. Perception of tangible objects (phoṭṭhabba saññā)
6. Perception of mental object (Dhamma saññā)

„Saññā is the cognition of an object as blue color etc." Identification of different object is made with the help of perception. The perception (saññā) is arisen in every citta. Once an object has been perceived perception ? certain sign or mark. Therefore in future the object could be recognized very easily. The function of perception is to recognize what has been perceived in the past.

There is a three-fold analysis of knowledge such as saññā, viññāṇa and paññā. Saññā is mere perception as mentioned above. Viññāṇa knows further than the perception. »Viññāṇāti viññāṇāti.« That means what is specially known is viññāṇa (ekkha, viññāṇa... etc.) paññā is the highest knowledge. One could achieve the highest knowledge if he is able to understand the real nature of everything.

Perception (saññā) is like the knowledge a child has about a golden pond. The child observes it's roundness but he doesn't know it's value. Viññāṇa would be an elderly person, who comes across a gold coin. He would understand it's value and he would be happy to possess it. Paññā is like goldsmith, who receives a gold coin. He would know the exact value together with all the properties.

Ahilahenoma (?) presents a kind of consciousness called bhavanga, citta (stream consciousness) as the basis of all mental process. Accordingly the process of sense perception hangs together with bhavanga. The process continues through out the existences like a stream until it is annihilated with the realization of Nibbāna.

The process of sense perception hanging together with bhavanga. The different functions of the consciousness are as follows:

| 1. Patīsandhi (rebirth linking) | 6. Ghāyana (smelling) | 11. ??? (determining) |
| 3. Āvajjana (adverting to) | 8. Phassanā (touching) | 13. Tadārammana (registration) |
| 5. Savana (hearing) | 10. Santiraṇa (investigating) |  |

In all 89 consciousness do perform AO(?) separate functions. It should be noted, that all these mind-moments occur when an object is fully perceived. During other occasions, they do not occur completely.
According to the Abhidhamma, the cetasikas can be collected into three:

1. Aññasamana
2. Akusala
3. Sobhana

Abhidhammas (?) are grouped under two:

1. Sabbasitathadharana
2. Pakinnaka

Sabbasitathadharana cetasikas are seven in number. These seven method factors are common to all consciousnesses. These form the most fundamental function. The seven mental factors are:

1. Phassa
2. Vedanā
3. Saññā
4. Cetanā
5. Ekaggatā
6. Jīvitindriya
7. Manasikāra

Six sense organs, the mind has been added as the sixth – mind occurs as the basic of all mental activities. So, the perception can be collected under sixth (? eden (?):

1. Perception of form (rūpa saññā)
2. Perception of sound (sadda saññā)
3. Perception of odor (ghana saññā)
4. Perception of tastes (rassa saññā)
5. Perception of tangible objects (phoṭṭhabba saññā)
6. Perception of mental objects (Dhamma saññā)

Identification of reference (?) object is middle (?) with perception. The perception saññā is raised (?) in nearly (?) citta. There is a three fold analysis of knowledge such as saññā, viññāṇa and paññā. Saññā is mere perception as mentioned about viññāṇa not further than the perception (?):

»Vijanādithi viññāṇa cakkhu viññāṇa extra.“

Paññā is the highest knowledge.

One can achieve the highest knowledge if he wants to understand real nature of everything. Perception saññā is like the knowledge a child has about gold coin. But the child does not know the value. Viññāṇa would then be other person who comes across a gold coin. He is happy to posses it. Paññā is like gold. Who receives a gold coin, he would know the value together with all the prophessts (?).

The purpose of sense perception begins with bhavaṅga. The different function of consciousness are as follows:

1. Paṭisandhi – rebirth linking
2. Bhavaṅga – live continuum
3. Avajjana – dī (version
4. Dassana – seeing
5. Savana – bearing
6. Ghāyana – smelling
7. Sāyana – tasting
8. Phussana – touching
9. Sapaṭiccana – receiving
10. Santirana – investigation
11. Vottapanā – determination
12. Javana – experiencing
13. Tadaramman – registration

Cuti-in (?) all 89 consciousnesses to perform several functions. It should be noted that all these though (?) knowledge occur when an object is fully perceived. On the other occasion they do not occur completely.

666 “SABB (PERCEPTION) LEADS TO CONFLICT AND THE DEVELOPMENT OF PABB (PERCEPTION) LEADS TO EMANCIPATION”. EXPLAIN.

The function of sabbā i.e. perception in Buddhist philosophy is recognition (saṁyāna) of object both physical and mental. Perception in Buddhism is sixfold : perception of forms, sound, smell, taste, bodily contact and mental objects. According to Buddhism, perceptions often deceive us, they become known as illusion or perversity of perceptions (sabbavipallasa). Because of our preconceived notions, our attachment and carving, likes and dislikes, we fail to see the sense organs and the sense objects in their respective and objective nature, and thus we go after illusions and deceptions. As sabbā delude and mislead us, we fail to see thing in their true perspective, therefore the way we see things becomes perverted (viparitadassana). There are four perversions (vipallasa) that distort perceptions:–

1. What is impermanent (anicca) as permanent (nicca)
Describe the Perception (Sanna) According to Buddhism and Explain How It Leads to Wrong View (Michaditthi)

Rev. Janaka Soikhamseng B/A/97/008

Sanna is the third one amongst the five Aggregates. It means perception. It is said that like sensation, are of six kinds, in relation to six internal faculties and corresponding to six eternal objects. And like sensations, they are produced through the contact of our six faculties with the external world. It is the perceptions that recognized objects whether physical or mental. The origin of perception is feeling.

Clearly, through Sanna, one notes the object as being of such a human being, of such a shape and size, etc, so as to specify subsequently. By him is arisen the Samkhara, with him lead us to a wrong view and due to him is conduced us to misunderstand the object. Why? That is because he is the recognizer of everyone and everything.

If we look into the past time, we can then see there were many wars between the nation, international countries, sometime local countries, and even the present time there are often civil war and disputes in any Society or in any country. That can be concluded that is due to Sanna, perception or sensation by recognizing ‘I’ ‘myself’ and yourselves etc. According to the teaching of the Buddha, the idea of self is an imaginary and false belief, which has no corresponding reality. And it produces harmful thoughts of ‘me’ and ‘mine’, selfish desire, craving, attachment, hatred, ill will, conceit, pride, egoism, and another defilement, impurities and problems. It is the source of all the troubles in the world from personal conflicts to wars between nation. In brief, for this false view or idea can be traced all the evil in the world.

Mostly, there we can find the two ideas are psychologically deep-rooted in man nature: as self-protection and self-preservation.

1. For self-protection man has created God, on whom he relies on for his Own protection, safety and security, just as a child depends on its parent.

2. For self-preservation man has conceived the idea of an immortal Soul or
Atman, which will live eternally.

In this ignorance, not perfect understanding weakness, fear, and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

The Buddha knew this quite well, and never support this idea, ignorance, weakness, fear, and desire, but aims at making man enlightenment by moving and destroying them, striking at their very root. He mentioned, the ideas of God and Soul are absolutely wrong, not true, and it is empty. Though highly developed as theories, they are all the same extremely subtle mental projections, garbed in an intricate metaphysical and philosophical phraseology. These ideas are so deep-rooted in man and so near and dear to him, that he does not wish to hear, nor does he want to understand, any teaching against them.

In First Noble Truth of the Four Noble Truth, we can see what we call Suffering is in human beings, and what we call a being or an individual is composed in the five Aggregates. Anyhow that when theses are analyzed and examined, there is nothing behind them which can be taken as I, Atman, or Self, or any unchanging abiding substance, that is the analytical method. That same result is arrived at through the doctrine of Conditioned Genesis, which is the synthetically method and according to this, nothing in the world, is absolute. Everything is conditioned, relative, and independent. This is the Buddhist theory of relatively.

Reference:

What the Buddha taught by W. Rahula

Class Note

666Vinnana

The word Vinnana is commonly translated as consciousness. It is one of the most difficult words find in the texts, because it is used in more senses. The word Vinnana is not used only in the field of psychology but also used commonly in the field of metaphysic. In the filed of psychology. The term presents different functions of the mind. We already understood that though the term Citta, Mano, Vinnana are employed to connote the entire complex of consciousness, each word presents different dimension of the same general
It is a clear factor that when we confined ourselves to the term vinnana, which presents different functions of the same general complex of, mind has been used to dignify the different states of the same mind. Therefore, it is a multi-significant term. This condition opens a great controversy regarding its exact meaning.

Vinnana means knowing somethings. "Vijanati vijanatiti kho avuso vinnananti vuccati (M.N-1.292)-knowing, O monks, therefore it is called vinnana. According to Buddhism the usage of vinnana in the Sutta can be found in two ways. According to Madhupindika Sutta vinnana is used in one way. "Cakkhum ca pati ca uppajjati cakkhu vinnanam- depending on eye and form visual consciousness arise. (S.N.11.73)". The same passage is repeated starting from other same field. According to Madhupindika sutta, six kinds of consciousness are mentioned. They are:

1. Visual consciousness which arises depending on eye and form
2. Auditory consciousness which arise depending on ear and sound
3. All factory consciousness which arises depending on nose and smell
4. Gustatory consciousness which arises depending on tongue and taste
5. Bodily consciousness which arises depending on body and touch
6. Mental consciousness which arises depending on mind and Dhamma.

According to the expression, the act of vinnana and its origination are very clear. It is aid voluntary action, the contact between sense organ and their respective sense object insensibility made the pave to merge vinnana. For those two factors are necessary: external sense object and internal sense organ or stimulus object.

Depending upon Sankhara, consciousness arises. All the perceive things are sankhara (creation). The objective word is sankhara, thus vinnana arises depending on sankhara, that is both objective and subjective words. Mahatanhasankhaya sutts shows how the vinnana gets different connotation. "O monks, as a fire burns, because this or that appropriate condition, by it is known. If the fire burns because of sticks, it is known as a stick fire and if a fire burns because of grass, it is known as grass fire and if a fire burns because of cow-dung, it is known as cow-dung fire, Even so monks because of the conditions appropriated to it, consciousness arise. It is known by this or that name. When consciousness arises because of eye and form, it is known as visual consciousness.

Cognition is a complex process. Its first stage is vinnana. It is not full cognition. Here at the first stage or Cakkhuvinanana stage consciousness turn out to be bare sensation as yet undiscriminated by any selective activity. It is the mere awareness of the present of the object. And it does not produce knowledge of any sort "Cakkhuvinannam pana etha dassana mattham eva hoti". At this stage consciousness free from differences. The consciousness does not admit any alternative or it is not wavering. At this stage consciousness knows that something is presenting. It does not know anything about the object. It perceived something but not with details "Na kinci Dhamman pati vijanati". It is word to note here in this stage there is no attention. This is a mere voluntary direction towards the object. This act of vinnana only begins to operate after stimulus enters through the sense doors. It has direct relationship with the senses but it cannot
cognize the object completely. That is why at initial stage vinnana is named under a condition appropriate to it. Another important thing is that at this stage vinnana is neither good nor bad but neuter. Therefore, it cannot e ethically evaluated.

In the instruction given to monks clearly shows that development of mind has to begin at this stage. "The monks advice do cultivate mind at the Cakkhuvinnana stage, then, Bahiya, thus must you train yourself in the seen these will be just the seen, in the heard just the heard, in the imagine just the imagined, in the cognise just the cognised. Thus you will have know their pave that is how you must train yourself.

The earlier view of vinnana also signifies the cognitive consciousness. This includes all residual mental functions, which produces a full cognition. At the first stage, vinnana is something functionary generated by the interaction of the animated organism, with external matters. But the process of full cognition does not arise here. This is not the final stage in the process of sense cognition, because here the object is not completely comprehended for the perception of material object, there should be other condition.

"Ajjhattikan ca avuso mano aparibhinnam hoti bahira ca Dhamma na apatham agacchanti no ca tajjo samannaharo hoti nevatava tajjassa vinnana bhagassa patubhavo hoti- mind, that is intact but external Dhammas do cone within its range and there is no appropriated impact, therefore, there is no appearance of the appropriate section of consciousness" (M.N-I-190). This quotation describes the necessary three conditions of cognition (vinnana). The first, the mind as the organ of Dhamma, the origin itself must be unimpaired, second, the external object, coning within the field of mental state; third an appropriated impact and of attention.

The sutta says that when these factors are processive, then the emergence of the cognitive consciousness (vinnana) take place. It is important here to study the word "tajjo samannahara". Samannahara means attention, concentration, bringing together. According to commentarial explanation Samannahara means attention Cakkhum ca paticca rupe ca bhavagan avatetva uppajja ca mana manasikaro”. "Tajo" means born there from. Thus this condition there is act of attention should be there to have cognitive consciousness (vinnana). This is act of attention is a deliberate action. But as to the commentarial explanation, there is the meaning of "tajjo- born there from" means act of attention and automatic but the act of arises after the impact of the sense organ, object and visual consciousness.

These functions are automatic, but thereafter act of attention has to be brought about. Therefore it is better to say that it is a deliberate act. When the act of attention is over, one can cognise the object. In this sense, vinnana is rather a cognitive consciousness. In the process of cognitive, or in the act of attention, different mental activities naturally take place. Phassa is one of the mental activities. Phassa has the manifestation of bringing things together. It brings about a sort of cognition between the sense organ, the object and sensation. According to Nikāya literature there are two kinds of phassa (conduct):

1. Patigha samphassa, it refers to our impression, which comes through the five senses.
2. Adhivacana samphassa, it refers to the impression that comes through mental contact.

According to Abhidhamma, Phassa is described as the effect of combination of these three. It also
explains 'phassa' is as a sort of non-material relationship. There is no physical impact but there is something similar to it. Visuddhimagga also clearly mentions that phassa is non-material. "Ayam hi dhammo samano". But its function is touching the object. "arammane phusana karena eva pava tati"(vs. 463)

Even the later Abhidhamma scholars tried to show that phassa is not a sort of act of impinging on the object, but act of cogitation. The stereotype definition in the Visuddhimagga descries that phassa has the characteristic of touch, the function of impact and the manifestation bring things together. It is interesting to read that even Buddha ghosa emphasised that phassa has the manifestation of bringing things together "Sannipata paccutathan". That is the coming together of three factors, phassa is a name for this coming together of three factors. When these four factors come together, there arises feeling; this is merely the reaction to contact. Feeling comprises five types of sensitivities, i.e agreeable bodily feeling, disagreeable bodily feeling, agreeable mental feeling, disagreeable mental feeling and feeling of indifference.

Apart from the knowledge of sensitivity, there arises 'Vitakka' which means thinking, reflecting, another work which goes with this vitakka is 'Vicara' which means investigation. At the stage of vitakka, reasoning on the original data is occurred. It is pre-verbal mental utterance. Vicra is an advance stage. It is a subsequent stage of vitakka. It also means examination. These two factors always go together, but they refer to two different levels of the same stage. The final stage of the process of cognition is named as Papanca.

That is the mental proliferation, expansion or manifoldness. In early stage, data collection is made. At the stage of papanca, the concepts are made. It is an inexorable subjection to an object. In the Abhidhamma, this situation is called " Kappana" or "Parikappana" which means synthetic function of the mind. Papanca is essentially connected with the process of sense perception and papanca is the final state in the process of sense-cognition. Therefore, it is signifies the growth of conceptual aspect of process. This is not a contingent state " Yam papanetri tatonidanam purisam papancasam sankha samudacaranti atitanagata paccupan nesu cakkhu vinneyyesu rupesu"(M.N.111). What one proliferates conceptually due to that concepts characterised by the prolific tendency assail him in regard to material cognisable by the eye belonging to the past, future and present. Papanca is associated with the worldly imagination. This is the state, which tend to obscure through the nature of the object. Here, language has a very important role to play, because papanca is associated with language.

Language (namapannatti) and concept (attapannatti) are inseparable. They always go together. Though conceptual activity presupposes the language, they go together. It is clear that these two languages and concept come into operation the state of papanca. But Buddha ghasa in his explanation had ignored the essential connection with language. He used the word "papanca kotthasa" which means part of papanca to connote other material factors. Thereby he ignored the original meaning.

The same sutta, further explains how papancasanna overwhelms the worldliness "Yatonidanan bhikkhu purisam papancasannasankha samuda caranti ettha ce natthi abhinanditabbam abhivaditabbam ajhositabbam es'e vanto raganusayanam patighan usayanam ditthanusayanam vicikicchanusayanam mananusayanam bhavaraganusayanam avijjanusayanam dandadana-sathadana-kula-ha-viggaha-vivada-tuvantuva-pesunna-musavadanam etth'ete papakaakusala Dhamma aparisesa nirujjhantiti ( M.N.I. 109). If,
O, monks, one neither delights in or asserts nor clings to that which makes one subject to concept characterised by the proclivity (tendency) to attachment views, ignorance, etc.

This quotation clearly mentions that papanca lead to create the concept. If one does not delight in papanca-sanna, subjection to papanca-sanna, one would be realised from all notions. Thus papanca corresponds to views etc. This also hinted that the intuition of ego into the sense perception occurs at this cognitive stage. Due to this, one becomes the victim of one's own conception, craving, conceit, view are three aspect of notions of the self. Thus papanca manifest itself through this psychic factors.

"Papanca yeva papanca sankha tanha papanca sankha ditthi papanca sankha mana papanca sankha" Papanca themselves are "papanca-sankha" to with tanha papancasankha. With accord to the aththakatha of Buddhaghosa, "papanca-sanna sankha" defined as craving, view and conceit. "Tanha ditthi manam etam adhivacanam "(M.N.Atthakatha.II. 10). Thus these factors are rather the result of papanca, the root cause of the papanca-sankha. According to sutta Nipata is the acceptance of self, "mantaham asmi" I am he who thinks.

A passage in the sutta Nipata clearly shows the connection of papanca with the same perception. "Yavata avuso channam phassayatananam gati tavata papanca gati yavta papanca gati tavala channam phassayatananam gati channam avuso phassayatananam asesaviraga nirodha papanca nirodho papanca upasamo. (A.N.II.161). So long your reverence, as there is going to the contact for just so long is there a going to papanca, but by the passionless ending without remainder of the contact, there is coming down of papanca. This quotation shows that papanca is dependent on mental activities, that is vitakha, vicara, phassa etc.

Papanca is an emotionally involved activity. Papanca gives rise to desire it is a conscious activity of concrete image formation.

"Papancasanna itaritara nara papanca-antya upyanti sannino manonaya gehasitanca sabbam panujja nekkhammasitam iriyati (S.N.IV.71)-all men who have only prolific image, production go on associating when perceiving but he drives out everything that is mind-made and connected with lay life and goes on the life of renunciation. Papanca is a characteristic of all mental life. The entire image criterions are controlled by papanca. It also has a connection with wishful dream and analytic thought. Understanding of a thing implies a dual relationship that is subjective aspect and objective aspect. papanca is the general term for the both aspects. This experience gives us knowledge of phenomena world. This papanca is also equivalent to "Kamma vinnana" that is why it says who is given to papanca like a deer enjoying papanca, he will fail tareach Nibbāna(A.N. 3.294)

In sutta Nipata, we find that papanca is illustrated as a compounding factor with nama-rupa(name and form). Anuvicca papanca namarupam ajhhattam bahiddha ca rogamulam sabbarogamulabandhana pamutto anuvihdo tadi pavuccate tathatta(Sn.98). Having understood the prolific, name and form, the root of illness externally and internally, one is released from bondage to the root of all illness.
The common illustration is that name and form is conditioned to vinnana, but here, papanca is used to denote the same idea, the origin of suffering is traced to vinnana "yam kinci dukkham sambhoti, sabbam vinnana paccaya (Sn.734). Thus last stage of vinnana is empirical consciousness. Destruction of the empirical consciousness is the cessation of the phenomenal world. This empirical consciousness is produced by the related psychic factors, such as vedana, phassa, vitakka, papanca etc. Person can avoid these situations if he does not delight on all these psychic factors, thereby he could an end into vinnana "ajjhatten ca bahiddha ca vednam nabhinandato evam satassa carato vinnanam uparujjhati (Sn.215).

666VIÑÑĀṆA AND ITS FUNCTION. HOW TO RECOGNIZE SOMETHING WITH THE HELP OF VIÑÑĀṆA. 1038

\( \text{viññāṇa} \) is commonly translated as consciousness. It is one of the most difficult terms find in the texts, because it is used in many senses to signify different stages of the same mind i.e. it is a multi-significant term.

Firstly, \( \text{viññāṇa} \) works as a source of anoetic consciousness, this stage of consciousness is freed from difference (i.e. Nirvikalpa \( \text{viññāṇa} \)). This consciousness knows that something is present, but the consciousness is not sure about the object. At this stage, \( \text{viññāṇa} \) perceives something but not with detail.

The Mahavedalla sutta of the Majjhima \( \text{Nikāya} \) (I. 292) says:

\[ \text{“Vibanati viññāṇati ti kho avuso tasma viññāṇam ti vuccati”}. \]

(knowing, knowing, O monks, therefore it is called \( \text{viññāṇa} \)).

In this stage, there is no attention. There is a mere voluntary direction towards the object. The act of \( \text{viññāṇa} \) begins to operate after a stimulus entered through the sense door. It has a direct relationship with the sense and its respective object. According to the suttas, six kinds of consciousness are mentioned, they are:

Visual consciousness which arises depending on eye and form.
Auditory consciousness which arises depending on ear and sound.
Olfactory consciousness which arises depending on nose and taste.
Gustatory consciousness which arises depending on tongue and taste.
Bodily consciousness which arises depending on body and touch.
Mental consciousness which arises depending on mind and Dhamma.

According to this explanation, the act of \( \text{viññāṇa} \) and its origination are very clear, it is a voluntary action. The contact between sense organs and their respective sense objects insensibly make the path to merge \( \text{viññāṇa} \). For that two factors are necessary, i.e., the external sense object and the internal sense organ.

Secondly, \( \text{viññāṇa} \) also signifies the cognitive consciousness. This includes all residual mental functions which produce a
full cognition. Anoetic consciousness is not the final stage, it is only a process of sense cognition, because here the object is not completely apprehended. For the full cognition to take place, three conditions are necessary i.e.

1. An unimpaired mind.
2. An external object coming within the field of mental range.
3. An appropriate impact or an act of intention.

When these three factors are positive, the emergence of the cognitive consciousness takes place.

Here attention becomes the determining factor of either anoetic consciousness or noetic consciousness with respect of its absence or present. ‘Samannaharo’ means attention, concentration, bring together, “tajjo” means “born there from” or “produced as a result of”. Thus this condition, (i.e. an act of attention) should be there to have cognitive consciousness.

The act of attention is a deliberate action but as to the commentarial explanation, the meaning of the ‘born there from’ shows that the act of attention is an automatic act of sensory attention. But the act of attention arises after the act of sense organ, object and visual consciousness. These functions (i.e. contact) are automatic, but thereafter the act of attention has to be brought out. Therefore it is better to say the act of attention is a deliberate act. When the act of attention is over, one can cognize the object. In this sense, viññāṇa has a cognitive import, thus in the second stage of the process of perception, viññāṇa is rather a cognitive consciousness.

The importance of attention is not only acts as an essential condition for the cognitive process to be completed; but it also plays an important role in the Buddhist ethics of wholesome and unwholesome states.

Attention with other 6 factors forms the group of constant or primary factors (sabba-citta-sadharana) which are present in every state of mind. These 7 factors as in the process of perception, according to their sequence are:

1. Phassa - mental contact
2. Vedana - feeling
3. Sabba - perception
4. Cetana - volition
5. Ekaggata - one-pointedness
6. Jivitindriya - psychic vitality
7. Manasikara - attention Proper attention (yoniso manasikara)
   Improper attention (ayoniso manasikara)

In the Abhidhammattthasavagaha, it is mentioned that if a trainee applies wise attention (yaniso manasikara) wholesome javanas (kamma) will arise, while if unwise attention (ayoniso manasikara) is applied, unwholesome javanas will arise. Thus various passages in the Sutta Piṭaka exhort individuals to develop systematic or wise attention for the destruction of cankers, and
the arising of various good states. (MN. I, 9; SN. I. 181)

Thought activity leads to certain consequences. It may lead to emotional engagement, or it may go astray into papabca-activity. Thus the Buddha says “Without proper attention you get intoxicated by thought” (ayoniso manasikara, bho vitakkehi majjasi) (S. I. 203)

Thought may have good effects also, especially nekkhamavitakka (thoughts of renunciation) lead to a growth of wisdom and to Nibbāna. Thus it is worth for individuals to have proper attention on good thought. (M.I. 116)

Thirdly, in the process of cognition, five successive mental activities take place i.e.

1. phassa (contact)
2. vedana (feeling)
3. vittaka (thinking)
4. vicara (investigation)
5. papabca (mental proliferation)

Phassa brings about the collision between sense organ, object and its corresponding consciousness. There are two kinds of phassa, i.e. patigha samphassa and adhivacana samphassa. The former refers to our impression which comes through the five senses whereas the latter comes through mental contact.

Phassa further gives rise to vedana, a reaction to contact. There are five types of feeling i.e. bodily and mentally agreeable and disagreeable feeling and of neutral. There also arise together vitakka and vicara i.e. thinking and investigation. Vitakka is the reasoning of the original data whereas vicara is its advanced stage of examination.

The final stage is the papabca i.e. mental proliferation, expansion or manifoldness. At this stage, concepts are made, in Abhidhamma, it is called ‘kappana’ or ‘parikappana’ which means ‘synthetic function of the mind’. Papabca is associated with language, which then gives rise to concept and thus obscure the object, resulting the unnecessary desire, pain and suffering.

To conclude that, the body is a collection of observed processes, without viññāṇa there would be no consciousness of our own body, i.e. no body-processes. The body, as everything else, has only a conditional existence, it is continually created in viññāṇa. Therefore, viññāṇa has also a special position among the personality factors, the ‘body-element’, the ‘sensation-element’ and the ‘activity-element’ are said to “the home of consciousness”.

**Give an account on viññāṇa and explain the significance of attention**

The term viññāṇa is commonly translated as consciousness. It is one of the most difficult terms find in the Pāli texts because it has been used in many senses to signify different functions and stages of the same
mind. Therefore it is a multi-significant term.

*viññāṇa* works as a source of anoetic consciousness, this stage of consciousness is freed from difference (i.e. Nirvikalpa *viññāṇa*). This consciousness knows that something is present, but the consciousness is not sure about the object. At this stage, *viññāṇa* perceives something but not with detail.

The Mahavedalla sutta of the Majjhima *Nikāya* (I. 292) says:

“Vibanati viññāṇati ti kho avuso tasma viññānam ti vuccati”.

(knowing knowing, O monks, therefore it is called *viññāṇa*).

Here, *viññāṇa* knows only that there is certain object presenting in the mind, it knows the object without any detail. In this stage, there is no attention. There is a mere voluntary direction towards the object. This act of *viññāṇa* only begins to operate after a stimulus entered through the sense door. It has a direct relationship with the sense and its respective object. It is clear that an object can exist separately without consciousness, but without *viññāṇa*, there won’t be a knowledge that there is an object.

There are 6 kinds of consciousness mentioned in the suttas, i.e.

1. Visual-consciousness which arises depending on eye and form.
2. Olfactory-consciousness which arises depending on nose and smell.
3. Auditory-consciousness which arises depending on ear and sound.
4. Gustatory-consciousness which arises depending on tongue and taste.
5. Bodily-consciousness which arises depending on body and touch.
6. Mental-consciousness which arises depending on mind and *Dhamma*.

According to this explanation, the act of *viññāṇa* and its origination are very clear. It is a voluntary action. The contact between sense organs and their respective sense objects insensibly make the path to merge *viññāṇa*.

Cognition is a complex process, its first stage is this *viññāṇa*. However, it is not a full-cognition, that is why at this initial stage, *viññāṇa* is named under a condition appropriate to it. At this stage, *viññāṇa* is neither good nor bad, but neutral. Therefore it cannot be ethically evaluated.

Early Buddhist view of *viññāṇa* also signifies the cognitive consciousness. This includes all residual mental functions which produce a full cognition. Anoetic consciousness is not the final stage, it is only a process of sense cognition, because here the object is not completely apprehended.

For the full cognition to take place, three conditions are necessary i.e.
1. An unimpaired mind.

2. An external object coming within the field of mental range.

3. An appropriate impact or an act of intention. (tajjo samannahara)

When these three factors are positive, the emergence of the cognitive consciousness takes place.

Here attention becomes the determining factor of either anoetic consciousness or noetic consciousness with respect of its absence or present.

‘Samannaharo’ means attention, concentration, bring together, “tajjo” means “born there from” or “produced as a result of”. Thus this condition, (i.e. an act of attention) should be there to have cognitive consciousness.

The act of attention is a deliberate action but as to the commentarial explanation, the meaning of the ‘born there from’ shows that the act of attention is an automatic act of sensory attention. But the act of attention arises after the act of sense organ, object and visual consciousness. These functions (i.e. contact) are automatic, but thereafter the act of attention has to be brought out. Therefore it is better to say the act of attention is a deliberate act. When the act of attention is over, one can cognize the object. In this sense, viññāṇa has a cognitive import, thus in the second stage of the process of perception, viññāṇa is rather a cognitive consciousness.

The importance of attention is not only acts as an essential condition for the cognitive process to be completed; but it also plays an important role in the Buddhist ethics of wholesome and unwholesome states.

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</tr>
</thead>
<tbody>
<tr>
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<td></td>
</tr>
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<td></td>
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At this stage, viññāṇa knows something is presenting, it does not know anything about the object. It perceives something but not with detail. There is no attention, this is a mere voluntary direction towards the object. Another important is that this stage, viññāṇa is neither good nor bad, but neutral. Therefore it cannot be ethically evaluated.

Secondly, viññāṇa also signifies the cognitive consciousness. This includes all residual mental functions which produce a full cognition. Anoetic consciousness is not the final stage, it is only a process of sense cognition, because here the object is not completely apprehended. For the full cognition to take place, three conditions are necessary i.e.

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666Clarify the ethical basis of the analysis of consciousness in the Theravāda Abhidhamma. (850)

In the philosophy of the Buddha, we have an analytical study of ethical concepts. Ethics has to do with human conduct and is concerned with questions regarding what is good and evil. In Buddhism, mind plays a very important role in ethical training, the very first verse of the Dhammapada says:

“Mind is the forerunner of all states, mind is chief, mind-made are they…”

Hence, mindfulness is the first stage towards concentration of mind; moral life depends upon this mindfulness, e.g.:

‘Not to do any evil, to cultivate good, to purity one’s mind, this is the advice of the Buddhas.’ (Dhammapada 183)

Since mind is the forerunner of all states, all human conducts are to be explained by the nature of mind. Mind or Citta is one of the four ultimate things in the Theravāda Abhidhamma. Citta is derived from the root Jciti, to think or discern (vijānāti). That which discerns an object of merely the discernment of an object is citta. In other words awareness of an object is citta.

Awareness is the process of cittas experiencing objects. For a citta to arise it must have an object. The object may be a color, sound, smell, taste, touch or a mental object, these are the six external objects. Corresponding to these six external objects are the six internal sense faculties, called ‘doors’ since they are the portals through which the objects enter the field of cognition, these are the eye, ear, nose, tongue, body and mind.

When a door receives its object, there arises a corresponding state of consciousness, such as eye-consciousness, ear-consciousness, etc. the union of the object, the door and the consciousness is called ‘contact’.

Abhidhammikas had defined citta as “cintana mātta citta”, this definition yields the real function of the true knowledge of the mind. According to Abhidhammikas, the four aspects of citta are:

1. Characteristic – recognizing the object
2. Function – the forerunner
3. Manifestation – connecting the psychic factor
4. Proximate cause – the substances of mental and material organism.

The Abhidhamma distinguishes citta into a variety of types, are reckoned as 89 or 121, they are classified under four divisions according to the planes in which it is experienced:

(i) sense-sphere consciousness $\rightarrow$ 54
(ii) fine-material sphere consciousness $\rightarrow$ 15
(iii) immaterial sphere consciousness $\rightarrow$ 12
(iv) supramundane consciousness $\rightarrow$ 8

With respect to the nature of the above four divisions, they are divided itself into four classes as follows:

(i) Akusalacitta

Akusalacitta is consciousness that is accompanied by one or another of the three unwholesome roots: greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, and productive of painful results. There are 12 unwholesome consciousness, and they are group into three divisions: greed, hatred, and delusion.

(ii) Kusalacitta

kusalacitta is consciousness that is accompanied by the wholesome roots: non-greed, non-hatred, and non-delusion. Such consciousness is mentally healthy, morally blameless and productive of pleasant results. These are opposed to the unwholesome consciousness.

(iii) Vipākacitta

Both unwholesome and wholesome consciousness constitute kamma. Those cittas that arise through the ripening of kamma are called vipāka. These constitute a third class of citta distinct from the former two, a class that comprises both results of wholesome kamma and the unwholesome kamma. The resultant consciousness does not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life. Some of the resultant consciousness have Roots and the rest are Rootless. Of the rootless ones, some are the effects of unwholesome action in the past, and the others are effects of wholesome actions of the past.
The fourth class of consciousness, according to the division by way of nature, is called kiriyā. This type of consciousness is neither kamma nor kamma resultant. It involves activity, yet this activity is not kammically determinate and thus is not capable of producing kammic results. The functional consciousness of two kinds: those with roots and those without.

Ethically, consciousness can be divided into wholesome, unwholesome and neutral. The nature of ethical consciousness is judged from the point of view whether it shows marching ahead towards the goal or a departure from it. Craving, hatred and delusion are the three root-causes which are born of ignorance and to tarnish consciousness completely. Consciousness, under their influence, is bound to give rise to painful conditions. On the other hand, free from craving, hatred and delusion constitute wholesome root-causes. They are born of wisdom and condition consciousness in a desirable manner facilitating the seeker’s onward march toward the goal.

In the analysis of the consciousness in the Theravāda Abhidhamma, ethical concerns have always played the central role. The teachings of the Buddha are of “Fact and Value”. ‘Fact’ is the reality of human existence, the Truth; and ‘Value’ is its moral perfection and emancipation from suffering.

**Citta**

The definition of citta given by the Abhidhammatthasangaha is: “The discriminative cognition (prativijāpiti), in a general manner, of an object-substance (viśaya-vastu, vastu) such as a visible etc., (without its particular details), is named consciousness (vijānā).”

The 3 definitions given by the Abhidhammatthasangaha are:

1. As an agent, citta is that which cognizes the object (ārammaṇam cinteti cittaṁ)
2. As instrument, citta is that by means of which the accompanying mental factors cognizes the object (etena cintelī ti cittaṁ)
3. As nature, citta is itself nothing other than the process of cognizing the object (cintanamattaṁ cittam).

Of the three definitions, the last one is regarded as the most appropriate.

**89 or 121 kinds of citta in Theravāda:**

In Theravāda, although there is only one citta in term of its svabhāva, however, with the classification under planes (bhūmi), kind (jāti), concomitant (sampayoga), condition (avkhāra), trance (jhāna), object (ālambana) and path (magga), it is divided into 89 or 121 cittas. In Theravāda, the passive or vacant state of citta is called bhavāvga and as the term suggests, it is connected with previous birth. One moment of citta comprises 3 moments or stages as nascent (uppāda), static (thīti) and cessant (bhavga). Such 17 thought-moments are the life-time of a material element.

666The interactive process of sense perception 726
The process of sense-perception, according to the Madhupindika sutta of Majjhima Nikāya has the following stages:

“Visual-consciousness arises, monk, arises because of eye and forms; the meeting of the three is contact, because of contact arises feeling, what one feels one perceives, what one perceives one reasons about, what one reasons about, one turns into papabca, what one turns into papabca, due to that papabca-sabba-savkha assail him in regard to forms belonged to the past, future and present”

The stages can be simplified into a diagram below:

1. eye + form + vision-consciousness  
   ↓  
2. phassa  
   ↓  
3. vedana  
   ↓  
4. sabba  
   ↓  
5. vittaka  
   ↓  
6. papabca

Phassa brings about the collision between sense organ, object and its corresponding consciousness. There are two kinds of phassa, i.e. patigha samphassa and adhivacana samphassa. The former refers to our impression which comes through the five senses whereas the latter comes through mental contact.

Phassa further gives rise to vedana, a reaction to contact. There are five types of feeling i.e. bodily and mentally agreeable and disagreeable feeling and of neutral.

What one feels one perceives. With what one perceives there also arise together vitakka and vicara i.e. reasoning and investigation. Vitakka is the reasoning of the original data whereas vicara is its advanced stage of examination.

The Pāli Nikāyas explain sabba as that mode of cognition which arises on the occasion of the meeting of a particular sense organ with the corresponding sense object. In the Majjhima Nikāya, the process of this cognition is described as follows:

‘Depending on the eye and material forms there arises visual viññāṇa. By the coming together of these three arises sense impingement. Depending on sense impingement arises sensation. That which one senses are ‘knows in the sabba way (Yaj vedeti taj sabjanati)’.

Thus it is clear that sabba is a subsequent stage in the process of perceptual activity.

In the Potthapada Sutta, it is said that by training, some types of sabba could emerge and other types could cease to be. The training mentioned in this context refers to a systematic meditative cultivation of the mind. Sabba is altered in accordance with certain mental determinations. From an ethical point of view, sabba has to be transcended, and this can be done at a stage of meditative rapture of the mind where sabba is completely ceased.

In the Madhupindika Sutta, sabba leads to knowledge and suffering through the process of papabca, a process which involves a proliferation of concepts in the mind linked to the notion of self and associated with the unwholesome emotions of craving (tanha), conceit (mana) and dogmatic belief (ditthi).

The function of sabba in Buddhist philosophy is recognition (samyanana) of object both physical
and mental. According to Buddhism, perceptions often deceive us, they become known as illusion or perversity of perceptions (sabbavipallasa). There are four perversions (vipallasa) that distort perceptions:--
1. What is impermanent as permanent
2. What is unsatisfactory as pleasant
3. What is with self as self
4. What is impure as pure

The final stage is the papabca i.e. mental proliferation, expansion or manifoldness. This refers to the consequent proliferation of ideation which has the tendency of worlding’s imagination to break loose and run riot. In Abhidhamma, it is called kappana or parikappana which means ‘synthetic function of the mind’. According to the Cullavedalla sutta, papabca presupposes language; the initial and discursive thought is the activity of speech. Hence papavca-sabba-savkha means concepts, designations or linguistic conventions characterized by the prolific conceptualizing of the mind.

In Mahaniddesa, tanha, mana and ditthi are defined in terms of papabca, actually, these 3 evil roots are papabca itself rather than the results of papabca. Since this papabca is built on sabba and vitakka, therefore in the Suttanipata (847) and the Anguttara Nikāya (vol. II.p.162), it is said that proliferation is stopped and calmed by complete losing interest in the 6 modes of contact and putting them out of function. This is by the method of Samadhi, however it is not a permanent result. If one does not entertain tanha, mana and ditthi with regard to the conditioned phenomena involved in the process of cognition, by resorting to the fiction of an ego, one is free from the yoke of proliferating concepts and has thereby eradicated the proclivities to all evil mental states which breed conflict both in the individual and in society.

666 Clarify the ethical basis of the analysis of consciousness in the Theravāda Abhidhamma. (813)

In the philosophy of the Buddha, we have an analytical study of ethical concepts and theories as well as positive recommendations to lead a way of life for the attainment of the highest goal of Nibbāna.

Ethics has to do with human conduct and is concerned with questions regarding what is good and evil. In Buddhism, mind plays a very important role in ethical training, the very first verse of the Dhammapada says:

“Mind is the forerunner of all states, mind is chief, mind-made are they…”

As we can see, mindfulness is the first stage towards concentration of mind, moral life depends upon this mindfulness, e.g.:

‘Not to do any evil, to cultivate good, to purity one’s mind, this is the advice of the Buddhas.’

(Dhammapada 183)
Since mind is the forerunner of all states, all human conducts are to be explained by the nature of mind. There are three generic terms to connote mind, i.e. *citta*, mano and *viññāṇa*.

Of these three, *Citta* is one of the four ultimate things in the *Theravāda Abhidhamma*. It is derived for the *citi*, to think or discern (*vijanati*). That which discerns an object of merely the discernment of an object is *citta*. In other words awareness of an object is *citta*.

Awareness is the process of *cittas* experiencing objects. For a *citta* to arise it must have an object. The object may be a color, sound, smell, taste, touch or a mental object, these are the six external objects. Corresponding to these six external objects are the six internal sense faculties, called ‘doors’ since they are the portals through which the objects enter the field of cognition, these are the eye, ear, nose, tongue, body and mind.

Each of the five physical sense faculties can receive only its appropriate object; the mind door, however, can receive both its own proper mental objects as well as the objects of the five physical senses. When a door receives its object, there arises a corresponding state of consciousness, such as eye-consciousness, ear-consciousness, etc. the union of the object, the door or sense faculty, and the consciousness is called ‘contact’.

Abhidhammikas had defined *citta* as “cintana mattaj citta j”, this definition yields the real function of the true knowledge of the mind. According to Abhidhammikas, the four aspects of *citta* are:

1. Characteristic – recognizing the object
2. Function – the forerunner
3. Manifestation – connecting the psychic factor
4. Proximate cause – the substances of mental and material organism.

The *Abhidhamma* distinguishes *citta* into a variety of types, are reckoned as 89 or 121, they are classified under four divisions according to the plains in which it is experienced:

(i) sense-sphere consciousness → 54
(ii) fine-material sphere consciousness → 15
(iii) immaterial sphere consciousness → 12
(iv) supramundane consciousness → 8

With respect to the nature of the above four divisions, they are divided itself into four classes as follows:
(i) Akusalacitta

Akusalacitta is consciousness that is accompanied by one or another of the three unwholesome roots: greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, and productive of painful results. There are 12 unwholesome consciousness, and they are group into three divisions: greed, hatred, and delusion.

(ii) Kusalacitta

Kusalacitta is consciousness that is accompanied by the wholesome roots: non-greed, non-hatred, and non-delusion. Such consciousness is mentally healthy, morally blameless and productive of pleasant results. These are opposed to the unwholesome consciousness.

(iii) Vipakacitta

Both unwholesome and wholesome consciousness constitute kamma. Those cittas that arise through the ripening of kamma are called vipaka. These constitute a third class of citta distinct from the former two, a class that comprises both results of wholesome kamma and the unwholesome kamma. Kamma is volitional activity associated with wholesome and unwholesome cittas. The resultant consciousness do not yield further effects, and they arise as the conscious effects of wholesome and unwholesome action of a past life. Some of the resultant consciousness have Roots and the rest are Rootless. Of the rootless ones, some are the effects of unwholesome action in the past, and the others are effects of wholesome actions of the past.

(iv) Kiriya citta

The fourth class of consciousness, according to the division by way of nature, is called kiriya. This type of consciousness is neither kamma nor kamma resultant. It involves activity, yet this activity is not kammically determinate and thus is not capable of producing kammic results. The functional consciousness of two kinds: those with roots and those without.

Buddhism, both in its origin and in its later development, ethical concerns have always played the central role. The teachings of the Buddha are of “Fact and Value”. ‘Fact’ is the reality of human existence, the Truth; and ‘Value’ is its moral perfection and emancipation from suffering. In secular term, Buddhism is a moral teaching of human existence. The teaching of the Buddha points to nowhere, but to the ‘Reality and Perfection.’
Citta is one of four ultimate realities in the Theravāda Abhidhamma. The Pāli word citta is derived from the verbal root citi, to cognize, to know. According to Abhidhammatthasavagahadipani Pāli, citta as deriving from the root cinta – to think. The ways of thinking are threefold:

1. ihanacinta – thinking endowed with endeavour
2. vijananacinta – thinking endowed with understanding.
3. Pajananacinta – thinking endowed with realization.

Of these 3, Only the 2nd one is applicable to the term citta because it is defined as having the sense of ‘understanding the object’. Again, there are three different ways of predication has been used in the definition of citta, and only the 3rd one is admitted by the Abhidhammikas as yielding true knowledge. The three ways are:

1. as agent – citta is that which cognized an object.
2. as instrument – citta is that by means of which the accompanying mental factors cognize the object.
3. as simple flux – citta is itself nothing other than the process of cognizing the object.

Buddhaghosa has offered four definitions of the term citta in following way:

1. By citta is meant that which thinks of its object, is variously aware.
2. Citta is so called again because it arranges itself in a series by way of apperception in a thought process.
3. Citta also refers to its resultant thought because it is accumulated by kamma and kilesas.
4. All classes of thought are called citta may also be understood from its capacity to produce a variety of effects.

Buddhaghosa’s definition shows that they are all attempts as predication by agency and instrumentality only and not by simple flux. Buddhadatta, on the other hand has defined citta strictly by simple flux:

“consciousness is so called because it constitutes awareness of objects.”

Traditionally, it is held that distinctive characteristic (lakkhana) of citta is cognizing the object; its function (rasa) is fore-running; its manifestation (paccupathana) is connecting; its proximate cause (padatthana) is mind and matter.
The Abhidhamma distinguishes citta into 89 or 121, they are classified under four divisions according to the planes:

1. Kamaloka – 54
2. Rupaloka – 15
3. Arupaloka – 12
4. Lokuttara – 8/40

With respect to the nature of the cittas, they divided themselves into four classes: akusala 12, kusala 21, vipaka 36 and kiriya 20. The nature of cittas that exist in the 4 planes are:

1. Kamaloka
   (a) akusalacitta – 12
   (b) kusalacitta – 8
   (c) vipakacitta – 23
   (d) kiriyacitta – 11

2. Rupaloka
   (a) kusalacitta – 5
   (b) vipakacitta – 5
   (c) kiriyacitta – 5

3. Arupaloka
   (a) kusalacitta – 4
   (b) vipakacitta – 4
   (c) kiriyacitta – 4

4. Lokuttaracitta
   (a) kusalacitta (path) – 4
   (b) vipakacitta (fruit) – 4

Citta does not arise singly or in isolation, it is always and everywhere accompanied together with a number of different mental states (cetasika). According to the AbhidhammatthasaṅgahaṇadipaniPāli, the term cetasika as having three meanings in accordance with its being included into three groups of derivative nouns:

1. that which is arisen in the mind (bhavataddhita)
2. that which is associated with the mind (nissitataddhita)
3. that which is engaged in mind (niyuttataddhita)
Thus, cetasika is not something different from *citta*, this is further clarified that the Abhidhammikas have discerned four inseparable relations between *citta* and cetasika:

1. they arise together (ekuppada)
2. they cease together (ekanirodha)
3. they share a common object (ekalambana)
4. they have a common basis (ekavatthuka)

With above 4 characteristics, it becomes clear that there is no difference between *citta* and cetasika. Cetasika cannot arise without *citta*, nor can *citta* arise completely segregated from the cetasika. But though the two are functionally interdependent, *citta* is regarded as primary because cetasika assist in the cognition of the object depending upon *citta*, which is the principal cognitive element. The relationship between *citta* and cetasikas is compared to that between a king and his retinue. Although one says “the king is coming” the king does not come alone, but he always comes accompanied by his attendants. Similarly, whenever a *citta* arises, it never arises alone but always accompanied by its retinue of cetasikas.

*Citta* and cetasika are but one and the same concept that is consciousness. It appears that the division into *citta* and cetasika was made for convenience of definition rather than because they were two clearly separate entities in reality. Cetasika is used in the sense of ‘originating in consciousness’, not something different from consciousness but comprises characteristics of it.

**TWENTY-FOUR TYPES OF BEAUTIFUL CONSCIOUSNESS OF THE SPHERE (LECTURED BY VEN. SILAVAMSA) JUNE 2007**

1. 8 types of moral consciousness (*kusala citta*)
2. 8 types of residence consciousness (*vipāka citta*)
3. 8 types of functional consciousness (*kiriya citta*)

According to *Abhidhamma* analytical method all of these beautiful consciousnesses (*sobhana citta*) are descriptive or happy and wise (ñāna) and unprompted (asankharika) which means the nature of the purified mind. Here *somanassa* means doing a particular wholesome action without expecting worldly pleasure. *Ñāna* means doing a wholesome action understanding the fruition of the action, good or bad. It is synonymous with wisdom, reason or knowledge. It is opposed to *moha* (ignorance) and delusion or stupidity. At the same time it is further explained as doing a wholesome action, understanding the *kamma* and *kamma-vibhaṅga-asankhārika* or unprompted which means doing *akusala-kamma* deliberately. According to commentary the good act on the spur of the moment without stand with popular(?) in inducement either from within and without, owing to physical and mental states due to wood(?) foot(?) etc. and as a result of having performed similar action in the past *rūpāvacara-citta* (form-sphere consciousness). (?) They are divided into three parts:

1. Form-sphere moral consciousness (*rūpāvacara kusala citta*) in number of five
2. Form-sphere residence consciousness (*rūpāvacara vipāka citta*) in number of five
3. Form-sphere functional consciousness (*rūpāvacara kiriya citta*) in number of one
4. Formless-sphere consciousness (*arūpāvacara-citta, kusala-vipāka-kiriya-citta*)
Rūpa-jhāna and Arūpa-jhāna

Those who developed jhāna are born after death in higher form-sphere and formless-sphere. According to Abhidhamma interpretation in the formless sphere Arūpa-loka there is no body, matter or non-matter, but according to early Buddhist texts form and mind are interdependent as the rule both mind and body are interrelated, interdependent and insuperable, but to the will power.(?) There is possibility for the mind to suppress mind from the body and vice versa, temporarily being born in celestial realms and form-sphere are supposed to possess very subtle material form which Abhidhamma philosopher also rejected. The jhānic condition thought in Buddhism is useful to develop mindfulness and finally those who understand the impermanence of the result of jhāna meditation is leading to develop lokottaracitta or supramundane consciousness.

According to Buddhist interpretation the culmination of jhāna is known as nirodhasamāpatti which means suspension of the flowing perception (saññā) and sensation (vedanā) to the sensory organ which was being experienced by the Buddha.

666FULL SENSORY PROCESS AND REFLECTIVE PROCESS (USUAL KIND)

A full sensory process consists of 17 mind-moments. First the mind adverts to the sense object, follows eye-consciousness, receives the impression, investigating it and determines its nature. Up to this point the process occurs quite automatically, but following the determinative act the mind responds to the sense object according to its own volition. It is in this phase that the fresh kamma is generated in the seven mind-moments called javanas. After this, the mind registers the impression, then sinks back into bhavanga.

In a complete reflective process, after the emerging from the bhavanga of the previous full sensory process, the mind adverts to the object, then enters the javana phase where is forms a volitional response, finally it registers the object and sinks into the bhavanga.

Notes:
(a) *** represents the 3 sub-moments of each mind moment: arising, subsistence and destruction.
(b) The 7 javana thought-moments constitute kamma, it is at this stage that an action is judge whether moral or immoral. In the case of an Arahant, this javana is neither moral nor immoral but kiriya.

Appendix 6: Jhanic Attainment

In the attainment of jhāna, the javana thought moments arise only four or five moments according to one’s faculties (average or keen).

After absorption there is immediate subsidence into the bhavanga, with no occurrence of registration cittas.

Appendix 7: Path and Fruit Attainment

The diagram illustrates the thought-process of the path and fruit of stream-entry in the case of a normal meditator with three moments of conformity preceding the path and two moments of fruition succeeding it.
In the case of a keen meditator who passes over the moment of preliminary work the cognitive process of the path contains only two moments of conformity knowledge. Thus in his thought-process, immediately after the path has arisen and ceased, three moments of fruition occur.

The mind’s advertance to formations as anicca, dukkha and anatta through the mind-door.
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QUESTION: EXAMINE THE NATURE OF KIRIYA CITTA AND SHOW HOW PRACTICABLE IT IS IN DAILY LIFE

Kiriya citta means 'functional consciousness'. This consciousness is kammically inoperative. The fundamental teaching of the Buddha is that all actions are motivated by mind, hence, cetanā is called kamma. Therefore, those who have not totally eradicated are deeds urged or willed by the mind. This 'will' is kammically operative and consequence of such deed is dependent on the particular volition or cetanā with which one performs the particular deed.

But kiriya citta is different. This state of consciousness is neither kammically kusala or akusala. The acts of Arahants are motivated by kiriya citta, state of consciousness which is kammically neither wholesome nor unwholesome. These consciousness functions independently on kamma and therefore actions performed through such consciousness are not generating rebirth.

Deeds in this sense are those done by Arahants who have kiriya citta – they are mere deeds, done without any kind of selfish expectation. This denotes a very high state of consciousness, completely purified of rāga, dosa, moha, the root causes of evil. The Arahants act, but they do so not with any selfish expectation. They have totally eradicated egoism, the I-ness and my-ness. Their acts are mere functions without cetanā.

Such a functional consciousness does not appear to be suitable for day-to-day life of non-Arahants. The non-

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Arahants have not purified their minds completely of all defilements (kilesa). Normally non-Arahants have egoism to a certain level. That is why they are non-Arahants. Their deeds are motivated by certain mental force influenced by egoism. Therefore, kiriya-citta is not practicable in daily life of non-Arahants. In daily life if a person were to act motivated by kiriya-citta, he would appear like a non-sensitive robot.

Perhaps this is why it is believed that if a lay person realizes Arahantship either he should immediately give up household life and go into homelessness or pass away.

666 FUNCTION OF CONSCIOUSNESS IN ABHIDHAMMA PHILOSOPHY (LECTURED BY VEN. SILAVAMSA) 2007

Regarding the function of consciousness it is divided into three-fold functions:

1. Consciousness as means of knowledge
2. Consciousness as a psychological factor in the process of oconception of living being
3. Consciousness explaining in the main of jhānic condition (?)

It is interesting that the Buddha understood his most comprehensive analysis of psychology of sense-perception in the concept in which question reach as why there are so many conflicting views in the world. Regarding the conflict in the world then experience leads to creation of the conception created out of consciousness. The process of formation of concept are being interpreted analytical in Abhidhamma and in early Buddhist texts also. In this manner the function of viññāna is important as it appears in some ccitta in Abhidhamma in Madhupiṇḍika Sutta of Majjhima Nikāya with process of a quiet (?) knowledge of viññāna explained there; it was also analyzed in Abhidhamma. Depending upon the visual organ and visible objects arises visual consciousness. What one purified, one perceives, what one perceives one reflects about, what one reflects about one observes with.

The Buddha emphasizes it on what reflective human being because human being only tears powerful consciousness. (?) In this sense one may understand the function of consciousness as a means of knowledge.

Consciousness as a psychological factor in the process of birth

Regarding the above mentioned matter the quotation appears in Saṃyutta Nikāya as »Nāma-rūpa paccayā viññāna,
viññāṇa paccayā nāma-rūpa) which is important because it includes how the consciousness of perception (paṭisandhi viññāṇa) arises. In the Samyutta Nikāya quotation viññāṇa is inserted after the nāma-rūpa which contributed to order of explanation of the twelve-fold Paṭiccasamuppāda. Therefore, here consciousness is used as the function of psychological factor in the process of birth.

666 EXPLAIN THE IMPORTANT OF THE FUNCTIONAL CONSCIOUSNESS (KIRIYACITTA) IN ABHIDHAMMA TEACHING IN OUR PRACTICAL LIFE? VEN. OEU SAM ART

Kiriya citta means functional consciousness. This consciousness is karmically inoperative the fundamental teaching of the Buddha is that all actions are motivated by mind. Hence, Cettana is called Karma. Therefore, actions of those who have not totally eradicated are deeds urged willed by the mind. This “will” is Karmically operative and consequences of the deed is dependent on the particular volition of Cettana with which one performs the particular deed.

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This denotes a very high state of consciousness completely purified of Raga, Dosa, Moha, the root cause of evil. The Arahants act, but they don’t do with any selfish expectation. They have totally eradicated egoism, I ness and mine-ness. Their acts are mere function, without Cetana.

Such a functional consciousness does not appear to be suitable for day to day life of non Arahants. The non Arahants have not purified their minds completely of all defilements (Kilesa); normally non Arahants have egoism to a certain level. That is why they are non Arahants. Their deeds are motivated by certain mental force influenced by egoism. Therefore Kiriya citta is not practicable in daily life non Arahants. In daily life if a person were to act motivated by kiriya citta would be appear a non sensitive robot.

Perhaps, this is why it is believed that if a lay person realizes Arahantship, either he should immediately give up household life and go into homelessness of pass away.

QUESTION: EXPLAIN THE FUNCTION OF CONSCIOUSNESS IN THE PROCESS OF THE ARISING OF A SENTIENT BEING.

The function of consciousness is one of the most important teachings of the Buddha and it is also very profound. Here in order to understand that, the law of Dependent Origination should be mentioned first. There are twelve factors for continuity of existence of birth and after-birth. There are thorough(?), the ignorance is condition for volitional action, a volitional action is condition for consciousness, consciousness is condition for mentality and materiality and so on.

These points clearly show how a life arises, exists, continues and suffering arises. These factors may be understood as the three periods of life-time — past, present and future life. Of these ignorance and mental formation belong to the past life, the consciousness, mental and physical phenomena, the six senses, contact, sensation, desire, clinging and becoming belong to present life and the first two factors, birth, decay and death belong to the future life.

In this law the ignorance rises to volitional activities (kamma). Ignorance means not understanding the true nature of existence. One performed good or evil deed with ignorance which leads person to rebirth in various plance of existence in accordance with quality of one's kamma. (?) When a person dies, his or her volitional activities will condition the arising of consciousness which means relinking consciousness (paṭisandhi-citta).

According to Buddhism the first moment of the new life is called 'rebirth consciousness'. Therefore, here consciousness is used as the function of psychological factor in the process of birth.

Further, some scholars misinterpreted the Buddha's statement in Mahāniddāna Sutta of Dīgha Nikāya, as the Buddha said: „Nanda, if consciousness should not enter into the womb of the mother, would mental physical states develop in the womb of the mother?“ According to this they added and believed in continuity of consciousness between the old and the new life. So, there is some kind of subtle matter, but Buddhaghosa does not agree with them. According to him, consciousness is not accompanied by any physical form but process of
constant change. Actually the entering into mother's womb is only an expression to denote the simultaneousness of death and rebirth.

Another point in Majjhima Nikāya mentions that the physical body gets destroyed at death but mental aspects link between this life and the next. This mental aspect which flows like a stream is consciousness and it is natured/nurtured(?) by our kamma. At the time of death this consciousness is called cuti-citta and at the time of rebirth is called paṭisandhi-citta.

It is well known that three conditions are necessary for conception to take place. These are:

1. Union between mother and father (mātāpitaro saṃññi patita honto)
2. Mother being in the proper period (mLtā utunji hoti)
3. The presence of a Gandhabba

The first two are easily understood but the third is problem. The Gandhabba is identified with this consciousness which charged by good and bad mental force that produce new existence.(?) The conception never reaches fruition without this mental force of entering mother's womb. Thus is seen that consciousness forms the vital factor in generation of rebirth. In this ways the character of the new-born child is determined and influenced by the consciousness of dying person. Thus is the continuity of the life set up without break until the attainment of Nibbāna.

**FUNCTIONAL CONSCIOUSNESS WITHOUT ROOTS (AHETU KIRIYA CITTĀNI) (LECTURED BY VEN. SĪLAVANSA) 2007**

The term hetu is usually rendered by causal condition. In the suttas we often come across such phrase as ‘kohetu kopacchayo’ - ‘what cause, what reason’. In the Abhidhamma both hetu and pacchaya are differentiated and used in specific senses. The hetu applies to the six roots and pacchaya, ease and aiding condition consciousness in Abhidhamma are called ahetuka because they are devoted of concomitant hetu (sampayuttaka hetu).

Five pairs of moral and immoral resulted consciousness dependent on the five senses and they are called ‘vipañca viññāṇa’. Sampaticchana is that moment of consciousness which accepts or receives an object. Santirana is that which investigates an object. That moment of consciousness which turns toward one of the five sense objects is called the pañcadravijjāna, but this process of the mind can appear in kiriyacitta. In that sense hasituppāda is a citta peculiar to Arahant. Smiling is caused by a pleasurable feeling.

There are 13 classes of consciousness which one may smile according to type of person. An ordinary worldly (puthujjana) may live with either one of the four types of cittas rooted in attachment, accompanied by pleasure or one of the four kusala cittas accompanied by pleasure. Sotāpanna, Sakudāgāmī and Anāgāmī may smile with one of the akusala cittas, disconnected with false views, accompanied by pleasure or with one of the four kusala cittas. Arahants and Paccekabuddhas may smile with one of the four sobhana kiriya cittas or hasituppāda. Sammāsambuddha smiles with one of the two sobhana kiriya cittas accompanied by wisdom and pleasure.

**THOUGHT PROCESS (CITTA VITHI) (LECTURED BY VEN. SĪLAVANSA) 2007**

The subject, the consciousness receives object-form within and without.(?) When a person is in a state of profound sleep his mind is said to be awakened or in other words in a state of bhaganga we always experience such preserved state when our mind does not respond to external objects. This flow of bhavaṅga is interrupted when objects enter the mind. Then bhavaṅga consciousness vibrates for one thought-moment and passes away.

Thereupon the sense-door consciousness (pañcadvāra viññāṇa) arises and ceases. At this state the natural flow is checked and it turns towards the objects. Immediately after their arising and ceasing the eye consciousness (cakkhu viññāṇa) but no more about it.(?) This sense operation is followed by a moment of reception of the object (sampaticchana), next khandha investigating faculty (santirana) or the momentary examination of the object received. After this comes that state of representative cognition turned the determining consciousness. Discrimination exercise at this stage. Free-will plays its part here. Immediately after there arises the psychological most important stage impulsion or javana. It is at this stage that an action judges whether
moral or immoral. (?) *Kamma* is performed at this stage, it is viewed rightly (*yoniso manasikāra*) and the *javana* becomes moral of view wrongly (*ayoniso manasikāra*) it becomes immoral. (?) In the case of an *Arahant* this *javana* is neither moral nor immoral, but merely functional (*kiriya citta*). This *javana* stage usually lasts for seven thought-movements or at/until (?) the time of death.

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**666 Abhidhamma Theory of Atom (Paramānu) and the Criticism of Sautrantika and Theravāda Abhidhamma on it. 02/05/2001**

Lectured by Prof. Sumanapala  
Collected by Ven. Yan Chunlei

The theory of atom (paramānu) is based on the analysis of matter (rupa), one of five aggregates, which provides the physical aspect of phenomena. According to Abhidhamma, when everything is further analyzed it comes finally to atom. They analyzed world into five aggregates, namely rupa, Vedana, Sāsana, Sankhara and viññāṇa. When analyzing rupa (matter) again and again, finally comes to atom (paramānu).

After analyzing of matter, they introduced 2 kinds of factors, namely  
1. Dravyaparamānu – atom (cannot be analyzed further),  
2. Sanghātaparamānu – molecule (can be further analyzed).  

*Sanghātaparamāna* means the complication of matter. Though these two are different in form, the definition is same.

What is the definition of atom (paramānu)?  

“Sarvasuksma khal na rupasamkaropadana bhedapuryantaḥ paramānuryaneyate”  
---The end of analysis of grasping group of matter, which is certainly the subtlest, is called Paramāṇa or atom.

This atom is always contacting with other atom and produces molecules. These are 4 characteristics of this atom:  
1. Sarvasuksma = he is the most subtle,  
2. Pratighatarahitatva = it has no cohesion (or touch, contact),  
3. Dighāgahbddarahitatva = it has no directions,  
4. Bhedaparyanta = it cannot be further analyzed.  

These are the general characteristics of atom (paramāṇu).

The characteristics of molecule are quite opposite to atom. They maintain,  
1. It is not the most subtle,  
2. It has cohesion,  
3. It has directions,  
4. It can be further analyzed.  

Therefore you can say that Sanghātaparamānu is a combination of atom.

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**The Sautrantika’s criticism on the theory of atom**

According to Sautrantika, the characteristics of “the most subtle” and “cannot be further analyzed” mean that this atom is eternal, because there is no more analysis. This is the idea of Eternalism, which is rejected by Buddhism. So they rejected these two characteristics as against early Buddhism, which was preached in the first sermon.  

Further, they think the cohesion (or contact) is the basis of concept of matter. If there is no contact or touch, there is no feeling of matter, because the matter can only be realized by touching or contact. If there is no contact, where does the matter come from? The contact (cohesion) itself is matter. The absence of cohesion is also against the concept of matter. Therefore Sautrantika rejected this theory also.

The 3rd criticism is they criticized the characteristic of having no direction. If there is no direction, the congregation has no direction too. But congregation has direction in fact. So according to Sautrantika, this view of having not direction also wrong. But Sautrantika did not deny the 2nd kind, namely Sanghātaparamānu (molecule).

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**Theravāda concept on the theory of atom**
In Theravāda Abhidhamma we find the term “rupakalāpa” and “sabbapariyantima” (the last one). It is also called atthaDhammarupakalāpa (group of 8 elements), which is the last one, which cannot be further analyzed. But it includes 8 elements, namely pathavi, apo, tejo, vāyo, vanna (color), gandha (smell), rasa (taste) and oja (nutriment). These 8 limbs in Pāli are called Kalāpa(va)ga. Therefore these 8 limbs cannot be separated from each other (padesato avinibhoga). They can be identified as 8 limbs, but cannot be positional separated as divisions. These cannot be further analyzed. These 8 are called limbs of groups. As a whole it is called atom. These are the basis of all material things. Theravāda accepts the 2nd kind as its base, because the first is criticized by Sautrantika. But they further pointed out the theory of Cakkhudasakalāpa (the ten limbs of eye), which means 8 limbs of group adds file-force and eye become 10 Kalāpas. They did not talk about the subtlest; they support Sautrantika and say 8 limbs of group, which cannot be separated positional. Meanwhile they added 2 more limbs, namely life force and eye.

Lectured by Prof. Sumanapala02/05/2001

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666 EXPLAIN THE NATURE OF CITTAVEGA (EMOTION) AND SHOW HOW IT EFFECTS HUMAN BEHAVIOUR. 900

According to western psychologist, emotion of love, curiosity, joy and happiness are called positive emotion. The unpleasant emotion of fear, anger, jealousy are included in the category of negative emotion.

In early Buddhist psychology, emotions are associated closely with 6 roots, i.e. negatively with greed (lobha), hatred (dosa) and delusion (moha), and positively with non-greed (alobha), non-hatred (adosa) and non-delusion (amoha). Buddhism maintains that all emotions are rooted in these 6 factors.

Generally, common people or the puthujjana have much negative emotions, because their minds are not developed and the evil roots of greed, hatred and delusion are getting hold of them. They love and hate, they are afraid, anxious, they are happy, sad, angry and mad. All these are the negative emotional consequences associated with greed, hatred and delusion.

Emotions arise abruptly but they subside from the mind very slowly. That is why when an emotion is aroused, most people adopted aggressive style of action to face the situation. But this is not so as in the case of Arahants.

Arahants have positive emotions. Here positive emotion is not in the sense of ‘moving’ or ‘excitement’ of the mind or feeling. Arahants have eradicated greed, hatred and the delusion of self. They act without the influence of any evil forces. Thus their mind is stable i.e. a condition of emotional stability, but still they have loving-kindness and compassion towards other beings. In secular term, we called these positive emotions.

In Buddhism, the discussion of emotions usually occurs in moral contexts. However, there is no generic term for emotion
in Buddhism. But there are specific terms which are closely resembled to that of negative emotions. Two terms of significant importance are asava and anusaya.

The literal meaning of asava is ‘influx’, ‘canker’, ‘intoxicant’ and ‘bias’. Four types of negative asava are mentioned in the Dīgha Nikāya (I. 84) i.e.

1. Kamasava (sensuality)
2. Bhavasava (existence)
3. Ditthasava (speculation)
4. Avijjasava (ignorance)

According to the Avguttara Nikāya (III. 414), the cessation of ignorance is the cessation of all asava, thus among the 4 types of asava, ignorance is considered the most important canker, and it is the main root of all suffering.

The cessation or the eradication of ignorance in Buddhism is termed ‘pabbavimutti’ i.e. the one who is liberated through wisdom. This transformation at the level of understanding leads to a transformation at the level of motivation and emotion as well, therefore changing the entire pattern of man’s behavioural responses and feelings.

Asava are said to arise from a cause, and their causal origin should be known, (asavanaj nidanasajbhava veditabbo A.N. III, 410). Normally emotions are aroused by external stimuli. External stimuli is the cause of asava. Asava are kinds of instinct.

The Dīgha Nikāya distinguishes 5 causes of asava, i.e.

1. Kama (sensuality)
2. Vyapada (aggressiveness)
3. Vihesa (cruetly)
4. Rupa (body)
5. Sakkaya (individuality)

These are all factors of personal involvement, concerned with one’s own body and one’s future.

Other causes of asava are also mentioned in the Avguttara Nikāya i.e. gain, loss, fame, obscurity, honour, lack of honour, evil intention, evil friendship and wrong judgement. Asava arises due to these external stimuli.

Avguttara Nikāya further mentions that due to some ethical reasons, asava arise in the human mind, “In him who is worried at what he should not and reverse, in him who deems unlawful, what is lawful and reverse, in him who deems included in the discipline, what is not included and reverse”. This point shows that wrong judgement always open opportunity to rise asava. This means improper attention causes to have asava in the mind.

The Sabbasavasutta further describing the nature of asava and shows how to expel these them, i.e., by:

1. Understanding (dassana pahatabba)
2. Controlling one’s senses (sajvara pahatabba)
3. Practicing (patisevana pahatabba)
4. Forbearance (adhiwasana pahatabba)
5. Avoiding (parivajjana pahatabba)
6. Dispelling (vinodana pahatabba)
7. Meditating (bhavana pahatabba)

By meditating, one controls one’s own mind. With one’s own mind well controlled, all the asava are thus expelled. In Buddhism, this is called ‘cetovimutti’. This can be understood as the liberation consisting of a transformation in the emotional structure of personality.

Anusaya is rendered as ‘bent’, ‘bias’, ‘proclivity’ or ‘the persistence of a dormant disposition’. Comparatively, asava are apparent and anusayas are dormant, i.e. it is a kind of disposition in a form of lurking tendency. Anusaya tends to provide the basis for asava. Buddhism recognizes anusayas as unwholesome disposition. They can pollute the mind because of their irrational and impulsive nature.

Sajyutta Nikāya (V. 60) mentioned such 7 types of anusayas:

2. Patighanusaya - anusaya of anger
3. Ditthanusaya - anusaya of speculation.
4. Vicikicchanusaya - anusaya of skeptical.
5. Mananusaya - anusaya of conceit.
7. Avijjanusaya - anusaya of ignorance

Like asava, anusayas also arise from a cause, Kamaranusaya arises from pleasant feeling, anger arises from painful feeling, conceit adheres to pleasant feeling, speculation, doubt and ignorance adhere to existing body.

Since Anusayas produce emotional attachment, thus it becomes the force in Samsaric existence. And they have to be got rid of before one attains emancipation, i.e.

1. Stream-entry = got rid of 3 and 4
2. Once-returner = lessening of 1 and 2
3. Non-returner = got rid of 1 and 2
4. Arahant = got rid of 5, 6 and 7
In early Buddhist psychology, emotions are associated closely with 6 roots, i.e. negatively with greed, hatred and delusion, and positively with non-greed, non-hatred and non-delusion. Buddhism maintains that all emotions are rooted in these 6 factors.

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666THE DOCTRINE OF PRAMANA

Pramana is a means of knowledge. Perception, inference, authority and simile are the field of knowledge included in pramana presented by Mahayana teachers like Dinnaga, Dharmakirti and Sankharawasmi. Although the term ‘pramana’ is seen in early Buddhist texts, it is used only to measure a thing or a person. The analysis of pramana appeared in the Puggalapabbatti as ‘ṛtappamana’, ‘ghosappamana’, ‘lukhappamana’ and ‘Dhammappamana’ is a method of measurement. Ṛtappamana is rejected by the Buddha as the worldly cannot be measured in that way. The arahants are also cannot be measured by a worldly measurement, “Atta jagatassa na pamana matthi” (one who has gone beyond worldly is immeasurable). The unworldly are referred to as “appameyya” eg. Appameyyo Buddho. Therefore, Buddha regards pramana as leading to wrong conclusion, that is why the Buddha had rejected the function of pramanikas (logician) who had presented the logical proposition as a means of knowledge.

What are the means of knowledge in India before and after the Buddha? Explain the nature of each of them.

Explain the Buddha’s attitude towards the means of knowledge followed by the Vedic thinkers. (503)

The term ‘Vedic’ as used in scholastic sense, implies the period confined to the time when the 4 Vedas were composed (1200-1000 BC) or includes the latest Atharveda composed around 1000-800 BC. However, when the term ‘Vedic thinkers’ is used, it should include all the Upaniṣadic thinkers (800-600 BC) as they were the successors of the Vedic tradition. In this regard, Vedic thinkers can be grouped under 3 categories:

1. Traditionalists—Vedas philosophers who derived their knowledge wholly from a scriptural tradition and interpretations based on it.
2. Rationalists—Early Upaniṣads philosophers who derived their knowledge from reasoning (takka), speculating (vimulasa), and inferring (anumana).
3. Experientialists—Middle and late Upaniṣads philosophers who depended on direct personal knowledge and experience, including extrasensory perception.

The Buddha never regarded the means of knowledge employed by all these Vedic thinkers as valid. All conclusions make by all these means may be true or false. The criticism made by the Buddha are summarized as follow:

1. Scriptural tradition of the Vedas philosophers.

When referring to this tradition, the Pāli suttas used ‘anussava’ which suggest that it is a sacred tradition that was systematized, ceremonially chanted and authoritatively handed down by a successive line of teachers (DN.vol.I.p.241). When holding the Vedas as sacred and authoritatively handed down by a line of teachers, the Buddha criticized it as ‘a line of blind men—the first one does not see, the middle one does not see and the last also does not see’ (Tevijja sutta). Because all the teachers have not claimed to have ‘seen Brahmā face to face’ and they do not say ‘we know this, we see this where, in which direction and in which place Brahmā is’. In the Sandaka sutta, the Buddha says that even though if the origin of this tradition is reliable, it may by well-remembered or ill-remembered and thus seriously affected the content of it and thus was distorted and became false.

2. Reasoning, speculation and inference of the Early Upaniṣad philosophers

The Buddha in the Kalamasutta advised that one should not accept any believe merely on reasoning, speculation and inference as well. The Sandaka sutta further clarifies that reasoning, speculating and inferring may fall into 4
possibilities:
(1). Sutakkita tathā—well-reasoned true
(2). Sutakkita abbathā—well-reasoned false
(3). Duttakkita tathā—ill-reasoned true
(4). Duttakkita abbathā—ill-reasoned false.
Since the conclusion may be true or false, it is not the valid means to knowledge.

3. Direct personal knowledge of the Middle and Late Upaniṣad philosophers. In Pāli texts, the phrase ‘jānāti passati’ which means ‘knowing and seeing’ are used to denote normal as well as extrasensory perception. Based on sensory or extrasensory perception, the knowledge one acquired may also have twofold conclusion of true or false. According to K.N. Jayatilleke (Early Buddhist Theory of Knowledge p.430) and D.J. Kalupahana (Buddhist History—A historical analysis. P.20), this is not due to any defect in normal or extrasensory perceptions as such; it is due mostly to the manner in which man has been conditioned to interpret what he sees, hears, feels, and so forth. In other words, it is the subjective bias and the habit of mind that condition the personal perception.

Explain the nature of interpretation adopted by the Buddha when explaining his teaching to the common people. (516)

In the Mahavagga, the Buddha says that his Dhamma is ‘profound, difficult to realise, hard to understand…….subtle and comprehensible only by the wise’. Then what methods did he adopt when he decided to preach to the people?

Traditionally, it is said that the Buddha adopted figurative language and applied method ((pariyāya) with similes and metaphors to make his preaching simple and understandable for the public. For the common people, he employed the ‘anupubbikatha’ to preach gradually, starting with dāna-katha, then siла-katha and finally sagga-katha. After these gradual-talks, he pointed out the danger, degradation and corruption of sense-desires, then the profit of renunciation. Only after the listener’s mind was ready, free from the hindrances, joyful and calm, he then preached the Dhamma (4 Noble Truths) in brief (sāmukkajsikā dhamm-desana).

Regarding the questions raised by the listeners, it is said in the Anguttara Nikāya (p.216) that, the Buddha treated them in 4 ways:
1. Some should be answered directly
2. Others should be answered of analysing them
3. Yet others should be answered by counter-questions
4. Lastly, there are questions which should be put aside.

The Buddha was not a computing machine giving answers to whatever questions were put to him by anyone at all, without any consideration. He was a practical teacher, full of compassion and wisdom. He did not answer questions to show his knowledge and intelligence, but to help the questioner on the way to realization. He always spoke to people bearing in mind their standard of development, their tendencies, their mental make-up, their character, their capacity to understand a particular question. This is what we can observe when we read the Vacchaggottasutta of the S.N. (IV. p.400-401) where the Buddha did not answer the question put forward by Vacchagota regarding the existence of Soul. And furthermore, in the ???sutta where he asked Kisagotami to search for some sesami seeds which are impossible to obtain to cure her dead son. These are some of the pragmatic approaches adopted by the Buddha to help other to realize the Truth by themselves.

All the doctrines taught by the Buddha only means to end the suffering and to attain Nibbāna. The simile of raft in the Alagaddāpanamasutta of the M.N. (sutta No. 22) tells us that, all the teachings of the Buddha is meant to carry man to safety, peace, Happiness, Nibbāna. That is why, in the Simsapasutta of the S.N.(vol.V p.437-438), the Buddha told the monks that what he knew was just like the leaves in the Sijsapa forest, but what he taught to them was only a little like the few leaves he held in his hand. Because what he preached are useful, and what he did not preach are not useful, not leading to Nibbāna. This is the pragmatic attitude of the Buddha.

In the Cūla-Māluvkyasutta of the MN, the Buddha explained to Māluvkayaputta who was anxious to know some metaphysical answers that, it is more important to get oneself free from suffering rather than to engage in metaphysical proposition which is useless and meaningless. This is the attitude of the Buddha when he preached.
Two types of suttas mentioned in the AN (vol.I,p.60) are said to have been preached by the Buddha. One is the nitattasutta (ni=to infer+attha=meaning) or ‘those of direct meaning’ and the other neyyattasutta or ‘those of indirect meaning’. No examples of these two kinds of suttas are given in the Canon. Commentary explains them as:

A sutta of the form “there is an individual, O monks”, “there are two individuals O monks”, “there are three individuals O monks” as nitattasutta, its sense has to be infer since there is no individual in the absolute sense (paramatthato). This is neyyattasutta

A sutta of the form “this is impermanent, unsatisfactoriness and devoid of self”, its sense is clear and complete. This is nitattasutta.

The explanation seems to trace the distinction between these two kinds of suttas to the statement of the Buddha that there were ‘expressions, turns of speech, designations in common use in the world which the Tathāgata makes use of without being led astray by them’. According to this statement, the Buddha is constrained to use language which has misleading implications and we have to infer what he means, without these implications, if we are to understand him rightly. In other words when he is speaking about things or persons we should not presume that he is speaking about entities or substances; to this extent his meaning is to be inferred (neyyattasutta). But when he is pointing out the misleading implication or using language without these implications, his meaning is plain and direct and nothing is to be inferred (nitattasutta).

When the commentaries distinguish these two kinds of suttas as absolute (paramattha) and conventional (sammuti), they are making this same distinction. However, when saying these two kinds of suttas as representing two kinds of truths (sammutisacca and paramatthasacca), the commentaries had gone too far a step. They have gone beyond the conventional parlance of the terms (Araṇāvibhavaṅgasutta).

**Buddha’s attitude towards language. (505)**

According to the Cullavagga (Vin. II, 139), two monks named Yamelu and Tekula, who were brothers and brahmins by birth, proposed to the Buddha that the Word of the Buddha (Buddhavacana) should be put into chandas (language of the Vedas) so that no one could corrupt it in their own dialects.

However, the Buddha reproached them and rejected their proposal, on the ground that putting his word into chandas would not be conducive to the benefit of the people. Then addressing the gathering of monks, he gave the following injunction which is now a Vinaya rule:

“Bhikkhus, the Word of the Buddha should not be put into Chandas. If anyone should do so, there would be an offence of wrong-doing. Bhikkhus, I allow you to learn the Word of the Buddha in your own dialects”.

The Pāli expression “anujānāmi bhikkhave sakāya niruttiyā buddhavacana pariyāpāpunituj”, however has different interpretation. Buddhaghosa interpreted it as ‘I order you to learn the word of the Buddha in his own language’, i.e., in the Buddha’s language (Maṇgadhī language)

In order to clarify what ‘sakāya niruttiyā’ actually means, Walpolā Rahula quotes the Araṇāvibhaṅgasutta of the Majjhima Nikāya (no. 139) to make it clear the Buddha’s view on language. At the beginning of this discourse, the Buddha says that one should not be attached to the provincial dialects and deviate from recognized parlance. He gives an example to show the fact that, there are many words of different dialects which denote bowl, (i.e. patta, pātī, vitta, pona, pisilá…), one should not cling to his own dialect and say this word only is true and the rest is false.

At the end of this sutta, the Buddha says that not to be obstinately attached to a dialect and not to deviate from recognized parlance is a step in the ‘peaceful path’ (araṇṇa paṭipādā) and the ‘right-path’ (sammā-paṭipādā), whereas to be obstinately attached to a dialect and to deviate from recognized parlance is a ‘wrong-path’ (micchā-paṭipādā), ‘a path of conflict’ (saraṇa ‘warlike’).

From this sutta we can see that the Buddha considered all dialects and languages equally valid. Thus, the Pāli term ‘sakāya niruttiyā’ should be rendered as ‘each in his own language’, but not ‘in Buddha’s language’. Language is only a means to Truth and any language can be used to learn the Buddhavacana.

In India linguistic philosophy there were two schools of thought in regard to what was considered to be fundamental units of expression. One held that the statement as a whole (vākyya) or the proposition was fundamental while the other held that the terms (pada) were fundamental. Of these two, one believes in the indivisibility of the proposition, while the other admits its
divisibility. The former is called the vākyavādin while the latter is known as the padavādin. All these, according to the Arahavibhaṅgasutta, have gone beyond the limits of linguistic convention. Difference in words or in sentences do not necessarily imply the different in meaning. All meanings should be understood within their conventional and recognized parlance contexts, not otherwise.

In the mahāparinibbāna-sutta of the Dīgha Nikāya, the Buddha mentions:

“Catunnaṃ bhikkhave ariya-saccānaṃ ananubodha appativedha evam idaj Dīgham addhānaṃ sandhāvitaj samsaritaj manaṃ c'eva tumhākaṃ ce.”

It is through not understanding and grasping Four Aryan Truths, O brethren, that we have had to run so long, to wander so long in this weary path of transmigration, both you and I.

In the same sutta, the Buddha further mentions:

“Tani etani dittani bhava-netti samṭhatā uccchinaj muṭāj dukkhassā n'atthi dāni punabbhavo”

When these (Truths) are grasped, the cause of rebirth is removed. The root of sorrow uprooted, and then there is no more birth.

From the above statements, it is explicit that not knowing of the Truth causes one to suffer and the knowing of it ends the suffering. In the Ariyapariyesanā sutta of the Majjhima Nikāya, the Buddha also proclaims:

“adhitagato kho myaṭṭha dhammo gambhīro duddaso duranubodho santo panātika atikkāvacaro nipunono panditvedaniyo”

I discovered that profound truth, so difficult to perceive, difficult to comprehend, tranquilizing and sublime, which is not to be grasped by mere reasoning and is visible only to the wise.

In the another occasion, the Buddha mentions in the Brahmacāla sutta of the Dīgha Nikāya:

“Tatra, bhikkhava, ye te samaṇa-brāhmaṇa pubbanta-kappika ca aparanta-kappika ca pubbantaṇaṃvittino pubbantaṇaṃva arabbha aneka-vihitaj adhivatti-padaṇi abhivadanti dvā-satthiya vatthūhi, tad api tesaj bhavataj samaṇa-brāhmaṇaṇaj ajanataj āpasaṣeṇa vedyataj tathā-gatānaṃ paritasita-vipphanditam eva”

When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

The Buddha rebukes the sixty-two wrong views of the day implies that He firmly stands on the Truth which is only visible by the wise. Buddhism, indeed, is a religion of wisdom, the teaching of the Buddha can be regarded as the teaching of knowledge.

In Buddhism, knowledge is classified into two categories, i.e. conventional and ultimate knowledge.
Therefore, paññatti as an object has to be explained as a topic given in Abhidhamma. Paññatti is generally connected with explanation of paccaya (conditions) in Abhidhammic treatises and these indicate it important as a condition. The term paññatti occurs in the phrase „cha paññattiyo,“ which has two different meanings according to the commentaries:

1. dassana, pakāsana (showing, explaining)
2. tapana, nikkhipana (sitting up, laying down)

The Pāli-English dictionary gives eight meanings to the term paññatti:

1. Making known
2. Manifestation
3. Description
4. Designation
5. Name
6. Idea
7. Notion
8. Concept

There are showing the meaning of the word „paññatti.“ Therefore, it mentions the nominal and conceptual thing in the words. With regarding to the definition given in Dhammasaṅganī, Y. Karunadāsa said: „hence paññatti includes not only the names of things, whether they are real or nominal, but also all corresponding concepts."

The Dhammasaṅganī, the first book of Abhidhamma Piṭaka gives a list of synonyms of paññatti:

»Ye tesaṃ tesaṅ, Dhammanaṃ saṅgha sammanna paññatti voharo namaṃ anmakammaṃ namateyaṃ rirutthi vyñjanānaṃ abhilabho.«

That is an enumeration, designation, expression, a current term, a name, a denomination and so on. According to Abhidhamma literature the concept of paññatti is connected not only with words and meanings, but also with psychological aspects. The origin of this trend can be traced to the commentary.

According to the definition, paññatti is „making knowing in various ways.“ The two aspects explained making the hearer's mind joyful and making keen knowledge of the uneducated are very important as far as the subject of Abhidhamma concerns. The commentary explained the varied categorizing of paññatti available in the commentary of Puggala paññatti. There are six paññattis:

1. Khandha – the concept of aggregates
2. Āyatana – the concept of overuse of sense perception and mental cognition
3. Dhātu – the concept of elements
4. Sacca – the concept of truth
5. Indriya – the concept of sense organs
6. Puggala paññatti – the concept of perception

These six paññattis can be found in the Vibhaṅga as well as in other Abhidhamma. These descriptions are not belonging to Pāli canon, but to the method of commentaries. The commentators mention the six types of paññatti. They are:

1. Vijjamāna paññatti – something that exist
2. Avijjamāna paññatti – something that does not exist
3. Vijjamāna avijjamāna paññatti – something that does not exist by meaning of something else, which exists
4. Avijjamāna vijjamāna paññatti – something that does not exist by meaning of something else, which does not exist
5. Vijjamānena vijjamāna paññatti – something that exists by meaning of something else that also exists
6. Avijjamānena avijjamāna paññatti – something that does not exist by meaning of something else that likewise does not exist

The Abhidhamma Conception of Concept (paññāpti)

Reality as understood by the tradition is a dynamic process. This process can't be properly expressed by means of words and sentences as they present static conception such as „men, animals, trees“ etc., but as the one and only way of explaining the reality, language has to be used. However, one must be familiar with the nature of the language and it's limitation, so as not to be led astray by it.

Among the topics of the Theravada Abhidhamma object (ārāmana) is concerned extensively. The objects are grouped according to the categories (indriya). Thus the visible (rūpa), sounds (sabda), smells (gandha), taste (rasa) and touch (phoṭṭhabba) correspond to the senses of the eye (cakkhu), ear (sota), nose
(ghāna), tongue (jivha) and body (kāya) respectively. The 6th sense that is mind (mano) includes several objects normally called citta (mind), cetasika (mentual properties) pasāda rūpa paññatti (name idea, nation(?) concept) and object as to be explained along with the topics given in Abhidhamma.

The topic paññatti is generally connected with explanation of paccaya (conditions) in Abhidhammic treatises and this indicates it’s importance as a condition. Term paññatti occurs in many Abhidhammic works. The commentary of the Puggala paññatti not only defines a term, but also gives a number of classification of the categories. The term paññatti occurs in the first (?). Cha paññattiyo has two different meanings according to the commentary:
1. Dassanā - pakasanā (showing, explaining)
2. Tapanā – nikkhapanā (setting up, laying down)

The Pāli – English dictionary gives eight meanings to the term paññatti:
1. Making known
2. Manifestation
3. Descriptions
4. Designation
5. Name
6. Idea
7. Nation
8. Conception

These terms are showing the meanings of the term paññatti. Therefore it mentions the nominal conceptual things in the world with regard to the definitions given in Dhamma Sanganī. Y. Karunadasa says »Paññatti includes not only the names of things whether they are real or nominal, but also all concepts corresponding to them.« The Dhamma Sanganī the first book of the Abhidhamma pīṭaka gives a list of synonyms of paññatti, when it defines a term:

»Tesam tesam dhammānaṁ, sankha samañña paññapti, vohāro nāmam nāmakammam, nāma deyyaṁ niruttī abhilāpo Vyanjanaṁ.«

»That which is enumeration, that which is designation and expression, a current turn, a name, e denomination assigning of a name and interpretation, a distinction mark of discourse on this or that Dhamma.«

In the later Abhidhamma literature the concept of paññatti is connected not only to word and meaning, but also to the psychological aspect. The origin of this trend can be traced to the commentary. For example, the Attasalini points out that the perception saññā is one of the courses of of the variety of connection.

According to the definition given to the term paññatti it means „making known in various ways“ corresponding to the definition of attā paññatti in Abhidhamma. Two functions and explanation:
1. Making the ??? joyful.
2. Making keeng(?) the knowledge of uneducated.

These two aspects are very important as for the subject of Abhidhamma is concerned. The Attasalini explains that the study of Abhidhamma helps us to obtain the highest joy and endless happiness.

As some of the most important information regarding the theory of word and meaning of paññati in the commentaries has been explaining. The various categories of paññatti are available in the commentary of Puggala Paññatti.
There are six paññattis:

1. Khanda paññatti (the concept of aggregates)
2. Āyatana paññatti (the concept of argues(?) of sense perception and mental cognition)
3. Dhātu paññatti (the concept of elements)
4. Sacca paññatti (the concept of truth)
5. Indriya paññatti (the concept of sense organs)
6. Puggala paññatti (the concept of person)

The about divisions and many more descriptions relating to them regarding the first five of the sixth paññattis mentioned in the commentary on Puggala paññatti, can be found in the vibhaṅga as well as in other Abhidhammic texts referred to earlier. After listing the sixth paññattis, the commentator mentions another sixth type of paññattis, these describe as they are not belonging to Pāli canon but to the method of commentaries.

1. Vijjamana paññatti (something that exists)
2. Avijjamāna paññatti (something that doesn't exist)
3. Vijjamāna avijjamāna paññatti (something that doesn't exist by means of something else that exist)
4. Avijjamāna vijjamāna paññatti (something that exists by means of something else which doesn't exist)
5. Vijjamāna vijjamāna paññatti (something that exists by means of something els that also exists)
6. Avijjamāna avijjamāna paññatti (something, that doesn't exist by means of something else that likewise doesn't exist)

EXAMINE THE REASONS FOR BUDDHA’S DISLIKE OF FORMATION OF LOGICAL PROPOSITION FOR REALISTIC UNDERSTANDING.

According to early Buddhist teachings, there are two ways of knowing things:

11. Direct perception – pratyaksa
12. Indirect perception – anumāna.

Knowledge obtains by indirect perception if known as inferential knowledge, which is based on or resulting from inference. In early Buddhism, indirect perception is not considered as a means of knowledge to realize the truth.

Dharmakīrti asserted that inference and direct perception are the only valid kinds of knowledge and that, in the processes of the mind, cognition and the cognized belong to distinct moments. According to him, the object of inference, either analytical or synthetic, is the universal (samanyalaksana) and the object of perception, which may be perceived by the five senses, by the mind, by self-consciousness, or by the practice of Yoga is the pure particular (svalaksana).

According to the Buddha’s teaching, knowledge is obtained by means of four ways:

(6) Dhamme baṇa – knowledge gained through the doctrine
(7) Anvaye baṇa – knowledge by inference
(8) Pariye baṇa – knowledge by analysis
(9) Sammutiya baṇa – knowledge gained through convention

‘anvaye baṇa’ occurs in the Sajjutta Nikāya (II, p.58) is an important term which is somewhat equivalent to ‘anumāna baṇa’. The text reads:

“any recluses and brahmins who in bygone times have thoroughly known decay and death…this is his retrospective knowledge (idam assa anvaye baṇa).”

Anvaye baṇa, a truth pertaining either to past or to future cannot be known by perception; but may be known with the help of knowledge. It is the āryan inferential knowledge which the Buddha has also called ‘Dhammanvaya’.
In the Nikāyas, we can see that though the Buddha sometimes used logical method to explain some Buddhist concepts of impermanent, unsatisfactoriness and non-self, he never formulated any logical proposition. In the Cula-Māluvkaya sutta of the MN, he refused to answer the 10 metaphysical questions forwarded by Māluvkaya sutta proves that he was never interested in useless logical propositions. To him, logical proposition only hindrances the realistic understanding of Truth.

In the Sandaka Sutta and in the Mahāvagga of the Anguttara, the Buddha criticized logical proposition as an invalid means of knowledge. The reason given by him is that, ‘it is not personally realized and directly verified by oneself (sāmāj sayaj abhippattam atapaccakkhadhammo)’. In the Mahāvagga, the Buddha says that his Dhamma is ‘profound, difficult to realise, hard to understand……subtle and comprehensible only by the wise’. Then what methods did he adopt when he decided to make people to realize the truth?

Traditionally, it is said that the Buddha adopted figurative language and applied method ((pariyāya) with similes and metaphors to make his preaching simple and understandable for the public.

In most of the sutta, he employed the ‘anupubbikatha’ to preach, starting with dāna-katha, then sila-katha and finally saggakatha. After these gradual-talks, he pointed out the danger, degradation and corruption of sense-desires, then the profit of renunciation. Only after the listener’s mind was ready, free from the hindrances, joyful and calm, he then preached the4 Noble Truths in brief (sāmukkajsika dhamm-desana).

In the Abhidhamma tradition, it is said that the Buddha adopted both ‘analysis’ and ‘synthesis’ methods to help people to realize the reality. This tradition is considered the tradition of the Buddha which the Theravadins called “vibhaṣījavada”.

Whatever method the Buddha used to make people to understand the reality of the world, some questions were raised by the listeners. Regarding these questions, it is said in the Anguttara Nikāya (p.216) that, the Buddha treated them in 4 ways:

4. Some should be answered directly
5. Others should be answered of analysing them
6. Yet others should be answered by counter-questions
7. Lastly, there are questions which should be put aside.

The Buddha was not a computing machine giving answers to whatever questions were put to him by anyone at all, without any consideration. He was a practical teacher, full of compassion and wisdom. He did not answer questions to show his knowledge and intelligence, but to help the questioner on the way to realization. He always spoke to people bearing in mind their standard of development, their tendencies, their mental make-up, their character, their capacity to understand a particular question. This is what we can observe when we read the Vacchagottasutta of the S.N. (IV. p.400-401) where the Buddha did not answer the question put forward by Vacchagota regarding the existence of Soul. And furthermore, when he asked Kisaṅgotta to search for some mustard seeds which are impossible to obtain to cure her dead son. These are some of the pragmatic approaches adopted by the Buddha to help people to realize the Truth by themselves.

In the Mahaparnibbāna sutta of the Dīgha Nikāya II, the Buddha tells Subhadda that: ‘In whatever Dhamma and discipline the Noble Eight-fold Path is not found, no ascetic is found of the first, the second, the third or the fourth grades. But such ascetic can be found, of the first, second, third and fourth grade in a Dhamma and discipline where the Noble Eight-fold Path is found’. This statement of the Buddha clearly points out the fact that the Noble Eight-fold Path is the ‘Path’ to the Ultimate Truth.

All the doctrines taught by the Buddha only mean to end the suffering and to attain Nibbāna. The simile of raft in the Alagaddupamasutta of the M.N. (sutta No. 22) tells us that, all the teachings of the Buddha is meant to carry man to safety, peace, Happiness, Nibbāna. That is why, in the Sīmāpamasutta of the S.N.(vol.V.p.437-438) , the Buddha told the monks that what he knew was just like the leaves in the Sījāsa per forest, but what he taught to them was only a little like the few leaves he held in his hand. Because what he preached are useful, and what he did not preach are not useful, not leading to Nibbāna.

In the Cula-Māluvkaya sutta of the MN, the Buddha explained to Māluvkaya sutta who was anxious to know some metaphysical answers that, it is more important to get oneself free from suffering rather than to engage in metaphysical proposition which is useless and meaningless. And of course, he invited everyone to come and to see (ehi passiko) by themselves rather than to believe in him.

It is based on perception but is able to conclude something that may not be open to perception. The inference goes always with perception. Without perception, there is no inference. On the basis of inference or data collected through sense-organs, we infer things and come to various conclusions. It is through the known to know the unknown.

**THE BUDDHIST ANALYSIS OF KNOWLEDGE**

Buddha rejected both authority and reason as valid means to knowledge. In His address to the Kalas and to Bhaddiya Licchavi, where he criticised six ways of knowing31 based on authority and four ways of knowing32 based on reason may turn out

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31 Anussavena, paramparāya, itikirāya, Pitakasampadāya, bhavyartipataya & samañño no garu.
32 takka-hetu, naya-hetu, akāra-parivitakka & dittthi-nijjhāna-ikkhantiya.
to be true or false, he ends on the note that one should accept a proposition as true only when one has ‘personal knowledge’ (attana va janayathā)\textsuperscript{33} of it.

The \textit{Buddha} is described as one who knows and sees (jānaj janāti passaj passati)\textsuperscript{34}. Those who follow the holy life prescribed by the \textit{Buddha} are expected to do so in order that they may know, see, attain, realize or comprehended. It is clear that the \textit{Buddha} was interested in a special variety of truth, namely, truth that leads to liberation.

The world of experience can be known through the sa\textit{bb}a way, the viññ\=ana way or the abhi\textit{bb}a way etc. Sa\textit{bb}a and viññ\=ana are not forms of knowing which give emancipating knowledge, but to bondage and suffering, and except that the abhi\textit{bb}a is the ways to noble truths.

\textbf{(1) Ordinary Sense Cognition}

According to Buddhism, cognition through ordinary senses can only give rise to mundane knowledge. Here, ordinary sense cognition is identified with the sa\textit{bb}a way and the viññ\=ana way in the \textit{Pāli} canon. These two forms of cognitive experience are to be handled cautiously as they could lead to suffering.

\textbf{(a) The Sa\textit{bb}a way}

The \textit{Pāli} Nikāyas explain sa\textit{bb}a as that mode of cognition which arises on the occasion of the meeting of a particular sense organ with the corresponding sense object. In the Majjhima Nikāya, the process of this cognition is described as follows:

\begin{quote}
“Cakkhubca paticca rūpe ca uppajjati cakkhuviññānaj. Tiṇṇaj savgati phasso. Phassapaccayā vedana. Yaj vedeti taj sabjānati”\textsuperscript{35}
\end{quote}

Depending on the eye and material forms there arms visual viññ\=ana. By the coming together of these three arises sense impingement. Depending on sense impingement arises sensation. That which one senses are ‘knows’ in the sa\textit{bb}a way.

Thus it is clear that sa\textit{bb}a is a subsequent stage in the process of perceptual activity. In the \textit{Potthapāda Sutta}, it is said that by training, some types of sa\textit{bb}a could emerge and other types could cease to be. The training mentioned in this context refers to a systematic meditative cultivation of the mind. Sa\textit{bb}a is altered in accordance with certain mental determinations. From an ethical point of view, sa\textit{bb}a has to be transcended, and this can be done at a stage of meditative rapture of the mind where sa\textit{bb}a is completely ceased.

In the Madhupinda\textit{ka Sutta}, it is said that sa\textit{bb}a leads to knowledge and suffering through the process of papa\textit{bb}ca, a process which involves a proliferation of concepts in the mind linked to the notion of self and associated with the unwholesome emotions of craving (tan\=ha), conceit (māna) and dogmatic belief (ditthi).

Sa\textit{bb}a is contrasted with two cognitive perspectives of pari\textit{bb}a and abhi\textit{bb}a. In the Suttanipata, the disciples are advised by the \textit{Buddha} to cultivate pari\textit{bb}a with respect to sa\textit{bb}a in order to attain Ultimate Freedom.\textsuperscript{36}

\textbf{(b) The viññ\=ana way}

viññ\=ana is usually regarded as the bare sensitivity and awareness which is aroused by the contact of the sense-organ with the object. Depending on the eye and the material form arises visual viññ\=ana (cakkhu\textit{bb}ca paticca rūpe ca uppajjati cakkhuviññ\=ana). There is no special efforts required for such awareness to arise except an act of attention (samennāhāra).

viññ\=ana, like sa\textit{bb}a is a causally conditioned cognitive response. This response involves no intelligently trained insight into the nature of things. It is therefore, a much more passive type of cognitive response than p\textit{bb}a or even sa\textit{bb}a. viññ\=ana unlike p\textit{bb}a is not a perspective to be cultivated. The viññ\=ana response is also said to be associated with similar danger as the sa\textit{bb}a response. Therefore, viññ\=ana ought to be fully comprehended (pari\textit{bb}eyya) whereas p\textit{bb}a ought to be positively cultivated (bhāvet\textit{bb}a).\textsuperscript{37}

\begin{footnotes}
\item[34] Majjhima Nikāya. vol.I, p.111. \textit{Pāli} Text Society.
\item[37] Ibid. p.293.
\end{footnotes}
(2) Extrasensory Cognition

In Buddhism, apart from normal or ordinary perception, there is a recognition of paranormal or extrasensory perception, as a valid means to knowledge. In Pāli term, it is called ‘abhībba’. The prefix ‘abhī’ in abhībba signifies ‘superiority, specially, extra-ordinary and greatness’. Therefore abhībba means supercognition perceived through the development of mental culture.

In the Samyutta Nikāya, it is mentioned:

“…cetaso uppakkileso pahino hoti nekkhemmanimmaj c’assa cittaj hoti nekkhamma-paribhāvitaj cittaj kammaniyaj khayati abhībba sacchikaraññesu dhennesu tī.”

When the defilement of the mind are eliminated and the mind is prone to dispassion and is developed by dispassion, it becomes supple as regards the things verifiable by higher knowledge.

According to the Avguttara Nikāya, spiritual thoughts alone remain, when defilement are got rid of, the mind is staged within and he directs it in the exercise of the six forms of higher knowledge. These experiences are only possible when after attaining the supreme perfection of equanimity and mindfulness which is characteristic of the fourth jhāna.

The six forms of higher knowledge are as follows:

(i)  Iddhividdha, i.e. psychokinesis, which is not a form of knowledge but a power. It consists in the various manifestations of the ‘power of will’ (adhisthāna iddhi) in the jhānas.

(ii) Dibbasota, i.e. clairaudience, the faculty of perceiving sounds even at a distance, far beyond the range of ordinary auditory faculties. This extension of auditory perception both in extent and in depth enable a person to perceive directly certain correlated phenomena which are otherwise only inferred.

(iii) Cetopariya-bāna, i.e. telepathy, which enables one to comprehend the general state as well as the functioning of another’s mind.

(iv) Pubbenivāsañussati-bāna, i.e. retrocognition, the ability to perceive one’s own past history. It is dependent on memory (sati), and this memory of past existence is attained through acts of intensive concentration (samaññhi), as in the development of other faculties.

(v) Dibbacakkhu or cutupapata-bāna, i.e. clairvoyance, the knowledge of the decease and survival of other beings who wander in the cycle of existence in accordance with their behavior (karma). This, together with retrocognition, enables one to verify the phenomenon of rebirth.

(v) Knowledge of the destruction of defiling impulses (āsavakkhayabāna) which, together with the last four mentioned above provides an insight into the four Noble Truths.

In Buddhism, these six super-cognitive powers are valued merely because they are believed to augment our factual knowledge of the world which is ordinarily restricted due to certain natural limitations in our sensory capacities. However, Buddhism does not consider these cognitive powers as inherently capable of leading to infallible truths about the nature of existence. Some recluses and brahmins who possessed these powers are said to have reached erroneous conclusions about the nature of reality on the basis of the data of such super-cognitive experience.

Buddhism appears to have given special importance to three of the abhībba classing them under the concept of tevijja. It is to be noted that the Buddha himself preferred to be called one possessed of tevijja, rather than being called ‘omniscient’ (sabbabba) in the sense omniscience was claimed by some of his contemporaries. The three kinds of knowledge included under tevijja in Buddhism were pubbenivāsañussati-bāna, cutupapata-bāna and āsavakkhayabāna. The first two had a special significance to Buddhism because they were believed to be the means of experientially verifying the truths of rebirth and kamma, which in turn was believed to contribute to the attainment of the final knowledge as āsavakkhayabāna.

**Question:** Give an introduction to how Theravāda tradition discusses the place of mental development in Buddhist religious practice.

Bhāvanā means ‘developing’, ‘scrutinizing’, ‘meditating’ or ‘the take of repeated contemplation’. It is a sort of mental task by means of repeated recitation, repeated contemplation and repeated scrutinizing.

There are two kinds:

1. Samathā Bhāvanā - is sometimes called samathā kammatṭhāna because it is directed towards one-

pointedness of concentration (samādhi) on one specific object only by various (?) leading up to the highest mystic states such as the sphere of nothingness or the sphere of neither-perception-nor-non-perception.

2. Vipassanā Bhāvanā - is also called vipassanā kammatṭhāna because it aims at the achievement of enlightenment after having contemplated on object.

In Mahāsatipaṭṭhāna Sutta the Buddha has given a clear explanation on how to practice samathā bhāvanā. One can practice this samathā bhāvanā in any place that he thinks is suitable for him. Of course a solitary place would be better for a meditator and for that he might go to a forest or to a foot of a tree or a solitary place. 40 subjects of samathā meditation are mentioned in the samathā bhāvanā. They are: 10 kasina, 10 asubha, 10 ānusati, 4 Brahma vihāra, 4 formless spheres, perception of the loathsomeness of food/body (?) and analysis of the four elements (ānāpāna sati is one of them). One should ???

In vipassanā bhāvanā we find four objects of mindfulness or contemplation as mentioned in the suttas, which can be used in accordance with the different individual temperaments. They are as follows:

1. Kāyanupassanā (contemplating the body)
2. Vedanānupassanā (contemplating the feelings)
3. Cittānupassanā (contemplating the consciousness or the state of mind)
4. Dhammānupassanā (contemplating the dhammā)

Though many scholars mostly recognize vipassanā bhāvanā for it leads us directly to the realization of the ultimate truth (Nibbāna) practicing samathā bhāvanā is also the foundation of vipassanā bhāvanā. In other words, it is impossible to practice vipassanā bhāvanā without developing samathā bhāvanā in oneself.

**QUESTION: What is meditation? (LECTURED BY VEN. PAÑÑALOKA) (ORIGINAL BY VEN. SOVANNY)**

Meditation is the English word used to translate the Pāli term bhāvanā. The term bhāvanā means 'development', 'culture', 'nurture' etc. What is this culture, culture of what?

Buddhism considers that we are in dukkha or suffering, that the whole world is established in dukkha - »dukkhe loko patiṭṭhito.« The Buddha's explanation of dukkha is that dukkha is due to our uncultivated mind (abhāvita citta). This uncultivated mind is defiled. The defiled mind distorts our vision about reality. This distorted vision about reality makes us perceive ourselves and the world is the wrong way, that it as permanent, happy and substantial. This makes us become attracted to ourselves in the world and making us to suffer when faced with reality which is impermanent, suffering and non-substantial.

To straighten our view we have to develop wisdom (paññā). For this we have to cultivate mind. And therefore meditation is presented in Buddhism as the practice leading to total eradication of dukkha or leading to emancipation.

The term meditation and outward practice of meditation appears to have misled many to consider bhāvanā as a mere cross-legged sitting. Bhāvanā is not this. As said before, it is cultivation, cultivation of...
the mind. For this Buddhism presents on systematic process. This process includes not only the cultivation of the mind but also the body, for mind is dependent and related to this body. Without regulating the body therefore, it is not possible to cultivate the mind.

This is clearly seen from the path to liberation explained by the Buddha. This path is the Noble Eightfold Path (ariya atthangika magga), constitution of three kind of training (ti-sikkhā). The ti-sikkhā is the cultivation of virtue, concentration (mind) and wisdom (paññā).

In Pāli it is the training in sīla, samādhi and paññā. As the Samyutta Nikāya says training in sīla is the foundation of this practice - »Sīle patiṭṭhāya naro sampanno cittaṃ paññāṃ ca bhāvāyam.« Sīla is training speech and bodily actions. This helps mental concentration. When helped by sīla samādhi becomes strong. The mind in samādhi is purified and concentrated, completely free from the five hindrances that prevent the arising of knowledge (paññā). The mind made ready through samādhi can be directed to paññā to see the true nature of things.

This in brief is the Buddhist practice of meditation. It is clearly said that emancipation is not possible without cultivating the mind. The Dhammapada says: »Natthijhānaṃ apannassa paññā natthi ajhayako yaṃ hi jhānaṃ ca paññā ca sa ve nibbānasantike.«

MEDITATION AND DEVELOPMENT OF CONSCIOUSNESS (LECTURED BY VEN. SILAVAMSA) AUGUST 2007

Buddhist meditation impresses(?) two systems – samādhi bhāvanā (the development or cultivation of concentration) and vipassanā bhāvanā (the development of insight)39. It is necessary to understand various methods and illustrated six forth in the scripture as the means of mental development which makes the achievement of concentration possible. (?) But concentration in the result attained by mentality displays that is still acting upon the surface level of the consciousness and cannot of itself cope with the residual disposition of the mind, nor can it dispel ignorance (avijjā) and uproot the causes of the miseries of existence. (?)

The whole being of man must awaken, must rise up and fight against the worldly disposition and lower tendency of the mind impede/impediments(?) with six higher progresses. The discrimination between mind and body, matter and spirit, which is necessary for final emancipation, can only result from infinite expansion of the intellectual faculty and latent power in human being. All expansion comes through methodical exercise and regular control of the physical and mental side of human life. The samādhi system of meditation intended to provide this factor which is of vital importance to the practice of insight. It advocates the regulated exercise of the body and of its vital processes, the methodical control of the mind together with the ritual growth of insights. This process of meditation is leading to development of paññā, full knowledge. The physical, moral and intellectual sides of life must be developed together, so that all around local(?) may be made.(?) hence the disciple who has recently himself in obedience to the moral principle and had attained the head of concentration in samādhi meditation must acquire full knowledge to the development of vipassanā. It is explained as follows in Dīgha Nikāya Vol.1, page 76 and Majjhima Nikāya Vol. 2 page 17 - „With his mind does concentrate, purify, cleanse with the defilement gone, he directed his mind to the knowledge of insight. All dispositions connected with his body are temporary (aniccā) sorrowful (dukkha) and soulless (anattā).

In this passage vipassanā is given under the name ūnānadassanā (knowledge of insight), with reference to the body and mind, as the in(?) frond(?) to the noble part of those disciple who has achieved

39 In the original there was ‘development of inside’, certainly a mistake made by the student and this mistake was repeated throughout whole this note – always instead of ‘insight’ the student has written ‘inside’...
mental purity to the attainments of jhāna during the practice of samādhi meditation.

In the beginning there are two parts – emancipation, the part of tranquility (samathā ūnāna) and the part of insight (vipassanā ūnāna). Being to(?) correct(?) on the two kinds of individual, those two are of a passionate disposition (tanhā carita) and those two are of a sceptical disposition (diṭṭhi carita). The formal type attains Arahantship through vipassanā, practical by samathā and the latter through samathā by vipassanā – samathā pubbangama vipassanā and vipassanā pubbangama samathā.(?)

Again these two paths correct/connect(?) on to the two faculties, faith and wisdom. Those who have inserted(?) into the religious life through strong pain, train in the samādhi path. Practicing kammaṭṭhāna meditation, experiencing psychic power (abhiññā), they enter the end of the vipassanā path with a view to the activation of full knowledge which leads to Arahantship. Other there are of decidedly philosophical type, in whom interlaced dominant factor.(?) When such person enters the religious life, he or she is from the very beginning trained in the vipassanā path. Concentrating and purifying the mind with the power of insight, they achieve full knowledge and attain directly the goal of Arahantship. The samādhi system therefore seems to be optional and it was regarded in Buddhism as having only a recently(?) factor to the attainment of full knowledge. But vipassanā being the direct path to full knowledge is in the end and universally interactivity for the attainment of Nibbāna and it was regardid in Buddhist teaching as a unique teaching.

In relation to the ritual development in the three-fold training, the practice of vipassanā meditation is explained in the Visuddhimagga under the heading of paññābhāvanā (the development of full knowledge) and it is the large item of the disciple’s training. There is no single word in English which could be used as a translation of ‘paññā’. It means the essential knowledge, Raquel(?) to grab the fundamental truth and it here rendered full knowledge.(?) When used in relation to vipassanā, it is translated with them(?) that is supreme wisdom, insight or intuitive knowledge. The following part of the question can answer take down in the Visuddhimagga to explain the paññā.(?)

Paññā is insight knowledge associated with pure thought. Paññā is in the sense of understanding in many ways (pa jañāna). It further surpasses perception (saññā) and consciousness (viññāṇa) in knowing an object in all respect and reaching the path of deliverance (vimutti) perception only pursues an object in this color, shape and form, but it is unable to understand its intrinsic nature. Awareness here corrects(?) upon in to interacted, can understand an object in each colors, shape and form, and also its intrinsic nature, but it cannot reach the manifestation of path.(?) Full knowledge note(?) object; note its intrinsic nature or characteristics and reach of the path.(?)

Here in intuitive knowledge or paññā is direct, immediate and non-relative. In this respect is deferred(?) while from the other two states, perception and awareness which are criminally(?), indirect slow and relative.(?) They always produce through relation and studied(?) reality from a distant and being with concept or idea.(?) Therefore infusion is not necessary found where there is perception and awareness.

What are the characteristics: essence, manifestation and proximate cause of paññā? Its characteristics is reiterating(?) into the true nature of things (yathābhūta ūnānadassana). Its essence or function is dispelling the darkness of ignorance according to Sānyutta Nikāya, Vol. 3, p.13: „He who is concentrated knows, feels/feels(?) things as they(?) are(?) and concentration is its proximate cause.(?)

How many kinds of paññā are there? It is of one kind in its characteristic of penetration into the true nature of things. It is of two kinds as mundane and supramundane.

How should paññā be developing? The answer to this question explains that paññā is to be developed with a serious understanding of the doctrine of the five rots or aggregates (khandha), of the

40 Three-fold training – probably sīla (morality), samādhi (meditation), paññā (wisdom)
twelve spheres of the eighteen elements, twenty-two faculties (indriya), of the Four Noble truths and of the twelve nidānas of Dependent Origination. Having studied this doctrine which is the ground of paññā, the disciple should fulfill them(?), he should develop full knowledge to the activation of the five-fold purity of insight, which is said to be its essence.(?)

What are the advantages of development of paññā? In preen(?) the destruction of āsavas (cankers), the enjoyment of the essence of the noble path, the attainment of the entire cessation of thoughts and feeling and getting rid of all the misery of existence.

This kind of catechism (question and answers) can be found in Visuddhimagga.

666 EXPLAIN THE TWO METHODS OF MEDITATION AS DESCRIBE IN THE ABHIDHAMMA LITERATURE.

Meditation, private devotion or mental exercise consisting in any of innumerable techniques of concentration, contemplation, and abstraction, regarded as conducive to heightened spiritual awareness or somatic calm.

In the Theravāda Buddhism tradition two basic forms of meditation have been practiced in various forms and combinations, namely samatha and vipassana.

Samatha
The word ‘samadhi’ means to collect or to bring together, and refers to the concentrating or unifying of the mind. The Buddha’s female disciple Dhamma dina defines concentration like this:

‘Any unification of mind is concentration’ (ya kho…cittassa ekaggata ayaj samadhi) M.N. I

Buddhaghosa in his Visuddhimagga defines it in these words:

‘What is concentration? It is the centering of consciousness and its concomitant evenly and completely on a single point.’

The first of these is closely related to a Hindu tradition of yoga practice involving a process of moral and intellectual purification associated with four stages of jhanic attainment. In the Theravāda context the meditator achieves detachment from sensual desires and impure states of mind through analysis and reflection and thereby attains an emotional state of satisfaction and joy. In the second stage, intellectual activities are abated to a complete inner serenity; the mind is in a state of "one-pointedness" or concentration, joy, and pleasantness. In the third stage, every emotion, including joy, has disappeared, leaving the meditator indifferent to everything while remaining completely conscious. The fourth stage is the abandoning of any sense of satisfaction, pain, or serenity because any inclination to a good or bad state of mind has disappeared. The meditator thus enters a state of supreme purity, indifference to everything, and pure consciousness. (see also Index: Buddhist meditation)

At this point the meditator begins the samapattis (or the higher jhanic attainments). Beyond all perception of form, withdrawn from the influence of perception, immune to the perception of plurality, concentrating on infinite space, the meditator reposes in the condition of spacial infinity. Going beyond this stage, the meditator concentrates on the limitlessness of consciousness and attains it. Proceeding further and concentrating on the nonexistence of everything whatsoever, he achieves a state in which there is absolutely nothing. Even further on, the meditator attains the highest level of realization in which there is neither perception nor nonperception.

The second form of Theravāda meditation is called vipassana, or insight meditation. This kind of meditation requires concentration (produced by concentrating such as concentrating on one's breathing), which lead to one-pointedness of mind. This one-pointedness of mind is then used to attain--directly--Buddhist insight into the saving truth that all reality is without self and impermanent and is filled with suffering, even the exalted jhanic states of consciousness. This insight, from the Buddhist perspective, gives direct access to progress along the path and to the actual attainment of nirvana itself.

In the classical Theravāda texts the emphasis is placed on the jhanic forms of meditation, though the vipassana forms are never completely ignored. In recent years, however, there has been an increasing emphasis on practices in which the vipassana approach is predominant.
In a word, Sama

**Consciousness as a yogi experience or as a jhānic condition (Lectured by Ven. Silavamsa) August 2007**

The Buddha refuted instruction in meditation under two traditional teachers of the Brāhmaṇical school – Ālāra Kālāma and Uddaka Rāmaputta. When repotting about the training, he departed from them. The Buddha simply mention(?) the ultimate stage of mental development each one attained. The probable reason is that these teachers were more interested in the ultimate state of experience than in the emans of teaching it. As training, even the Buddha himself may have focused on that experience. As mentioned earlier, the Buddha was not interested by their attainment and left them regarding the above mentioned matter. The consciousness taught in Abhidhamma used to develop yogic experience or jhānic condition have developed the function of viññāṇa.

After being a critic of yoga as well as its beneficiary, the Buddha paid attention to all the details at every text(?) of the way. He realized that a strong morality is a prerequisite for mental concentration. Assertive desire and unwholesome mental state (akusala-Dhamma) naturally obstruct concentration. Therefore, during the initial state a person is expected to cultivate aloofness from such intent.

Aloofness from unwholesome state of mind is said to produce an emotional experience or state in which reflection and investigation are active and which permeated by sense of joy and happiness born of death. (?) Aloofness reflection and investigation (vicāra) are here taken to be the important source of information, the formal providing an account of the historical background and therefore being comparable to experience knowledge while the latter concentrate(?) concentration or immediately given information. (?) Together they serve as a comprehensive matter for understanding any experience. The moral purity of a person involved in such reflection and investigation had been assured by the first stage of meditation.

The three-fold ultimate explanation had often complained those who reflect and investigate to be satisfied with the information available from it to source. (?) He himself investigates the object which is conductive to widen one’s consciousness, therefore, the third state represents and attends to get treat(?) of the substantiality or a reality of consciousness (viññāṇamjāyatana), this can be active by contemplating nothing (ākicānāhāyatana). At this point the contemplative(?) can realize non-substantiality of all phenomena, physical or psychological. (?) As a result they believed in a permanent or an eternal self (ātman). Some of the contemplative(?) of the Theravāda school compare the function of viññāṇa with Sāṅkhyā philosophy founded by J. Kapila. Anyway, the final interpretation(?) of the viññāṇa is known as nevasaññānāsaññā (neither perception nor non-perception). As the final interpretation(?) of the development of jhāna reach to develop the insight which is also known as vipassanāpaññā. (?)

**Rūpa jhāna and Arūpa jhāna**

Those who develop jhāna are born after death in a higher-form sphere and formless sphere. According to Abhidhamma interpretation in the form-sphere there is nothing material or non-material. But according to early Buddhist texts form and mind are independent. As a rule, interdependent and inseparable, but through will-power then is a possibility of the mind to separate mind from the body and vice-versa temporarily. Being born in a celestial realm and from(?) very subtl material forms, although Abhidhamma philosophers reject it. (?) The jhānic conditions taught in Buddhism are useful to develop mindfulness. The impermanence of the result of jhānic meditation is leading to develop lokuttara citta (supramundane consciousness).

According to Buddhist interpretation, the elimination of jhāna is known as nirodha samāpatti, which means suspension of the following perceptions (saññā) and reaction(?) (vedanā) through the sense organs, which was experienced by the Buddha.

It is true that there is no clear evidence in the nikāyas to prove the fact that the Buddha’s teaching is based on the theory of two truths. but it is possible upon which the comments formulated the theory of reality. (?) The suttas, collections of discourses were preached to various kinds of people on different occasions. When we examine them we find many teachings that could be assumed to be a theory of reality in a later period. (?) Generally the canonical statements of Nibbāna Arahantship or similar states of final liberation refer to something that apparently can’t be fully explained by means of canonical forms of language. For example we can consider the following two statements of Nibbāna as they appear in the Udāna Pāḷi: “Monks, there exists that condition appearing as neither sphere of
infinite space nor infinite consciousness nor non-consciousness, where is neither this world nor another world beyond, nor both
nor moon and sun." — »Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṃ, na viññāṇañcāyatanaṃ, na dīkārañcāyatanaṃ, na nevasaṅgānasāṁñhāyatanam, nāyaṃ loko, na paraloko, na ubho candimasūriyā. Tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ; appatiṭṭhaṃ, appavattaṃ, anārammaṇamevetaṃ. Esevanto dukkhassā’’ti.

41 — “Monks, there is not-born, not-becoming, not-compounded. Monks, if that is unborn, not-becoming, not-compounded, were not there would be appear(?) to escape from this here that’s born, becoming, made, compounded.”

42 — In the two passages above which definitely refer to the state of Nibbāna, the state is described in a negative way. This is not due to lack of terms, but because consensusual usage of language is not capable of describing the absolute state, which is beyond the world (lokuttara) unconvincing.

It is to be noted that the term sammuti or ‘convention’ itself has been used here. From references of distorted states, one that can be expressed fully and the other that cannot be editor. Expressed by consensusual means Nibbāna comes under the ‘supreme’ and all conditioned phenomena come within the modern level. However, this state of Nibbāna has to be explained through consensusual language under which we get through convenience helps to follow the path correctly and through that process we can develop wisdom or insight. It is said that only through insight one is capable of realizing that true nature of the world. Therefore, a convenience is a mean or a medium of approaching the reality.

666BUDDHIST DEFINITION OF ABHIBBA, PARIBBA, PABBHA, SABBHA, DHYANA AND SAMAPATTI.

8/2/2000

Abhībba is a special way of knowing, when Buddhism claims its way of life and world view, Sangarawa Sutta of Majjhima Nikāya denotes that Buddha was one of the religious teacher who practiced his personal higher knowledge to understand the holy life. But there were other saints too who claimed the abhibba before the advent of the Buddha. And during this advent who practiced jhanamagga instead of kamma by brahmins. The Upanisadic who rejected the traditional authority of Vedas and intellectual field, rejected jhanamagga followed by the saints, but some Upanisadic thinkers thought that they could access the truth to the rapturous state of yoga meditation. The other contemporaries as Ajivikas and Nigantha also claimed this kind of ability. Anyway Buddhist do not regard this sort of vision as mystical, but the development of mental culture.

The prefix ‘abhi’ in abhibba signified superiority, specialty, extra-ordinariness and greatness. Therefore abhibba means super-cognition perceived through the development of mental culture. Cognitive power comprehended by the saints are six folds:

(1) laddhividha
(2) dibbasota
(3) paracittavijananti
(4) pubbenivasanussati
(5) dibbacakkhu
(6) asavakkhayabana

Out of these visions, asavakkhayabana is confined to Buddhism as a knowledge absolute destruction of cankers or defilement. Super-cognitive ability acquired by mental composure has been recognized by Buddhism as asavakkhayabana, as it is considered as distinctive contribution. The nature of world and individual were being realized with the help of super-cognitive ability processed by the sage including the Buddha. The memory of previous existence was said to be occurred in the rapturous state of mind generated by means of effort (exertion) and application of mind (atappamanvaya, padhanamanvaya, anuyogamanvaya). When the mind reaches very advanced state of composure, clarity, purity, liability and steadfastness paved the way to attain vision and mental ability.

41 This can be found at: Sutta Piṭaka – Khuddaka Nikāya – Udānapāli – 8. Pātaligāmiyavaggo – I. Pathamanibbānapatisamuttasaṃtān
42 This is not correct translation of the preceding verse. However, I am unable to render a correct translation due to my imperfect knowledge of Pāli language.
Dibbacakkhu and Dibbasota (Clairvoyance and clairaudiance)

Extensions of the sensory capacities of visual and auditory sense are known as Dibbacakkhu and Dibbasota. Dibbacakkhu or catupatabana (knowing of the passing away and arising of beings). It said to be particular application to be able to experience visually contemporaries’ event beyond the range of once normal power of vision. The passing away of other beings and their arising accordance with their character traits, it said to be seen by means of this super-cognitive ability. The experiential basis of the Buddhist theory of kamma is believed to be cutupatanana which is special application of dibbacakkhu. According to the evidence contained in Pāli Nikāyas, dibbacakkhu can be exercised only for the purpose of seeing contemporaries events and therefore it is not a means by which one could directly witness the past or the future. It is also not worldly feature of the Buddhist theory of abhibba that it is admitted that in order to develop and exercise this vision, the ordinary physical eye is necessary as its natural causal basic. According to Ittivutaka (p.52), the presence of the physical eye is necessary for the operation of dibbacakkhu. The Pāli Nikāyas do not speak of possibility of extending the capacity sense of smell, taste or touch by abhibba, but only of vision and hearing. There is also no admission of super-cognitive power capable of directly organizing the past or the future. The past is known only by retracing the memory, the experience of which is characterized as satanusari viññāṇa. The only certain knowledge that the Buddha claims about the future is what he claims to be the knowledge born out of his enlightenment that there is no rebecoming for him in the future. Dibbacakkhu was not admitted as a means of direct access to the past or the future, although this is how it is often popularly conceived.

Cetopariyanana (reading the mind).

The mental trait of mind of another is comprehended by cetopariyanana with the help of this vision. One can know whether another person’s mind is dustful or free of dust, hateful or free of hate and so on. Pubbenivasanussati is said to be an extension of one’s memory beyond one present life experience. This vision believe how a person recalls his past occurrence as memory experience, as one may recall the experience of his present life. This capability is also connected with satanusari viññāṇa.
In fact, mind plays a very important role in the philosophy of Buddhist teaching. According to Buddhism implication, all human actions are performed by mind, technically we called manomaya. Mind perceived all actions, therefore human conduct are to be explained by the nature of mind. According to Buddhist psychology, the mind is a dynamic continuum (which flows continuously). This nature even goes to innumerable number of birth. This does not mean that mind is permanent, Buddhism totally denies such existence of any permanent entity. It is a causality condition. The Buddha repeatedly explained there is no such abiding substance.

In early Buddhist psychology, we find basically three words to connote mind: ‘yaj ca kho etaj bhikkhave vuccati citta iti pi mano iti pi viññāṇaj iti pi’ (S.N II, p.94). We find another quotation in the Dīgha Nikāya: ‘Evaj pi te mano, iti pe te citta’. In both occasions the terms like citta, mano and viññāṇa have been used synonymously. These three terms are often used interchangeably in Pāli texts to discuss the nature of mind. It does not mean that these three words are predicated the same thing, because Dhammasavagani gives a list of the synonymous words to mind, they are citta, mano, manasaj, hadayaj, pandaraj manayatanaj, viññāṇaj, vibbankkhandho, tajja manovibbandhatu. (Dhammasavagani p.10). Even the commentators found exegetical differences on them and gave specific meaning to each of them. This implied that there is semantic difference which points to different dimension of the mind, in this sense they are identified.

Some scholars say that these three words represent the various phases (concepts) of consciousness. It seem that all are needful to create intellectual state in the mind. Mano means think minding, it is denotes the neotic (neoteric) awakening of the subliminal consciousness (bhavanga citta). It is very common factor that normally subliminal consciousness can be disturb by a stimulated (arahinati) that can be on external or internal one. When the subliminal consciousness is disturbed, the mind is ready to receive any object, thereby thought process starts function.

This neotic opening to thought process is the function of the mano. It makes the intellectual functioning of the mind. It stands as an actual noetic centre. This is the first stage of intellectual functioning. Without mano there is no such intellectual function in the mind.

The word mano is never used to predicate the state of subliminal (anoetic) consciousness as of citta and viññāṇa. In the Abhidhamma Piṭaka, the word citta and viññāṇa sometimes are used to connote the ontic consciousness (athidha). There is always with the word bhavavga i.e. bhavavga citta, bhavavga viññāṇa (inactive mind). The noetic state of mind sometimes have been mentioned as kiriya citta (M.N Atthakatha I, 269), in this state, mano, citta, viññāṇa all the three state of mind are working together. In Abhidhamma Piṭaka, we find a word manojava where the word is used to predicate the same function of the mind.
In Majjhima Nikāya (II, p.17), it says that the consciousness starts functioning. ‘manabca paticca dhamme ca uppajjati viññāṇaj, manoviññāṇaj’, in dependent on mano and the Dhamma, arises manoviññāṇa. Here mano stands as the sense or the sphere perception.

According to Buddhism, ayatana are divided into 2 groups: ajjhatika (inner) and bahira (outer). Here mano has to be recognized as the inner sense (ajjhatika-mano). Normally mind is functioned due to the vitality and receiving ability of the 6 senses. If there is no vitality of the senses there never occur though process. All these 6 senses are inner senses, they are eye, ear, nose, tongue, body and mind. Buddha used word mano to connote this inner sense, ‘Ajjhattiko ce avuso mano aparibhinnno hoti bahira ca Dhamma apathan agacchanti no ca tajjo samannaharo hoti n’eva tava tajassa viññāṇabhagassa patubhavo hoti.’ (M.N. I, p.191). (if your Reverend, the mind that is internal is intact and the external mental object come within its range, but there is no appropriate impact, thus no appearance of the appropriate section of consciousness).

Vayama’s Notes

666EXPLAIN THE FIVEFOLD SUPER-NATURAL POWER AND EVALUATE CAREFULLY THE SIGNIFICANCE OF

ASAVAKKHAYANANA.

(About the fivefold knowledge copy also what is given in the other answer).

The five-fold knowledge was known to religious men other than Buddhist. Buddha very emphatically points out that all five knowledge are not necessary to the realization of Nibbāna. In pre-Buddhist religious system these were not developed as a part of their scheme of salvation. They were developed mostly for their supernatural, mystic value. The possession of such powers gave the possessor recognition. Such religious men were highly respected and honored in the society. These powers were never directed to help the attainment of emancipation.

But in Buddhism it was different. The Buddha adopted the first five Abhinnaa. But pointed out that the first three are not directly helpful for the realization of Nibbāna.
Hence he encouraged the cultivation of the other two. This was not for the purpose of gaining fame, but for the purpose of verifying the two fundamental teachings namely, rebirth and kamma. Thus, he gave a new religious significance to the cultivation of Abhinna.

Further, he added a sixth one called Asavakkhayanana- (Asava+kkhaya+nana), the knowledge regarding the destruction of all asava or cankers. Cankers are the bondages that keep us bond to samsara. The knowledge one gets through retro-cognition and divine eye convinces one about recurrence of birth and the role played by self-centered activities (kamma) in prolonging this recurrence of birth and deaths. He realizes it is cankers or defilements of fetors by whatever name they are called that are the causes of our dukkha. So one strives hold to eradicate them, completely, even from the anusaya level.

Then one has to examine one's own mind carefully to see whether there is even an iota of kilesas left in the mind, even hidden in some corner. This is a very systematic practice of introspective- seeing into oneself, direction one's vision into oneself. The Samannaphala sutta explains this proem very well. It's composed to a person looking into a very clan pond, where he can see even the minutest pebble in the button through the clear calm water.

When one has tranquilled the mind trough meditation one could see one's own mind and convince oneself, whether it is totally free of defilement. The knowledge one gets about the total destruction of all defilements in the mind is called Asavakkhayanana. When one knows that all defilements are destroyed, he knows that he is freed.

Thus, this Asavakkhayanana is the climax of emancipatory knowledge, which make one personaly convinced that "I am free".
The Buddhist way of life and the world view on which it is based is derived from a special way of knowing called abhibba. According to the Savgarava sutta of Majhima Nikāya, the Buddha claims to be one of those who based the teachings about the holy life on ‘a personal higher knowledge’. This suggests that there were others too before and during his time who made similar claims.

The prefix ‘abhi’ in abhibba signifies superiority, speciality, extraordinariness or greatness. Accordingly, the term abhibba can be rendered into English as ‘super-cognition’.

Abhibba is a kind of direct knowledge which has left behind the physical world of space and time, of perception, of ideation, of causality, of logical reasoning, and is, therefore, psychic in the fullest sense. It is not knowledge of composites, but insight into their nature. Such a complete knowledge becomes an experience which can bring about a total transformation in the relationship between the subject and object of this knowledge. It consists ultimately in seeing things as they are (yatha bhutaj), and that is realization (abhisamaya).

Abhibba therefore falls naturally into two main divisions:

1. Mundane (lokiya) – this is attainable through perfection in mental concentration (samadhi) and consists of five kinds (pabcabhibba) as follows:
   (1) Iddhividha
   (2) Dibbasota
   (3) Cetopariyabana
   (4) Pubbenivasanussati
   (5) Dibbacakkhu

2. Supramundane (lokuttara) – power of intuitive knowledge, which is attainable through penetrating insight (vipassana), viz., the extinction of all mental intoxicants (Asavakkhaya) which is the realization of arahantship.
The two divisions taken together, therefore, constitute the six kinds of psychic attainments usually referred to as chal-abhibba.

**Pabcabhibba**

1. **Iddhividha** is explained as an extraordinary ability to perform certain acts like walking on water, levitation etc. Iddhi or magical powers are treated in detail in the Visuddhimagga, Paramattha-mabjusa and Vibhavga, such as the following:

   (1) Determination (adhitthana-iddhi)
   (2) Transformation (vikubbana-iddhi)
   (3) Creation (manomaya-iddhi)
   (4) Penetrating knowledge (banavipphara-iddhi)
   (5) Penetrating concentration (samadhivipphara-iddhi)
   (6) Power of a Noble Ones (ariya-iddhi)
   (7) Inherent or inborn power (kamma-vipakaja-iddhi)

2. **Dibbasota** or clairaudience, the faculty of perceiving sounds even at a distance, far beyond the range of ordinary auditory faculties. This extension of auditory perception both in extent and in depth enable a person to perceive directly certain correlated phenomena which are otherwise only inferred.

3. **Cetopariyabana** enable a person to examine directly and comprehend by one’s own mind the mental traits in the mind of another. By this means one could know whether another person’s mind is lustful or free from lust, hateful or free from hatred and so on.

4. **Pubbenivasanussati** is said to be an extension of one’s memory into the past beyond one's present life experience. It does not enable a person to have any direct access into a past occurrence, but only to recall one’s own previous memory experiences, just as one would recall the past experiences of the present life. This is what was referred to above as satanusari-vabbanaj. This type of super-cognitive ability was considered as one of the experiential bases for the Buddhist theory of rebirth.
5. Dibbacakkhu or cutupapatabana, i.e. clairvoyance, the knowledge of the decease and survival of other beings who wander in the cycle of existence in accordance with their behavior (karma). This, together with retrocognition, enables one to verify the phenomenon of rebirth.

**Asavakkhayaabana**

It is the highest and that which is claimed to be unique to Buddhism. The term itself contains the meaning that it is a kind of self transforming knowledge. Where the Pāli Nikāya refer to his knowledge it is invariably associated with the insight into the Four Noble Truths of Buddhism, the understanding of the three characteristics of being and the comprehension of the law of dependent origination. Asavakkhayaabana can be understood first, as the knowledge which brings about the eradication of the cankers and secondly, as the introspective knowledge of one’s liberated condition of mind.

It is clear from the above account that the early Buddhist notion of abhibba leaves no room for any mysterious objects to be apprehended by an extraordinary intuition. Out of the six super-cognitive powers recognized in Buddhism, in number 2 to 5 there is no recognition of a cognitive content that is other than material form, the data of vision, sound, the data of hearing, or some mental content such as a memory experience or the mental condition of another person. In Buddhism these super-cognitive powers are valued merely because they are believed to augment our factual knowledge of the world which is ordinarily restricted due to certain natural limitations in our sensory capacities. However, Buddhism does not consider these cognitive powers as inherently capable of leading to infallible truths about the nature of existence. Some recluses and brahmins who possessed these powers are said to have reached erroneous conclusions about the nature of reality on the basis of the data of such super-cognitive experience.

Buddhism appears to have given special importance to three of the abhibba classing them under the concept of tevijja. It is to be noted that the Buddha himself preferred to be called one possessed of tevijja, rather than being called ‘omniscient’ (sabbabbu) in the sense omniscience was claimed by some of his contemporaries. The three kinds of knowledge included under tevijja in Buddhism were pubbenivasanussatibana, cutupapatabana and asavakkhayaabana. The first two had a special significance to Buddhism because they were believed to be the means of experientially verifying the truths of rebirth and kamma, which in turn was believed to contribute to the attainment of the final knowledge as asavakkhayaabana.

Asavakkhayaabana, which is claimed to be unique to Buddhism is itself not a mysterious vision into a supra-sensible or absolute reality, but a cognitive approach or perspective with reference to experiential reality which tends to
bring about a certain psychological and attitudinal transformation. It is constant meditative reflection on certain observable realities, observable even by the methods of ordinary observation, that produce what Buddhism called asavakkhayabana. Analytical and introspective observation of the physical and mental nature which constitutes empirical reality, directed to the comprehension of their anicca, dukkha and anatta character as recommended in the satipatthana method of developing insight is what produces the self-transforming knowledge described as asavakkhayabana.

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QUESTION: Discuss the paranormal psychological abilities that can be developed through the practice of calm – samathā and insight (vipassanā) meditation. (Lectured by Ven. Paññāloka) (Original by Ven. Sovanny)

Belief in paranormal psychological abilities is common to most cultures. There are many stories and legends demonstrating the unique individuals of different cultures who possessed these abilities. Such individuals were held in high esteem in these cultures, for the belief is that they are above humans and perhaps close to god.

Almost all major Indian religions accepted the existence of such abilities as well. The Vedasi, Brāhmaṇas, especially the Purāṇas and even Upaniṣad contain reference to people passing (?) such powers. The great epics of India – Mahābhārata and Rāmāyāna are full of such accounts.

Buddhism also accepts this possibility. Jātakas refer to non-Buddhist religious (?) possessing men, some Brahmin sages, who possessed them and they are described as pañca-abhiññā-labhi, possessors of five super-knowledges.

The term for these special abilities is abhiññā – abhi + root ŭṇā – thus meaning 'higher knowledge'. As they are above the abilities of normal human beings, they are referred to as uttari-manussa-Dhamma – factors above human nature.

All religions in India appear to have considered these to be abilities developed by cultureing the mind. The practice of mind culture used to obtain these abilities is called samathā. Samathā practice was known before the Buddha. In fact both Āḷāra Kāḷāma and Uddaka Rāmaputta, two teachers of the Buddha were experts in samathā. It is possible that the Buddha learned this practice from them.

Many teachers practiced samathā merely for the purpose of developing these five super-normal abilities. They
are:

1. *Iddhi vedha* - psycho-kinetic power, that is the ability to perform magic

2. *Dibba sota* – clear-audience/claraudiance, ability to hear sounds from far away

3. *Cetopariya ñāna* – telepathic power, ability to read others thought

4. *Pubbe nivāsanussati ñāna* – retro-cognition ability to know past lives

5. *Dibba cakkhu* – clairvoyance, the divine eye

The Buddha did not consider these as important for emancipation. In fact, He said that the first three are not necessary at all. The next two he utilized to verify the rebirth and *kamma*. He, however, added another ability. This is called *āsavakkhaya-ñāna* – knowledge regarding the destruction of *āsav as*. Unlike the other five this ability is to be cultivated through insight meditation – *vipassanā*.

Through this the Buddha not only revolutionized the practice of meditation but made it directed to attain emancipation. Gotta(?) often Buddhist texts refer to these last three paranormal abilities as *Tisso Vijjā* – three knowledges. The Buddha himself claimed to possess these. From *Tevijjavacchagotta Sutta* we know that the Buddha claimed to possess only these three *abhiññās* knowledges (from *Tevijjavacchagotta Sutta, Suttanipāta*).\(^{43}\)

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\(^{43}\) Regarding the fact that many *Arahants* attained all the *calabhiññā*, definitely it was Buddha who attained the *calabhiññā* Himself as well and not only three of them. Another reason for this is that in many *suttas* He is using the *cetopariya ñāna* and *dibba sota* and certainly the first one (*iddhi vedha*) as well. It is indeed a mystery why He claimed he had only the 3 (*tevija*) in *Tevijjavacchagotta Sutta* if He had six.
**Question:** Illustrate how the realization through the analytical method of five aggregates is leading to develop insight.

The purpose of the preaching the path(?) is to realize Nibbāna, in other words, to put an end to dukkha. The path reaches its climax with the obtaining of paññā, which is gradually called insight knowledge. This insight knowledge denotes the correct understanding of the nature of things, it is the penetrative seeing, seeing through what appears on the surface and seeing the truth behind the appearance. Therefore, this paññā is the means of realization of emancipation.

Such a penetrative vision, insight knowledge is necessary because usually one vision is distorted. We do not see things in their true nature, on(?) they are but see them according to one's likes and dislikes. We want things to be permanent, producing happiness and to be substantial. So, we see everything through this vision.

We see things impermanent as permanent, things producing unhappiness as producing happiness and things without a substance as having a substance. Thus one's vision is distorted. Guided by this distorted vision we get entrapped with pleasure, get bewildered by those and get thoroughly involved in them. We only enjoy (assāda) but fail to see the dangers (ādīna) of enjoyment of pleasure, or even to see that there is an escape (nissaraṇa) from them. So, we get caught in this cycle of birth and death like a deer entrapped by trap laid by the hunter.

The only way out of this is to see things in their true nature and understand that all phenomena are impermanent (aniccā), whatever is impermanent is non-satisfactory (yad aniccam taṃ dukkham) and whatever is dukkha is without a soul, self (yam dukkham tad anattā). To get this insight knowledge the most effective way is to analyze all phenomena, specially the individual or the puggala is where which it is generally believed, that there is a soul or a self.(?) This soul view (attānuvāda, attādiṭṭhi) is at the root of our conflicts, our suffering and our self-centredness.

The Buddha in order to show the unfounded nature of this belief presented various analyses. Among them the most comprehensive is the pañcakkhandha analyses. Through this the Buddha clearly demonstrated that what we call the being (satta), the person (puggala) when we refer to as 'I', 'my', 'mine' are mere conventional designations (sammuti). In reality everything is combination of the five aggregates (rūpa, vedanā, saññā, satkhāra and viññāna).
The Buddha very emphatically explained that there is nothing behind these ever-changing forces, they are inter-related and inter-dependent and therefore without any independent existence. Through this He said that we straighten one vision and see everything as *anicca*, *dukkha* and *anatta*.
AN INTRODUCTION TO THERAVĀDA VIPASSĀṆĀ

The word vipassanā is a purely Buddhist term, derived from the verb 'vi – passati' – 'to see in many ways', which means to see, to penetrate an object thoroughly.

Vipassanā meditation is an independent scheme of training in full knowledge, which is based upon the 7 purifications, and the mental exercise dealing with them forms the whole system of its development. Each of them purifies the body, mind and thoughts in a gradual process and leads to the higher progress of insight. The Abhidhammaṇṭhasaṅgaha therefore takes them as the kammaṭṭhānas of vipassanā meditation.

The practice of vipassanā meditation is explained in the Visuddhimagga under the heading of 'paññā-bhāvanā'. It is to be developed with a thorough understanding of the following doctrines:

1. Khandhas
2. Āyatana
3. Dhātu
4. Indriya
5. Four Noble Truths
6. Paṭiccasamuppāda

In the 7 stages of purification it is the remaining 5 stages which form the actual system of the gradual progress of vipassanā. The first 4 of the 5 stages belong to the mundane portion of the path, wisdom of insight (vipassanā-ñāna), it is the direct penetration of the 3 characteristics of conditioned phenomena. Vipassanā-ñāna does not itself directly eradicate the defilements. It serves to prepare the way for the last stage of purification. The last stage belongs to the supramundane portion, the wisdom of the noble path (magga-ñāna). In the development of insight meditation within these 5 stages there are 16 kinds of knowledge to be obtained in sequence:
1. Nāmarūpapariccheda ŋāna
2. Paccayapariggaṇa ŋāna
3. Sammāsana ŋāna
4. Udayavyāya ŋāna
5. Bhaṅga ŋāna
6. Bhaya ŋāna
7. Adinaya ŋāna
8. Nibbida ŋāna
9. Muñcitukamuyata ŋāna
10. Paṭisaṅkhā ŋāna
11. Saṅkhārūpekkha ŋāna
12. Anuloma ŋāna
13. Gotrabhū ŋāna
14. Magga ŋāna
15. Phala ŋāna
16. Paccavekkhāna ŋāna

1. Diṭṭhivisuddhi – this is the comprehension of mind and form with their respective characteristics, essence, manifestation and proximate cause

2. Kaṅkhāvittaranavisuddhi – this is the comprehension of the causal relation of mind and body. He who is endowed with this knowledge is said to have gained insight, assured of emancipation and is known as culla sotāpanna (the junior stream-winner).

3. Maggamaggaṁaddasanavisuddhi – after eliminating doubts the meditator takes the form of insight called 'comprehension by group' (kālapasammasana), such as five aggregates, 12 bases, 18 elements etc. And ascribing to them the 3 characteristics. When he succeeds in comprehending the various groups, he acquires 'comprehension knowledge' (sammāsana ŋāna), which marks the actual beginning of insight.

4. Paṭipadānaddasanavisuddhi – when the meditator steers(?) clear of the ten imperfections, he enters upon a steady progression of insight, which leads him to the threshold of the supramundane path. These insights are 9 in number, beginning with udayanaddasanavisuddhi and culminate in anulomannāna which constitutes the whole system of vipassanā progress.

5. Ńānaddasanavisuddhi – before reaching the path, a process known as 'insight leading to emergence' (vutthanagāminī
vipassanā) brings one to the portal of the supramundane path. Up to the time of insight leading to emergence, the meditator has been contemplating the 3 characteristics. As he continues reflecting them with keen insight, when he reaches insight leading to emergence, one characteristic stands forth more prominently than the others, i.e., apprehend Nibbāna as the 'signless' (animitta), desireless (appanihita) and voidness (suññatā).

Gotrabhu occurs immediately after anulomañāna and before the moment of first path. This knowledge has the function of adverting to the path, because it occupies an intermediate position. As soon as it occurs, the mind lets go of formations and takes Nibbāna as its object, but cannot destroy the defilements. The eradication of defilements is the work of the 4 supramundane paths. Immediately after gotrabhū the meditator comes to the Path, he fully understands the Four Noble Truths. Each supramundane path has the special function of eradicating defilements. The defilements are ten in number:

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<th>Orambhagiyāni sañyojanāni</th>
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<tbody>
<tr>
<td>1</td>
<td>Sakkāya diṭṭhi (wrong views of personality)</td>
<td>(five lower fetters)</td>
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<tr>
<td>2</td>
<td>Vicikicchā (doubt)</td>
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<td>3</td>
<td>Silabbataparamāsa (clinging to rites and rituals)</td>
<td></td>
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<tr>
<td>4</td>
<td>Kāmacchanda (sensual desire)</td>
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<td>5</td>
<td>Vyāpāda (ill will)</td>
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<tr>
<td>6</td>
<td>Rāparāga (lust for fine material existence)</td>
<td>5 higher fetters</td>
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<td>Description</td>
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<td>7</td>
<td>Arūparāga (lust for immaterial existence)</td>
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<tr>
<td>8</td>
<td>Māna (conceit)</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Uddhacca (restlessness)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Avījā (ignorance)</td>
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1. **Sotāpattimagga** eradicates the first three fetters

2. **Sakadāgāmīmagga** does not eradicate any fetters completely but attenuates the next two fetters (4th and 5th)

3. **Anāgāmīmagga** destroys the five lower fetters

4. **Arahantamagga** eradicates the five higher fetters

Immediately after the Path and Fruit is attained there occurse paccavekkhānañāna. With this knowledge the meditator reviews 5 things: the path, its fruition, the defilement abandoned, the defilement remaining and Nibbāna. These five things are also reviewed by the Sakadāgāminī and Anāgāminī. The Arahant has no reviewing of remaining defilements as he has cut them off entirely. Thus there is a maximum of 19 reviewing.

The kingpost of the vipassanayānika’s approach is the practice of mindfulness (**sati**). The Buddha expounded the practice of mindfulness in terms of 4 contemplations – the contemplation of body, feelings, citta and mind-objects (**kāya, vedanā, citta, dhammā**). These 4 contemplations are to be brought to the focus of the observational field of the diverse kinds of mental and material phenomena with their universal marks of anicca, dukkha and anattā. The
samathāyānika too at the time he emerges from jhāna and begins insight-meditation has to practice the 4 foundations of mindfulness, for they are the only way that leads to the purification of beings, to the achievement of the right path and the realization of Nibbāna.

The word vipassanā is a purely Buddhistic term, derived from the verb ‘vi-passati’ – ‘to see in many ways’, which means to see, to penetrate an object thoroughly.

Vipassanā meditation is an independent scheme of training in full knowledge which is based upon the 7 purifications, and the mental exercises dealing with them form the whole system of its developments. Each of them purifies the body, mind and thoughts in a gradual process and leads to the higher progress of insight. The Abhidhammatthasaṅgaha therefore takes them as the kammathanas of vipassanā meditation.

The practice of vipassanā meditation is explained in the Visuddhimagga under the heading of ‘pabba-bhavana’. It is to be developed with a thorough understanding of the following doctrines:
(1) Khandhas
(2) Ayatana
(3) Dhātu
(4) Indriya
(5) Four Noble Truths
(6) Paṭiccasamuppāda

In the 7 stages of purification, it is the remaining 5 stages form the actual system of the gradual progress of vipassāna. The first 4 of the 5 stages belong to the mundane portion of the path, wisdom of insight (vipassāna-bāna), it is the direct penetration of the 3 characteristics of conditioned phenomena. Vipassana-bāna does not itself directly eradicated the defilements. It serves to prepare the way for the last stage of purification. The last stage belongs to the supramundane portion, the wisdom of the noble path (magga-bāna). In the development of insight meditation within these 5 stages, there are 16 kinds of knowledge to be obtained in sequence:

1. Namarupaparicchedabāna
2. Paccayapariggahabāna
3. Sammasanabāna
4. Udayavyyabāna
5. Bhangabāna
6. Bhayabāna
7. Adinayabāna
8. Nibbidabāna
9. Mucitukamuyatabāna
10. Paṭisankhabāna
11. Sankharupekkhabāna
12. Anulomabāna
13. Gotrabhubāna
14. Maggabāna
15. Phalabāna
16. paccavekkhanāna

1. Dīttihivisuddhi

This is the comprehension of mind and form with their respective characteristics, essence, manifestation and proximate cause.

2. Kankhavitaranañavisuddhi

This is the comprehension of the causal relation of mind and body. He who is endowed with this knowledge is said to have gained insight, assured of emancipation, and is known as Culla Sotâpanna (the junior Stream-winner).

3. Maggamaggabanadassanavisuddhi

After eliminated doubts, the meditator takes the form of insight called 'comprehension by group' (kalāpasammasana) such as five aggregates, 12 bases, 18 elements etc and ascribing to them the 3 characteristics. When he succeeds in comprehending the various groups, he acquires comprehension knowledge (sammasanāna), which marks the actual beginning of insight.

4. Patipadabanadassanavisuddhi

When the meditator steers clear of the ten imperfections, he enters upon a steady progression of insights, which leads him to the threshold of the supramundane path. These insights are 9 in number, beginning with udayāyānupassana and culminate in anulomana which constitute the whole system of vipassana progress.
Before reaching the path, a process known as ‘Insight leading to emergence’ (vutthānagāmini vipassanā) brings one to the portal of the supramundane path. Up to the time of insight leading to emergence, the meditator has been contemplating the 3 characteristics. As he continues reflecting them with keen insight, when he reaches insight leading to emergence, one characteristic stands forth more prominently than the others, i.e., apprehend Nibbāna as the signless (animitta), desireless (appānīhita) and voidness (subbañā).

Gotrabhu occurs immediately after anulomabanda and before the moment of first path. This knowledge has the function of adverting to the path, because it occupies an intermediate position. As soon as it occurs, the mind lets go of formations and takes Nibbāna as its object, but cannot destroy the defilements. The eradication of defilements is the work of the 4 supramundane paths. Immediately after gotrabhu, the meditator comes to the Path, he fully understanding the Four Truths. Each supramundane path has the special function of eradicating defilements. The defilements are ten in number:

1. Sakkāyatidīthi – wrong views of personality
2. Vicīkicchā – doubt
3. Silabbataparamāsā – clinging to rites and rituals (rambhāgiyāni sajyojanāni)
4. Kāmacchanda – sensual desires (five lower fetters)
5. Vyāpāda – ill will
6. Rūparāga – lust for fine material existence
7. Arūparāga – lust for immaterial existence
8. Māna – conceit
9. Uddhacca – restlessness (5 higher fetters)
10. Avijjā – ignorance

(1) sotāpattimagga eradicates the first three fetters
(2) sakadāgāmimagga does not eradicate any fetters completely but attenuates the next two fetters (4 & 5).
(3) anāgāmimagga destroys the five lower fetters.
(4) arahattamagga eradicates the five higher fetters.

Immediately after the Path and Fruit is attained, there occurs paccavekkhahanabana. With this knowledge the meditator reviews 5 things: the path, its fruition, the defilements abandoned, the defilements remaining and Nibbana. These five things are also reviewed by the Sakadagami and Anagami. The Arahant has no reviewing of remaining defilements as he has cut them off entirely. Thus there is a maximum of 19 reviewing.

The kingpost of the vipassanayanika's approach is the practice of mindfulness (sati). The Buddha expounds the practice of mindfulness in terms of 4 contemplations: the contemplation of body, feelings, citta and mind-objects (kaya, vedana, citta, Dhamma). These 4 contemplations bring to the focus of the observational field the diverse kinds of mental and material phenomena with their universal marks of anicca, dukkha and anatta. The samathayanika, too, at the time he emerges from jhana and begins insight-meditation has to practice the 4 foundations of mindfulness for they are the only way that lead to the purification of beings, to the achievement of the right path and the realization of Nibbana.

666What is the purpose of the higher knowledge or abhibba in treating the path of Emancipation?

There are six kinds of higher knowledge (or according to D. J. Kaoupana, the extrasensory perceptions or powers) mentioned in early Buddhism i.e.

1. Iddhividha (psychokinesis), which is not a form of knowledge but a power i.e. the ability of walking on water and levitation etc. According to the Visuddhimagga (405), it consists in the various manifestations of the ‘power of will’ (adhitthana iddhi) in the jhanas.

2. Dibbasota (clairaudience), the faculty of perceiving sounds even at a distance, far beyond the range of ordinary auditory faculties. This extension of auditory perception both in extent and in depth enables a person to perceive directly certain correlated phenomena which are otherwise only inferred.

3. Cetopariyabana (telepathy), which enables one to comprehend the general state as well as the functioning of another’s mind. With the help of this vision, one can know another person’s mind whether it
is lustful or free of lust, hateful or free of hatred (so parasantakaṃ parapuggalānaṃ cetoso ceto paricca pajānati sarāgava cittam ti –D.N.I. p.79)

4. Pubbenivasanussattabana (retrocognition), the ability to perceive one’s own past history. This capacity is connected with satanussati viññāna. It is dependent on memory (sati), and this memory of past experience is attained through acts of intensive concentration (samādhi), as in the development of other faculties.

5. Dibbacakkhu or cutupapatabana (clairvoyance), the knowledge of the decease and survival of other beings who wander in the cycle of existences in accordance with their behavior (karma). This, together with retrocognition, enables one to verify the phenomenon of rebirth. According to Itthivutthaka, the present of the physical eyes is necessary for the operation of dibbacakkhu (maṃsa cakkhu uppado maggo dibbassa cakkhuno—Itt. P.52)

6. Asavakkjayabana (knowledge of the destruction of defiling impulses) which, together with the last four mentioned above, provides an insight into the four Noble Truths. This knowledge has been described in the Pāli sources as a self-transforming knowledge which, is associated with the understanding of the three characteristic (tilakkhana) and the law of causation.

According to the M.N., the Buddha also possesses the 7th knowledge of anagatansabana i.e. the knowing of the future conditions of the people according to their present behaviour. There is also the admission of another super cognition power capable of directly cognizing the past. This is done so by retracing the memory, and the experience of which is categorized as satanussari viññāna.

It should be noticed that there is some correspondence between the six extrasensory perceptions and the ordinary sense perception. The extrasensory faculties have their corresponding objects and may be related to the sensory faculties in some manner (i.e. dibbacakkhu to human eye, dibbasota to human ear and pubbenivasanussaiabana, cetopariyabana and asavakkhayabana to a concentrated mind). The different between the two forms of perception seems to be a different in the degree of penetration. Direct perception, both sensory and extrasensory, provides man with knowledge of phenomena (dhamme abana), and on the basis of this direct knowledge, the Buddha made inductive inferences with regard to the universality of

1. Causality (paṭiccasamuppada),
2. Impermanence (aniccatā),
3. Unsatisfactoriness (dukkhatā) and

These inferences came to be known as inferential knowledge (anvaya bana).

Of all the six kinds of extrasensory perceptions, āsavakkhayabana is distinctive and unique in Buddhism whereas the remaining five are also seems to be possessed by the followers of other religions. The Buddha, in the MahākammaVibhanga sutta of the M.N. considered it possible to misinterpret these five kinds of extrasensory perceptions and draws erroneous inferences from them. Therefore Buddhism does not regard the content of this extrasensory experience (like the mystic) as identical with ultimate reality but only as a means to an end and not an end in itself. Buddhism seems to give significance to three of the six abhibba which have been introduced as tevijja – pubbenivasanussati bana, cetopariya bana and āsavakkhayabana. Of this tevijja, the first two are important because they are useful to verify karma and rebirth which contribute to the arising of āsavakkhayabana.

It is clear that Abhibba concept in Buddhism is not a mystery to be apprehended by the help of any external power.

666 EXPLAIN THE TERM PABBA IN ITS SEVERAL DEFINITIONS WITH REFERENCE TO NOBLE PATH AND ELUCIDATE WHAT IS MEANT BY ASEKHAPABBA. 784

Pabba denotes the sense of proper or right understanding, insight, the highest knowledge etc. and by attaining it, one becomes able to visualize and to understand everything in its true perspective, and thereby gives up unnecessary craving and attainment for it.

In the early discourse of Dīgha Nikāya (I, p.71-74) the word ‘Banadassana’ has been used to indicate the sense of pabba. In Majjhima Nikāya (II, p.65), pabba has been described as a means of destruction of the threefold cankers, i.e., kamasava, bhavasava and avijjasava.

In the Dhammapada, pabba has been mentioned as a means to uncover the threefold nature of reality as impermanent, subject to suffering and substances.
In the *Abhidhamma Piṭaka*, there are 3 terms used to indicate the concept of wisdom, namely, the faculty of wisdom (pabbindriya), the power of wisdom (pabbabala) and insight (vipassana).

In Milindapabha, pabba has been defined as having the characteristic mark of ‘cutting off’ (chedanalakkhana pabba) and also as possessing enlightenment as mark – ‘Obhasanalakkhana pabba’.

The Visuddhimagga of Buddaghoda presents the clearest picture of pabba. It is said that pabba is ‘Insight Knowledge’ associated moral consciousness (kusalacittasampayuttav vipassanabanavpabba). The following are the questions and answers set down in the Visuddhimagga to explain pabba:

1. **What is pabba?**
   
   It is insight knowledge associated with pure thought.

2. **In what sense is it pabba?**
   
   It is pabba in the sense of understanding. In many ways, it surpasses perception and consciousness in knowing an object in all respects and reaching the path of deliverance.

3. **What are the characteristic essence manifestation and proximate cause of pabba?**
   
   Its characteristic is penetrating into the true nature of things. It essence or function is dispelling the darkness of ignorance, not being bewildered is its manifestation as has been said he is concentrated knows and see things as they are. Concentration is its proximate cause.

4. **How many kinds of pabba are there?**

   (1) It is of one kind in its characteristic of penetration into the true nature of things.
   (2) It is of two kinds as mundane and supramundane.
   (3) Likewise with asava and without asava.
   (4) Discriminating between mind and matter
   (5) Associated with joy or by equanimity.
   (6) As the planes of seeing and development.
   (7) It is of three kinds as being achieved by reason by learning, by meditation.
   (8) Likewise by way of limitation, sublimity 崇高 or infinity 無限.
(9) As skill in improvement, detriment, and means.
(10) As interpreting the internal and so on.
(11) It is of four kinds as knowledge of four Truths.
(12) By way of the 4 analysis, i.e. attha, Dhamma, nirutti and patibhana.

5. How should pabba may developed?

One should develop pabba through the following aspects:

(1) The thorough understanding of the doctrine of 5 aggregates, 12 sphere, 18 elements, the sense organs and their corresponding objects, the Four Noble Truths and paticcasamuppada – i.e., the The ground of wisdom (pabbabhumi)

(2) Fulfiling the two purifications of virtue and consciousness (Silavisuddhi and cittividuddhi), i.e. The root of wisdom (pabbamulav)

(3) Fulfiling the five types of purifications namely, ditthivisuddhi, kavkhavitaranavisuddhi, maggamaggabanadassanavisuddhi and patipadabanadassanavisuddhi, i.e: The trunk of wisdom (pabbasarira)

6. What are the advantages of developing pabba?

(1) The destruction of the asava
(2) The enjoyment of the essence of noble path.
(3) The attainment of entire cessation of thoughts and feeling.
(4) Release from all miseries of existence.

According to the Kitagiri Sutta of Majjhima Nikāya that the Buddha’s disciples were classified into 2 groups:

1. Those who were still undergoing training (sekha), but had nonetheless already made significant spiritual progress in the path (magga).
2. Those who had no need of further training (asekha), which is to say the arahant or, as expressed in the sutta, the pabbavimutta and the ubbata-bhagavimutta.

These two groups of disciples are known as the eight noble persons who has transcended the state of a worldling, and has realized one of the eight states of perfection, namely, the four supermundane paths (lokuttara-magga) and the four supermundane fruitions (lokkuttara-phala).

These eight noble persons are grouped in four pairs, i.e., the stream-winner (sotapanna) and the one in the process of stream-winning and so on with the other stages also, respectively. The first seven noble persons are sekha, as they are still undergoing the course of training. Thus, the one who is known as sekha at least in the stage of stream-winning (sotapatti-magga). The eighth one, the arahant, is called asekha, because he has already completed his training. He has done everything that has to be done.

The Arahant through his wisdom eradicates the five higher fetters, i.e., desire for existence in rupaloka, desire for existence in arupaloka, conceit, restlessness and ignorance, reaches the final goal and free from all future becoming.

**666 EXPLAIN THE TERM PABBHA IN ITS SEVERAL DEFINITIONS WITH REFERENCE TO NOBLE PATH AND ELUCIDATE WHAT IS MEANT BY ASEKHA PABBHA. 1062**

The Buddha prescribed a path of gradual purification, i.e., the noble Eightfold Path. It has three steps, namely: Sila, Samadhi and Pabba.

Pabba has a unique place in the Buddhist thought and tradition. It denotes the sense of proper or right understanding, insight, the highest knowledge etc. and by attaining it, one becomes able to visualize and to understand everything in its true perspective, and thereby gives up unnecessary craving and attainment for it. Thus, pabba in not merely a theoretical knowledge but practically a way out to get rid of all sorts of misery in life.

The concept of pabba appears to have gone through various changes and development in the shades of its meaning. In the early discourse of *DīghaNikāya* (I, p.71-74) the word 'Banadassana' has been used to indicate the sense of pabba.
In Majjhima Nikāya (II, p.65), pabba has been described as a means of destruction of the threefold cankers, i.e., kamasava, bhavasava and avijjasava. The Sammaditthisutta unfolds further aspects of pabba stating that pabba consists in the knowledge of:

1. Moral roots, moral states
2. Immoral roots, immoral states
3. Suffering, origin of suffering, cessation of suffering and the path leading to the cessation of suffering.
4. Food (ahara), origin of ahara, cessation of ahara and the path leading to the cessation of ahara.
5. The law of dependent origination in indirect way.

In the Dhammapada, pabba has been mentioned as a means to uncover the threefold nature of reality as impermanent, subject to suffering and substances. In the Abhidhamma Pitaka, though the concept of wisdom has sufficiently been highlighted, it is always there in an indirect way. As direct exposition, there are only three terms, namely, the faculty of wisdom (pabbindriya), the power of wisdom (pabbabala) and insight (vipassana). An another significant terms, indicating the sense of wisdom is ‘Amoha”. It includes the knowledge of four noble truths and the law of dependent origination.

In Milindapabha, pabba has been defined as having the characteristic mark of ‘cutting off’ (chedanalakkhana pabba) and also as possessing enlightenment as mark – ‘Obhasanalakkhana pabba’.

The Visuddhimagga presents the clearest picture of pabba. It is said that pabba is ‘Insight Knowledge’ associated moral consciousness (kusala citta sampayuttav vipassanabanpabba). The following are the questions and answers set down in the Visuddhimagga to explain pabba:

1. **What is pabba?**
   It is insight knowledge associated with pure thought.

2. **In what sense is it pabba?**
   It is pabba in the sense of understanding. In many ways, it surpasses perception and consciousness in knowing an object in all respects and reaching the path of deliverance. Perception only perceives an object in its colour, shape and form, but it is unable to understand its intrinsic nature. Awareness correspond to intellect can
understand an object in its colour, shape and form and also its intrinsic nature but it cannot reach the manifestation of the path. Pabba knows the object, knows the intrinsic nature and reaches the path.

3. **What are the characteristic essence manifestation and proximate cause of pabba?**

   Its characteristic is penetrating into the true nature of things. It essence or function is dispelling the darkness of ignorance, not being bewilder is its manifestation as has been said he is concentrated knows and see things as they are. Concentration is its proximate cause.

4. **How many kinds of pabba are there?**

   (1) It is of one kind in its characteristic of penetration into the true nature of things.
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   (3) Likewise with asava and without asava.
   (4) Discriminating between mind and matter
   (5) Associated with joy or by equanimity.
   (6) As the planes of seeing and development.
   (7) It is of three kinds as being achieved by reason by learning, by meditation.
   (8) Likewise by way of limitation, sublimity 崇高 or infinity 無限.
   (9) As skill in improvement, detriment, and means.
   (10) As interpreting the internal and so on.
   (11) It is of four kinds as knowledge of four Truths.
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5. **How should pabba may developed?**

   One should develop pabba through the following three aspects:

   (1) The ground of wisdom (pabbabhumi) – the thorough understanding of the doctrine of 5 aggregates, 12 sphere, 18 elements, the sense organs and their corresponding objects, the Four Noble Truths and paticcasamuppada.

   (2) The root of wisdom (pabbamulav) – fulfilling the two purifications of virtue and consciousness (Silavisuddhi and cittaviduddhi).
(3) The trunk of wisdom (pabbasarira) – fulfilling the five types of purifications namely, ditthivisuddhi, kavkhavitaranavisuddhi, maggamaggabanadassanavisuddhi and patipadabanadassanavisuddhi.

6. What are the advantages of developing pabba?

(1) The destruction of the asava
(2) The enjoyment of the essence of noble path.
(3) The attainment of entire cessation of thoughts and feeling.
(4) Release from all miseries of existence.

To understand the meaning of asekha, firstly we have to know what is sekha. In Buddhism, here are eight noble persons who has transcended the state of a worldling, and has realized one of the eight states of perfection, namely, the four supermundane paths (lokuttara-magga) and the four supermundane fruitions (lokkuttara-phala).

The process by which one enters these eight stages is described in various places in the Pāli canon. One becomes free from the first three fetters, namely, personality belief, sceptical doubts and clinging to mere rules and ritual, through the path of stream-winning (sotapatti-magga); the sotapanna is already free from them.

Through the path of sakadagami one becomes nearly free from the 4th and 5th fetter, namely sensuous craving and malice. Through the path of anagami one becomes fully free from the above mentioned five fetters. Through the path of arahantship one becomes free from the five higher fetters, namely, craving for material existence, craving for immaterial existence, conceit, restlessness and ignorance.

These eight noble persons are grouped in four pairs, i.e., the stream-winner (sotapanna) and the one in the process of stream-winning and so on with the other stages also, respectively. These eight noble persons are again grouped into two, namely, the trainees (sekha) and the trained (asekha). The first seven noble persons are sekha, as they are still undergoing the course of training. Thus, the one who is known as sekha at least in the stage of stream-winning (sotapatti-magga). The eighth one, the arahant, is called asekha, because he has already completed his training. He has done everything that has to be done.
1. The contemplation of impermanence (aniccanupassana) – abandons the perception of permanence.

2. The contemplation of suffering (dukkhanupassana) – abandons the perception of pleasure.

3. The contemplation of non-self (anattanupassana) – abandons the perception of self.

4. The contemplation of disenchantment (nibbidanupassana) – abandons delighting.

5. The contemplation of fading away (viraganupassana) – abandons lust.

6. The contemplation of cessation (nirodhanupassana) – abandons originating.

7. The contemplation of relinquishment (patinissagganupassana) – abandons grasping.

8. The contemplation of destruction (khayanupassana) – abandons the perception of compactness.

9. The contemplation of passing away (vayanupassana) – abandons the accumulation (of kamma).

10. The contemplation of change (viparibamanupassana) – abandons the perception of stability.

11. The contemplation of the signless (animittanupassana) – abandons the sign.

12. The contemplation of the desireless (appanihitanupassana) – abandons desire.

13. The contemplation of voidness (subbatanupassana) – abandons adherence (to the notion of self).

14. The higher wisdom of insight into phenomena (adhipabba-vipassana) – abandons adherence due to grasping at a core. (partakes of all kinds of insight)
15. Correct knowledge and vision (yathabhutabanadassana) – abandons adherence due to confusion. (represented by purification by overcoming doubt).

16. The contemplation of danger (adinavanupassana) – abandons adherence due to attachment.

17. The contemplation of reflection (patisankhanupassana) – abandons non-reflection) 

18. The contemplation of turning away (vivattanupassana) – abandons adherence due to bondage.

Notes:

No. 1, 6, 8, 9, 10, 11, 14 = Characteristic of Impermanence.

No. 2, 4, 5, 12, 16 = Characteristic of suffering

No. 3, 7, 13, 15, 17, 18 = Characteristic of non-self

Eight kinds of principle knowledges that attained in sammasanabana are 1 to 3, 11 to 13, 14 and 15
QUESTION: EXPLAIN THE ABHIDHAMMA ANALYSIS OF NIBBĀNA

The Abhidhamma analysis of Nibbāna is development of idea that are fond in the call(?) save(?) yet that this call(?) sees does not make liberation at him to accuse the con-self(?) of Nibbāna in must(?) detail. Only a few alternation(?) are fond(?) in this course and they are also remitted to give some singer/single(?) name and few characteristic related to the con-self(?) of Nibbāna.

When it came to the Abhidhamma literature the con-self(?) of Nibbāna came to this case(?) and epilated(?) more and more the Abhidhamma analysis of Nibbāna.(?) Try(?) to explain the con-self(?) in severally(?).

Defying the term Nibbāna every(?) Abhidhamma defy(?) the conself(?) Nibbāna in very special well(?) from them.(?) The Theravāda will it(?) given as the term Nibbāna comprising of two paths.(?) They are the partition(?) new and term varna(?) which means cleaving(?)?(?) Therefore Nibbāna is the stage without craving. Buddhism understands cleaving(?) as the most powerful different(?) that poached(?) human mind and thereby pronoun(?) the side(?) of birth and death, the spiritual stage there are taking up sent(? is come(?) Nibbāna, and it is the revelation(? final(?) list.

Give(?) the climatic(?) of Nibbāna, Abhidhamma book also gives the climatic(?) of Nibbāna in other explain the nature of it. Śūnyatā within Brach(?) at animate slim(?) amatha(?) that list, asankhāta (unformed), ajāta (unborn).

The Buddha(?) unmade(?) are some characteristic of Nibbāna giveen in the Abhidhamma.(?)

Given abdiction(?) of Nibbāna, Abhidhamma book also will(?) last(?) this caption(?) Nibbāna with two levels of Nibbāna are seen:(?)

1. Suvapadisesa Nibbāna – kilesa parinibbāna(?)

2. Anupadisesa Nibbāna – khedha(?) parinibbāna(?)

The Buddha attained the first level at the age of 35, whereas the final eradication of defilement from his mind when attained the second level at the age of 80 in which time also the five aggregates came to an end. Explain Nibbāna as a living explaining according to Abhidhamma books Nibbāna and expire by living man main and living in their way.

44 This note is full of so funny mistakes that one who knows English should read it in order to ease the difficulty of learning.
1. Taurus(?) denied the Buddha and liver(?) tad(?) once.(?)

2. Conversing the expiries of Nibbāna step by step in different stay(?) gait(?) of path viding(?) Brach(?) art(?) and truth. (?)

3. convincing(?) the place of Nibbāna in(?) row(?) of spiritual(?).(?)

In this manner the Abhidhamma literature tried to explain Nibbāna as a living experience.

Thus the Abhidhamma analysis of Nibbāna is development of the con-self(?) or Nibbāna is the state without craving as Buddhism understands, as it is revelation(?).(?)
Since the Buddhist literature was introduced to the West, many scholars have been paying too much attention to the study of Nibbāna. But general and popular notion of the meaning of the word, Nibbāna, is still inaccurate and vague. The easiest way to approach the study of Nibbāna is through etymology, where we can gain some help. Nibbāna is derived from Sanskrit roots which mean "outblown" or "extinguished" in relation to a flame. Therefore, we should study how this fire symbology was adopted by the Buddha to refer to a spiritual state.

The fire symbology can be seen in the Buddha's famous "Fire Sermon" delivered at Gayā to a large company of disciples. In that sermon, it is not stated that life is a burning, and death is its extinction; rather life and death are a fire; out of fire comes misery and suffering. Nibbāna is the dying down of the flames, the misery of life. The word Nibbāna is not used there, but the idea that stand behind. It is emphasized: "he becomes divested of passion, and by the absence of passion he becomes free (i.e. Nibbāna), and when he is free, he is aware that he is free." If all sentient existence is a burning, or can be truly described under the symbolism of fire, surely Nibbāna, 'outblowing', 'extinguishing', must be the negation of the burning.

A passage from the Jātakas takes us a step further: "When the fire of lust is extinct, that is Nibbāna; when the fire of hatred and infatuation are extinct, that is Nibbāna, when the pride, false belief and all other passions and torments are extinct, that is Nibbāna." It must be noted that the passage from the Jātakas refers specifically to the five fires and leads us to believe that there are many others; but as the doctrine became more definite, we find that the fires were reduced to three in number, namely:
1) Greed (lobha)
2) Hatred (dosa)
3) Delusion (moha/avijjā)

We can also illustrate the nature of Nibbāna with these passages from Tipiṭaka:
»Those who are free from worldly desires, attain the Nibbāna.« (Ibid. 126)
»I have gained coolness by the extinction of all passion and have attained Nibbāna.« (Ibid. I. 6,8)

Among the critics, both ancient and modern, there is a misunderstanding on Nibbāna as annihilation. In this regard, the Buddha had given the answer on this very topic:
»In this respect, brothers, verily one may rightly tell me: „the ascetic Gotama teaches negation, the ascetic Gotama teaches annihilation,” for certainly, bothers, I teach annihilation - the annihilation namely, of greed, the annihilation of anger, the annihilation of delusion, as well as the annihilation of manifold evil, unwholesome conditions of the mind."

In later Buddhist writings, Nibbāna is symbolized with all kinds of beautiful imagery:
- „the other shore”
- „the land of bliss”
- „the immortal peace”
- „eternally perfect state”
- „the perfect world” etc.

To conclude, Nibbāna is nothing but destruction of greed, hatred and delusion.

Nibbāna (2)
According to the Abhidhamma interpretation, nibbāna is the final goal of Buddhism and somewhat different from the descriptions of the early discourses. In the early discourses, nibbāna is described as complete detachment from defilements. To explain nibbāna it is mostly used by the words of negation such as khantha nirodha, bhava nirodha and jāti nirodha. In the Abhidhammic interpretations, the commentators have made an attempt to describe it in a positive way. Thereby categorizing it as a real Dhamma. Abhidhamma Aṭṭhasaṅgha Dīpanī defines the term nibbāna as follows:

1. Direct from the root vi (to weave), the term vana indicates the meaning of dissociating from craving

2. Direct from the root va (to relieve), ther term nibbāna indicates the meaning of extinguishing the five cravings

While mentioned that nibbāna means to be free from craving which is called 'vana', the Abhidhamma Aṭṭha Saṅgaha presents two characteristics of it as follows:

„Nibbāna however is termed supra-mundane, and it is to be realized by this(?) termed(?) of the four paths.45 It becomes an object to the paths and fruits and it’s called nibbāna. Because it is departure (ni) from cord-like (vana) craving. Nibbāna is one-fold according to its intrinsic nature. According to the way (it’s experience) it is two-fold, namely:

1. The element of nibbāna with substrate(?) remaining

2. The element of nibbāna without substrate(?) remaining.

It is three-fold according to its reference(?) ascetic(?), namely:

1. Void

2. Sign-less

3. Longing-free

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45 Here the „paths“ (magga) and „fruits“ (phala) are path and fruit (magga phala) of sotāpanna, sakadāgāmi, anāgāmi and arahat
Elaborating on the above, the Vibhavinitika(?) said nibbāna is to be realized by the way of four paths. This shows the verifiability of nibbāna by the noble ones. It becomes an object to the paths and fruits. This shows that it can be proved through inference by the kalyāṇa pathujjanas.

Thus, as nibbāna can be proved by two methods, namely:

1. Direct perception
2. Inference

The wrong conception that mere voidness is nibbāna disproved(?) The other two kinds of nibbāna are:

1. Sopadisesa
2. Anupadisesa

**Upadi(?)** means the five aggregates. Those are so called in the sense that they are grasped by the defilements such as craving. **Upadisesa** means that only the five aggregates are left among the defilements. The realization of nibbāna with the five aggregates left is called „sopadisesa nibbāna dhātu.” When the five aggregates disappear like after the death of Arahants, that is called „anupadisesa nibbāna dhātu.”

**Prof. Cliver Alenayaka** rejected these views regarding the nature of anupadisesa nibbāna. He states that the one who attained the nibbāna should be extinguished with the death. If it is so, he cannot exist after the death. Therefore, anupadisesa nibbāna should be experienced while one is living. In this case, the one who attained nibbāna experiences his anupadisesa nibbāna dhātu when he states(?) with nirodha sammāpati. So, why this is not what is experienced after death? It should be experienced while one is living. The other three divisions of nibbāna are as follows:

1. Animitta (signless)
2. Appanihita (free from longing)

3. ???

However, nibbāna is also described by some other names: accuta (deathless), accanta (exceeding the end), asankhāta (unconditioned) and anuttara (matchless).

Nibbāna (3)

The Abhidhamma's interpretation of Nibbāna, the final goal of Buddhism is somewhat different from the descriptions of the early discourses. In the early discourses Nibbāna is described as complete detachment from defilements. To explain Nibbāna there are mostly used the words of negation, such as tanhā nirodha, bhava nirodha, jāti nirodha.

In the Abhidhamma's interpretations the commentators have made an attempt to describe it in a positive way. Thereby chatoqarising(?) it as a real Dhamma.

Abhidhamma Saṅgha Depanī defines the term according to traditional grammar as follows:
1. Derived from the root "vi" (to view). The term "vāna" indicates the meaning (dissociated from craving)
2. Derived from the "va" (to relieve), the term Nibbāna indicated the meaning of "the extinguished fire of craving."

While mentioning that Nibbāna means to be free from craving, which is called "vāna," the Abhidhammattha saṅgha presents two characteristics of it as follows: Nibbāna, however it is termed supra-mundane and it is to be realized by the wisdom of the four paths, it becomes an object to the paths and fruits and is called Nibbāna, because it is departure (ni) from cord-like (vāna) craving. Nibbāna is one-fold according to it's intrinsic nature.

According to the way (it is experienced it is two-fold). Namely the element of Nibbāna with and without the substrate remaining. It is three-fold according to it's different aspects, namely: void, signless, longing-free.

Elaborating on the above passage the vibhāvinītīkā says:
1. Nibbāna is to be realized by the wisdom of the four paths. This shows the verifiability of Nibbāna by the noble ones.
2. It becomes an object to the paths and fruits. This shows that it can be proved through inference by the Kalyānaputujjana.
Thus, as Nibbāna can be proved by two methods, namely direct perception and inference (?), the home (?) conception, that mere voidness is Nibbāna is disproved. The other two divisions of Nibbāna are:

1. Sopadisesa
2. Nirupadisesa

Upadi means the five aggregates. Those are so called in the sense, that they are grasped by the defilements such as craving. Upadisesa means, that only the five aggregates are left among the defilements.

The realization of Nibbāna with the five aggregates left is called sopadisase (?) nibhumadatu (?). When the five aggregates disappear at the death of an Arahant, that stage is called nirupadisesa Nibbāna dhātu. Prof. Oliver Abenayake rejected this view regarding the nature of nirupadisesa Nibbāna. He states, that the one, who attained the Nibbāna should be extinguished with the death. If it is so, he cannot exist after the death. Therefore nirupadisesa Nibbāna should be experienced while he is living. In this case the one, who attains Nibbāna experiences his nirupadisesa Nibbāna dhātu when he stays with nirodha samāpati. Therefore this is not what is experienced after death. It should be experienced while Arahant is living.

The other three divisions of Nibbāna are as follows:

1. It is sunya (devoid of attachment)
2. It is animitta (signless)
3. It is appanītita (?) (free from longing)

Nibbāna is also described by some other names:

1. Accuta (deathless)
2. Accanta (exceeding the end)
3. Asankata (unconditioned)
4. Anuttara (matchless)
1. In canonical texts, Nibbāna is described in the negative state. Ni (devoid or free) + vana (tavha), i.e., free of tavha is Nibbāna.

2. In Abhidhammic:
   (a) etymology
   (b) division
   (c) characteristic
   (d) prove the fact as the stage

Notes:

Nibbāna is the final goal of all the Buddhists. The follower of the Buddha by practicing Noble Eightfold Path wishes to attain Nibbāna as state given by the terms highest happiness or highest bliss (Nibbānaj paramatthasuttaj). In almost all the sutta passages where the Nibbāna is described, the explanation are given with negative terms. Tavhakkhaya (eradication of desire), nirodha (the extinction) are given as synonyms to the word Nibbāna. The Abhidhammic explanation of Nibbāna differes from that of suttas in this regard. We find passages throughout Abhidhammic literature by which an attempt is made to prove Nibbāna as a state (Dhamma).

Regarding this, the works such as Visuddhimagga, Abhidhammavatara, AbhidhammatthasangadipaniPāli, saṅghadipaniPāli, Abhidhammatthasaṅgahasānaya and Manisaramabjusa are of vital important.

In the above works, four methods are used to describe the nature of Nibbāna:

(1) Explaining the etymology
(2) Giving the division of Nibbāna
(3) Giving the characteristic of Nibbāna
(4) Attempting to prove Nibbāna with positive terms.

(1) Explaining the etymology.

- *AbhidhammatthasaṅghadipaniPāli* (adsdp) gives the etymology of Nibbāna as follows:
(a) √vi (to weave); vi + ana = ni + vana i.e., dissociated from craving.
(b) √va (to relieve); ni + va = fire of craving is extinguished.

- Abhidhammatthasaṅgaha and Abhidhammatvatarā explain the etymology of Nibbāna as follows:
  (a) ni + vana (weaving or combining) Dhammas, aggregates, existence, together.
  Nibbāna: separation from vana, i.e., no more weaving and combining. Tavha is a thread that joins the aggregates.
- Visuddhimagga explains Nibbāna as extinction as it has gone away from (nikkhanta), has escape from (nissata) and dissociated from craving (viraga). It further explains the term ‘vana’ is fastening as ensuring successive becoming, joining together, bringing together and lacing 繫 带 together.

(2) Giving the division of Nibbāna
- Vibhavinitika has given two divisions of Nibbāna
  (a) SaupadhisesaNibbānadhatu - attainment of Nibbāna five aggregates left.
  (b) NirupadhisesaNibbānadhatu – attainment of Nibbāna left nothing (left no upadhi)
Upadhi means five aggregates, they are called upadhi in the sense that they are grasp by defilements such as craving. Upadhisesa means only five aggregates are left among defilements, therefore the meaning of 1st division is saupadhisesaNibbānadhatu, the attainment of Nibbāna 5 aggregates left. The meaning of the 2nd division is attainment of Nibbāna left nothing (left no upadhi).

(3) Giving the characteristic of Nibbāna
- under this Abhidhamma has developed one idea which is given in Avguttara Nikāya, the Aggappasada Sutta of A.N. says the following:

  “Oh, monks! in so far as there are Dhammas whether from or unform, fading away is pronounced the best of them, that is to say, the disillusionment of vanity, the elimination of thirst, the abolition of reliance, the termination of the round, the destruction of craving, fading away, cessation, Nibbāna.”
“yavata bhikkhave Dhamma, samkhatava, asamkhatava, virago tesaj Dhammanaj
aggamakkhayati yadidaj madanimaddano, pipasavinayo, alayasamugghato, vattupacchedo,
tavhakkhavo, virago nirodho, Nibbānaj”

Commenting on this, Buddha in Visuddhimagga says viraga means not merely the
fading away of attachment but it implies an unconditioned Dhamma. According to him, fading
away (viraga) is not mere absent of greed but rather it is that unform Dhamma which, while given
the name disillusionment of vanity 虚無 etc, in the cause it is to say the disillusionment 醒悟, 幻滅
of vanity (Nibbāna) is treated basically as fading 消失 away.

Abhidhammavatara supporting the above ideas says “there is one nature called Nibbāna in
reality as it cannot be obtained as soul” is not reasonable, because Nibbāna Nibbāna can be obtained
by the person who follow the relevant practices and investigate it through the eyes of wisdom.
Something should not be denied merely because untrained people don’t obtain it.

Vibhavinitika and Abhidharmathasangrahasannaya (sinhalese commentary on
Abhidhammasaṅgha) have given 7 more characteristics of Nibbāna:
(1) subba (void) – because it is devoid of attachment, hatred and delusion by way of object or
accompliment.
(2) Animitta (signless) – because it is devoid of signs such as attachment, hatred and delusion.
(3) Appanihita (longing-free) – because it is devoid of concommitants such as attachment,
hatred and delusion.
(4) Accuta (deadless)
(5) Accanta (exceeding the end)
(6) Asankhata (unconditioned)
(7) Anuttara (matchless)

Manisaramabjusa-tika explains pacification the characteristic of Nibbāna. By this explanation
proving Nibbāna as a Dhamma, commentator wanted to disprove the theory that Nibbāna is
mere voidness.

(4) Attempting to prove the Nibbāna with positive terms
There are 2 ways to obtain knowledge:

1. Direct perception
2. Inference

As Vibhavinitika explains Nibbāna is so called as it is to be realized by “the wisdom of the four paths” (arahant paths), shows the verifiability or realizability by noble ones. This has been indicated as direct perception. Secondly “It becomes an object to the paths and fruits” shows that it can be put through the inference by Kalyanaputujjana (a worldly being who has samma-ditthi). The text says by these two methods Nibbāna can be proved.

Abhidhamma vatara gives 4 characteristics of Nibbāna in this regard:

1. Characteristic of Nibbāna is pacification.
2. The function of Nibbāna is making deadlessness or happiness.
3. The fruit of Nibbāna is signlessness.
4. The proximate cause of Nibbāna is renunciation.

However, on the contrary the Abdsdp says there is no proximate cause to Nibbāna.

14/6/99 (continue):

Catechism form, e.g., Kathāvatthu and Milinapāba. Abhidhamma vatara uses the catechism form to explain the Nibbāna as a Dhamma.

Abhidhamma vatara in a catechism form tries to prove the positive nature of Nibbāna. It attempts to establish Nibbāna as a reality (Dhamma) which can be obtained in reality.

1. If Nibbāna is mere absent of defilements or untrain people would be realizing it as they would have moments free from defilements.
2. If Nibbāna is mere eradication of defilements it becomes manifold, it is because there are many ways to eradicate defilement.

Hence Nibbāna is not absent of defilements. By realizing whatever defilements, if there is eradication of it that state of Dhamma is called Nibbāna. As it becomes foundation (upanissaya) for realization, Nibbāna being itself endless. For this the text quotes many sutta passages. They are
keen interest was to prove Nibbāna as a real state having a nature of its own.

- ajata (unborn), abhuta (unmake), asankhata (unconditioned), ragakkhaya (absent of desire), dosakkhaya (absent of ill-will), mohakkhaya (absent of delusion). In sutta passage, these are the negative meaning of Nibbāna.

**666 Abhidhamma explanation of the nature of Nibbāna**

Absence of greed, hatred and delusion (in negative aspect); cessation of craving, unconditioned Dhamma etc. Almost all the Abhidhamma texts of different Abhidhamma schools have explained Nibbāna according to the accepted theory of that school. If we examine the Abhidhamma explanation of Nibbāna, we have a lot of textual evidences:

(1) Explanation of the etymology (verbal meaning) of Nibbāna:
   (a) ni + (ba) va – ðvi = to weave. Therefore absence of weaving (the existence with craving).
   (b) Ni + ðva = relieve. Fire of craving is extinguished.
   (c) Ni + vana = craving. Absence of craving. 《Abhidhammathasavaghadipani Pāli》
   a and b are given in 《Abhidhammavatara》

   In Visuddhimagga, explains why Nibbāna is called extinction. It gives three reasons:
   (a) nikkhanta – gone away from craving
   (b) nissata – escaped form craving
   (c) ni – dissociated from craving.
   Furthermore, it explains why the craving is called vana. It is because craving fasten and ensure successive becoming, joining together, bringing together and lacing together.

(2) Giving the division of Nibbāna
In Vibhavinitika, gives two divisions of Nibbāna:
(a) sopadhisesaNibbāna (with 5 aggregates remain) – attainment of Nibbāna
(b) nirupadhisesaNibbāna (no 5 aggregates remain) – attainment of Nibbāna remain nothing (dead)
(3) Giving the characteristic of Nibbāna

The Aggappasasa sutta (catunipata) of Avguttara Nikāya. This is the sutta where we find Buddha uses many terms to define Nibbāna.

- ‘Nibbānaj sabbe savkhata asavkhata Dhamma naj aggamakkhayati’ – Nibbāna exists over all the conditioned and unconditioned phenomena.

- Madanimmaddano

- Pipasavinayo – extinction of thirst

- Alayasamugghato

- Vatthupacchedo

- Tanhakkhayo

- Virago

- Nirodho

27/8/2001
Notes:(continue)

Ven. Buddha ghosa commenting on this in his Visuddhimagga says, viraga means not merely the fading away of attachment, but it implies an unconditioned Dhamma. According to him, viraga is not mere absence of greed but rather it is that unformed Dhamma which, by given the names disillusionment of variety etc. in the above cross, that is to say the absence of attachment is basically treated as a form of fading away.

Abhidhamma vatara, a book of Abhidhamma in the medieval period supports the above idea as follows: there is one nature called Nibbāna in reality as it cannot be obtained as so called the hare’s horn is not reasonable, because Nibbāna can be obtained by the person who follows the relevant practices and investigate it through the eye of wisdom. Something should not be denied merely because untrained people don’t obtain it.

Another characteristic given to Nibbāna is subba (void) in Abhidhammatthasavgha. It is devoid of attachment, hatred, and delusion by way of object or accompaniment. Another one is Animitta, means signless because Nibbāna is devoid of signs such as attachment, hatred and delusion. Another characteristic of Nibbāna is appanihita, means longing free, no accompaniment like attachment, hatred and delusion. Others: accuta – deadless; anuttara – matchless (imcomparable)
(4) Attempting to prove the existence of Nibbāna by the use of terms of positive sense.

In the Abhidhamma works, we read explanation to establish Nibbāna as a state or a Dhamma. vibhavinitika gives two methods by which Nibbāna can be proved:

(a) Nibbāna is so called as it is to be realized by the wisdom of the four paths. This statement shows the vary ability (realize ability) by the noble ones. Therefore it is a form of direct perception.

(b) Nibbāna becomes an object to the paths and fruits. This statement shows Nibbāna can be proved through the inference by the good worldlings. (kalyanaputhujjana).

- asekha, sekha, kalyanaputhujjana – people who thinks there is no mine, I but continuously. Puthujjana – beings in the world who strongly belief in the existence of soul (mine, I). Nibbāna is the direct person by two ariyas and also to the kalyanaputhujjana but not to puthujjana.

Abhidhammavatara says, in its explanation of Nibbāna as it has classification as own nature, Nibbāna is not void, it is a Dhamma (phenomena) with the own nature of classification. Furthermore, this text agrees with Visuddhimagga in giving four aspects of Nibbāna as follows:

(1) lakkhana (characteristic) – classification
(2) rasa (function) – making deadlessness or happiness
(3) paccupatthana (manifestation) – signlessness
(4) padattha (proximate cause) – renunciation

However, Abhidhammatthasarvatthānādipani Pāli (ADSDP) says on the contrary that there is no proximate cause of Nibbāna. Abhidhammavatara in catechism form attempts to proof the Nibbāna as a positive state or a reality.

(1) If Nibbāna is mere absence of defilements, all untrained people will be realizing Nibbāna as they could moments free from defilements.

(2) If it is mere eradication of defilements, Nibbāna becomes manifold and in many ways it has eradicated what is conditioned, impermanent and unsatisfactory.

Therefore, Nibbāna is not mere absence of defilements. By realizing whatever Dhamma if there is eradication of defilements that state or Dhamma is called Nibbāna. As it becomes the foundation for realization. Nibbāna is endless, to prove this conclusion, Abhidhammavatara has quoted several sutta passages. Here a keen interest was taken by the commentators to prove Nibbāna as a state having a nature of its own.
GENERAL INTIMATION OF MATTER (rūpa) (ANALYSIS OF MATTER) (LECTURED BY VEN. SILAVANSA)

We are all familiar with the visible and tangible world around us which we called material in the world. We contrast it with what is mental consider to exist independently of our thought but thoughts are dependent on matter and matter is dependent on thoughts.(?) We have learned much about it from modern science during the last view decades but hope to learn much more about it in the future. A knowledge scientist who sum up the modern conception of matter in the light of the reason finding of the science say: „matter is the world around us, it is everything we see and feel and see thoroughly.(?) Formula until we reach the following pages what the scientists have discovered about it within last 15 years last 20 and so on.(?) According to modern science the matter is also expected to be in motion, because all the scientific discoveries are changeable.(?)

Buddhist view on matter

The conception of matter generally found in Buddhist tradition except in the extremely idealist equal of thought (viññāṇavāda) is essential. The same objectivity of the world is affirmed. It is said that the rūpa or matter isn’t mental (cetasika) and is independent of thought (citta rūpa), but concerning the founding of matter-mind is necessary, but in modern science and in idealistic thought matter is separated from mind.(?) According to Buddhist point of view, mind is forerunner in the function of matter, but in Abhidhamma philosophy the interaction between matter and mind is not given because Abhidhamma is known only as an analytical method.

Such a matter is classified into three categories.

1. Category of matter or material qualities, which are visible (sanidassanaṃ) and can be apprehended by the senses (sabbatikam) such as colors and shapes of the material object.

2. Matter which is not visible (anidassana), but reacts to stimulate such as the five senses as well as the object of sense which can come to contact with the sense organs (including the visual objects) which fold into the first category.
3. Matter either visible to the naked eye or comprehensive senses by the simple but whose existence can either be ignored or observed by normal reason. Such for example are the essential of edible food (kabalikārāhāra) which are observed such by our bodies and sustains it. Today we call them proteins, carbohydrate, vitamins etc., but in the Dhammasaṅgani the essence (ojā) of edible food is classified as subtle matter of the reach of attention. Matter (rūpadhātu) also falls into this last category.

To the third category also should be included atom (paramānu) which seems to be so small that is occupied only a minute ocean of space as the commentary to Vībhava Aṭṭhakathā text. Sub-commentary of Visuddhimagga observes that the atom cannot be observed by the naked eye, but comes within range of clairvoyance (dibbacakkhu) vision. If this is thought the Buddha stand the union atomic theory are not product of pure arsenal way of thinking.

Yet, what’s remarkable about the Buddhist atomic theories as against the other Indian and western classical atomic is that they wer able to conceive the atom as existing in the dynamic state.

The atomic theories develop in the schools of Buddhism under the theory of impermanence, but are theory of atom has been described in Sarvastivāda and other Theravāda schools in various interpretations. Theravāda seems to (jhanic) or extra-sensory perception, which leads to understand the certain bodies of the living beings in rūpa-loka and arūpa-loka. The Abhidhamma philosopher wanted to develop only various conditions of living beings rather than the formation of theories included in Sutta Pīṭaka. They wanted to understand the meaning of some included in those suttas. According to their interpretations there are three spheres. Out of these spheres the nature of rūpāvacara sphere and is leading to the importance of development of the mental condition. As an example, the subtle bodies of rūpāvacara beings and arūpa are also changeable and dependent on each other. In Saṃyutta Nikāya Rohita Sutta the bodies are mental for material body, which is apprehended by sensory organs, but the subtle body appearing in rūpa and arūpa loka can’t be apprehended through the ordinary sensory organs. They can be approached only through the development of higher wishes. Anyway, the physical conditions or non-physical conditions are included in rūpa or matter. According to Abhidhamma those who bear non-physical bodies in arūpa spheres are dependent on jhanic mental conditions which are also regarded as certain kind of form or rūpa.
Although later *Abhidhammikas* introduced theory known as ‘atomic theory’ the *Buddha* himself didn’t discuss any details of an atomic theory, but there are passages in which he points out unmistaken(?) that ministers (?) position of matter in the world is in the state of constant flux.(?)

In the *Dhammasaṅganī* that(?) are(?) we(?) described the nature of the fortalice (?) of matter and find vales (?) to the psychological and ethical aspects of which in fact is known as matter`s pure conditions (*sappacaya*).(?)

It should be noted that atomic theory was accepted in India in the time of the *Buddha*. *Paramānu* (?) was the ancient. According to ancient believe, one *ratharenu* (?) consists of 36 *tajjharis*, one *tajjhari* has 36 *anus*, one *anu* has 34 *paramanus*. The Meanut(?) bar(?), hears(?) of thus seen denying in the Sunbean(?) are called *ratharenus* (?). One *paramanus* is therefore 16 656th part of a *reatharenu*. This *paramanu* was considered indivisible.

With his supernormal knowledge the *Buddha* analysed so-called *paramānu*, that it consists of *paramatha* or ultimate entities, which can be further subdivided.(?) According to *Abhidhamma* analysis four-fold elementary known as *pathavī*, *āpo*, *tejo* and *vāyo* are the divisional matters which are also changeable. Atomic theory of the schools of Sanskrit Buddhism is known as the *rūpa kalāpa* in *Theravāda* *Abhidhamma*. *Vaibhāsikas* (?) and *Sautrāntikas* also have practically examined the theory of atoms. *Theravādins* were much influenced by the Sanskrit scholars’ decision to develop the theory. Earlier Pāli commentaries when we meet the theory of *rūpakalāpa* in (*vaya* ?) under developing form are based on the Sinhala *aṭṭhakathā* which are not extant now. It’s not easy assistant(?) now much of *Abhidhamma* was envelop (?) in the later before the compilation of the former.(?) It seems that in the works of *Theravāda* the term *kalāpa* is used in a technical sense as referring to the smallest unit of matter which is collection of material elements. In this technical sense *kaāpa* purpose to the *saṅkhāta paramānu* of *Vaibhāsika*. (?) It occurs in the *Vibhaṅga Aṭṭhakathā* the term is used in *paramna*. (?) The *paramānu* of the *Theravāda* is identical with *rūpakalāpa* according to the following divisions given orderly:

a) 36 *paramānus* = 1 *anu*

b) 36 *anus* = 1 *tajjhāri*

c) 36 *tajjhāris* = 1 *ratharenu*
d) 36 ratharenu = 1 likha

e) 7 likhas = 1 ākha

f) 7 ākhas = 1 dhanyamassa

g) 7 dhanyamasa = 1 angula

Thus the size of paramāṇu in relation to the cubic inch will be 1 manu(?). In relation to the cubic inch is one
that’s arbitrary assumed goes without saying.(?) Because there are physical(?) act(?) for mathematical relation of
infinitesimal unit for the paramāṇu is so small that in Vibhaṅga Aṭṭhakathā it is described as a particle of space – ākāsa
koṭṭhāsa. The visiddhimassaṭṭika(?) observes that it comes only within the apprehension of the divine eye.(?) This
similar to the view expressing same janibalse namely that paramāṇu can be known only by those who here realized the
kavalya ñāna.(?)

Every rūpakalāpa is delimited by the environing ākāsa (space). This space is so small that the fact of the
limitation is described as pariccheda(?) however, the kalāpa touching one another because each kalāpa is not identical
with the other kalāpa.(?)
**Question:** Examine whether the analysis of *rūpa Dhamma* in the *Abhidhamma* is similar or different in regard to the early Buddhism (original by Ven. Sovanny)

*Rūpa* is derived from *rūp* – to change, to perish. In its generic sense it means that which changes its color owing to cold, heat etc. - »Situnhadiväsena vannavikaramapajjati ti rūpaṃ.«

*Abhidhamma* enumerates 28 kinds of *rūpa*. These are divided to two parts:


2. *Upādāyarūpa* (24) such as:

18 called 'real forms' because they are having a material aspect:

(a) *Indriyarūpa* – forms of organs (5) – *cakkhu* (eye), *sota* (ear), *ghāṇa* (nose), *jīvha* (tongue), *kāya* (body)

(b) *Visayarūpa* – form of object (5) – *rūpa* (form), *sadda* (sound), *gandha* (odour), *rasa* (taste), *phoṭṭhabba* (contact)

(c) *Pāvarūpa* – nature matter (2) – *ithipava* (feminity), *purissapava* (masculinity)

(d) *Jīvitarūpa* – meaning of life of actuality, *jīvitindriya* (life factor)

(e) *Haddayarūpa* – the mater of heart as *haddayavatthu* – the physical base of heart

(f) *Āhārarūpa* – the matter of nutriment as *kapPālikāra āhāra* – material food
10 called 'unreal forms' because they are not form but characteristics of form

(g) Ākāsarūpa – the space matter as ākāsa (space)

(h) Viññatirūpa – matter of intimation (2) – kāyaviññati (intimation of body), vācīviññati
(intimation of speech)

(i) Lakaṇarūpa – material characteristic (4) – uppaccaya (birth), santati (continuity), jarāta
(decay), aniccatā (impermanence)

Buddhism has also analyzed being for the sake of better understanding. In the discourses we observe a simple analysis and that is the result of Buddha's simple explanation to the question put by His disciple. In the Mūlapariyāya Sutta of Majjhima Nikāya we see basic explanation of material phenomena found in Buddhism. When it came into the Abhidhamma philosophy this simple explanation was developed into 28 forms of matter.

As found in the Abhidhamma text we find the development and organization of data found in discourses. We come across the Abhidhamma Buddhist book additions, which are not found in early discourses. Some of the components in the Abhidhamma analyze are a real form, some other are just characteristics of the form. One fundamental significance characteristic in this explanation is that. We do not cover the material in the sense of materialism.

The Buddha was never interested in speculative philosophical analysis of any phenomena and only for the sake of explanation in Buddhism what is nalayzed is not a material world in full but the experienced world of the being. Mere speculative analysis of anything does not make any positive contribution to the development or liberation of the being.
ANALYSIS OF MATTER

We all are familiar with matter around us. It is believed that thoughts are dependent on matter and matter is dependent on thoughts. We have learned a lot about the matter not only from the view of modern science but also from the concept of Buddhism.

In Buddhist tradition, the conception of matter is found and it is essential the same objectivity of the world. It is said, that the rūpa or matter isn't mental (cetasika) and is independent of thought. However, there are different views between Buddhism and modern science concerning the matter. Modern science and idealists thought that matter is separated from mind whereas Buddhism believes that mind is forerunner in the function of matter. But in Abhidhamma philosophy, the interaction between matter and mind is not given anything because Abhidhamma is known as analytical method only.

Such matter is classified into three categories:

1. Category of matter or material qualities which are visible (sanidassana rūpa) and can be apprehended by the senses (sabbhatika) such as colors and shapes of the material object.

2. Matter which is not visible (anidassana rūpa), but reacts to stimulate such as the five senses as well as the object of sense.

3. Matter either visible to the naked eyes or comprehensive sense by the simple. Such things are the essential of
edible food (*kabalikarahara*) which are observed such by our bodies and sustain it. Today we call them proteins, carbohydrates, vitamins etc.

In *Dhammasaṅganī*, the essence (*oja*) of edible food is classified as subtle matter which is not directly object apprehended by sense organs. The „atom“ (*paramanu*) which seems to be so small to see with naked eyes is also included in the same category. It was said in the *Vibhaṅga Aṭṭhakathā* text. Sub-commentary *Visuddhi Magga* observes that the atom can not be seen by naked eyes but comes within range of clairvoyant (*dibba cakkhu*) vision:

»Dibba cakkhu ca apadham na gacchati dibba cakkhu ca dibba cakkhu ce va ca gacchati.«

Yet what is remarkable about the Buddhist atomic theories as against the other Indian and Western classical atomic theories is that they were able to conceive the atom as existing in a dynamic state. The atomic theories developed in the schools of Buddhism under the theory of impermanence but it is different interpretation of atom – *Sarvastivāda* and Buddhism. Although later *Abhidhamma* introduces atomic theory, the Buddha himself did not discuss any details of an atomic theory.

It should be noted that atomic theory was accepted in India in the time of Buddha. *Paramu(?)* theory became just in the same time. According to ancient belief, one *ratharenu* consists of thirty six *tajjharis*, one *tijjari* consists of 36 *anus* and 1 *anu* consists of 34 *paramanus*.

According to *Abhidhamma* analysis, four fold elementary states are known as *pathavī, tejo, āpo, vāyo*, which are divisional matters. And then these matters are changeable. Atomic theory of the schools of Sanskrit Buddhism are known as the *Rūpa Kalāpa* in *Theravāda Abhidhamma*. 
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Secondly, there is matter which is not visible (Anidassana Rupa) but reacts to stimulate such as the five senses as well as the object of sense. Thirdly, there is matter either visible to the naked eyes or comprehensive sense by the simple. Such things are the essential of edible food (Kabalikarahara) which are observed such by our bodies and sustains it. Today we call them protein, carbohydrate, vitamins etc.
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666 Analysis of matter (Rupa) in Abhidhama 690

Early discourses analysis individual consists of 5 aggregates. These 5 groups are further analyzed in the Theravāda Abhidhamma. For example, rupa or matter is analyzed into 28 types, and considered as one of the four ultimate realities in Abdhihamma.

The term ‘rupa’ is explained by derivation from the verb ‘ruppati’, means ‘to be deformed, disturbed, knocked about, oppressed, broken’. The commentators maintain that “rupa is so called because it undergoes and imposes alteration owing to observe physical conditions as cold and heat, etc.
The 28 rupa are divided into two groups, i.e., 4 primary and 24 secondary.

1. **Primary elements (mahabhuta)**
   The basic structure of the matter in human being is a combination of 4 primary elements. The 4 primary elements are the supporting, the binding, the maturing and the motion elements. They are metaphorically known as the earth, water, fire and wind elements, because these metaphors represent the functions of the four elements. The four primary elements and their 4 ways of definition are as follows:

   i. Pathavi  
      **Characteristic – hardness**
      Function – acting as foundation  
      Manifestation – receiving  
      Proximate cause – water, fire, air

   ii. Apo  
      **Characteristic – tricking**
      Function – intensification  
      Manifestation – cohesion  
      Proximate cause – earth, fire, air

   iii. Tejo  
      **Characteristic – heat**
      Function – to mature or maintain  
      Manifestation – continued supply of softness  
      Proximate cause – earth, water, air

   iv. Vayo  
      **Characteristic – distending**
      Function – causing motion  
      Manifestation – conveying  
      Proximate cause – earth, water, fire

2. **Secondary elements**
   The 24 secondary elements are again divided into two groups, namely, 14 nipphannarupa and 10
anipphannarupa. Secondary element, so called because they are dependent on the primary elements. The 14 nipphanna together with the four primary elements are reckoned as the 18 concretely elements (nipphanna). Thus, of the 28 kinds of rupa, 18 are real and 10 are unreal. Viz:

<table>
<thead>
<tr>
<th>Primary Elements</th>
<th>Secondary Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhutarupa</td>
<td>Rupa 28</td>
</tr>
<tr>
<td>Pasadarupa 4</td>
<td>Anipphanna (10)</td>
</tr>
<tr>
<td>Gacararupa</td>
<td>Vibbattirupa</td>
</tr>
<tr>
<td>Nipphanna (18)</td>
<td>Vikararupa</td>
</tr>
<tr>
<td>Bhavarupa</td>
<td>Lakkhanarupa</td>
</tr>
<tr>
<td>Hadayarupa</td>
<td>Paricchedarupa</td>
</tr>
<tr>
<td>Jivitarupa</td>
<td></td>
</tr>
<tr>
<td>ahararupa</td>
<td></td>
</tr>
</tbody>
</table>

According to Abhidhammasavgha, the first 18 rupas considered as real because of the following 5 definitions:

1. Sabhavarupa – They can be noted by their own nature like hardness etc.

2. Salakkhanarupa – They possessing characteristics such as arising and impermanence.

3. Nipphannarupa – They are arising because of the causes, kamma etc. by their own nature

4. Ruparupa – They are called ruparupa as they are perform which is in the nature of molesting, sometimes
the term rupa is used for objects which are not in the nature of rupa. Therefore the existence of rupa here is indicated by giving that term twice.

(5) Sammasanarupa – They can be obtained in their own nature and they are worthy to be contemplated on by applying to them the three characteristics, anicca etc.

While the 18 rupas are called real, the others 10 have been signified certain positions, phases, characteristics etc. of the real rupas. As such they should not be interpreted as real and eternal entities, transcending all laws of ‘conditioned’ existence. In other words, they are certainly not asavkhata. They are useful in order to interpret the material elements completely.

The essential aspects of rupa are analyzed into 4 as follows:

(1) Characteristic – of being molested
(2) Function – to be dispersed
(3) Manifestation – to be morally indeterminate
(4) Proximate cause – consciousness

All the 28 matters divide itself into various categories with reference to 8 characteristics as follows:

(1) Ahetuka (Rootless) – Because they are not associated with the roots lobha, dosa etc.
(2) Sappaccaya (Causal) – Because they are related to the four causes: kamma, citta, utu and ahara.
(3) Sasava (with defilements) – Since they serve as objects for defilements.
(4) Savkhata (Conditioned) – Because they are conditioned by the four causes, kamma etc.
(5) Lokiya (Mundane) – Because they are connected with the world of the 5 aggregates of attachment.
(6) Kamavacara (pertaining to the kamaloka) – as the matter is subject to craving.
(7) Anarammana (Objectless) – matter has no an object like mental elements.
(8) Appahatabba (not to be eradicated) – matter cannot be eradicated gradually as in the case of mental states.
From the above classification, matter is thus singlefold, however when conceived as personal, external and so forth it becomes manifold.

**Noble Eightfold Path (The path of purification) (original by Ven. Candabhasa)**

The Dhammacakkappavattana sutta and the Mahāparinibbāna sutta substantiates that the five monks straightaway agreed with the Buddha what he divulged(?) was the Noble Eight Fold Path. It was given as the fourth at the end of the discourse.(?) The Buddha has discovered the Noble Eight Fold Path. These are the very first words of the sutta. Later on as the fourth truth he described the Noble Eight Fold Path.

The Mahāparinibbāna sutta, addressing the last disciple,(?) the Buddha said that the Noble Eight Fold Path is not found in any other religion. It is found only in his religion as long as his followers live according to the Noble Eight Fold Path. The world would not be devoid of Arahants. That was what the Buddha said in the Mahāparinibbāna sutta. That means that it was that by which Buddhism differed from other religions. The Noble Eight Fold Path is given in place of two extremes that were rejected according to the Dhammacakkappavattana sutta. There are two extremes avoided by the renouncers, namely: attakilamathānuyoga and kāmasukhallikānuyoga.

The Buddha has not said that lay people should avoid the attakilamathānuyoga and kāmasukhallikānuyoga. There are no people who want to practice attakilamathānuyoga,46 But there are more people who want to practice kāmasukhallikānuyoga. Buddha said that anyone can follow the Noble Eight Fold Path, called „the middle path,“ if they are willing, because it is philosophical principle of Dependent Origination.

The attakilamathānuyoga is the social application of ucchedavāda, annihilationism. In the

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46 It seems, that the lecturer has never been to India and never spoken with Indian ascetics. But not only them, also in other continents one can find people, who want to practice attakilamathānuyoga.
Dhammacakkappavattana sutta the Buddha has not a philosophical application. He has gone on a social application. In fact what is rejected, the extremes sassatavāda and ucchedavāda. Those who reject these two extremes should go to the philosophical application of Dependent Origination. The social application of that is called the Noble Eight Fold Path. In other words, what Buddhism rejects are all forms of soul theory.

*Kāmasukhallikānuyoga* as the representation of ucchedavāda, annihilationism indicates that the soul comes to the end of death. It is the temporary soul. These soul theories are rejected on the basis of Dependent Origination. Because of the theory of Dependent Origination analyzes the individuals to show that he does not have any substance to be taken as the soul. All extremes are rejected on the basis of the Dependent Origination in Buddhism.

The first extreme is represented as eternalism. The second extreme represent annihilationism. These two are rejected – what is left is Dependent Origination. This shows that the Noble Eight Fold Path is based on the all formative Buddhist principle of Dependent Origination. Whatever, it can be understood why the Buddha didn’t request the renouncers to follow the Noble Eight Fold Path which is accessible for both clergy and laity, who can follow it equally. However, it does not say a lay person can follow the path from the beginning to the end. (?)

**Question:** Interaction of name and form (*nāma-rūpa*) in leading to the formation of living being.

Explain, or explain how the existence of a being takes place through the interaction of name and form (*nāma-rūpa*) (L ectured by Ven. Silavamsa) (Original by Ven. Samown)

At the time of rise of Buddhism there were many views about the nature of the living beings. The main view was that living being is a creation of the supreme Creator God. This was a part of the theistic teaching of the early *Vedic* religion. Then in *Upaniṣad* living being was regarded as
originating from Brāhman, the Universal Soul, a metaphysical concept. Such a teaching considered part of the living being as permanent and another part as impermanent. Pakuddha Kaccāyana presented a theory of seven absolute static factors, namely: the four great elements, sukha, dukkha, jīva as constituent factors of the being. Jainas presented a mixed theory.

As against these views, which the Buddha rejected He presented a number of analyses of the living being specially the human being. Among these are: nāma-rūpa (name and form), pañcakkhandha (five aggregates), cha-dhātu (six elements), dvādasāyatana (12 bases) and aṭṭharasa dhātu (18 dhātus).

All these analyses could be included in the nāma-rūpa analysis, which is very general and broad. Nāma-rūpa analysis is a very broad division of the being into name and form or mind and matter. This basically differentiates living beings from non-living beings. Non-living things have only material components, the four great elements, paṭhavī, āpo, tejo and vāyo. The nāma-rūpa analysis is a well balanced analysis for it clearly emphasizes the physical aspects of the living being. Hence, it presented Buddhism from becoming either a rigid kind of materialism or an absolute kind of idealism.

Besides, it also brought out the interdependence and inter-relation of these two aspects. Inter-relation and interdependence closely indicates the absence of any permanent factor. Both aspects are mutually dependent and hence have no independent existence. This helped to completely reject the belief in a permanent entity called a soul, attā (ātman). Thus Buddhism was able to reject the divine creation theory of the living being and explain its nature according to the theory of causality, paṭiccasamuppāda.

Buddhism explains that whatever in paṭiccasamuppāda or arising due to causes and conditions is bound ceased with the break-down of these causes and conditions (ye dhammā hetuppabhavā... hetubhāṅgā nirujjhati). Thus the living being is presented in Buddhism as a collection of dynamic forces explained differently as khandhas, āyatanas, dhātus, dhammās etc.
In this nāma-rūpa analysis nāma is constituted of the psychological aspect of man. This is explained in the pañcakkhandha analysis as vedanā, saññā, saṅkhāra and viññāna. The rūpa represents the corporal aspect. Thus the living being in Buddhism is represented as a combination of psychophysical and physical forces.

The psychological unit, which causes the conception of a being, is known as Namarupa-name and form. The interaction of this psychological unit, in its nascent is made up of three components: (1) the sperm and ovum which go to make up the fertilise ovum, (2) menstruation of the other, and (3) impact of the stream of consciousness of a discarnate spirit (gandhabba) or re-linking consciousness (Patisandhi vinnana) known as evolving consciousness (Sanvattanika vinnana). The organic physical components are being drawn and mutual in the state of interaction of Namarupa. There is reliable evidence that some children are capable of re-calling the previous births which correspond to that of real life of a death person and they could not have acquire this memory by any social contact with the dead person friends or relatives in this life.
Regression to prenatal period of a person also gives accounts of prior lives, which he claims to have lived and which has been partly, historically verified as factual. Hypnotised subjects were being used in this method. This method is experimentally verified if identical twin brought up in the same environment shows some marked differences of character. This experiment worse to be merited the attention of para-psychology before affirmation.

It seems that some have misunderstood the doctrine of Anatta regarding to it denied of any kind of survival after death. But fundamental teachings of the Buddha denied permanent entity of the soul but do not deny the continuity of evolving consciousness as a psychological factor or stream of Namarupa.

**NamaDhamma-mental factor**

The classification of namaDhamma as components of mind in addition to RupaDhamma of five aggregates known as feeling (vedana), sense impression (Sanna), and images or ideas and concept (Sankhara) conative activities (Vinnana) and their concomitants, exist, having combination with RupaDhamma.

**Vedana**

Vedana (feeling) which is accompanied with sense impression and ideas range from the pleasant to unpleasant through the neutral (sukha dukkha upekkha). The source of may be physical or psychological. Having originated in the five senses or the mind with the ideas or concepts in various directions as pleasant unpleasant and neutral feelings.

One may experience this feeling having associated with one's family life. Material benefit brings Amisa vedana and
Niramisa vedana-spiritual feeling is associated with selfless and compassionate understanding.

Niramisa vedana is experienced in the transcendental state of consciousness (Jhyana) Rupa or Arupa Jhyana which are classified in the assenting scale each one being higher and more exquisite than the lower. Nibbāna is the highest happiness (Nibbānam paramam sukham), but the happiness in it (Nibbāna) is not condition. It is not subject to the present of any condition vedana, although the happiness can be positively experience.

Sanna

The experience of condition pleasant, unpleasant and neutral is associated with the impression and ideas we have as the conceptual activity of the mind in imagining, remembering, reasoning, listening to others, reading books etc. This impression, ideas or concept constitute sanna. The last on the list of mental factor is vinnana, which covers knowledge and belief, knowledge of moral and spiritual mater constitute Paññā. This evolves greater dept of understanding regarding he nature of reality. The different between Sanna, Vinnana and Paññā is well illustrated in the Visuddhimagga by the simile of coins. When a child sees a coin it is only the colour and shapes that interest him. A peasant knows it exact value and nature since he can distinguish between a counterfeit and a genuine. There is a whiter sense in which the word vinnana is used.

Sankhara
Psychological context of Sankhara are mainly three-fold as seen in commentary. They are:

1. In the sense of volition (cetana), is the sense in which it is used in the sentence Avijjhā paccaya sankhara, which means that our volitions are conditioned by our true or false beliefs, which constitute ignorance. We sometimes think rightly and do good and think wrongly and commit evil. We treat in Samsara like a blind man with a stick who sometimes goes on the track and sometimes on the wrong track in try to reach his destination.

2. In the second sense Sankhara is used to denote our conative or purposive activities. They may be bodily processes and may include reflect actions such as breathing as soon as condition behaviour such as habits. They may be verbal activities involving cogitative and discursive in waking life or even in dreams. Finally they may be purposive thinking or ideation involving impression ideas or concepts associated with feelings. These ate called Kaya sankhara, Vācīsankhara, and Manosankhara. We may perform these sections or indulge in this activity aware that we are doing so or unaware that we are doing so. We can walk aware r unaware that we are walking we can talk aware that we are talking or as in sleep unaware that we are talking. We can think or have trains of thought aware of what we are doing or unaware of what we are doing. The letter would constitute unconscious mental processes. Likewise we perform these activities with varying degrees of control. Normally we have no control over our reflects but it is said that the Yogan who has attain the fourth Jhyana has them under control. Lastly these activities may be initiated by an internal stimulus or external stimulus.

3. The third sense of Sankhara denotes all those factors, which accompany conscious volitional activities, for example we are bend on doing a good deed. These may be right beliefs some degree of awareness a quantity of selflessness etc.

The conception of Matter

The conception of matter in all Buddhist traditions is same except in the extremist idealist thought (Vinnanavada). Rupa
is not mental and is independent of thought. But interaction of mind and matter is analysed when it corresponds to the conception of a being. Such matter is classified to three categories. They are:

1. Matter or material qualities, which are visible and can be apprehended by the senses such colours and shape.

2. Invisible mater, which reacts to stimuli (five senses) as soon as the objects senses. One can come into contact with the appropriate sense organs (excluding visual object, which fall into the first category).

3. Matter, which is neither visible to the naked eye nor apprehensible by the senses but whole existence, can either be referred, observed by paranormal vision. Such for example are the essences of edible food (oja), which are absorbed by our bodies and sustain it (e.i protein, carbohydrates etc). But in Dhammasangani in essence or Oja or edible food is classified as subtle matter which is not direct observed and apprehended by the sense organs. The subtle mater of the realm of attenuate matter (Rupa dhatu) would also fall into the category. Even the atom (Paramasa), which is said to be so small that occupies only minute portion of space as enumerated in the commentary to the Vibhaṅga. According to commentary of Visuddhimagga this atom cannot be observed by the fresh eye but only calm within range of clarion voyance vision (dibbacakkhu). The atom is not eternal as Buddhism dogmatically affirms the impermanence of all things.

The **Buddha** does not intend to give a detail account of physical world by analyse in matter. On one occasion he took leaves of Simsapa into his hand and said that he taught amounted to the leaves in his hand. While what he knew but did not teach was comparable in extend to the leaves in the forest. He gave priority to understand the nature and origin of the universe. Nevertheless the general understanding the physical world is also useful to know he nature of things as they are.
The Buddhist analysis of the individual consists of two parts, *nama* and *rupa*. *Rupa* represents the physical elements and *nama* the mental ones. In further analysis, a being is composed of five aggregates:

1. **Rupa** – matter (physical)
2. **Vedana**
3. **Sabba** mind (mental)
4. **Savkhara**
5. **viññāṇa**

According to early Buddhist teaching of paticcasamuppada, life or the world is built on a set of relations. The basic formula of paticcasamuppada are as follows:

- Imasmin sati idaj hoti
- Imassa uppada idaj uppajjati
- Imasmin asati idaj na hoti
- Imassa nirodha idaj nirujjhati

The above mentioned basic formula of Dependent Origination is applied to describe various situation of life. One of its applications is the 12-fold formula of Dependent Origination which describes the origination and the disappearance of human suffering. These 12 factors can be divided into past, present and future:

1. **Avijja**
2. **Sankhara** past
3. **viññāṇa**
4. **Namarupa**
5. **Salayatana**
6. **Phassa**
7. **Vedana** present
8. Tanha
9. Upadana
10. Bhava
11. Jati
12. Jara-marana past

The psychological unit which causes the conception of a being is known as namarupa. The interaction of this psychological unit, in its nascent state is made up of three components:

1. The female ovum
2. The male sperm
3. Gandhabba (surviving consciousness)

These three factors are explained in detail by the Buddha in the Mahatanhasankhaya sutta of Majjhima Nikāya (I, p.266):

Bhikkhus, the conception of an embryo in a womb takes place through the union of three things:

There is the union of the mother and father, but it is not the mother’s season, and the being to be reborn is not present. In this case there is no conception of an embryo in a womb.

There is the union of the mother and father, and it is the mother’s season, but the being to be reborn is not present, too, there is no conception of an embryo in a womb.

When there is the union of the father and mother, and it is the mother’s season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.

The term ‘Gandhabba’ is referred to as the surviving consciousness. This is nothing other than the ‘death consciousness (cuti-citta) of a person or the last consciousness in his death-bed which has turned into relinking or rebirth-consciousness (patisandhi-viññāṇa) at the moment of obtaining rebirth. The comprehensive term ‘viññāṇa’ is generally used to indicate this consciousness. Patisandhi-viññāṇa is the kamma-resultant consciousness (vipaka viññāṇa) present at rebirth, connecting the new existence with the immediately preceding one, and through that with the
entire past of the ‘being’ reborn. This resultant consciousness is due to savkhara or kamma.

Simultaneous with the arising of the relinking-consciousness there occur mind and matter (nama-rupa). The arising of mind and matter and consciousness takes place simultaneously, and from that moment life begins to function.

Therefore, the existence of a bring or rebirth takes place is explained as the combining of two factors, ‘viññāṇa paccaya nama-rupa’. Nama here means the three aggregates, feeling (vedana), perception (sabba) and mental states (samkhara), that arise simultaneous with the relinking-consciousness. Rupa means kaya (body), bhava (sex) and vatthu (seat of consciousness), which are also arising simultaneous with the relinking-consciousness, conditioned by the past kamma (savkhara).

The interaction between mind and matter and consciousness is well emphasized in the twelve-fold formula of Dependent Origination. Therein, it is explained that:

On mental formation (savkhara) depends consciousness (viññāṇa) and on consciousness depends mind and matter (nama-rupa).

In the Mahanidana sutta of Dīgha Nikāya (II, p.66), the Buddha said: “Consciousness conditions mind and matter” (viññāṇa-paccaya nama-rupaj). To make clear this statement, the Buddha thus asked Ananda:

If consciousness were not to come into the mother’s womb, would mind and matter develop there? No, Lord.
If consciousness, having entered the mother’s womb, were to be deflected, would mind and matter come to birth in this life? No, Lord.

If consciousness of such a tender young being, boy or girl, were thus cut off, would mind and matter grow, develop and mature? No, Lord.

Therefore, Ananda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind and matter.

The two items in the 12 factors of paticcasamuppada, namarupa and viññāṇa refer to the person and the related world or the world of experience. The details of mutually related mind and matter and consciousness can be shown in the following figure:
The Buddhist conception of an individual or a being, is a quite definite theory, expressed in different ways, but all of them essentially the same. Of these analysis, the most basic one is the analysis of the individual consists of two parts, *nama* and *rupa*, i.e. mind and matter. *Rupa* represents the physical elements and *nama* the mental ones. In further analysis, a being is composed of five aggregates:

1. *Rupa* – matter (physical)
2. *Vedana*
3. *Sabba* mind (mental)
4. *Savkhara*
5. *viññāna*

According to early Buddhist teaching of paticcasamuppada, life or the world is built on a set of relations, in which the arising and cessation of factors depend on some other factors which condition them. This principle can be given in a short formula of four lines:
The above mentioned basic formula of Dependent Origination is applied to describe various situations of life. One of its applications is the 12-fold formula of Dependent Origination which describes the origination and the disappearance of human suffering. In the 12 factors of patīcchasamuppada, the first two factors belong to the past life, the following 8 factors involved in the present life, and the last two factors belong to the future life.

1. Avijja
2. Sankhara past
3. viññāṇa
4. Namarupa
5. Salayatana
6. Phassa
7. Vedana present
8. Tanha
9. Upadana
10. Bhava
11. Jati
12. Jara-marana past

It was mentioned that the term ‘nama’ of the compound ‘namarupa’ includes contact, feeling perception, volition and attention. Among these items volition (cetana) can be identified with disposition (sakkhara) of the five aggregates. Among the two additional items contact (phassa) and attention (manasikara) can be defined as referring to feelings, perception and disposition. Rupa refers to four great elements and their derivatives.

Therefore, it is clear that the psychological unit which causes the conception of a being is known as namarupa.

The interaction of this psychological unit, in its nascent state is made up of three components:
1. The female ovum
2. The male sperm
3. Gandhabba (surviving consciousness)

These three factors are explained in detail by the Buddha in the *Mahatanhasankhaya sutta* of *Majjhima Nikāya* (I, p.266):

_Bhikkhus, the conception of an embryo in a womb takes place through the union of three things:

There is the union of the mother and father, but it is not the mother’s season, and the being to be reborn is not present. In this case there is no conception of an embryo in a womb.

There is the union of the mother and father, and it is the mother’s season, but the being to be reborn is not present, too, there is no conception of an embryo in a womb.

When there is the union of the father and mother, and it is the mother’s season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.

The term ‘Gandhabba’ is referred to as the surviving consciousness. This is nothing other than the ‘death consciousness (cuti-citta) of a person or the last consciousness in his death-bed which has turned into relinking or rebirth-consciousness (patisandhi-viññāṇa) at the moment of obtaining rebirth. The comprehensive term ‘viññāṇa’ is generally used to indicate this consciousness. Patisandhi-viññāṇa is the kamma-resultant consciousness (vipaka viññāṇa) present at rebirth, connecting the new existence with the immediately preceding one, and through that with the entire past of the ‘being’ reborn. This resultant consciousness is due to savkha or kamma.

Simultaneous with the arising of the relinking-consciousness there occur mind and matter (nama-rupa) or, as some scholars prefer to says, “corporeal organism”. The arising of mind and matter and consciousness takes place simultaneously, and from that moment life begins to function. In this rebirth consciousness that survives from the past are latent all the past impressions, characteristics and tendencies of that particular individual who fares in sajsara, going from birth to birth. Therefore, this consciousness, to a great extent, determines the nature and character of the new personality.

From the above facts, this makes it clear that consciousness serves as a connecting link between two lives. This
link does not show total identity of the personalities in two lives, and it is not the same individual who is reborn again, i.e., viññāṇa runs, viññāṇa transmigrates but it is not the same.

Therefore, the existence of a bring or rebirth takes place is explained as the combining of two factors, ‘viññāṇa paccaya namarupa’. Nama here means the three aggregates, feeling (vedana), perception (sabba) and mental states (samkhara), that arise simultaneous with the relinking-consciousness. Rupa means kaya (body), bhava (sex) and vatthu (seat of consciousness), which are also arising simultaneous with the relinking-consciousness, conditioned by the past kamma (savkhara).

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*Therefore, Ananda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind and matter.*

Now it becomes clear that the two items in the 12 factors of formula of paticcasamuppada, namarupa and viññāṇa refer to the person and the related world or the world of experience. The details of mutually related mind and matter and consciousness can be shown in the following figure:

<table>
<thead>
<tr>
<th>feeling</th>
<th>Mind</th>
<th>perception</th>
</tr>
</thead>
</table>
Explain how the interaction of mind and matter (nAma and rUpa) effect the conception of a being (paTisandhi)

Buddhist sutra dealing with the conception of a being says that there are three conditions necessary for a successful conception of a being. (MajjhimaNikāya: i, 266). Three conditions are:

1. The sexual union between parents
2. The mother being in her proper period fit to conceive, and
3. The presence of a gandhabba

Of these condition laid down in mahAtanhasankhaya sutta of the majjhimankaya, the first two are very clear but the third is not quite clear.

The Mahanidana of the DīghaNikāya says that if viGGAna did not enter the mother’s womb the psychophysical personality i.e. nAma and rUpa would not be constituted. Further, it says that if the viGGana, after entering the mother’s womb was to leave premature, the psychophysical personality would not grow into life.

What could be inferred for this reference is that for conception to mature there should be the nAma and rUpa and viGGana. According to the sutra interpretation it is also clear that, viGGana is not included in the nAma and rUpa. In fact the paticcasamuppada formula also make this clear. Therein it is said that nAma and rUpa is dependent on viGGAana and viGGAana as nAma and rUpa.
For this we can identify gandhabbha with viGGA. Then viGGA gets remitted with nAma and rUpa bringing conception to a success. Thus nAma and rUpa provide the background and the foundation for viGGA to get established.

This nAma and rUpa perhaps indicated the gabba. From this, what is seen is that it is the union between parent and the mother being in her period that produce nAma and rUpa. Their interaction most probably prepares the background for the viGGA to settle and also affected this hereditary qualities and characteristic of the new form.

Physical form as well as certain mental qualities of the child born would greatly depend on the interaction of the nAma and rUpa, which are brought into existence by the union of the parents. What viGGA adds to this is the karmic energies which caries along with it from the previous lives. In this, very conception takes place, causing the birth of a new being which though not identical, is an uninterrupted combination of a being that existed before.

SuvannaExplains the reason that led Ovadapatimokkha to be developed to Vinaya precepts.

Patimokkha is an ecclesiastical ritual performed on the uposatha day. At this ritual the Vinaya rules are repeated and if there happen to be any monk present in the assembly who has transgressed any of the rules, he had to admit his guilt, then he was dealt with according to the Vinaya. This ecclesiastical act was for the purpose of reminding the monks the aim of their life and arresting any kind of decline in discipline. However, it is seen that this assumed the form of a formal ritual only subsequently.

The Sri Lankan commentarial tradition says that there was no formal code of Vinaya in the Buddhist order at the beginning. Thus, the Samantapasadika says that the order functioned smoothly for the first twenty years without a formal code of discipline. This does not however mean that the Buddhist monks were in the habit of not observing disciplinary rules.
The early entrants to the order were a very dedicated lot, eager to realize the truth. For them, monk-hood was a fulltime vocation for the purpose of ending dukkha. They were dedicated to this purpose and hence disciplined. Therefore, there was no need for a formal code of rules a discipline. Whenever the Buddha found that there were certain lapses or even some improvements and adjustments to be made with regard to the behaviors of monks. He advised them as that issue. It is perhaps this practice is referred to as “Ovada patimokkha as against Ana patimokkha. This is a distinction referred to by Ven. Buddha ghasa.

Whatever the form Ovada patimokkha seems to have taken, what is clear is that the beginning Vinaya was maintained through advice. For this Dhamma or the sutta served the purpose of Vinaya. During a discourse the Buddha would focus attention on a Vinaya issues and make suggestion and give advice to the monks as to what is the best cause of action to follow. The Kakacupama sutta of the M.N illustrates this practice.

But with the expansion of the Order, territorially and numerically, much unsuitable persons entered the order. Not only this, within the Order due to petty differences and shallow attitudes various conflicts arose. Thus the Bhaddali sutta and the Vinaya give certain vital reasons that led to indiscipline and conflict among monks. Some of the factors are: Mahatta, labhagga, yasagga, bahusacca and ratannuta. All these are self-centered personal attitudes.

In the Bhaddali sutta, monk Bhaddali asked the Buddha the reason for the increase in rules. The Buddha says when beings are deteriorating, true Dhamma is disappearing, and there is a need for more rules. Vinaya records Ven. Sariputta requesting to the Buddha to promulgate Vinaya rules. Yet the Buddha
postponed it. Perhaps when indiscipline became a problem, the Buddha most have felt that this simple form of giving advice (Ovada patimokkha) is insufficient. He made Ana-patimokkha recital compulsory.

Thus form the very informal set of rules when the monks willingly observed, Patimokkha developed to a practice of reciting a set of formal rules promulgated as compulsory, with a machinery to punish those who fail to observe them.

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**Rupa**

- 28 matters divided into 4 primary (bhutarupa) and 24 secondary (upadarupa).
  
  (a) Classification of matter: as single fold and manifold.
  
  Single fold = all this matter is single fold is so far as it is all: rootless, with conditions, subject to taints, conditioned, mundane, pertaining to the sense sphere, objectless, not be to abandoned. However, when conceived as internal and external etc. matter becomes manifold.

  (b) The origination of matter (rupasamutthana)
  
  Material phenomena originate in 4 ways: kamma, consciousness, temperature and nutriment. Therefore 18, 15, 13, 12 arise respectively from kamma, consciousness, temperature and nutriment.

  (c) Grouping of material phenomena
There are 21 material groups inasmuch as they arise together, cease together, have a common basis and occur together.

- 18 arise from kamma = 8 inseparable + 8 faculties + heart base + space.
- 15 arise from consciousness = 8 inseparable + 5 mutable + sound + space.
- 13 arise from temperature = 8 inseparable + lightness triad + sound + space.
- 12 arise from nutriment = 8 inseparable + lightness triad + space.

Therefore 28 material phenomena can be further classified according to their number of causes as follows:

- One cause: 8 faculties + heart base + 3 intimation (11)
- Two causes: sound (1)
- Three causes: lightness triad (3)
- Four causes: 8 inseparable + space (9)
- Causeless: characteristics (4)

- 8 inseparable (avinibbhogarupa): colour, odour, taste, nutritive essence and 4 essentials. Therefore the rest are separable.
- In Sutta Nipata: Samkapparago purissassa kamo - the attachment of the person means to the concept.
- Sense organs and sense objects and their respective consciousness contact arise the four steps:
  i. Vekanti - Feeling (happy, unhappy and neuter)
  ii. Sabba (perception – identify
  iii. Vitakka (thinking) – created.
  iv. Papabca (concepts) – guided person.

- Mind and mind consciousness are based on ‘heart base’ substance.

- According to commentary, in the hear exists subtle and every clear substance called ‘material’, i.e., the heart base.
- Yaj rupaj nissaya manodhatu ca mano viññāṇadhatu ca pavattanti taj rupaj manodhatuya ca mano viññāṇadhatuya ca nissayapaccaya paccayo. – associated whatever material element exist the mind and mental consciousness. That material element which become the basis of mind and mental consciousness.

- Rupavacara-jhana
  (1) Pathama-jhana – Vitakka, vicara, piti, sukha, ekaggata.
  (2) Dutiya-jhana – vicara, piti, sukha, ekaggata
  (3) Tatiya-jhana - piti, sukha, ekaggata
  (4) Cututtha-jhana - sukha, ekaggata
  (5) Pabcama-jhana – upekkha, ekaggata

- Arupavacara-jhana
  13. Akasanabcayatana – 空無邊處
  14. viññāṇabcayatana – 識無邊處
  15. Akicabbayatana – 無所有處
  16. nevasabbanasabbayatana – 非想非非想處

- Sabbavedayitanirodha – destruction of perception and feeling. It is a type of trance 《MahapariNibbāna Sutta》 entered 7 days.

- Life force in Theravāda related to material element and mental element. While in Sarvastivada introduced non-material and non-mental.

- Ahararupa. Four type of ahara:
  7. phassa (觸食)
  8. manosabcetana (意食)    mental
  9. viññāṇa (識食)
  10. kabalivkara (段食)
- Yogacara or Vijbanavada:
  8. alayavijbana – citta
  9. klistamans – mano
  10. pravrttivijbana – viññāṇa

- citta, mano and viññāṇa accepted by scientific scholar and compare to psychology it is ig, igo and super-ego.

- Citta refers to the nature of mind. ci (collect) + ta (protects) = citta, i.e., collect many experiences and protect or preserved.

- Two kinds of reaction: get and reject. The person desire whatever he wishes – lobha. The person reject whatever he don’t want – dosa.

- Therefore tanha and dosa are only action in world.

- Atthaloka-dhamme – 8 natures of the world:
  (1) gaining
  (2) loosing
  (3) ill-fame
  (4) fame
  (5) blaming
  (6) praise
  (7) happiness
  (8) suffering

- Asubha – to reduce greed; metta – compassion to all being; anapanasati – meditation to develop
and destroy delusion. These three are included in the mental actions. They are common to all.

- Kusala – pubba (wholesome) related to path of Nibbāna.
- Akusala – papa (unwholesome) related to day to day life.

√cit = cinta (stem) = cinteti – to think.

“ruppatiti bhave rupaj vikara paccayesati, rupa rupaj katha rupaj pariyapannato paraj”. – matter is so called because it changes when necessary things like heat and cold are present. It induces real matters and conceptual matters.

- According to Abhidhammaṅga, matter is analyzed under 5 ways:
  (1) Rupa samuddesa – describing the matter (form) briefly (in brief).
  (2) Rupa vibhavga – analysing or naming the matter
  (3) Rupa samutthana – giving the causes or reasons for the arising of matter.
  (4) Rupa pavattikkama – giving the way of existence of matter.

28 Matters divided into 11 groups:

1. Mahabhuta rupa – 4
2. Pasada rupa – 5
3. Gocara rupa – 4
4. Bhava rupa – 2
5. Hadaya rupa – 1
6. Jivita rupa – 1
7. Ahara rupa – 1
8. Pariccheda rupa – 1
9. Vibbatti rupa – 2
10. Vikara rupa – 3
11. Lakkhana rupa – 4
12. Nippanna rupa 18
13. Anippanna rupa 10
- The 28 matters are divided into primary and secondary, i.e., Mahabhuta rupa (primary) and the rest are upadaya rupa (secondary or derived matters).

**Primary elements (mahabhuta):**
1. Mahabhuta rupa – four great elements:
   (a) Pathavidhatu – earth element
   (b) Apodhatu – water element
   (c) Tejodhatu – fire element
   (d) Vayodhatu – air element

**Secondary elements (upadayo rupa):**
2. Pasada rupa – sensitive material phenomena, i.e., cakkhu, sota, ghana, jivha and kaya (eye, ear, nose, tongue and body)
3. Gocara rupa – objective material phenomena, i.e., rupa, sota, ghana and jivha. Why kaya is not given here. Because in the four elements, rupa, tejo and vayo, the contact (phottabba) is explained.
4. Bhava rupa – material phenomena of sex. Two bhava:
   (a) Itthi bhava – female characteristic (femininity)
   (b) Purisa bhava – male characteristic (virility)
5. Hadaya rupa – material phenomena of heart
6. Jivitindriya – the life faculty
7. Kabalikarahara – edible food

# synonym to the 18
(a) sabhava rupa – natural or underived
(b) salakkhana rupa – matter with characteristic
(c) nipphanna – the matter made up of them
(d) rupa rupa – real matter
(e) sammasana rupa – determining matter
8. Pariccheda rupa – space element
9. Vibbatti rupa – intimating elements
   (a) kaya vibbatti – bodily expression
   (b) vaci vibbatti – verbal expression
10. vikara rupa – pin-points
    (a) rahuta – light – agility 敏捷, 靈活
    (b) muduta – soft – elasticity 弹力, 弹性
    (c) kammabbatta – flexible 易曲的, 可変通的 – adaptability 適應性
11. lakkhana – characteristic
    (v) upacaya – growth
    (vi) santati – continuity
    (vii) jarata – decay
    (viii) aniccata – impermanence

Notes:

Analysis of Rupa:

According to Theravāda Abhidhamma, matter or rupa has been analyzed mainly into 28 groups. During the history of Abhidhammic literature, we can observe a development of the subject matter. Canonical works, commentarial works, sub-commentarial works, compendiums and sub-commentaries on them contain the literatures which show the development of matter during its history. As it is obvious from the history of Buddhism, the teaching time to time had to face challenges both within the tradition and outside it. Rom the historical development of Buddhist literature regarding matter, evidence are provided to show how the Buddhist tradition face those challenges.

Apart from Theravāda analysis of matter, we come across classification, definition and division which were done in other Buddhist schools. They can be divided mainly as Theravāda and Mahayana literature. On the other hand, theories develop in other traditions like Sarvastivada, Sautrantika demonstrate the way how they challenge dispute came into existence in their histories.

A study on this tradition regarding Abhidhamma analysis of matter will reveal the
philosophical ideas which were developed into Buddhist tradition. Pāli literature Abhidhamma reveals only the development which took place in the territories where Theravada Buddhism was nourished and flourished.

24/5/99 (continue):

When we study the topics which are discussed in Abhidhamma, the sources we have today are very large in their extent. They can be grouped under 5 sub-topics:

1. canonical sources
2. commentarial sources
3. sub-commentarial sources
4. compendiums (saṅgahaantha) sources
5. commentaries sources

Today, the scholars who examine Abhidhamma teachings consider these five kinds of sources to be very authentic and authoritative. It is a special feature in the Abhidhamma literature that it has two kinds of commentaries, some of them which are old are the commentaries on seven canonical texts. The others which are latter have been composed on compendiums. Compendiums themselves are later than earlier commentaries.

With the reference to the Abhidhamma analysis of matter, the details are scattered all over the above mentioned texts. It is professor Y. Karunadasa’s “Buddhist Analysis of Matter” which for the first time has collected and analyzed those materials.

The Abhidhammic concept of rupa represents the physical aspect of person or individual and the world of experience. The common definition of rupa as mentioned in canon and commentaries is “matter” means that which is subject to molestation (rupatiti rupaj). Here molestation means becoming transformed with the affect of heat, cold etc. that means arising in another form when the opposite conditions such as cold and heat are present. Commentators in various ways have attempted to define what the rupa is. Buddhist analysis of matter records seven kinds of meanings which are given by Ven. Buddha ghosa and Dharmapala:

1. rupalakkhanda – the material agreeable.
2. Sarira – the physical body of a living being.
3. Vanna – colour
(4) Santhana – form, figure, configuration 結構, 形態
(5) Kasina-nimitta – the meditation object.
(6) Paccaya – condition, cause
(7) Sabhava – nature

Rupa comprises of two groups:
(1) Bhutarupa – primary forms
(2) Upadayarupa – secondary forms

Altogether there are 28 matters of which four belongs to the first category and the rest to the second category.

The nature of matter has been discussed with reference to 8 characteristics according to Abhidhammatavibhavinitika. They are:

(1) ahetuka – rootless. They were called so because they have no roots such as non-greed, non-hatred.
(2) Sappaccaya – causal. They are called so because they are being related to their own conditions, action and mind.
(3) Sasava – with defilements. This name is given as matter is connected with defilements which arise regarding themselves.
(4) Savkhatta – conditioned. The matter is conditioned by its causes.
(5) Lokiya – mundane. The matter is engaged in the world of five aggregates.
(6) Kamavacara – pertaining the sensuous sphere (kamaloka). The characteristic is given as the matter is subject to graving (tavha).
(7) Anarammana – objectless. Matter has no an object like mental elements.
(8) Appahatabba – should not be eradicated. Matter cannot be eradicated gradually as in the case of mental states.

31/5/99 (continue):

According to both Abhidhammasaṅgaha and Abhidhammatavibhavinitika, the first 18 rupas among the 28 can be considered as real phenomena. This can be understood by the following 5
kinds of definitions given to them:

1. **Sabhavarupa** – this designation is given because the 18 rupas can be noted by their own nature like hardness etc.
2. **Salakkhanarupa** – the reason for giving designation is, they possessing characteristics such as arising and impermanence.
3. **Nipphannarupa** – the meaning of this name is that they are arising because of causes, kamma etc.
4. **Ruparupa** – they are called ruparupa as they are perform which is in the nature molesting, sometimes the term rupa is used for objects which are not in the nature of rupa. Therefore the existence of rupa here is indicated by giving that term twice.
5. **Sammasanarupa** – this name is given as they can be obtained in their own nature and they are worthy of being contemplated on by applying to them the three characteristics.

In the Abhidhammic analysis of phenomena, the last 10 are considered not to be real rupas. The explanation of them in the above sense is given by naming with the antonyms 反義 of above 5 terms. As it is said in the Buddhist Analysis of Matter, after discussing or the definition of nipphannarupas or the other different terms are given to show that only those elements described as nipphanna are true rupa-Dhamma. The 4 ways of definitions are as follows:

1. The characteristic of rupa is molestation.
2. The function of it is scattering or dispersing
3. The manifestation of it is abyakata
4. The proximate cause of it is consciousness.

- **samutthana** – cause and reason for the arising of matter. According to the Tika, Ttere are 4 causes:
  1. kamma – 18 rupa
  2. *citta* – 15 rupa
  3. uttu – 13 rupa
  4. ahara – 12 rupas.

- **Abhidhammasaṅgaha** analysis 28 matters, however they are again sub-divided into many types in the Tika.
- Abyakata – unexpected, unanswered
- Abyakata pabhani (silent) – in early texts, i.e., 10 proposition.
- Agnostic – given by the Buddha, i.e., the person who does not understood.
- Two kinds of Nibbāna:
  1. sopadisesaNibbāna – Buddha at age 35
  2. anupadisesaNibbāna – Buddha passing away at age 80
- kasavakanthaka – name of the monk, i.e., there will be no monk wearing robe only recognized by the yellow tread …
- In Cakkavattisihanada sutta, 3 destroys:
  1. sattantarakappa – weapons
  2. rogarantarakappa – diseases
  3. dubbhikkantarakappa – feminine

Give a detail account of matter (rupa) in Buddhism with reference to Buddhist texts and explain the Buddhist attitude towards the material world. (598)

The conception of matter in all Buddhist traditions is same, except in the extremist Idealist thought. Rupa is not mental and is independent of thought. But interaction of mind and matter is analysed when it corresponds to the conception of a being. Such matter is classified to three categories. They are:

1. Which are visible and can be apprehended by the senses such as colours and shape.

2. Invisible matter which creates stimuli (five senses) as well as the object of sense. One can come into contact with the appropriate sense organs (e.g. eye and form)

3. Which is neither visible to the naked eye nor apprehensible by the senses but whole existence, can either be
referred, observed by paranormal vision.

According to Abhidhamma, there are 28 kinds of matter, four of these are called primary, 24 are secondary.

1. Primary elements (mahabhuta)

   The basic structure of the matter in human being is a combination of four primary elements. The four primary elements are the supporting, the binding, the maturing and the motion elements. They are metaphorically known as the earth, water, fire and wind elements, because these metaphors represent the functions of the four elements.

2. Secondary elements

   The 24 secondary elements are divided into two groups, namely nipphannarupa and anipphannarupa, 14 are nipphannarupa and the other 10 are anipphannarupa. Secondary element, so called because they are dependent on the primary elements. The 14 nipphanna together with the four primary elements are reckoned as the 18 concretely elements (nipphanna).

   28 kinds of rupa are divided into two classes as shown below, 18 are concretely or real (nipphannarupa), 10 are non-concretely or unreal (anipphannarupa):

   | Mahabhuta | Primary elements 4 |
   | Pasadarupa | (Bhutarupa) |
   | Gacararupa | |
   | Nipphanna (18) | Bhavarupa |
   | Hadayarupa | |
   | Jivitindriya | |
   | Rupa 28 | Kabalikarahara | Secondary elements 24 |
   | (Upadarupa) | Pariccheda |
According to the four ways of definition, rupa has the following:

(1) Characteristic – of being molested
(2) Function – to be dispersed
(3) Manifestation – to be morally indeterminate
(4) Proximate cause -- consciousness

According to the classification, the nature of 28 matters has been classified with reference to 8 characteristics as follows:

(1) Rootless – Because they are not associated with the roots lobha, dosa etc.
(2) Causal – Because they are related to the four causes: kamma, citta, utu and ahara.
(3) with defilements – Since they serve as objects for defilements.
(4) Conditioned – Because they are conditioned by the four causes, kamma etc.
(5) Mundane – Because they are connected with the world of the 5 aggregates of attachment.
(6) pertaining to the kama-sphere – as the matter is subject to craving.
(7) Objectless – matter has no an object like mental elements.
(8) not to be eradicated – matter cannot be eradicated gradually as in the case of mental states.

From the above classification, matter is thus one fold, when conceived as personal, external and so forth it becomes manifold.

The Buddha does not intend to give a detail account of physical world by analyze the matter. On one occasion he took leaves of Simsapa into his hand and said that he taught amounted to the leaves in his hand. While what he knew but did not teach was comparable in extend to the leaves in the forest. He gave priority to understand the nature and origin of the universe. Nevertheless, the general understanding the physical world is also useful to know he nature of things as they are.
All Dhamma deals with the world of experience. How the people experience the physical world? According to Buddhism, mind and matter are inter-connected in existing. They are dependent on each other. There is saying, like ‘Never mind” and “Doesn’t matter’.

Namarupapaccaya viññāṇa viññāṇapaccaya namarupam shows the idea clearly.

Generally there are 2 divisions on Rupa,

1. **Bhutarupa** (primary material elements), 4

2. **Upadarupa** (secondary material elements), 24.

These 4 great elements are very important. Other 24 elements are dependent on these 4.

Another division is,

1. **Nipphannarupa** 18 real material elements,

2. **Anipphannarupa** 10 unreal material elements.

The four great material elements (bhutarupa) are,

1. **Pathavi** – earth – solidity,
2. **Apo** – water – cohesion,

3. **Tejo** – fire- heat,

4. **Vayo** – air- motion.

These 4 can be divided into 2 categories. According to *Abhidhamma*, they are referred to solidity, cohesion, heat and motion. In every material form, we can find solidity even water itself has solidity.

Tejo (temperature) has 2 aspects namely heat and cold.

Vayo (motion) – origination in different places.

Apo (cohesion), can not be touched, only can be imagined by mind. All materials are bound together because of apo elements (cohesion). The *Pāli* word ‘*abandhana*’ (combined together).

---

**666Rupa (Matter) 03/04/2001**

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**Give a detail account of matter (Rupa) in Buddhism with reference to Buddhist texts and explain the Buddhist attitude towards the material world. By S.N**

Buddhism in explaining our world of experience discusses matter under the concept rupa, which is one of the five aggregates. Thus explaining the empirical self the Buddhist texts says that it is constituted of rupa (matter) vedana (sensation) sanna (perception) sankhara (mental) and vinnana (consciousness). Buddhism admits that matter exists objectively, that is, it is not merely mind made. The whole existence is presented as a combination of matter and mind, both giving equal importance.

One of the earliest Buddhist textual definitions of matter is found in the S. N. Therein, it is said it gets disintegrated,
therefore it is called matter. This disturbance could be physical and due to physical causes, or it may also means disturbance on a psychological level. Hence, another definition is given that is a resistance or impenetrability is the basic characteristic of matter.

In the later analysis, matter is also referred as Dhamma, an ultimate element of existence. Thus there re, according to Theravada Abhidhamma, 18 Dhammas that go to make up the whole worldly existence. Rupa is one of them and is called rupa-Dhamma.

Rupa-Dhammas form an aggregate and it consists of 28 such material elements. They are divided into two categories: a primary and secondary. The primary elements are the four great elements and the secondary elements are 24 derived material elements referred to as upada-rupa.

The four primary elements are Pathavi, apo, tejo and vayo. They are not to be taken in their literal senses as earth, water, fire and air, but the qualities inherit in them. Then Pathavi represents solidity, hardness, and rigidity. Apo represents viscosity, liquidity etc. Tejo stands for heat and cold or levels of temperature and Vayo for distention and motion.

According to Buddhism primary matter is constituted by these four elements. They represent four distinct forces in the sphere of matter. They co-exist and are inseparable. Therefore, in every instance of matter, all these four are present. There is no difference in quantity of these elements. In every instance of matter they are in equal proportion. However, the deference between material objects is due to the difference in intensity of each element. Thus there is equal quantity of apo n fire, stone or water. But what makes the difference among them is in water the intensity of apo is more, in stand that of pathavi is more, and in fire the intensity of tejo is more.

The upada-rupas are 24. They consist of

1. The five sense organs,
2. Four sense objects (only rupa, sadda, gandha, and rasa are recognized as secondary matter),
3. Three material faculties (two faculties of sex and faculty of life),
4. Nutritive essence (the material quality),
5. Physical basis of the mind (hadayavatthu),
6. Two kinds of mind conditioned matter (kaya vinnana and vaci vinnna),
7. Three qualities of matter (lahata, muduta, kammannata),
8. Four phases of matter (origination, continuity, decay and final break),
9. Space element (akasa).

The Buddhist analysis of matter is aimed at showing that it is something that falls on individual, that makes one cling to them, taking them to be permanent, giving happiness and giving an essence; but in fact it is not so. Therefore clinging to matter is a hindrance and should be given up. Indriyabhavana sutta clearly points out how one should cultivate senses to avoid getting attached to the material world. The advice given to Bahiya Daruciriya in the Udana also makes clear how one should not get attached to material objects, but consider them as anicca, dukkha and antta.

**Elucidate the Theravada Analysis of Matter (rupa) with Reference to the Abhidhammasaṅgaha (709)**

According to Abhidhammasaṅgaha, it is says: ‘Tattha vutt’Abhidhammattha catudha paramatthato citta j cetasikaj rupaj Nibbānaj iti sabbatha’

The things contained in the Abhidhamma, spoken of therein, are altogether fourfold from the standpoint of ultimate reality: citta, cetasika, rupa and Nibbāna.

Rupa is the 3rd ultimate reality of the Abhidhamma. The term ‘rupa’ is explained by derivation from the verb ‘ruppati’, means ‘to be deformed, disturbed, knocked about, oppressed, broken’. The commentators maintain that “rupa is so called because it undergoes and imposes alteration owing to observe physical conditions as cold and heat, etc.

The Abhidhamma recognizes enumerates 28 kinds of material phenomena. Four of these are called primary, 24 are secondary.

1. Primary elements (mahabhuta)
   The basic structure of the matter in human being is a combination of four primary elements. The
four primary elements are the supporting, the binding, the maturing and the motion elements. They are metaphorically known as the earth, water, fire and wind elements, because these metaphors represent the functions of the four elements. The four primary elements and their 4 ways of definition are as follows:

7. Pathavi  
   Characteristic – hardness  
   Function – acting as foundation  
   Manifestation – receiving  
   Proximate cause – air, water, fire

8. Apo  
   Characteristic –tricking  
   Function – intensification  
   Manifestation – cohesion  
   Proximate cause – air, fire, earth

9. Tejo  
   Characteristic – heat  
   Function – to mature or maintain  
   Manifestation – continued supply of softness  
   Proximate cause – air, earth, water

10. Vayo  
    Characteristic – distending  
    Function – causing motion  
    Manifestation – conveying  
    Proximate cause – water, earth, fire

2. Secondary elements

The 24 secondary elements are divided into two groups, namely nipphannarupa and anipphannarupa, 14 are nipphannarupa and the other 10 are anipphannarupa. Secondary element, so called because they are dependent on the primary elements. The 14 nipphanna together with the
four primary elements are reckoned as the 18 concretely elements (nipphanna).

28 kinds of rupa are divided into two classes as shown below, 18 are concretely or real (nipphannarupa), 10 are non-concretely or unreal (anipphannarupa):

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<thead>
<tr>
<th>Primary Elements</th>
<th>Secondary Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahabhuta</td>
<td>Kabalikarahara</td>
</tr>
<tr>
<td>Pasadarupa</td>
<td></td>
</tr>
<tr>
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<tbody>
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<td>elements 4</td>
</tr>
<tr>
<td>(Bhutarupa)</td>
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</tr>
<tr>
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</tr>
</tbody>
</table>
According to Abhidhammasavagaha, the first 18 rupas among the 28 can be considered as real phenomena. This can be understood by the following 5 kinds of definitions given to them:

(1) Sabhavarupa – They can be noted by their own nature like hardness etc.

(2) Salakkhanarupa – They possessing characteristics such as arising and impermanence.

(3) Nipphannarupa – They are arising because of the causes, kamma etc. by their own nature

(4) Ruparupa – They are called ruparupa as they are perform which is in the nature of molesting, sometimes the term rupa is used for objects which are not in the nature of rupa. Therefore the existence of rupa here is indicated by giving that term twice.

(5) Sammasanarupa – They can be obtained in their own nature and they are worthy to be contemplated on by applying to them the three characteristics, anicca etc.

While these 18 rupas are considered as the real rupas the others have been regarded as the phases or characteristics of the real rupas. These 18 rupas are conditioned by rupa-samutthana, such as kamma, citta, utu and ahara.

According to the four ways of definition, rupa has the following:

(1) Characteristic – of being molested
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According to the classification, the nature of 28 matters has been classified with reference to 8 characteristics as follows:

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From the above classification, matter is thus one fold, when conceived as personal, external and so forth it becomes manifold.

**RŪPA IN PHILOSOPHICAL SENSE**

According to the philosophical terminology of the Pāli canon at least four meanings of the rūpa can be distinguished:

1. Sense of matter
2. The sphere of visibility
3. Rūpa dhātu (the reality of attenuated matter)
4. Rūpa jhāna (obtainable through meditation)

These four may be represented as the generic, the specific, the cosmological and the psychological meaning of
The Abhidhammic concept of the rūpa represents the physical aspect of the person and the world of experience. The common definitions of rūpa, as stated in the canon and in the commentaries is „matter“ (rūpa). Matter means that which is subject to molestation. Here the molestation means becoming transformed with the effect of cold, heat etc. As a result of that matter is arising in another form within the opposite conditions such as cold and heat present.

The two commentators of Theravāda Buddhism – Buddha ghodsa and Dhammapāla collected nine meanings to the term occurred in the canonical works. They are:

1. Rūpakkhandha (the material aggregate) 6. Paccaya (condition)
2. Sarira (the physical body of a living being) 7. Sabhava or Svabhāva (nature)
3. Vanna (color) 8. Rūpa dhātu (the realm of attenuated matter)
4. Santhana (figure, form, configuration) 9. Rūpa jhāna (four stages of ecstatic experience)
5. Kasina nimitta (the meditation object)

According to the Abhidhamma the compound denotes 27 items called rūpa Dhamma. These rūpa Dhammas are classified into two categories as primary and secondary. In the Nikāya and Abhidhamma rūpakkhandha is used to mean the matter. That is the composition of living being.

In Abhidhamma it's given in a wide sense. Accordingly, the rūpa is the four primary elements (mahā bhūta) and the matter that is dependent on them (upādā-rūpa). They are either internal or external. With the combination of both internal and external totality of matter is present. The other usual way of reffering to all matter is whatever matter, whether it is past, future or present. »Whether it is internal or external, whether it is low or above, whether it is far or near,“ in other words the totality of matter.

In the Khanda Samutta of Samyutta Nikāya the subjective sense of rūpa is explained as follows:
»Ruppatiti kho bhikkhave tasmā rūpaṃti vuccati khena ruppati? Sītenapi ruppati, unhānāpi ruppati, jigacchāyapi ruppati, pupasayāpi ruppati, dasamakasavātātapasirimsapa sampassenāpi ruppati.«

It can be seen, that the most significant and central word of this passage is the verb ruppati. Ruppati is to be vexed(?), opposed, hured(?), molested. According to Buddhist exegesis ruppati occures in two different context:
1. It refers to distress, excitement or dissipation as a state of mind.
2. It refers to disturbance, mutability or changeableness of matter.

According to passage of Samyutta Nikāya the scholastic interpretation to the term rūpa is „that which is
disturbed." Therefore रूप means the physical body. However it is admitted that when the body is disturbed the mind is disturbed too in this sense. When the body is to be more precise, the organ of touch comes into contact with heat, cold etc. The organ of touch is spread all over the body. Therefore there arises a tactile sensation. In the psychological sense hunger and thirst are also explained as tactile sensations. When hunger and thirst come into contact with the organ of touch, it is spread all over the body. But it is not admitted that this mental „disturbance“ is either meant or represented by the term „रूपा in the quoted passage.“

**Rūpa in philosophy / philosophical meaning of the term rūpa (original by ven. Candabhasa)**

According to the philosophical terminology of the Pāli canon, at least four meanings of the रूपा can be distinguished. The Abhidhammic concept of रूपा represents the physical aspect of the person and the world of experience. The common definition of रूपा as stated in the canon and in the commentary is „method.“ रूपा, method, means that which is subject to molestation(?). Here molestation(?) means becoming transformed with the effect of cold, heat etc. As a result of that method another form is arising when the opposite conditions such as cold and heat are present.

The two commentators of Theravāda Buddhism, Buddaghosa and Dhammadāla collected meanings to the terms occurring in the canonical words. They are: रूपा khandha, sarīra, vanna, santhana, kasīna nimitta, paccaya, sambhava, rūpadhātu and rujhāna. According to the Abhidhamma, the compound denotes 27 items of रूपaDhamma. These रूपaDhammas are finally and secondly.(?) In the Nikāyas and Abhidhamma, रूपा khandha is used to mean the „method. “
Accordingly, *rūpa* are the four primary elements (*mahābhūta*) and the method. That is dependent of them (*upādarūpa*). They are either internal or external. With the complication of both internal and external the totality of method is present. The other usual way to reply to all method is whatever method, whether it is internal or external; whether it is low or superior; whether it is far or near, in other words the totality of method. In the *Khandha Saṅyutta* of *Saṅyutta Nikāya* the subjective sense of *rūpa* is explained as follows:

> Rūpatiti kho bhikkhave, tasmā nūpanti vuccati. Khena rappati?

Sitenapi rappati unhenapi rappati jīgcahāyapi rappati pipasayati rappati damsamakasvātātapasiriṅsapa sampassenapi rappati.«

The word „rappati“ is to be vetted, opposite huard, molested. According to Buddhist exegesis, *rappati* occurred in two different contexts – as it refers to distress, excitement or dissipation as state of mind and it refers to disturbance, not ability of change of method.

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the organ of touch is spread all over the body. Therefore, there are arising tactile sensations. In the psychological sense, hunger and thirst are also explained as tactile sensations. When hunger and thirst come into contact with organ of touch, it is spread all over the body, but it is not admitted that this mental disturbance either mean or is represented by the term 'rūpa' in the quoted passage.
Rūpakalāpa in Abhidhamma philosophy leads to the formation of a living being

Rūpakalāpa means grouping of material forms or formation of material units. In Abhidhamma rūpakalāpas are meant to denote combinations of several physical phenomena constituting of temporary unity. It is very important to note that this unit is temporary one.

The Abhidhamma explaining matter group says that all material phenomena do not occur as combinations or groups and hence are known as rūpakalāpas. 21 such rūpakalāpas are enumerated in Abhidhamma. Just as all cetasikas possess four characteristics, rūpakalāpas too possess these four characteristics. Thus it is explained that this arises together (ekuppāda), cease together (sahavutti), the common factors of all rūpakalāpa are the conascent great essentials, the four great elements.

There are 21 material groups: nine, six, four and two totalling twenty one produced from kamma, consciousness, temperature and nutriment respectively. Of these the most primitive group is the one consisting of only eight physical phenomena and hence called ‘pure eightfold unit’ (suddhatthaka kalāpa). This is constituted of the 4 primary elements (paṭhavī, āpo, tejo, vāyo and color, smell, taste and nutriment – vaṇṇa, gandha, rasa, oja). Sometimes this is referred to as ojatthamaka kalāpa.

The simplest force of living matter consists of a nine-fold vitality unit (jīvita navakakalāpa). This is formed by adding vitality (jīvita) to the primary group of eight mentioned above. The continuity of material groups produced in four ways as for example by kamma, consciousness etc. Thus uninterruptedly is the sense sphere till the end of life. This is like the continuity of the flame of lamp or the flow of a river. This continuity makes one see a ‘permanent’ living being. Though with the addition of life-force (jīvita) to the pure octad (suddhatthakalāpa) a living being comes into existence, that being has to be understood as a collection or a group of matter combined with life (jīvita) and there
compound and hence not permanent.

**QUESTION:** EXAMINE THE TWO CAUSES AND CONDITIONS NECESSARY FOR THE ARISING OF THE RIGHT VIEW.

According to Petakopadesa there are two causes and two conditions necessary for the arising of the right view of the hearer. The one who is speaking should always pay advice and instruct about the truth. In this case the truth means suffering, its origin, the cessation and the path. When one is speaking about these four Truths his speech is truthful.

The one who is listening should also pay attention with reason. This is very important because if the person who is listening gets distorted in his mind he cannot grasp the Truth in such cases, there will be no grasping of the utterance. When a person is full of lust he cannot listen to what is being preched, and then the effort of the speaker will be useless. Therefore, it is very necessary to fulfill these two coditions for the understanding of the Truth.

The similes stated in the Mahāsaccaka Sutta of Majjhima Nikāya can be stated here. These are three similes:

1. When the ground is dried and the log is dried and the upper fire stick is dried without any obstruction a person can kill the fire.

2. If the ground is wet however much you try you cannot kill the fire

3. When the upper fire stick is wet one cannot kill the fire

All these conditions are necessary for the killing of fire. In the same way one must pay attention to what is preached. When there is lust or creaving one cannot pay attention to the preaching.

In this world craving is cause of sorrow. Human beings are attached to various material objects because of these attachments, the mind is covered with hindrances. People who are engaged in various worldly activities are full of lust because of these desires. Finally, they face sorrow. According to the first Noble Truth the suffering is divided into categories. One is not to obtain what one desires. The cause of suffering is also three-fold:
1. Kāmatāṇhā (desire for sensual pleasure)

2. Bhavatāṇhā (desire for becoming)

3. Vibhavatāṇhā (craving for the next existence)

In this manner people face a lot of craving with the cause of sorrow and thus one must put an end to Samsāra. The more we crave the more we become sorrowful.

**BONUS: TABLE OF CETASIKAS AND CITTAS**

52 Cetasika (mental factors)

\{ 13 \}

**Ethically variables**

*aṇṇa*-cetasika

7

**universals**

*sabbacitas*dhāraṇa
1. contact (phassa)
2. feeling (vedana)
3. perception (sabba)
4. volition (cetana)
5. one-pointedness (ekaggata)
6. life faculty (jivindriya)
7. attention (manasikara)

6
occasional

8. initial application (vitakka)
9. sustained application (vicara)
10. decision (adhimokkha)
11. energy (viriya)
12. zest (phiti)
13. desire (chanda)

{ 14 }

Unwholesome factors

(akusalacetasika)
unwholesome universals

(sabbākusalasadhāraṇa)

delusion (maha)
14. shamelessness (ahirika)
15. fearlessness of wrong (anottappa)
16. restlessness (uddhacca)

Unwholesome occasions

(ākusalarakkha) greed (lobha)
17. wrong view (ditthi)
18. conceit (māna)
19. hatred (doṣa)
20. envy (issa)
21. avarice (macchariya)
22. worry (kukkucca)
23. sloth (thīna)
24. torpor (middha)
25. doubt (vicikiccha)
Beautiful Factors

(sobbanacetasika)

Beautiful universals

(sobbanasadhi) faith (saddha)
26. mindfulness (sati)
27. shame (hiri)
28. fear of wrong (ottappa)
29. non-greed (alobha)
30. non-hatred (adosa)
31. neutrality of mind (utramajjhata)
32. tranquillity of mental body (passaddhi)
33. tranquillity of consciousness (lahuta)
34. lightness of mental body (passaddhi)
35. lightness of consciousness (lahutā)
36. malleability of mental body (muduta)
37. malleability of consciousness (maduta)
38. wieldiness of mental body (kammabbata)
39. wieldiness of consciousness (kammabbata)
40. proficiency of mental body (pagubbata)
41. proficiency of consciousness (pagubbata)
42. rectitude of mental body (ujjukata)
43. rectitude of consciousness (ujjukata)

Abstinences (virati)
right action (sammakammanta)

44. right speech (sammavaca)
45. right livelihood (samma-aṭṭa)

Illimitables (appamōba)
compassion (karuṇa)

46. appreciative joy (mudita)

Non-delusion (amohā)
wisdom faculty (pabbā)

EIGHTY-NINE CITTAS
<table>
<thead>
<tr>
<th>Sense sphere (kamavacara)</th>
<th>Functional consciousness (kriyacitta)</th>
</tr>
</thead>
<tbody>
<tr>
<td>{ 54 }</td>
<td>One consciousness, accompanied by joy, associated with knowledge, unprompted.</td>
</tr>
<tr>
<td>(somanassasahagataṃ thanasampayuttam asankhārikaṃ ekaṃ)</td>
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<tr>
<td>(somanassasahagataṃ thanasampayuttam asankhārikaṃ ekaṃ)</td>
<td>One consciousness, accompanied by aversion, associated with right view, unprompted.</td>
</tr>
<tr>
<td>(somanassasahagataṃ thanasampayuttam asankhārikaṃ ekaṃ)</td>
<td>One consciousness, accompanied by aversion, associated with right view, prompted.</td>
</tr>
<tr>
<td>{ 15 }</td>
<td>One consciousness, accompanied by joy, associated with knowledge, unprompted.</td>
</tr>
<tr>
<td>(somanassasahagataṃ thanasampayuttam asankhārikaṃ ekaṃ)</td>
<td>One consciousness, accompanied by knowledge, unprompted.</td>
</tr>
<tr>
<td>(somanassasahagataṃ thanasampayuttam asankhārikaṃ ekaṃ)</td>
<td>One consciousness, accompanied by knowledge, prompted.</td>
</tr>
<tr>
<td>one consciousness, accompanied by</td>
<td>one consciousness, accompanied by joy,</td>
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<tr>
<td>epanimity,</td>
<td>dissociated from wrong view,</td>
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<tr>
<td>associated with knowledge,</td>
<td>unprompted.</td>
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<tr>
<td>unprompted.</td>
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(upekkhasahagatamabanasaṃpayuttaj asankhārikaṃ ekaṃ)

| one consciousness, accompanied by | one consciousness, accompanied by joy, | one consciousness, accompanied by joy, |
| epanimity, | dissociated from wrong view, | associated with knowledge, |
| associated with knowledge, prompted. | prompted. | |

(somanassasahagatamapiṭhitagati saasaṅkhārikaṃ ekaṃ) (somanassasahagatamapiṭhitagati saasankhārikaṃ ekaṃ)

| one consciousness, accompanied by | one consciousness, accompanied by joy, | one consciousness, accompanied by joy, |
| epanimity, | dissociated from knowledge, unprompted. | dissociated from knowledge, |
| unprompted. | | unprompted. |

(upekkhasahagatamabanapayuttaj saṅkhārikaṃ ekaṃ)

| one consciousness, accompanied by | one consciousness, accompanied by joy, | (76) one consciousness, accompanied by |
| epanimity, | dissociated from knowledge, unprompted. | (76) | |
| dissociated from knowledge, | | (somanassasahagatamapiṭhitagati saasankhārikaṃ ekaṃ) |
|jhanajhāna wholesome consciousness together | | (somanassasahagatamapiṭhitagati saasankhārikaṃ ekaṃ) |
| with initial application, sustained application, | | (somanassasahagatamapiṭhitagati saasankhārikaṃ ekaṃ) |
| zest, happiness, and one-pointedness. | | |
| one consciousness, accompanied by equanimity, dissociated from wrong view, unprompted. | one consciousness, accompanied by equanimity, dissociated from wrong view, prompted. | one consciousness, accompanied by equanimity, dissociated from displeasure, associated with aversion, unprompted. | one consciousness, accompanied by equanimity, dissociated from knowledge, unprompted. |
| (upekkha-sahagatam ditthigatavipayuttaj asankhatikam ekaṃ) | (upekkhasahagatam ditthigatavipayuttaj asankhatikam ekaṃ) | (upekkhasahagatam ditthigatavipayuttaj asankhatikam ekaṃ) | (upekkhasahagatam ditthigatavipayuttaj asankhatikam ekaṃ) |
| one consciousness, accompanied by equanimity, associated with knowledge, prompted. | one consciousness, accompanied by equanimity, associated with knowledge, unprompted. | one consciousness, accompanied by equanimity, dissociated from knowledge, prompted. | one consciousness, accompanied by equanimity, dissociated from knowledge, unprompted. |
equanimity, associated with doubt.

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<tr>
<th>( \text{upekkhasahagataṃvicikicchasamayuttam ekaṃ} )</th>
<th>first jhana functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness.</th>
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<tbody>
<tr>
<td>one consciousness, accompanied by equanimity, associated with restlessness. ( \text{(upekkhasahagataṃuddhaccasampayuttam ekaṃ ti)} )</td>
<td>second jhana functional consciousness together with sustained application, happiness, and one-pointedness. ( \text{(vicara-piti-sukh'ekaggata-sahitaj dutiyajhana- kriyacittaj)} )</td>
</tr>
<tr>
<td>third jhana functional consciousness together with zest, happiness, and one-pointedness. ( \text{(piti-sukh'ekaggata-sahitaj tatiyajhana- kriyacittaj)} )</td>
<td>third jhana functional consciousness together with zest, happiness, and one-pointedness. ( \text{(piti-sukh'ekaggata-sahitaj tatiyajhana- kriyacittaj)} )</td>
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<tr>
<td>fourth jhana functional consciousness together with happiness, and one-pointedness. ( \text{(sukh'ekaggata-sahitaj ccatatthajhana-)} )</td>
<td>fourth jhana functional consciousness together with happiness, and one-pointedness. ( \text{(sukh'ekaggata-sahitaj ccatatthajhana-)} )</td>
</tr>
<tr>
<td>Immaterial sphere (arupavacara)</td>
<td>Wholesome consciousness pertaining to the base of infinite space.</td>
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<td>(akasanabcaeyatana-kusalacittaj)</td>
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<td></td>
<td>Wholesome consciousness pertaining to the base of infinite consciousness.</td>
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<td></td>
<td>(vithathnabcaeyatana-kusalacittaj)</td>
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<td></td>
<td>Wholesome consciousness pertaining to the base of nothingness</td>
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<td></td>
<td>(akibcabbayatana-kusalacittaj)</td>
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<td></td>
<td>Wholesome consciousness pertaining to the base of neither-perception-nor-non-perception.</td>
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<td>(n'evasabban'asabbayatana-kusalacittaj)</td>
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<td></td>
<td>Functional consciousness pertaining to the base of infinite space.</td>
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</tr>
<tr>
<td></td>
<td>(n'evasabban'asabbayatana-kriyacittaj)</td>
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BONUS: Compendium of the whole Vatthu-Dhammas (Sabba-saṅgaha)

Five categories will be dealt with here. They are Khandha, Upādānakhandha, Āyatana, Dhātu and Ariyasacca.47

1. Five Khandhas (Five Aggregates)

'Khandha' means group or aggregate. Buddha has summed up all the physical and the mental phenomena of existence into five groups or aggregates:

<table>
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<tr>
<th>{ 8 } or { 40 }</th>
<th>path consciousness of stream-entry</th>
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<tr>
<td></td>
<td>(sotapatti-maggacittaj)</td>
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<tr>
<td>Supramundane</td>
<td>path consciousness of once-returning</td>
</tr>
<tr>
<td>(lokuttara)</td>
<td>(sakadagami-maggacittaj)</td>
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<td></td>
<td>(20) path consciousness of non-returning</td>
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<td></td>
<td>(anagami-maggacittaj)</td>
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<tr>
<td></td>
<td>path consciousness of arahantship</td>
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<td></td>
<td>(arahatta-maggacittaj)</td>
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47 Actually only two full categories were available to me – the third and the fourth one. The others are only fragmentary.
1. Rūpakkhandha (corporeality group consisting of 28 rūpas)
2. Vedanākkhandha (feeling group consisting of sukha-vedanā, dukkha-vedanā, somanassa-vedanā, domanassa-vedanā and upekkhā-vedanā)
3. Saññakkhandha (perception group, comprising perceptions of form, sound, odour, taste, bodily impression and mental impression)
4. Saṅkhārakkhandha (group of mental formations; it consists of 50 cetasikas other than vedanā and saññā)
5. Viññānakkhandha (consciousness group; it consists of 89 or 121 cittas)

In grouping the components of each khandha, eleven aspects must be taken into account. These aspects are:

1. Past
2. Present
3. Future
4. Internal (ajjhattika)
5. External (bahiddha)
6. Inferior (hīna)
7. Superior (panīta)
8. Distant (dure)
9. Near (santike)
10. Gross (olārika)
11. Subtle (sukhuma)

2. Upādānakkhandha

... it is dure alone as it is far from ordinary knowledge. It cannot be differentiated as gross and subtle – it is subtle (sukhuma).

Bahiddha, sukhma, panīta and dure do not imply different Nibbānas – they are the different attributes of the same Nibbāna.

So there are no two varieties of Nibbāna. Thus Nibbāna need not be classified as a khandha.
3. Twelve Āyatanas (Twelve bases)

'Āyatana' means base, source or sphere. Here the twelve āyatanas mean the 12 bases or sources from which consciousness and its concomitants arise.

The 12 bases are divided equally into two groups:

(a) ajjhattika (internal) and (b) bāhira (external).

(a) Ajjhāttikāyatana (six internal bases)
1. Cakkhāyatana = cakkhu-pasāda = eye-base (sensitive part of the eye)
2. Sotāyatana = sota-pasāda = ear-base (sensitive part of the ear)
3. Ghānāyatana = ghāna-pasāda = nose-base (sensitive part of the nose)
4. Jivhāyatana = jivhā-pasāda = tongue-base (sensitive part of the tongue)
5. Kāyāyatana = kāya-pasāda = body-base (sensitive part of the body)
6. Mānāyatana = 89 or 121 cittas = mind-base

(b) Bāhirāyatana (six external bases)
7. Rūpāyatana = vaṇṇa = visible object
8. Saddāyatana = sadda = sound
9. Gandhāyatana = gandha = odour
10. Rasāyatana = rasa = taste
11. Phoṭṭhabbhāyatana = pathavī, tejo, vāyo = tangible object
12. Dhammāyatana = mind-object consisting of 52 cetasikas, 16 sukhuma rūpas and Nibbāna

Notes:
(1) The six internal bases consist of the five physical sense-organs and consciousness. Manāyatana is a collective term for all consciousness.
(2) The six external bases consist of the six sense-objects. Dhammāyatana is a little short of dhammā-rammaṇa as it does not contain cittas, pasāda-rūpas and concepts. Cittas and pasāda-rūpas are already described as the six internal bases whereas concepts do not belong to realities, so
they are not included in dhammāyatana.

(3) All cittas, all cetasikas, all rūpas and Nibbāna are included in the 12 āyatanas.

(4) Cognitive processes arise from the contact between internal and external bases. When the visible object strikes the eye-base, cakkhu-dvāra vīthi arises. When the sound strikes the ear-base, sota-dvāra vīthi arises, and so on.

(5) Those, who have difficulty to understand the five upādānakkhandhas, may understand the twelve āyatanas and thus see the absence of an ego-entity called 'atta' or 'self'. This understanding may lead to their liberation.

(6) One other reason why the 'āyatanas' are so-called is that they cause the long cycle of misery.

4. Eighteen Dhātus (Eighteen Elements)

'Dhātu' is that which bears its own characteristics. It exists in nature and functions its purpose, but it is not a living being.

Buddha has divided all the realities into 18 dhātus or elements for the benefit of those who could not understand upādānakkhandhas and āyatanas to show them clearly that there is no 'atta' nor 'a living being'. The eighteen dhātus are equally divided into three groups:

(a) six subjective elements
(b) six objective elements
(c) six intellectual elements

(a) Six subjective elements (Dvāras)

1. Cakkhu-dhātu = cakkhu-pasāda = eye-door
2. Sota-dhātu = sota-pasāda = ear-door
3. Ghāna-dhātu = ghāna-pasāda = nose-door
4. Jivhā-dhātu = jivhā-pasāda = tongue-door
5. Kāya-dhātu = kāya-pasāda = body-door
6. Mano-dhātu = pañca-dvārāvajjana and 2 sampaticchanas
(b) Six objective elements (Sense-objects)

7. \textit{Rūpa-dhātu} = \textit{vaṇṇa} = visible object
8. \textit{Sadda-dhātu} = \textit{sadda} = sound
9. \textit{Gandha-dhātu} = \textit{gandha} = odour
10. \textit{Rasa-dhātu} = \textit{rasa} = taste
11. \textit{Phoṭṭhabba-dhātu} = \textit{pathavī, tejo, vāyo} = tangible object
12. \textit{Dhamma-dhātu} = 52 \textit{cetasikas}, 16 \textit{sukhuma-rūpas} and \textit{Nibbāna} (the same as \textit{dhammāyatana})

(c) Six Intellectual Elements (Consciousness)

13. \textit{Cakkhu-viññāṇa-dhātu} = 2 \textit{cakkhu-viññāṇa cittas} = eye-consciousness
14. \textit{Sota-viññāṇa-dhātu} = 2 \textit{sota-viññāṇa cittas} = ear-consciousness
15. \textit{Ghāna-viññāṇa-dhātu} = 2 \textit{ghāna-viññāṇa cittas} = nose-consciousness
16. \textit{Jivhā-viññāṇa-dhātu} = 2 \textit{jivhā-viññāṇa cittas} = tongue-consciousness
17. \textit{Kāya-viññāṇa-dhātu} = 2 \textit{kāya-viññāṇa cittas} = body-consciousness
18. \textit{Mano-viññāṇa-dhātu} = 76 \textit{cittas} excluding 10 \textit{dvipaṃca-viññāṇa cittas} and 3 \textit{mano-dhātu cittas}

Notes:

(1) Based on six doors and six sense-objects, six types of consciousness arise. Thus there are 18 \textit{dhātus} or elements.
(2) The 18 \textit{dhātus} include all \textit{rūpas}, all \textit{cittas}, all \textit{cetasikas} and \textit{Nibbāna} just like the 12 \textit{āyatanas}.
(3) The 4 essential elements – viz. \textit{pathavī-dhātu}, \textit{āpo-dhātu}, \textit{tejo-dhātu} and \textit{vāyo-dhātu} – should not be counted among the 18 elements, which of course include the 4 essential elements.

5. Four \textit{Ariya-Saccas} (Four Noble Truths)

\textit{‘Sacca’} means 'truth'. The truth that can be understood fully only by \textit{ariyās} (noble persons) is called \textit{ariya-sacca} (Noble Truth).
BONUS: LIFE OF THE BUDDHA

A long time ago in the country called Nepal, there was a kingdom called Sakya. Kapilavatthu was its capital. The king's name was Suddhodana Gotama. He belonged to the Gotama clan.

The king had a beautiful wife whose name was queen Mahā Maya. On the full moon day of June (the sixth lunar month which we call Visakha), she gave birth to a son under the Sala trees in a beautiful park called Lumbini. The king named his son Siddhāttha.

Siddhāttha never knew his real mother because she died seven days after his birth.

Siddhāttha was raised by his aunt Mahā Pajāpati, who was also his stepmother. During his early years he lived happily with his family surrounded with luxury and comfort.

At the age of sixteen he married beautiful princess, Yasodhara, generally known as Bimba, who was his own cousin. They lived a happy married life for the next thirteen years, and during that time princess Yasodhara gave birth to a son who was named Rāhula.

One day during Siddhattha's trip to the Royal Gardens, he saw four things that made him very thoughtful
about life. He saw an old man, a sick person, a dead body and a Brahmin monk, ascetic. Only the monk gave him any comfort.

He realized that even luxurious life could not bring him real happiness, and that he could not be really happy while other people were suffering. He then wanted to find real happiness, the happiness that all people could share.

When he was twenty-nine years old, on a quiet night, the prince left his palace, his wealth, his wife, and his lovely son. he became a monk and spent the next six years studying with many Brahmin teachers and practicing extreme self-denial in the forest.

Finally he found that all those other teachers did not know how to find the truth, and that extreme self-denial was useless. He then left those teachers. Having found out that world wealth did not bring him the truth and that extreme self-denial did not bring him the truth, he decided to try a path between the two, which we call the Middle Way.

Six years after becoming a homeless monk, while sitting under the Bodhi Tree on the full moon night of May (Visakha the sixth lunar month) he meditated deeply. He reached the real happiness he sought, he attained the truth by his own efforts. This real happiness is called the Enlightenment. From that time on he was known as the Buddha, which means the Enlightened One or the Awakened One. The Buddha found out the truth of life. He found that life is full of problems. He taught the people three principles of Buddhism to guide their thoughts and actions. These principles are as follows:

1. Not to do any evil
2. To do good deeds
3. To purify the mind

Two months after the Enlightenment, he began teaching the truth, which is called the Dhamma, to his followers. Many of his followers received real happiness after following his teachings. As time went on the number of his disciples increased rapidly. Since then, Buddhim has been firmly established in India.
The Buddha wandered over all of India, preaching the doctrines of real happiness to the people for forty-five years. At the age of eighty, the Buddha felt that his end was coming closer. He went to Kusinara, and there on the full moon day of Visakha month, under two Sala trees, he passed away. He left us with his most valuable and enduring teachings and the way to find real happiness.

The Buddha's mission

First two lay disciples

On the full moon of the night of May, while sitting in deep meditation under a Bodhi tree, at Gaya city, Eastern India, Siddhattha Gotama attained Enlightenment, real happiness, and became Buddha, the Awakened One. Two merchants called Tapussa and Bhallika passed by and seeing the Buddha sitting under the Bodhi tree, they offered him a meal of honey cakes.

After eating the food, the Buddha talked to them about his new experience, and the two merchants became his first lay disciples, the first Buddhists. The Buddha, at the time of his enlightenment, was thirty-five years of age.

The students may have a question in mind, „What is Enlightenment?“ The answer is that enlightenment is the state of pure mind. The mind is free from ignorance, from hatred and from craving. The mind is in the state of being enlightened and comprehending truth.

First sermon and first monk disciple

Now the Buddha was ready to begin his mission of teaching his doctrine to the people. he asked himself to whome should he first teach the Doctrine. His mind turned to his former teachers, namely, Ālāra Kālāma and Uddhaka Rāma. However, the two teachers have already died. He then recalled the five companions with whom he had lived before setting out to seek Enlightenment alone. They were still at Deer Park of Isipatana (near Benares City), about one hundred miles away. The Buddha went there. At Deer Park, he gave his First Sermon, during the Asalha month (full moon day of July). It was known as Dhammacakkappavattana sutta, the Turning of the Wheel of Dhamma or Truth.

After the sermon, the five ascetics Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji realized the Eye of Dhamma, or Truth. Kondañña realized liberation first and asked for monkhood. The five ascetics became the first Noble Disciples of the Buddha.
Missionary activity

Early one morning, while the Buddha was sitting in Deer park of Isipatana, a young man named Yasa, who was born into a wealthy family came nearby the Buddha and saw him. Upon hearing the Buddha's teaching, he realized that life was full of dissatisfaction, problems and troubles, and asked to become a monk to find real happiness.

Soon after that, the Buddha converted Yasa's parents and wife to Buddhism. The venerable Yasa had fifty-four lay friends. having learned of Yasa's ordination, they agreed to follow him and were ordained into the Order. Within a few days, Yasa and his friends became Arahants (Enlightened monks). The total number of Arahants was then sixty-one.

Preaching Movement

Seeing that there were now enough disciples to begin sharing the Truth, the Buddha told his disciples to separate and wander from place to place to teach the Truth to the people. He himself set out on a long journey for the same purpose.

Throughout the forty-five years of his mission and his limitless kindness to all human beings, the Buddha selflessly devoted his life to teaching the Dhamma, the Path leading to real happiness. He traveled widely in Northern and Eastern India, stopping only during the rainy season, when he and his disciples, both monks and nuns, would go into the Rains Retreat. Through the efforts of the Buddha and his followers Buddhism was firmly established in India about 588 years before the Christian Era. The Buddha (Siddhattha) was born about 623 years before Christ.

Last instruction of the Buddha

At the age of eighty, while on his way to Kusinara City, the capital of Malla State, the Buddha became ill because he ate a meal of tainted food offered by Cunda, a poor toolsmith. The Buddha told venerable Ānanda, his faithful attendant, to console Canda, and to tell him that his food-offering, which was the Buddha's last meal, was of great fruit and merit and that he should not blame himself for the Buddha's illness.

The Buddha travelled to the Sala Grove of Malla State, where the Buddha told the venerable Ānanda to prepare a couch between two Sala trees. Then he laid down on his right side, still mindful and self-possessed. The monks assembled about him.
Give an account of commence on short notes are as follow-

(i) Samsāra (ii) Nāma-rāpa (iii) Skhandhā (iv) Ayatana (v) Nirvāṇa (vi) Suñyata

(vii) Vijñaptimatrata

(i) **Samsāra**, from **sam** + **sr** = to move or flow continuously. This is the term used to indicate the existence, the continuation of the life force, going from birth to birth. Birth and death are two points in the continuance existence, death marking a short interruption of the process, life marking its re-beginning.

Brahmanic schools also believed in continues birth. To explain this continuity they put forward the belief in a soul (Ātman) that transmigrates from life. Buddhism rejected the belief in a soul, instead pointed out that Viññāna which is a psychologist force, rising and falling due to causes and conditions, as the connecting link between two lives.

Buddhism says that the first beginning of **Samsāra** is not known. The continuation ends with the realization of **Nibbāna**.

(ii) **Nama-rāpa**, this is one of the analyses of the world of existence. The usual rendering of this phrase into English is mind and matter is mentality and corporeality. This is the 4th link in this 12-fold Paṭiccasamuppāda formula. Nāma-rāpa and Viññāna unusually condition each other.

This paṭiccasamuppāda make it clear that the Nama-rāpa analysis is not a comprehensive analysis of the individual, for it does not include Viññāna.

Nāma according to the analysis given in suttras consists of feeling (Vedanā), sense-impingement (Phassa) and mental advertence (Manisakrā).

However, in the **Abhidhamma** Nāma-rāpa senses indicate the whole of empiric individually.

(iii) These five aggregates or Khandhas are: form or materiality (Rāpa), felling or sensation (Vedanā), perception (Saṅga), mental formation (Sankhāra) and consciousness (Viññāna). This analysis lays more emphasis as the mental aspect. This is seen by the fact that against Rāpa, there are 4 mental factors. It is this same analysis that has been further elaborated into 81 factors in the **Abhidhamma**.

The purpose of Paṭiccaκkhandha and other such analysis is to bring out the fact that there is no-entity behind these factors, and that everything including man is a mere continuation of these aggregates which themselves are rising and felling. These are farces, and therefore always in a flux. Hence they are not permanent, non-substantial, but dependently arisen.

Just as when different parts of a chariot are put together the name "chariot" arises, when the aggregates are so arranged the term "being" (Sutta) arises. This simile clearly shows the nature of Khandha.

(iv) **Ayatana**, this word denotes the 12 bases or sources. On these 12 Ayatanas depend the mental process. These are the 6 sense organs and their respections objects. These are:

- Eyes visible objects
- Ear sound
- Nose smell
These 12 are categorical internal or personal (Ajjhattika) and external (B1hira). It is through these that we understand the whole world of existence. This is why the Buddha says that the world is nothing but the 6 sense organs or more precisely the 12 āyatana.

Nirvana- the Summum barmnum or the highest good as presented is Buddhism. It is the ending of dukkha, it is the stopping of the samsāric process. Once, nirvana is realized when one skips out of the samsāric process. One is there no more subject to the recurring cycle of births and death.

This is accomplished through the eradication of kīlaṁas. It is kīlaṁas that keep one bound to Samsara. This why the kīlaṁas are called bandhana (bands), samyojana (fetters). The Kīlaṁas flow in from outside and hence called āsrava, influxes. Once this inflow is stopped (āsavakkhaya) or, the samyojanas, bandhanas are cut off. One is emancipated from the bondages of samsāric existence and its dukkha.

The Noble eightfold path shows the way to this emancipation. This Nirvana is not a stat to be attained after death, but a stat to be realized here and now, while yet living.

Sunyata: the fundamental doctrines presented by the Mādhyamika philosophy. The term is generally translated as "emptiness" or "nothingness". This translation conveys the idea that sunyata means on 8 form of Nihilism. But Nīgājuna, the founder of Madhyāmika school of thought says that it is not a nihilistic concept.

Hence, scholars interpret it as "nothingness", meaning that it is the rejection of any kind of belief in a permanent entity, a substance, or an eternal soul.

As presented by this Madhyāmika school it means the Pudgala-nairatmya, that is absence of any kind of individual soul; and also dharma-nairatmya, absence of any substance in dharmas or this factors that constitute the world of our experience.
Given by Prof. Sumanapala

1. **Explain the Analysis and synthesis found in the Theravada Abhidhamma.**

   The answer:
   
   **Analysis means** person and related to the world, five aggregates, (12) bases (18) elements, and (4) great elements, in early Buddhist discourses. In *Abhidhamma* we find rupa (28), vedana (1), sanna(1) sandhara (50) and vinnana (98/ 121). The purpose of analysis is in order to prove that everything is impermanent. But Buddhism does not remain in the analysis. As the result of the analysis the eternalism was rejected.

   Buddhism is remaining in **synthesis** e.g. dependent origination that is everything comes into being due to causes and conditions. As the result of synthesis nihilism was rejected. By rejecting these two, the central philosophy- the Noble eight-fold path was established. It is based on causality.

   On the other hand, it can be explained as everything is inter-dependent e.g. when A is present B is present, when A is absent B does not come to be. When A arises B is also arise, when A does not arise B does not arise.

2. **Explain the Abhidhamma analysis of Citta and its affinity with Cetasika**

   The answer:
   
   - Analyses the concept of consciousness, in brief, point short classification of it.
   - Consciousness begins with Bhavanga-consciousness. In early Buddhism we cannot find such classification but in *Abhidhamma* we find the term *Citta*.
   - Four kinds of relationship between *citta* and cetasika, they are not different but for the sake of easy understanding they are analysed.

3. **Explain the different between Nipphannarupa and Anipphannarupa**

   The answer:
   
   - General introduction to the analysis of the matters,
   - The *Abhidhamma* analysis of the world is mainly based on five aggregates. The first aggregate is rupa. Rupa is (28) in numbers. It then classified into two that is four great elements and (24) others. Then it classifies into two groups that is Nipphannarupa and Anipphannarupa.
   - Nipphannarupa includes four great elements, five senses, four senses of objects, two bhavarupa, heart basis, nutriment, life-force.
   - These are called Nipphannarupa because of several reasons: 1. these are produced by causes and conditions, 2. these are subjected to impermanent, suffering and soullessness, 3. these elements possesses their own characteristic e.g the characteristic of earth is solidity, cohesion is of water, heat is of fire and inflation is of air.
   - Why other elements are called Anipphanna: because 1. they are not really produced by cases and conditions, 2. they cannot be interpreted as subject to impermanent, suffering and soullessness, and 3. they have no their own characteristics e.g space, (2) kinds of communications: verbal and physical. The three stages of change of the material elements and four characteristics.
   - Conclusion: e.g the space which belong to Anipphanna is not material elements. It indicates the limit of material elements. Two kinds of communications are not elements but two functions of material elements. Three changes indicates different faces of material elements, explain the characteristics but not elements. Therefore these (10) elements have been introduced as unreal although they are not real elements they are useful in order to interpret the material element completely.

**Questions**
Explain the analysis of the five aggregates as depicted in early Buddhist suttas.

Clarify the *asaṅkhāta Dhamma* (the unconditioned) with an explanation of the *Abhidhammic* exposition of the term ‘Dhamma’.

Examine the relative dependence of ‘nāma – rūpa’ which causes the Samsāric existence of the individual.

Explain with examples how Sarvāstivādins and Sautrāntikas have examined the five aggregates.

Examine with examples how the doctrinal issues have been analyzed by the indirect (*neyyattha*) and direct (*nītattha*) methods.

Discuss the Philosophical significance of the exposition of the *Sammuti Sacca* (conventional truth) and *Paramattha Sacca* (ultimate truth).

Reveal the teachings regarding Nibbāṇa and the Path leading to Nibbāṇa according to the *Abhidhamma*.

Explain how *samma diṭṭhi* (right view) helps for the accomplishment of *sīla* (conduct) and *samādhi* (concentration) on the basis of *Theravāda* expositions.

Examine the philosophical significance of the Buddha teaching of anattā.

2004

• Examine how far the analytical method on ‘Dhamma’ concept followed by *Abhidhammikas* would enable to understand Buddhist philosophy?
• Give definition to *Abhidhamma* and explain the similarities and dissimilarities between the theories of *Theravāda* and *Sarvāstivāda*.
• Examine the efforts taken by *Abhidhammic* philosophers to explain the concept of impermanency by applying the theory of momentariness.
• Give reasons as to why the *Abhidhammikas* utilize *sammuti* (convention) and *paramattha* (absolute) to explain the truth.
• Explain the psychological basis found in the analysis of mind in *Abhidhamma*.
• Bring out the fundamental features of the *kiriya-citta* (functional consciousness) and examine whether that could be used in practical life.
• Examine whether it is possible to compare relative existence of name and form in early Buddhist teachings with that of *Abhidhamma* analysis.
• Examine the *sansāric* existence of a being in relation to grouping of the material form in *Abhidhamma*.
• Discuss whether it is reasonable to introduce *Buddha* as a *Vibhajja-vādin* as mentioned in the *Kathāvatthu-pakaranam*.
• Write short notes on four of the following.
  1. *Pudgalavāda*
  2. *Vipassanā Bhāvanā* (insight meditation)
  3. *Saptaprakarana* Grantha
  4. Difference between *Nithatha* and *Neyattha Desanā*
  5. *Catu paramattha* (Fourfold realities)
  6. *Niśpanna* and *Abhiniśpanna rūpa*
• Explain in great detail the system of religious training in ‘full knowledge’, cover in the whole being of the Buddhist doctrine of self-enlightenment.

2006

Giving various meanings of the term *Abhidhamma*, discuss the factors which led to the origin of the *Abhidhamma*.

Examine whether it is possible to assign the authorship of the *Abhidhamma* to the *Buddha*.

Explain the gradual development of personality with reference to the analysis of mind in *Abhidhamma*.

Discuss how the conventional truth leads to the absolute truth and the absolute truth to the realization of Nibbāna.

Explain how the concept of impermanence pertaining to unconditioned phenomena in early Buddhism is the basis of the theory of moments in the *Abhidhamma*.

Examine how the analysis of matter in the *Abhidhamma* has developed into the ‘theory of atoms’.
While analysing name and form in the *Abhidhamma* (*nāma-rūpa Dhamma*) examine the discourses which paved the way for it.

Discuss how the theory of 'dhammā' in the *Abhidhamma* has been criticized by the traditional Buddhist teachers of the past.

Explain the *Puggalavāda* and examine the *Abhidhammic* response to it.

Write short notes on any four of the following:

I. Division between *neyyattha* and *nītattha*
II. *Vibhajjavāda*
III. *ParamatthaDhamma*
IV. *Sarvāstitvāda*
V. *Dvādasayatana*
VI. Meditation

2005

Discuss the sources that are relevant to the studies of *Theravāda Abhidhamma*.

Give the multiple meanings of the term *Abhidhamma* and explain the reasons for the emergence of *Abhidhamma*.

Explain how the analysis of five aggregates, sensory faculties and elements helped in the formation of *Abhidhammic* analysis of name and form (*nāma-rūpa*).

Name the twenty-eight forms of matter in the *Theravāda Abhidhamma* and explain the intricate analysis of matter.

Discuss similarities and dissimilarities of the *Abhidhammic* psycho-analysis in comparison with the psycho-analysis of early Buddhism.

What is the 'theory of Dhamma' in *Abhidhamma*? Examine carefully the philosophical trends that arose in response to the *Dhammacakkavāda*.

Explain how the concept of impermanence in the early discourses transformed into theory of moments in *Abhidhamma*.

Explain the *Abhidhammic* analysis of two-fold truth (*dvi-sacca*) transformed into theory of moments in *Abhidhamma*.

Explain the *Abhidhammic* analysis of two-fold truth (*dvi-sacca*) with reference to the teachings in the Pāli *Nikāyas*.

Explain whether there are any similarities between the *Abhidhammic* and canonical analysis of *Nibbāna*.

Write short notes on four of the following:

I. Interactions between mind and mental concomitants (*cetasikas*)
II. *Samathā* meditation
III. Seven-fold conditionalities of *Dhamma* (*sapratyatā*)
IV. Divisions of *rūpa* (*rūpa kalāpa*)
V. *Abhidhamma Piṭaka*
VI. *Vibhajjavāda*

2003

Explain how the existence of a being takes place through the interaction of name and form (*nāma-rūpa*).

Discuss the analysis of mind in *Theravāda Abhidhamma*, with reference to analysis of mind and mental concomitants.

Explain how to differentiate conditional (*sankhāta*) *Dhamma* from unconditional (*asankhāta*) *Dhamma*.

Examine the basic factors that led the *Abhidhammika* thinkers to the division of truth into two conventional truth and absolute truth (*sammuti sacca – paramattha sacca*).

Investigate whether the theory of momentariness in the *Abhidhamma* can be compared with the canonical sources.

Point out the various definitions of the concept of *dharma* and discuss the matters that brought about the rising of *Dhammacakkavāda*.

Examine whether the analysis of *rūpa dharma* in the *Abhidharma* is similar or different with early Buddhism.

Explain how the realization gained through the analysis of five aggregates lead to the development of insight knowledge.

Examine the *Abhidhammic* views on the emancipation and the path leading to it.

Write short notes on four of the following:

1. Analysis of faculties and elements
2. Inseparable material *dhammās*
3. Thought processes
4. Samathā meditation
5. Saptappakaraṇa
6. Conditionality of dhammās.

2002
Introduce definition for Abhidhamma and examine historical factors that led to the emergence of Abhidhamma. Explain what is meant by the personalist theory (Puggalavāda) and discuss how the Theravādins reject it. Examine to what extent early Buddhist thinking agrees with the interpretation given to the dhammā (dharmās) by the Abhidhammiṇakas.

Review the theory of moment (kṣanavāda) as found in other schools of Buddhism. Discuss the paranormal psychological abilities that could be developed through the practice of calm (samathā) and insight (vipassanā) meditation.

Give an ethical evaluation to the analysis of mind (citta) as undertaken in the Abhidhamma. Discuss the systematic development of the individual personality as implied in the analysis of absolute Dhamma (paramattha Dhamma) followed in the Abhidhamma. Show whether Nibbāna could be identified as an ultimate reality according to early Buddhism.

Clarify the process of consciousness (citta vithi) and sense-perception (indriya ānāna) in the light of Abhidhamma in Theravāda.

Write notes on any four of the following:
I. Units of matter (rūpa kalāpa)
II. Methods of analysis of Dhamma
III. Analysis of derived (niśpanna) and underived (aniśpanna) matter
IV. Seven stages of purification (sapta visuddhi)
V. Five super-normal powers (pañcābhīṃṇā)
VI. Distinction between direct meaning (nītatttha) and indirect meaning (neyyatha)

2007
Make a critical survey of the second council and trace the causes that led to the division of original Sāṅgha into eighteen schools.

Give an account of the fundamental teachings of the Mahāsaṅghika school with emphasis on its history. Compare and contrast the Sarvāstivāda analysis of dharmās with that of Theravāda. Point out the main arguments put forward by Sarvāstivādins to validate the tri-temporal existence of dharmās. Survey the fundamental teachings of Sautrāntikas in relation to early Buddhism. Examine ‘the theory of moment’ as discussed in the Theravāda tradition. Elucidate the mutual relationship between the conventional truth and the absolute truth according to Theravāda tradition.

Examine the causes that led to the emergence of Puggalavāda and discuss the reasons put forward by them to establish their theories.

Explain the theory of perception as described in Theravāda Abhidhamma.

Write short notes on any four of the following:
I. Idealism
II. Mahtīśasaka school
III. Moggaliṇaṭṭatissa Thera
IV. Mahābhūta
V. Dharmaguptas
VI. Vibhajjavāda
A general knowledge of the emergence of the Mahāyāna philosophy, its background and an analytical survey of the word „Mahāyāna“ with greater emphasis on the following topics is expected here.  

I. To identify (?) Mahāyāna sūtra literature, its novel concepts and novel trends

II. Madhyamaka sūnyatā philosophy: the analysis and usage of the concept of sūnyatā; application of the concept of sūnyatā in the clarification of the following: cause and effect, origination and cessation, action and agent, being non-being, sansāra and nirvāṇa, dependent origination, sūnyatā and middle path; dialectical method and its usage; the difference in conventional truth and absolute truth.

III. Yogacara Vijnānavāda: the definition of the meaning of cittamatrata or Vijnāptimatrata which forms the central concept of this system – Alaya vijnāna, Kliśta mano vijnāna and Pravrti vijnāna; analysis of the theory of truth and idealism; different aspect of truth and its nature; idealistic analysis of sūnyatā and dependent origination.

IV. Mahāyāna Buddhist Ethics: Bodhisatva ideal and way of living; the Bodhicitta and its origination, the Bodhisatva pranidhana, the Bodhisatva's lokarthacariya and the religious discipline of the Bodhisatva.

Recommended Reading:
2. Buddhist thought in India E. Conze, London
4. The Yogacara Idealism A. K. Chaterjee, Varanasi, 1975
6. Mahayana Buddhism Nalinaksha Dutt, Delhi, 1978
7. The Conception of Buddhist Nirvana Th. Stcherbatshky, Ed. Jaideva Singh, Delhi
8. Nagarjuna's Philosophy K. Venkataraman, Delhi
9. Introduction to Madhyamaka Philosophy Jaidev Singh, Delhi
THE TERM 'MAHĀYĀNA' (LECTURED BY VEN. ARIVADASSI) (ORIGINAL BY U MEDHANANDA) 2007

The term of Mahāyāna does not have any relevance to the early Buddhism or to subsequently be defined to emancipation by sectarians called Mahāsāṅghikas.

The term does not appear in early Buddhism canons (?) or sectarian canons (?) as Abhidhamma. At first the term Mahāyāna was discovered in the Saddharma Pundarika Sūtra which was formulated in the middle of century (?) BC. This term has been used by the thinkers who were inclined to the Mahāyāna tradition by themselves.

The Buddhists say that after the Third Buddhist Council had never used this term to identify one or self to the other. Those who believe in Mahāyāna teaching identify themselves as Mahāyāna. In the other reasons at Hinayāna the term Mahāyāna must have been introduced by Mahāyānists themselves.

According to Kemura, the Japanese Buddhist scholar, the two worlds, Mahāyāna and Hinayāna represent two statuses of Buddhism:
1. Experiencial doctrine
2. Truth doctrine

The experiencial doctrine is the teaching of Hinayāna and the truth doctrine is the teaching of Mahāyāna. Hinayāna refers to experienced doctrine because Hinayāna meant the source of the people with lower level of mental capacity. The Saddharma Pundarika Sūtra of Mahāyāna, Hinayāna described that the Buddha has mentioned three yānas – Śrāvakayāna, Pratyekabuddhayāna and Sammāsambuddhayāna to attract people with their various mental capacities to their (appropriate) part.

It is not for experience applied by Buddha, people who are to follow the doctrine a very difficulty (?). Thru doctrine means the near (?) names of Mahāyāna in Saddharma Pundarika Sūtra text. There is only one real yāna and not second, not third yāna. In the other words, true doctrine is the doctrine of Śūnyatā-prajñā-pāramitā.

Prof. Kemura describes as exactly doctrine and relating doctrine. (?) According to Kemura exactly doctrine is a simple doctrine which can be understood by anybody. (?) Hinayāna doctrine becomes Tipiṭaka, which is relative doctrine, is difficult to be understood by anybody. Mahāyāna teaching was given another definition by Prof. Kemura as regarding the early Buddhism and developed Buddhism. (?) So Hinayāna is early Buddhism, Mahāyāna is developed Buddhism. Prof. Kemura (?) the term Mahāyāna has been used by Mahāsāṅghika who are Vajjiputtaka in the third council in the beginning. (?) At the second Buddhist council which was addressed at Vesālī, after hundred years of passing of the Buddha Vajji Bhikkhu followed the difficult ten points were accepted from the order. (?) After the accident, those Vajji monks assembled as the separate action of Mahāsāṅghikas. (?)

QUESTION: MAKE THE EXPLANATION OF MAHĀYĀNA DOCTRINE CLEAR REGARDING THE TERMS MAHĀYĀNA AND HINAYĀNA (ORIGINAL BY U TEZANIYA) 2008

Mahāyāna Buddhism is strongest in Tibet, China, Taiwan, Japan, Korea and Mongolia. Mahāyāna Buddhism is not a single group but a collection of Buddhist traditions. Zen Buddhism, Pure Land Buddhism and Tibetan Buddhism are all forms of Mahāyāna Buddhism. Theravāda and Mahāyāna are both rooted in the basic teaching of the historical Buddha, and both emphasize the individual search for liberation from the cycle of Samsāra (birth, death and rebirth). Mahāyāna talks a great deal about the Bodhisattva (the ‘enlightened being’) as being the ideal way for a Buddhist to live. Anyone can get on the Bodhisattva path. This is a way of life, a way of selflessness; it is a deep wish for all beings, no matter who they are, to be liberated from suffering. Mahāyāna could accomodate more people and more believers from all walks (?) of life.

They distinguished themselves from mainstream Theravāda Buddhism by contemptuously referring to Theravāda as Hinayāna. The Mahāyānists, however, did not see themselves as creating a new start for Buddhism, rather they claimed to be recovering the original teachings of Buddha, in much the same way that the Protestant reformers of 16th century Europe claimed that they were not creating a new Christianity but recovering the original form of it. The Mahāyānists claimed that their canon of
scripts represent the final teachings of Buddha; they accounted for the non-presence of these teachings in over five hundred years by claiming that these were secret teachings entrusted only to the most faithful followers.

Whatever the origins of Mahāyāna doctrines, they represent a significant departure in the philosophy. The overall goal of Mahāyāna was to extend religious authority to a greater number of people. The Mahāyānists managed to turn Buddhism into a more esoteric religion by developing a theory of gradations of Buddhahood. This idea of the Bodhisattva was one of the most important innovations of Mahāyāna Buddhism. The Bodhisattva or ‘being of wisdom’ was originally invented to explain the nature of Buddha’s earlier lives. Before Buddha entered his final life as Siddharta Gautama, he had spent many lives working towards Buddhahood. In these previous lives he was a Bodhisattva, a kind of ‘Buddha-in-waiting’, that performed acts of incredible generosity, joy and compassion towards his fellow human beings. Mahāyāna Buddhism establishes the Arahant as the goal for all believers. The believer hears the truth, comes to realize it as truth, and then passes into Nirvāṇa. This doctrine of Arahanthood is the basis for calling Mahāyāna the ‘Greater Vehicle’, for it is meant to include everyone. According to Kemura, the Japanese Buddhist scholar, the two words, Mahāyāna and Hinayāna represent two statuses of Buddhism. One is ‘experience doctrine’ and the other is ‘truth doctrine’.

The experience doctrine is the teaching of Hinayāna and the ‘truth doctrine’ is the teaching of Mahāyāna. Hinayāna was referred to as experience doctrine because Hinayāna meant the sources of the people with lower level of mental capacity. The Saddharma Puṇḍarīka Sūtra, the Japanese Buddhist scholar, the two words, Mahāyāna and Hinayāna described that the Buddha has mentioned three yānas to attract people including the people with lower mental capacity. The three yānas are:
1. Śrāvakayāna
2. Pratyekabuddhayāna
3. Sammāsambuddhayāna

Prof. Kemura described two kinds of doctrines, ‘exact doctrine’ and ‘relating doctrine’. According to him exactly is a simple doctrine which can be understood by anyone. A relating one is a special doctrine which is difficult to understand by anyone. Hinayāna doctrine is regarded as Tipiṭaka of early Buddhism and Mahāyāna becomes a modern development of Buddhism.

**Mahāyāna Buddhism** (original by U Medhananda) 2007

There are two aspects in Buddhism. One aspect is Mahāyāna and the other Hinayāna. Mahāyāna Buddhism has two traditions – Mādhyamika tradition and Yogācāra tradition. Some people think, that Hinayāna is Theravāda. This is misinterpretation, because Theravāda is one of the Hinayāna traditions. Now we will see what Mahāyāna is. According to Mahāyāna thinker, there are two forms in Buddhist doctrine. They are as follows:
1. Conventional teaching
2. Real teaching of Sutta, Vinaya and Abhidhamma.

Why does Buddhism teach two religious systems? The answer is given in the Saddharma Puṇḍarīka Sutta - “Ekam’pi yanam dvitiyānas vidayati dutiyampi nivattati kadaci loke.” It means “there are only one yāna and not two, not three yānas in the world.” Although Saddharma Puṇḍarīka Sutta says so, three yānas are mentioned in early Buddhism, which are Buddhaśya, Paccekabodhiyāna and Sāvakayāna. In Theravāda tradition these three are called ‘Bodhi’.

So, Mahāyānists had to say something. They said: „The Buddha preached only one yāna, and it would be difficult to follow for ordinary people. They would deviate form real part.(?) Therefore, Buddha introduced three yānas for followers to decide on which yāna they should follow to support this position.“

The Buddha has taught similar example as follows:

There was a fabulously rich man, who had a very large house which was very old and had only one door for exist.(?) The house was suddenly caught by fire. The owner of the house had a number of children playing within the house. He was very much frightened on account of the fire. He wanted to carry the children out by his strong arms but the difficulty was that the boys were unmindful of the fire. The father knew his children’s inclination and so he came out of the house and collected toy-carts drawn by bull. After showing them, he asked the boys to take them after coming out of the burning house. The boys struggled among themselves to come out first in order to have the best toy-carts. The father then felt relieved at the safety of his sons. When the boys asked for toyes, the father, immensely rich as he was, gave each of them not the cheap types of toy-carts (Hīna-yāna) but extremely expensive carriages (Mahā-yāna).

48 Hinayāna was an abusive term for Theravāda and similar schools, which was used by Mahāyāna in third century AC. Now the term is not to be used.
According to Mahāyānists Mahāyāna’s teaching are the real carts. Hinayāna’s teaching is like toy-carts. According to Saddharma Puṇḍarīka Sūtra Hinayāna Buddhism means similar to show toy-carts for the purpose of removing the children from a burning house. But genuine doctrine which is sufficient to emancipation is Mahāyāna Buddhism. In Saddharma Puṇḍarīka Sūtra Mahāyāna Buddhism has been regarded as the real teaching in the world.

**MAHĀYĀNA BUDDHIST PHILOSOPHY (LECTURED BY VEN. INDACARA)**

At the second council ten thousand Bhikkhus were expeled from the Theravāda tradition. Those Bhikkhus practiced the ten points at Vaisālī. The ten points were against the Pātimokkha rules which were prescribed by the Buddha. After expelling those Bhikkhus with not word from the Vaisālī and with the help of province, they told they can say in Gochitarama at some with. (?) According to the fact it is said that decision of Buddhist federation is based on Vinaya rules. When Buddha was alive even at that time some Bhikkhus were expected to lead the Vinaya rules. After arising Mahāsaṅghika tradition there were some will(?) of the monks. After they went from the Theravāda some monks criticised they are(?) Arahantship. According to Vasumitra, Vinitadeva we can see attainment of Arahantship has been looked down, they have given five dogmas for the Arahanthood which are looked down(?)

1. An Arahant may commit a sin by unconscious temptation.
2. One may be an Arahant but not know it.
3. An Arahant may ahve doubt on matter of the truth.
4. One cannot attain Arahantship without a teacher.
5. The noble base may begin by a South that is one may attentive seriously.(?)

And comparison may make such an explanation as himself and by so doing attained progress toward perfection or for another words the path is attained by an exclamation of such matter asked the Buddha that the Bhikkhu live in the jungle for life long they should not use a color robe they should depend only on begging food.(?) About five hundred monks who were with Devadatta(?) The Buddha refused the five vows, his follower at close with Gochitarāma Temple, Kumāra Dharmadara and Vinayadhār Bhikkhus even the Buddha could not solve the problem to make them peace among the parties and Buddha went to the jungle.(?) It is said that there was a group of monks who were always trying to make problems and difficulties among the Bhikkhus. The Bhikkhus in Itanagar the Bhikkhunī sakavyavakeya and sattarasa.(?) There were Sati Bhikkhu, Sumakatta Bhikkhu, Mālunkyaputta Bhikkhu and Buddhintika Bhikkhu – these four were against the Buddha, they caused reason for first council. Venerable Subhadda represented the group of those who were against the Dhamma and Vinaya, otherwise openly he would not have enough strength towards others. According to Samotavan the great protection was given the first council before stating the council venerable Mahā Kassapa the not relief the city of any monks and they were tight security at the entrance.(?) To avoid the entrance of the incoming monks after finding the council and he was asked and explained about the council and decision. Pūrṇa(?) Thera refused to accept it.

Mālapariyāya Sutta in Majjhima Nikāya states that a person regards art as art and establishes a relation with it. Even an Arahant regards Nibbāna as Nibbāna and thinks that he has attained Nibbāna. However, Tathāgata knows art as art but does not establish a relation with them because the tathāgata is free from all ideas or conceptions while an Arahant is not. In the Alogaddāpama Sutta Buddha taught all the dhammās (religious practices). Various sūtras (Navāngasāsata Sāsana), even old meditational practice of Bhikkhus were mere end(?) like a raft with the help of which as well as by physical exertion a person processes.(?) The strength and after resume other show through away the raft.(?) In Aggivacchagotta Sutta Buddha does not give the answer to Vaccumīgotta when he asked about Sassato loko, asassato loko etc. Buddha then explained it simply, as an instance taking five burning(?) of foggot or wood fire = „When the faggor is exhausted and the fire is extinguished where does the fire go?“

„Ananda! You should not consider as we are without at my passing away. Ānanda!(?) Whatever the doctrine I have taught and discipline I have instituted that will be the teacher after my death. “

There were instances when the teaching was misinterpreted or recorded in Majjhima Nikāya. The first was the statement by a monk named Anātta, that pleasure of sense according to Buddha are not stumbling block (antarkaya Dhamma). The other was the first cause of the monk Sāti who told that in Buddha’s teaching it is the consciousness that transmigrates and not something else.
Mahāyāna Buddhism is not the movement initiated by Buddhist monks and nuns, but the movement initiated

666**Question:** Adduce the central teaching of Mahāyāna philosophy

Mahāyāna developed into two main philosophical schools: Madhyamika and Yogācāra. The founder of Madhyamika tradition was Ven. Nāgarjuna who holds the concept of Śūnyatā. As a philosopher, he is respected by all the scholars of East and West. The founder of Yogācāra tradition was Ācārya Āsanga. The idea of Yogācāra is Viññānavāda, ‘the concept of mind only’ or idealism.

Mahāyāna Buddhism seeks pudgala nairatmya as well as dharma nairatmya. According to them to attain the goal of Nirvāṇa one has to realize both pudgala nairatmya and dharma nairatmya.

The Madhyamika school teaches that Śūnyatā is the absolute. It is said that saṃsāra and Nirvāṇa are not different. When one lives in ignorance, he is in the saṃsāra and when one lives in knowledge, he is in Nirvāṇa.

Madhyamika philosophy was formed on Patīccasamuppadda or Dependent Origination of early Buddhism. All the theories in Buddhism are based on Patīccasamuppada. In contemporary religious societies there are four kinds of theories of cause and effect:

1. Sayankhadavāda – there is no different cause and effect
2. Parankadavāda – there is clear difference between cause and effect
3. Uccedavāda – this theory formed cause and effect as two different things
4. Ahetuvāda – there is no relation between cause and effect.

In Acelakassapa Sutta in Saṃyutta Nikāya Buddha rejected all four kinds of theories. Buddha preached the Dhamma as following Patīccasamuppadda theory. Therefore, the Buddha said: »Yo patīccasamuppaddam passati, so Dhammam passati. Yo Dhammam passati so patīccasamuppadaṃ passati.« (‘Who sees Patīccasamuppada, he sees the Dhamma; who sees the Dhamma, he sees the Patīccasamuppada.’)

To bring out this Nāgarjuna uses the Buddha’s teaching of Patīccasamuppada and shows everything as interdependent and relative and thus without any independent existence. Through this he pointed out the absence of any entity in the individual (pudgala-nairatmya) as well as the senselessness of all elements or dharmās (dharma nairatmya).

Madhyamika philosopher has absorbed this theory and introduces the theory of relativity. They have applied relativism to all analysis. According to that theory nothing can be seen independently existing in the world. All the things depend on other things, naturally related to each other. The whole world full of such concept is mind-made. This theory depends on ‘cause and effect theory’.

»Imasmin sati, idam hoti,
imasmin asati, idam na hoti,
imassa uppāda, idam uppajjati,
imassa nirodhā, idham nirujjhati.«

The Yogācāra school was so called because it emphasized the practice of Yoga [meditation] as the most effective method for the attainment of the highest truth [Bodhi]. All the ten stages of spiritual progress of Bodhisattvahood have to be passed through before the Bodhi would be attained. The school is also known as the Viññānavāda, to the ultimate reality.

It maintains that the mind only [cittamatra] is real, while external objects are not. Cittamatra is different from alaya-viññāna, which is the womb of the Tathāgata Garbha. The Yogācārin further stated that adept should comprehend pudgala-nairatmya [the non-existence of soul] and Dhamma-nairatmya [the non-existence of things in the world]. Both these nairatmya [no soul] are necessary for the attainment of emancipation. The Mahāyāna Buddhists believe that the Bodhisattvayāna is the only way or Ekāyana to pass through to final deliverance from saṃsāra.

666**Mahayana Buddhism**

Mahayana Buddhism is not the movement initiated by Buddhist monks and nuns, but the movement initiated
by lay-people. That is why sometime they refer to Mahayana buddhism as lay-Buddhist movement.

Mahayana arose in India during the first Century BC around that time they against the Sarvastvada movement or school. Some people say that Mahasanghika is the fourth number of Mahayana movement. But some scholars say that Mahayana’s doctrine and Mahasanghika’s doctrine are similar particularly, in the relation of the buddha concepts. According to Mahasanghika the buddha is recorded as super-human, and in Mahayana Buddhism super-human is very much affair by Mahayana people.

In the process of the rise of Mahayana Buddhism, Sarvastivada, in fact, played very significant role. According to history of Srilanka Buddhism introduced in Sri Lanka during the 3rd century BC, and since then Mahavihara was responsible for preserving the doctrine of the Buddha. In the meantime, there arose some other Buddhist Center within the country in Anuradhapura, namely Abhayagiri and Jetavan. Particularly during the time of king Mahasena, who built the Abhayagirimahavihara, was responsible for inviting non-Buddhist Theravāda. Then Abhayagirimahavira became the center of non-THERAVĀDA school. In fact, some famous Chinese pilgrims or scholars when they could not find sufficient books in India and they came to Sri Lanka and collected some books from this country, and took them back to China and translated it.

According to the expressing of the above, Sri Lanka used to become Mahayana country and their doctrine also existed in this country and it was flourished unto about 10th century AD. And it was one Mahavihara called Jetavana, in which, there was golden place where was described some of the verse of Pannaparamita sutta. And some people from Abhayagiri and Jetavan vihara were following Mahayana Buddhism.

In the process of the rise of Mahayana Buddhism certain point became important. Particularly in relation to Theravāda Buddhism and the basic concepts what we find that Mahayana Buddhism are quite different from Theravāda Buddhism.

The different in the so-called Theravāda Buddhism and Mahayana Buddhism are:

- The conception of the Buddha and his teaching.
- The conception of Bodhisattava
- The conception of Arahant and so on.

The arise of Mahayana Buddhism
There are (3) or (4) factors, which contributed to the rise of Mahayana Buddhism (Put forward by many modern school) they are:

- The sectarian Buddhism
- The worship of the Stupa
- The praise of the buddha
- The third collection text in the first Buddhist Council

The definition

1. The sectarian Buddhism

In the process of the development of Buddhism like Mahasanghika and so on., they considered the Buddha to be Lokuttara, it means Buddha is not worldly, beyond worldly thing, he is super-human and so on. This is called natural development.
The worship of Stupa

According to the MahapariNibbāna sutta, Ven Ananda put question to the Buddha thus “ who the people worthy of stupa? Then the Buddha point out that-

The Buddha
The Pacceka Buddha
The Arahant
The Cakkhuvatti

When these people are worthy of Stupa at the same time the Buddha says Buddhist monks and nuns are not to be engaged or looking after the worship of these Stupa because these Stupa do not bring people to Nibbāna. Then this became the work of lay people to look after. And these stupas should be placed at the cross corner where two roads are meeting together.

The praise of the Buddha

It is similar to second one. In the process of doing or actively engaging themselves, in the actively of looking after such stupas, Bodhi-tree, and so on- they created their own literature in praise of the Buddha. And they have verses in connection or praise of the Buddha.

The Third collection in the First Council

Tradition said that the First Buddhist Council only the Sutta Piṭaka and Vinaya Piṭaka were recited. Then there is one hypothesis, even though tradition of transmission of the text from generation to generation, was don through verbal means. We memorized and recited it. When we go through Mahavagga, Samyutta Nikāya, or MajjhimaNikāya, there is evidence to show that there is a basis literary source on which some of the Samyutta or Majjhima of the Vinaya Piṭaka are composed. There are a lot of similarity between two sects of source- the SuttaPiṭaka and Vinaya Piṭaka.

One Japanese scholar came up with hypothesis which regarding to the rise of Mahayana Buddhism. At the 1st Buddhist Council through only Vinaya Piṭaka and Sutta Piṭaka were recited, but there were groups of people could be Buddhist monks, nuns or lay People who were responsible of collecting the stories which connected with the life of the Buddha.

Unofficially there were people who collecting some legends and appease sources in connection with the Buddha. In addition to the SuttaPiṭaka and Vinaya Piṭaka, there was group of people who were responsible for collecting stories, legends and appease-source that connected with the Buddha. This collection was called the collection of the texts. After they compiled or combined the stories and soon in different forms and contributed subsequently the Rise of Mahayana Buddhism.

The different between Theravāda and Mhayana

The concept of the Buddha

According to the Majjhima Nikāya, in order to become a Buddha, first we have to become a Bodhisattava. Without becoming a Bodhisattava no one can became a Buddha. In order to attain Buddhahood one has to practice ten Paramita.

Basically, Mahayana has six paramita, but Theravāda Buddhism has ten Paramita( it can be divided into 30) or Paramita, upaparami and paramattha parami.
In order to become a Bodhisattava one must develop “Bodhisattava” - the mind of inclination to a Bodhi. One has to produce this mind incline to an attainment of a Bodhi. (This is very important in the Mahayana Buddhism).

In Theravāda Buddhism there is no Bodhisattava but “Avihinihara”, in order to become Bodhisattava. One has to make up his mind or has to make determination. (This is something similar to Nagajuna Buddhism)

In Sattabhumi concepts (some sanskrit text) we find ten stages of development. Each of these stages corresponds to one paramita. Later on these six paramita are very different from what we have in Theravāda Buddhism. They are:

- Dana chartsiy
- Sila morality
- Khandhi patience
- Viriya industrious
- Jhana
- Paññā

Later texts like Lankavatara and so on, they added four more

- Upaya
- Prarvidhana
- Bala
- Jnana

Each of Paramita corresponds to ten Bhumi (ten stages) of spiritual progress. Bodhisattava is expected to teach his pupils each stage up to the time when all beings in this Universe have attained enlightenment at the last movement.

The important doctrines, which make Mahayana Buddhism, spread are-

- Nimmana kaya human body
- Sambhokakaya body of enjoyment
- Dhammakaya Universal principal

These, according to Mahayana, Dhammakaya is very important. Dhammakaya is which can be seen, can be experienced. In fact, the essence of universe or everything is Dhammakaya. Buddha is more appearance of the Dhammakaya.

According to Theravāda, there are only two Kaya. They are:

- Rupa kaya refer to the Body of the Buddha
- Dhammakaya refer to the teaching of the Buddha.
1. Trikaya
2. Bodhisatta
3. Tathata and Dhammadhatu (Nirvana and the world)
4. Alayavinnana
5. Containing the nature of Bodhisatta in the dust, sand and animal etc.

According to Mahayana tradition, the real body of the Buddha is Dharmakaya. Another reason of Dharmakaya is Sambogakaya. The Buddha took human being and served with well fare of people for 45 years. It is called Nirmanakaya.

Bodhisatta is important roll in Mahayana tradition. Bodhisatta would sacrifice everything to get Buddhahood. He is never selfish, not trying to liberate by himself from suffering but he would like to liberate all of beings together with him. That is why he sacrifices everything to be Buddhahood. Mahayana teaches that everyone should follow the path of Bodhisatta and every Mahayanist is Bodhisatta according to Mahayana tradition.

Tathata is so deep to define by words and it is beyond the word and the time. It is no shape, no feeling, no light etc. It is also called Nirvana or Samsara. It is no difference between Samsara and Nirvana. If the Tathata is not alive, it is called Nirvana and if the Tathata is alive, it is called Samsara.

Alayavinana is the place where the result of good or bad deep, done by people is stole. And according to Mahayana, all of beings, even the sand in the river and dust etc will become Buddha one day in the future. This is brief expression of Mahayana Buddhism.

Traditionally there are 9 main texts from which the philosophical teachings of the Mahayana derived. They are called nava-dharma or Vaipulya sutras, which, are venerated in Nepal. All these texts are not of the same period and they do not belong to one tradition. The 9 texts are:

1. Ashtasahasrika prajba paramita
2. Saddharmapundarika
3. Lalitavistara
4. Lavkavatara
5. Svarna prabhasa
6. Gandavyaha
7. Tathagataguhuka
8. Samadhiraja
9. Dawabhumiwvara

The most important Mahayana sutra, and certainly the one which stands foremost as a work of literature, is the Saddharmapundarika “Discourse on the Lotus of the True Dharma”.

It is one of the best known Mahayana sutras highly esteem in China and Japan. It is suppose to be a discourse delivered by Buddha on the Vulture’s peak to the Bodhisattas. In this sutra, prominent place is given to describe the beauty (physical), purity, and super human status of the Buddha.

This text consists of 2 sections. The first section while describing a status of the Buddha explain various ways of teaching the law and the eternity of the Buddha. The second part has spells and many mythological narratives, including a story of a Bodhisatta who burnt himself alive in honour of a former Buddha.

It is also called ‘Lotus sutra’, is explained in the following manner by M. Anesaki:

“The lotus is symbol of purity and perfection because it grows out of mud but is not defiled – just as Buddha is born into the world but lives above the world; and because its fruits are said to be ripe when the flower blooms, just as the truth preached by Buddha bears immediately the fruit of enlightenment”.

666 Enumerate the Mahayana conceptions included in the Vaipulya sutras. (708)
The Mahayana philosophical conceptions on Bodhisattva, Trikaya, Wunyata, madhyamika etc can be found in the Lotus sutra. There are 4 important points we can see in the Saddharmapundarika sutra, and which can be considered as the Mahayana conceptions.

1. Dharmapariyaya
2. Ekayana
3. Nirvrti
4. Svayajbhubuddha.

At the beginning and the end of the sutra it is mentioned “This is the Dharmapariyaya”, which means this sutra is the manifestation of Buddha’s kaya, likely to Dharmakaya. Here, the Buddha appear not simply a human being, instead he is the manifesting as his doctrine, this is very important concept of the Buddha in this sutra.

The Lotus Sutra's main purpose is to establish the one way (vehicle) for attaining salvation (Buddhahood). It is said in the sutra:

“ekaj eva yanaj arabhya ahaj dharaj desemi yadidaj buddhayanaj taj mahayanaj”

(I preach the doctrine starting with only one vehicle, that is the vehicle of the Buddha, that’s also a great vehicle)

It is only in appearance that there are three vehicles, namely, wravakayana, pratyeka-buddhayana and bodhisattvayana. All are forms of the one way, the buddhayana. Being a buddha is the one aim for all. This is illustrated by parables that the father saved his children from the fire. By the promise of the three vehicles, he lures them away from the burning, ruined house of this world, he rescues them, and give them the one ‘vehicle’, the most precious of all, the ‘Buddha vehicle’.

According to the Lotus sutra the final attainment is Nirvrti, it is different with the Pāli tradition of Nibbāna, the attainment of arahantship. Nirvrti is beyond the Nibbāna, another synonym Nirvrti is Sarvajbhubuddha, i.e., the fully enlightened.

Buddha is manifesting as Svayajbhubuddha, which means the Buddha is he arises by himself. The Buddha now is actually nothing less than a god above all gods, an infinitely exalted being, who has lived since countless aeons in the past, and will live for ever. The Buddha says of himself, “I am the father of the world, the self-existence (Svayambhu), the physician and protector of the creatures, and it is only because I know how perverse and deluded the fools are, that I, who have never ceased to exist, pretend to have passed away’. That’s the important concept of Svayambhubuddha -- I have sprang from myself.

The absolutism of Lotus sutra established on the basis of wunyata. It is claims to be the definitive and complete teaching of the Buddha, here presented as a transcendent eternal being, preaching to myriad arhats, gods, Bodhisattvas, and other figures using all sorts of sermons, lectures, imaginative parables, and miracles.

666WHAT ARE THE MOST SIGNIFICANT THEORIES IN THE SUBJECT FIELD OF GREAT MAHYANA SUTRAS?

Buddha’s teaching is mainly preserved in Pāli, Sanskrit, Chinese and Tibetan language. The Mahāyāna scriptures were mainly in Sanskrit, though in some cases they are known only in their Tibetan and Chinese version, the original having been lost. Some important of Mahāyāna sutras are Saddharmapūndarika, Lankāvatāra, Samādhirāja, Gandavyuha, Sukhavatiyāha and AvataVsaka. The most important Mahāyāna sutra, and certainly the one which stands foremost as a work of literature, is the Saddharmapūndarika “Discourse on the Lotus of the True Dharma”. It is also called ‘Lotus sūtra’, the title is explained in the following manner by M. Anesaki:

“The lotus is symbol of purity and perfection because it grows out of mud but is not defiled – just as Buddha is born into the world but lives above the world; and because its fruits are said to be ripe when the flower blooms, just as the truth preached by Buddha bears immediately the fruit of enlightenment”.

Lotus sūtra is divided into 27 chapters, it is composed partly in prose and partly in verse. The 20 chapters preceding the chapter on “The Supernatural Powers of the Thus Gone One” (Tathāgata-dhhyābhisajkāra) constitute the earlier part of the text. There are 4 important points we can see in the Saddharmapūndarika sūtra, i.e., the Dharmapariyāya, only one vehicle, Nirvrti and Svayajbhubuddha.
At the beginning and the end of the sūtra it is mentioned “This is the Dharmapariyāya”, which means this sūtra is the manifestation of Buddha’s kāya, likely to Dharmakāya. Here, the Buddha appear not simply a human being, instead he is the manifesting as his doctrine, this is very important concept of the Buddha in this sūtra.

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666Examine the philosophical trends in the Mahayana sūtra literature. (698)

Traditionally there are 9 main texts from which the philosophical teachings of the of Mahayana derived. They are called nava-dharma or Vaipulya sūtras. All these texts are not of the same period and they do not belong to one tradition.

1. Ashtasahasrika prajñā paramita

In this text, there are 8,000 verses and it is the most ancient prajñā paramita text. This is the only text which gives the philosophical conception while other Vaipulya texts devote a lot to describe Buddhas and Bodhisattas. Here, it describes prajñā with regard to Bodhi and Dharmakāya. Prajñā is often personified as a goddess. It stresses the doctrine of Wūnyāta and the non-existence of the world of experience.

2. Saddharmapundarika

The best known Mahāyāna sūtras delivered by the Buddha on the Vulture’s peak to the Bodhisattvas. This text describe the beauty, purity, and supra human status of the Buddha. The lotus stands without any contact with the mud which, is compared to the Buddha who does not touch by any defilement in the world. This text consists of 2 sections. The first section while describing the status of the Buddha explains various ways of teaching the law and the eternity of the Buddha. The second part containing spells and many mythological narratives, including a story of a Bodhisatta who burnt himself alive in honour of a former Buddha.

3. Lalivistara

This describes the life of the Buddha up to the commencement of his mission. There are numerous Buddhas and Bodhisattvas with lot of miracles. According to Rev. Sasaranatna of Moratuwa, the word Lalita is defined as a “game”. This book belongs to Sarvástivādins and it was later accepted by Mahāyānists. Its main characteristic is the expression of Bodhicitta with exaggeration.

4. Lāvaka-vatara

It gives an account of Sakyamuni coming to mountain Malaya in Sri Lanka. This text criticizes Hindu schools as Sāṅkhya
pāsupata. There are descriptions of Vijñānavāda, with special reference to alayavijñāna. In the 8th chapter, there is a description regarding drawbacks in eating flesh. This book maintains that monks should not eat flesh even under Trikoti parisuddhi. Wûnyatavāda is also mentioned and we can say that this text belongs to both Wûnyatavāda and Vijñānavāda.

5. Svarna-prabhāsa
   It means a glitter gold. From the 1st up to the 5th chapters, Mahāyāna principles are included, in the last chapter it describes that by making offering to the Buddha one can obtained good results. The 6th chapter is devoted entirely to describe Wûnyatavāda. Tantric teachings are also found. Goddess Sarasvati is mentioned here as one who gives a mantra to protect people from evil spirits. This text also stresses the supernatural features of the Buddha.

6. Gandavyuha
   The title means 'the structure of the world', which is compared to a bubble. It preaches in a fully developed Mahayana manner. Wûnyata and dharmakaya are also mentioned, the Bodhicitta and the doctrine of momentary too are included. Here it explains how prince Sudharna went from village to village to obtain Buddhahood, but was unsuccessful. At the end he met Mabjusri and got advice from Samamtabhadra and attained Buddhahood.

7. Tathāgataguhyyuka
   Also known as Tathāgata-Guna-bhāna, a Tantra text of the worst category. There is a description about concentration suitable for monks. It also describes with pictures how to worship the Buddha in secret ways and methods and about food that should be taken when doing meditation, e.g. one who wishes to develop concentration should eat flesh of elephant, corpses and dogs; offering make to the Buddha should be done with urine. This text exhibits the influence of Tantrayāna.

8. Samādhirāya
   Different methods of meditation are mentioned of which Samādhiraja is the greatest and best. This text explains the chief principles of Mahāyānism, e.g. khanti prajñāpāramitā. It says khanti is the best while dana and śila-prajñāpāramitās are not so great as khanti. To cross sajāra one should practice khanti. It gives a prominent place to Wûnyata.

9. DaabhumiWvara
   It describes the ten Bhumi. Here, while wandering Sakyamuni met Bodhisatta Vajragrabha. The ten stages are described by the Vajragrabha at a great assembly of gods after the Buddha attained enlightenment in the second week. They are as follows: Pramudita, Vimala, Prabhākari, Arcismati, Sudurjaya, Abhimukhi, Durajgama, Acala, Sadhumati and Dharmamegha.

666History of Mahasangika Sect (Original by Ven. Nemeinda) 2008

It can not be enough to write perfectly the his history of Mahasangika sect in a few pages like answer paper as it belong to a long event and has much of process. It is believed that the beginning of the history of Mahasangika sect can be tread even in the Buddha's life time. Vesali monks broke the rules of Vinaya in difference way. And then five hundred Vesali monks, who were the followers of Devadatta would like to be against the Buddha's teachings. However, at the Buddha's life time they could not do anything against the lord's teachings since the Buddha, founder of Buddhism was alive himself and there were many other great disciples such as Sariputtara, Mahamoggalana, Ananda, Mahakassapa and Anuruddha etc.

One hundred years after the Buddha passed away, Vesali monks described brazenly "Ten amendments" called "Dasavattuka". Those ten amendments are against the Buddha's teachings. They are as follows:

1. Sangilonakappa. The salt, keep inside the horn is proper to eat every time for the monk. The real law of the lord is we can eat the salt whenever we like provided we use it as medicine. Yet, it is not proper to eat for the monks next days after it was touched as eating. In fact, it is quality the same between the salt, kept inside the horn and the salt, and kept outside the horn by the law of the Buddha.

2. Dwingulakappa. Lunch can be eaten till one or two hours after noon. The Buddha allowed monks to
eat lunch before noon, not after noon.
3. Avasakappa. Inside a great Sima compound, staying different buildings, monks can do Sabbath Kamma in their different buildings without going the same building. The Buddha ruled this Vinaya law to show unity, to be more familiar each other by doing Sabbath Kamma etc at the same building.
4. Anumatikappa. Sabbath Kamma can be done without waiting all of monks, thinking the monks come later, the agreement will ask later. The lord said clearly that the Sabbath Kamma will be done after arriving all of monks from the monastery. However, if one can not go the Sabbath kamma, he can give his agreement with the other ones.
5. Asinnakappa. If the pupil follows his teacher path, it is proper what he does. According to their word, right and wrong depend on only his teacher, not the lord of Vinaya law. Whatever his instructor does, that is truth, they said.
6. Gamantarakappa. If the one, who fines PawaritaKamma, is supposed to go somewhere else, he can eat meal without doing Atirekakamma. In fact, they did the lord's Vinaya rule to be less important.
7. Amathitakappa. The one, who fines PavaritaKamma can have the milk cream between after milk and before curd. In the Vinaya law, milk and curd are the same eating. But they expressed this point to be less important.
8. Zalogi. The light intoxicating drink, made from sticky rice etc is proper to drink for the monks. Any intoxicating drink is prohibited by the Buddha.
9. Adasakamnisidanam. The sitting cloth that has fringes is proper for the monk. It is quietly against the Buddha's Vinaya law. The Buddha did not allow using that kind of sitting cloth.
10. Jataruparajata. Money and gold are proper to use for the monk. That is also against the Lord's Vinaya rule perfectly.

Vesali monks expressed this "Ten amendments" in Vesali city. Especially they accepted money-offering weekly. When Mahayasa Thero arrived a monastery in Vesali city, he explained to the people that the money was not proper for the monk. The Lord Buddha did not allow to the monk to accept money. When the monks shared with Ven.Mahayasa the earning-money, gotten from Sabbath ceremony, he denied the money to accept.

Vesali monks were so angry with him and said to apologize to the people for his own fault. But he did explain the truth law of Vinaya to the people instead. Later he give details the situation in Vesali city to the other senior monks and gathered them the same place. They made justice on Vesali monks' Ten amendments either those are right by the Vinaya law or wrong. The senior monks made justice that those are perfectly wrong and hold Second Counsel. It was not agreed by Vesali monks and they also gathered the monks who had the same impression and hold another Second Counsel at Kosanbi area. It was called "Mahasangiti" or "Mahasangika". Later it has become "Mahasangika sect". This is a brief of history of Mahasangika Sect.

That Mahasangika sect removed some teachings of the Lord they did not like as well as included some of their own teachings into the doctrine of the Lord. afterward those seemed to be the Buddha's teachings.

**MAHĀSAṄGHIKAS AND LOKOTTARAVĀDINS**

The history of Mahāsāṅghika school goes back to period of Second Buddhist Council. The origin of this school is said to have been the ten points raised by the Vajjīputras. The orthodox elders rejected the ten points on the authority of the Vinaya rules. It is said in the sources that ten thousand monks participated in that council. Therefore, they were called Mahāsāṅgha on the basis of the great number of monks participated. The school thus emerged was called the Mahāsāṅghikas. The Dīpavamsa informs us that the Mahāsāṅghika school opposed drastic changes to the canon that existed during the time of its origin. We give below the detail fo the changes that they introduced to the canon:
1. The opinion that the Mahāsāṅghikas held was that the Abhidhamma was not preached by the Buddha.
2. The Mahāsaṅghikas also rejected the Niddesa and the Paṭisambhidāmagga which were in the Khuddaka Nikāya of the Pāli tradition.
3. The Mahāsaṅghikas rejected the Parivāra, the 5th text of the Pāli Vinaya Piṭaka.
4. The Mahāsaṅghikas rejected some of the Jātakas.

The actual position is that while rejecting the six texts of Abhidhamma Piṭaka of Theravādins they composed their own texts and incorporated them in the Abhidhamma Piṭaka. According to the information available in the sources of Northern Buddhism, the Mahāsaṅghikas accepted not three, but five piṭakas. They are:
1. Sūtra
2. Vinaya
3. Abhidharma
4. Misra
5. Dhamma

In the Theravāda tradition the order of the Tipiṭaka is: Vinaya, Sutta, Abhidhamma. The sources of the modern Buddhism indicate that the reason for convening the Second Buddhist Council were the five points raised by one of the learned monks living at that time, Vinitadeva. The five points that he raised are as follows:
1. An Arahant can be seduced by others.
2. An Arahant may be ignorant of various matters.
3. An Arahant has doubt.
4. An Arahant can take instruction from others.
5. One can enter the Buddhist path as the result of words.

The Mahāsaṅghikas were known as the Lokottaravāda on the basis of their effort to elevate the Buddha's supramundane labor. The Theravāda tradition believes that the Buddha too was an Arahant. As reported in the Gopadakamoggallāna Sutta of Majjhima Nikāya the difference between the Buddha and Arahant is that the former realizes the path and the latter follows by. Accordingly both follow the same path. Vinitadeva's five points paved the way for the emergence of a new trend of Buddhism which was later known as Mahāyāna.

In Mahāyāna Buddhism the Buddha was elevated to the position of the supreme being who was omniscient. Similarly Mahāyāna Buddhism introduced a new path, full of rites and rituals. It is quite obvious, according to the chronological evidence that the Arahant has not perfect knowledge. There are information about Arahants who approached the Buddha for verification of various doctrine matters. The Arahants are different one from another as far as their spiritual attainment is concerned. For example the Arahants who have developed super knowledge have not experienced the absorption of attainment. Similarly Arahant who have achieved absorption attainment could not have experienced super-natural knowledge.

Therefore, the imperfect nature of knowledge of Arahant had evidence in the Pāli canon itself. The Buddha is said to have the super-natural knowledge and the attainment of absorption attainment. The Mahāsaṅghikas' position of the Buddha later developed into concept of Buddhavāna, the only path leading to the Nibbāna. The first comprehensive attempt to compile the biography of the Buddha was done by the Mahāsaṅghikas. In this light the Mahāvastu of Mahāsaṅghikas is considered as the first biography of the Buddha, were the Buddha was elevated to a supreme divine being. The Buddha's human character was literally exaggerated in the Mahāvastu so much so that it is regarded as the texts which propounded the Lokottaravāda ideology. The Mahāvastu became the source-book of all life stories of the Buddha in the Mahāyāna tradition.

**QUESTION: HOW MAHĀSAŃGHIKAS’ LOKOTTARAVĀDA CONCEPTS AFFECTED THE RISE OF MAHĀYĀNA. (LECTURED BY VEN. ARIVADASSI) (ORIGINAL BY U MEDHANANDA) 2007**

Mahāsaṅghika sect was the first rule of monks who deviated from the order. They2007 their disciplinary code is called Mahāvastu which has been combined and is similar to Mahāvagga, disciplinary order of Theravāda. Both Mahāvagga and Mahāvastu begin explaining Buddha's life story.

The view of Mahāsaṅghikas is that Buddha and Bodhisattva are free of four cankers. They are namely:

1. Kāmacarava (canker of sensual desire)
2. Bhavacarava (canker of existence)
3. Diṭṭhācarava (canker of wrong views)
4. Avijjhācarava (canker of ignorance)

According to early Buddhist text, Buddha is an ordinary person and Bodhi, wise. In Mahāparinibbāna Sutta Buddha says that his Bodhi is just like a deterioration part. In another time Buddha says that he is thirsty and he requests some water –

49 In the original there was 'conical'...
'pañīyam āhāra'. Mahāsaṅghika did not accept the ordinary person concept of the Buddha and they rejected these evidences. They say that Buddhās and Bodhisattvas are superabundant (lokottara) and this ordinary person's behavior was for worldly conditions.

According to Mahāsaṅghika's view Buddha has numerous powers in eternal life. They can live for very long time. Buddha can not be limited in time or place. According to Mahāsaṅghika's lokottaravāda concept not only Buddha has Bodhi, but also his robe, alms-bowl and all the other items were supramundane. In later day, Mahāsaṅghika's bodhi concept regarding three kāyas was formulated based on Mahāsaṅghika's Lokottaravāda. They believe in three kāyas as follows:

1. Nīrmanā kāya
2. Sambhoga kāya
3. Dharma kāya

<table>
<thead>
<tr>
<th>Kṣanavāda according to some Buddhist schools</th>
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<tr>
<td>Sautrāntika</td>
</tr>
<tr>
<td>1. Uppāda</td>
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<td>2. Vaya</td>
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Sautrāntika's Kṣanavāda is only a momentariness. Sautrāntika's school is a deviation of Sarvāstivādaṃ with question of life-time, uppāda-dharma. Sautrāntika's view was that dharma (phenomena) exist only for a moment (kṣaṇa).

Early traditional view of Mahāyāna extended this version. The another question arised regarding the number of the sate in a moment. Sautrāntika's view was that a moment comprises of four stages, such as:

1. Upasaya
2. Saṁsati
3. Jarata
4. Aniccatā

Theravāda's view was that a moment comprises of three stages, namely:

1. Uppāda
2. Thiti
3. Bhāṅga

Sautrāntika's view of existence was that three could not have been either four stages or three stages in a moment. They say that there is no space between arising and destruction (uppāda and bhāṅgakkhaṇa). Therefore bhāṅgakkhaṇa is a part and passing of uppādakkhaṇa. Theravādin is Sarvāstivādins' view that it is destruction of Dhamma that plays its role at the moment of arising. Nobody to undersatnd any Dhamma at all. (?). However, Sautrāntika's existence was that no Dhamma can be understood but they can understand only inference in the prominence (anumāna).

Why Sautrāntika's concept was that dharma exists only for a moment. Madhyamika's concept of existence was that no Dhamma exists for a moment. We can see that there are different views between Sautrāntikas (Hīnayāna) and Madhyamikas (Mahāyāna). The following shows the different structures:

<table>
<thead>
<tr>
<th>Sautrāntikas (Hīnayāna)</th>
<th>Madhyamika (Mahāyāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharma exists only for a moment</td>
<td>No dharma exists even for a moment</td>
</tr>
<tr>
<td>Dhammas are independent (kṣaṇa)</td>
<td>There is no independent Dhamma.</td>
</tr>
</tbody>
</table>

Mahāyānists say: »Na kvacit kasyacit kascit dharmo buddho deseti.« According to Madhyamika Kārika, Nāgarjuna argues that Buddha have not introduced any Dhamma - „independent is self, nature“ to anybody at any time. Sautrāntikas
introduced life-time of dharma as a moment. This concept opens opportunity for the Yogācāra (Viññānaśāstra) for Mahāyāna to interpret that no Dhamma exists in reality even for a moment - therefore, dharmās are only an awareness of mind. That is why the concept of Kṣanavāda recited(?) in formation of Mahāyāna tradition.

**Examine how the Lokottaravāda School developed the concept of the Buddha and explain the role that the Mahāsāṃghika School played therein.**

The history of Mahāsāṃghikas School goes back to period of 2nd Buddhist council. The origin of this school is said to have been the ten point raised by the Vajjiputras. The orthodox elder rejected the ten points on the authority of the Vinaya rules. It is said in the sources that ten thousand monks participated in this council. Therefore, they were called Mahāsāṃgha on the basis of the great number of monks participated. The school thus emerges is called the Mahasamghikas. The Dipavamsa informs us that the Mahāsāṃghikas School opposed drastic changes to the Canon that existed during the time of its origins.

We give below the detail of the changes that they introduced to the Canon:

1. The opinion that the Mahāsāṃghikas held was that the Abhidhamma was not preached by the Buddha.
2. The Mahāsāṃghikas also rejected the Nibbāna and the Patisambhidamagga which are in the K.N. of the Pāli tradition.
3. The Mahāsāṃghikas rejected the Parivara, the 5th text of the Pāli Viniya Piṭaka.
4. The Mahāsāṃghikas rejected some of the Jatakas.

The actual position is that while rejecting the six texts of Abhidhamma Piṭaka of Theravadins. They composed their own texts and co-operated them in the Abhidhamma Piṭaka. Mahasamghikas accepted not three but five Piṭakas. They are Sutra, Vinaya, Abhidhamma, Mīra and Dharni. In the Threavada tradition the order of the TriPiṭaka is Vinaya, Sutta and Abhidhamma. The sources of the modern Buddhism indicate that the reason for convening the 2nd Buddhist Council was the five points raised by one of the learned lived at that time, Vinitadeva.

The five points that he raised are as follows:

1. An Arhat can be seduced by others.
2. An Arahant may be ignorant of various matters.
3. An Arhat has doubt.
4. An Arahant can take instruction from others.
5. One can enter the Buddhist path as the result of words.

The Mahāsāṃghikas are known as the Lokuttaravada on the basis of their effort to elevate the Buddha’s supra mundane labor. The threavada tradition believes that the Buddha’s too was an Arahant. As reported in the Gopadakamoggalana Sutta of M.N. the difference between the Buddha and Arhat is that the former realizes the path first and the later followed by. According both followed the same path. Vinitadeva’s five points pave the way for the emergence of a new trend of Buddhism, which was later known as Mahāyana.

**Lokottaravadins and the development of Mahayana Buddhism.**

Lokottaravadins belonged to the group of Mahasavghika. The Mahasavghikas migrated from Magadha in two streams, one towards the north, the other towards the south. The northern section later became sub-divided into five,
they were:

1. Ekavyavaharikas.
2. Kaukulikas.
3. Bahusrutriyas
4. Prajaptivadins
5. Lokottaravadins

Vasumitra, the author of Mahavibhasa, had devoted more attention to the doctrinal views of the northern group of Mahasayghika. He put together the views of Mahasayghika, Ekavyavaharika, kaukulika and Lokottaravada. He attributed to them 48 views with additional 9 as latter differentiated doctrines. Thus Lokottaravadins take a prominent part with regard to the northern sub-division of Mahasayghika.

The Lokottaravadins developed their ideas quite similar to Mahayana and in fact, they prepared the ground for the beginning of the Mahayana school. The group to which Lokottaravadins are included universalized the Buddha and held that the Absolute (reality) was indescribable (anirvacaniya), it is neither exist nor non-exist, it is devoid of all attributes (i.e. subbata) and is without origin and decay.

According to Lokottaravadins, the Buddhás are supramundane. They have no defiled elements, they neither sleep nor dream.

According to them Buddhás always take the state of samadhi, they understand everything in a moment. They have the knowledge of decay and non-origination. According to them, everything concerning the Buddha is transcendental.

The Lokottaravadin’s conception of the Buddha contributed to the growth of the later Trikaya theory in Mahayana. Their teaching also gave rise to the concept of Bodhisatta. According to them, the Bodhisatta is also supramundane, and does not pass through the four embryonic stages of life as an ordinary man. The Bodhisatta enters the mother’s womb in the form of white elephant. He sits cross-legged in the womb and preached from there to the gods who act as his protectors. In the womb, he is not touched by phlegm and other such matters. He comes out from right side. He never experiences lust and hatred. For the benefit of all people, the Bodhisattas are born of their own will. Even prince Rahula is self-born because the Bodhisatta has no kama. Buddha’s acquisitions are all supramundane and cannot be compared to anything worldly. His spiritual practices are supramundane and also his bodily movements such as standing, sitting and so on. It is to follow the ways of the world (lokanuvartana) that he shows various postures. His feet are clean but still he washes, he can’t have diseases but still he takes medicine.

The Lokottaravadins also held the view that all worldly (laukika) are unreal. The only real Dhammas are supramundane, thus was the name ‘Lokottaravada” i.e., “The School of Supramundane”.

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The Lokottaravadin sect also added the introductory chapters to the Mahavastu which was originally Hinayanic in character. This sect finally led to the development of the Mahayana Buddhism.

**MAHĀSAṅGHIKĀ AND THE ORIGIN OF MAHĀYAṆĀ (LECTURED BY VEN. K. NANDA) (ORIGINAL BY VEN. DHAMMAPALA) 1996**

Mahāsaṅghikā attributes their origin to Ven. Mahā Kassapa. According to Mahāvaṃsa, Nikāya Saṅgraha, Mahāsaṅghikā came into existence as a result of controversy over 10 points (dasavatthu) that arose at the second Buddhist council.

But according to Bhaddiya, Vasumitra and Vinītadeva 5 points over the validity of Arahanto(?) were the main cause or reason for the 2nd Buddhist council. Thus the monks who were excluded from Theravāda established Mahāsaṅghikā school which led to the origin of Mahāyāna.

In between the second Buddhist council and the 3rd one there arose many Buddhist schools of thought due to the controversy among them over the fundamental teaching of Buddhism. Taking into account the fundamental teaching of Buddhism, Mahāsaṅghikā also developed their own philosophy as other Buddhist schools. Thus they gave new interpretation to the concept of Buddha and suspected the validity of Arahanthood and uplifted the concept of Bodhisatta to the highest state. These are the new teachings that can be seen in Mahāsaṅghikā schools – Lokottaravādins, another school of Mahāsaṅghikā, held Buddha as a universal truth that exists permanently in this universe.

There are many instances in the nikāya texts, the appearance of the outward quality of the Buddha ahve been described in an elaborate manner. For example, in Ariyapariyesana Sutta of Majjhima Nikāya Buddha says as follows:

“I am the all conqueror, I am omniscient, I am untouched by all worldly objects. I am the teacher, incomparable, I am the only Enlightened, tranquillised One and I have extinguished all defilements.”

Such utterances have become the basis of the Mahāsaṅghikā conception of the Buddha. On the other hand, they suspected the purity of the attainment of the perfection of Arahant. A bhikkhu called Mahādeva has forwarded 5 articles of faith which are as follows:

1. An Arahant may commit a sin under unconscious temptation
2. One may be an Arahant and not know it
3. An Arahant may have doubt on matter of doctrine
4. One cannot attain Arahantship without the aid of the teaching
5. When one engages in meditation, one may exclaim „How said!” and by so doing attain progress towards perfection.

According to Kathāvatthu they believed that one may come doewn from Arahanthood - »parihāyati pā arahā arahatā.« Thus about conception of Arahant shows the imperfect nature of Arahant according to Mahāsaṅghikā.

On the other hand, they have different idea about the ultimate reality and the conventional reality and the basic idea of emptiness (suñña). According to them the knowledge experienced through our faculties is imperfect, the ultimate reality is different from the conventional one which we get via our faculties. Thus real nature of the world cannot be understood through language, which is an instrument made by man. Although the concept of emptiness did not develop full among Mahāsaṅghikas, they regard it in the more philosophical way than Theravādins. According to them, the ultimate faculty of existence are empty. Thus the concept of puggala, satta as well as the Dhamma are empty. These fundamental but philosophical ideas of Mahāsaṅghikas were further developed in Mahāyāna. In addition to the above teachings of Mahāsaṅghikas the doctrinal concepts that were argued by the other Buddhist schools were instrumental for the origin of Mahāyāna. Thus the Sarvāstivādins’, Dhammapādins’, Sautrāntikas’ concept of moments, Puggalavādins’ concept of puggala influenced the origin of Mahāyāna. As a result of the above controversies, Mahāyāna came into existence.

The founder of Mahāyāna were Mahāsaṅghikas. Seeds of Mahāyāna were developed during the period of 3rd century BC and the 1st century Ad. After the 4th Buddhist council it was held under the patronage of king Kaniśka. In 1st century AD 4
Buddhist schools came up which their own teaching came into existence. They were as follows:


**666 Justify how far the statement that the Mahasanghika are the fore runner of the Mahayana movement could be accepted.**

The usual view is that it is the Mahasangikas that gave rise to the Mahayana Buddhism and therefore they should be regarded as the fore runners of Mahayana. But this view is no longer accepted. One reason for this is that even after the rise of Mahayana, the Mahasanghika existed as a separate school. Therefore, it is not justifiable to think that it is the Mahasanghika that got transformed into Mahayanists.

However, it is clearly seen that there are many similarities between Mahasanghika and Mahayana. This only shows that the Mahasanghika being the earlier of the two School, only it influenced the rise of the latter. Just as Mahasanghika ideas, even views of Sarvastivadin, Dharmaguptala and even Theravadin was affected and influenced Mahayana. Therefore there is no justification is pinpointing the Mahasanghika alone as the forerunner of Mahayana Buddhism.

The present day scholars put forward there sources for the rise of Mahayana One is the influence of Nikāya a sectarian Buddhism. As shown above the Mahasanghika, the Theravadin, Sarvastivadins etc. exerted much influence and contribute to the rise of Mahayana.

The second source is the biographical literature of the Buddha. One of the main Mahayana teaching is about the transcendental nature of the Buddhist. This idea was developed by the empress of Buddha biographical. This influence is seen from texts like the Lalitavitra, mahavstra, Buddhacarita etc.

The third source is said to be the state worship. There were a group of people who were described as belonging, to the ‘Vehicle that praised the Buddha.’ These were devoted laymen who were engaged in worshipping stupas that certain Buddha relics. They while being engaged in stupas worship encouraged others, and also to induce other praised the Buddha’s compassion and wisdom. They developed a Buddha-cult in which he is presented as a savior, with great power to save beings. This idea became very prominent in Mahayana.

Thus it is seen that Mahasanghika was is not the fore runner but only a source of influence for the rise of Mahasanghika.

**666 Explain how the Mahasanghika’s views led to the rise of the Mahayana Buddhism.**

875 words

According to traditional accounts, the Mahasavghikas split off from the Theravadins after 100 years of the Buddha’s demise, over a dispute of monastic rules. The Mahasavghika further divided into several sub-sects, of which the best known was Lokottaravāda.

The best summary of Mahasavghika doctrine is found in Vasumitra’s Samayahedoparacana-cakra. Many scholars maintained the view that Mahayana Buddhism was developed out of the Mahasavghika School. The teaching of Mahayana,
most of its important views (about 65%) are derived from Mahāsaṃghikas. Generally, early Mahāyānaism denotes:

(1) The goal of *Buddhahood*
(2) The conception of *Trikāya*, *Bodhisattva* and *Dharma*.
(3) The practice of *Pāramitās*
(4) The development of *Bodhicitta*
(5) The 10 stages (bhūmi) of spiritual progress

From the above aspects, some of the Mahāyānic traces in the tenets of the Mahāsaṃghika can be categorized as follows:

1. **Supramundane nature of the Buddha.**

   According to Mahāsaṃghika, the *Buddha* was not simply a historical person. The real *Buddha* was transcendental, supramundane, eternal and infinite. The historical *Buddha* was only a fictitious person sent by Him to appear in the world, to assume a human body, to live like an ordinary human being and to teach the *Dhamma* to the world.

   The real *Buddha* is the Reality or the Dhammakāya and the fictitious *Buddha* is his rūpakāya. Though as rūpakāya, his material body is unlimited, pure and extremely beautiful with 32 great marks. He never sleeps nor dreams but always in Jhānic state. His power is limitless and can comprehend everything and answer all questions in one moment. He preached only the Ultimate Truth. All these concepts became the main doctrines in the Saddharmapundarikasūtra, Svarnaprabhasasūtra, Avatamsakasūtra and many other sūtras of the Mahāyāna. Nevertheless, Mahāsaṃghika conception of the *Buddhas* contributed to the growth of the later *Trikāya* theory in Mahāyāna, especially further developed in the Lankāvatāra sutra.

2. **Defects of Arahants and superiority of Bodhisatta.**

   Mahāsaṃghikas maintain that Arahants are not perfect; they are troubled by doubts and are ignorant of many things. They can be tempted and may even fall away from their attainment, so they need to depend on someone for emancipation. On the other hand, Bodhisattvas are more superior than Arahants in wisdom and compassion, they are not selfish but altruistic. The defects of Arahant and the superiority of Bodhisattva are further exaggerated in the Vimalakirtinirdeśa-sūtra. And this is also the foundation of the fully developed Mahāyāna as embodied in the Saddharmapuṇḍarikā-sūtra. Historically, the defects of Arahant advocated by Mahādeva of the Mahāsaṃghika were further developed and became the fundamental doctrines of the Mahāyāna.

   The Mahāsaṃghikas upheld the view that all bodhisattvas can remain as long as they will among the inferior creatures for the purpose of leading creatures to salvation. Bodhisattva also undertakes difficulties and hardship, such as, he goes to an ‘evil doom’, enters a womb, performs hard tasks and works penance under alien teachers of his own accord and free-will. This is well illustrated and developed in Mahāyāna works like the *Wikṣasamuccaya* by Dharmakīrti and Bodhicaryāvatara by Śāntideva.

   A Bodhisattva’s career is said to commence with the ‘production of the Thought of Bodhicitta’. The aspirant begins the career of a Bodhisattva, which traverses 10 stages (bhūmis) and achieves purification through the practice of the 10 perfections (pāramitās). These levels, elevate the Bodhisattva to the condition of a *Buddha*. This was fully accepted in the Dasabhūmikasūtra and the Bodhisattvabhūmi of the Mahāyāna.

   According to Mahāsaṃghika, Bodhisattvas on the Sadhumati-bhūmi are transcendental, as in the case of Siddhartha who was self-born. He sat cross-legged in the womb and preached to the devas. He was untouched by the phlegm and such other impurities. He came out from the right side of his mother’s body without piercing it. This same theme was elaborated in
The dignity of Prajñāba

Mahāsanghika held that empirical knowledge obtains through sense perception cannot give us an insight into Reality. Only Wūnyatā which transcends all worldly knowledge can give us a vision of the Real. All verbal statements give only false views, they are mere thought-constructs. This becomes the main concept in the Prajñāparamitā-sūtra and the Madhyamika texts.

Unsubstantial nature of the Dhamma

The Mahāsaṃghika maintained that not only puggala but also the Dhamma are unsubstantial, Pudgala-nairatmya and Dharma-nairatmya. This is the central doctrine in Mahāyānists that they distinguish themselves by saying that they seek the removal of both klesāvaraṇa and jābeyāvaraṇa, and this is possible by the realization of both pudgala-nairatmya and dharma-nairatmya.

The theory of pure mind

Mahāsaṃghika maintain that the original nature of the mind is pure, it becomes contaminated when it is stained by upakleśa (passions) and āgantukarajas (adventitious defilements). This doctrine had its full development in the idealistic philosophy of Yogācāra, in which the alayavijñāna, the storehouse of pure consciousness, gets contaminated with worldly objects through indriyavijñānas and mentally creates a whole world around it.

The liberal attitude towards Vinaya, the free interpretation of the Dhamma, speculation of the nature of the Buddha, degrading the status of Arahants etc were the characteristics of the Mahāsaṃghikas, were totally followed by the Mahāyānists. And since about 65% of the Mahāyāna doctrines are derived from Mahāsaṃghika, we can say that Mahāsaṃghika had contributed most for the origination of Mahāyāna.

666 EXPLAIN HOW THE MAHASANGHIKA’S VIEWS LED TO THE RISE OF THE MAHAYANA BUDDHISM. 753

According to Mahāvamsa, the Mahasavghikas split off from the Theravadins after 100 years of the Buddha’s demise. It further divided into several sub-sects, of which the best known was Lokottaravada.

The best summary of Mahasavghikas doctrine is found in Vasumitra’s Samayabheda-paracana-cakra. The teaching of Mahayana, most of its important views are derived from Mahasavghika. Generally, early Mahayanism denotes:

(1) Supramundane nature of Buddha
(2) concept of Trikaya
(3) Superiority of Bodhisattva
(4) Bodhicitta, the practice of Paramitas and 10 stages of spiritual progress
From the above aspects, some of the Mahayanic traces in the tenets of the Mahasavghika can be understood as follows:

1. **Supramundane nature of the Buddha.**

   According to Mahasavghika, the *Buddha* was not simply a historical person. The real *Buddha* was supramundane, eternal and infinite. The historical *Buddha* was only a fictitious person sent by Him to appear in the world, to assume a human body, to live like an ordinary human being and to teach the *Dhamma* to the world.

   Though as rupakaya, *Buddha*’s body is unlimited, pure and extremely beautiful with 32 great marks. He neither sleeps nor dreams but always in Jhanic state. His power is limitless and can comprehend everything and answer all questions in one moment. All these concepts became the main doctrines in the Saddharmapundarikasutra, Svarnaprabhasasutra 金光明經, Avatamsakasutra and many other sutras of the Mahayana. The concepts of *Buddha* also contributed to the growth of Trikaya theory in Mahayana, especially in the Lankavatara sutra.

2. **Defects of Arahants and superiority of Bodhisatta.**

   Mahasavghikas maintained that Arahants are not perfect; they are troubled by doubts and ignorant of many things. Bodhisattvas are more superior than Arahants in the sense of wisdom and compassion. The defects of Arahant and the superiority of Bodhisattva are exaggerated in the Vimalakirtinirdewa-sutra. And this is also the foundation of the fully developed Mahayana as embodied in the Saddharmapundarika-sutra. Historically, the defects of Arahant advocated by Mahadeva of the Mahasavghika became the fundamental doctrines in the Mahayana.

   The Mahasavghikas upheld the view that all bodhisattvas can remain as long as they will among the inferior creatures for the purpose of leading creatures to salvation. This is well illustrated in Mahayana works like Wiksasamuccaya 大乘集菩提學論 of Dharmakirti and Bodhicaryavatara 作菩提行經 of Santideva.

   A Bodhisattva’s career is commence with the thought of *Bodhicitta*, which traverses 10 stages (bhумis) and achieves purification through the practice of the 10 perfections (paramitas). According to Mahasavghika, Bodhisattvas on the Sadhumati-bhumи 善慧地 are transcendental, as in the case of Siddhartha who was self-born. He sat cross-legged in the womb, untouched by the phlegm and such other impurities. He came out from the right side of his mother’s body without piercing it. This same theme was elaborated in *Buddhacarita* of Awvaghosa.

3. **Unsubstantial nature of the Dhamma**

   The Mahasavghika maintained that not only pudgala but also the dharma are unsubstantial (Pudgala-nairatmya and Dharma-nairatmya). This is the central doctrine in Mahayanists that they distinguish themselves by saying that they seek the removal of both klewavarana and jбeyavarana, unlike arahant who only realized the pudgala-nairatmya thus removed only the klewavarana.

4. **The theory of pure mind.**
Mahasavghika maintain that the original nature of the mind is pure, it becomes contaminated when it is stained by upaklewa (passions) and agantukarajas (adventitious defilements). This doctrine had its full development in the idealistic philosophy of Yogacara, in which the alayavijbana, the store-house of pure consciousness, gets contaminated with worldly objects through indriyavijbanas and mentally creates a world around it.

5. The dignity of Prajba.

Mahasanghika held that empirical knowledge obtains through sense perception cannot give us an insight into Reality. Only Wunyata which transcends all worldly knowledge can give us a vision of the Real. This becomes the main concept in the Prajba paramitasutra and the Madhyamika texts.

6. The Two Truths

According to Mahasavhika, the suttas preached by the Buddha are all perfect in themselves. Since Buddha speaks of nothing but dharma, his teaching is concerned only with paramarthasastra, not with sajvrtisatya. But for the sake of deluded beings Buddha used the conventional teaching lead them to the ultimate truth. These two kinds of teaching strongly emphasized in the Madhyamika texts and many of the Mahayana sutras e.g., Saddharmapundarika, Avatamsaka suttas etc.

The liberal attitude towards Vinaya, the free interpretation of the Dhamma, speculation of the nature of the Buddha, degrading the status of Arahants etc were the characteristics of the Mahasavghikas totally followed by the Mahayanists. Thus we can say that Mahasavghika had contributed most for the origination of Mahayana.

“The Mahasanghikas were the forerunners of Mahayana Buddhism”. Discuss how far the above statement is justifiable.

About one century after the Parinirvana of the Buddha the Buddhist Order split into two as the Theravadins and the Mahasanghikas. It is generally regarded as a consequence of the 2nd Buddhist Council, held 100 years after the demise of the Buddha at Vaisali, under the patronage of King Kalasoka. This is the account recorded both in the Dipavamsa and the Samantapasadika, the Vinaya commentary. It is also said that main issue for the holding the 2nd Council was the 10-Vinaya points (dasa vatthu) put forward by the Vajjiputtaka monks.

The Dipavamsa, the oldest chronicle of Sri Lanka records that when the council rejected the 10 points as being against the Vinaya, the Vajjiputtaka monks, their supporters and sympathizers broke away and held a separate council and formulated their own TriPitaka.

However this breaking up immediately after the rejection of the 10 points by the orthodox monks is contradicted by other reliable sources. For example the Mahasanghika Vinaya does not mention such an immediate schism, instead the Mahasanghikas also condemn the Vajjiputtakas for putting forward the 10 points, which were not in accordance with the accepted Vinaya.

This new school known as Mahasanghikas in the Dipavamsa and Mahamghikas in the Mahavamsa marks the first schism in the Buddhist Order though it is not certain exactly when and why the schism occurred. While the Sri Lankan chronicles and later Vinaya of such Theravada School as Sarvastivada, Mahis’asaka, Dharma Gupta suggest the 10 points as the possible cause of the schism, there are Northern Buddhist tradition, which presents different views.

Thus, a text called Samayabhedopacarana-cakra, a text narrating the history of different Buddhist schools, gives a different version. It says that 100 years after the Buddha’s death, during Kalasoka’s points raised Mahadeva and this led to a schism dividing the order into two schools as Sthaviras and Mahasanghikas.

What is clear is that there was a schism somewhere around 100 years after the Buddha’s demise, and that both Vinaya and points...
pertaining more to dharma, precisely to the concept of Arahant lay as thr root cause of the schism. The points raised by Mahadeva were a direct attack on the Theravāda orthodox view about Arahants. It is clearly seen that these condemnation of the Arahants played a very important role among the later Mahayana schools. But this does not mean that it is the Mahasanghikas who got transformed into Mahayananists.

It is seen that of the 2 schools Sthaviravadins and the Mahasanghikas, it was the latter that first underwent further schism. Some such division that took place as early as second century after the demise of the Buddha are Ekavyavaharikas, Lokottaravadins, Kaukutikas, Bahus'rutiyas etc. these schools as well as the later sub-divisions of the Theravāda schools namely Sarvastivadins also developed belief which raised the Buddha to a superhuman level. This kind of development is both in Lokottavada, a sub-division of Mahasanghika, as well as in Sarvastivada, a sub-division of Theravāda.

Therefore, it is not quite justifiable to pin-print the Mahasanghikas only as the forerunners of Mahayana, though it may be they also first initiated the break away from the strictly orthodox tradition of senior Elders, who attempted to uphold their views as the true views. In this sense they contributed to the rise of a new tradition, but are not the exact forerunners, for Mahasanghikas continued to exist as separate entity besides Lokottaravadinis who greatly developed Buddhholagy, which formed the main teaching off Mahayana.

**Explain how the Mahasanghikas’ view led to the rise of Mahayana Buddhism.**

*Ven. Yan Chunlei BD/97/0072001/03/16*

**According to** Mahavamsa, Nikāya Sangraha, Mahasanghika sect came into existence as a result of controversy over 10 points (dasavatthus) that arose at the 2nd Buddhist Council. But according to Bhaddiya, Vasumitra, Vinitadeva, the main reason for the 2nd Buddhist Council was the five points, which was over the validity of Arahant. Thus the monks who were excluded from Theravāda established Mahasanghika School.

From the Buddhist sources, we know that in between the 2nd and 3rd Buddhist Councils, there arose many Buddhist schools of thought due to controversy among them over the fundamental teaching of Buddhism. Taking into account the fundamental teaching of Buddhism, Mahasanghika also developed their own philosophy as other Buddhist schools. Thus they gave new interpretation to the concept of Buddha and suspected the validity of Arahanthood and uplifted the concept if Bodhisattva to the highest state. These are the new teachings that can be seen in Mahasanghika schools. Lokottaravadin, which is another school, held Buddha as an universal truth that exist permanently in this universe.

The appearance of the out world quality of the Buddha have been described in an elaborate manner in may Nikāya texts. For instance, in Ariyapariyesana sutta of Majjhima Nikāya, the Buddha says: “ I am the all conqueror. I am untouched by all worldly objects. I am the teacher, incomparable. I am the only enlightened, tranquilized One, and I have extinguished all defilement.” Such utterances have become the basis of the Mahasanghika’s concept of the Buddha.

On the other hand, they suspected the purity of the attainment of the perfection of the Arahant. A Bhikkhu called Mahadeva put forward five articles of faith, which are as follows:

1. An Arahant may commit a sin under unconscious temptation.
2. One may be an Arahant without knowing it.
3. An Arahant may have doubt on matter of doctrine.
4. One can’t attain阿拉荒itship without the aid of teaching.
5. When one engages in meditation, one may exclaim as “How sad!”, and by so ding, attains progress towards perfection.

According to Kathāvatthu, they believed that one might come down from Arahanthood (parihayati pa araha arahato). Thus about the concept of Arahant shows the imperfect nature of Arahant according to Mahasanghika.

On the other hand, Mahasanghikas have different idea about the ultimate reality, the conventional reality and the basic idea of emptiness (sunna). According to them, the knowledge experienced through our faculties is imperfect and the ultimate reality is different from the conventional one, which we get by our faculties. Thus the real nature of the world cannot be understood through language which is an instrument made by man. Although the concept of emptiness did not develop fully among Mahasanghikas, they regarded it in the more philosophical way than Theravadinis.
According to them, the ultimate faculty of existence is empty. Thus the concept of puggala, satta as well as the dharma is empty. These fundamental but philosophical ideas were further developed into Mahayana. In addition to the above teachings of Mahasanghikas, the doctrinal concepts that were argued by the other Buddhist schools were instrumental for the origin of Mahayana. Thus the Sarvastivada, Satumarialia’s concept of moment, Puggalavadins’ concept of Puggala influenced the origin of Mahayana.

As a result of the above controversies, Mahayana came into existence. The founder of Mahayana is Mahasanghikas. Seeds of Mahayana were developed during the period of 3rd century BC and the 1st century AD. After the 4th Buddhist Council, which was held under the patronage of King Kanishak in 1st century AD, four Buddhist schools that their own teachings came into being. They are as follows:

1. Yogacara (Mahayanist)
2. Madhyamika
3. Vaibhasika (Theravadin)
4. Sautrantika

666MAHĀYĀNA AND ITS DEVELOPMENT (ORIGINAL BY VEN. SĪLADĪPA)

After the death of the Buddha, there arose great controversies among his followers with regard to the interpretation of the utterances of the teacher and also about the rule of the discipline. To settle these disputes the great councils were held from time to time. There were men like Purana, who held that it is better to abide by what they had heard from the teacher’s mouth rather than to accept the conclusion arisen from the first council. In the second Buddhist council held at Vesālī about a century after Buddha’s Parinibbāna, the controversy is known to have resulted in a schism within the Saṅgha. The dissenter convoked another great assembly and worked out a separate doctrinal section with its ‘unorthodox’ canon. This new ‘All Democratic Party’ of the monastic came to be known as the Mahāsanghika. The upholders of ‘orthodox’ view were known as the Theravādins. Sinhalese histories affirm that Asoka convened the third council at Pātaliputra. In order to reorganize the Saṅgha and put an end to heretical grows.

The Mahāvasthū, a canonical text of the Lokuttaravādins of Madhyadeśa, reflects the nuclear(?) of Mahāyāna the Kushana monarch, Kaniṣka First, seems to have convened the fourth council in about the second half of the first century AD. The accounts of Kaniṣka’s council exhibit not only the prominent of Theravāda, Sarvāstivāda and Buddhāvasthi, but also allude to the appearance of Mahāyāna as contrasted with Hinayāna.

The two well known historical divisions into which Buddhism developed were Hinayāna and Mahāyāna. A modern Japanese scholar Chizer Akanuma observes: „The Mahāyāna movement was a movement of the revival of Sakyaṃṇi’s teaching which was about to die out as real of the realistic teachings of Hinayāna.” Beatrice Ione Suzuki has divided Buddhism into following four parts:

1. Primitive Buddhism – the period from the beginning of Buddha’s teaching to hundred years after his Parinibbāna.
2. Hinayāna Buddhism – the development of the different schools, hundred years after Buddha’s death to 100 AD.
3. Development of Mahāyāna Buddhism – Hinayāna and Mahāyāna flourishing together 100 to 300 AD.
4. The predominance of Mahāyāna from 300 to 500 AD.

The term Hinayāna is always employed for ancient Buddhism, while the term Mahāyāna for developed Buddhism. ‘Yāna’ means ‘vehicle’. Therefore Hinayāna is ‘little vehicle’, while the term Mahāyāna means the ‘great vehicle’. In the later days the two vehicles were called extensive and idd not appear so mutually apposing each other. But later the Mahāyāna grown out of original Buddhism and it traces its final authority to Buddha himself.

In the first century BC a number of Mahāyāna sūtras were produced. They contained the basic idea of Mahāyāna. Some of those sūtras are Astasahsriika, then Sukhavativyaha and Saddharmapundarika sūtra. Mahāyāna is also called Bodhisatvavyāna, the ‘vehicle of the future buddha’, as it is mentioned in the Astasahsriika. According to Bodhicharyavatara sūtra, the idea of Bodhisatva is the whole mark of Mahāyāna. Mahāyānists claim their superiority over the Hinayānist counterpart. Mahāyāna Vinisika(?) declares that except embarking on the great vehicle, the ocean of misery cannot be crossed. The text Astasahsriika states that the Śrāvakas and Pratyekabuddha of the Hinayāna are of lesser intelligence than the Bodhisatva. The Buddha taught Hinayāna as an expedient means ‘Upāyakausalya’. His real intention was Mahāyāna. The Buddha does not lead through Hinayāna. In fact, there is only one vehicle that is great vehicle (Mahāyāna) as it im given in Saddharmapundarika sūtra.

According to the Maitreyanata and Asanga, Hinayāna is a narrow doctrine and its methods and equipment are also narrow, according to Mahāyāna Sūtralankāra. Mahāyāna is characterized by the following features:

1. The doctrine of universal emptiness
2. The doctrine of plurality of Buddha and their divinity
3. The idea of Bodhisatva and of perfect virtue (pāramitā)
4. The worship of Buddha, Bodhisatva and other gods and goddesses
5. A special doctrine as salvation by saint
6. Use of spells and mantras for attaining emancipation

The growth of Mahāyāna seems to have resulted in a visible approach to Hinduist image-worship and bhakti became common feature of Mahāyānism and Hinduism. The Bodhisatva such as Manjusari and Avalokitesvara and goddesses, like Tara and Harati appeared for all practical purposes like Vishnu, Śiva, Lakṣmi, and Parvati etc. The Buddha was accepted as the 9th avatar of god and basic Buddhist moral ideal and idea came to be assimilated by the Brahmanika Hindus.

666Development of Mahayana (original by Ven. Nemeinda) 2008

(a) When the Buddha obtains enlightenment under the Bodhi tree two courses were often to him. One is to give his knowledge to himself and to passed of into the bliss Nirvana. The other is to remain in the world to bestow benefit office eastern up pone all. These two ways mark the different between Hinayana and Mahayana. Hinayana stresses individual in life human and Mahayana stresses compaction to all beings. Suzuki said that “the Mahayana stands firmly on two lets, Prajna and Karuna whiting and compaction. In Mahayana they attainment of this tern is for the sick of the practice of compassion. Individual in life human is not the God of Mahayana so much as universal in life human.

(b) When the Buddha die he said “I have not kept anything back. But the Mahayana belief what the Buddha taught others did not find favors with compilers of the Pāli cannon Vipajjavadinis and so was leave out. Farther Mahayana claims that much of the Bddhist teaching was result by others disciples and reading down in Sanskrit, leader forming the Mahayana. Chizen Akanuma remarked “the Mahayana movement is a movements of the revival of Sagimuni teaching with was about to die out as a result of the realistic teaching of Hinayana.

(c) There were Mahayanas at the time of the Buddha death. There are some of hearses. They interpreted Buddhism as they have heard. Buddhism, appear in India, may be divided into four parts. (1. Primitive Buddhism 2. Hinayana Buddhism 3. Mahayana Buddhism 4. Development of Mahayana.)

(d) The original sects of primitive Buddhism other orthodox Sthaviras and progressive Mahasangikas, instates divided into aim (eight) and Mhasangikas divided into teen. The most power full of these sects most the… the Mahasangikas were the precursors of the Mahayanis. The great council taken bliss in the reign king Asoka was the first occasion for serest Schism and to bliss between the instates as Mahasangika. The ether was conservative, wile the masses were reverence and in Clined to give much freer interpretation to Buddha’s teaching. The masses are given that the Buddha much has being a most wonderful personality.

At the beginning of the Scholarlism, they were two create deletion in Buddha search. That is between the conservative and liberal. It is in this dilution the doctrine. The schism august in the churl truth the Vaggiya monks who deviated from the orthodox rules reception in regard to ten points and destitute instituted and news school under name of Mhasangigas. These ten points which, the Theravāda consider as breaches (breaker) of the rules of reception with course the confuse between Theravāda and this Mahasangigas. This ten points consider at the council which was help in Vesali. The Mhasangigas renounced all there divisions from the orthodox rules. As a result of this the Mahasangigas remaing as second as before and asserted they are surprises from the Theravadin by conveying a council of they are owns. The Katavatthu which was comporting by Ven. Moggaliputtatissa have going since the holding at Vesali. This words attributed a few differences tenets to the Mahasangigass School. Bhavya, Vasumitra, Vinitadeva and Taratha trace the original this is school were
the controversy about the nature of Arahants. In this way Mahasangigas school sevarated from the Theravāda school. (3rd Buddhist council).

Buddha of Mahayana is not end histories personality like in Hinayana. He is a supreme human Buddha. The Mahayana Suttras did not appeared and six hundred years after the Buddha death. Mahayana doctrine shows it self to the end adition to Hinayana, Mahayana scriptures were compile by Asvagosa and Nagarjuna. Vinayana school, the Sutra class of the canonical of view of a long with the of Abhidhamma and also Vinaya. But in Mahayana the Sutra class came into existence first, and later the create personality such as Nagarju. Asangga and Vasupanata appeared and repair system active presentation of the ideas express in Mahayana Suttras.

**Development of Mahāyāna**

1. Dhammakatika? - vinodadhena?
2. Devadatta
   - a) Stay in a forest
   - b) Beginnig? foul?
   - c) Torn clothes
   - d) Restrain from eating meat
   - e) ?

When the Buddha attained enlightenment under the Bodhi tree two courses were open to him. One was »to keep his knowledge to himself and to past? and to the bliss of nirvāna.« The other was »to remain in the world to best? or the benefit of his wisdom upon? nale?. Thus two ways mark the difference between Hīnayāna and Mahāyāna. Hīnayāna stresses individual enlightenment and Mahāyāna stresses compassion to all beings. Suzuki says: „The Mahāyāna stands firmly on two legs. Pragñā and Karunā (wisdom and compassion).“ In Mahāyāna the attainment of wisdom is for the sake of the practice of a compassion individual enlightenment is not the goal at Mahāyāna so much as universal enlightenment.

When the Buddha was dying, he said: „I have not cept? anything that,“ but the Mahāyānists believe what the Buddha thought others did not fine fever with the compilers of the Pāli canon?. Vibhajjavādins and so were left out. Further Mahāyānists claim, that much at the Buddhist teaching was reserved by other disciples and written down in Sanskrit. Later forming the Mahāyāna Chizen Akanuma remarks „The Mahāyāna movement is a movement as a revival of Sakyamuni’s teaching, which was about to die out as result of the realistic teaching of Hīnayāna.“

There were Mahāyānists at the time of the Buddha’s death. There were some of the hearers. They interpreted Buddhism as they have heard. Buddhism appeard in India may be divided into four parts:
1. Primitive Buddhism
2. Hīnayāna
3. Mahāyāna
4. Development of Mahāyāna

The original sect of primitive Buddhism were the orthodox Sthavirās, progressive Mahāsaṅghikās. Sthavirās divided into eight and Mahāsaṅghikās divided into ten groups. The most powerful of these sects were the Sarvastivadins.

The Mahāsaṅghikas were the precursors of the Mahāyānists.

The great council taken place in the reign of the king Ashoka was the fist occasion for serious schism and took place between the Sthaviras and Mahāsaṅghikas. The elders were naturally conservative, while the masses were liberal. Enclined to give much free interpretation to Buddha's teaching. The masses argued, that the Buddha must have been the most wonderful personality.

At the new beginning at the scholarship there were two great division in the Buddhist church: the conservative and the liberal. It is this division the terms are traceable of the Mahāyāna doctrines. The schism occurred in the church due to the Vajjiyan monk, who deviated from the orthodox schools. Rules of disinlins? in regard to ten points and instituted a new school under the name of Mahāsaṅghikas.

The ten points which the Theravādins considered as breaches at the rules at disciplines which cause the conflict between Theravāda and Mahāsaṅghikas. These few points were considered at the council, which was held in Vesālī. The Mahāsaṅghikas renounced all their deviations from the orthodox rules as a result of this the Mahāsaṅghikas remained as second as before and asserted their separateness from the Theravadins by convinine? a council of their own.

The Kathāvatthu, which was composed by ven. Moggaliputtatissa, had been growing since the holding at the council at Vesālī. This work attributes a few differences tentes(?) to the Mahāsaṅgika school. Bhavya, Vasumitra, Vineetha Deva and Tharānāta trace the origin of this school in Mahādevas five articles of faith (shraddhāva). These five were the controversy about the nature of Arahant. In this way Mahāsaṅgika school separated from the Theravāda school.

Buddha of Mahāyāna is not an historical personalitz like in Hīnayāna. He is a supreme human Buddha. The Mahāyāna sutras did not appear until six hundred years after the Buddha's death. Mahāyāna doctrine shows itself to be an addition to Hīnayāna. Mahāyāna scriptures were compiled by Ashvaghosa Ansa Nāgarjuna.

Hīnayāna school, the sutra classes of canonical tenet(?) grew up along with that at the Abhidhamma and also Vinaya. But in omam the sutra class came into existence first, and later the great personalities such as Nāgarjuna, Asanga and Vasubandhu appeared and prepared systematic presentation of the ideas expressed in Mahāyāna sutras.
RISE OF MAHĀYĀNA

The doctrines of Theravāda as perpetual in Pāli tradition see in nirvāna the supreme bliss and in the conception of arahantship the goal of Buddhism. The goal is attainable only by a few who have the knowledge. This knowledge is to be acquired only in ascetic life. The original objective of early Buddhism has not been rejected by Mahāyāna or the Great Vehicle. But they understand Theravāda as Hinayāna or “Inferior Vehicle,” because Hinayāna doesn’t suffice to conduct all beings to cessation of sorrow. But the Mahāyāna or the Great Vehicle is supposed to transport a large number of people over beyond the sorrow of existence.

In the Mahāyāna the Buddhas are nothing but divine beings whereas in the Hinayāna there is a mention of number of Supreme Buddhas. The Mahāyāna counts its Buddhas in thousand. The followers of Mahāyāna they worship millions of Bodhisattvas and divine beings. These Bodhisattvas are provided with perfection and are compassionate towards the world. They are claimed to have renounced the nirvāna. According to the Mahāyāna the state of nirvāna is the realization of bliss and consciousness. The shūnyatā is the reality which transcends all phenomenal exactness. There are a few types of the state of nirvāna. The highest state is that of the Tathāgata, which is absolute.

There are three spiritual states of parinirvāna:

1. Dharma kāya (the cosmic body and oneness)
2. Sambhoga kāya (the body of bliss and consciousness)
3. Nirmāṇa kāya (the spiritual body)

There are five important differences between Hinayāna and Mahāyāna:

1. In Hinayāna Buddha is a man like us, but Mahāyāna Buddha is a transcendental, eternal and absolute.
2. In Hinayāna there is one bodhisatta, that is the formal birth of Sakyamuni, but in Mahāyāna an infinite number of bodhisattas is found.
3. Mahāyāna believes in the doctrine of Shūnyatā, but that does not mean, that all is negation.
4. The Mahāyāna develops the idea that suffering makes the way to deliverance, whereas in Hinayāna suffering is something to be escaped from.
5. In Hinayāna nirvāna tends to be negative and the way of practice to attain it has been largely negative. Hinayāna emphasizes Four Noble Truths. Mahāyāna turns to Parinibbāna.

However terms of Mahāyāna are found both in Mahāsāṅgika and Sarvastivāda. The Mahāsāṅgikas contributed the idea of eternal Buddha and the terms of bodhisattahood. Sarvastivāda contributed the concept of kāya rudimentary form.

According to sir Charles Eliot between early Buddhism and Mahāyāna there is a great difference. In emphasis of the real object of Mahāyāna Buddhism is delivering for all stands in relationship, which is causation and mind is the origin of all causation: ?, mind, Buddha and beings are one. The real object of Mahāyāna Buddhism is to obtain enlightenment, to get rid of delusion and to benefit others without hope of reward.

Among the points which are the same is Hinayāna and Mahāyāna.

1. The object of Buddhism is to get rid of delusion, obtain enlightenment and enter the world of infinite and absolute.
2. The world has no beginning and no end, all is explained by causation, but there is no first cause.
3. All things change, all is impermanent, all is transient. This is through nab? only but all life. Even that which seems most enduring.
4. There is no substantial entity known as ego.
5. The law of causation is universally valid in the physical word. Every cause has an effect.
6. Transmigration explain causation and is due to karma. Karma is produced by the deeps in the life of births and death.
7. Delusion is cause of suffering, which is universe?.
8. Moral practice such as Noble Eight Fold Path and pāramitās are prescribed in order to remove delusion.

666RISE OF MAHAYANA (ORIGINAL BY VEN. NEMEINDA)

The doctrine of Theravāda as perpetual in Pāli tradition sees in Nivana. The Stream bliss and in the
conception of Arahanths attainable only of a fell with the head of the knowledge. This knowledge is acquired only in astute life. The original object of early Buddhism has not be rejected by Mahayana school but the crested because Vinayana that is not suffice to conduct all being to cessation of sorrow. But the Mahayana or the great vehicle is calculated to trance sport a last number of people all the sorrow the existence.

In the Mahayana the Buddhas are nothing divide being. If in the Vinayana there is a mention of number of Buddha, the Mahayana is Buddha five Thousand. The flowers of Mahayana worship mentions of Bodhi Satwa and divide.
The Bodhi Satwa is divided perception out of for the world. They now, the are playing Nivana.
According to the Mahayana the sate of Nivana is the realization of these and consciousness. The Sunnyata is the reality with transcends all phenomena existence. There are divided of Nivana the higher state is that of the Tathagada which is absolute.

There are three special state of Parinivana.
1. The Dhammakaya- the cosmic body and oneness.
2. The Sambhogakaya- realization of body of bliss and consciousness.

There are five important differences between Vinayana Buddha and Mahayana.
1. In Vinayana Buddha is a man life part. But in Mahayana Buddha is the transcendental, eternal and absolute.
2. In Vinayana here is in Bodhi Satwa that is the formal of Sakya Muni, but in Mahayana and infinite number Bodhisuttwa are found.
3. Mahayana believes in the doctrine of Sanyata, but these that is not mean that all is negation.
4. The Mahayana develop the idea suffering is a deliverance, but in Vinayana suffering is something to be escaped form.
5. In Vinayana Nivana trended to be negative and the evil of practice to attain last with negative, Vinayana decided the Four Noble Truth. Mahayana tradition to Nivana.

However germs of Mahayana are found in both in Mhasangika and Sarvastivada. The Mahasangika contributed the idea of eternal and the germs of Bodhisattu. The Sarvastivadda contributed the concept of Kaya rudimentary form.
According to Sir Charles Eliot between early Buddhism and Mahayana there is difference in a opposite. The real of objected is deliverance for all stand in relationship, which is causation. And mind is the origin of and mind is a causation yes, mind, Buddha and bill ours. The real object of Mahayana Buddhism obtains in life human to get of tradition.

Among the points which are same in Vinayana and Mahayana.
1. The object of Buddhism is to get read of dilation, obtain in life human, and enterable of infinite, and absolute.
2. The word has no beginning and no end, all is explain by causation but there is first cause.
3. All things changed, all is impermanent, all is transient, this is tow not only mean but all life even that which in most enduring.
4. There are no substances no as ego.
5. The lost of causation is universal valid in the physical. Every cause has effect.
6. Transmutation and duty to Garma and Garma is but the thief in the life on dead.
7. Dilution is the cause of suffering which is universe.
When questioned by 

emphasized in 

Bodhisattvas 

Acchariyabbhāta Dhamma 

supermundane beliefs about 

Mahāsaṃghika 

numerous reasons that led to the rise of 

reality. At the present time both Chinese and Japanese Buddhism is dominated by the 

Buddha 

fore-going philosophical foundations. The most important sects were the 

Universal 

compensation) and the 

doctrine of 

philosophies and have borrowed largely from all available sources. Their most valuable contribution to Buddhist philosophy was 

further development of the 

Ku 

or purely Nihilistic Idealism. In reality 

Śūnya 

is simply an insistence that all things have no self-essence and they are compound, 

unstable organisms even in their elemental stage. The next stage of doctrinal development as founded in the 

Yogācāra 

school was a very important one and resulted in the formulation of a remarkable complete system of idealism. 

The important sects of Indian Buddhism were introduced into China in the 1st century AD and in Japan in the 6th century AD. It was firmly established by the 4th century in China and by the 7th century in Japan. In these two countries we find 

Bidon or 

Kuśa sect corresponding to the 

Sarvāstivādin 

school, a 

Sanron 

sect corresponding to the 

Mādhyamika 

school and 

Hosso 

sect corresponding to the 

Yogācāra 

school. These were all eclipsed by a number of schools which developed in China and Japan itself. These schools may be distinguished into two phases: first is an earlier or theoretical philosophical phase. Second one is a later or practical or religious phase. 

The early or philosophical phase is best represented by the two schools of 

Tendai 

and 

Kegon. The Tendai school is a further development of the 

Mādhyamika 

school, the 

Kegon 

school is a further development of the 

Yogācāra, 

but both are synthetic philosophies and have borrowed largely from all available sources. Their most valuable contribution to Buddhist philosophy was the development of the idea of the Absolute, which was latent in both the 

Mādhyamika 

and 

Yogācāra 

schools. According to the doctrine of 

Bhutathata every 

Buddha 

has three bodies and 

Dharmakāya 

(the body of the law) and 

Sambhogakāya 

(the body of compensation) and the 

Nirmānakāya 

(the body of transformation). In developed Buddhism the 

Bhutathata 

is regarded as a sort of Universal Buddha. 

The later school of Chinese and Japanese Buddhism were not so much doctrinal developments as various adaptions of the 

fore-going philosophical foundations. The most important sects were the 

Shingon or 

Mantra 

sects, the 

Zen 

or 

Dhyāna 

sect and the 

Jodo 

or 

Sukhāvait 

sect. All of them agreed in accepting the older philosophy. The only definite teaching to be found in the 

Zen 

sect is that every man is possessed of the 

Bodhicitta 

(the heart of wisdom) or the seed of 

Buddhahood. Every man is a sleeping Buddha. Consequently a man has but to awaken his 

Bodhicitta 

by meditation for him to gain a direct insight into the nature of reality. At the present time both Chinese and Japanese Buddhism is dominated by the 

Zen 

and 

Jodo 

ideas. 

QUESTION: EXPLAIN THE FACTORS IN EARLY BUDDHISM WHICH LED TO THE EMERGENCE OF MAHĀYĀNA. 

It is now accepted that 

Mahāyāna 

Buddhism came into existence either in the 1st century BC or 1st century AD. Therefore, it is a later development of the 

Buddha's teaching. Scholars who have studied the origin of 

Mahāyāna 

Buddhism cite numerous reasons that led to the rise of 

Mahāyāna. According to some 

Mahāyāna 

is a development from the 

Mahāsāṃghika 

schools. But many others say that though 

Mahāsāṃghika 

greatly influenced the rise of 

Mahāyāna, it is not correct to say that it is 

Mahāsāṃghika 

school that later turned into 

Mahāyāna. 

One of the main features that is seen in 

mahāyāna 

is the belief in the transcendent nature of the 

Buddha. This became popular with the rise of 

Lokuttaravāda 

school, a branch of 

Mahāsāṃghika. But prior to this are also found such as 

Lokuttara 

or supermundane beliefs about the 

Buddha 

in early Buddhism. Such views are clearly seen in 

suttas 

like the 

Acchariyabhātadhamma of the 

Mahāsāṃghika 

school. These 

suttas 

considered the 

Buddha 

as being more than a human being. The 

suttas 

speak of miraculous power of the 

Buddha, 

his marks of a Great being, his miraculous conception in the 

Queen Maya's womb etc. 

Besides, the 

suttas 

contain the belief in future and past 

Buddhas. Naturally this leads to the belief in past and future 

Bodhisattvas. This could have influenced the 

Bodhisattva 

concept as well as the belief in a plurality of 

Buddhas 

that is found emphasized in 

Mahāyāna. There are many instances where the 

Buddha 

himself declares that he is not a human being. Thus, when questioned by 

Upaka 

he says that he is a 

Buddha, 

a 

Jina. When asked by 

Dona 

he says that He is not a god, a 

yakkha, a
The origin of Mahayana Buddhism, though has been studied by many scholars, still remained a subject of diverse opinions and no definite conclusion can be arrived at. Generally, most scholars mark the north-western part of India i.e., around Gandhara and Kashmir as the birth place of Mahayana (some put it in the south), its date is around the beginning of the Christian Era, and the causes include both the internal and the external ones.

Internal causes:
8. New interpretation of the old suttas
9. Modification of the old Vinaya
10. Liberal usage of various languages
11. Revolution movement in the Order
12. The flourishing of Popular Buddhism and
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External causes:
1. The invasions by foreign people into India
2. The influence of Indian traditional thought and culture and
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As shown in the list, the philosophical background is related to three aspects: foreign thoughts, Brahmanical thoughts and the new Buddhist thoughts of various schools. Of the three, Buddhist schools is the most important factor.

The further interpretation of the doctrines, the modification of the disciplines, the revolution movement in the Sangha and the liberal attitude of using various languages in the Buddhist texts by various Buddhist schools led to the formation of Mahayana. Some historians say that Mahasanghika was the precursor of Mahayana, but since Mahasanghika was still existing long after the emergence of Mahayana, and the Mahayana texts use to refer them as Hinayana, it is impossible that Mahayana was evolved directly from Mahasanghika. Today, it is accepted that Mahayana was evolved from various schools, the most important ones are Mahasanghika, Lokuttaravada, Sarvastivada, Puggalavada especially Sammittiya, Sautrantika and Theravada. Most of the doctrines of these various schools are incorporated into Mahayana texts preserved in the Chinese Trikāya (Ta Chang Chin).

A critical survey of the Mahayana texts shows that, the earliest texts have much similarities with the early Buddhist suttas e.g., the Buddha preached to 1,250 monks at Savasti after alms, mostly on doctrinal topics, Bodhisattvas are not mentioned. But in the later Mahayana texts, the Buddha seems to be a super human being with radiant body, names of Bodhisattvas are mentioned, topics of the career of Bodhisattvas become dominant and are more devotional in character. Therefore, it is clear that the philosophical background can be traced in three directions: first, the early Buddhist texts, second, the texts of various Buddhist schools and third, the Brahmanic and Hellenic texts.

The speculation of the nature of the Buddha led to the development of popular Buddhism. After passing away of the Buddha, the devoted Buddhists felt a vacuum in their heart as they could no more see the Buddha. They imagined that the Buddha, as a far more superior than any god or God, should exist permanently. They found the statements in the early texts when the Buddha says that he is equal to the Dhamma (Samyutta Nikāya III.p.120). Since the Dhamma exists everywhere at all time, the Buddha should also exist everywhere at all time. Form the speculation of the nature of the Buddha, later Buddhists went a step further speculating how one becomes a buddha. The emergence of large number of Jataka stories which, are actually ancient Indian folk stories modified by the Buddhists, become the source of Bodhisatta ideal. When Bodhisatta ideal became dominant, and when monks were only concerned in scholastic studies (Abhidhammic argument), revolution movement in the Order was thus inevitably.

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**EXPLAIN THE FACTORS THAT LED TO THE ORIGIN OF MAHAYANA BUDDHISM. (742)**

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The Mahayana concept of ‘sukhavati’ and its Amitābha Buddha, according to Kern and some Japanese and Chinese scholars (e.g., Hajime Nakamura and Jin Shun) is, closely related to the Hellenic Apollo God i.e., the God of Sun. ‘Amitābha’ literary means ‘the limitless of light’ which implies the worshipping of this Hellenic Apollo. On the other hand, the concept of Bodhisattva as the Saviors of the world is actually Brahmanic in its nature. For examples, Avalokestisvara is developed on the basis of Viṣṇu which, the concept of incarnation (avatāra) is taken from the later.

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The origin of Mahayana Buddhism, though has been studied by many scholars, both East and West, is still remained a subject of diverse opinions and no definite conclusion can be arrived at. The only unanimous agreement among the scholars is that, Mahayana Buddhism is a developed form of Buddhism. However, regarding to its place, date and causes of origin, there are different views put forward by various scholars.

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As shown in the list, the philosophical background which conditioning the origin of Mahayana Buddhism is related to three aspects: foreign thoughts, Brahmanical thoughts and the new Buddhistic thoughts of various Buddhist schools. It should also be noted that all the internal and external factors are related to various Buddhist schools in somehow or the other. In fact, it is these Buddhist schools that contribute much for the origin of Mahayana Buddhism.

The further interpretation of the doctrines, the modification of the disciplines, the revolution movement in the Sangha and the liberal attitude of using various languages in the Buddhist texts by various Buddhist schools led to the formation of Mahayana Buddhism in the 1st century AD. Some historians say that Mahasanghika was the precursor of Mahayana, but since Mahasanghika was still existing long after the emergence of Mahayana, and the Mahayana texts use to refer the Mahasanghika as Hinayana, it is impossible that Mahayana was evolved directly from Mahasanghika. Today, it is accepted that Mahayana was evolved from various schools, the most important ones are Mahasanghika, Lokuttaravada, Sarvastivada, Puggalavada especially Sammittiya, Sautrantika and Theravada. Most of the doctrines of these various schools are incorporated into Mahayana texts preserved in the Chinese Tripiṭakas (Taisho Shinshu Daizokyo).

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the **Buddha** should also exists everywhere at all time. Form the speculation of the nature of the **Buddha**, later Buddhists went a step further speculating how one becomes a **Buddha**. The emergence of large number of Jataka stories which, are actually ancient Indian folk stories modified by the Buddhists, become the source of Bodhisattva ideal. When Bodhisattva ideal became dominant, and when monks were only concerned in scholastic studies (Abhidhammic argument), revolution movement in the Order was thus inevitably.

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The Mahayana concept of ‘sukhavati’ and its Amitābha Buddha, according to Kern and some Japanese and Chinese scholars (e.g., Hajime Nakamura and Jin Shun) is, closely related to the Hellenic Apollo God i.e., the God of Sun. ‘Amitābha’ literary means ‘ the limitless of light’ which implies the worshipping of this Hellenic Apollo. On the other hand, the concept of Bodhisattva as the Saviors of the sorrowful world is actually Brahmanic in its nature. For examples, Avalokestisvara is developed on the basis of Viṣṇu which, the concept of incarnation (avatāra) is taken from the later.

### Explain the causes and conditions for the rising of various Buddhist schools.

It seems that even during the lifetime of the **Buddha**, there existed already the seeds of schism within the Buddhist Order. In the *Nikāya* and *Vinaya* texts, there appear a few references to the possibility of discord in the Sāvgha.

The condemnation of Savghabheda is regarded as one of the 5 extreme offences. In the *Vinaya*, there are directions as to whom a dissension among the monks should be regarded as a regular or an irregular sanghabheda. This shows that the **Buddha** was well aware that the Sāvgha might undergo schism.

There were a group of monks called chabbaggiya who were 6 in number. This group of monks tried their very best to transgress the rules of *Vinaya*. This shows that there already existed different associations among the monks.

The episode of Devadatta can be considered a Sanghabheda. He advocates 5 rules during the **Buddha**’s lifetime and caused the Sangha to separate into two groups of communities. These 5 rules were totally rejected by the **Buddha**, i.e.

1. Living throughout under trees.
2. Living throughout in the forest.
3. Not to partake meat and fish.
4. To ware pajsukulika robe.
5. Living only on alms food.
Buddha allowed no one to take his place as the supreme authority. He told Ananda that the Dhamma and the Vinaya would be the supreme authority in the future.

However there were different opinions among the monks regarding Dhamma and Vinaya. When the Buddha was at Kosambi, on account of a minor offence, the Dhammadhara monks and the Vinayadhara monks began to dispute. This caused a sharp cleavage between the monks.

Subhadda’s utterance was the immediate cause of the first council. He said, “Now, there is no one to say do this, do not do that”. He gave a sigh of relief when the Buddha died.

In the account of the First Council also, Thera Purana (according to the Tibetan source he is called Gavampati) refused to accept in toto what have been compiled at the council as Buddha vacana. His insistence on the introduction of a few disciplinary rules clearly shows that there was a lack of unanimity among the monks immediately after the Buddha’s death.

With all these problems created by monks, there arose various associations, differences of opinions and separation according to geographical regions. All these instances gathered strength in the formation of different schools or sects.

Traditionally, it is accepted that the first dissension was created by the Vajjian monks of Vesali by putting forward 10 unlawful disciplinary rules. They are:

2. Dvangulakappa – practice of taking meal when the shadow is two fingers broad.
3. Gamantarakappa – practice of going to another village and taking a second meal on the same day.
4. Avasakappa – observing the upasatha ceremony in various places in the same sima.
5. Anumatikappa – obtaining sanction for a deed after it is done.
6. Acinnakappa – accepting what is done as a customary rule.
7. Amatthitakappa – eating what has not become fully curd.
9. Adasakanisidana kappa – using a rug which has no fringe.
This dispute happened 100 years after the passing away of the Buddha. A second council was thus held to settle the dispute. The decision of the council was in favour of the orthodox monks, and the Vajjian monks refused to obey the conclusion. They held another council with a large number of monks, thus they were called Mahasavghikas as oppose to the orthodox monks who were the Theravadins.

In the Tibetan and Chinese translation of Vasumitra, there is a different account. Here the second Council was held due to the different opinions of the monks regarding the 5 dogmas put forward by Mahadeva. These 5 dogmas belittle the statues of Arahants, i.e.

1. An arhant may commit a sin by unconscious temptation.
2. One may be an arahant without his knowledge.
3. An arahant may have doubt on matters of doctrine.
4. One cannot attain arahantship without a teacher.
5. One can attain arahantship by just saying ‘How Sad” (Aho dukkhaj)

Those monks who agreed with Mahadeva later became Mahasavghikas, while the orthodox monks were called Theravadins.

With the first schism, the split went on widening mostly due to the different opinion regarding Dhamma though the Buddha had preached the “cattaro mahopadesa”. In course of time, eleven such sub-sects arose out of Theravāda and five issued from Mahasavghika.

*Theravāda* -- 11 branches
1. Mahisasaka
2. Vajjiputtaka
3. Sabbathavada
4. Dhammaguttika
5. Dhammattriya
6. Bhadrayanika
7. Channagarika
8. Sammitiya
9. Kassapiya
10. Samkantika
11. Suttavada

Mahasavghika -- 5 branches
1. Gokulika
2. Ekobharika
3. Bahusutika
4. Catiyavada
5. Pabbattivada

All these branches appeared one after another very closely within three or four hundred years after the MahapariNībāna of the Buddha.

666 EXPLAIN THE DEVELOPMENT OF THE 18 BUDDHIST SCHOOLS, WHICH CAUSE INTO EXISTENCE AFTER THE SECOND COUNCIL.

The Second Buddhist Council was held 100 years after the Buddha’s passing away. The Theravāda or the Southern tradition says, especially the accounts contained in Sri Lankan Chronicle say, that this Council was held because of Vinaya problems, the Dasavatthu. The Dipavamsa says that when the senior orthodox monks rejected these ten points put forward by the Vajji monks as being against the Vinaya, they broke away formed into a new sect called Mahasanghika, and held a separate Council and rehearsed their own TiPiṭaka. The orthodox monks came to be known as Theravadin.

However, the more accepted view is that this new school started somewhat later and that it was not only Vinaya problem but also problems regarding the Dhamma, specially regarding this state of the Arahant, served as cause for this division. The 5-point put forward by Mahadeva is given as an example.

Between the Second, and the Third Council held 100 years later during the reign of king Dhammasoka, these school got divided in to 18 sects. The Theravadin got divided into 10 and the Mahasanghika into 8. The first to get divided were the Mahasanghkikas. This new school broke away as their interpretation regarding the elements and they were known as Sarvastivadin. And the same century a group went away from the Sarvastivadin and they were the Vatsiputriyas. This latter school gave rise to 4 other schools namely, Dhammottariya, Bhadrayaniga, samitiya and Sannagarika. Still later, another groups broke away from the original Sarvastivadin and came to be called mahisasakan who gave rise to Dharmagutakan. Kasyapiyas were also originally Sarvastivadin, but later formed into a new school. The last group breaks away from Sarvastivadin were the Sautrantikas who held Sutra as authentic. This was in the belonging of the 4-Century.
Buddhism is divided into different stages. The first phase is called early Buddhism and this means the Buddhism found in the four Nikāyas e.g. Dīgha, Majjima, Samyutta and Anguttara or in other words this refers to Buddhism before the appearance of different sects or Nikāyas.

It is agreed that the first schism or division among the monks took place after the second council. The Pāli tradition scraps the monks got divided are the ten Vinaya points (dasaDhamma). The other tradition says that the main point of differ was the five points regarding Arahants raised by Mahadeva. Whatever the cause is the monks got divided into two. The traditions are called Theravadas or sthaviravadins, and the others the Mahasanghikas.

Later these two groups divided into eighteen sects (some other tradition belief the number is larger). The Theravadin spilt into eleven and the Mahasaghika into seven. Of these 11 at least four are very important and they influenced Theravadia Buddhism very much.

One such school is Vatsiputriyas so called, as its leader is Vatas. Their main doctrine was that there is a Puggala (a person) over and above the five-aggregates. They maintain that without such a persisting puggala it is not possible to explain the importance teaching regarding Kama and Vipaka, rebirth, memory and so on. They did not say that this Puggala is either same or different from the pancakkhandha. Yet they satthat is dependent on them.

Another groups of Theravāda monks opposed them, calling thus Puggalavada a kind of atmavada. But they held that in order to explain the important teachings of the Buddha it is necessary to hold that some aspect of phenomena persists during all three periods of time e.g. past, present and future. This aspect that so persists was referred to as own-nature (Sve-bhava). As they said these exist in all periods of time they were called Sarvastivada. The school that thought everything exists during all three periods of time (Sabbada atthi).

Another groups of the Theravāda opposed both the above mentioned schools and said this is not in keeping with the suttra teaching, which they considered as most authoritative. As they held that Sutta is the authority they were called Sautrantikas. (Sutra+antika)

The Theravadin who opposed the Sarvastivada and adopted the Sarvastivada ideas after analyzing them were called Vibhajjavadins, a name used for the school of THERAVĀDA Buddhism.

**The influences which affected the rise of Mahāyāna (lectured by Ven. Ariyadassi) (original by U Medhananda) 2007**

When we pay our attention to arise of Mahāyāna Buddhism, we see that Mahāyāna Buddhism is not an accidental many traditions. The teaching of the various Buddhist sects started after a hundred years of Buddha’s Parinibbāna, has influenced many existences of Mahāyāna Buddhist traditions. They are as follows:

1. Mahāsanghika – Lokottaravāda
2. Sautrāntika – Ksaṇavāda
3. Sarvāstivāda – Dharmaśāstra
4. Vātsiputriya – Puggalavāda
The traditional existence is that the Buddha is that the teachings are three texts and it is called Tipiṭaka – Sutta, Vinaya and Abbhidhamma. There is no controversy regarding Sutta and Vinaya which were certainly the Buddha real words, which they(!) are a few differences in contain of Sutta and Vinaya.(!) In various Hinayāna Nikāyas we can see much considerable controversy in various Abhidhamma. We can see these differences in Abhidhamma, not Sutta and Vinaya regarding numbers of Dhamma and life-style, nature of the Dhamma, the truth which can be evident in Dhamma – that Abhidhamma is an extinction(!) of Buddha’s words in this descriptive analytical manner.

The Buddha preaches the Dhamma to overcome dukkha and not in philosophy such as Buddha preached to understand dukkha (suffering).(!) Another special aspect of Dhamma is that there is to meet permanent entity, within or outside being to emphasize this concept. Buddha classifies person or existence by preaching analytical systems such as:

1. Analysis of khandha (aggregates)

2. Analysis of āyatana
   11. Mana, 12. Dhamma

3. Analysis of dhātu
   Manoviññānadātu, 18. Dharmadhātu

According to analysis of being it consists of nāma and rūpa. Rūpa means materiality, nāma represents immateriality in the khandha classification. There is only one material part and another are four immaterial. According to analysis of being it consists of āyatana. That is divided into 10 material parts, 2 immaterial parts. According to analysis of being as consisting of dhātu, it is divided into 10 material parts and 8 immaterial parts.

When we go through these three analyses, we have to understand that one of these are ultimate divisions and can be analyzed further more in later state. These analyzed by Mahāthera(!) until ultimate divisions, according to their opinions.

This Abhidhamma was formulated on motion by Theravāda.

Mahāsaṅghika Abhidhamma was formulated on motion by Mahāsaṅghika concepts.

Sarvāstivādin Abhidhamma was formulated on motion by Sarvāstivādins(!).

There are reasons for arising of various Abhidhamma systems. Mahāyāna says that Abhidhamma was interpretation of Buddha’s words, spoiled Buddha’s word teaching.(!) So they started the Mahāyāna tradition to purify the pure Buddhism.

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**666 The causes and reasons that led to the rise of Mahāyāna Buddhism in India**

The origin of Mahayana Buddhism still remained a subject of diverse opinions and no definite conclusion can be arrived at. According to Japanese scholar Hirakawa Akira, 3 sources appear to have made significant contributions to the rise of Mahāyāna Buddhism:

1. Sectarian Buddhism
2. Biographical literature of the Buddha
3. Stūpa worship

Generally, most scholars mark the north-western part of India i.e., around the Gandhara and Kashmir as the birth place of Mahāyāna Buddhism, its date is around the beginning of the Christian Era, and the causes appear to have included
both the internal and the external ones.

(A) Internal causes:
1. New interpretation of the old suttas
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The further interpretation of the doctrines, the modification of the disciplines, the revolution movement in the Sangha and the liberal attitude of using various languages in the Buddhist texts by various Buddhist schools led to the formation of Mahayana Buddhism in the 1st century AD. Some historians say that Mahasanghika was the precursor of Mahayana, but when examine the causes for the rise of Mahāyāna, it is only one of its causes. Today, it is accepted that Mahayana was evolved from various schools, the most important ones are Mahasanghika, Lokuttaravada, Sarvastivada, Puggalavada or Sammittiya, Saunternika and Theravāda. Most of the doctrines of these various schools are incorporated into Mahayana texts preserved in the Chinese TriPiṭaka.

In the later Mahayana texts, the Buddha seems to be a super human being with a radiant body, names of Bodhisattvas are mentioned, topics of the career of Bodhisattvas become dominant and are more devotional in character. Therefore, the philosophical background for the development of Mahayana can be traced in 3 directions: first, the early Buddhist texts, second, the texts of various Buddhist schools and third, the Brahmanic and Hellenic texts.

After passing away of the Buddha, the devoted Buddhists felt a vacuum in their hearts as they could no more see the Buddha. They imagined that the Buddha, as a far more superior than any god or God, should exist permanently. They found the statements in the early texts when the Buddha says that he is equal to the Dhamma. Since the Dhamma exists everywhere at all time, the Buddha should also exist everywhere at all time. Form the speculation of the nature of the Buddha, later Buddhists went a step further speculating how one becomes a Buddha. The emergence of large number of Jataka stories which, are actually ancient Indian folk stories modified by the Buddhists, become the source of Bodhisattva ideal. When Bodhisattva ideal became dominant, when monks were only concerned in scholastic studies and when the observance of Vinaya became dogmatic, revolution movement in the Order was thus inevitable. Some scholars (e.g., Bhikshu Sangharakshita) say that the further development of Mahayana Buddhism was actually the result of this revolution movement in the Order which, in altruistic manner, to against the scholastic or dogmatic monastery.

The Mahayana’s doctrines of Madhymika and viññāṇa vada also found their roots in the early Buddhist texts. In the Sajjyutta Nikāya (IV.p34), the Dīgha Nikāya (III.p.219) and the Anguttara Nikāya (I.p.112) the concept of subba provide the supporting ground for the development of Madhyamika. The teaching of viññāṇa vada also found its base in the Dīgha Nikāya (I.p.223) where the phrase ‘viññānam anidassanaj antatant sabhat sabha…’ is mentioned.

The Mahayana concept of sukhavati and its Amitābha Buddha, according to Kern and some Japanese and Chinese scholars (e.g., Hajime Nakamura and Yin Shun) is, closely related to the Hellenic Apollo God. Amitābha literary means the limitless of light which implies the worshipping of this Hellenic Apollo. On the other hand, the concept of Bodhisattva as the Saviors of the sorrowful world is actually Brahmanic in its nature. For examples, Avalokestisvara is developed on the basis of Višnu which, the concept of incarnation (avatāra) is taken from the later.

The origin of Mahāyāna Buddhism is not sudden event but it was a gradual process of development of Buddhist thought. The social emotion towards Buddha, the compilation of his biography, the psychological need to have a Savior for refuge, the modification of Buddha’s teaching etc led to the origin of Mahāyāna Buddhism in India.
Discuss the causes and reasons led to the rise of Mahayana Buddhism (970)

The origins of Mahayana Buddhism are still not completely understood. Some modern scholars still maintained the view that Mahayana Buddhism developed out of the Mahasavghika School. Since the movement that it became known as Mahayana Buddhism has not been settled, we can assume that it was probably before the time of Nagajurna in the 2nd century A.D. thus it is appropriate to assume that it came into existence during the 1st century A.D.

The rise of Mahayana Buddhism should be view from various prospective. The following factors to have made significant contributions to the rise of Mahayana Buddhism.

1. The Psychological factor of the disciples

After the Buddha’s demise the emotional admiration and the remembrance of the Buddha by the disciples gave rise to two important causes of the rise of Mahayana.

(a) The worship of stupa

The Mahayana’s Order came to existence in the 2nd century A.D. and the Propounders of Mahayana seem to have been homeless ascetics who did not belong to orthodox sangha. Probably they developed out of groups of religious people who had stupas as the bases for their activities, and later developed into the Order of Bodhisattvas which consists majority of laity. These cults appear to have contributed significantly to the rise of the Mahayana Buddhism.

(b) The Biographical literature

Some Biographies of the Buddha produced by the Sectarian Buddhism seems influenced to the rise of Mahayana Buddhism, such as Mahavastu, Abhiniskramanasutra, Lalitavistara and Buddha carita are close connected to Mahasavghika, Dharmaaguptaka and the Sarvastivadin schools.

In Mahayana, the Bodhisatta’s career is commence with the ‘production of Bodhicitta’, which traverses 10 stages and achieves purification through the practice of the 6 perfection. The 10 stages of Mahayana found in the Dawabhumikasutra are described in the Mahavastu. This may be cited as evidence indicating that Mahayana arose from the Mahasavghikas.

The Buddha’s teachings is classified into nine-fold (avgas), later in twelve-fold. Jataka and Avadana are listed in both the nine-fold and twelve-fold and deals with the past life and the glorious events of the Buddha. These may indeed the foregoing of the Bodhisattva first appearance.

2. Sectarian Buddhism

Mahayana Buddhism had closed connection with the sectarian Buddhism, especially with Sarvastivada, Mahasasaka and
Dharmaguptaka schools. For instance, the Mahayana texts such as the Mahaprajaparamitopadewa and pabcavimwatisahasrika included references to Sarvastivadin teachings, the twelve-fold classification of the Buddhist scripture of them also adopted by the Mahayana as well as from the Vatsiputriya five-fold classification of Dharma.

Vasumitra grouped together the doctrines of Mahasavghikas, Lokottaravadin, Ekavyavaharika and Kaukutika, noted that the four taught that:

(a) The **Buddhas**, the world-honoured Ones, are all supramundane. All the Tathagatas are without impure dharmas.

(b) The **Buddha** can expound all the teachings with a single utterance.

(c) The rupakaya, divine power, the lifetimes of the Tathagata is limitless.

The above teachings are closed to Mahayana ideas about the Sajbhogakaya of the **Buddha**. Thus is evidence of the close relationship of these schools to Mahayana Buddhism.

3. The conflicts within Buddhist communities

Bhikkhus, Bhikkhunis, Upasakas and Upasikas are the four main communities in Buddhism. As there were different communities, the conflicts among them and their development help account for the rise of Mahayana Buddhism.

(a) **The Sangha and the Laity**

Monks of the sectarian schools proclaimed ‘Monks’ matters are no business of the laity. Due to the over-emphasized of the superiority of the Sangha over the laity, the laity then lost their close contact with the Sangha, the spirit of unity among the Buddhist communities gradually disappeared. On the other hand, the Mahasavghika held that ‘the laity are able to attain Arahanthood’, this gave rise to the Bodhisatta concept of the Mahayana Buddhism.

(b) **The Elderly and the Young**

The characteristics of **Vinaya** are twofold, i.e., respect for the senior monks and the consideration of the majority. Naturally, the elderly are more conservative, experienced and firm but averse to change, while the youth are energetic, opened-minded and willing to change according to the environment. This can be seen in the 1st and 2nd councils where the elderly rejected the amendment of the minor rules, and the 10 points practice by the Vajjian monks. This new movement gave rise to a more liberal and progressive form of Mahayana Buddhism.

(c) **The Arabyaka and the Gamavasi**

In the development of the Order arose two groups of monks, i.e., Arabyaka and the Gamavasi. Arabyakas concentrate more on meditation and observed the strict rules of the dhuta-guna, they are less active in the propagation of the **Dhamma**. On the contrary, Gamavasi are concerned more with the preaching of the **Dhamma**, they performed the religious activities and do services to the people. Due to the different ways of life and different treatment and attitude toward **Dhamma**, these two different forms of monks eventually developed separately and in opposite directions. The Gamavasi
gave rise to the spirit of Mahayana Buddhism in the revolution movement of Buddhism in later period of time.

4. The Dharma and its development

The philosophical outlook of Mahayana Buddhism can be traced back to the Nikāyas.

1. Dhamma hi passato maj passati, maj passato Dhamma passati. (S.N. III)

2. I am the all conqueror, I am omniscient, I am untouched by all worldly objects, I am perfect in this world, I am a teacher incomparable, I am the only enlightened, tranquilized and have extinguished everything. (M.N.I)

The above utterance may well be the basis of the Mahasavghikas conception of the Buddhas. The term ‘wunyata’ of Mahayana also occurs in the Dīgha Nikāya (III, 219) and Subbatasutta of Majjhima Nikāya (III).

To conclude that, the origin of Mahayana Buddhism is not sudden event but it was a gradual process of development of Buddhist thought from the days of the Buddha’s existence. There have been many causes and conditions to emerge this system.

DISCUSS THE CAUSES AND REASONS LED TO THE RISE OF MAHAYANA BUDDHISM (993)

The origins of Mahāyāna Buddhism are still not completely understood. Some modern scholars still maintained the view that Mahāyāna Buddhism developed out of the Mahāsāvghika School. Since the movement that it became known as Mahāyāna Buddhism has not been settled. But we can assume that it was probably before the time of Nāgājuna in the 2nd century A.D. thus it is appropriate to assume that the earliest Mahāyāna came into existence during the 1st century A.D.

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(a) The worship of stupa

The Mahāyāna’s Order came to existence in the 2nd century A.D. and the Propounders of Mahāyāna seem to have been homeless ascetics who did not belong to orthodox sangha. Probably they developed out of groups of religious people who had stupas as the bases for their activities, and later developed into the Order of Bodhisattvas which consists majority of laity. These cults appear to have contributed significantly to the rise of the Mahāyāna Buddhism.
(b) The Biographical literature

Some Biographies of the Buddha produced by the Sectarian Buddhism seems influenced to the rise of Mahāyana Buddhism, such as Mahāvastu, Abhiniskramanasūtra, Lalitavistara and Buddhacarita are close connected to Mahāsāvghika, Dharmauguptaka and the Sarvāstivādin schools.

In Mahāyana, the Bodhisatta’s career is commence with the ‘production of Bodhi citta’, which traverses 10 stages and achieves purification through the practice of the 6 perfection. The 10 stages of Mahāyana such as the DaWahbUmikasūtra contains similar teachings described in the Mahavastu, which belong to Lokottaravāda. This may be cited as evidence indicating that Mahāyana arose from the Mahāsāvghikas.

The Buddha’s teachings is classified into nine-fold (avgas), later in twelve-fold. Jātaka and Avadāna are listed in both the nine-fold and twelve-fold and deals with the past life and the glorious events of the Buddha. These may indeed the foregoing of the Bodhisattva first appearance.

2. Sectarian Buddhism

Mahāyana Buddhism had closed connection with the sectarian Buddhism and very much influenced their teachings, especially with Sarvāstivāda, Mahāsāsaka and Dharmauguptaka schools. For instance, the Mahāyana texts such as the Mahāprajñāparamitopadeśa and pābca vimśatīhasikā included references to Sarvāstivādin teachings, the twelve-fold classification of the Buddhist scripture of them also adopted by the Mahāyana as well as from the Vatsiputriya five-fold classification of Dharma.

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In the development of the Order arose two groups of monks, i.e., Arabhyaka and the Gamavasi. Arabhyakas concentrate more on meditation and observed the strict rules of the dhūta-guṇa, they are less active in the propagation of the Dhamma. On the contrary, Gamavasi are concerned more with the preaching of the Dhamma, they performed the religious activities and do services to the people. Due to the different ways of life and different treatment and attitude toward Dhamma, these two different forms of monks eventually developed separately and in opposite directions. The Gamavasi gave rise to the spirit of Mahāyāna Buddhism in the revolution movement of Buddhism in later period of time.

The Dharma and its development

The philosophical outlook of Mahāyāna Buddhism can be traced back to the Nikāyas. In early discourses appear the following statements:

1. Dhamma] hi passato maj passati, maj passato Dhamma] passati. (S.N. III)
2. I am the all conqueor, I am omniscient, I am untouched by all worldly objects, I am perfect in this world, I am a teacher incomparable, I am the only enlightened, tranquilzed and have extinguished everything. (M.N.I)

The above utterance may well by the basis of the Mahāsavghikas conception of the Buddhas. The term ‘wuñyata’ of Mahāyāna also occurs in the Dīgha Nikāya (III, 219) and Subbatāsutta of Majjhima Nikāya (III).

To conclude that, the origin of Mahāyāna Buddhism is not sudden event but it was a gradual process of development of Buddhist thought from the days of the Buddha’s existence. There have been many causes and conditions to emerge this system within the history of Buddhism.

Discuss the causes and reasons led to the rise of Mahayana Buddhism (906)

Mahayana Buddhism arising in India and widely adhered in China, Korea, Nepal, Mongolia, Tibet, Japan, and parts of Central Asia. The Mahayana scriptures were composed mainly in Sanskrit, though in some cases they are known only in their Tibetan and Chinese versions, the original having been lost.

In Chinese version, the Buddhist scriptures were collected in a TriPiṭaka, i.e., Vinaya, Sutra and Abhidharma. The Sutra in Mahayanists is called Agama, which divided into Dirgha, Madhyama, Sajyukta, Ekottara agamas, and extra miscellaneous. The Madhyama and miscellaneous are property of Sarvastivada, the Dirgha agama belongs to Dharmagupta and the Ekottara agama belonging to the Mahasavghika.

The origins of Mahayana Buddhism are still not completely understood. Many scholars maintained the view that Mahayana
Buddhism was developed out of the Mahasavghika School. Since the movement that it became known as Mahayana Buddhism has not been settled. But we can assume that it was probably before the time of Nagajurna in the 2nd century A.D. Therefore, it is appropriate to assume that the earliest Mahayana came into existence during the late of the 1st century A.D.

According to Hirakawa Akira, a Japanese scholar, there are three sources appear to have made significant contributions to the rise of Mahayana Buddhism, i.e.;

1. Sectarian Buddhism
2. Biographical literature of the Buddha
3. Stupa worship

1. Sectarian Buddhism

According to the canonical and non-canonical texts, the reasons for the holding the session of the 2nd council was to examine the validity of the ten unlawful acts performed by a section of the Vajjian monks. But apart from these disciplinary deviations, there were also a few doctrinal disputes on the account of the Southern tradition. The 2nd council marked the first division in the Sangha, thus 2 sects arose, i.e., the Stharavivada and Mahasanghika, after which these 2 sects were divided into several sects.

Mahayana Buddhism had closed connection with the sectarian Buddhism and very much influenced their teachings, especially with Sarvastivada, Mahasasaka and Dharmaguptaka schools. For instance, the Mahayana texts such as the Mahaprajaparamitopadewa and pabcavimwatisahasrika included references to Sarvastivadin teachings, the twelve-fold classification of the Buddhist scripture of them also adopted by the Mahayana as well as from the Vatsiputriya five-fold classification of Dharma.

Vasumitra grouped together the doctrines of four schools, Mahasavghikas, Lokottaravadin, Ekavyavaharika and Kaukutika, noted that the four taught that:

(a) The Buddha, the world-honoured Ones, are all supramundane. All the Tathagatas are without impure dharmas.
(b) The Buddha can expound all the teachings with a single utterance.
(c) The rupakaya, divine power, the lifetimes of the Tathagata is limitless.

The above teachings are close to Mahayana ideas about the Sajbhogakaya of the Buddha. Thus is evidence of the close relationship of these schools to Mahayana Buddhism. Nevertheless, the concepts of Buddha’s body are further developed in the Lankavatara sutta of Mahayana, i.e., the theory of Trikaya.

2. Biographies of the Buddha

In Mahayana texts some Biographies of the Buddha produced by the Sectarian Buddhism, it seems influenced to the rise of Mahayana Buddhism, such as Mahavastu, Abhinikramanasutra, Lalitavistara and Buddha carita are close connected to Mahasavghika, Dharmaguptaka and the Sarvastivadin schools.

In Mahayana, the Bodhisatta’s career is commence with the ‘production of Bodhicitta’, which traverses 10 stages and achieves purification through the practice of the 6 perfection. The text regarding the 10 stages of Mahayana such as the Dawabhumikasutra contains similar teachings on the 10 stages described in the Mahavastu, which belong to Lokottaravada, an
offshoot of Mahasanghika. This may be cited as evidence indicating that Mahayana arose from the Mahasavghikas school. Awvaghosa, the author of Buddha carita has been close connections with the Sarvastivadin, Bahuwrutiya, Kaukutika, Sautrantika schools and Yogacara traditions. Rather, he may be belong to the ‘Vehicle of those who praise the Buddha’, and this term is appeared in the Saddharmapundarika sutra which belonged to the Mahayana Buddhism, the text emphasized all the teachings only one way (ekayana).

The Buddha’s teachings is classified into nine-fold (avgas), later in twelve-fold. Jataka and Avadana are listed in both the nine-fold and twelve-fold and deals with the past life and the glorious events of the Buddha. These may indeed the foregoing of the Bodhisattva first appearance.

3. Stupas worship

The role of stupa worship in the rise of Mahayana Buddhism can be found in many Mahayana sutras, including Saddharmapundarika and Sukhavatiyuha sutras. In addition, the Mahayana concern with a savior Buddha can be traced to worship of stupas. The Mahayana’s Order came to existence in the 2nd century A.D. and the Propounders of Mahayana seem to have been homeless ascetics who did not belong to orthodox sangha. Probably they developed out of groups of religious people who had stupas as the bases for their activities, and later developed into the Order of Bodhisattvas which consists of majority of laity (vehicle of those who praise the Buddha). These cults appear to have contributed significantly to the rise of the Mahayana Buddhism.

To conclude that, the origin of Mahayana Buddhism is not sudden event but it was a gradual process of development of Buddhist thought from the days of the Buddha’s existence. There have been many causes and conditions to emerge this system within the history of Buddhism, for example, as follows:

1. Traces of Mahayana in the Nikāyas
2. Division of the Sangha in Buddhist Council
3. Development of the speculation concerning the nature of the Buddha.
5. The condition of contemporary religious and philosophical environment.

666DISCUSS THE CAUSES THAT LED TO THE RISE OF MAHYANA VEN. HUIXIAN Y.CHUNLEI BA FINAL YEAR /2001/3/15

When and how Mahayana arose is not known exactly. Mahayana texts began to appear somewhere around the 1st century AC. This shows that it is possible that Mahayana ideas were prevalent before this date. Some consider Nagarjuna to be the founder of Mahayana. But now it is agreed that this tradition of Buddhism was not founded by a single teacher. Many scholars consider Mahasanghikas to be the precursors to Mahayana.

Mahasanghikas are the name of the school or Nikāya of Buddhism that first split away from its common body of Buddhist Sangha. The other group came to be known as the Theravadins. It is true that the Mahasanghikas have much in common with the
Mahayanists. But it is not the Mahasanghika sect that turned into Mahayana. This sect definitely provided much fundamental doctrinal material for Mahayana to develop.

Mahayana is the result of a gradual growth. It is an attempt to popularize Buddhism. Scholars give a number of reasons for the rise of Mahayana. For example, Hirakawa, Akira (in his Indian Buddhism) a Japanese scholar gives three main reasons for this. These are:

1. Sectarian Buddhism
2. Stupa worship, and

Sectarian Buddhism arose due to scholasticism of the monks. The monks put many new interpretations to the doctrine forward. Monks became interested in studies and got away from the people. They did not provide the masses with the religious guidance and services they wanted. This brought about a rift within the Sangha, and the lay also became aloof from the orthodox scholar monks.

These groups began to consider the orthodox scholar monks (savaka) as selfish. This made them think of the greatness of the Buddha. They began to speak more about the wisdom and compassion of the Buddha. This popularization of the Buddha concept is seen both in Theravāda scholars and Mahayana scholars.

This made them get more attached to worship of stupas. The stupas contained the relics of the Buddha. These people who considered the Buddha as the great compassionate teacher made the stupa the living symbol of the Buddha.

While popularizing stupa worship they began to narrate the stories to show the greatness of the Buddha. They lived near the stupas, attended and looked after the stupas, decorated them with various relating these stories to devote who came to worship the stupas. All this contributed to the development of the Buddha concept. With this also developed the Bodhisattva concept. It was considered that it is a Bodhisattva that could become the Buddha, a compassionate teacher. Thus Bodhisattva was considered as higher than S’ravaka. Gradually the Bodhisattva concept was put forward as the ideal for all.

These beliefs became popular and gave rise to Mahayana, which encourage all to be Buddhas by following the Bodhisattva Path (Bodhisattva yana).

The rise of Mahayana Buddhism and its important doctrines

Generally the Mahasanghika School is considered as the earliest Mahayana school. But this view is not correct. Though Mahasanghika may be the precursor of Mahayana, it is not the Mahasanghika School that changed into Mahayana.

Modern scholars who attempt to trace the origin of Mahayana cite three main sources. These are:

1. Sectarian Buddhism,
2. Buddha biographies,
3. Stupa worship.

Beside these it is also seen that certain Mahayana ideas are traceable to early Buddhism.

The Sarvastivada sects seem to have great influences the rise of Mahayana. The division of the canon into 12 Angas has been adopted by Mahayana. Some of the ideas regarding the greatness of the Buddha above the Arahants were first put forward by the Mahasanghkias and Sarvastivadins and these were adopted by Mahayana. This is especially with regard to the views founded in the Lokattaravada School, a sub-sect of Mahasanghkias. Many other sub-sects of the Mahasanghkias held that the Buddha could teach with one single utterance and such views were strongly advocated in Mahayana.

The Buddha biographical formed in different sects such as the Sarvastivada and Lokottaravada were largely accepted by Mahayanists, and presented s their own views. Then, the Buddha biographies in both the Lalitaviatara and Mahavastu formed one of the important sources for Mahayana Buddha concept.

There is reference to a group of religious men who were called the “Followers of the Vehicle of those who praised the Buddha.”
These people were engaged in praising the **Buddha** and developing his biography. They used references found in texts belonging to different sects to build their own biographies of the **Buddha**.

Similarly lay people who believed the **Buddha** to be a compassionate savior became engrossed in Stupa worship. These people who were devoted religious life lived close to stupas, and encouraged others to practice stupa worship by praising the greatness of the **Buddha**. All these sources seem to have greatly helped the rise of Mahayana.

Mahayana (great vehicle) is so-called because it put forward the ideal of **Buddhahood** as against Sravaka or Arahant ideal of the opposing school, which for this reason are called Hinayana, lesser vehicle. As Mahayana considered the attainment of **Buddhahood** as the ideal, Bodhisattva gained much importance.

Mahayana holds that to realize emancipation one must practice the conduct of Bodhisattva and attain **Buddhahood**. The Mahayanists say that Arahants are not fully liberated. Even the Arahants have to follow the conduct of a Bodhisattva (Bodhisattvacarya), perfect the paramita, gradually go through the 10 staged of a Bodhisattva and attain Enlightenment. This is possible for all because **Buddha**-nature is there in all. Therefore paramita, Bodhisattva-bhumi, Trikaya-dictrine and such concepts became very important.

While **Theravāda** believe that there could be only one **Buddha** in one aeon, Mahayana holds that there could be many **Buddhas** in the same period.

Another important feature that developed in Mahayana is altruism, that is self-sacrificing devotion to save others, such stress as saving others forgetting about oneself is not encouraged in Buddhism.

The main teachings of Mahayana such as Anicca, dukkha, anatta, the Four Noble Truths, Eightfold paths etc are common to **Theravāda** Buddhism also.

All these are important doctrines of Mahayana.

### 666The emergence of Buddhist Sanskrit literature

Sanskrit, a language produced by the Aryan peoples who entered the Indian subcontinent from the northwest, probably during the 2nd millennium. It developed as the vehicle of expression for the Brahmanical society that gradually established itself as the main cultural force throughout the region in the period before the Muslim conquest. Throughout the period of 2,500 years, two main periods in the development of the literature are discernible: the Vedic period, approximately 1500-200 BC; and, somewhat overlapping it, the classical period, approximately 500 BC-AD 1000.

Buddhist works were also written using a language that has been called Buddhist Hybrid Sanskrit. Among these works is the Mahavastu, the core of which is thought to date from the 2nd century BC. This language is a Middle Indo-Aryan dialect of indeterminate origin, which steadily became more Sanskritized in prose sections of later works.

The cultural historical and social background in India lead to many changes in the literary development.

In India after the passing away of the Buddha, the 1st Buddhist council was held at Rājagaha, at this council the Pāli canon comprising the Vinaya and sutta was composed. This gave rise to the beginning of Pāli literature. During the 3rd council, the Pāli canon became more completed with the addition of Abhidhamma Piṭaka also. However during the 2nd council, a friction arose among the sangha with regard to the ten unlawful points. According to Mahavastu, the friction arose due to the concept of Arahant. Because of this friction, there arose two sections in the sangha, one became Theravāda and the other Mahāsanghika. Both Theravāda and Mahāsanghikas groups went on splitting until the 3rd council, 18 Nikāyas sprang out, there was no mentioned of Mahāyāna. As a result of this division, there arose Mahāyāna from the Mahāsanghika group. The Mahāsanghika got divided into 6 sects:

1. Lokottaravāda
2. Gokulika
3. Ekavyavaharika
4. Paḥbbattivāda
5. Bahulika
From the cetiyavāda, there involved a group called Andhaka, they are further divided into Vetulya, Aparaseliya, Pubbaseliya, Rājagarika, Siddhatthaka. Because of this development of Mahāyāna sect. Out of them arose various teachers who were quite professor in the Mahāyāna philosopher. For e.g. Nagarjuna, Asanga, Vasumitra, Ariyadeva, brought forward their own views, their philosophical views were as follows:

1. Bodhisattva doctrine
2. Trikāya
3. Wūnyata
4. Madhyamika
5. Daśabhūmi
6. Paramitas

All these philosophical views were put into writing in the Sanskrit language, even the Vinaya was different, various Mahāyānic schools had their own versions of the Vinaya. All these writing can be categorized as Buddhist Sanskrit literature.

Some of the texts belonging to Buddhist Sanskrit literature are as follows:

1. Lalitavistara
2. Mahavastu
3. Devya-avādana
4. Saddharmapundarika
5. Lokavatara
6. Bodhicariyavatara
7. Prajñāparamita
8. Pathasangaha
9. Vajracedaka
10. Madhyamikakārika
11. Abhidharmakosa
12. Valpuya sutras
13. Avādana literature (Jataka)
14. Bodhicarita

Due to the Mahāyāna concept and the works of eminent scholars, Buddhist Sanskrit literature arose. Most of these literary sources are highly philosophical and have a very good grammar, such as the works of Asvaghosa.

Asvaghosa, a philosopher and poet and who is considered India’s greatest poet and the father of the Sanskrit drama. He occupies a unique position not only in the history of Buddhist thought but also in the whole tradition of Sanskrit poetry. According to I-ching that in his time, his beautiful poem was ‘widely read and sung throughout the five divisions of India, and the countries of the Southern Sea’. Today, Asvaghosa is known to us a one of the eminent poets of Sanskrit literature.

With the division of Hinayana and Mahāyāna, there were two divisions in Buddhism as Northern Buddhism and Southern Buddhism. Buddhism in the south can be categorized comprising Theravāda Pāli literature, they are used in countries like Sri Lanka, Burma and Thailand. The Buddhist Sanskrit literature became famous in countries like Japan, China and Nepal. In the Northern India in many places as Gandhara and Kabul we observed that Buddhist Sanskrit literature had spread.

Thus beginning from the arising of different schools and their own conceptions, Buddhism was written in Sanskrit language. This type of book can be called Buddhist Sanskrit literature.

**666**Explain the main feature of Mahayana with reference the evolution of Tantric Buddhism. (965)

Tantric Buddhism has a growth within Mahayanism, in ambition Tantric Buddhism is very closed to Mahayana Buddhism. their relationship can be understood from the following points given below:

**1) Universal Compassion**

According to Mahayana every men is a potential Buddha, he has within him all the possibilities of becoming a Sammasambuddha. The idea of arahanthood of the Hinayanist was replaced by the idea of Bodhisattahood. The aim of Hinayanist is to attain arahanthood and through Nibbāna to be liberated from the cycle of birth and death. But the ultimate goal of Mahayana is to become a Bodhisatta, here comes a question of universal compassion which is one of the principles of Mahayana. The
Bodhisatta postpones his own salvation until every creature in the world attains the states of Buddha itself. How Bodhisatta Avalokitesvara hear the weeping of people when he was about to disappear, then he decided to stay back to release people, this is given in Karandavyha (a book). The whole of Mahayana literature has the spirit of compassion in Bodhicariyavatara by Santadeva, we see the Bodhisatta praying for the suffering, he keeps his hands clasped and prayed for all of them with universal compassion. Therefore, Mahayana Buddhism became very popular, it attracted the sympathy of lot of people. In this manner, this Mahayanic spirit influence in shaping the religious attitude of Tantric Buddhist. If they could not follow their spirits they echoed the spirit of compassion loudly. In Tantrayana the mantras took this character. There is no universal compassion in the Savakayana and the Pacceka-buddhayana. It is only in the Bodhisatta we observed the universal compassion.

(2) Bodhicitta

In connection with the idea of Bodhicitta, we have a clear idea Bodhicitta and its production (pada), it plays important part in Tantric Buddhism also. There is a similarity in the sadhana of yogic practices. Bodhicitta means the actual taking up of the vow to attain Buddhahood. An ordinary man may read lot of books but he will not become a Bodhisatta unless he produces Bodhicitta. It is to help all beings to attain Nibbāna. There can be be Bodhicitta without karana (compassion), this Mahayana concept led to the definition of Bodhicitta in the Tantric Buddhist text. Bodhicitta has two elements, i.e., wunyata and karana. The definition of Tantric Buddhism that Bodhicitta has karuna and wunyata led to the transformation of Mahayanic ideas into the Tantric ideas.

(3) Dasabhumi

After the production of Bodhicitta one becomes a Bodhisatta, then the Bodhisatta attain and upward movement called dasabhumi. The idea of this upward march is associated with Yogic practices, connected with the Bodhi. In this way, we observed that the Bodhisatta becomes Buddha himself and in the Tantrayana there is a state of highest bless in this manner which regard to sexco-yogic processes (practices).

The ten bhumi are:

(i) Pramudita bhumi

The land of great joy. It is so called because for the first time the Bodhisattva enters into the possession of the qualities of an arya, realizes the two emptinesses, and is in a position to benefit himself and others. Thus in this bhumi, a great joy is produced.

(ii) Vimala bhumi

The immaculate land. At his stage the Bodhisattva is already possessed of a pure morality, and has got rid of impurity of immorality. He has also eliminated the impurity of klewas which can produce minor faults.

(iii) Prabhakari bhumi

The luminous land. At this stage, the Bodhisattva has accomplished the excellent meditation of the mahadarmadharani, and is capable of producing the infinite light of prajba.

(iv) Arcismati bhumi

The land of growing wisdom. At this stage the Bodhisattva, well-installed in the excellent dharmas of bodhi burns up the firewood of klewas and upaklewas by the grace of the glowing flames of prajba.

(v) Sudurjaya bhumi

The land of conquering of the great dificulties. At this stage the Bodhisattva accomplishes the difficult task of combining the two mutually contradictory wisdoms i.e., tattvajbana, transcendental wisdom and sajvrti jbana, worldly wisdom. Because these two wisdoms are to be born at the same time and to bear on the same object, this stage is extremely difficult to conquer.

(vi) Abhimukhi bhumi

The land of presence. At this stage, the wisdom which bears on pratityasamutpadada, gives rise to the supreme prajba free from discrimination.

(vii) Durajgama bhumi
The land in which one goes far. At this stage, the Bodhisattva arrives at nirmittavihara. This land marks the end of abhoga.

(viii) Acala bhumi

The land of non-agitation. At the stage, pure intuition proceeds spontaneously in a series without the klewas of nimitta and abhoga, i.e., the elements capable of agitating it.

(ix) Sadhumati bhumi

The land of wonderful prajba. At this stage, the Bodhisattva has acquired the mysterious four powers of interpretation with which he can penetrate the ten regions preaching the dharma perfectly.

(x) Dharmamegha bhumi

The land of dharma-clouds. At this final stage, the clouds of mahadharmaṇjāhana, carrying ‘waters of all virtues’ conceal the dausthulya of the two avaranas and fill the dharmakaya.

(4) Trikaya

In Mahayana Buddhism, the Trikaya is expounded. Dharmakaya is the body of Law, Sajbhogakaya is the body of Bliss, Nirmankaya is the body of historical personage. The Trikaya theory developed cosmological and ontological importance in the course of evolution. It got mixed up with the Buddhism. The transformation of the idea of trikaya in Tantric Buddhism is found in two ways:

i. The idea of Dharmakaya got associated with the various plexuses (nerves) discovered by Tantric Sadhakas in different parts of the human body.

ii. This plexuses are said to represent the same principles as the different bodies of the Buddha also.

In this way, we observed that number (1) universal compassion (2) Bodhicitta (3) Dasabhumi (4) Trikaya which are features of Mahayana which have given rise to the evolution of Tantric Buddhism.

666 What is Tantrayana and how its later development within Mahayana?

Tantrayāna or Tantric Buddhism also known as Vajrayāna, Mantrayāna and Sahajayāna, first gained prominence in various parts of India and Sri Lanka. Scholars infer that, because of the esoteric nature of Tantric practice and doctrine, this school might have been developing quietly from the 2nd or 4th century AD, when Buddhist tradition associates Nāgārjuna or Asaśvag with its origins. It is said that the importance given by the Yogācāra school to vijñāna and its cultivation gradually led to several esoteric developments in Buddhism. Although a modified version of Vajrayāna Buddhism, apparently without sexoyogic practices, spread to China and then to Japan, most scholars associate the Vajrayāna tradition primarily with India and Tibet. Mantras, dhūrāṭiṣ, sadhanas and some pictorial diagrams can be seen among the Tantras.

Although Vajrayana texts describe numerous yogic or contemplative stages that an aspirant must experience before achieving enlightenment, rather than elaborating doctrines, they hold the Mahayana identification of nirvana and sajsara as a basic truth. Moreover, Vajrayana maintains that nirvana as wunyata (voidness) is one side of a polarity that must be complemented by karuna (compassion of the Bodhisattva). Wunyata is seen as passive wisdom (prajna) that possesses an absolutely indestructible or diamondlike (vajra) nature beyond all duality, whereas karuna is the means (upaya) or dynamic aspect of the world. Enlightenment arises when these seeming opposites are realized to be in truth one. This realization, which is known experientially and not through a purely cognitive process, is portrayed in some types of Vajrayana imagery and practice as the union of the passive female deity, which signifies wisdom or voidness, with the dynamic male, signifying compassion without attachment.
The culmination of the practice or process, called Vajrasattva yoga, gives the initiate a diamondlike body beyond all duality. Four stages in the process are described in four different groups of tantras, the Kriya-tantra, Carya-tantra, Yoga-tantra, and Anuttarayoga-tantra. These four stages are likened to the fourfold phases of courtship: the exchange of glances, a pleasing or encouraging smile, the holding of hands, and consummation in the sexual act.

The first stage involves external ritual acts, whereas the second combines these outward acts with contemplation. The third stage involves only contemplation, and the fourth is the unification of all dualities in the sexual act, symbolically or effectively. This last stage, however, is divided into two phases. The first involves the use by the initiate of controlled imagination, which allows him to experience the union on an ideational level. The second phase is the maithuna, or sexual coupling. This act, however, cannot be construed as an ordinary physical mating, because the initiate has already realized the voidness of all things, allowing him to act with perfect control over his emotions and without attachment. Whereas the ordinary sexual act gives rise to only momentary pleasure, this maithuna is considered to be an appropriate technique for attaining enlightenment and eternal bliss.

An important feature of all tantras is a polarity symbolism, which on the physical level appears as the union of male and female; on the ethical level it appears as the union of beneficial activity and an appreciation of what there is as it is; and on the philosophical level it appears as the synthesis of absolute reality and absolute compassion. The richness of this symbolism is already indicated in the opening of the Guhyasamaja, where the absolute, which is depicted as a polarity, manifests itself in various mandalas, each related to one of the celestial, meditational Buddhas—Aksobhya, Vairocana, Ratnasambhava, Amitabha and Amoghasiddhi. Each of whom again represents a polarity, portrayed in iconographic works through their union with their female consorts.

Tantrism emphasizes more is the method in which this philosophy is put into practice. In the practice mantran, dhāranis, mudras, maṇḍalas play a very important role. All these are used in their attempt to gain realization of the truth. The whole practice is full of mysticism.

Another feature of this later form of Buddhism is that it believed in a large number of gods and goddesses by whose favours the devotees were expected to attain siddhi or perfection. The Buddha is often represented as sitting in the company of a large number of goddesses.

The literature of Vajrayāna can be said to represent the theoretical and speculative aspect of Buddhism, the tantras, written in a highly figurative language, express Buddhism as individually lived. The Guhyasamaja-tantra(Treatise on the Sum Total of Mysteries), also known as the Tathāgataguhyaka (The Mystery of Tathāgatahood or Buddha hood), is the earliest known written tantra. It is by tradition ascribed to the renowned Indian scholar Asaṅga (c. 4th century AD), the propounder of the Yogācāra philosophy. Usually the tantras do not give an explanation of the technical or symbolic terms, as this explanation is left to the teacher, but the Guhyasamaja-tantra devotes a very long chapter to the elucidation of these terms. Other like Hevajra-Tantra, Sādhanamāla a few of the important ones.

666 WHAT IS TANTRAYANA AND HOW IT’S LATER DEVELOPMENT WITHIN MAHAYANA?

Tantrayana is another school of Buddhism, which developed a much later period. Scholars are of the opinion that Tantrayana begun somewhere around the 6 century AD. The Japanese tradition is that the Tantrayana texts were deposited in a pagoda in South India by Vajrasattva on the instruction of the Buddha himself, until the listeners became capable of understanding these. It is believed that Nagarjuna opened the Pagoda and spread this doctrine. Tantrayana holds that it appeared along with Mahayana. However, the adherent of this school of Buddhism claim Tantrism to have been taught by the Buddha himself. But what is more acceptable is that this school of Buddhism gradually developed and came to prominence somewhere after 5th century AD.

Tantrayana is different from all other schools of Buddhism for its distinctive feature is ritual. Perhaps this ritual arose in fulfilling a popular demand at the time for a more practical way instead of deep philosophical teachings and meditation.
The philosophical basic of Tantrism is generally the Mahayan philosophy, more specially Yogacara and Madhyamika. Then Madhyamika philosophical doctrines such as the identification of the microcosms with the macrocosm, Samsara with Nirvana, the beliefed that there is *Buddha* nature in all are accepted in Tantism. Similarly various mental visuals, which is an important aspect of Tantranism ritual, are thoroughly influence by Yogacara idealism.

Howevr, what Tantrism emphasizes more is the Method in which this philosophy is put into paractice. In thid practice mantran, dharmis, mudras, mandalan play a very important role. All these are used their attempt to gain realization of the truth. They consider that various *Buddhad, Bodhisattavas, deities etc. represents either different aspects of reality or different stages of this transcendental path. By repeating this particular, Mantra, adharani and assuming a particular mudra of any *Buddha*, Bodhisattava or diety it is believed that a mediator could himself became aligned with that aspect of reality.

The whole practice is full of mystical. The Tantrists believed that by complex practice of ritualistic meditation they could obtain the favour of *Buddha*, Bodhisattava and Ditties for the realization of the Truth. They believed the imploring the *Buddha* etc. through what they called sad*Dhamma*, a yogin or a sadhada could himself obtain their favaor and realized the Truth.

In this system, the Bodhisatttavas, dieties as well as their female counterpart or Dakimis (sometimes referred as sabtis) play a very important role. This system was practiced only by the initiated and therefore the teachings were kept in secret. For this they employed a secret language. These are many Tantric Text amongst which the Guhyasamaja, Hevajra-Trantra, Sa*Dhamma*la a few of the important ones. This kind of Trantric Buddhism, which is also known as Vajirayana is quite prevalent in Ladakh and Tibetan region.

**MAHĀYĀNA AND THERAVĀDA**

*Satara mahāpadesa* (= four great parts)

1. **Buddhapadesa** (= part of the *Buddha*)
2. **Sanghapadesa** (= part of the Sangha)
3. **Sambhalatherapadesa** (= parts of many teachers)
4. **Ekatherapadesa** (= part of one teacher)

**Mahāyāna**

- Great Vehicle
- Hundreds of *Buddhas*
  1. *Dharma* kāya
  2. *Sambhoga* kāya
  3. *Nirmāna* kāya

**Theravāda**

- Inferior vehicle
- One *Buddha*
  1. *Jāti* + *Nirodha* (= birth + giving it up)
  2. *Bhara* + *Nirodha* (= heaviness + giving it up)
  3. *Tanhā* + *Nirodha* (= craving + giving it up)

**QUESTION: DISCUSS METAPHYSICAL DIFFERENCE BETWEEN THERAVĀDA AND MAHĀYĀNA. (= DISCUSS THE DIFFERENCE BETWEEN THERAVĀDA AND MAHĀYĀNA REGARDING METAPHYSIC) (LECTURED BY VEN. INDACARA)**

*Theravāda* is close to early Buddhism. Early Buddhism is mere an empirical teaching. This means it did not accept any fact that could not be perceived through the six sense faculties. It understood the individual, the outside world and all the problems connected with these through data supplied by sense faculties.

It is true that buddhism accepted extra-sensory perception as a valid mean of knowledge. But this is not a mystical mean. Extra-sensory perceptive powers are the six *abhiññā*. These are attained by cultivating the sense faculties through meditation. Therefore, they are extensions of sensory knowledge and not any kind of mystic knowledge or speculative knowledge.
The Buddha did not entertain any metaphysical question. This is seen from His attitude to the ten avyākata questions. Four of these are about the world, two about the soul and four about the condition of the Buddha after His death.

All the questions are left unanswered and hence called 'avyākata'. They fall into the category of ṭhapaniya – left-aside-questions. The Cūlamālunkya Sutta of the Majjhima Nikāya clearly shows the Buddha's attitude to such metaphysical questions. He told to Cūlamālunkya that the attempt to find answer to such questions by one who suffers with dukkha is like the foolish attempt made by a man shot with a poisonous arrow. If he continues searching for answers as to who shot the arrow, the caste of that man, the maker of the arrow, the make of the arrow, then before he finds answers he would die of poisoning.

Thus the Buddha's position is that metaphysics are not at all helpful for emancipation. But in Mahāyāna this position changed. Mahāyāna teachings lend/lead(?) towards metaphysics. Their concept of the Buddha Himself became more a metaphysical one. (?) This is seen when they say that the real Buddha is eternal. He is neither born nor dying, He is not a being subject to time and space. According to them the real Buddha is His Dharmakāya, which is nothing but a metaphysical concept. Similarly they conceived of numerous other Buddhas, Bodhisattvas and Buddha-fields (Buddha-kṣatras) all of which are mere metaphysical concepts.

While Theravāda considers Nibbāna as a state to be attained here and now, while yet living, the mahāyāna conceives Nirvāṇa to be a metaphysical state beyond verbal description, and hence anirvacanīya. Later on the main concepts of Mahāyāna Buddhism namely Śūnyatā as well as ālayavijñāna were presented on mere metaphysical concepts that do not come within the range of sensory knowledge.

**Recognition of Hinayāna and Mahāyāna** (Lectured by Ven. Indacara)

The word Hinayāna is the word which was invented by Mahāyāna. To become a good disciple and to attain a liberation for oneself was the goal of Theravāda, whereas with the Mahāyāna it is to become a Buddha and to save others. With the Mahāyāna four points were prominent:

1. They were progressive and affirmative
2. The Mahāyāna concentrated upon the individual so that at first there was no school among them, but rather individual teacher such as Nāgarjuna, Asaṅga etc.
3. The Mahāyāna contained/contented to propagate the Buddha's fundamental teaching wherever it was found
4. Mahāyāna wished to make the Buddhist life upon to all priests and laymen alike.

With regard to the doctrine there are five important differences between Theravāda and Mahāyāna.

1. As to the Buddha – Theravāda view point is that He was a man like us. Mahāsaṅghikas and progressive other schools viewed Him as eternal and(?) infinite of power. In Mahāyāna the Buddha is indeed transcendent, eternal and absolute, such He safe all beings by the use of His three bodies.
2. Hinayāna has only one Bodhisatta,\(^{50}\) in Mahāyāna there is infinite number of Bodhisattvas found. Bodhisatta takes vow to attain perfect knowledge and to save all sentient beings.
3. According to Mahāyāna there is a great principle which follows under everything this gives rise to ālaya viññāna.
4. There is a doctrine of Śūnyatā – all things are empty, all things are manifestation. The supreme treaty in this world of relativity is the law of change but in the word of Nirvāṇa it is an emptiness which is about all relativity.
5. In the Theravāda tradition Nibbāna tends to be negative, whereas Mahāyāna with its Bodhisattva idea

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\(^{50}\) From the thousands of Bodhisattas who are accepted by Hinayāna (= Theravāda) I wonder which one this teacher accepts as a real Bodhisatta. Apparently the teacher was out of his mind when telling such a bad joke.
considers active method a superior.

6661-Oct-00  EXPLAIN THE DIFFERENCE BETWEEN TWO SCHOOLS, HINAYANA AND MAHAYANA BUDDHISM

The term Hinayana has been coined by the Mahayaniists. This term was used by the Mahayaniist to degrade and look down upon the Sravakayana teaching. One of the earliest references to this term Hinayana is in the Saddharmapundarika Sutra, one of the best known and most sacred of Mahayana texts. Therein it is said that there is really only one yana, (okayana) and this is the Bodhisattvayana or Buddhaya or more popularly Mahayana.

Thus it is clear that while Mahayana was the term to designate the way that led to Bodhisattva practice and the way that led to Buddha-hood. The Mahayaniists considered the Sravaka or Arahant ideal as a low ideal. According to them the Arahants are not completely emancipated. They have not obtained full-wisdom, not have they completely got rid of defilements. This idea is very old, and it is this criticism of the Sravakas by bhikkhu Mahadeva that really led to the split of the Sangha.

Under Mahayana influence this idea further developed. The Mahayaniist openly said that all Arahants have to become Bodhisattvas and follow the Bodhisattva conduct if they want to attain emancipation. They pointed out that being a Sravaka or an Arahant one can neither save oneself nor could he save others. It is not a great ideal or vehicle that leads to a high ideal. Thus, in Mahayana texts it is clearly mentioned by names that all great Arahants like Sriputta, Moggallana, Mahakashapa etc have to develop Bodhisattva and begin the Bodhisattva career in order to finally become Buddha.

Thus, it is seen that the Mahayaniists generally condemned all the schools that accepted the Sravaka or Arahant ideal as the final emancipation. Thus, Hinayana is a collective term used to denote all schools that accepted the Arahant ideal. Hence in the way the term Hinayana is used lay the Mahayaniists, it includes all 18 or 20 schools that upheld Arahanthood as being the ideal.

The term was commonly in use for a long time. The western scholars were very keen to point out the differences of views in these two schools. In spite of such major differences, there are also many major similarities in both these schools. For example, the theory of Patichcasamuppada, karma, rebirth etc. are accepted by both school with little modification.

What is clear is that Mahayana in an attempt interpreted early Buddhist teaching in a liberal way, attempting to popularize Buddhism at a time Buddhism was getting away from the people.

6661-Oct-00  EXAMINE THE MAIN VIEWPOINTS OF TWO SCHOOLS, THERAVADA AND MAHAYANA

The term Theravada means the school of elders. As the name suggests, it is an orthodox, traditional school. This name was adopted by the traditional senior group of monks after the 2nd Buddhist council. It is seen that the Sangha who remained as a single group divided themselves into two as a consequence of the disagreements that arose at the 2nd Buddhist council. The
orthodox group came to be called the Theravāda. The breakaway group was called Mahāsanghika.

Theravāda Buddhism belong to the period of sectarian or Nikāya Buddhism. Therefore, it is not early Buddhism. Scholars point out Theravāda on an attempt by the orthodox seniors to interpret early Buddhism in the way they thought proper.

This Theravāda group began to split into numerous sub-groups. By the time of emperor Asoka there were 11 or 12 such group. These included Sarvāstivāda, Sautrāntika and so on. So among these schools also there were differences of opinion. The vibhajjavāda, which came to Sri Lanka, is also considered by some as a division of the Theravāda.

Mahāyāna is the school that arose in opposition to Theravāda. The beginnings of some Mahāyāna ideas such as Dharmakāya are traceable to the early suttas. The Mahāsanghikas seem to have provided the background for the rise of Mahāyāna as a separate tradition. In Mahāyāna the Buddha is raised to a transcendent level. Compassion is emphasized over wisdom. The Bodhisattva ideal is stressed. The highest aim of followers was to attain Buddha-hood. While Theravāda upheld the Arahant ideal, Mahāyāna upheld the Buddha ideal through Bodhisattva practices.

While Theravāda Buddhism possess a Tripiṭaka, Mahāyāna does not possess a canon as such, though there are certain Sūtras which are considered important. Thus, the Mahāvaipulya Sūtras or the Nava Dharmaś are considered as very important.

There are two main Mahāyāna schools. One is the Mādhyamika. This was founded by Nāgārjuna. Its main teaching is Sunyatā, which is generally rendered as emptiness. However, there is much controversy regarding the exact interpretation of Sunyatā doctrine. Some scholars say that Sunyatā amounts to Nihilism, non-existence of anything, total ‘nothingness’. Others maintain that Sūnyatā is the denial of the existence of an entity, a permanent substance. Mādhyamika emphasizes both pudgala-nairātmya (absence of an individual soul) as well as the impermency of dharma (dharma-nairātmya).

The other Mahāyāna school is yogācāra, the idealistic school. This arose in reaction to the doctrine of Sunyatā. Yogācāra maintained that though everything is Sūnya the mind exist as the only real thing. Hence, they came to be called ‘Mind only’ school (Vijñaptimātra).

666 The Importance of Mahasavghika

Mahasavghikas were the forerunners of Mahayana Buddhism. They were at first unable to make a march ahead because they were a lot of oppositions from the orthodox monks. They had to struggle hard to gain strength and became powerful. Earlier they were confined to Magadha alone, but during the 2nd century B.C. they migrated from there in two streams, one towards the north, and one toward the south. The northern section was later split up into 5 branches, i.e.

1. Ekavyavaharikas
2. Kaukolikas
3. Bahuwrutiyas
4. Prajñaptavadin
5. Lokottaravadin

And the southern section was also later subdivided into Saila and Caityaka schools.

Mahasavghikas adopted the existing rules of Vinaya and introduced new ones, thus revolutionizing the Savgha.
They rejected *Abhidhamma* (a certain sub-sects) Patisambhidamagga, Nidesa and some parts of Jataka. They had their own canon compiled during the 1st century A.D. which was divided into 5 parts, namely, Sutra, *Vinaya, Abhidhamma*, Dharani and Miscellaneous. However, the original text available is Mahavastu, the first book of *Vinaya-Piṭaka* of the Lokottaravadins.

The Mahasavghikas like the Theravadins, accepted the principle of Buddhism and they were in this regard not different from them. The fundamental in both are the 4 Noble Truths, the Noble Eightfold Path, the non-existence of soul, theory of kamma, paticcasamuppada and 37 Bodhi Pakwiya *Dhamma*.

A section of Mahasavghikas who belonged to the Mahadeva group said that the arhants still have ignorance, doubt and lack of knowledge, therefore, they are capable of falling away from arahanthood. They tried to explain that arahanhood is not the final stage of attainment, they argued that arahant realized only half the truth, i.e. the absence of the individual soul (puggla wunyata) but not the absence of both the individual soul and the worldly object (dharma wunyata). However, other sections of Mahasavghikas including the Saila schools stated that arahants cannot fall away from arahanthood.

The other main beliefs of the Mahasavghikas are as follows:

1. The five vijbanas (sense-perceptions) conduce both to saraga (attachment to worldly matters) and viraga (non-attachment to the same state)
2. The rupendriyas, organs of sense are mere flesh. They themselves cannot perceive the vijbanas of the organs.
3. One can eliminate suffering and obtain the highest bliss (nirvana) through knowledge (prajba).
4. A srotapanna (one who has entered the pth of sanctification) is liable to retrogress while and Arhat is not. He is capable of knowing his own nature (svabhava) through his citta and caitasika dharmas. He is also liable to commit all kinds of offences except the five heinous crimes (pabcanantaryani), namely, matricide, patricide, the murder of an Arhat, shedding the blood of the *Buddha* and creating a split in the Savgha.

5. Nothing is indeterminate (avyakrta), i.e., the nature of things must be either good or bad for it cannot be neither good nor bad.
6. The original nature of the mind is pure; it becomes contaminated when it is stained by upaklewa
(passions) and agantukarajas (adventitious defilements).

(This view of the Mahasavghikas may be considered the precursor of the idealistic philosophy of Yogacacara, in which the alayavijbiṇa is the storehouse of pure consciousness which becomes impure only when it is polluted by worldly objects.)

7. After death and before rebirth a being has no existence.

Thus the Mahasavghikas differ considerably from other sects in doctrinal matters as well as in their rules of discipline.

**Mahāsaṅghika and the Concept of Buddha. (Original by U Tezaniya) 2008**

After a century of the Buddha's death, there was a great dilution in the Buddhist church(†). There was the dilution between the conservative and liberal. The details about this schism are found in the Mahāvaṃsa as well as in the Pāli Vinaya text and Buddhist Sanskrit works. The schism occurred in the church(†) through the Vajjian monks and institutes new school under the name of Mahāsaṅghika. These factors are stated in the Kathāvatthu of Moggaliputtatissa Thera and in Samaradoparaca Cakra of Vasumitra.

The ten points which the Theravādins considered as breaches of the rules disciplines caused the conflict between the Theravāda and Mahāsaṅghika. After the First Buddhist Council the Mahāsaṅghika remains as stubborn as before. They asserted their separateness from the Theravādins by convening a council of their own. Bhavya, Vasumitra, Vinitadeva and Taranātha trace the origin of Mahāsaṅghika school in Mahādeva(?) five articles of faith.

The Mahāsaṅghikas attribute to Gautama Buddha not only supermundane character but also all perfections. According to the Mahāsaṅghika and their offshoots the concepts of Buddha are as follows:

1. The Buddha's body is entirely supermundane. The vocal, physical and mental actions are dissociated from impurities.
2. His material body (rūpa kāya and nirmāṇa kāya) is 'unlimited'. Therefore, he can appear anywhere in the universe.
3. Buddha's length of life (āyu) is unlimited on account of his past accumulated merit. He lives as long as the sentient beings live.
4. Buddha's divine power is unlimited. He can appear in one moment in all the worlds of the Universe.
5. As his mind is always in meditation, Buddha neither sleeps nor dreams.
6. Buddha can understand everything in one moment, his mind is like a mirror. He can answer any questions simultaneously without reflection.
7. Buddha is always aware that He has no impurities and that He can not reborn.
8. Siddhatta Gotama is self-born. He issues out of the womb by the right side without piercing. He has no lust therefore, around the worlds also self-born(†)

Buddha's acquisitions are all super-mundane and cannot be compared to anything worldly. His spiritual practices are supermundane. Even his bodily movement such as walking, standing, sitting and lying is also supermundane. He cannot have any disease but he takes medicine to cure himself.

The Bodhisattva concept was developed by the Mahāsaṅghikas. The conception of Bodhisattva is found in the Mahāvastu and some additional material in the works of Bhavya, Vasumitra and Vinitadeva Thera. Various sects of Mahāsaṅghika knew only one Bodhisattva. That is the previous existence of Siddhatha Gotama. He has to pass through Saṃsāra in order to attain Buddhahood. The career of the Bodhisattva is explained as follows:
1. The Bodhisattva takes any form of lower existence for enlightenment, the being of the world.

2. Bodhisattva enters his mother's womb as a white elephant. The simple represent the great physical strength combined with his softness. It is not an intermediate existence but may be regarded as a created form.

3. The Bodhisattva has in his mind not trace of desire and hatred.

   This was the concept of Bodhisattva. Because of these factors were born Hinayana and Mahayana. The concept of Bodhisattva was developing. Mahayana believed that all the followers of the Buddha are the Bodhisattvas. When we consider the history of scholasticism we can see that Mahasanghika was the first school separated from the Buddhist church(7). As a result of their activities the concept of the Buddha and Bodhisattva came into existence.

666 THE BUDDHA CONCEPT AND BODHISATTVA CONCEPT WITHIN THE MAHASAVGIKA SCHOOLS, (862)

According to traditional accounts, the Mahasavghikas split off from the Theravadins after 100 years of the Buddha's demise, over a dispute of monastic rules. However, later texts emphasize the disputes between the Mahasavghikas and the Theravadins regarding the nature of the Buddha and of arhantship.

The Mahasavghika was first located in the area of Vesali and spread also to southern India, with centres at Amaravati and Nagarjunakonda. It further divided into several sub-sects, of which the best known was Lokottaravada.

The only surviving part of the Mahasavghika canon, the Mahavastu is derived from Lokottaravadins. They assert things of this world do not possess any reality at all. Only two principles are absolutely real, the two kinds of void: of persons of things. The Buddha is completely supramundane (hence the name Lokottaravada), and his historical life and actions are mere appearance, convention or mental image.

Mahasavghikas emphasis was on a more open community, a less strict version of the discipline, and a metaphysical view of the Buddha, all of which were later appropriated by the Mahayana. In the developed form of their teaching they focused not on the historical Buddha and his teachings but on the transcendent Buddha.

The Mahasavghikas and their offshoots mention specifically that the Buddha is lokottara, indestructible, completely devoid of all worldly impurities, with stainless kamma. When the Buddha utter a single word, its meaning can be understood by all creatures at a level determined by their degree of karmic purity. His body is perfect, for the body through which he reveals himself is not his true body; it is instead an apparitional body. Being above the world, he has boundless power and life, he neither sleeps nor dreams. Even in the state of a Bodhisattva, prior to his final birth, the Buddha entered the maternal womb completely pure.

According to the Kathavatthu (XXI. 6). Mahasavghikas believed that a Buddha exists in the four quarters of the firmament, below, above and around, causing his change of habit of come to pass in any sphere of being. This indicates that Buddhas appear at the same time in more than one world, and that they are omniscient in the sense that they know all dharmas at the same time.

Buddha's acquisitions are all supramundane and cannot be compared to anything worldly. His spiritual practices are supramundane and so are his merits, even his bodily movements such as walking, standing, sitting and lying are also supramundane as well as His eating, his putting on robes and such other acts. Thus, in the Mahavastu, it is stated that Buddha has ten powers (balas) as unlimited while his five eyes as uncommon and excelling those of Pratyekabuddhas, Arhats and others.
According to Vasumitra, the sutras preached by Buddha are all perfect in themselves. Since He speaks of nothing but dharma, his teaching is concerned only with paramartha-satya, and its cannot be normally expressed by words, only can be explained by silence.

According to the Mahavastu, the Bodhisattva in his last existence as Siddhartha Gautama is self-born and is not born of parents. He sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust and so Rahula was also self-born.

The Mahasanghikas upheld the view that all bodhisattvas can remain as long as they will among the inferior creatures for the purpose of leading creatures to salvation. According to Kathāvatthu (XXIII, 3) Bodhisattva also undertakes difficulties and hardship, such as, he goes to an 'evil doom', enters a womb, performs hard tasks and works penance under alien teachers of his own accord and free-will. This implies a negation of the factor of kamma according to the opponent.

A Bodhisattva’s career is said to commence with the ‘production of the Thought of Bodhicitta’ . The aspirant begins the career of a Bodhisattva, which traverses 10 stages (bhumis) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the Bodhisattva to the condition of a Buddha.

The first six levels are preliminary, representing the true practice of the six perfections i.e. generosity, morality, patience, vigour, concentration and wisdom. Irreversibility occurs as soon as the seventh stage is reached. From this moment the Bodhisattva assumes the true Buddha nature, even though further purification and fortification must be achieved in the stages that follow. This is the moment when, having performed his duty, he engages in activity aimed at completely fulfilling the obligations of a Bodhisattva. The difference between this and the preceding six stages is that now the activity is explained as an innate and spontaneous impulse manifested unconstrainedly and therefore not subjected to doubts. Everything is now uncreated, ungenerated; thus, the body of the bodhisattva becomes identified more and more completely with the essential body (dharma-kaya), with buddhahood, and with omniscience.

The Mahasavghikas conception of the Buddhas and Bodhisattva, all of which were later appropriated by the Mahayana, and contributed to the growth of the later Trikaya theory in Mahayana.

666 The Concept of Bodhisattva in Mahasanghikas

BD/97/007/Yanchunlei/03/16/01

The Mahasanghikas conceived of the Buddha docetically and gave rise to the conception of Bodhisattva which is found first in the Mahavastu in ornate language thus:

The Bodhisattva in his last existence as Siddhartha Gautama id self-born (upapaduka) and is not born of parents; he sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust (kama) and so Rahula was self-born also.

At the outset it should be noted that the various sects of the Mahasanghikas knew only of one Bodhisattva---- the previous existence of Siddhartha Gautama, who had to pass through numerous existences in order to attain Buddhahood, a fact admitted by
the Theravadins also. So the views mentioned here refer only to the Bodhisattva stages of Gautama Buddha.

1. The Bodhisattva is also supramundane, and does not pass through the four embryonic stages of ordinary beings (kalala, arbuda, pesi and ghana). He enters his mother’s womb as a white elephant symbolical of his great physical strength combined with softness, and comes out of the womb on the right side.

2. The Bodhisattva takes any form of lower existence (durgati) for enlightening the beings of the world.

3. The Bodhisattva never experiences feelings of lust (kama), hatred (vyapada) or injury (vihimsa). For the benefit of all classes of sentient beings, he is born of his own free will in any form of existence he chooses in his previous lives.

In Vasumitra’s treatise (Bareau op. cit., p.261) the following account of the Bodhisattvas, attributed to the Mahasanghikas is given:

The Bodhisattvas do not pass through the embryonic stages. They assume the form of white elephants when they enter their mother’s wombs and come out of the same by the right side. The above opinion is the natural outcome of the legendary belief that came to be woven around Gautama Buddha about a century after his demise. In the Lalitavistara the Bodhisattva is placed not only within a crystal casket in the womb but while in that state he is said to have been preaching his dharma to the heavenly beings that flocked to him. The story of the white elephant seen by the Queen Maya in a dream at the time of her conception and the birth of the Bodhisattva by bursting through the right side of his mother’s womb is a pure legend and needs no comment.

Discuss the history and doctrine of the Mahasanghika.

The original home of the Mahasanghikas was Magadha. One group of the Mahasanghikas after leaving Magadha went to settle in Northern and Northwestern India. This branch was split up into five sects- the Ekavyavaharika, the kaukulika, and the Bahusrutiya, the prjnaptivada and Lokuttaravada. Another group of the Mahasanghikas went to South India and made its home at the Guntur district in Andhara Pradesh. Its branched were the Purvasailas, the Aparasailas, the Uttarasaillas, the Caityikas, etc.

Vaisali and Pataliputta, the two important cities of the kingdom of Magadha, were the places where the influence of the Mahasanghikas was very prominent. FAA-hien (414 AD) refers to the existence of the Vinaya of the Mahasanghikas at Pataliputta. I-tsing, the Chinese traveler, states that the Mahasanghikas were in Magadha, in Lta and Sindhu and in some places in Northern, Southern and eastern India. The Stupa at Andarab (Afghanistan) and the cave at Karle (Bombay) were given to the Monks of this sect. According to Hiun Tsang, this sect had three monasteries at Andaraba. The Amaravati and Nargarjunikoda inscription mention that the Mahasanghikas had a canon of their own and it were composed in Prakrit.

According to the Mahasanghikas, the Buddhas were Lokuttara (supra-mandane) and were composed of pure Dharmas. Their Body, span of life and powers were unlimited. They had ksaya Jhana (knowledge of Decay) as well as Anutpadajanana (knowledge of non-origination) up to the time of attainment of their MahapariNibbāna. Their birth took place no like ordinary beings. They entered the wombs of their mother in the shape of white elephant and came out from the womb at the time of birth from the right side of their mothers. The Mahasanghikas believed that Arahats had no chance of all from Arahathood. But some Mahasanghikas who considered Mahadeva as their leader stated that Arahats could receive knowledge with the help of others. They had doubts and were ignorant on certain affairs.

**Question:** Examine with reference to sources the three aspects of Buddhahood (the concept of Trikāya in Mahāyāna Buddhism) (original by U Tezaniya) 2008

Mahāyāna talks a great deal about the Bodhisattva (the ‘enlightened being’) as being the ideal way for a Buddedhist to live. Anyone can embark on the Bodhisattva path. This is a way of life, a way of selflessness; it is a deep wish for all beings, no matter who they are, to be liberated from suffering. One that would attempt to reformulate the teachings of Buddha to accommodate a greater number of people. They called their new Buddhism the ‘Greater Vehicle’ (literally, ‘The Great Ox-Cart’) or Mahāyāna, since it could accommodate more people and more believers from all walks(?!) of life. They distinguished themselves from mainstream Theravāda Buddhism by contemptuously referring to Theravāda as Hinayāna.

The Mahāyānists managed to turn Buddhism into a more esoteric religion by developing a theory of gradations of
Buddhahood. At the top was Buddhahood itself which was preceded by a series of lives, the Bodhisattvas. This idea of the Bodhisattva was one of the most important innovations of Mahāyāna Buddhism. The Mahāyānists developed a theology of Buddha called the 'doctrine of three bodies', or Trikāya.

The Buddha was not a human being, as He was in Theravāda Buddhism, but the manifestation of a universal, spiritual being. This being had three bodies. When it occupied the earth in the form of Siddhārta Gautama it took on 'the body of magical transformation' (nirmāṇa kāya). This 'body of magical transformation' was an emanation of the 'body of bliss' (sambhogakāya), which occupies the heavens in the form of a ruling and governing God of the universe. There are many forms of the 'body of bliss', but the one that rules over our world is Amitabha, who lives in a paradise in the Western heavens called Sukhāvatī, or 'Land of Pure Bliss'. Finally, the 'body of bliss' is an emanation of 'the body of essence' (dharmakāya), which is the principle underlying the whole of the universe. This 'body of essence', the principle and rule of the universe, became synonymous with Nirvāṇa. It was a kind of universal soul, and Nirvāṇa became the transcendent joining with this universal soul.

Mahāyāna Buddhism says that there are three aspects of Buddhahood, which it describes by regarding Buddha as having three bodies (trikāya):

1. Dharmakāya – Buddha is transcendent – he is the same thing as the ultimate truth
2. Sambhogakāya – Buddha’s body of bliss, or enjoyment body
3. Nirmāṇakāya – Buddha’s earthly body – just like any other human being

Mahāyāna Buddhism is sometimes called Northern Buddhism. It is mainly followed by monks and nuns and is largely found throughout China, Japan, Korea, Mongolia, Nepal, Russia, Tibet and Vietnam.

KĀYA CONCEPTION OF MAHĀYĀNA

The Kāya conceptions of Mahāyāna are three:

1. Nirmāna kāya
2. Sambhoga kāya
3. Dharma kāya

The Sudharmapranḍarīka and the the Svarṇapraṇaka tried to erase from the minds of the people about the historical existence of Sākyamuni in Sudharmapranḍarīka, Maitreya says that the Tathāgata should explain then ask his audions thrice to believe his words. Then Buddha says „I attained sambodhi incalculable ages ago,“ and since then I have been reaching the Dharma. All that I have said about the previous Tathāgatas, Dīpaṅkara etc. and their parinirvāna were all my creations.“ „Though I have not attained parinirvāṇa I say, that I attained it in order to arouse curiousity in the minds of the people and a desire to see a Buddha.“

Nirmāna Kāya

The Mahāyānic text introduce two conceptions of nirmāna kāya and Buddha kāya. Whatever is said to have been done by Sākyamuni is accounted as the apparent doings at created body of the Buddha kāya. Buddha kāya is a shadowy image created to follow the was? of the world (lokānuvartaṇa).

It was continuous in order to bring convention in the hearts of the people, that the attainment of Buddha-hood was not an impossibility. The Buddhas can take any form what they desire for the enlightenment of the various classes of beings.

The pañca viṅsara? aays that a bodhisatta after acquiring all the necessary dhammād? and practising paññā pāramitā becomes a Buddha. Then he wendor service to all beings of all lokadhātu of the ten corners
at all times by nirmāṇa meghā?. This is called the nirmāṇa kāya.

Sambhoga Kāya

The Sūtrā Laṅkāra? says, that all the samghoga kāya Buddhas enjoy the dharmas and it is different according to the different lokadhātu. It is implying their by that a Buddha at each lokadhātu has his own sambhoga kāya, which is different from these of other Buddhas. The svarnaprabhāsa? and the abhisamāyālaṅkāra? kārikā? tell us that the sambhoga kāya is the very subtle body of the Buddha. It is end out with all the Mahā purisa signs and he is generally assumed by Buddhas for imparting the higher and matter-psychical truths to the advanced bodhisattas.

The Siddhi says that their two sambhoga kāya as parasambhoga kāya and svasambhoga kāya. The parasambhoga kāya is seen by bodhisatta and svasambhoga kāya is seen by the Buddhas of the various lokadhātu, and not by bodhisattas. Both of them have color and form as well as voice. The difference between the parasambhoga kāya and svasambhoga kāya is, that parasambhoga kāya has the mahā purusa lakṣaṇa, while that svasambhoga kāya has not. The citta of the parasambhoga kāya is as unreal as that of the nirmāṇa kāya, while the citta of the svasambhoga kāya is real. Every Buddha has his own sambhoga kāya, but all Buddhas have one dharma kāya.

Dharma kāya

Candakīrṇī quotes the verses from the vajracchedikā?, to which of the Athyasahassikā? as well as there caryāvanara rever „he, who endeavoured to see me though my form and voice could not see me, because Buddha is to be seen in the sense of dharma kāya. “For the leaders at men have only dharma kāya. That dharma kāya is unknowable.

The sūtrā laṅkāra calls it svabhāvika Dhamma kāya, it is one and the same kāya in all Buddhas, very subtle, unknowable and eternal. The goal of bodhisattas is to realize the Dhamma kāya. Every being has the dharma kāya, but as they are blinded by avijjā, they do not realize this fact.

The dharma kāya at the Buddha is indiscernible. It is the only reality that Buddha realized at Bodh Gaya.

In the Athyasahassika praṇāṇa pāramita appears the following passage: „Oh monks, you should not think that this individual body is my body. Oh monks, you should see me for the accomplishment of the dharma kāya.“ „The Tathāgata cannot be seen in their forms (rūpa), material body, the Dhamma kāyas are the Tathāgatas.“

There is not coming or going dharma kāya. Similarly there is no coming or going of the Tathāgata. A sleeping man might see in his dream one Tathāgata or two or three up to one thousand. On waking up he
THE CONCEPT OF THREE BODIES OF BUDDHA NIKĀYA CONCEPTION IN MAHĀYĀNA (ORIGINAL BY VEN. KO AGGA)

According to Mahāyāna tradition, there are three bodies of the Buddha, namely:

1. Dharmakāya
2. Sambhogakāya
3. Nirmānakāya

But the first point of difference between the Mahāyāna and Hinayāna schools noticed in the Saddharma Pundarīka that Buddha made a show or his existence in the three dhātus leads us to an examination of the question of the kāyas of Buddha as conceived by the Mahāyānist and Hinayānist schools.

Actually there is only one body which is Dharmakāya, with regard to Bodhisatta and for the ordinary people is Nirmānakāya.

Dharmakāya

Dharmakāya or the body of reality which is homeless organization, though Dharmakāya is not the person to understand the reality in order to attain Nibbāna. We can see in Vakkalī Sutta in Saṅyutta Nikāya, Khandavagga Pāḷi the Buddha says: 
»'Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena? Yo kho, vakkali, Dhammaṃ passati so maṃ passati; yo maṃ passati so Dhammaṃ passati.« Just after saying the Buddha referred to his Dhamma of impermanence. There are the Niāyas including many passages of this import, which may well be taken as precursors on the alter Mahāyānic conceptions and probably formed the basic of their speculations. When read as they stand, do not appear to bear any metaphysical sense. In this passage Buddha refers to his body as Pūtikāya. This is meant in both Mahāyāna and Hinayāna earnest in Mahāyāna. (?)

The Yogācāra school distinguished the gross Pupakāya from the subtle Rūpakāya naming the former Rūpa or Nirmānakāya and the latter Sambhogakāya. The Lankāvatāra representing the earnest stage of the Yogācāra conceives the Sambhogakāya as Nisyandabuddha or dharmānityandabuddha (the Buddha produced by the Dhamma).

Sambhogakāya

We have seen that the Rūpakāya or Nirmānakāya was meant for the Śrāvakas, Pratyekabuddhas, Prthagjanas and Bodhisattvas, who were not in one of the ten bhūmis, so another kāya had to be devised, a very suitable kāya for the benefit of all Bodhisattvas. This is called Parasambhogakāya, as distinguished from Sambhogakāya, a similar subtle body perceived by the Buddha alone. It is this Parasambhogakāya, which plays the role of a preacher of the various Mahāyāna sūtras, the scenes being mostly laid either at Gedhrakuta, the only place in the three dhātus considered pure and suitable for the appearance of a Sambhogakāya or in the Sukhāvati-vyuha of in one of heaven.

Nirmānakāya

The Mahāyānic text tried to show that the Hinayānists were wrong in their belief that Śākyamuni was really a man of flesh and blood and that relics of his body existed, while on the other hand, they introduced two conceptions – Nirmānakāya and
Buddhakāya. Whatever is said to have been done by Śākyamuni is accounted for by those texts as the apparent doings of created body of the Buddha, a shadowy image created to follow the way of the world. The Mahāyānic conception of Nirmānakāya is essentially same as that of Mahāsaṅghikas.

The Prajñāpāramitās in their quaint way refer to the Nirmānakāya. The pañcaviṃsatī says that a Bodhisattva, after acquiring all the necessary Dharmās and practicing Prajñāpāramitā becomes a Sambuddha, he then renders service to beings of all lokadhātus of the ten corners at all times by Nirmānamegha. This is called Nirmānakāya.

Three kāyas (Trikāya) concept in Mahāyāna (Lectured by Ven. Ariyadassi) (Original by U Medhananda) 2007

One being different point between Mahāyāna and Hīnayāna school is kāya concept. According to Mahāyāna Buddha makes a sort of its existence in three reasons or three kāyas. We can see that there are three kinds of kāya in Mahāyāna Buddhism as follows:

1. Dharma kāya
2. Sambhoga kāya
3. Nirmāṇa kāya

Apart from Mahāsaṅghika every Hīnayāna school regards the Buddha as an actual man, living in the world like any other human being. Hīnayāna does not introduce any transcendental function or sacred element to Buddha. According to Hīnayāna the Buddha had practiced the highe perfection in previous life. So Buddha is the highest stage or perfection and attained the highest knowledge power.

Therefore the Buddha was a historical person according to them. But Mahāsaṅghika, one of Hīnayāna schools' concept of Buddha is different from the concept of other Hīnayāna schools. Mahāsaṅghika's acceptance was that Buddha was not a normal person, even Bodywi(?). Buddha has supra-mundane, transcendental and divine body. Developing this concept of supra-mundane body in Mahāsaṅghika school Mahāyānists formed trikāya concept of Buddha. According to Nikāya concept, Buddha is not ordinary person, Buddha himself is not reality. According to Mādhyamika tradition, reality or emptiness is Śūnyatā and according to Yogācāra tradition reality was vijñāna. Therefore, in Mahāyāna tradition Buddha has three kāyas as states of reality.

Dharma kāya

Dharma kāya was body of reality which is unchanging (transcendental) and inconsiderable. The aim of Buddhism to understand reality and it is formal(?) to Hīnayāna and Mahāyāna.(?) In Mahāyāna two traditions were two different reality.(?) Therefore, the Dharma kāya concept is also different. Mahāyānists say that real stage of the Buddha is Dharma kāya. Sambhoga kāya and Nirmāṇa kāya depend on its reality.

Sambhoga kāya

Sambhogakāya is another reason of Dharma kāya. Bodhisattva refuges of Buddha from Sambhoga kāya.(?) Sambhoga kāya means 'living together'. Bodhisattva in kāya spiritual stage is living thing – Buddha Kṣetra (fiel(?)). Leader of Buddha Kṣetra they are Buddha and Buddha Kṣetras are unlimited. The Bodhisattvas who are enjoying with the lecture(?) of the association of the Buddha, declare their life for the deliverance of all living beings. Buddha has unlimited compassion, unlimited virtue and unlimited wisdom.
Nirmāṇa kāya

Nirmāṇa kāya is also another reason of Dharma kāya. Ordinary people refuge(?) of Buddha from Nirmāṇa kāya. They feel the Buddha according to their wisdom.(?) The side of ordinary people are actually not reality. Buddha has been seen by them as Gotama Buddha life and Buddha attained Buddhahood on Vesak full-moon poya day. After that Buddha preached sermon on full-moon day at Migadāvana. He served 45 years for welfare of people and finally attained Parinirvāna at Kusināra. According to Mahāyāna acceptance these incidents of Gotama Buddha’s life were not real. They think that Nirmāṇa kāya is an experience only used by the Buddha. Those kāya concept are to live(?) Mahāyānist concept, some evidence which supports the Dharma kāya concept. In Mahāyāna Buddhism can be found with regard to those concepts.(?)

Buddha said to Ānanda just before his Parinirvāna: „The Dharma and Vinaya have been taught by me, they will be well as (your) teacher after my death.“ In Pāli: »Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.«

Here Dharma and Vinaya are real parts to connection of doctrine and disciplinary rule delivered by the Buddha. There is another evidence able to be seen in the following paragraph. When Gopālamoggallāna Brahma and Ānanda Thera had a discussion, a question with Bhikkhus became helpless when the Buddha attained Parinibbāna. Answer was as follows:

»Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa; Dhammappaṭisaraṇā”ti.«

Ānanda says that Bhikkhu has refuge in Dharma which points out that other doctrine and disciplinary rules according to their explanation.(?) Buddha has claimed to be equal to Dhamma.

Once when Vakkali was looking at the Buddha’s body, the Buddha told him that Buddha can not be seen by looking at Buddha’s feaure(?). Buddha can be seen by following the Dhamma. In Pāli - »Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena? Yo kho, vakkali, Dhammaṃ passati so maṃ passati; yo maṃ passati so Dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati; maṃ passanto Dhammaṃ passati.«

666KAYA CONCEPTION OF MAHAYANA (ORIGINAL BY VEN. NEMEINDA) 2008

The Kaya Conception Mahayana is three as Nirmanakaya, Dhamma Kaya and Sambhogakaya. The Saddharma Pindarika and the Suarnaprabhasa try to even from the minds of the people about the historical existent of Skyimuni. In Sadarma pundreka, Mitreya said that “the Thathakatha should explain Paradox for the views fail of Religo Buddha than asked his ordinal truce to belief his words. Then Buddha said ‘I attained Sambjodhi includable eject ago, and sing then I have been teaching the Dhamma. All that I’ve say about the period Tathagatha, Dipankara extra and they’re Brinivana were my creations. Thought I’ve not attained Brinivana, I say that ‘I attained it imported rouse curiosity in the minds of the people and a desired to see a Buddha’.

53 Saṃyutta Nikāya – Khandhavaggaṇi – Khandhasaṃyuttasuttaṃ - 5. Vakkaliṣuttam – paragraph 87
Nirmakaya

The Mahayana take introduce to conception of Nirmakaya and Buddha. Whatever it’s to have been done. By Sakimuni is a counted as the apparent doings of erect of Buddha. Buddha is the shadow way created to flower the days of the world, (Lokanivarthana).

Because continued in order to bring conviction in the hart of the people that they attainment of the Buddha. Good Gods not and importipity. The Buddhas can take any from what they desired for the in life human of period classes of being. The Pancamimsati said that “a Bodhisattva after acquiring all the necessary Dhamma and practicing Panparamida becomes a Buddha. This he went the service to being Lokadhatas of the teen corners at all time by Nirmana Megha this is course the Nimana Kaya.

Nagarjuna

In his on the way on the Prajnaparamita with Mahaprajnaparamita Sattra. Is space of two Kaya. Rupakaya and Dharmakaya. The Rupakaya is the body born of parents, position gratis of Sentient beings, and is subject to human Frailties. It was born in Kosala. And his Dhammakaya was at Jajagha.

Sambhogakaya

The Sttralankara said that “with the Sambhogakaya Buddhas enjoy the Dhammasutta and it is different active to the different Lokasana. It is implying they’re by that the Buddha of each Lokadhadu has his own ambhogakaya, which are different form thoughts of other Buddhas. The Svarnaprabhasa and Abhissamayalankara Karika tell us that the Sambhogakaya is a very subtle body of Buddha. It is induct with all the Maha Buddhist signs, and his generally assumed by Buddhas for imparting the truths to the advance Bodhisatvas.

The Sddhi said that “there are two Sambhogakaya as Parasambhogakaya and Svasambhogakaya. The Parasambhogakaya is seen by the Buddhas of various Lokadhatus, and not by Bhodhisatvas. Both of them have Cvarna and form as soon as wiles Saddha.

The different between the Parasambhogakaya and Svasambhogakaya are that. (Parasam bhogakaya has a Mahapurisalakkhana has not). The cheep of the Parasambhogakaya is as unreal as of the Nirmakaya, wile the cheep the Svasambhogakaya real. Every Buddhas has his own Sambhogkaya, but all of Buddhas have one Dharmakaya.

Dharmakaya

Chandrakirthi quotes the words Vajrajchedika, to which Astasahatrika as soon as the Bodhicaryavatara reper “he who endeavourer hope to see in throw my form and Vedic could see, because a Buddha is to be see in sends of Dammakaya. For the leader for have only Dhammakaya. That Dhammadakaya is unknowable.

The Sutralankaya cause Svabhavika Dharmakaya, it is one and the seem Kaya in all Buddha, Vedic subtle unknowable and eternal. The God of Bodhisatva is to realize Dhar- makaya every being has the Dharmakaya but as they’re blinded by Avidya, they do not ready this fact. The Dharmakaya of Buddha is indescribable. It is the only reality that Buddha realizes at Bodhighaya.

In the Astasahasrika Parjnaparamika following the “old monks, you should not think that this individual
body is my both. Old monks, you should see in Dharma body. “The Tathagata cannot see in his home, material body. The Dhamma body others Tathagata.

There is no coming or going of Dharmakaya. Similarly there is no coming or going of the Taathagatas. As sleeping man my see in his dream one Tathagata or two or three up to one thousand. On walking up his world, however no longer see even one Tathagatas or two or three up to one thousand or existed more. These Tathagatas do not come from anywhere, no go to anywhere. They are eternal; and ever existent.

**Knowledge's in this letters**

* In Hinduism there are three major they belief the God. They are three Kaya namely Nimanakaya(earth), Dharmakaya, Sambjogakaya(god).

* The Buddha was born a human and he flow with traditional only.

* Mahayana is flowing by the Hinduism.

* According to Cristian religion God, Messenger, Crist, Jueses, God's son.

**666Three Kaya concept in Mahayana (original by ven. Nemeinda) 2008**

A different point between Mahayana and Hinayana is Kaya concept. Trikaya concept is very popular in Mahayana tradition. The three reasons or three Kayas are as follows:

1. Dharma kaya
2. Sambhoga kaya
3. Nirmana kaya

Dharmakaya is the body of reality. It is unchanging, transcendental and inconsiderable. The Dharmakaya is eternal and it can not be expressed by any language. It is so deep that Bodhisatta can not understand and see himself. According to Mahayana, the real stage of the Buddha is Dharmakaya. It is big different between Mahayana and Theravāda. In Theravāda tradition, all of the teachings of Buddha is Dharmakaya. In Mahayana, pure knowledge is Dharmakaya.

Sambhogakaya is another reason of Dharmakaya. Samboga means living together. The Buddha has unlimited compassion, unlimited virtues and unlimited wisdom. The Bodhisatta would enjoy association with Buddha and feels bliss from remembering the Buddha and his virtues etc. It is called Sambhogakaya. It is also very deep and it can be understood and seen with only the Bodhisatta's knowledge.

Nirmana kaya is also another reason of Dharmakaya. The Buddha created himself as a human being in order to help people. The Buddha was born in the royal palace, preached Dhamma to the people, going and coming here and there, eating, sleeping, and finally passing a way at Kusinarama etc had been at the sight of ordinary people. All of those behaviors were done by the Buddha but it was not real and people were deluded. The Buddha, have seen with people's eye sight are unreal Buddha but he was created from Dharmakaya to serve well fare of people. It is called Nirmanakaya. According to Mahayana, the real Buddha was Dharmakaya, in the heaven. The real Buddha never dies but be alive for ever.
In Pāli canon, the Buddha said 'Vakkali! This body is full of putrid smell, so, try to see Dhamma. If you see Dhamma, you also see me'. The three Kaya concept derives from that teaching of the Buddha.

Mahasanghika School, one of Hinayana schools of concept of the Buddha is different from the concept of other schools. They believe that the Buddha is not normal person but is supra mundane, transcendent and divine body. According to Trikaya concept, the Buddha is not ordinary person and the Buddha himself is not reality. According to Matevagga tradition, the reality is Sunnata or emptiness. According to Yogasara tradition, the reality is Vinnana.

Three bodies of the Buddha

According to Mahayana Buddhism, the Buddha was known in the Nikāyas as three dimensions:

1. As a historical great human being (physical),
2. As a fully enlightened being (spiritual),
3. As a person who can perform miraculous (magical).

These are the early Buddhist foundations on the concept of Trikāya. This concept of Trikāya first appeared in the Mahasanghika Buddhist School. Later in Mahayana this concept got further developed. The term ‘kaya’ translated in to English as ‘body’ that refers to physical body of the Buddha. It is a normal traditional practice throughout the Buddhist world. The minimum to become a Buddhist he has to take refuge in the Buddha, dharma and community (sangha).

The question was raised by Sarvastivada Buddhist School how one actually takes refuge in the Buddha? It was argued that one person should not take refuge in the physical body of the Buddha. It is impure, oozing and smelly, yet his body is endowed with 80 marks and the 32 special characteristics. All these things characterized the physical features of the Buddha.

Sarvastivadins said that the Buddha through his magical power, his magical transformation can manifest create more fictitious bodies whenever and wherever he likes.

They gave the idea that one should take refuge in his Dhamma body not in his physical body. According to them, Dhamma refers to the subject matter of Abhidhamma. therefore Dhamma kaya characterizes the Buddha and it includes pure elements, various kinds of knowledge, realization. Therefore it is full of qualities of the Buddha.

All these evidences show that Mahayana concept of the Buddha’s 3 bodies has the foundation in the early Buddhist school, mahasanghika Buddhist School. One of the important Mahayana Sanskrit texts is Astasahasrika-prajñāparamita sutra (8000 verses). This text makes a clear distinction between the physical body and the Dhamma body.

A common feature that can be seen in Mahayana tradition is that it has attended that show the Buddha exists forever. He never enters into Nirvana and lives permanently. This indicates physically he never enters into Nirvana, yet he pretends to so. The permanent everlasting Buddha remains (lives) in the world of Sukhavatti. The Buddha from time to time comes to this world. There he, with various forms, preaches Dharma.

The Trikaya of the Buddha are as follows,

1. Nirmanakaya,
2. Sambhogakaya,
3. Dhammakaya.

In the Kathāvatthu Atthakatha mentions that-

Bhagavaḥ tusita bhavanā nibbatto tattheva vasati manussa lokam na gacchati nimmita rūpaṁ mattakam panettha dassati.

= The Buddha is living in the Tusita heaven, and he doesn’t come to human world and we only see his created form.

This Nirmanakaya is beyond explanation. Sometimes he appears as a great Brahma, Sariputta, and Subhodi. There he shows the
right Path to deluded world, especially preaches the perfection, attainment and truth. Anyway here they have given as escalated descriptions about the form of Buddha. The principle objective if this concept according to them, is to help them, though the Buddha demonstrates and utterance this to those who has faith to him (apparent death) can certainly see him in the various spheres of realm (innumerable realm of the cosmic). Nirmanakaya is known as Rupa kaya as well as Manusibuddha.

Sambhogakaya is the subllest body of the *Buddha*. It is also known as the body of completely enjoyment. It is a physical body yet not a body of gross material form. It manifests, in different ways, in different places, according to the nature of sentient beings. He can enlighten the whole world. It is the purified body of the *Buddha*. It is also adorned with 32 and 80 marks. It appears in the lotus throne in a Pure Land, preaching Mahayana doctrines to the assembly of Bodhisattva.

The traditional view of Mahayana Buddhism is that Sambhogakaya preaches only to that Bodhisattva who advances enough to attain enlightenment. In Mahayana discourses they are the result of this enjoyment body.

This body has 2 aspects:
1. Svasambogakaya,
2. Parasaambogakaya.

The first is confined only to the *Buddha*; the 2nd is confined only to the Bodhisattva.

The first is experienced by the *Buddhas* only; the 2nd is experienced by the Bodhisattva.

With the body, the *Buddha* speaks about 2 nature of cosmic. One is Parikalpita nature (illusory nature of the world), another is Paratantra nature (empirical nature or dependent).

Dharmakaya has 2 aspects:
1. Essence body,
2. Wisdom body.

The essence body signifies the seed of the *Buddha*. This can exist even in the world of unenlightened beings. This enables to become a fully enlightened being. The wisdom body is omniscient and non-dual. It is empty of inherent existence. So it is perfect capable of helping others. According to the Yogacara Vijñapāna School, this is the omniiscient consciousness and it perceives emptiness in all things. This is the base of other 2 bodies.

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The concept of Trikaya

The origin of Trikaya

Trikaya means the threefold body or nature of a Buddha, i.e.

1. Dharmakaya, which is defined as the Buddha-body, or in its essential nature;
2. Sambhogakaya, which is defined as his body of bliss, which he 'receives' for his own 'use' and enjoyment; and
3. Nirmanakaya, which is defined as his body of transformation, by which he can appear in any form; i.e. spiritual or essential; glorified; revealed.

While the doctrine of the Trikaya is a Mahayana concept, it partly results from the Hinayana idealization of the early Buddha with his 32 signs, 80 physical marks, clairvoyance, clairaudience, holiness, purity, wisdom, pity, etc. Mahayana, however, proceeded to conceive of Buddha as the Universal, the All, with infinity of forms, yet above all our concepts of unity or diversity. To every Buddha Mahayana attributed a threefold body: that of essential Buddha; that of joy or enjoyment of the fruits of his past saving labours; that of power to transform himself at will to any shape for omnipresent salvation of those who need him. The trinity finds different methods of expression, e.g. Vairocana is entitled the embodiment of the law, shining everywhere, enlightening all; Locana is Sambhogakaya, the embodiment of purity and bliss; Wakhamuni is Nirmanakaya or Buddha revealed. In the Esoteric Sect they are Vairocana, Amitabha and Wakyamuni. The three-gem are also Dharma, Sangha and Buddha. Nevertheless, the three are considered as a trinity, the three being essentially one, each in the other.

The development of Trikaya doctrine

In Theravāda Buddhism, the Buddha is regarded as

1. A historical person, a human being who lived a normal human life (physical);
2. A fully enlightened being through his own personal effort (spiritual);
3. A person who can perform miracles (magical).

The Mahayanists, however, as they believe in the transcendental reality behind these mundane appearances of the Buddha, gradually develop a doctrine of 3 bodies (Trikaya).

According to this doctrine, the Buddha is not only a human being, but also the absolute reality itself. This reality being not only wisdom, but also compassion for the saving of other beings, assumes innumerable forms. According to Trikaya doctrine, Gautama Buddha is only one such form. Human birth and death of this Buddha are mere appearance. In reality, the Buddha is never born and he never dies.

Earlier traces of Trikaya doctrine is seem in the Theravāda canonical texts themselves. In the canonical texts, reference is made to the Buddha’s Rupa-kaya as well as ‘Dharma kaya’. Addressing Vakkali, the Buddha admonished him to see the Dhamma if he
desire to see the Buddha. Similarly in the Mahahathipadopama sutta, the Buddha says that those who see him, see the Prajñāsāmasūpadāna, which is synonym for Dhamma. Therefore the equation is that the Buddha is equal to Dhamma, equal to Prajñāsāmasūpadāna. In fact this has been said so in the Mahayana sutta.

This type of reference are fairly common in the Nikāyas. This incident shows a tendency that was prevalent then while yet the Buddha was living and tendency which was encouraged by the Buddha himself, to subordinate the Rupakaya of the Buddha to his Dhamma kaya.

Along with this was a tendency that was fast growing, especially with the Mahasanghika to consider the Buddha as a super human being. It was considered that the Buddha was capable of creating mind-made body. The Sarvastivadins and early school of Theravada tradition seem to have tried to distinguish Rupa kaya for the Dhamma kaya. The Abhidhammakövas suggests the possibility of interpreting the term of “Dharma Kaya” as a means of attaining Buddha-mind as well as the essence of Buddha-hood itself. It also defines Dharma kaya as a series of pure dharmas or element. Later Mahayanas further developed this idea. They did not deny the Rupa kaya but considered it as been created in order to conform to the convention of the world. According to their view, the Buddha merely pretended to live and preach out of compassion. The Vajiracchedikā directly said that the Buddha is not to be recognized by his bodily marks, because his real body is Dharma kaya.

At first, the Mahayanists equated the Dharma kaya with the essence of Buddhahood. Later they equated the Prajna that is the knowledge, that everything is Wunyata or empty. This Prajna as Dharmakaya is the position in which wisdom reached its full perfection. This Prajna came to be regarded as the absolute reality, the matrix of everything. The Dharma kaya has 2 aspects, namely

1. noumenal and
2. phenomenal.

Nagarjuna said that phenomenal aspect of Dharma kaya could be admitted only in the conventional sense, in the ultimate sense, only the noumenal aspect is real. Yogacarins further developed the Madhyamika interpretation. They came out with the theory that the Buddha appear to the beings of different spiritual levels in different forms. In other words, being of different spiritual levels, see the Buddha in different ways. Therefore the Prajna is understood in the sense of the Bouddha that is the knowledge, that everything is Wunyata or empty. This Prajna as Dharmakaya is the position in which wisdom reached its full perfection. This Prajna came to be regarded as the absolute reality, the matrix of everything. The Dharma kaya has 2 aspects, namely

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The explanation the Trikaya

1. Dharmakaya means embodiment of Truth and Law, the ‘spiritual’ or true body; essential Buddhahood; the essence of being; the absolute, the norm of the universe; the first of the Trikaya. The Dharmakaya is divided into unity and diversity; as in the noumenal absolute and phenomenal activities, or potential and dynamic. Dharmakaya in its earliest conception was that of the body of the dharma, or truth, as preached by Wakhymuni; later it became his mind or soul in contrast with his material body. In Madhyamika, the dharma-kaya was the only reality, i.e. the void, or the immaterial, the ground of all phenomena; in other words, the Tathagata-garbha, the Bhutatathata. According to the Hua-yen (Kegon) School it is the noomaman, while the other two are phenomenal aspects. For the Vijbanavada … the body of the law as highest reality is the void intelligence, whose infection (Samkleca) results in the process of birth and death, whilst its purification brings about Nirvana, or its restoration to its primitive transparency’ (Keith). The “body of the law is the true reality of everything’. Nevertheless, in Mahayana every Buddha has his own Dharmakaya. Foe example, in the Dharmakaya aspect we have the designation Amitabha, who in his Sambhogakaya aspect is styled Amitayus.

2. Sambhogakaya means Reward body or body of enjoyment of the merits he attained as a Bodhisattva; in other words, a Buddha in glory in his heaven, the Sambhogakaya of a Buddha, in which he enjoys the reward of his labours. This is the form of Buddha as an object of worship. It is defined in two aspects, A, for his own bliss, B, for the sake of others, Revealing himself in his glory to Bodhisattvas, enlightening and inspiring them. Bu wisdom a Buddha’s dharma-kaya is attained, by Bodhisattva-merits his Sambhogakaya. Not only has every Buddha all the three bodies or aspects, but as all men are of the same essence, or nature, as Buddhas. They are therefore potential Buddhas and are in and of the Trikaya. Moreover, Trikaya is not divided, for a Buddha in his Nirmanakaya is still one with his dharmakaya and Sambhogakaya, all three bodies being co-existent.

3. Nirmanakaya, the 3rd characteristic of the Trikaya, a Buddha’s metamorphosis body, which has power to assume any shape to propagate the Truth. Some interpret the term as connoting pan-Buddha, that all nature in its infinite variety is the phenomenal Buddha-body. A narrower interpretation is his appearance in human form expresses by Sambhogakaya, while Nirmanakaya is used for his manifold other forms of appearances. Some define it as a Buddha’s transformation, or
miraculous body, in which he appears at will and in any form outside his heaven, e.g. as Wakhyamuni among men.

**Ten Pāramitās**

A Bodhisatta must practice the ten pāramitās. The word pāramitā is translated as „ten perfections,” „transcendental virtue“ and „perfect virtue.“ In Pāli nikāya the forms pārami and pāramitā occur in the Suttanipāta, the Jātaka, the Nettippakarana and other treatises. According to the bodhisutra bhumi in Sanskrit text, the pāramitā are so called, because they are acquired during a long period of time and are supremely pure in the nature. They also transcend the virtues or qualities of the Sravakas and the Pacceka Buddhas, and lead to highest result. Six pāramitās are really the chief factors in the bodhisattas discipline and the four additional pāramitās are morally supplementary in character. The six pāramitās are mentioned and discussed in many passages of Buddhist Sanskrit literature, whereas the seventh, eighth, ninth and tenth pāramita are mentioned only in a few passages and are not explained in a great length. The bodhisatta bhūmi classifies each of the six chief pāramitās under nine separated headings.

The dasa bhūmi sūtra definitely increases the number of the pāramitās to ten, as it teaches that bodhisatta practices one of the pāramitās in each of the ten bhūmis of his career. This alternation may have been due to the rivalry with the Hinayāna, which had devised the Pāli formula of the ten pāramitās. Hinayāna (= Theravāda) pāramitās are:

1. Dāna - Generosity
2. Śīla - Morality
3. Nekkhamma - Renunciation
4. Paññā - Wisdom
5. Vīriya - Energy
6. Khanti - Forbearance
7. Sacca - Truthfulness
8. Adhiṭṭhāna - Resolution
9. Mettā - Loving-kindness
10. Upēkkhā - Equanimity

In Mahāyāna there are these pāramitās:

1. Dāna - Generosity
2. Śīla - Morality
3. Khanti - Forbearance
4. Vīriya - Energy
5. Jhāna - Rapture musing
6. Paññā - Wisdom

According to the Buddhist Sanskrit literature there are ten pāramitās and the first six were the first edition.

7. Upāya - Skillfulness (Upāya kaushalya)
8. Pranidhāma - Resolution
9. Bala - Strength
10. Šāna - Knowledge

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The origin of six-fold formula of the pāramitās must be sought in early Buddhist triad, the three skhandas, three sikkhas:
1. sīla, 2. citta, 3. paññā

Sīla is the second pāramitā, to which shanti was gradually attached as an important virtue. The first pāramitā occurred as an independent possession from a very early period, when it was coupled with sīla. Dāna and Sīla were regarded as the laity's special duties - "Dāna katā, Sīla katā, Sagga katā." Vasubandhu clearly explained in Mahāyāna Sūtrālaṅkāra Commentary, that the six pāramitās are fundamentally related to the three sikkhas: »Adhi sīla, adhi citta, adhi paññā." The first, second and third pāramitā correspond with adhi sīla, the fifth to adhi citta and the sixth to adhi paññā, while the fourth (viriya) is regarded as belonging to all the three branches of discipline. The third pāramitā is sometimes coupled with the fourth, thus making three pairs of pāramitās.

In this connection it may be pointed out, that the division of the pāramitās into two sections, the fist six are based on the(?) to fold „Equipment“ (sambhara) at a bodhisatta. Sambhara means „what is carried together," hence „material and requisite ingredients.” It consists of puñña (merrit acquired bygood deeds in social life) and ñāṇa (knowledge aquired by concentration and wisdom). „Merrit leads to happiness, hence pleasure and welfare in this life and in heaven. But knowledge confers final liberation. The accumulation of merit is there for the aim of the laity, while the acquisition of knowledge is the goal of monks.

According to Vasubandhu the first two pāramitā (dāna and sīla) lead to merit. The last pāramitā (paññā) constitutes knowledge, while the other three partake at the characteristics both kinds of sambhara. The application of the result of all pāramitās for the attainment of enlightenment really abolishes the distinction between mundane merit and supra-mundane knowledge, and all the pāramitās may be regarded as conducive to the equipment of knowledge. In this way Vasubandu attempts unity and sublime social action and ascetic meditation in the single idea of the quest for bodhi.

The Buddhist Sanskrit writers attached the greatest importance to the pāramitās, which distinguishes the bodhisatta from the inferior Arahant and Pacceka Buddha. There is nothing new in the formula of six pāramitās, all these items are found in the old Buddhist scriptures. But Mahāyānists really contrast their pāramitā with the 37 Bodhi paksiya Dhammas, which are supposed to constitute the highest ideal of the so called Hīnayāna. It is certainly surprising, that the term dāna, sīla and shanti are absent from that curious and comprehensive catalogue of a monk's duties, which does not seem to include social sympathy and all altruistic service. The early Mahāyānists were perhaps proud of having combined the social virtues of a writrest(?) laymen (householder) with the ascetic leads to a meditative monk in this formula of the pāramitās. Thus the bridged the gap that yawned(?) between people and monastic Buddhism. They thought, that a bodhisatta should not cease in practice of charity and

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Satara sammappadāna 4
Satara iddhipāda 4
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Pañca indriya 4
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forbearance. *Dāna, sīla* in social life, when he ascended to the higher stage of concentration and wisdom.

The six *pāramitās* were new, but the new method of juxtaposition was devised by the *Mahāyānists*. They preferred their new formula to the 37 *bodhi paksya Dhamma*, which were regarded as too monastic and antisocial in their scope and their tendency. Charity and moral conduct, which could lead a Buddhist only to the greats of a heaven of temporary pleasure in the all dispensation, where now considered to be as important as concentration and the higher wisdom. All the path factors are classified together as indispensable factors in the attainment of enlightenment.

The *pāramitās* lead to welfare, happy rebirth, serenity, unremitting spiritual cultivation, successful concentration by sensual pleasure, partiality loved of reward and couple self-complenency(?). The practice of each *pāramitās* is impossible without the cultivation of the preceding one. Each perfection has three degrees, it may be *ordinary*, *extraordinary* and *superlative-extraordinary* (good, better, best). The ordinary practice is the duty of the *ordinary* worldly person for the sake of happiness in this life or the next. The *extraordinary* practice is the duty cultivated by the *Hīnayānists* for the sake of personal achievement of *Nibbāna*. *Superlative-extraordinary* practice is the highest degree, which is acquired by the *Mahāyānist bodhisattas* for the welfare and liberation of all beings.

1. *Pramuditā* - king of India
2. *Vimala* - universal monarch
3. *Prabhākar* - heaven of Indra (there are 33 gods)
4. *Ācismati* - *Suyāmā*
5. *Suduryaya* - *Tusita*
6. *Adhimukhi* - *Nimmānarati*
7. *Dārangama* - *Paranimitta-vassavatti*
8. *Acala* - *Mahābrahma*
10. *Dharmanaga* - *Saiva (?)*

The *Bhūmis*

The *bodhisattas* entire career has been divided into several parts and stages. He rises and advances from one stage to another till he attains the enlightenment. These stages have been called *bhūmis* and also *vihāras*. The word „*bhūmi*“ means earth, pleace, region, ground, plane, stage, level, state or consciousness.
Almost all the Buddhist treatises divide the bodhisatta's career into bhūmis. There are at least four different schemes of division in the principle:

a) Sanskrit treatises
b) Prajñā pāramitā sūtra
c) Mahāvastu
d) Bodhisatta bhūmi

- all these describe the bhūmis in different ways.

The bhūmis of the Mahāyāna are now supposed to be ten in number, but it is almost certain, that they were only seven at the beginning. Finally, the dasabhūmi fixed the number of bhūmis. The Lankavatara sūtra speaks only about seven bhūmis without specifying them. Even Dasabhūmi sūtra shows clear indications of the original scheme of seven bhūmis. A bodhisatta is said to practice all the ten pāramitās in the seven bhūmis, though only one pāramitā is related to each stage.

It is also stated, that a bodhisatta can pass away in Nibbāna in the seventh bhūmi, if he desires so, but he follows the higher ideal of the Mahāyāna, which is specially realized in the eight, ninth and tenth bhūmi. He should be honored like a perfect Buddha.

On the contrary, the bodhisatta may fall back into a lower bhūmi on account of certain faults, but the dasabhūmi never speaks of the possibility of retrogression and always discusses virtues instead of sins.

The names of the bhūmis and the vihāras in the bodhisatta bhūmi are also different from these of the dasabhūmi sūtra, and there is a fundamental difference between systems outlined in these two treatises. The order of the bodhisatta bhūmi devised(?) the bodhisatta's career up to a certain point according to the ancient triple formula of sīla, samādhi, paññā. It is available to discuss the data of each treatise separately and also to accept the dasabhūmi as the standard treatise on the subject.

1. Pramuditā - Joyful
2. Vimalā - Pure
3. Prabhakarī - Light-giving
4. Ācismati - Radiant
5. Sadurjaya - Very difficult to conquer
6. Adhimukī - Face to face
7. Dūramgamā - Fore-going
8. Acala - Immovable
9. Sādumati - Stage of good being
10. Dharmamegha - Cloud of doctrine

The most systematic treatment at the subject of the bhūmis is found in the dasabūmi sūtra. The author manages to place almost all the important concepts and categories of Buddhist philosophy. Thus he puts the Satara sangahavastu in the first four bhūmis, the Four Noble Truths in the fifth bhūmi, the formula
at dependent origination in the sixth bhūmi and shown. But his system exhibits a certain unity of Plan(?) on account of the parallelism between the ten pāramitās and the ten bhūmis. The dasa bhūmi offers a methodical and coherent scheme, which is now accepted as the standard system of division and classification for a bodhisattas career.

A bodhisatta is compared in each bhūmi to gold, which is purifying more and more by being heated in the goldsmith's fire till it is ablase(?) made in to and ornament to be worn on the neck of a powerful Monarch. The bodhisattas splendor is likened to be the light of the Moon and the Sun. In each bhūmi a bodhisatta’s glory and power (prabhāva) increases a hundred times, a thousand times, a million times and so on. His rebirths exhibit a similar progressive tendency.

In the first bhūmi he is as a rule-born as a king of India. In the second bhūmi he is born as a universal monarch, the ruler of the four islands (dīpas) and owner of the seven jewels in the third bhūmi, he is born in heaven as Indra, ruler of 33 devas. In the fourth bhūmi he is Suyāma, king of another class of devas.

Then he is successively born in higher heavens as the ruler of devas of the Tusita heaven, of the Nimmānarati devas, and of the devas called Paranimmīta Vasavatti. Finally, he is born as Mahā Brahma, the ruler of thousand worlds and of two thousand worlds and ends by being born as Maheshvara (Siva). It is also to be said, that a bodhisatta is not said to be born in the four non-matterial heavens (arūpadhātu). In fact the heavens are many and the bhūmis are only ten. However, the author of the dasa bhūmi mentioned only two heavens of the Brahmaloka.

Tutorial(?): Comment on the ten pāramitās in Mahayāna, which were developed with the gems of the early Buddhist teachings.

**666 EXPLAIN THE TRIKAYA CONCEPT AND EXAMINE NIKĀYA NIKĀYA TEACHING CONNECTED WITH THAT CONCEPT? VEN. OEU SAM ART**

During the time of various Buddhist schools, especially Lokuttaravadines rose to status of a god or event to a metaphysical entity, the Buddha; however, the more obvious glorification is seen in Mahayana. In Pāli texts gave an opportunity for Mahayanists to put forth doctrine of Trikay, specific concept of Buddha in Mahayan. In Anguttara nikay, the Buddha says he is neither a god nor a gandhabbba nor a man. In Itivuttaka, he says to Vakkali that: “he who sees Dhamma sees me”. All these statements lead to development of Trikay concept in Mahayana.

Nirmanakaya-Body of Transformation, there are numeral Nirmanakayas created by Dharmakaya in countless worlds to preach to the beings of lower range. As Sakyamuni, he adopts himself to earthly conditions, possessing an earthly body but yet maintaining purity. He does not sleep nor dream and preached only ultimate Truth.

Sambhogakaya-Body of Transformation, the body that partake enjoyment and as the Buddha ideal that preached to Bodhisatvas ofr higher range. It is accomplished with all Mahapurisa Lakkhanas who preaches most of Mahayana sutras.

The Dhammakaya-Body of the law, this is highest body, comprising all essence of knowledge and compassion in absolute state. It is sometimes called “Svabhavakaya” which is immeasurable and unlimited. It fills all space and is the basic of both Nimabakaya and Sambhogakaya. It is also called Tathata, dharmadhatu or tatagatagarbha.

In the beginning, Trikay doctrine was very vague; the number of kayas was ncertain. In Chinese sources, Nagarjuna in his commentary on Prajnaparamita only 2 kayas: Rupakay and Dharmakaya. According to N.Dutt, up to the time of Nagarjuna,
the concept of Sambhogakaya was not distinguished from Rupakaya or Nirmanakaya.

According to Abhisamayalankara-karika, there are 4 kayas of which Svabhavika-kaya is real and Dharmakaya, Sambhogakaya and Nirmanakaya are unreal. In Sutralankara, Svabhavikaya-kaya is identified with Dharmakaya.

The most developed form of Trikaya concept is found in Saddharmapundarika Sutra and Suvarnaprabhasasutra. It is stated that Tathagata has no origin, there is only Dharmakaya. Gotamabuddha attained Buddha-hood long ago. It is only his Nirmanakaya is visible to people. There is no such Nirmanakaya residing over countless world and Gotama is Nirmanakaya Buddha of this world. Therefore, Gotama Buddha was only a shadow and image of Dharmakaya which follows the ways of the world.

In Pāli commentary said that the Buddha duplicated him and sent it to Tavatimsa heaven to preached Abhidhamma to the gods while he remained on earth to preach to Sariputta. Perhaps, this is the influence of Mahayana’s concept of Nirmanakaya.

The Buddhist Concepts that led to the development of Madhyamika Philosophy.

According to Theravāda Buddhism, paticcasamuppada is the most prominent concepts. From the very early stage, Buddhism rejected the 4 views viz. sayaj-kata paraj-kata, ubhayatu and ahetu (the Acelakassapasutta of the Sajyutta Nikāya).

Buddha did not want to preach his Dhamma desana at the outset because paticcasamuppada cannot be understood by ordinary people. Rev. Ananda once told the Buddha that the paticcasamuppada is very simple, but the Buddha said to him, “Ananda do not speak thus, paticcasamuppada is very subtle, it is like a reel of threat twisted in this and that way till one understand it, one cannot get a release” (D. II, Mahanidanasutta). Paticcasamuppada is a universal Truth which exists whether a Buddha is born or not. It is the Buddha who comprehends it. Paticcasamuppada is also dwelt with in the madyamika philosophy where Nagarjuna also rejects the 4 views.

In the Brahmajala sutta, there are various wrong views amounting to 62. The Buddha rejected all these views and The Middle Path is introduced. In the Madyamika philosophy rejection of such views can also be seen.

The dukkha is explained accordingly to the paticcasamuppada in the ascending order as well as in the descending order. In Buddhist suttas, paticcasamuppada is expressed thus:

“Asmim sati idaj hoti
imasmim asati, idaj na hoti
amassa upada, idaj uppajjati
amassa nirodha, idaj nirujjati.”

Whether the Buddha appears or not, this phenomena exists. The paticcasamuppada is like a wheel, there is no definite starting point, there are various instances comprising a group and relatively can be seen. In the Madyamika philosophy also, there is relatively. There is nothing individual, there is nothing called asthi, nasthi. Nagarjuna says asthi nasthi lead to wrong determination.

In the Acalasutta, Buddha rejects the 4 views as unorthodox. Even in the Madyamika philosophy, the same thing occurred. The svata utpatti falls to sassataditthi, and the parata utpatti falls to ucchuddaditthi. If both are rejected, the third is
automatically rejected. The 4th ahetukaditthi is rejected in Buddhism saying that it is very vague. Thus based on cause and effect, the Theravāda rejected these wrong views. The Madhyamika was evolved from this concept. According to Madhyamika, there is something called the night because there is something called the day. How can there be right if there is no day. The fool expects foolishness, foolishness expects the fool, all are interrelated. This highlights the concept of relatively.

Wunyata is found in Buddhism also. The word subbata is often used in Pāli suttas, Nagarjuna says what is wunayata is nothing but paticcasamuppada.

In Buddhism, there is a Middle Path devoids of two extremes. In Madhyamika also there is a Middle Path which is sunnata, devoids ofasthi and nasthi.

Early suttas explain well the conflict of ditthi. The khattriya quarrel with khattriya, Brahmins with Brahmins, all these happened because of wrong views. Buddha explained in the Alagaddupamasutta (M.N. 22), the simile of the raft (kullupama) the Dhamma is to be taken in the correct way. There is only one Truth, but when there is conflict in views, it leads to many.

Madhyamika considered wunyata as to give up all ditthi.

According to them, wunyata means reality, the Nibbāna.

Madhyamikas accept conventional truth (sammuti) without sammuti, we cannot say anything about absolute. But one should not grasp sammuti. Sukha, dukkha, bandhana etc. are all sammuti. With regard to the language concept of Madhyamika, also it is closed to Buddhism. In Theravāda Buddhism, we can’t express Nibbāna by means of language. Nibbāna is anirvacaniya. In the same way, Madhmika also rejects language. Tathagata does not attach to sammuti, but takes it for general usage.

MĀDHYAMIKA (LECTURED BY MR. SANATH) (ORIGINAL BY VEN. DHAMMAPĀLA) APRIL 1997

Mādhyamika has a system of Buddhist philosophy which was presented by Nāgarjuna who is supposed to have lived in South India in the 2nd century AC. As a system of philosophy the scholars agree that it is greatly indebted to Prajñāpāramitā Sūtra for much of its philosophical contents. The predominant team of Prajñāpāramitā literature is that there is no change, no decay, no origination, no extinction, coming or going, but all these are mere imagination of the ignorance. The doctrine of Dependent Origination is to interpret to mean relativity of all phenomena. The Prajñāpāramitā Sūtra emphasizes very much both the non-substantiality of the person as well as the non-substantiality of the elements. It is clearly seen that all these ideas are admitted in Mādhyamika.

However, there are scholars who show that the fundamental of Mādhyamika philosophy were anticipated by much earlier Buddhist tradition. Thus the 'Catuskoṭi' (four-fold alternatives), the concept of Śūnyatā, the Prañītya Samutpāda, rejection of both eternalism (atthita) and annihilation (naththita) are all found in early Buddhism. This concept played the major role in Mādhyamika. Hence, scholars considered Mādhyamika to be Mahāyānic school of thought. There were some who, with justification, attempted to present Mādhyamika as a very successful and ?? attempt to interpret the original teaching of the Buddha.
The interpretation of Mādhyamika depends on the approach adopted at interpreting it. There are 2 main schools of interpretation of Mādhyamika. One is called the 'Prāsaṅgika' (Dialectical attack on all other schools of thought) and the other was 'Svātantrika'. The Prāsaṅgika refers to a method of debating. This is the method by which Nāgarjuna refused the views of the opponents without proposing any view of his own. By rejecting a view showing its internal conflict, Nāgarjuna is considered as not presenting a view of his own. The English term for this kind of argument 'reductio ad absurdum' (reduce to other men's viewpoints to an absurdity). The Svātantrika method means rejecting the other views and putting forward one's own view.

The complexity of Nāgarjuna's Mādhyamika has led scholars to interpret it in numerous ways. Many hold that Mādhyamika is a philosophy of nihilism, completely denying everything and reducing everything to nothing or emptiness. There are some who labelled it as a form of monism. Scholars like Murti categorized Mādhyamika as a form of absolutism and said that the Śūnya concept presented by Nāgarjuna is its 'Absolute'. Some even went to the extent of calling Mādhyamika as a form of mysticism.

The fundamental text of Mādhama is called Mūlamadhyamakakārikā which is composed by Nāgarjuna. It is clear that this text is a critique of certain philosophical views prevalent at that time. Scholars like Murti argued that the whole critique of Mādhyamakakārikā is directed toward early Buddhism and the Nāgarjuna by presenting his Mādhyamika philosophy completely demolished the early Buddhist teaching and brought about a totally new interpretation. However, this view is no longer endorsed by many scholars. While it is true that Nāgarjuna is critically examining teaching of Buddhist schools, it is clear that his criticism is not labelled against the early Buddhism. The main school that comes under his attack is Sarvāstivāda and to the extent also the Sautrāntika.

The Sarvāstivādins presented the theory of svabhāva which means the one's own nature of dharmā or elements. They held that the svabhāva exists in all 3 periods of time. In consequent of this, they also put forward a theory of causality which amounted to what is called 'Satkāryavāda' that is the cause of the theory which says that the effect is immanent in the course. Thus they almost accepted some sort of substance which came under severe criticism of the Mādhyamika. Similarly the causal theory of Sautrāntika who put forward the theory known as 'asatkāryavāda' that is the theory which said that the cause and effect are not related, too came to be criticised by Nāgarjuna.

In criticising this the substantiality view, Nāgarjuna in his Mūlamadhyamakakārikā put forward the concept of Śūnya, which forms his central concept. This concept of Śūnya is employed by Nāgarjuna to mean that all phenomena are empty of any substance or a thing. Thus his fundamental philosophy is 'nothingness', which means all phenomena are empty of any substance, entity or soul or self.

In doing this he rejects the two philosophies, eternalism and annihilationism. This is very clear from his acknowledgement of the Buddha's sermon embodied in the Kaccayānagotta Sutta of Saṃyutta Nikāya. In this sutta the Buddha says that he without going to the two extremes preached the 'Middle' - "Ubho ante anupagamma majjheno tathāgato Dhammaṃ deseti.« He preaches by the middle is the same as Pratītya samutpāda which also forms the central teaching of Mādhyamika, a school of thought. Nāgarjuna in presenting the Mādhyamika philosophy very effectively uses the pratītya samutpāda doctrine to establish the inner-dependence of all phenomena and demonstrate the absence of any soul entity in the individual. In fact he strongly emphasizes the non-substantiality of dharmā (elements). This is because the Abhidharmikā tried to raise the dharmās to the level of reality.

Thus Mādhyamika emphasises both the pudgala nairātmya and the dharma nairātmya. In fact in early Buddhism it is pudgala nairātmya that is very much emphasized. It is seen that in the Abhidhammic tradition and later in the Sarvāstivāda tradition the dharma came to be raised to some kind of absolute reality by emphasizing dharma nairātmya. Besides pudgala nairātmya Mādhyamika completely debunks
this Sarvāstivādins' position. Though some scholars consider Mādhyamika as a criticism of early Theravāda Buddhism and a negation of the theory of paṭiccasamuppāda. It really cannot be saw. It is clearly seen that Nāgarjuna began his kārikā by saluting the Buddha for preaching the doctrine of paṭiccasamuppāda. This clearly shows that Mādhyamika is not a critique of early Buddhism but a philosophical movement that aroused mainly against substantialism that started with the Abhidhammika tradition and the climax with Sarvāstivādins.

**MĀDHYAMIKA SYSTEM**

When we study the Mādhyamika system we have to pay attention to following three concepts:

1. Theravāda
2. Mādhyamika
3. Yogācāra

Buddhism profoundly influenced the philosophy and religion of India. For over a 1000 years it was a challenge to complacency and call for renouncing dogmatism. According to Subha sutta in Majjhima Nikāya it adopted the method of critical analysis (vibhayavāda the very outset). Buddhism occupied the central position in the development of Indian philosophy. There were sharp twists and terms in Buddhism itself, but had a momentics(?) and varied life. It's schools and sub-schools judge even by Buddhist standard and(?) bewildering. The tendency to split and deoid itself into sects and sub-sectes appeared very early in the history of Buddhism.

At first the earliest teaching completely excluded the nihilistic points of views such as everything all the elements were considered to be real in themselves. Owing to this and incorrect realistic imputation could easy grow prominent, with a view to this, the Buddha has expounded the intermediate teaching in which negativistic standpoint predominated.

The Mādhyamikas say (the lord having began ?) all elements are devoid of a real essence of their own, that they become originated (anutpanna), not disappear. (aniyudelha(?)) and by their very nature merged in Nibbāna and that they are quiescent from the outset (adisenita(?)), has swung the second wheel of the doctrine for the sake of these, who had entered the Great Vehicle. The teaching, marvelous and wonderful as it is, demonstrates the principle of non-substantiality and relativity.

According to the Mādhyamikas, the earliest and the latest scriptures are both conventional (ābhiprayika) and only the intermediate contains the direct meaning.

The stripped of metaphor and partition(?) coloring, this means, that there were three principles
turning points in the history of Buddhism:

a) The earlier realistic and pluralistic place comprising the Hīnayāna schoo, Theravāda and Vaibhasika (Sarvastivāda). This can be called the ābhidarmika system. The Sautrantika school is partial modification of this dogmatic realism.

b) The middle phase or the Mādhyamika system of Nāgarjuna and Aryadeva – advocating Sunyavāda (absolutism).

c) The idealistic phase, the yogacara system of Asanga and Vasubandu and the later viññāṇavāda of Dinnāga and Dharma Kīrti.

The Mādhyamika is turning point of Buddhism. It is central or pivatal(?) system. The Mādhyamika system brought about a veritable revolution in Buddhist thought.

The rise of Mādhyamika system is cut(?) once the rise of Buddhism as a religion. For the Mahāyāna Buddha is not a historical person, he is the essence of all beings (dharmakāya), he has a glorious divine form (sambhogakāya) and assume at will various forms to deliver beings from delusion and to propagate the Dhamma (Nirmānakāya). The essential unity of all beings became an integral part of the spiritual life. Worship and devotion to Buddhas and bodhisattas was introduced, possibly owing to influence from the South.

The Silaskanda sūtra says: „whosoever sees Paticcasmuppāda, sees the Buddha and whosoever sees the Buddha sees Dharma (truth or reality)” – »yo, bhiksavah pratitya samuppadan pasyati, sa buddhan pasyuti, yo buddhan pasyati, sa Dhammam pasyati.«

Nāgarjuna expresses himself similarly in his Mādhyamika Kārika (one, who perceives thoroughly the Paticcasamuppāda, realizes the Four Sacred Truths, pain, it’s cause, cessation and the path.)

The Mādhyamikas contains, that the Paticcasamuppāda is not the principle of temporal sequence, but at the essential dependence of things on each other. The entire Mādhyamika system is a reinterpretation of the Pratityasamuppāda. It is now equated with Sunyatā, the empirical validity of entities and their ultimate reality.

And interuigen(?) reading of the development of Buddhist thought source the Mādhyamika system as having emerged out of sustained criticism of the Ābhidhammika school, which themselves grew as the rejection of the ātmavāda of the brahmanical system. Thus, the Mādhyamika system is a criticism of both – ātma and anātma theories.

The dialectic in it's systematic form is found in the Mādhyamika. However, there is no doubt, that the Mādhyamika dialectic is the systematic form of the suggestions made by the Buddha himself. Buddha resolves the conplit(?) by intuitive perception of the real as non-dual (advaya). The Mādhyamika does it by turning reason against itself through the dialectic.

It is possible to perceive the initial stages of the dialectic in the direct teaching of the Buddha himself. Buddha pronounced some problems to be in sauble(?) or inexpressible (avyakruta). This is the sour called agnosticism of Buddha critisism is the very essence of Buddha’s teaching. He was aware of the autonomacl character of reasent(?). He refused to answer questions about the beginning and extreme of the world or of the condition of existence of the soul (jīva) and the perfect being (Tathāgata) was the direct outcome of the awareness to the complete in reason. It was at the same time and attempt to transcend the duality of reason – dialectic was born. Then, to Buddha belongs the honor of having suggested the dialectic
first, much before zen(?) in the West.

666Madhyamika (617)

In Mahāyāna Buddhist philosophy, wūnyata constitutes ultimate reality. Although the concept is encountered occasionally in early Pāli texts, its full implications were developed by the 2nd-century Indian philosopher Nāgārjuna. The school of philosophy founded by him, the Madhyamika, is sometimes called the Shunyavāda.

According to Kumārajīva’s account, Nāgārjuna was born in South India into a Brahman family. After Nāgārjuna had learned some basic Buddhist views, but without complete satisfaction, a Mahānāga bodhisattva—a chief Naga took pity on him and presented him with the most profound Mahayana verses. Nāgārjuna mastered these in a short time and propagated the true dharma in India, successfully defeating many opponents in scholastic philosophical debates. A common consensus gives dates for his life as AD 150-250.

Nāgārjuna has written several works, the Mulamadhyamikākārika is considered the most important one. It consists of 27 chapters and 488 kārikā.

According to Madhyamika, the theory of wūnyata based on causality was directed at refuting the four theory of causation, namely: Sayamkatavāda, Paramkatavāda, Udbhayatavāda and Ahetuvāda.

“Wūnyata” means ‘nothingness or voidness’, but in the teaching of Nāgārjuna, the complete philosophy meaning of wūnyata is similar to ‘no-self nature’ (asvabhāva), and it is also similar to ‘nirvāṇa’.

According to Nāgārjuna, Nirvāṇa is abiding in a state of non-abiding. The only way of reaching the goal is to realize that in the ultimate sense there is no goal to be reached, Nirvāṇa is reality which is ‘wūnya’.

To explain the concept of wūnyata and no-self nature, the great philosopher Nāgārjuna put forwards his ideas on the Buddha’s doctrine of pratītyasamutpāda. The causal formula is: ‘This being, that arise’. Every object of thought is necessarily relative. And because is relative, it is neither absolutely real nor absolutely unreal and nothingness, avoiding both the extremes. Thus according to Nāgārjuna, phenomena are dependent to all categories of thought is ‘wūnyata’ itself. It is the most important concept of Madhyamaka philosophy.

In Mula-Madhyamika-kārikā, Nāgājūrna sums up his teaching about pratītyasamutpāda in the following words:

Apratītya samutpanno dharmāḥ kaścinna vidyate, (MK 24. 19)
(Any existence cannot be seen without dependent origination)

There is not a single thing in the world which is unconditionally, absolute real. Everything is related to, contingent upon, conditioned by something else. Therefore, pratītyasamutpāda is equated with wūnyata, it is ‘no-self nature’. Thus Nāgārjuna says:

Yaḥ pratītyasamutpādaḥ wūnyataḥ taj pracakṣmahe (MK. 24. 18a)
(we state that whatever is dependent arising, that is nothingness).

According to Hinayānist, they think that Nibbāna is a positive entity (bhāva), and thus nirvāṇa is the opposite of sajsāra. While Nāgārjuna says that, for a positive entity which is not dependent on conditions cannot be discovered. If it is not bhāva, it cannot be abhāva either, for abhāva is a relative word.

Bhāva means ‘existence’, and existence is ‘Sajsāra’, no existence (abhāva) is ‘Nirvāṇa’. Pratītyasamutpāda, viewed from the point of view of relative is sajsāra; while viewed from the point of view of reality it is Nirvāṇa. Therefore, according to Nāgārjuna philosophy, nirvāṇa is not opposite of sajsāra, there is no difference between them.

Na sajsāraśya nirvānai kibcid asti viWeśaṇaj.
Na nirvānasya sajsāraśya kibcid asti viWeśaṇaj. (MK 25. 19)
(Nothing of sajsāra is different from nirvāna, nothing of nirvāna is different from sajsāra)

Everything is ‘Dependent Origination’, thus, it is ‘wūnyata’, ‘asvabhāva’. It is the middle path of the Buddha’s teachings:

Yaḥ pratītyasamupatpādaḥ wūnyatāj taj pracakṣmane,
sa praṭijñātipaṭipadaḥ pratipat saiva madhyamam. (MK 24. 18)
(We state that whatever is dependent arising, that is wūnyata. It is in that sense that the path is middle).

Nāgārjuna is considered to be one of the great Buddhist thinkers all over the Buddhist world. By Mahāyānist he was
Mādhyamika tradition and its teaching (lectured by Ven. Ariyadassi) (original by U Medhananda) 2007

There are two traditions in Mahāyāna Buddhism. They are Mādhyamika tradition and Yogācāra tradition. Mādhyamika tradition started at about 2nd century CE and Yogācāra tradition started about 4th century CE.

The founder of Mādhyamika tradition is regarded to be Nāgarjuna. Nāgarjuna belongs to Brāhmaṇism, Nandara province in South India. As there alve been able to introduce Śūnyatā theory in comparison with the book of Vedānta philosophy. (?) According to Tibetan records, Nāgarjuna has been living for four hundred years. The Chinese monk who lived in 7th century has introduced for character of Nāgarjuna as son.(?) When we look at from China, in West India, out of the four sons, Nāgarjuna was considered the first son, the second son was Ariyadeva. He also belongs to Mādhyamika tradition. The Chinese, Kyana Kyan was a conductor of the teaching of Yogācāra tradition, mentioned in Nalanda University. Although he was not relevant of Śūnyatā theory in Mādhyamika tradition and his word of operation in regarding Nāgarjuna as son.

The first work of Nāgarjuna was Mālaṃatadhyamika Kārika, which is expressing his great knowledge of Śūnyatā theory. Vigrahyavratanī was another work of Mahāyāna and included Suhrutteka and Rattanavalli. These two books try how to should rule its book contains Mahāyāna idea.(?) Taranātha, who was another monk, mentioned about five another works as follows:
1. Mālamatadhyaṃika Kārika
2. Uītossasatika(?)
3. Śūnyatāsatattānī
4. Vitrabhavaratūnī(?)
5. Videlya(?)

According to Tibetan records, Ariyadeva was a king of logic. It simplifies similar example in Sri Lanka. But there is no similar example record in Sri Lanka to establish this statement even in Mahāvamsa and Dīpavaṃsa. According to some scholar's theory, at the time of history Mahāyāna was introduced some in Sri Lanka.(?) At that time Videlya was a Abhayagiriya monks.(?)

According to Mahāyāna king Gotabhaya was important man who asserted Mahāyāna form. Ariyadeva has been among them. All contemporary kings (?) Ariyadeva studied and he has written several books explaining Mādhyamika tradition. As he was one-eyed person, Ariyadeva was known as Nitranetha, Ekanetara and Kohnadeva. Such as Cattuhsātaka(?) and Ghanāsa-samuccaya have been written by Ariyadeva. Among them the most famous book is Cattuhsātaka. Cattuhsātaka consists of four hundred verses. Those four hundred verses were combined into 15 chapters containing 25 kārikas. As Dhammsanyati(?) of role the contemporary to Nāgarjuna Madhyamika Kārika he wrote another commentary to Cattuhsātaka. After Ariyadeva his disciple Rahulabata contributed a lot to development of Mādhyamika tradition.

BuddhaPālita and Bhavaviveka, two similar people who dedicated themselves to the development of Mādhyamika were disciples of Sangharakkhita. They introduced two traditions:
1. BuddhaPālita introduced Prāsaṅghika
2. Bhavavēka introduced Svatantrika

BuddhaPālita wrote commentary to Nāgarjuna’s Mādhyamika tradition, and he was three traces(?) as one of the greats of Mādhyamika tradition.

According to Svatantrika, Candrakīrti was South Indian and even lived in the 7th century CE. He learned Mādhyamika tradition under Kemarkabodhi(?) as he was a great person. Candrakīrti was disciple of Dhammapāla who was follower of Prasāṅghika tradition. The commentaries regarding the character of Candrakīrti are Madhyamika-वातारा, Mālamatadhyaṃika Kārika Parasabbhaadatrūkat(?), Cattuhsātaka and Śūnyatā Saprtanitikat(?)).(?)

666Mādhyamika philosophy – its doctrinal points led to the rise of this philosophy. 759

After the 4th Council held during the time of Kaniska, Mādhyamika philosophy came into being. Generally, Nāgarjuna
(150-250 AD) is considered the founder of this school. His Mulamadhyamikakārika has devoted most in the repudiation of the doctrines of other schools, thus established the doctrine of ‘Middle Way’.

Early Buddhists generally referred the concept of Middle Path in the sense of avoiding two extremes of self-indulgence and self-mortification. However, Nagarjuna based on the Kaccayanaagottasutta, emphasized the Majjhimapatića as the Middle Path of avoiding two views i.e., bhāva (existence) and abhāva (non-existence). It is on this basis that Nagarjuna called his philosophy ‘Mādhyamika’.

In the very first section of Mulamadhyamika-kārika, Nagarjuna rejected the views of existence (eternalism) and non-existence (nihilism) by utilizing the eight negations, i.e.:

1. Anupāda 不生
2. Anirodha 不滅
3. Awāvata 不常
4. Anuccheda 不斷
5. Anekārtha 不一
6. Anānārtha 不異
7. Anāgama 不來
8. Anirgama 不去

According to the Mādhyamika philosophy, the theory of Wuñyata based on causality was directed at refuting the four theories of causation, namely sayamkatavāda, paramkatavāda, ubhayatavāda and ahetuvāda. And Nagarjuna put forwards his ideas on the Buddha’s doctrine of pratītyasamutpāda. The causal formula is:

Imasmin sati idaj hoti
Imassa uppāda idaj uppajjati
Imasmin asati idaj na hoti
Imassa nirodha idaj nirujjhati

According to Nagarjuna, the doctrine of pratītyasamutpāda declares that all the dharmas are relative, they have no separate reality (svabhāva) of their own. Pratītyasamutpāda means ‘relatively’, and relatively connotes the unreality (Wūnyata) of the separate elements. Thus phenomena are dependent to all categories of thought is Wuñyata itself. It is the central concept of Mādhyamika philosophy. So he says:

Yah pratītyasamutpādaḥ wūnyatāj taj pracakṣmahe (MK. 24. 18a)
we state that whatever is dependent arising, that is Wuñyata.

The concept of Wuñyata is not new, it is found in early Buddhism too. However, it is refer to the nature of anicca or dukkha in early suttas e.g, wubbato lokaj (Suttanipāta).

For Nagarjuna, what is meant by Wuñyata, is actually Paticcasamuppāda on its account of anatta on one hand, and the Ultimate Reality, Nirvana on the other. He employed the relativity concept of pratītyasamutpāda reject both Sassatavāda and
Ucchedavāda. By the negation of these two extremes, the theory of Majjhimaπtipada thus develops into Wunyata. In this way, Pratityasamuppāda, Wunyata and Majjhimaπtipada are synonyms. It is says:

Yah pratityasamutpādāh wunyatāj taj pracakṣmahe, 
sā prajbaptir upādaya pratipat saiva madhyama.

We state that whatever is dependent arising, that is Wunyata. It is in that sense that the path is middle.

Therefore we observe that Nagarjuna modified the Dhamma in early suttas viz. paticcasamuppāda, subbata and majjhimaπtipada and equalized them into synonyms as the philosophy of Madhyamika school.

Historically, it was due to the repudiation of various views of both Buddhist and non-Buddhist schools that the philosophy of Madhyamika was developed, especially the views of Sarvāstivāda and Sautrāntika.

Sarvāstivāda advocated an identity theory of causality (satkāryavāda) which is the first of the 4 theories (svata utpatti) rejected by Nagarjuna in his kārika. The Svabhāva (self-nature) of Sarvāstivāda is the essence of each and everything which ever exists in all periods of time. Everything changes in course of time, but its self-nature will not change i.e., the cause and the effect are having the sameness.

In Mulamadhyamikakārika, Nagarjuna employed the relativity concept of paticcasamuppāda to reject the Svabhāva theory. He argued that if self-nature of the effect were to be found in the cause, the production would be meaningless (vaiyartha) for there would be a duplication, but not the coming of something new. A seed would produce only another seed, not a tree which is of different nature.

Against the Svabhāva theory of Sarvāstivāda, Sautrāntika maintains that everything is ever changing, nothing has its duration of unchanging identity. Sautrāntika only accepts the present as real, the past and future are not real. However, the present is also without any duration. Therefore, Sautrāntika maintains the nonidentity theory of substance (asatkāryavada) i.e., the cause and effect are different.

For Nagarjuna, non-identity is ‘parata utpatti’ and it should be rejected also. Here, Nagarjuna employed the dialectic approach in rejecting parata utpatti. He says that in the absent of self-nature, there cannot be other-nature. Self-nature and other-nature are relative, without any one of them, the other cannot exist e.g., one can speak of the day only if there is the night, if there is not day, how can there be something called night?

With the basis concept of Dhamma in early Buddhism, especially paticcasamuppāda, subbata and majjhimaπtipada, and by the repudiation of the concept of Dhamma in various schools, with dialectical approach, Nagarjuna successfully established his philosophy of Madhyamika Transcendentalism.
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**The Madhyamika views**

Madhyamika is one of the most widely studied schools of Buddhism. It has been compared to the thought Immanual Kant in Western philosophy. This school is based on Nagarjuna’s Mulamadhyamika-karika.

The theory of absolute came into existence after the passing away of the Buddha. The origin of the dialectical consciousness which finally ended in the Madhyamika dialect was really the conflict between the reality and phenomenality. The two Buddhist schools, Sarvastivada and Sautrantikavadā contributed to the emergence of the Madhyamika school in their attempt to explain the nature of the phenomenal world in terms of metaphysical theory.

The Mulamadhyamika-karika of Nagarjuna is devoted mostly to the refutation of metaphysical theory of these two schools. There are 4 metaphysical theories of causality presented by Buddhist schools as well as non-Buddhist schools during the time of Nagarjuna.

1. Self-causation or self-production
   (svata-utpatti)
2. External causation or production
   (parata-utpatti)
3. Both self and external causation
   (dvabhyaj-utpatti)
4. Non-causation
   (ahetu-utpatti)

The Buddhist school of Sarvastivada as well as non-Buddhist school of samkhya presented the theory of satkaryavada. This is a theory found in the Atman tradition. The Sarvastivada themselves falling into this category as a result of their conception of substance (svabhava) although they claimed that they belonged to the anatman tradition.
According to Nagarjuna, svabhava (substance) was a metaphysical principle just as the Atma of Upanisad was for the Buddha. According to Nagarjuna, if substance or own-nature of the effect were to be found in the cause, the production would be meaningless (vaiyartha) for there would be a duplication, but not the coming of something new which is not already in existence. A seed would produce only another seed not a tree which is of different nature.

He refutes the Asatkaryavada by saying that, in the absent of substance (svabhava), there cannot be other nature (parabhava) thus the non-identity theory of causality would be meaningless, unless one accepts the theory of Svabhava. One cannot speak of other nature without recognizing one’s own nature. One can speak of other nature only if one recognizes the own nature.

Therefore the rejection of svata-utpatti is not accepting parata-utpatti. For Nagarjuna both of them are metaphysical theory (drsti), thence he adopted the dialectical approach in his refutation of these theories.

This is called the prasangika (reduction ad absurdum). This is the method carried on by Candrakirti. Here we do not prove one by disapproving the opposite. It does not prove any thesis. Rejection of all these thesis pertaining to phenomenality lead to the conception of the Absolute or Ultimate reality (paramartha). By reduction ad absurdum, Madhyamika does not establish any thesis. Thus this dialectical method adopted by the so called prasangika school is advocated by teachers like Ariyadeva, Candrakirti and Santadeva.

The Madhyamika system is a systematized form of wunyata doctrines. Its metaphysics and the spiritual path as well as the religious ideal are very obvious. This doctrine is in the prajbaparamitta and this is the beginning of a new phase of Buddhism. A severe type of Absolutism is established. By the negation of all empirical notions and speculative theories it replaces the dogmatism of early Buddhism. From this it becomes evidence that with the development of absolute-metaphysics, all notions came to be negated. Thus in a sense, the Absolutism of prajbaparamitta became the essence of Madhyamika school. According to murti it evolutionalized Buddhism and at the same time made an attempt to show that they are not innovation. He says that they expound the subtle teaching of the Buddha. The Avyakata of Buddha is interpreted here. Thus the wunyata doctrine of Madhyamika can be considered as something close to the profound teachings of Buddhism.

The Buddha as well as Nagarjuna accepted suprasensous, ultimate reality and absolute (paramartha) which is inexpressible in terms of concepts. Causal theory such as self-causation and external causation must fail with regard to empirical facts and especially with regard to suprasensous.

According to early Buddhism, Buddha did not accept a suprasensous which is inexpressible, the pre-Buddhist causal theory of self-causation and external causation were rejected not because
they failed with regard to the suprasensuous but because they were based on certain metaphysical assumptions, which emphasize certain aspects of experience to the neglect of others. It would be unfair to attribute to the Buddha the prasangika (reductio and absurdum) for facing metaphysical theories, he did not remain silent saying ultmage reality is inexpressible but presented his own theory in unmistakable terms, and this is called paticcasamuppada. It is an empirical theory about the world including ordinary man as well as the enlightened one.

The term sammuti is used in early texts to denote concepts, if one were able to use concepts without attachment or inclination, it would be possible to avoid many of the conflicts (according to Suttanipata).

According to Nagarjuna, concept was something that conceit (cover) the real nature of the object. Hence instead of sammuti, he was sajvrti. The ultimate reality is covered by the concept sajvrti. The change from empirical to transcendental is clearly seen from the manner in which concept were evoluated in these two traditions.

According to Nagarjuna, there is no different between the phenomenal (sajsara) and transcendental (nirvana) for the realization of sajsara or the world is identical with the absolute.

According to Madhyamika, there are two types of reality:

(1) Conventional (sajvrti)

(2) Ultimate (paramarthta)

According to them, since reality is indefinable, all propositions fail with regard to empirical facts. Madhyamika eliminated metaphysical assumptions from the domain of philosophy. Therefore it compares with the early Buddhism but it is different in the manner in which metaphysics was rejected. Early Buddhism appealed to experience to eliminate metaphysics, Madhyamika on the other hand, depend entirely on are appeal to dialectic and transcendental approach.

The Madhyamika is really the intermediate avoids extremes of particular opinion (drsti). The Buddha taught an empirical account of dependent origination and the way to end unhappiness. Nagarjuna claims no philosophical concepts in discussing opinions of others, he cannot take up any position himself and argued from one against another position. However he tried to show that it is unattainable. His view is called Madyamima because there is an intermediate position. The Buddha in the Brahmajala sutta says that the Tathagatha does not hold any opinion,
Nagarjuna took over from the Tripiṭaka the dialectic method (catuskoti). Example:

1. Does the Tathagatha exist after death
2. Does he not exist
3. Does he exist not exist
4. It is neither

Buddha also rejected the ten unlawful points in Potthapadasutta and all these views when taken together in a philosophical way, the Madhyamika philosophy evolved.

**QUESTION: DEFINE THE TERM MĀDHYAMIKA AND EXPLAIN THE EMPTINESS ACCORDING TO THE MŪLA MĀDHYAMIKA KĀRIKA**

According to the historical evidence there were eighteen Buddhist schools as the result of four Buddhist councils and previous situations. Basically there were four main Buddhist schools – one of them was Mādhyamika school. Mādhyamika originated based on different reasons, such as religious, historical, sociological and philosophical. It was developed within a long period. These reasons are roots of Mahāyāna school teaching among the contemporary religions and philosophical background. Later the Mādhyamika school joined Mahāyāna school.

This school was named Mādhyamika because Mādhyamika philosophy originated as depending on the Middle Way. They have introduced this name for their tradition by themselves. Mādhyamika school was the most famous school in the Mahāyāna tradition and it has very deep logical system. The Mādhyamika school’s founder was ven. Nagarjuna and he was the great philosopher in that school. He was born in a Brahmā family. He had different views and knowledge then others. He was respected by the scholars of East and West countries.

Later he became a Buddhist monk and he was very famous scholar among the Eastern and Western countries. Most of the scholars accepted that Nagarjuna has written more than fourteen books, most concerning Mādhyamika philosophy. Among these books Mādhyamika Kārika was the main book in Mādhyamika school. It has mentioned basic concepts of the school. Nagarjuna expected to fulfill the virtues, which can be seen in the interpretation of Buddha’s teaching. Especially he wanted to reply to Sarvastivāda, Sautrāntika and Yogācāra – to their interpretations. The theories of Sarvastivāda, Sautrāntika and Yogācāra were rejected by Mādhyamikas. Mādhyamika theory is sānyatā.

According to the Mādhyamika philosophy, sānyatā ‘emptiness’. It is non-existence. They indicated that there is nothing dependent on the world and truth in the ultimate sense. In the Mādhyamika texts it is explained that there is no difference between the dependent origination, emptiness and evidence-way. Nagarjuna has further mentioned that there is nothing without cause and effect in the world, and in the same way there is nothing in the world without emptiness. Mādhyamika philosophy includes paṭiccasamuppāda or Dependent Origination in origin of itself. There were contemporary religious societies, where four kinds of theory were based on cause and effect.

The Buddha has rejected these four kinds of theories in the Acelakassapa Sutta (Sañyutta Nikāya):

»Paṭiccasamuppādaṃ passati so Dhammaṃ passati. Yo Dhammaṃ passati, so paṭiccasamuppādaṃ passati.« Here the paṭiccasamuppāda is explained to realize the Dhamma without understanding paṭiccasamuppāda is not possible by anyone – therefore, the Buddha rejected all those views. The Mādhyamika school had concept of emptiness in relation with theory of dependent origination in early Buddhism, but in a different way. Consequently they have given a new interpretation to the early Buddhist teachings.
EMPTINESS AND NIHILISM IN MĀDHYAMIKA

The Mādhyamika theories are well documented. They originated about 650 BC with Nāgarjuna and Āryathera. The doctrine of emptiness has baffled more than one inquirer. As a traditional proposition it gives little sense and seems to amount to a merer(?) asse(?) nihilism. However, the teaching of emptiness does not profound the view, that only the void exists. That would be quite meaningless. To state, that everything is really emptiness might be even false, because the rules of these particular logics demand, that also the emptiness must be denied as well as affirmed.

The void is brought in not for his own sake, but as a method, which leads to the penetration in to true reality. It opens the way to a direct approach to the thorough nature of things (dharmatā) by removing all agnerence(?) to words, which always deract(?) or abstract from reality instead of discussing it. Emptiness is not a theory, but a ladder(?) in which reaches out in to the infinite, and which should be kind, not discussed. It is not thought to make a theory, but to get rid of theories all together. It's traditional use is to express wisdom's negation – of the world. All that it aims at is to express complete emancipation from the world around us in all these aspects. It's only view is to help us to get rid of this world and of the ignorance, that binds us to it. As a medicine it is of use to us only as long as we are ill, but not when we are well again.

The investigation of emptiness is the chief task of Buddhist wisdom. Only systematic meditation can disclose it's profundity. Emptiness is essentially an object of rapture-contemplation, and inconclusive chatter about it. Being or not being (nothingness) deserves only conempt(?).

It is essential to these meditation, that they exist on different levels, which depends on the degree of maturity, which the faculty of wisdom has attained and on the aspect of the Dharma, which has come into view. The word „emptiness“ gains meaning only in context with definite spiritual attitude. Outside that it has no meaning.

A close study of tradition shows, that it is useful to distinguish 32 kinds of emptiness. The first three levels are identical with the procedures explained in chapter 14 to 23 of the Visuddhi Magga. The fourth is the specific contribution of Mahāyāna. The fifth again is common to all Buddhists.
The most important and significant teaching of the Buddha in his 45 years of ministry is sūnyatā – voidness. It is the main crux of his entire philosophy. It is this crucial teaching of sūnyatā and anattā that is so vital to the opening of the yogi’s eyes to the perception of the ‘absolute’. The Buddha taught that: »Śūnyatā is Nibbāna and Nibbāna is sūnyatā.« Sūnyatā is a mind that is void of craving and grasping of ‘I’ and ‘mine’. When there is no craving or grasping, the mind is void.

The doctrine of anattā means that there is no soul or a permanent abiding essence in an individual. Putting it another way, the individual is void of a self or soul. This is sūnyatā of the individual. It also means that every human being has no self or soul. So, the individual can only know sūnyatā when he is aware of it in his mind, which is truly void. This is not merely knowing that sūnyatā is voidness as a piece of knowledge. One must clearly see or be aware of the manifestation of his awareness. There are the transient tastes of bliss. These are moments when dukkha (suffering) are absent.

One can now see the two kinds of sūnyatā. The first type is that the character of nature of all things is voidness or sūnyatā. That means every speck of dust up to the universe itself has no essence or self. The second application of sūnyatā is the quality of the mind when it is not grasping or clinging to anything. This is when the mind is „not talking to be self” and „not talking things as belonging to self.” Note here that the mind does not attain voidness neither does the mind come to know voidness. The mind is voidness. To complement the picture, there is this couplet of Buddha:

„Nibbāna is the supreme voidness,
Nibbāna is the supreme happiness.“

The middle way is the Noble Eightfold Path of the Four noble Truths. That means the practice of morality with meditation backed by the wisdom of determination and correct view. The meditation advocated here is that of immanence, meditation backed by the wisdom of determination and correct view. The meditation backed by the wisdom of determination and correct view.

The goal is voidness (sūnyatā). Nothing is more important in one’s life. It is life and death situation, and yet there reach of the final goal of „supreme unsurpassable,” the mind must be free and signless. Before the final stage, this emptiness may regress back to the previous superficial state, in which multiple, irregular eruptions of thoughts still occur. That means the process is still not stable and this slippage has to be resisted. However, having tried so many thousands of times one may with luck and good kamma finally arrive one day at that state of signless radiant mind in which there is no thinking of ‘I’ or ‘mind’. This state can only be achieved when the subconsciousness has totally destroyed greed, hatred and delusion. This means the five fetters of the 'non-returner' have been eradicated (see article on Theravāda, the oldest from Buddhism).

It cannot be scheduled even with extreme hard work. It just comes. Supreme unsurpassable voidness is there all the time. It is our heritage. It can only be perceived when the last wisp of obscuration is destroyed, but it is also in the hands of grace. That is like touching sūnyatā with our bare hands. This contact with sūnyatā can only happen when one has totally quenched all mental contacts with the material and immaterial elements of the universe. This is this great achievement of many years of life times practicing the Noble Eightfold Path. The practice is the seeing of voidness of self (anattā) and the voidness of all material and immaterial things in the world (sūnyatā). The yogi now realizes that he is home and never truly left it.

The Śūnyatā (theory) view of Mādhyamika tradition in Mahāyāna (lectured by ven. Ariyadassi) (original by ven. Medhananda) 2007

Mādhyamika54 tradition of Mahāyāna was introduced in 2nd century CE by Nāgarjuna and Ariyadeva. The view of Mādhyamika tradition is of Śūnyatā or relativity. Nāgarjuna has been to sacred books explaining Mādhyamika tradition as Śūnyatā view. Among them Mālamadhyamika Kārika is regarding Śūnyatā theory. Mālamadhyamika Kārika has been written to show that Pratītyasamutpāda (Dependent Origination) in Śūnyatā are not different from each other. MIDDLE Path is also same – in Mālamadhyamika Kārika it is said: »Yah pratītya samutpādat śūnyatātam tam pracceksmaha?«

We state that whatever is opening arising that is Śūnyatā or emptiness. Mādhyamika Śūnyatā is a reinterpretation of Pratītyasamutpāda. It is now squandered with Śūnyatā So Pratītyasamutpāda and Śūnyatā are same.

What is Pratītyasamutpāda? It is relation between cause and effect. It can be said that it is identical, according to

54 In the original instead of ’Mādhyamika’ there always appeared the word ’Mātevagga’.
Vedanta. The identical is cause and effect. Cause is called Sat Karanavāda theory and effect is called Sat Karayavāda. We can see it in the structure that follows:

<table>
<thead>
<tr>
<th>Cause</th>
<th>Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sat Karanavāda</td>
<td>Sat Karayavāda</td>
</tr>
</tbody>
</table>

According to Buddhist theory, cause and effect are different. We can see that in Abhidhammaṭṭhasaṅgaha it is mentioned: »Avijjā, saṇhārā ...« etc. We have to discuss the relation in the true philosophy to understand Śūnyatā theory in first Vedanta. The relativity in Vedanta philosophy is called Sat Karanavāda. Karana means 'cause'. They say when the cause is two point the effect emerge. (?) The relation between cause and effect is identical, same (samāna). In Sat Karayavāda Karaya means 'effect'. They called it as theory of 'self-becoming'. These are produced out of themselves. According to them, effect is always in cause. Buddhism and Nāgarjuna philosopher had some different views regarding the relation between cause and effect. According to them it is different. Cause is not identical with effect. Effect is also different from cause. The view of Materialists is the selfish rejective or the alternative took these as produced by Dhamma. (?) Their view is that specific not necessary for the effect. (?)

What is Śūnyatā? (What is relativity?)

Śūnyatā is relativity or Pratītyasamutpāda:
Relativity = Pratītyasamutpāda; Śūnyatā, Middle Path

Relation is between cause and effect. If the 'effect' word is identical with cause and effect, there is not production as nothing new emotion. (?) If the word is different, there is no continuity between cause and effect. The relation between cause and effect is explained in Mādhyamika as follows:

»Na svato napi parato,
na dvabhayaṁ,
na pyahajuta,
upamā jātu vijyāle,
bavah kvacana kecana.«

Non-existence whatsoever is evident anywhere that are arising from themselves. (?) From another, from God, from non-gods. (?) Mādhyamika rejected these four events and they show the relation between cause and effect as relativities. Cause and effect is not independent. Cause and effect cannot exist alone. These two exist with help of each other. This helps or interpretation all relativities. (?) According to Sat Karanavāda Śūnyatā is independent, permanent. We can see the following paragraphs:

»Na hi svabhāva bhāvanaṁ,
Paratyadisu vidyate,
Avidhyamāne svabhāva,
Prabhāva navidyate.«

The self-nature of existence is not evident in the condition etc. In the selfness of self-nature, other nature too is not. (?) Therefore, cause and effect depend each on other and effect cannot be existing without a cause. The relation between cause and effect is relativity.

**QUESTION:** **HOW DID THE MĀDHYAMIKA SCHOOL EMPHASIZE ŚŪNYATĀ AS THE ULTIMATE REALITY?**

Śūnyatā is the fundamental teaching of Mādhyamikas. There was a school of thought that considered Śūnyatā purely as a Mahāyāna teaching, not found in early Buddhism. They even went to the extent of saying that „Śūnyatā emphasises revaluation of early Buddhist teaching.“ There is another new school of thought, where it is said, that Śūnyatā is nothing new, it is found in early Buddhism – this is not a Mahāyāna teaching. According to them Nāgarjuna presented Śūnyatā to take back Buddhism to the original teaching of the Buddha. A.K. Warder, David J. Kalupahana, Asanga Tilekeratna and many others are of this view.

There are twenty modes of Śūnyatā. They are:

1. The unreality of 'internal elements of existence' (adhyatmasūnyatā)
2. The unreality of the ‘external objects’ (bāhirdayasūnyatā)
3. The unreality of both together as in the sense-organs (adhyatmābhāvayasaṅkhyanayatā)
4. The unreality of unreality (sānyatāsānyatā)
5. The unreality of the ‘great’ (mahāsūnyatā)
6. The unreality of the ‘ultimate reality’, Nirvāṇa (paramarthaśrīsūnyatā)
7. The unreality of the ‘conditioned’ (saṃskṛtasyaṅatā)
8. The unreality of the ‘unconditioned’ (saṃskṛtasūnyatā)
9. The unreality of the limitless (atyantasyaṅatā)
10. The unreality of that which is beginningless and endless (anāvaraṇaśrīsānyatā)
11. The unreality of the ‘undeniable’ (anāvakarasaṅkṣāvṛtasyaṅatā)
12. The unreality of the ‘ultimate essences’ (prākṛtisyāngatā)
13. The unreality of ‘all elements of existence’ (saṃvṛtasyaṅatā)
14. The unreality of all determination (lakṣaṇasyaṅatā)
15. The unreality of past, the present and the future (anupālaṁbhaśrīsūnyatā)
16. The unreality of ‘relation or combination conceived as a non-ends’ (abhavaśrīsānyatā)
17. The unreality of the ‘positive constituents of empirical existence’ (bhavasyaṅatā)
18. The unreality of the ‘non-empirical’ (abhavaśrīsūnyatā)
19. The unreality of ‘self-being’ (svabhavasyaṅatā)
20. The unreality of ‘dependent being’ (parabhavasyaṅatā)

Some teachings are in the Mahāsāṅghika schools especially in the Lokuttaravāda branch of Mahāsāṅghika which are later developed in Mahāyāna. The main teaching in it is sūnyatā. Generally it is rendered into English as ‘emptiness’, ‘voidness’ and ‘nothingness’. Such renderings made this to be a nihilistic doctrine. Such interpretations have been made during the time of Nāgarjuna. In fact, this is seen from Maññavatrīdaya Kārika itself. Nāgarjuna had to clearly say, that his doctrine of sūnyatā is not ucecheda (nihilistic) teaching.

The doctrine of sūnyatā has been so much misunderstood, that Nāgarjuna against(?) those who have mistaken his teaching that fell into a great harm just as one who holds a serpent gets destroyed by the serpent itself.(?) Nāgarjuna says: Sūnyatā is not another view and it has the reality and true nature of all things.” According to this, he rejected the svabhāva – ‘own nature’ teaching put forward by the Sarvāstivāda. So, Nāgarjuna pointed out the view of svabhāva as totally against the Buddha’s basic teaching of impermanence.

Similarly, it contradicts the paṭiccasamuppaṭa doctrine, which is another way of explaining aniccata. Paṭiccasamuppaṭa clearly shows the relativity of everything, that there is nothing independent and hence everything void (sūnya) of anything permanent.(?) In this sense Nāgarjuna identified sūnyatā with the doctrine of paṭiccasamuppaṭa. In fact this is the real significance of the teaching of sūnyatā. It shows that everything is relative and therefore devoid of any svabhāva. Hence, sūnyatā means that everything is svabhāva-sūnya.

Mādhayamika Sūnyatā Philosophy (Lectured by Ven. Indacara)

All kinds of philosophical extremes were rejected by existence of Middle Path. This presented their theory. Therefore, they began as Mādhayamika. Without accepting or rejecting yoga and ācara, in the later period their philosophy was more developed than other philosophies. The founder of this philosophical view was venerable Nāgarjuna, who after studying as a Brāhmaṇ youth he entered the Buddhist fraternity. He has written more than forty books concerning the Mādhayamika philosophy. Today few books are available – that of Mālamadhyamika Kārika, Vigravayavatini, Suharaleka, Upāyakaiśalya. Among these books basic theory of the philosophy has been discussed in Mālamadhyamika Kārika. Nāgarjuna has been considered as the son of the philosophical world. His disciple who was Ariyadeva has written some other books, which developed the theory. The Mādhayamika philosophy is been considered as the foundation of the Mahāyāna philosophy. Some scholars say there are two facts which were the influence to emergence of the Mādhayamika
philosophy:
1. Original prajñā pāramitā literature of Mahāyāna which came into existence after the Buddha's demise
2. The Śūnyatā was discussed briefly

   Afterwards they wanted to due(?) philosophical form and explanation to Śūnyatā. As a result of that, the Mādhyamika philosophy came to exist or(?) the origin of dialectical consciousness which finally culminated in the full place Mādhyamika dialectics(?)
1. Sayaṃkāta satkāryasvatah uppati
2. Paraṃkāta asatkārya paratah uppati
3. Asayaṃkata aparamaṇḍkata (abhayata) dvābhylṃ uppati
4. Ahetu (adhiccasamutpanna) ahetuta uppati.

Mādhyamikas accepted the theory of Śūnyatā, they rejected 'sarvaṃ asthi' – theory of Sarvāstivāda; the theory of Vijñānavāda or the idealism of Yogācāra. Mādhyamika philosophy was formed on the basis of Paṭiccasamuppāda doctrine of early Buddhism. The Paṭiccasamuppāda theory is a cardinal teaching of early Buddhism. The Buddha's teaching can be identified as a special teaching from other teachings through the Paṭiccasamuppāda theory. All the teaching was formed on the basis of Paṭiccasamuppāda. The Paṭiccasamuppāda theory does not change with the time passed or by difference of places.

Mūlamadhyamika Kārika starts with statement and the relation of each of the four metaphysical theories of causality, which were presented by the Buddhist school as well as the other non-Buddhist religious teachers. The four kinds of the theories can be mentioned as follows:
1. Sayaṅkata theory or 'self-causation' or 'self-production' (also svatah uppati)
2. Paraṃkata theory or 'external causation' or 'production by external factors' (also peratah uppati)
3. Ubhayata theory or 'both self and external causation' (also dvābhylṃ uppati)
4. Ahetu theory or 'non-causation' (also ahetu uppati)

Buddhist school of Sarvāstivāda as well as non-Buddhist school of Asaṅga presented the identical theory of causality or satkāryavāda. These theories found in the ātma tradition Sarvāstivādins also, without knowing it themselves, fell in this kind of theory as a result of their conception of svabhāva or substance. The first theory which they explained as there is no difference in-between the cause and effect. These certainly was a criticism of the theory of satkāryavāda theory. The second was also rejected by Nāgarjuna. It was explained as Paraṃkatavāda or the exception or external causation – paratah uppati. There has been explained as there is clear difference in-between cause and effect.(?) It is to think non-identity theory of causality or Asatkāryavāda as being taught by the annihilatinists who were the contemporary society.
1. Sayaṅkatavāda
2. Paraṃkatavāda
3. Ubhayatavāda
4. Ahetuvāda

Cause and effect identical as well as different these view has been formed by emergence or both the two views together. Hey didn't have clear exception about the existence of the world, sometimes they said that cause and effect are identical, that there is no difference, but on the other hand they beared view that there is a difference between cause and effect.(?) The fourth one, the ahetuvāda means that there is no reason between cause and effect – there is no such relation between cause and effect. Their view is
technically known as 'determination' or as 'ayaṃkāra aparāṃkāravāda' or 'adhiccasamuppādavāda'.

All those views have been rejected by Buddhism. According to Acelakassapa Sutta in Samyutta Nikāya the Buddha has rejected all the views. The Buddha without taking any strained view has expressed the Dependent Origination, theory as 'Idhapaccayātā' theory. The Buddha further says that one who sees the Dhamma sees Him – one who sees Him sees the Dhamma. Here Dhamma also means Idhappaccayatā theory or Dependent Origination. Without understanding the theory of Paṭiccasamuppāda one cannot understand the Dhamma. At first the Buddha did not like to preach the Dhamma, because He thought those who led the life with sensual pleasure might not be able to understand the paṭiccasamuppāda theory, as it is deep and can't be experienced easily. Once venerable Ānanda said, that according to his understanding the theory was very simple, but the Buddha said He didn't think in that way, that it was not so simple, it was very deep, difficult to understand. Without understandint this theory no one can cross over (the flood of) Samsāra. According to that we can understand the Paṭiccasamuppāda theory as the prime teaching which held to get free from the Samsāra. Buddha preached the Dhamma, the thing how one comes to exist, where one exists, how it can be seen, what and what way can be done. According to that Buddha's word means itself Paṭiccasamuppāda. This doctrine exists in the universe without changing forever whether the Buddhas are there or not - there is no influence by the time or state. According to Brahmajāla Sutta there are 62 kinds of views, broadly possible to be divided into two as eternalism and annihilationism. Buddha Himself said He preached the Dhamma without taking in either side, that Middle Path in nothing but Paṭiccasamuppāda itself. He has shown how this suffering came to exist in ascending way – there itself He has shown the way of cessation of suffering in descending way.

There the first explanation explained how dukkha emerges while seen analysing shows how dukkha can be ceased. In early Buddhism the major attempt was to reveal the reality of dukkha. For that purpose the theory of Paṭiccasamuppāda has been used, the Dependent Origination has been some in early Buddhist teaching of what follows here:

1. Imasmiṃ sati idam hoti (when this is, that is)
2. Imassuppādā idam uppajjati (this arising, that arises)
3. Imasmiṃ asati idam na hoti (when this is not, that is not)
4. Imassa nirodhā idam nirujjhati (this ceasing, that ceases)

The Buddha has used these theories to explain how dukkha arises and ceases. These theories can be used philosophically and scientifically. The four kinds of views which we have discussed at the beginning were rejected by Buddha and the theory of Dependent Origination explained the existence of being and the world which continued for even it reviled all the activities which can be grouped as social and individual. The Dependent Origination does not have the beginning or end point. It is like a wheel, it does not have a particular number of times. Theory has been used in various occasion, by explanation it was used during various occasions.

The base or foundation of Mādhyamika philosophy is the theory of Dependent Origination. They took the essence of the theory unrevealing it as the relativity. According to that there is nothing as free standing, everything is interdependent. Without mutual dependence nothing can exist. According to Mādhyamika view whole world numeral of the mind. It is mind made, whatever has been used at speaking or thinking, all the concepts being used are relative each on other.

The Buddha has rejected non-Buddhist four causal theory in Acchala Kassapa Sutta which has been rejected by Mādhyamika. Nāgarjuna has rejected self-causation (svatah uppatti). He did not accept cause and effect as identical, cause can't emerge from the effect. If the effect is included in the cause it is of no use to talk about the emergence of effect. The acceptation is of cause and effect is non-Buddhist extreme.
It led to eternalism: In the same way Nāgarjuna rejected the acceptation of external causation (paratah uppatti). The cause and effect have been accepted as two things by non-Buddhists. Further Nāgarjuna claimed that were there effect without any direct cause, effect and cause could not be considered as two things. It is possible that there is a possibility to take the oil by grinding the sand, those who have presented paratah uppatti theory led to annihilist(?) views.(?) Another view concerning the causal theory is that ubhaya theory that emerged of(?) about(?) the third theory.(?) Further Nāgarjuna rejected the indeterminist theory by Mādhyamika theory as well. Cause depends on effect. Effect depends on cause without taking any effect – we can't talk only about cause without talking(?) cause(?) we can't talk(?) effect(?).(?) Cause and effect do not exist along, they exist dependent on each other. The Mādhyamika having observed their basic theory from the dependent origination they have forth all the psychical world.(?) "Imasmin sati idam hoti." - This theory has been adopted to everything by Nāgarjuna. Fire is the result and firewood is the cause. Fire and firewood do exist separately. In this world there is nothing what can exist without having the help of other thing – everything depends on something other. Therefore, it is relative(?) it(? wideness(?).(?)

**QUESTION: SHOW WHAT IS THE BASIC SIGNIFICANCE OF ŚŪNYATĀ. (LECTURED BY VEN. INDACARA)**

Śūnyatā is the fundamental teaching of Madhyamika. What Śūnyatā means and what its basic significance has been explained in various ways. There is a school of thought that considers Śūnyatā as purely a Mahāyāna teaching, not found in early Buddhism. They even go to the extent of saying that Śūnyatā is complete revaluation of early Buddhist teaching. T. R. V. Murti strongly presented such a view and many followed his view.

There is another new school of thought who say that Śūnyatā is nothing new, it is found in early Buddhism; this is not a Mahāyāna teaching. According to them Nāgarjuna presented Śūnyatā to take back Buddhism to the original teaching of the Buddha. A. K. Warder, David J. Kalupahana, Asaṅga Tilekeratna and many others are of this view.

The meaning of the Śūnyatā too has been interpreted differently. Generally it is rendered into English as 'emptiness', 'voidness' and 'nothingness'. Such renderings have made this to be a nihilistic or some kind of annihilationistic doctrine. Such interpretations have also been made during the time of Nāgarjuna. This is seen from the Mūlamadhyamika Kārika itself, for Nāgarjuna had to clearly say that his doctrine of Śūnyatā is not an uccheda (nihilistic) teaching.

The doctrine of Śūnyatā has been so much misunderstood that Nāgarjuna warns those who mistake his teaching that would fall into great harm just as one who holds a serpent gets destroyed by the serpent itself. Nāgarjuna says that Śūnyatā is not another view. He presents Śūnyatā as the reality, the true nature of all things. He posited this mainly to reject the svabhāva – own nature – teaching put forward by the Sarvāstivāda. This view of svabhāva Nāgarjuna pointed out as untenable as this is totally against the Buddha's basic teaching of impermanence.
According to the Sarvāstivādins everything in the world is a dharma. This dharma has two aspects. One is svabhāva, a metaphysical aspect which persists during all three periods of time. The other is the kārīta, the activity aspect of dharma that is the appearance of the dharma in the present time. This svabhāva being always present (sarvaṃ asti). Nāgarjuna pointed out that it is going against the aniccatā teaching of the Buddha.

Similarly, it contradicts the pratītyasamutpāda doctrine, which is another way explaining aniccatā. Pratītyasamutpāda clearly shows the relativity of everything, that there is nothing independent and hence everything is void (śūnya) of anything permanent. In this sense Nāgarjuna identified Śūnyatā with the doctrine of Pratītyasamutpāda (Yah pratitya samutpādah sūnyatam taṃ pracakṣmahe). In fact this is the real significance of the teaching of Śūnyatā. It shows that everything is relative and therefore devoid of any svabhāva. Hence Śūnyatā means that everything is svabhāva-śūnya.

**QUESTION: EXAMINE HOW NĀGARJUNA INTRODUCED ŚŪNYATĀ. (LECTURED BY VEN. INDACARA)**

Śūnyatā is the fundamental teaching presented by Nāgarjuna through his Madhyamika philosophy. The main work dealing with madhyamika teaching is the madhyamika Kārika of Nāgarjuna. In this the concept of Śūnya or Śūnyatā is clearly presented by Nāgarjuna.

This term is generally interpreted as 'void' or 'empty'. Why Nāgarjuna presented this theory of him is clearly seen by the way he presented it. Through his Mūlamadhyamika Kārika he showed that the main teaching of Buddhism that were popular at that time were wrong. These main teachings were about the existence of something, an entity or a substance, some kind of metaphysical entity. It is mainly the Sarvāstivādins who presented such a concept.

The Sarvāstivādins put forward the view that all factors that constitute the individual and the universe that is all dharmas have an unseen aspect. This they called svabhāva, the own nature. This own nature or svabhāva of dharmas, the Sarvāstivādins said, exist in all three periods of time. This in other words meant that svabhāva of dharmas exist in the past, present and future that it exists always. Hence, their teaching came to be called Sarvāstivāda (all exist). The Sautrāntika, the other famous buddhist school also, put forward a substantiality view.

Nāgarjuna wanted to point out that these views are against the true teachings of the Buddha, who explained that everything is aniccā (impermanent). This position was that if everything is aniccā how can these be a svabhāva or any such thing taht persists in all three periods of time. He used the Mūlamadhyamika Kārika to show that this interpretation of the Buddha's teaching is wrong.

In order to do this he used a method called 'dialectics'. This is a kind of logic through which he showed the internal contradictions of the views put forward by Sarvāstivādins and other such schools and demonstrates that those views are wrong. That they contradict themselves are mere absurd statements. Hence, this method of argument is referred to in western philosophy as 'reduction of absurdum', reduction of the opponents' view to mere absurdity.

His position is that everything should be viewed as being void, devoid or empty (Śūnya) of an own nature (svabhāva). This means that everything is impermanent, and interrelated and therefore without
independent existence and hence, without any permanence. He used his dialectical method very effectively to present this theory of Śūnyatā.

EMPTINESS

01. Dharma Emptiness

First of all one must attain the emptiness of Dharmas, one must understand what a dharma is, as distinct from a thing or a person. One must learn the Abhidhamma teaching in its many details and acquire some skills, then reviewing everyday experiences in term of dharmas. Those, who omit to take this preliminary stats, will never get any further in this quest for emptiness, because they did not develop even the foundation of that wisdom, which is the subjective counterpart of emptiness.

I. Dharmas such as skandhas, sense-field and elements are got in to view in their own being.

Permanence (anicca) – Dharmas last but one movement and back in the apparent stability of things and persons.

Illness (dukkha) – All dharmas included within the five grasping skandhas are bound to be destroyed and ill at-east(?) and the happiness derived from them is decepctie.

None-self (anatta) – No entity in the world of Dharma in fact corresponds to such words as „self“ or „my“ or derivatives of these such as „soul,“ „substance,“ „property. “ Inword(?) essence, belonging, owning, beings, persons etc.

II. Conditions

A Dharma talks about about independence or self-dependence. It’s bound to conditions. It is dependent on multiplicity of other events, which surround it, and which condition it by standing by, popping up, bringing about or giving way and it is linked to suffering and ignorance through the 17 links of conditions co-production.

- Impermanence and Condition

The rise and fall of each Dharma depends on condition nat(?) it’s own.

- Illness and Conditions

Dharmas „idly“ just take their course, when they are combined and in the course of events. Bring about results, they are unoccupied with the busy strivings, exertions and free occupations of our imaginary selves, or with our existed concern about results.

- Not-self and Conditions

Weak in itself, each Dharma lacks in inner strength, and must rely on others to generate and support it.
III. Relative reality

Jo(?) interprets existence as a successor of inter-related dharmas is(?) more true than what is reality there, than the ordinary view. This ordinary view arranges the data of experience in to things and their attributes or in to persons and their drings(?). These, who practice the contemplation of Dharmas automatically see the object of the common sense, world around them as increasing with less solid and reliable, and as increasingly more delusive, deceptive, remote and dreamlike, much more so at least then they are usually thought to be.

IV. Relative worth(?)

Dharmas deserve more attention than common sense things.

02. Conditional Emptiness

A distinction is made between conditioned and unconditioned dharmas. The feature of all conditioned dharmas receives attention, which distintue(?) them from the unconditioned dharmas. These, who persist in these medication(?) for some length at time will clearly see, that all conditioned dharmas are empty in the sense that they lack a true self, lack anything, that is worth being called a self. Emptiness needs that conditioned dharmas lack in features, which are perverted perceptions, thoughts and views falsely attributed to them. Wisdom is developed to the extent necessary to remove the illusions, which prevent Nibbāna from revealing it in its true nature.

The trace(?) marks are methodically applied and considered as essential to conditioned dharmas:

a) Impermanent
b) Ill
c) Not-self
d) Devoid of being unconditioned/Not steadfast
e) Not calming
f) Not reliable
g) Relative reality
h) Relative worth

03. Non-conditioned Emptiness

When all conditioned events are felt by us as not worthy of having, as something to be forsaken, Nibbāna or unconditioned can become an object of endeavor. Emptiness means the unconditioned dharmās, freedom from our world. Wisdom enters on a new phrase, when the vision of the path and of Nibbāna revolutionize the lite(?) of the disciples.

„Worldly“ up to now, the disciple turns into a holy person (ārya pudgala).

The three doors of deliverance:

a) Singleness
b) Wishlessness
c) Emptiness

Freedom from conditioned conditions:
a) Deathlessness
b) Peacefulness
c) Security

Real truth:

a) Worthiness

04. Transcending Emptiness

After the three progressive stages of meditation have been patiently traversed, it is possible to advance from "wisdom" to "perfect wisdom." The stages of "conditioned emptiness" and "not conditioned emptiness" were based on the distinction and contrast between the "conditioned" and "unconditioned." Now the description must be again undone. The theme at the transcending emptiness stage is the identity of the world and Nibbāna, with the aim of transcending both their identity and their differences. Emptiness is now regarded as the identity of "yes" and "no," and the vast realm at paradoxes there with opens before us. Emptiness means that all discrimination is transcended by Dharma-hood, which goes beyond both the identity and differences of "conditioned" and "unconditioned" dharmas. Wisdom, as the perfect wisdom reaches its climax in the Buddha to be, as he ascends the stages of his career.

Beyond marks:
1. Beyond the differences of impermanence and permanence
2. Beyond the differences of case(?) and suffering.
3. Beyond the differences of self and others.

Unconditioned non-reality:
1. unborn
2. not dying
3. without own being

True suchness:
1. Non-attachment

05. Transcendental Emptiness

When the paradoxes of the fourth stage have succeeded in removing all attachment to logical modes of thinking, they again must be left behind on the highest level and eloquent silence prevails. Words fade and the spiritual reality communicates directly with itself.

lokkara - unconditioned
loka - conditioned
What is Sunnyata, give your comment briefly?

Sunnyata means nothingness, emptiness or space. But the real meaning is no self-nature. According to Pāli Buddhism, Nibbāna is described as Tanhakkhayo Nirodho Nibbānam. And especially, this is the Buddhist first sermon in the Dharmacakkappavattana Sutta.

- Tanha- means including all defilement such as craving,
- Khayo- has the meaning of ‘the destruction’.
- Nirodho- is called cessation and
- Nibbānam- is specified as the Bliss of liberation.

In brief, we can say here the destruction of defilement is Nibbāna. But Sanskrit Buddhism never means like the Pāli Tradition. According to Nargarjuna, Nibbāna is then mentioned as no self-nature, which is simile to Sunnyata.

Why is the Sunnyata or no self-nature?

No self-nature means there is nothing, no person, and no object etc. why? Because of condition origination, existence or non-existence is the conditioned only. The most important text of Sunnyata School is Nagarjuna’s Mulamadhymika-karika, the foundation of the Middle Path. There are 29 chapter in verse. Nagarjuna’s middle path is Praitya Samupata, the showing of the Cause and effect. Anyhow, it is according to Pāli Buddhism, identified as the Eight fold Path. And it can also be summed that there are three categories. They are Sila, Sammadhi and Paññā. However, according to Nagarjuna the Middle Path is only the Paññā-wisdom. If anyone going in this Path (Nagarjuna) he can attain Perfection Wisdom or enlightenment (that’s the different). The importance for this question is 25th chapter in the (MMK) as the following:

“Apratitya Sammuptipanno dhammo kascin no vidyati”

Any existence cannot be seen without dependent on origination, or in other word, it means every existence is dependent origination (cause and effect). For the origination of a thing there is cause, without cause, nothing is originated. Asmin sati idam hoti= when this is, this is come, or according to the cause, this arises.

Asvabhava: is synonym to No self-nature (Sunnyati). It is sometime seen as Abhava. Nibbāna is too, similar to Asvabhava os Abhava according to his philosophy. Bhava, Existence is similar to Samsara, and Abhava, Non Existence or nature is similar to Nirvanna. Within Samsara and Nirvana, there is no distinguishing (difference) defined by Nagarjuna at the end of 25th chapter pf the last verse.

Sunnyata has two 2 meanings, Asvabhava-non self-nature and Abhava is explained in 2 ways: Samsara and
Nibbāna. Nibbāna, according to Nagarjuna, means Asvabhava and Abhava, no self-nature and no existence. In other word, it is similar to Akasa-sky or space. Because Akasa has no existence (Abhava), so it is compared to Abhava. There is absolutely no beginning and on ending. He is then called emptiness. The meaning of Sunnyata should be in accordance to Paticca-sammutpata, if not it is dangerous to view, like taking the serpent in wrong way, it is very harmful to body. We should study definitely and should know the skillful means how to taking it, otherwise we will probably be beaten. Like that, if we do not understand properly the Dhamma, it will be conducive us to the bad mood or bad condition. And it prevents us to get in the reality.

What is wûnyata? Give your comments briefly.

In Buddhist philosophy, the wûnyata or nothingness that constitutes ultimate reality; wûnyata is seen not as a negation of existence but rather as the undifferentiation out of which all apparent entities, distinctions, and dualities arise. Although the concept is encountered occasionally in early Pâli texts, its full implications were developed by the 2nd-century Indian philosopher Nagarjuna. The school of philosophy founded by him, the Madhyamika, is sometimes called the Shunyavâda, or “Doctrine That All Is Void”.

“Wûnyata’ gives the translation meaning ‘nothingness or voidness’, but in the teaching of Nagarjuna, the complete or philosophy meaning of wûnyata is similar to ‘no-self nature’(asvabhâva), and it is also similar to ‘nirvâna’.

“Nirvâna” gives same meaning with the Pâli term ‘Nibbâna’. But in Sanskrit term the concept of ‘Nirvâna’ is completely different from the Pâli Buddhism. According to Pâli Buddhism, Nibbâna is ‘atihâkkhayo nirodho Nibbâna’ – the destruction of all defilements is Nibbâna.

In Sanskrit term, according to Nagarjuna, Nirvâna is abiding in a state of non-abiding. The only way of reaching the goal is to realize that in the ultimate sense there is no goal to be reached, Nirvâna is reality which is ‘wûnya’. Therefore, in its ultimate sense, nirvâna is similar to wûnyata, it is asvabhâva (no-self nature).

To explain the concept of wûnyata and no-self nature, the great philosopher Nagarjuna put forwards his ideas on the Buddha’s doctrine of pratityasamutpâda (Dependent Origination). The causal formula is: ‘This being, that arise’ (asmin sati, idam bhavati), i.e., depending on the cause, the effect arises. Thus every object of thought is necessarily relative. And because is relative, it is neither absolutely real nor absolutely unreal and nothingness, avoiding both the extremes.

The chief object of this formula of causation is to establish that things of this world have only a dependent origination and hence are impermanent. Thus according to him, phenomena are dependent to all categories of thought is ‘wûnyata’ (nothingness) itself. It is the most important concept of Madhyamaka philosophy.

The very doctrine of pratityasamutpâda declares that all the dharmas are relative, they have no separate reality (svabhâva) of their own. Phenomena are devoid (wûnya) of independent reality. Pratityasamutpâda means ‘relatively’, and relatively connotes the unreality (wûnyata) of the separate elements. For the origination of a thing, there is cause, without cause nothing is originated.

In Mula-Madhyamika-kârikâ, Nagarjuna sums up his teaching about pratityasamutpâda in the following words:

_Apratitya samutpanno dharmah kaścinna vidyate, (MK 24, 19)_

(Any existence cannot be seen without dependent origination)

There is not a single thing in the world which is unconditionally, absolute real. Everything is related to, contingent upon, conditioned by something else. Thus, there is not a single thing in the world exists in its own right, nothing has an independent reality of its own. The world is not reality, it is a realm of relatively, that is why Nagarjuna says:

_Yathâ pratityasamutpâdasah wûnyataj raj pracaksmahe_

(What is pratityasamutpâda that we call wûnyata).

Therefore, pratityasamutpâda is equated with wûnyata, it is ‘no-self nature’ (asvabhâva).

According to Hinayânist, they think that Nibbâna is a positive entity (bhâva), and thus nirvâna is the opposite of sajâra. While Nagarjuna says that, for a positive entity which is not dependent on conditions cannot be discovered. If it is not bhâva, it cannot be abhâva either, for abhâva is a relative word.

Bhâva it gives meaning ‘existence’, and existence is ‘Sajasra’, no existence (abhâva) is ‘Nirvâna’. Pratityasamutpâda, viewed from the point of vies of relatively is sajsâra; while viewed from the point of view of reality it is Nirvâna. Therefore,
according to Nāgārjuna philosophy, nirvāṇa is not opposite of sajsāra, there is no difference between nirvāṇa and sajsāra.

Na sajsārasya nirvāṇat kibcid āsti viśeṣaṇaṁ.
Na nirvāṇasya sajsārasat kibcid āsti viśeṣaṇaṁ.
(Nothing of sajsāra is different from nirvāṇa, nothing of nirvāṇa is different from sajsāra)

Therefore, the word ‘abhāva’ is similar to ‘nirvāṇa’. Nirvāṇa is also similar to ‘akāsa’ (space), therefore wūnyata is similar to akāsa. Because akāsa is no beginning and no ending, it is limitless and no existence (abhāva), it is thus similar to abhāva.

Everything is ‘Dependent Origination’, thus, it is ‘wūnyata’ = asvabhāva = nirvāṇa = abhāva = akāsa. It is the middle path of the Buddha’s teachings, thus said:

Yah pratītyasamupatpādah wūnyatāj taj pracaksmane,
śā prajābātip upādāya pratipat saiva madhyamā.
(We say that dependent origination is wūnyata. It is in that sense that the path is middle).

The ultimate truth of the Buddha’s teachings is the Consciousness only. Describe the above topic according to Yogacara idealism.

The Yogacara idealism developed gradually from the 2nd century A.D., and reached its culmination with the writings of Asavga and Vasubandhu.

Vasubandhu begins his work by stating the basic premise of the Idealists that everything is “Ideation only” – vijābaptimatātram, it is the ultimate truth. In Vijāvatikā karika, he stated that:

“Vijābaptimatātram eva etad” – All this consciousness only.

On the above statement, he maintains that the whole concept “This” of the “Three worlds” is mere ideation, i.e., kāmarūpa, rūpaloka and arūpaloka. The external object is merely an appearance, like the perception of hair in the sky or double vision of the part of one whose sight is impaired by an ailment.

From Idealism or vijānavāda point of view, all sentient beings suffer due to two false beliefs: belief in the real existence of self (atman) and belief in the real existence of things (dharma). The understanding of vijābaptimatārata destroys these beliefs by demonstrating that both self and things are unreal. They are only constructions based on wrong views and designations and do not have any reality of their own. Their various characteristics (lakṣaṇa) appear on the basis of the evolution (parināma) of consciousness.

The evolution of consciousness is explained in terms of three functions, referred to as:

1. Alayavijñāna
2. Manovijñāna
3. Pravṛttivijñāna

1. The Eighth Consciousness (Alayavijñāna)

Alayavijñāna is the key concept of the Vijñānavāda. It is the store or totality of consciousness, both absolute and relative, impersonal in the whole, temporarily personal or individual in its separated parts, always reproductive. It is described as the fundamental mind-consciousness of conscious beings, which lays hold of all the experiences of the individual life; and which as storehouse holds the germs of all affairs. Alaya functions according to the 6 sense organs and as a reflection of the 7th one (manana).

The definition of alaya can be divided into four types:

(a) Bijakośa

Storehouse of seeds, because from it spring all individualities or particulars (sarva-bijaka). When a person performs actions (karma), traces are left on his unconscious: ‘seeds’ of future karmic effects sink into the alaya, a receptacle which actively stores them. Seeds are of three kinds, i.e., karmabija, kleśabija and smṛtibija.

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(b) Vipaka-vijñana

It is also as ‘vipaka’ (resultant), because it produces the rounds of mortality, good and evil karma.

(c) Prakṛti citta

It is original mind, because it is the root of all things. There are two kinds of prakṛti citta: chyuti citta and pratisandhi citta. Chyuti citta is the last mind of death while pratisandhi is the mind of the next birth. When we born in this world, we are carrying our citta, up to the dead time that citta is going with us, i.e. अलया.

(d) Kliśta manas

The normal meaning of अलया is “love” (craving, lust, desire, will), it is also called ‘kliśta manas’— impure mind.

2. The Seventh Consciousness (mananavijñana)

The seventh consciousness according to the Yogacara list, and different from ‘manovijñana’. This consciousness manifests itself with the अलयविज्ञान as its support and takes अलयविज्ञान as its object. It has the nature and characteristics of cognition. It continuously thinks about the self to which it is attached, and it is associated with four types of defilements (मुलक्लेवस):-

(a) अत्म-दृष्टि --- perception of self
(b) अत्म-मोह --- confusion with regard to the self
(c) अत्म-माण --- self-pride
(d) अत्म-स्नेह --- self-love

The manana is the reflection of the 6 senses, if the 6 senses are silent it is also silent.

3. The Six Consciousness (pravṛtti-vijñana)

Pravṛtti-vijñana or the six consciousness are classified in accordance with the six sense-organs (indriya) and their respective objects. They are:

(1) Caksurvijñana (caksur pratiyama rūpe utpadyate) --- rūpa (form)
(2) Wrotavijñana (wrotaḥ pratiyama wabdē utpadyate) --- wabda (sound)
(3) Ghanavijñana (ghanā pratiyama gandhe utpadyate) --- gandha (odor)
(4) Jihvavijñana (jihvā pratiyama rase utpadyate) --- rasa (taste)
(5) Kayavijñana (kaya pratiyama sparśe utpadyate) --- sparśavya (touch)
(6) Manovijñana (mano pratiyama dharme utpadyate) --- dharma (phenomena)

The essential nature of the six consciousness is perception and discrimination of objects. They are called consciousness because they perceive the six spheres of objects.

Existence (सच्चारा) is explained in terms of the ‘store consciousness’. The evolution of this ‘store consciousness’ is without beginning. The cyclic evolution takes place in the following manner:

“As the seeds mature in the ‘store consciousness’, the second evolution of manana, takes place. Then comes the third evolution of the pravṛtti-vijñana, consisting of subject-object discrimination. This pravṛtti-vijñana leads to activity or behavior (karma), good, bad or indeterminate. As result, there is accumulation of dispositions (वासना) which are stored up in the ‘store house’ and serve as the seeds for the repeated evolution of manana and the pravṛtti-vijñana.

Broadly speaking, the mere-consciousness, vijñana-tantratā doctrine advocates the sole reality of consciousness with the argument that the external world of subject and object is nothing but development of consciousness.

666 Sunnata theory of Mahayana (original by Ven. Nemeinda) 2008

Sunnata theory of Mahayana was introduced in second century A.D by Nagaruna.He wrote a lot of books Such as Majjhima-katika, Yuttisattikasatta etc. ( ဝ န ် နတ် သာ သပေါ ်မ်ား မို နူးကိုနာဝိဟို့ ခွဲ ဖော်စာ ) . He was born in Vidabbha country. He knew medicine and three
Vedas very well. According to Mahayana tradition, the Buddha taught Savakayana (the path for disciple) in human realm. The deep path for the Buddha (Sammasambuddhayana) and Sunnatavada were taught in Naga realm. Nagaruna was familiar to the king of Naga realm. The king of Naga realm invited Ven.Nagaruna to Naga realm and taught “the path for the Buddha and Sunnata theory, preached by the Buddha in Naga realm. Ven.Nagaruna preached it in human realm and it is called today “the Sunnata theory of Mahayana”.

Saddhamm pundarika text and Pannaparamita text (သဒၶမၼပု႑ရိကက်မ္းႏွင့္ပညာပါရမိတာက်မ္း) are important role in Mahayana Buddhism. In SadDhamma pundarika, it is said that we all have to follow middle path, abandoning the two extremes to understand Sunnata or Nirvana. But middle path is big different between Theravāda tradition and Mahayana tradition. In Theravāda tradition, the middle path is between Kamasukhallikanuyoga and Attakilamathanuyoga. But in Mahayana tradition, middle path is between Sassata and Uccheda, Atti and Natti, Atta and Anatta. When you are in the middle path, you have to use eight denials or Atthamukha Patikkhepa (အ႒မုခပဋိေကၡပ). They are as follows:

1. Production          - ဥပၸါေဒါ
2. Extinction            - နိေရာေဓာ
3. Coming                -အာဂတိ
4. Departure             -ဂတိ
5. Permanence         -နိစၥ
6. Impermanence     -အနိစၥ
7. Unity                     -ဧကတၳ
8. Diversity

According to Mahayana tradition, these eight denials have to be used to understand Sunnata. People’s mind would go another reason if they deny one reason. For example, if someone denies Uppada, his/her mind might go the position of Niroda. Therefore, to understand Sunnata, we all have to deny both positions. If we deny these eitht denials again and again, we can understand Sunnata or Nirvana one day.

In Sunnata theory, relativity (Nissita) and contradiction (Paccanika) are important role. Production and extinction rely on each other and they are also against each other. After has been production, the extinction will come. That is natural law. If not so, no need to become the extinction. Unless the production is extinct, it is not enough places to keep the production in the world. So, production and extinction rely on each other. It is called Nissita.

But perfectly those natures are against each other. It is called Paccanika. In Sunnata theory, it is very important to understand both relativity and contradiction.

Word 420

666DISCUS HOW THE DHARMA THEORY OF ABHIDHAMMA INFLUENCED THE ORIGIN OF SUNNATA PHILOSOPHY? VEN.OEU

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Sunnyat is the fundamental teaching by Nagarjuna through his Madhyamika philosophy. The main work dealing with Madhyamaka teaching is th mulamadhyamakakarikka of Nagarjuna. In the concept of Sunya or Sunyata is clearly presented by Nagarjuna, this term is generally interpreted as void or empty.

Nagarjuna presented this theory is clearly seen by the way he presents it through his Mulamadhyamakakarika he shows the main teachings of Buddhism at that time were wrong. These main teachings were about the existence of something, and entity or a substance, some kind of metaphysical entity. It is mainly Sarvastivadins who presented such a concept.

The Sarvastivadins put forward the view that all factors constitute the individual and universe tat is all dharmashave an unseen aspect. This they called svabhava, the own nature. This own nature or svabhava of dharmas, sarvastivadins said, exist in all three periods of time. This in other words meant that svabhava of dharmas exist in the past, present and future that it exists always. Hence, their teaching came to be called Sarvatvavada (all exist).The Sautrantika, the other famous Buddhist school also, put forward a substantiality view.

Nagarjuna wanted to point out that these views are against the true teachings of the Buddha who explained that everything is anicca (impermanent). This position was that if everything is anicca how can these be a svabhava or any such thing that persists in all three periods of time. He used the Mulamadhyamaka karika to show that this interpretation of the Buddha’s teaching is wrong.

In order to do this e used a method called dialectics This is a kind of logic through which he showed the internal
contradictions of the views put forward by Sarvastivadins and other such schools and demonstrates that those views are wrong, that they contradict themselves are mere absurd statements. Hence this method of argument is referred to in western philosophy as reduction of absurdum, reduction of the opponents view to mere absurdity. His position is that everything should be viewed as being void, devoid of empty (Sunya) of an own nature (Svabhava). This means that everything is impermanent, and inter-related and therefore without independent existence and hence, without any permanency. He used his dialectical method very effectively to present this theory of Sunyata.

666Explain the Analysis of Sunyata According to Paticcasamuppada

Suñyata is generally translated into English as “emptiness”. Many scholars consider this emptiness to mean “nothingness”. This gives the idea that this concept denotes nihilism. The term is used by the Buddha himself in suttas is the suttanipata. The Buddha use the term to mean the absence of any substance, any entity or soul. So as the Buddha use Suñña means without or devoid of any soul or substance.

Nāgājuna, the founder of Mahathyamika, philosophy, which puts forward the Sunyata idea says his teaching, is not a kind of nihilism. Some modern scholars point out that Nāgājuna is also using the term in the same sense the Buddha used.

If so sunya mean something like anatta. This means it is other words mean everything is impermanent (anitya/anicca). So what is impermanent is explained in Buddhism as dependently arisen. That is arisen due the presence of certain causes and conditions. Similarly, when these causes and conditions are not there they too disappear. This show that everything is without an underlying substance that persists and prevails through out without changing. Therefore everything is related to other things.

This relativity is called Paticcasamuppada. All things according to Buddhism are dependently arisen (paticcasamuppada). The care of paticcasamuppada teaching is that there is no abiding ‘thing’ that lies, underneath or behind phenomena. There is ‘no soul’ behind the five aggregates. The five aggregates rise and fall depending on each other. The whole universe is ‘empty’ (suñña) of an entity or a substance that exists permanently without being subject to changes.

Then, it is seen that the theory of Suñyata and Paticcasamuppada are not different from each other. In ignorance they bring out the same idea, but is too different perspective. Both these are not nihilistic views. They merely bring out the relative nature of phenomena.

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QUESTION: Explain the Mādhyamika analysis of conventional and absolute truth. (Lectured by Ven. Indacara)

Whether there are two truths in Buddhism and whether one turth is of a higher level than the other has been a much-debated question in Buddhism. In early Buddhism there is no reference to two truths. In fact the early position is that truth is one and that there is no second (ekaṃ hi saccam na dutiyaṃ athi).

However, in the early suttas itself there is reference to two types of statements. One is neyyattha – statement the(?) meaning of which has to-be-drawn-out and nītattha – statement the(?) meaning of which is directly meant. Perhaps, based on this in Abhidhamma there developed two kinds of truth, namely sammuti sacca meaning 'conventional truth' and the other – paramattha sacca, meaning 'absolute truth'.

It is in Mādhyamika philosophy that these two truths find clear expression as two separate kinds of truth. In fact in Mādhyamika even the term for conventional truth – sammuti sacca – has undergone change. Therein, the word used is not sammuti but samvṛti – meaning 'concealed truth'. This suggests that behind this concealed truth there is a truth of a higher level.

In chapter 24 Nāgarjuna refers to these two truths: the stanzas (8-10) are could(?) be rendered into English as: „The teaching of the doctrine by the Buddha is based upon two truths – truth relating to worldly convention and truth in terms of ultimate truth. Those who do not understand the discintion between these two truths do not udnerstand the deep truth found in the Buddha's teaching. However, with relying on the convention the ultimate truth is not taught without understanding the ultimate/conventional(?) truth, Nirvāṇa is attained.(?)“

Because of the use of the term Samvṛti instead of Sammuti used in Pāli there seems to have aqrised much confusion in interpreting Mādhyamika. In fact Candrakīrti's interpretation of samvṛti and paramārtha seems to suggest taht samvṛti satya is of a lower level and paramārtha satya is of a higher level and that it is the latter that conveys the real truth.

However, whether Nāgarjuna himself such a distinction is not quite clear.(?) What is clearly seen is that according to Nāgarjuna reality could be expressed in two ways, one is through the conventional way of expressing. The other is through the absolute of expressing. They are not referring to two levels of reality but two ways of speaking about the same reality.

What Nāgarjuna does is to caution the readers not to confuse the two, but to udnerstand them as two modes of speaking about the reality. He also admits that as we are using language, it is necessary to employ conventional ways of expressing to speak about the absolute reality.
The distinction between two kinds of truth which refers to two different levels of reality is accepted in all Buddhist schools. This is a very important doctrine in Mādhyamika school of Nāgarjuna. But such a doctrine of double truth is not clearly found in the early nikāyas of Buddhism. The Suttanipāta says that there is only one truth and no second truth is found - »ekam hi succam na dutiyam atthi.« Then even in the early nikāyas are finds reference to Four Noble Truths. But, these are not four different truths, one superior to the other. They are of equal value and importance. If then is no direct reference in early nikāyas to a doctrine of double truth, how did such a doctrine develop? Scholars give many reasons. Training the early beginning of this doctrine of double truth scholars say that the distinction between nitattha and neyyattha could be one reason. The Buddha’s teaching is sometimes direct and sometimes indirect. Of the meaning can be obtained directly it is called neta-attha. If the meaning has to be drawn out then it is neyyattha. Some say that this is a basic reason for the later development of the doctrine of double truth.

Similarly, the Abhidhamma analysis of Dhamma – that is the constituent elements of phenomena into paramattha Dhammas also is another reason according to this doctrine the five aggregates are paramattha (absolute) dhammā. The individual constituted by them. That is the puggala is only a convention (sammuti). This have close relations to the two truths theory.

There is a reference in the Dīgha Nikāya to four kinds of knowledge. Two of these are knowledge of analysis (pariccheda ŋāna) and conventional knowledge (sammuti ŋāna). These also may have contributed to the doctrine of double truth.

Beside, these the Abhidhamma theory of paññatti – conceptualization has strongly influenced this doctrine. The term paññatti and sammuti are used almost synonymously. These two terms refer to concepts, concepts agreed by conventions (sammuti). For example, puggala is a paññatti, but the factors that constituted the puggala and paramattha absolute.

It is such distinction that led to a theory of double truth. In Theravāda the distinction between sammuti sacca and pramattha sacca does not refer to two different truths, one superior and the other inferior. It referred only to two ways of explaining the truth. But in Mādhyamika this developed into a special doctrine referring to two levels of truth, paramattha (the high, absolute truth) and sammuti (in Mādhyamika sammuti is not used) to a lower truth.
is suggested that even earlier Buddhist scriptures recognize such a distinction. But is this really so? As far as the Nikāyas are concerned, there is no positive evidence to show that earlier Nikāya teaching contained a theory of two kinds of truth, namely:

1. Relative truth
2. Absolute truth

A popular concept of truth in earlier Buddhism is that of the Four Noble Truths. Do the Four Noble Truths present such a distinction? An analysis of the Four Noble Truths shows that what is brought into focus is not a distinction between two levels of truth but only a logical sequence between four propositions. Therefore, the Four Noble Truths cannot be interpreted on a higher hierarchical basis as the second truth being higher than the first truth.

It is sure that the four truths present a theory of two levels of reality, namely:

1. Samsāric (or mundane plane of existence)
2. Nibbānic (or supramundane plane of existence where Samsāra is transcended)\(^5\)

But this does not mean that the four truths present four kinds of truth which are different in quality from one another.

Yet it should be noted that this theory of two truths which subsequently became popular is not completely disconnected with earlier Buddhism. Certain teachings that led to the formulation of this theory of double truth can be traced to earlier suttas. One such instance is the distinction drawn between nītattha and neyyattha (Aṅguttara Nikāya I. 60). The word Nīattha is from nīta + attha. This word refers to those statements which require that the statement should be understood according to the fundamental teaching of Buddhism. This simply means the former refers to direct meaning and the latter to indirect or suggestive meaning. This distinction was considered very important, for if anyone were to disregard this distinction, it was considered to be a misrepresentation of the Buddha's teaching.

However, the distinction between nīattha and neyyattha must not be considered as a distinction between two kinds of truths. It should be merely considered as two methods of presenting the teaching.

There is another important link between the theory of double truth and earlier Buddhism. This is found in Saṅgīti Sutta of Dīgha Nikāya. In this sutta, four kinds of knowledge are referred to. They are:

1. Direct knowledge of the doctrine (dhamme ñāṇa)
2. Inductive knowledge of the doctrine (anvaye ñāṇa)
3. Knowledge of analysis (pariccheda ñāṇa)
4. The knowledge of linguistic convention (sammuti ñāṇa)

There is a close parallelism between the later pair (3 and 4) and the Theravāda theory of paramattha and sammuti.

As far as the Abhidhamma is concerned, it is the analysis of empirical existence, that brings out the most important link between the theory of double truth and the earlier Theravāda Buddhism in the earlier discourses of the Buddha. There are 5 kinds of such analyses. None of them is absolute. They had only a pragmatic value, determined according to the particular doctrine which is sought to be explained. However, the Abhidhamma doctrine of Dhamma on which is based the theory of double truth could be traced to these 5 analyses. None of these 5 analyses were considered absolute or final. It is evident that these could be further analyzed. This led the Abhidhammikās to develop a theory of Dhamma which was not further analysable. Thus it came to be accepted that what is not further analysable or reducible is real (paramattha) and that which can be further analyzed is conventional (sammuti).

This Abhidhamma theory that what is nalisable is conventional and what cannot be analyzed further is real is closely connected with another theory which says that what is real is what really exists, and what is conventional is the result of mental interpretation super-imposed on the real. The Pāli word for this is pāññatti (f. Designation, name, concept, idea, a regulation) or 'mental construction':

»Yathā hi aṅgasambhārā, hoti saddo ratho iti;
Evaṃ khandhesu santesu, hoti sattoti sammuti [sammati (syā. kam.)].

\(^5\) It should be mentioned here that Nibbāna is not a plane of existence, it is not a plane of any kind of existence.
With the dissolution what appears to be the apparent oneness disappears leaving only a collection of factors which are always in a flux. These factors alone are real (paramattha). The unity or oneness is only nominal (sammuti).

This theory that the person, living being etc. are mere nominal designation as found mentioned also in the Nikāyas. But in the Nikāya statement there is this difference. The Nikāya analyses the individual and other aspects of existence for the purpose of showing that there is no abiding self. In doing so, they do not say that while this unity is unreal, that the factors that constitute the unity are real in the ultimate sense. Therefore the term paramattha is not used with regard to factors that constitute any object of existence. Even in Abhidhamma when it asserts the reality of factors of existence, that assertion does not mean the acceptance of the ultimate substance. What is meant when it refers to dhammā as paramattha is that they represent the final stage in the analysis of the dhammā and that the dhammā are not further analysable.

It is seen that sometimes the Theravāda uses the term sammuti meaning the relative truth. The word ‘sammuti’ is from the root man – to think. But combined with the prefix ‘sam’, the word means consent, agreement or convention. Other than Theravāda all schools of Buddhism use the word ‘samvṛti’. The difference between the 2 terms ‘sammuti’ and ‘samvṛti’ is not merely a difference between Pāli and Sanskrit. The 2 terms differ both in etymology and meaning. The word ‘samvṛti’ is derived from the root Vṛ – to cover, to conceal, and when used with the prefix ‘sam’, it means complete concealment. The religious ideas behind the term is that it covers the true nature of reality and made it appear otherwise. Throughout Buddhist Sanskrit texts, the Pāli word ‘sammuti’ has been substituted by the Sanskrit term ‘samvṛti’. However, there is also some correspondence between their interpretation of the double truth. It is only Mādhyamika that uses the term ‘samvṛti’ to mean complete concealment. Thus bringing out a wide distinction between ‘relative truth’, that is ‘samvṛti satya’ and ‘absolute truth’, that is ‘paramattha satya’.

666 LIFE OF NAGARJUNA AND HIS PHILOSOPHY (908)

Nagarjuna, an Indian Buddhist monk-philosopher and founder of the Madhyamika school whose clarification of the concept of sunyata is regarded as an intellectual and spiritual achievement of the highest order. He is recognized as a patriarch by several later Buddhist schools.

The earliest available biographical account of Nagarjuna is in Chinese, supplied about AD 405 by a renowned Buddhist translator, Kumarajiva. It agrees with other Chinese and Tibetan accounts that Nagarjuna was born in South India into a Brahman family. He studied the four vedas and acquired all the science. The stories of his boyhood are contradictory in historical terms but indicate that he possessed an extraordinary intellectual capacity and underwent a spiritual conversion when he learned the profound meanings of the doctrines of Mahayana Buddhism.

According to Kumarajiva's account, after Nagarjuna had learned some basic Buddhist views, but without complete satisfaction, a Mahanaga Bodhisattva, i.e., a chief Naga, who was on the path to enlightenment took pity on him and presented him with the most profound Mahayana verses. Nagarjuna mastered these in a short time and propagated the truth (dharma) in India, successfully defeating many opponents in scholastic philosophical debates.

Various texts ascribe different religious qualities to Nagarjuna and give dates for his life that range over 500 years. Some traditions also suggest that he lived to an old age and then decided to end his life. Nonetheless, various elements of Nagarjuna's biographies are supported by some historical materials. Present scholarship indicates that Nagarjuna could have lived as early as AD 50 and as late as AD 280. A common consensus gives his dates as AD 150-250.

Nagarjuna has written several works, the Mulamadhyamikakarika is considered the most important one. It consists of 27 chapters and 448 karikas, this became very important since the doctrine of wunyata has been explained together with patīcasam uppada

In the very first section of Mulamadhyamika-karika, Nagarjuna laid bare the metaphysical implications of the two extremes of substantial existence and nihilistic non-existence and rejected them by utilizing the eight negations. The 8 negations are:

1. Anupada
2. Anirodha
3. Awavata


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According to the Madhyamika, the theory of wunyata based on causality was directed at refuting the four theories of causation, namely sayamkatavada, paramkatavada, ubhayatavada and ahetuveda.

To explain the concept of wunyata and no-self nature, the great philosopher Nagarjuna put forwards his ideas on the Buddha’s doctrine of pratityasamutpada. The causal formula is:

<table>
<thead>
<tr>
<th>Imasmin sati idaj hoti</th>
<th>When this, that is</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imassa uppada idaj uppajjati</td>
<td>This arising, that arises</td>
</tr>
<tr>
<td>Imasmin asati idaj na hoti</td>
<td>When this is not, that is not</td>
</tr>
<tr>
<td>Imassa nirodha idaj nirujjhati</td>
<td>This ceasing, that ceases</td>
</tr>
</tbody>
</table>

Thus every object of thought is necessarily relative, and because is relative, it is neither absolutely real nor absolutely unreal and nothingness, avoiding both the extremes.

The chief object of this formula of causation is to establish that things of this world have only a dependent origination and hence are impermanent. There is not a single thing in the world which is unconditionally, absolute real. Everything is related to, contingent upon, conditioned by something else.

In Mula-Madhyamika-karika, Nagajurna sums up his teaching about pratityasamutpada in the following words:

Apratitya samutpanno dharmah kawcinna vidyate, (MK 24, 19)
(Any existence cannot be seen without dependent origination)

The very doctrine of pratityasamutpada declares that all the dharmas are relative, they have no separate reality (svabhava) of their own. Phenomena are devoid of independent reality. Pratityasamutpada means ‘relatively’, and relatively connotes the unreality (wunyata) of the separate elements. Thus according to him, phenomena are dependent to all categories of thought is wunyata or nothingness itself. Therefore, pratityasamutpada is equated with wunyata, it is ‘no-self nature’ (asvabhava). It is the most important concept of Madhyamaka philosophy. Nagarjuna says:

Yah pratityasamutpadah wunyataj taj pracaksmahe (MK. 24. 18a)
(we state that whatever is dependent arising, that is wunyata or nothingness).

According to Hinayanist, they think that Nibbāna is a positive entity (bhava), and thus nirvana is the opposite of sajsara. While Nagarjuna says that, for a positive entity which is not dependent on conditions cannot be discovered. If it is not bhava, it cannot be abhava either, for abhava is a relative word.

Bhava it gives meaning ‘existence’, and existence is ‘Sajsara’, no existence (abhava) is ‘Nirvana’. Pratityasamutpada, viewed from the point of vies of relatively is sajsara; while viewed from the point of view of reality it is Nirvana. Therefore, according to Nagarjuna philosophy, nirvana is not opposite of sajsara, there is no difference between nirvana and sajsara.

Na sajsarasat nirvanat kibcid asti viwesanaj.
Na nirvanasat sajsarat kibcid asti viwesanaj. (MK 25. 19)
(Nothing of sajsara is different from nirvana, nothing of nirvana is different from sajsara)

Everything is ‘Dependent Origination’, thus, it is ‘wunyata’ It is the middle path of the Buddha’s teachings, thus said:

Yah pratityasamupatpadah wunyataj taj pracaksmahe,
sa prajbaptir upadaya pratipat saiva madhyama. (MK 24. 18)
(We state that whatever is dependent arising, that is wunyata. It is in that sense that the path is middle).

Nagarjuna is considered to be one of the great Buddhist thinkers all over Buddhist world. By Mahayanists he was called ‘second Buddha’ or ‘the sun among the Buddhist philosophers’.
A study of the Madhyamika works reveals that dialectic is the core of Madhyamika philosophy. It may mentioned that the Tian-tai and San-lun schools of China advocated the doctrine of wunyata and were thus a continuation of the Indian Madhyamika system.

NĀGARJUNA AND PATĪCCASAMUPPĀDA

In this MūlaMādhyamika-karika Nāgarjuna has analyzed and criticized the conception of causality. Here he has taken into consideration the radically pluralistic views of the Sarvastivādins. The common view held by the most of the scholars on patīccasamuppāda of Nāgarjuna is a refutation of the theory of causality held by early Buddhism (or Hīnayāna). Prof. Stcherbastky(?) declares, that „The whole edifies(?) of early Buddhism was undermined and smashed.“ Prof. Murthi discribed the work of Nāgarjuna as the Copernican revolution affected by Indian philosophy. He further mentioned, that like the Adraidism(?) of sankhāra the Mādhyamika is a revolutionary interpretation of Buddhism. According to Murthi and Stcherbastky Nāgarjuna concerned not only the Theravāda but also Sarvastivāda. Therefore as the Sarvastivāda to be regarded as port(?) of early Buddhism, the Mādhyamika refutation of causality is usually well directed against the Theravādins themselves. In this regard, W. S. Karunāratne mentions, that there is no evidence whatsoever that Nāgarjuna either knew or refuted the Theravāda doctrine. He further states, that Nāgarjuna directed his attacks against Sarvastivādins.

The manner in which Nāgarjuna analysed and criticized the conception of causality is:

„’Neva svato nāpi parato,  
na dyabhāyām nāpyahetutah,  
uppuṃṇa jāti vidyante,  
bhavah kvacanā kecana.”

= Nowhere and never does a really existing thing originate out of itself, or out of another, or out of both or without a cause.

Certainly, this does not refuse anything in the Theravāda doctrine in the Pāli canon. It is not mentioned anywhere that things originate either from themselves or from others or from both or from out of nothing. That is the opinion given by W. S. Karunāratne in this regard. Further he says, that Buddha mentioned, that a thing happens neither by itself nor by another, nor by both nor by no cause whatever. It is ran(?) thus:

1. Na param-katam
2. Na sayam-katam
3. Na sayam katam ca param katamca
4. Na hetu apaccaya
Buddha mentioned all things are dependently originated - »Sabbe dhammā paticcasmuppunna.«

Nāgarjuna mentioned, that since all compound things are dependently originated, there is no Swabhāva (independent nature) in any or whole of them. He says, that things that have course must be real or unreal. To be real is to process an independent existence. He says, that further if a thing is real it means, that it exists. If a thing exists, it does not need a course to come into existences. If it does not exist, it cannot be made to come into existence by a cause. Thus if a thing is real it does not need a cause to be so real, and if a thing is unreal, it is meaningless to say, that it needs a cause.

Nāgarjuna says:

„Nahi svabhavo bhavānam,
pratyayadisu vidyate,
avidyamāne svabhave,
parabhavo na vidyate. “

= The independent nature of things is not to be found is such (things) as pratyas. If there is no independent nature there cannot be and existence other to itself.

As W. S. Karunatne mentioned the definition of existence is really not that of Nāgarjuna, but that of Sarvastivādinse, who maintained, that dharmas have a dharma lakshana as well as dharma svabhāva.

Hīnayāna thought only pudgala-nairatmaya (non-substantiality applied to the individual soul), there as the Mahāyāna went further and also thought the dharma nairatmaya (non-substantiality applied to all dharmas).

By introducing Catuskoti or Four Fold Logical Proposition he wanted to prove that the reality cannot be logically true. The Four Fold Logical Propositions are:

1. Is it existing?
2. Is it not existing?
3. Is and is not existing?
4. Neither is nor isn't it existing?

With its dialectical method he showed, that the nature of the being and the world cannot be put into these propositions.
The important points of difference between Theravāda and Mahāyāna are pointed out by the Saddharma Pundarīka Sūtra. According to Hīnayāna consists(?) of Ariyasacca (Four Noble Truths) including Paṭiccasamuppāda and attaining Nibbāna. (?) The individual passes from Samsāra to Nibbāna, from lokika to lokuttara state. According to Mahāyāna there is no difference between Samsāra and Nirvāṇa, and the world has only a relative existence. The world is unreal, but appears real to a deluded mind. Realization of Nirvāṇa is nothing but Śānyatā or Tathata. Śānyatā is the absolute principle underlying the Universe.

Mahāyānists say that the Buddha had two forms of teachings, conventional and transcendental. Conventional teachings are whatever he says about the Ariyasacca or Paṭiccasamuppāda. Transcendental or real teaching is Śūnyatā or Tathata. It should be important only within one's own self.

The second and the third of the Four Noble Truths comprises the Paṭiccasamuppāda. The chief object of this formula of causation is to establish that the things of the world have only the Dependent Origination. Except Nirvāṇa and Ākāsa. The things of the world are impermanent and productive of suffering. Nirvāṇa and Ākāsa do not depend upon cause and condition. The formula of cause law has been utilized by the Hīnayānists to show that all constituted things have a proceeding or unconditioned. (?)

Nirvāṇa is used to explain emancipation in all Buddhist raditions. It is formed(?) to Hīnayāna and Mahāyāna. Although the term Nirvāṇa is used as an interpretation of Mokṣa, there is philosophical difference in Hīnayāna and Mahāyāna. Nirvāṇa is three-fold in Hīnayāna tradition:

1. Sāvakabodhi
2. Pacceka bodhi
3. Sammāsambodhi

In Mahāyāna tradition only Sammāsambodhi is considered to be the real Nirvāṇa. According to Mahāyāna acceptance Arahantabodhi which can be attained by following the Eightfold Path and getting rid of ten fetters (dasa saṃyojana). (?)

Hīnayāna is only regarded as puggalanairāyana. Puggalanairāyana is not a complete emancipation. According to Mahāyāna teaching the complete emancipation is realization of Puggalanairāyatmata along with Dharmanairāyātmata. (?) Then
realization of Dharma-Śūnyatā is not real Nirvāṇa and it can be attained only by Bodhisattvayāna. The other difference is that Saṃsāra and Nirvāṇa are considered to be one and not two. There are no differences between Saṃsāra and Nirvāṇa. Saṃsāra means the life process and Nirvāṇa means freedom from Saṃsāra or life-process.

We can see that the process of Saṃsāra and Nirvāṇa are in Mahāyāna texts as follows:

»Na saṃsārasya nirvāṇā kiñcit asti višeṣanam, nirvāṇasya saṃsārat kiñcit asti višeṣanam.*

In meaning, the life process has not thing that is distinguished from freedom, freedom has nothing what would distinguish it from the life process.

As a matter of fact, if Saṃsāra and Nirvāṇa are considered to be two entities, nobody can attain Nirvāṇa:

»Bhāvaca yadi nirvāṇām nirvāṇāṃ saṃskṛutaṃ bhavet, na saṃskṛutāhi vidyate bhavah kvacana kascana.*

In meaning, moreover, if Nirvāṇa were to be existing, it could be conditioned. Yet an existence that is unconditioned is not evident anywhere:

»Nirvāṇasyaca yākothi köthi saṃsārasyaca nat tayaor antraṃ kiñcit sususmapi vidyate.*

In meaning, whatever is extremity of freedom in the extremity of the life process between than not even subtle something evidence.(?)

If we grow(?) our intention to early Buddhism, Saṃsāra and Nibbāna are considered as two entities attached to Dhamma, it is worldly life-process and detachment from Dhamma is Nibbāna. Some fulfill to undersatnd this group in early Buddhist teaching considering Saṃsāra and Nibbāna as two. If Saṃsāra and Nirvāṇa are two entities, nobody can attain Nirvāṇa at any time.

**QUESTION:** **EXPLAIN THE MĀDHYAMIKA NOTION THAT THERE IS NO SPECIAL CHARACTERISTIC BETWEEN SAṃSĀRA AND NIRVĀṆA.**

In the 25th chapter of the Mūlamadhyamikakārika there is the following stanza:

»Na saṃsārasya nirvāṇāt kiñcidasti vesesanam
Na nirvāṇasya saṃsārat kiñcidasti visesanam.*

This is translated as: „Saṃsāra has no special thing that distinguishes it from Nirvāṇa. Nirvāṇa has no special thing that distinguishes it from Saṃsāra.”

On this it is said that according to Madhyamika philosophy Nirvāṇa and Saṃsāra are not different and therfore they are identical. But this cannot be explained in this simple way. If this is taken in this literal sense, then the whole aim of the Madhyamika philosophy to lead the follower to true teaching of the Buddha facts(?). One may ask if Saṃsāra and Nirvāṇa are identical why to practice Buddhism, why not to be in Saṃsāra. If these two are the same then just as in Saṃsāra there is dukkha in Nirvāṇa and if so there is no need to strive to realize Nirvāṇa. May such question could be raised.(?)

This shows that what is meant by this stanza is not a simple identification of Saṃsāra with Nirvāṇa, then there must be something more deep in this. In interpreting this sanza just as when understandsing the whole of Madhyamika philosophy it is important to remember the main purpose of its teaching. Its main teaching is Śūnyatā and this means the emptiness of everything of dhammā. This emptiness means that they are devoid of anything called svabhāva, a sort of a 'thing', some entity that is specific to a dharma that is its own-nature.

For Sarvāstivādins everything is a dharma and every dharma has a svabhāva. This svabhāva is the specific characteristic (sva-lakṣaṇa) or the own-nature (svabhāva) of that dharma. This svabhāva prevails in all three periods of time – in the past, present and future and give a particular dharma a specialty.
Nāgarjuna refuted and rejected the existence of a svabhāva in dharmas. Thus he did by showing that everything is relative to each other and therefore nothing has independent existence. If nothing exists independently there is nothing that could be called permanent, and having characteristics specific to it.

So, is Samsāra and Nirvāṇa both are devoid of svabhāva anything special (kiñcid visesanam) that make them distinct from each other. As they are devoid of such a svabhāva they are not distinct. It does not mean that Samsāra and Nirvāṇa are the same. This is made clear by another stanza (25:20) whatever is the extremity of Nirvāṇa and what is the extremity of Samsāra between them not even a subtle something is seen.

666 EXAMINE THE MAHYAYANA THEORY THAT THERE IS NO DIFFERENCE BETWEEN SAMSARA AND NIRVANA? VEN. OEU

In Buddhism, Nibbāna from Nirvana) means “Freedom from desire” There are two aspects of Nibbāna: 1) the full extinction of defilements (kilesa-Parinibbāna) Nibbāna with the groups of existence still remaining. 2) The Full Extinction of Groups (khandha-parinibbhan) without the groups remaining of this physical-mental process of existence.

In the 25th chapter of Mulamadhayamaka karika said that Samara has no special thing that distinguishes it from nirvana. Nirvana has no special thing that distinguishes it from Samaara.

According to Mdhayamika philosophy, Nirvana means elimination. Nirvana and Samsara are not different therefore. They are identical. But this cannot be explained in this simple way. If this is taken I in this literal sense, the whole aim of Madhyamaka philosophy lead followers by true teaching of the Buddha facts. One may ask, if Samsara and Nirvana are identical why practice Buddhism, why not be in Samsara. If these two are the same then just as in Samsara there is dukkha in Nirvana, and if so there is no need to strive to realize nirvana.

This shows what is meant by this stanza is not simple identification of Samsara with Nirvan. N interpretation, just as when understanding the whole of Madiyamaka philosophy, it is important to remember the main purpose of its teaching is Sunyata, means emptiness of everything of dharma. This emptiness means they are devoid of anything called Svabhav, a sort of a “thing” some entity that is specific to a dharma that is its own-nature.

For Sarvastivadin everything is dharma and every dharma has a Svabhava. This Svabhava is the specific characteristic of the own-nature, and it prevails into three periods of time in past, present and future, and gives a particular dharma a specialty. Nagarjuna rejected the existence or Svabhava in dharmas. This he did by showing everything relative to each other, therefore nothing has independent existence. If nothing exists independently, there is nothing that could be called permanent, and having characteristics specific to it.

So Samsara and irvana both are devoid of Svabhava, anything special that make them distinct from each other. As they are devoid of such Svabhava, they are not distinct. It does not mean Samsara and Nirvana are the same. This is made clear whatever is extremity of Nirvana and what is extremity of Samsara, between them not even a subtle something is seen.

This shows that the community returns to Nikāyalanbanatra(?) Vasumitra by paramattha. It says that after two hundred years of the Buddha, Aranyavyādā(?) Prajñāpāramitā and Avattantaka Sūtra have been used by several monks. Those monks may be Mahāsaṅghikas. Mahāsaṅghika underestimates Arahantship. But they appreciate the Bodhisattvahood. They also reach sufficient emancipation of Arahantship.

Although the five(?) years of Mahāyāna cannot be mane(?) difficulty by Mahāyāna it is resonsible for the rise of Mahāyāna. (? Before the term Mahāyāna was used, there has been several other similar words like Ekāyāna, Buddhāyāna,
Anuttarayāna, Uttamayāna, Paramayāna, Bodhisattvayāna. These terms can be found in Saddharma Puṇḍarīka Sūtra, Avattantaka and Prajñāpāramitā Sūtra.

Many people say that Mahāyāna is for the Bodhisattvahood which leads to Buddhahood while Theravāda is for Arahantship. The Mahāyāna texts never use the term Arahantyāna, Arahant vehicle. They used three terms – Bodhisattvayāna, Paccekabuddhayāna and Sāvakayāna. In Theravāda tradition these three are called Bodhi. The Mahāyāna mainly dealt with the Bodhisattvayāna or the vehicle of the Bodhisattva. But it does not ignore the other two Srāvakayāna and Pratyekabuddhayāna.

Between the 1st century BC and 1st century AD two terms – Mahāyāna and Hinayāna appeared in the Saddharma Puṇḍarīka Sūtra or the Lotus Sūtra of the Good Law. At about the 2nd century AD Mahāyāna became clearly defined. Nāgarjuna developed the mahāyāna philosophy of Śāntāna and proved that everything is void in a small text called Madhyamika Kārika. At about the 4th century there were Asanga and Vasubandhu who wrote enormous works on Mahāyāna. Only then the terms of Mahāyāna and Hinayāna were introduced.

Furthermore, in the Sūtra 'tiryāna, dvīyāna, Arahantyāna, Brahmayāna' were mentioned. The term Hinayāna is founded only at two pieces in the Saddharma Puṇḍarīka Sūtra. The term ekayāna, anuttarayāna, Brāhmīyāna and Dhammayāna are found in Pāli text and Chinese translation.

Prof. Kemura has given an example for them: «Ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nibbānasassā sacchikiriya, yadidam cattāro satipaṭṭhānā.»57 The word ekāyana has been understood by Kemura as ekayana(?). In the Nikāyas is written: «Imassee kho eto, ānanda, āriyassa uthānagārika magga magga adhibacanām – brahmāyānam ‘iti, ‘Dhammayānam’ iti, ‘anuttaro saṅgāmavijaya’ iti”58 The term Brāhmīyāna, Dhammayāna have been used as similar term to Eightfold Path and Four Noble Truths. So, the term Mahāyāna has not been mentioned in early Buddhist text. We can see some similar words such as Brahmayāna and Dhammayāna in Pāli text. The term yāna means vehicle. So, the term Mahāyāna implies to show noble or great vehicle to go to Nibbāna. The term Hinayāna implies a lower vehicle.

MAHĀSAŃGHIKA AND THE CONCEPT OF BUDDHA

After a century of the Buddha’s death, there was the great division in the Buddhist Church. That was the division between the „conservatives“ and „liberals.“ The details about this schism are found in Mahāvaṃsa. As well as the Pāli Vinaya text and Buddhist Sanskrit works. The schism occurred in the Church through the Vajja and instituted a new school under the name of Mahāsaṅgikas. These facts are stated in the Katavattu of Moggaliputta Tissa Thera and in the Samapādoparaca(?) cakra of Vasumitra. The ten points, which the Theravādins concluded as breeches of the rules of discipline caused the conflict between the Theravāda and Mahāsaṅgikas.

After the first Buddhist council, Mahāsaṅgikas remain as stubborn as before. They asserted their separateness from the Theravādins by convening a council of their home(?).

Bhavya, Vasumitra, Vinītadeva and Tharanata trace the origin of Mahāsaṅgika school in Mahā devas five articles of faith:
1. An Arahant may commit a sin under unconscious temptation.
2. One may be an Arahant and not know it.
3. An Arahant may have doubts on matters of Doctrine.
4. One cannot attain Arahant- hood without the aid of a teacher.
5. The noble way may begin with a shout (exclamation).

The first four have been found in the Katāvatthu. The commentary of Katavattu states, that they have

been held by two branches of Mahāsaṅgika schools known as Pubbasiliya and Aparasiliya.

The Mahāsaṅgikas attributed to Gotama Buddha not only supra-mundane existence, but also all perfections. According to the Mahāsaṅgikas and their offshoots the concepts of Buddha are as follows:

1. The Buddha’s body is entirely supra-mundane (lokuttara). The vocal, physical and mental actions are dissociated from impurities.
2. His material body (rūpa kāya or nirmāna kāya) is „unlimited.“ Therefore he can appear anywhere in the Universe.
3. Buddha’s length of life (āyu) is unlimited on account of his past accumulated merits. He lives as long as the sentient beings live.
4. Buddha’s divine power is unlimited. He can appear in one moment in all the worlds of the Universe.
5. As his mind is always in meditation, Buddha neither sleeps nor dreams.
6. Buddha can understand everything in one moment. His mind is like a mirror. He can answer any question simultaneously without reflection.
7. Buddha is always aware, that he has no impurities and that we cannot be reborn.
8. Siddhārta Gotama was self-born. He issued out of the womb by the right side without piercing it. He had no lust. Therefore Rāhula was also self-born.
9. Buddha’s acquisitions are hold supra-mundane and cannot be compared to anything worldly. His spiritual practices are supra-mundane. Even his bodily movements such as walking, standing, sitting and lying are also supra-mundane. He cannot have any disease, but he takes medicine to cure himself.

The bodhisatta concept was developed by the Mahāsaṅgikas. The conception of bodhisatta is found in the Mahāvastu and some additional materials in the works of Bhary(?), Vasumitra and Vinītadeva.

Various sects of Mahāsaṅgikas knew only one bodhisatta. That was the previous existence of Sidhatta Gotama. Sidhatta Gotama had to pass through numerous existences in order to attain Buddha-hood. The career of the bodhisatta is explained as follows:

1. The bodhisatta takes any forms of lower existence for enlightening the beings of the world.
2. Bodhisatta enters his mother’s womb as a white elephant. The symbol represents the great physical strength combined, with his softness. It is not an intermediate existence (antarbhava), but may be regarded as a created (nirmita) form
3. The bodhisatta has in his mind no trace of desire, hatred and malice (kāma, vyāpāda, vihiṅsa).

These were the concepts of the bodhisatta. Because of these factors in both Hīnayāna and Mahāyāna the concept of bodhisatta was developed. The Mahāyānists believed, that all the followers of the Buddha were the bodhisattas

When we consider the history of scholasticism, we can see, that Mahāsaṅgikas are the first group separated from the Buddhist Church. They were the followers of the Buddha, who opposed(?) the Arahants. As a result of their activities the concept of Buddha and bodhisatta came into existence.
EXPLAIN THE CONTRIBUTIONS DONE BY THE FOLLOWING TEACHERS FOR THE DEVELOPMENT OF SARVASTIVADA SCHOOL.

1. Vasumitra
2. GhoSa
3. Dharmatrata
4. Buddhadeva

After 100 years of the Buddha's demise, the Buddhist community was split into two primitive schools, the Mahasavghika and the Sthaviravada. The Sthaviravada, in turn, later gave rise to the Sarvastivada, Sautrantika etc. Sarvastivada detached itself from the Sthaviravada school around the time of Asoka (273 B.C.) and spread from Mathura into Kashmir. Taking a different tack than the Sthaviravada monks, the Sarvastivadin scholastics developed their own set of canonical which adopted Sanskrit for their literary medium.

The Sarvastivadins maintain everything exists forever (sarvaj sarvadasti). It means that all dharmas exist in the three period of times, and the emphasis put on the reality (svabhava) of dharmas is indicative of the conception that not only their present, but their past as well as future transition, too, represent something real. From this fundamental tenet the name ‘Sarvastivada’ is given, i.e., doctrine that ‘everything exits’.

The Sthaviravadins, Sautrantikas denied the dharma exists in three period of time, they also rejected the theory of ‘substance’ or ‘self-nature (svabhava), calling it a theory of ‘self’ (atman) in disguise.
To make clear the conception of substance (svabhāva), the Sarvāstivādins made full use of this concept to explain the problem of continuity of phenomena, which they analyzed into momentary existence. Four different theories were suggested by four famous Sarvāstivāda teachers – Vasumitra, GhoSa, Dharmatrata and Buddha deva. With the helped of these four great teachers (commentors), so-called ‘The Four Great Abhidharmikas of Sarvāstivāda’, thus the doctrine of Sarvāstivādins firmly established and deep-rooted.

1. Vasumitra

Vasumitra, in Chinese is known as ‘Shi-you’ (世友), was born in Maru. He put forwards a theory of change of condition (avasthānyatvatva 位有異 wei-you-yi). He held that a dharma passing through the three periods of time, having come to each state or condition is called past or present or future. The state or condition is determined by the causal efficiency or causal activity. If the causal efficiency is present, it is called the present; if the causal efficiency is no more, it is called the past; and if the efficiency is not yet manifest, it is called the future. In like manner, a coin placed in a group of one hundred coins is said to be one of a hundred; if placed in a pile of a thousand, it is one of thousand.

The Sarvāstivādins appear again at a council and said to have been held in Kashmir in the reign of Kanishka at the end of the 1st century A.D. under Vasumitra’s guidance and compiled a huge literature called ‘Abhidharma-mahāvibhsa-wastra’59, commentary on the Jbanaprashana-wastra60. This is the biggest thesaurus of dogmas of the Sarvāstivādins, exist now only in Chinese version.

Vasumitra also is the author of Samayabhedoparacanacakra ‘yi-bu-zong-lun-lun’ (異部宗輪論)61, translated into Chinese by Hiuen-Tsiang. This text is regarding the Buddhist Schools of India, mainly concern the doctrine of the Sarvāstivāda. The text is important for it provides us the history of the early Buddhist schools and the doctrines which they upheld respectively. Other works of Vasumitra are Abhidharma-dhatukaya-pada-wastra (阿毘達磨界身足論)62 and Aabhidharma-prakaraṇa-pada-wastra (阿毘達磨品類足論)63, two

59 Preserved in Chinese TriPiṭaka (here abbreviated T), T. 1545, Text No. 27. There are all together 100 texts in Chinese TriPiṭaka including the books of Index.
60 T. 1544, Text No. 26.
61 T. 2031, Text No. 49.
of the seven texts of Abhidharma of the Sarvāstivāda.

2. Ghoṣa

Ghoṣa ‘Miao-yin’ (妙音), was born in the northern part Tukhāra of India. Some modern scholars had mistaken and identical that Ghoṣa was Awaghosa, actually according to Mahāyāna tradition these two entirely different from each other. For the latter was only a great poet not a commentator, and he seem appeared much earlier than the four great commentators.

Ghoṣa propounded a theory of change of characteristics or aspects (laksāṇanyatvatva 相有異 xiang-you-yi). A past dharma, according to him, is possessed of the characteristic of pastness, but dispossessed of the characteristics of presentness and futurity, like a man who is attached to one woman, but is at the same time not unattached to other woman.

According to the Chinese tradition, he was the author of ‘A-pi-tan-gan-lou-wei-lun’64 (阿毘毘甘露味論), the translator was unknown.

3. Dharmatīta

Dharmatīta, in Chinese is known as ‘Fa-jiu’ (法救). According to the Chinese tradition, he was the uncle of Vasumitra, was born in Gandhara.

Dharmatīta upheld a theory of change of existences (bhāvanyatvatva 類有異 lei-you-yi). He maintained that when a dharma passes through the three periods of time, there is change of existence or state, but not substance. This is illustrated with the example of gold, which may be seen in various shapes or forms, while the gold itself remains unchanged. According to Chinese tradition, the following texts are ascribed to Buddhadeva:


4. Buddhadeva

Buddhadeva ‘Jie-tian’ (覺天) of Varanasi, he proposed a theory of a change of

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64 T. 1553, Text No. 28.
65 T. 1552, Text No. 28.
66 T. 1555, Text No. 28.
relations (anyonyathātva 待有異 dai-you-yi). A dharma is said to be past in relation to the present and future, present in relation to the past and future, and future in relation to the past and present. It is like a woman who is a mother in relation to her daughter and a daughter in relation to her own mother. According to the Chinese tradition, the theory of Budhadeva was much developed and had a new interpreted among the other three teachers.

To conclude that, according to the theories of above four teachers, there is one aspect of a dharma that changes, while another remains unchanged. That which remains unchanged is the basis or the substances of a thing. It is this doctrine, which maintains that the ‘existence’ of the substance of ‘everything’ remains unchanged during the three periods of time, past, present and future, thus the dharmas is categorized into main four groups which again sub-divided into 75.

Reference:
About 140 years after the Buddha’s death, the Buddhist community was split up into two, the Mahasavghika and the Sthaviravada. The Sthaviravada, in turn, later sub-divided into eleven or more sects, of which the Sarvastivada and the Sammityyas became prominent.

Sarvastivada detached itself from the Sthaviravada school around the time of Asoka (273 B.C.) selected Mathura as the venue of their early activities and it was from this place that they fanned out to Gandhara and Kashmir and ultimately to Central Asia and China.

Taking a different tack than the Sthaviravada monks, the Sarvastivadin scholastics developed their own set of canonical texts, which adopted Sanskrit for their literary medium. The sutra-Pitaka was divided into 4 agamas called Dirgha, Madhyama, Sajyutta and Ekottara, exist only in Chinese version. While the Vinaya texts are derived solely from the catalogues of Chinese canonical literature, the principal text was the Dawadhyaya-Vinaya. The number of Abhidharma texts is just the same in that of the Sthaviravadins, the difference being that the latter collections consists of seven independent works while the former of one principal treatise the Jbana-prasthana-wastra of Katyayaniputra with its six padas or supplements.

The Sarvastivadins appear again at a council and said to have been held in Kashmir in the reign of Kanishka at the end of the 1st century A.D. under Vasumitra’s guidance and complied a huge literature called ‘Abhidharma-Mahavibhasa-wastra’, commentary on the jbanaprasthana-wastra. Sarvastivadins took their stand on this Mahavibhasa, and so known as Vaibhasika. This is the biggest thesaurus of dogmas of the Sarvastivadins, exist now only in a Chinese translation.

The Sarvastivadins held almost the same views as the Sthaviravadins are believed in the non-existence of soul, the law of karma, the theory of Paticcasamuppada etc. The only difference between the doctrines of the Sarvastivadins and those of the Sthaviravadins lies in this that the former admitted the reality of the elements (skandhas) that compose a being as against the latter’s view of their unreality.

The Sarvastivadins maintain everything exists forever (sarvaj sarvada asti). It means that all dharmas exist in the three periods of time, and the emphasis put on the reality (svabhava) of dharmas is indicative of the conception that not only their present, but their past as well as future transition, too, represent something real. From this fundamental tenet the name ‘Sarvastivada’ is given, i.e., doctrine that ‘everything exists’. It is believed that the school has given its name perhaps goes back to the Sajyutta Nikāya where the expression ‘sabbaj atthi’, occurs.

The Sarvastivadins probably aware of the defects of the inclusion by Theravadins of phenomena like the origin and continuity (upaccaya and santati) of matter in the category of matter, made an entirely new classification in which the whole of existence is treated under the 5 dharmas. The Dharmas, according to this school, are realities, i.e., things that really exist. They assert the existences of 5 dharmas at all times, i.e. past, present and future. The 5 dharmas are:

1. Rupa – matter, divided into primary and secondary → 11
2. Citta – consciousness → 1
3. Caitasika – mental factors → 46

\[ \text{saśkṛta} \ 72 \ \text{conditioned} \]
The five dharmas are classified into seventy-five dharmas, 72 of them asajskrta (conditioned) are divided into four groups: rupa, citta, caitasikas and citta-viprayukta, and three asajskrta (unconditioned) being a new class of forces which were not classed as mental or material. In early Buddhism ‘asajskrta’ meant nirvana, in this state, it came to mean permanent, not-changing entities.

The knowledge of cognition, according to the doctrine of the Sarvastivadins, is based on existing objects (salambana). Later Sarvastivadins made another distinction between two kinds of being, i.e., being in the ultimate sense (paramarthasat) and being in the conventional sense (sajvrtisat).

Sarvastivada maintained that an arahant was subject to fall or retrogression. According to Vasumitra, he says:

1. A srotapanna has no chance of retrogression while an arahant has.
2. All arahants do not gain anutpada-jbana.
3. An arahant is governed by pratityasamutpadavga (limbs of the causal law).
5. Arahants are not free from the influence of their past karma.
6. Arahants gain naivawaiksa-nawaiksa-jbana.
7. Arahants gain the four fundamental dhyanas: they cannot realize the fruits of dhyanas.

The Sarvastivadins also denied the transcendent powers ascribed to the Buddha and Bodhisattvas by the Mahasavghikas. They maintained the Bodhisattvas were still ordinary people and that even the arahant was not free from the effects of past actions and still had something to learn.

The Sarvastivadins and other schools admitted the Three Vehicles, i.e., the vehicle of Buddhas, Pratyekabuddhas and Wravakas, this idea played the key note in the Lotus Sutra in later days of the Mahayana Buddhism.

In the 4th century, a mastery survey of the Sarvastivadin’s thought was elaborated by Vasubandhu in his Abhidharmahidharmakowa-wastra. The main body of this work consists of karikas and became the basic text for the development of Sarvastivada in China and Japan, which is designated by the short form of the title: Chinese Chi-she (俱舍), Japanese Kusha. He then produced a commentary ‘Abhidharmakowa-bhasya’, which offered an incisive critique of it from a largely Sautrantika viewpoint.

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The Sarvastivadins held almost the same views as the Sthaviravadins are believed in the fundamental teachings of the *Buddha*. The only difference between them is that the former admitted the reality of the elements (skandhas) that compose a being as against the latter’s view of their unreality.

The Sarvastivadins maintain everything exists forever (sarvaj sarvada asti). It means all dharmas exist in the three periods of time, and the emphasis put on the reality (svabhava) of dharmas is indicative of the conception that not only their present, but their past as well as future transition, too, represent something real. From this fundamental tenet the name ‘Sarvastivada’ is given, i.e., doctrine that ‘everything exists’.

The Sarvastivadins made an entirely new classification in which the whole of existence is treated under the 5 dharmas which exist at past, present and future. The 5 dharmas again sub-divided into 75 as follows:

(1) Rupa – matter, divided into primary and secondary → 11

(2) *Citta* – consciousness → 1  

(3) Caitasika – mental factors → 46

(4) viprayukta-sajskara – elements which are neither matter nor mental forces → 14

(5) asajskrtas – immutable elements → 3  

The 75 dharmas, 72 of them sajskṛta are divided into four groups as listed above, and three asajskṛta being a new class of forces which were not classed as mental or material. According to Vasubandhu, the sajskṛta dharmas are real (sasvabhava) while the asajskṛta dharmas are not real but a concept (prajbaptisat) only.

These 75 dharmas though separate from one another, are found linked together in the actual world. This phenomena is explained by the theory of causal relation, sometimes called the ‘Doctrine of the Ten Causes’, in which six chief causes and four sub-causes are assumed.
The six chief causes are:

(1) The active cause (karana-hetu)

(2) The co-existence cause (sabhbu-hetu)

(3) The similar-species cause (sabhaga-hetu)

(4) The concomitant cause (samprayukta-hetu)

(5) The universally prevalent cause (sarvatraga-hetu)

(6) The cause ripening in a different life (vipaka-hetu)

The four sub-causes are:

(1) The cause-sub cause (hetu-pratyaya)

(2) The immediate sub-cause (samavantara-pratyaya)

(3) The objective sub-cause (alambana-pratyaya)

(4) The upheaving sub-cause (adhipati-pratyaya)

The reality of the three periods of time, however, does not mean that the three periods themselves are eternally extant, nor does it mean that time is a real substance. It means that all things or elements are real in the past and in the future as they are in the present – but without enduring from one period to another.

In connection with this theory four arguments are given by the following four Sarvastivada teachers:

1. Dharmatrata

   He upheld a theory of change of existences. This is illustrated with the example of gold, which may be seen in various shapes or forms, while the gold itself remains unchanged.

2. Ghosa

   He propounded a theory of change of characteristics or aspects. Like a man who is attached to one woman, but is at the same time unattached to other woman.

3. Vasumitra

   He held that a dharma passing through the three periods of time, having come to each state is called past or present or future. In like manner, a coin placed in a group of one hundred coins is said to be one of a hundred; if placed in a pile of a thousand, it is one of thousand.

4. Buddhadeva
He proposed a theory of a change of relations. It is like a woman who is a mother in relation to her daughter and a daughter in relation to her own mother.

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666 SARVASTIVADA SCHOOL

The origin of Sarvastivada School is not known. Some scholars believed or even according to Theravāda sources this school come to be after the Second Buddhist council. By the time of Third Council this THERAVĀDA got division into various branches and Sarvastivada was one of them. Actually Sarvastivada School came from the Theravāda.

Particularly Mahayanists when they talk about Hinaya, Hinaya appears on one of the Paññā paramita texts. When they refer certain schools is Hinayana. Usually they say that Sarvastivada is not Theravāda. By the time of King Asoka there may have the origin of Sarsavada, which has similar doctrine to Theravāda. But later on when Sarvastivada became an independent school have been different characteristics and different from the Theravāda school. They were two centers of Sarvastivada School. They established certain center in India. One is of course in the North close to central Asia called Kashmira. Sometime Kahmirian refer to as Kashmirian Sarvastivada. And another center is called Gandharia, and they also refer to as Gandharian Sarvastivada. Between two these center have different opinion, - such as

- Mula sarvastivada
- Simple Sarvastivada

The Mulasarvastivada is earlier than Simple Sarvastivada. But gradually Sarvastivada became conspicuous, because of the work Vasubhanthu called Abhidhammaghosa which became the major text of Sarvastivada school.

Sarvastivada School has their own literature that is different from Theravāda one. And they have their own Agamas and Abhidhamma. The other term, which is associated with Sarvastivada is called Vaibhasika”. They were the people who came later than Sarvastivada and who believed in certain work namely Abhidhammaghosa. It is a commentary on the Abhidhamma. And their main doctrine or teaching is derived from “bhasa” (Abhidhammaghosa bhasa). They are unlike Theravadin, they selected Sanskrit as their official language.

Geographically, from Kashmira they extented their schools from North India to Central Asia, from Central
Asia to China and so on. Even Mathura is another center of Sarvastivada School. The basis different between THERAVĀDA and Sarvastivada is interpretation of the Dhamma. According to Theravada and some of the Buddhist like Mahisasaka and so on they believed only in the present moment. The Dhamma exists only in the present moment, not in the past and not in the future, but Sarvastivadin says that all the ‘Dhamma exist through past, present and future. And they classified all the Dhamma into 75. So this school was called “Savarstivadana”. Sarva= all, asti = exist, vada= doctrine. According to them a being is composed of five Dhamma, not five aggregates:

Example
1. CITTA – mind
2. Cetasika- mental state
3. Rupa- matter
4. Visamprayukta samskra (states independent of the mind)
5. Asamskariktras- the uncostituted

These five are sub-divided into (75) thus

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<tr>
<th>Rupa</th>
<th>11</th>
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<tr>
<td>Cetta</td>
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<td>Cetasika</td>
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<td>Citta-viprayukta</td>
<td>14</td>
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<tr>
<td>Asmskrta</td>
<td>3</td>
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666SARVASTIVĀDA SCHOOL (SABBATTIVĀDA SCHOOL) AND THE THERAVĀDA’S DHAMMA. (ORIGINAL BY VEN. NEMEINDA) 2008

To answer the question, ThSarvativada and Theravāda’s Dhamma is need to show their back ground. Without including background, it can not be called a completed answer. This SarvativaSada School is one of well-known schools in Buddhism. This school had been separated two sects named Gandhara (ဂႏၶာ) and Kasamira (ကသၼိ). The king, Kanishaka (ကနိရွက) united those two sects in one group and Vebassisa(ေ၀ဘႆီ) Texts were written later. Therefore, that school is called "Vebassika School" or sometime "Sarvativada School".

About first century A.D, Sarvativada School had influenced North and North West of India. There was king named Kanishaka who revered Buddhism. When he studied Buddhism, different school said different idea to the king. He was disappointed at what there were different schools within Buddhism. Therefore he made the senior monks from different schools gather the same place and told that the Buddha’s teaching should be the same, be just one idea. Five hundred senior monks, who knew very well the Buddha’s teachings gathered the same place and discussed about it. They left out some teachings from different schools and some were prepared. Those five hundred monks, leading Vasumitra (၀သုမိၾတ) held second counsel. Some said this is forth counsel but this is not forth counsel as it was done by Non-Theravāda Buddhist monks and those monks were expelled from the Theravāda Buddhism at the third counsel, held in Pataliputta (ပါဋလိပုတ္ျပည္) city. Those, who expelled from Pataliputta city went to the Nalanda city (နာလႏၵာၿမိဳ) and gathered the same notion monks and held a counsel in there. That is first counsel for them and this counsel, leading Vasumitra can be called as second counsel for the Sarvativada School. Therefore, Theravāda School did not agree with it as Theravāda counsel.

They wrote commentary of Sutta Piṭaka, Vinaya Piṭaka and Abhidhamma Piṭaka, named Vibhasa Text (ိဘာသာက်မ္း). They composed one hundred thousand of verses for Vinaya Piṭaka (ိနယပိဋက) and one hundred thousand of verses for SuttantaPiṭaka and AbhidhmmaPiṭaka (သုတၱႏၱပိဋကႏွင့္အဘိဓမၼာပိဋက) each. These TariPiṭaka (တိပိဋက) were enclosed in a shrine. And then these TariPiṭaka was translated into Chinese language, said Yuncham (ယြန္ခၽြမ္) record. The place where the counsel was held was explained by
different scholars in different ways. And them no one is sure so far either it was written in Chinese language or Sanskrit language.

In Theravāda tradition, there are five Nikāya in TariPiṭaka. In the same way, in Sarvativada tradition, there are five Agama. They are as followings:

1. Dīghagama
2. Mijjimaghama
3. Samyuttagama
4. Anguttaragama
5. Khuddakagama

There are also seven Abhidhamma Texts in Sarvativada tradition. However, there are quite different between the Theravāda tradition and Sarvativada tradition although the same number. According to Sarvativada tradition, seven Abhidhamma texts are as followings:

1. Nanapatthana
2. Sangitipariyaya
3. pakaranapada
4. Vinnanakaya
5. Datukaya
6. Dammakhandha
7. Pannatti

There was a well-known commentator named Vasubandhu. He was born about fourth century A.D in Gandhara country. He wrote Abhidammakosa Text in Sanskrit language which is summary of all of seven Abhidamma texts. But his original text, written in Sanskrit Language disappeared. Now the text, we can study is the text, translated in Chinese Language.

Although some were against his text, majority of persons accepted and used it through India. His book, later, became text book of famous Buddhist University such as Nalanda and Valabi etc. This is the brief of Sarvativada School.

Theravāda school came from the original of the teachings of the Buddha. It hands down from first counsel, held in the Rajagaha city toward sixth consel, held Yangon in Myanmar. According to Theravāda Tradition, there are TriPiṭakas. They are as followings:

1. Vinaya Piṭaka
2. Suttanta Piṭaka
3. Abhidhamma Piṭaka

There are five books, named Parajika Pāli, Pacittiya Pāli,Mahavagga Pāli, Sulavagga Pāli, Parivada Pāli in Vinaya Piṭaka. And then Suttanta Piṭaka, there are five Nikāya, that is, DīgaNikāya, MijjhimaNikāya, SamyuttaNikāya, AnguttaraNikāya, KuddakaNikāya although Sarvativada school said there are five Agama. The last Piṭaka is Abhidhamm one. There are seven books in it. They are Dhammasagani, Vibagga, Dhātukathā, Pugalapannatti, Kathavattu, Yamaka, Paṭṭhāna. The noble eight fold paths and four noble truths are the center of all of the Buddha’s teachings.

In the account of the schism of Buddhist schools Theravādins were first divided into two sects, Mahīmsāsaka and Vajjiputtaka after the second Buddhist council. From the former appeared the Sarvāstivādins. It is believed that the time of the origin of the Sarvāstivādins is placed 150 years or 3rd century after the Buddha’s demise. They were known as Sarvāstivādins because of their fundamental doctrine of ‘sarvam asti’ ‘all things exist’.

666SARVĀSTIVĀDA
The Sarvāstivādins did not find a congenial home at Pataliputta, i. e. in Magadha and migrated to the north. They founded two centers, one in Kashmir under the leadership of Venerable Madhyāntika and the other at Mathura under that of Venerable Upagupta. The popularity of the early Sarvāstivādins was confined to Northern India and Mathura, where it had its origin. They selected Mathura as the venue of their activities and it was from this place that they fanned out to Gandhāra and Kashmir and ultimately to Central Asia and China. During the reign of Kaniska the Sarvāstivādins became very popular in Northern India after the fourth council in which they formed majority. Then they also became known as Vibhāsikas. It was a Hinayāna school with its Pīṭaka in Sanskrit, having three divisions – Sūtra, Vinaya and Abhidhamma.

The Sarvāstivādins, as stated already, were like the Theravādins, a conservative school of the Hinayāna. They held almost the same views as the Theravādins and believed in the non-existence of soul, impermanence of material composites, the law of karma, and nirvāṇa as 'the cessation of passions (kilesa) to be attained by transcendental knowledge. Their views about the human life and the universe were also similar to those of the Theravādins.

The only difference between the doctrines of the Sarvāstivādins and those of the Theravādins lies in this that the former admitted the reality of the elements (skandhas) that compose a being as against the latter’s view of their unreality. Both the schools admitted the continual flux of elements or in other words the monetary existence (ksujñēktra) of every one looked upon the elements of the past as disappearing to give rise to the present and the present as giving rise to the future, while the other believed that the elements of the past underwent changes to develop into the present and the present developed into the future. In short, the Sarvāstivādins admitted the reality of elements as existing in all times, - past, present and future.

On account of their belief in the astitva theory of elements, they have analyzed the material composites into various classes of elements, which they have enumerated in connection with exposition of their philosophy. It appears from the Lalitavistara, a treatise originally belong to the Sarvāstivādins, that they theory of paticcasamuppāda (chain of causation) found classes of elements, which they have enumerated in connection with exposition of their philosophy. It appears from the

The orthodox Theravādins considered this as a complete heresy. Those who categorically accepted the existence of Dhamma in some form in all 3 phases of time came to be known as ‘Sarvāstivādin’. The Pāli texts explain this name as ‘sabbam sabbadā aththi’ or 'the theory of tri-temporal existence of dhammā'. It is quite possible that this controversy came to forefront during the 3rd Buddhist council. The chief opponent to this view from the orthodox Theravāda school was ven. Moggaliputta Tissa.

The factor that led to the formation of Sarvāstivāda also led to the formation of another new school which evolved within this Sarvāstivāda tradition. It is recorded that a certain section of Sarvāstivādins led by learned monk called Kāśyapa did not quite agree with the categorical 'ekānsa' standpoint adopted by Sarvāstivādins with regard to the issue involving the tri-temporal existence of dhammā. This section wanted to adopt more analytical (vibhajja) approach to this issue, so that they can be in conformity with the original teaching. They did not totally reject the Sarvāstivāda standpoint. Instead they qualified and adopted the Sarvāstivāda theory to suit the original Theravāda position. They presented 2 qualifications to the Sarvāstivāda view. First is that past dhammā, the effect of which have not yet actualised, and the present exist, second is that the past dhammā, the effect of which have actualized. (?)

Since they followed an analytical approach to this Sarvāstivāda theory, the Kāśyapīyas were called the Vibhajjavādins and since they were led by Kāśyapa they also came to be known as Kāśyapīyas. Thus, it is seen that it was the Kāśyapīyas who were originally called Vibhajjavādins.
It is seen that the orthodox Theravāda school also adopted an analytical approach to the Sarvāstivāda theory. From the Kathāvatthu and its commentary it is clear that the orthodox Theravādins held the view that past and future dharmā was not real because they do not exist in a real and ultimate sense. Only those dharmā in the present moment of time are real because they exist in real and ultimate sense. Therefore, it is very likely that just like the Kāśyapiyās the Theravādins too came to be known as Vibhajjavādins because of their analytical approach. However, it is after the 3rd council that the name Vibhajjavāda came to be used as a synonym for Theravāda.

Note: Sarvāstivādin based on the strong-hold called Kashmir. Sarvāstivādin comprises various communities. One strong hold is Kashmir. It is in Kashmir that they compiled these huge compendiums, after they compiled this, they follow the opinions and judgments that are arrived at in this compendium, they are known as Vībhāṇkas [Vibhā + ika] – Those who follow the commentaries.

“One should say that” – this comment represents the opinion of the Orthodox compilers. Ex: village. You have different villages. Each village tries to do the same thing. Let’s say, each village has the field that they have to cultivate, and harvest. In each village, of course, the number of villagers is different. One village has more people than the other. But the fact of their co-operation and mutual-dependent is the same. Villagers cannot be separated in their work. So in this case, though you can have more earth element than the other three, for instance, even though there may be a great number of earth element, that earth element cannot perform the function of supporting, unless they are also water, fire, air. In this way, they are actually inseparable. In this conception, they are not thinking in term of physical inseparability in the literal sense. They are thinking in term of functional inseparability. Some other āryas think in term of physical inseparability. They must be always together.

When you perceive something, in that process, there is this ākāra in your mind. What is ākāra? This ākāra is none other than prajñā. In another word, there is understanding in your mind. That understanding takes the form of the resemblance of an object. That resemblance is also called ākāra. That understanding is the aspect of that thing.

In the AKB, chapter 9, there is a question like this, what happens when the sīra says the “vijñāna – consciousness cognizes”. What does consciousness do when it cognizes? The answer is the consciousness does nothing, because consciousness is just the phala (effect) that arises. You have cakū, you have object, at the very same time you have cakū-vijñāna. That cakū-vijñāna arises simultaneously with the object and the eye. It has done nothing to the object. There is no time. It arises as the effect. But though it does nothing, it arises with the resemblance of the object. So because it arises with the resemblance of the object, it is said to have perceived the object. That is what he meant - consciousness cognizes / perceives. It simply arises, having a resemblance of the object. In a way, the resemblance is the consciousness of that object. In that context also, it says it arises with an aspect / or resemblance of that (tadākāratā). That resemblance is the aspect, or the mode of activity of that thing. Consciousness is in a way quite passive. It simply perceives that thing first. For instance, rūpa, it doesn’t even know ‘it is that thing,’ it simply perceives that thing. Here brings us to the question
of the difference between consciousness or *citta* on the one hand, and so-called mental states on the other hand. This is the functional difference between these two.

In their understanding, *vijñāna* simply has an image of the object. It does nothing more than that. All the other things are contributed by the caittas. So in the abhidharmic term, *vijñāna* = *citta* is said to perceive the general characteristic. Whereas the caitta perceives the specific characteristic/svalākāra. In another word, ‘vedāna’ what will it perceive? It would perceive a feeling as pleasurable, unpleasurable, neutral. So, example, the cakū-vijñāna would perceive a blue object. So *saṃjñā* would perceive by forming the idea of that thing, ex. it is a blue lotus.

So each caitta perceives a specific characteristic, whereas *vijñāna* perceives the general characteristic (Read handout 8.6). In the abhidharma conception, *citta* is always a chief substance. It is a “pradhāna dravya”. In the perception, first, that thing has got to be perceived by the *citta*. Hence the primary of the *citta*. That thing must be there before you can form or feel anything. Of course, forces are operating simultaneously. In that simultaneous acting, the main thing is that, the object must be grasped first – *upalabdhe vastunī* (with regard to the object grasped, etc). Then you have *vedāna*, *saṃjñā* operating on it. So *citta* in that sense is primary. The mental factors are subordinate. It is sometimes compared to the relationship between the king and its retinue. This is how they explain the functional relationship between *citta* and caitta.

Some of these dharmas have similar function. So Sarvāstivāda would have to reconcile these differences. For instance:-

samādhi is concentration; manaskūra is a kind of attention;

smṛti is a kind of focusing, not forgetting the object.

Another thing is, some of these, according to them, are not necessarily real entity. For instance sparśa (contact). There is no real contact. It means coming together. According to the sūtra, it is a mere coming together of 3 things is called contact. Here there is no clear statement saying sparśa is a distinct real thing. It is a term to describe coming together.

The sūtra really mentions these four (vedāna, saṃjñā, cetanā, sparśa) when the Buddha describes the perceptual process. Therefore some masters say, these are the things described in the perceptual process by the Buddha. They accepted these, they even don’t think the sparśa is real. Therefore effectively they accept the earlier first three.

Aniyata

There is another classification is called aniyata (indeterminate). It is very difficult to trace it before AKB. Certainly this begins to appear as a class, and there are 4 items enumerated.

In what sense they are called aniyata?

1. In their very functional nature;

2. As regard to classification.

In another word, some dharmas for instance, rūga and pratigha, you can’t put them either in mahābhūmika or kuṭāla or aukūṭāla. Thus, there are certain dharmas/mental states which cannot be fixed into any of these major classes. Thus they grouped under aniyata.

Ex: Kaukṭiya means bad-deed/regret. Regret can be good or bad. If I have not done something that I should done, it is a good thing. Thus regret can arise in kuṭāla state. Also it can arise in an unwholesome state. Having done some good things, later on I regret. That is bad. Therefore, regret can arise in either wholesome or unwholesome states. It is not fixed.

**Theory of Seed (bīja) (short notes)**

*bīja* means ‘seed’. It is the concept evolved by Sautrāntikas to explain the operation of *kusala*, *akusala* and *avākāta* in the consciousness of a being. It is these ‘seeds’ that decide the quality of consciousness. *Akusala* and *kusala bījas* co-exist in the mind but only one kind operates at a time. The
quality of the mind is known by the type of the bīja. It is akusala cittra when akusala-bīja operates and vice versa.

Perhaps the Sautrāntikas developed this bīja theory basing their view on kikaya idea where kusala and akusala potentials are compared to ‘seeds’ sown in the field like mind.

However, the Sautrāntikas being followers of sūtras based their theory of bīja in accordance with the pratītya-samutpāda theory. They maintained that the seeds do not directly bear fruit. It is the potency in the seed that bring about the fruition of kamma. So the process taking place is in series. The kamma is the seed. Citta-caittas are the mental series. When there is a kamma (cetanā) it is the seed and this seed perfumes/perform(?) the mental series and finally produces good or bad result.
Madhyamika, which teaches the doctrine of Sunya and Yogacara, which states about Tathagatagarbha doctrine are two major schools in Mahayana Buddhism. The ideal of Buddhahood is the main idea of Mahayana. Every School argues regarding with Nitartha and Neyartha doctrine.

Madhyamika School came into existence by the middle path of 3rd A.D. This school is based on the doctrine of Sunya-nothingness. This School teaches two levels of truths. To attain Prajnaparamita one has to understand Sunyata. It is generally believed that Nagarjuna is the founder to this school. He says that his doctrine is not newly one. It is taught by the Buddha

Yogacara School believes that everything is not empty or nothingness but mind only. This School also believes that everything has Buddha–nature. This School teaches three levels of truths.

Madhyamika, later, divides into two Schools: Prasangika and Svaatantrika. Prasanga means a consequence of a particular possession (cause and effect). This School does not have its own possession. Svaatantrika depends on one’s own view.

Mula-madhyamaka-karika

It is believed that Mula-madhyamaka-karika is the work of Nagarjuna 3rd A.D. From this work:

1. There is no mention of Mahayana sutra by name, e.g: by the 3rd A.D, they have developed Prajnaparamita sutra. Between 1st B.C or 1st A.D, the Prajnaparamita sutra is found

2. There is no quotation that can be identified or traced in Mahayana texts, e.g: Lankavatara sutra etc. This simile is also found in the ratrakuta sutra. In this we can see that although it is Mahayana sutra, it is not the real origin of Mahayan sutra.

3. There is no specifically Mahayana doctrinal terms: Bodhicitta- self-sacrifice, Upaya-kavatsalya- skillfulness in the means

4. Whatever mention of the Buddha’s teachings can be found in the Nikāya or Agama.

In Nagarjuna’s work, he criticized the idea of Svabhva (everything has the aspect or the nature of Svabhva-exist all the times, or Kariya-momentary) of Sarvastivada School. From these views, Nagarjuna is not the real Mahayanist (for more definitions see his distributed papers)

As against the idea of this School, Nagarjuna found the Madhyamika School. Therefore, according to him all Dhammas are Sunya or Sunnyata.

Sunnyata means:

1. Every thing is empty or Sunya because every thing has no the nature of Svabhava
2. Every thing has no Svabhava because every thing is (Pratitya-samutpada: dependent origination

Middle way or Madhyama pratipat

Middle way is a concept not to fall into extremes. On the other hand, middle way means to transcend or avoid extreme views. According to Nagarjuna middle way means negation or transcendence of extreme views.

Eight kinds of negation

- Arising- cessation (time)
- Eternalism-annihilation (time and space)
- Unity-diversity (space)
Nagarjuna philosophical point of views:

Pratitya samutpada teaching brings an end to Papanca: a kind of intellectual preferration or speculation. According to Nagarjuna it is only Pratitya samutpada that can stop the way of Papanca. It is also equal to middle way, or Sunyata. He also said that everything is empty because everything is dependent origination. His philosophical point of view is that what is existing is what is arising. He also said that both of these are completely similar because what does not exist is what does not arise. He also further enumerated the following positions:

- Things arise from oneself (p)
- Things arise from others (q)
- Things arise from both (middle way) (p~p)
- Things arise from neither itself nor others (~p~q)

A. 1. A thing in itself i.e: a svabhava is something that has always been existing. Therefore, there is no arising.

2. If a thing (having svabhava) can arise simply itself (as it wishes), then everything in the same way can arise, anytime simultaneous arising of all thing at all time

B. 1. If there is no arising of a thing in itself, there is also no arising from another thing (having svabhava)

3. If two totally different in their svabhava exist, there cannot be any causal relationship- the two cannot be related as cause and effect for if this can be possible, then it should be possible to produce fire from water etc.

1. Dhamma arises from itself (P) i.e: Samkhya
2. Dhamma arises from others (~ P) i.e: Vaisesika
3. Dhamma arises from both (P ~P) i.e: Jaiminsm, Sarvastivada
4. Dhamma arises from neither itself nor other ( ~ (P ~P) = P ~ ~ P) i.e: materialists

All causes of arising of any entity or existents having a Svabhava is denied.

Arising is impossible if we think of any existent no having a Svabhava (non-arising- Anutpada)

Arising as we have in experience is possible only when we understand that existents have no Svabhava (i.e: Sunya)

Why an entity or existent cannot arise by itself (as permanent entity)? because entity or existent must arise due to some cause. When there effect (subject) there must be cause (object). Therefore, subject and object is contradiction to speak of self-arising.

What is arisen is different from the state when it has not arisen.

If any thing can simply arise by itself if would lead to infinite arising

No arising of an entity of Svabhava from Pratyaya

According to Sarvastivada, things or Dhammas arise from four types of Pratyaya. They are:

1. Hetu Pratyaya- condition as function as the cause
2. Alambana Pratyaya- condition as function as the main object
3. Samanantara Pratyaya- immediate condition
4. Adhipati Pratyaya- generic condition of predominance

Verse- 3: Pratyaya and Parabhava

Indeed, Svabhava of existents is not found in the Pratyaya-conditions, when Svabhava of existents is not found, Parabhava is not found.

Verse-4:

Does the fruit produce from Pratyaya or does it produce from Apratyaya?
Does Pratyaya contain the fruit or doesn’t Pratyaya contain the fruit?

Pratyaya has ability to function if is working with together E.g: Cakkhu + Rupa.

The fruit is non-existing in Pratyaya then there is nothing. Or fruit is existing in Pratyaya then there is something.

666With reference to the interpretation of the connection between the cause and effect explain how the Madhyamika tradition and Yogacakra tradition differ from each other? Ven.Oeu Sam Art

Madhyayika School, which is Mahayana, is said to have originated in the second century AD. The founder of this school is Nagarjuna.

The Buddha gave all these explanations about the world and man on basis of dependent origination. Madhyamika also did the same contribution to Buddhism but there teaching in explaining ideological and philosophical problem arose among Buddhist themselves.

Thus,they teach emptiness of Dhamma as well as of pudgala (individual) Madhyamika advocated the relative existence of things. According to them, Dhamma are dependent on each other. Dhamma are devoid of their own nature, therefore they are Sunyata which is the characteristic of phenomena, denied Vinnanavadin (idealistic concept) and Sarvastivadins(realistic concept) and teaches the relative existence of things. He says that emptiness is the characteristic of all the phenomena. There are 3 main sources contributing to the doctrine of Yogacara,

1) Tradition of meditators
2) Even Madhyamika to some extend, the doctrine of unreality of external world
3) Abhidhamma doctrines particularly sarvastivada, satrntika, vatsiputriya, sammitiya.

Historically yogacara came about as party in reaction to version of Sunyata and middle way preached by Madhyamika School. Therefore for ogacara, Sunyata is not empty. It is an absolute ontological entity. That Sunyata is absolute which is revealed by removing illusion.

Yoga, there had been always a perception error. Alayavijnana is the constructor. It is responsible for all our phenomena empirical experience. It manifests into division of subject and object that is due to our conditioning forces that make up bifurcate into subject-object.

For Yogacara, emptiness is an ontological absolute reality. It is not a mere concept. That reality exists in absolute sense by realizing emptiness of subject and object. Though what we experience is empty.

In yoga School, situation is peculiar. All three Vijnanas are monentary. Alaya is not one unchanging consciousness persists throughout duration of evolutionary process. It is a stream of discrete moment’s flows on like current of a river with a perpetual succession of Vasanas of different karmas and further effect of tem.

In yoga, nature of consciousness is understood in on entirely new light. The subjective is not a passive spectator of what goes on before it. But is the dynamic will which creates its contents.

Yogācāra tradition and it’s teaching (Lectured by Ven. Ariyadassi) (Original by U Medhananda) 2007

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<th>Mahāyāna – founders of Madhyamika and Yogacāra</th>
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The Yogacāra tradition has been curtain(?) in 4th century CE by Asaṅga and Vasubandhu. Aśvaghosa is also one of the great scholars of these traditions.

According to some Mahāyāna scholars Maitreyanātha has been regarded as founder of this tradition and he was said that has been during 3rd century CE(?). This tradition's teaching is that the viññāna (consciousness) is the only truth in existence and all other depend on the viññāna.

Asaṅga and Vasubandhu

Kumāradeva is said to have presented the biography of Vasubandhu. Vasubandhu is known to have lived 18 years at the time of king Baladittiya. Vasubandhu was born in Purusapara, present day Peśawav in Gandara around the year 316 CE. According to Paramatte, his father was a Brāhmaṇ of Kawika, his mother's name was Viriñci. Their eldest son was Asaṅga.
Vasubandhu's father was Kotterit, Parohita Brāhmaṇa, and will(?) learn in Veda(?) According to Tibetan historian, Asaṅga and Vasubandhu were half-brothers. Asaṅga's father was Kṣāstriya and Vasubandhu's father Brāhmaṇa.

According to Taranātha, Vasubandhu was born one year after his elder brother as Asaṅga became a Buddhist monk. At the beginning, Asaṅga seems to have studied mainly with scholar of Mahiśāsaka, which denies the Sarvāstivāda, the existence of the past and future. Vasubandhu followed Sarvāstivāda teaching in Hinayāna Buddhism. His teacher was Buddhavītra. As Sarvāstivādin Vasubandhu was significant text(?) all Abhidharmakośā.(?) Meanwhile Yogācāra tradition has been started by Asaṅga who lives in Nālanda University. Vasubandhu had an opportunity to follow brother's new tradition when he visit the Nālanda University.

From a philosophical point of view, the most important Yogācāra works are the following: two sūtras – Sandhinirmocana and the Lankāvatāra, a work of quite exceptional spiritual profundity. Two short works Vasubandhu, the ‘Twenty Verses’ with his own and the ‘Thirty Verses’ with Sthiramati's commentary. Asaṅga's Mahāyānasamgraha with some excellent commentaries, and two works attributed to Maitreyaṇātha, the Mahāyānasūtralankāra and the Madhyānatavibhaṅga. And finally Yuan-tsang's Vijñānāmatatāsidhi, which reflects chiefly the views of Dhammapāla, a professor at Nālanda in the 6th century.

Finally, Vasubandhu was conductor to Yogācāra tradition. Then he wrote several books and commentaries in Advolatin – Yogācāra, Vijñānāvadāna.(?) The books and commentaries are Vijñāpāli-mātrasiddhi – the most significant of them.(?) The commentaries are Vinsatika and Trinsatika. The commentaries written by Vasubandhu are Dassakabhūmmika and Akṣayanati.

Aśvaghosa

Aśvaghosa is also one of significant teachers of Yogācāra tradition (Vijñānāvadāna). There are several persons by the name Aśvaghosa Yogācāra proposal living in the 4th century CE.(?) Mahyāna Sraddhotpada Sūtra was collected by Aśvaghosa.

Yogācāra idealism (original by U Tezaniya) 2008

There are two words included in Yogācāra: one is yoga and the other is cara. Yoga means meditation, cara means practice. So, Yogācāra might mean 'religious practice'.

Asaṅga is a founder of Yogācāra Idealism. In Yogācāra it is mentioned that there is no surmount difficulty in accepting Idealism. According to Yogācāra Idealism viññāna is the sole reality. Therefore, it is accepted that viññāna only is existent. It is still unclear that it cannot be measured and viññāna is not the plurality. Yogācāra accepted three kinds of viññāna:

1. Ālaya viññāna
2. Mano viññāna
3. Pravatti viññāna

Just as none of these viññānas which is the gradual development of an absolute existence.(?) Therefore, these three viññāna are not ultimate. The gradual development of the viññāna itself.(?) It is not ultimate because they wanted to prove that Buddha's teaching on anattā.

Ālaya viññāna is the most fundamental of these three viññānas. It is called ālaya because it is the place in which and contained the impressions (vasana). Vasana means any karma what so ever we did whether it is good or bad and also indifferent. Therefore, it is called sarrabijaka (giving results).

On the other hand it can be the deeds done by individual in any sphere of existence lives(?) with the ālaya. Therefore, ālaya viññāna is escorting whatever we did. In the cosmic processes ālaya has two functions:

1. It is the receptor of impression of pravatti viññāna
2. Inturo(?) it gives rise to further viññāna by natural those impression(?)

The accumulation of sense of viññāna in ālaya is called the hetu parināma and phala parināma. Hetu parināma is the development and majority of vāsana is ālaya. Parināma is the emergence of existence of their respective effects.(?) Vasana is the motive face(?) covering the devolution processes. It is of two kinds:

1. Vipāka vasana
2. Nihsyanda vasana

Vipāka vasana is more ultimate. It gives coin the stream of mental processes. Therefore, the continuity of the individual happens through the cycle of birth. The activities of the vipāka vasana forces the ālaya viññāna into a new stream. The beginning from next birth of the individual.

Nihsyana viññāna is the function of the present experiences. Therefore, Nihsyana vasana supplies the content(?) of its birth. Pravutti viññāna has been conscious experiences. It can lay both sorts of vasana in the ālayaviññāna. Only a conscious experience can be good or bad and can supply seeds of future experiences. Therefore, Pravutti viññāna determinates awareness of the object.

Mano viññāna is more or less a function. It supplies only the Nihsayana vasana. Therefore, it implies the present experiences. Anyway, there is a difference between Pravuttiviññāna and Manoviññāna. With the Pravuttiviññāna it take the world as an imaginary one while the Manoviññāna takes place what comes to the mind.(?)

**THE YOGĀCĀRA IDEALISM**

The Yogācāra idealism was founded by Asanga. In Yogācāra it is maintained, that there is no unsurmountable difficulty in accepting idealism. According to Yogācāra idealism viññāna is the sole reality. Therefore it is accepted, that viññāna only is existing. Still it is perceived, that it cannot be measured and viññāna is not the plurality.

Yogācāra accepts three lands(?) of viññāna:
1. Ālaya viññāna
2. Mano viññāna
3. Pravrti viññāna

Just as none of these viññāna which as the gradual development has and absolute existence. Therefore these 3 viññāna are not ultimate. The gradual development of the viññāna itself is not ultimate, because they wanted to prove the Buddha's teaching on anātmavāda.

Ālaya viññāna

Ālaya viññāna is the most fundamental of these three viññāna. It is called „ālaya, because it is the place, in which are contained the impressions (vasana). Vasana means any kamma, whatsoever we did. Whether it is good or bad and also indifferent (sukha, dukava(?) ātava(?) manuka(?)...) therefore it’s called sarva bijaka, it gives the results. On the other hand it can be taken as vipāka, the deeds done by the individual in any sphere of existence leaves with the ālaya. Therefore ālaya viññāna is escorting whatever we did.

Nibbāna

Four realities:
citta - mind - 89 (Kāmavacara (54), Rūpavacara (15), Arūpavacara (12), Lokuttara (8))
cetasika - mental factors - 57
rūpa - form - 24
Nibbāna - - 1

In the cosmic proces Ālaya has two functions:
1. It is the receptor of the impressions of past viññāna.
2. In turn it gives rise to further viññānas by nurturing these impressions.

The accumulation of seeds of viññāna in ālaya is called the hetu parināma and phala parināma. Hetu parināma is the development and maturity of vāsanas in the ālaya. Phala parināma is the emerging in to existence of their respective effects.

Vāsana is the motive force governing evolutionary classes. It is of two kinds:
1. Vipāka vāsana
2. Nihsyanda vāsana

Vipāka vāsana is more ultimate, it keeps going the stream of mental process. Therefore the conternity(?) of the individual happens through the cycle of birth. The activity of the vipāka vāsana process the ālaya viññāna new stream. It begins from the next birth of the individual. Nihsyanda vāsana is the function of the present experiences. Therefore nihsyanda vāsana supplies the content of each birth.
**Pravṛti viññāṇa** is been conscious experience. It can lay both sorts of vāsanas in the ālaya viññāṇa only a conscious experience can be good or bad and can supply the seeds of future experiences. Therefore pravṛti viññāṇa determinates awareness of the object.

**Mana viññāṇa** is more or less a function. It supplies only the Nihsyanda vāsana, therefore it implies the present experience. Anyway, there is a difference between pravṛti viññāṇa and mano viññāṇa. With the pravṛti viññāṇa it takes the world as an imaginary while the mano viññāṇa takes face(?) what comes to the mind.

**YOGĀCĀRA IDEALISM**

The Yogācāra idealism was founded by Aśaṅga and to rejecting the view of the Abhidhammika teaching, he made developing of the Yogācāra idealism. Nāgarjuna was the founder of Mādhyamika philosophy and he has proved that we are living in an imaginary world so nothing exists. In this case, Aśaṅga asked the question whether there is nothing which is responsible for the deed of the being. He added that all the beings are collecting merits and demerits. Because of it, the beings should be responsible for their doing. According to Yogācāra idealism, it is accepted as eight kinds of viññāṇa and it can be classified into three groups, namely:

1. Alayaviññāṇa
2. Manoviññāṇa
3. Pravṛtiviññāṇa.

According to the Abhidhammic explanation, there are cetasika called sabbascittasadharana:

- Phassa
- Vedanā
- Saññā
- Cetanā
- Ekaggatā
- Jīvitindriya
- Manasikāra.

Out of these seven, according to cetanā we can see and decide whether what we did was kusala (wholesome) or akusala (unwholesome). Among the three groups of viññāṇa, kusala and akusala are done by the manoviññāṇa, which is associating with alayaviññāṇa. If one is doing a good deed, one attains Nibbāna supported by alayaviññāṇa. Therefore alayaviññāṇa is the most fundamental to get enlightened through the manoviññāṇa and pravṛtiviññāṇa. There are two functions of alayaviññāṇa:

1. Vāsana
2. Viññāṇa

Of them, viññāṇa is called hetuprinama and other one is phalaprināma.

After that, manoviññāṇa directly associates with the alayaviññāṇa and in the abhidhammic explanation, it is also an element. Through the senses, the element is done by the mind and it is mind-setup therefore it is very similar with early Buddhist teaching as »mano pubbaṅgamā dhammā«. In the manoviññāṇa it can be seen the concept of the soul and in this point, the mean of the soul is ’I-ness’, ’mine’ etc. With the cetanā, it is possible to do decision of the deed as good or bad.

The last one, pravṛtiviññāṇa is the third stage and it is determined the awareness of the object. So pravṛtiviññāṇa is classified into six:

1. Cakkaviññāṇa
2. Sotaviññāṇa
3. Ghānaviññāṇa
4. Jivhāviññāṇa
5. Kāyaviññāṇa
6. Manoviññāṇa

Due to these six senses and their objects, manoviññāṇa is emerged when we whatever perceive, but through (?) them (?) it cannot be judged as the truth. (?) These six senses can be classified into two as external and internal. Of them, external are the five consciousnesses corresponding to the five sense-organs and through them, we know all the information about the world. The sixth, manoviññāṇa is the internal consciousness and through it, we can get the knowledge of ideas.
The name of Yogasara comes from Yoga which means "practice" and Cara which means "meditation". So, Yogacara is practice of meditation. Yogacara School was founded by Asanga. It is generally said that Yogacara Idealism.

The name, Mahayana comes from the word "Maha" which means 'great' and "Yana" which means 'Vehicle'. Thus Mahayana is a great vehicle. Mahayana is mainly in Tibet, China, Taiwan, Japan, Korea and Mongolia. Mahayana Buddhism is not a single group. It separates into a lot groups such as Zen Buddhism, Pure Land Buddhism and Tibetan Buddhism and so on. Mahayana talks very much about Bodhisatta, Buddha-in-waiting. Mahayana School derives from Mahasangika School, Yogasara School and Madyamika School etc.

At first counsel, held at Rajagaha city, leading Mahakassapa Thero, there was no Mahayana idea in Sangha community. And at second counsel, held Vesali, leading Mahayasa, there was no Mahayana idea too, but the monks who lived in Vajji country were against the second counsel and held another counsel at Kosambi city. They called it themselves as ‘Mahasangika school’.

Till second counsel, we can not find any evidence of Mahayana idea among Sangha. But at third counsel, there were some evidences among about Mahayana idea. It can be studied at Kathāvatthu text. Later, commentators such as Nagaruna and Asanga started Mahayana idea. Although it is different name between Mahayana and Theravāda School, the aim of both Schools is to search for liberation the circle of Samsara (circle of birth, death and rebirth).

In Mahayana tradition, the following are very important:

1. Trikaya
2. Bodhisatta
3. Tathata and Dhammadhatu (Nirvana and the world)
4. Alayavinnana
5. Containing the nature of Bodhisatta in the dust, sand and animal etc.

According to Mahayana tradition, the real body of the Buddha is Dharmakaya. Another reason of Dharmakaya is Sambogakaya. The Buddha took human being and served with well fare of people for 45
years. It is called Nirmanakaya.

Bodhisatta is important roll in Mahayana tradition. Bodhisatta would sacrifice everything to get Buddha hood. He is never selfish, not trying to liberate by himself from suffering but he would like to liberate all of beings together with him. That is why he sacrifices everything to be Buddha hood. Mahayana teaches that everyone should follow the path of Bodhisatta and every Mahayanist is Bodhisatta according to Mahayana tradition.

Tathata is so deep to define by words and it is beyond the word and the time. It is no shape, no feeling, no light etc. It is also called Nirvana or Samsara. It is no difference between Samsara and Nirvana. If the Tathata is not alive, it is called Nirvana and if the Tathata is alive, it is called Samsara.

Alayavinana is the place where the result of good or bad deep, done by people is stored. And according to Mahayana, all of beings, even the sand in the river and dust etc will become Buddha one day in the future. This is brief expression of Mahayana Buddhism.

YOGACARA IDEALISM (ORIGINAL BY VEN. NEMEINDA) 2008 #2

The name, Yogacara comes from the word “Yoga” which means ‘meditation and “Asara” which means ‘practice’. So, Yogacara is practice of meditation. It is also called ‘Vinnanavada’.

The founder of Yogacara is Asanga. The Yogacara School was found by third century A.D. According to its tradition, Ven.Asanga was preached Dhamma by Bodhisatta in Tavatamsa heaven, named Metteyyanatha. That Dhamma was preached in human realm by Ven.Asanga. But some scholars don’t agree with that tradition and they said that they make metaphor the teacher of Ven.Asanga as Vodisatta. The Dhamma, preached Ven.Asanga is called Yogacara Idealism or Vinnana vada.

Ven.Asanga and his younger brother, Vasuvantu was revered by Gutta kings. So, two brothers could be so developed that later the Yogacara texts were used as course in the University of Nalanda and Valabhi.

The following are important in Yogacara Idealism:
1. Tathata (Nirvana and Samsara)
2. Tathagata
3. Alayavinana
4. Satta Pavattivinnana
5. Trikaya

Tathata is so deep to define by words and it is beyond the word and the time. It is no shape, no feeling, no light etc. It is also called Nirvana or Samsara. It is no difference between Samsara and Nirvana. If the Tathata is not alive, it is called Nirvana and if the Tathata is alive, it is called Samsara.

Tathagata is the being comes from the nature of Tathata. A being goes around circle of Samsara by their delusion and craving. After that, his pure soul goes into the Tathata.

Alayavinana is the place where the result of good or bad deep, done by people is stole. And according to Mahayana, all of beings, even the sand in the river and dust etc will become Buddha one day in the future.
It is a little different between Theravāda and Yogacara. In Theravāda tradition, there are Sa Vinnana (six kinds of consciousness) but Satta Vinnana (seven kinds of consciousness) in Yogacara. 1. the consciousness of eye, 2. the consciousness of ear, 3. the consciousness of nose, 4. the consciousness of tongue, 5. the consciousness of form, 6. the consciousness of mind and 7. the consciousness of soiled position. The seventh consciousness is called Kilittha manovinnana.

Trikaya concept was created by Yogacara School. The three Kayas are Dharmakaya, Sambhogakaya and Niramanakaya. Dharmakaya is the knowledge of the Buddha and it is reality too. Sambhogakaya is living together. Bodhisatta is associated with the Buddha and feel the bliss. It is called Sambogakaya. To serve well fare of people, the Buddha took in human being and helped people. It is called Nirmanakaya.

666 The main teaching of Yogacara

Yogacara is a form of Absolute Idealism. The philosophy of Nagarjuna is said to have contributed to its development. Idealism developed from the 2nd century A.D. and reached culmination with Asavgha and Vasubandhu. The main sources of Yogacara idealism are:

1. Vasubandhu’s vijbatmatrasiddhi.
2. Asavga’s Abhidhamma samuccaya.

Vasubandhu, who was the chief exponent of Yogacara was a Sautrantika but he was converted to the new faith by his elder brother, Asavgha. Sautrantika’s theory of representative perception leads to idealism. According to Sautrantika, object does not come into contact with the sense organ directly because the object is without any duration. This is a good supporting evidence for an idealistic theory which holds that external object is a mere mental fabrication (manomaya).

Madhyamika too, contributed to the development of Yogacara idealism. Their analysis of concept leading to the view that they do not designate any reality, or that they are empty of content, or they do not reveal the nature of phenomena, was welcomed by Yogacara. They differ from Madyamikas in maintaining that the mind or consciousness is real.

Since the Absolute (paramatta) is looked upon as non-dual (advaya) and non-conceptual (nirvikalpa) and as transcending worldly experience, Yogacarins say that it is realised in the highest state of yogi rapture where there is undiscriminated consciousness without subject-object dichotomy.

The name Yogacara means ‘Practice of Yoga’; Madhyamika had little to tell about yoga or dhyana, it is the Yogacarins who emphasized this. They advocate the withdrawal of everything by following traditional methods of yoga.
Vasubandhu’s vijbamatratasiddhi is devoted to a refutation of the realistic position, and it is a philosophical justification of the idealistic standpoint. He begins his work by stating that everything is ideation only (vijbaptimatram). He maintains that the whole concept of the three worlds is nothing but a mere ideation. He quotes a statement of the Buddha himself and gives ideation the synonyms of mind, thought, consciousness. The external object is merely an appearance like the double visions on the part of whose eye-sight is with ailment.

Vasubandhu seems to have been interested in refuting the realistic argument on space, time, individuality and empiric standpoints by using metaphysical dialectic argument (e.g. dream, hell etc.) to justify the existence of Absolute idealism.

The recognition of the superiority and transcendence yogi intuition contributed greatly to the theory of Yogacara. Vasubandhu maintains that while dreaming, we cannot know that dream objects are as real to the dreamer as any object is to a person who is awake. The difference between the dreaming consciousness and the awakening consciousness is that in the former, a person’s mind is overwhelmed by torpor (thinamiddha). Similarly compared with a person in the status of yogi concentration, worldly people are slumbering in ignorance, they do not realise that the world of sense-experience does not exist in reality.

The highest knowledge yields the realization that reality is pure and undiscriminated consciousness. This leads Vasubandhu to deny not only the validity and possibility of sense perception but also of extraordinary perception.

He says that consciousness undergoes threefold modification, i.e.

**Alaya-viññāṇa**

This is the store-consciousness, the basis of all the conscious and unconscious processes. It is called vipaka (resultant) because it represents the germination of seed (bijā) which are dispositions (vasana) of good and bad action which have attained maturity (paripaka). Thus Alaya is that receptacle of all dispositions, which, as seeds, ripen and produced their fruits. When it evolves, it develops touch, then mental activities (monaskara) then feeling (vedana), sensation (sabba), and volitional activity (cetana).

**Manas**

This is called mentation. It is associated with 4 types of defilements, namely perception of self (atmadrsti), confusion regarding to self (atmamoha), self-pride (atmamana) and self-love (atmasneha).

**Pravṛtti-vijbana**

This consists of the evolution of the consciousness of the sixfold objects, rupa, sadda, gandha, rasa, phassa and dharma.
The existence of sajsara is therefore explained in term of store-consciousness. The evolution and transformation of this store-consciousness is without a beginning (anadigarika). The cyclic evolution takes place in the following manner: as the seeds mature in the store-consciousness, the evolution of manas takes place, then comes the third stage, the evolution of perceptive consciousness which is called pravrtti-viññāna consists of subject-object discrimination.

Vasubandhu was one of the greatest thinkers in the Buddhist tradition. His philosophically most sophisticated were Vijñāptimatrata siddhi, which is establishment of mere conception. It has drawn the interest of scholars of philosophical and psychological area of interest. Contents of Vasubandhu’s philosophy is Vijñāptimatrata siddhi, which remains on parallel in several respects its profound, clarify and about all. Utilizing only 22 verses Vasubandhu was able to oneness the every implication of two metaphysical views that are extremism and nihilism, which have confused philosophical thinkers for four centuries. In another 30 verses he expounded the teaching of the Buddha as it is embodied in thousand of discourses.

Vasubandhu maintained that ‘all this is mere conception’ (Vijñapti matra), and avoided here the term matra (mere, only) which has philosophical significance in usage. Buddha’s explanation of the object of experience and His definition of conception have influenced Vasubandhu as well. Vasubandhu ending the significant of the Buddha’s insight authority some term in order to serve the problem created by realism and idealism. Thus it is not intended to deny or to object, but rather to accommodate the concept. This philosophical achievement that is the establishment of mere conception is gained not by simple speculation, but by following the description of the Buddha, namely by analysis of the psychology of human experience.

Vasubandhu’s main teaching was that all ideas arise dependent on consciousness; then he could have immediately characterized essence of idealism, instead he carefully avoided this by speaking about evolution of consciousness (vijñāparināma) – the statement was, that all ideas occur during the transformation of consciousness neither until the death of human body in which consciousness occurs nor does it imply that it there is no external object. Vijñāparināma is philosophically significant for other

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67 Or he rather missed to characterize it.
reason as well as this view became evident when the description of evolution is analyzed. The process is explained in these three functions:

1. Resultant (vipāka)
2. Mutation (manana(?))
3. Conception of the objects (visayasya vijnapti)

The resultant is identifying them as well as alaya vijñāna, further define or convey of all its seeds (sarva bījaka). The description of the evolution of consciousness as a resultant intends to avoid any extremes. This evolution of alaya consciousness is determined by vāsana(?), karma.

666 Yogacara Vijñanavada

Of Mahayana Tradition

Mahayana Buddhism has two traditions as Madhyamaka tradition and Yogacara tradition. Madhyamaka tradition has been started in 2nd century C.E by Nagarjuna and Aryadeva. The letter tradition yogaacara has been started in 4th century C.E by Maithreyanatha, Asanga, Vasubandhu, Ashvaghosa also a prominent teacher of this school. According to some thinkers Asanga and Vasubandhu were the real pioneer of this school.

Maithreyanatha has been created author number of text such as Abhisamayalankara and Madyantavibhaga etc. Yogacara bhumi sastra and Suthralankara were treated at the words of Vasubandhu and Sraddhotpada sutras were regarded as the words of Ashvaghosa. Vasubandhu was a brother of Asanga and belong to Sarvastivada tradition at the beginning. Being a great teacher of Sarvastivada tradition Vasubandhu wrote a prominent text called Abhidharmakosa interpreting Sarvastivada Abhidharma. Subsequently Vasubandhu was converted to yogacara tradition by his brother Asanga. After that he repanted for writing Abhidharmakosa then Asanga asked him to write the Mahayana text expressing Yogacara Mahayana teaching. Vasubandhu wrote texts Vinsatika and Thrinsatika.

The teaching of this tradition is called Yogacara Vijñanavada which reject Abhidharmika dharma theory in Hinayana and Madhyamika sunyata theory in Mahayana. According to yogacara external objects are unreal. These external objects have been regarded as real in Hinayanist Abhidharmas. Yogacarin considered the Vijñana called Ālaya vijñana is only the real. It is the absolute consciousness. According to them the threefold objective worlds (kama, rupa and arupa) is only the imagination of this Ālaya vijñana.

According to Yogacara Vijñanavada tradition there are eight vijñanas can be seen and six of them are called Pravuthi vijñana such as:

1. Cakshu vijñana
2. Srotha vijñana
3. Ghana vijñana
4. Jisvha vijñana
5. Kaya vijñana
and 6. Mano vijñana

No dharmas objectively both external exist in the world but dharmas exist in consciousness Alaya consciousness. Hence these six Pravuthi vijñanas are all Vastu Parivikalpika vijñanas. Not understanding world as unreal and emergent world as real these six Pravuthi vijñanas exists.

Actually to exist Pravuthi vijñana external world should be real but Yogacarin did not consider as external world real. By rejecting external world how they believe Pravuthi vijñana? It is like the state of dream when we are in the state of dream we comprehend it is as real world and we wake up we realize it is as son rise. Likewise till we are in the position of Puthujjana we comprehend external world as real. They are four Pravuthi vijñanas exist in Alaya vijñana as vastu parivikalika vijñana. Therefore according to yogacara vijñanavada everything (objective world except Alaya vijñana) is treated as the Viññapti matra of imagination.
7. Manana vijñana (Polluted state of mind)

Term Manana or Plistamanana is used for manana vijñana the thinking process is represented by manana vijñana. This is not manana vijñana therefore klesa related to this function:

1. Atma thristhi (believe in self)
2. Atma sneha (attachment of the self)
3. Asmimāna (ego)
4. Avidya (ignorance)

8. Alaya Vijñana

Alaya vijñana is different from all other vijñanas mention about as all vijñanas are explained Therefore no room no opportunity at all for self concept.

Alaya vijñana means settle down and regarding these there are some requirements.

1. Seeds of all defilement settle there. In western psychology they speech about unconscious mind which is in two folds they compare these to a two stories building. All floating ice berg one third of the ice berg is about water and two third of it is under the water. Likewise third of mind functions as unconsciousness and two third of mind as sub-consciousness. According to western psychology two third of consciousness contain desire, fluency tendency hereditary conation. Yogacarin believe is also that all these are hidden in Alaya vijñana. These two concepts appear to be closed to each other.

2. All dharmas are retained as result of Alaya vijñana. All these done by men (it may be in this life or in the previous life) contain in this Alaya vijñana as result. It remains there until the proper time to arise.

3. All the results of all dharmas influent as courses to the person though they reject the self concept personal identities which emerge from life to life is acepted in all the Pudgala concept and Theravadin wanted a bhavanga citta for this purpose. In Mahayana yogacara tradition Alaya vijñana is accepted to confirm the karma and rebirth concept.

Yogacara rejected both Hinayana dharma theory

They believe only (Citta, Cetasika, Rupa and Nirvan)

Madhyamika sunyata theory

It is called Álaya vijñana. (Dharma exist only relativity)

B.P.G. 202 723 words by ven. sem chanthy

666 COMMENT ON HOW THE YOGACARIN USED THE CONCEPT OF VIJNATIMATRIKA? VEN. OEU SAM ART

Vinnanavada is also known as Yogacara is the school of Buddhist thought founded by Acarya Argue in the 4th century. This school is thought was further master Vsusbhodhu. The fundamental teaching of this school is called Vijñati-matra or citta-matra generally translated into English as mind only.

This school gives predominance to mind, its creative ability. Therefore it holds that everything is created by the mind, the whole objective world is a mind-creation. This does not mean that Vijnanavada denies this existence of objects and an objective world. According to their teaching to their teaching is a kind of idealism. The objective world is there, but we see as particular objects are all minds made.

As evidence for their view quoted the early teaching of the Buddha, in early Buddhism, the mind also plays a very dynamic role. The Dhamapada clearly teaches that the mind is the forerunner of all mental thoughts (mano pubbangama dhama) the mind is supreme (mano settha) and everything is mind made (manomaya).

Abhidhamma also explains the creative ability of the mind, The world according to early Buddhism is a vivid creation of the mind, suttas says that all are under the control of the mind, Each one maker his own world, and this he does through his mind, These ideas have been further developed in Vijnanavada. What is implicitly stated in early Buddhism, Vijnanavada made explicit in doing this they cited Jhanic experiences, dream experiences as evidence.

In different Jhana the practitioner is in a different mental plain. In dreams we create our own world, besides; they also
The second school of Mahayana is ‘Vijbanavada’.

Vada gives many meaning: theory, concept, team etc. the great teacher of this school is Vasubandhu. What is vijbana? Pāli ‘bana, sanskrit ‘jbana; meaning is knowledge. ‘vi’ is prefix, therefore, vijbana is the ‘highest knowledge’.

Vijbanavada means ‘theory of the highest knowledge’, but it is called ‘theory of the consciousness’.

Nagarjuna forwards his theory of ‘nothingness’, it is similar to ‘sky’ (akasa), after the attaining of nirvana, there is no more defilement. But Vasubandhu forward his idea as a real truth of Buddha’s teaching. According to Nagarjuna, the Noble Truth of Buddha’s teaching is ‘nothingness’. In Vasubandhu’s ideas, the ultimate or highest Buddha’s teaching is ‘consciousness’. The simple theory of consciousness is, e.g. Bodhi Dhamma is the present situation of his life in this room, one day he will died. According to the theory, he also must have the past situation. Now he is present living, after he dead, we don’t know where he goes, and also no one knows where we were in the past. In the present time, according to the Buddha’s teaching: ‘Avijja paccaya sajkhara’ – because of avijja (ignorance), there is sajkhara (volition). Volition is karma or cetana, what is cetana? What you are thinking, everytime and everything what you are thinking, it is cetana. But in the deep sleeping, you are not thinking, but your mind is working or dreaming. What is dreaming there? Everyone has 2 minds, the upper mind and the lower mind. This is the basic of vijbana. Therefore, according to ignorance, there is sajkhara (volition or cetana), according to cetana, you are doing, thinking, making etc. then, you past cetana comes to this present life, cetana will carry you to next life. As a garland, limitless life you are going to the sajsara, why? It is you sajkhara, because of the ignorance. Then the Vasubandhu showing the idea of consciousness. The theory of consciousness is not breaking, it is connecting everything by cetana, by the consciousness. Your every past life, one present life and many future life are connecting with consciousness, why? You are thinking, thinking is your cetana. Before you acting, you are thinking, according to your thinking, your acting may be kusala or akusala (wholesome or unwholesome). Then within the Buddha’s teaching, the wunyata is hidden, then Vasubandhu uproot it and show the world, thus, in the Buddha’s teaching, the one hidden concept is ‘consciousness’. The main point is 7 kinds of vijbana:

1. Cakkhu-vijbana
2. Sota-vijbana
3. Ghana-vijbana
4. Jivha-vijbana
5. Kaya-vijbana
6. Mano-vijbana
7. Alaya-vijbana

What is alaya? The meaning is ‘the love of yourself’. Alaya is love, in Sanskrit term ‘atma alaya’ --- you are loving yourself, therefore alaya-vijbana is *consciousness of yourself*. According to Vasubandhu’s teaching, he forward his theory of consciousness, how and in what way? i.e. in the 7 kinds of vijbana.

According to alaya-vijbana, everyone is in the journey of sajsara, like that, vijbana is a chain, which bind your life. According to karma and cetana, you may be an animal or human being etc. in your next life. There is no creation of the world, Brahama. You are the Brahma., in Upanisad doctrine, we can study the theory of soul. somebody argued that the Buddhist vijbana and the soul of Upanisad is the same thing. The ‘atman’ is going one by one according to the Upanisad theory, the past life and present life is the same: you were, you are, you will be --- are same. Atman is not changing, it is going one by one, in the final, he comes to Brahma. Braham is the world, the highest position of Hinduism.

Vasubandhu forwards his theory of consciousness is coming from cetana. Cetana coming from avijja (ignorance). Ignorance of what? Ignorance of yourself, because you don’t know about you. Then according to sajkhara is cetana (volition), cetana is thinking, and where is the thinking? In your mind, this is the beginning of cetana.

According to Buddha’s teaching, there is a final thought at you dead time, it is called ‘cyuti’ (*Pāli* = cuti). Cyuti is what? It means ‘Going away’.

According to Vasubandhu’s teaching, everyone has a first thought and a final thought. The ‘cyuticitta’ is the last thought of the dead time, the first thought is ‘pratisandhi’. What is pratisandhi? It is the birth thought of the birth time. According to Buddha’s teaching, the embryo has a consciousness, he is always connecting with the past life, after having come to this world, he is connecting with present life and gradually forgetting his past life. Therefore, according to Vasubandhu, everyone has one *citta* (mind), but it has two aspects: pratisandhi and cyuti. The pratisandhi means ‘carrying’ (birth time), cyuti means ‘going away’ (death time). Viz. the first thought of the birth time and the last thought of the death time. The theory of Vijnavada is : the consciousness is not breaking, it is following you by birth to birth, limitless life. But it is not similar to atman, they are completely different.

**VIJBA NAVADA**

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According to alaya-vijñana, everyone is in the journey of sajsāra, like that, vijñana is a chain, which bind your life. According to karma and cetana, you may be an animal or human being etc. in your next life. There is no creation of the world, Brāhma. You are the Brāhma., in Upanisad doctrine, we can study the theory of soul. somebody argued that the Buddhist vijñana and the soul of Upanisad is the same thing. The ‘atman’ is going one by one according to the Upanisad theory, the past life and present life is the same: you were, you are, you will be --- are same. Atman is not changing, it is going one by one, in the final, he comes to Brāhma. Brāham is the world, the highest position of Hinduism.

Vasubandhu forwards his theory of consciousness is coming from cetana. Cetana coming from avīja (ignorance). Ignorance of what? Ignorance of yourself, because you don’t know about you. Then according to sañkhāra is cetana (volition), cetana is thinking, and where is the thinking? In your mind, this is the beginning of cetana.

According to Buddha’s teaching, there is a final thought at you dead time, it is called ‘cyuti’ (Pāli = cuti). Cyuti is what? It means ‘Going away’.

According to Vasubandhu’s teaching, everyone has a first thought and a final thought. The ‘cyuticyutti’ is the last thought of the dead time, the first thought is ‘pratisandhi’. What is pratisandhi? It is the birth thought of the birth time. According to Buddha’s teaching, the embryo has a consciousness, he is always connecting with the past life, after having come to this world, he is connecting with present life and gradually forgetting his past life. Therefore, according to Vasubandhu, everyone has one citta (mind), but it has two aspects: pratisandhi and cyutti. The pratisandhi means ‘carrying’ (birth time), cyutti means ‘going away’ (death time). Viz. the first thought of the birth time and the last thought of the death time.

The theory of Vijnava is: the consciousness is not breaking, it is following you by birth to birth, limitless life. But it is not similar to atman, they are completely different.
The Yogacara philosophy in its incipient can be noticed in Awvaghosa, but the founder of this system was Maitreya (270-350 A.D.). Maitreya’s treatment of Yogacara seems to be an attempt to eliminate the apparent negative impression caused by Nagarjuna’s explanation of the ‘middle way’. The implication of the eight negations with which Nagarjuna began his treatise are:

1. 不生 anupada
2. 不滅 anirodha
3. 不常 awavata
4. 不斷 anuccheda
5. 不一 anekartha
6. 不異 ananartha
7. 不來 anagama
8. 不去 anirgama

Maitreya’s most important contribution toward eliminating this apparently negativistic impression created in the mind of ordinary people is embodied in his treatment of the three natures (tri-svabhava), a doctrine that was destined to be extremely popular among the Yogacarins.

In Yogacara philosophy, svabhava is the aspect of mind that is the true nature of all phenomena (bhutatathata). Svabhava also refers to the real nature of all things (dharmata) which transcends all possibilities of mental conceptions and verbal interpretations. Bhuta means genuine and real. It indicates that it does not evolve or change. The meaning is that it is not baseless and false. Tathata means ‘constantly thus’ and indicates that it does not evolve or change. The meaning is that this genuine reality remains constantly thus in its nature, under all conditions. Therefore it is called bhutatathata. It is neither identical with nor different from all the dharma. As it is the genuine principle of the dharma, it is also known as the Dharma-nature. Bhutatathata is regarded as the parinispanna of the Yogacara, for essentially immaculate mind is the nature of bhutatathata.

According to Yogacara, the knowledge of the real nature of the phenomena is classified into 3 categories, known as Tri-svabhava:

1. Parikalpita-svabhava - the form produced from conceptual construction. Generally accepted as true by common understanding or by convention of the unenlightened. In other words, this is the knowledge that we get about the world through our sense faculties as it is not real authentic.

2. Paratantra-svabhava - the form arising under certain conditions. This means that all the mental and material objects are
dependent and cannot stand independently.

(3) Parinispanna-svabhava - the form perfectly attained. According to Yogacarins, this true philosophy is called ‘tathata’ knowledge. This knowledge is devoid of all the attribution and quality to the natural object of the world. In other word, this is the realization of the world as it is, which is called wisdom in early Buddhism.

Each of these three natures should not be regarded as independent existences but as the forms that appear to different individuals according to their existential attitudes toward reality. Through ultimate transcendental wisdom, which denies an illusional superimposition of the reality, a person comes to understand the essence of the phenomenal world as emptiness i.e., as the form perfectly attained (parinispanna-svabhava). Thereupon one clearly sees the true nature of phenomena as it is without verbal fiction i.e., in the form of paratantra-svabhava. In short, paratantra is the pivot that transforms the illusion of parikalpita to the enlightenment of parinispans.

The trisvabhava inseparably connected with the practical purposes of Yogacara, as knowledge of the doctrine can enable one to break through the painful chain of transmigration and attain nirvana.

According to Vasubandhu, consciousness manifests itself as subject and object. All forms and fields of experience are nothing but the manifestation of the dormant seeds in consciousness (vijbapti). Things are unreal only in relation to the real which is consciousness. Pure consciousness is not grasped by intellect. But its existence cannot be denied, as it is the basis of all existence.

Reality is pure consciousness. The dharmas that appear as subject and object are imaginations (parikalpita) or at best conditioned and relative (paratantra). In the absolute reality (parinispanna) there is neither subject nor object, the state being only indicated as Suchness (tathata) of dharmas. Suchness is nothing but pure consciousness directly realized in spiritual experience. When the psychosis of the practitioner in meditation gets rid of subjectively and objectively and remains steady in pure consciousness, the highest knowledge is produced which is indescribable, transcendental and perfect bliss.

The Yogacara idealism developed gradually from the 2nd century A.D. Maitreya was the founder and later developed by Asavga and Vasubandhu. The main sources of Yogacara idealism are:

1. Maitreya’s Mahayanasutralajkara
2. Asavga’s Abhidhamma samuccaya.
3. Vasubandhu’s vijbaptimatratasiddhi.

Vasubandhu’s vijbamatratasiddhi is devoted to a refutation of the realistic position, and it is a philosophical justification of
the idealistic standpoint. Vasubandhu begins his work by stating that everything is ideation only (vijbaptimatram eva etad). He maintains that the whole concept of the three worlds is nothing but a mere ideation. He also seems to have been interested in refuting the realistic argument on space, time, individuality and empiric standpoints by using metaphysical dialectic argument (e.g. dream, hell etc.) to justify the existence of Absolute idealism.

From Yogacara point of view, all sentient beings suffer due to two false beliefs: belief in the real existence of self (atman) and belief in the real existence of things (dharma). The understanding of vijbaptimatrata destroys these beliefs by demonstrating that both self and things are unreal. They are only constructions based on wrong views and do not have any reality of their own. Their various characteristics appear on the basis of the evolution (parinama) of consciousness, which is explained in terms of three functions:

(1) Pravrttivijbana – six consciousness
(2) Manovijbana – 7th consciousness
(3) Alayavijbana – 8th consciousness

**The Six Consciousness**

The essential nature of the six consciousness is perception and discrimination of objects. They are called consciousness because they perceive the six spheres of objects. The 6 consciousness are:

(1) Caksurvijbana – rupa
(2) Wrotravijbana – wabda
(3) Ghanavijbana – gandha
(4) Jihvavijbana – rasa
(5) Kayavijbana – sparwa
(6) Manovijbana- dharma

**2. The 7th Consciousness**

The 7th consciousness or manas manifests itself with the alayavijbana as its support and takes alayavijbana as its object. It continuously thinks about the self to which it is attached, thus it is also known as klista manas (impure mind) and it is associated with four types of defilements:

(a) atma-drsti ---- perception of self
(b) atma-moha ---- self-delusion
(c) atma-mana ---- self-pride
(d) atma-sneha ---- self-love

Manas has the nature and characteristics of cognition, it means that manas is cognition with regard to its essential nature (svabhava) and to its mode of activity (akara). It is named manas because it is capable of cogitating and reflecting on its object.

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3. The 8th Consciousness

It is the basis of all the conscious and unconscious processes. Alayavijbana is the key concept of the Vijbanavada. It is described as the fundamental mind-consciousness of conscious beings, which lays hold of all the experiences of the individual life; and which as storehouse holds the germs of all affairs.

Several definitions have given to alaya, e.g.:

(a) Bijakosa

Storehouse of seeds, because it receptacles of all dispositions (vasana). Seeds are of 3 kinds:

i. 業種子 karmabija – seed of karma
ii. 不淨種子 klewabija – seed of impurity
iii.熏習種子 smrtibija – seed of memory

(b) Vipaka-vijbana

It is so called because it represents the germination of seed which are the dispositions of good and bad actions that attained maturity.

(c) Prakrti citta

It is original mind, because it is the root of all things. There are two kinds of prakrti citta: chyuti citta and pratisandhi citta.

The evolution and transformation of this store-consciousness is without a beginning (anadigarika). The cyclic evolution takes place in the following manner:

"As the seeds mature in the store consciousness, the second evolution of manas, takes place. Then comes the third evolution of the pravrttivijbana, consisting of subject-object discrimination. This pravrttivijbana leads to activity (karma), good, bad or indeterminate. As a result, there is accumulation of dispositions (vasana) which are stored up in the store house and serve as the seeds for the repeated evolution of manas and the pravrttivjbana.

The complete stopping of this process is achieved with the attainment of enlightenment. This enlightenment comes with the realization that everything is mere consciousness. The realization that all is mere ideation is not alone sufficient for the attainment of freedom. He who grasps an object and says, 'This is vijbaptimaatra,' has not reached vijbaptimatra. While realizing that everything is vijbaptimatra, one has to eliminate all forms of grasping.
The Yogacara idealism developed gradually from the 2nd century A.D., and reached its culmination with the writings of Asavga and Vasubandhu. Vasubandhu begins his work by stating the basic premise of the Idealists that everything is “Ideation only” – vijbibhatmatram, it is the ultimate truth.

From Idealism or vijbanavada point of view, all sentient beings suffer due to two false beliefs: belief in the real existence of self (atman) and belief in the real existence of things (dharma). The understanding of vijbibhatmatra destroys these beliefs by demonstrating that both self and things are unreal. They are only constructions based on wrong views and designations and do not have any reality of their own. Their various characteristics (laksana) appear on the basis of the evolution (parinama) of consciousness. The evolution of consciousness is explained in terms of three functions, referred to as:

(1) Alayavijbanā – the 8th consciousness
(2) Manovijbanā – the 7th consciousness
(3) Pravṛttivijbanā – the six consciousnesses

The 7th consciousness according to the Yogacara list, and different from mano-vijbanā, ‘mind-consciousness’, which is one of the six types of sense consciousness having their respective objective supports.

According to Trijwatika, the manas manifests itself with the alayavijbanā as its basis and takes that consciousness as its object.

In the verse ‘manifestation with that as basis’ indicates the support of manas. This basis is the first evolving consciousness, i.e. the alayavijbanā. Manas depends for support both on the actual eighth consciousness and on its bijas. Although it is not discontinuous, yet, it is susceptible to change. Therefore its production must depend on the actual eighth consciousness for simultaneous support.

The verse teaches that ‘manas has the nature of cognition’, it means that manas is cognition with regard to its essential nature (svabhava) and to its mode of activity (akara). The special name of manas is justified from the point of view of its nature and mode of activity. It is named manas because it is capable of cogitating and reflecting on its object. When it has not yet been revolutionized, it cogitates upon the supposed atman. After revolution, it meditates upon nairatmya.

The manas, as it always clings with the self, it is closely related with the four fundamental defilements (klewas), i.e.

(1) Self-ignorance (atmamoha) – it is ignorance which is the cause of illusion regarding the true character of the atman, and which is false belief with regard to the principle of no-self (nairatmya).
(2) Self-belief (atmadrsti) – it means mistaking dharmas as self when they are not so. Hence it is called self-belief.
(3) Self-pride (atmamana) – it means pride. On the basis of a belief in atman, it makes the mind to feel superior. It is therefore called self-pride.
(4) Self-love (atmasnaha) – it means a passion for self. The belief in atman develops deep attachment to the self. Therefore it is called self-love.

These four are called klewas because they often arise as they disturb and pollute the innermost mind (alayavijbanā), and cause the outer transforming consciousness (i.e., the seven pravṛttivijbanās) to be constantly defiled. This makes sentient beings get lost in the cycle of birth and death, and are unable to escape from it. Therefore these four are called defilements.

The four klewas obscure the mind; hence they are defiled. However, they are neither good nor bad, so they are undefined. The mental associates of the manas work along the dhatu or bhumi in which the sentient being is born and to which he is confined. Defiled manas ceases to exist in the state of arhatship. However, in the case of the waiksas (monks under training) the defiled manas is subdued in the state of ‘meditation of annihilation’ (nirodhasamapatti), and while the waiksas are on the supramundane path (lokottaramarga).

The evolution of this ‘store consciousness’ is without beginning. The cyclic evolution takes place in the following manner:

“As the seeds mature in the ‘store consciousness’, the second evolution of manana, takes place. Then comes the third evolution of the pravṛttivijbanā, consisting of subject-object discrimination. This pravṛttivijbanā leads to activity or behavior (karma), good, bad or indeterminate. As result, there is accumulation of dispositions (vasana) which are stored up in the ‘store house’ and serve as the seeds for the repeated evolution of manana and the pravṛttivijbanā.
The complete stopping of this process is achieved with the attainment of enlightenment. This enlightenment comes with the realization that everything is mere ideation or mere consciousness. The realization that all is mere ideation is not alone sufficient for the attainment of freedom. He who grasps an object and says, ‘This is vijbapta-matra,’ has not reached vijbapta-matra. While realizing that everything is vijbapta-matra, one has to eliminate all forms of grasping.

Broadly speaking, the mere-consciousness, vijbapta-matra doctrine advocates the sole reality of consciousness with the argument that the external world of subject and object is nothing but development of consciousness.

**The sees/views(?) of positivism (L ectured by Ven. Indasara)**

Phenomenalism and empiricism are to be found in the philosophy of the Buddha. His philosophy may be called positivism because according to it one must try for the progress of this life in this very world. It may be called phenomenalism since according the Buddha we may have definite knowledge of only those objects which are subject to empirical experience. Thus some philosophers have also called Buddhism as an empirical philosophy, because according to it experience is the only proof of the knowledge. The Buddha accepted pañña as the ultimate knowledge. Knowledge pañña is beyond the senses, hence some philosophers have interpreted the Buddha’s philosophy as transcendentalism. The Buddha has also referred to knowledge which cannot be proved by experience or logic, which is not subject to worldly thought and which cannot be described by words. On this basis other philosopher has interpreted the Buddha's philosophy as mysticism. In this way discussing the various philosophical problems differently the later Buddhist philosopher established many schools. Of these two most important religious schools can be found as Theravāda and Mahāyāna. Philosophically Mahāyāna sect was divided into two classes or group – Śūnyavāda or Madhyamika and Vaibhāsika, who accepted the reality of the philosophical and mental object as truth. On the other hand, these two schools differed concerning the question of the source of knowledge. According to Sautrāntika external objects are not known through perception. On the other hand, according to Vaibhāsika the externality of knowledge object can be gain through the perception. Sārvaśītivādins believed in the existence of everything. According to them both citta and external object have existence and both consist of many elements. Elements are called dharmās, dharmās are of seventy-five types. The subtraction of dharmās was known as sangātha of citta and are of forty-six types, only three dharmās are not subject to sankāta – ākāsa, aparaṇaṇkāya nirodha and pratisankāya nirodha. Atom is the unit of matter, it is of the four types – earth, water, fire and air. Five sense organs are made of five types of special items. The items are beyond the senses, only their combinations can be perceived. The Vaibhāsikas philosophers criticized the Sautrāntikas’ view regarding the perception. According to Vaibhāsikas if all the external things were effort(?) by their knowledge, then nothing could be known by perception in the observe(?) of perception. There can be known relation of concomitants between the major and the minor revenge(?) without wish(?) no reference is possible - this is opposed to actual experience. In fact things atotaya grahama and adahayavasi – similarly experience is also of two types(?)

1. Grahana
2. Adhayavasiya

The formless experience by a sense organ in the first stage of a knowledge is known as grahana or reception, these attribute knowledge.(?)

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68 Buddhism and its teaching has very little to do with positivism. Positivism is philosophy appreciating the discoveries of science, whereas Buddhism is the way of discovering truth by morality (sīla), meditation (samādhi) and wisdom (paññā).
Buddhist Nihilism

According to the Indian thought from the bays of the \textit{Rgveda} to modern times has been concerned with the quest of the supreme real. However, when the thinker sees the futility of all his efforts to find out the supreme truth, he is driven to words like nihilism (\textit{sunyavāda}). The thinkers were in the position, that knowledge of the final reality cannot be obtained. The religions depended on theism preached the absolute transcendence of gods. Metaphysical may be futile, but both the human mind and the human heart hinder final metaphysical knowledge.

If one supposes that agnosticism can be a permanent attitude, he is mistaken. The natural consequence of agnosticism is nihilism. It is believed, that Buddhism arose as a natural corollary to the agnosticism present think some passages of the \textit{Tripiṭaka}. Human heart had desire to grasp the utter truth and they wanted to know the nature of world and the being.

According to the \textit{upanishadic} teaching the \textit{upanishad} also were not able to give a logically satisfying answers about the eternal reality. They stressed the necessity of mystic realization such as absolute \textit{Brahman} or \textit{Tathāgata}. \textit{Brahman} or \textit{Tathāgata} is beyond all empirical predications and cognitive categorization. There is a further sense in which mystical absolutitions may directly look at the development of nihilism by positing the total loss of all sensation and empirical cognition in the super cogness stated. Nihilism applies only to a futicolorities of a phenomenal world. According to both agnosticism and mysticism generate nihilism agnosticism fails to satisfy the realized. It can never be an abiding attitude.

It is also unbelievable that after death the soul is existing. As another point is the nature of the world and the source of it’s origination. It is intellectual mysticism and zenoism at different period in the history of human thought, prepares the atmosphere in which nihilism arising.

There are sociological factors also for the emergence of nihilism. In Russia nihilism was a natural reaction to the failure of the reformist plans of the Russian politicians. Therefore nihilists preached a crusade against all cultural values.

The routes of Buddhis nihilism lie not merely in the sporadic statements of the \textit{Tripiṭaka}. In the \textit{Tripiṭaka} absolute negation is scanned. \textit{Rgveda} says, that infinitive times existence was born out of non-existence. This was given in \textit{Chandogya}. According to the early Buddhism it is mentioned \textit{saññā-vedaita-nirodha} and this concept prepared the ground for negation of the perception, consciousness and even for it’s extinction.

Nāgarjuna tried to establish the nihilistic position through the demonstrations of the falsity of all concepts. Such as \textit{gati} (motion), \textit{sambhava} (origination), \textit{vibhava} (extinction), \textit{hetu} (casuality), \textit{sansarga} (contact), \textit{jāti} (general characteristics), then \textit{saññā} (perception), \textit{sankhāras} (composite entities), \textit{kāla} (time), \textit{svabhāva} (inner essence). Nāgarjuna predicted, that the dialectical method with a devastating finality till he ended in universal scepticism (\textit{saṅsaya vāda}) and denied any specific predication regarding any entity.

Nāgarjuna argues for the \textit{sūnyatā} of all entities and categories from the fact of their dependent origination (\textit{prattya samuppāda}), because of the cause-effect theory given in \textit{paṭiccasamuppāda} it is difficult to realize the essense of being and the world. The Universe is a contrast of phenomenas. There is a relation whatever existing in the Universe. It is the highest of anthropomorphic vanity and egoism to search for any absolute self-essence. Eternal nothingness is the factor of existence, while the \textit{Sarvastivādin} accepted 75 atomic elements, \textit{Mādhyamikas} took the last step and the \textit{dharmas} were shown to be ungroal?
illusory and non-existence. Further more, while the Sarvastivādins developed the realistic implication (pratitya samuttada) as interilasanism(?). The Mādhyamikas interpreted interdependence to imply the migration of intrinsic reality.

It is stated, that the sūnyatā of Nāgarjuna is a concept similar to that of Tathāgata. Tathāgata + Garbha, which is founded in Lankāvatara sūtra is also similar with this sūnyatā. Therefore all of them either state or imply should be absolute.

The purpose of the Nāgarjunas philosophy of nihilism is to propound a middle way. That is between the positions of eternalism and anihilationism. There is another view of the philosophers, that the position of this sūnyatā is the concept, which is given in vedanta Brahman. Descartes said, that it is impossible to doubt the existence of self-consciousness, ātman or of the experiencing cogniser. Anyhow no existence appears to be a philosophical abstraction.

Among the exponents of the Vaishesika philosophy there was desabriman(?) as to the existence of abhava. As a separate primal category on epistemological ground also nihilism appears unsatisfied. In the history of Mahāyāna Buddhism itself is a demonstration of the nihilism. The attempts of Nāgarjuna, Aryadeva and other nihilistic writers could not check the growth of a transcendent conception of super-soul in Buddhism.

Nāgarjuna said that Hinayānists speak of two kins of Nibbāna: Saupādīsesa and Anupādīsesa (Sopādīsesa and Nirupādīsesa). He thought that Nirvāṇa is the nirodha (extinction) of kilesa (defiling elements) and khandha (constituents) existing in a being. They wonder how Mahāyānists can conceive Nirvāṇa if they think that everything is unreal (śūnya) without
origin and decay. What is it then, from which Nirvāṇa confers release. Nāgarjuna answers that if kilesa and khandhas be elements existing by themselves how can they be destroyed? The Śānyatāvādins do not seek a Nirvāṇa where there is an end of kilesas and khandhas. Their Nirvāṇa is:

»Aprahinãm asampâta, arucchinnã aãśyvatam, aniruddham anutpannam, etaã nirvãñã vuccate.«

In meaning, Nirvāṇa is that which is neither discarded nor attained: it is neither a thing destroyed nor a thing eternal. It is neither suppressed nor does it arise. In commenting upon this verse, Candrakīrti says that it is not to be eradicated like rāga (passion) etc. not to be attained like the fruits of a saintly life such as Sotâpatti, Sakadâgãmi ad so on. It is not eternal like a Śânya (real elements). It is by its nature without origin and decay. And its lakkana (characteristics) is that it does not admit any description.

To the argument of the Sarvâstivâdins that even admitting the non-existence of kilesas and khandhas at the stage where Nirvāṇa is reached, it may be that they exist in Sânsâra before the attainment of Nirvāṇa. The Mahâyânists give the forcible reply that there is not the slightest difference between Nirvâna and Sânsâra. Nâgarjuna says that Nirvâna does not consist of the eradication or destruction of anything. It is really the avoidance of all imagination, of eradication, destruction etc. Those who believe in the transmigration of constituents state that the group of constituents have for origin and decay a causal basis. When there is no causal basis the group is no longer produced. Then it is called Nirvâna.

Those who believe in the transmigration of padgala (personality) say that permanence or impermanence cannot be predicated on personality. It's coming and going to happen through its corresponding upâna (substratum) and is dependent on it. When the substratum of this personality ceases to exist, then it is called Nirvâna.

According to the Yogâcâraâns Nirvâna consists of the ceasing of the mind to dichotomization and in realizing that there exists only citta and that the phenomenal world is only a delusion of the citta.

**QUESTION:** ENUNCIATE THE MODE OF DEFINITION ON THE CONCEPT OF NIRVÃṆA IN MAHÃYÃṆA BUDDHISM

In Mahâvibhâsa Sûtra the etymological meaning of Nirvâna – Ni + va - ‘extinction’, ‘blowing’, ‘moving out’ and the literal meaning is ‘free from craving, passions, attachment etc.’. But it is also called ‘Tanhakkhaya’ - the extinction of thirst; ‘Asankhâta’ - unconditioned; ‘Virâga’ - absence of desire; ‘Nirodha’ - cessation. It is impossible to describe Nirvâna by words. Nirvâna is it the avoidance of all imagination, of eradication, destruction etc. Those who believe in the transmigration of constituents state that the group of constituents have for origin and decay a causal basis. When there is no causal basis the group is no longer produced. Then it is called Nirvâna.

But Nâgarjuna stated Nirvâna to be without any designation. It is only in conventional or relative terms. Thusw, it is not eliminated, attained, annihilate, eternal, disappeared and originated. Further Nirvâna is stated as follows:

1. It is Aprapradadyaya – it cannot be imported by one to another. One has to realize the truth within oneself and not understand it by listening to the instruction of the Ærya (or by listening and speaking).
2. It is Sanda, because it has nature, cessation. (?) It is undisturbed by origination or destruction (Madyavatara Sutra). It is shown while Śânya is taken in the sense of sabhâva rahitam (without natural characteristic). The point is that anything having real existence cannot be subject to the causal law so whatever is subject to causal law has no real existence like seed and shroud, then both of them can be described as Sanda or Sabhâvavirahita or quiescent.
3. It is Prapaãcãbirapraapaãcitam. It is inexpressible (avecha), the first prapaãca is taken as a synonym of speaking. The sense of Śânya is not utterable by word.
4. It is Nirviriya or unrealizable in concept. Verbal is thought construction, so Śânya is beyond thought construction.
5. It is Ananaratha, devoid of different meaning. Thus he points out that Śânya is not to be taken in the sense of nasvabhâva (annihilationism) or abhâva as wrongly supported by Hinayâna.69

Besides that according to Mahâyâna the Buddha propounded two truths. One was conventional truth which is

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69 The problem is that there is no Hinayâna and those who use this term are outmoded people (according to book Zen and the Taming of the Bull p. 77-78).
ultimately unreal and the other is absolute truth which is ultimately real. Nāgarjuna said that without relying on the conventional truth, the absolute truth is not taught, without understanding the absolute truth Nirvāṇa is not attained.

According to Mādhyamika philosophy it is impossible to speak about the absolute truth, to say something about the truth means to determine it, to make the absolute relational(?) Further, 'the unconditioned' is not different from 'the conditioned world', both fall under 'the Dependent Origination' understood as emptiness.

The another point, the term emptiness is used from two points:
1. Empirically it means relativity which is phenomena
2. Absolutely it means reality which is release from pularility (Nirvāṇa)

Further Nāgarjuna holds that there is no difference between Nirvāṇa and Samsāra, from the absolute truth point of view, both are emptiness. The difference lies only in conventional truth. The same thing, when it is viewed through the glasses of causality is Samsāra and when causality is stopped it is Nirvāṇa.

In this way the concept of Nirvāṇa is clearly understood in Mahāyāna Buddhism.

The description of Nirvana according to Theravāda is different from that of Madhyamika. According to the suttas in Theravāda, Nirvana is defined as follows:

1. According to Itivutakka there are two types of Nirvana;

   (1) Saupadisesa – nirvana with the substance left i.e. Nirvana attained in this life.

   (2) Anupadisesa – nirvana without substrate i.e. Nirvana of the death Arahant.

According to this sutta, the Arahant is one who has destroyed defilements, done what has to be done, laid aside the burden, achieved the noble goal, destroyed fetters of existence, freed through insight. This cessation of craving, hate and confusion is called Nirvana.

2. In most of the Theravāda suttas, nirvana is explained as the gradual destroy of fetters through the 4 stages, sotapanna, sakatagami, anagami and Arahant.

3. In the udana, the Buddha addressed the monks thus: with regard to Nirvana “monks, there is a not-born, not-become, not-made, not-compounded,” this shows nirvana is a state to be contract with sajsara.
4. In the Aggicavaghota sutta, the **Buddha** says ultimate reality is neither logically explainable nor conceptually desirable. The concept of Nibbāna is beyond logical ‘atakkavacara’.

In this way, according to **Theravāda**, Nibbāna is vijja, it is tanhakkhaya, anupadana.

According to Nagarjuna, there is no different between phenomenal sajsara and transcendental Nirvana. According to him, sajsara means a mere thought, when that thought is destroyed, the sajsara comes to an end. Comprehending the reality of sajsara is Nibbāna. To look at this world which is conditioned, conceptional and lokiya (belonging to this world) without any extreme view is Nibbāna. Nirvana is to look at the world as devoid of all and devoid of taking any new value, there is no distinction between sajsara and Nibbāna. This is quite contrary to the **Theravāda**. According to Mahayana, to give up sajsara and to search for Nibbāna is like to look to and fro to search a gem on one’s own head. To look at sajsara correctly is Nibbāna. It is Nibbāna to comprehend sajsara according to reality.

The thought of sajsara which we consider as truth, obviously is limited to sensual knowledge. The whole lokiya world is nothing but mere thoughts, we are being deceived thinking that these things are true, since we cannot see the reality. Having seen the rope of sajsara, we get scared and think that it is a serpent. To consider the rope as a serpent is to get deceit, it is pointless to get scared to an imaginary serpent. Thus considering this whole imaginary world as reality, we are deceived. To get rid of this deceitful thought about sajsara is Nibbāna.

**Mahayana Concept of Samsara and Nirvana**

The term Nirvana is used to explain emancipation in all Buddhist tradition which is common to Hinayana and Mahayana. Although the term Nirvana is used to as an interpretation to Moksha. There is a philosophical difference in Hinayana and Mahayana. Nirvana is threefold in Hinayana tradition such as:

1. Sravaka Bodhi
2. Pratyeka Bodhi
3. Samyakasambodi

In Mahayana tradition only the Samyaksambodhi is considered as real Nirvana. Though Hinayanist considered Arahatbodhi as Nirvana Mahayanists don’t accept it as real Nirvana. According to the Mahayana concept Arahatbodhi which can be attained by following eightfold path and getting rid of ten fetters (dasa samyojana) is only the realization of Pudgalanairyatma. Pudgalanairyatma is not a complete emancipation. According to Mahayanist teachings the complete emancipation is realization of Pudgalanairyatmata along with Dharmanairyatmata. Hence realization of dharma sunyata is the real Nirvana and it can be attained only by Bodhisathvayana.

The other difference is Samsara and Nirvana are considered as one but not two. There is no different between samsara and nirvana. Samsara means the life process and Nirvana means freedom from Samsara.

Na samsarasya nirvānat kincid asti vīsesanam
Na nirvānasya samsarat kincid asti vīsesanam.

The life process has no thing that is distinguishes it from freedom.
Freedom has no thing that distinguishes that from the life process.

If Samsara and Nirvana are considered as two entities no body can attain nirvana at anytime.

Bhāvasca yadi nirvānam saṃskṛtam bhavet
Na samskruto vidyate bhāvah kwacana kascana.

Moreover if nirvana were to be existent, then it could be condition.
Yet an existence that is unconditioned is not evidence anywhere.

Bhāvavastava nā nirvāṇam jārāmaranalaksananam
Prasajyetasti bhāvohi na jārāmaranam vinā.

Freedom or Nirvana as a meter of fact is not existent for if it were, it would follow that it has the characteristic of decay and death. In deed there is existence without decay and death.

Nirvāṇasyaḥ yākoṭhiḥ kotih sansaransasya
Na tayor antaram kincit susukṣma maṇi vidyate.

Whatever is the extremity of freedom and the extremity of the life process between them no event the subtle something is evident.

If we draw our attention to early Buddhism Samsara and Nirvana may not be considered as two entities. Attachment to dharma (thing) is worldly and life process and detachment from dharma (thing) is Nirvana. Some who fails to understand this truth in early Buddhist teaching consider samsara and nirvana as two. If samsara and nirvana are two entities no body can be attained Nirvana at anytime.

B.P.G. 202 405 words by ven. sem chanthy

THE BODHISATTA IDEAL (ORIGINAL BY U TEZANIYA) 2008

The origin and the development of Bodhisattva doctrine had been the subject of both Hinayāna and Mahāyāna. Therefore, different opinions were developed regarding the Bodhisattva ideal. The Theravādins believe only that Gotama Buddha was born as Bodhisatva in his previous existences, commencing with his birth as Sumedha Brāhmaṇa up to his last existence in the Tusitā heaven. As a Bodhisattva he lived the life of an average being acquiring merit and avoiding demerits as far as possible.

In some existences he sacrificed everything, including his body, in order to acquire the six and ten supreme virtues (pāramitā). According to the Mahāsāṅghika lokuttaravādins in his last existence as Siddhārtha Gotama he was not conceived in the womb nor was he actually born like an ordinary human being. He only met show of being ignorant, and so forth.

According to Mahāyānists they argued that there were among the worldly beings such individuals who are in a position to develop Bodhicitta, fulfill the pāramitā and become a Buddha. The development of Bodhicitta requires that the adept must dedicate himself in his several lives to the service of others. According to Mahāyānists the Bodhisattvas are includable atoms in the sand of the Gangā. In fact theoretically every Mahāyānist is a Bodhisattva.

In the earlier Mahāyāna texts, emphasis is more on qualities. The later Mahāyāna texts, Saddharma Pūndarīka Sūtra, Kārandavyāha Sūtra and other Mahāyāna texts are described the powers and virtues of several Bodhisattvas. These Bodhisattvas have decided to continue to remain as such and not become a Buddha. But they have attained the metaphysical state which is beyond meritor or demerit.

The Mahāyāna had mentioned in detail the career of a Bodhisattva. The career of Bodhisattva is not only on the fulfillment of the Pāramitā but also on several forms of meditation with a view to training the mind for the realization of Dharma Śānvatār Tathatā. In order to determine the period when the Bodhisattva conception originated, we have to ascertain the time of the composition of the Jātaka and Apadāna. These texts contain the Hinayānist account of the various existences of the Buddha as a Bodhisattva.

The meaning of the Bodhisattva is – being who aspires for Bodhi or enlightenment. There is also a suggestion that the Pāli term may be derived from 'Bodhi' and 'Satva' which means one who attaches or desires to gain enlightenment. Around the 1st century AC Hinduism was taken the personalities of Śiva and Viṣṇu. The Mahāyānists was taken the Bodhisattva as divine figures accepting the Hindu tradition. The two great Bodhisattvas, Avalokiteśvara and Manjuśrī were taken as a result of personification of kindness and knowledge (karunā and prajñā), respectively.

Naturally the number of Bodhisattvas became endless. There were eight Bodhisattvas who became more famous:

1. Avalokiteśvara
2. Mañjuśrī
3. Ākāśagarbha
4. Vajrapāni
5. Maitreya
6. Samantabhadra
7. Mahātampārpta (?)
8. Kṣṭigarbha

When we consider the Jātaka stories of Theravāda we can summarize that the Bodhisattva path consists of three main states:
1. Preliminary devotional practices
2. Generation of thought of enlightenment
3. The practice of moral perfection

In the first state one starts with doing obeisance and worship to the Buddha, taking refuge in the Buddha, Dhamma and Saṅgha. The second state is the generation of thought of enlightenment. In the third state he practices the pāramitā, from here onwards, till he attains enlightenment. All his activities are directed towards the practices of the perfection. This was the career of the Bodhisattva accepted in Hinayāna and Mahāyāna.

THE BODHISATTA IDEAL

Bodhisatta is a compound noun. Here bodhi means ‘enlightenment’ and satta means ‘living being’. The full meaning of Bodhisatta is Bodhi (meaning a person who is seeking for an enlightenment that is a destination to attend a Buddhahood).

Another interpretation: „One, who’s enlightenment is fixed on Bodhi“ is also recognized by the tradition. There are two vows of a Bodhisatta:
1. In it’s broader and more popular sense is the name (?) for those who take the vow (prānacicni) to realize their ideas on the way to Buddhahood
2. Vows is as same name for these (?)

Who ever strives for the enlightenment of other sentient beings, thought (?) the practice of four great vows and the parameter (?)

These four vows are:
1. To save all beings
2. To destroy all evil action
3. To learn truth and teach it
4. To leave all beings toward Buddhahood (?)

Sakyamuni was himself a Bodhisatta and in the Jātaka stories we are given the stories which tell us about his previous births in various planes of life, in each of which he practiced from peation (?) word(?) for the welfare of others. In Hinayāna the follower of the Buddha was supposed to become an Arahant, not a Bodhisatta. But Mahāyānists wanted to make every being like Sākyamuni, they wanted lavishly distribute the bliss of enlightenment, they wanted to remove all the barriers – that was support to lie (?) between Buddhahood and common humanity. (?)

The great difference between the Bodhisatta and Arahant is that Arahant intended to get the enlightenment for himself alone, whereas Bodhisatta wishes to bring all the creatures to the full enlightenment. In order to this although (?) quality (?) for the Nibbāna he voluntarily renounces the world in order to remain in the world to help all creatures, man and animals. (?) The first step on the march of Bodhisatta is the moment when he takes the vows which according to Shautiveda (?) in it Bodhacariyavadara (?) are as follows: the sins accumulated in mind formal existence, (?) accumulated in all creatures is infinite and omnipotent (?). (?) By what we can be comfort it if not by the desire for Bodhi, by the desire to become Buddhas for the salvation of man. (?)

This totally disinterested desire is infinitely seared. (?) It assures happiness during the round of existence. This pledge for the supreme happiness of oneself and one’s number (?). All strive to become the Buddha, whom everybody would love and who has as his sole aim the salvation of man. The Bodhisatta’s path holds the practitioner to perfect a series of six or ten virtues called

70 Hinayāna is an abusive term for Theravāda fabricated by Mahāyānists.
pāramitā or ‘perfections’. They are:
1. Dāna (the given)
2. Sīla (morality)
3. Khantī (patience)
4. Vīrya (effort)
5. Jhāna (Skt. Dhyāna) (concentration)
6. Paññā (Skt. Prajñā) (wisdom)

**BODHISATTVA CONCEPT IN MAHĀYĀNA (LECTURED BY VEN. ARIYADASSI) (ORIGINAL BY U MEDHANANDA) 2007**

In Hinayāna and Mahāyāna it is described how the Nirvāṇa is different with respect to approach to Nirvāṇa. Hinayāna and Mahāyāna are different as follows:

<table>
<thead>
<tr>
<th>Hinayāna</th>
<th>Mahāyāna</th>
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</thead>
<tbody>
<tr>
<td>Three paths to Nibbāṇa:</td>
<td>Only one pathway to Nirvāṇa:</td>
</tr>
<tr>
<td>1. Sāvakayāna</td>
<td>Bodhisattvayāna</td>
</tr>
<tr>
<td>2. Paccekabuddhayāna</td>
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<tr>
<td>3. Sambuddhayāna</td>
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The term Bodhisattva in Mahāyāna is defined as one who follows the essence of Nirvāṇa. Bodhi or Nirvāṇa in Mahāyāna means karuṇā (compassion) and prajñā (wisdom). Bodhisattva concept is formed with two words – karuṇā and prajñā in Hinayāna and Mahāyāna. Those concepts are in common though main differences also can be seen among them. According to Mahāyāna acceptance there is only one path to Nirvāṇa. In Mahāyāna form of Bodhisattva is defined as the person who takes the Bodhi as the absolute essence. In Hinayāna form of Bodhisattva explains the person who is claiming to Bodhis. The essence of Nirvāṇa or Bodhi is combined compassion and wisdom (karuṇā and prajñā).

Bodhisattva in the world is to act compassion – such a Bodhisattva should be free of all discrimination, such as this is person, this is being, sources and phenomena. Bodhisattva’s compassion is universal and it follows to act of any being without discrimination. If this quality does not exist in the person, he cannot be regarded as Bodhisattva. At the moment Bodhisattva decides to enter into Bodhisattva’s field to act as Bodhisattva he makes determination himself for that – the determination is that delay by emancipation or Nirvāṇa until all living beings who are in three existences (kāma, rūpa, arūpa) which are añja, jalābuja, samshedaja and opapātika, wether they are living at a distance for process wether they are small or big, whether they are subtle as salvation(?) from Saṁsāra.

Therefore, he is not in a hell to achieve his Nirvāṇa. Bodhisattva’s compassion is distinct in such way for the wellfare of others. In the first place and his all wellfare consider secondary. (?) Bodhisattva won’t be full into difficulties when are unlimited compassion.(?) So he is not a Bodhisattva but intellectual to his wisdom how he should act in reality. Thus he is fit for leadership because of his wisdom.

Bodhisattva concept in Mahāyāna is very important from a religious point of view. After the Buddha’s Parinibbāna the people failed to find the refuge in the leader. Buddha himself has stated that Dhamma and Vinaya are as the elader after His Parinibbāna: »Yo vo ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.«³⁷¹

These formal(?) people respect the leadership for the path to Nirvāṇa. Mahāyāna Bodhisattva concept has full perfection. The emergence of Mahāyāna introduced not only the Buddha worship but Bodhisattva worship also for the formal people, who stated to believe that Buddhas are,(?) They help them when they are in need.

The process of Bodhisattva is being from the Bodhisattvas determination.(?) With determination Bodhi has to complete six pāramitā or perfections of life for Bodhisattva. In Mahāyāna their pāramitā are as follows:

1. Dāna (charity)
2. Sīla (discipline)
3. Śānti (patience)
4. Vīriya (diligence)
5. Dhyāna (concentration)
6. Prajñā (wisdom)

However, in Hinayāna there are 10 pāramitā. There are ten transcendental virtues, which in Pāli are called 'pārami', that every Bodhisattva practices in order to gain supreme enlightenment. They are:
1. Dāna (generosity)
2. Sīla (morality)
3. Nekkhamma (renunciation)
4. Paññā (wisdom)
5. Vīriya (diligence)
6. Khanti (patience)
7. Sacca (truthfulness)
8. Adhiṭṭhāna (determination)
9. Mettā (loving-kindness)
10. Upekkhā (equanimity)

But in Mahāyāna there are only six pāramitās. Another pāramitās are called 'upakauṣalya' as seven in Southern Mahāyāna books. Anyway, in Mahāyāna there are only six pāramitās, not seven.

CONCEPT OF BODHISATTA IN MAHĀYĀNA (LECTURED BY VEN. K. NANDA) (ORIGINAL BY VEN. DHAMMAPĀLA) (1996)

The concept of Bodhisattva in Mahāyāna is completely different from that of the Theravāda tradition in theory and practice. According to Pāli tradition, Bodhisatta means a human being who aspires for the Buddhahood by the completion of ten pāramitās and Pāli tradition accepts only one Bodhisatta. The word Bodhi implies to Enlightened One and satta, being. Thus Bodhisatta emans – the being who aspires to get enlightenment. Therefore, from the day one determines before Buddha to become a Buddha one is so called.

According to Mahāyāna tradition a Bodhisattva aims at the acquisition of essence-nature or through essence of the world. In other words, one who acquires the essence of Nibbāna. The essence of Nibbāna is compassion and wisdom. One has to cultivate and come to the conclusion of above two distinctive qualities to become a Bodhisattva.

According to mahāyāna acceptation the most essential factor to become a Bodhisattva is the emergence of Bodhicitta. The emergence of Bodhicitta is the thought that comes at the acquisition of the two nature or the essence of the world. As all the defilements are uprooted and the true nature of phenomena which is emptiness is realised the Buddhahood or the Enlightened One is called Bodhi. Citta means the mind devoted towards it. In other words, the firm determination that one has in order to become a Buddha. According to Mahāyāna tradition there are two kind of this citta, that is:
1. Bodhiprasthāna citta
2. Bodhipranidhi citta

»Bodhipranidhicittam ca Bodhiprasthāna meva ca.« (Bodhicarayāvatāva)

Bodhipranidhicitta is the citta that devotes or attaches towards bodhi. That is the firm determination that one makes in order to be a Buddha. This special characteristic of the Bodhiprasthāna citta is that it reaches or goes towards which is Buddhahood or enlightenment. The difference between these two cittas is comparable to a person who goes on a journey who thinks of going on a journey. This Bodhicitta exists in the minds of everyone covertly and one has to make it overt. After the emergence of Bodhicitta one becomes honorable being and he delays his emancipation until all other beings are guided in the right path. This happens due to his boundless and fathomless compassion. There are certain observations that one has to abide by in order to make the Bodhicitta visible in one's mind. Thus one should contemplate on limited Bodhisatta, contemplate saṃsāra is suffering, examine the factor that needs to be suffering of being, contemplate on the limitless virtues or merits of the Buddhas. According to the Mahāyāna tradition the Bodhiprasthāna is also of paramount importance as it completes the necessary perfection in order to become a Buddha. Thus the path of a Bodhisatta consists of 6 perfections and these are helpful to eradicate the defilements. The word pārami implies that which has to be perfected. Pāramitās are as follows:

2. Sīla (morality) 4. Vīriya (effort or energy) 6. Prajñā (wisdom)

?? These are called bhūmi which means ground, place or stage. Philosophically it implies the spiritual progress of a Bodhisatta. Thus a Bodhisatta rises and advances from one stage to another till he attains enlightenment. The ten stages are:

1. Pramuditā bhūmi (joyfulness) – he rejoices exceedingly as he knows he will soon attain the Buddhahood and promote the good of all beings
2. Vimalā bhūmi – (purity or freedom from impurity) – in this stage a Bodhisatta is free from the dirt of unrighteous conducts
3. Prabhākarī bhūmi (illumination) – in this stage a Bodhisatta is free from the dirt of unrighteous conducts
4. Arcismati bhūmi (effulgent, radiant) – in this stage Bodhisatta matures and perfects his knowledge by his firm resolution and his faith in the Triple Gem
5. Sudurjayā bhūmi (be difficult to conquer) – in this stage a Bodhisatta performs a difficult feat of maturing others and guarding his own mind
6. Abhimukhi bhūmi (turns towards) – this bhūmi is so called as a Bodhisatta stands face to face with both Saṃsāra and Nirvāṇa.
7. Dūragamā bhūmi (far-going) – at this stage consummation of the discipline can be seen
8. Acalā bhūmi (immovability, steadfast) – at this stage, bodhisatta is not contaminated by any action and cannot be disturbed by the two ideas of cause and absence of cause
9. Sadhumati bhūmi (peaceful mind) – at this stage Bodhisattva knows all phenomena and principles truly and certainly whether they are mundane or supramundane, compounded or un-compounded
10. Dharmameghā bhūmi (cloud of doctrine or virtue) – at this stage he can perform his miracles
According to traditional accounts, the Mahasavghikas split off from the Theravadins after 100 years of the Buddha’s demise, over a dispute of monastic rules. However, later texts emphasize the reputedes between the Mahasavghikas and the Theravadins regarding the nature of the Buddha and of arhantship.

The Mahasavghika was first located in the area of Vesali and spread also to southern India, with centres at Amaravati and Nagarjunakonda. It further divided into several sub-sects, of which the best known was Lokottaravada.

The only surviving part of the Mahasavghika canon, the Mahavastu is derived from Lokottaravadins. They assert things of this world do not process any reality at all. Only two principles are absolutely real, the two kinds of void: of persons of things. The Buddha is completely supramundane (hence the name Lokottaravada), and his historical life and actions are mere appearance, convention or mental image.

Mahasavghikas emphasis was on a more open community, a less strict version of the discipline, and a metaphysical view of the Buddha, all of which were later appropriated by the Mahayana. In the developed form of their teaching they focused not on the historical Buddha and his teachings but on the transcendent Buddha.

The Mahasavghikas and their offshoots mention specifically that the Buddha is lokottara, indestructible, completely devoid of all worldly impurities, with stainless kamma. When the Buddha utter a single word, its meaning can be understood by all creatures at a level determined by their degree of karmic purity. His body is perfect, for the body through which he reveals himself is not his true body; it is instead an apparitional body. Being above the world, he has boundless power and life, he neither sleeps nor dreams. Even in the state of a Bodhisattva, prior to his final birth, the Buddha entered the maternal womb completely pure.
There is a controversy about a Buddha’s persisting in all direction in the Kathāvatthu (XXI. 6). According to Buddhaghosa, this view was hold by the Mahasavghikas, who believed that a Buddha exists in the four quarters of the firmament, below, above and around, causing his change of habit of come to pass in any sphere of being. This indicates that Buddhas appear at the same time in more than one world, and that they are omniscient in the sense that they know all dharmas at the same time.

Buddha’s acquisitions are all supramundane and cannot be compared to anything worldly. His spiritual practices are supramundane and so are his merits, even his bodily movements such as walking, standing, sitting and lying are also supramundane as well as His eating, his putting on robes and such other acts. Thus, in the Mahavastu, it is stated that Buddha has ten powers (balas) as unlimited while his five eyes as uncommon and excelling those of Pratyekabuddhas, Arhats and others.

According to Vasumitra, the sutras preached by Buddha are all perfect in themselves. Since He speaks of nothing but dharma, his teaching is concerned only with paramarthasatya, and its cannot be normally expressed by words, only can be explained by silence.

According to the Mahavastu, the Bodhisattva in his last existence as Siddhartha Gautama is self-born and is not born of parents. He sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust and so Rahula was also self-born.

The Mahasanghikas upheld the view that all bodhisattvas can remain as long as they will among the inferior creatures for the purpose of leading creatures to salvation. Bodhisattva also undertakes difficulties and hardship, such as, he goes to an ‘evil doom’, enters a womb, performs hard tasks and works penance under alien teachers of his own accord and free-will. This implies a negation of the factor of kamma according to the opponent.

A Bodhisattva’s career is said to commence with the ‘production of the Thought of Bodhicitta’ . The aspirant begins the career of a Bodhisattva, which traverses 10 stages (bhūmis) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the Bodhisattva to the condition of a Buddha.

The first six levels are preliminary, representing the true practice of the six perfections. Irreversibility occurs as soon as the seventh stage is reached. From this moment the Bodhisattva assumes the true Buddha nature, even though further purification and fortification must be achieved in the stages that follow. This is the moment when, having performed his duty, he engages in activity aimed at completely fulfilling the obligations of a Bodhisattva. The difference between this and the preceding six stages is that now the activity is explained as an innate and spontaneous impulse manifested unconstrainedly and therefore not subjected to doubts. Everything is now uncreated, ungenerated; thus, the body of the bodhisattva becomes identified more and more completely with the essential body (dharma-kaya), with buddhahood, and with omniscience.

The Mahasavghikas conception of the Buddhas contributed to the growth of the later Trikaya theory in Mahayana.
According to traditional accounts, the Mahasavghikas split off from other Buddhists after hundred years of the Buddha’s demise, in what may have been the original schism. Although traditional accounts of the second council, at Vesali, attribute the split to a dispute over monastic rules, later texts emphasize differences between the Mahasavghikas and the original Theravadins regarding the nature of the Buddha and of arhantship.

The school was first located in the area of Vesali and spread also to southern India, with centres at Amaravati and Nagarjunakonda. Its texts were written in Prakrit. It further divided into several sub-sects, of which the best known was Lokottaravada.

The only surviving part of the Mahasavghika canon, the Mahavastu (大事), is derived from Lokottaravadins, who stem from the Mahasavghikas. They assert things of this world do not process any reality at all. Only two principles are absolutely real, the two kinds of void: of persons of things. The Buddha is completely supramundane (hence the name Lokottaravada), and his historical life and actions are mere appearance, convention or mental image.

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The Mahasavghikas and their offshoots mention specifically that the Buddha is lokottara, i.e. transcending the world, indestructible, completely devoid of all worldly impurities, with stainless kamma. When the Buddha utter a single word, its meaning can be understood by all creatures at a level determined by their degree of karmic purity. His body is perfect, for the body through which he reveals himself is not his true body; it is instead an apparitional body. Being above the world, he has boundless power and life, he neither sleeps nor dreams. Even in the state of a Bodhisattva, prior to his final birth, the Buddha entered the maternal womb completely pure.

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In the Mahavastu, it is stated that the Buddha has ten powers, i.e., the ten balas\(^\text{72}\) (十力) as unlimited while his

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72 Dasabala:
(1) Thānathanaj jānāti 虛非處智力
(2) Sabbatthagāminipatipadaj jānāti 業異熟智力
(3) Anekadhātu jānāti 靜慮解脫等持等至智力
(4) Sattanāj nānādhiṃuttikānaj jānāti 根上力智力
(5) Parassattanaj parapuggalānaj indriya-paropariyattaj yathābhūtaj pajānāti 種種界智力
(6) Atiśināgatapaccuppannānaj hetuso vipakaj jānāti 種種界智力
(7) Jhānavinikkhasamādhisamāpattinaj savkilesaj vodānaj vottanaj yathābhūtaj pajānāti 適趣行智力
(8) Anekavihitaj pubbenivasaj anussarati 宿住隨念智力
According to Vasumitra, the sutras preached by Buddha are all perfect in themselves. Since Buddha speaks of nothing but dharma, his teaching is concerned only with paramartha satya, and its cannot be normally expressed by words, only can be explained by silence.

In the Mahavastu, it is stated that the Bodhisattva in his last existence as Siddhartha Gautama is self-born and is not born of parents. He sits cross-legged in the womb and preaches therefrom to the gods, who act as his protectors; while in the womb he remains untouched by phlegm and such other matters of the womb, and he issues out of the womb by the right side without piercing it. He has no lust (kama) and so Rahula was also self-born.

The essential premise of the Bodhisattva ideal is to generate in one’s own self thought of enlightenment and to fulfill the vow to become a Buddha, foregoing entrance into nirvana in order to remain in the world as long as there are creatures to be saved from suffering. Thus, The Bodhisattva concept elevates the virtue of compassion to equality with wisdom. With that vow the aspirant begins the career of a Bodhisattva, which traverses 10 stages or spiritual levers (bhumis) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the Bodhisattva to the condition of a Buddha.

The first six levels are preliminary, representing the true practice of the six perfections, i.e., generosity, morality, patience, vigour, concentration and wisdom. Irreversibility occurs as soon as the seventh stage is reached. From this moment the Bodhisattva assumes the true Buddha nature, even though further purification and fortification must be achieved in the stages that follow. This is the moment when, having performed his duty, he engages in activity aimed at completely fulfilling the obligations of a Bodhisattva. The difference between this and the preceding six stages is that now the activity is explained as in innate and spontaneous impulse manifested unconstrainedly and therefore not subjects to doubts. Everything is now uncreated, ungenerated. Thus, the body of the Bodhisattva becomes identified more and more completely with the essential body, with buddhahood, and with omniscience.

Bhumi, the stages of spiritual progress of the Bodhisattva, or one who, though capable of enlightenment,

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(9) Dibbena cakkhunā satte passati cavamāne upapajjamanē etc. 死生智力
(10) Asavānāj khāyā anāsavaj cetovimuttij ditthe va dharmasayaj abhibba sacchikatva upasampajja viharati. 涅槃智力

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(1) MājśacakSu 肉眼
(2) PrajBacakSu 慧眼
(3) DivyacakSu 天眼
(4) DharmacakSu 法眼
(5) BuddhacakSu 佛眼
delays his buddhahood in order to work for the salvation of others. The stages, also term ‘viharas’, appears as 7, 10 and 13 in various texts, according to the Mahavastu, the ten bhumis are as follows:

1. Duraroha – difficult to enter.
5. Citta-vistara – expansion of the heart.
7. Durjaya – difficult to conquer.
10. Abhiseka – coronation.

The Mahasavghikas conception of the Buddhas contributed to the growth of the later Trikaya theory in Mahayana. The view of the cosmic existence, the Mahasavghikas held that “There is no existence of cosmic elements in the past and future, but exist in the present only”. They also maintain that arahants have frailties, is not the final stage of sanctification. However, the Mahasavghikas accepted the principle doctrines of the Buddha, not different from the others. The fundamentals are the Four Noble Truths, the Eightfold Path, the non-existence of the soul, the theory of kamma, patițcasamuppada, the thirty-seven Bodhipaksika dharma, and the gradual stages of spiritual advancement.

666 The concept of Bodhisatta in Canon and Commentaries. 867- 50 – 35- 32 = 774
750-27 數字 = 723

The concept of Bodhisatta in Theravāda normally regards as an unenlightened being or Buddha to be. In the Ariyapariyesanasutta, the Buddha says: ‘pubbeva sambodha anabhisambodha bodhisatto’va samano.’ (before enlightenment and yet to be enlightened, as a bodhisattva)

According to T. Sugimota, the types of Bodhisatta depicted in the Nikāyas can be summarized into two usages:

(1) As a state before the attainment of enlightenment in the life of Gotama Buddha.
(2) As a generic term referring to previous existences of any Buddha in the past.
Dr. T. Endo in his book ‘Buddha in Theravāda Buddhism’ states that the meaning of bodhisatta according to the commentaries can be classified into 4 categories:

1. a wise or insightful being
2. a being on the way to awakening
3. a being worthy of attaining sammasambodhi
4. a being attached to or inclined towards bodhi.

In early suttas, two types of Bodhi are mentioned i.e., Samma-sambodhi and Paccekabuddhabodhi. However, in the Madhuratthavilasini, the commentary of Buddha-vamsa, two different types of Bodhi are mentioned i.e., Arahantbodhi and Savakabodhi. Another type of Bodhi called Savakabodhi is also found in the Theragatha-Atthakatha. Thus there are five types of Bodhi in Theravāda: Samma-sambodhi and Sabbabbubodhi are similar, both refer to the Buddha, whereas Arahantbodhi and Savakabodhi are similar referring to Arahat. In short, there are 3 kinds of bodhi: savaka, pacceka and sammasambodhis.

In the Theragatha-atthakatha, Dhammapala uses the term sambodhi to differentiate among the individuals as far as the method of attaining the final goal is concerned, i.e., savakasambodhi, paccekasambodhi and sammasambodhi. As a result of this, Dhammapala gives 3 kinds of bodhisatta: Maha-bodhisatta, pacceka-bodhisatta and savaka-bodhisatta. This development is the result of a clear distinction the Theravadins tried to make among the enlightened. Emphasis is laid on the supremacy of Buddhahood. As a result, the compartmentalization of attainments by different individuals came to be formulated. The division of bodhi into 3 types by Dhammapala is indeed a precursor of such a development in Theravada Buddhism. When the path leading to Buddhahood is difficult, the importance of savaka-bodhi had to emphasize as the alternative and easier way to emancipation.

As Theravāda sources indicate, a Bodhisattva is merely the one who aspires to attain Buddha-hood who undergoes reborn many times in order to fulfill Paramitas. Only after having fulfilled all the ten Paramitas, during his final birth, by realizing the Patissamuppada and by attaining the Tevijja, a Bodhisattva can thus attain Enlightenment and becomes a Sammasambuddha.

In Pāli Nikāya the 10 paramitas first appear in Buddha-vajsa, and 7 in CariyaPiṭaka. The 10 paramitas are: 24

1. Dana
2. Sila
3. Nekkhamma
4. Pabba
5. Viriya
6. Khanti
7. Sacca
8. Adhitthana
9. Metta
10. Upekkhā

The stories in Jataka as well as in CariyaPiṭaka give detailed accounts on how a Bodhisattva is struggling in fulfilling the paramitas. For example, out all the 547 births stories in the Jataka, Bodhisattva were born as a king 85 times, a low-caste 3 times, a thief 2 times, an animal many times, a spirit several times, etc.

It was during the sub-commentary period that Dhammapala paid much attention on the doctrine of paramis. In his Buddha-vajsa-atthakatha, three levels of paramita are mentioned: paramita, upa-paramita and paramattha-paramita. Thus the number raised to 30 from 10. (E.g., in the case of dana, paramita is only giving of external objects, upa-paramita is the giving up of one's limbs, eyes etc whereas paramattha-paramita is the sacrifice of one's own life.) 32

In Paramatthajotika (suttanipata), 3 kinds of Bodhisattva are mentioned and the length of their careers is different:

1. Pabbadhika – who has developed better pabba faculty but less in saddha and even less in viriya. 4 Asankhayyani and 100,000 kappas
2. Viriyadhika – who has developed better his viriya faculty but less in pabba and even less in saddha. 8 Asankhayyani and 100,000 kappas
3. Saddhadhika – who has developed better his saddha faculty but less in viriya and even less in pabba. 16 Asankhayyani and 100,000 kappas

According the Suttanipata and Apadana commentaries, when a Bodhisatta makes a vow to fulfill the 10 paramis and receives a definite declaration (niyatavivarana), he will never reborn in any of the following 18 states:

1. Jaccandha—blind
2. Jaccabhūśa—deaf
The Pāli tradition maintains that to be a Bodhisatta, he should be the one who possesses the 8 conditions (atthaDhamma): a human being, the male sex, cause, seeing a teacher, going forth, possession of proper deeds and will-power.

At the beginning we have only future Buddha Mīghtreya in Sri Lanka but only mentioned in the Piṭaka. Of course, there are seven mass bodhisattava connected with the seven Buddhas namely: Vipassi, Sikhi, Vesabhū, Kagusanta, Gonakamana, kasappa and Gotama. Gotama Buddha is supposed to be the 7th one. Their previous lives have been described as Bodhisattava. Traditional believes that there must have been 550 birth stories of the Gotama Buddha. But in the Jatakas book we have only 547. Several Jatakas are missing.

In Mahayana tradition we have also Jatakas stories. All these connected with human being. The Bodhisattava concept in the Theravāda three Piṭaka is necessary connected with human Buddha. They knew nothing about the other Buddha. It is only Mahayana circle refine mainly five the other Buddha. Of course some Buddhist sects of Nepal believed that there was an early Buddha like Moniya Buddha that had been rejected by late Mahayanists but Mahayanists believed that there is a heavenly Buddha, which is called Sukhavati somewhere in Agantitha heaven. They never come to this world. Only they are Nibbānakaya. This found in human world and even Sombodhi Nikāya is not visible in this human world. But sculptures of those SomboNikāya (body of this) are available in even Theravāda countries like in Sri Lanka. Those are the Buddha called the early Budha we also have at least several example. Archaeological evident proved that even in Sri Lanka we had this building. We must have got it from Mahayanist after 2nd century starting from 3rd Century. We have all sorts of Mahayana sects here. At Abhayagirivihara there was Monastery College called Nilankularama where the students from various Buddhist countries came and studied both vehicles Theravāda as well as Mahayana. As a result of that Mahayana influenced from the 3rd century AD. 8 great Bodhisattava of Mahayana were introduced to Sri lanaka. Those Bodhisattava are called Bodhisattava connected with SamboNikāya.

Active Bodhisattava in this period was Avalokidesa who is supposed to be the son of Amitabha. And the Barusi Nibbānakaya of this Amitabha Buddha is the Sakya Buddha. So Nikāya really is subjected like that. Nikāya is not found in the Pāli Piṭaka tradition. There are only two Nikāyas in the Pāli Piṭaka, namakaya and rupakaya. But in the Mahayana they have developed this concept. So some of these bodhisattava belong to Mahayana tradition. So Abhayagiri monks and Jetavanavihara monks worked together and they also propagated Mahayana in Sri Lanka. We have found some evident. Even some Mahayana sutra like that Mancavisatsisahasika panjaparamitta have been found during the research excavation set up at Jetavana. We found that seven leaves of such big books. All these books are made of pure gold. The date is 9th century.

A part from these bodhisattava images found in Abhayagiri and Jetavana are called Dharmadasa which were worshipped by the monks of Jetavanavihara. Bodhis-worship was very popular during the another part of Anuradha period. Therefore even Mahavihara monks introduced new human Bodhisattava. During the 12th century they introduced 10 Bodhisattavas. One of them is Mīghtreya. Theses are future Buddhas. Nine new Bodhisattava had been introduced during that period. The worship of Avalikidesa was very popular. Finally, Mahavira monks also accepted. They introduced 8 incarnations of Avalokesa somewhere in 13th century. They have promoted mainly from some Hindu deities into the state Bodhisattava. Siva Brahma, Vishnu, Ajekaratha, Gananaga Gole naga live of siva there are four Bodhisattava from Siva family. All have connected with Mahayana Avalokidesa. I think even in Myanmar there are Naga worship. We had Naga worship in early 13th century. It is very clearly

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Among the bodhisattava worship in Sri Lanka, two Bodhisattava are very important: Avalokidesa and Michtrey. If you read the "Indian Buddhist iconography" by Matcariya you may find more than 108 forms of Avalokidesa. In the Satakamala there are 108 forms of Avalokidesa. Even in Sri Lanka we have several forms of Avalokidesa. Early reference to Bodhisattava worship was found mainly among the painting. It is mentioned in Visudhimagga by Ven. Buddhagosa during the 1st quarter of 6th century AD. There was an ancient cave called Kuladakalena where the great departure of seven Bodhisattas has been painted. Of course, we have one such stone agnate with brought here from Antra, now it is at the temple called Girirahuvihara in Amabalangoda. There is a froze statue of Michtrey found at Sihambilagas temple in the same area. In that case bodhisattava is represented in the form of Buddha with Dharmacakkapavattana mudra. This statue must have brought from North India because it followed the rule of Gupta. But this Girirahuvihara sculpture is quite old one. Perhaps it was brought form Madaras during the 2nd century AD. It was made of Doramight stone, which is very famous in Amaravati and Nagajuan contest.

There is another sculpture of Gotama Buddha. He is in the Samana style shaving hair and wearing civara covering left only shoulder. Apart from that painting it is very important to study early example of Bodhisattava concept in Sri Lank. Then there is another statue of Avalokidesa. He is represented in Sri Lanka in various ways, it is of course he is found at close to Thujparam in Anuradhupura. And also at Porobourdho we have seen some in the same post and similar crown. There is another famous Avalokidesa found at Bheharagal in Anuradhapura District. It had been painted in the 6th century AD ( now in Colombo National museum ).

The largest stone of Avalokidesa image in Sri Lanka have been found at Nabhegoda. Nabhegoda Bodhisattava was very special. Ant it is 32 feet high. There was a menu script found in one of the libraries in Nepal in which we found the reference to Sri Lanka dipe alokesara lokenatha ( a form of Avalokidesa known as alokesara lokenatha). Close to that area there was a village called kanakal, village of blind people. They must have come to this statue and made some offering to the Bodhisattava to get cure of their eyes. The date of this statue was not mentioned.

However, Avalokidesa Bodhisattava had been found in stone sculpture as well as painting. Among the painting at Tibanga imagehouse at Polonnawas was very famous because there is a lot of 12th century paintings. But unfortunately now most painting has disappeared due to the weather condition. Some people thought that Bodhisattava at Kusalarajagalle at Galigama aslos a form Avalokidesa but later Prof. Rohyson as well as Prof. Prem Thilaka interpreted identified this Bodhisattava as Samada Mandra. That is completely wrong. Apart from Avalokidesa and michtreya, Manjusri also was very famous in Sri Lanka because he is the Bodhisattava far in excellent in knowledge. He gives us knowledge like Brahma of Khindu.

There is another very famous sculpture at Isurumuni in Anuradhapura, which is known as love couple, male and female. But it is not a love of couple. It is another form of Manjusiri. In this case, it is represented in the form of spirit chapter Manjusiri. There is a sword and hairo around the sword. The sword is identical feature of Bodhisattava. This sword. Represented its knowledge, not a love of couple. It is another form of Manjusiri. In this case, it is represented in the form of spirit chapter Manjusiri. There is a love couple, male and female. But it is not a love of couple. It is another form of Manjusiri. In this case, it is represented in the form of spirit chapter Manjusiri. There is a sword and hairo around the sword. The sword is identical feature of Bodhisattava. This sword. Represented its knowledge, paññā, ( wisdom). He destroyed darkness, ignorance with his wisdom sword. With this idea the artist has given the feature of sword. So this love couple is Manjusiri.

There is a controversy on this sculpture. Some say this love couple is not Sri Lanka original because there was a feature in Indonesia. We don't know whether this sculpture was produced in Java or somewhere in Indonesia and brought this to Sri Lanka because we had connection with Java when Ven. Vajirabodhi went to China. Chinese pilgrimages came to Sri Lanka they passed through Java.

And again there was a branch of Abhayagiriwihara in central Java at the place called Ratopakka. In inscription it is identified as Abhayagiriwihara monks. So we really don't know whether this sculpture brought from Indonesia or not. The male character as well as female character are similar to the Indonesia’ one. Again there is another painting. Normally Sri Lanka princes don't wear sword behind the shoulder. That custom is found in Indonesia, not in Sri Lanka. The sculpture at Isurumuni is shown a sword behind the shoulder. Therefore we think that either this brought from Indonesia or Indonesian Artist came to Sri Lanka and produced it in Sri Lanka. Dialectically it is different from local sculpture.

Now we don't have Mahayana Buddhism in the country, even in the third century. With the ruler invention and their rule, actually they ruled the country nearly half century. During that period Sri Lanka artist lost their patronage of the king. From the 12th century they started again with the influence of Valawa. Valawa artist worked at the Gaspuara mainly and they produced sculpture in frozen as well as stone. One of the Sinhalese princesses went there for protection and lived for 20 years with the Narasinghe Warana in Barawa country. He had two sons educated there. When they came back Barawa became the king of this island. It took
place during in the 8th century. So from 8th century we had Barawa influences in Sri Lanka but still we had very strong two local schools of art here. As a result of that our local schools did not follow the art of Barawa style. But as result of Chola invention we lost our local school then this started again new tradition of painting and sculpture with the influence of Barawa art. Some Barawa sculpture were brought here as well as some Barawa artists. Therefore when you go to Polonnaruwa there are enough evident to prove sculpture and painting mainly at the Tibhanga imagehouse are greatly influenced by Barawa painting style. But as a result of the popular Mahayana Buddhism in Sri Lanka as you know we had even Vajirayana Buddhism during 8th and 9th centuries.

During the reign of King Sena, the first, Vajirayana Buddhism was introduced to this country. He, the king was the follower of Vajira Buddhism. There is a very famous Vajirayana temple called Nalanda Kettige where we find at least one anodic sculpture. Then earlier we had another form of Tandarayana know as Mantrayana. One of the Sinhala monks called Amoghavajira, a pupil of Vajirabodhi south Indian Teacher who came to Sri Lanka and propagate Mahayana Buddhism in Anuradhapura area. Both of them went to china in the 8th century AD. Then Chinese emperor gave a big reception this to Mandrayana monks. And emperor asked them to come back to Sri Lanka to collect more monks and Mahayana texts and to get more experience. But unfortunately Vajirabodhi died. Only Amoghavajira with 37 Chinese came to Sri Lanka during the 8th century. They stayed in Anuradhapura and Amoghavajira studied under Samanda mandra teacher who lived in the Tooth Relic Tower in Anuradhapura. So he got the abhiseka from Samanda Mandra and went back to China and propagated the Mandrayana Buddhism in there. From one of his Chinese pupil with this form of Buddhism went to Japan. In Japan this Buddhist sect is known as Shingon. So Sinhala monk was responsible for propagating Mahayana Buddhism in China and Japan.

Fortunately, I have been to that place in China. It is in Shang there are inscriptions, and statue. He was worshipped there as an Arahant. He was so famous. I think he was the most famous and venerated Sinhalese in China. So Bodhisattava concept mainly mandrayana Buddhists worship male Buddha. Vajirayanan worship female Buddha. This is the main different between two Buddhism. Though we are Theravāda Buddhism we also have some kinds of taste in worshipping bodhisattava and their concept.

During the 12th century King Paragamabahu, the great resoled Abhayagiri and Jetavana sect and supported Mahavihara sect. As a result of this purification of Sanghaa we lost the Mahayana influence but some of the members of Abhayagiri as well as jetavanaabhihara were accepted to be members of Mahavihara but already they had Mahayanist influence. So through them even Mahavihara had Mahayana influence. That is why from 12th century up to now we have some Mahayana elements in our Theravāda Buddhist tradition in Sri Lanka. I think it is same even in Thailand and Myanmar there are Mahayana Buddhism but more elements could be found in Thailand. Of course, in this regard Sri Lanka, Myanmar and Thailand we perform consecration ceremony for the Buddha image (Buddhabhiseka). This sort of custom was borrowed from Mahayana Buddhism especially from Mandrayana Buddhism.

Archeological evident had been found in Abhayagirivihara and jetavana during the course of excavation stated at Abhayagirivihara during 1991, 1992 we exposed one particular building just in the south of Abhayagiri Stupa connected to the own. There are enough evident in that particular building to prove that it was used to perform ritual. There was another base of Buddha image at the Bo Tree Shrine at the Jetavanavihara in Anuradhapura. There were also some evidents. Similarly there were some inscriptions at Mahintale that monks of Abhayagirivihara performed this ritual during the time of 9th century. In this inscription stupa shrine called Vatagade at Mahintale where ritual was performed. Originally Mahintale Sangharama belonged to Mahavihara. But later king Mahasena gave it to Abhayagiri sect. They held it up to 12th century. From the 12th century it again came back to Mahavihara.

666 THE CONCEPT OF BODHISATTA IN CANON AND COMMENTARIES.

In the Pāli scriptures, the designation Bodhisatta is given to Prince Siddhattha before His Enlightenment and to His former lives. Thus the concept of Bodhisatta in Theravāda normally regard as an unenlightened being or Buddha to be whereas Mahayans maintain that there are enlightened as well as unenlightened Bodhisattvas.

In many places of the suttas, when narrating his quest for the Truth, the Buddha always repeating the statement ‘pubbeva sambodha anabhisaṃbodho bodhisatvo ’va samano’ (before enlightenment and yet to be enlightened, as a bodhisattva...). This shows that the Buddha named himself as a Bodhisattva when he was searching for enlightenment.

In early suttas, two types of Bodhi are mentioned i.e., Samma-sambodhi and Paccekabuddhibodhi. However, in the Madhuratthavilasini, the commentary of Buddhismamsa, two different types of Bodhi are mentioned i.e., Arahanbodhi and Sabbabubodhi. Another type of Bodhi called Savakabodhi is also found in the Theragatha-Atthakatha. Thus there are five types of Bodhi in Theravāda viz., Samma-sambodhi, Paccekabuddhibodhi, Arahantbodhi, Sabbabubodhi and Savakabodhi. Samma-sambodhi and Sabbabubodhi are similar, both refer to the Buddha, whereas Arahanbodhi and Savakabodhi are similar referring
Some scholars have translated the term ‘Bodhisattva’ as ‘Enlightened Being’. Such translation implies that Bodhisattva is equal to Buddha. Although literary such translation has no fault, but doctrinally, Bodhisattva still has not attained Enlightenment. There are textual evidences to prove that a Bodhisattva is not an enlightened being e.g.

(1) Nikāyas

In the Nikāyas, when narrating his quest for the Truth, the Buddha always repeating the statement ‘pubbeva sambodha anābhisambodha bodhisatto’va samano’ meaning before enlightenment and yet to be enlightened, as a bodhisattva. This statement suggests that Bodhisattva is not an enlightened being but still on the way of struggling for enlightenment. Such statement occurs in the Ariyapariyesanasutta.

(2) Buddhavamsa and Mahavastu.

In Mahavjsa as well as in Mahavastu, it is said that due to the compassion towards worldly beings, although having the capability and qualities to attain Enlightenment, ascetic Sumedha postponed such attainment and made a resolution before Dipankara Buddha that he will become a Buddha. This shows that Bodhisattva Sumedha had not attained Enlightenment.

Therefore, the commentary on Dīgha Nikāya defines the term ‘Bodhisatta’ as ‘bodhisatto’ ti pandita satto bujjhanaka satto catusu maggesu asatto lagga manaso’ which means ‘a Bodhisatta is a knowledgeable one, who has the ability to realize the truth, whose mind is attached to the 4 paths or to the Bodhi.

(3) Jataka and CariyaPiṭaka.

The stories in Jataka as well as in CariyaPiṭaka give detailed accounts on how a Bodhisattva is struggling in fulfilling the paramitas. There are 547 previous birth stories of the Buddha in the Jataka and 34 in the CariyaPiṭaka. Out all the 547 births stories in the Jataka, our Bodhisattva were born as a king 85 times, a rishi 83 times, acariya 26 times, amatya 24 times, a Brahmin 24 times, a prince 24 times, a landowner 23 times, a scholar 22 times, a merchants 13 times, a thief 2 times, a cheat one time, an animal many times, and a spirit several times. In some occasions, he even fell as a victim to sexual and other temptations. This suggests that a Bodhisattva is not an enlightened person.

(4) Kathāvatthu.

The Kathāvatthu refutes the views of the Andhakas that a Bodhisattva cannot be born into various states at his own free-will. He is still an ordinary being subject to the law of kamma. The Kathāvatthu also maintains that the Bodhisattva has not entered the Path of Assurance (Niyama), therefore he is still far away from attaining Enlightenment.

(5) Ghatikarasutta.

Ghatikarasutta is found in the Majjhima Nikāya as well as in the Madhyamagama. According to this sutta, Bodhisattva was born as a potter named Jotipala during the time of Kassapa Buddha. Kassapa Buddha was the last Buddha whom our Bodhisattva served. From the sutta, it is clear that Jotipala is only a lay disciple of the Kassapa Buddha who has firm faith in the Buddha, Dhamma and Sangha, but still he has not attained Enlightenment.

Form textual evidences and from etymological analysis of the term ‘Bodhisattva’, we can conclude that the most appropriate English translation should be ‘A being who aspires to attain fullest Enlightenment’. As Theravāda sources indicate, a Bodhisattva is merely the one who aspires to attain Buddha-hood who undergoes reborn many times in order to fulfill Paramitas. Only after having fulfilled all the ten Paramitas, during his final birth, by realizing the Paticcasamuppada and by attaining the Tevijja, a Bodhisattva can thus attain Enlightenment and becomes a Sammasambuddha.

In Pāli Nikāyas, paramita is not important, the 10 paramitas first appear in Buddhavajsá, and 7 are elucidated in CariyaPiṭaka. They are known as ‘Buddhakara Dhamma’ in Buddhavamsa. It was only during the sub-commentary period that Dhammapala paid much attention on this doctrine.

The 10 paramitas according to Buddhavamsa are:

1. Dana
2. Sila

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3. Nekkhamma
4. Pabba
5. Viriya
6. Khanti
7. Sacca
8. Adhisthana
9. Metta

According to Dharmapala in his Paramatthadipani, these 10 qualities are called parami only when they are:
1. not spoiled by craving e.g., this is my dana,
2. not spoiled by pride e.g., this dana is mine,
3. not spoiled by wrong view e.g., this dana is myself,
4. grounded on mahakaruna or great compassion and,
5. grounded on upaya-kosalla-bana or wisdom of skill in seeking merits.

In Paramatthajotika, commentary composed on the Suttanipata. 3 kinds of Bodhisattva are mentioned and the length of their careers is different:

(1) Pabbadhika – who has developed better pabba faculty but less in saddha and even less in viriya. 4 Asankhayyani and 100,000 kappas
(2) Viriyadhika – who has developed better his viriya faculty but less in pabba and even less in saddha. 8 Asankhayyani and 100,000 kappas
(3) Saddhadhika – who has developed better his saddha faculty but less in viriya and even less in pabba. 16 Asankhayyani and 100,000 kappas

@ Commentaries

According to the commentary on Dīgha Nikāya, the term ‘Bodhisatta’ is defined as ‘bodhisatto’ ti pandita satto bujjhanaka satto catusu maggesu asatto lagga manaso’ which means ‘a Bodhisatta is a knowledgeable one (pandita satto), who has the ability to realize the truth (bujjhanaka satta), whose mind is attached to the 4 paths or to the Bodhi (catusu maggesu asatto lagga manaso).

According to the Atthakatha of the Buddha vamsa (Madhuratthavilasini), the term ‘Bodhi’ refers to 2 types of knowledge i.e., sabbabbubana (all forms of knowledge) and Arahantabana. Thus despite of the 2 types of Buddha (samma sambuddha and pacceka buddha) mentioned in the Pāli Nikāya, Malalasekera on his ‘Pāli Proper names’ gives the meaning of ‘bodhicitta’ as those who seek for enlightenment whom include Buddha, pacceka and savaka.

1. In the Atthakatha of the Buddhavajsa, there are three levels of paramita i.e., paramita, upa-paramita and paramattha-paramita. Thus the number raised to 30 from 10. For example, in the case of dana, paramita is only giving of external objects, upa-paramita is the giving up of one’s limbs, eyes etc whereas paramattha-paramita is the sacrifice of one’s own life (according to Dharmapala). Or it is that paramita is the one who gives in order to get a better life in future, upa-paramita is the one who gives in order to attain liberation whereas paramattha-paramita is the one who gives in order to attain Buddhism?
2. In the SnA and the ApA, it is said that after making a resolution, a Bodhisatta will never reborn in the following 18 states (abhabbatthana):

   (1) Jaccandha—blind
   (2) Jaccabadhira—deaf
   (3) Ummatakā—insane
(4) Elamuga—deaf and dumb
(5) Pithasappi—crippled
(6) Milakkhesu—among the babarians
(7) Dasiya kucijjhī nibbattati—born of a slave woman
(8) Niyatamicchaditthika—one with confirmed wrong views i.e., ahetu, akiriyavadi and uchedavadi.
(9) Livgaj parivattati—of changeable sex
(10) Pabcanantariyakamma—among those guilty of the five grave evil deeds which result in the immediately following
(11) Kutthi—a leper
(12) Smaller than a quail or larger than an elephant in size, if born an animal
(13) Among the khuppipasikanijjhamatanhika petas
(14) Among the kalakabjakas or in Avici or lokantarika nirayas
(15) If born in kamavacara, a Mara
(16) If born in the rupavacara, among those lacking in consciousness (asabbibhav), or in the pure abode (suddhavasa)
(17) In the arupa world
(18) In another world-system (abba-cakkavala)

3. @ The SnA mentions that a Bodhisatta should develop 6 kinds of intentions (Ajjhasaya):
(1) Nekkhammajjhasaya—renunciation or giving up 5 kinds of sensual pleasure,
(2) Pavivekajjhasaya—solitude or not delighted in company. In the Khaggavisana sutta of the Sn, solitude is very much appreciated by the Buddha. According to some scholars, the khaggavisana is referred to paccekabuddha.
(3) Alobhajjhasaya—generosity or having the intention to give even if the Bodhisattva has nothing to give.
(4) Adosajjhasaya—intention of non-hatred. Here adosa can mean metta
(5) Amohajjhasaya—intention of improving one’s own wisdom. This is the most important part of a Bodhisattva. He has to know what is pubba and what is papa.
(6) Nissaranajjhasaya—intention to free oneself from samsara. The Bodhisattva has realized the fault of all kinds of existences.
With these 6 intentions, a Bodhisatta is said to be able to perfect the paramita easily.

**Question: Discuss the Bodhisatta concept in Theravāda**

There are broadly two types of Bodhisatta in the nikāyas. One is the Bodhisatta referring to the state before the attainment of enlightenment in the life of Gotama Buddha and the other is Bodhisatta used as a generic term referring to the previous existences of any Buddha in the past.

In Khuddaka Nikāya the word 'Bodhisatta' does not occur as often as in the other four nikāyas. However, it is in this nikāya, particularly in those texts which are said to be of a late origin in the chronology of the Pāli canonical texts (like the Cariyāpiṭaka and Buddhavamsa). Thus we find a further development in the concept of Bodhisatta in Theravāda Buddhism.

While in the commentary Ācariya Dhammapāla classified the Bodhisattas into three classes as

1. Mahā-Bodhisatata
2. Pacceka-Bodhisatta
3. Sāvaka-Bodhisatta

(Thag.A.1.92), this suggests three kinds of enlightenment or sambodhi, namely:

1. The full enlightenment (sammā sambodhi)
2. The enlightenment of a private (pacceka) Buddha (pacceka sambodhi)
3. The enlightenment of a disciple (sāvaka-sambodhi).

The first one is defined to be the realization and causing the realization of all dhammās rightly and by
oneself while the second is the realization of truth not known before, through self-awakened knowledge. The last is the realization of the truth by the disciples, who became enlightened after hearing the Buddha's preaching. This implies an ideal interpretation of the distinction among Buddhas, Paccekabuddhas and Sāvakas regarding the mode of attaining the final goal. This development is no doubt the result of a clear distinction the Theravādins tried to make among the enlightened. Emphasis is laid on the supremacy of Buddhahood.

Eight conditions (atthadhammā) are reckoned as preconditions for anyone to aspire to be a Bodhisatta. Further, ten perfections (pāramī) have to be practiced and fulfilled. The Jātaka stories illustrate as far as 547 accounts of the pāramiś that Gotama Buddha practiced in his previous existences.

Although the basic perfections are ten in number, the commentarial texts (the Petavatthu Aṭṭhakathā and the Aṅguttara Nikāya Aṭṭhakathā) reckon 30. To the ten basic perfections (pāramī) are added the degrees of the 'higher' ten perfections (upa-pāramī) plus the degrees of the 'ultimate' ten perfections (paramattha-pāramī). Thus these are the adaptation of the ten basic perfection into three levels of intensity.

Furthermore, the ten basic perfections are sometimes specified as sāvaka-pāramī (VvA. 2) when implying to these fulfilled by the sāvaka-bodhisatta or the disciples. Though it is generally noticed that the term 'Bodhisatta' in early Buddhism is to designate either the previous existence of Gotama Buddha, or of those of the past and future, which are of theoretical outcome, the disciples too came to be recognized as Bodhisattas. This may have been derived of the influence and interaction among new overall elaboration of the Buddha concept and the Bodhisatta doctrine, particularly of the commentarial tradition.

**Bodhisatta Ideal in Theravāda and Mahāyāna Buddhism – Sources**

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2. Bhayaabherava Sutta (Discourse on the fear and dread)
3. Ariyapariyesana Sutta (Discourse on the noble search)
4. Dvedhāvittaka Sutta (Discourse on the two-fold thought)
5. Acchariya Abbhuta Dhamma (Discourse on strange and wonderful things)

Dīgha Nikāya
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7. Cakkavatti Sihanāda Sutta (Discourse on the lion’s roar of king Cakkavatti)

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THE **BODHISATTA IDEAL IN THERAVĀDA AND IN MAHAYANA BUDDHISM**

Prof. Tilak Kariyawasan
14-3-2002
Bodhidhammo, MA
Indian Buddhism by-A.K.Warder

In this book a separate section has been confined to the doctrine of Bodhisattva; where all the details have been given. In chapter called Mahayana and Madhyamika there is a separate heading "The Bodhisattva". It is mentioned that Mahayana means the Bodhisattvayana and explain the concept as in the Theravāda texts as well as in Mahayana and further explains about the Amitabha Buddha also in relation to the concept of Bodhisattva.

**Mahayana means Bodhisattvayāna**

When we talk of Bodhisattva doctrine, we get the Buddha sastra. Every Buddha has the field to work. Gotama Buddha had taught and survice for 45 years. Amitabha Buddha field is Sukhavati. This world is always happiness and there is no sad or suffering. In case of our world, there are various kind of animal which are very rough. But in Sukhavati, there is no such rough animal. It is said, even the mountain and hill of Sukhavati are made with gold and gem.

Zen and the Taming of the Bull - W.Rahula

**This a collection of articles of ven. W. Rahula. there is one article the Bodhisattva ideal in Theravāda and Mahayana appears with the detailed explanation of the concept of Bodhisattva. This article mainly deals with the misconception to say that the doctrine of Bodhisattva means merely Mahayana and argues that this is a misconception without the proper understanding of Theravāda texts because there is the Bodhisattva in Theravāda as same as in Mahayana.**

In Mahayana countries, there is n’t only the confine of Bodhisattva doctrine but in their texts to say of Sravaka doctrine, likewise, in Theravāda countries it is not confine only the Theravāda teaching, there are teaching which are found in Theravāda which are
found in Mahayana. For example, in *Theravāda* too like to become a **Buddha**. This shows they have even the idea which are available in Mahayana.

**Studies in the Lankāvatara Sutra**- D.T.Suziki

In this book of the study of Lankāvatara sutra part, three is confined to the life and works of the Bodhisattva. It deals with the disciple of the Bodhisattva, how he purifies his mind, his social life and how the Bodhisattva's merit will transferred to other beings. All these explanations are given according to the Lankāvatara sutra.

This sutra only deal with the mind, only the mind and there is nothing else. It is very much like a Viśākhapūjā. When Suzuki speaks of the purification of mind of Bodhisattva. In every explanation given only about the Bodhisattva how he purifies his mind.

The Background of the Bodhisattva doctrine

Buddhism was originated since the ascetic Gotama's realized of the 4 Noble Truths and he was named as the **Buddha**. **Buddha** was not the name but it was his title, acquired after attaining Enlightenment. When the **Buddha** advised monk to achieve Nirvāṇa, this position of attaining has been named as Arahant and the **Buddha** was also an Arahant. Writing of the biography of the **Buddha** have been necessitated as in the case of religious system and mentioned it one wants to become of **Buddha**. He has to complete certain conditions of spiritual development. The following points were necessary to show that the **Buddha** wasn't an ordinary person.

i. The **Buddha** expressed that he has found an ancient path.
ii. He himself said there were previous **Buddhas’**
iii. Some Jatakas stories revealed by the **Buddha** himself.
iv. Writing of the biographies like Mahāpadanas sutta have been started.

Some scholars says. Sravakas had been neglected some important advises of the **Buddha** after the two century of the **Buddha** Parinirvana, it is because they were self-centred. They didn't help other, therefore some of the teachers who were critical about these attitude of monks promulgated the Bodhisattva doctrine in another way, which means according of their own traditions.

The word "Bodhisattva"

We can trace the word 'Bodhisattva' in the Pāli Nikāyas. In MN, in the Bhayabherava sutta, Ariyapariyesena sutta, we can read this word which has been used to Siddhartha Gotama before his Enlightenment from his birth up to before attainment of **Buddhahood**.

'Pubbeva sambodha anabhisambuddho bodhisattva samano’. Before the Enlightenment, yet to be Enlightened, when I was like a Bodhisattva.

**Central Conception of Buddhism**- Th. Stcherbatsky

The word **Buddha** is not a name but it is a title found by Gotama **Buddha**. The word **Buddha** came after the death of
parinibbāna and just after the realization of the four Noble Truths. The Nirvāṇa itself has mentioned as 'bodhi'. The question of Sotapanna means he will definitely go to Nirvana. This shows, Bodhi means Nirvāṇa. It indicates, there are only two things, namely 'Nirvāṇa and Bodhi or Arahant. It is these two things that has separated to make understand to other.

How the biography of the Buddha came into being?

It is usual, when the number of monks were increasing, it is a natural that pupil praised to their teacher by writing or by verbally so and so. It is cleared to us, this ancient system were following still now. It is happened to Buddha, some of his devotees disciple write and felicitated to him in an unique manner, later it became the biography of the Buddha. In Jataka, we had come across in many instances that the Buddha had related his former life, place by saying so and so. All these were mentioned to writing the Buddha's biography. Of course, the Buddha is not an ordinary teacher, he had fulfill the ten Paramitas such as dāna, Sīla, bhāvana, pañcika, viriya, piti, khanti, adhitthana, mudittha and upekkha.

It is mentioned in several occasion that when the Buddha really comprehended the Paticcasamuppada and thought himself, the previous Buddha too realized the Paticcasamuppada. This shows, the Buddha had found the ancient path which has been discovered by the previous Buddha.

MahapariNibbāna sutta also mentioned of previous Buddha. Some scholar says like "Hardayal", Bodhisattva doctrine has been explained by some teacher by criticising the monk as the self centred. It is now the Bodhisattva doctrine or the Mahayana Buddhism. This was the background that we can say of the origin of Bodhisattva idea. They want to show that Buddha was not an Ordinary person and exaggerated his biography more, it becomes the Mahayana Buddhism or Bodhisattva doctrine.

Meaning the word Bodhisattva'

The Bodhisattva-it is the period of the birth till before enlightenment is called Bodhisattva. In DN atthakatha ii. 427, says 'Bodhisatto ti panditasatto, bujjanakasatto, bodhisankhātesu vā catusu maggesu āsatto laggamūnaso ti bodhisatto'

He is an intelligent being, he can realize the 4 paths (sotapāna, sakadgāmi..), person who attains of these 4 paths and attach his mind in these paths.

Actually Bodhisattva means an intelligent being and being who has ability to realize and whose mind is attached to 'bodhi'(4 paths).

What is 'Bodhi'? 'Bodhi'-ti sammāsambodhi, arahattamaggañāṇa ca sabbaññutaññassa ca etādhipatana (BVA). Enlightened fully, (one who has) arahant knowledge, one who achieve all knowledge, if some one attain the Sammāsambodhi which means he acknowledge all knowledge. Bodhi is another name for Sammāsambodhi, Arahanttamanaggañāṇa and for all knowledge'.

Bodhi'-ti 'arahattamanaggañāṇa sabbaññutaññanaps vatta'

**666 How one becomes a Bodhisattva?**

Lectured by Ven. K.Nanda
03/14/2001
Reference to: Bodhicaryavatara – by Sangideva
The main concept of Bodhisattva is Bodhicitta (the thought of enlightenment). Before a practitioner makes a vow, ‘May I attain Buddhahood to welfare all the human beings.’ There are so many determinations of Bodhisattvas. In Mahayana discourses there are thousands of Bodhisattvas. The main idea is without Bodhicitta no one can become a Bodhisattva. As far as the Bodhicitta is concerned, two important things have to know:

1. Compassion (most prominent)
2. Wisdom.

When we talk about person, we speak of five aggregates, 18 elements and 12 faculties. But Bodhicitta is something so great, it cannot be touched. One has to experience the Bodhicitta, one can understand and know fully the Bodhicitta, which is not included in the normal analysis of elements or faculties. Those who get this Bodhicitta, he would be no more birth, no more decay and sickness.

There are three kinds of citta:

1. Mundane citta (Samsara world),
2. Bodhi citta (wholesome things, moral, spiritual things, meritorious things),
3. Buddha citta (in the process of completing the perfection).

Bodhicitta is not functional but it is something hiding inside body of everyone.

In order to make Bodhicitta function, there are three ways of thought have to think of:

1. Think of the Buddha,
2. Contemplate why the beings are in Samsara,
3. Qualities of the Buddha (9).

There are 2 kinds of Bodhicitta:

1. Bodhipranidhi citta = citta direct toward enlightenment,
   For example: the person who thinks of going to a journey.
2. Bodhiprasthana citta = citta that goes through the path of enlightenment,
   For example: the person who goes on the journey.

One has to achieve 7 things in order to attain Bodhicitta, namely 7 kinds of offerings. Anottarapuja (excellent offering) as follows:

2. Pujanā (offering). Offering his life addition to flowers, wealth and incense.
3. Pāpadesana (confession)
4. Punnyānumodanā or anumodanā (transference of merit)
5. Buddhācanā : asking for the Buddha to give enlightenment
6. Buddhidhesanā or adhyesanā : asking for instructions.

Sometime “Bodhicittatpādah”

22/03/2001

In the Avatamsaka Sutta, it describes the concept of Bodhisattva and the ten perfect Paramitas. In the same sutta it mentions the vows of the Bodhisattvas:

1. May all the beings receive the merits that required by me?
2. May I be able to be a Buddha and serve al the beings?
3. All the time may I be the Buddha.
4. May all the Buddhas preach the Four Noble Truths that I may understand these.
5. May I be able to realize the highest truth or wisdom (vāraṇa).
6. May I be able to preach the Dhamma to both gods and men?
7. May I be able to travel all the directions by the power of the Buddhas and help beings?
8. May all beings listen to my Dhamma and also by hearing my name, may they be able to achieve the Bodhicitta.
9. May I be able to move among all beings and protect them?
10. May I be able to protect the Dhamma and practice the true Dhamma?

According to Mahayana Buddhism, a being has to practice these 10 vows in order to realize the truth and become a Bodhisattva.
They should always think that the craving, evil-will and ignorance are my enemies, but they cannot fight with me, because they don’t have any power. I have strong determination. There are limbless forces, no power, nor wisdom. They wish to attack me. May disagree come upon me for my patience. These forces of defilement are not like this. So I am full of energy and effort to fight with these forces.

May I be able to a charioteer for those who like to travel? May I be able to be the ship or bridge for those who want to across the river? All these ideas show the compassion of the Bodhisattva.

29/03/2001

When the Bodhicitta emerges one will be a great being. He will be worthy of respect. According to the source Mahavastu, some qualities of being becoming a Bodhisattva are necessary. These qualities of Theravāda are the same as that of Mahayana as following:

Bodhisatta’s compassion (Lectured by Ven. K. Nanda) (Original by Ven. Dhammapāla) 1996

These two verses are quoted from Bodhicaryāvatara by Śāntideva in 700 A.D. to show the Bodhisatta’s compassion. (The cahracteristic of the Bodhisatta):

Verse 1: »Glānānāmasmi bhahi-saggaṃ bhaveyyaṃ vidiya eva ca taduspasthāyakah caina yāvadrogā punarbhavi.«
- „May I be a medicine, a doctor to those who are sick, and also may I be an attendant to the sick until they are recovered."

Verse 2: »Anāthānāmahāṃ nāthah Sārthavāhash ca yānāṃ pārepsūvāṃ ca naubhūthah setuh saṃ kraṃ eva ca.«
- „May I be a refuge to a refugees. May I be a charioteer to those who are on the way to destination. May I be a ship to those who want to cross over this ocean of Saṃsāra."

According to Bodhicaryāvatara the charity practised by a Bodhisatta is most significant and sublime than the other charities. Another salient feature is that a Bodhisattva gives away not only the charity but also the merits acquired by him - »Dānapāramita proctā tasmāth sā citta mevatuh.«

On the other hand, Bodhisatta does not have fear (bhaya) for hell or miserable state. From the day of the emergence of Bodhi citta one has to be a way-farer of the Saṃsāra by practising pāramitā (perfections) until one attains emancipation for aeons (kalpa). Thus Mahāyāna is also called ’Pāramitāyāna’. By the 10 stages of the Bodhisatta his path toward emancipation progresses stage by stage and for this also it takes many aeons respectively.

First sixth stages are in connection with the 6 pāramitās and from sixth one a Bodhisatta is regarded as a noble and sublime being who has an incomparable knowledge of emptiness (suññatā).

The other factor is wisdom shows Bodhisattva’s attitude towards reality of life and the world. Mahāyāna Bodhisattva comprehend reality, the ydo not regard Dhamma in the ultimate sense, as the Hiñayāna Buddhist discourse(?). Bodhisattva who belongs to the Mādhyamika school of thought accepts the relativity or emptiness of all dhammā.

Bodhisattva who belongs to Yogācāra Buddhist school accepts the reality of mind and recognises the rest as illusion. Thus there are 2 factors of the Bodhisattva’s life, that is:

(1) Attitude towards the living beings which is boundless, fathomless and compassion
(2) Attitude toward reality, one regard reality as mind, another regard as world

Bodhisattva who has passed the 6 stages is called ‘Dhyānī Bodhisattva’ which implies the spiritual
progress made by them. For instance, Avalokiteśvara who is in the 9th stage is the embodiment of loving kindness, compassion and wisdom. Manyusri, Chitigrbha, Samantabhādra are highly venerated Bodhisattvas.

666 Explain how generosity and mankind are reflected in Bodhisatta ideal Mahāyana Buddhism?

The Bodhisatva is indeed the characteristic feature of the Māhāyāna, the ideal which distinguishes it from the Hinayāna which its conception of the Ārhat intent on his own salvation in the attainment of Nirvana. The bodhisattva is the future Buddha who is searching for the enlightenment to save all being without discrimination. The Bodhisattva should be perfect the six pāramitas (perfection). In those are:
1 Dāna (giving, charity, generosity), 2 Sīla (virtuous conduct, morality, righteousness), 3 Ksānti (forbearance, patience), 4 Virya (energy), 5 Dhyāna (rapt musing, contemplation), 6 Prājñā (wisdom).

Of these chief six pāramita charity is one of the most importance that the Bodhisatta should be done. That is Dāna pāramita which means generosity, charity, giving materially in the forms of calms and mental spiritual giving to is appeared emphatically in Māhāyāna Buddhist text writing a book, educating a child, delivering a sermon, preparing a meals, washing dishes, living once own life as well as possible are regarded as Dāna because they are beneficial for all living beings. Dāna expresses itself not only in liberalty and alms giving, but also in being amiable and sympathetic for others in their joy and sorrows. It also includes a willingness to give all its acquired merits for the salvation of others.

The practical effect of the doctrine is to encourage the ideal of compassion for all being, the tacking of the vow not to attain Buddhahood until all creatures have been delivered. A Bodhisattva cannot be delivered until creatures are delivered, and egoism is thus entirely annihilated (forts its terms cf. cit, in C, PP. 14, 228, sukhāvatīvyuha).

Such general compassion demands great energy in giving, for which even study should be sacrificed. (BCA.V101), but generosity has its own reword; the Crāvaka claims that, his meditation is the more rapid way of gaining release, but in the Māhāyānist believe that enlightenment (Bodhi) and Buddhahood can be achieved more rapidly by his practice of generosity; when he takes the resolve to become a Buddha for the good of other, all his thoughts are dominated by the thought of enlightenment (bodhicitta), all in him become meritorious, and the car of the Māhāyāna bears him inevitably to the enlightenment which he does not desire for himself but seeks to attain solely for other.

May I in this universe of creatures, at a time when no Buddha appear be the refuge, the shelter, the safely, the island of creatures, may I make them cross the ocean of existences. I adopt as mother, father, brothers, sisters, sons all creatures. Henceforth for the happiness of creatures I will practice with all my power generosity, morality, patience, energy, meditation; knowledge, skill in the means of salvation.

Pāramīs according to Theravāda and Mahāyāna (original by U Tezaniya) 2008

The perfections are the most important practices which Bodhisatta has to fulfill in his career for the attainment of Buddhahood. The meaning of pāramī was defined by several scholars. Dhammapāla states that perfections are the virtues such as giving, morality. Bodhisattvas are the best among beings, the highest, etc. Perfection is their state of condition or action, like the act of giving etc.

A similar definition is given to disciple. While explaining the meaning of Sāvaka-pramīppatto, at PTS III 653 its author Mahānāma states that perfection is reaching the end of the knowledge of disciple. In this instance he repeated the expression of »pramassabhāvo kamma và pārami« referring to the disciple. This shows that the term pārami has two meanings; one is to refer to the highest state or condition and the other is the technical sense of perfection themselves. This definition therefore shows that the term pārami can apply not only to Bodhisatta but also disciples. Some Pāli scholars state that etymologies of the words pārami and pāramītā are basically two types. One is to take the word pāramītā as consisting of two components – parama (the opposite bank, the further shore) and ita (gone). The other is to take it as a derivative ffrom the word parama (highest condition, highest
point, best state, perfection, etc.). In the Pāli sources, the word pāramī occurs in the Suttanipāta, one of the early texts in the Canon. The 10 pāramīs according to Buddha-vaṃsa are as follows:

1. Dāna (generosity, giving)
2. Sīla (virtue, morality)
3. Nekkhamma (renunciation)
4. Paññā (wisdom)
5. Vīriya (energy)
6. Khantī (patience)
7. Sacca (truthfulness)
8. Adhiṭṭhāna (determination)
9. Mettā (loving kindness)
10. Upekkhā (equanimity)

The number of pāramitā in Mahāyāna Buddhism is generally accepted as six. They are as follows:

1. Dāna (generosity, giving of oneself)
2. Sīla (virtue, morality, proper conduct, ethics)
3. Śānti (patience, tolerance, forbearance, acceptance, endurance)
4. Vīriya (energy, diligence, vigor, effort)
5. Dhyāna (one-pointed concentration, contemplation)
6. Prajñā (wisdom, insight)

Whatever the pāramīs are, ten or six, or five or four in number, whatever Buddhism it is, either Theravāda or Mahāyāna, those who have aspiration to become a Buddha must undoubtedly fulfill these pāramīs because these are either the ripening the path to Nibbāna or the ripening of omniscient knowledge. Without fulfilling these pāramīs, it is no doubt that no one can achieve the Buddha-hood under any circumstances however hard he tries.

666Ten Paramitas (Original by Ven. Nemeindra) 2008

Bodhisattvas much practice the six or ten Paramitas. The word Paramita has translated as ten perfection, transcendental, perfect virtue. In Pāli Nikāya, the form Parami and Paramita occur in the sultanates, the Jataka, the Nettipakaraṇa and others treatises. According to the Bodhisattupmi in Sanskrit place, the Parmitas are so corrected, because they are acquired during a long period of time, and are supreme pure in there are nature. They also Transcendence the virtues or qualities of the Savagas and the Pratyeka Buddha’s, and read to higher results.

The six Paramitas are really the cheep practice in Bodhisatta, and the four animas ional Parami merry supplementary in collected. The six Paramitas are mention and discussing many passengers of Buddhist Sanskrit literature wiles the 7, 8, 9, and 10. Paramitas are mention only in a few passengers and are not explain at great length. The Bodhisattapumi crucifies is of the six cheep Paramitas on nine separate heading. The Dasa Bhumi Suttra definitly increases the number of the Paramitas to to ten, as it’s teachers that Bodhisattu practices one of the Paramita’s in each of the ten Pumi of it creed. This ordination may have been due to rivalry with Hinayanas, who had divides, the Pāli formula of the ten Paramita’s. Hinayanas Paramitas. According to the Buddhist Sanskrit literature. There are ten Paramitas. And the first six were the first edition.

Knowledge

Theravāda’s Ten Paramitas

1. Dana- liberality
2. Sila- virtuous conduct
3. Nekkhama-Renunciation
4. Paññā-Wisdom
5. Viriya-Energy
6. Khanthi-Forbearance-
7. AbbhiDhamma-Truthfulness
8. Pranidhana-Resolution
9. Metta-Love/friendliness
10. Upekkha-Equanimitiy

Mahayana has also following of the ten Paramitas. Namely Dana- giving, Sila-morality, Khanti-patient, Vinaya- energy, Dyana-rapt musing, Prajñā-wisdom. Upāli-skilfulness or Upaya-kaushalya, Pranidhana-resolution, Bala-strenth, Bana- knowledge.

**Mahayana's Six Paramitas**
1. Dana- giving
2. Sila- morality
3. Khanti- patient
4. Vinaya- energy
5. Dhyana- rapt musing
6. Prajñā- wisdom

The origin of six for formula of the Paramitas much be sought in early Buddhist triad, three the Skandas, three Sihsas Sila Smadhi and Paññā.

Sola is the second Paramitas, to which Ksanti most gradually ethic as and important word. The forts Paramita pocus by independent position from a very early period, when couple with Sila. Dana and Sila were regarded the layman’s special duty (Dna Silakatha Saggaktha.

Vasubandu really explain in Mahayana Sutra Lankara fandermentery. That the six Paramitas are fandermentery related to the three Sihasas(Adhisila, Citta, Paññā). The first three Paramitas correspond to Adhisila, the fifth to Adhi Citta and the 6th to Adhipanna, wile the four (Viriya) is regarded as belong into all three transit of the third Paramitas is sometimes coupe with the four, thus there are of Paramita.

In this connection, ignited pointed out that dilution of the Paramita into two section. The first six are basis on the who for Equipment (Sambhavara) of a Bodhisatva. Sammudti means what which correct together, hands, material and requisite ingredients. I consist of Punna “merit acquired by to these in social life”. And Nana “Knowledge acquired by consenrteration and wisdom. (Merit leaves to happiness, sensation and on a in the ever). But knowledge confers final revaluations. The accumulation of married is therefore the aim of the layman’s wile the acquisition of knowledge is the god of the monks.

According to Vasupanda is the first Paramitas (dana, Sila) leave to merit. The last Paramitas (Paññā) constitutes knowledge, wile the other three Partake of the characteristic all kinds of Sambara. The acclimation of the result of all the Paramitas all the attained of enlighten really abolishes this. Merit and supra Mundane and all the Paramitas may be regarded as condusive to equipment of knowledge.

In Buddhist Sanskrit like that attract the graded important to the Paramitas, which distinguish the Bodhisatva of the inferior Arahant and Pratyeka Buddha. There is nothing news in the formula of six Paramitas. All those actions are found in the all Bddhist scriptures. But the Mhayanic really contrast their Paramitas with the 37 Bodhi Paksiya Dharmas, with are support to constitute the highest does not the so-called Vinayana.

It is certainly surprising that the tern Dana, Sila and Ksanti are absent from that curious and comprehensive catalogue of a monk’s duty, which does not same to include social sympathy and altruistic. The early
Mahayanic were a person have clout of have been compile the social were guide of a layman’s with the absolute which a meditative monks in this popular of the Paramitas. Do they bridge the gap that yawned between popular and monastery Buddhism. The told that a Bodhi sattwa should not course to practice charity and forbearance (Dhana, Sila) in social life, when we accented to the higher state of the presentation. The six Paramitas were living, but new method of next to position. Chose divides by the Mahayanic. They prefers they are few formula to 37 (thirty seven) Nodhi Paksiya, which regarded as two monastery and the social in their scope and tented of charity and moral conduce, which whose belief a Buddhist only to the gaps of the haven temporary in the all dispensation, were now conceded to be as important as concentration and highers wisdom.

All the part pended are crucify indispensable practice indispensable in human. The Paramitas lean to happy libbers, serenity, unremitting expreluted, successful concentrations by censure present, partiality. Devolve culpable self-complacency. The pratice of Paramitas is impossible without the calculation preceding one. Is perfection has three requites of maybe ordinary, extra ordinary superlative (good method). The ordinary pratice which duding ordinary worldly person for the same of happiness ethic life or the next. The extraordinary pratice is the calculative by Vinayana. For the same of person Nivana. Superlative which ordinary is the higher between if is acquiet by the Mahayanic Bodhisattvas called – repair and the repression of origin.

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According to Mahayana, Bodhisattva traverses 10 bhumi and achieves purification through the practice of Paramitas. The term ‘paramita’ represents the abstract noun, hence rendered as ‘perfection’. In the sense of goal it is explained as one has crossed over to the other shore.

The concept of paramita appears both in Theravada and Mahayana texts. Generally, the number of paramita in Mahayana is accepted as 6. They are:

1. Dana paramita
   Gifts, it is of three kinds:
   (a) amisadana – material gifts sustaining the body.
   (b) abhayadana – gifts of security of freedom from fear.
   (c) dharmadana – gifts of dharma sustaining the good dharma.

2. Wila paramita
   Moral precepts, it is of three kinds:
   (a) sambharawila – precept of personal conduct.
   (b) kuwaladharmasajgrahakawila – precept for accumulating good dharma.
   (c) sattvarthakriyawila – precept for benefit and advantage of the sentient beings.

3. Ksanti paramita
Patience, it is of three kinds:

(a) 耐怨害忍 parapakaramarsanaksanti – patience for tolerating injury.
(b) 安受苦忍 duhkhadhivasanaksanti – patience for accepting suffering quietly.
(c) 諦察法忍 dharmanidhyanaksanti – patience for adhering to dharma.

4. Virya paramita

Energy, it is of three kinds:

(a) 被甲精進 sajnahavirya – energy in producing great resolutions.
(b) 掛善精進 kuvalasajgrahakavirya – energy in acquiring good spiritual dharmas.
(c) 利樂精進 satvarthakriyavyavirya – energy in promoting well-being of sentient beings.

5. Dhyana paramita

Meditation, it is of three kinds:

(a) 菩提三昧定 bodhisattvasamadhi-gunanirharayadhyana – meditation leading to samadhi.
(b) 現法樂住定 drstadharmasukha-viharayadhyana – meditation leading to the unfolding of mundane and supramundane dharmas.
(c) 圓成樂定 kriyaniusthanadhyana – meditation leading to the accomplishment to tasks.

6. Prajna paramita

Wisdom, it is of three kinds:

(a) 人空分別智 pudgalawunyata-nivikalpaprajna – intuitive wisdom of the emptiness of the self.
(b) 法空分別智 dharmawunyata-nirvikalpaprajna – intuitive wisdom of the emptiness of things.
(c) 人我俱空分別智 ubhayawunyata-nirvikalpaprajna -- intuitive wisdom of the emptiness of both self and things.

In the Bodhisattva-Bhumi, the power of each paramitas are described as:

(1) Dana eliminates greed
(2) Sila eliminates immoral activities
(3) Kwanti eliminates impatient
(4) Virya eliminates indolence. 慚隋
(5) Dhyana eliminates minor defilement such as joy, thoughts, forms etc.
(6) Prajba eliminates ignorance.

The doctrine of 6 perfections are the basis of ethical teaching in Mahayana. Ethics is also called ‘Moral Philosophy’.
concerned with what is morally good and bad.

In early Buddhist teaching, 2 paths are prescribed:

1. path for the monk - sila, samadhi and pabba
2. path for the laity - dana, sila and bhavana

Combing the above 2 paths for a monk and a layman we get a path consisting of four stages: dana, sila, samadhi and pabba, i.e., 4 of the 6 perfections.

Vigour is one of the five spiritual faculties, without it, impossible for a bodhisatta to bring to a successful conclusion a career lasting for million of years. Without patience he could scarcely endure all the trials and torments that inevitable befall him as he pursues the long road. Vigour and patience, which as active and passive qualities perfectly balance each other, are therefore interpolated in the middle of the 4 existing stage, thus making up the 6 perfections.

So, the 6 perfections are coincided with the threefold way: sila, samadhi and pabba, and a similar correlation thus can be established between the 6 paramitas and the Eightfold path. For instance:

1. Sammaditthi
2. Sammasavkappa
3. Sammavaca
4. Sammakammanta
5. Sammajiva
6. Sammavayama
7. Sammasati
8. Sammasamadhi

All Buddhist ethical teachings are related to the Threefold way. Sila is the basis of moral discipline in Buddhism. As such it serves as the foundation on which the other two stages in the path are to be developed. According to Buddhist teaching, sila or morality has three levels of meaning:

1. Inner virtue, i.e. endowment with qualities of loving-kindness, compassion, contentment, simplicity, truthfulness, generosity etc.
2. Virtuous action of body and speech which express those inner virtues outwardly.
3. Rules of conduct governing actions of body and speech designed to bring them into accord with the ethical ideas, e.g., five precepts etc.

The first level is called the aim of the training in moral discipline, the second level is the manifestation of that aim, and the third level is of actualizing the aim. Although dana is not included in the threefold training, but according to Buddhist teaching, the practice of dana is to express the concept of friendliness, loving kindness, compassion etc which is the inner virtue of an individual, so it can be included in the first level of sila.

It is clear that the practice of 6 paramitas has its ethical significance. Morality in Buddhism is essentially practical in that it
is only a means leading to the final goal of ultimate happiness. All these practices are though individual in outlook, but the results are both of personal benefit as well as of social upliftment.

Buddhism, both in its origin and in its later development, ethical concerns have always played the central role. The teachings of the Buddha are of “Fact and Value”. Fact is the reality of human existence, the Truth. Value is its moral perfection and emancipation from suffering. The teaching of the Buddha points to nowhere, but to the “Reality and Perfection”.

666Prajnaparamita (501)

The Sanskrit term ‘Prajnapparamita’ means ‘Perfection of Wisdom’, body of sutras and their commentaries that represents the oldest of the major forms of Mahayana Buddhism, one that radically extended the basic concept of ontological voidness (sunya); the name also denotes the female personification of the literature or of wisdom, sometimes called the Mother of All Buddhas. In the Prajñaparamita texts, prajna (wisdom), an aspect of the original eightfold path, has become the supreme paramita (perfection) and the primary avenue to Nirvana. The content of this wisdom is the realization of the illusory nature of all phenomena--not only of this world, as in earlier Buddhism, but of transcendental realms as well.

The main creative period of Prajñaparamita thought extended from perhaps 100 BC to AD 150. The best-known work from this period is the Astasahasrika (8,000-Verse) Prajña-paramita. The first Chinese translation appeared in AD 179. Later, some 18 "portable editions" were forthcoming, the best known of which is the Diamond Sutra. Still later, schematic and scholastic commentaries were produced in the Madhyamika (Middle Way) monasteries of eastern India, thus introducing into the Prajñaparamita movement the same confining rationalism against which it had reacted in the first place. The radically antiontological stance had been intended to free the spirit in its quest for experiential enlightenment.

The way of negation, however, is not the sole content of these texts. They incorporate, as aids to meditation, the numerical lists (matrika) also found in Abhidharma (scholastic) literature. They also supplement their philosophical austerity with the personally appealing figures of mythology.

The Chinese traveler Fa-hsien described images of the personified Prajñaparamita in India as early as AD 400, but all known existent images date from 800 or later. She is usually represented yellow or white in colour, with one head and two arms (sometimes more), the hands in the teaching gesture (dharmacakra-mudra) or holding a lotus and the sacred book. Also frequently associated with her are a rosary, sword (to cleave away ignorance), thunderbolt (vajra, symbolizing the emptiness of the void), or begging bowl (renunciation of material goods being a prerequisite to the obtaining of wisdom). Images of the deity are found throughout Southeast Asia and in Nepal and Tibet. In Tantric Buddhism she is described as the female consort of the Adi-Buddha (first Buddha).

The Prajñaparamita-sutras announce that the world as it appears to us does not exist, that reality is the indefinable "thingness of things" (tathata; dharmanam dharmata), that voidness (shunya) is an absolute "without signs or characteristics" (animitta).

The fundamental assumption of the Prajñaparamita is expounded in a famous verse: "like light, a mirage, a lamp, an illusion, a drop of water, a dream, a lightning flash; thus must all compounded things be considered." Not only is there no "self," but all things lack a real nature (svabhava) of their own. There are two truths: relative truth, which "applies to things as they appear," and absolute truth, the intuition of voidness (it can be of 10, 14, 18, or 20 kinds).
Both the concepts of Tathagata Gabha and the other seven evolution of Mind are fundamental ideas of the Yogacara School of thought. This School holds that thought everything else is “empty” (suñya) the mind exists as the only real things.

Tathāgata-Gabha is the universal matrix, the source of all beings, and the womb of all things. This is considered as designating the innately pure nature of the mind. Consequently, it is said that the mind, the Buddha, and the sentient beings are not different, for they are in sense of the same substance.

The Yogācāra School speaks of 8 kinds of minds. These are the five senses consciousness namely consciousness related to the five senses organs. The 6th is the sense center and is called mano-vijñāna. The 7th is manas itself, that is the thought center or self-consciousness. The eighth is ālaya-vijñāna, the stare consciousness by nature these consciousnesses are dependent on something else (paratantra), but they are not mere imagination.

All existing this are considered to be self-actualization of the ālaya-viñāna which takes shape under the influence of ignorance (avidyā), from the Tathāgata Gabha, the womb or the source of all things.

ālaya-viñāna is called the basic consciousness because all phenomena manifest with this consciousness as the basic. All seeds (bijā) of all phenomena are stared here and hence the name ālaya-viñāna-stare-consciousness. The seed planting in the ālaya viñāna is due to the activities of the other 7 consciousnesses.

This School holds that according to the Buddha’s teaching all things are born from the mind (manoja). Therefore, they explain all phenomena as the result of interaction of this consciousness. The first five consciousnesses are the five senses. The 6th forms conception out of the sense data. The 7th reasons as a self–centered manners. The subjective function of the 8 is seen and regarded by the 7 as the self (ataman). This false idea pervades and pollutes all thought. So in this manner as illusion is created.

Bodhisatta is a being who aspires for Bodhi or enlightenment. In the Sthaviravada, the term Bodhisatta is used to designate Gotama Buddha prior to his enlightenment. In other words, a Buddha is a person who re-discovers the Dhamma. When Gotama Buddha appeared, however, he himself used the term Bodhisatta in indicated his career from the time of his renunciation up to the time of his enlightenment and thereafter, to all the Buddhas from their conception to Buddhahood.

In Mahayana Buddhism the decision of the bodhisattva to postpone his own final entrance into Nirvana in order to alleviate the suffering of others is given special valuation. The ideal of the bodhisattva supplants the earlier, Theravāda goal of the arhat, or disciple, who perfects himself by following the Buddha’s teachings, and of the pratyeka Buddha, or self-enlightened Buddha, both of whom are criticized by Mahayana as concerned solely with their own personal salvation.

According to Mahayana, A Bodhisattva’s career is said to commence with the ‘production of the Thought of Bodhicitta’. With this the aspirant begins the career of a bodhisattva, which traverses 10 stages or spiritual levels (bhumi) and achieves purification through the practice of the 10 perfections (paramitas). These levels, which become progressively higher, elevate the bodhisattva to the condition of a buddha. The first six levels are preliminary, representing the true practice of the six perfections (generosity, morality, patience, vigour, concentration, and wisdom). Irreversibility occurs as soon as the seventh stage is reached.

From this moment the bodhisattva assumes the true buddha nature, even though further purification and fortification must be achieved in the stages that follow. This is the moment when, having performed his duty, he engages in activity aimed at completely fulfilling the obligations of a bodhisattva. The difference between this and the preceding six stages is that now the activity is explained as an innate and spontaneous impulse manifested unconstrainedly and therefore not subjected to doubts. Everything is now uncreated, ungenerated; thus, the body of the bodhisattva becomes identified more and more completely with the essential body (dharma-kaya), with buddhahood, and with omniscience.
Bhumi, appear as 7, 10, and 13 in various texts, but the scheme that is most commonly agreed upon is the one given in the Dashabhumika-sutra. It lists the progressively superior stages as:

1. **Pramudita bhumi**
   
   The land of great joy. It is so called because for the first time the Bodhisattva enters into the possession of the qualities of an arya, realizes the two emptinesses, and is in a position to benefit himself and others. Thus in this bhumi, a great joy is produced.

2. **Vimala bhumi**
   
   The immaculate land. At his stage the Bodhisattva is already possessed of a pure morality, and has got rid of impurity of immorality. He has also eliminated the impurity of klewas which can produce minor faults.

3. **Prabhakari bhumi**
   
   The luminous land. At this stage, the Bodhisattva has accomplished the excellent meditation of the mahadhammadharani, and is capable of producing the infinite light of prajña.

4. **Arcismati bhumi**
   
   The land of growing wisdom. At this stage the Bodhisattva, well-installed in the excellent dharmas of bodhi burns up the firewood of klewas and upaklewas by the grace of the glowing flames of prajña.

5. **Sudurjaya bhumi**
   
   The land of conquering of the great difficulties. At this stage the Bodhisattva accomplishes the difficult task of combining the two mutually contradictory wisdoms i.e., tattvajbana, transcendental wisdom and sajvrtibana, worldly wisdom. Because these two wisdoms are to be born at the same time and to bear on the same object, this stage is extremely difficult to conquer.

6. **Abhimukhi bhumi**
   
   The land of presence. At this stage, the wisdom which bears on pratityasamutpada, gives rise to the supreme prajña free from discrimination.

7. **Durajgana bhumi**
   
   The land in which one goes far. At this stage, the Bodhisattva arrives at nirnimittavihara. This land marks the end of abhoga.

8. **Acala bhumi**
   
   The land of non-agitation. At the stage, pure intuition proceeds spontaneously in a series without the klewas of nimitta and abhoga, i.e., the elements capable of agitating it.

9. **Sadhumati bhumi**
   
   The land of wonderful prajña. At this stage, the Bodhisattva has acquired the mysterious four powers of interpretation with which he can penetrate the ten regions preaching the dharma perfectly.

10. **Dharmamegha bhumi**
    
    The land of dharma-clouds. At this final stage, the clouds of mahadhammajbana, carrying ‘waters of all virtues’ conceal the dausthulya of the two avaranas and fill the dharmakaya.

The bodhisattva concept of Mahayana elevates the virtue of compassion to equality with wisdom. The Bodhisattva exercises his compassion by transferring his own merit to his devotees. Once the bodhisattva declares his intention, he enters the first of 10 spiritual stages and henceforward is reborn only in the world of men or of gods. The aspirant Bodhisattva must be a male but may live the life of a householder and need not be a monk. It is only in appearance that there are three vehicles in Mahayana, namely, wravakayana, pratyeka-buddhayana and bodhisattvayana. However, all are forms of the one way, the ekayana, i.e., the buddhayana.
1. Pre-buddhas – Mahavastu (I, pp.53-124) has given a list of more than one hundred pre-buddhas and has given a detailed account of Dipavakra Buddha (I, pp. 152ff) Megha and Meghadetta (I, p.188) and Gautama Buddha.

2. Six paramitas are found in Mahavastu (III, p.226)

3. Mahavastu (II, p.8) repeats the Pāli legend of Bodhisatta’s conception entering her body in the form of a noble elephant, light of steps, flawless of limbs, gleaming like snow-white with six tusks, a gracefully waving trunk and crimson head. Here many more super-natural elements and characteristics are added, though the rule that the mothers of Bodhisatta delivered, when the tenth month is completed is also referred. It preserves the legend of Bodhisattvas conception on fullmoon day but the month is Pausa (Dec-Jan). here (Mhv II, 18, p.16) Mayadevi is invited by her father, the Wakyen Subhuti with the message, “Let the queen come hither, she shall be delivered here”. She gave birth to Bodhisatta, according to the general rule that births of supreme men, take place while standing from their right side.

4. Birth – the story of birth, without defilement and its cause, is explained in Mahavastu (II, p.18-21). Tathagatas are born with a body that is made of mind “Manomayen rupena” and thus his mother’s body is not rent nor there is any pain. The birth is like an exquisite lotus, that is born in the mind of pools. … immediately after the Sugata was born, his mother was without any hurt or scar …(Mhv, I, 221, p.176)

5. Mahavastu (II, pp.18-21) relates these seven steps taken by Bodhisatta, because he was tired with his stay in the womb. He surveys all the regions and proclaims the truth that this was his last birth on earth and laughs a loud laugh. Here much importance is attached to his laughter. It explains “Then the Prince of Speakers, surveying the regions, espies thousands of kotis of devas, and this why he laughs.”

6. Mahavastu III, 43-44, p.40ff) adds the list of 80 secondary characteristics (anuvyabjanan) which are again assigned to exalted Buddhas: ‘…nails long, copper coloured and glossy. Their fingers are beautiful, and rounded – level feet…limbs are soft, flawless, superb well-shaped and well knit – lines on the hands are deep, unbroken and uninterrupted – voice like the sound of an elephant’s cry – gait, like the movement of an elephant a bull or lion…etc.

7. Education – in Mahavastu (II, 74-77) Wakyas are described skilled in the art of archery. Siddhartha had to display his skill in archery, fighting, boxing, cutting, stabbing in speed, in feats of strength to win the hand of Yasodhara.

666THERAVIDA BUDDHA

In the Mahayana tradition, the Buddha is viewed not merely as a human master and model but also as a supramundane being. He multiplies himself and is reflected in a pentad of buddhas: Vairocana, Aksobhya, Ratnasambhava, Amitabha, and Amoghasiddhi. Some of these, taking the place of Shakyamuni, are revealers of doctrines and elaborate, complicated liturgies.

THE LIFE OF THE BUDDHA GOTAMA

The term buddha, literally meaning "awakened one" or "enlightened one," is not a proper name but rather a title, such as messiah (the Christ). Thus, the term should be accompanied by an article, such as "the Buddha" or "a buddha" (because of a belief that there will be innumerable buddhas in the future as there have been in the past). The Buddha who belongs to the present world era was born into the Gotama (in Pāli), or Gautama (in Sanskrit), clan and is often referred to as Gotama. When the term the Buddha is used, it is generally assumed that it refers to Gotama the Buddha.

According to virtually all Buddhist traditions, the Buddha lived many lives before his birth as Gotama; these previous lives are described in stories called Jatakas that play an important role in Buddhist art and education. Most Buddhists also affirm that the Buddha's life was continued in his teachings and his relics. The following account, however, focuses on the Buddha's "historical" life from his birth as Gotama to his death some 80 years later.

The version of the story presented here is based on the Pāli TiPitaka, which is recognized by scholars as the earliest extant record of the Buddha's discourses, and on the later Pāli commentaries. The style and technique of these ancient texts, followed in this biography, provide a record--sometimes symbolic, sometimes legendary, and always graphic--of the life of the revered Teacher. Just as there has been a vigorous search for the "historical Jesus" by Christian and other Western-oriented scholars, so also among some Western Orientalists there has been a scholarly search for the "historical Buddha,” the history of whom the Buddhists themselves never questioned and which had never interested them as a historical problem. This section concentrates on Gotama the Enlightened One as depicted in the Buddha scriptures and legends that developed about the man, his teachings, and his activities.
The state of the Buddha, the perfectly Enlightened One, is nirvana (Pāli: Nibbāna)—an attainment from which one does not return. It is beyond death, not caused, not born, not produced; it is beyond all becoming and devoid of all that makes up a human person. There are two kinds of nirvana. One is achieved by the Buddha while still alive, but he remains alive only until the last and most tenuous remains of karma have been expended. When these disappear, the Buddha dies and then enters the nirvana that is not burdened by any karmic residue at all.

The Buddha has been given many other names, the most common of which are Arahant and Tathagata (“He Who Has Thus Attained”). The Theravadin scriptures, in the later stages, express a belief in previous buddhas before Gotama (six in one list, more in others) and also in a future buddha, Metteyya (Sanskrit: Maitreya), who presently dwells in the Tusita Heaven and who will come into the world when the proper time arrives.

1. The nature of Sumedha’s resolution can be understood in his statement:

(1) What is the use while I (remain) unknown of realizing Dhamma here? Having reached omniscience, I will become a Buddha in the world with the devas—verse 55

(2) What is the use of my crossing over alone, being a man aware of my strength? Having reached omniscience, I will cause the world together with the devas to cross over—verse 56.

Thus, it is clear that to become a Buddha is to become an omniscient one (Sabbabbu) who possesses all kinds of knowledge (sabbatam bana).

Qualities of the Buddha.

1. Tevijja are: Pubbenivasanussatti, Dibbacakkhu or cutupapatanana, Asavakkhayabqna
2. Dasabala—the ten powers
   1. Thana atthana bana—knowledge on causal and non-causal occasion
   2. Kammavipakabana—knowledge on the cause-and-effect
   3. Sabbatthajamini patipadabana—knowledge on the practices that lead to the re-existence in various places.
   4. Anakadhatu nandhatulakabana—knowledge on various elements of the worlds.
   5. Satanaj nanadhimuttikatabana—knowledge on various kinds of characters of beings.
   6. Indriya paropariyattabana—knowledge on the higher or lower state of faculties. There are 5 faculties which everyone has: saddha, sati, viriya, samadhi and pabba.
   7. Jhana, vimukkho, samadhi and samapatti….—the knowledge on the defilement, purification and attainment of Jhana, vimukkho, samadhi and samapatti.
   8. Pubbenivasanussatibana
   9. Dibbacakkhu
   10. Asavakkhayabana

3. Catu vesarajjani (Sanskrit: vaisaradya)—four kinds of self-confidence or the lion-roar in an assembly that no one can challenge him.
   1. Self-proclaimed as a Buddha and no one can disprove his proclamation.
   2. Self-proclaim as having destroyed all the asavas and no one can disprove his proclamation.
   3. Proclaimed that certain offences (apatti) will become obstacles to achieve higher knowledge and no one can disprove his proclamation.
   4. Proclaimed the Path for the destruction of dukkha and no one can disprove his proclamation.

4. Aththaparise Akampyabana—unshaken mind when entering the 8 assemblies.
   1. The assembly of Khattiya
   2. The assembly of Brahmana
   3. The assembly of Gahapati
   4. The assembly of samana
   5. The assembly of catummaharajika
   6. The assembly of Tavatimsa gods
   7. The assembly of mara
   8. The assembly of Brahmas

(4). Sabbabbutabana—ominscient knowldege which is not mentioned in the Mahasihanadasutta but is mentioned in other sources.
5. 10 Powers - The 10 powers mentioned in the Mahasihanadasutta are all referred to the knowledge of the Buddha. Later in the Kathavathu-Atthakatha, 10 physical powers of the Buddha are also added. It is said that Buddha possesses the powers of 10 Chaddanta elephants. (the power of 10 people is equivalent to 1 Kalavaka elephants, power of 10 Kalavaka elephants is equivalent to 1 Gangeyya elephants and so on so forth. The name of the elephant occupies the final place in the list is Chaddanta which, is the most powerful elephant.) In Kathāvatthu, these 10 powers (knowledges) are not confined to the Buddha, some Arahants are also said to have possessed some of them, but in limited manner.

6. It is said in the Mahapar nibbānasutta that when the Buddha enter a certain assembly, his appearance and voice become similar to the member of that assembly. After finished preaching, the entire assembly got surprise and wondered who he was. He then suddenly disappeared from that assembly.

@ The meaning of Sabbabbutabana and Sabbabbu.
1. The term ‘sabbabbutabana’ means ‘omniscient knowledge’ whereas ‘sabbabbu’ means ‘the omniscient one’. It is accepted that the Buddha has sabbabbutabana. In the Buddha vajsa, the Bodhisattva intended to become an omniscient one in order to help all beings to cross over.
2. During the time of the Buddha, there were some other religious teachers claimed to have this sabbabbutabana, for examples Nigantha Nathaputta and Purana Kassapa. It is recorded in the Pāli texts that, they claimed to be “sabbabbu sabbadassari aparisesam banaddasanaj patijanati” (he claims to be the all-knowing, all-seeing whose knowledge and seeing are unlimited). This means that they know and see at all time whether they are walking, sitting, standing, eating or even sleeping.
3. A.C. Basham in his book entitled “The Doctrine of Ajivikas” says that even Makkhalighosa also claimed to have sabbabbutabana. A.C. Basham got his reference from certain Tamil sources.
4. However, Buddha criticized this kind of knowledge claimed by those religious teachers. For instances:
   (1) In the Kannakathalasutta of the MN II, he says that: “There is no one who is able to know and see at once.”
   (2) In the Sandakasutta of the MN, Ananda ridicules those who claimed to have omniscient knowledge “But they enter an empty house, get no alms-food, bite by a dog, meet with a wild elephant, a wild horse, a wild bull, they ask the name and clan of a woman or a man, they ask the name of a village or a town, and the way to go there”.
   (3) In the Tevijjavachchagottasutta of the MN, the Buddha proclaims that if anyone says that the Buddha has omniscient knowledge, he is misrepresenting the Buddha. But if he says that the Buddha is the one who possesses the Threefold Knowledge (Tevijjo samano Gotamo), then his saying is the correct way of talking about the Buddha.
   (4) In the Tevijjavachchagottasutta again, the Buddha mentions that if he wants to know anything in the past (pubbanta) he has to focus his mind (citta maradheyya) to that particular object with the Pubbenivasanusatibana. And if he wants to know anything in the future (aparanta) he also has to focus his mind on that object with the Dibbacakkhu. He further mentions that not only him has this ability, but his disciples too, have this ability.
5. Later in the Milindapabha, when King Milinda asks Nagasena whether the Buddha is an omniscient one, Nagasena answers ‘Yes, but not in the sense of knowing and seeing everything at once, Buddha knows and sees everything only when he is recollecting (Avajjana patibaddham sabbabbu banam. Avajjetva yadicchakam janati)”
6. From very early days, the concept of sabbabbu in Buddhism as refers to God or Atma has been regarded as a wrong view. Refer to an article “The Development of the Concept of Omniscience Buddhism” by Thilak Kaliyawasan in “Ananda”.
7. The Buddhist concept of sabbabbu is different to the concept of omniscient as claimed by other religious teachers. The Pāli term ‘sabba’ means ‘all’ and ‘sabba’ plus ‘bu’ becomes ‘sabbabbu’. The concept of ‘sabbabbu’ in Buddhism can be understood from the following suttas:
   (1) In the sabbasutta of the SN IV (p.15), what Buddha refers to ‘sabba’ is the six sense-bases (sadayatana) and their respective six sense-objects. ‘All’ or the whole world in Buddhism means these six sense-bases.
   (2) In the SN I (p.89), it is said that ‘because of these six sense-bases the world arises’
   (3) In the SN IV (p.95), it is said that ‘through eye, ear…mind, one is conscious about the world’. This means that the world is these six sense-bases.
   (4) In the AN, it is said that ‘In this fathom long body with its perception and mind is the world, the arising of the world, the cessation of the world and the path leads to the cessation of the world’. This means that the world is nothing but the body.
In regard to the historical development of Buddhist Philosophy culture

What is the Vaipulya Sutra?

Certain important of Mahayana Sutras on categorized on Mahavaipulya Sutra. The term ‘vaipulya’ from the word Vaipulya-meaning great, show why they are so categorized. There are such nine books specially grouped together called ‘NavaDhamma’ and hold in high esteem in Nepal.

They are:
17. Lankavatra Sutra
18. SadDhammapundarika Sutra
19. Lalita vistra
20. Astasahasrika-prajnaparamita
21. Dasabhumika sutra
22. Gandhvyuha sutra
23. Suvannaprabhasa sutra
24. Sukkhavativyuha sutra
25. Samadhiraja sutra

Hence it is probable that there was no fixed mute of them, any book which the deities considered important was called a Vailya Sutra; the Pāli texts uses a term Vedalla, which could mean the same.

Special significance of these in that philosophically they are paving the way for a new teaching. For example, the Astasahasrika Prajna Paramita begins to stream the idea of Sunnata; this concept later came to be central teaching of Madhyamika. They put forward a very developed Budhhaology, which subsequently gave rise to the belief in Trikaya doctrine. These are divesting reference in these texts (i.e. SadDhammapundarika) to the Buddha as savour who appears in the world from to time to save beings. These are also direct reference to Hinayana & Mahayana, often to condemning Hinaya as low and selfish in motive. The Buddha & the Bodhsattvas are put forward as the ideal to be achieved and Arahants are degraded.

Altruism comes to forefront.

The new pantheon of Buddhisattvas and even Buddhism came to prefrontal and theism give rise to much mythology leading to the development of Art, Architecture and sculpture.

What is the meaning of term “culture”, what are things that include the term “culture”. Culture or civilization, everything, language, custom, tradition, painting, images, architecture, all these things are included in the term “culture”.

The doctrine, we go through those discourses. They are the fundamental doctrine of Mahayana especially, they are the background of Mahayana Buddhist tradition, like Pāli has prepared the background of Theravāda Buddhism. Likewise these discourses are the basis of Mahayana; the basis of Theravāda is Pāli canon. Any one, who wants to get clear understanding of Mahayana doctrine, they should pay attention to this discourse and this discourse we can find the culture aspects as well as philosophical aspects.

In an undeveloped talk, when we go through the Pāli discourses we find the Theravāda concept in an undeveloped talk, they must be developed. In the original form we find the Theravāda concept in the Pāli discourse, but when we go to commentary and philosophical works, we find those concepts had been developed. Likewise, we go through these, we can identify the Mahayana concept in an undeveloped talk. But when we go to the Vinnanavada tradition, Yogacara tradition, Mahayana tradition in the Mahayana. Then we find these concepts had been developed in those later traditions, therefore, in order understand the historical development of Buddhist philosophy and culture both Mahayana and Hinayana, everyone should go to the discourses first. That’s
Now, let’s take some examples from these discourses regarding the culture. The culture means many aspects like language, tradition, custom and many other things. Therefore now let’s take one aspect of Buddhist culture. What do you think the Buddhist culture that can be seen in every country. The concept of Buddha, it is the most important one because every tradition we find this concept has been developed and it has influenced other aspects of Buddhist culture. If you go to a shrine room, you will find many kinds of Buddha images and Bodhisatva images. And if you read through the texts belonging to these Buddhist traditions you may find many stories related to the Buddha’s character. The Buddha is the first jewel of Buddhism, we can see the concept of Buddha had been developed the discourses both Mahaya and Hinayana up to the later texts.

Especially in regard to the Buddha, these two are very important (Saddharmapundarika and Lalitavistra) and also Dasabhumika, Sukhavativyuha sutras. All these are very important as far as the Buddha concept of development of purpose of Buddha is concerned.

Before we go to the concept of these discourses regarding the Buddha, I think it’s better to consider first, the details available in the Pāli discourses. Then we can compare them with these sutras.

The Mahavagga Pāli, one of the Vinaya texts, the 1st of Vinaya Piṭaka, these you’ll find a short biography of the Buddha related his life after enlightenment, here you will find only four weeks that the Buddha spent after his enlightenment but in our biography, the Buddha spent seven weeks. According to Theravada tradition Buddha spent seven weeks.

In the sutta Piṭaka, one of the oldest texts of Pāli canon, it’s one of the books in khuddhakaNikāya. There are several discourses important to the concept of the Buddha especially, Padhana sutra, Pabbajjasutta and Hanavatta sutta. These discourses of Suttanipata are important for Buddha concept. Here in Padhanasutta, it’s said that he renounced the household life because it’s troublesome and the life of the monk is very free. It has freedom; the monk’s life is compared like space or sky, therefore he renounced the household life. No other details are given according to Theravāda biography. Here he did not mention any thing when King Bimbisara asked why he renounced the world. He said that this household life is very troublesome but the monk is very free, therefore I renounced the household life, which is the reason given here. All these are some kinds of development.

And Pabbajja Sutta, Hamavatta Sutta. Here in Hamavatta Sutta, two persons are discussing the nature of the Buddha. One suggested that let us go and visit the Buddha, he said that he was a skinny person. viram( courage), apaharam( taking a little food), nueni ( sage), vanasmin chayatam( meditating in the forest) ehi padhana gotamam( mlet us go and see him). Then this discussions or dialogues expresses the Buddha nature but in the later period, in the Theravāda tradition we find that Buddha is explained as other things. Thirty-two monks and sometimes a very tall and big person like that. His personality is explained in various ways, but in this we find the simple nature of the Buddha.

In ariyapariyesana Sutta (M.N) it’s explained that he renounced the household life, which his parents were crying but in the Theravāda kind of practice, it saysthat he renounced the palace in midnight. It’s totally different from that.

And also in MahapariNibbāna Sutta(D.N). It’s so important because the Buddha human nature is reflected. He said,’ I am thirsty, I am fainted, I want some water, I want to lie down’ and even in SammutaNikāya also, we find some discourses where the Buddha said that adhimeakitatayati, ‘I have ache in the backbone’, like that. Even the PĀLI Canon, a text like Buddhavamsa, one of books in KhuddakaNikāya, according to this text it’s said that Paripunnakayo paraci, a complete body and very baeful and pleasant looking like that we have many words having used for the Buddha. In the some Pāli Canon we find the simple and human nature as well as the developed form.

And also events in the P.N all the discourse do not belong to one period. Some discourses belong to a later period and if we say Mahapadana Sutta of P.N(great character) there it explained the Buddha’s parent, not only the Buddha but seven Buddhas. In this discourses, there are seven Buddhas, and all the details are given one by one, who were the points, how many disciples were, what’s the tree that he attained enlightenment under; Such details are called in that discourse.

In the Pāli Canon itself, we find some development and early stage of the Buddha concept and also in discourses like Tivijja of
M.N. Buddha is said to have these kinds of knowledge.

Ti means three, vijja means science or knowledge, the knowledge of previous existence, knowledge of divine eye and the knowledge of destruction of defilement.

Even the disciples possess of three knowledge, we do not find any difference between the Buddha and disciples in regard to the understanding but if we go to Apadana Pali, we find the Buddha's biography very different from that of his disciples, difference in knowledge and personality also. Now we can understand that historical development if we collected all these data's from these discourses, event form the Pali Canon itself if we arrange it in order that we find the development and if we go to Theravada tradition, it's meant commentaries these we find totally divided e.g. jataka, katha, katha of Ven. Buddhaghosa, the first time we find our Theravada biography in the text, we know the story of King Sudhodhana and Mahamaya, Yasodhara, Rahura, Nanda and Chanda, Anoma and ordination and six years practices of Meditation, and enlightenment and Sujata’s offering milk rice and meeting Jatilas and five ascetics, that histories are available here, then its different from these data. In brief, the development of the Buddha concept, first we find the human nature available in these discourses and then we find a little bit developed form even in Pali Canon, and in the later, at the finalization of the theravada, Jataka athakhatha, the brief development.

In the Apadana Pali we find a chapter called Pubbakammacilodhika, Padana, these they discuss that whether the Kamma influenced the Buddha or not and an attempt has been taken to free the Buddha from Kamma effect. But in some cases when they explain why Devadatta hurt the Buddha.

Then they have to explain that some birds of effect of Kamma. But anyway in this text in one chapter, it says that Buddhas are not influenced by former karma, and in the later text they say that all the people in the world including Arahats are having Karma influenced. But the Buddhas have nothing, that is the difference between other beings and Buddha, such attempt has been taken to differentiate Buddha from people. In the period we find the Buddha and Arahants are possessing the same qualities even in regard to personality they can not identity, one mink gad been staging with the Buddha in the same room. Then the Buddha asked what kinds of discipline that you follow, then he said whenever the Buddha preached he considered his mental capacity if he has low mental capacity. He did not teach him the Buddha hood. He teaches simple Arahantship, teaching to be an Arahant because his mental capacity is low and then when he came to the Arahantship, he taught the Paceeka Buddha hood (partial Buddha) and at last he taught the Buddha hood.

Because of these two contexts, these discourses present the concept of Yana (vehicle). Great vehicle and lower vehicle (Mahayana) People have different capacity therefore the Buddha’s teachings are different. These are the fundamental concept of Maharani (Yana concept). In establishing on these two concepts, Upayakauslya and Yana.

Lalitavistra can be taken as development of Buddhist physical aspect, physical body, or otherwise external behavior, here the internal or spiritual aspects have been developed. In the Lalitavistra, external side is explained developed.

**Sukkhavativyaha Sutra**

Today I have brought a sutra called Sukkhavativyuta. There are two divisions, larger one and smaller one. The smaller one is called Samksiptarnatrit and the larger one is called Cittamatrata. The original Sutra is composed in Sanskrit. From the beginning it says;

I have heard thus, once the Blessed One was living at Savathi, the monastery of Anathapndika, with large community of monks. All those monks were the great disciples of the Buddha and all were Arahants. The Sutra gives number of such names of the Buddha’s great disciples, such as Sariputra, Mahamoggalana, Mahakassapa, Mahakathina, Mahakaccayana, Mahakapila, Revata, Sudhikandaka and everyone we find the name of these monks and Bodhisattvas, deities, always we find. (in some sutra we find hundred names of those and Bodhisattva and Buddha). Then it says, the Buddha was surrounded by Bodhisattras, some names are given: Manjusri, Ajita, Gandhhasi, Nityodyukta were present at the time. Then came the list of deitiesSakra (the king of Gods), Sahampati (the Brahma) and by many thousands of such deities. Then the first paragraph of the discourse, the place was Savathi. The Buddha was surrounded by three groups of People, the first group is his disciples, the second is Bodhisattva and the final group is deities.

Then the second paragraph it says; the Blessed one addressed Ven. Sariputra(the first disciples) in the western direction, there is a Buddhaechetra (the abode of the Buddha) its name is sukkhavati and beyond there, the thousand and thousand abodes of the Buddhas. There in that world, the Buddha called Amitayas lives. Several adjectives are given to the Buddha in the sutra. He is a tathagata. He is an Arahant, according to early Buddhism there is no different between Buddha and Arahant, then here is the
Sukkhavati itself, the adjective Arahant is used as an adjective to the Buddha Amitabha. He is also Sammasambuddha (fully Enlightened one). The Sutra says he still exists these and preaches Dharma there.

The Buddha addresses Ven. Sariputra again saying that ‘do you know why that world is called Sukkhavati? ‘Then the Buddha says, to the people who are living in Sukkhavati, they have no mental, physical suffering, they have numerable objects of pleasure. Therefore that world is called sukkhavati. (Sukkha means happiness), ( vati means possessing). But normally its translated “western paradise).

Again the Buddha described the world. He says that in that world there are seven stages, seven roses of Tala trees. All these are highly decorated and surrounded by those stages and Tara tree. It is decorated with four kinds of Jewels. Those four kinds of Jewels are called: Suvarna (gold), Rupya (silver), Vaidurya(diamond), saphitka(cystal)

Again the Buddha addresses Ven. Sariputra, that ponds made out of seven kinds of Jewels: Suvarna, rupya, Vaidurya,saphitka, lohitamukta, Asmagarbha, musaragalva( agata). These ponds full of clear water, drinkable water. There are four ways to enter the pond, around the pond, there are trees made of gold around the ponds. The various color lotuses are in the ponds. The ponds are beautiful with these flowers, yellow, red, white, blue lotuses.

The divine music is played always in that world. The earth is golden cooler. Three times in the day and three times in the night, there exists the rain of flowers (Mandara). The Mandara flowers are raining. The people in that world are able to travel to other abodes of time, especially in the morning, only half of a day is enough to travel, worship the Buddha and come back.

(Then how many things have been explained now, first is Sukkhavati or Western Paradise, is decorated by 7 stages, 7 roses of Tara trees and 4Kinds of Jewels. The second, these ponds; the 5th, these occurs raining of trees).

And next are, three kinds of birds

(10) Hamsa(swan)
(11) Krannca
(12) Mayura(Peacock)

They assemble three times in the day and three times in the night and sing well, beautifully. When the people hear the sound of those birds they understand the main teaching of the Buddha, the factors of enlightenment etc. and also when they hear the sound of these birds and understand the doctrine, they arise the idea in their mind related to Buddha, Dharma and Sangha (triPiṭaka).

It says the Buddha explains that they should not think that they belong to animal kingdom. They aren’t really animals. Amitabha Buddha has created this world, there are no animal or hell, the animal or name of the hell not available in that world. And also the Buddha said that even the trees, in that world make beautiful sound when they are shaken by the wind and when the people hear the sound of those trees these occur the idea related to Buddha, Dharma and Sangha in their mind.

The next paragraph, the Buddha explains,” why that Buddha is called Amitayos” he asked Ven. Sariputra, that Buddha as well as the Beings there has no limit of their age, that’s why he is called Amitayos. Amita means limitless, ayu means age. Therefore that Buddha is called Amitayus. Again, the Buddha asked Ven.Sriputra why that Buddha is called Amitabha. Because he is unlimited radiant; Abha means radiant. That Buddha possesses unlimited radiant. That is why he is called Amitabha.

And also he has large gathering of disciples, his disciples can not be counted, uncountable member of disciples. That sense also, he is called Amitabha. They have given two meanings: One is unlimited radiant; another meaning is that he has uncountable number of disciples therefore he is called Amitabha.

And also another reason is given. Even the Bodhsattava who are born in that world can not be counted. That’s why the Buddha is called Amitabha. The Buddha says, oh” Sariputra, therefore people should create a determination regarding that Buddha world. “Why” because if people think or determine about that Buddha world, then they can harmonize and join with those people. While we are living in Earth, we should have a strong determination, or expectation of that world. Then in the course of time, we should
be able to associate with people.

That is why the former paragraph it’s said when we think if the Buddha, then at the death, the Buddha Amitabha appears himself before us to take us to that world.

The Buddha says that with mere idea, people can not be born in that world. As we know some people believe that if they just repeat the name, they can be born there but the Buddha definitely says that with mere idea they can not be born there.

With the basis idea of wholesome people can not be born there. If someone hears the name of the Buddha Amitabha and also contemplates (look at) on that name and also we are able too contemplate on the Buddha, 1,2,3,4,5,6,7 nights without confusion. Then when he dies, the Amitabha surrounded by Bodhisattva and disciples appears in front of him. It’s kind of meditation, seven days is a long period of time. If we can keep our mind calm and silent for seven days, that’s a good kind of meditation. Then the Buddha appears not before the other; if we think of the Buddha time to time, the Buddha concentrate our mind without confusion. At least one night, 12 hours, is difficult task, even half an hour it’s very difficult for us to concentrate our mind, if someone is able to keep his mind calm and quiet without confusion 12 hours that’s minimum and maximum is seven days. Even in early Buddhism, we find a kind of concentration called Nirodhasammapatti, the Buddha and Arahants attained that absorption and they stayed, it’s similar to this one, the concentration of the Buddha. Of someone is able to concentrate on that ways, Amitabha appears before him. Then nothing is to be spoken about others, actually the person should be able to attain that level of concentration following the 1,2,3,4 Jhana(trances). Unless they achieve those stages of concentration, they can not keep their mind calm for seven days. Without concentration, by mere speaking of or hearing the words they can not be helpful, can not be born there.

And also when the Buddha appears, he can die without confusion, that’s the result. If he has that kind of concentration he can die without confusion. After death he’ll be born in that world of the Buddha (sukkhavati). Therefore, Oh! Sariputra I am telling you the people should concentrate on the Buddha, because of this result.

As we know, one of objects of meditation is the Buddhausati in Theravāda Buddhism. Therefore, this Sutra also explains some kinds of concentration.

Then the Buddha says that as I explain the Buddha world now likewise other Buddha also explains this Buddha world. Other Buddha in different direction also explains the same.

Then he points out the name of those Buddhas who do that.

In eastern direction: Aksobhya, Meruthavaja, Mahameru,Meruprabhasa, Manjudhvya.
In the southern direction: Candrasurypradipa, Yasahprabha, Maharaciskandha, Marupradipa, Anantavirya
In the western direction: Amitayas, Amitaskandha, Amitadhvaja, Mahaprabh, Maharanaketu, Sondharasambha.
In the Northern direction: Mahareiskandha, Vaisvanaravirghosa, Duspradharsa, Adityasambhava, Taleniprabha, Prabhakara etc.
In the down direction: Simha, Yasa, Yasahprabhasa, dharma, dharmadhara, dharmadhvaja
In the up world, there are Brahmaghosa, waksatraraja, indraketudhvajara, Gandhaprabhasa, Mahareiskandha, Outnakasamasampusitagatra, Salendraraja, Ratnotpalasri, Sarvarthadarsi, Samerakalpa.

**SADDHAMMAPUNDARIKASUTRA**

Today I will explain the SadDhammapundarakasutra, do you know SadDhamma, sat +Dhamma, Dhamma means doctrine, Sat means good or belonging to the good people or sometimes even be translated as internal. If has several meanings. There is a sutra called Nasadiya sutra in rveda (i Rveda has discovers and Sankrit term used for discourse is sutra ( Pāli Sutta) Nasadiya is very famous sutta. It says that:
It is one line of stanza in Rgveda, it says that na +asat+ asit na sat+ asit tadanim. Tadani means at the beginning of this world, before that certain of the world by Brahmana. There was no Sat or Asat. Sat means existence, Asat means non-existence. Then at the beginning of creation there was no such a situation called existence and non-existence. The Brahma creates the world from existence and non-existence. Because we say there was existence, then nothing is to be created and if we say that there was non-existence, how to create something. Therefore, they explained this in the Rgveda at the beginning, before creation, the situation couldn’t be said that existence or non-existence, Nasadasit nosadasit tadanim it occurs in Nasadiyasukta of Rgveda.

Sat has different meanings and different contexts. Un-Buddhist context, we call saddhama, we can define it is doctrine, good doctrine, or doctrine explained, delivered by good people such as Buddha, Baccakabada and Arahant, in that sense it is defined in Buddhist context.

\[\text{Sat} + \text{Dhamma} = \text{sadDhamma}\]

According to the rule, if two letter belong to the same group. The second one is more powerful than the 1\textsuperscript{st} one, therefore T is elided, so became saddhama.

Pundarika means lotus. The lotus is the symbol representing Buddhist Qualities, elements.

E.g. The moonstone, in that moonstone we find there are four kinds of animal such as elephant, horse, lion and bull.

These are different, but normally there are some steps, two, three, four or five sometime. And we find a huge step at the end of stair step and then the gate or entrance. It’s explained in various ways but in general way it is said, the flame, flower and creeper represent the defilement, like craving which we can see it everywhere in the world. It represents the human world, which is full of defilement, like craving, lust, longing, and love. The flame, flower and creeper, normally, their behavior is very similar to that of craving or love, burning, embracing, all these are their nature,

And addition to this, the world is full of birth, decay, sorrow and lamentation. Therefore elephant represents birth, when we see an elephant, we naturally think that we are smaller, and birth is very difficult thing, how the hue people are there, anyway elephant represents birth, Lion represents death, bull represents decay and horse represents disease. These are the four things Jatip, Jara, Marana and Vyadhi.

\[\text{Jatip} + \text{dukkha}, \text{jarapi} + \text{dukkha}, \text{maranam} + \text{pi} + \text{dukkha} + \text{vyadhi} + \text{pi} + \text{dukkham}\].

There are the four kinds of main characteristics of suffering. It’s explained in the \textit{Dhammacakkapavatasutta}, the first sermon of Buddha.

- One student asks question about Vaipulya sutta:

According to Nepalese tradition, they called Nava\textit{Dhamma}, they have only nine \textit{Dhammas} but there are many discourses belonging to the period. Vepulya means expansion and under that category, we can give many other transcript discourses, the Mahayana discourse, which are lost in original sanskrit but some are in Chinese translation so there is no definite number at common agreement.

Vaipulya sutra belong to a period when Hinayana or original Buddhism seperated as Mahayana and Hinaya. This sutra represents the period of transmission. Because in the early stage, lets say the early discourse, we can’t find any thing called mahayana or hinayana, there is no such a difference but the Vaipulya sutra belongs to this period we can identify some features that they are trying to represent from early Buddhism. One scholar had said that this vaipulya sutra keeps one leg in mahaya and one leg in
hinaya. That means they have both characteristics and after this we find Madyayamika and yogavacara are purely Mahayana.

Any way, the swans are taken as symbol of purity.

Swan is very famous because they have ability to separate milk from water. When milk and water mixed together it is believed that they can separate milk from water, likewise the Arahants or the Buddha, those who have come to the highest level, they have eradicated evil and took only good and also swans are famous for their beautiful way of walking. Likewise the Arahants and the Buddha are always walking in the pleasant mood. Anyway all these two lines explain the nature of the world. At this time explains that one who is inside the house has given up the nature of the world. He has selected and taken only good side and lotus flower represents that the person inside the house has come to the highest level, as lotus flower its growing in the muddy place but the flower is coming out. It has no connected with mud, it has no impurity, although it grows in the impure background. But when coming up it is pure. Like the Buddha and Arahants are born in this world which are full of defilement, birth, decay, lamentation and death, but they have given up that bad side and selected only good side and have come to the highest life.

According to Abhidhamma Pitaka, there are five trances but sutta-Pitaka there are only four trance, therefore in some places we find four steps represent the four trances (Jhana) and in some place we find five steps represent five Jhanas. According to Abhidhamma pitka it says this person who has gone forth or who has renounced the world and comes to highest level, then he has developed four or five Jhanas. And this hue piece of stone represents the great compassion and wisdom. Then inside the house there is an arahant or Buddha’s image. As a whole, the persons inside the house have all these qualities his way of life is expressed through this. In this symbol, the lotus flower represents the highest life. Therefore sadDhammapundarika, there is a stanza in Dhammapada regarding this lotus flower.

Yatha sankharathanasmim
Ujjhitasmim mahapathe
Padumam tattha jayetha
sucigandham manoramam
Evam sankharaabhutesu
andhabhute pathiujjane
Atirocati pannaya
sammasambuddhasaveko

Sakharadhana, the pit or place where impure things are put to ‘Ujjhitasmim mahapathe’ kept at a roadside. Padumam- the lotus flower, tattha- there; Jayetha- it arises, it grows; namely these arises or grows a lotus flower in such a muddy impure place at the roadside. It is sucigandham fragrant smell and attractive. Even sankharaabhutesu andhabhute puthiujjane- thus among the normal people who are blind and who are like impure things; samma sambuddhasaveko- the disciples of the Buddha; atirocati become brilliant or shining through’ pannaya’ wisdom. Here, the disciples of the Buddha is compared with lotus flower. The leaf is taken as simile Buddhist discourse (padumam-votayyena alimpamanam). When water is put onto the lotus leaf it doesn’t stick to it. Likewise it’s compared to the life of arahant or Buddha. They live among the people but they are attached to them. Then the symbol of lotus is always taken as pure life in Buddhist discourses.

666Introduction of Saddharmapundarika

The title of the word saddharmmapundarika is explained by M. Anesake as follows:

“The lotus is symbol of purity and perfection because it grows out of mud but it not defiled, just as Buddha is born into the world but lives above the world, and because its fruits are said to be ripe when the flower blooms, just as the truth preached by Buddha bears immediately the fruit of enlightenment”.

In plan word, the doctrine preached by doctrine is conceal as pundarika or lotus, and the words is so called because it contains exposition of that doctrine.

The text of saddharmapundarika is divided into 27 chapters called parivartas. Most of these chapters glorify the sutra in such a manner as to inspire awe and there by command respect to Buddha and to the sutra itself from the devotees exaggeration while mentioned of Buddhas mystic power dominate the whole
direction whether it is in prose or verse. If a critical reader leaves this aside and analyze its contents, he will find that the main object of the work is to emphasize the doctrine of one yana viz. **Buddhayana**, again that of three yanas viz. sravakayana, pratyekabuddhayana and Bodhisattvayana. When, however, **Buddha** is confronted with contradiction is his own discourses elsewhere, he would explained that he preached only one yana, and references in his discourses to three yanas are only to lead the misguided devotees to that one yana. This is attributed to the upayakanwalya (skillful means) “skills in he use of means” to give a correct lead to his followers. We hear of these, upayakanwalya if **Buddha** frequently in the mahayana literature, as for instance, in the Astasahasrika. There are very fine similis and illustrations of this upayakanwalya of **Buddha** in chapters 3, 4, and 5 of the present text and the modern reader will surely agreed with winternitze that or “these similis and parables would be still more beautiful, if they were not spun out to such length and with such verbosicity that the pointedness of the simile suffered from it”. “the verbosocity is a characteristic of the work. It is a veritable which of words with which the readers is stunned and the idea is often drowned in the flood of words”.

It is difficult to fix any definite date for the saddharmapundarika. The Nepalese manuscripts which present the text as it is printed here, are old later than 1st century AD the text before the Tibetan translates in the 9th century was not materially different, and it is said that Kumarajiva’s translation bears close resemblance to that Tibetan version.

**Saddharmapundarika (490)**

Saddharmapundarika-sutra or Lotus Sutra, is one of the best known and most popular of Mahayana Buddhist texts, which emphasized the possibility of universal salvation and the **Buddha** nature that is inherent in all beings.

‘Lotus sūtra’, its title is explained in the following manner by M. Anesaki:

“The Lotus is symbol of purity and perfection because it grows out of mud but is not defiled – just as **Buddha** is born into the world but lives above the world; and because its fruits are said to be ripe when the flower blooms, just as the truth preached by **Buddha** bears immediately the fruit of enlightenment”.

Lotus sūtra is divided into 27 chapters, it is composed partly in prose and partly in verse. There are some important points can be seen in the Saddharmapundarika-sūtra, for example: Ekayāna and Svayabhu-buddha.

The Lotus Sutra's main purpose is to establish the one way (vehicle) for attaining salvation (Buddhahood). It is said in the sūtra:

“ekaj eva yānaj ārabhya ahaj dharaj desemi yadidaj buddhayānaj taj mahāyānaj”
(I preach the doctrine starting with only one vehicle, that is the vehicle of the **Buddha**, that’s also a great vehicle)

It is only in appearance that there are three vehicles, namely, vrāvakāyāna, pratyeka-buddhāyāna and bodhisattvāyāna. All are forms of the one way, the buddhayana. Being a buddha is the one aim for all. This is illustrated by parables that the father saved his children from the fire. By the promise of the three vehicles, he lures them away from the burning, ruined house of this world, he rescues them, and give them the one ‘vehicle’, the most precious of all, the ‘**Buddha** vehicle’.

**Buddha** is manifesting as Svayabhū-buddha, which means the **Buddha** is he arises by himself. The **Buddha** now is actually nothing less than a god above all gods, an infinitely exalted being, who has lived since countless aeons in the past, and will live for ever. The **Buddha** says of himself, “I am the father of the world, the self-existence (Svayambhu), the physician and protector of the creatures, and it is only because I know how perverse and deluded the fools are, that I, who have never ceased to exist, pretend to have passed away’. That’s the important concept of Svayambhu-buddha -- I have sprang from myself.

The absolutism of Lotus sūtra established on the basis of Wūnyāta. It is claims to be the definitive and complete teaching of the **Buddha**, here presented as a transcendent eternal being, teaching to myriad arhats, gods, Bodhisattvas, and other figures using all sorts of sermons, lectures, imaginative parables, and miracles.

Lotus sūtra was studied extensively in China, it was translated into Chinese early in the 5th century by Kumarajiva, and there the sūtra was systematic and definitive interpretation by Chih-I, who settled on Mount Tian-tai and thus established a famous school known as Tian-tai. This school gained popular in the country and as well as in Japan.
The term, Dasabhumi combines with two words, Dasa, which means “ten” and Bhumi which means “the stage of spiritual progress”. So, Dasabhumi is ‘ten stages of spiritual progress of Bodhisatta. Dasabhumi Sutta is important role in Mayahana tradition because it is concerned with Bodhisatta.

The ten Bhumis are briefly as follws:

1. Parmudita (Joyous stage)

A Bodhisatta not only comprehends wrong view but also realizes void of the worldly beings and objectives (Puggalasunnata and Dhammasunnata). He is joyous, seeing his charity and sacrifice etc. It is called “Parmudita”.

2. Vimala (Inner pure stage)

A Bodhisatta, perfects morality himself or fulfills Sila Parami. Thus, he realizes that he is free from sin or evil deed. Imagining that one, his mind is pure and free from evil action. It is called “Vimala”.

3. Prabhakara (Shinning stage)

A Bodhisatta destroys evil action such as anger and jealousy etc. He perfects patience with everything and is free from attachment himself. So, he acquires five supernormal knowledge (Panca Abhinna) and his mind is bright. It is called “Prabhakara”.

4. Pannapadipa (Inner bright stage)

Because of the energy of perfection (Viriyaparami) of a Bodhisatta, he is able to help his moral and intellectual activities himself. His mind is bright with wisdom. It is called “Pannapadipa”.

5. Sudurjaya (Hard to win)

A Bodhisatta practices meditation and perfects deep concentration of mind. He also realizes both conventional truth and absolute truth. That is why he can conquer enemies very easily. It is called “Sudurjaya”.
6. Abhimukhi (Right in front) (Bodhi)

A Bodhisatta understands the origination of worldly beings and objects and realizes Sunnata. He abandons evil activities and perfects knowledge and wisdom. So, his mind turns towards Bodhi. It is called “Abhimukhi”.

7. Durangama (For going stage)

There are two “Yanas” according to Mahayana tradition. They are Savakayana (the path of the disciple) and Sammasambuddhayana (the path for the Buddha). A Bodhisatta has a great compassion, no selfishness. So, he leaves Savakayana and goes towards Sammasambuddhayana. It is called “Durangama”.

8. Acala (Immovable stage)

A Bodhisatta perfects noble determination and is free from evil activities. He views the world by Alakkhana. So, his mind is very calm. It is called “Acala”.

9. Sadhumati (Stage of good thought)

A Bodhisatta perfects ten supernatural knowledge. He struggles hard for Six Parami. So, he realizes between which one is perfect and or not. It is called “Sadhumati”.

10. Dhamma megha (Cloud of the law)

The rain falls everywhere equally between low places and high places. In the same way, A Bodhisatta feels toward people equally. It is called “Dhamma megha”.

In Buddhism, Buddhist monks and lay community rely on each other. People would support Buddhist monks with meal, living-place, cloth, medicine, dwelling etc in order to do religious activities without worrying over eating and living. Therefore monks have full of time to learn the Buddha's teaching and practice meditation just as what the Buddha showed. Monks also would share their knowledge, got from religious practice with peoples.

So both communities are important to be long life of Buddhism. Their moral observing is quite different. Whereas laypeople observe only five or eight Silas, monks must observe many many Vinaya disciplines such as Upasatha, various Kamma and so on.
Vinaya

*Vinaya Piṭaka* is one of the Three *Piṭakas* in Buddhist tradition. It is collecting of disciplines of *Vinaya*, the Buddha ruled. This *Vinaya Piṭaka* is full important not only to Buddhist monk but also to the Buddhism. Therefore, commentaries said that "*Vinaye thi te sasani thi ti*" which means as long as the *Vinaya* rul is observed among Buddhist monks, the Buddhism will be still. The Buddhism can not disappear if the Buddhist monks observe the *Vinaya* rule. That is truth. Unless the *Vinaya* rule are observed by monks, no layman reveres the monks. Buddhist monk life style relies upon laypeople. If there is no respect between Buddhist monks and laypeople, how can be long life of Buddhism!

According to *Theravāda* tradition, there are five books in *Vinaya Piṭaka*. They are as follwing;

1. Parajika*Pāli*
2. Pacittiya*Pāli*
3. Mahavagga*Pāli*
4. Sulavagga*Pāli*
5. Parivada*Pāli*

By Samantapasadika, after first counsel, *Vinaya Piṭaka* was entrusted *Upāli*.

**Buddhist monk and layman community.**

In Buddhism, Buddhist monks and layman community rely on each other. People would support Buddhist monks with meal, living-place, cloth, medicine e c t in order to do religious activities without worrying over eating and living. Therefore, monks have full of time to learn the *Buddha’s* teaching and practice and practice meditation just as what the *Buddha* showed. Monks also would share their knowledge, got from religious practice with people.

So, both communities are important to be long life of Buddhism. Their moral observing is quite different. Whereas laypersons observe only five or eight precepts, monks must observe many *Vinaya* disciplines such as Uposathakamma, Pavaranakamma etc. Life-style and wearing-style etc are big dissimilar between Buddhist monk and layman community.

In Buddhist monk community, Buddhist monks have to gather in the Sima assembly hall to examine their *Vinaya* disciplines every full moon day and moonless day. It is called ‘observing-Uposatha’. For layman community, it is no need to observe this type of religious activities. The *Buddha* managed the life-style of Buddhist monk to be different from the life-style of layman community, emulating religious uniform of ancient India. In the Dasa*Dhamma* Sutta, the Lord said ‘ Annome akappo karaniyoti’. It means that we ( Buddhist monks) out to be behavior differently from layman community. The *Buddha* did not manage for laypeople about how to wear.

For the layman community, although they don’t need to go the Sima assembly hall, the *Buddha* advised layman community about principle concerning right and wrong or good and bad behavior. It is called today ‘Percepts for layman community’. Therefore, Buddhist people observe 10- precepts or 8 precepts especially on full moon day and moonless day. Other days, normally Buddhist people observe 5- precepts. The five precepts are as follows:

1. To avoid killing  
2. To avoid stealing  
3. To avoid sexual misconduct  
4. To avoid lying  
5. To avoid alcohol
According to some Sutras and Jataka stories, the four guardian Gods used to come human realm on the full moon days and engage with people whether they observe precepts or not. By observing Sila, people try to develop other human qualities such as kindness, compassion, generosity, friendship and meditation.

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**VERY SHORT NOTES FROM VEN. NEMEINDA (2008)**

**Sataramahapadesa**
1. Buddhapadesa
2. Sangapadesa
3. Sambahulatherapadesa
4. Ekatherapadesa
* Suttera Otaretabba Venayena Samdassetabbani.

**Mahayana**
Great vehicle, Hundreds of **Buddhas** = everyone can become the Budda, but they can’t attain to Nibbāna. (a) Dhammakaya (b) Sambhogakaya (c) Nirmanakaya (d) Nirvana.

**Theravada**
Inferior vehicle One **Buddha** = we are never become the Buddha, but we can attain to Nibbāna. (a) Jati +Nirodha (b) Bhava + Nirodha (c) Thanha + Nirodha (d) Nirvana.


It must be said at the outset that, given the vastness of the Mahāyāna tradition, we cannot hope to do more than introduce its major trends in the space of a few short chapters. However, regardless of our personal inclinations toward the commitments to any one of the Buddhist traditions, we must recognize the fact that the Mahāyāna has contributed a great deal to Buddhist thought and culture. It has produced a vast literature, many works of art and many different techniques for personal development. Many countries throughout Asia have been influenced by the Mahāyāna and although it was neglected by modern scholars in comparison to the Theravāda, there is now a tremendous interest in Mahāyāna literature and philosophy and in the path of the Bodhisattva. It is therefore appropriate that we should devote eight chapters to looking at the origins and development of the Mahāyāna tradition.

I have chosen to begin by considering the origins of the Mahāyāna because I believe that if we do not understand and appreciate the reasons why this tradition arose – its seeds, so to speak, in the primeval soil of the Buddhist tradition – it will be difficult for us to see the mahāyāna from an objective perspective. I would like to look first at the very earliest period in the establishment of the Buddhist tradition, that is, at the life of the Buddha Śākyamuni himself.

**The Buddha Śākyamuni** taught for forty-five years at many places in north east central India. He is universally believed to have taught innumerable living beings. They included not only human beings from all walks of life, but also animals and supra human beings such as the gods of the various heavens and the under world. **The Buddha** is also acknowledged by all the Buddhist traditions to have performed many extraordinary and inconceivable miracles of various kinds for the sake of Enlightening living beings. **The Buddha** was not a man nor a god as He himself avowed. But if he was not a god, he was certainly divine, exalted and supramundane, because he had made himself so over the course of countless existences. Indeed, all Buddhists believe that the Buddha is far greater than any god, his qualities and activities more beneficent and immense. **The Buddha Śākyamuni** set an example by his own career that people could emulate. The goal of this career was Enlightenment and Buddhahood and the way was the way of the Bodhisattva. **The Buddha** spoke of the goal of enlightenment and Buddhahood as well as of the goal of Nirvāna. He himself had thoroughly taught the way of attaining the goal of Buddhahood by means of the practice of the perfections of the Bodhisattva in the many tales of his former existences.

**The Buddha Śākyamuni** allowed his followers to accept and adapt his teaching to their own abilities and aspirations. While never abandoning the cardinal virtues of morality and wisdom, **the Buddha** permitted a great deal of scope for individual expression. He encouraged free inquiry among the laity and democracy within the monastic community. This is evident in many places throughout His teachings. There is, for example, the famous doctrine He articulated in His advice to the Kālāmas, when he
said that one should not rely on secondary means of verifying assertions about the nature of things, but test such assertions in the light of one's own personal experience and only then accept them as true.

In a similar vein, He said that one should test the truth of assertions in the light of the criteria of observation, reasoning and self-consistency, the way a wise man tests the purity of gold by feutting, rubbing and heating it. Again, toward the end of his career, the Buddha told his disciples to be lamps unto themselves, to light their own way with their own reasoning. His last words were: „Subject to change are all compounded things; work out your liberation with diligence.“

The Buddha also encouraged self-reliance in his instructions to the community of monks regarding the code of monastic discipline. Consequently, He told Ānanda that, after He Himself had died, the members of the Order would be free to abolish the lesser rules of monastic discipline if they saw fit. Indeed, it is significant that the Buddha even refused to appoint a successor to head the Buddhist community after his death. All these facts point to the climate that existed in the very early Buddhist community – a climate of free inquiry, democracy and independence.

After the Buddha's death, His teachings were preserved in an oral tradition that was handed down from one generation of followers to another, maintained in their collective memory. Literacy was a privilege of the elite in India at that time, and it is another indication of the premium placed on democracy within the Buddhist tradition that literary formulation of the teaching was neglected for so long. Many people were not literate, so word of mouth was the universal medium of preservation and dissemination of the Dharma. During the five hundred years when the teaching was preserved orally, a number of assemblies or councils were convened to organize, systematize and determine the commonly accepted versions of the doctrinal teaching and the monastic discipline or Vinaya. There were certainly three and maybe more than six of these assemblies convened during this period at various places throughout India. The result was the emergence of a great many schools whose doctrines and disciplinary rules varied to a greater or lesser degree.

The First Council was certainly held immediately after the Buddha died at Rājagriha the capital of Magadha. There is was asked whether the council should proceed to abolish the lesser precepts, as the Buddha had told Ānanda the Order might do it if it saw fit. Unfortunately, Ānanda had neglected to ask the Buddha which were the lesser precepts. This uncertainty led the presiding Elder, Mahā Kaśyapa to recommend that the assembly retain all the rules of discipline without any modifications. This fact is significant because it indicates that the question of disciplinary rules was debated at the time of the First Council. The question was to arise again at the Second Council and was the major issue there.

In addition, the records of the First Council tell us the story of a monk named Purana who arrived at Rajagriha just as the assembly was concluding its deliberations. He was invited by the organizers to participate in the closing phases of the council but declined, saying that he would prefer to remember the teaching of the Buddha as he had heard it from the Buddha himself. This fact is significant because it indicates that the assembly retained the rules of discipline without any modifications. This episode indicates the degree of freedom of thought that existed at the time of the early Buddhist community.

Let us now look at the record of the Second Council which was held about a hundred years later. At this council, the issue that dominated the debate, and that precipitated the calling of the council was disciplinary. A number of monks had taken up practices which the elder monks considered breaches of monastic discipline. There were ten such practices, including carrying salt in a hollowed horn, which was considered a breach of the rule forbidding the storage of food; seeking permission for an action after the action had already been done; and accepting gold and silver, which was considered a breach of the rule forbidding the accumulation of wealth. The erring monks were declared in violation of the orthodox code of discipline and censured accordingly.

In spite of the apparently easy resolution of the disciplinary dispute, the years after the Second Council saw the emergence and proliferation of many separate schools such as the Mahā Saṅghikas who some regard as the progenitors of the Mahāyāna, Vaisātiputriya and others. Consequently, by the time of the Third Council, held during the reign of Emperor Aśoka, in the third century BCE, there were already at least eighteen schools, each with its own doctrines and disciplinary rules.

Two schools dominated the deliberations at the Third Council an analytical school called the Vibhajyavādins, and a school of realistic pluralism known as the Sarvāstivādins. The council decided in favor of the analytical school and it was the views of this school that were carried to Sri Lanka by Aśoka's missionaries, led by his son Mahendra. There it became known as the Theravāda. The adherents of the Sarvāstivāda mostly migrated to Kaśmir in the north west of India where the school became known for its popularization of the path of the perfections of the Bodhisattva.

At yet another council, held during the reign of king Kaniśka in the first century CE, two more important schools emerged – the Vaibhāśikas and the Sautrāntikas. These differed on the authenticity of the Abhidharma, the Vaibhāśikas holding that the Abhidharma was taught by the Buddha, while Sautrāntikas held that it was not.
By this time, Mahāyāna accounts tell us a number of assemblies had been convened in order to compile the scriptures of the Mahāyāna tradition which were already reputed to be vast in number. In the north and south west of India as well as at Nalanda in Magadh, the Mahāyāna was studied and taught. Many of the important texts of the Mahāyāna were believed to have been related by Maitreya the future Buddha and other celestial Bodhisattvas or preserved among the serpent gods of the underworld until their discovery by Mahāyāna masters such as Nāgarjuna.

The appearance of all these schools each having its own version of the teaching of the Buddha clearly illustrates the immense diversity that characterized the Buddhist tradition at the beginning of the common era. Although differing in many particulars regarding the question of the authenticity of texts and teachings, the Buddhist schools continued to acknowledge a common identity as Buddhists. The single exception to this rule being the Vātsipatīryās who because of their adherence to the notion of an essential personality were universally dubbed heretics by the other schools.

The formation of the extant written canons of the schools, both in India and in Sri Lanka, is now generally accepted by scholars to belong to a relatively late period. The Mahāyāna teachings, as well as those of the other schools, including the Theravāda began to appear in written form more than five hundred years after the time of the Buddha. We know with certainty that the Theravāda canon – recorded in Pāli, an early Indian vernacular language – was first compiled in the middle of the first century BCE. The earliest Mahāyāna sūtras, such as the Lotus Sūtra and the Sūtra of the Perfection of Wisdom are usually dated no later than the first century CE. Therefore, the written canons of the Theravāda and Mahāyāna traditions date to roughly the same period.

After the death of the Buddha the views of the elders among the monks dominated Buddhist religious life, but by the first century CE, dissatisfaction with the ideal of the Arhat whose goal was the achievement of personal freedom had grown significantly among the monastic and lay communities. The followers of the Buddha were presented with a choice between two different ideals of religious life – Arahanthip and Buddhahood.

While the aspiring Arahanth is interested in gaining freedom for him- or herself, the Bodhisattva or Buddha-to-be is committed to achieving Enlightenment for the sake of all living beings.

The essence of the Mahāyāna conception of religious life is compassion for all living beings. Indeed, it is in this context that we should understand the increasing popularity of the Mahāyāna. It is hardly surprising if many devoted Buddhists chose to follow the example of the Buddha whose compassion and wisdom were infinite and not that of His prominent disciples, the elders and Arahants who for the most part seem austere and remote. In short, the Mahāyāna with its profound philosophy, its universal compassion and its abundant use of skillful means, rapidly began to attract an enthusiastic following not only in India, but in the newly Buddhist lands of central Asia.

I would like to conclude this chapter by spending a few moments on a brief comparison of a few ideas from the canon of the Theravāda tradition and some of the salient features of the Mahyāna that appear prominently in Mahāyāna texts like the Lotus Sūtra, the Perfection of Wisdom Discourses and the Lankāvatāra Sūtra. It is often forgotten that not only are there many virtually indetical Discourses belonging to both canons, but also that there are traces in the Theravāda Canon of some of the characteristic themes of the Mahāyāna – such as the supramundane nature of the Buddha, and the doctrines of emptiness and the creative and luminous nature of mind.

For example, in Theravāda Canon we find the Buddha repeatedly referring to himself not by name but as the Tathāgata, one who is identical with suchness, or reality. Nonetheless, the Buddha is credited with the power to produce emanations for the edification of living beings. These passages contained in the Theravāda canon suggest the transcendental, supramundane, and inconceivable nature of the Buddha, an idea very important to the Mahāyāna. Again according to the Theravāda Canon, the Buddha extolled emptiness in the highest terms, calling it profound and going beyond the world. He said that form, feeling and the like were illusory, mere bubbles. Phenomena are nothing in themselves. They are unreal deceptions. This is a theme taken up and elaborated in the Mahāyāna Perfection of Wisdom literature.

Again, according to the Theravāda Canon the Buddha said the ignorance and imagination are responsible for the appearance of the world. He referred to the parable of the Demigod Vepachitta who was bound or freed according to the nature of his thoughts to illustrate this point. The original nature of consciousness however shines like a jewel, intrinsically pure and undefiled. These ideas are developed in Mahāyāna sūtras like the Lankāvatāra sūtra. They are the very foundation of the Mahāyāna view of the nature of the mind.

Thus the origins of the Mahāyāna tradition can be found in the very earliest phases of the Buddhist tradition and in the Buddha’s own career. The five hundred years after the death of the Buddha witnessed the emergence of differing traditions of interpretation that, whatever their emphasis, all look back to the original, infinitely varied, and profound teaching of the Buddha. By the first century CE, the formation of the Mahāyāna was virtually complete and most of the major Mahāyāna sūtras were in existence. We will discuss three of these sūtras in the following chapters.
There was a well-known Brahman named Brahmayu in Mithilā. His age was one hundred years old and he was a great master of three Veda. When the Lord Buddha went to the Videha area, near by Mithila, together with a large amount of monks, as many as five hundred, the Brahman heard that the Lord Buddha had arrived Videha at the moment. He would love to meet the Lord Buddha to pay respect for.

One thing, taken notice to the people is he did not believe just only hearsay. To be sure the Lord Buddha is real or not, he sent his disciple, named Uttara, understanding three Veda very well too in order to examine the Lord Buddha. Just as what Brahman Brahmayu said, Uttara approached to the Lord Buddha and found out about the thirty two marks of the Great man. In them, thirty marks of the Great man can be found very easily on the body of the Lord Buddha. The two, sheath-case which is cloth-hid and the large turn could not be seen. Because of these points, he was in doubt the Lord that he was real Buddha or not.

Knowing about his thinking, the Lord contrived such a contrivance of psychic power to see Uttara to his sheath-case, which covers with cloth and a large turn.

It can be said that Uttara is a nice pupil as the he did just as what his instructor said as well as he himself studied at Lord's other behaviors such as how the Lord go, eat, sleep, preach and what and when does he do something and so on. To do so, he had followed the lord for seven months. At the end of seven months, he came back to his teacher and said his teacher what he had found on the Lord Buddha. As soon as he heard about it, he could not control the feeling himself to pay respect the Lord and getting up his seat, having arranged his upper robe over his shoulder, having saluted the Lord joined the palms, uttered three times this sermon "Praise to that Lord, perfected one, Fully-Awakened One".

Later the Lord arrived the city named Mitthila which the Brahman Brahmayu lives in. When he heard about it, he went to the Lord and studied himself at the Lord the thirty two marks of a great man. He was also in doubt at things, that is, the sheath-case, which covers with cloth and a large turn. The Lord did onto that Brahman too like showing his pupil.

When he knew that the Lord was the real Buddha, not unreal Buddha, he asked about the goal of a future state:

"How is one a Brahman? How does one become master of knowledge? How is one a threefold knowledge-man? Who is called learned? How is one perfected? How does one become whole? And how is one a sage? Who is called Awake?"

The Lord Buddha answered those questions. They are as followings.

"Who knows his former habitations and see heaven and the sorrowful ways, Who has attained destruction of births, accomplished by super-knowledge, a Sage is he. Who knows his mind is quite pure, freed from every attachment, Who has got rid of birth and dying, in the brahma-faring whole is he. Who is master of all states of mind, such a one Awake is called"

At the end of the sermon of the Lord, the Brahman realized the truth Dhamma and offered meal the Lord and order of monks for seven days. He passed away no long after and he was born at Brahma Loke.

**Questions**

2007

Examine on what basis the Buddhist followers were categorized as Mahāyāna and Hinayāna by the Mahāyānists.

Discuss the factors which influenced the origin of Mahāyāna Philosophy.

Point-out the special place which altruism occupies in the Mahāyāna Bodhisattva concept.

Examine with reference to sources the concept of Trikāya in Mahāyāna Buddhism.
Write an adequate note on the *Mahāyāna sūtra* literature.

Point-out the special place Nāgārjuna occupies as a pioneer of *Mādhyamika* philosophy.

Explain how the principal of *Paṭiccasaṅkupāda* in early Buddhism became the basis for the origination of the *Mādhyamika* Philosophy.

Examine the utilitarian value of *Mādhyamic* teaching of Śūnyatā for the explanation of connection between cause and effect (*hetu-phala*).

Point-out how Yogācārins explain everything as a *Vijñāptimātra*.

Write an adequate note on any two of following:

i. Bodhicitta
ii. Ālayaviññāna
iii. Ācārya Vasubandhu
iv. Āryadeva
v. *Vijñāptimātratāsiddhi*.

2004

- Examine how far the teachings of the Buddha and various incidents in the Buddhist history led to the emergence of *Mahāyāna* Buddhism.
- „The *Mādhyamika*“ system of philosophy arose because of the inconsistencies of the interpretation of early Buddhism by later Buddhist schools.“ Explain.
- Discuss how far the teachings of emptiness found in early Buddhism influenced the concept of emptiness of *Mādhyamika* philosophy.
- Give an account of the theory of relativity as taught in the *Mādhyamika* philosophy.
- Explain the view of the *Mādhyamika’s*, that „the realization of Nirvāṇa depends on understanding the conventional and the absolute truth.“
- „The difference between *Saṁsāra* and Nirvāṇa is only conceptual.“ Explain.
- Review the *Yogacara* teachings of consciousness (*viññāna*).
- Outline the development of the concept of Bodhisatta.
- „By establishing the *Trikāya* theory the *Mahāyānists* have elevated the Buddha to the position of a super human God.“ Examine.
- Write notes on any two of the following:
  a) Dilemma (*Dvikoti*)
  b) Soullessness of person (*puggala nairātmya*)
  c) Ven. Vasubandhu
  d) Sarvastivāda sect
e) *Mahāyāna sūtra* literature

2006

Clarity the interpretation in *Mahāyāna* literature regarding the terms *Mahāyāna* and *Hīnayāna*.

Discuss how the *dharma* theory of *Abhidhamma* influenced the origin of Śūnyatā philosophy.

Explain the *Trikāya* concept and examine the *Nīkāya* teachings connected with that concept.

The traces of the later Buddhist philosophical traditions could be observed in the *Nīkāyas*. Examine.

Elucidate the concept of *Mahāyāna* that there is no difference between *Saṁsāra* and Nirvāṇa.

Examine how a distinct change occurred in the existing religious structure of Buddhism because of the *Mahāyāna Bodhisattva* concept.

Explain how the *Mādhyamika* and *Yogacārā* traditions differ from each other with reference to the interpretation of the connection between the cause and effect.

Comment on how the *Yogācārins* used the concept of *Vijñāptimātrata* to highlight their response regarding external dharmas.
Write notes on two of the following:
1. Śūnyatā
2. Sambhogakāya
3. Manana viññāna
4. Ārya Nāgarjuna
5. Ārya Vasubandhu

2005
Discuss the factors that led to the emergence of Mahāyāna Buddhism.
Give an account of the concept of Buddha in Mahāyāna Buddhism and discuss whether the concept of Trikāya is based on early Buddhism.
Elucidate distinctive characteristics of Mahāyāna Buddhism which differentiate it from Theravāda Buddhism.
Give an account of the Bodhisattva ideal in Mahāyāna Buddhism.
How far is it reasonable for the Mādhyamikas to use the term śūnyatā to mean the theory of dependent origination.
Give a brief exposition of the theory of two-truths in Mādhyamika philosophy.
„The empirical world is a mere projection of the consciousness.“ Explain this in accordance with the Vijñānavāda standpoint.
Point out the arguments raised by the realists against the idealists and explain how the idealists refuse them.
Explain the function of the consciousness in the evolutionary process of the empirical world as pointed out by Vijñānavādins.

Write notes on any two of the following topics:
i. Catuskoti
ii. Dharmakāya
iii. Alaya Viññāna
iv. Saddharma Puṇḍarīka Sūtra
v. Lankāvatāra Sūtra

2003
Examine how the seeds of Mahāyāna are contained in Early Buddhism.
Give a detailed account of the mahāyāna Sūtra literature.
„Dependent origination is voidness (śūnyatā).“ Discuss the above statement with reference to Mādhyamika philosophy.
Assess the influence of 'Trikāya' concept on the development of Mahāyāna philosophy.
Discuss the Mahāyāna view that there is no difference between Saṃsāra and Nirvāṇa.
Explain how the Bodhicitta is characterized by Mahākarunā Mahāprajñā.
Describe key differences between Mahāyāna and Hīnayāna.
Acceptance of dharma-nairātmyatā is a cardinal feature in Mahāyāna Buddhism. Discuss.
Comment on the function of ālāya viññāna of Yogācāra tradition.

Write notes on any two of the following:
i. Nāgarjuna
ii. Non-substantiality (Dharma Nairātmya)
iii. Bodhi-citta
iv. Personality view
v. Sautrāntika sect

2002
„Mahāyāna emerged as a result of investigating the implied meanings of certain concepts in early Buddhism.“ Discuss.
Explain the gradual development of Mahāyāna in the light of information found in the Mahāyāna sūtras.
Illustrate how the concept of 'śūnyatā' took a new turn in Mahāyāna.
Examine the speciality of the Mahāyāna viewpoint of the doctrine of Pratītyasamutpāda.
Examine whether there is a contradictory explanation of *Nirvāṇa* in *Theravāda* and *Mahāyāna* sources. 
Point out the mutual relationship between the two truths of *Saṃvṛti* and *Paramārtha* in *Mādhyamika* philosophy.
Describe how the concept of *cittamātratā* is conducive to understand the reality of the external world.
Examine whether the concept of *Alayavijñāna* presented by the *Yogācāra* idealists is found in the Pāli Canonical texts in its germinal form.
Make a survey of the expected objective in the concept of *Dharmakāya* in *Mahāyāna*.
Examine the development of *Bodhisattva* ideal in *Mahāyāna* on the basis of relevant sources.
i Entrance into the Supreme Doctrine p.140
ii A Comprehensive Manual of Abhidhamma p.27.
iii Abhidhammatthasangaha, ed. T.W. Rhys Davids, JPTS 1884, p.16.