



International Buddhist Conference on
Abhidhamma

—◆—
"Widening Knowledge of Abhidhamma"
—◆—

PROCEEDINGS

15 - 16 June 2018



**BHIKSU UNIVERSITY OF SRI LANKA
ANURADHAPURA
SRI LANKA**



**SRI LANKAN TIBETAN BUDDHIST
BROTHERHOOD SOCIETY**

**2ND INTERNATIONAL BUDDHIST CONFERENCE
ON ABHIDHAMMA
(IBCA 2018)**

"Widening Knowledge of Abhidhamma"

PROCEEDINGS

Co-organizers

**BHIKSU UNIVERSITY OF SRI LANKA
ANURADHAPURA
SRI LANKA**

&

**SRI LANKAN TIBETAN BUDDHIST
BROTHERHOOD SOCIETY, SRI SARIPUTTARAMAYA
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**MESSAGE FROM THE VICE CHANCELLOR
(MAHOPĀDHYĀYA)**

It is with great delight that I express my greetings for the 2nd International Conference on *Abhidhamma* organized by the Bhiksu University of Sri Lanka (BUSL) in collaboration with Sri Lankan Tibetan Buddhist Brotherhood Society (SLTBBS) for the first time as a joint venture. I am confident that our academic and non-academic staff will be in a position to conduct a very fruitful international conference with the participation of local and international scholars.

The Bhiksu University of Sri Lanka is exclusively dedicated for Buddhist monks' higher education. Therefore, it is necessary for us to engage in many researches and educate the student community as well as the academics, as a whole. With this aim I hope that this conference will be very fruitful to accomplish the objectives of the University.

As you are aware, the *Abhidhamma Pitaka* is the last of the three *Pitakas* (three baskets) constituting the *Pāli* Canon, the scriptures of *Theravāda* Buddhism. According to schematic classifications, the *Abhidhamma Pitaka* is a detailed scholastic reworking of material appearing in the *Suttas*. It does not contain systematic philosophical treatises, but summaries or enumerated lists. It is believed that the Buddha thought out the *Abhidhamma* immediately after his enlightenment then taught it to the gods some years later. Then, the Buddha repeated it to *Sariputta* who handed it on to his disciples. However, scholars generally date the *Abhidhamma* works to have originated sometime later. I firmly believe that this international conference will be useful to make our scholars more aware about the *Theravāda* and *Sarvastivāda* *Abhidhamma* and engage in many academic discussions based on the research findings on various topics.

I express my sincere thanks to the organizing committee for their untiring efforts to conduct a very fruitful international conference of this nature. I thank the President of the Sri Lankan Tibetan Buddhist Brotherhood Society for collaborating with the BUSL to conduct this international conference as a joint venture. As a whole, I thank all the academic and non-academic staff for working hard to conduct a very useful conference with the purpose of widening the knowledge of *Abhidhamma*.

Prof. Ven. Kanattegoda Saddharatana
Vice Chancellor

**MESSAGE FROM VEN. KARMA GELEK UTHOK,
KALON FOR RELIGION AND CULTURE**

I am very pleased to know that Sri Lankan Tibetan Buddhist Brotherhood Society, Colombo, and the Bhiksu University of Sri Lanka, Anuradhapura, are jointly organizing the Second International Conference on Abhidharma in Anuradhapura, Sri Lanka on June 15 – 16, 2018. I would like to take this opportunity to congratulate the organizers of the conference and offer my warm greetings to all distinguished participants on behalf of the Department of Religion and Culture, Central Tibetan Administration, Dharamsala, India.

The original teachings of the Buddha spread far and wide through the medium of several languages during earlier times. But it is Pali and Sanskrit that have brought those teachings to our time. Thus these two ancient languages have rendered great service to the Buddhist doctrine and community. As the great Tibetan Buddhist teacher and leader, His Holiness the XIV Dalai Lama, has suggested on many occasions, instead of distinguishing Buddhist traditions on the basis of content or nature of teachings, it would be more appropriate to distinguish them on the basis of the language that carried the teaching.

Abhidhamma, being the basket of philosophical teachings of the Buddha, both the Pali Tradition and the Sanskrit Tradition have certainly many important things in common to share each other. In Tibetan Buddhism, which follows the Sanskrit tradition, there are two main Abhidharma texts namely *Abhidharmakosha* by Acharya Vasubandhu and *Abhidharmasamuccaya* by Acharya Asanga. Besides them, there are several volumes if the Buddha's direct teaching of Abhidharma translated from Sanskrit.

I sincerely wish for successful conclusion of the conference.

**Ven. Karma Gelek Yuthok
Kalon for Religion and Culture
Central Tibetan Administration**

**MESSAGE FROM THE PRESIDENT, SRI LANKAN
TIBETAN BUDDHIST BROTHERHOOD SOCIETY**

It gives me great pleasure to send this message at this historic moment where the *Theravāda* and *Sarvastivāda* traditions meet for the second time in Sri Lanka to dialogue on *Abhidhamma*, and we are proud to facilitate this programme organized in collaboration with the Bhiksu University Sri Lanka located in the ancient capital city, *Anuradhapura*.

The Pāli and the Sanskrit traditions are the two major Buddhist traditions prevailing today that branched off from the main stream of early Buddhism and His Holiness the Dalai Lama's vision is to promote awareness and understanding between the two. His Holiness the Dalai Lama is the unique symbol and the spiritual leader of the entire Tibetan community and we also aim to create awareness of Tibetan Buddhism and His Holiness the Dalai Lama's universal responsibility, as a son of the Buddha, through educational and charitable activities.

A new era of Buddhist brotherhood between Sri Lankan and Tibetan bhikkus, bhikkunis, upasakas and upasikas dawned with formally establishing 'Sri Lankan Tibetan Buddhist Brotherhood Society' on the 24th of May 2015 in Colombo. Since then the society has organized numerous programmes and events for the sake of Buddhasasana with invaluable assistance from many parties.

Our mission is to promote human values such as compassion, forgiveness, tolerance, contentment, and self-discipline. We believe all human beings are the same, and yearn for happiness by eliminating suffering. Even people who do not believe religion recognize the importance of these human values in making their life happier.

The SLTBBS strives to promote religious harmony and understanding among the major religious traditions. Despite philosophical differences, all the major religions in the world have the same potential to create good

human beings. It is, therefore, important for all religious traditions to respect one another and recognize the value of each other's respective traditions. We serve to preserve the Buddhist culture, a culture of peace and non-violence.

We are living in a world where the co-existence of various faiths is not a choice but an unavoidable need and in such a time it is very important to explore friendly relationship within followers of the Great Buddha for mutual benefit.

Finally I, on behalf of Sri Lankan Tibetan Buddhist Brotherhood Society, would like to express my heartfelt gratitude to all those who contribute to make this significant event a great success.

May happiness and peace prevail, may the precious guidance of the Buddha permeate all over, may friendship and brotherhood between Sri Lankans and Tibetans flourish!

With prayers and blessings to all!

With Metta

Dr. Damenda Porage (PhD, MA, BA, CCW (Oxford))

President

Sri Lankan Tibetan Buddhist Brotherhood Society

Deputy Secretary General, International Buddhist Confederation

MESSAGE FROM THE CONFERENCE CHAIR AND JOINT SECRETARIES

We are delighted that we got the opportunity to organize yet another international conference at the Bhiksu University of Sri Lanka. Although we organized several national and international conferences at our University, this is going to be the first international conference on *Abhidhamma* organized by the Bhiksu University of Sri Lanka (BUSL). We would like to express our sincere thanks to Sri Lankan Tibetan Buddhist Brotherhood Society for selecting the BUSL for organizing their 2nd International Conference on *Abhidhamma*. Even with difficulty, we could get the support of the academics living in Sri Lanka and several overseas countries. They contributed with valuable research papers following the given guideline.

The committee decided on the conference theme as “Widening Knowledge of Abhidhamma” with the aim of providing more insight into *Abhidhamma*. Moreover, the sub themes were included covering the *Theravāda* and *Sarvastivāda* traditions such as ‘Historical Background of *Abhidhamma*, *Theravāda Abhidhamma* Literature, *Sarvastivāda Abhidhamma* Literature, Comparison of *Theravāda* and *Sarvastivāda Abhidhamma*, Basic Concepts of *Abhidhamma*, Psychological Foundation of *Abhidhamma*, and Techniques of *Abhidhamma* Teaching and Application of *Abhidhamma* to the Modern Life”. As the organizers of the 5th International Conference of the BUSL, we are contented that we received many abstracts covering most of our sub themes. Therefore, it is very clear that we have been able to create trust among the scholars and they are interested in participating in our conferences of such nature at the BUSL. We are of the view that it is our duty to engage in the researches pertaining to Buddhism and various traditions of Buddhism. So, our main endeavor here is to focus more attention into *Abhidhamma* as we are organizing the 2nd *Abhidhamma* conference together with the Sri Lankan Tibetan Buddhist Brotherhood Society in the year 2018.

Facing the challenge successfully, we were able to get considerable extended abstracts with the given format. After the reviewing process, we selected thirty six extended abstracts for the presentation at the conference. We extend our gratitude to the Vice Chancellor of the BUSL Prof. Ven. Kanattagoda Saddharatana for assigning the work of the conference. We express our sincere thanks to Prof. Ven. Medagampitiye Wijithadhamma for supporting us in the process of reviewing the extended abstracts. We are happy to express our pleasure to the paper presenters at the 2nd International Buddhist Conference on *Abhidhamma*. We also thank the Dean of the Faculty of Languages and Cultural Studies Prof. Ven. Kanangamuwe Rahula, the Registrar and our academic and non-academic staff for the support extended to us.

May the Triple Gem Bless you!

Ven. Kirama Wimalathissa (Conference Chair)

Ven. Mediyawe Piyarathana (Joint Secretary)

Dr. Ven. Divulapelesse Wimalananda (Joint Secretary)

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FROM HERMENEUTICS THROUGH EXEGESIS: AMBIVALENT SEXUALITIES IN ABHIDHAMMA BUDDHIST TRADITIONS

Dr. Anup Shekhar Chakraborty¹

INTRODUCTION

In Buddhism all forms of sexuality and desire must be transcended in order to attain the religious goal of *Nirvana*. The Pali canon of Theravada Buddhism contains numerous references to codes of conducts for the monks and the nuns of the *sanghas* (ordained community). Such codes of conduct at one level were predominantly concerned with controlling and regulating sexual behaviour of the followers within the monastic realms. At another these conducts reaffirmed and sanctified the existing patriarchally driven heteronormativasim sensibilities of the days of the Buddha. Also, these codes of conducts aimed at regulating behaviours of a largely male monastic believer brought into webbed conversations the existing ambivalence in sexualities through the multifold classification of people or orientations that could attain 'enlightenment'. These texts (*Vinayapitaka*) outline and prescribe predominantly a code of conduct for the clerics not a code of conduct for the lay person.

A careful exegesis of the *Vinaya* (code of monastic discipline) provides us with insights into early Buddhist attitudes towards sex and sexualities in particular the homoerotic. Buddhism began as an order of celibate male renunciates styled the *sangha*, and that the dense imagery evoked in the Buddha's denunciation and condemnation of monks found to engage in sexual conduct of any nature portrays the Karmic consequences that were believed to follow from a monk's violation of his vow of celibacy (*Brahmacharya*).

METHODOLOGY

Much like a 'post-mortem' the discussion in this paper through secondary sources is aimed at locating the Ambivalent Sexualities in the Abhidhamma Buddhist writings is aimed to provide answers to few prime

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questions: What has been written so far? How have they been re-discussed and interpreted to suit contemporary urgencies of societies globally? What has been the ‘learning’ and ‘unlearning’ in such writings? And finally what remains in the realms of a puzzle’ and that which doesn’t satiate our sense of things? Interpreting a text or any writing is a gruelling task and the act of interpreting leads us to the great grid of hermeneutics and exegesis, and many a times mirror’s the classic case of the death of the author/writer/speaker/voice. The discussions in the paper in four sections would attempt to *First*, ‘Locate and Identify the Ambivalent Sexualities in the Buddhist Texts’. *Second*, ‘Scriptural Tolerance of Ambivalent Sexualities’. *Third*, ‘Scriptural Intolerance of Ambivalent Sexualities’. *Fourth*, ‘Karmic Rin and Ambivalent Sexualities’.

FINDINGS

The Buddha is projected as an asexual, all compassionate divinity tolerant to ambivalence of sexualities. There are a number of scriptural illustrations of Ambivalent Sexualities (*pandaka* and *ubhatobyanjanaka*) being tolerated within the *sangha*, in some cases becoming honoured members of the order respected for their high levels of spiritual attainment. For instance the *Vinaya* describes cases of ordained monks changing gender and taking on the physical characteristics of women and, conversely, of ordained nuns changing gender to take on the physical characteristics of men. When these cases were brought to the Buddha’s attention he is reported as saying that he had approved their ordinations and they had maintained the rainy season retreat (*vassa*) of the *sangha*, that is, they had demonstrated their worthiness as members of the *sangha*. The *Vinaya* is replete with legends and stories of *pandaka* and *ubhatobyanjanaka* being accepted within the *sangha*.

Paradoxically the Buddha is also shown as being intolerant to those ambivalence that defy and openly threaten the *sangha*’s sanctity. The Buddha’s opposition to accepting into the *sangha* those who openly expressed cross-gender features at the time they presented for ordination can be construed as instances of ‘Intolerance’. Ambivalent Sexualities (*pandaka*) were

considered in some degrees to be polluting and therefore best avoided. The Buddha's ban on the ordination of *pandaka* reflects the concern about the possible or inevitable disruptive and sexually polluting effect that the effeminate-passive ambivalent sexualities may have in the order of the spiritually awakened asexual *sangha*. The desire of same sex, and the predominance of the penetrative phallic centric sexual engagements of the *pandaka* was inferred as incurring karmic sin and therefore, the root cause of the inability of the ambivalent sexualities to scale in degrees or possibly elevate themselves in any possible hope of enlightenment or close proximity to the Buddhahood.

The code of monastic discipline as prescribed is neatly embedded into the notion of incurring *Karmic Rin* (karmic debts in the past life, in this life and the next) and, on the other hand, the traditionally accepted and publicly visible sexual and gender roles of societies across Asia.

CONCLUSIONS

Buddhism is a complex tradition and there is no single canonical or scripturally sanctioned position towards the Ambivalent Sexualities. The Abhidhamma scriptures contain polarised views and these can be construed to signal the emergent divergent trends and interpretation during the evolution of Buddhism in Asia. What is interesting is the fact that these seemingly polarised divergent measures of 'morally sanctioned good conduct' for those ordained and the lay persons and also the non-believers is the possibilities that are left ajar for ambivalence and the choice making not just in the way to following and becoming believers but also in terms of the hermeneutical exercise in interpreting religious texts and position oneself to suit one's purpose. Silhouetted on this backdrop the paper attempts to engage in the very complex and densely webbed matrix of the Ambivalent Sexualities in the Abhidhamma Buddhist Tradition in Asia and in doing so bring to the fore the pauses between theory and practice, and the challenges in adopting borrowed modern/contemporary western notions and concepts of sexualities and application of the same in fluid temporal frames in Asia.

KEYWORDS: Ambivalent Sexualities, Abhidhamma, Buddhism, Karmic Rin, Asia

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I, ME & MINE: INSIGHTS INTO THE NOTION OF ‘SELF’ & ‘EGO’ FROM AN EARLY BUDDHIST PERSPECTIVE

Manish Prasad Rajak¹

INTRODUCTION

In the *Abhidharma-kośa* Vasubandhu explains that the personal self is a fabrication, a generality. From the *Abhidhamma* perspective it is impossible for the self to be a real thing. Through the unconscious habitual reification of the self, people relate to reality based on that fiction. While it is very helpful to be able to relate conventionally to other people and to reference ones’ self, when that fiction becomes the presupposition for disciplines such as science and economics, those decisions are thus founded on faulty logic, misunderstanding the human condition. The inability of people to understand the nature of reality in this way constitutes a corruption of human reasoning, which is the core of all activities undertaken by people. A majority of problems faced by humans today revolves around the wild thirst to satisfy the non-existent ‘self’. Attempting endlessly to satisfy the ‘self’ and fuel the ‘ego’, humanity is on the verge of catastrophic collapse. Every activity undertaken in the various realms of politics, economics, environment, science, art, and so on, is influenced by the habitual tendency to establish the self as a thing that withstands analysis. Buddhist meditation practice specifically targets this habitual behaviour and seeks to undercut its subversive intent.

Problems arise when thoughts and aspirations are directed towards satisfying of the so called ‘self’, ignoring the well being of others. In the clinging to the ‘self’ one is disconnected from the reality, attached to the material things that give momentary happiness. This problem is pervasive throughout society and even the greatest of modern thinkers are thus engulfed in the net of *Samsāra* through not understanding the ‘self’. This paper considers modern human predicaments from a Buddhist *Abhidhamma* perspective. First establishing the logical impossibility of the self, then

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demonstrating how that mistaken view afflicts society without much of a redemptive quality, The paper further proposes some possibilities for how a modern person engaging in this world can skilfully participate in society from understanding the nature of things as they are.

METHODOLOGY

The paper is based on a systematic review of literature with focus on the English translation of Sanskrit *Abhidharma* and Pali *Abhidhamma* Buddhist literature and research papers written by Buddhist scholars in the area. The synthesis of the available material and an in-depth enquiry was undertaken to understand the concepts and forward the views on the aforesaid topic. The proposed study being descriptive in nature tried to draw inferences by reasoning, analysis and comparisons. In accomplishing the enquiry, the study relied mainly on secondary sources of data and specifically on the published literature. Apart from the *Abhidhamma* literature and its various interpretations; research works in the field published so far, were also consulted.

FINDINGS

Abhidhamma literature is a vast collection of Buddha's enquiry in the nature of reality of a phenomena or a thing which differs from one individual to another depending on their set of beliefs and notions of the 'truth', however there is a common and absolute truth for every individual that defines the right and wrong. It is observed that the understanding of *Abhidhamma* can be of practical benefit for mankind in finding the real purpose of life and removing the veil of 'ego' and 'self' that blinds them. The characteristics of existence (Impermanence, Suffering, and No-self) rightly address the questions raised in this paper. The philosophical doctrines of dependent origination, impermanence, the five aggregates, eight-fold path and the nature of mind leads to rescue men out of the predicament. It is found that Buddhist meditation practices that deal with controlling the mind does help in understanding its function in a much broader and holistic manner. Indeed today people have been attracted to the Buddhist meditation techniques but the extent of its results cannot be ascertained so far.

CONCLUSION

It is already an established fact that Buddhism is by far the most scientific and logical philosophy available at our disposal. Buddhist doctrines deals with the human situation at the root level unlike other philosophies which are superficial. Moreover the Abhidhammic philosophy is universal in nature and is static from the time it was included in the Buddhist Tipitaka. Although there had been a number of interpretations of the *Abhidhamma* and scholars tend to disagree on quite a few areas but the essence remains the same; that is to deal with the nature of reality and the nature of mind. Unlike the modern philosophies which come in versions, *Abhidhamma* deals directly with mind and addresses the various issues of human predicament in the most absolute manner possible. The path shown by Buddha in *Abhidhamma* can guide the community of leaders and others who can bring a new wave of change in the society. The insights in this paper although merely touches the various aspects of the aforsiad area from a lay mans' prespective, much scholarliy and indepth analysis can be undertaken for the benefit of masses.

KEYWORDS: Abhidhamma, Self, Ego, Nature of reality, Ethics

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SENSORY PERCEPTION: A COMPARATIVE STUDY OF WESTERN PSYCHOLOGY AND ABHIDHAMMA

Ven. Gomila Gunalankara¹

INTRODUCTION

Sensation and perception is a highly discussed field in Psychology. “Sensation is the stimulation of sense organs. Perception is the selection, organization, and interpretation of sensory input” (Weiten, 2005, p. 91). Sensory perception involves organizing and translating sensory input, absorption of energy such as light and sound waves through sensory organs such as eye and ear, into something meaningful.

Several theories and models have been introduced by Western Psychologists through experimental researches to explain the sensory perception process. Those theories and models mainly prefer the biological and cognitive process in sensory perception in relation to the sense organs and brain. Each theory and model fulfills shortages of each other.

Abhidhamma is a rich psychological analysis of the mind and its process. The objective of this research is to investigate the psychological process of sensory perception analyzed in *Abhidhamma*, with reference to the *Sabbacittasādhāraṇa Cetasika* and the analysis of *Cittavṛthi*.

RESEARCH PROBLEM

How the sensory perception process is analyzed in *Abhidhamma* and is it comparable to the Western Psychological Analysis?

METHODOLOGY

This research is based on textual studies. Western Psychology (WP) and *Abhidhamma* sources are used as materials for data collection. Findings and

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results are analyzed under the qualitative method and the conclusion is revealed.

FINDINGS

Western Psychological Analysis

Human Information Processing (HIP) model of cognitive psychology is one of the crucial theories in sensory perception in WP. It attempts to identify what occurs during the stages (attention, perception, short-term memory etc.) of processing information (Reed, 2004, p.03). Figure 1. identifies the stages that cognitive psychologists mostly include in HIP model.

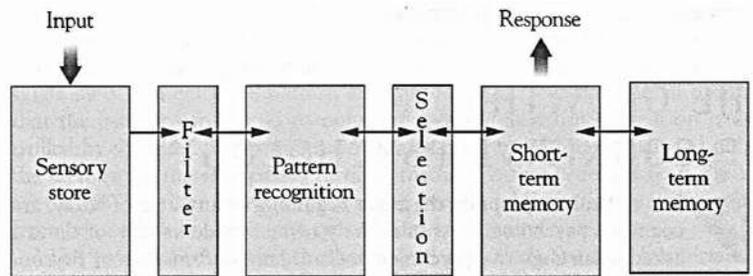


Figure1. Stages of a HIP model (Reed, 2004, p.03)

Sensory information enters into the sensory store through each sense organ. “Sensory store provides a short storage of information in its original sensory form. It is a part of the memory that holds analyzed sensory information for a fraction of a second, providing an opportunity for additional analysis following the physical termination of a stimulus. Filter is a part of attention in which some perceptual information is filtered out and not recognized, while other information receives attention and recognized. Pattern recognition is the stage of perception during which a stimulus is identified” (Reed, 2004, p.03). Perceived and selected information is transmitted into the Short Term Memory which lasts information only about 20-30 seconds and thereafter most important and necessary information is stored in the Long Term Memory which has no capacity limits and lasts from

minutes to an entire lifetime. “The information flows in both directions, as indicated by two headed arrows; an earlier stage can be influenced by information in a later stage” (Reed, 2004, p.03).

Another explanation on sensory perception in WP is a bio-psychological model. Bio-psychologists and experimental psychologists mainly study and explain the sensory perception process based on the process related to the particular sense organ and the brain. For example, figure 2. Identifies the sensory perception of objects through the eye.

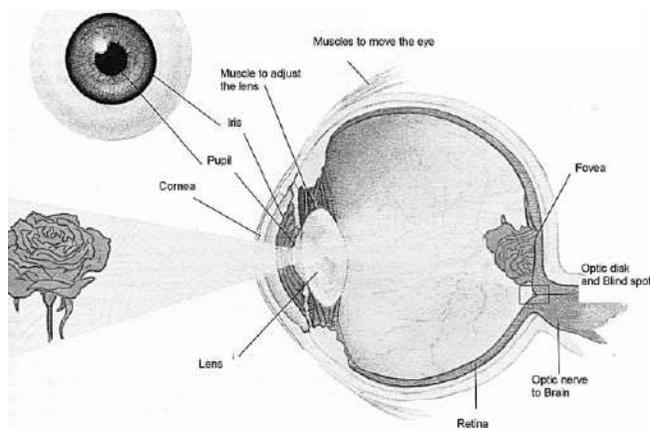


Figure 2. The human eye (Weiten, 2005, p. 93)

According to this explanation, light from the environment enters into the eye passing through the cornea, pupil, and lens and falls on the retina where image of the object is reflected upside down. Cones and Rods located in the innermost layer of the retina are specialized in daylight vision, colour vision and night vision. This process is called sensation. The visual input is travelled to the brain through the optic nerve and process in the visual cortex of the brain where the visual input is perceived, analyzed, interpreted and stored etc. That process in the brain is called perception. As in the example, each sensory perception is based on each biological system. In addition to

these two models of sensory perception in WP, Gestalt psychological theories are also applicable.

Abhidhammic Analysis

The concept of sensory perception process is found in the *Abhidhamma* primarily based on two teachings; *Sabbacittasādhāraṇa Cetasika* and *Cittavīthi*.

The universal mental states (*sabbacittasādhāraṇacetasika*) compiled in the *Dhammasaṅgini* and elaborated in the *Abhidhammatthasaṅgaha* is a very important faculty of *Abhidhamma* on sensory perception. It includes seven mental concomitants, namely, *Phassa* (Contact/mental impression), *Vedanā* (Feeling), *Saññā* (Perception), *Cetanā* (Volition), *Ekaggatā* (one-pointedness/ concentration), *Jīvitindriya* (Psychic life/ vitality), *Manasikāra* (Attention/ advertence). These seven mental concomitants are common to every consciousness (89 or 121 *Cittas*), with no distinction of both *Kusala* and *Akusala Citta*, hence, it is called *Sabbacittasādhāraṇa* (universal).

'*Phassa*' is mentioned as the first factor. According to the explanation in the *Madupindikāsutta* in *Majjhimanikāya*, because of the eye (sight) and material object 'eye (visual) consciousness' arises and the meeting of these three, eye (sight), material object and eye (visual) consciousness *Phassa* arises. Although *Phassa* can be considered as sense impression that the physical process of sensation precedes, it is described in *Abhidhamma* as none material process. Even though these seven universal mental concomitants are analyzed as common to every consciousness (*Citta*), they do not run in gradual process and arise simultaneously with a particular *Citta*.

One of the other important explanations is the analysis of *Cittavīthi* (Thought Process). One Thought Process runs on seventeen Thought Moments (*cittakkhana*). When an object is presented to the mind through one of the five doors, a Thought Process runs as follows (table 01).

Table 01. Thought Procedure Connected with Five Doors

17	<i>Tadālabana</i> (Registering Consciousness)
16	<i>Tadālabana</i> (Registering Consciousness)
15	<i>Javana</i> (Impression)
14	<i>Javana</i> (Impression)
13	<i>Javana</i> (Impression)
12	<i>Javana</i> (Impression)
11	<i>Javana</i> (Impression)
10	<i>Javana</i> (Impression)
9	<i>Javana</i> (Impression)
8	<i>Votthapana</i> (Determining Consciousness)
7	<i>Santirana</i> (Investigating Consciousness)
6	<i>Sampaticcana</i> (Receiving Consciousness)
5	<i>PañcaViññāna</i> (One of Five Sense Consciousness)
4	<i>Pañcadvārāvajjana</i> (Sense-door Consciousness)
3	<i>Bhavaṅgupaccheda</i> (Arrest <i>Bhavaṅga</i>)
2	<i>BhavaṅgaCalana</i> (Vibration <i>Bhavaṅga</i>)
1	<i>AtītaBhavaṅga</i> (Past <i>Bhavaṅga</i>)

(Nārada, 1980, p.34)

According to this analysis, thought process connected with eye door (*Cakkhudvārikaatimahanthārammanacittavīthi*) runs as follows. “A visible object which has passed one instant enters the avenue of eye. Then, the *Bhavaṅga* vibrates for one Thought Moment and perishes, arresting the *Bhavaṅga* stream. Subsequently, the five-door apprehending consciousness arises and ceases apprehending that very visible object. Thereafter, Thought Moment of eye consciousness sees the very form, of recipient consciousness receives it, of investigating consciousness investigates it and of determining consciousness determines it. Then, one of the 29 kinds of sense-sphere *Jāvanas* causally conditioned runs for seven Moments and two retentive resultants arise accordingly. Finally comes the subsidence into the *Bhavaṅga*” (Nārada, 1980, Pp. 207-208). Each Thought Moment is causally conditioned and runs in a process gradually. Similarly, more than hundred different Thought Processes are explained in *Abhidhamma*, according to the sense-door, the kind of person and plane of existence etc.

CONCLUSIONS

WP mostly explains the biological and cognitive process of sensory perception while *Abhidhamma* highly explores the complex inner psychological process. In the Universal Mental States analysis, every factor is a mental condition, even though *Phassa* is a result of certain factors of biological, psychological and external objects. *Cittavīthi* analysis is absolutely a psychological process. However, the both emphasize cognitive process of perception. Therefore, the two approaches are less comparable, as there are different complex explanations, except certain similarities in the process.

Limitations of the Study

In this study, *Theravāda Abhidhamma* analysis was only focused. At the same time, exclusion of sensory perception explanation in other Western

Psychological approaches may be a limitation. Further, there may be certain language issues when *Pāli* canonical terms are translated into English.

Implications

Sensory perception explanation in other Buddhist schools may be considered in a future research. Further, Western Psychologists are motivated to conduct scientific research studies and experiments to understand more complex inner psychological process of sensory perception explored in *Abhidhamma*.

KEYWORDS: Sensory Perception, Western Psychology, *Abhidhamma*, *Sabbacittasādhāraṇa Cetasika*, *Cittavīthi*

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ENDLESS AND IMMEASURABLE: THE RHETORIC OF AWE IN BUDDHAGHOṢA'S *ATTHASĀLINĪ*

Andrew Dicks¹

INTRODUCTION

In Myanmar (Burma) today, the Paccayuddeso and Paccayaniddeso, of the Paṭṭhāna, the last volume of the Theravada Abhidhamma are recited as paritta. Unlike the Mangala Sutta, another key text in a Burmese repertoire of paritta, the Paṭṭhāna is not textually framed with the typical meta communicative device of “Evaṃ me sutam” and a particular described occasion (nidāna) of having heard. This typical meta communicative device signals to the reader, reciter, or listener a relationship with the oral transmission of the Buddha’s teachings and offers the words of the Buddha as once heard at that particular occasion. The absence of “Evaṃ me sutam” along with the non-narrative style of the Paṭṭhāna, situated within the larger Abhidhamma, therefore signals that this text is working in different ways to establish its authority and lineage with the words of the Buddha (Buddhavacana). Within the Theravada tradition, this meta communicative absence is recuperated inter textually with an Abhidhamma commentary dating to the 5th century CE compiled by Buddhaghoṣa, a south Indian scholar monk invited to Ceylon to systematize a collection of royal Sinhalese texts and “restore” them to Pali, thus garnering greater prestige and coherency for what became the Pali Canon. In this process, Buddhaghoṣa compiled a Pali Theravada canon that is recognized as authoritative today by most of the Theravada world (Collins 1982). Indeed, Buddhaghoṣa and his Abhidhamma commentaries, including the *Atthasālinī*, are well known and relished in Myanmar (Burma). In the context of Myanmar (Burma) then, the *Atthasālinī* written by Buddhaghoṣa identifies the Abhidhamma and the

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Paṭṭhānaas the product of the enlightened mind of the Buddha and posits the occasion when it was taught. However, Buddhaghosa perfunctorily offers this occasion (nidāna), a fairly reduced form, at the end of the introduction to the Aṭṭhasālinī to settle any “quibbling” doubt (Cousins 2015: 400). In this move, he appeases the demand that the words of the Buddha be contextualized with a nidāna formatting. What precedes the final offering of a prototypical nidāna in the Aṭṭhasālinī is an extended discussion of the circumstances and events surrounding the Buddha’s route to omniscience through understanding the Abhidhamma, and in-turn, the teaching of the Abhidhamma to his mother and gods, then humans. That is to say, Buddhaghosa finds in the absence of a nidāna an opportunity to expound on the abundance of the Abhidhamma and its unique immeasurable perfection. Throughout the text, Buddhaghosa utilizes a rhetoric of awe that is characterized by an accumulative, and particularly sequenced, identification of the Abhidhamma as endless and immeasurable. In addition, Buddhaghosa draws upon vivid imagery through use of analogy and allegory to contrast what can be imagined with the unimaginable. This technique establishes a sense of awe in the Aṭṭhasālinī that is picked up in contemporary Burmese Buddhist practice, which I will discuss briefly in the conclusion.

METHODOLOGY

This research draws upon content analysis of the Aṭṭhasālinī as well as ethnographic research completed in Myanmar (Burma) in 2012. For the content analysis of the Aṭṭhasālinī, the text was carefully analyzed for its frequency and usage of vitthāriyamānam (immeasurable) and anantamaparimāṇam (endless) as well as usage of other analogies and allegories to describe the Abhidhamma and the Buddha’s omniscience. The parts of ethnographic research utilized in this paper mostly draw from participant observation at Paṭṭhāna recitation ceremonies as well as the collection and/or observation of Paṭṭhāna imagery and ephemera.

FINDINGS

Within the *Atthasālinī*, Buddhaghosa utilizes a rhetoric of awe that is characterized by an accumulative, and particularly sequenced identification of the “endless and immeasurable” dimensions of the Abhidhamma, a significant semantic field in Burmese Buddhist practice and Theravada Buddhism. In addition, Buddhaghosa draws upon vivid imagery through analogy and allegory to contrast what can be imagined with the unimaginable. These techniques establish a sense of awe that is invoked in contemporary Burmese Buddhist practice owing to the revered status of Buddhaghosa as a scholar monk that systematized the Theravada canon in 5th century CE Sinhalese kingdom. Furthermore, analyzing this rhetoric is helpful for understanding, in part, how the Abhidhamma and *Paṭṭhāna* are utilized in popular Burmese Buddhist practice as well.

CONCLUSIONS

It is important to follow contemporary Buddhist practice and how it draws from canonical texts for inspiration and illustration. The contemporary phenomena of *Paṭṭhāna* recitation in Myanmar (Burma) today offers a good example of the connections between the *Atthasālinī* and the associated illustrative material and aural culture of *Paṭṭhāna* recitation ceremonies. This study narrowly focused on Buddhaghosa’s introduction to the *Dhammasangani*. Future research would benefit from an extended analysis of the rhetoric of awe in Buddhaghosa’s works and how those elements are picked up in a larger frame of Burmese Buddhist discourse. This study recommends that we not only focus on the technical and/or historical elements of Abhidhamma research, but also take into consideration the illustrative cultural influences the Abhidhamma has had and continues to have on Buddhist cultures today.

KEYWORDS: *Atthasālinī*, Buddhaghosa, *Paṭṭhāna*, *paritta*, awe

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A CRITICAL STUDY ON THE FUNCTIONAL VALUE OF THE SIMILES IN *PUGGALAPAÑÑATTIPPAKARAṆA*

Ven. Ekala Dhammanisanthi¹

INTRODUCTION

The personal enactment (the *Puggalapaññatti*) means the knowledge about person or identifying them. According to that showing people as a person indicating, expressing, enacting, keeping, keeping aside are recognised as personal enactment. There is a clear analysis in this regard in the *Pañcappakaraṇaṭṭhakathā*, “*Kittāwatā puggālānaṃ paññatti*” has been shown personal enactment and relevant topics are shown there. Those topics are mentioned under 10 chapters like *Ekaka*, *Duka*, *Tika*, *Catukka*. According to that 383, individuals are shown in these expositions. It is important at this point, to study in brief the similes used in the *Puggalapaññatti*. Similes of this nature are often used in describing type of people who have been categorized on the basis of various physical and mental behaviour patterns. The nature of each person is this described citing suitable simile. In compiling *Puggalapaññatti*, the categorizations of people found in the *suttas* in the *Aṅguttaranikāya* have directly been used, and the similes found therein have also been used without any change of detail. In addition, the suitability of using these similes and using similes in general, has been elaborated on in the commentary to the *Puggalapaññatti*. Here, I am going to study the use of similes in *Puggalapaññattippakaraṇa*. The research aims to discuss about the usage of similes in *Puggalapaññattippakaraṇa* and its functional value. In addition, I expect to clarify the text, *Puggalapaññattippakaraṇa* and its structure. It is very important to define what are the Simile and its characteristics. Specially here, I would like to divide those similes with respect to particular characteristics and discuss the usage of those.

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METHODOLOGY

This is a textual study. This study primarily based on *Puggalapaññattippakaraṇa*, and its commentary. Inter textual analysis also expected to be utilized as pertinent to the subject matter wherever it is necessary to have a contrastive discussion.

DISCUSSION

Similes have been used by the Buddha in his sermons to explain various profound aspects of the *Dhamma*. It has been stated in many *suttas* that similes pave the way to understand the meaning of something clearly. It is important to identify what a ‘simile’ is. The *Pāli* word for ‘simile’ is ‘*upamā*’. This word consists of the prefix ‘*upa*’- and the stem ‘*mā*’ which taken together, means ‘close’ and ‘visible’. *Upa*- is the prefix; the approximate meaning of this is “close”. The stem *mā* shows quantity. This is observed that similes are used in the *Puggalapaññatti* to describe many types of people; further, in certain instances, the commentary provides more detailed descriptions which are not found in the original work of the *Puggalapaññatti*. A number of similes used in the *Puggalapaññatti* deal with everyday objects familiar to the target audience and describe characteristic features of certain types of people. Although the *Abhidhamma* texts (which is a *Paramattha Desanā*) is considered to be an exposition of the doctrine devoid of similes and metaphors, it is clearly observed that in the *Puggalapaññatti*, types of people are described in the light of various similes. The *Abhidhamma* deals with expositions of the doctrine that are profound and thus not easily comprehensible. However, the *Puggalapaññatti* contains *Dhamma* in the form of ‘*Sammuti-Desanā*’ (conventional expositions of the doctrine). Therefore, it contains descriptions rich in similes and metaphors; about twenty types of people have been illustrated in the *Puggalapaññatti* using similes.

In the *Ekakaniddesa* no similes have been used to describe people. However, similes have been used in the commentary to portray certain people. A case in point is the ‘*Anurakkhana ghabba puggala vivaraṇa*’ in the *Ekakaniddesa*. Herein phenomena that promote or demote the achievement of trances (*Jhāna*) are described through the comparison of how two farmers engage in their work. Similes of this nature have been used in the commentary to describe types of people such as those with a fixed destiny and those without a fixed destiny (*Niyata – Aniyata*) vision attainers (*ditṭhippatta*) and those who reach *Nibbāna* within the first half of life (*antarā-parinibbāyi*). Similarly, similes have been used in the commentary to describe ‘*dwē puggalā sūtappaya*’ in the *Dukaniddesa*. Obviously, the first simile that is found in the *Puggalapaññatti* is ‘*Tayo gilānupamā puggalā*’ which describes three types of people depicted as sick. Some sick people do not get cured in spite of obtaining suitable medicine, food and care. Some others get cured if they obtain these; if they do not get them, they do not get cured. Yet another group of patients get cured whether they receive or do not receive suitable medicine, food and care. An examination of the categorization of people in the above simile shows that it is related to spiritual development and understanding. A beautiful simile that is on the language one speaks is *Gūtabhāni, Pupphabhāni, Madhubhāni*. Here *Gūta* means excrement; *Puppha* means flower; the word *Madhu* means honey. These similes have been used to depict the various ways in which people speak. As such, the above simile describes people’s use of words in terms of three entities. Excrement smells bad, is disgusting and unclean. Similarly, lies also stink, are unpleasant and impure. The sight of a flower brings happiness; it is pleasant and smells fragrant. In the same way, hearing the truth brings happiness and is pleasing. Good, truthful words that soothe one’s heart are like honey. It pleases both the body and mind. The categorization of people as ‘*andha, ekacakkhu, dwicakkhu*’ also uses a specific simile.

The similes used in the *Puggalapaññatti* are based on various factors. Every simile is similar to the symbolized. Some similes have been used because of their external appearance, qualities or the way in which they act. The simile ‘*Valāhakūpamā puggalā*’ is an example for one that describes the way in which people act. According to the simile, there are four types of people similar to a rain cloud. In addition, it is worthwhile to examine the four types of people depicted as similar to a mango. In addition to the above similes, other interesting similes that appear in the *Puggalapaññatti* include the ‘*pāsāna lekhūpama, patavi lekhūpama, udaka lekhūpama*’ in the *Tika niddesa*, the ‘*kumbhūpama, rukkhūpama, āsivisōpama*’ in the *Catukka niddesa* and ‘*yodhājeevūpama*’ in the *Pañchaka niddesa*. The simile of people drowning in water (*udakūpamā*) in *Sattaka niddesa* is also of particular interest.

RESULTS AND CONCLUSION

All these similes describe qualities of various types of people. Similes of this nature have been used to facilitate easy comprehension of such characteristics of people. On studying the use of simile in the *Puggalapaññatti*, several important factors emerge.

- I. Although the *Abhidhamma* is a ‘*Paramattha-Desanā*’ (exposition of *Dhamma* in terms of ultimate language), the *Puggalapaññatti* does not contain such positions.
- II. Throughout the other six books in the *Abhidhamma*, entities such as “*Khandha* (aggregates), *Dhātu* (elements) and *Āyatana* (faculties) “are explained and thus uncertainly / impermanency of living beings is highlighted. However, the doctrine in the *Puggalapaññatti* facilitates the identification of behaviours and characteristics of people.
- III. All the similes used in the *Puggalapaññatti* have been derived from *suttas*.

- IV. All the similes used in the book are drawn from the source of everyday life. This eases the identification of people's mental and physical behaviours through analysis of the qualities and characteristics highlighted in similes.

KEYWORDS: *Abhidhamma*, Functional Value, *Pañcappakaraṇaṭṭhakathā*, *Puggalapaññattippakaraṇa*, Similes (*upamā*)

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BUDDHIST PHENOMENOLOGY IN THERAVADA ABHIDHAMMA

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INTRODUCTION

Buddhist phenomenology in *Abhidhamma* is the investigation of mental phenomena. Some are inclined to suggest that *Abhidhamma* is a mental gymnastics. However, *Abhidhamma*'s psychological foundation is irrefutable, which has its own purpose of dispassion, and calming one's mind. Therefore, *Abhidhamma* is psychological approach with the aim of liberation. For describing bare phenomena *Abhidhamma* applies the methods of analysis and synthesis. Moreover, the inductive approach has applied extensively in *Abhidhamma*.

The paper comprises two parts namely, a framework of Buddhist phenomenology and the procedure of investigating phenomenology. This presentation is aiming to set up a feasible framework and understand that framework through a procedure of investigating Buddhist phenomenology.

METHODOLOGY

In this paper, I shall apply qualitative and textual methods in the study of Buddhist phenomenology. The references will be consulted from *Suttapiṭaka* and *Abhidhammapiṭaka*.

FINDINGS

This paper will focus on the following questions: what is the concept of Buddhist phenomenology? How to understand a framework of Buddhist Phenomenology? How to investigate a procedure of Buddhist phenomenology in *Theravāda Abhidhamma*?

Buddhist phenomenology examines experience purely from a descriptive perspective. Buddhist phenomenology is concerned with subjective experience by taking into account of objective perspective. Venerable Nyanaponika (2007, p. 22) states phenomenology deals, as the name implies, with "phenomena," that is with the world of internal and external experience. Phenomenology investigates the questions: what happens in the world of experience? How does it happen? While

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defining Buddhist phenomenology, Hayes (2017) claims that phenomenology is central to Buddhist thought, because in the end, Buddhism is about the transformation of the way we experience the world.

Bhikkhu Bodhi (Nyaponika, 2007, pp. xvii-xviii) proposes a Buddhist meditative frame work to the exploring mind. That framework consists of three stages. The first stage shows how all the phenomenal fields function without a substantial self behind them to serve as a permanent subject or directing agent. The conceptual scheme of all phenomenal fields constitutes five aggregates, twelve bases and the eighteen elements. Here is a quote from the Connected Discourses of the Buddha (2000, p. 915; S III, p. 87) to demonstrate only the definitions and functions of the five aggregates: It is deformed bhikkhu,' therefore it is called form. It feels bhikkhu,'therefore it is called feeling. It perceives bhikkhu,'therefore it is called perception. They construct the conditioned,'bhikkhus, therefore, they are called volitional formations. It cognizes,' bhikkhus, therefore it is called consciousness.

The second stage reveals how suffering arises in the living beings. The causes of bondage and suffering are impediment of spiritual progress which include, five hindrances, fetters, cankers, and clinging. (Nyanaponika, 2007: xviii) They can be experienced by anyone until they will have been eradicated.

Finally, the third stage is referring to the thirty-seven factors of enlightenment: four foundation of mindfulness, four right efforts, four bases of accomplishment, five spiritual faculties, the five powers, the seven factors of enlightenment and the noble eightfold path.

Procedure of investigating Buddhist phenomenology

Descriptive Phenomena

Abhidhamma analyses phenomena from mundane and also supramundane perspectives. The phenomena are described by the method of analysis and synthesis.

Analysis

In *Majjhima Nikāya* (M III, p. 46) Buddha taught *Dhamma* in two ways such as summary (*samkhitta*) and explanation (*vitthāra*). According to Jayatileke (1998, p.

293) *vibhanga* has the same meaning as *vitthāra*, Such a detailed analysis and explanation is called a *vibhaṅga* as opposed to its *uddesa*.

The method of analysis will present by taking an example of feeling from the classification of five aggregates. The fivefold feeling are bodily pleasure, mental joy, bodily pain, mental pain, equanimity. (Bodhi, 2000, p. 915) Moreover, it further analyses as: Feeling is impermanent. What is impermanence, suffering, and subject to change, is not fit to be regarded thus: this is mine, this I am, this is my self. (Bodhi, 2009, p. 890; M III, p. 20) The main purpose of analysing each phenomena is to reveal the unsubstantial process of each experience.

Synthesis

The method of synthesis is a comprehensive understanding of causes and conditions of phenomena. According to Nyanaponika (2007, p. 24) it is a complete description of a thing requires, besides its analysis, also a statement of its relations to other things. It will take an instance of eye-consciousness to explain the method of synthesis. Ledi Sayadaw (2011, p. 17) states for the arising of eye-consciousness (*cakkhu-viññāna*) four conditions are necessary: eye-sensitivity (*cakkhu-vatthu*), visible object (*rūpa*), light (*aloka*) and attention (*manasikāra*). During the occurrence of a fivefold sense consciousness, *Abhidhammatthasaṅgaha* (1989, p. 14) asserts only seven universal *cetasikas* associated with mind namely, contact (*phassa*), feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), one-pointedness (*ekagatta*), life-faculty (*jīvitindriya*).

Inductive method

Nyanaponika (2007, p. 6) proposes the method of investigation applied in the *Abhidhamma* is *inductive*, being based exclusively on an unprejudiced and subtle introspective observation of mental processes. When Buddha taught his teaching he applied inductive method.

It will take an instance from *Satipaṭṭhāna Sutta* (M I, p. 60) to represent the inductive approach of *Abhidhamma*. There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. Having

investigated one's mind, within oneself, he turns to external object of others mind.

First phase

Internal (*Ajjhattam*)

Thus he lives contemplating consciousness in consciousness internally.

External (*Bahiddam*)

Or he lives contemplating consciousness in consciousness externally.

Both (*Ajjhattambahiddam*)

Or he lives contemplating consciousness in consciousness internally and externally.

Second phase

Origination (*Samudayadhamma*)

He lives contemplating origination-things in consciousness.

Dissolution (*Vayadhamma*)

Or he lives contemplating dissolution-things in consciousness.

Origination and dissolution (*Samudayadhammavayadhamma*)

Or he lives contemplating origination-and-dissolution-things in consciousness.

Satipaṭṭhāna Sutta shows the inductive method of phenomenological experiences by understanding one's mind.

CONCLUSIONS

The purpose of the inductive approach of Buddhist phenomenology is to understand the phenomena as they really are. By understanding the descriptive phenomena one could understand the middle way by transcending eternalism and annihilation. Through personal experience one can verify as an experience from objective perspective for understanding Buddhist phenomenology. This framework of Buddhist phenomenology

could apply as a method of Buddhist study for analyzing experiences from non-judgmental perspective.

KEYWORDS: Phenomenology, descriptive, analysis, synthesis, inductive

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PRATĪTYASAMUTPĀDA: A PARADIGM SHIFT IN INDIAN PHILOSOPHY

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INTRODUCTION

Pratītyasamutpāda is the most fundamental principle of Buddhism. The most fundamental in the sense that, all the other principles of Buddhism can be derived from this, either it may be no soul theory, or the theory of momentariness. It distinguished itself from other schools of Indian philosophy. Before the emergence of Buddhism the debates on the theory of causation in Indian philosophy was focused on explanation of evolution and creation and the causal theory was discussed either as satkaryavadi or asatkaryavadi, as niyativadi or yadrchavadi but Buddhism has challenged the all and propounded the theory of pratityasamtpada or dependent origination. The reason is basically there is no real difference between satkaryavadi and asatkaryavadi. Both the theories rest on the assumption that there exist a first cause and that is the creator of this world and this first cause is the God who is eternal and unchanging. The satkaryavadins claim that effect is simply manifestation of the unmanifest where as asatkaryavadins believe the effect is the new creation but is necessarily related with the cause. but they cannot explain the creation. They cannot explain the nature of this changing world. “The Buddhist theory likewise differed from Strict Determinism (niyativada) in holding that ‘the effort of the individual’ (atta-kara-) was sometimes a factor in causal processes and this was not strictly determined.” It also opposed the theory of indeterminism that even takes place with no relation to its cause. The paper is a comparative study of the principle of pratityasamutpada with other forms of causal theories in Indian philosophy. This comparison is very important not only for

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that it is different from other causal theories accepted in Indian philosophies, but it has changed the very nature of debates in Indian philosophy.

METHODOLOGY

Though this paper is a comparative study the methodology of textual reading and analytical evaluation would be used. Especially *Madhyamikakarka* and *Nyaybindu* would be referred for Buddhist theory and for other schools of Indian philosophy *Madhvacharya's Sarvadarshan Samgrah* would be consulted along with secondary sources.

FINDINGS

The theory of *Pratityasamutpada* changed the paradigm in Indian philosophy. Why it is said that, it has changed the paradigm, it is for three reasons. 1. The focus of debates was shifted from the nature of cause to the process of causal relation. 2. It has challenged the very basic assumption of these causal theories and rejected the conception of the eternal cause because it has proved that eternal cause cannot create anything because creation means change. There is nothing like eternal cause, there is only continuity of the events that is called dependent origination which means 'this being, that arises.' *Samutpann* means that when arising it arises together and not without cause. It shows that nothing is self-existent, everything depends on other for its existence. And in this way it has also rejected the existence of eternal first cause the God who is believed as the creator of the world. 3. It has changed the focus of debates in Indian philosophy from metaphysics to epistemology. After the emergence of Buddhism it has become essential for every school of Indian philosophy to counter Buddhist principles. We can see this vigorous debate between *nyaya* school of Indian philosophy and Buddhist philosophy. The theory of *Pratityasamutpada* on the one hand explained the changing character of the world and on the other hand it has also determined individual responsibility for his action and his social responsibility for others because there is nothing in the world which is uncaused, and independent

but this is also true that this causal relation is not logical necessary relation. it only shows that an event is followed by another event as if there is an event A it must be followed by B and if B then C and so on. So if you do not want C you must stop B and to stop B, A should be eliminated. This theory of Pratityasamutpada can helps sadhakas to attain Buddhahood by eliminating the cause of suffering one by one, it also helps common people to find out the cause of their suffering and then to eliminate it

This paper is an attempt to analyse the principle of pratityasamutpad in the pretext of Indian philosophy because it has challenged the all the previously accepted causal theory of Indian philosophy. Rejection of eternal cause, rejection of authority placed the human being at the centre of Buddhist philosophy, and it has become essential for every school of Indian philosophy to answer the challenges raised by Buddhism.. The most important thing for this principle is that though it rejects the concept of permanent soul yet it covers the life past , present, and future. On the one hand it explains the memory and on the other hand it also explains the rebirth. So it would be very interesting to investigate the Buddhist theory of pratityasamutpat with reference to other theories of Indian philosophy and to find out what change it has created in the field of India philosophy.

CONCLUSION

As Buddhist theory of dependent origination tried to provide the scientific explanation for this empirical world that everything in this world is dependent on its cause for its existence and if two events A1 and A2 are causally related then from the the existence of A1 A2 can be predicted and from A2 A1 can be inferred. In this way it has paved the way for the development of extensive Buddhist logic. Soit has become essential for other schools of Indian philosophy to introspect and to reframe their arguments to support their theories of causation and also sharpen their arguments to counter Buddhists arguments. It is also very interesting to note that all

schools of Indian philosophy enriched and flourished through this process of argumentation but when Buddhism weakened and abandoned from India the Indian philosophy suffered a setback and no major work in Indian philosophy appeared after for a long time.

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**MENTAL HEALTH IN ABHIDHAMMA; BASED ON A RESEARCH
DONE BY DANIEL GOLEMAN**

Hansi Hapugastenna¹

INTRODUCTION

Abhidhamma deals with the working of the mind with thought processes and mental factors it can be called a system of psychology. It is really a system of psychology because it deals with mind, matter, consciousness, mental factors and material properties. “Therefore Abhidhamma is generally translated as psycho-ethical philosophy of Buddhism.” When we say it is Buddhist psychology, it is psychology, but it is more than that. We may call it “philosophy”; again it is more than that. We may call it “ethics”; it is “ethics”, but it is more than that. So, we will never do justice to translate it as psychology, philosophy or ethics. In Abhidhamma you find something of philosophy, much of psychology and also of ethics. Abhidhamma teaches us that whatever is associated with greed, hatred and delusion is evil, is unwholesome. Whatever is associated with the opposites of these three unwholesome states, that is, non-greed, non-hatred (that means loving-kindness) and non-delusion or knowledge or understanding is wholesome. When we consider definition of WHO, "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." WHO emphasize on three main categories, such as Physical, Mental and Social aspects? Mental health includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood.

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Over the course of your life, if you experience mental health problems, your thinking, mood, and behavior could be affected. Many factors contribute to mental health problems, including:

- Biological factors, such as genes or brain chemistry
- Life experiences, such as trauma or abuse
- Family history of mental health problems

Buddhism mainly focus Physical, mental, social and spiritual health too. In this research paper my main attention to reveals Mental Health in Abhidhamma through research done by Dr. Daniel Goleman. Buddhism spreads in western world very fast and many of them trying solve problem through meditation and main Buddhist concepts. Dr. Daniel Goleman, Dr. David Richardon and Dr. John Kabat Zin are the famous intellectuals in the west for focusing about the Buddhism. Dr. Daniel Goleman takes leadership for doing research with Abhidhamma and its value for the mental health. The research name was Mental Health in Classical Buddhist Psychology and was delivered to the Association for the Advancement of Psychotherapy, New York City, March 20, 1975, and will appear in the American Journal, Psychotherapy.

RESEARCH PROBLEM

To gather the information from the secondary sources in relation to the Mental Health in Classical Buddhist Psychology based on the Dr. Daniel Goleman's research paper. Mainly researchers focus about the Abhidhamma and its relationship of the mental health.

OBJECTIVE

This paper's main objective is to elaborate how western psychologists and other scientists work on the mental health and its promotion. I wanted to show that Western People are doing lots of research in relation to Abhidhamma and its deep value.

METHODOLOGY

I have used comparative methods for comparing Western psychology and Buddhist psychology and gather information through Dr. Daniel Goleman's research on Mental Health in Classical Buddhist Psychology.

DISCUSSION

In Tripitaka consists of main three categories, such as Sutta, Vinaya and Abhidhamma. Abhidhamma mainly divided into four main areas. Citta, Cethasika, Rupa and Nibbana. There are 52 mental Factors (cethasikas) and the Abhidhamma model of mental health realistically acknowledges a full range of negative, unhealthy attitudes that stand in the way of healthy psychological development. Of the fourteen basic unhealthy factors, the major perceptual factor is delusion (moha), Delusion is seen as the fundamental source of unhealthy mental states; it leads directly to a cognitive factor, 'false view' or misdiscernment. shamelessness (ahirika) and remorselessness-attitudes allowing one to view evil acts without compunction, disregarding both others' opinions and internalized standards- and egoism (mana), an attitude of self-interest where objects are viewed solely in terms of fulfilling one's own desires or needs. Perplexity (vicikiccha) is the inability to decide or make a correct judgment. The bulk of unhealthy mental factors are affective. Agitation (uddhacca) and worry (kukkucca)-elements in anxiety-are two primary factors in this category. Greed (lobha), avarice (macchhariya), and envy (issa) form a cluster characterized by grasping attachment to an object; aversion (dosa) is the negative pole on the continuum of attachment. Contraction (thina) and torpor (middha) contribute a non-adaptive, rigid inflexibility and moribund inaction to unhealthy mental states. These unhealthy factors are opposed by a set of fourteen factors which are always present in healthy states. The key principle in the Abhidhamma for achieving mental health is the reciprocal inhibition of unhealthy mental factors by healthy ones.

The major healthy factor of insight or understanding (panna) clear perception of the object as it really suppresses the fundamental unhealthy factor of delusion. These two factors cannot coexist in a single mental state: where insight is, delusion cannot be. Mindfulness (sati) in healthy mental states and the twin cognitive factors of modesty (hiri) and discretion (ottappa) arise only when a healthy mental state has as object an evil act; they function to inhibit committing such acts and so directly oppose shamelessness and remorselessness. These factors are supported by rectitude (cittujukata), a more general cognitive factor of correctness in judgment. An associated affective factor is confidence (saddha), a sureness based on correct perception or knowledge. Non-attachment (alobha), non-aversion (adosa), and impartiality (tatramajjhata) together oppose the cluster of unhealthy factors formed by greed, avarice, envy, and aversion, replacing it with an evenmindedness toward whatever object may arise in awareness. The factor of composure (cittapassaddhi) reflects the calm and tranquil feeling tone arising from allaying strong positive and negative emotions of attachment. A final affective group of factors influence both mind and body: buoyancy (lahuta), pliancy (muduta), efficiency (kammanatai), and proficiency (pagunnata), which together supplant contraction and torpor, lending attributes of flexibility, ease, adaptability, and skillfulness to the configuration of mental health. These core healthy factors, besides supplanting unhealthy ones, further provide the foundation for a set of positive affective states which cannot arise in the presence of unhealthy factors.

Healthy or unhealthy factors tend to arise in groups, but any mental state which has a single unhealthy factor present is seen as entirely unhealthy. Indeed, in this system the operational definition of mental disorder is the presence of any unhealthy factors in the psychic economy of the person. Mental health is thus the absence of unhealthy factors and the presence of healthy factors in the person's mental states. All of us are most likely

'unhealthy' by this criterion. Still, each of us probably experiences 'healthy' mental states for greater or lesser periods as mind-moments come and go in our stream of consciousness. Very few if any of us, however, experience only healthy mental states. But this is precisely the goal of psychological development in Abhidhamma.

CONCLUSION

This research is based on Dr. Daniel Goleman's Mental Health in Classical Buddhist Psychology. My conclusion is that Goleman try his best to prove that Abhidhamma is need to have Mental Health and all negative feeling can be eradicate through Abhidhamma method of techniques as well as using meditation for better mental health. Golemen take this message to world today and try his best to develop some method to obtain mental health.

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EVIDENCE FOR THE ORIGIN AND DEVELOPMENT OF THE ABHIDHAMMA IN THE SUTTA PIṬAKA OF THE PĀLI CANON

Ven. Teldeniye Kusalagnana¹

INTRODUCTION

There is a remarkable degree of agreement in relation to the doctrines contained in the *Dhamma* but there is no such agreement regarding the doctrines contained in the *Abhidhamma*. Some critical scholars disagree with orthodox viewpoint of *Atthasālini*, the commentary of the *Dīghanikāya* regarding the origin and development of the *abhidhamma*. They think that the Abhidhamma piṭaka is later compilation. The sutta piṭaka offers crucial evidences for its origin and gradual development. Abhidhammic method was primarily initiated in terms of the analytical methods used by Bahussuta, Dhammadhara and Mātikādhara. The gradual development of this method is seen in the Niddesa pāḷi and Paṭisambhidāmagga of the Sutta piṭaka.

MATERIAL AND METHODS

The study uses qualitative data analysis and both deductive and inductive reasoning. This is primarily a textual study. The *Sutta Piṭaka*, commentaries and sub commentaries are used as primary sources. Besides, relevant secondary literature too is used.

RESULTS AND DISCUSSION

According to the theravāda tradition the entire Abhidhamma Pitaka preserved in Pāli, Contains the word of the Buddha himself. The *Atthasālini* of the Theravadins which describes the Buddha as the first Abhidhammika claims that the seven treatises of the Abhidhamma Pitaka were themselves uttered by the Buddha. This text speaks of a twofold origin of the Abhidhamma. (*Abhidhammo dve nidānāni adhigama - nidānam desanā*

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nidānam) Attasālīni answers seventeen questions pertaining to origin, purpose and continuity of the Abhidhamma. Ven. Buddhaghosa attempted to preserve the orthodox opinion in terms of answering to these questions.

However, Kogen Mixuno, think that the growth of Abhidhamma divides into three phases. The first covers the period of original or primitive Buddhism and goes back to the time of the Buddha himself. The second is the period during which Abhidhamma became an independent collection or Piṭaka, detached from the two other Piṭakas of Sutta and Vinaya. The third period saw the production of commentaries to the fundamental books and manuals based on them. According to him, the first covers the period of original Buddhism and goes back to the time of the Buddha himself. In this period, the basic sources of abhidhammic method were contained in the sutta piṭaka.

At the time of the Buddha, Bahussuta, Dhammakathika and Mātikādhara were famous as the expounders on the *dhmma*. On some occasions, the Buddha primarily treated the topics of the *suttas* and later they were elaborated by expounders or discourse masters such as Ven. Sāriputta, Mahākaccāyana etc. The Madhupiṇḍika Sutta, Saccavibhanga Sutta etc. are some examples for this type of *suttas*. Karunaratne W. S. says that this detailed exposition and explanation actually took the form of a commentary and the beginning of the Abhidhamma can be partly traced to it.

The monks used the term '*Abhidhamma*' in the *sutta piṭaka*, in order to indicate a certain explanatory method on *dhmma*. In the Kinti Sutta and the Mahāghosīga Sutta of the Majjhima Nikāya suggests this meaning on this term. According to Bhikkhu Ñānamōli, "abhidhamma though the word can't refer here to the *Piṭaka* of that name obviously the approach product of a phase of Buddhist thought later than the Nikāyās, it may well indicate a systematic and analytical approach to the doctrine that served as the original nucleus of the *Abhidhamma piṭaka*. Fumimaro Watanabe's idea is that the

Buddha's own disciples formed the Conception of *Abhidhamma* as an elementary philosophical study that attempted to define, analyze and classify *dhammas* and to explore their mutual relations. According to Kōgen Mizuno, "the term *Matikādhara* was confined to *Abhidhamma* specialists who were also, evidently, called *Dhammakatika* in the Buddha's own life time.

The characteristics, methods and subject matters discussed by those monks in this first period.

Their characteristics were:

1. They annotated and explained the Sutta, texts and gave definitions and explanations of terminology.
2. They arranged and classified numerical doctrines according to numerals.
3. They systematized the doctrines preached in the Suttas and established a consistent method of practice.

These were the distinctive characteristics of the earliest *Abhidhamma*

Subject matters and methods

First, the systematic exposition of the conditions generating evil desires and virtues matters concerning training and, emancipation and discussions of the general doctrine. Under this category comes the *Bahudhātuka Sutta*, the *Chachakkha Sutta*, and the *Vedalla Suttas* of the *Majjhima Nikāya*.

The second group is the nomenclature of technical terms arranged in numerical order. The *Sangīti Suttanta* and the *Dasuttara Suttanta* of the *Dīgha Nikāya* belong to this group. The *Anguttara Nikāya* which is for the most part a collection of items arranged in numerical order, seems to have been arranged in accordance with the *Abhidhammic* tendency. The same thing can be said about the *Itivuttaka*.

The third group contains Suttas which give detailed expositions of the doctrine and of verses. This tendency is represented by the Suttas of discrimination (*Vibhanga*) of the Majjhima Nikaya. There are specific eight *suttas* under this category. They all contain detailed definitions and expositions of such doctrines as *kamma*, inner and outer sense organs, the six worlds and the four truths.

The annotations to the lines in the verses should also belong here. This tendency can be seen in the Niddesa and the Paṭisambhidāmagga. Niddesa and Paṭisambhidāmagga are dealt with annotations to the lines in the verses of the Atthaka - vagga and the Pārāyana - vagga of the Sutta-nipāta.

The Niddesa consists of two parts; the Mahāniddesa and the Cūla - niddesa. The Mahā - niddesa is a collection of word -by -word annotations of 210 verses of 16 Suttas in the atthaka - Vagga of the Sutta - Nipāta. The Cūla - Niddesa is a commentary on 118 verses of 18 Suttas of the Pārāyana - Vagga and 41 verses of one Sutta in the same Sutta Nipāta. In this book the definition and explanation of the clauses and the technical terms are entirely of the nature of Abhidhamma and agree completely with those of early Abhidhamma books.

In the Paṭisambhidāmagga, the important items are preceded by the syllabus called *Mātikā* (Mother of discourse) or the concise content, and a detailed commentary follows the *Mātikā* or the text. The method is much the same as that adopted in the early *Abhidhamma* books.

CONCLUSION

The critical scholars disagree with the Theravada concept that the entire Abhidhamma piṭaka was preached by the Buddha. They describe the way in which it was gradually developed in the sutta piṭaka and later compiled as a separate piṭaka. The explanatory method of Dhammakathika is conducive to

understand how the method of *abhidhamma* gradually developed in the sutta piṭaka.

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MOGGALIPUTTATISSA THERA AS A NARRATOR AND GREAT EXPONENT OF ABHIDHAMMA

Prof. Bimalendra Kumar¹

INTRODUCTION

Moggaliputta-tissa is one of the earliest among the celebrated personalities to appear in the tradition of Buddhism after the death of the Buddha. He is said to have followed the method of discourse adopted by the Buddha at the time of establishment of *mātikā* of the *Kathāvatthu*. He adduced the five hundred *suttas* each from the *sakavāda* and *paravāda* i.e. Theravāda and outside schools in narrating the *mātikās* of the *Kathāvatthu*. The role assigned to him by tradition is that of narrator and not compiler. In this paper there is an attempt to seek the justifications regarding role of Moggaliputtatissa as a narrator and great exponent of the *Abhidhamma*

METHODOLOGY

The main methodology of the research is 'Content Analysis'. A content analysis is a qualitative approach to the interpretation of the text; supports narrative analysis.

FINDINGS

It is said that traditionally, Abhidhamma was preached by the Buddha continuously for three months among the Gods of Tāvatiṃsa heaven in the presence of his deceased mother Maya. His disciple Sāriputta was the first human being to hear on earth the expositions of Abhidhamma from the mouth of the Buddha during the same period. Further, the preaching of the Abhidhamma by the Buddha as *nimitta* to his departed mother in Tāvatiṃsa heaven and narrating the same to Sāriputta by the Buddha himself in person may be assigned to the narrating the *mātikas* of *Kathāvatthu* by

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Moggaliputtatissa Thera to the assembly of the monks. The unusual *nidāna* of the *Abhidhamma* and the extra-ordinary manner in which the teaching was simultaneously made available to the deities through the Buddha's projected double and himself in person to Sāriputta, who in turn instructed 500 monks, are meant to assign to the *Abhidhamma* a stamp of authority over the rest of the *Buddhavacana*.

The great commentator Buddhaghosa says that Moggaliputtatissa recited it in assembly in order to refute heretics in the same way as Sāriputta repeated to the 500 monks, his pupils, six texts in the very manner he had heard from the Buddha. The Buddha is said to have taught the *mātikā* of *Kathāvatthu* in extent about one bhānvāra and the Elder explained them following the topics laid down by the Buddha. It is said that there were no opponents present, as the bhikkhusaṅgha was of one accord, samagga, and participated together in the formal ecclesiastical acts in the harmony. He merely thought out the questions and rejoinders required for the purpose of refuting heresies. It is stated in the *Atthasālini* that the establishment of the *mātikas* and the development of the *mātikas* in the future was made by the Buddha himself. Therefore Moggaliputtatissa Thera did not compile *Kathāvatthu* by his knowledge but developed the established *mātikas* on the basis of the instructions of the Buddha. It is said that the table of contents (*Mātikā*) of the book was laid down by the Buddha himself who made a forecast that 218 years after his demise, Moggaliputtatissa, seated in the midst of one thousand bhikkhus, would elaborate the table of contents given by him and compile the *Kathāvatthu*. In other words, "Moggaliputtatissa is said to have followed the method of discourse adopted by the Buddha-*satthārādinna-naya-vasena*-at the time, he established the *mātikā*, topics of the *Kathāvatthu*."

Compiling the text *Kathāvatthu* was important in the history of Buddhist philosophy in the sense that it destroyed metaphysical ideas of other schools. Moggaliputtatissathera removed the concept of a person propounded by the

Sautrantikas and established the theory of non-substantiality of the human personality (*puḍgala-nairātmya*). He also established the theory of non-substantiality of all dharmas (*dharmā-nairātmya*) by rejecting the Sarvāstivādin doctrine of dharma that implied substantial and eternal existence (*sabbam sabbadaatthi*). He also refuted the views of the Transcendentalist (lokuttaravādin) pertaining to the historical personality of the Buddha; the authenticity of the discourses; and the significance of the Saṅgha. It is significant that the controversial views are attributed by the later commentators to the Vaitulyavādins, not the Sarvāstivādins. The *Kathāvatthu-aṭṭhakathā* equates Vaitulyavāda with mahāsuññatavāda or “the theory of great emptiness”. If this identification is valid, it would mean that Moggaliputtatissa was confronted by a theory of transcendence advocated not by the Sarvāstivādins but by a school that was propounding an extreme form of emptiness (*śūnyatā*).

Thus, from the foregoing account, it can be summarized that Moggaliputtatissathera was not a compiler but he acted as narrator of the Abhidhamma, which was preached by the Buddha to his mother Māyā (*Mātudevaputto*) at Tāvātimsaloka. He was also successful in establishing Abhidhamma as an independent Piṭaka in the Third Buddhist Council by refuting the heretics specially belonging to Sautrantikas, Sarvastivadins and Lokuttaravadins. In this way he was considered as great exponent of Abhidhamma.

KEYWORDS: *dharmā-nairātmya, Kathāvatthu, mahāsuññatavāda, mātikā, puḍgala-nairātmya*

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**DOES SOTĀPANNA ERADICATE THE DEFILEMENTS OF ENVY
(ISSĀ) AND STINGINESS (MACCHARIYA) COMPLETELY?
A CRITICAL OBSERVATION**

Ven. Siri Sumangalasami¹

INTRODUCTION

The main objective of this paper is to examine whether or not stream-entry (*Sotāpanna*) completely gets rid of the defilements of envy and stinginess. This study was based primarily on the *Theravāda* Buddhist literature and secondarily on the recent scholars' works. It goes without saying that *Sotāpanna* is a person who reaches the second level of spiritual attainments in *Theravāda* Buddhism. It is said that he will no longer be born in the four woeful states (*Apāya*) and will be reborn at most seven more times in the human or heavenly planes (Abds p.164). The *Abhidhammatthasaṅgaha* (p.164) reveals that a *Sotāpanna* eventually abandons wrong view and doubt, whereas the other *Abhidhamma* texts (Dhs p.128; Pug p.18; Kvu p.179) and the *Sutta-piṭaka* (M.I p.9; Ibid. p.141; A.I p.242) suggests that three fetters—self-view (*sakkāya-diṭṭhi*), skeptical doubt (*Vicikicchā*) and clinging to rites and rituals (*sīlabbata-parāmāsa*) are completely eliminated by a stream-entrant. On the other hand, envy and stinginess have the characteristic of being jealous of other's success and of concealing one's success respectively. According to the *Abhidhammatthasaṅgaha*, four factors—hatred (*Dosa*), envy (*Issā*), stinginess (*Macchariya*) and worry (*Kukkucca*) occur only in the *cittas* associated with aversion (*Doso, issā, macchariyaṃ, kukkuccañcātidvīsupaṭiṅghasampayuttacittesu*, p.25). In fact, non-returners have eliminated the defilement of aversion (*Anāgāmipuggalānaṃ pana paṭiṅghajavanānicanalabbhanti*, Abds p.69). In another place, it is stated that *Anāgāmi* totally eradicates sensual lust and ill will (*Anāgāmimaggaṃbhāvetvākāmarāgavyāpādānaṃanavasesappahānenaanāgāmīnāmahoti*, Abds p.164). These evidences clearly indicate that *Sotāpanna* does not remove envy and stinginess. However, the commentary on the

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Dīgha-nikāya upholds that a stream-entrant destroys the fetters of jealousy and avarice (*Idaṃ issāmacchariyasamyojanaṃ sotāpattimaggena pahīyati*, D.A.II p.720). The same commentary further confirms that *Diṭṭhi*, *Vicikicchā*, *Sīlabbataparāmāsa*, *Issā* and *Macchariya* are cut by the first path (*Diṭṭhi-vicikicchā-sīlabbataparāmāsa-issā macchariya bhedassa tāva pañcavidassa samyojanassa sotāpattimaggena āyatim anuppādohoti*, *Ibid.* p.786). Since this study is focused on ‘Does *Sotāpanna* eradicate envy and stinginess completely?’, we will not deal with other facts related to *Sotāpanna*.

METHODOLOGY

In this research work, analytical and critical approaches were applied in order to collect data and information. In addition, the comparative method was also employed where it was necessary.

DISCUSSION

From the *Aṅguttara-nikāya* (A.III p.438), we learn that the stream-entry abandons three fetters together with lust, hatred and delusion that would be strong enough to lead to the plane of misery. In the *Visuddhimagga* commentary (Vism.A.II p.325), Venerable *Buddhaghosa* simplifies that *Sotāpanna* eradicates the three fetters and lust and hatred that would cause rebirths in the lower realms. Following this tradition, *Dr. Mehn Tin Mon* (1995) in his work ‘*The Essence of Buddha Abhihamma*’ stressed that a *Sotāpanna* eradicates three basic fetters and the coarse properties of the remaining defilements. When we pay attention to ‘the Interpretation of *Tikamātikā* (p.38)’, we further find that *Sotāpanna* does not completely wipe out envy and stinginess, but can attenuate the grosser forms of them. Some scholars also of the opinion that *Sotāpanna* does not stamp out the defilements of envy and stinginess except for wrong-view and doubt (*Ashin Kañcana*, Minbu.(1985). Religious questions and answers, pp.158-9). However, Venerable *Janakābhivamsa* (1998) (p.184) remarks that *Issā* and *Macchariya* are very gross defilements and they therefore are eradicated by the first path. *Egerton C. Baptist.* (1983)(p.129) also said that a

Sotāpanna has abandoned three fetters together with envy and meanness. Similarly, the author *Nina Van Gorkom* (1999) also clearly pronounced that the *Sotāpanna* has eradicated the latent tendency of envy and all forms of stinginess. According to the *Yamaka Pāli*, *Paṭighānusaya* (latent tendency of hatred) (p.270) is eliminated by *Anāgāmi*. This shows that stream-entry renounces the envy and meanness.

When we carefully observe the canonical literature, we witness that apart from three fetters, the other unwholesome mental concomitants that a *Sotāpanna* totally exterminates are envy and stinginess. Accordingly, the *Dhammasaṅgaṇī* commentary (p.376) distinguishes that three fetters as well as envy and meanness are put away by the Stream-winner. Furthermore, the *Visuddhimagga* maintains that five meannesses are eliminated by the first path (*Macchariyānipathamañāṇavajjhāneva*, p.325). Besides, the *Mūlapaṇṇāsa* commentary asserts that six types of defilements—denigration (*makkha*), domineering (*paḷāsa*), envy (*issā*), jealousy (*macchariya*), hypocrisy (*māyā*) and fraud (*sātheyya*) are eventually abandoned by a *Sotāpanna* (*Makko, paḷāso, issā, macchariyaṃ, māyā, sātheeyantiime cha sotāpattimaggenapahīyanti*, M.I p.171). Similarly, the commentary on the *Mahāniddeśa* states that these six defilements along with arrogance (*atimāna*) are removed by a stream-winner (Ndd.A.II p.282). Similar observation is made by the most Venerable *Visuddhārama Sayardaw* (1969) (*Paramattharūpabhedanī*.II. p.626). The *Mahānāma-sutta* (A.III p.287) too says that a noble disciple lives at home with a mind devoid of the stain of miserliness. Moreover, the *Dutiyaḷjānādi-suttas* (Ibid. pp.273-4) mention that without abandoning five forms of miserliness, one is incapable of realizing the fruit of stream entry. Additionally, in the *Maccharinī-sutta* (Ibid. p.139), it is mentioned that a nun who possesses of five forms of stinginess is reborn in hell. On the other hand, much of the *Pāli* texts assures that a stream-winner is never again destined for states of woe. When comparing these statements, it is quite clear that *Sotāpanna* cut the defilements of envy and meanness. Furthermore, the Buddhist texts tell us that there is no a single noble disciple (*Ariya*) who displays one's attitude of envy and jealousy

towards others. However, we find that there are many worldly people (*Puthujjana*) who cannot overcome these two mental states. For instance, *Losakatissa* is an ordinary person who is jealous of others' prosperity and who does not wish to share his belongings with others (Ja.I p.234).

CONCLUSION

The above mentioned facts suggest that when a certain controversy view is found, it should be well compared with the rest of the *Dhamma* and *Vinaya*. And, this study has shown that there are three possible answers to the issue. One of the more significant findings to emerge from this study is that stream-winner completely destroys the defilements of envy and avarice together with three fetters. The second major finding is that *Sotāpanna* eradicates three fetters and the grosser forms of envy and meanness. The other is that he or she eliminates only three fetters, but not envy and stinginess. Out of them, the first factor is more reasonable. A critical observation on the concept of *Sotāpanna* is eagerly awaited.

KEYWORDS: *Sotāpanna, Issā, Macchhariya*

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ETHICAL ASPECTS OF HUMAN NATURE AS REVEALED IN *SAKKAPAÑHASUTTA*

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Ven. Ethakada Dhammadhaja²

INTRODUCTION

The *Tipitaka* is an extensive body of canonical *Pāli* literature in which the Teachings of the *Gotama* Buddha are enshrined and expound for forty-five years from the time of his Enlightenment to his *Parinibbāna*. The discourses of the Buddha cover a wide field of subjects and are made up of exhortations, expositions and injunctions. The general discourse and sermons intended for both *Bhikkhus* and lay disciples, delivered by the Buddha on various occasions for the widening knowledge on deep doctrinal factors are collected and classified in a great division known as the *Suttanta Pitaka*.

The objects of this research are to relate or to combine not only theory but also practice. So, the purpose of this research is also to give feeling of quench for needing people who are willing to understand basis ethical aspects of human nature for the widening knowledge as taught by the Buddha in *Sakkapañhasutta* and *Abhidhamma*.

Therefore, Buddhist social philosophy should be understood first and followed exactly the way or the path that the philosophy expressed, and then the desirable benefits will be unavoidably obtained. Accordingly, the research will make an attempt to demonstrate the practical aspects in accordance with the giving ethical aspects in *Sakkapañha Sutta* as well as in *Pāli* literature.

In *Tipitaka*, the Buddha taught various ways of practices like how to remove suffering and how to live peacefully and harmoniously in the society and finally how to attain *Nibbāna*. For example, in *Dhammacakkapavattana Sutta* of *Samyutta Nikāya*, the Buddha advises *Pañcavaggi Bhikkhus* to

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follow Noble Eightfold Path, to realize Four Noble Truths and to avoid Two Extremes.

In *Mahāsatipaṭṭhana Sutta* of *Dīgha Nikāya*, the Buddha gave the way to purification of beings, for overcoming sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna*. Moreover, in *Sakkapañha Sutta* of *Dīgha Nikāya* the Buddha admonished *Bhikkhus* to keep within the confines of the *Dhamma*, making it as their support and their refuge with the help of *Dhamma*.

In Buddhism, understanding these Buddha's fundamental teachings is paramount important for one who wants to free from all sufferings and have a widening knowledge on Abhidhamma. The research will discuss these fundamental *Dhammas* as reflect in *Sakkapañha Sutta* in analytical way and also in accordance with the *Pāli* canon. The significant study of this topic depends on the following problems:

- (a) The possibilities of Buddhist social and ethical philosophy to realize the ultimate reality?
- (b) The problems of ethical applications in regarding daily life of human being,
- (c) Ethical and philosophical aspects of Buddhist way of life in the *SakkapañhaSutta*.

Thus, the study will exclusively point out these problems and will explore the proper solution basically from *Sakkapañha Sutta* and also from other variety of the *Pāli* canon, which covers original, post canon and secondary sources.

METHODOLOGY

The research is based on the analytical and critical methods that concern with concept of the Buddha's doctrine described in the *Pāli* canon. The *Pāli* canon and some other translations were used as the main sources. However, during the process of the research, the other books relating to the research

were also consulted. As a result, these two primary and secondary sources would generate a sizeable and valuable collection of the research which provides the evidence for the study of the path leading to Enlightenment.

RESULTS AND DISCUSSION

The great division in which is incorporated injunctions and admonitions of the Buddha on nodes of conduct, and restraints on both bodily and verbal action of *Bhikkhus* and *Bhikkhunis*, which from rules of discipline for them, is called the *Vinaya Pitaka*. The philosophical aspects of the Buddha's Teaching, more profound and abstract than the discourse of the *Suttanta Pitaka* is classified under the great division known as *Abhidhamma Pitaka*. *Abhidhamma* mainly deals with Ultimate Truths and investigates Mind and Matter and the relationship between them.

The *Suttanta Pitaka* is a collection of all the discourses in their entirety delivered by the Buddha on various occasions. The discourses of the Buddha compiled together in the *Suttanta Pitaka* were expounded to suit different temperaments. Although the discourses were mostly intended for the benefit of *Bhikkhus* and deal with the practice of the pure life and with exposition of the Teachings, there are also several other discourses which deal with material and moral progress of the lay disciple. In the discourses, there are various aspects which deal with historical, philosophical, sociological, ethical and biographical aspects as well as the doctrinal aspects of Buddhism. However, in an essence, the ultimate purpose of Buddhist life is to understand Four Noble Truths and to attain *Nibbāna*.

Buddha long ago pointed out that though humans universally seek happiness, it consistently eludes them, and though they see to avoid suffering, it falls up on them like rain. The root of the problems, he taught, is a deep ignorance about the nature of happiness and suffering and their causes. Such similar implications scatter here and there in the *Pāli* literature.

The Buddha always admonished his disciples to get rid of sufferings, problems by the way of practicing his *Dhamma*.

In *Sakkapañha Sutta*, too, the Buddha gave the code of practice how to remove suffering and danger. Basically, this *Sutta* deals with the conversation between the Buddha and *Sakka*. This *Sutta* also deals with sociological, philosophical and ethical aspects of Buddhism. This will be clear by observing the following questions of *Sakka* to the Buddha;

- (1) What are the causes of suffering and danger?
- (2) What is the cause of Envy and meanness?
- (4) What is the cause of love and hatred?
- (5) What is the origin of desire?
- (6) What is the cause of discursive thinking?

The Buddha's answer to these questions is quite interesting thing to observe. The research proposes to undertake an analytical study.

CONCLUSION

This research focused on the three *Pitakas* especially *Suttanta* and *Abhidhamma Pitaka*. In addition, it focused on the works which were done by the mode in Buddhist, non-Buddhist scholars alike. And whatever necessary, and individual point of view concerning with the research would alternatively be seen.

It can be concluded that this research focused on Buddhist social philosophy and ethical aspects from *Thēravada* Buddhist perspective with reference to the *Pali* canon, especially *SuttantaPitaka* and *AbhidhammaPitaka*, their commentaries, Sub-commentaries and other scholarly interpretations of Buddhist literature mainly concerned with the present field of study.

KEYWORDS: Buddhist Ethics, Human Nature, Philosophical Aspect

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CONCEPT OF WISDOM (PAÑÑĀ) IN THERAVĀDA ABHIDHAMMA

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INTRODUCTION

This research intends to analyze the concept of wisdom (*paññā*) in *Theravāda* Abhidhamma to discern the true nature of mind and body (*nāmarūpa*) for liberation. *Theravāda Abhidhamma* comprises seven treatises, namely, *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna* and its commentaries developments contain three treatises; *Aṭṭhasālinī*, *Sammohavinodanī* and *Pañcapakaraṇa-aṭṭhakathā* composed by Buddhaghosa. Of these, the presenting work was emphasized in terms of *paññā* defined in the *Dhammasaṅgaṇī*, categories of *paññā* such as *aslokiya-paññā*, *lokuttara-paññā*, etc., in *ñāṇavibhaṅga* in the *Vibhaṅga*. *Paññindriya*, *anaññātaññassāmitindriya*, *aññindriya* and *aññatāvindriya* described in *indriyavibhaṅga* in the *Vibhaṅga*, *paññā* included in *Bodhipakkhiyaddhamma*, etc., were described so that we can acquire and develop wisdom or knowledge of Abhidhamma.

METHODOLOGY

In the methodology of present research, conceptual and critical approaches were applied. Data collections in relation to *paññā* were gathered from the *Dhammasaṅgaṇī*, *Vibhaṅga*, etc., in *Theravāda Abhidhamma*.

FINDINGS

Paññā which drives from *ñā*[√] to know, literally means right knowing, and is used as wisdom, understanding, knowledge, insight wisdom etc. *Paññā* is a faculty of wisdom (*paññindriya*) in beautiful mental factors. In *Abhidhamma*, *paññā*, *ñāṇa* (knowledge) and *amoha*, (non-delusion) are

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applied as synonymously. Y. Karunadasa in *The Theravāda Abhidhamma* (2015:144) says that *paññā* means knowing thing as they actually are (*yathābhūta*), or knowledge in conformity with the nature of actuality. In the *Dhammasaṅgaṇī* (Dhs: 13/16), *paññā* is defined as wisdom-power (*paññābala*), clear comprehension (*sampajañña*), non-delusion (*amoha*) and its detail synonymous is elaborated in as understanding, search, research, searching the truths etc. It is said in *Atthasālinī* (DhsA:122-3) that *paññā* has the characteristic of penetrating things according to their intrinsic nature. *Paññā* means one understands (*pajānāti*). It is the light of truth which brightly illuminates the knowledge destroying the darkness of ignorance. It is understanding as it produces the light of wisdom, sheds the lustre of knowledge, makes plain the Ariyan facts. Hence, *paññā* is an essential factor to possess to distinguish what is good and bad, cause and effect, right and wrong.

In *Ñānavibhaṅga* in the *Vibhaṅga* (Vib: 308-10), *paññā* is described as knowledge (*ñāṇa*) and its classifications from one to eleven types. Some of them, *paññā* can be divided into two types: *Lokiya-paññā* (wisdom of mundane) and *lokuttara-paññā* (wisdom of supramundane). The former is wisdom in good, and neither-good-nor-bad in the three planes while the later is wisdom in the four paths and four fruits. *Paññā* can also be categorized into threefold. The first is *cintāmaya-paññā* (wisdom by thinking). It is understanding acquired by one's own reasoning or thinking without hearing from another. The second is *sutamaya-paññā* (wisdom by hearing) that is understanding acquired by hearing from another. The third is *bhāvanāmaya-paññā* (wisdom by development) that is all the wisdom having attained by meditative development.

In the case of practice to acquire *paññā*, we should develop *cintāmaya-paññā* by means of reading Abhidhamma-books, reflecting on knowledge having acquired, paying wise attention and positive thinking with right perception. we should also acquire and enhance *sutamaya-paññā* into our heart by listening to dhamma talk of *Abhidhamma*, attending *abhidhamma* course, associated with wise people and asking question

regarding *abhidhamma*. We should further cultivate *bhāvanāmaya-paññā* through the contemplation of *samath-bhāvanā* and *vipassana-bhāvanā*. These are considered as the mode of practice for the development of wisdom, and thus we should practice them accordingly to enhance our wisdom. Thereby we are capable of understanding the true nature of mind and body (*nāmaḍrūpa*) as it really is.

There are also three types of *paññā* such as *dānamaya-paññā* (wisdom by giving) *sīlamaya-paññā* (wisdom by morality) and *bhāvanāmaya-paññā* (wisdom by development). *Dāna* should be done by pure volition with right understanding. When we offer *dāna* with wisdom, greedy mind can be reduced. *Sīla* is practically indispensable to suppress rude passions through thought, word and deeds. If we observe *sīla* with wisdom, the gross defilements can be suppressed. *Bhāvanā* to develop is *samatha-bhāvanā*, ‘tranquility meditation’ and *vipassanā-bhāvanā*, ‘insight meditation’. Through development of wisdom, the latent defilements can be eradicated. Again, there are also three classifications of *paññā*. The first is *adhisīla-paññā*, (wisdom in higher morality) that is one restrained by the restraint of the fundamental precepts. The second is *adhicitta-paññā* (wisdom in higher consciousness), referring to one who attained the characteristic of form plane and formless plane. The third is *adhipañña-paññā*, (wisdom in higher wisdom) that is wisdom in the four paths and in the four fruits. This points out that *paññā* plays significant role whatever we perform, speak and thought. Hence, we should cultivate *paññā* into our mind by following *adhisīla-paññā*, *adhicitta-paññā* and *adhipañña-paññā* accordingly.

It is *paññā* in *Bodhipakkhiyaddhamma* in accordance with *Abhidhamma* analysis. This comprises *paññā* in *vimamsiddhipāda*, *paññindriya*, *paññābala*, *dhammāvicayabojjhaṅga* and *sammādiṭṭhimaggaṅga*. *Vimamsiddhipāda* means the accomplishment of wisdom signifying both mundane and supramundane states. *Paññindriya* means the faculty of wisdom. *Paññābala* means the power of wisdom. *Dhammāvicayabojjhaṅga* means the enlightenment factor of investigation of states. *Sammādiṭṭhimaggaṅga* means the right view of constituents of the path. To get insight knowledge,

saddhā and *paññā* must be balanced. Thus *paññā* in *bodhipakkhiyadhamma* is the greatest light of wisdom leading to attain *Nibbāna*. we should acquire and cultivate *paññā* by applying *paññā* included in *Bodhipakkhiyadhamma*.

In the context from *Vibhaṅga* (Vib: 124), *paññā* is analyzed as *aññā* (perfect knowledge) combined with *indriya* (faculty) in the last four indriyas among the (22) classifications of *indriyas*. *Indriyavara* in the *Yamaka* II describe *paññā* and *indriya* as fair of question and answer: It is wisdom. Is it the faculty of wisdom? Yes (*paññā pañnidriyanti? Āmantā*) etc. *Paññās* combined with *indriya* are *paññindriya*, *anaññātaññassāmitindriya*, *aññindriya* and *aññatāvindriya* that dominate associated states in realizing. Of these, *paññindriya* is *paññā* connected with *lokiya-paññā*. *Anaññātaññassāmitindriya* is *paññā* associated with *sotāpattimagga*. *Aññindriya* is '*paññā* associated with three upper *maggas* and three lower *phalas*'. *Aññatāvindriya* is '*paññā* associated with *arahatta phala*. Herein, *paññā* conformed with individual should be noted that *paññindriya* belongs to *kalyanaputhujana* who possesses knowledge in Buddhism; *anaññātaññassāmitindriya* belongs to *sotāpanna*; *aññindriya* belongs to *sakadāgāmī* and *anāgāmī*; whereas *aññatāvindriya* belongs to the arahant. Thus, the first one is called mundane wisdom while the last three are called supramundane wisdom.

Further, the *Puggala-paññatti* (pug: 14), highlights *paññā* as *paññāvimutta* (liberation of wisdom). It is said: A person without experiencing the eight stages of emancipation, but having perceived them through insight, has his sinful tendencies completely destroyed. Again, the *Paṭṭhana* (Paṭṭh:I 2) signifies *paññā* as predominant investigation (*vimamsādhipati*). It is described thus: Predominant investigating wisdom conditions the consciousness and mental factors associated with it and the materiality produced by the consciousness to accomplish the task in hand by predominance condition. We should acquire wisdom by means of predominant investigating wisdom to reach self-awakening.

CONCLUSION

The foregoing facts have elucidated the investigative concept of wisdom (*paññā*) in *Theravāda Abhidhamma*. The central teaching of Abhidhamma is *paññā* that distinguishes the difference between conventional realities such as man, woman, tree etc. and ultimate realities namely; mind, mental factors, matter and *Nibbāna*. We should develop knowledge of Abhidhamma into our heart because *Abhidhamma* teachings is conformity with *Vipassanābhāvanā* that leads to attain *bhāvanāmayapaññā* or lokuttara-*paññā*. Understanding *Abhidhamma* thoroughly supports to reach progress of insight knowledge (*vipassanāññāṇa*). *Vipassanāññāṇa* prepares to enter into *maggāñāṇa*, *phalañāṇa* and attains *Nibbāna*.

KEYWORDS: *Paññā, Theravāda Abhidhamma, lokuttara-paññā, lokuttara-paññā, vipassanāññāṇa.*

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MORALITY AND PHILOSOPHY IN ABHIDHAMMA

Xavier P. Mao¹

INTRODUCTION

In what follows, this research wishes to bring into main focus the moral and ethical questions that engage the central attention of Buddha. The scope of present work is from the practice of philosophy as linguistic conceptual and logical analysis of fundamental and basic concept to the Buddhist hermeneutical understanding of the human suffering with the aim of ultimate enlightenment through living of Buddhist ethical principles. Abhidhamma literature otherwise known as Pali Buddhism is embodiments of important ethical principles for daily living. Abhidhamma literatures discuss very insightful metaphysics and logic which aim at momentariness that is, nothing is permanent. In other words, everything is transient and evanescent in nature. The ancient doctrine of permanence was put into question. The doctrine of momentariness goes by the name of kshanika-vada. Buddhist ethics advocated the principle of Tyaga (renunciation) as against enjoyment (bhoga). The principle of renunciation is both common to Jainism and Buddhism. The scholar wishes to emphasize in this connection that the principle of enjoyment (bhoga) has created havoc in the contemporary period. Abhidhamma philosophy by emphasizing on the principle of renunciation stands out as a savior of humankind. Abhidhamma philosophy, on the other hand, aims at finding out a way out of human suffering which is the objective of present paper. How to overcome and get rid of suffering is the central question. Dharma (regulating principle), tapasia (penance) and Ahimsa (non-violence) played crucial role in Buddhism that is how it is said 'I take shelter in Buddha and I shall take shelter in Sangha and Dhamma'. The concept of Nirvana (annihilation) is a novel concept. Trishna

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(excessive thirst for satisfaction) must be overcome so that human being gets enlightenment. For Buddha, enlightenment is not the prerogative of some select few; everybody is a potential Buddha. Study and analysis of dhamma is not all; it is the begin-all but not the end-all. The main aim of dhamma is to be enlightened and live a life in accordance with it. This is the panacea to most if not all problems.

METHODOLOGY

Conceptual analysis and the Hermeneutical approach were used to address the objective of this paper. Philosophy as a discipline is different from sciences. In Indian context, morality and philosophy are integrally connected. Therefore, the logical, conceptual interpretive understanding and holistic approach is the methodology followed.

DISCUSSION

There is a sense in which it can be said that in India philosophy began with the Rig Vedic hymns then came the Upanishads, Jainism and Buddhism started afterward. Moral questions and considerations were the pivotal points both in Jainism and Buddhism. Vardhaman Mahavir and Gautama Buddha were great sanyasas (monks). Both were princes and they renounced home and hearths and the world. Morality and moral considerations were primary in early Buddhism. In later date, Dinnaga and Vasudeva deal with logical and metaphysical questions. This distinguishes later Buddhism from early Buddhism.

In what follows, the scholar wishes to bring into bold focus the moral and ethical questions that engage the attention of Gautama Buddha. Abhidhamma literature otherwise known as Pali Buddhism is embodiments of these considerations. Historically speaking Pali and Prakrit were the languages of common men. It is because of these reasons that Mahavira and Buddha began to talk in Prakrit and Pali languages respectively as they were the languages of the common people. It may be mentioned in this connection

that philosophy in ancient India with Mahavir and Buddha were altogether a different discourse it is this: These philosophers have tried to solve the practical problems of life. Further, they renounced the world and wanted to eliminate suffering. This type of philosophy is almost unheard of throughout the world. If philosophy is logical and conceptual analysis then there might be other types of philosophy in other parts of the world. What distinguishes these two philosophers from other philosophers throughout the world is that they practiced what they preached. These two philosophers renounced the world and became Sanyasas. Buddha renounced the royal throne, left all properties, wife, and son and became a wandering monk. The scholar wishes to suggest in this connection that this type of philosophizing and philosophy are almost unheard of in the other parts of the world. Great moral philosophical theories have been constructed and produced and still, the world is yet to come across a moral philosophy which put into perfect practice by an individual in one's actual life. It is perhaps because of this reason that in different parts of the world Buddhist philosophers were monks or sanyaas. It is said that Ashok the great ancient Indian king and warrior after heavy bloodshed in Kalinga war came across a Buddhist monk and subsequently he gave up war and embraced Buddhism. Ashok sent monks and sanyaas to different parts of the world, particularly in South-East Asia. I take shelter behind Buddha and the Sangha became the watchword. This is how Chanda-Ashok (Crooked Ashok) the war monger became Dhamma-Ashok (spiritual Ashok).

But at the same time, Abhidhamma literatures discuss very insightful metaphysics and logic which aim at momentariness that is, nothing is permanent. In other words, everything is transient and evanescent in nature. The ancient doctrine of permanence was put into question. According to Buddhist philosophers, nothing is permanent, things are evanescent and temporary. In other words, this doctrine of momentariness goes by the name of kshanika-vada. But at the same time such Buddhist doctrine had created

ethics and moral philosophy which was accepted at that point of time and till date, it is essential for our meaningful living. They advocated the principle of Tyaga (renunciation) as against enjoyment (bhoga). The principle of renunciation is both common to Jainism and Buddhism. As a matter of fact, Tyaga was advocated in Upanishads prior to the emergence of Jainism and Buddhism. It may not be out of place to mention in this connection that the contemporary civilization is based on the principle of bhoga or enjoyment. The scholar wishes to emphasize in this connection that the principle of enjoyment (bhoga) has created havoc in the contemporary period. The philosophy of consumerism and the economics of enjoyment are increasing and expanding without bounds and limits. I may be excused or allowed in this connection that the principle of conspicuous consumerism and the philosophy of excessive enjoyment have created detrimental effects on the human society in the contemporary time. Abhidhamma philosophy by emphasizing on the principle of renunciation stands out as a saviour of humankind.

Conceptual and linguistic analysis has been emphasized as the objective of philosophy by the Anglo-American philosophers. It is said that philosophy and philosophers do not preach and advocate any principle of life and morality. In other words, their sole objective and purpose is to engage in conceptual or linguistic analysis. The later philosophy of Wittgenstein and the philosophy of Gilbert Ryle, Bertrand Russell, G.E Moore and many other British philosophers advocated this view of philosophy. On the other hand, the continental philosophy and philosophers do not agree with this view of philosophy. In other words, according to existentialist philosophers existence is prior to essence. In this sense, the existentialists were engaged in direct opposition with the essence of Plato. It is not essence but existence is important. This is in nutshell, the philosophy of existentialism. Abhidhamma philosophy on the other hand, aims at finding out a way out of human suffering. How to overcome and get rid of suffering is the central question.

Philosophers and wise men should find out a way out of suffering. Abhidhamma aims at finding out ways and means to the cessation of suffering. It may be pointed out in this connection that for the present day Anglo-American philosophers to find out the way to the cessation of suffering is not the function of philosophy as qua philosophy. According to them, this is the task of moralists and religious persons. The scholar wishes to point out in this connection that philosophers cannot evade such problem. Sorrow, suffering, and bondage are increasing day by day in contemporary period. Astounding development, invention and discoveries have been made in science and technology. But these so-called marvellous achievements have not been able to wipe out suffering from the world. Abhidhamma philosophy finds out a way out of it. The scholar is in complete agreement with this view of the world advocated by Abhidhamma thinkers. It may not be out of place to mention and emphasize this point that after the death of Buddha, it is Ceylon, the present day Srilanka and East Asia preserved Buddhism. King Ashok sent missionaries to Ceylon. Ceylon or Srilanka played crucial role in spreading Buddhism around the world. However, in India, Brahmanical scholars and Brahmanism after the death of Buddha was not congenial for Buddhism. Dharma (regulating principle), tapasia (penance) and Ahimsa (non-violence) played crucial role in Buddhism that is how it is said 'I take shelter in Buddha 'and I shall take shelter in Sangha and Dhamma'.

FINDINGS

The present-day competitive spirit and the attempt to overpower and surpass other countries perhaps is the main cause of suffering in the contemporary world. After serious consideration the scholar is of the opinion that the Buddhist thought and ethics is the powerful panacea of the evils of the present predicament. This may sound bombastic but it seems to be the powerful answer to the problems faced by the contemporary world. Satya (truth) and Ahimsa (non-violence) are the means. Even Gandhi tried his best

to put Buddhist aphorism into practice. He by preaching and advocating truth and non-violence has given a direction to the contemporary world. But it is most unfortunate that present-day Indians have forgotten Buddha's message. Further, it may be emphasized in this connection that in the contemporary world human beings, in general, have forgotten the most important messages of saints, seers, and prophets of the world. It is this type of forgetfulness of the messages of saints, seers, and other enlightened beings is the main cause of the problems of the modern world. Both Buddha and Gandhi emphasized this point. It may be stated in this connection that not only in India but throughout the world such messages given by seers, saints and prophets have been overshadowed by conspicuous crass consumerism. As per the scholar's findings, this is the main cause of many of the problems of the present world.

CONCLUSIONS

The scholar is of the view that philosophy raises foundational questions about everything under the sun. Linguistic or logical and conceptual analyses are the methods and techniques of philosophy but on top of it, moral philosophy and philosophy of religion are the essences of philosophizing. With philosophy the very sharp and logical analysis is not all; the basic moral principle should be put into practice. Buddha did all of that. He not only tried to find out the causes of suffering but he also laid down ways and means of overcoming it. The concept of Nirvana (annihilation) is a novel concept. Trishna (excessive thirst for satisfaction) must be overcome so that human being gets enlightenment. For Buddha, enlightenment is not the prerogative of some select few; everybody is a potential Buddha. Study and analysis of dhamma is not all; it is the begin-all but not the end-all. The main aim of dhamma is to be enlightened and live a life in accordance with it. This is the panacea to most if not all problems.

KEYWORDS: Morality, Abhidhamma, renunciation, Momentariness

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AN INTRODUCTION TO THERAVĀDA ABHIDHAMMA

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INTRODUCTION

Abhidhamma is a comprehensive, systematic treatment of the Buddha's teachings that came to prominence in the Buddhist community during the first three centuries after the passing away of the Buddha. The development of *Abhidhamma* spanned the broad spectrum of the early Buddhist schools, though the particular tracks that it followed in the course of its evolution differed markedly from one school to another. As each system of Abhidhamma assumed its individual contours, often in opposition to its rivals, the respective school responsible for it added a compilation of *Abhidhamma* treatises to its collection of authorized texts. In this way, the original two canonical collections of the Buddha's Words: the Sutta and *Vinaya Piṭakas* came to be augmented by a third collection, the *Abhidhamma Piṭaka*, thus giving the familiar *Tiṭiṭaka* or "Three Baskets of the Doctrine." The objective of this research is to give a brief introduction to *Theravāda Abhidhamma* for the benefits of scholars those who willing to have a widening knowledge on *Theravāda Abhidhimma*. There are many teachings or doctrinal factors taught by the Buddha for disciples to have a widening knowledge for the realization of everlasting freedom. Here, the discussion would be on *Theravāda Abhidhamma* briefly for the fulfillment of this task.

METHODOLOGY

Aliterary survey with Buddhist canonical texts was done in order to find out the details to introduce the *Theravāda Abhidhamma*.

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DISCUSSION

Theravāda (Pali: *thera* "elders" + *vāda* "word, doctrine"), the "Doctrine of the Elders," is the name for the school of Buddhism that draws its scriptural inspiration from the Pali Canon, or Tipitaka, which scholars generally accept as the oldest record of the Buddha's teachings. The seven treatises of the *Pāli Abhidhamma Piṭaka* are the *Dhammasaṅgaṇī*, the *Vibhaṅga*, the *Dhātukathā*, the *Puggalapaññatti*, the *Kathāvatthu*, the *Yamaka*, and the *Paṭṭhāna*. The distinctive features of the *Abhidhamma* methodology are not equally evident in all these works. In particular, the *Puggalapaññatti* is a detailed typology of persons that is heavily dependent on the *Sutta Piṭaka*, especially the *Āṅguttara Nikāya*; the *Kathāvatthu*, a polemical work offering a critical examination of doctrinal views that the *Thēravādin* theorists considered deviations from the true version of the *Dhamma*. These two works do not exemplify the salient features of *Abhidhamma* and may have been included in this *Piṭaka* merely as a matter of convenience. What is probably the most archaic core of *Abhidhamma* material detailed definitions of the basic categories taken from the *Suttas*, such as the aggregates, sense bases, and elements is preserved in the *Vibhaṅga*. But the two works that best exemplify the mature version of the canonical *Abhidhamma* system are the *Dhammasaṅgaṇī* and the *Paṭṭhāna*. As Ven. *Nyānaponika* repeatedly points out, these two books are complementary and must be viewed together to obtain an adequate picture of the *Abhidhamma* methodology as a whole. The *Dhammasaṅgaṇī* emphasizes the analytical approach, its most notable achievement being the reduction of the complex panorama of experience to distinct mental and material phenomena, which are minutely defined and shown in their various combinations and classifications. The *Paṭṭhāna* advances a synthetic approach to the factors enumerated in the first work. It delineates the conditional relations that hold between the diverse mental and material phenomena disclosed by analysis, binding them together into a dynamic and tightly interwoven whole.

Each of the books of the *Abhidhamma* has its authorized commentary. Since the commentaries on the last five books are combined into one volume, there are three Abhidhamma commentaries: The *Atthasālinī* (on the *Dhammasaṅgaṇī*); The *Sammoha-vinodanī* (on the *Vibhaṅga*); and the *Pañcappakaraṇa-aṭṭhakathā* (on the other five books). These commentaries are the work of *Buddhaghosa*, the most eminent of the *Pāli* commentators. *Buddhaghosa* was an Indian Buddhist monk who came to Sri Lanka in the fifth century to study the old Sinhalese commentaries that had been preserved at the *Mahāvihāra*, the Great Monastery, the seat of *Theravāda* orthodoxy in Anuradhapura. On the basis of these old commentaries, written in a style of Sinhala that by then may have already been antiquated, he composed new commentaries in the internationally recognized *Theravāda* language, now known as *Pāli*. These commentaries, refined in expression and doctrinally coherent, are not original creative works expressing *Buddhaghosa's* own ideas, but edited and synoptic versions of the old commentaries, which had probably accumulated over several centuries and recorded the diverse opinions of the early generations of doctrinal specialists up to about the second century. If we had direct access to these commentaries, we would no doubt be able to trace the gradual evolution of the system of exegesis that finally became crystallized in the works of *Buddhaghosa*. Unfortunately, however, these old commentaries did not survive the ravages of time.

Once the commentarial literature on *Abhidhamma* had grown to gargantuan dimensions, the next stage in the development of *Abhidhamma* theory was governed by the need to reduce this material to more manageable proportions for easy use by teachers and their students. Thus, there arrived the age of the *Abhidhamma* manuals, which reached its high point with the composition of the *Abhidhammattha-saṅgaha* sometime between the tenth and twelfth centuries. This work, ascribed to one *Ācariya Anuruddha*, occupies only fifty pages in print, yet provides a masterly overview of the whole *Abhidhamma*, both canonical and commentarial, in an easily memorizable form. The *Saṅgaha* has become the standard primer for

Abhidhamma studies throughout the *Thēravāda* Buddhist world, and in the traditional system of education teachers require their pupils to learn it by heart as the prerequisite for further lessons in *Abhidhamma*. Yet, because the manual is so terse and pithy in expression, when reading on its own it borders on the cryptic, and to convey any clear meaning it needs paraphrase and explanation. Thus, the *Saṅgha* in its turn has generated a massive commentarial literature, written both in Sri Lanka and Myanmar, and this has opened up still new avenues for the elaboration of *Abhidhamma* theory. In this way the literary history of the *Abhidhamma* has advanced by a rhythmic alternation of condensed and expansive modes of treatment, the systole and diastole phases in the evolution of *Thēravāda* Buddhist doctrine.

The *Abhidhamma* teaching in the *Dhammasaṅgaṇī*, the focus of Ven. *Nyanaponika*'s essays, might be discussed in terms of three interwoven strands of thought: (1) an underlying ontology framed in terms of bare ontological factors called *Dhammas*; (2) the use of an "attribute-*mātikā*," a methodical list of contrasting qualities, as a grid for classifying the factors resulting from ontological analysis; and (3) the elaboration of a detailed typology of consciousness as a way of mapping the *Dhammas* in relation to the ultimate goal of the *Dhamma*, the attainment of *Nibbāna*.

The first two strands are shared by the *Theravāda* and *Sarvāstivāda* systems and might be seen as stemming from the original archaic core of *Abhidhamma* analysis. The third strand, the minute analysis of consciousness, seems to be a specific feature of the *Pāli Abhidhamma* and thus may have evolved only after the two traditions had gone their separate ways.

CONCLUSION

The schematization of consciousness is undertaken as a way of fleshing out the first triad of the *Mātikā*, and thus the primary distinctions drawn between mental states are framed in terms of ethical quality: into the wholesome, the unwholesome, and the indeterminate. The *Dhammasaṅgaṇī* shows that the entire domain of consciousness in all its diversity is bound into an orderly cosmos by two overarching laws: first, the mundane moral

law of *Kamma* and its fruit, which links mundane wholesome and unwholesome states of consciousness to their respective results, the fruits of *Kamma*, the latter included in the class of indeterminate consciousness. The second is the liberate or transcendent law by which certain wholesome states of consciousness the supra-mundane paths produce their own results, the four fruits of liberation, culminating in the attainment of *Nibbāna*. Finally, it is clear that by paying attention on above factors everyone will able to have a widening and profound knowledge on *Theravada Abhidhamma* in easy manner.

KEYWORDS: *Theravada Abhidhamma*, Basic Classification, Fundamental Teachings, Knowledge, Freedom.

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**A PSYCHOANALYTICAL STUDY ON KUSALA- AKUSALA
(WHOLESOME AND UNWHOLESOME) IN THERAVADA
ABHIDHAMMA TOWARD DAILY LIFE**

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INTRODUCTION

In the Modern Society, due to inability to recognize various aspects of mind (*Citta*), it seems, there are uncountable problems. With the noble purpose of overcoming maximum levels of such problematic situation, it is very important to understand both the Wholesome and Unwholesome rooted Mind (*Citta*) as they appear in *Theravada Abhidhamma*.

The Pali term “*Citta*”, In Buddhism, derived from the verbal root \sqrt{citi} means to cognize, to know, etc. Generally, it translates into English as Mind, Consciousness, Thought, etc. In the Commentaries, *Citta* has been defined in three ways: firstly, *Citta*, as the agent, cognize an object (*Arammabhāvacintetīcittam*); Secondly, as the instrument, by means of which the accompanying mental factors cognize the object (*etenacintetīcitta*) and finally, as an activity, *Citta* itself nothing other than the process of cognizing the object (*cintanamatta Mcitta M*). However, in *Abhidhamma*, where *Citta* has been classified in various fold, *Kusala*, that used to convey the meaning of clever, skilful, expert, good, right, meritorious and Karmic wholesome and so on, and *Akusala*, that is closely tied up and opposites from *Kusala*, have a number of shades of meaning varying according to the context in which they are used.

Psychologically, all these terms are karmic volitions (*kammacetana*) and mental factors, which associated and accompanied by either Wholesome or Unwholesome rooted *Citta*. However, special significance of *Kusala*, as a religious technical term, of Buddhism, imply a moral sense connecting morally good, efficient or wholesome actions of body, word and thought, by means of which an ordinary person achieved a better life here in this very life and it's desired goal of *Nibbana*. In both ethically and psychologically, in an

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individual's life, these *Citta* (thoughts) play an important role. and accumulating of *Kusala* is not only possible but also most desirable.

The *citta*, which can be achieved in many different effects, accomplishments, talents as well as capabilities, accumulation of different inclinations, defilements and *kamma*, should be understood to have more understanding of ourselves and others. In this way, one could live with kind and compassionate heart yet, though, others behave in a disagreeable way. Indeed, it is great if we pay attention on our *Citta* then paying attention on others.

Objective

The aim of this paper is to be analyzed of *Kusal Akusa Citta* exposed in *Theravada Abhidhamma* with its various interpretation and how to adopt them for the enhance of mundane and supra-mundane life.

Research Methodology

This research has been compiled from primary source, further; research works of previous scholars have been examined as secondary sources to direct the research paper toward a more critical approach

Limitation

The limitation of this research paper is the twelfold Unwholesome consciousness and the Eightfold Wholesome consciousness of Sense-Sphere consciousness (*Kamavacaracittani*) in *Theravada Abhidhamma*.

Discussion

In *Abhidhamma*, a part contained in the *Tipitaka*, the higher teachings of the Buddha, where twofold preaching (*Desana*) can be seen namely; Conventional Preaching, which express the idea of material or visible world such as beings, person, man, woman and mountain, etc, and ultimate preaching, that point out things as it is of phenomenal world, spokes of the fourfold ultimate reality namely; i) Consciousness (*citta*), ii) Mental factors (*Cetasika*), iii) Matter (*Rupa*) and vi) Nibbana.

Further, the Sub-divided consciousness of selected part of this paper, are Twelve Unwholesome consciousnesses, The first classification of fifty-four Sense-Sphere consciousness, classifies by way of its most prominent root,

whether greed, non-greed, hatred, non-hatred, etc, into three parts; firstly, Eight consciousness of rooted in greed (*Lobham Ulacittani*), in which includes all varieties of greed ranging from intense passion or cupidity to subtle liking and attachment. Some of those consciousnesses accompanied by joy and equanimity, associated with wrong view, dissociated from wrong view while some of them are unprompted as well as spontaneous, which come arise through unwholesome actions such as stealing, sexual misconduct, lying and holding the wrong view etc. Secondly , Two consciousness of rooted in hatred, which are always surrounded with hatred, feared, too much thinking, speaking with unsatisfied mind, and arise with alternative types of feeling either joy or equanimity that rooted with the feeling of displeasure. And finally, two consciousness of rooted in delusion, accompanied by equanimity, associated with doubt and restlessness, are as follows;

Root	Feeling	Assoc. with	Dissoc. from	Prompted	No
Greed	joy	Wrong view	....	No	1
”	”	Wrong view	....	Yes	2
”	”	....	Wrong view	No	3
”	”	....	Wrong view	Yes	4
”	Equanimity	Wrong view	....	No	5
”	”	Wrong view	....	Yes	6
”	”	....	Wrong view	No	7
”	”	....	Wrong view	Yes	8
Hatred	Displeasure	Aversion	....	No	9
”	”	”	....	Yes	10
Delusion	Equanimity	Doubt	....	....	11
”	”	Restlessness	....	....	12

And the Eightfold Wholesome consciousness of Sense-Sphere consciousness (Kamavacara) is as follows;

Feeling	Knowledge	Prompted	No
Joy	Assoc. with	No	1
”	”	Yes	2
”	Dissoc . from	No	3
”	”	Yes	4
Equanimity	Assoc . with	No	5
”	”	Yes	6
”	Dissoc . from	No	7
”	”	Yes	8.

Above mentioned, these Eightfold wholesome consciousnesses can be divided on the basis of three principle of dichotomization Such as a concomitant feeling, which in four cases is joy, such as pleasant mental feeling and neutral mental feeling. Secondly, Consciousness, the presence or absence of knowledge, which comprehends things as they are, in the case of presence of knowledge, it also represents the root non-delusion and dissociated from knowledge, which has been mentioned above is lacks of wisdom but it does not involve ignorance and thirdly it is the dyad of unprompted and prompted. Four, Out of these eight consciousnesses, associated with knowledge possess all three wholesome roots others dissociated from knowledge possess non-greed, non-hate but lack of non-delusion.

These consciousnesses, the reason why called *Kusala* (wholesome) or *Puñña* (meritorious) is, because they are inhibits the defilement, produce good results, arise within worldlings, trainees noble disciple at the three lower stages of stream-enterer, once-returner as well as non-returner and With the accomplishment of wholesome performs through three doors; bodily, verbal and Whenever they generate wholesome states of mind pertaining to the sense sphere.

CONCLUSION

Finally, in the conclusion section, it can be said thus; though, these Kusal Akusala Citta (thoughts) are well-explained, but due to its difficulties to be understood, by an ordinary person, which can be consider as a reason why they live far away from it and rapidly incremental of issues regarding mental and material, in the society today. With The noble purpose of maximum salvation of such problematic situations, interesting on unavoidable beneficial understanding of ultimate classification on *Citta*, which are different in fundamentally, must be spared all over the world. Specially, in the fields of Psychology, Health care, Neuroscience and so on.

Thereafter, the advantages of well-established understanding of various appearance of *Citta*, which will be the reason to be lived in peace in both mundane and supra-mundane life, are unavoidable.

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AN ANGRY PERSON SUFFERS FIRST: ABHIDHAMMA PERSPECTIVE OF THE RELATIONSHIP BETWEEN ANGER AND PAINFUL FEELING

Ven. Y.B.M. Thakuri¹

INTRODUCTION

This paper examines the relationship between anger (*dosa*) and unpleasant feeling (*dukkhavedanā*). According to Buddhist psychology, one of the causes of anger is unskillful reaction towards unpleasant feelings. The objective of this paper is to examine this point and suggest guidelines for practical application in anger management. The Pāli term '*dosa*' can refer to various mental states ranging from mild irritation to severe rage. Nevertheless, in the ultimate sense they all refer to the same mental state (Bodhi, 2016, sec. 11.4). In this paper, the term 'anger' is used to make the explanations specific. The term '*vedanā*' is usually translated as 'feeling', but many modern scholars think that it is not a suitable rendering. Some have suggested 'feeling tone' or 'hedonic tone' (Batchelor, 2018). But using the already familiar term 'feeling' with the Buddhist meaning added to it is more appropriate.

The term '*dukkha*' also has several meanings. For example, in "*idaṃdukkhanti yathābhūtaṃ pajānāti*" (understands that this is suffering) (*Majjhima Nikāya*, 2012b, p. 76), it can be read either as feeling, characteristic (*lakkhaṇa*) or Noble Truth (*ariya sacca*). As 'unpleasant feeling' belongs to the First Noble Truth, in the first and the third sense: "this (unpleasant feeling) is the Noble Truth of Suffering." In the second sense: "this (unpleasant feeling) has the characteristic of suffering." But in the Sutta where this passage occurs, '*dukkha*' means the First Noble Truth. Similarly, in "*yaṃkiñci vedayitaṃ sabbaṃtaṃ dukkhasmiṃ*" (whatever feelings are there, they are included in suffering) (*Saṃyutta Nikāya*, 2007, p.

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417), the word ‘*dukkha*’ does not refer to a feeling, because pleasant and neutral feeling are also ultimate realities. But it may be read as Noble Truth or characteristic. However, in the Sutta where it occurs, the meaning is ‘characteristic.’ In the “*yadaniccaṃ taṃdukkhaṃ*”(whatever is impermanent is *dukkha*) (*Samyutta Nikāya*, 2007, p. 19) also ‘*dukkha*’ does not refer to unpleasant feeling.

However, in “*sukhassacapahānādukkhassa ca pahāna*”(Majjhima Nikāya, 2012a, p. 26), ‘*dukkha*’ refers to unpleasant feeling. This is because neither the Noble Truth of Suffering nor unpleasant feeling should be abandoned. It is mentioned in the discourses such as *Dhammacakkapavattana Sutta* that the Noble Truth of Suffering, which includes feeling, should be understood (*Samyutta Nikāya*, 2007b, p. 369).

METHODOLOGY

The relationship between unpleasant feeling and anger can be studied with the aid of several Buddhist doctrines. This paper studies this relationship from *Abhidhamma* point of view. The relationship has been starkly highlighted in *Suttanta*: “The proclivity of anger lies dormant in unpleasant feeling.” (*Majjhima Nikāya*, 2012, p. 377). To elaborate this point this paper uses textual method particularly the *Abhidhamma* texts. The primary source material comes from *Abhidhamma* texts: ‘section of consciousness’ (*cittapariccheda*) and ‘section of mental concomitants’ (*cetasikapariccheda*) of *Abhidhammatthasaṅgaha*, ‘section on arising of consciousness’ (*cittuppādaKaṇḍa*) in the *Dhammasaṅgaṇī*, and ‘conditioning forces’ (*paccayasatti*) in *Paṭṭhāna*. To suggest applications of findings, some *Suttanta* texts are also used.

DISCUSSIONS AND FINDINGS

From the *Abhidhamma* perspective, when someone is angry, it means that anger consciousness has arisen in that person. In the

Abhidhammatthasaṅgaha, there are two anger-rooted consciousnesses (*dosamūlacitta*), the primary distinction being whether it is prompted (*sasaṅkhārika*) or not (Anuruddha, 2005, p. 2). If a consciousness arises with deliberate premonition or with prompting received from outside agents, then it is called 'prompted'; opposite of this is 'unprompted' (Bodhi, 2016, sec. I.4). Support to this classification can be found in the *Dhammasaṅgaṇī* (pp. 100-01).

Consciousnesses can be classified according to root (*hetu*). There are three unwholesome roots: greed (*lobha*), anger (*dosa*), and delusion (*moha*); and three wholesome roots: non-greed (*alobha*), non-ill-will (*adosa*), and non-delusion (*amoha*). The consciousnesses that associate with roots are called 'rooted' (*sahetuka*) and those that do not associate are called 'unrooted' (*ahetuka*). The consciousness about which we are concerned here, namely the anger consciousness has two roots: anger and delusion.

According to *Abhidhamma*, whenever a consciousness arises, several mental concomitants (*cetasika*) arise with it. Mental states arising at each mind moment are either universal or particular. One very significant point concerning this is that the consciousness and mental states that arise together at a certain moment pass away together and take the same object (*ārammaṇa*) (Anuruddha, 2005, p. 103).

The unwholesome mental states belonging to anger consciousnesses can be classified into two main groups. First, there are four unwholesome mental states belonging to anger class: anger (*dosa*), envy (*issā*), stinginess (*macchariya*), and remorse (*kukucca*) (Anuruddha, 2005, p. 10). Among them, anger is present in all anger consciousnesses, but the remaining three are mutually exclusive. It means that they are never consascent (*sahajāta*) (Bodhi, 2016, sec. I.27). Thus, more than two permutations of anger consciousness is possible. Stinginess has the appearance of greed, but it belongs to anger class. Second, the four universal unwholesome mental states

are also present: ignorance (*avijjā*), lack of shame and fear for wrongdoing (*hiriottappa*), and restlessness (*uddhacca*).

'*Vedanā*' is a universal mental state, and in the anger consciousness, it is always unpleasant. There are only three consciousnesses in which unpleasant feeling can arise – two arise in active consciousness and one in passive. By 'active' I mean consciousnesses that arise at the stage of 'impulsion' (*javana*), where *kamma*s accumulated (Buddhaghosa, 2012, p. 22). The third consciousness is a body consciousness which is passive in nature because it is a result (*vipāka*). The significant point here is that whenever there is anger, there is also painful feeling. Recently there has been growing interest in studying the co-relation between anger and painful feeling. Several studies have shown that people who have physical discomfort and pain are more prone to become angry (Trost et al., 2012)(Perozzo et al., 2005).

From *Paṭṭhāna* perspective, the relationship between anger and painful feeling can be understood through conditioning forces. Here I mention only three: (1) Conascentcondition (*sahajātapaccaya*), (2) Object condition (*ārammaṇapaccaya*), and (3) Decisive support condition (*upanissayapaccaya*) (Nandamālābhivamsa, 2009) (Ledi, 2008). According to the first condition, anger and painful feeling arise at the same moment assisting one another and take the same object. According to the second condition, anger can arise as an unskillful reaction to unpleasant feeling. The third condition shows that one moment of anger or painful feeling can lead to several moments of anger in the future instances.

In the *Cūḷavedalla Sutta*, it is said that the proclivity of anger remains dormant in the painful feeling and it should be dispelled utilizing the unpleasant feeling (*Majjhima Nikāya*, 2012, p. 377). It means that when there is painful feeling, the habitual reaction to it is anger. This 'link' can be severed by cultivating mindfulness and obtaining clear comprehension (*sampajañña*) with relation them. The method of contemplating anger and unpleasant feeling is found in *Satipaṭṭhāna Sutta*. According to this method,

the painful feeling and anger should be observed with mindfulness and clear comprehension (*Majjhima Nikāya*, 2012, pp. 75–77). The term ‘clear comprehension’ has several meanings (Mahāsi). In the present context it means understanding the true nature of anger and unpleasant feeling, i.e., obtaining insight into their characteristics of impermanence, suffering, and non-self.

CONCLUSIONS

This paper has shown that the saying “Angry person suffers first” is true in the *Abhidhamma* perspective too. Anger and painful feeling are inseparable phenomena. Thus, in order to dispel anger, it is essential to learn skillful ways to deal with painful feeling. There is a link between painful feeling and anger, the former causing the latter habitually. This can be severed by cultivating mindfulness of painful feeling. Moreover, it is also essential to dispel the mental states that can arise with anger such as envy and stinginess. Most importantly, it is essential to comprehend the painful feeling and anger by way of three universal characteristics.

KEYWORDS: anger, unpleasant feeling, mindfulness, anger management

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(Note: References to canonical Pāli texts are from CSCD Chaṭṭhasaṅgāyana edition published by Vipassanā Research Institute, Igatpuri, India)

BUDDHIST ATTITUDE ON DECISION MAKING

D. M. L. Harshika Bandara¹

INTRODUCTION

When arrive at a decision there are several factors considered by are an ordinary layman; sometimes it may include ones virtuous requirement, duty of or a human base. On what basis a good decision is taken? All these could be collected as nobility what could be measured, truthfulness and benevolence.

From the condition of a wild animal the human beings have evolved up to the present state and who have taken decision which has become a turning point of the world, those were excellent decisions. But the decisions taken by the man today are they of great merit it is questionable.

Second characteristic is that it in measurable. If not those decisions cannot be discussed cannot be explained to another; the clear decisions required by us should be benefited to self individually and to others as well. The decisions taken by the self should be profitable to the self and also to others. It can be some material. It can be spiritual. The receiver result decides to suit it; all these characteristic can be identified as noble decisions.

RESEARCH PROBLEM

It is seen, usually that there is primarily, a selfish, condition, bias, sensitive, partiality, exhibited when people in the social taking discussion, but there is no efficiently in correcting the discussion taken; therefore it in the researching conflict here to find conclusion mentioned in Buddhism on decision making.

RESEARCH MYTHOLOGY

For this exercise, relevant studies with discourses in the Buddhist canon are being referred along with the secondary principles authored by different tours magazines and dictionary has been studied here.

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RESULT AND FINDINGS

The human being who is full of lust is similar to a blind person from birth. His characteristics can be identified as thus. The enjoyment of senses is limitless; the knowledge of the senses is limited. Man arrives at the decision as per the limit of the yield to senses. Sense may not comprehend the true condition. It is arduous to understand the truth by the enjoyment of senses. The apprehension of the senses cannot be considered as a way to wisdom, it can be faulty heart felt saying it can arrive at a correct decision after knowing all as correct things, while it can arrive at a wrong decision too, by not knowing the fault things. From this it becomes evident that to arrive at a correct decision is quite difficult and requirement is more to arrive at a faulty decision, fault accord or to a Flemish conclusion.

Buddhism shows several ways to consider before taking a decision

1. It should be conductive to yourself
2. It should be conductive others
3. It should be conductive both yourself and other
4. It should not conductive to both yourself and other

According to the Buddhist doctrine what is the beneficial decision could be analyzed.

1. To consider yourself as the leader
2. According to the law of the world
3. According to the Doctrine

It is delivered that it should be compulsory to take a decision where self is considered as the master and to maintain you according to the agreement of the world and as per the doctrine.

1. Decision taken for the benefit of self
2. Decision taken for the benefit of others
3. Decision taken for the benefit of self and others

Such decisions will contribute better result always. A deep resolutions of a quantitative decisions preached by the Lord Buddha in chathukka Nipatha in the Anguththara Nikaya can be stated. The training will augment to contemplate the decision taken without the assistance of another.

I was not aware of another doctrine similar to the contemplation through wisdom where unborn correct comprehension exists and the inborn correct

comprehension is developed. Monks, the correct comprehension will come to existence who contemplates with wisdom. The inborn comprehension increases. Also it could be assisted through evidence while all others which are not like that will be rejected by the Buddhism.

CONCLUSION

The origin, nature, defilements, consciousness of the human being was mentioned in any the teachings of Buddhism. Yet the Buddhism has forwarded several definition to take decisions which conducive to the society. Those definitions are based on cause and effect truthfulness and humanism.

KEYWORDS: *Attadhipateyya, Lokadhipateyya, Dhammadipateyya, Atta Sanhita, AnattaSanhita, UbhayatthaSanhita*

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AN ANALYSIS OF THE BHAVAṄGA-CITTA

Ferenc Bodó¹

INTRODUCTION

There has always been a great need among the adherents of different schools of Buddhism to find the link between the seemingly contradictory doctrinal statements of *anattā* and *kamma*, such as there is no person as an enduring substance and every volitional action has effects upon its agent in the future. If there is no enduring self (*anattā*) who will be experiencing the effects of volitional actions (*kamma*)? According to the Theravāda school, the answer lies within the mind (*citta*) and the 'missing' link is called *bhavaṅga-citta* which could be translated as life-continuum consciousness. However, what really is the *bhavaṅga-citta*? That has been investigated in this paper.

METHODOLOGY

Firstly, one of the most interesting topics in the field of Buddhist Studies, namely the problem of personal continuity was introduced above in order to provide a context for an analysis of the *bhavaṅga-citta*. Secondly, some Western interpretations of the term, which can pave the way for the traditional understanding, are taken into consideration. Finally, according to the Theravāda Abhidhamma, a general account of the mind and also a precise definition of life-continuum consciousness will be given.

FINDINGS

The majority of Western interpreters of *bhavaṅga-citta* understand it as the unconscious functions of the mind. They tend to believe that *bhavaṅga-citta* is equivalent to the state of deep dreamless sleep, the state of being in coma and an empty state of mind. Thus, it is easy to see how *bhavaṅga* could become, in the eyes of those interpreters, the modern psychoanalytic term for

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unconsciousness. However, is it really unconscious? Nyanatiloka Thera definitely held the view that *bhavaṅga-citta* is unconscious. He asserts that the life-continuum mind is a storage where all past experiences and intentions, being concealed from the active mode of consciousness, still function and from time to time they can emerge as subconscious phenomena in the mind. Nevertheless, the abhidhammic theory of cognition firmly states that at the end of every cognitive process the mind lapses into *bhavaṅga*, therefore, every new cognitive process also emerges from that. For instance, one is eating a meal and suddenly the doorbell rings. According to the abhidhammic theory of cognition, in that very short instant which passes immediately prior to hearing the doorbell, the mind is said to be in *bhavaṅga*. It is important to note, as claimed by the Theravāda school, that the mind is momentary and cognition and *bhavaṅga* are not simultaneous. If *bhavaṅga* is unconscious, then how could be one unconscious, only for a very short instant, between every cognitive process? Steven Collins rejects Nyanatiloka's conception and maintains that *bhavaṅga* is a 'stop-gap' between each active consciousness process. Paul J. Griffiths has agreed with Collins and accepted that *bhavaṅga* is an empty state of mind without any object at all. It is nonetheless not in accordance with Ācariya Buddhaghosa who claims that *citta* always has an object. Based on the brief criticism of Western interpretations above, it can be seen that *bhavaṅga-citta* is certainly not unconscious and also not an empty state of mind. Rather, it is a type of consciousness which has an object and with which every cognitive process ends and begins. It is time now to turn the attention towards the tradition, that is Abhidhamma, which has come up with the concept of *bhavaṅga-citta*. Mind (*citta*) is understood by exegetes of Abhidhamma as a rapid and continuous series of discrete mind-moments which occur in a specific order (*citta-niyāma*) and each mind-moment of a given sequence is conditioned by the immediately preceding one. Rewata Dhamma emphasises that millions of mind-moments arise and pass away in every second and a normal human

being is not able to detect that rapid flow. Nevertheless, if that is the case, then what else could be said about the mind? There is surely nothing else to say, however, detailed accounts of *citta* can be found in the commentarial literature of Abhidhamma. Thus, another question arises, if detecting the rapid series of the mind is impossible, then how the authors of Abhidhamma texts could provide meticulous descriptions of them? Although answering that question is beyond the scope of this presentation, a few possibilities can be mentioned here, maybe they were brilliant theoreticians or masters of *samatha and vipassana bhāvanā*. Whatever be the case, it is definitely worth to find out a bit more details about the stream of consciousness of the Abhidhamma tradition, particularly about the functions of *bhavaṅga-citta*.

According to Theravāda Abhidhamma, the mind is a dynamic entity which manifests itself as constantly changing sequences of discrete mind-moments. Furthermore, those mind-sequences do not occur in the mind, they are the mind. Exegetes of Abhidhamma distinguish between the active and the passive modes (*ākāra*) of mind-sequence. The former is the process of cognition (*vīthi-citta*) while the latter is the process-free consciousness (*vīthi-mutta*). It is important to note that the two modes of mind-sequence do not exist at the same time, therefore, the mind is either active or passive in any given moment. Moreover, the discrete mind-moments of the two modes perform different functions. The active that is *vīthi-citta* has eleven, namely advertizing, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, *javan* and registration. However, with regard to our topic, the passive, i.e. *vīthi-mutta* by far the more important since it performs three functions, such as life-continuum (*bhavaṅga*), death (*cuti*) and rebirth-linking (*paṭisandhi*).

As we have seen so far, *bhavaṅga-citta* is a passive mind-sequence that is constantly changing. In addition, it consists of discrete mind-moments which perform a function that has not been discussed yet. However, prior to that the types of mind-moments should be taken into consideration.

The Abhidhammikas were keen analysts, therefore, besides determining the different functions of mind-moments in a given mind-sequence, they have also divided the mind-moments, with regard to their nature, into four types, namely unwholesome (*akusala*), wholesome (*kusala*), resultant (*vipāka*) and functional (*kiriya*).

According to the commentarial literature of Abhidhamma, *bhavaṅga-citta* comprises only resultant mind-moments which are the results of wholesome and unwholesome mind-moments. In other words resultant mind-moments arise through the ripening of volitional actions, that is, *kamma*. All resultant mind-moments are purely mental. It should be taken into account that all three functions of *vīthi-mutta* are resultant types; and also among the functions of *vīthi-citta* there are many, for instance seeing and investigating, which belong to this type.

However, what is the function of *bhavaṅga*? The Abidhammikas are firmly convinced that its function is to preserve, immediately after the moment of conception up to the moment of death, the continuity of an individual existence. Those three functions, such as *paṭisandhi*, *bhavaṅga* and *cuti* are performed by the same type of resultant mind-moments of the passive mind-sequence.

As it was mentioned earlier, *bhavaṅga-citta* too, like other *cittas*, has an object. It is the same object that has arisen, just prior to the moment of death, in the last cognitive process of the individual in his/her previous existence. Three kinds of objects can arise very close to death: (1) an earlier committed act of wholesome or unwholesome *kamma*, (2) a sign of *kamma* which will determine the kind of rebirth awaiting him/her, (3) a sign of the plane of existence where the dying person will be reborn. Interestingly, the abhidhammic theory of *bhavaṅga-citta* maintains that the individual's general tone of mental disposition in a given lifetime is determined by the object of life-continuum mind that was taken in the very last conscious moment of the previous life.

CONCLUSION

The casual connection, in the lack of an enduring self, between a volitional act and its result in the future is made by *bhavaṅga-citta*. As regards the formal answer to the proposed question in the introduction, *bhavaṅga-citta* is a passive mind-sequence, which comprises resultant mind-moments, with the function of preserving the continuity of an individual from conception to death.

KEYWORDS: mind-moment, mind-sequence, modes of *citta*, function of *bhavaṅga*, object of *bhavaṅga*

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PERSON PERCEPTION THROUGH DESIGNATION OF HUMAN TYPES (*PUGGALA PAÑÑATTI*) AS VALUABLE TECHNIQUES FOR COUNSELING PSYCHOLOGY WITH SPECIAL REFERENCE TO GROUPING OF HUMAN TYPES TWO

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INTRODUCTION

The *Puggalapaññatti* is the fourth work of Abhidhamma Piṭaka. The title consists of two words. *Puggala* and *paññatti*. The word *puggala* means an individual or a person as opposed to a multitude or class. A creature, a being, a man. Buddhism distinguishes altogether twelve classes of intelligent beings or *puggala*, that four of average or ordinary class (*putujjana* and eight of the elect (*ariya*) with reference to this substitution of *puggala* for *atta* Mrs. Rhys Davids says in her Buddhist Psychology. It would almost appear as if *atta* had at least for a time, come to signify merely the personal appearance or visible self. *Paññatti* means “notion” “designation” According to the *puggalapaññatti* commentary *paññatti* means ‘explanation’ “preaching” pointing out’ showing, exposition, establishing and exposition of persons or it may also means “notion” or designation of types of persons.

Person perception is one of the significant concepts in counseling psychology to understand individual person very well for the counseling process. Counselor should have knowledge for identifying the counselee’s types and it leads to successful counseling session. Therefore, person perception through Designation of Human types will help to understand psychological back ground of the counselee. This will use as techniques for counseling psychological process and mainly here reference will go o grouping of human types two which is one of valuable parts of the *puggalapaññatti*.

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RESEARCH PROBLEM

Understanding person or individual is important aspect in the counseling psychology and *puggalapaññatti* or designation of human types is major foundation for understanding human types with special reference to Grouping of Human types.

OBJECTIVE

This paper's main objective is to identify grouping of human types two in Designation in human types and this use as techniques for counseling psychology to understand person perception. *Abhidhammapitaka* is use as Psychology and therefore to show the importance of Abhidhamma in Psychological foundation.

METHODOLOGY

This research mainly based on literature survey. In this research collected information from the books and practical counseling session for two years. Finally consider data accordingly and given the conclusion.

DISCUSSION

According to the Designation of Human types here in the section two called grouping of human types two indicate different types of persons and there are 26 of persons in this category and therefore these types are important to understand their characteristics for our research and it helps us to understand client well with different types of the persons to roles for in counseling process. To build confidence, this understanding is really make the sense and therefore, Counselor can understand client well with characteristics of person perception and that will help counselor to manage the session with systematically.

1. What sort of person is angry? What then is anger?
2. What sort of person is a slanderer? What then is slandering?
3. What sort of person is envious? What then is envy?
4. What sort of person is crafty? What is

meant by craftiness? 5. What sort of person is shameless? What then is shamelessness? 6. What sort of person is disobedient? What then is disobedience? 7. What sort of person is unguarded as to the 'sense-doors'? What then is unguardedness as to the 'sense-doors' ? 8. What sort of person is forgetful? What then is forgetting? 9. What sort of person is an infringer of moral law? What then is infringement of moral law? 10. What sort of person is with internal fetters? 11. What sort of person is without anger? What then is the word 'anger'? 12. What sort of person is not a slanderer? What then is 'slander' ? 13. What sort of person is unenvious? What then is envy? 14. What sort of person is one who is not crafty? What then is craftiness ? 15. What sort of person is scrupulous? What then is scruple? 16. What sort of person is obedient? What then is obedience? 17. What sort of person is guarded as to the 'sense-doors' ? What then is guarding the 'sense-doors'? 18. What sort of person is alert? What then is mindfulness? 19. What sort of person is an observer of moral law? What then is observance of moral law? 20. Which two persons are rare in this world? 21. Which two persons are hard to satisfy? 22. Which two persons are easily satisfied? 23. Of which two persons do the sins (dsava) increase? 24. Of which two persons do the sins not increase? 25. What sort of person is one having low inclination? 26. What sort of person is one having good inclination?

These are the 26 characters which are really useful for the understanding of persons and also lead to conduct counseling session well. Person perception is the main task to identify the individual well and in Abhidhamma Puggalapaññatti book has given designation of human types and that will help to build the foundation for the counseling session. First characteristic is Anger, Anger is one of the emotion many of the people having experience, and that will be a main root cause of the problem. Mainly in Abhidhamma discussed three main ideas, Lobha, Dvesha and Moha. These three unwholesome roots will appear in every

one's life. Therefore, we need to focus more attention to understand human types based on the designation of human types of grouping two. These all characters will be discussed in the research.

CONCLUSION

This research paper is mainly focused on Person perception and how designation of human types will help to understand the individual and how it helps us to conduct a counseling session. In Buddhist meditation there are six characters such as Raga, Dvesha, Moha, saddha, Buddhi and vitakka. Those characters also can be used in counseling while this designation of human types mainly utilizes to understand individual. I think this is a new area to do more research for newcomers to focus on the Buddhist Psychology. Designation of human types grouping of two explains common human emotions which are everyone experiences in daily basis. Therefore, in conducting a counseling session that we could use this as new techniques for the counseling psychology.

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AN INVESTIGATION ON THE CONCEPT OF THE *BHAVAṄGA*

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INTODUCTON

The concept of *Bhavaṅga* is hardly found in early Buddhism but later the concept surfaced through the arisen of the Abhidhamma which well-known as later developed, organized and added to the Buddhist teachings. As a result of critical mind of the disciple's many Buddhist schools were organized. They had their awn interpretations for explaining the Dhamma. Therefore, many new approaches and a new explanation of the Dhamma has emerged. The concept of *Bhavaṅga* is also a result of such new intention of the disciples. How the concept of *Bhavaṅga* emerged was, will be discussed here. Canonical text including texts such as *Milindapañha*, *Visuddhimagga* etc. are to be refer where it necessary.

METHODOLOGY

The data for this study has been collected through library reading. Especially, this investigation has focused on the early Buddhist teachings and Abhidhamma. In terms of this paper, some canonical discourses which have recognized as later addition also, have been referred where it useful for the study. The Internet was also useful to google some new sources of relevant with this study. Collected data have been analyzed with accordance to qualitative method, here.

FINDINGS

In the early Buddhism, the three words viz. *Citta*, *Mana*, and *Viññāṇa* were used to denote the occasions of the same mind. The same mind which was denoted by three synonyms was subjected to an analytical division in the

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Abhidhamma and therein the number of such minds grew to 89 minds or 121minds. In this regards, the existence of a mind in the cycle of rebirth was implied by the consciousness, and even the reincarnation or the concept of Bhava is not in the usage of the early Buddhism, it was applied to the religious society after the origination of the Abhidhamma. With this started the concept of the reincarnation, the concept of the sub consciousness also was emerged.

In this manner, our main expectation herein is to make a brief account on the concept *bhavaṅga* which was arisen far away of the earlier Buddhism. Accordingly, in conformity with the causative earlier Buddhism, the appearance of *viññāna* or consciousness happens by means of *saṅkhāra* or the conditioned in the dependent origination or *paṭiccasamuppāda* endowed with twelve ways. But, that is not the sub consciousness or *bhavaṅgacitta*. Herein, the consciousness gets originated due to the wholesome and unwholesome conditioned norms. That can be available for the cycle of rebirth in the association with cankers such as desire and views. Herein, the *bhavaṅga* concept originates by emerging the concept of the cycle of rebirth or the individual existence in the *samsaric* realm. However, at the account comes on the womb conceiving in the *suttas Mahātāṇhāsāṅkha* and *Mahānidāna*, the concept of *bhavaṅga* cannot be seen and it is visible that the term ‘*bhavasota*’ or ‘*bhavasotānusārī*’ has been used at such moments. Accordingly, it conveys the meaning of ‘dived into the stream called ‘bhava’ or cycle of rebirth. Even the concept of *bhavaṅga* does not emerge through this, a prime notional existence can be seen through these two words for it. In comparison to the *paṭṭhāṇa pakaraṇa*’, it should be mentioned, this particular concept has emerged abundantly through the Abhidhamma texts of the school of *Sarvāstivāda*.

An account on a doctrinal pedigree which exists unto the realization of *Nibbāna* or continually, appears in *Miḷindapañha* which was a later canonical text, as; ‘*evameva mahārāja, dhamma santati sandahati*’, and

therein the term ‘*bhavaṅga*’ is not included. However, later in explaining the concept of *bhavaṅga*, the mention of the ‘*dhamma santati*’ noted in *Miḷindapañha* came into usage as ‘*cittasantati*’ due to this. In this case, even the body is deactivated at the moments of individual sleeping, serene mind and dreaming, the existence of a mind or an opportunity of a mind which is powered in a mental process is expected in this. The status of *ālayaviññāṇa* also is similar to the concept of *bhavaṅga* of these three moments to some extent.

In the text *Nettipakaraṇa*, an analysis which explicates the concept of *bhavaṅga* can be seen as ‘*odahanakārato upāyāso so bhavassa padaṭṭhānaṃ imāni bhavaṅgāni sadā samaggāni nibbattāni bhavanti*. So bhavo, *taṃ saṅsārassa padaṭṭhānaṃ*’. But, should be also reminded, *Nettipakaraṇa* is a later canonical text and the *Mahāyānic* influence was on those texts. Therein, according to the above text, it has been shown as a fact or a matter of *bhavaṅga* which is caused for the interior extinction and for the cycle of rebirth. However, it clarifies, the origination of the bhava takes place with the gathered matters. Anyhow, two definitions have been given to the term ‘*bhavaṅga*’ mainly. Accordingly, they are.

- ❖ It is called *bhavaṅga* in the sense of originating rebirths *bhava + aṅga*,
- ❖ In the sense of destroying the rebirths *bhava + bhāṅga*.

As mentioned, the term *bhava* has been submitted. Thus, in explaining what *bhavaṅga* is, it is pellucid, there is no agreement or one standpoint even among the critics. However, in accordance with the analysis of the text *Nettipakaraṇa*, the facts such as *upāyāsa* and etc. which are caused for the cycle of rebirth or *sansāra* can be shown as *bhavaṅga*. Therein, the facts *upāyāsa* and etc. are mental factors. It can be taken into consideration, the sub consciousness or *bhavaṅga citta* has been originated by this. But, such mental analysis cannot be seen in the text *Nettipakaraṇa*. However, it can

be concerned, the required space for the later analysis and interpolations were originated from the above quotation of the text *Nettipakaraṇa*.

The sub commentary to *Visuddhimagga* which explains about this particular concept, has introduced the concept of *bhavaṅga* as one of moments of the consciousness which is caused for the birth as ‘*uppatti bhavassa aṅgabhāvena pavattanato bhavaṅgaṃ*.’ In this manner, this concept has been described as a division of the consciousness by the later Sri Lankan texts also. Herein, an existence of a consciousness which does not ceased in the cycle of rebirth has been emerged by this. Therein, the following idea has been implied; the being wanders in the cycle of rebirth by taking conceive after the demise, and bhava after conceive and *bhava, thiti, nivāsa* and etc. after that. Thus, a continual existence of a consciousness which goes unto the arahant ship has been explained by the usage of *bhavaṅgaviññāṇa* in the sub commentary to *Visuddhimagga*. In this manner, it is pellucid, the concept becomes more complex in the era of sub commentaries.

In the later text, *Abhidhammatthasaṅgaha*, *manodvāra* or the mental door has been known as *bhavaṅga* as; “*manodvāraṃ pana bhavaṅganti vuccati*.” Therein, *mūla bhavaṅga* can be introduced as the initial or the first potentiality among the *bhavaṅgas* which are subjected to the purposes orderly in the mind. It is because of it took the origin for the rest of the *bhavaṅgas*. *Bhavaṅga* consciousness exists taking the support of the karmic powers of the wholesome and the unwholesome. That particular standpoint can be proved with the following quotation of the text *Visuddhimagga*; “*paṭisandhi viññāṇe pana niruddhe taṃ paṭisandhi viññāṇamanubandha... tasmim yeva ārammaṇe tādisameva bhavaṅga viññāṇaṃ nāma pavattati*.”

However, at the moments of *santīraṇa*, *votthapana* or the mind streets (*cittavīthi*), the breaking occurred in the mind or the extremely complex process has been explained as; “*bhavaṅgasotaṃvocchindivā*.” Even it is not published in the earlier Buddhism, the origin of the concept of *bhavaṅga* or

the sub consciousness which became extremely a complex process being emerged in the later doctrinal notions, the inter activities, and the nature have been analyzed in the text *Abhidhammatthasaṅgaha* as follows.

*“Paṭisandhibhavaṅga vīthiyo – cutivega tathā bhavantare
Punasandhibhavaṅga miccayam - parivattati citta santati’*

In this manner, the sub consciousness or the concept of *bhavaṅga* on which there is no any accord or consensus among the various schools, can be shown in a nutshell on this way.

CONCLUSION

The concept of *Bhavaṅga* had been developing for many decades with fertilizing the Abhidhamma. It is quite sure that the concept of *Bhavaṅga* is a later because as we discussed early canonical sources could not notice the term itself. This concept can be recognized as result of critical knowledge of the people.

KEYWORDS: *Bhavaṅga citta*, Buddhism, canon, *consciousness*,
Abhidhamma

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ABSENCE OF A STATIC MOMENT IN THE THEORY OF MOMENTARINESS AS REFLATED IN THE PALI EXEGETICAL LITERATURE

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INTRODUCTION

Theory of moment of Theravāda tradition has been a mater of controversy throughout decades over its seeming illegitimacy on existence. The existence of dhammas statically for a moment is considered to have paved way for a form self-theory. This research denies that Theravada tradition had intentionally defended itself from being charged of establishing a self-theory.

Much has been written about the Abhidhamma view on existence. The existence in relation to Abhidhamma, especially the Abhidhamma in the post-canonical period, has been associated with the theory of moments which does not seem to occur in the canonical literature. It is always held that the theory of moments occurring in the post-canonical Abhidhamma literature is not a legitimate interpretation of the teaching of the Buddha as it has put forwarded some form of existence of phenomena which in accordance with early Buddhism signify only arising ceasing. In this sense, Theravada Abhidhamma is another self-theory, a theory of self-pluralism.

The above criticism against Theravada Abhidhamma is much obvious concerning the Sarvāstivāda Abhidhamma theory of existence. It was this tradition, Sarvāstivāda that established the existence of phenomena in three, past, present and future (*sarvamastivāda*) by which introduction they were designated as Sarvāstivādins. While Theravādā never expressed the existence of Dhammas in three periods they have presented the existence of phenomena just for a moment (*khaṇa/ kṣaṇa*). This is what we call *kṣaṇavāda* (Theory of Moment). However, the theory of moment is

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supported by the Theravada view that the phenomena are real though there is no individual. This theory of Dhamma together with the Theory of moment has been understood as representing a momentary existence of phenomena which turns out to be a self-pluralism. The reason is that, as it has been understood, the moment of existence is a static moment devoid of change. Rather than the view of the Dhammas as real which can be shown with much convenience as has been presented only on an empirical basis and as being in accordance with causality as dhammas arise together with other dhammas, it is this theory of moment that has been so much controversial.

My argument in this research is against is the popular view that the theory of moment is a theory of static existence of phenomena. In the research, I will show that Abhidhamma has not put forward a theory of momentary existence as we generally understand it. The existing moment is again a moment change and not a moment of surviving of dhammas static.

The theory of moment is connected to the doctrine of avenues of thoughts distinctly presented in the commentarial period. The doctrine of avenues of thoughts supports the Theravada standpoints on perception in which the matter was thought to exist seventeen moments while mind undergoing 17 momentary changes. As mind is changing less rapidly than the matter, the object of perception, it was thought, the mind is capable of fully perceiving the object. In this period of the arising of seventeen thought moments what presented to take place is the appearance of 17 distinctly different dhammas. While the appearance of different dhammas is regarded as a moment, clearly a thought avenue is a process of constant change. An avenue of thought is not just a single dhamma but a unit of complete perception in which there are thoughts coming after the other each of which is a separate dhamma. Now, this single dhamma in an avenue of thought was attributed with three moments of their appearance: ascent, exitance and nascent. In the sense each dhamma exists for three moments, it was thought that one avenue of thought has 51 micro-moments representing three micro-

moments of 17 thought moments. This is where the static momentary existence is attributed to a particular dhamma as this existing moment was thought to signify a moment of static and independent existence of the dhamma.

METHODOLOGY

For this research, in order to understand the Theravada position on momentary existence, the primary sources were used. This included appropriate canonical texts, commentaries and sub-commentaries. I show that *thiti* (existence) of dhamma was not illegitimate to early Buddhism. The *thiti* is shown as consistent to the momentary change and the Abhidhamma tradition has not been transgressed the early Buddhist position. Secondary sources are adequately used mainly to discuss the misunderstanding of the theory of moment of the same tradition. The clarification of Theravada position of momentary existence is found in Pali sub-commentaries.

FINDINGS

While there is a criticism against Theravada for accepting a momentary existence of dhammas, it is very obvious that Theravada did not intend a static existence of phenomena as such. In the same way as the 17 moments of an avenue of thought is a transient appearance of dhammas, a single dhamma in an avenue of thought was regarded as the time taken by dharma to cease having arisen. It was not a separate static moment but the whole process of the ascent and nascent themselves. This was totally convenient to the early Buddhist view of constant change of what has already come to be (*thitassa aññathatta*). This particular moment is the moment not between ascent and nascent but the transient moment of single dhamma (*khandhavyayasamaṅgim*) that particular dhamma performs its function which comes to our experience (*vijjamāna*).

CONCLUSIONS

While the term ‘*thiti*’ beholds the static existence, it was not in that sense Buddha and Theravada Buddhism has been using the word in their literature. For Theravada it was associated with the meaning of dependent or transient. It was with that sense *thiti* and its other forms appear in such contexts as *thitāva sā dhammadhātu* (in introducing dependent co-arising), *viññāṭṭhiti* (in case of the arising of consciousness), *thitassa aññathatta* (in relation to transient nature of *dhammas*). The theory of moment in association with the theory of perception connected wto the avenues of thought in its theoretical form represented in the post canonical Abhidhamma does not seem to be a part of early Buddhism or canonical Abhidhamma. Irrespective the fact that the metaphysical character of the Theory of Momentariness, the theory has never warranted any for of soul theory. The dependent character of dhammas and transient nature of the same is the foundation of the dhammic elaboration. The criticism against Theravada of accepting a static moment of existence does not seem to be appropriate as the Exegetical literature of Theravada traditions has adequately responded to the issue and shown that there is no sperate static moment independent of ascent and nascent of dhammas.

KEYWORDS: Theravada, Abhidhamma, Theory of Moments, *thiti*, Exegetical Literature

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INTER-RELATIONSHIP BETWEEN CONSCIOUSNESS AND 'EIGHT FOLD PATH' (*CITTA & AṬṬHAṄGIKAMAGGA*) IN *DHAMMASAṄGANĪ PAKARAṆA* AND OTHER SOURCES

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INTRODUCTION

Buddhism is the best among religions in this world that which is accomplished with philosophical teachings and a deepest doctrine. The Buddha taught various ways and means in purpose of obtaining liberation/ emancipation. Once he teaches controlled mind brings out comfort or happiness “*Cittassa damato sādhu cittaṃdantaṃ sukhāvahaṃ*” (Dp.) and ‘Eight Fold Path’ is the best way for emancipation (*Maggānaṭṭhaṅgikomagga*). The first manuscript of AbhidhammaPiṭaka called *Dhammasaṅganī Pakaraṇa* says there is an inter-relationship or reciprocal combination between consciousness and ‘Eight Fold Path’ (*Citta & Aṭṭhaṅgikamagga*).

RESEARCH OBJECTIVES

The research objective of this abstract is introducing ‘Consciousness and Eight Fold Path’ in brief and identifying inter-relationship of them according to said in *Dhammasaṅganī Pakaraṇa* and other *Pakaraṇa* inscriptions.

RESEARCH PROBLEM

‘*Citta* and *Aṭṭhaṅgikamagga*’ are main teachings in Buddhism which were described individually in *Tripitaka*. Hence, finding out ‘inter-relationship between *Citta* and *Aṭṭhaṅgikamagga*’ is the research problem.

METHODOLOGY

Prosecuting Theravada Buddhist canonical and commentarial texts in order to find out details regarding the topic is the methodology.

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DISCUSSION

Consciousness (*citta*) is an invisible object because conceptual. The exalted one says, ‘*Pabhassaramidaṃ bhikkav ecittaṃ, taṃkho āgantukehi upakkilesehiupakkīḷiṭṭhaṃ*’. (MN.Ariyapariyesanasutta) Mind is pure but having entered defilements from outside it becomes corrupted. The words “*manas*” and “*viññāṇa*” each are sometimes used in non-technical sense of mind in general and sometimes used in sequence to refer to one’s mental processes as whole. The ‘Eight Fold Path’ is the greatest way which should be followed by all, such as *Sammādiṭṭhi*, *Sammā Saṅkappā*, *Sammā Vācā*, *Sammā Kamantā*, *Sammā Ājīva*, *Sammā Vāyāma*, *Sammā Sati*, *Sammā Samādhi* etc. When the right view (*Sammādiṭṭhi*) appears in mind, naturally unwholesome consciousness (*AkusalaCitta*) becomes disappeared. Suppose that, when right view appears then wrong view (*Micchādiṭṭhi*) disappears. Discovering that *Dhammasaṅgani* points out, “*Yasmiṃsamaye kāmāvacarakusalacittaṃ hoti, somanassasahagataṃñāṇasampayuttaṃ rupārammaṇaṃ..... tasmīṃsamaye sammādiṭṭhihoti. sammāsaṅkappohoti. sammāvāyāmohoti. sammā sati hoti. sammāsamādhihoti..*” (*Dhammasaṅgani*. p32) etc. Right view is the base of stream enterer (*Sovan*). When sense spheres wholesome consciousness appear then there arise the *Sammādiṭṭhi*. Furthermore describes, “*Yātasmiṃsamaye paññā pajānanavācāyo pavicayodhammavicayo sallakkhaṇāpacculakkhaṇāpandiccaṃkosallaṃ. paññāratanaṃamohaṃ dhammavicayosammādiṭṭhi*” (*Dhammasaṅgani*. p34) when appears the right view there can't be ignorance it always investigates with the doctrine, he becomes talented intelligent. So when we compare with the classification of consciousness he avoids from unwholesome deeds. Subsequently, expresses “*Yoyasmiṃsamaye takkavitakkosaṅkappo appanāvyappanācetaso abhiniropana sammāsaṅkappo*” (*Dhammasaṅgani*. p32) When argument, investigating and seeking about truth arises in mind it is called *Sammā Saṅkappa*.

Further it defines *Sammā Vāyāma* as follows, ‘*Yotasmīṃsamaye cetasiko viriyārambhotikkamo parakkamouyyāmo vāyāmousāho ayaṃtasmiṃsamaye Sammāvāyāmohoti*’ (*Dhammasṅgani*. p32) when the mind/consciousness endowed with energetic, effort or strength is called *SammāVāyāma*. And explains ‘*Yātasmiṃsamaye sati anussati paṭissati sati saraṇatād dhāraṇatā apilāpanatā appamussanatā sati satindriyaṃ sati balaṃ sammā sati*’ (*Dhammasṅgani*. p32) when mindfulness appears by commemorating and it be established or conformed, that is called *Sammā Sati*. Then after, the Pakarana manuscript defines about ‘*Samādhi*’ as follows, ‘*Yātasmiṃ samaye cittassa ṭhiti saṃ ṭhiti vaṭṭhiti..... ayaṃtasmiṃ samay esammāsamādhi*’ (*Dhammasṅgani*. p34) when the mind be controlled and calmness, is called *SammāSamādhi*. These all steps should be developed gradually with the consciousness.

Controlling mind/consciousness and developing ‘*Ariya Magga*’ both are course for liberation/‘*Nibbana*’. When ‘*Citta*’ grows up with ‘*Ariyamagga*’ then there doubtness becomes disappear about the Buddha, doctrine, community, precepts, past and future as well as cause and effect theory etc. The person when becomes stream enterer (*Sovān*) he always tries to obtain emancipation “*Kiñcāpi so kammaṃkaroti pāpakam, Kāyenavācā udacetasāvā - abhabbo so tassapaticchādāya, abhabbatādiṭṭhapadassavuttā*”. (*Ratanasutta*) Therefore the *Sovān* person does not engages with unwholesome deeds. Firmly refrains from bad and gradually, becomes *Sakadāgāmi*, *Anāgāmi* and *Arahat* steps by developing mind (*Citta*) with Noble path (*Ariyamagga*). ‘*Sovān*’ mean stream enterer, he attain liberation within seven of births. *Sakadāgāmi* mean one returner and *Anāgāmi* means non returner that person who will never turn back again to this world. He will attain *Nibbāna* having gone to the brahma world. *Arahat* means one who obtained *Nibbāna* in this world.

Here since first one to five (*sakkāyadiṭṭhi* uo-to *paṭigha*) call “*Orambhāgīya*”. It is always pull to the earth like a kite. And also other parts

since six to ten (*Ruparāgha* up-to *Avijjā*) call it “*Uddhambhāgīya*”, it is always pull it the upper side likewise the pulled branch always try to go up. The blessed one preached in the “*Sopāka Sutta*” as “*Dasahangehisamannagato arahāti vuccati*”. Eight fold part and *samma ñāṇa*, *sammāvimutti* obtained person becomes Arahath, about the Arahath person described in *Dhammapada Arahath Vagga*.

“*Dhonassa hi natthikuhīñcaloke - pakappitādiṭṭhibhavābhavesu
Mayañcamanañcapahāyadhono - sakenagaccheyyaanupiyo so*”

(*Dp. Arahantavagga*)

“*Santamtasamanamhoti- santāvacācakkammaca
Sammadaññāvimuttassa- upasantassatādino*” (*SalayatanaSutta*)

Once the Blessed one preached, “*Majjhimāpaṭipadā tathāgatena abhisambuddhā cakkhukaranī nanakaranī abhisamāya sambodhāya nibbānāya saṃvattati*”. (*Dhammasanganip.26*) The person who developed or absorbed the “*Majjhimā Patipadā*” or eight fold path he can obtain *Nibbana*/liberation. Therefore we can imagine the person who up-lifted into the *SammāSamādhi* he does not obtain the liberation in the world, but firmly goes to the *Arūpāvacara Brahma* world then becomes *Arahant* there.

CONCLUSION

As the summery, consciousness is very complex to understand because of invisible and conceptual. Mind controls the beings. Hence, sorrow or happiness depends on the mind. *Dhammapada* describes,

“*Tatonamsukhamanveti chāyāva anapāyini*” (*Dp. Yamakavagga*)

“*Cittassa damato sādhu - cittaṃ dantaṃ sukhavahaṃ*” (*Dp. cittavagga*)

The eight fold path is a basic teaching in the Buddhism, and also we discovered its connection with the consciousness. Person’s whole deeds,

behaviors depend of mind, so we can consider the steps of developing mind is practicing *Aṭṭhaṅgikamagga*. That is the general connection between eight fold path and consciousness.

KEYWORDS: *Citta, Ariyamagga, Dhammasaṅganī, Diṭṭhi, Samādhi*

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ධර්මකීර්ති හිමි, නිවන්දම, අභිධර්ම විභාගය. නැදීමාල. දෙහිවල: බෞද්ධසංස්කෘතිකමධ්‍යස්ථානය.

ගල්මංගොඩ. සුමනපාල, අභිධර්ම විවරණ, සරස්වතී ප්‍රින්ටර්ස්.

තිලකරත්න, අසංග, අභිධර්ම විභාගය, සමයවර්ධන පොත්හල.

EMPTINESS OF MATTER (RŪPA)

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INTRODUCTION

The Buddhist analysis of matter goes hand in hand with our modern scientific understanding of matter. Quantum physics has recently proved that the major part of matter actually consists of empty space. Whenever we analyze matter, most of the time we come across emptiness, while the solid part of matter is hard to recognize. On one side all the atoms are empty at micro level, on the other side at macro level; most part of the space is also empty. Albert Einstein, the pioneer for quantum Mechanics, and many modern scientists were very much influenced by the Buddhist doctrines related to the concepts of absence of any Creator God, absence of any soul or self (anatta), Dependent Origination (paticcasamuppada) impermanence (anicca) and the emphasis on practicing compassion with moral driven volitional activities (kamma). The meaning of the expression “Dependent Origination” is the same as “emptiness”, but it entails a further emphasis on the lack of intrinsic nature of dhamma and states that all dhamma are conceptual constructs.

METHODOLOGY

In recent years, the ontological similarities between the foundations of quantum mechanics and the emptiness teachings in Buddhism have attracted some attention. After briefly reviewing this unlikely connection, I examine ideas encountered in condensed-matter physics that resonate with this view on emptiness. Focusing on the particle concept and emergence in condensed-matter physics, I highlight a qualitative correspondence to the major analytical approaches to emptiness.

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DISCUSSION

Dependent Origination demonstrates the inter connectedness of all phenomenon, their impermanence, their lack of an intrinsic self, and factors of conditioning. Likewise, emptiness for Nagarjuna is equivalent to Dependent Origination as stated by Candrakirti, “the meaning of expression Dependent Origination is the same as emptiness, and states that all dhammas are conceptual constructs.” To abhidhamma, dhammas are the smallest analyzable unit of existence, but for Nagarjun, even these dhammas are conceptual constructs, and understanding this is having proper wisdom (panna), the understanding of emptiness. Nagarjuna’s concept of emptiness can also be applied to the analysis of matter and explains why our very existence is based on emptiness.

The ancient Greeks believed that matter is composed of indivisible small elements with certain characteristics, such as the characteristics of earth, water, air, and fire. They called these elements atoms and they held that atoms were solid and fundamental. However, Rutherford later demonstrated that atoms have an internal structure though an experimental verification. Rutherford had discovered that atoms have a nucleus containing most of its mass and that electrons orbit the nucleus. Moreover, he established that the nucleus of an atom is only about one ten thousandth of the diameter of the atom itself, which means that 99.99% of the atom’s volume consist of empty space. This is the first manifestation of emptiness at the subtle level of matter. Soon after Rutherford’s discovery, physicists found that the nucleus of an atom likewise has an internal structure and smaller particles, which they named quarks after a poem of James Joyce. Interestingly, quarks are hypothesized as geometrical points in space, which implies that atoms are essentially empty. This is the second manifestation of emptiness at the subtle level of matter.

The term “quarks” and “points in space” still suggest something solid, since they can be imagined as irreducible mass particles. Yet, quantum field theory does away even with this finer concept of solidity by explaining particles in the terms of field properties. Quantum electrodynamics (QED)

has produced an amazingly successful theory of matter by combining quantum theory, classical field theory and relativity. No discrepancies between the predictions of QED and experimental observation have been found till date. According to QED, sub atomic particles are indistinguishable from fields whereas fields are basically properties of space. In this view, a particle is a temporary local densification of a field, which is conditioned by the properties of surrounding space. This implies that matter is not different from space. This is the third manifestation of emptiness at the subtle level of matter.

An important class of phenomena in the sub world is defined by the various interactions between particles. Although interactions can be described clearly in mathematical terms, there is no clear distinction between the notions of phenomena, particles and interactions. For examples, there are interactions between free electrons by means of photons that result in an observed repelling force. There are also interactions between the quarks of a nucleon by means of mesons, interactions between the neighboring neutrons or protons, interactions between nucleus and electrons and interactions between the atoms of molecules. The phenomena themselves involving the nucleon, the nucleus, the atom and the molecule are sufficiently described by these interactions.

Study of the respective equations suggests that interactions and these phenomena are interchangeable terms. However, the interrelations of quantum physics do not describe actual existence. Instead they predict the potential for existence. A manifest particle, such as an electron, cannot be described in terms of classical mechanics. It exists as a multitude of superposed “scenarios” in which one or another manifests only when it is observed upon measurement. Therefore matter does not inherently exist. It exists only as interrelations of “empty” phenomena whose properties are determined by observation. This is the fourth manifestation of emptiness at the subtle level of matter.

CONCLUSION

Whenever we analyze matter, we come across emptiness, while the solid part of matter is hard to recognize. Many modern scientists have discovered this situation scientifically in their modern experiments. But the Buddha taught this to the world thousands of years ago. “sunnato loko avekkassu” - see the world as empty. According to this, Buddhism is a philosophy which is very much close to the modern science.

KEYWORDS: emptiness, matter, Nagarjuna, Abhidhamma, quantum physics

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**A COMPARATIVE STUDY BETWEEN THE CONCEPTS OF
'COLLECTIVE UNCONSCIOUSNESS' OF JUNGIAN
PSYCHOLOGY AND 'UNCONSCIOUS MIND' OF
THE THERAVĀDA ABHIDHAMMA**

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INTRODUCTION

Carl Jung who was born in 26th July 1875 in Switzerland represents the 'Psychoanalytic school' which found by Sigman Frued. Therefore, at first it is more important to pay attention to the psychological basis includes in Fruedian psychology. Frued, indeed, has pointed out that three stratum of mind viz. consciousness, pre or sub-consciousness and unconsciousness in which most important phase of mind is the unconsciousness that represents one's totality of personality. Moreover, Frued enunciates and analyses the human mind based on the functional aspects of *viññāna* or consciousness as Id (the conscious), ego (the sub or pre-or fore-conscious) and superego (unconscious). The primitive phase of the mind, which forms from the birth, is called 'Id' which appears as 'totality of mind' which is identically immature, impulsive and unreasonable. On the other hand, the 'Id' comes into operation through 'Pleasure Principles.' Further, the 'Id' can be identified a large extent of the personality therein, two major forces are described viz. Life instinct and Death instinct which enable the mental powers of the 'Id' and 'libido' is a vital function of the life instinct in a person's mind.

As taught both Freud and Jung, the most important thing is consciousness of individuals' personality. Hence, the consciousness has properly been explained in order to show the way of working it. On the other hand, the Abhidhamma tradition represents the *Theravāda* Buddhism has paid

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their attention to explain, widely, the nature of the mind introducing *bhavaṅgacitta*. A large number of Buddhist philosophers have put the translation of this term in the sense of “Unconsciousness, Sub-consciousness etc.” Therefore, this research is aimed to find out that whether there is any similarity or dissimilarity between Psychoanalytic school and the *Theravāda* unconsciousness.

DISCUSSION

It is, at this situation, important to concern the teaching of Carl Jung, who is believed to have critically innovated the Freudian concept of mind, compares the mind to an island. Accordingly, the surface of the island is called consciousness and the deep that is overrun by water is called unconsciousness. Indeed, he introduces the unconsciousness as a mysterious basis. Further more, he divides up unconsciousness into two; personal unconsciousness and collective unconsciousness. In relation to the aforesaid Jung’s island-instance, personal unconsciousness represents the deep phase that is overrun by water but randomly emerges because of the high tide and low tide. Here, the deepest substratum of the island which never emerge to be seen is called collective unconsciousness. As he says, personal unconsciousness is next to consciousness and it contains desires, motivations, frustrations etc. which are tried to be suppressed or forgotten by the individual. They may strenuously occur to the consciousness.

On the other hand, in the Buddhist Psychology, Scholars have shown that Buddhist consciousness and unconsciousness could be used in making these three fluxes meaningful. The consciousness taught in Buddhist Psychology is named as *vīthiccitta* and unconsciousness is named as *bavaṅga-citta*. There, consciousness otherwise *vīthiccitta* is indicated as consciousness state which is represented by Western Psychology and unconsciousness otherwise, *bavaṅga-citta* is indicated as pre-or sub-consciousness and unconsciousness which is taught in Western Psychology. In fact, the *bavaṅga-citta* has enormously been translated in the term of “Unconsciousness” by Buddhist scholars such as E.R. Sarachchandra, Mrs. Rhys Davids etc.

Further, in taking the representation of *bhavaṅga-citta* of canonical doctrine and Abhidhamma teachings into consideration, both *saṅkhāra* and *viññāṇa* represent the role of it. Therein, the *saṅkhāra* is frequently translated as pre-dispositions and *viññāṇa* as consciousness. It is very clear that the *saṅkhāra* means pre-dispositions or collectivity of past Kammās and the *Viññāṇa* which is in the *patīccasamuppāda* should be understood as in a potential form. This idea is more lighted by the term “*viññāṇasota*” which appears in the early Buddhism. According to early Buddhism, *saṅkhāra* and *viññāṇa*, which are in the context of *Patīccasamuppāda*, indicate the role of *bhavaṅga-citta*. In short, it should be noted that according to the first P.T.S. edition of *Catukka Nipāta* of *Aṅguttaranikāya*, the concept of *bhavaṅgacitta* had already been in the Early Buddhism, *rūpaṅga*, *vedanaṅga*, *saññaṅga*, *bhavaṅga* (An. ii. 79) in order to cover both *saṅkhāra* and *viññāṇa*. Therefore, it is a well-known fact that in the *patīccasamuppāda*, *saṅkhāra* and *viññāṇa* appear to elucidate the process of becoming to the existence (*bhava*) and if *avijja* is the reason for arising individuality between *Avijja* and *Nāma-rūpa*, the occurrence of *saṅkhāra* and *viññāṇa* should be meaningful. Based on these facts, there is no doubt to accept that the *bhavaṅga* appears to cover both *saṅkhāra* and *viññāṇa* in the Early Buddhism. Further, this idea of *bhavaṅga* is supported by the *sarvāstivāda* Abhidharma that the term ‘*bhavaṅgāni*’ has been applied to twelve factors of *patīccasamuppāda*.

When it comes to a conclusion, it is apparent that the deepest phases of the human mind is extremely complicated. Nevertheless, the Abhidhammic teachings based on early Buddhist sources provide ample evidences for the well-awareness of human consciousness which are not appeared in psychology of Western philosophy. Accordingly, the prime objective of this paper can be drawn as comparing these two psychological perspectives that critically examine the deepest stratum of the person’s mentality in Western and Theravāda Abhidhammic philosophy, it is expected to highlight the possibilities and crucial features of both perspectives and identify the specific and identical characteristics of Buddhist Abhidhammic philosophy in this regard.

METHODOLOGY

The present research paper expects to compare the concept of *Unconsciousness* between Western psychology and Buddhist point of view reflected in *Abhidhamma*. Therefore, when it concerns the main research methodology of this study is comparative method. For the purpose, it can be assisted the primary sources, secondary sources, books and articles which have been published on Unconsciousness in both fields. The *Pāli* canon as well as the Abhidhammic commentarial exegeses viz. *atthasālinī*, *sammohavinodanī* and Path of Purification (*Visuddhimagga*), which nurture the *Theravāda* notion, are expected to assist for the study as the methodology. On the other hand, the published books and articles related to Freudian and Jungian psychology hoped to be used in collecting data on the western notion.

FINDINGS

Both the Buddhist and western psychological perspectives try to discover a subtle aspect of human psyche in which Freudian and Jungian psychological expositions of unconsciousness can, somewhat, be compared with the *Theravāda* Abhidhammic teaching of *Bhavaṅga-citta*. Both fields, western and Buddhist, accept that human lives have influenced innumerable experiences of previous lives. In the Buddhist context, the terms *saṅkhāra* and *viññāṇa*, both together appear to indicate the *bhavaṅga-citta*, are strong enough to cover both consciousness and unconsciousness of the Jungian psychology. Although, Freudian and Jungian psychological expositions aim to uncover the verities of human personality considering a large area of discussions, the Buddhist Abhidhammic concept of *bhavaṅga-citta* or unconscious mind aims to discover all most all the problems related to the mind.

CONCLUSION

According to Carl Jung, the unconsciousness can be severed into two parts therein the first is the personal unconsciousness and the second is the collective unconsciousness. Therein, the collective unconsciousness contains

archetypical foundation which is clearly presented in connection with theistic influence. On the other hand, Buddhist concept is opposite for the theistic influence inasmuch as it evidently rejects the personal entity or soul. Further, the *Theravāda* Ābhidhammic teaching of *Bhavaṅga* has been introduced in order to resolve problems such as problem of individuality in enumerable existence, kamma and rebirth, memory etc. it is apparent that the *Theravāda* Ābhidhammic teaching of *Bhavaṅga* or Buddhist unconsciousness represents to cover both *saṅkhāra* and *viññāṇa* taught in Early Buddhist teachings based on the theory of impermanence.

KEYWORDS: Freudian Psychology, Carl Jung, Collective unconsciousness, *saṅkhāra* and *viññāṇa*, *Bhavaṅga-citta* of *Theravāda* Abhidhamma.

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AN ANALYSIS ON THE AṬṬHAKATHĀKAṆḌA (DIVISION OF ADDITIONAL ELUCIDATIONS) OF DHAMMASAṄGAṆĪ

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INTRODUCTION

The *Theravāda Abhidhamma-piṭaka* is composed of seven treatises compiled successively between 250 and 50 B.C.E. One of the oldest texts of *Theravāda Abhidhamma-piṭaka* is the *Dhammasaṅgaṇi*, which consists of lists of 122 *mātikā* in the *Abhidhamma-mātikā* and 42 in the *Suttanta-mātikā*. These lists function as tables of contents for the work. Before the Abhidhamma texts were compiled, the determination of lists of *mātikā* was an important issue among early Buddhist scholars. The analysis of *dhammas* in the seven treatises of the *Abhidhamma-piṭaka* therefore primarily focuses on the 122 elements of the *Abhidhamma mātikā* of the *Dhammasaṅgaṇi*. The *Dhammasaṅgaṇi* is divided into four divisions:

- (i) *CittupādaKaṇḍa*, Division on Mind and Mental Concomitants.
- (ii) *RūpaKaṇḍa*, Division Concerning Corporeality.
- (iii) *NikkhepaKaṇḍa*, Division of Summarized Analytical Statements
- (iv) *AṭṭhakathāKaṇḍa*, Division of Additional Elucidations

The *AṭṭhakathāKaṇḍa* is a very short division but it is very important because it contains additional explanation of certain terms, by means of enumeration. The aim of this research is to analyze the content of the *AṭṭhakathāKaṇḍa* of the *Dhammasaṅgaṇi*.

RESEARCH METHODOLOGY

This research mainly based on textual studies. Qualitative data was analyzed by using the content analysis. Further deductive and inductive reasoning were also used.

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DISCUSSION AND FINDINGS

The *Dhammasaṅgaṇī*, is the fountainhead of the entire system. The title may be translated "Enumeration of Phenomena," and the work does in fact undertake to compile an exhaustive catalog of the ultimate constituents of existence. Opening with the *mātikā*, the schedule of categories which serves as the framework for the whole *Abhidhamma*, the text proper is divided into four chapters. The first, "States of Consciousness," takes up about half of the book and unfolds as an analysis of the first triad in the *mātikā*, that of the wholesome, the unwholesome, and the indeterminate. To supply that analysis, the text enumerates 121 types of consciousness classified by way of their ethical quality. Each type of consciousness is in turn dissected into its concomitant mental factors, which are individually defined in full. The second chapter, "On Matter," continues the inquiry into the ethically indeterminate by enumerating and classifying the different types of material phenomena. The third chapter called "The Summary," offers concise explanations of all the terms in the *Abhidhamma* matrix and the *Suttanta* matrix as well. Finally, a concluding "Synopsis" provides a more condensed explanation of the *Abhidhamma* matrix but omits the *Suttanta* matrix.

Dhammasaṅgaṇī is the title given to the first book of the *Abhidhamma Piṭaka*. The Pāli word *dhamma* varies in meaning according to context; here as part of the term *Dhammasaṅgaṇī*, *dhamma* means ultimate realities. *Saṅgaṇī* means collecting together or complete enumeration. Thus *Dhammasaṅgaṇī* deals with collecting and enumerating the ultimate realities by the method of triads (*tikas*) and dyads (*duka*) as set out in its *Mātikā*. For instance, in such a phrase as '*kusaladhamma*' or '*akusaladhamma*', or '*abyākatadhamma*' which occurs in the *Dhammasaṅgaṇī*, the word *dhamma* means ultimate realities.

The *Dhammasaṅgaṇī* begins with the *Mātikā* which is a list of subjects for analytical treatment in the text and grouped in triads and dyads. There are twenty-two ways of grouping the *dhamma* (ultimate realities) into triads (*tikas*) and a hundred ways of grouping it into dyads (*dukas*). Each triad

consists of three categories which are related in some way and each dyad consists of two categories which also are related in some way.

In the *Mātikā* of *Dhammasaṅgaṇī*, there are 22 *tikas*, 100 *dukas* and 42 *Suttantikadukas*. Of these, the *Kusalatika*, meritorious triad, is shown in detail in the *Cittuppāda Kaṇḍa* and the *Rūpa Kaṇḍa*. The other *tikas* and *dukas* together with the *Kusalatika* are dealt with in a summarized way in the *NikkhepaKaṇḍa*. Thus the treatment of *tikas* and *dukas* can be said to be Complete in the first three divisions.

But, merely indicating for instance as in the *NikkhepaKaṇḍa*, the meaning of *tikas* and *dukas* may not be sufficient for a full understanding of some *tikas* and *dukas* without enumeration in detail. The enumeration of mind, mental concomitants, and Corporeality can be found in the *Cittuppāda Kaṇḍa* and *RūpaKaṇḍa*, but they are spread throughout these divisions. Therefore, it is not easy for the student to know the enumeration of the categories in each *tika* or *duka*. This enumeration is done for some of the important *tikas* and *dukas* in the *AṭṭhakathāKaṇḍa*.

For instance, in the *NikkhepaKaṇḍa*, Consciousness and mental concomitants in *Vedanātika* are treated collectively by way of *bhūmis* (field of occurrence) or by way of *khandhas* (aggregates). But in the *AṭṭhakathāKaṇḍa*, we find that mental factors associated with pleasure, mental factors associated with mental and physical, suffering, and mental factors associated with equanimity are shown in detailed enumeration.

In the same way the *NikkhepaKaṇḍa* deals with the mental factors of the *Vitakkatika* collectively and they are explained by way of field of occurrence and by way of aggregates. In the *AṭṭhakathāKaṇḍa*, the *Vitakkatika* is elucidated by detailed enumeration of the mental factors associated with *vitakka* (initial application of the mind) and *vicāra* (sustained application of the mind), the mental factors not associated with *vitakka* but only associated with *vicāra*, and the mental factors not associated with both *vitakka* and *vicāra*.

The same may be said of the treatment of the *Arammaṇatika*. The *NikkhepaKaṇḍa* provides only the bare definition for some of the categories

contained in the classification of these *tikas*, without giving the elucidation and enumeration of the mental factors involved. The *Aṭṭhakathā Kanda* treats them more fully, giving an enumeration of the mental factors of Consciousness and mental concomitants that are involved in each case. For example, in dealing with the *Parittārammaṇatika*, the mental factors involved in the categories of (a) Sensual things which are the objects of attention, (b) Sublime things which are the objects of attention, (c) *Nibbāna* which is the object of attention are enumerated in the *AṭṭhakathāKaṇḍa*.

It may be stated that the *AṭṭhakathāKaṇḍa* serves as an indispensable guide to the understanding of the *Dhammasaṅgaṇī*.

KEYWORDS: *Theravāda Abhidhamma-piṭaka, Dhammasaṅgaṇī, AṭṭhakathāKaṇḍa, Consciousness*

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A STUDY OF KATHĀVATTHU ISSUES HAVING NO DIRECT LINK TO ABHIDHAMMA TEACHINGS

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INTRODUCTION

Kathāvatthu (Points of Controversy) is the fifth volume of the Theravāda Abhidhamma Piṭaka. According to Dīpavaṃsa , the Kathāvatthu was compiled by Moggaliputtatissa, the chair of the third Buddhist council held under the patronage of King Asoka³ in the third century B.C.

"Moggaliputtomahāpañño paravādappamaddano , theravādaṃ daḷhaṃ katvā saṅgahaṃ tatiyaṃ kato . Madditvā nānā vādānīṅharitvā alajjino , sāsaṇaṃ jotayitvāna *kathāvatthum* pakāsaya"

According to the historical evidence, Buddhism was split into eighteen sects during the time of third Buddhist council. The different Buddhist schools maintained diverse interpretations of the *Dhamma* and the *Vinaya*. It is accepted that the Theravada school was the oldest Buddhist tradition descending from the earliest Buddhist beliefs. The author of Kathāvatthu, Ven. Moggaliputtatissa, represented the Theravada school and rejected all contradictory views. Kathāvatthu is contained both the differing views of Buddhist sects and the Theravada Buddhist perspectives regarding them. It was later incorporated to the Theravada Abhidhamma Piṭaka.

In this research, an effort has been made to show that issues discussed in Kathāvatthu are not totally belongs to the Abhidhamma doctrine and some of problems discussed in here are different form Abhidhamma analysis.

METHODOLOGY

This was a qualitative study. The main source is Kathāvatthu. We read through the entire Kathāvatthu to identify issues unrelated to the Abhidhamma doctrines and identified the reasons why they did not belong to Abhidhamma.

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FINDINGS

According to the Kathāvatthu published by the Pāli Text Society, edited by Arnold C. Taylor, B.A, there are two hundred and sixteen controversies divided into twenty-three chapters. There is no arrangement of grouping of these controversies, neither with regard to the subject matter nor the different schools. All twenty-three chapters merely offer questions and their answers without even chapter names. Each chapter is identified by a number only, such as Chapter One, Chapter Two..., etc.

By going through all two hundred and sixteen controversies in the Kathāvatthu text, we identified a large number of questions mentioned in the *citta*, *cetasika*, *rūpa*, and *nibbāna*. According to our findings, two hundred issues discussed in the Kathāvatthu were related to the Abhidhamma doctrine but, conversely, many topics could not clearly be understood as examples of Abhidhamma doctrine. We identified sixteen such topics as follows:

No	Pāli Source	Comment
1	Ch.1, Q.3, N'atthi devesu brahmacariyavāsoti? Can the holy life be found amongst heavenly beings?	The term "brahmacariya" cannot be found in Abhidhamma doctrine. According to Abhidhamma philosophy, there are 12 <i>puggalas</i> with no mention of <i>brahmacariya</i> , laymen, monks, or nuns.
2	Ch.2, Q.1 Atthi arahato <u>asucisukkavisatṭhīti</u> ? May the Arahāt still have seminal discharge?	There is no term 'asuci' in Abhidhamma doctrine because this is considered as rūpa (paṭhavīci, āpodhātu, tejodhātu, vāyodhātu). This is not an Abhidhamma question.
3	Ch.4, Q.7, Lakkhaṇasamannāgato bodhisattoti? Does he possess the 32 marks of a great man, a Bodhisatta?	According to rūpasāṅgahavibhāga in the Abhidhamma doctrine, the material phenomena of man are divided into the four great essentials (mahābhūtā): paṭhavīci, āpodhātu, tejodhātu, vāyodhātu; or 28 types in detail. It has no division of 32 great marks. This belongs to Suttapiṭaka.

4	Ch.4, Q.8	Bodhisatto Kassapassa bhagavato pāvacaṇe okkantaniyāmo caritabrahmacariyoti? Had the Bodhisatta entered the right path, and realised the noble path already under the discipline of Kassapa Buddha?	The term 'Bodhisatta' has existed in Sutta. It has never appeared in Abhidhamma doctrine.
5	Ch.7, Q.5	Paribhogamayam puññaṃ saṃvaḍḍhatī ti? Does the merit grow along with enjoying of the gift?	According to Abhidhamma doctrine, a merit gets from 8 kusala-cittas. The results of kusala-cittas are 16: 8 rootless wholesome-results and 8 great wholesome results. So neither Q.5 nor 6 in chapter 7 belong to the Abhidhamma text.
6	Ch.7, Q.6	Ito dinnena tatthayāpentīti? Can alms are given here, be enjoyed by beings elsewhere?	
7	Ch.17, Q.6	Na vattaḃbaṃ saṅghodakkhinaṃ paṭigāhātī ti? Is it wrong to say that the Sangha accept gifts?	All six questions used sammūti, not the paramattha language. These views can be found in the Suttapiṭaka but not in Abhidhamma.
8	Ch.17, Q.7	Na vattaḃbaṃ saṅghodakkhinaṃ visodhetīti? Is it wrong to say that the sangha sanctifies alms gifts?	
9	Ch.17, Q.8	Na vattaḃbaṃ 'saṅghobhuñjati, pivati, khādati, sāyatīti It should not be said that the sangha enjoys, food, drink	
10	Ch.17, Q.9	Na vattaḃbaṃ 'saṅghasādinnaṃ mahapphalanti It should not be said that a thing given to the sangha brings a great reward	
11	Ch.17, Q.10	Na vattaḃbaṃ Buddhasādinnaṃ	

		<p>mahapphalanti</p> <p>It should not be said that a thing given to the Buddha brings a great reward</p>	
1 2	Ch.17, Q.11	<p>Dāyakatovadānam visujjhati , napaṭiggāhako</p> <p>A gift is sanctified by the giver, not by the receiver</p>	
1 3	Ch.18, Q.4	<p>Buddhassa bhagavato uccārapassāvo ativiyaaññegandhajāte adhiggaṇhātīti?</p> <p>Is it true that the excreta of the Buddha excelled all other things in fragrance?</p>	This is not an Abhidhamma issue.
1 4	Ch.20, Q.1	<p>Asañciccamātaram jīvitā vorapetvā ānantarahotīti?</p> <p>Does the killing of one's mother lead to immediate rebirth in hell?</p>	This found in its complete form in the Abhidhamma text because the word 'mother' is not used in Abhidhamma doctrine.
1 5	Ch.21, Q.6	<p>Sabbā disā Buddhā ti?</p> <p>Are there Buddhas in all directions</p>	According to Abhidhamma philosophy, there are 12 kinds of puggala and 31 bhūmi. The Buddha is the fourth ariya (Arahanta). The Buddhas also are human beings and undergo birth, decay and death. After the Buddhas pass away, they are not reborn in saṃsāraagsin, because they have exited the cycle of existence.

1 6	Ch.23, Q.3	Bodhisattaissariyakāmakārikā hetuvinipātaṃ gacchatīti? Does the Bodhisatta go to a place of suffering by his own power?	The term 'Bodhisatta' exists in the sutta, not in Abhidhamma text.
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CONCLUSION

The Kathāvatthu was compiled in the third century B.C. A large number of topics discussed in the Kathāvatthu are Abhidhammic issues but some are different. The different views arising from the different Buddhist sects were a huge challenge for the Theravada School. Venerable Moggallātissa was in charge at the time of representing the Theravada tradition. He arranged the Kathāvatthu according to the traditional views of the Theravāda School. Truly, it is not a teaching of the Buddha himself, and was not included in Theravada Abhidhamma until the third century B.C. The content of Kathāvatthu was filled , however, with knotty problems that were mostly relevant to Abhidhamma, and finally Kathāvatthu became a volume of Abhidhamma Piṭaka.

KEYWORDS: The Kathāvatthu, Theravada school, Abhidhamma, controversies

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THE ORIGINS OF THERAVĀDA ABHIDHAMMA AND ITS PHILOSOPHICAL BACKGROUND: AN ANALYTICAL STUDY

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INTRODUCTION

It is controversial to say that the Abhidhamma is either a teaching of Buddha or a teaching of later development idea. “*yo kho Ānandamayā Dhammocavinayocadesitopaññatto so khomamaccayenasatthā*”. In the above mentioned part of the Sutta says that the Buddha preached only Dhamma and Vinaya. There are no any detailed accounts on Abhidhamma. Therefore, the most of Buddhist scholars do the researches to find out whether the Abhidhamma is a part of later development of Buddhism. The first Buddhist council is a main fact for this. It is recorded that the Bhikkhus recited only Dhamma and Vinaya. “*mayā Dhammaṃca Vinayaṃcasāṅgāissāma*”. But we can find out the facts in early Buddhism to say that the Abhidhamma is a teaching of Buddha. “*idhāuso sārīputta dvebhikkhu abhidhammakataṃ katenti aññamaññaṃpañhampucchi*” (Cūla Gosīṅgasutta, M) There is the word “Abhidhamma” in a precept which is preached to a Bhikkhuni in Mahāvagga Pāḍī. It says that ‘is anāpatti if a Bhikkhuni ask about Abhidhamma or Sutta with a permission to ask about Vinaya. “*idhabhikkhave ye tebhikkhu bahussutaā gatāgamādhammadharā vinayadharā matikadharā tekalenakalaṃupasamkamtivā.*” (A) Here “Mātikadharā” is a Bhikkhū who mastered about Abhidhamma. Theravāda commentaries give details about Buddha’s visiting to Tusita heaven and preaching Abhidhamma for three months. But there is no any idea of a complete Abhidhamma Piṭaka in any mentioned facts. The idea of Buddhist scholars about Abhidhamma is that was completed with the deep Dhamma in

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Suttas. “*Abhidhammenāmarūpa Vinetum.*”(Vin.A) There is evidence in the Sutta Piṭaka to accept this idea. It is very easy to find the teaching of Skhandha, Dhātu, Āyatana, Nāma-Rūpa in Sutta. This research focuses on the analytical study of the Theravada Abhidhamma and its origins and later development as a philosophical teaching.

METHODOLOGY

The data from the primary and secondary sources related to the field was collected through the library and E-library. The data analysis method of the research is descriptive method.

DISCUSSION AND FINDINGS

Abhidhamma is philosophical or the teachings on Ultimate Reality that was developed gradually and based on the Original Buddhism. There are two main divisions of philosophical concepts of the origins of Abhidhamma Piṭaka.

01. Buddha’s preachings
02. Later sources

Buddha’s Preachings

This is discussed under three topics:

01. Method of Pariyāyadesanā
02. Method of briefing and analyzing
03. Nītatthadesanā

Method of Pariyāyadesanā

This is an special preaching method of the Buddha. “*pariyāyadesitokhomayādhammo*” ‘Pariyāyadesanā’ is preaching dividing the Dhamma into pieces. Because of this, Buddhism is said to be “Vibhajjavāda.”The preaching which is cannot be divide into pieces is Nippariyāyadesanā. Once there was a discussion about happiness between deities who visited the Buddha. Some said that association with good people

is happiness. Some said that the correct way of living is happiness. Some said that good health is happiness. When this is came to Buddha, He agreed with them and said above all Nibbāna is the greatest happiness. All the happiness mentioned by deities here is Pariyāyadesanā; Nibbāna is Nippariyāyadesanā, because there is no any happiness which is equal or higher to Nibbāna. Buddha gave freedom to divide dhamma as Pariyāya in Vedanapariggaha Sutta.

The problem in between *thera* Udāyi and carpenter Pañcakaṅga on feelings was the reason. When this is informed the Buddha by Venerable Ananda, Buddha said that the feeling is divided as one, two, three, six, eleven, eighteen, twenty one by himself and said that it can be divided as you wish. According to this freedom given by the Buddha, Abhidhamma piṭaka was completed as a separated basket by later scholars.

Briefing and Analyzing

Here analyzing method is dividing Dhamma. Briefing is inter-relation between Dhamma. i.e. Paṭiccasamuppānadhama – analyzing. Paṭiccasamuppāda – briefing. In sense datum, method of analyzing is dividing sense datum into eye, vision, eye conciseness, contact, feeling, perception, initial application, Inter-relation between these, is method of briefing. Analyzing of Three Characteristics is method of analyzing. The inter-relation between these is method of briefing. “*rūpaṃ bhikkave aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ tadanattā*”. Analyzing of Three wholesome acts is the method of analyzing. The inter-relation between these is method of briefing.

Nītattha Desanā

Nītatadesanā is paramattha desana. “*vohāravacanaṃ saccaṃ lokasammutikaranaṃ paramatthavacanaṃ saccaṃ dhammānaṃ bhūtakaranaṃ*”. Skhandha, Dhātu, Āyatanain early Buddhism is Nītatadesanā.

Later sources

Abhidhamma was preached by Buddha himself according to Atthasālinī commentary. Buddha memorized Abhidhamma in the fourth week while

residing in golden chamber. According to Theravāda commentary Buddha preached Abhidhamma to his beloved mother in Tusita heaven during three months. The same preaching was done by Buddha to Sāriputta *Thera* again and venerable Sāriputta preached it to his 500 students. According to commentators, the Abhidhamma was continued by the Sāriputta tradition. Atthasālinī commentary provides a methodical explanation to prove the truth of the origins of Abhidhamma.

Q – What was the origin of Abhidhamma?(*ayaṃ Abhidhammonāma kenapabhāvito?*)

A: - From the wisdom of Buddha (*Bodhi abhinīhāraṃ sandhāyapabhāvito*)

Q: - who understood it?(*Kenādhi gate?*)

A: - By the Buddha (*Sabbaññu budhdhena*)

Q: - Where did it examine?(*Kadāvicito*)

A: - Under the Bo – tree (*Bodhi maṇḍe*)

Q: - Where was it preached?(*Kathadesito?*)

A: - In Tāvātimsa heaven (*Dewesutāvātimsesu*)

Q: -Whom did it preached?(*Kassatthāyadesito?*)

A: - to gods (*devatānaṃ*)

Q: - Whose words?(*Kassavacanāti?*)

A: -Buddha's (*bhagavatovacanaṃarahatosammāsambuddhassa*)

Q: - Who did it continue?(*Kenāhato?*)

A: - teacher tradition (*ācariyaparamparā*)

(Sāriputta, - Bhaddaji, - Sobhita, -Pijali, -Piyadassī, - Kosiyaputta, - Siggava, -Sandeha, - Moggalīputta, - Visudatta, - Dhammiya, - Dasaka, - Sonaka, - Revata)

Abhidhamma was brought to Sri Lanka by *Arahat Mahā Mahinda Thera*. It was described in *Kathāvattuppakaraṇa* as follows.

*“Sammāsambuddho sattapakaraṇānidesento itisatthāra dinnayena
ṭhapitamātikāya desitattasakalampietam lakaraṇam Buddha
bhasitamevajātam”*

Abhidhamma was also developed step by step as Sutta and Vinaya Piṭakas. If it is acceptable the Vinaya which is developed centering Pātimokkha, and if it is acceptable the Sutta which is also included Sāvakadesanā as the preaching of Buddha, the Abhidhamma also can be accepted as Buddha's preaching. Because Mātika Pāṭha which is the foundation of Abhidhamma also a preaching of Buddha. *“tesu dvāvipattikāsataṃ dukāti ayam āhacca
bhāsitā jinavamanandata sabbaññu bhāsiti sattānaṃ mātikānāma”*

The origins and development of Abhidhamma can be seen as three periods according to later concepts.

01. The period of early Buddhism (time of Buddha) (First-period)
02. The period when it separated from Sutta and Vinaya (Middle period)
03. The period of writing commentary and Saṅgaha. (Last period)

But the most of scholars think that the Abhidhamma originated from Sutta and developed later. There are few points to prove this idea,

- First and second Buddhist councils were named as Dhamma and Vinaya councils.
- There is no anything about Abhidhamma in Suttanipāta and Jātakagāthā.
- It is mentioned about Buddha's special preaching but not about Abhidhamma piṭaka in preaching of Sutta
- Kathāvattuppakaraṇa is not accepted by some scholars as a Buddha's preaching.

CONCLUSION

According to above all the facts, it is acceptable, that the Abhidhamma piṭaka was created later by the scholars taking special preaching of Buddha.

KEYWORDS: Pariyāyadesanā, Nītattha Desanā, Briefing, Analyzing, Nibbāna.

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THE IMPORTANCE OF STUDYING THE ABHIDHAMMA TEACHING THAN THE OTHER TEACHINGS IN BUDDHISM

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INTRODUCTION

The Blessed One had preached eighty-four thousands of Dhamma for the benefit of the world beings. Those Dhammas were category into three baskets or Tipitaka, the Vinaya, the Sutta and the Abhidhamma. The word Pitaka means a basket containing manuscripts and another meaning of Pitaka is traditional handing on. The Vinaya Pitaka means a basket containing manuscripts of Vinaya or the rules of discipline. The Sutta Pitaka, the main source for the doctrine of the Buddha as expounded in argument and dialogues and also for that of his earliest disciples. The third main division of the Tipitaka is the Abhidhamma Pitaka or basket of higher exposition, very often it's referred to as the ultimate teaching or Paramatthadesana. The scope of this paper is "the importance of studying the Abhidhamma than the other teachings in Buddhism" The problem what I saw is that the Abhidhamma teaching discusses less in the modern society? Nobody pay more attention to this ultimate doctrine. In Buddhism, the Abhidhamma teaching is highly appreciated by the wise people. The Sammutidesana or the Conventional teaching belongs to what we can see, hear, smell, touch, feel, outer appearance in this world. But the Paramatthadesana or Absolute teaching belongs to the four dhatus or elements of the beings. An overview of the main results of the work is we should discuss this teaching in broadly with expert scholars to realize what is the life?

METHODOLOGY

The research data is collected mostly a textual study and mainly depends on primary and secondary sources and the relevant monographs. Personal observation will be utilized appropriately.

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DISCUSSION

Why is the teaching of the Abhidhamma is important than other teaching in Buddhism? Why the scholars not pay attention more on this? What is the reason for that? In Abhidhamma human is described as a psycho-physical being consisting of both mind and matter, and its gives a microscopic analysis of the human being. Abhidhamma explains the process of birth and death in detail. In addition to defining consciousness, it also analyses and classifies thoughts mainly from an ethical standpoint very beginning Buddhism has taught psychology without a psyche. So Abhidhamma also helps to understand to fully comprehend the Anatta, which forms the crux of Buddhism

First, we need to consider the meaning of the word “Abhidhamma.” The preposition “abhi” together with the word “dhamma” then it becomes the “Abhidhamma.” The term “abhi” has two meanings. One is given in Sravakayana tradition and the other is given in Mahayana tradition. While the Sravakayana states “abhi means deep” the Mahayana states the “abhi means relations.” The word Abhidhamma we can found in the Vinaya Pitaka and Sutta Pitaka. The Dhamma embodied in the Sutta Pitaka, is the conventional teaching or *voharadesana* and the Abhidhamma is the ultimate teaching or *Paramatthadesana*. The Pali Abhidhamma Pitaka encompasses the following seven texts, or *pakaranas* and Sarvastivada Abhidhamma texts;

1. Dhammasangani Pakarana Sangitiparyaya Sastra
2. Vibhanga Pakarana Dharmaskandha Sastra
3. Dhatukatha Pakarana Dhatukaya Sastra
4. Puggalapaññatti Pakarana Prajnaptisastra Sastra
5. Kathavatthu Pakarana Vijñanakaya Sastra
6. Yamaka Pakarana Prakaranapada Sastra
7. Patthana Pakarana Jnanaprasthana Sastra

However, these seven books are extremely important to realize the ultimate teaching of the Buddha. It can be undoubtedly say that

Abhidhamma is the higher than others teaching of the Buddha. Because in the Abhidhamma analysis both mind and matter which makes complex machinery of man, are microscopically analyzed. To realize the truth one should profoundly learn the Abhidhamma teaching. The ordinary person desires to live worldly life. But the wise person different from ordinary one. He always tries to search how to end this suffering life, every second, these four elements will decay. Abhidhamma it deals with the mind, with thoughts, thought processes, and mental states, but it does not admit of a psyche or a soul, whereas modern psychology so limited. There are four ultimate truths

1. Citta or Consciousness
2. Cetasikas or Mental States
3. Rupa or Matter
4. Nibbana or Liberation

The mundane truths are Citta, Cetasikas and Rupa. Nibbana is the only absolute reality as it is the super mundane truth. Citta, Cetasika, and Rupa are the very basis that makes the human being which is mind and matter. In their most fundamental forms, these realities are mere forces without any substantiality. They have the characteristic of combining in ever changing forms to make up the so-called being. Nibbana, on the other hand, is the only absolute reality that cannot be comprehended by the common mind. It is a state of supreme bliss comprehended only by the fully enlightened mind and is uncaused, unmade, unborn and unchanging. Hence, it is referred to as super mundane, a state of supreme bliss that is realized by the purified mind.

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment. Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of the *deva* realms, before an audience of thousands of *devas* and including his late mother, the former Queen Maya Devi, each day briefly commuting back to the human realm to convey to Ven. *Sariputta* the essence of what he had just taught. Sariputta mastered the Abhidhamma and codified

it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council, that it became fixed into its present form as the third and final Pitaka of the canon.

The Abhidhamma texts are not systematic philosophical treatises but a detailed scholastic reworking, according to schematic classifications, of doctrinal material appearing in the Suttas. As such they represent a development in a rationalistic direction of summaries or numerical lists. The topics dealt with in Abhidhamma books include ethics, psychology, and epistemology.

The Contents of Seven Books in brief

In Abhidhamma, there includes the great wisdom dhammas. The content of the dhammas in Dhammasangani, "Summary of Dharma", a psychologically oriented manual of ethics for advanced monks, but long popular in Sri Lanka. Vibhanga, "Division", or "Classification," a kind of supplement to the Dhammasangani, treating many of the same topics. Dhatukatha "Discussion of Elements" another supplementary work. Puggalappannatti "Designation of Person" largely a collection of excerpts from the Anguttara Nikaya of the Sutta Pitaka, classifying human characteristics in relation to stages on the Buddhist path and generally considered the earliest Abhidhamma text.

Kathavatthu "Points of Controversy" attributed to Moggaliputta, president of the third Buddhist Council (3rd century BC), the only work in the Pali canon assigned to a particular author. It is a series of questions from a heretical (i.e., non-Theravada) point of view, with their implications refuted in the answers. Yamaka "Pairs or dual" a series of questions on psychological phenomena, each dealt with in two opposite ways. Patthana "Activations," or "Causes" a complex and voluminous treatment of causality and 23 other kinds of relationships between phenomena, mental or material.

CONCLUSION

The above discussion we can come to conclusion, the Abhidhamma is the higher teaching because it treats subjects exclusively in an ultimate sense different from the Sutta as well as others teaching of the Buddha. The scholars as well as preachers not more pay attention to Abhidhamma teachings. The Blessed One who had teach this to beings free from suffering to achieve the liberation. This can easily understand one who had developed the mind and who had practiced the path of purification. Abhidhamma deals with realities and a practical way of noble living. It's very true that without Abhidhamma knowledge difficult to understand the real significance of profound teaching of the Buddha. Abhidhamma is very crucial

KEYWORDS: Abhidhamma, Buddhism, *Pakarana, Citta, Cetasikas*

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AN INVESTIGATIVE STUDY ON GRADUAL DEVELOPMENT OF ABHIDHAMMA PIṬAKA WITH REFERENCE TO SOURCES AND MODERN IDEOLOGIES

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INTRODUCTION

After the passing away of Buddha, there arose some controversial issues on Buddhist doctrines. Monks were ideological divided into groups. Therefore, just after three months of passing way of Buddha elderly monks decided to recite Buddhist doctrine with the participation of five hundred sophisticated monks. According to the *Pañcasatikakkhandha* and *Samantapāsādikā*, at the First Buddhist Council Buddhism was recapitulated in to *Sutta*, *Vinaya* and *Abhidhamma*. Even though scholars unanimously agreed with classification of *Sutta* and *Vinaya*, there is no consensus among the scholars about the origin and classification of *Abhidhamma*.

RESEARCH METHODOLOGY

The data from the primary and secondary sources was collected by using the library and E- library. The data analysis methods are descriptive and comparative methods.

FINDINGS

Scholars have different opinions on origin of *Abhidhamma Piṭaka*, its development, its period of written down, etymological meaning of word *Abhidhamma* and so on. In this research paper, it analyses and investigates different opinions on gradual development of *Abhidhamma* with reference to sources and modern views. Etymologically, the word *Abhidhamma* is compound noun which is derived from the prefix '*Abhi*' and suffix '*Dhamma*'. Grammatically, it belongs to *Avasa* compound. When it carefully

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studies these two words, *prima facie*, the word *Dhamma* appeared as very old and the word *Abhi* appear as a new addition. Thus, the word *Abhidhamma* has used to recognize specific portion of Buddha's doctrine included in *Dhamma*. According to the commentator venerable *Buddhaghōsa*, The word *Abhi+ dhamma* means 'specific teaching' or 'extra teaching'. The word *Abhidhamma* has used different purposes in both *Sutta* and *Vinaya* but it has not been used to know a separate *Piṭaka*. Mostly, in *Sutta* and *Vinaya Piṭakas* use the word as a compound noun or with the word *Abhivinaya* or *Abhidhammakathaṇ*. The word *Abhivinaya* means 'related to the discipline'(*Vinaya*) and it does not mean any Buddha's teaching related to *Abhidhamma*.

In *Kintisutta* of *Majjhimanikāya*, the word *Abhidhamma* has been used to know the Thirty Seven Factors of Enlightenment (*Saptisbhadipakkiyadhamma*). Both *Sutta* and *Vinaya Piṭakās* elaborate the word *Abhidhamma* in relation to the *Vinaya* (Rules). Some of them are as follows. There mentions that, 01. The monastic (*Arañṇakēna*) monks should engage (cultivate) in *Abhidhamma* and *Abhivinaya*. 02. Buddha said, "*Sariputta*, two monks talk on *Abhidhammakathā*". 03. *Abhidhamma* and *Abhivinaya* are factors conduced to the samsara.04. Among the doctrinal factors that should be developed by the elderly monks (*sthavira*) *Abhidhamma* and *Abhivinaya* are also. 04. Monk should have ability to restrain through *Abhidhamma* and *Abhivinaya*.

In this context, the word *Abhidhamma* does not mean separate *Piṭaka* or seven volumes related to it. But both *Abhidhamma* and *Abhivinya* have used in relation to the *Vinaya*. On the other hand, the extra and special doctrinal facts should know the monks, has indicated through the word *Abhidhamma*.

In *Abhidhammakōsa* of *Sarvastivadin* *Abhidhamma* has defined as "Abhidhamma is mental and meditative wisdom which conduces to achieve the pure wisdom freed from defilements. In Chinese Canon *Abhidhamma* has known from the word *Mahādhamma*, Great *Dhamma* and *Dhamma* study.

Commentators and eminent scholars of Mahayana and, Theravada like *Vasumitra*, *Bhadanta*, Ghōṣa, *Dharmaguptika*, *Mahisasaka*, *Drustantika*, *Śabdavāda*, *Bhuddapālita*, *Buddhadēva*, *Vālabdha* etc. have defined *Adhibhamma* in different ways. According to their different opinions, *Adhidhamma* is *Paṭiccasamuppāda*, Four Noble Truth, it is Great *Dhamma*, Higher *Dhamma*, it is analytical system of *Dhamma*, Classification of *Dhamma*, it is the doctrine second to *Nibbana*, it is the head for all *Dhammas* and it is classical *Dhamma*.

Modern scholars also have given different interpretations and opinions on *Abhidhamma*. According to D.J Kalupahana, there are some new additions in modern *Abhidhamma Piṭaka* that cannot be seen in early Pali canon. For Gunapala Malalasekara *Abhidhamma* is the highest of *dhamma*. Y. Karunada mentioned that *Abhidhamma* is related with rationalism and sometime it transcends the Buddhist thought. W.S Karunarathne interpreted *Abhidhamma* as an extra special portion of *Dhamma*. According to Sumanapala Galmangoda *Abhidhamma* is Buddha's words developed with deficiencies. Oliver Abenayake mentioned that *Abhidhamma* is separated portion of *Dhamma* composed from the *Sutta* and it was composed by later Buddhist monks.

Objective of this research is to establish a reliable opinion on origin and classification of *Abhidhamma* and to enclose the reliability of *Abhidhamma*. Research problem is, "Is different opinions given by scholars and sources on origin and classification of *Abhidhamma* true or false?"

CONCLUSION

There are different opinions on origin and development of *Abhidhamma*. All those comments and opinions appeared as presented with reasons. On the other hand, sometime, those comments have presented without reasons. However, it is clear that *Abhidhamma* is part of Buddha's doctrine. Many doctrinal factors included in *Abhidhamma Piṭaka* can be seen in *Sutta Piṭaka*. *Abhidhamma* is numerical and philosophical classification of

Dhammic teaching of *Sutta Piṭaka*. Therefore, as separate *piṭaka Abhidhamma* was developed by later Buddhist monks. *Abhidhamma* is numerical and philosophical classification of *Dhammic* teaching of *Sutta Piṭaka*. Therefore, as separate *Piṭaka Abhidhamma* was developed by later Buddhist monks.

KEYWORDS: *Abhidhamma, Abhivinaya, Theravāda Abhidhamma,*

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AN INTRODUCTION TO THE MANUALS OF THE *ABHIDHAMMA*

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INTRODUCTION

The discourses of the Buddha are compiled in three *Piṭakas* (English: Baskets); *Sutta*, *Vinaya* and *Abhidhamma*, in the *Teravāda* Buddhism. ‘*Abhidhamma*, as the term implies, is the Higher Teachings of the Buddha (Nārada, 1956, p.i). The *Abhidhamma Piṭaka* (*AP*) is the last of three *piṭakas* developed as an independent doctrine. Even though there are controversial ideas among scholars about this latest compiled *AP*, the *Teravāda* tradition agrees to take that the *AP* is an original discourse of the Lord Buddha himself and commentaries such as *Samantapāsādikā*, *Sumangalavilāsini*, *Dhammasaṅgini* and *Atthasālini* make an effort to prove the particular notion. However, the *AP* is accompanied by number of treatise, including *Pāli* texts, commentaries, sub-commentaries and manuals.

The *AP* was developed up to an independent *Piṭaka* by several stages. Firstly, *Pāli* texts of the *AP* termed *Pakarana* were written and seven *Pakarana* literatures are in the *Theravāda* tradition; *Dhammasaṅgini*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*. At the second turn, the *Sarvāstivāda* tradition introduced an *AP* with seven texts parallel to the *Teravāda* termed *Shāstra*; *Dharmaskhanda*, *Pragñapti*, *Dhātukāya*, *Viññānakāya*, *Gñānaprasthāna*, *Prakaranapāda* and *Saṅgītiparyāya*. The third stage of the *AP* is the commentary writings. Related to the *Teravāda* tradition, *Atthasālini* (the commentary to *Dhammasaṅganippakarana*), *Sammohavinodanī* (the commentary to

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Vibhaṅgappakarana) and *Pañcappakaranatṭhakathā* (the commentary to other five *Pakaranas*) were compiled by great commentator Buddhaghosācariya. *Paramatthappakāsini* is a sub-commentary (*Ṭīkā*) written by Anandavanaratana Mahathera, in order to explain *Abhidhamma* commentary writings.

In addition to the above *Pāli* texts, commentaries and sub-commentaries, several manuals are identified, at the next stage. The objective of this study was to explore such manual treatise included in the *AP* and their specialties.

Research Problem

What are the manuals of the *Abhidhamma* and their specialties?

METHODOLOGY

This research based on textual studies. The sources of the *AP* are used as materials for data collecting. The data was analyzed under qualitative research method.

FINDINGS AND DISCUSSIONS

Manuals are an important kind of treatise in the *AP*, and nine such manuals can be identified prominently and highly used among scholars, namely:

- *Abhidhammāvatāra*
- *Rūpārūpavibhāga*
- *Nāmarūpasamāsa*
- *Abhidhammatthasaṅgaha*
- *Paramatthaviniccaya*
- *Nāmarūpaparicceda*
- *Saccasaṅkhepa*
- *Nāmacāradīpaka*
- *Mohavicchedani*

Abhidhammāvatāra was compiled by Buddhadatta Aṭṭhakathacariya. According to the literatures, Bhadanta Buddhaghosācariya sent all commentaries written by him to Buddhadatta Aṭṭhakathacariya and he compiled *Abhidhamma* commentaries to one manual named *Abhidhammāvatāra* (Malalasekara, 1965, p.74). Here, Buddhadatta Aṭṭhakathacariya analyzes the psychology of beings, under four kinds of *Paramattha Dhammas*; *Citta*, *Cetasika*, *Rūpa* and *Nibbāna*, which was divided into five aggregates by Bhadanta Buddhaghosācariya. Further, the *Abhidhammāvatāra* interprets the *Abhidhamma* under *Niddesas* (English: descriptions, analytic explanations) such as *Paññatti Niddesa*, *Kāraṅkapativeda Niddesa*, *Saptavisuddhi Niddesa*, *kilesappahāna Niddesa* etc. The book was composed with *Pali* verses except several prose occasionally included in. It was translated into English by P. Buddhadatta Thera, in 1915 (Buddhadatta, 2002, p.117).

Rūpārūpavibhāga is also a small manual on *Abhidhamma* written by Buddhadatta Aṭṭhakathacariya. But, there are controversial ideas about the author of this manual because of a verse at the end of the book which wishes Buddhadatta Ācariya to attain *Nibbāna* (Buddhadatta, 2002, p.298). Scholars suggest that the wish is conveyed by either a student of him or any other personal and it, therefore, might be a book of Buddhadatta Aṭṭhakathacariya.

Intellects suggest that the manual *Nāmarūpasamāsa* is a composition of Khema, a Burmese *Bhikkhu*. The particular book is famous as *Khemappakarana* in Burma. Some scholars argue that this manual was written by Bhadanta Anuruddhācariya, the author of *Abhidhammatthasāṅgaha* (Dhammapala, 1908, p.v). The *Nāmarūpasamāsa* is compared to a small ship to cross the ocean of *Samsara* as it consists of teachings on the reality of *Nāma-Rūpa* (Mind-and-Matter) included in the *Dhammasaṅganippakarana*, the first book of the *AP*, and in other *Pakaranas*. Vācissara Bhikkhu, a student of Sāriputta Bhikkhu in the

Polonnaruwa era, compiled a sub-commentary to the *Nāmarūpasamāsa*, named '*Khemappakarana*' (Paññākitti, 2003, p.456).

The *Abhidhammatthasaṅgaha*, a prominent book among manuals of the *AP*, is a great work of Bhadanta Anuruddhācariya. It was illustrious with more than forty explanatory and comment (*Sanna*) books written in Burmese. Further, several sub-commentaries were also written in Sinhala, such as *Abhidhammatthasaṅgaha Porāna Ṭīkā*, *Sāratthadīpanī*, *Vibhāvinī Ṭīkā*, *Sankhepavannanā Ṭīkā* etc. As well, Burmese *Bhikkhus* elaborated this manual with number of *Parivāra* books such as *Abhidhammatthasaṅgaha Padayojanā*, *Abhidhammatthasaṅgahadīpanī*, *Manisāramanjusā*, *Madhusāratthadīpanī*, *Aṅkura Ṭīkā*, *Anudīpanī* etc. *Abhidhammatthasaṅgaha* is compared to an unlocked palace with full of gems, while the *Abhidhammāvatāra* is compared to a palace full of gems and locked (Malalasekara, 1965, p.121). It includes fundamental explanations on psychology of mind and matter. Furthermore, 'it is still a most fitting introduction to *Abhidhamma* and, by mastering this book, a general knowledge of the *AP* can easily be acquired' (Nārada, 1956, p.iii).

Many of the scholars reveal that the *Paramatthaviniccaya* manual is also a work of Bhadanta Anuruddhācariya. But, Polwatte Buddhadatta Thera suggests that the particular Anuruddhācariya is another one who lived in Sri Lanka and not the same author of *Abhidhammatthasaṅgaha* and *Nāmarūpaparicceda*. (Buddhadatta, 2002, p.323). However, the following verse shows that the language usage and style of the book is as fluent and comprehensive as in the *Abhidhammatthasaṅgaha*.

*“Lakkhanattha kusalā salakkhanam – Lakkhanattha paramehi lakkhanam
Lakkhanuggahasukhaya wannayum – Lakkhādīmukhato salakkhanam”*

(Buddhadatta, 2002, p.321)

The concluding sentence, *“Iti Anuruddhācariyena Viracitam Nāmarūpapariccedapakaranam Niṭṭhitam”*, of the *Nāmarūpaparicceda*

proves that it is a composition of Bhadanta Anuruddhācariya. The manual consists of 1855 verses in 13 chapters. It is considered a guide book for meditators since six chapters of which are allocated for meditation (Buddhadatta, 2002, p.320).

Saccasaṅkhepa is a brief manual consisting of 387 verses. It was composed by Badaratitthavāsi Dhammapala Bhikkhu. He was born in Badaratittha in India. Later on, he became a monk, arrived at Sri Lanka and compiled several commentaries and this manual book (Malalasekara, 1965, p.79).

Saddhammajotipala Thera, who lived in the 12th century, compiled the *Nāmacāradīpaka* manual. He is also famous in the name of ‘Chappata’. He lived in Mahaviharaya, having the high ordination of *Bhikkhus* (*Upasampadā*) in Sri Lanka. The manual consists of verses in seven chapters.

Mohavicchedani is a work of Coliya Kāsyapa Thera, who was the author of *Vimativinodani*, the sub-commentary of *Samantapāsādikā* commentary (Buddhadatta, 2002, Pp.236-237). Many scholars accept that it is a manual for the *Abhidhamma* (Malalasekara, 1965, p.79) even though P. Buddhadatta Thera suggests that the particular book is not a treatise for *Abhidhamma* (Buddhadatta, 2002, P.327).

CONCLUSIONS

The *AP* is treated with large number of books including commentaries, sub-commentaries and manuals. Large number of treatise depicts the utility and complexity of the particular field. Of them, manuals are an important category of treatise. Several manuals were written by the same author, but each manual fits to fill the shortages of each other. Even if, there are controversial ideas on authors of certain manuals of *Abhidhamma* compiled in Sri Lanka, Burma and other countries, they reflect the depth of the teachings in the *AP*.

KEYWORDS: *Abhidhamma Piṭaka*, Commentary, Sub-commentary, Manuals

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**A STUDY OF THE SOURCES OF EQUIVALENCE IN THE
TEACHING OF THERAVĀDA AND SARVĀSTHIVĀDA
ABHIDHAMMA**

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INTRODUCTION

The *Abhidhamma Pitaka* is the most important Basket of the Theravada Buddhist literature. It is third basket in the Pāli literature. The Pāli term '*Abhidhamma*' has an ambiguous meaning, of which two primary meanings given in the Pāli tradition are noteworthy: First one is Auxiliary (*atireka*) doctrines and second one is highest (*uttama*) doctrine. Buddhaghosa was the great Pāli commentator, he defines the term '*Abhidhamma*' as 'that which exceeds and is distinguished from the *Dhammā*'. *Abhidhamma*, therefore, holistically conveys the meaning of special supplementary teachings of the Buddha'. Traditionally, the *Abhidhamma Pitaka* contains seven books. The Book of Enumeration of Phenomena, the Book of Analysis, the Book of Discussion on Elements, The Book of Individual Concepts, the Book of Points of Controversy and the Book of Pairs, and the Book of Synthesis. Unlike the unanimously accepted Sutta – Vinaya - Pitakas, the authenticity and authority of *Abhidhamma* as direct Words of the Buddha (*Buddha-vacana*) remains as a controversy. The *Dhammā* stated by the Supreme Buddha is two parts. That is the convention and objectives.

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The preaching of the Supreme Buddha is always the same in knowing that Dhammā. Thus, the knowledge gained in the indigenous test is extremely important in understanding the reality of a certain object. Sometimes it is not in the visible factor. For example, something that was supposed to be called "the helmet" could not be confirmed. In any case, there is no limit to the synonyms. Objectives are the concepts of being and not. Above is the most important thing in dealing with the above issues. It is called the deepest discourse of the Buddha. The Lord Buddha posthumous Dhammā was post-praised by various schools. The matter was also about the abdomen. Accordingly, the tradition of Theravāda and Saravāsthivāda is one of the main attractions. Thus, experts say that the contradictions of ideology and interpretation expressed in the course of adolescence are visible to one another. This can be cited as a wider research into such similar inequalities. The most important thing to learn about studying Theravāda and Saravāsthivadāism is that Abhidhamma is not a postmodern work, but a synergistic synergy between the Buddha and the related physical and psychological teaching.

The content of the language medium and the content distribution of the narrative can be distinguished. And the certainty of certain points of view can also be expressed more than once. However, this Abhidhamma literature has undoubtedly helped to create post-term literary writing. When studying Abhidharma books of the Abhidhamma School, it was confirmed that the Saravāsthivāda tried to interpret Dhammā by using logic and theory. But the Theravāda was trying to elucidate mathematics from Nikāya Dhamma. According to that,

- 1) To examine how the Theravāda and Saravāsthivāda Abhidhamma has been preserved in Buddhist literature.
- 2) To describe the Theravāda and Mahāyāna Buddhist literature.

- 3) To explain what are the differences of Theravāda and Saravāsthivāda Abhidhamma.
- 4) To identify and clarify how *Dhamma* discussed and explained has been with *Pali Tripitaka* and task of Abhidhamma.
- 5) To finally describe *Bhanaka* the writer and explain the Pali Abhidhamma.

RESEARCH PROBLEM

The Abhidhamma is the philosophical psychology of early Buddhism. The research problem is to ascertain the conservative approach and research methodology of the Theravāda and Saravāsthivāda Abhidhamma to understand the Dhammā Concept.

METHODOLOGY

The comparative methods are applied using Theravāda and Saravāsthivāda Abhidhamma sources.

FINDINGS

Comparative studies of the basic concepts of the source papers are expected.

CONCLUSION

The Theravāda and Mahāyāna Buddhist monks and other scholars held the Abhidhamma in the highest esteem and Study it with great diligence. *Ankur Barua* explained the Abhidhamma teachings which are extremely condensed in parts are not merely accepted and transmitted verbally, but that they are carefully examined and contemplated in their philosophical and practical implications. Theravāda and Saravāsthivāda Abhidhamma are point out the Special Dhamma methods. It is very difficult to understand somebody. But everybody find to understand easy way. Who want to understand Abhidhamma he or she can to understand and find difficulty Dhammā

KEYWORDS: Buddhist Schools, Dhamma, Saravāsthivāda Abhidhamma, Theravāda Abhidhamma,

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ABHIDHAMMAPĪṬAKĀGATA KHAṄAVĀDAM: VĪMAṂSANAM

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UDDESO

Sammā sambuddhena desite sogatadhamme khaṇavādaṃ hi anicca saddena abhivaḍḍhitākāraṃ katipayesu suttantesu dissate. Aṅguttaranikāye Arakasutte ‘natti so khaṇo vā layo vā muhutto vā yaṃ sātharati’ ca Dhammapadapāliye ‘khaṇo mā ve upaccagā, khaṇātīti hi socanti’ ti ca Visuddhimaggaṭīkāyaṃ ‘aniccāti na niccā addhuvā itarā khaṇabhaṅgurā’ ti ca Papañcasūdanīnāma majjhimanikāyaṭṭhakathāyaṃ ‘lahuso vattate khaṇo’ iccādi vasena ca tepītakatṭhakathāsu bahusu ṭhānesu khaṇasaddaṃ aniccattaḥ bhāvito hoti.

PARIYESANAPAÑHO

Abhidhammapīṭakāgata khaṇavādī mataṃ kathamākārena dissate?

PARIYESANAPAYOGO

Theravādī, sabbatthivādī, suttantika sampadāyesu āgataṃ khaṇavādī mataṃ vīmaṃsetvā idaṃ pariyesaṃ kataṃ.

SĀKACCHĀ

Niddesapāliyaṃ ‘appañhidaṃ jīvitaṃ āhu dhīrāti’ iti manussānaṃ appakaṃ jīvitaṃ, parittakaṃ jīvitaṃ, thokaṃ jīvitaṃ, khaṇikaṃ jīvitaṃ, lahukaṃ jīvitaṃ, ittaraṃ jīvitaṃ, anaddhānīyaṃ jīvitaṃ, naciraṭṭhikaṃ jīvitaṃ khaṇasaddatthāya udāharaṇāni dissante. Tatheva pañcūpādānakkhandena samannāgato jīvitaṃ ca rūpādi attabhāvo ca sukhadukkhādayo ca ekacittā samāyuttā honti. Khaṇo hi lahuso vattate. ye

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marū kappā tiṭṭhanti te pi tehi dvīhi cittehi saṃyuttā natveva jīvanti. Tattha khaṇo iti lahuso vattate.

Khaṇavādassa kālavādī hi saddhiṃ sambandho hoti. Idha yaṃ kiñci dhammaṃ abhidhānagatā te sabbe bhaggā honti. Anāgate taṃ eva puñjo natthi. Atītaṃ apagato hoti. anāgataṃ nāgato. Tena sabbe dhammā vattamāneva tiṭṭhanti. Idha khaṇavādī-kālavādīnaṃ sambandho hoti. Khaṇavādī cittassa pavattatthāya patitṭhito. Mahāniddeśapāliye guhaṭṭhakasuttaniddese atīte cittakkhaṇe jīvittha na jīvati na jīvissati, anāgate cittakkhaṇe jīvissati na jīvati, paccuppanne cittakkhaṇe jīvati na jīvittha na jīvissati iti vaṇṇeti. Tattha cittakkhaṇaṃ khaṇavādāya mūla okāsaṃ ca tadanantaraṃ kālatthāya viśesena vīmaṃsaṃ ca dassite.

Aṭṭhakathāsu aniccatā ca khaṇavādī ca viggahaṃ

Khaṇavādī saṃkappavaḍḍhane samārambhaṃ aniccatādhammaṃ hoti. Aniccatam hi mūlasogatadhamme cittesu ca sabbesu dhammesu sādharmaṇa lakkhaṇaṃ bhavati. Saṃyuttanikāye assutavantassutte cittaṃ ca kāyaṃ ca attano gaṇhitum kiñci natthīti ca etaṃ cittaṃ itipi mano itipi viññānaṃ itipi rattiyaṃ ca divasassa ca aññadeva upajjati. Aññaṃ nirujjhati. Seyyathāpi makkaṭo araññe pavane caramāne sākhaṃ gaṇhāti, taṃ muñjitvā aññaṃ gaṇhāti, taṃ muñjitvā aññaṃ gaṇhāti tathā eva. Buddho so bhagavā yathā idaṃ cittaṃ evaṃ lahuparivattaṃ. Aññaṃ ekadhammaṃ pi na samanupassāmīti deseti. Idaṃ cittaṃ pabhassaraṃ, āgantukehi upakkilīṭṭhehi upakkilīṭṭhaṃ. Sabbe saṅkhārā aniccā itica aniccā vata saṃkhārā iti ca aniccatā viggahaṃ uppādaṃ ca vayaṃ ca padhānalakkhaṇaṃ bhavati. Tattheva saṃkhatassa dhammassa tīṇimāni saṃkhatalakkhaṇāni honti, kathamāni tīni, uppādo vayo tīṭhassa aññatattaṃ paññāyatīti. Mahācariyo Karuṇādāsamahāsayo hi sabbedhammānaṃ nirantaraparivattanaṃ, aniccatam khaṇavādī lakkhaṇameva hotīti paññāyati.

Vebhāsikā athavā sabbatthivādīnaṃ hi khaṇavādaṃ pana saṅkhatadhammānaṃ jātikkaṇaṃ tītikkaṇaṃ jarākkhaṇaṃ aniccakkhaṇaṃ iti cattārimāni lakkhaṇāni dasseti. Imesaṃ sabbalakkhaṇānaṃ pavattanakālaṃ khaṇanti sallakketi.

Suttantikānaṃ matim̐ pana yaṃ kiñci dhammavisaye pavattamāno dve saṅkhatalakkhaṇāni meva hoti iti. ‘te yatraiva utpattiḥ tatraiva vināśaḥ’ iti avadhāreti. Theravādīnaṃ ‘uppajjitvā nirujjhantī’ ti pāṭhañca tesānaṃ matim̐ ca samāno. Suttantikā dhammānaṃ viparināmaṃ dvākārena vibhajitā. Ekadesa paripuṇṇa vasena. Ekadesavasena yaṃ dhammakāraṇaggahaṇaṃ attavādī hoti. Taṃ hi buddhānaṃ paṭipakkhā. Sampuṇṇavasena dhammānaṃ vipariṇāma lakkhaṇaṃ te avadhāreti. Tena taṃ uppajjitvā taṃ khaṇameva vinassati. Uppādadhammo eko. Vinassato añño dhammo. Sabbāni khaṇikameva. Khaṇikaṃ ekaṃ dhammaṃ ṭhiti vasena vā jaratā vasena vā añño pavattanamattaṃ natthīti suttantikā mati. Theravādī ajjhāsayo hi rūpassa uppādo ṭhiti bhaṅgoti tayo khaṇā sandasseti. Tatheva uppāda ṭhiti bhaṅgavasena khaṇattayaṃ eka cittakkhaṇaṃ nāma. Tena khaṇavādī mataṃ nāmadhammānaṃ atīva samīpatthena vibhāgeti.

NIGAMANAM

Nāmarūpadhammānaṃ aniccataṃ saṅkappaṃ vīmaṃsanena theravādī sabbatthivādī suttantikānaṃ ca khaṇavādī mataṃ dasseti. Tesu sampadāyesu abhidhammanayena suvisadākārena khaṇavādī mataṃ theravādī sampadāye vibhajitaṃ. Aññesu sampadāyesu nāmarūpadhammānaṃ eva khaṇavādī mataṃ sandassito. Theravādīhi rūpassa khaṇikaṃ dīghabhāvaṃ ca nāmassa khaṇikaṃ tibbaṃ siyuṃ khaṇikaṃ appamattakaṃ iti ca avadhāritā.

PAMUKHAPADĀNI: Khaṇavādī, Kālavādī, Aniccataṃ, Nāmarūpadhammā

SUTTANTAPIṬAKE ĀBHATAṀ SAMMUTIPARAMATTHĀNAṀ ABHIDHAMMATTHAVIVARAṆAṀ

Ven. Chikko Chakma (Manjusri)¹

UDDESO

Tathāgato pana anekapariyāyena dhammaṃ desesi. Yathābhūtañāṇadassanattāya athavā nibbānatthāya devamanussānaṃ maggaṃ dassesi. Tathāvidhaṃ akālikaṃ buddhavacanaṃ kho pana caturāsītīhi sahassehi paṭimaṇḍitaṃ hoti. Dvisaccappabhedamaṃ dassanattāya tepiṭakesu suttapiṭakaṃ apica abhidhammapiṭakaṃ iti dvepiṭakā pamukhā bhavanti. Kāni nāmadvisaccappabhedāni? taṃ yathā, sammutiṃ, paramatthañcāti. Ettha yāni kiñcāni rūpāni vā vatthūni athavā dhammāni bhavanti tāni sabbāni sammutīti vadanti. Aparampi, yāni dhammāni vā vatthūni vā paramatthavasena vibhajitvā yathābhūtañāṇena gahitāni dhammāni bhavanti tāni paramatthasaccaṃ nāma. Evaṃ suttantapiṭake Ābhataṃ Sammutiparamatthānaṃ Abhidhammatthavivaraṇaṃ paccekamaṃ vīmaṃsanaṃ ettha uddesaṃ bhavati.

PARIYESANAPARIYĀYO

Imasmiṃ pariyesane, sammutiparamatthāṃ aññamaññaṃ paccekamaṃ dassanattāya Abhidhammapiṭake apica suttantādiṭake ‘kathaṃ vitthāritanti’ vīmaṃsanaṃ ettha ārammaṇaṃ hoti. Puna ca paraṃ, abhidhammāgatāni ca suttantapiṭakāgatāni ca vitthāraṇāni pariyesanapariyāyāni bhavissanti.

VĪMAṂSANAṀ

Kathāvatthupakaraṇaṃ kho pana moggaliputtatissattherena viracitanti viyattā vadanti. Apica tatiya saṃgītiyato pacchā idaṃ likhitamiti matim hoti. So mahāthero sakavādaṃ pañcasataṃ ca paravādaṃ pañca satampica

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rāsiṃ katvā Kathāvatthuṃ saṃgahesi. Tasmīṃ eva pakaraṇe sammutiṃ paramatthañcāti dvisaccappabhedam sammā vipphāreti. Taṃ yathā,

‘Dve saccāni akkhāsi – sambuddho vadatamvaro
sammutiṃ paramatthañca - tatiyaṃ nūpalabbhati’ (Kathāvatthu.I)

Iccādi vibhajanaṃ vivaraṇaṃ vitthāraṇaṃ sallakkhante, sammutiparamatthato paraṃ aññaṃ saccaṃ na dissate. Tenahi, nibbānatthāya dvisaccapabhedam paccattaṃ vedittabbaṃ. Yāni kiñāni rūpāni vā vatthūni vā lokasmiṃ paññāyati tāni sabbāni sammutiṃ hoti. Cakkhundriyena gahitaṃ rūpaṃ atikkhamitvā/ ativattitvā, paṭhavi āpo tejo vāyo vasena vibhajitvā gahitaṃ ñāṇaṃ paramatthaṃ iti abhidhamme vitthāreti.

‘Yathābhūtañānadassanatthāya’ sammutiṃ paramatthaṃ iti ubhayasaccaṃ eva adhigantabbanti Abhidhamme āvahati. Taṃ kissa hetu? Sammutisaccato vinā paramatthaṃ bodhayitum na sakkā. Aparampi, paramatthato vinā nibbānampi adhigantum na sakkā. Tasmāhi evaṃ dhāretabbaṃ, sammutisaccato paramatthaṃ ca atāparaṃ paramatthato niddukkhaṃ virāgaṃ vimuttiṃ maggaṃ athavā nibbānaṃ adhigantabbaṃ iti. Puggalo pana cakkhuṃ, soṭaṃ, ghāṇaṃ, jivhaṃ, phoṭṭhabbādīhi indriyehi rūpāni ārammaṇāni gahetvā sammutiṃ pati niccayaṃ āpajjati. Taṃ sammutiṃ ñāṇaṃ kho pana saṃsandakaṃvā tulanavisakaṃ vā hoti. Taṃ kissa hetu? sammutiṃ abhiñhaṃ parivattanañca viparināmañca āpajjati. Tasmā sammutiṃ niccavasena evaṃ dassanaṃ vā sārappaṃvāti vattum na sakkā. Na kevalaṃ vatthuṃ, puggalaṃ apica sammutiñāṇaṃ vipparirūpaṃ āpajjati. Saṃkhittena evaṃ vattabbe, yāni diṭṭhāni vādiṭṭhāni viparināmadhammāni bhavanti tāni sabbāni sammutiṃ nāma. Ettha diṭṭhena adiṭṭhaṃ patvā athavā anumānañāṇaṃ patvā sammutiṃ paññāpeti. Iminā nayena sampassante sammutiṃ pana na sadātanikaṃ kevalaṃ satatam vipparirūpaṃ hoti.

Puggalo pana sammutiparamtthāti ubhayasaccesu paññāyati (Kathāvatthu.- Puggalakathā). Saccikaṭṭhaṃ kho pana sammutisaccassa adhivacanam, paramatthamparamatthassa adhivacanam iti kathāvatthupparakaraṇe vitthāreti. Taṃ yathā, ‘hañci puggalo upalabbhati saccikaṭṭha paramatthenāti? Āmantā. Tena vata re vattabbe saccikaṭṭho paramatthoti..’ (Kathāvatthu-I, p12). Ettha ubhayasaccānam adhivacanāni pana, Neyyattha- Nītattha, Vohāra-Paramattha, saccikaṭṭha-paramattha, Pariyāya-Nippariyāya iccādi vasena sammutiparamttham vaṇṇayitum vibhajitum sakkā.

Puggalo atthīti-natthī iti pañhamna kevalam paccuppanne apica atīte tathāgatassa dharamānakāle ahoṣi. Tathāvidhāni katipayāni mātikāni bhavanti, tesu ‘attam, idha lokam ca paralokam (idha vā huram), atthi jīvam vā natthi’ iccādīni ubhatokoṭīkāni pañhāni ahoṣi. Tesu eke evam vadimsu, sace puggalo upalabbhati tenahi sassatavādi, nocedam labheyya uccadam iti. Tassa nidassanam ca vissajjanam/ paṭivadanam abhidhamme kathāvatthupparakaraṇe paññāyati. Yo sammutim ca paramattham paccekam na jānāti so puggalo dhammam pariyāpunante pade pade ākaṅkhati vane andha gajo viya. Tassa nidassanam pana vajirā bhikkhuṇi mārena saddhim katam saṅvadam patirūpam hoti.

Athekasmiṃ divase māro pāpimā vajirā bhikkhuniyā saddhim saṅvadam akāsīti kathāvatthupparakaraṇe vipphāreti. Tasmim saṅvāde vajirā bhikkhuni dvisaccam vissajjesi. Sace ratham yadā cakkam, pañjaram iccādīhi aṅgehi paṭimaṇḍitam bhavēyya tena tam ratham nāma saṅkham gaccheyya. Yadi cakkam, pañjaram iccādīni aṅgāni vibhajeyya vā visum visum kareyya tasmim samaye ratham iti saṅkham na gaccheyya. Evameva puggalo pana kevalam sammutivasena āpajjati paññapeti lokasmiṃ. Yasmim samaye cakkhum, soṭam, ghānam, jivham, kāyam iccādīni indriyāni dvattiṅsākārena vibhajeyya, punapi pathavi āpo tejo vāyo vasena vibhajeyya na tasmim samaye puggalo paññapeyya. Ayameva paramattham iti abhidhamme

vitthāreti. Ettha yasmim̐ samaye kevalam̐ aviparināmadhammam̐ ohīyissati/
avasissati tam̐ paramatthanti veditabbam̐.

‘Kinnu sattoti paccesi - māradiṭṭhagatannu te
Suddha saṃkhārapuñjōyam̐ - nayidha satthūpalabbhati
Yathāhi aṅgasambhārā – hoti saddo ratho iti

evam̐ khandhesu santesu – hoti sattoti sammuti’ (Kathāvatthu. I, p180)

Iminā nayena pariyāyena sallakkhante, ratham̐ kho pana sammutim̐nāma,
yasmim̐ samaye rathassa aṃgāni visum̐ visum̐ kareyya na tasmim̐ samaye
ratho nāma hoti. Sace hatthapādā ca cakkhusotā ca ghāṇajivhā ca iccādīni
aṃgāni visum̐ visum̐ kareyya na tasmim̐ samaye puggaloti paññapeyya.
Tenahi evam̐ vattabbe, sammuti vasena puggalo upalabbhati tathāpina
paramatthavasena lokasmim̐.

‘Yathābhūtañānadassanam̐’ kho pana paramatthassa
adhivacanam̐. Aniccam̐, dukkham̐ anattam̐ iccādivasena sampassante
pariyosāne yam̐ aviparināma dhammam̐ āpajjati tam̐ sabbam̐ paramattham̐ iti
pariñātabbam̐. Abhiññātā viyattājanā nānāvidhāni upamārūpakādīni dassentā
paramattham̐ vaṇṇayitum̐ ussaḥimsu. Yadi paṃsunā nimmitam̐ ghaṭam̐
bhindeyya tadā bhinnaghaṭam̐ sakalikā/ khaṇḍā āpajjeyya. Punapi yāni
khaṇḍāni bhijjeyya ghaṭacunnam̐ bhavēyya. Ettha ghaṭam̐ pana sammutim̐,
tasmā hi ghaṭam̐ -> bhinnaghaṭam̐ -> hgaṭakhaṇḍā -> ghaṭacunnam̐ iccādi
vasena viparināmam̐ āpajji (Ābhidharmika Vivaraṇa, p26). Tathāpi ghaṭato
paṭṭhāya yāva ghaṭacunnam̐ paṭhavidhātum̐ na viparināmam̐ ahoṣi. Tasmāhi
yam̐ kiñci dhammam̐ akālikam̐, aviparināmam̐ tam̐ sabbam̐ paramattham̐ iti
vattabbe. Tameva ‘yathābhūtañānanti’ viyattā porāṇikācariyā mahātherā
vādanti.

Sammutisaccam̐ vibhajanto tathāgato dīghanikāye evam̐ vaṇṇesi,
‘Seyyathāpi cittagavā khīram̐, khīramhā dadhim̐, dadhimhā navanītam̐,
navanītamhā sappim̐, sappimhā sappimaṇḍo. Yasmim̐ samaye khīram̐ hoti na
tasmim̐ samaye dadhīti saṅkham̐ gacchati, na navanītam̐ saṅkham̐
gacchati..’ (DN. I, p434). Imam̐ uddhaṭam̐ sallakkhante, sammutim̐ pana

sātatikaṃ vikāraṃ parināmaṃ āpajjati. Tasmāhi khīrassa dadhīti vādadhissa navanītaṃ vāti na saṅkhaṃ gacchati. idha sammutiṃ viparināmadhammena yuttanti paramatthaṃ tathā na hoti. Khīramhā dadhiṃ, navanītaṃ, sappiṃabhūtanti tesu paṭhavi, āpo dhātu na viparināmaṃ ahosi. Taṃ aviparināmadhammaṃ paramatthaṃ iti gantabbaṃ.

Suttantapiṭake ābhatāṃ sammutiṃ ca paramatthaṃ gambhīrena nāṇena upaparikkhituṃ yuttanti maññe. Sakalampi imaṃ lokaṃ sammutiṃ hoti. Tameva lokaṃ punappunaṃ vibhajetvā avasiṭṭhadhammaṃ paramatthaṃ nāma. Jambudīpe brāhmanāpi ayameva sammutiparamatthaṃ ‘Sabhāva lakkhaṇaṃ - Salakkhaṇaṃ’ itī brāhmanā uggaṇhāpesuṃ. Manussā pana anekavidhāni suvaṇṇamayāni ābharaṇāni nivāseṃti, tesu mālābharaṇaṃ, suvaṇṇavalayaṃ, kuṇḍalābharaṇaṃ itī pākāṭā bhavanti. Tāni sabbāni ābharaṇāni nānāvidhāni bhavanti. Imaṃ anekappakārahāvaṃ eva ‘Sabhāva lakkhaṇaṃ’ nāma. Sace tāni ābharaṇāni uṇhaṃ kareyya/ vilīyeyya sabbāni ekarūpaṃ piṇḍaṃ āpajjeyya. Ayameva ekarūpabhāvaṃ lakkhaṇaṃ salakkhaṇanti brāhmanā vadanti. Ettha brāhmaṇamataṃ upparikkhante, ‘Sabhāva - Salakkhaṇaṃ’ kho pana ‘Sammuti-Paramattha’ itī ubhayasaccānaṃ sadisabhāvaṃ paññāyati. Abhidhamme ābhatāṃ sammutiparamatthaṃ gambhīraṇca paññāvantehi viyattehi adhigantabbaṃ eva hoti.

Idhekacce puggalo sammutiṇca paramatthaṃcāti paccekāṃ paccattaṃ vedayituṃ asakkontova tathāgataṃ abbhācikkhanti. Aparampi te moghapurisā sandiṭṭhikaṃ akālikaṃ dhammaṃ bhoginā ahiṃ gaṇhantā viya vikkhittehi manasehi vādaṃ upenti. Aparampi, pavaraṃ dhammaṃ adhigantaṃ asakkontāte socenti vilapenti paridapenti dukkhaṃ āpajjanti ca. Tenahi tathāgato pana aṃgottaranikāye evaṃ desesi, ‘Dve tathāgataṃ abbhācikkhanti. Katame dve? Yo ca neyyatthaṃ suttantaṃ nītattho suttantoti dīpeti, yo ca nītatthaṃ suttantaṃ neyyattho suttantoti dīpet’ (DN.I). Iminā nayena pariyāyena sampassante, te sammadiṭṭhikā tathāgatasāvakaāpica sabbe sattā sammutiṇca paramatthaṃcāti dvisaccaṃ

paccekam paccattam veditabham dhāretabham. Tam tesam nūnam yathābhūtañānadassanattāya paccayam bhavissati.

SAMODHĀNAM

Sammutim kho pana pākaṭikam/ niyamānugatam lokam dassanattāya eva paccayo hoti. Tathāpi paramattham pana cakkhundriyam ativattivā manasā adhigantabham. Tasmāhi evam vattabbe, sammutisaccena pākaṭikam lokañca paramatthena yathābhūtañānadassanam ca patvā puggalo nibbānādhiḡamanam saccikātabham. Tesu ubhayasaccesu sammutim vā paramattham vā ekam anabbudam/ niravajjam iti vattum na yuttam. Tam kissa hetu? Ubhayampi saccam anavajjam nissāya. Aparampi saccāvabodhanattāya, niddukkham virāgam vimuttam nibbānam adhiḡamanattāya ca nūnam dvisaccādhiḡamanam phāsukam upassayam bhavissati.

PAMUKHAPADĀNI: Sammuti, Paramattham, Vohārasaccam, Sccikattā, Nippariyāya.

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**NĀMATTHAPAÑÑATTĪNAÑCA
SADDATTHADHAMMĀNAÑCA
SĀDHĀRAṆADHAMMATĀ: VĪMAṂSANAM**

Ven. Manapitiye Wajirabuddhi¹

UDDESO

Theravādīnaṃ ābhidhammikaviggahāgatesu paññattiniddesesu pamukhavasena duvidhā paññattidhammā pakāsītā dissante. Seyyathīdaṃ, paññāpiyattā paññatti paññāpanato paññatti cāti. Tattha paññāpiyattā atha vā tena tena pakārena ñāpetabbattā yā Atthapaññattīti vuttā, pakārehi tāya ñāpanato itarā Nāmapaññattīti saṅkhaṃ gatā. Nāmapaññattiyā paññāpiyattā Atthapaññatti kammaśādhanaśādhana vuttā. Iminā pakārena taṃ ñāpetīti Nāmapaññatti kammaśādhanaśādhana vuttā. Tasmā sā Atthapaññatti vacanīyā abhidheyā vā bhavati. Kāya vacanīyā abhidheyāti? Nāmapaññattiyā eva. Tasmā sā hi vācakāti abhidhāyakāti vā etaṃ nāmaṃ laddhuṃ vaṭṭati. Evaṃ vacanīya-vācakabhedena vā abhidheya-abhidhāyakabhedena vā paññattīti saññitānaṃ duvidhānaṃ paññattīnaṃ sambandhatāvīmaṃsanamettha abhippāyo bhavati. Tathārūpassa vīmaṃsanassa anusārena Nāmatthapaññattīnamantare aññamaññavasena pavattā sambandhatā kathañhi ñātabbā'ti imassa pariyesana-gaṇṭhissa vissajjanaṃ gavesīyate. Namatthapaññattīnaṃ mukhena Saddatthapaññattiyo eva pakāsītā, tasmā Saddatthadhammānaṃ visaye pavattā aviyojanīyasambandhatā Nāmatthapaññattīnaṃ visaye'pi ca abhedopacārena sādharmaṇadhammatā evāti vattum sakkā.

PARIYESANAPARIYĀYO

Imasmiṃ pariyesane pariyesana-gaṇṭhissa vissajjanatthāya pamukhavasena theravādīnaṃ ābhidhammika-mūlaganthesu dhammavivaraṇāgatam paññattidhammaviggaham ārabha atthakathānvaṭṭhakathāgatam atthavicāraṇaṇca tathā

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ābhidhammikappakaraṇāgatam tattīkāgatañca samsandanayanena
pariyesanamukhaṃ samānetvā tadanantaram Nāmatthapaññattīnaṃ
yathākāradassanavasena tasmaṃ yādisā sambandhatā parikkhaṇatthāya
pucchāvissajjananayo sambhāvīyate. Tena pariyāyena dassitapubbassa
pariyesana-gaṇṭhissa nirākaraṇaṃ sambhavissati.

VĪMAṂSANAM

Abhidhamma-mūlaganthāgatāya pana desanāpāliyā paññattidhammā
saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ
nirutti byañjanaṃ abhilāpo'ti dasavidhā dassitā. Pāḷimuttakena pana
atṭhakathānayanena takkādinā pakārena ñāpanato vā
paricchinnaḍḍhammanidassanattena vā paññattīti vivaritā. Pāḷimuttakena
ābhidhammikappakaraṇāgatena pana ācariyavādena
Abhidhammatthasaṅgahādīsu paññāpiyattā vā paññāpanato vā paññattīti
duvidhā paññatti vuttā. Tattha paññāpiyattā atha vā paññāpetabbattā yā
paññatti Atthapaññattīti saññitā sā citta-cetasika-rūpa-nibbānasaṅkhātā
paramatthadhammā viya sakasakabhāvavasena apaññāyamānā
lokasaṅkhetavasena paññāpīyamānā'ti vivaritā. Tathā tāya Atthapaññattiyā
paññāpanato itarā Nāmapaññattīti saññitā sā sammuti-
paramatthasaṅkhātānaṃ atthānaṃ abhidhānasaṅkhātā'ti dassitā.

Ettha tāva paṭhamam katārehi paḍehi saṃvaṇṇitā Atthapaññatti vuttā'ti,
catūhi paḍehi cāti. Katham? Yathā pāliyā āgatanayena dasavidhānaṃ
paññattidhammānaṃ ādito'va dassitehi saṅkhādīhi catūhi paḍehi
paññāpetabbato ayaṃ Atthapaññatti jāyati. Saṅkhādīnaṃ catunnaṃ paḍānaṃ
atthavibhāgo atṭhakathāmuttakena ācariyavādena evaṃ daṭṭhabbo. Katham?

Saṅkhā- ahaṃ mamāti vā iccādīhi anekehi ākārehi kathīyatīti saṅkhā,
saṅkhāyamānatā vā

Samaññā- saññāgahaṇavasena ñāyati samaññāyati pākaṭā hotīti,
saṅkhetavasena ñāyamānatā vā

Paññatti- paññāpīyatīti paññatti, asaṅkaravasena anekadhā vibhajitvā
paññāpīyamānatā vā

Vohāro- voharīyatīti vohāro, pākaṭaṃ katvā vuccamānatā, kathanavasena upayujjamānatā vā'ti. Iccetehi catūhi padehi paññāpiyattā yā Atthapaññatti nāma hoti sā rūpādidhammānaṃ samūhasantānādinā avatthāvisesabhedena upādāpaññattisaṅkhātā'ti veditabbā'ti ācariyā vadanti. Yā hi ettha paññāpanato paññattīti vuttā sā Nāmapaññatti katārehi padehi saṃvaṇṇitā'ti, chahi padehi cāti. Kathaṃ?

Nāmaṃ - atthābhimukhaṃ namatīti nāmaṃ

Nāmakammaṃ- nāmakaraṇaṃ

Nāmadheyyaṃ- nāmaṭṭhapanāṃ

Nirutti - akkharadvārena atthaṃ nīharitvā uttikathanaṃ

Byañjanaṃ - pākaṭakaraṇaṃ

Abhilāpo - abhilapananti.

Iccetehi chahi padehi paññāpetīti yā Nāmapaññattīti saññitā tāya vuttapubbā sā Atthapaññatti paññāpiyatīti veditabbā. Abhidhammāvatāre pana vijjamānavijjamānabhedena dassitā Nāmapaññattiyā chabbidhappabhedā 'pi upādāpaññattīti ettheva saṅghaṃ gacchantīti vuttattā, Nāmapaññattīti yā adhippetā tāya Atthapaññattīpi avisesena pakāsītā'ti vattuṃ yuttā. Api ca yā Atthapaññatti sā nāmapaññattiṃ upādāya pavattati, tasmā etena kāraṇenāpi sā Upādāpaññattīti nāmametaṃ laddhuṃ vaṭṭatīti vattuṃ sakkā. Nāmapaññattiyā Atthapaññattiyā paññāpiyamānatā hi yaṃ kiñci saddamārabha cittavīthiparamparākkamena atthāvabodhassa sañjananākārena vīmaṃsanīyā. Aṭṭhakathāmuttākena ābhidhammikācariyavādena evaṃ daṭṭhabbā;

- Saddassa anusārena paccuppannasotaviññāṇavīthi pavattati
- Tato atītasaddārammaṇajavanavīthi
- Tadanantaraṃ manodvārikacittavīthi uppajjati. Tassa manodvārassa nāmācintanākārappavattassa manodvārikaviññāṇasantānassa idaṃ idisassa atthassa nāmanti pubbeyeva buddhiyā

gahitasāṅkhetopanissayassa gocarā akkharāvalībhūtā Nāmapaññatti pākaṭā hoti (saddasamudāyārammaṇāya javanavīthiyā anantaram nāmapaññatti pākaṭā hotīti katthaci)

- Tato paraṃ bhūmipabbatarūpavedanādikā sammuti-paramatthabhedā atthā jāyanti

Evam sati paññāpanato paññatīti saññitā sāyaṃ Nāmapaññatti akkharāvalisaṅkhātaṃ saddamārabba pavattiyamānattā Saddapaññattīti nāmametaṃ laddhuṃ vaṭṭatīti daṭṭhabbā (paññāpanato paññatti = Nāmapaññatti = Saddapaññatti). Nāmapaññattiyā nāmalakkhaṇena hi ettha lokasaṅkhetena nimmitaṃ lokavohārena siddhaṃ anvattharūḥhivāsena duvidhaṃ nāmaṃ adhippettaṃ. Anvattharūḥhibhedeneva tassa nāmassa atthayuttabhāvo pakāsito hoti. Tasmā atthena vinā nāmaṃ na bhvatīti vattum yuttaṃ. Nāmakammādīhi itarehi lakkhaṇehi atthapaññāpanasādhakānamatthitāyeva pakāsitā'ti vattum yuttā. Tesaṅca atthapaññāpanasādhakānaṃ sahāyena Nāmapaññattiyā paññāpetabbā yā hi saṅkhāyati, anekehi ākārehi saṅkathīyati, saññāgahaṇavasena ñāyati, pakārena ñāpīyati atha vā pākaṭaṃ katvā vuccati sā Atthapaññattīti ābhidhammikācariyehi saññitā. Tasmā sāyaṃ Atthapaññatti atthānurūpena paññāpiyattā paññattīti saṅkhaṃ gatā. Yato kattubhūtāyā Nāmapaññattiyā kammaśādhanaśādhakānaṃ Atthapaññatti jāyati, tato sñkhādīhi catūhi padehi abhedopacārena atthassa abhidhānasāṅkhātaṃ nāmamapi laddhuṃ vaṭṭati.

NIGAMANAM

Evam sati lokasaṅkhetanimmitāya Nāmapaññattiyā paññāpīyattīti tassā paññāpetabbatthasaṅkhātā cittuppādānamālambanībhūtā lokasaṅkhetavasena parikappiyamānā paramatthadhammassa chāyākārena pavattā sāyaṃ Atthapaññattīti saṅkhaṃ gatā. Yasmā sā Atthapaññatti paññāpetabbā, tasmā Nāmapaññatti paññāpikā eva hoti. Evam vacanīya-vācakaśādhakānaṃ vā abhidheya-abhidhāyakaśādhakānaṃ vā paññāpetabba-paññāpakabhedena vā yā duvidhā paññatti vuttā, sā vuttapubbabhedānaṃ adhippāyena Atthapaññatti-Saddapaññattīti etena nayena dvedhā vibhajitvā sandassetum sakkā. Tasmā ābhidhammikavivaraṇāyena Namatthapaññattimukhena yā vuttā sā

Saddatthasambandhena avinimuttā'ti etamimassa pariyesanassa nigamanavasena dassetuṃ sakkā.

PAMUKHAPADĀNI: Atthapaññatti, Upādāpaññatti, Nāmapaññatti,
Saddapaññatti

ĀSEVITAGANTHANĀMĀVALĪ

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SIRI LANKĀYAṀ ABHIDHAMMAJJHAYANAPONĀTĀ

Dr. H. M. Mahinda Herath¹

UDDESO

Theravādanayānurūpena abhidhammapīṭakassa pabhavo nāma saṅkhanīyo. Tathā tu, Aṭṭhakathācariyena Buddhaghosena viracita Samantapāsādikāyaṃ “Katamo khuddakanikāyo? Sakalaṃ vinayapīṭakaṃ abhidhammapīṭakaṃ khuddakapāṭhādayo ca pubbe nidassitā pannarasabhedā ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ”ti dassitattā Abhidhammapīṭakaṃ pana kuddakanikāyāgātadhammanti veditabbaṃ. Atha ca pana, tena “Visesena saṃyuttake sakalopi sagāthāvaggo, sakalaṃ abhidhammapīṭakaṃ, niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi asaṅgahitaṃ buddhavacanaṃ taṃ veyyākaraṇanti veditabbaṃ”ti vatvā abhidhammo pana veyyākaraṇadesanā’ti ca dassito. Tathā ca “abhidhammapīṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanā”ti vatvā abhidhammo pana nibbānagāminipaṭipadādhammo’ti niddiṭṭho hoti. Atha ca pana abhidhammapadassa atthaṃ visodento aṭṭhakathāyaṃ evaṃ niddiṭṭhaṃ hoti, “Tattha kenatṭhena abhidhammo? dhammātirekadhammavisesatṭhena, atirekavisesatṭhadīpako hettha ‘abhi’-saddo”ti. Evameva ayampi dhammo dhammātirekadhammavisesatṭhena ‘abhidhammo’ti vuccati. Suttantañhi patvā pañcakkhandhā ekadeseneva vibhattā, na nippadesena; abhidhammaṃ patvā pana suttantabhājanīyaabhidhammabhājanīyapañhapucchakanayānaṃ vasena nippadesato vibhattā. Abhidhammaṃ pana patvā tiṇṇampi nayānaṃ vasena nippadesatova vibhatto. Evaṃ dhammātirekadhammavisesatṭhena abhidhammoti veditabbo.

Abhidhamme vācanāmaggo nāma sārīputtattherappabhavo. Mahāpakaraṇe gaṇanacāropi thereneva ṭhapito. Thero hi iminā nīhārena dhammantaraṃ amakkhetvāva sukhaṃ gahetuṃ dhāretuṃ pariyāpūṇituṃ vācetuñca pahotīti gaṇanacāraṃ ṭhapesi. Evaṃ sante sārīputtattherova

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paṭhamataraṃ ābhidhammiko hotīti. Na hoti. Sammāsambuddhova paṭhamataraṃ ābhidhammiko.

Abhidhammaṃ paṭibāhento imasmiṃ jinacakke pahāraṃ deti, sabbaññutaññānaṃ paṭibāhati, satthu vesārajjaññānaṃ paṭinivatteti, sotukāmaṃ parisam viśamvādeti, ariyamagge āvaraṇaṃ bandhati, aṭṭhārasasu bhedakaravatthūsu ekasmiṃ sandissati ukkhepanīyakammatajjanīyakammāraho hoti. Taṃ taṃ kammaṃ katvā uyyojetabbo ‘gaccha vighāsādo hutvā jīvissasī’ ti.

PARIYESANAPAÑHO

Siri Lankāyaṃ abhidhammajjhayanapaṇatā vīmaṃsento kenaññhena te dhammā pariyāpuniṃsu? Katamesānaṃ dhammānaṃ mūlikakāraṇā?

PARIYESANAPAYOGO

Siri Lankāyaṃ abhidhammajjhayanapaṇatā aṭṭhakathāsu saṃvaṇṇitadhammakāraṇāni ca vaṃsakathaṅca āgatamitihāsagatakathaṃ ca tulayitvā vivaritaṃ vāyamāmi.

SĀKACCHĀ

Mahāvihāravāsītherā abhidhammo pamukhadesanāti sallakkhetvā pariyāpuniṃsu. Tasmā Aṭṭhakathācariyena Buddhaghosena paṭhatameva abhidhammapītakassa aṭṭhakathāyo viracito. Tena acariyena Aṭṭhasālīnī nāma Dhammasaṅgaha-aṭṭhakathā ca Sammohavinodanī nāma vibhaṅga-aṭṭhakathā ca Pañcapakaraṇa-aṭṭhakathā ca viracitā ahoṣi.

Tathā ca sīhalattherehi Abhidhammadesanaṃ ārabhva saṅga-ganthā viracitā ahesuṃ. Tāni pana Anuruddhācariyena kata Abhidhammatthasaṅgaho ca Buddhadattācariyena viracita Abhidhammāvātāro ca Rūpārūvibhāho ca badaratitthavāsīnā Dhammapālena katā saccasaṅkhepo ca Anuruddhācariyena viracitā Nāmarūpaparicchedo ca Paramatthavinicchayo ca Nāmarūpasamāso ca idha likhāpesuṃ. Taṃ pana abhidhammajjhayanapaṇatāya ekaṃ kāraṇaṃ.

Atha ca pana therehi katipaya ṭīkāyo idha ca marammadese ca viracitāyo honti. Aṭṭhasālīniyā līnatthapadavaṇṇanā nāma Dhammasaṅgaṇī-mūlaṭīkā,

bhadantasāriputtamahātherassa sissena racitā Abhidhammatthavibhāvinī nāma Abhidhammatthasaṅgahaṭṭikā, sammohavinodaniyā ṭīkāya līnatthavaṇṇanā Vibhaṅga-anuṭṭikā, bhadantānandācariyakena katā līnatthapadavaṇṇanā Abhidhammassa mūlaṭṭikā, dhammasaṅgaṇīmūlaṭṭikāya līnatthapadavaṇṇanā Dhammasaṅgaṇī-anuṭṭikā, pañcapakaraṇamūlaṭṭikāya līnatthavaṇṇanā Anuṭṭikā, Saccasankhepo, abhidhammatthavikāsinī nāma Abhidhammāvatarasamvaṇṇanā, colaraṭṭhe Mahākassapattherena viracitā Mohavicchedanī nāma Abhidhammamātikatthavaṇṇanā nāma ganthā katā honti.

Anurādhapurasamaye marammaratṭhavāsi bhikkhū ca abhidhammadesanā pamukhadesanāva pariyāpunimṣu, na tathā suttapiṭakam na vinayapiṭakam. Buddhaghosācariyo marammadesāgata kathāyo ca pavattāni ca atṭhakathāsu nidassito hoti. Tena, atīte ubhayadese, Sirilaṅkāyaṃ ca Marammadese ca abhidhammo pamukhadesanā'ti pariyāpunimṣu.

Buddhassa parinibbānato paṭṭhāya abhidhamma desanāyaṃ ārabha nekamatavādā ahesuṃ. Tathā tu sabbe mahatheravarā abhidhammaṃ tathārupena pariyāpunimṣu. Idha bhikkhu na lābhahetu, na lābhapaccayā, na lābhakāraṇā, na lābhābhiniḥḥattiyā, na lābham paripācento, yāvadeva attadamatthāya attasamatthāya attaparinibbāpanatthāya suttantaṃ pariyāpuṇāti, vinayaṃ pariyāpuṇāti, abhidhammaṃ pariyāpuṇāti. Evampi na lābhakamyā sikkhati.

Anuradhaparasamaye, pañcamena mahindaraññā misskapabbate ṭhapita silālekhane tepiṭakabuddhavacanam pariyāpunantānam bhikkhūnam dinnam vetanam niddissati. Tattha, vinayapiṭakam pariyāpunantānam bhikkhūnam vatthāharatthāya pañcabhāgā dātabbā. Tathā ca suttapiṭakam pariyāpunantānam bhikkhūnam vatthāharatthāya sattabhāgā dātabbā. Tato param abhidhammapiṭakam pariyāpunantānam bhikkhūnam vatthāharatthāya dvādasabhāgā dātabbāti tasmim silālekhane niyogaṃkatamatthi hoti. Evameva tasmim samaye abhidhammapiṭakam pariyāpunantā bhikkhū pamukhattherāva sallakkhesuṃ.

Tathā ca Anuradhapurasamaye, sannaddha balakāyo dhanāyudho Jeṭṭhatisso yujjhanto attano mahesiyā sandesaṃ mahāmaccehatthena pesesi.

“Mahādevī, tvaṃ imasmiṃ buddhasāsane pabbajitvā, abhidhammaṃ sajjhāyitvā ca me puññaṃ anumodehi’ti. Tato paraṃ Jeṭṭhatissassa āyumhi khayamāgate. Atha so amacco Sandesaṃ deviyā vattesi. Sā devi sāsane pabbajitvā saddhimaṭṭhakathāya abhidhammaṃ pariyāpuṇitvā puññaṃ anumodi.

Atha so dāthopatissassa samaye nāgasālanivāsitaṃ mahātherā aṭṭhakathāya saddhiṃ Abhidhammaṃ ajjhāpesi. Evameva tasmīṃ samaye Siri Laṅkāyaṃ abhidhammajjhayanapoṇatā ahoṣi.

Pulatthipurasamaya Pālibhāsājjhayane ca Dhammapotthakalekhane ca bhikkhūnaṃ mahavāyāmo ahoṣi. Tena kho pana samayena bhikkhūvo abhidhammaṃ ārabha nekaganthā likhiṃsu. Udumbaragirivihāravāsi Mahākassapatherena viracita Abhidhammatthasaṅgahaporāṇaṭṭikā, Moggallānattherena kata Abhidānappadīpikātusupamukhā.. taṃ pana tasmīṃ samaye abhidhammajjhayanapoṇatālakkaṇaṃ sandasseti. Atha Saddhammajotipālo nāma bhikkhū idhāgamma mahāvihāre vasitvā Abhidhammatthasaṅgahāṭṭikā nāma Saṅkhepavaṇṇanā katā. Evameva Mahāvihāravāsibhikkhū abhidhammadesanāya vaḍḍhanāya ganthalekhane niyojesiṃ.

Ajjatane ca bhāvanānuyogino bhikkhavo ca upāsaka-upāsikā ca abhidhamme ajjhayane niyuttā te Abhidhammañāṇāya vāyamanti viriyaṃ ārabhanti. Tathā tu te Abhidhammañāṇaṃ sādhuṃ na labhanti. Te Abhidhammassa dhammakāraṇā ajjhayanaṃ jahitvā cattāro paramatthadhammā ajjhāyanti. Tathā ca parivenesu dhammaṃ pariyāpunantā sissā pana abhidhammaṃ uggaṇhituṃ nayicchanti. Tasmīṃ ajjhāpayakkamavede doso vinā na aparahetu. Tasmā ajjatane nikhivijjhālayesu ca parivenesu ca sissā abhidhammaṃ na uggaṇhanti, yasmā keci uggaṇhanti te paripunṇaṇāṇaṃ na labhanti.

Ajjatane Siri Laṅkāyaṃ abhidhammajjhayanapoṇatā etthavīmaṃsito. Tattha, vaṃsakathā ca itihāsagatakathā upaparikkhito. Tathā ca sissesu abhidhammajjhayane rucijananamaggaṃ avassameva.

PAMUKHAPADĀNI: abhidhammapīṭakaṃ, veyyākaraṇaṃ,
paramatthadesanā, dhammaṃ