

A STUDY OF VIÑÑĀṆA IN ABHIDHAMMA

**(A Comprehensive Analysis of Viññāṇa
Based on Vibhaṅga and Abhidhammatthasaṅgaha)**

(M.A. Thesis)

By

HO THI LIEN

(NHU LIEN)

(Vie. 13)

**Department of Abhidhamma
Faculty of Pariyatti**

**The International Theravāda Buddhist Missionary University
YANGON, MYANMAR**

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**A THESIS Submitted to the Board of Examiners of the International
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Degree of Master of Arts in BUDDHA DHAMMA**

By
HO THI LIEN
(NHU LIEN)
Roll No. (Vie. 13)

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Submitted in Fulfillment of the Requirements

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To

THE INTERNATIONAL

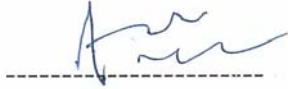
THERAVĀDA BUDDHIST MISSIONARY UNIVERSITY

By

HO THI LIEN (NHU LIEN)

3 MBHN (VIE) 13

Approved



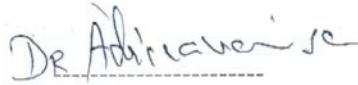
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Rector (Academic)
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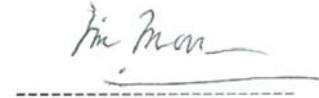
Supervisor
Dr. Kumārābhivaṃsa

Pro-Rector (Academic)
Faculty of Pariyatti
I.T.B.M.U



Internal Examiner

Dr. Ādiccavaṃsa
Dean
Faculty of World Religion and
Missionary Works
I.T.B.M.U



External Examiner

Dr. Mehm Tin Mon
Advisor
I.T.B.M.U

Supervisor: Dr. Ven. Kumārabhivaṃsa
Abhidhamma Professor and Pro-rector
(Academic), I.T.B.M.U

Name of Student: Ho Thi Lien (Nhu Lien)
3 MBHN (Vie) 13

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ABSTRACT

As a leading component of the five aggregates (*pañcakkhandha*) that constitute an individual from the aspect of psycho-physical make-up, consciousness (*viññāṇa*) plays the most crucial role in experiencing material and non-material objects. It serves as the foundation for association and existence of mental concomitants (*cetasikas*), and for origination of mind-born matters (*cittajarūpa*). It also serves as a grip for understanding or wisdom (*paññā*) to penetrate consciousness itself and its related mentality-materiality.

Viññāṇa is only one if it is viewed from its function of cognizing object; however, it is classified into 89 or 121 types when it is associated with different mental concomitants. As one of many factors that compose an ever-changing flux or process of psycho-physical phenomena, *viññāṇa* is conditionally arisen. It appears due to conditions, so does it disappear. Being a conditioned phenomenon, *viññāṇa* is used as one of the objects for meditative contemplation conducive to attainment of mundane and supra-mundane knowledge (*lokiya-lokuttara-ñāṇa*) by which worldly happiness and Nibbānic bliss are realized.

ABBREVIATIONS

The Pāli texts referred in this thesis without “CSCD” in brackets are the editions of the Pāli Text Society.

The Pāli texts referred with “CSCD” are from the *Chaṭṭha Saṅgāyanā* CD-ROM, version 3, by *Vipassanā* Research Institute. The page number referred is Myanmar edition page.

A.	Anguttaranikāya Pāli
A.I	Ekaka, Duka, Tika, Catukka Nipāta Pāli
A.II	Pañcaka, Cakka, Satta, Aṭṭhaka Nipāta Pāli
A.III	Navaka, Dasaka, Ekādasaka Nipāta Pāli
AṬṬ	Anguttara-Ṭīkā
Abhis.	Abhidhammatthasaṅgaha
AbhidhāṬṬ	Abhidhānappadīpikā Ṭīkā
AbhK.	Abhidharmakośa
BCC.	Buddhist Cultural Center
BPS.	Buddhist Publication Society
Com.	Commentary
CSCD.	Chaṭṭha Saṅgāyanā CD-ROM: Version 3; 6 th Buddhist Synod Edition
D.	Dīghanikāya Pāli
D.I	Sīlakkhandhavagga Pāli

<i>D.II</i>	Mahāvagga Pāḷi
<i>D.III</i>	Pāthikavagga Pāḷi
<i>D.A.I</i>	Sīlakkhandhavagga Aṭṭhakathā Pāḷi
<i>DṬī</i>	Dīghanikāya Ṭīkā
<i>Dhs.</i>	Dhammasaṅgaṇī Pāḷi
<i>DhsA.</i>	Dhammasaṅgaṇī Aṭṭhakathā Pāḷi (Aṭṭhasālinī)
<i>Dhp.</i>	Dhammapada Pāḷi
<i>M.</i>	Majjhimanikāya Pāḷi
<i>M.I</i>	Mūlapaññāsa Pāḷi
<i>M.II</i>	Majjhimapaññāsa Pāḷi
<i>M.III</i>	Uparipaññāsa Pāḷi
<i>M.A.I</i>	Mūlapaññāsa Aṭṭhakathā Pāḷi
<i>Miln.</i>	Milinda Pañhā (Translation: Question of King Milinda)
<i>Paṭṭh.</i>	Paṭṭhāna Pāḷi
<i>Padr.</i>	Padarūpasiddhi
<i>PaSTī.</i>	Paramatthadīpanī Saṅgahamahā-Ṭīkā
<i>Psm.</i>	Paṭisambhidā-magga
<i>PsmA.</i>	Paṭisambhidā-magga Aṭṭhakathā (commentary)
<i>PTS.</i>	Pāḷi Text Society
<i>Pv.A</i>	Petavatthu Aṭṭhakathā Pāḷi
<i>S.</i>	Saṃyuttanikāya

<i>S.I</i>	Sagāthāvagga, Nidānavagga Saṃyutta Pāḷi
<i>S.II</i>	Khandhavagga, Saḷāyatanavagga Saṃyutta Pāḷi
<i>S.III</i>	Mahāvagga Saṃyutta Pāḷi
<i>S.A.I</i>	Sagāthāvagga, Nidānavagga Aṭṭhakathā Saṃyutta Pāḷi (commentary)
<i>STī</i>	Saṃyuttanikāya-Ṭīkā
<i>Skt.</i>	Sanskrit
<i>Vibh.</i>	Vibhaṅga Pāḷi
<i>Vibh.A.</i>	Vibhaṅga Aṭṭhakathā Pāḷi (Sammohavinodanī)
<i>Vim.</i>	Vimuttimagga (Translation: The Path of Freedom)

CHAPTER I

INTRODUCTION

Abhidhamma is higher or profound treatment of the Buddha's teachings. It analyzes and minutely explains materiality and mentality that makes up a 'being'. It then set out various conditional relations and the conditioning forces operating between them. Abhidhamma is the kernel of Buddha's teaching. It is as important as anatomy to a medical student and a periodic table to a chemist. Without knowledge of Abhidhamma, it is very difficult to precisely understand different phenomena such as birth, life, suffering, and happiness.

From time immemorial, men have always asked the perennial questions: Who are we? Why did we come to this world? Why do we suffer? How can we obtain happiness? The attempts to find answer of these and all the other problems of life as well as metaphysical questions concerning existence, have given rise to many theories, philosophies, and religions.

Buddhism, unlike others, gives a very scientific, pragmatic, and satisfactory system of explanation dealing with the existential problems of human beings, of all the beings and the world that is around. In fact, this is the only system that has succeeded in doing so. It unravels the real nature of the problem, cause of the problem, as well as the way to solve the problem.

Awakening is the intention underlying the treatment exercised in the Buddhist texts on the truths. To clarify this point, while the Buddha was once staying in Vesālī, He admonished Saccaka the son of Niganṭha: "*So Bhagavā Bodhāya dhammaṃ deseti... damathāya...samathāya... taraṇāya...*

*parinibbānāya dhammaṃ deseti*¹ (The Buddha teaches *dhamma* for awakening, for taming...for calming...crossing over the world, for that attainment of *Nibbāna*.)

According to the findings of Buddhism, human life is just a composite of mentality (*nāma*) and materiality (*rūpa*) which can be further classified into five aggregates: materiality (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*), and consciousness (*viññāṇa*). Deep meditative contemplation reveals that these five components are fleeting, arising and passing away every moment. There is no owner, nor are there things to be owned. There is no permanent entity. This is the real nature of 'life'. It may be unpleasant but it is realistic. This realization, however, does not discourage positive elements in life. It does not lead to depression or 'pessimism'. It is a source of courage, happiness, and enlightening wisdom.

Among the five aggregates, *viññāṇa* has a very unique place in Buddhist philosophy. According to it, one's consciousness plays a vital role in the process of *saṁsāra* (cycle of existence). It also plays an important role in the freedom from it. It is the forerunner.

Although we say consciousness is impermanent, there is no such moment when it is absent, and it never comes to a halt all by itself. It goes on arising life after life, sustained primarily by ignorance (*avijjā*), craving (*taṇhā*), and volitional formations (*saṅkhāra*).

The arising of consciousness gives rise to a new life. A being is then born acquiring different physical structure, different 'abode', but in the same continuum of consciousness. It possesses all the potentials and proclivities transferred to it by the last consciousness of previous life. It then transfers them all to the next arising consciousness. Life moves from this plane to that plane of existence but the continuum remains the same.

An unwholesome consciousness leads to misery, loss, and poor health. A good one leads to happiness and freedom. Moreover, there is no plane which is permanent. Eventually, one becomes old, sick, and has to pass away from

¹ M. I, 298, Cūlasaccakasutta (CSCD)

there. And yet beings shrouded by ignorance are unable to see this impermanent nature.

Whatever is impermanent cannot be 'self' or 'ego'. If there were anything called 'self' we would be able to have command over them. We want it not to change, but it changes. We want it not to pass away, but it passes away. We have no control over them.

This illusion of permanence and self arises in most due to very illusive nature of consciousness itself. One may be able to see the impermanence of things that are observed or being aware of. But it is not easy to see the impermanence of 'that which is aware of the object'. It is this very consciousness that has the nature of 'being aware of' is mistaken as 'self' or 'soul'.

Buddhist philosophy analyzes mentality into different types of consciousness and mental factors and shows in great precision how they arise and pass, not in chaos but following a systematic process. Moreover, it explains precisely the manner of association between mind and mental factors. It also shows the connection of mind with other ultimate realities and its conditional relation with other phenomena. There is no element inside or outside the mind that is permanent, neither any hidden force that is controlling its arising.

The arising of consciousness gives rise to different mental, verbal, and physical actions. These three types of actions leave behind volitional formations after they pass away. These volitional formations give birth and sustain the life as well. The arising of life is dependent entirely upon the arising of *viññāṇa*.

In Buddhist philosophy, *viññāṇa* denotes 'that which is aware of the object'. It is derived from the stem '*ñā*', 'to know' or 'to be aware'. One of the popular definitions given to this term is: '*ārammaṇa vijānātīti viññāṇa*'—it is conscious of the object, therefore it is called consciousness. It is a state of being aware of something. The synonymous terms of consciousness are *citta*, *mano*, *mānasa*, and *hadaya*.

Our life starts with the arising of one kind of consciousness, technically called rebirth-linking, which is produced by volitional formations. During the course of our life we do different sorts of actions that leave impressions upon the mental continuum. These are called volitional formations and these formations have the potential to bear results.

Before we pass away from any existence, one of the volitional formations arises. It determines the nature of new existence that arises subsequent to it. Most importantly, this volitional formation gives rise to a consciousness that links this life to the next. With the arising of this first consciousness, a new life starts and it is sustained until the end of that particular existence by that very potential of volitional formation.

Immediately after the falling away of the rebirth linking consciousness, other consciousnesses arise in a systematic order, depending upon causes and conditions and maintain the stream of consciousness. When there is no active consciousness such as seeing, hearing, smelling, tasting, touching, and thinking present, the life-continuum arises to sustain the flow of consciousness. In this way, consciousness flows on like a stream of river, life after life.

The volitional formations accumulated by our past actions come along with us in all lives. They wait for favorable conditions to ripen and give rise to different types of resultant consciousnesses. As a reaction to such passive resultant consciousnesses, different active processes of greed-consciousness, hatred-consciousness, delusion-consciousness, and so on arise. Again, the arising of these active mental processes leaves behind in the mental stream volitional formations that would produce consciousness in the future. By the passing of time, we grow, decay, and finally pass away from there. But our life moves on by the arising of new rebirth linking consciousness produced by volitional formations. After the rebirth consciousness, different types of consciousnesses follow. It is worth to discuss in brief at this point some of the salient features of consciousness.

Although there are many consciousnesses, only one consciousness can arise in a particular moment. When we are seeing, we cannot hear and so on.

The arising of consciousness and its passing away is very quick and rapid. Because of this, we tend to think that we are seeing and hearing at the same moment.

Viññāṇa cannot arise without an object. There are six classes of objects classified in Abhidhamma: visible object, sound, smell, taste, tangibility, and *dharmā*. The *dharmā* objects cover matter, consciousness, mental factors, *nibbāna*, and concepts. All these six classes of objects have their respective *viññāṇa*, e.g., the consciousness that can be aware of a visible object is eye-consciousness. But eye-consciousness cannot be aware of sounds. Another significant point is that matter, *nibbāna*, and concepts can only be objects of consciousness. They cannot cognize anything. But *viññāṇa* can be aware of other objects as well as become object of another *viññāṇa*.

Consciousnesses are not arising in random. This is another significant feature of *viññāṇa*. They arise in a systematic process which is technically called *vīthi*. They follow a systematic sequence while cognizing objects.

Everything a being does, good or evil, is mind-made. The quality of mind lies behind all the negative and positive forces of life. It affects not only a person's journey in *saṃsāra* but also the people around, the nature, and the world. The first verse of the Dhammapada says: "The mental phenomena are dominated by 'mind', they are governed by 'mind', and they are made up of 'mind'."

In fact, not only the mentalities, but our speech and bodily actions also originate first in the mind. No action is possible without first 'making it in the mind'. Nevertheless, by saying this, it does not imply that subjective and objective fields are mere makings of the mind and that 'matter' is not important. We are not alone in this world. We share this planet with other beings. There are inanimate things. Moreover, there is no arising of mind without the presence of its respective object and physical basis.

The arising of consciousness makes sentient beings different from inanimate things. According to Buddhism, inanimate things do not have consciousness. To be a sentient being is to have consciousness. Through

consciousness a being cognizes the internal and external objects, and gets to know the world. Without consciousness, a being would be ‘a piece of log’. Moreover, there will be no place for feelings and emotions to arise in the absence of consciousness

Buddhism points out greed and ignorance as the major causes behind much of our mental and physical suffering. Not knowing these facts properly people go searching for happiness and put vain efforts to avoid suffering. How can one avoid suffering without destroying greed and ignorance? This thesis will also help to provide insight upon this very important point by analyzing the nature of consciousness that can be a great source of misery as well as happiness.

This thesis, under the title: “A Study of Viññāṇa in the Abhidhamma” is intended to bring light to the Buddhist understanding of consciousness. It aims to give the unaltered view of the nature of consciousness as found in the Buddhist texts. This knowledge refutes and dispels views that advocate ‘self’, ‘creator’, or ‘externalisms’. It also attempts to give analysis of different types of consciousness, their functions, and the sequence of their arising as found in Buddhism, unavailable to any other religions, science or psychology.

The central theme of the thesis is to examine the concept of *viññāṇa* from the Abhidhamma point of view and clarify some intricate points regarding consciousness that are commonly misunderstood. It would also examine other aspects of consciousness such as thought process, rebirth consciousness, and death consciousness—important concepts that help to understand and solve the problems posed by life and its infallible outcomes: decay, disease, death, separation, unfulfilled wish, etc.

Though many works are coming out these days in the field of Abhidhamma, there is hardly any work that is entirely devoted to this particular subject. In the present day, as the interest is growing in the study of Buddhist Philosophy, this 'comprehensive study of consciousness' is expected to open up new horizons in the interpretation and understanding of the Buddha's teaching.

The main source of reference materials for this work are: the Vibhaṅga together with its commentary (the Sammohavinodanī) and the Abhidhammattha-saṅgaha, apart from some other canonical and non-canonical texts. The research methods adopted are analytical method and explanatory method, in which data collection, data classification and data analysis are mainly used.

There are altogether five chapters in this thesis. The first chapter introduces the concept of *viññāṇa* as understood in Buddhist philosophy and adds some salient points. Chapter II defines the term *viññāṇa* with the help of canonical as well as non-canonical Buddhist texts. To highlight the uniqueness of Buddhist understanding of this term, a brief survey has been put up on the concept of *viññāṇa* formulated by ancient Indian philosophies. The second section deals with analysis of *viññāṇa* using the fourfold method—characteristic, function, manifestation, and proximate cause. The third section attempts to compare the level of knowing of *viññāṇa* with *saññā* and *paññā* drawn mostly from the Visuddhimagga. Section four elaborates on the synonymous terms of *viññāṇa*. The last section deals with *viññāṇa* as found under different names and contexts in the Pāli literature.

Chapter III analyzes *viññāṇa* according to different aspects of time, relation, quality, rank, and location. In this chapter, the term *viññāṇa* has been discussed from the Suttanta perspective, based on the Vibhaṅga. *Viññāṇa* in the Suttanta division is classified into six types: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. These are again divided into eleven groups: past, future, present, internal, external, gross, subtle, inferior, superior, distant, and proximate. Each category is then examined based on the explanation of the Vibhaṅga and its commentary.

Chapter IV analyzes *viññāṇa* according to element (*dhātu*), nature (*jāti*), and plane (*bhūmi*), based mainly on the Abhidhammattha-saṅgaha. In this chapter, firstly the treatment of *viññāṇa* in the Abhidhamma method (*Abhidhammabhājanīya*), as found in the Vibhaṅga is provided. Special

emphasis is placed on the description of *viññāṇa* given in the Abhidhammattha-saṅgaha.

Chapter V, also the last chapter, briefly describes the functions or activities of *viññāṇa*, the operation of *viññāṇa* in the Law of Dependent Origination (*paṭiccasamuppāda*) and the manner how *viññāṇa* arise and cease.

CHAPTER II

VIÑÑĀṆA

“*Viññāṇa*” is an abstract term conveying such a profound meaning that it can be understood in its fullness not by reasoning, thinking or **speculating** but only by **investigating**, observing or comprehending with **intuitive** insight. It is a state of being aware of the object. It knows that something is there. It is the principal element in experience, which constitutes the knowing or awareness of an object. It is a very important mental unit. Other mental factors such as feeling, perception, greed, hatred, etc., all arise in dependence of consciousness. The purpose of this chapter is to study the term in accordance with the Pāli literature, the **authentic** source handed down by the Buddha himself and by his noble disciples. But before examining in detail various aspects of the subject matter in the light of Buddhism, it is necessary to give a brief survey of the concept of *viññāṇa* as propounded by other ancient Indian philosophies.

Comment [N1]: Suy xet, nghien cuu

Comment [N2]: Khao sat

Comment [N3]: Thuoc ve truc giac

Comment [LP4]: To be aware of =
nhân biết về cái gì
State of awareness or state of being
awareness

Comment [N5]: Nguyên bản

2.1. The Concept of “*Viññāṇa*”

2.1.1 The concept of “*Viññāṇa*” in ancient Indian philosophy

In the early time of the *Upaniṣads*, people had accepted mind to be something **potentially** divine. They formulated mind to be immortal and the matter to be mortal. Later, with the popularity of **idealism**, the reality of matter gradually faded out and people started to identify mind to ‘selfhood’ (*ātman*) that served as the immutable agent of all human activity.¹

Comment [LP6]: [pə'tenʃl]
tính từ= tiềm năng; tiềm tàng

Comment [LP7]: [ai'diəlizm]
danh từ(triết học) chủ nghĩa duy
tâm, chủ nghĩa lý tưởng

Unlike this idealism, the Indian materialists thought that consciousness or mental substance (*caitanya*) was a mere thing produced by matter

(*mahābhūta*), or an epiphenomenon. To them, mental substance enjoys a position of lesser importance compared with the matter, which is considered as the ultimate basis of all phenomena. They attached too much importance to the materiality and thought that it is superior to the mind. This point of view is not so much different from the Behaviourist tradition of Western people.²

Comment [U8]: [epi'f'nominən]
danh từ, số nhiều
epiphenomena=(y học); (triết học)
hiện tượng phụ

For Jaina thinkers, 'spirit and matter' or 'soul and body' are equal; both of them "stand for a pair of equipollent substances on a par in weight and interest". According to Advaita epistemology, "consciousness proper is not adventitious; it does not come and go but persists eternally".

Comment [U9]: [i:ki'pɒlənt]
tính từ=bằng sức, ngang sức;
tương đương (về giá trị...)
danh từ
vật bằng sức, vật ngang sức; vật
tương đương (về giá trị...)

In the Brahdāranyaka Upaniṣad³, *viññāṇa* is defined as "consciousness" and "bliss".⁴ Thus, *viññāṇa* has a connotation, which is both substantive and permanent. According to this teaching, "*viññāṇa*", the consciousness of the individual is "permanent" and is "being".

Comment [U10]: [ipisti:'mɒlədʒi]
danh từ(triết học) nhận thức
luận; sự nhận thức luận
triết luận, thuyết về nhận thức hiểu biết.
- /pɪstɪmldi, e-/ n. M19. [f. Gk *epistemo*-
comb. form of *episteme* knowledge, f.
epistasthai know (how to do) + OLOGY.]
The branch of philosophy that deals with
the varieties, grounds, and validity of
knowledge. **epistemological** a. L19.
epistemologically adv. in an
epistemological manner; with reference
to epistemology: L19. **epistemologist** n.
L19.¹

2.1.2. The concept of Viññāṇa in the Buddha's teachings

Consciousness, as taught by the Lord Buddha, is radically different from the other Indian philosophical standpoint. The concept of *viññāṇa* in the other Indian philosophies relies upon the belief of 'soul' 'self', or 'creator'. Buddhism rejects all these speculations.

Comment [U11]: ngẫu nhiên,
tình cờ;(pháp lý) không do thừa
kế trực tiếp
- happening accidentally; not planned

Comment [N12]: ý nghĩa bao hàm

Comment [S13]: Dealing with real,
important or serious matters, ton tai

Comment [N14]: Thương con

The Buddha, as a strong advocate of *anatta-vāda* (theory of no-self), not only rejected the view that consciousness is the work of the divine, but also repudiated the notion that consciousness represents a spiritual self, or a substantive, eternal, immutable and ultimately real entity as ancient Indian philosophers preferred. For the Buddha, consciousness and body, mind and matter represented merely functions, consciousness stood for the function of 'being conscious' and matter for the function of resisting.⁵ *Viññāṇa* is neither a 'soul' nor a creation of a creator. Consciousness and all other mental and material phenomena are mere phenomena. They are neither a 'self' nor the work of the divine.

The term *viññāṇa*, which appears in a high frequency throughout the canonical and non-canonical literature, denotes a knowing or cognizing process

with which beings are regarded as sentient beings. In other words, *viññāṇa* is the fundamental characteristic of beings, especially human beings.

❖ The etymological meaning of the term Viññāṇa

The word *viññāṇa* (Skt. *viññāṇa*) is a combination of the prefix ‘vi’, the root √ñā (Skt. √jñā) and the suffix ‘ana’. ‘Vi’ means ‘distinctively’ (*visesa*), √ñā means ‘to recognize, to know’, and ‘ana’ is the neuter noun-forming suffix. Beings are aware of different kinds of object such as visible object, sound, smell, taste, and touch through this ultimate reality.

Comment [NL15]: Khác biệt, đặc biệt

❖ Definitions as found in the canonical and non-canonical texts

The Buddha said: “*Vijānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati*”⁶ which can be rendered as “It recognizes, monks, so it is called *viññāṇa*”. “What does it recognize?” The Buddha continues, “It recognizes what is sour, bitter, pungent (hot), sweet, alkaline, non-alkaline, salty, and unsalted”.⁷

Comment [NL16]: [‘ælkəlain] tính từ (hoá học) kiềm

Comment [N17]: Nhận biết pháp chan đề

Comment [N18]: canh

Comment [N19]: cảm giác, a perception associated with situation of a sense organ

Comment [LP20]: why double Viññāṇa? Here repetition is just to emphasize the word to be discussed

Comment [LP21]: Thúc là chủ thể nhận thức đối tượng. Here viññāṇa is the agent, the subject, that recognizes the object.

Comment [LP22]: Here V. is not the agent, but only a means by which beings recognize the object

In the Majjhimanikāya, we find a similar definition. Venerable Sāriputta Thera gave it to Mahākoṭṭhita Thera. However, instead of emphasizing the objects experienced through the six sense-bases, Venerable Sāriputta Thera described the three kinds of feeling—pleasant, unpleasant, and neither-pleasant-nor-unpleasant recognized by consciousness.⁸ The following is the conversation between the two Theras:

“*Viññāṇa, viññāṇa*’, friend, why is it called *viññāṇa*?” “It recognizes, it recognizes, friend, so it is called ‘*viññāṇa*’. And what does it recognize? It recognizes that this is pleasant, this is unpleasant and this is neither pleasant nor unpleasant.”⁹

Comment [N23]:
1. Kattu kāraka = nominative case
According to Kaccāyana 281
“Yokaroti sakattā” One who does an action is called katta — an agent
Eg: puriso, purisā
chỉ điểm tác nhân, đại diện
According to Shwe Zan Aung¹, the consciousness is defined as the nominative case (*kattusādhana*).

Padarūpasiddhi identifies “*viññāṇa*” as, “something that recognizes an object, mere recognizing.”¹⁰ According to Paramatthadīpanī Saṅghamahātīkā, “that by which beings recognize is called *viññāṇa*”.¹¹

Comment [N24]: 3. Kāraṇa kāraka = instrumental case
According to Kaccāyana
“Yena vā kayirate, taṃ karaṇaṃ.”
(karana)
That by means of which an act of doing, seeing or hearing is accomplished is called karaṇa (an instrument.)
Eg: purisena = with/by the man, purischi.

Commentaries define “*viññāṇa*” in three modes: agent (*kattu*), instrument (*karana*), and activity (*bhāva/kiriya*). In the mode of agent, it is ‘something that recognizes an object’ (*Ārammaṇaṃ vijānāti*). In the mode of

instrument, it is ‘that by which beings recognize’ (*viñānanti sattā etenāti viññāṇaṃ*). Moreover, in the mode of activity, it is “mere recognizing” (*viñānanaṃ viññāṇaṃ*). Among these three modes, *viññāṇa* defined in the third mode is more genuine. This definition intends to clarify that there is no ‘soul’ or ‘self’, but only the process of cognizing, knowing or recognizing the object. The dialogue between King Milinda and Bhante Nāgasena clearly illustrates what is *viññāṇa*:

Comment [LP25]: Here Vi. Is not the agent, nor the means, but the process of cognizing itself.

King Milinda asked:

“Bhante Nāgasena, what is consciousness?”

“Your Majesty, consciousness is the act of being conscious.”

“Give an illustration.”

“It is as if, Your Majesty, the city watchman were to take his seat at the crossroads in the middle of the city and were to behold every man who approached from the eastern quarter... southern quarter...western quarter...who approached from the northern quarter; in exactly the same way, Your Majesty, whatever form a man beholds with the eye, of that he is conscious with the consciousness; whatever sound...whatever odor...taste...tangible thing...whatever idea he is conscious of with the mind, of that he is conscious with the consciousness. Thus, Your Majesty, is consciousness the act of being conscious.”¹²

The Dictionary of Pāli Language defines the word *viññāṇa* as “intelligence, knowledge, consciousness, thought, and mind”.¹³ Rhys Davids and William Stede define “*viññāṇa*” as “a mental quality as a constituent of individuality, the bearer of individual life, life force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death into the next).”¹⁴

Comment [U26]: làm tái sinh, phục hồi; phục hưng; cải tạo

Comment [U27]: [trænzmiɡrənt] tính tử=di cư; di trú tạm thời danh từ người di cư; người di trú tạm thời (ở một nước này để đi sang nước khác)

In the Pāli English Dictionary,¹⁵ “*viññāṇa*” has been translated into English as ‘thought’, ‘mind’, or ‘consciousness’. Among all these renderings, ‘consciousness’ is seen as the most appropriate term for “*viññāṇa*”, and is widely used by Buddhist scholars.

Let us now investigate what the English word ‘consciousness’ means. The Advanced Learner’s Dictionary explains the term “consciousness” as “the state of being able to use your senses and mental powers to understand what is happening, or the state of being aware of something, or the ideas and opinions of a person or group”.¹⁶

Besides, the term “consciousness” is defined in different ways by the Oxford Talking Dictionary. It is as follows: “the state or fact of being mentally aware of anything; the state or faculty or a particular state, of being aware of one's thoughts, feelings, actions, etc.; the totality of the thoughts, feelings, impressions, etc. of a person or group; such a body of thoughts etc., relating to a particular sphere; a collective awareness or sense; the state of having the mental faculties awake and active; the waking state”.¹⁷ In the Encarta Dictionary, the term “consciousness” has the meaning of “awareness of surroundings: the state of being awake and aware of what is going on around you. And, awareness of particular issue: awareness of or sensitivity to a particular issue”.¹⁸

All the translations of the term “*viññāṇa*” and the definitions of the term “consciousness” mentioned above bear only slight difference in meaning. We can generally interpret it as the state of being aware of something. Therefore, in this thesis “consciousness” has been chosen for the Pāli word “*viññāṇa*”. In this thesis, the Pāli terms “*citta*” and “*nāma*” are often used. These two terms and “*viññāṇa*” are synonyms. Their usages vary depending only on the context. The meaning is the same.

Fundamentally, in Buddhism, *viññāṇa* is classified into six types, namely: *cakkhaviññāṇa* (eye-consciousness), *sotaviññāṇa* (ear-consciousness), *ghānaviññāṇa* (nose-consciousness), *jivhāviññāṇa* (tongue-consciousness),

Comment [U28]: In Webster's Unabridged Dictionary 3.0 = con·scious·ness (kən·shĕs·nis), *n.*

1. the state of being conscious; awareness of one's own existence, sensations, thoughts, surroundings, etc.
2. the thoughts and feelings, collectively, of an individual or of an aggregate of people: *the moral consciousness of a nation.*
3. full activity of the mind and senses, as in waking life: *to regain consciousness after fainting.*
4. awareness of something for what it is; internal knowledge: *consciousness of wrongdoing.*
5. concern, interest, or acute awareness: *class consciousness.*
6. the mental activity of which a person is aware as contrasted with unconscious mental processes.
7. *Philos.* the mind or the mental faculties as characterized by thought, feelings, and volition.
8. **raise one's consciousness**, to increase one's awareness and understanding of one's own needs, behavior, attitudes, etc., esp. as a member of a particular social or political group.

Comment [N29]: cam nghi
Consciousness: (1) The state of being conscious; the fact of awareness by the mind of itself and the world.
(2) One's awareness or perception of something.

Comment [U30]: - feelings of dizziness followed by loss of consciousness

Comment [U31]: -health consciousness

kāyaviññāṇa (body-consciousness) and *manoviññāṇa* (mind-consciousness). The first five are also called *pañcaviññāṇa*.

Every type of *viññāṇa* (consciousness) has its own object. The *Abhidhammattha-saṅgaha*¹⁹ mentions that there are six kinds of objects corresponding with the six senses. They are divided into two kinds, viz., objects of senses that refer to *pañcaviññāṇa*, and objects of thought that refer to *manoviññāṇa*.

The objects of senses are of five types (*pañcārammaṇa*), namely visible object, sound, smell, taste, and tangible object. The objects of thought consist of six types: 1. Sensitive matter (*pasāda-rūpa*), 2. Subtle matter (*sukhumarūpa*), 3. Consciousness (*citta*), 4. Mental factors (*cetasika*), 5. *Nibbāna*, and 6. Concept (*paññatti*). These six types of objects in the technical term are known as *dhammārammaṇa*.

According to Paṭṭhāna,²⁰ there is a relation of object condition (*Ārammaṇa-paccaya*) between subject (*ārammaṇatika*) and object (*Ārammaṇa*). Without the existence of object, consciousness cannot arise. Even during times when no sense objects are available to the mind, the *bhavaṅga cittas* keep arising taking the object apprehended by the near-death-thought-process of the instant past life.

Nevertheless, consciousness does not exist through the sole power of the object alone. Object, just like water for the plant to grow, is one of the many conditions working behind. Moreover, it should not be taken that the objects exist because of the consciousness. Whether there is consciousness to be aware of it or not, the object exists owing to its own capacity. Buddhism never denies the existence of such phenomenon that is independent of our knowing or apprehension. Even if all the beings in the world were, for instance, deaf, the sound would still exist.

When there is contact, there is arising of *viññāṇa*. There is no actor apart from action, no percipient onlooker apart from perception, and there is no conscious subject behind consciousness. The commentators therefore said:

Comment [N32]: Canh duyên 345- Cảnh Duyệt

(*Ārammaṇapaccayo*). (*)

V- Thế nào là Cảnh Duyệt?

Đ- Cảnh Duyệt là cách trợ giúp bằng đối tượng; hay nói cách khác, cái gì bị Tâm biết gọi là Cảnh và Cảnh trợ cho Tâm sanh khởi nên gọi là Cảnh Duyệt. Trong bộ Paṭṭhāna có giải: Sắc Xứ làm Duyệt cho Nhân Thức Giới và các Pháp tương ứng với Nhân Thức Giới bằng Cảnh Duyệt Tinh Xứ...Khí Xứ...Vị Xứ...Xúc Xứ...Cả 5 Xứ (Sắc, Tinh, Khí, Vị, Xúc) làm Duyệt cho Ý Giới và Pháp tương ứng với Ý Giới bằng Cảnh Duyệt. Tất cả Pháp làm Duyệt cho Ý thức Giới và Pháp tương ứng với Ý thức Giới bằng Cảnh Duyệt. Cảnh Duyệt tính theo Tam Đề Thiện có 9 cách:

1) Thiện trợ Thiện bằng Cảnh Duyệt (Thiện năng Duyệt là 21 hoặc 37 Tâm Thiện và 38 sở hữu cùng hiệp. Thiện sở duyệt là 8 Tâm Thiện Dục Giới và 33 sở hữu cùng hiệp (trừ Giới và Vô Lượng Phần). Thí dụ: người làm việc Bồ thí, Trì giới v.v...sau nhớ lại Tâm Thiện càng hoan hỷ.

2) Thiện trợ Bất Thiện bằng Cảnh Duyệt (Thiện năng duyệt là 17 Tâm Thiện Hiệp Thể và 38 sở hữu cùng hiệp. Bất Thiện sở duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp (**). Thí dụ: người Bồ thí, Trì giới v.v...sau nhớ lại, có thể Tham ái, Ngã mạn, Tà kiến v.v...sanh lịn.

3) Thiện trợ Vô Ký bằng Cảnh Duyệt (Thiện năng duyệt là tất cả Tâm Thiện và sở hữu cùng hiệp Vô Ký sở duyệt là Tâm Khai Ý Môn, Vi Tiểu, 8 Duy Tác Dục Giới Hữu Nhân, Diệu Trí Duy Tác, Tâm Quả và Tâm Duy Tác thức Vô Bijñ, Tâm Quả và Tâm Duy Tác Phi Tướng Phi Phi Tướng, 3 Tâm Quan sát, 8 Quả Dục Giới Hữu Nhân và 33 sở hữu hợp (trừ Giới và Vô Lượng Phần). Thí dụ: vị A La hán xét lại Tâm Đạo hoặc các tâm thiện khác v.v...

4) Bất Thiện trợ Bất Thiện bằng Cảnh Duyệt (Bất Thiện năng duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp. Thiện sở duyệt cũng vậy). Thí dụ: người làm việc trộm cắp, tà dâm...sau nhớ lại, Tham ái, Tà kiến khởi lịn.

5) Bất Thiện trợ Thiện bằng Cảnh Duyệt (Bất thiện năng duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp, Thiện sở duyệt là 8 Tâm Thiện Dục Giới, Diệu Trí Thiện và 36 sở hữu (trừ Vô Lượng Phần) cùng hiệp). Thí dụ: Vị Thánh Hữu Học nhớ lại Phiền não đã sát trừ v.v...

6) Bất Thiện trợ Vô Ký bằng Cảnh Duyệt (Bất Thiện năng duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp Vô Ký sở duyệt là Khai Ý Môn, Vi Tiểu, 8 Duy Tác Dục Giới Hữu Nhân, Diệu Trí Duy Tác, 8 Quả Dục Giới Hữu Nhân, 3 Quan Sát và ... [1]

Comment [N33]: Co tam nhưng ma không có Chu thực of tam

“There is no doer of a deed,
Or one who reaps the deed’s result;
Phenomena alone flow on,
No other view than this is right.”²¹

Comment [.34]: You don’t need quotation marks (“”) when you indent the passage.

2.2. Characteristic, Function, Manifestation and Proximate Cause of *viññāṇa*

In the Aṭṭhasālinī, the characteristic, function, manifestation, and proximate cause of *viññāṇa* are mentioned thus, “As to its characteristics, etc., cognizing is its characteristic, forerunning is its function, connecting is its manifestation, a mental and material organism (*nāma-rūpaṃ*) is its proximate cause.”²²

❖ **Characteristic (*Lakkhaṇa*)**

Viññāṇa has the characteristic of cognizing (*viñāṇana-lakkhaṇaṃ*), knowing or apprehending the object in the mode of which the objective field is apprehended differently from the mode of perceiving.²³ The characteristic of *viññāṇa* is that which denotes the mental phenomenon that arises at the moment of contact between one of the five doors (*pañcadvāra*) and the five-door object (*pañcadvāra-vatthu*), clearly knowing, thinking, paying attention, responding to the object; thus, *viññāṇa* cognizes the object.

Comment [N35]: 1. Visesa lakkhana: trạng thái mỗi sắc pháp & danh pháp khác nhau
2. samannalakkhana (tương, đạt cùng, nước đồng đặc) đối tượng là vô thường sanh diệt

Every *viññāṇa* has the characteristic of cognizing an object. Ven. Buddhaghosa asserted, “there can be no consciousness of any kind without the characteristic of cognizing an object or objects”.²⁴ A visible object seen by the eye is cognized by the eye-consciousness. This applies in respect to each of the six sense doors.

Moreover, *viññāṇa* has another characteristic, impermanence, just like all the other mundane realities, in the sense that it arises and passes away. Besides, it also has the characteristic of intensity and clarity. It is the chief, determining factor among the four mental aggregates—feeling, perception, mental formations, and consciousness.

❖ **Function (Rasa)**

Viññāṇa has the function as the “forerunner”, going before the mental factors (*pubbaṅgama-rasaṃ*). When consciousness reaches a sense door, it then becomes the forerunner or precursor. In the Dhammapada,²⁵ the Buddha’s finding regarding this is mentioned in the very first verse. Mind (consciousness), in this verse, is understood as the intention that leads one to perform either good or evil action. If one acts with evil intention, it will bear the bad result; and the good consequence will follow the good volitional action.

Behind all the verbal and physical actions, there is consciousness (intention being the major determinant). For example, behind the intentional act of killing, there must be the consciousness to kill. If that consciousness corresponds to the act of killing, we say one has killed. If a person unintentionally steps on a creature, he is not guilty of killing. Here, the consciousness to walk and the act of killing does not correspond to each other. Killing becomes just an accident. Nevertheless, it does not mean that some actions are possible without the instigation of consciousness. There is no action that can be performed without the help of consciousness.

Therefore, the role of consciousness is very important. It is the chief, the most dominant, and the receptacle of the other three mental phenomena, namely, feeling, perception, and mental formations.²⁶ It is also the forerunner of verbal and physical actions.

According to Abhidhamma, the consciousness and the mental factors that associate with that particular consciousness arise simultaneously (*ekuppāda*). The mental factors assist consciousness by performing more specific tasks in the total act of cognition. The mental factors cannot arise without consciousness and neither can consciousness arise completely separated from mental factors. They are interdependent. If so, why is consciousness the forerunner? The mental factors that assist in the cognition of the object depend on consciousness for their arising. In addition, consciousness can arise without some of the mental factors but no mental factor can arise

Comment [N36]: *Viññāṇa* can be applied to contact (*phassa*), feeling, (*vedanā*) and perception (*saññā*). The “mystical” sense of *viññāṇa* may be elucidated if looked at as a function, which is applied throughout the mind and matter phenomenon. *Viññāṇa* is probably the faculty needed for the cognition of pure percept, of sensation and of conceptualization as well; it is not independent of any of these three aggregates. Since none of the aggregates has the capacity of being self-conscious, only *viññāṇa* can consider as performing the function of consciousness or attention.

Comment [N37]: The action for which is particularly fitted or employed

without consciousness. To clarify this point, teachers of the past gave an allegory of king and his retainers. Consciousness is compared to a king, and mental factors his retainers.²⁷ Again, consciousness is called the “forerunner” of the mental factors because it “**presides over them and is always accompanied by them.**”²⁸

❖ Manifestation (*Paccupaṭṭhāna*)

The manifestation of *viññāṇa* is the **continuity** (*sandahana-paccupaṭṭhānaṃ*) of thought processes. A single unit of consciousness is unable to apprehend the objects. Many such units have to arise in order to cognize the objects.

The mind arises in tremendous rate and speed in the process of acting upon the object. Before each consciousness passes away, it gives chance for another mind to arise in its immediate succession. In this way, there arises the unending ‘chain reaction’ of consciousness. There is no stop even after the passing away of death consciousness. Immediately after death, the rebirth linking consciousness arises. It arises without any lapse of time, just like the night that follows the day. In this way, the flow or continuity of consciousness goes on from life to life, incessant like the flow of river.

What one ordinarily thinks of as a single state of consciousness is really a series of consciousnesses. They always arise in inseparable connection with their preceding consciousness, thereby forming a connected continuous series. The momentary acts of consciousness occur in such a rapid succession that one cannot detect the discrete occasions of cognizing, which are of diverse types.

The Paṭṭhāna describes in detail the relation between the **consecutive** states of consciousness. For example, “eye-consciousness element and its associated states are related to mind-element and its associated states by proximity condition (*anantara-paccaya*)”.²⁹

Comment [N38]: Lam chu

- The *Saṃyuttā-Nikāya* mentions that the term *viññāṇa* stands for the function of “being conscious” (*viññāṇi* *viññāṇi*).¹ Similarly, *rūpa* represents the manner in which one gets to know what is called *mahābhūta*, it represents nothing more than the function of resisting (*rūpaṇi*).¹

Comment [N39]: su liên tục/ following one after another without interruption

Comment [N40]: Liên tục/ tiếp (following one after another without interruption)

Comment [N41]: Thiếu đoạn tiếp theo, nên tham cứu lại

Comment [N42]: 349- Vô Gian Duyệt(1) (Anantarapaccayo). (*)

V- Thế nào là Vô Gian Duyệt?
Đ- Vô Gian Duyệt là trợ giúp bằng cách “nối nhau sinh diệt” (tương tục sinh) tức sát na Tâm trước vừa diệt trợ cho sát na Tâm sau sinh lên luôn luôn như vậy, từ vô thủy cho đến khi vào chung kết (Niết Bàn). Trong một cái chớp nhoáng, dòng tâm thức đã diễn tiến đến triệu triệu sát na thì đã có đến triệu triệu lần Vô Gian Duyệt; đối với vị chứng Thiền Diệt (Nirodha-samāpatti) liên tiếp 7 ngày không có Tâm, thì sát na Tâm Phi Tướng Phi Phi Tướng (trước khi chứng Thiền Diệt) sẽ trợ cho sát na Tâm Quả A Na hàm hoặc A La Hán (sau khi chứng Thiền Diệt) bằng Vô Gian Duyệt. Như vậy đối với vị chứng Thiền Diệt, trong thời gian 7 ngày ấy chỉ có một lần Vô Gian Duyệt; nhưng đối với Vị Trời Vô Tướng từ khi sinh đến từ thối của tuổi thọ đến 500 đại kiếp (Mahākappa) cũng chỉ có 1 lần Vô Gian Duyệt; vì Vị Trời Vô Tướng không có tâm thức, nên kể sát na Tâm Từ (trước khi thành Người Vô Tướng) trợ cho sát na Tâm Tục Sinh (sau khi chết của người Vô Tướng) bằng Vô Gian Duyệt. (Có một số Luận Sư của các học phái tân tiến chủ trương rằng “vị Trời Vô Tướng vẫn còn thức A-lại-da duy trì chúng từ và khi Niết Bàn vẫn còn thức A-lại-da dưới danh nghĩa Bạch Tịnh Thức để chấp trì hạt giống Bồ Đề và chờ cơ hội sẽ thị hiện độ đời!” Đây là một chủ thuyết trái ngược với Tông chỉ của Đạo Phật! Xin các bậc Trí Thức bình tâm xét lại!) Vô Gian Duyệt phân theo Tam Đề Thiền có 7 cách:
1) Thiền trợ bằng Vô Gian Duyệt (Thiền năng duyệt là 17 thứ Tâm Thiền Hiệp Thế và 38 sở hữu cùng hiệp, từ sát na Đồng Tốc thứ nhất đến thứ 6 Thiền sơ duyệt là tất cả 21 hoặc 37 Tâm Thiền và 38 sở hữu cùng hiệp, từ sát na Đồng Tốc thứ hai đến thứ 7). Thí dụ: như đoàn xe lửa, toa trước trợ toa sau.
2) Thiền trợ Vô Ký bằng Vô Gian Duyệt (Thiền năng duyệt là tất cả Tâm Thiền sanh trước. Vô Ký sơ duyệt là các Tâm Quả sanh sau) Thí dụ: Tâm Đạo diệt rồi Tâm Quả Sijū Thế liền sanh...
3) Bất Thiền trợ Bất Thiền bằng V... [2]

❖ Proximate Cause (*Padaṭṭhāna*)

The proximate cause (*padaṭṭhāna*) of *viññāṇa* is mind and matter (*nāma-rūpa*). Consciousness arises based on current mind and matter as its proximate cause. To beings who possess five aggregates (*pañcavokāra*), the proximate cause is mind-and-matter; whereas, to beings who have four mental aggregates (*caturvokāra*), the proximate cause is only mind (*nāma*).³⁰

2.3. Three Levels of Knowing (*Saññā*, *Viññāṇa* and *Paññā*)

Etymologically, the three terms *saññā* (perception), *viññāṇa*, and *paññā* (wisdom) come from the same root $\sqrt{\text{ñā}}$, which means ‘to know’. The difference among them lie in prefixes. *Viññāṇa* has the prefix “vi”, while *saññā* has “saṃ”, and *paññā* has “pa”.

Although these three terms have the same meaning of ‘knowing’, there is a distinction in the level or quality of knowing. *Saññā* is the weakest, *viññāṇa* is stronger, and *paññā* is the strongest. *Saññā* arises on similarities, not on knowledge. It perceives only mere appearances of an object. *Viññāṇa* with its characteristic of penetrating can associate with *paññā* to become a *magga citta*. More powerful than that is *paññā*. It can eradicate mental defilements. Therefore, the term *viññāṇa* should be distinguished from *saññā* and *paññā* according to their qualification.

The Visuddhimagga³¹ elucidates the difference between these three mental phenomena with the help of an allegory about the knowing of three persons. When these three persons see a coin, their knowing is not same. The knowing of *saññā*, as the simile describes, is like a child who knows the form of the coin but does not know its value. The knowing of *viññāṇa* is like a villager who knows the coin and its value too but cannot differentiate between a genuine and a fake coin. The knowing of *paññā* is like a goldsmith who knows the coin and all its value.

Thus, *saññā* merely perceives an object as ‘blue’ or ‘yellow’. *Saññā* can neither penetrate into the common characteristics of *anicca*, *dukkha*, *anatta*³² nor bring about enlightenment (*magga*). In the case of *viññāṇa*, not only can it

Comment [N43]: eg: tu tu the ngoi song roi di; cai thay nay phat sanh do nuong nho sac, sac do la proximate cause, cai thay do su bieuc hien nuong nho nama, rupa phat sanh

Comment [NL44]: - Viññāṇaṃ o trong Thap nhi nhan duyen: Co tam hanh or 6 vat, hay 6 canh (saṅkhārapadaṭṭhāna) & (Natthārammaṇapadaṭṭhāna)

Comment [N45]: Tham khảo chương II TAM SO:
50. Paññindriya, Tuệ Căn
"Pa" = chân chánh, đúng; "ñā", hiểu biết. Paññā là hiểu biết chân chánh, biết đúng. Đặc tính chánh của Paññā là thấu đạt thực tướng, hay hiểu biết thông suốt, tức hiểu biết thấu đáo, xuyên thấu (Yathāsabhāva-paṭivedho vā akkhalita-paṭivedho). Vì Paññā nổi bật và chiếm phần lớn trong sự hiểu biết bản chất thật sự, và bởi vì Paññā khắc phục vô minh nên được gọi là khả năng kiểm soát (Indriya, Căn). Trong Tạng Diệu Pháp (Abhidhamma) những danh từ Nāpa, Paññā và Amoha thường được dùng như đồng nghĩa. Trong các loại tâm liên hợp với tri kiến (Nāpa-sampayutta), danh từ "tri kiến" hay Nāpa có nghĩa là trí tuệ (Paññā). Trong Tứ Thánh Túc (Iddhipāda), Paññā có tên là Vimāṇsā (theo đúng nghĩa trắng là quan sát, quán trạch). Khi được tâm Định (Samādhi) thanh lọc, Paññā đảm nhiệm vai trò danh dự của Abhiññā (diệu trí, tri kiến cao siêu, hay thần thông). Phát triển cao hơn nữa, Paññā được nâng lên đến trạng thái của một Bojjhaṅga-Dhamma-Vicaya (Trạch Pháp Giác Chi, Dò Xét Chân Lý), và đến Maggaṅga-Sammā Dīṭṭhi, Chánh Kiến của Bát Chánh ... [3]

Comment [NL46]:
[etimə'ɔdzɪk] Cách viết khác : etymological [etimə'ɔdzɪkəl] tính từ (thuộc) từ nguyên; theo từ nguyên

Comment [N47]: it has all 89/121 citta. Eg: cakkhuvinnana phan su thay la it tam so nhat. (10 pancadva ku and aku ahetuka)

Tham khảo chương II TAM SO:
4. Saññā, Tưởng.
"Sañ" + căn "ñā", hiểu biết, nhận thức (so với chữ La Tinh "cognoscere". ... [4]

Comment [N48]: tat ca vinnana (citta) deu co tam so sanna cetasika - Thuc ghi nhan doi tuong tuc thi --Thuc biet doi tuong nhu la mot cach phan anh vo ky -- Thuc uan:(Vis.ii, M 82. p.774,5) bat cu cai gi co dac tinh "biet" (tam l ... [5]

Comment [N49]: Biet thuc tanh, chi co trong tam co tue (in 121/89 citta there are only 47 citta associated with wisdom) Paññā luu tru duoc nha saññā

Comment [N50]: De lam sang to, giai thich

know an object but also penetrate into the common characteristics of the phenomena. However, it cannot bring about the *magga*. Only *paññā* can penetrate into the subtle and deep nature of phenomena and brings about *magga*, i.e. the realization of *Nibbāna*.

Paṭisambhidāmagga mentions another distinction. It explains how *viññāṇa* is different from *paññā* and *saññā*. *Paññā* cannot arise without *viññāṇa* and *saññā*. But *saññā* and *viññāṇa* can arise even without *paññā*.

“Just as pleasure is not **invariably** inseparable from happiness so perception and consciousness are not invariably inseparable from understanding or wisdom. But just **as** happiness is **invariably** inseparable from pleasure so understanding is invariably inseparable from perception and consciousness.”³³

Comment [LP51]: [in'veəriəbli]
phó từ= luôn luôn vẫn vậy, lúc
nào cũng vậy
an invariably unlucky family
một gia đình lúc nào cũng thiếu may mắn

Comment [N52]: Jus as . . . so =
cung, mọi là

Comment [N53]: Không thay đổi. Co
định

In the Mahāvedalla-sutta, *paññā* and *viññāṇa* are explained as follows:

“These states are conjoined, not disjoined, and it is impossible to separate each of these states from the other in order to describe the difference between them. For what one wisely understands, that one cognizes, and what one cognizes, that one wisely understands...”³⁴

The Mahāvedalla-sutta **correlates** *paññā* with *viññāṇa* since the former is also characterized by cognition.³⁵ But in this case, the objects cognized are restricted to the Four Noble Truths. Completely knowing or comprehending the Four Noble Truths is indispensable for liberating insight, and thus it is qualitatively different from other kinds of knowledge. However, the same source mentions the difference between these two terms: “While *viññāṇa* needs to be **thoroughly** understood, *paññā* needs to be developed”³⁶

Comment [N54]: TUONG QUAN,
LIEN QUAN

Comment [N55]: Không thể thiếu

Comment [N56]: Tron ven

Comment [N57]: yeu to

Comment [N58]: gan lien

Wisdom, being the path factor of right view, is to be developed. Consciousness, being included among the five aggregates that **pertain** to the noble truth of suffering, is to be fully understood as impermanent, suffering and not self.³⁷

The Mahāvedalla-sutta continues with definitions of the terms *vedanā*, *saññā* and *viññāṇa* as Sāriputta Thera replies as follows: “*Vedanā*, *saññā*, and *viññāṇa* are associated, not dissociated, and even after repeatedly analyzing them one does not see them as separate from each other: that which one feels, one **apperceives**; that which one apperceives, one is aware of. Therefore, they are associated, not dissociated, and even after repeatedly analyzing them one does not see them as separate from each other.”³⁸

Comment [N59]: trực giác

Comment [N60]: Footnote 62

The most important aim to distinguish those terms is not leading to wrong perception. Therefore, one should know the object thoroughly when recognizing something.

2.4. Viññāṇa and its Synonyms

The term “*viññāṇa*”, similar to many other Pāli terms, has synonyms. All of them are found to be used referring to mentality, especially consciousness of beings. The **Abhidhānappadīpikā**, a small Pāli **thesaurus**, mentions five synonymous words of *viññāṇa*, namely, *citta*, *ceto*, *mano*, *mānasa*, and *hadaya*.³⁹

Comment [NL61]: *Abhidhāna*=
appellation. [ə'pelətiv]
tính từ (ngôn ngữ học) chung (từ)
appellative noun danh từ chung

Comment [NL62]: [θi'sɔ:rəs]
danh từ, số nhiều thesauri,
thesauruses
sách liệt kê các từ đồng nghĩa
với nhau, có cả các từ gần giống
nhau về nghĩa hoặc phản nghĩa
với nhau; từ điển đồng nghĩa &
phản nghĩa
từ điển liệt kê những từ thuộc một
lĩnh vực nào đó; từ điển chuyển đổi

According to Abhidhamma, *viññāṇa*, *citta*, *ceto*, *mano*, *mānasa* and *hadaya* have the same characteristic, that is, “knowing or cognizing an object”. Paṭisambhidāmagga as well as Dhammasaṅgaṇī and its commentary⁴⁰ give various **connotations** to the terms *citta*, *ceto*, *mano*, *mānasa* and *hadaya*. It states:

Comment [NL63]: [ˌkɒnu'teɪʃn]
danh từ
nghĩa rộng; ý nghĩa (của một từ)

“What is that cognizance? Any cognizance, mind, mentation, heart, lucidity, mind, mind base, mind faculty, consciousness, consciousness aggregate (mind consciousness principle produced by that), is cognizance.”⁴¹

Comment [NL64]: What at that time
is mind? That which at that time is
thought ‘*citta*’, cognition ‘*mano*’,
knowing ‘*mānasa*’, mind (lit. heart)
‘*hadaya*’, purity, mind as the sphere of
mind (*mind base*), faculty of mind,
consciousness ‘*viññāṇa*’, aggregate of
consciousness, mind consciousness-
element appropriate to those mental
concomitants, this at that time is thought
(*mind*). (U Khine Kyaw, trans., *The
Dhammasaṅgaṇī*, pp. 35-36)

The explanation of this point can be found in various places in Buddhist texts. Some are given by the Buddha himself and some other by commentarial authors. The following are the discussion about the similarity of these technical terms.

2.4.1. Viññāṇa as Synonyms of *citta* and *ceto*

The term *citta* is derived from the root \sqrt{cint} , ‘to think’, and the neuter noun-forming suffix “*a*”. Psychologically, it has the meaning of the heart, i.e., “the man’s emotional centre as well as the intellectual element which inheres in and accompanies its manifestations that is thought”. From this standpoint, *citta* denotes both the agent and that which is enacted. In Indian Psychology, *citta* is considered as the seat and organ of thought.⁴²

Comment [NL65]: [i'naekt]
ngoại động từ= ban hành (đạo luật)=đóng, diễn (vai kịch... trên sân khấu), trong đời sống

Scholars, both medieval and modern, have rendered *citta* variously into ‘mind’, ‘thought’, ‘heart’, ‘conception’, ‘consciousness’, ‘mood’, ‘emotion’, ‘spirit’, ‘idea’ and ‘attitude’. In the Abhidhamma, it appears to refer to the centre and focus of man’s emotional nature as well as to the seat and organ of thought in its active and dynamic aspect. *Citta* plays a more central and crucial role in Buddhism than in any other Indian systems of philosophic thought and religious practice.⁴³

Comment [N66]: Thoi trung co
(belonging to the middleages)

Comment [N67]: Dong luc, nang dong, chuc nang

Comment [N68]: Important

The commentary of Dhammasaṅgaṇī states, “*citta* is that which thinks of an object, that is to say, that which recognizes an object”.⁴⁴ According to this definition, *citta* is common to all states or classes of consciousness, i.e. 89 or 121 types of consciousness.

Citta is classified into four categories as it is told in the following definition: ‘that which is known as worldly, moral, immoral or the great inoperative is terms of consciousness because it arranges itself in a series or continuity by way of apperception in a process of thought.’⁴⁵ *Citta* is also referred to as *vipāka citta*, as it is said: “the resultant (*vipāka citta*) is also termed consciousness because it is accumulated by *kamma* and the corruptions”.⁴⁶

Comment [N69]: Không hiệu quả, không hiệu lực, vô hiệu

Comment [N70]: Truc giác

The commentators define *citta* in three ways: as agent, as instrument, and as activity. As agent, *citta* is that which cognizes an object. The commentaries define it as that which thinks of an object (*Ārammaṇaṃ cintetīti cittaṃ*). Here, the word *cinteti*, ‘to think’, is used in its most comprehensive sense of *viñānāti*, ‘to know’. Therefore, *citta* is ‘that which is conscious of an

object'. As an instrument, *citta* is that by means of which the accompanying mental factors cognize the object (*etena cintetīti cittaṃ*). As activity, *citta* itself is nothing but the process of cognizing the object (*cintanamattaṃ cittaṃ*).⁴⁷

Comment [N71]: Cái gì suy nghĩ đem là tâm

In his discourses, the Buddha equates the term *citta* with two other cognate terms, “*mano*” and “*viññāṇa*”. In many *suttas*, he clearly confirms that *viññāṇa*, *citta* and *mano* are synonyms: “Monks, what is called *cittaṃ*, that is also called *mano*, as well as *viññāṇaṃ*.”⁴⁸

Comment [N72]: Cung ban chat

The term *ceto* is a combination of the root \sqrt{cet} , “to think” and the suffix “*as*”. The Pāḷi-English Dictionary mentions that there are two terms derived from the verb *cinteti* that are closely allied and almost inseparable in meaning, namely, *citta* and *ceto*.⁴⁹ In some discourses, the Buddha sometime uses *citta* and *ceto* mutually. For instance, in the *Samyuttanikāya*, he states, “*cetasā cittaṃ samannesati*”.⁵⁰ Generally speaking, there is no distinction between these two terms. According to T.W. Rhys Davids, the meaning of *citta* mostly “emphasizes the emotional and cognitive side or thought more than its mental and rational side”. Therefore, usually the term *citta* is translated as ‘intention’, ‘mood’, ‘state of mind’, or ‘reaction to impressions’.

The essentiality of *citta* or *ceto* is evident from its connection with *kamma* because it is the source of action. To perform any *kamma*, *citta* must be present. Without *citta* there is no action. In this aspect, *citta* is understood as intention. But later some scholars translated the term *citta* as “thought” in its technical sense;⁵¹ such as “*Mā pāpakaṃ akusalaṃ cittaṃ cinteyyātha*” (do not think any evil thought);⁵² or “*Na cittaṃattampi*” (not even one thought).⁵³

Comment [NH73]: The first line of a page need not be indented

In actuality, both *citta* and *ceto* are identical in meaning; for instance, “*citta-samādhi*” and “*ceto-samādhi*” have the same meaning of ‘concentration of mind’. Some cases show a preference for either one or the other, for example, while *ceto* is preferred in “*ceto-khila*” (fallowness, waste of heart or mind) *citta* is preferred in “*vimutta-citta*” (emancipation of mind). Nevertheless, there is no reasonable evidence of the difference in respective meanings of the terms *citta* and *ceto*. A few cases indicate the role of *ceto* as

Comment [U74]: ['koudzənt] tính từ=vững chắc; có sức thuyết phục (lập luận...)

the seat of *citta*, whereas most of them show no distinction. As for *citta*, it is restricted to combined words such as “*Vivaṭena cetasā sappabhāsaṃ cittaṃ bhāveti*” (‘with open heart he contemplates a radiant thought’).⁵⁴

Although *viññāṇa*, *citta* and *ceto* are regarded as synonyms, their meanings and usage are not completely similar. From some scholars’ explanation, the meanings of *citta* and *ceto* emphasize the emotional side that is connected with one’s feelings; whereas *viññāṇa* refers to the rational aspect that is behaviours or ideas based on reason rather than emotions. On the other hand, *citta* is translated as ‘intention’ or ‘thought’ while *viññāṇa* is never rendered as ‘thought’ but only as ‘mind’ or ‘consciousness’. *Citta* can cognize the object; *viññāṇa* cognizes not only the object but also the taste of the object.

In comparing the definitions of *viññāṇa*, *citta*, and *ceto* from the Buddhist point of view, it is clear that although these three terms are used in different contexts, basically the meaning is the same, that is ‘consciousness that recognizes objects and taste of objects’. In addition, consciousness refers to any of the 89 or 121 types of consciousness.

2.4.2. Viññāṇa as Synonyms of Mano and Mānasa

Other synonyms of *viññāṇa* are *mano* and *mānasa*. Among them, the term *mano* is derived from the root $\sqrt{\text{man}}$ and the suffix ‘as’. *Mano* means ‘mind’ or ‘thought’. The word “*mānasa*” is a secondary formation, which comes from the word *mano* or *manas*. In the Vedic literature, *mānasa* literally means ‘intention’, ‘purpose’, ‘mind as active force’, and ‘mental action’. This term is almost equivalent to *mano*. The Dhammapada states that:

“All mental phenomena have mind (*mano*) as their forerunner, they have mind (*mano*) as their chief, they are mind-made. If one speaks or acts with a pure mind (*manasā*), happiness follows him like a shadow that never leaves”.⁵⁵

Comment [N75]: CHAPTER I : **Citta, ceta, cittuppāda, nāma, mana, viññāṇa** are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma standpoint no distinction is made between mind and consciousness. When the so-called being is divided into its two constituent parts, *nāma* (mind) is used. When it is divided into five aggregates (*pañcakkhandha*), *viññāṇa* is used. The term *citta* is invariably employed while referring to different classes of consciousness. In isolated cases, in the ordinary sense of mind, both terms *citta* and *mana* are frequently used.

T.W. Rhys Davids argued that the term *mānasa* is synonymous with *mano*, but it is used more in philosophy than as a living part of the language.⁵⁶ According to Robert Caesar Childers, *viññāṇa* is translated as ‘thought’ or ‘mind’ and the term *mano* is more or less an accurate synonym for it.

Although *mano* and *viññāṇa* are here considered equivalent in meaning, actual usages in specific contexts tend to confirm the view that these terms convey three distinct aspects of mentation in the Canon. The author of *The Mind in Early Buddhism* opines that, “In spite of their interchangeability and same denotation we still, however, can notice with a little arbitrariness that they tend towards three distinct aspects, **subjective**, **sensory**, **perceptive**, and **intellectual** aspects respectively.”⁵⁷

The term *mano* may thus be said to represent the rational faculty of man that is the intellectual functioning of his consciousness. The term *viññāṇa* represents the field of sense and sense-reaction that is the sphere of sensory and perceptive activity. In the *Samyuttanikāya*, it is mentioned, “*Vijānātīti kho bhikkhave tasmā viññāṇanti vuccati*”⁵⁸ (Indeed, it knows the object, *bhikkhus*, therefore it is called *viññāṇa*). Accordingly, the term *citta* represents the subjective aspect of consciousness.⁵⁹

The Visuddhimagga points out similar identity among *viññāṇa*, *citta* and *mana*, saying: “*Viññāṇaṃ, cittaṃ, manoti atthato ekaṃ*” which means ‘the words *viññāṇa*, *citta*, and *mano* are one in meaning.’⁶⁰ The Buddhist Dictionary also confirms that *mano*, *citta* and *viññāṇa* are synonyms, which are in opposition to *kāya*, ‘**body**’ (*rūpa*).⁶¹

Regarding the above-mentioned synonyms, the commentary of the Dhammasaṅgaṇī explains: “*Citta* is so called because of its **variegated** nature (*cittavicittatāya cittaṃ*). *Mano* is so called because it knows the **measure** of an object (*ārammaṇaṃ minamānaṃ jānātīti mano*). *Mānasa* is just mind (*mānasā ’ti mano eva*).”⁶²

It is important to know the different contexts in which these terms are used to indicate that they have both a general and specific sense. In general,

Comment [U76]: men-ta-tion [men táysh'n] trạng thái tâm lý, quá trình tâm lý; tâm trạng
noun (formal) **1. thinking:** mental activity, especially thinking
2. state of mind: somebody's state of mind or general attitude

Comment [N77]: Tư tưởng, tình cảm, chủ quan.
-Proceeding from or taking place within a person's mind such as to be unaffected by the external world;
- of ideal, feelings or experiences) existing in sb's mind rather than in the real world

Comment [N78]: Thuộc về cảm giác, giác quan (connected with your physical senses/ of the senses adj)

Comment [N79]: Sự nhận thức nhạy bén, có hiệu biết
Having the ability to perceive/ see or understand the thing quickly especially the thing are not obvious.

Comment [N80]: Có trí thức, thuộc trí tuệ - engaging or requiring use of the intellect.

Comment [N81]: Mano, citta, vinnana belonging to nama are in opposition of rupa

Comment [N82]: (pha trộn vào), nhưng đem màu khác nhau, làm cho trộn lẫn

Comment [N83]: Hệ thống, tiêu chuẩn, phạm vi, giới hạn.

viññāṇa, *citta*, and *mano* refer to the conscious life and therefore they are considered synonyms. Specifically, *viññāṇa* refers to the ego-consciousness or self-consciousness, *citta* refers to thinking and *mano* the faculty of mind.⁶³ The main distinction between *viññāṇa*, *citta* and *mano*, however, is summed up in the following statement by Venerable Buddhaghosa:

“*Viññāṇa* (consciousness) is loosely more or less a synonym of *mano* and *citta*; technically, it is bare cognition considered apart from feeling (*vedanā*), perception (*saññā*) or formation (*saṅkhāra*). *Mano* rendered by ‘mind’, when used technically, is confined to the sixth internal base for contact.”⁶⁴

Comment [N84]: Dung, chính sát

Comment [N85]: Apart from = ngoài, ra ngoài

Comment [N86]: Tiếp cận

2.4.3. Viññāṇa as Synonym of Hadaya

Hadaya actually means physical heart. It is derived from the root \sqrt{har} , ‘to take’, ‘to seize’ and the suffix “*aya*”; the final consonant “*r*” of \sqrt{har} is changed into “*d*”.⁶⁵ Here, it is taken as a synonym of *viññāṇa* figuratively because consciousness usually arises somehow based on the physical heart. Heart is the general status of sensory emotional being in relation to the senses (*indriyāni*), so a steadfast and constrained heart is the sign of healthy emotional equilibrium which presupposes the control over the senses.

Comment [U87]: [kən'streind]
tính từ= ngưỡng ngườ, bối rối, không tự nhiên
constrained voice= giọng nói không tự nhiên
miễn cưỡng, bị ép buộc, gượng gạo
constrained manner= vẻ miễn cưỡng
constrained smile nụ cười gượng gạo

Both in Pāli and English and perhaps in other languages as well, the heart and the mind are connected. In Pāli, it is clearly defined thus, “*Hadayanti cittaṃ* (heart means consciousness).⁶⁶ In another *sutta*, it is declared that, “*Hadayā hadayaṃ maññe aññāya tacchatīti*,”⁶⁷ The Dhammapada declares, “*Ye cittaṃ saññam- essanti mokkhanti mārabandhanā*,” “Those who control their mind will be free from the fetters of *Māra*.”⁶⁸ In the *Saṃyuttanikāya*, a *brahmin* declares, “*Cittaṃ me samaṇo Gotamo jānāti*,” “the recluse Gotama knows my heart.”⁶⁹ As in English, one may say: “He is of a good heart”, “blessed are the pure in heart”, and so on, here “heart” does not mean the physical heart but a good frame of mind.

Comment [N88]: Sometimes especially when something is written in verses they may use these words to conform to the meter of the verse. Sometimes we need only two syllables. Other times we need three syllables. When we need three syllables, we will use *Vinnana* and need only two syllables, we may use *Citta* or *Mana*. These are the synonyms of *Citta*.

Comment [N89]: Methinks, for certain, surely, indeed, i guess= *maññāni*

Comment [N90]: Build, construct

Comment [N91]: Trang thái, cau trúc, co cau

All the synonyms of *viññāṇa* that have been mentioned above are understood as knowing or recognizing of the object; but depending on different contexts, they perform different functions. For instance, at home, ‘A’ is the son of ‘Mr. B’, and the brother of ‘C’; but at the office, he is a manager, a senior and so on. Therefore, according to the function of *viññāṇa*, referring to 89 or 121 types of *cittas*, it has particular names in particular contexts; however, all of them have the same characteristic, that is, cognizance of the objects.

2.5. Viññāṇa Under Various Headings

The term *viññāṇa* is mentioned frequently in the Buddha’s teachings in different contexts to show different meanings and usages. Following are some of the instances of *viññāṇa* that are found in various suttas and Abhidhamma books.

2.5.1. Aggregate and clinging aggregate

Viññāṇakkhandha is a compound word of *viññāṇa* and *khandha*. The term *viññāṇupādānakkhandha* can be divided into *viññāṇa*, *upādāna*, and *khandha*. The term *khandha* (Sk. *skandha*) means “a collection of many things belonging to the same kind.”⁷⁰ In general, it is translated as “aggregate” in the sense of a heap, a group, or a mass (*rāsi*).

In Dictionary of the Pāli Language, Robert Ceasar Childers states the meaning of *khandha* as follows:

“*Khandha* in the **connation** probably means collection or aggregate...*viññāṇakkhandha* has no less than eighty-nine subdivisions...the five *khandhas* **embrace** all the **essential properties** of every sentient being...”⁷¹

Comment [N92]: Y muon. Su quyety

Comment [N93]: Chui dung

Comment [N94]: Tinh chat, ban chat, dieu can thiet

Comment [N95]: So huu, dac tinh

‘*Viññāṇa*’ is one of the five aggregates⁷² (*pañcakkhandhas*), the combination of which is called a sentient being. *Khandhas* cannot be classified individually and separately. The groups never exist as such, but always occur in a simultaneous totality of all constituents. Only one kind of feeling, such as happiness (*sukha*) or suffering (*dukkha*) or indifference (*upekkhā*) can associate

with the same unit of consciousness. Only one kind of feeling, never more than one, arises at a time because the mind observes one object at that time.

The five aggregates are the physical and psychological phenomena of existence. Each of those five constitutes an aggregate as each consists of a number of aspects of the same things.⁷³ Each of these has its own nature but does not possess the nature of the other four aggregates. Thus, they are different from one another.⁷⁴

Generally speaking, whether the five *khandhas* are analyzed as groups, aggregates, or mind and matter, and so on, they are commonly considered by the ignorant man as his ego. Therefore, Venerable Dr. W. Rāhula says, the five aggregates as a being, or an individual, or I, are only the convenient name or a label given to the combination of these five groups. They are all impermanent, constantly changing and therefore they are subject to suffering, as the Buddha says, “Whatever is impermanent is suffering.” (*yadaniccam taṃ dukkham*). In brief, the five aggregates of attachment are suffering (*dukkha*).

The terms *viññāṇa* and *khandha* have been discussed above. The next is to explain the term *upādāna*. *Upādāna* means clinging, an intensified degree of craving. *Upādāna* means attachment, but such attachment is deep and intense. Beings are born in this world because they greedily attach (*upādāna*) themselves to a mental or physical condition.

Thus, *upādānakkhandhas* are the aggregates which are the objects of clinging. It is the objective domain of intoxicants (*āsavas*), which binds beings to the round of rebirth. Those who are still *puthujjana* (worldling) and have not attained *arahatship* still cling to the *khandha*. If one clings to the *khandha* and one does not see them as they are, one will get sorrow, suffering, and so on.

At this point, it is important to differentiate between the terms *viññāṇakkhandha* and *viññāṇupādānakkhandha*. *Viññāṇakkhandha* implies the aggregate of consciousness. *Viññāṇupādānakkhandha* refers to the aggregate of consciousness which is clung to. The former is used without distinguishing while the later is used particularly for the aggregate of consciousness that is the

Comment [N96]: To make sth increase in degree or strength/ Manh liet

- it is clinging to a certain sense object; an obsession like the snake caching a frog, make a firm attention of it to prevent escape.

Comment [N97]: Lanh vuc/ a sphere of activity concern.

object of clinging. Moreover, *viññānupādānakkhandha* comprises 81 types of mundane consciousness (*lokiya citta*), except the eight supramundane consciousness (*lokuttara citta*) for they entirely transcend the range of clinging; while *viññāṇakkhandha* consists of 89 or 121 types of consciousness. Thus, the eight *lokuttara citta*s together with their associated *cetasikas* are within the scope of *khandha*, but not within *upādānakkhandhā*.

Comment [MSOffice98]: . Facts to be explained: Bao nhieu viññāṇa thuộc viññāṇakkhandha va bao nhieu viññāṇa thuộc viññānupādānakkhandha, vi sao? Doi voi cac bac Thanh thi sao? Moi bac Thanh khac nhau nhu the nao? Lien quan den phan nay, hay refer to Dhammasa-gaṇī va Vibha-ga.

Comment [N99]: Lanh vuc; pham vi/ the range of one's perception thought or action.

In the Arahants, only *viññāṇakkhandha* exists. At the time of their demise, they achieve “*Khandha-Nibbāna*”,⁷⁵ that is the extinction of five aggregates (*anupādisesa*).

2.5.2. Sphere of boundless consciousness (*Viññāṇaṇcāyatana*)

Viññāṇaṇcāyatana is a combination of the three words ‘*viññāṇa*’, ‘*ananta*’, and ‘*āyatana*’.⁷⁶ ‘*viññāṇa*’ means ‘consciousness’; ‘*ananta*’ means ‘infinite’, ‘endless’, ‘boundless’; and ‘*āyatana*’ means ‘region’, ‘sphere of perception or sense in general’, ‘object of thought’, ‘sense-organ and object’, and so on. It is said that “the term ‘*āyatana*’ cannot be rendered by a single English word to cover both sense organ and sense object.”⁷⁷ Thus, *viññāṇaṇcāyatana* can be variously translated as ‘infinite sphere of life force’, ‘realm of infinite intelligence’, ‘sphere of boundless consciousness’, and ‘the base consisting of boundless consciousness’. It is a name for the second meditative absorption in the formless sphere (*arūpāvacara jhāna*).

Those who want to develop *viññāṇaṇcāyatana* must achieve mastery in the five ways with respect to the base consisting of boundless space (*akāsānaṇcāyatana*). Then one should see the danger in this *jhāna* since it is not as peaceful as *viññāṇaṇcāyatana jhāna*. After cutting attachment to *akāsānaṇcāyatana*, one should give one’s attention to the base consisting of boundless consciousness and cultivate that sign again and again. By doing so *viññāṇaṇcāyatana* wholesome consciousness arises in absorption with the previous consciousness that pervaded the space as its object.

According to Venerable Buddhaghosa’s explanation, ‘infinite’ or ‘boundless’ here refers to attention. When one gives attention without reserve

to the consciousness that had the space as its object, then the attention one has given to that object is infinite or unbounded.⁷⁸ This is a brief explanation of *viññāṇaṇcāyatana* as a meditation.

2.5.3. Consciousness element (*Viññāṇadhātu*)

Viññāṇadhātu is a compound word of *viññāṇa* and *dhātu*. The term *dhātu* which is derived from Sanskrit “*dadhāti*” or “*dhāreti*”, conveys the meaning of ‘bearing’, or ‘producing’, or ‘primary elementary substance’. In the Dictionary of Pāli Language, the term *dhātu* is variously translated as ‘material’; ‘a property of a primary substance as colour, taste, sound’; ‘an organ of sense’; ‘a bodily principle or humor of which there are three, phlegm, wind and bile’; ‘a constituent of the body, as flesh, blood, bones’; ‘the remains of a body after cremation’; ‘a sacred relic’; ‘a fossil’; ‘a mental’.⁷⁹ Though the term *dhātu* has many meanings, in this text, it denotes ‘element’.

The ‘element’ is defined in the *Dhātukathā* as “that which bears its own intrinsic nature. It cannot be split up or transformed into another. The elements are abstract qualities and as such are empty and void of substance, self, soul, I, being, person and life.”⁸⁰

The term *dhātu* is used with reference to the eighteen elements or physical and mental elements. The eighteen elements are: 1. Visual organ (eye), 2. Auditory organ (ear), 3. Olfactory organ (nose), 4. Gustatory organ (tongue), 5. Tactile organ (body), 6. Visible object, 7. Sound or audible object, 8. Odour or olfactive object, 9. Gustative object (taste), 10. Body-impression (tangibility), 11. Eye-consciousness, 12. Ear-consciousness, 13. Nose-consciousness, 14. Tongue-consciousness, 15. Body-consciousness, 16. Mind-element (*mano-dhātu*), 17. Mind-object element (*dhamma-dhātu*), 18. Mind-consciousness-element (*mano-viññāṇa-dhātu*).⁸¹ *Viññāṇadhātu* is the element of consciousness, which represents conscious or psychological aspect of living beings.⁸²

Comment [S100]: Referent *visuddhimagga* chapter XV. 5, 22, 32, 42, 43, 46, 17, 19, 7, 21, 32-3
According Chinese -Vietnames Buddhist Dictionary defied the term *dhātu* (*āyatana*) as xu “noi sinh ra tac dung cua tam va tam so” “cua can va canh” cho nen goi la xu. “Can voi canh cung tham nhap vao nhau” goi la Thap nhi xu goi la Thap nhi nhap.
Dhātu Gioi duoc dich la “coi” co nghĩa la “Sai khác su vat nay no ma khong lan lon”, Gioi tach ra thanh gioi han “chi tinh, chi su vat co the tinh” “nhan, nguyen nhan sinh ra su vat khác” “chung toc” “Tri, su vat duy tri tu tuong”

2.5.4. Consciousness sustenance (*Viññāṇāhāra*)

Viññāṇāhāra is a compound word of ‘*viññāṇa*’ and ‘*āhāra*’, which means ‘food of consciousness’. The term ‘*āhāra*’ comes from the prefix ‘*ā*’, the root *√har*, ‘to bring near’, ‘to feed’, and the suffix ‘*a*’. It literally means feeding, support, food, nutriment, which constitutes the physical, psychological and sociological body, the basis of all actions. Food can give energy. Without food, one cannot maintain the body; therefore, food is one of the important factors for sustaining this physical and mental entity. In the *Aṅguttaranikāya* the Buddha said, “*sabbe sattā āhāraṭṭhikā*” (‘All that lives, subsists on food’).⁸³

From the Buddhist point of view, food for beings that is used in the sense of sustenance comprises four kinds. The first is *kabalīkārāhāra* that is edible material food or bodily nutriment, either gross or subtle, which sustains the material body. The second is *phassāhāra*, which is contact or sense-impact or food of mental impression, which sustains the five kinds of feeling. The third is *manosañcetanāhāra*, which means food of mental volition that has different kinds presented in the twenty-nine types of moral and immoral mundane consciousness. These volitions sustain or produce rebirth in the sensuous plane, fine-material plane and formless-plane. The fourth kind of food is *viññāṇāhāra*, consciousness sustenance or food of consciousness that sustains, supports and conditions the mental states and material phenomena (*nāma-rūpa*) which arise simultaneously at the time of rebirth.

In the *Samyuttanikāya*, the Buddha stated, “Consciousness-sustenance is the condition to renewed becoming, to the birth in future.”⁸⁴ According to the *Visuddhimagga*, *viññāṇāhāra* serves as mentality-materiality (*nāma-rūpa*) “at the moment of conception (*paṭisandhikkhaṇe*).”⁸⁵

2.5.5. Abodes of consciousness (*Viññāṇaṭṭhiti*)

‘*Viññāṇaṭṭhiti*’ means ‘abodes or supports of consciousness’, ‘the stages of sentient beings’. In the *Dīghanikāya* and its commentaries,⁸⁶ the stations of consciousness are classified into seven kinds as follows:

Comment [N101]: Chương 7 chú thích 21: *Āhāra, Vật Thực*.

Nơi đây danh từ *āhāra* được dùng trong nghĩa chất dinh dưỡng, thức ăn. *Kabalīkārāhāra*, vật thực ăn được, cấp dưỡng chất bổ cho cơ thể vật chất. *Phassāhāra*, thức ăn của xúc giác, cấp dưỡng chất bổ cho năm loại thọ. *Manosam- cetanāhāra*, thức ăn cho tâm, là những tâm sở tác ý (*cetasas*) nằm trong 29 loại tâm thiện và bất thiện tại thế. Những “thức ăn cho tâm” này cấp dưỡng chất bổ, hay tạo nện hiện tượng tái sinh trong tam giới. *Viññāṇāhāra* có nghĩa là vật thực cho thức tái sinh, cấp dưỡng những tâm sở và các sắc pháp (*nāma-rūpa*) đồng khởi sinh cùng một lúc. Có 19 loại thức tái sinh. Trong trường hợp những chúng sanh Vô Tướng thì nó chỉ cung cấp sắc pháp. Trong cảnh Vô Sắc Giới thì nó chỉ cung cấp danh pháp. Trong kiếp sống của những chúng sanh có đủ năm uẩn thì nó cấp dưỡng cả hai danh và sắc.

21. *Āhāra*, in this connection, is used in the sense of sustenance. Edible food (*kabalīkārāhāra*) sustains the material body. *Phassāhāra* or contact or sense-impact sustains the five kinds of feeling. By *manosamcetanāhāra* are meant the different kinds of volitions present in the 29 types of moral and immoral mundane consciousness. They sustain or produce rebirth in the three spheres. *Viññāṇāhāra* signifies the rebirth-consciousness that sustains the mental states and material phenomena (*nāma-rūpa*) which arise simultaneously. There are 19 such types of rebirth-consciousness. In the case of Mindless Spheres they sustain only *rūpa*; in the case of Formless Spheres they sustain only *nāma*. In the existences where the five Aggregates are present they sustain both mind and matter.

Comment [U102]: [166] Bốn pháp căn bản tri (*Parīññeyyā dhammā*):

Tức là bốn loại vật thực, tứ thực (*Āhārā*):
1. Đoàn thực (*Kabalīkārāhāra*), là vật thực thô tế mà chúng sanh ăn uống nhai nếm như cơm cháo v.v... để nuôi dưỡng thân sắc pháp. Khi liễu tri đoàn thực cũng sẽ liễu tri tham phát sanh từ ngũ dục.
2. Xúc thực (*Phassāhāra*), là xúc tâm sở, sự hội tụ của căn - cảnh - thức - sẽ làm duyên cho Thọ sanh khởi. Khi liễu tri xúc thực cũng sẽ liễu tri tam thọ.
3. Tư niệm thực (*Manosañcetanāhāra*), là tư tâm sở, sự cố ý hành động tạo ra thân nghiệp, khẩu nghiệp và ý nghiệp, sẽ làm nhân cho quả tái tục trong các hữu. Khi đạt tri được tư niệm thực cũng sẽ đạt tri ba ái.
4. Thức thực (*Viññāṇāhāra*), là thức uẩn hay tâm thức, pháp làm duyên trợ danh sắc. Khi đạt tri thức thực cũng sẽ đạt tri danh sắc.
Đoàn thực là sắc vật thực, còn xúc thực, tư niệm thực và thức thực là danh vật thực. Gọi là vật thực vì các pháp ấy nâng đỡ nuôi dưỡng danh pháp và sắc pháp, làm cho sự sống được phát triển.
D.III.228; M.I.48, S.II.101, Vbh.401

1) *Nānattakāya-nānattasaññī* = Beings who have different bodies and different perceptions are human beings, some deities from six *kĕmāvacara* abodes, some *petas* who have been dwelling in suffering places and who are excluded from the four woeful states. Their bodies are different in colour, form, shape, size and so on. Their rebirth-linkings are also different, like *tihetuka*, *dvihetuka* and *ahetuka*.

2) *Nānattakāya-ekattasaññī* = Beings who have different bodies but the same perception are *Brahmās* of the first *jhāna* plane who are born first in the *Brahmā* abode. Although their bodies and life spans are different, they have the same rebirth linking consciousness, which is the first *jhāna*. According to the *Dīghanikāya Mahāvagga* commentary, beings in the four *apāyas* are also included in this category because they possess different bodies but the same type of rebirth-linking consciousness, which is *ahetuka akusalavipāka santīraṇa*.

3) *Ekattakāya-nānattasaññī* = Beings who have similar bodies but different perceptions are those living in the second *Brahmā* abode. They have similar bodies but different perceptions. While in the first *jhāna* their minds are associated with both *vitakka* and *vicāra*, in the second *jhāna*, the minds are associated with *vicāra* only but not *vitakka*; and in the third *jhāna*, both *vitakka* and *vicāra* are forsaken (according to the *pañcaka* method).

4) *Ekattakāya-ekattasaññī* = Beings who have similar bodies and similar perceptions are those living in the third *Brahmā* abode and *Vehapphala Brahmā* abode. They possess similar bodies and similar perceptions that is the fourth *jhāna* in the *pañcaka* method.

5) *Ākāsānañcāyatan'ūpage* = It refers to beings who are reborn in *Ākāsānañcāyatana* abode (the sphere of boundless space). One can reach there by reflecting on space as “infinite space”.

6) *Viññāṇaṇcāyatan'ūpage* = It refers to beings who are reborn in *Viññāṇaṇcāyatana* abode (the sphere of boundless consciousness). One can reach there by reflecting on consciousness as “infinite consciousness”.

7) *Ākiñcaññācāyatan'ūpage* = It refers to beings who are reborn in *Ākiñcaññācāyatana* abode (the sphere of nothingness). One can reach there by reflecting on “nothingness”.

According to the Commentary, the five *Suddhāvāsa* planes are included neither in the station of consciousness nor in the abodes of sentient beings because there can be no being in those planes during the time when no Buddha appears in the world. According to Mahāsiva Thera, *Suddhāvāsa* planes are included in the fourth *viññāṇaṭṭhiti* and the fourth *sattavāsa*. His opinion is based on the Mahāsīhanāda-sutta.⁸⁷ *Asaññāsatta* do not have *viññāṇa*, so it is excluded from the station of consciousness. As for *Nevasaññānāsaññāyatana*, it cannot be said that these beings have *viññāṇa* or not because of their subtleness. Therefore, these two are included only in *Āyatana* (abodes of sentient being).

2.5.6. Viññāṇa in paṭiccasamuppāda

In the *paṭiccasamuppāda* (dependent origination), it is said that “*saṅkhāra-paccayā viññāṇam, viññāṇa-paccayā nāma-rūpaṃ*,” which is rendered as ‘dependent on *kamma* formations arises consciousness, dependent on consciousness arise mentality and materiality’. Here, *viññāṇa* means rebirth-consciousness (*paṭisandhi*) which is the initial resultant of kammic-formation (*cetasikas*) associated with resultant consciousness. The further explanation of this part is given in the chapter V of this thesis.

In conclusion, the term *viññāṇa* has been translated and defined in many ways. Its nature varies according to the context. However, all have the single characteristic of being aware of the object. Herein, ‘awareness’ means bare awareness. It knows that something is there. *Viññāṇa* is the principal element in experience, which constitutes the knowing or awareness of an object. Its synonymous terms are *citta*, *ceto*, *mano*, *mānasa*, and *hadaya*. All mental factors depend on *viññāṇa* for their arising.

Comment [LP103]: Tobe aware of =
nhân biết về cái gì
State of awareness or state of being
awarene

According to the Abhidhammapiṭaka, the Buddha explained the term *viññāṇa* in two methods, i.e., *Suttanta* division and *Abhidhamma* division. This will be the topic for next chapters.

Endnotes

- ¹ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, Vol. IV, p. 234.
- ² Ibid.
- ³ *Upaniṣad*: the final section of the Veda, which is what the term “vedānta” also means.
- ⁴ *Brahmāraṇyaka Upaniṣad*, III, 9- 28.
- ⁵ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, p. 234.
- ⁶ S. II, 71 (*Khajjanīya-sutta*) (CSCD).
- ⁷ “*Ambilampi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti, madhurampi vijānāti, khārikampi vijānāti, akhārikampi vijānāti, loṇikampi vijānāti, aloṇikampi vijānāti*”. Ibid.
- ⁸ I. B. Horner, trans., *The Collection of the Middle Length Sayings*, Vol. I, p. 366 (*Vedalla-sutta*): “*Vijānāti vijānātīti kho āvuso, tasmā viññānanti vuccatīti*” M. I, 292.
- ⁹ I. B. Horner, trans., *The Collection of the Middle Length Sayings*, Vol. I, p. 366 (*Vedalla-sutta*): “*Vijānāti vijānātīti kho āvuso, tasmā viññānanti vuccatīti*” M. I, 292.
- ¹⁰ *Padarūpasiddhi*, p. 368 (CSCD). “*Ārammaṇaṃ vijānātīti viññāṇaṃ vijānanaṃ.*”
- ¹¹ *Paramatthadīpanī Saṅgahamaḥāṭṭikā*, p. 375 (CSCD). *Vijānātīti viññāṇaṃ vijānanti sattā etenāti vā viññāṇaṃ*
- ¹² I. B. Horner, trans., *Milinda's Questions*, p. 183.
- ¹³ Robert Caesar Childers, *Dictionary of the Pāli Language*, p. 576.
- ¹⁴ Rhys Davids & William Stede, *Pāli -English Dictionary*, p. 618.
- ¹⁵ Rhys Davids & William Stede, *Pāli-English Dictionary*, pp. 266-8.
- ¹⁶ *Oxford Advanced Learner's Dictionary*, p. 261.
- ¹⁷ *Oxford Talking Dictionary*, [CD-ROM]
- ¹⁸ *Encarta Dictionary*, [CD-ROM]
- ¹⁹ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, Vol. I, p. 174.
- ²⁰ The seventh book of *Abhidhamma Piṭaka*
- ²¹ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, p. 700.
- ²² “*Viññāṇa (citta) vijānana-lakkhaṇaṃ, pubbaṅgama-rasaṃ, sandahana-paccupaṭṭhāṇaṃ, nāma-rūpa-padaṭṭhāṇaṃ*” DhsA., 155 (CSCD); Vis. XVII, 606.
- ²³ Psm., 462.
- ²⁴ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, Vol. IV, p. 175.
- ²⁵ Dh. Verse 1.
- ²⁶ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, Vol. I p.8.
- ²⁷ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 76.
- ²⁸ Ibid., 29.
- ²⁹ U Nārada, trans., *Conditional Relations*, p. 3.
- ³⁰ *The Expositor*, p. 149.
- ³¹ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, XVI. 5- 6.
- ³² Ibid. XVI. 3.
- ³³ Psm., 432.
- ³⁴ M. I, 292.

³⁵ Ibid.

³⁶ M. I, 293. *Paññā bhāvetabbā viññāṇaṃ pariñeyyaṃ, idaṃ nesaṃ nānākaraṇaṃ*

³⁷ Bhikkhu Ñāṇamoḷi and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha (A new translation of the Majjhimanikāya)*, footnote 433, p. 1236.

³⁸ Hamilton Sue, *Identity and Experience the Constitution of the Human Being According to Early Buddhism*, p. 94.

³⁹ Venerable Acharya Buddhārakkhita, *Classic Buddhist Dictionary & Thesaurus*, verse 152, p. 98. “*Cittaṃ ceto mano nitthi, Viññāṇaṃ hadayaṃ tathā, mānasaṃ.*” *Abhidhānappadīpikā*, p. 14 (CSCD)

⁴⁰ Psm., 188; Dhs., 18; DhsA., 18 (CSCD); U Khine Kyaw, trans., *The Dhammasaṅgani*, pp. 35-36.

⁴¹ “*Katamaṃ tasmaṃ samaye cittaṃ hoti? Yaṃ tasmaṃ samaye cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu - idaṃ tasmaṃ samaye cittaṃ hoti.*” Psm., 193 (CSCD).

⁴² Rhys Davids & William Stede, *Pāli-English Dictionary*, p. 266.

⁴³ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, Vol. IV, p. 169.

⁴⁴ *The Expositor*, p.84; “*Ārammaṇaṃ cintetīti cittaṃ, vijānātīti attho. Tasmā yadettha lokiyakusalākusalakiriyacittaṃ, taṃ javanavīthivasena attano santānaṃ cinotīti cittaṃ.*” DhsA., 106 (CSCD).

⁴⁵ Ibid.

⁴⁶ *The Expositor*, p. 85. *Vipākaṃ kammakilesehi cittanti cittaṃ.*

⁴⁷ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 27.

⁴⁸ “*Yañca kho etaṃ bhikkhave vuccati cittaṃ itipi mano itipi viññāṇaṃ itipi.*” S.II. 94’ “*Evampi te mano, itthampi te mano, itipi te cittaṃ.*” D. III, 103.

⁴⁹ Ibid.

⁵⁰ S. I, 194. one thinks of other’s mind with one’s mind

⁵¹ Rhys Davids & William Stede, *Pāli-English Dictionary*, pp. 266-8.

⁵² S.V, 418.

⁵³ Pv.A., 3.

⁵⁴ Rhys Davids & William Stede, *Pāli-English Dictionary*, p. 266-8.

⁵⁵ “*Manopubbaṅgamā dhammā, manoseṭṭhā manomayā, manasā ce pasannena, bhāsati vā karoti vā, tato naṃ sukhamanveti, chāyāva anapāyini*”. DhP., Verse. 2.

⁵⁶ Rhys Davids & William Stede, *Pāli-English Dictionary*, p. 529.

⁵⁷ Bh. Thich Minh Thanh, *The Mind in Early Buddhism*, p. 4.

⁵⁸ S. III, 72.

⁵⁹ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, Vol. IV, p. 171.

⁶⁰ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, XIV, 82.

⁶¹ Mahāthera Nyanatiloka, *Buddhist Dictionary - Manual of Buddhist Terms and Doctrine*, p. 41.

⁶² *The Expositor*, p. 185.

⁶³ G.P. Malalasekera, ed. by various hands, *Encyclopaedia of Buddhism*, Vol. IV, p. 235.

⁶⁴ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, n. 35. p. 507.

⁶⁵ “*Rassa do ca*” (AbhidhāṬ. 116)

⁶⁶ *The Expositor*, p. 185.

- ⁶⁷ M.I, 32; Bhikkhu Ñāṇamoḷi and Bhikkhu Bodhi, trans., *The Middle Length Discourses of the Buddha (A New Translation of the Majjhimanikāya)*, p. 113. He plans just as if he knew my heart with his heart.
- ⁶⁸ DhP., verse 37.
- ⁶⁹ S. I, 178.
- ⁷⁰ DhA., 141; VbhA., 2.
- ⁷¹ Robert Caesar Childers, *Dictionary of the Pāli Language*, p. 198.
- ⁷² The aggregates of matter (*rūpakkhandha*), aggregate of feeling (*vedanākkhandha*), aggregate of perception (*saññākkhandha*), aggregate of mental formation (*saṅkhārakkhandha*) and aggregate of consciousness (*viññāṇakkhandha*)
- ⁷³ VbhA., 2.
- ⁷⁴ AbhK., 8.
- ⁷⁵ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 259.
- ⁷⁶ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, p. 53.
- ⁷⁷ Rhys Davids & William Stede, *Pāli English Dictionary*, p. 105.
- ⁷⁸ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, p. 361.
- ⁷⁹ Robert Caesar Childers, *Dictionary of the Pāli Language*, p. 121.
- ⁸⁰ *Discourse on Elements*, p. xxii.
- ⁸¹ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, XV, 17ff.
- ⁸² *Vijānana dhātu*: DA. III, 1036; MA. IV, 93; AA. II, 287.
- ⁸³ A.V, 50-1.
- ⁸⁴ “*Viññāṇāhāro āyatim punabbhavābhiniḍḍattiya paccayo*”. S. II, 13.
- ⁸⁵ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, XI, 2.
- ⁸⁶ D. II, 58, DA. II, 99 -102, DṬī, 114 -116 (CSCD).
- ⁸⁷ M.I, 166 (CSCD).

Canh duyen

345- Cảnh DuyỊn (Ārammaṇapaccayo). (*)

V- Thế nào là Cảnh DuyỊn?

Đ- Cảnh DuyỊn là cách trợ giúp bằng đối tượng; hay nói cách khác, cái gì bị Tâm biết gọi là Cảnh và Cảnh trợ cho Tâm sanh khởi nỊn gọi là Cảnh DuyỊn. Trong bộ Pāṭṭhāna có giải: Sắc Xứ làm DuyỊn cho Nhữn Thức Giới và các Pháp tương ứng với Nhữn Thức Giới bằng Cảnh DuyỊn Thinh Xứ...Khí Xứ...Vị Xứ...Xúc Xứ...Cả 5 Xứ (Sắc, Thinh, Khí, Vị, Xúc) làm DuyỊn cho Ý Giới và Pháp tương ứng với Ý Giới bằng Cảnh DuyỊn. Tất cả Pháp làm DuyỊn cho Ý thức Giới và Pháp tương ứng với Ý Thức Giới bằng Cảnh DuyỊn. Cảnh DuyỊn tính theo Tam Đề Thiện có 9 cách:

- 1) Thiện trợ Thiện bằng Cảnh DuyỊn (Thiện năng DuyỊn là 21 hoặc 37 Tâm Thiện và 38 sở hữu cùng hiệp. Thiện sở duyỊn là 8 Tâm Thiện Dục Giới và 33 sở hữu cùng hiệp (trừ Giới và Vô Lượng Phần). Thí dụ: người làm việc Bồ thí, Trì giới v.v...sau nhớ lại Tâm Thiện càng hoan hỷ.
- 2) Thiện trợ Bất Thiện bằng Cảnh DuyỊn (Thiện năng duyỊn là 17 Tâm Thiện Hiệp Thế và 38 sở hữu cùng hiệp. Bất Thiện sở duyỊn là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp (**). Thí dụ: người Bồ thí, Trì giới v.v...sau nhớ lại, có thể Tham ái, Ngã mạn, Tà kiến v.v...sanh lỊn.
- 3) Thiện trợ Vô Ký bằng Cảnh DuyỊn (Thiện năng duyỊn là tất cả Tâm Thiện và sở hữu cùng hiệp Vô Ký sở duyỊn là Tâm Khai Ý Môn, Vi Tiểu, 8 Duy Tác Dục Giới Hữu Nhân, Diệu Trí Duy Tác, Tâm Quả và Tâm Duy Tác thức Vô BiỊn, Tâm Quả và Tâm Duy Tác Phi Tưởng Phi Phi Tưởng, 3 Tâm Quan sát, 8 Quả Dục Giới Hữu Nhân và 33 sở hữu hợp (trừ Giới và Vô Lượng Phần). Thí dụ: vị A La hán xét lại Tâm Đạo hoặc các tâm thiện khác v.v...
- 4) Bất Thiện trợ Bất Thiện bằng Cảnh DuyỊn (Bất Thiện năng duyỊn là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp. Thiện sở duyỊn cũng vậy). Thí dụ: người làm việc trộm cắp, tà dâm...sau nhớ lại, Tham ái, Tà kiến khởi lỊn.
- 5) Bất Thiện trợ Thiện bằng Cảnh DuyỊn (Bất thiện năng duyỊn là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp, Thiện sở duyỊn là 8 Tâm Thiện Dục Giới, Diệu Trí Thiện và 36 sở hữu (trừ Vô Lượng Phần) cùng hiệp) Thí dụ: Vị Thánh Hữu Học nhớ lại Phiền não đã sát trừ v.v...
- 6) Bất Thiện trợ Vô Ký bằng Cảnh DuyỊn (Bất Thiện năng duyỊn là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp Vô Ký sở duyỊn là Khai Ý Môn, Vi Tiểu, 8 Duy Tác Dục Giới Hữu Nhân, Diệu Trí Duy Tác, 8 Quả Dục Giới Hữu Nhân, 3 Quan

Sát và 33 sở hữu cùng hiệp (trừ Giới và Vô Lượng Phần) Thí dụ: vị A La Hán xét lại Phiền não đã diệt...

7) Vô Ký trợ Vô Ký bằng Cảnh Duyլĩn (Vô Ký năng duyլĩn là tất cả Tâm Vô Ký, sở hữu cùng hiệp, Sắc Pháp và niết Bàn. Vô Ký sở duyլĩn là 18 Tâm Vô Nhân, 8 Quả Dục Giới Hữu Nhân, 8 Duy Tác Dục Giới Hữu Nhân, Quả Duy Tác Thức Vô Biլĩn, Quả và Duy Tác Phi Tướng Phi Phi tướng, 20 Quả Siլĩu Thế và 36 sở hữu cùng hiệp) Thí dụ: Vị Tứ Quả suy xét Niết Bàn.

8) Vô Ký trợ Thiện bằng Cảnh Duyլĩn (Vô Ký năng duyլĩn là 67 Tâm Vô Ký (trừ Tâm Quả La Hán) sở hữu cùng hiệp, sắc Pháp và Niết Bàn. Thiլĩn sở duyլĩn là 8 Tâm Thiện Dục Giới, Điều Trí Thiện, 20 Tâm Đạo và 36 sở hữu cùng hiệp (trừ Vô Lượng Phần) Thí dụ: Vị Thánh Hữu Học suy xét Niết Bàn v.v...

9) Vô Ký trợ Bất Thiện bằng Cảnh Duyլĩn (Vô Ký năng duyլĩn là 28 Sắc Pháp, các Tâm Vô Ký Hiệp Thế và sở hữu cùng hiệp. Bất Thiện sở duyլĩn là 12 tâm Bất Thiện và 27 sở hữu hiệp) Thí dụ: người nhớ lại cảnh sắc đẹp đã gặp, lòng tham ái sanh lĩn v.v...

(*) *Cái bị tâm và sở hữu tâm biết đặng gọi là Cảnh (Cittacetāsikehi ālambiyatīti: Ārammaṇa). Trợ giúp cho các pháp sinh lĩn bằng cảnh gọi là Cảnh Duyլĩn (Āramaṇapaccayo).*

(**) *17 tâm thiện hiệp thế: 8 Đại Thiện, 9 Thiện Đạo Đại.
38 sở hữu: 13 sở hữu Tợ Tha, 25 sở hữu Tịnh Hảo.
27 sở hữu: 13 sở hữu Tợ Tha, 14 sở hữu Bất Thiện.*

349- Vô Gián Duyլĩn(1) (Anantarapaccayo). (*)

V- Thế nào là Vô Gián Duyլĩn?

Đ- Vô Gián Duyլĩn là trợ giúp bằng cách "nối nhau sinh diệt" (tương tục sinh) tức sát na Tâm trước vừa diệt trợ cho sát na Tâm sau sinh lĩn luôn luôn như vậy, từ vô thủy cho đến khi vào chung kết (Niết Bàn). Trong một cái chớp nhoáng, dòng tâm thức đã diễn tiến đến triệu triệu sát na thì đã có đến triệu triệu lần Vô Gián Duyլĩn; đối với vị chứng Thiền Diệt (Nirodha-samāpatti) liլĩn tiếp 7 ngày không có Tâm, thì sát na Tâm Phi Tướng Phi Phi Tướng (trước khi chứng Thiền Diệt) sẽ trợ cho sát na Tâm Quả A Na hàm hoặc A La Hán (sau khi chứng Thiền Diệt) bằng Vô Gián Duyլĩn. Như vậy đối với vị chứng Thiền Diệt, trong thời gian 7 ngày ấy chỉ có một lần Vô Gián Duyլĩn; nhưng đối với Vị Trời Vô Tướng từ khi sinh đến tử thời gian của tuổi thọ đến 500 đại kiếp (Mahākappa) cũng chỉ có 1 lần Vô Gián Duyլĩn; vì Vị Trời Vô Tướng không có tâm thức, nĩn kể sát na Tâm Tử (trước khi thành Người Vô Tướng) trợ cho sát na Tâm Tục Sinh (sau khi chết của người Vô Tướng) bằng Vô Gián Duyլĩn. (Có một số Luận Sư của các học phái tân tiến chủ trương rằng "vị Trời Vô Tướng vẫn còn thức A-lại-da duy trì chủng tử và khi

Niết Bàn vẫn còn thức A-lại-da dưới danh nghĩa Bạch Tịnh Thức để chấp trì hạt giống Bồ Đề và chờ cơ hội sẽ thị hiện độ đời! " Đây là một chủ thuyết trái ngược với Tông chỉ của Đạo Phật! Xin các bậc Trí Thức bình tâm xét lại!) Vô Gian Duyệt phân theo Tam Đề Thiện có 7 cách:

1) Thiện trợ bằng Vô Gian Duyệt (Thiện năng duyệt là 17 thứ Tâm Thiện Hiệp Thế và 38 sở hữu cùng hiệp, từ sát na Đồng Tốc thứ nhất đến thứ 6 Thiện sở duyệt là tất cả 21 hoặc 37 Tâm Thiện và 38 sở hữu cùng hiệp, từ sát na Đồng Tốc thứ hai đến thứ 7). Thí dụ: như đoàn xe lửa, toa trước trợ toa sau.

2) Thiện trợ Vô Ký bằng Vô Gian Duyệt (Thiện năng duyệt là tất cả Tâm Thiện sanh trước. Vô Ký sở duyệt là các Tâm Quả sanh sau) Thí dụ: Tâm Đạo diệt rồi Tâm Quả Sīlā Thế liên sanh...

3) Bất Thiện trợ Bất Thiện bằng Vô Gian Duyệt (Bất Thiện năng duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp từ sát na Đồng Tốc thứ nhất đến thứ 6. Bất Thiện sở duyệt giống như Năng Duyệt nhưng chỉ kể từ sát na thứ 2 đến thứ 7 (trợ phải có trước, nhờ trợ phải có sau). Sát na Đồng Tốc thứ nhất làm năng không làm sở sát na Đồng Tốc thứ 7 là Sở không làm năng; 5 sát na giữa vừa làm Năng vừa làm Sở (đồng giống như Thiện trợ Thiện v.v...).

4) Bất Thiện trợ Vô Ký bằng Vô Gian Duyệt (Bất Thiện Năng Duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp ở sát na Đồng Tốc Bất Thiện thứ 7. Vô Ký Sở Duyệt là 3 Tâm Quan Sát, 8 Tâm Quả Dục Giới Hữu Nhân, 9 Quả Đáo Đại và 35 sở hữu cùng hiệp ở sát na nối tiếp Tâm Đồng Tốc Bất Thiện thứ 7, làm việc Nhập Di hoặc Hộ Kiếp).

5) Vô Ký trợ Vô Ký bằng Vô Gian Duyệt (Vô Ký Năng Duyệt là 52 Tâm Quả, 20 tâm Duy Tác và 38 sở hữu cùng hiệp, ở những sát na trước. Vô Ký Sở giống như Vô Ký Năng Duyệt nhưng kể ở sát na sau). Thí dụ: sát na tâm Khai Môn trợ sát na Ngũ Song Thức, Ngũ Song Thức trợ sát na Tâm Tiếp Thâu...

6) Vô Ký trợ Thiện bằng Vô Gian Duyệt (Vô Ký Năng Duyệt là 2 tâm Khai Môn và 11 sở hữu Tợ Tha cùng hiệp (trừ Hỷ Dục). Thiện Sở Duyệt là 8 tâm Thiện Dục Giới và 38 Sở hữu cùng hiệp ở sát na Đồng Tốc Thiện thứ nhất).

7) Vô Ký trợ Bất Thiện bằng Vô Gian Duyệt (Vô Ký Năng Duyệt là 2 tâm Khai Môn và 11 sở hữu cùng hiệp. Bất Thiện Sở Duyệt là 12 Tâm Bất Thiện và 27 sở hữu cùng hiệp ở sát na Đồng Tốc Bất Thiện thứ nhất).

(*) Trợ giúp liṇ tục không gián đoạn gọi là Vô Gian Duyệt (*Anantarabhāvena upakāraḍhammo: Anantara-paccayo*).

Tham khảo chương ii TAM SO:

50. Paññindriya, Tuệ Căn

"Pa" = chân chánh, đúng; "ñā", hiểu biết. Paññā là hiểu biết chân chánh, biết đúng.

Đặc tính chánh của Paññā là thấu đạt thực tướng, hay hiểu biết thông suốt, tức hiểu biết thấu đáo, xuylin thấu (Yathāsabhāva-paṭivedho vā akkhalita-paṭivedho).

Vì Paññā nổi bật và chiếm phần lớn trong sự hiểu biết bản chất thật sự, và bởi vì Paññā khắc phục vô minh nên được gọi là khả năng kiểm soát (Indriya, Căn). Trong Tạng Diệu Pháp (Abhidhamma) những danh từ Ñāṇa, Paññā và Amoha thường được dùng như đồng nghĩa. Trong các loại tâm liên hợp với tri kiến (Ñāṇa-sampayutta), danh từ "tri kiến" hay Ñāṇa có nghĩa là trí tuệ (Paññā). Trong Tứ Thần Túc (Iddhipāda), Paññā có tịn là Vīmaṇsā (theo đúng nghĩa trắng là quan sát, quán trạch). Khi được tâm Định (Samādhi) thanh lọc, Paññā đảm nhiệm vai trò danh dự của Abhiññā (diệu trí, tri kiến cao siḷu, hay thần thông). Phát triển cao hơn nữa, Paññā được nâng lĩn đến trạng thái của một Bojjhaṅga-Dhamma-Vicaya (Trạch Pháp Giác Chi, Dò Xét Chân Lý), và đến Maggaṅga-Sammā Diṭṭhi, Chánh Kiến của Bát Chánh Đạo. Mức cùng tột của Paññā là trạng thái Toàn Giác của một vị Phật.

Đúng theo nghĩa của danh từ, Paññā là thấy sự vật đúng như thật, thấy thực tướng của sự vật, tức thấy sự vật dưới ánh sáng của Anicca (Vô Thường), Dukkha (Khổ), và Anattā (Vô Ngã).

Lý trí, trí năng, tuệ minh sát, tri kiến, trí tuệ, trí thông minh -- tất cả những danh từ này đều chuyển đạt một vài sắc thái của Phạm ngữ Paññā. Ở đây, tùy theo đoạn văn, chúng ta sẽ dùng cả hai danh từ, tri kiến và trí tuệ.

Danh từ rất quan trọng này được Bà Rhys Davids chú giải như sau:

"Tìm ra một danh từ của người Âu Châu gần tương đương với Phạm ngữ Paññā là điểm then chốt của triết học Phật Giáo.

"Tôi đã luân phiên thử dùng những danh từ lý trí, trí năng, minh sát, bác học, hiểu biết. Tất cả những danh từ này đã và đang được sử dụng trong văn chương triết học với nhiều ý nghĩa chỉ khác nhau đôi chút, và ý nghĩa chuyển đạt có tánh cách thông dụng và mơ hồ, tâm lý và khúc chiết, hoặc siḷu xuất và -- xin trao cho tôi danh từ -- có một sự mơ hồ khúc chiết.

"Và mỗi danh từ kể trịn, với một ý nghĩa bao hàm nào đó, có thể tĩu biểu cho Paññā. Điểm khó khăn chánh trong khi chọn lựa danh từ là phải quyết định xem, theo Phật Giáo, Paññā là một cơ năng tinh thần hay là một nhóm sản phẩm của một tác động tinh thần nào, hay cả hai. Khi tất cả ý nghĩa của Paññā bao hàm trong Tạng Kinh (Sutta Pitaka) được đem ra đối chiếu, chừng ấy mới có thể có một danh từ rõ ràng cuối cùng, tương đương với Paññā. Nơi đây ta phải tự hạn định, viện dẫn hai trường hợp. M. i. 292 [13], người có Paññā (Paññavā) là người thấu hiểu (Pajānāti) bản chất của hiện tượng đau khổ hay phiền não (Tứ Diệu Đế). Trong D. i, 124 [14] Đức Gotama hỏi: Paññā này là gì? và

tự Ngài giải thích rằng danh từ này bao gồm những sự thành đạt tinh thần như Thiền (Jhāna), tuệ minh sát thấu hiểu bản chất của vô thường, hình ảnh tinh thần của chính ta, năng lực của Thần Túc (Iddhi), thi lễ nhĩ, tha tâm thông, túc mạng minh, thi lễ nhân, và diệt trừ tất cả những khuynh hướng hư hoại. Đức Buddhaghosa, trong sách Visuddhi Magga (Thanh Tịnh Đạo) cũng phân biệt Paññā với Saññā và Viññāṇa. Ngài mô tả Paññā như không những chỉ thích nghi để phân biệt, thí dụ như lục trần và Tam Tướng (vô thường, khổ, vô ngã) mà còn biết rõ con đường. Đối với Ngài, Paññā có thể được gọi là trí năng "có năng lực cao". Và trong lời giải đáp của Đức Gotama những danh từ này được mô tả như tiến trình trí thức. Dầu sao, Paññā rõ ràng không thể là một tiến trình tinh thần suông ở một mức độ phức tạp nào, mà cũng bao hàm ý nghĩa là một tiến trình tinh thần được trau dồi đúng theo một hệ thống khái niệm mà tất cả những người Phật tử đều nhìn nhận giá trị thật sự của nó một cách khách quan. Do đó tôi nghĩ rằng tốt hơn ta nên loại bỏ những danh từ như lý trí, trí năng, hiểu biết và nên chọn những danh từ như trí tuệ, hay bác học, tri kiến, hay triết học. Về điểm này, những danh từ được chọn trên phải được hiểu như bao hàm một cơ cấu học thức mà trí năng của một cá nhân nhất định đã lãnh hội và áp dụng." -- (Buddhist Psychology, trang 17-18)

it has all 89/121 citta. Eg; cakkhuvinnana phan su thay la it tam so nhut. (10 pancadva ku and aku ahetuka)

Tham khảo chương ii TAM SO:

4. Saññā, Tưởng.

"Sam" + căn "ñā", hiểu biết, nhận thức (so với chữ La Tinh "cognoscere", hiểu biết.).

Ý nghĩa của danh từ này khác nhau khá nhiều tùy theo đoạn văn. Để tránh khỏi lẫn lộn phiền phức không cần thiết, tốt hơn ta nên hiểu Saññā theo nghĩa dùng ở đây, đặc biệt như tâm sở Phổ Thông.

Đặc tính chánh yếu của Saññā là nhận ra một vật do dấu hiệu trên vật ấy như màu xanh v.v... Nhờ Saññā ta nhận ra một vật mà trước kia tâm của ta đã có lần biết, tức tri giác xuyên qua giác quan.

"Diễn tiến của nó giống như trạng thái tâm của người thợ mộc, nhận ra những khúc gỗ (như đây là cột trước, kia là cột sau v.v...) nhờ dấu hiệu đã có ghi trên gỗ từ trước. Cũng giống như người giữ kho, nhận ra mỗi món đồ nữ trang nhờ cái nhãn cột theo món đồ. Hay như thú rừng nhận ra hình nộm là do người ta làm."

Vậy, Saññā, Tưởng, chỉ giản dị có nghĩa là tri giác, nhận thức bằng giác quan.

"Tri Giác", theo một quyển Tự Điển Triết Học hiện đại là "sự nhận thức đối tượng thông thường của giác quan như cây cối, nhà cửa, bàn ghế v.v... khi giác quan bị kích động."

Danh từ "tri giác" ở đây không được dùng theo nghĩa mà các triết gia như Bacon, Descartes, Spinoza và Leibniz đã dùng.

Trong Ngũ Uẩn (Pañcakkhandha), Tướng Uẩn, Saññā, được dùng trong nghĩa tri giác.

Vậy, trí nhớ có phải do Saññā, tướng, không?

Saññā (Tướng), Viññāna (Thức), và Paññā (Trí Tuệ) phải được phân biệt rõ ràng. Saññā, Tướng, ví như sự nhận ra đồng tiền của một em bé cỡ một hay hai tuổi. Nó thấy vật gì trắng, tròn, nhỏ, đẹp v.v... và nhận ra đó là đồng tiền, nhưng không biết rõ ràng giá trị của đồng tiền ấy là bao nhiêu. Một người lớn bình thường, thấy đồng tiền có thể biết giá trị và công dụng lợi ích của nó, nhưng không thấu hiểu các hợp chất hoá học của đồng tiền là thế nào. Viññāna, Thức, ví như sự hiểu biết của người ấy. Paññā, Trí Tuệ, là tri kiến phân giải của một chuyên viên hóa học, thấu triệt từng chi tiết các hoá chất và đặc tính của mỗi hóa chất hợp thành đồng tiền.

tat ca vinnana (citta) deu co tam so sanna cetasika

- Thuc ghi nhan doi tuong tuc thi
- -Thuc biet doi tuong nhu la mot cach phan anh vo ky
- - Thuc uan:(Vis.ii, M 82. p.774,5) bat cu cai gi co dac tinh "biet" (tam biet canh), noi chung deu goi la thuc uan
- Cai gi co dac tinh "nhan biet", chinh la tam thuc, nhung danh tu thuc tam y deu co cung mot nghia. (M 82 p. 774,5)
- Thuc, Tam Y: Cung mot nghia la "biet", la kha nang nhan thuc doi tuong. (Vis. Ii, M 129, 130. p. 790,1)
- Tu (SH tu = hanh) Phan anh phe fan tao tac
- Tu – Duc gioi (thien , bat thien_Sac gioi/ VSG (vo ky)

CHAPTER III

ANALYSIS OF VIÑÑĀṆA IN THE METHOD OF DISCOURSES¹

(SUTTANTABHĀJANĪYAM)

Comment [N1]: Vì điều pháp có tầm quan trọng nó đã xuất hiện đầu tiên trong tạng kinh, mặc dầu xuất hiện rất sớm nhưng nó không mang tính chất hệ thống như Abhidhamma
Viññāṇa = 81 or 121 cittas = 12 + 18 + 24 + 15 + 12 + 8 or 40

The concept of *viññāṇa*, from the Buddhist point of view, is so wide, deep and subtle. It can be analyzed, investigated and systematized from different perspectives. Even in *Vibhaṅga*, the second book of the *Abhidhamma*, *viññāṇa* is analyzed from two perspectives by the Buddha, namely *Suttanta* and *Abhidhamma*. In this chapter, the term *viññāṇa* will be discussed from the *Suttanta* perspective, based on the *Vibhaṅga*, because it covers most of the explanations mentioned in the five *Nikāyas*.

The *Suttanta* method is the method that splits a subject into its component parts, followed by a system of word definitions, which is found in many parts of the *Suttanta-piṭaka*. In the *Suttanta* method, the subject is explained in terms of conventional language so that the average audience can easily understand. Each of the aggregates is examined using terms that bear reference to its relationship with other qualities. In other words, the subject is classified in terms of everyday description, such as past, present or future, internal or external, gross or subtle, superior or inferior, distant or proximate.²

Viññāṇa in the *Suttanta* division is classified into six types, namely: *cakkhaviññāṇa* (eye-consciousness), *sotaviññāṇa* (ear-consciousness), *ghānaviññāṇa* (nose-consciousness), *jivhāviññāṇa* (tongue-consciousness), *kāyaviññāṇa* (body-consciousness) and *manoviññāṇa* (mind-consciousness). These are again divided into eleven groups: past (*atīta*), future (*anāgata*), present (*paccuppanna*), internal (*ajjhatta*), external (*bahiddhā*), gross (*oḷārika*), subtle (*sukhuma*), inferior (*hīna*), superior (*paṇīta*), distant (*dūra*) and

proximate (*santika*). In the *Suttanta* division, in a concise scheme and convenient dealing, these eleven aspects can be rearranged according to time, location, quality, rank and space.³

Comment [U2]: Bất cứ thứ gì thuộc quá khứ, vị lai, hiện tại, bên trong hoặc bên ngoài, thô hoặc tế, xấu hoặc tốt, xa hoặc gần, mà gom chung, tổng kết lại. Đây gọi là thức uẩn.

1. Time: Past, future or present
2. Location: Internal or external
3. Quality: Gross or subtle
4. Rank: Inferior or superior
5. Space: Distant or proximate

Each of these categories will be examined next based on the explanation of the Vibhaṅga and its commentary.

3.1. Viññāṇa analyzed according to Time—Past, Future and Present

‘Time’ is defined in the Concise Oxford Dictionary as the indefinite continued progress of existence and events in the past, present, and future, regarded as a whole, or a point of time as measured in hours and minutes past midnight or noon.⁴

However, in the Buddhist philosophy, time is accepted as a conceptual term: “Time is a mere concept which does not exist in absolute sense. On the other hand, what space to matter is time to mind.”⁵ Yet, it is rather difficult to have a clear understanding of the abstract term *viññāṇa* in its absolute sense without the helpful explanation of conceptual time. Therefore, here the abstract term *viññāṇa* is explained in terms of conceptual time.

Comment [NL3]: It is expressed in such phrase as:
 - “temporal (aspect of) mind” (*cittakālo*), or “temporal (aspect of) matter” (*rūpakālo*);
 - “the past” (*atīta*) and “the future” (*anāgata*) [the phenomenal occurrence]
 - “the time of seed-germination” (*bhjakālo*) and “the time of sprouting” (*anikurakālo*) [the phenomenal succession in an organism]
 - “the time of genesis” (*uppādakālo*) and “the time of decay” (*jarākālo*) [the characteristic marks of phenomena]
 - “the time of feeling” (*vedinayakālo*) and “the time of cognizing” (*sañjānanakālo*) [the functions of phenomena]
 - “morning”, “evening”, “day” and “night” (*pubbaṇho sāyanho divā ratti*) [the revolution of the moon, sun, etc.]

The Aṭṭhasālinī states that the time is a concept derived from this or that phenomenon. It should be understood that this abstract time is a mere concept because it does not exist by its own nature.⁶ What we call past, present or future is not three phases of an absolute time but only the concept which we superimpose on the incessant flow of the *dharmas*. Past means the *dharmas* that have ceased to exist, present means the *dharmas* that exist, and future means the *dharmas* that are yet to arise.

Comment [NL4]:
 [su:pərim'pouz] ngoại động từ=đặt lên trên cùng, để lên trên cùng, chồng lên; thêm vào

In accordance with the *Abhidhammatthasaṅgaha*, the past is defined as that which has gone beyond its own state or the moments of genesis, development and cessation. Present is that which on account of this and that reason enters, goes, exists above the moments of genesis, and so on. Future is that which has not yet reached both states mentioned previously.⁷ Time here refers to the consciousness that happens in these three periods.

‘Past consciousness’ means consciousness which has just ceased, dissolved or passed away. On the contrary, consciousness which is not born or not become is known as ‘future consciousness’; and consciousness which is born, become, well up-risen is known as ‘present consciousness’.⁸

In the *Suttanta* method, “past, future and present” is divided up by way of existence. From the rebirth linking backwards, the consciousness produced in past existences, whether produced in the immediately preceding existence or at a distance of a hundred thousand *koṭis* of aeons, is all called past. And, from death onwards, the consciousness producible in future existences, whether it is produced in the immediate next existence or at the end of a hundred thousand *koṭis* of aeons, is all called future. The consciousness which occurs between rebirth and death is called present.⁹

The *Abhidhamma* description is also used to explain more clearly the concept of time. In this description, the division is made by way of moments (*khaṇa*). There are three moments of a consciousness, namely, arising (*uppāda*), presence (*ṭhiti*) and dissolution (*bhaṅga*). The consciousness which has ceased (*niruddha*) after completing these three moments is called past. The consciousness which has not completed these three moments is called future. The consciousness which is undergoing these three moments is called present. Venerable Buddhaghosa explains that the past, present and future should be understood in the fourfold method as follows:

(1) According to extent (*addhā*): In the case of a single existence of a being, previous to rebirth-linking is past, subsequent to death is future, between these two is present.

Comment [N5]: Lam tan bien, phân huy

Comment [N6]: Thức nào chưa sanh, chưa có, chưa thành, chưa xuất hiện, chưa phát khởi, chưa hiện khởi, chưa sanh khởi, chưa tương sanh, chưa dậy khởi, chưa ứng khởi, chưa xảy đến, gom lại thành phần vị lai, tức là nhân thức... (trùng)... ý thức. Đây gọi là thức vị lai.

Comment [N7]: Thức nào đang sanh, đang có, đang thành, đang xuất hiện, đang hiện khởi, đang phát khởi, đang sanh khởi, đang tương sanh, đang dậy khởi, đang ứng khởi, đang sanh tồn, gom lại thành phần hiện tại; tức là nhân thức... (trùng)... ý thức. Đây gọi là thức hiện tại.

(2) According to continuity (*santati*): that which has the same origination in a single cognitive series, a single impulsion, a single attainment and that which occurs in association with a single object, though it occurs successively, is present; previous to that is past; that which is subsequent is future.¹⁰ For further explanation, each case will be illustrated with a diagram as follows:

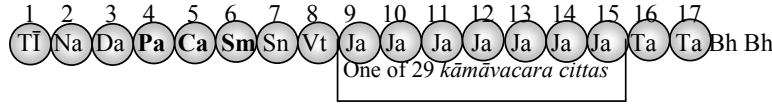
❖ In a cognitive process (*vīthi*)

a) In a single cognitive process, consciousness that arises taking a present object is present consciousness. Consciousness preceding it is past consciousness, and consciousness following it is future consciousness.¹¹ In the following cognitive series, there are these types of consciousness:

Comment [U8]:

By cognitive process means that consciousness in both a “single and manifold cognitive process”.

TABLE 2.1: 17 Thought Moments



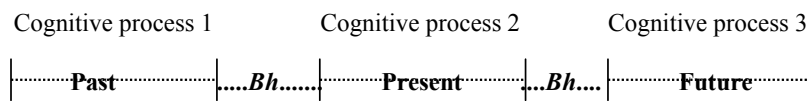
Tī = *Aītabhavaṅga* (past life-continuum); **Na** = *Bhavaṅgacalana* (shaking *bhavaṅga*); **Da** = *Bhavaṅguppacceda* (ceasing *bhavaṅga*); **Pa** = *Paṃcadvārāvajjana* (awareness at the five sense door); **Ca** = *Cakkhuvīññāṇa*; **Sm** = *Sampaṭicchana* (receiving consciousness); **Sn** = *Santīraṇa* (investigating consciousness); **Vt** = *Voṭṭhapana* (*manodvārāvajjana*) (determining consciousness); **Ja** = *Javana* (voluntary impulse); **Ta** = *tadārammaṇa* (registration consciousness); **Bh** = *bhavaṅga* (life-continuum).

If one takes ‘Ca’ as the present consciousness, then ‘Pa’ is the past consciousness and ‘Sm’ the future consciousness.

Comment [N9]: If we take *Sam* (*sampaṭicchana*) as present object, then *Ca* (*cakkhuvīññāṇa*) is past consciousness and *San* (*santīraṇa*) is future consciousness, and so on.

b) In a manifold cognitive process, for example, there are three smaller successive processes: cognitive process 1, 2 and 3 as illustrated below. Suppose that the process 2 is arising at the present moment, then all the consciousness arising in process 2 are termed as present consciousness, whereas all the consciousness in process 1 are past consciousness, and all the consciousness in process 3 are “future consciousness”.¹²

TABLE 2.2: Thought Moments



❖ In a single impulsion (*Javana*)

The term *javana* means ‘running’ or ‘impulsion’. It is the most important part of every thought process since it plays the crucial role in a thought process. It is at this juncture the volitional formations get accumulated. It is a voluntary reaction or intentional mental activities to passive consciousness produced by kamma. In most of the thought processes, it runs consecutively for seven moments.

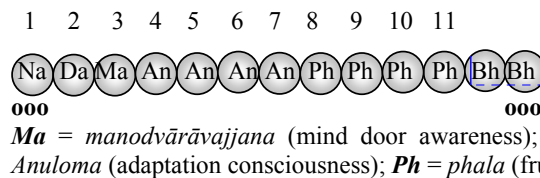
In the single-fold cognitive process, by the time the second *javana* arises, this second *javana* is considered to be the ‘present consciousness’; then the first *javana* is past and the third is future. But, in a manifold cognitive process, all of the seven *javanas* in the second cognitive process are considered as present consciousness while the *javanas* in the first cognitive process are past, and the *javanas* in the third cognitive process are future.

❖ In a single attainment (*Samāpatti*)

Samāpatti means ‘the attainment to fruition’ that is common to all in accordance with their respective fruit.¹³ A person who has attained the first *rūpa-jhāna* may enter meditative absorption corresponding to that *jhāna* whenever he wishes. For instance, in the process of *samāpattivīthi*, we can take *phalasamāpatti* as “a single attainment” (*eka samāpatti*), as illustrated in the following diagram:

Comment [S11]: SU THANH DAT
Have to refer the book
Sammohavinodani
p. 202 TK Chanh Minh
Jhānasammāpatti, phala sammāpatti,
nirodha sammāpatti. phala sammāpatti

TABLE 2.3: Thought Moments (*Samāpatti*)



Comment [Venerable12]: (...) should be inserted!

The whole process of *Phalasamāpatti-vīthi* belongs to “present”, previous to that is “past” and subsequent to that is “future”.

(3) According to period (*samaya*): any period among the periods which occur as a continuity (*santāna*) is called present; before that is past; and subsequent to that is future.

(4) According to moment (*khaṇas*): *Khaṇa* means moment or minor instance. That consciousness which is included in a trio of moments beginning with arising is called present; before that is past and subsequent to that is future”.¹⁴

Comment [S13]: Refer Dispel of delusion par. 55

The life span of every *citta* (in thought-process) lasts for three sub-moments i.e., *uppāda* (arising or birth, genesis), *ṭhiti* (static or decay), and *bhaṅga* (dissolution or cessation, death). Thus, if the second sub-moment is present, the first is past and the third is future.

3.2. Viññāṇa analyzed according to Relation—Internal and External

According to Vibhaṅga, in terms of relation, that which is internal is concerning oneself, and that which is external is concerning others. Therefore, internal consciousness is the consciousness that arises, exists and passes away within oneself, while external consciousness is the consciousness that does so within others.¹⁵

Comment [S14]: Eg: If we attach the object (flower) our mind is internal. *Ajjhatta* means that which is inside or personal, subjective, which arises from within (in contrast to anything outside, objective or impersonal). *Bahiddhā* refers outside, external, mutual, and interacting.

Ajjhatta or ‘internal’ means that which is inside or personal or subjective, and which arises from within (in contrast to anything outside, objective or impersonal). *Bahiddhā* or ‘external’ refers to that which is outside, external, mutual, and interacting. In other words, one’s own consciousness is internal and others’ consciousness is external.

Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness, which, “for this or that being, is personal, self-referable, one’s own, individual and is grasped by craving and false view, is called internal”.¹⁶ External consciousness means those six kinds of consciousness which, for this or that other being, for other persons is personal, self-referable, one’s own, individual and is grasped by craving and false view, are called external consciousness.¹⁷

Comment [N15]: Thức nào thuộc bên trong của các chúng sanh khác, nhân vật khác, thuộc phần riêng, thuộc tư hữu, thuộc cá nhân, thành do thủ tức là từ nhãn thức... (trùng)... ý thức. Đây gọi là thức bên ngoài.

For example, if one sees something pleasurable, craving arises. This type of thought is internal for that particular person. However, when he tells someone about it, for the latter, who is trying to know the former's mind, that thought accompanied by feeling, craving, etc., is external consciousness. Thus, *viññāṇa* of oneself is internal and of others is external to him.

3.3. Viññāṇa analyzed according to Quality—Gross and Subtle

Grossness or subtleness depends on the state of mental development. Moreover, “gross and subtle consciousness should be understood by comparing this consciousness with that”.¹⁸ For instance, unwholesome mind (*akusalacitta*) is gross in the sense of being accompanied by craving, hatred and delusion, and in the sense of bringing painful kammic result. Compared to unwholesome mind, wholesome mind (*kusalacitta*) is subtle, for it is without craving, hatred, delusion, and it has pleasant kammic result. Again, among the unwholesome minds, that which gives much result is gross, whereas that which gives little effect is subtle. Among the wholesome minds, that which gives higher effect is subtle whereas that which gives lesser consequence is gross.

The quality of grossness or subtleness can be distinguished only in the tangible objects. The Aṭṭhasālinī said that ‘gross’ means ‘thick’, that may be seized by the impact of the sensitive surface, because it becomes the basis and the object of thought. ‘Subtle’ should be understood as contradiction of what had been said.¹⁹ Nevertheless, here *viññāṇa* is figuratively divided into gross and subtle.

Gross and subtle consciousness should be understood by comparing one consciousness with another in four categories:

- (1) Consciousness that is good, bad, and neither good nor bad;
- (2) Consciousness associated with pleasant feeling, painful feeling, and neither pleasant nor painful feeling;
- (3) Consciousness of one who is experiencing higher mental state and consciousness of one who is not experiencing higher mental state; and,

Comment [N16]: Thức bất thiện là thô, thức thiện và vô ký là tế; thức thiện và bất thiện là thô, thức vô ký là tế; thức tương ưng thọ khổ là thô, thức tương ưng thọ lạc và phi khổ lạc là tế; thức tương ưng thọ lạc và khổ là thô, thức tương ưng thọ phi khổ phi lạc là tế; thức của người không nhập thiện là thô, thức của người nhập thiện là tế; thức cảnh lậu là thô, thức phi cảnh lậu là tế; hoặc do so sánh thức này thức kia mà được nhận là thức thô thức tế.

‘Gross’ means thick that may be seized by impact of the sensitive surface, because it becomes the basic and the object of thought. ‘Subtle’ should be understood as contradiction of what had been said.¹

Comment [N17]: Thức bất thiện là thô, thức thiện và vô ký là tế; thức thiện và bất thiện là thô, thức vô ký là tế; thức tương ưng thọ khổ là thô, thức tương ưng thọ lạc và phi khổ lạc là tế; thức tương ưng thọ lạc và khổ là thô, thức tương ưng thọ phi khổ phi lạc là tế; thức của người không nhập thiện là thô, thức của người nhập thiện là tế; thức cảnh lậu là thô, thức phi cảnh lậu là tế; hoặc do so sánh thức này thức kia mà được nhận là thức thô thức tế.

Comment [N18]: In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion.

Comment [N19]: *Moha* is derived from √ *muh*, to delude. It is delusion, stupidity, bewilderment. It is ‘*moha*’ that clouds an object and blinds the mind. Sometimes ‘*moha*’ is rendered by ignorance.

Comment [N20]: *Kusala* is wholesome in the sense of being free from physical and mental sickness through passions.

Comment [NL21]: one who kills a human being gives more effect than one who kills an animal. Just the former mind is gross in comparison with the latter's

Comment [NL22]: as an example one who meditate gives higher effect than one who gives dana. Just the former mind is subtle while the later is gross.

- (4) Consciousness which is the object of cankers and consciousness which is not the object of cankers.

Each category will be examined next based on the explanation from Vibhaṅga and its commentary.

(1) Consciousness that is good, bad, and neither good nor bad

A clear line is drawn between the gross and the subtle:

- a) Bad consciousness (*akusala citta*) is gross; good (*kusala*) and neither-good-nor-bad consciousness (*abyākata citta*) are subtle.²⁰

To explain further, *akusala citta* is gross in the sense of being accompanied by greed (*lobha*), hatred (*dosa*) and delusion (*moha*), and in the sense of bringing painful kammic result. As for *kusala citta* and *abyākata citta*, they are not associated with greed, hatred, delusion and they yield pleasant kammic result; therefore, they are subtle.

- b) Good and bad consciousness is gross; neither-good-nor-bad consciousness is subtle.

In this regard, whenever *kusala* or *akusala citta* arises, effort plays an essential role to complete an action. And that action in turn brings about the kammic result. Therefore, in the sense of being accompanied by endeavour and result, both *kusala* and *akusala* are “gross”. *Abyākata citta* is subtle in the sense of the absence of both endeavour (*nirussāhatthēna*) and kammic result.²¹ *Vipāka* and *kiriya citta*s (which belong to *abyākata*) can arise without making any endeavour. *Vipākas*, both good and bad, cannot give any result, because it is an effect in itself. The *kiriya citta*s, as mere functional consciousnesses, cannot produce any effect. Thus, both *vipāka* and *kiriya citta*s are void of endeavor and result. Therefore they are categorized as “subtle”.

(2) Consciousness associated with pleasant feeling, painful feeling, and neither-pleasant-nor-painful feeling

- a) Consciousness associated with painful feeling is gross; consciousness associated with pleasant or neither-painful-nor-pleasant feeling is subtle.²²

Comment [N23]: In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion.

Comment [N24]: *Moha* is derived from √ *muh*, to delude. It is delusion, stupidity, bewilderment. It is 'moha' that clouds an object and blinds the mind. Sometimes 'moha' is rendered by ignorance.

Comment [N25]: *Kusala* is wholesome in the sense of being free from physical and mental sickness through passions.

Comment [U26]: *Vipāka* and *kiriya* no need to make the effort because it is only the result. Whether it is good or bad cannot give any result. If there is no endeavour so it is subtle. *Vipākas* are the results and *kiriya citta*s only do but their actions do not cause any results

Comment [N27]: No luc/ effort

Comment [N28]: Here *Kiriya* is used in the sense of ineffective action. *Kamma* is causally effective. *Kiriya* is causally ineffective. Good deeds of Buddhas and Arahats are called *kiriya* because *kamma* is not accumulated by them as they have gone beyond both good and evil.

Comment [S29]: Không rõ ràng / not precisely determined
Vipāka and *kiriya* no need to make the effort because it is only the result. Whether it is good or bad can not give any result. If there is no endeavour so it is subtle. **16. Abyākata, Bất Định**
Theo nghĩa trắng, là cái gì không biểu hiện. Danh từ này được áp dụng cho cả hai, tâm Quả (*Vipāka*) và tâm Hành (*Kriyā*). *Vipāka* tự nó là quả và như vậy, không tạo nghiệp. *Kriyā* là hành động không tạo nghiệp, không bao giờ trở quả. *Rūpa* (Sắc) cũng được xem là *abyākata* (bất định), bởi vì tự nó không tạo thêm quả.
Ahetuka -- những loại tâm vô nhân = 18
Ekahetuka -- những loại tâm có một nhân = 2
Dvihetuka -- những loại tâm có hai nhân: bất thiện = 10; thiện = 12
Tihetuka -- những loại tâm có ba nhân: Đẹp = 12; Cao Thượng = 27; Siêu Thế = 8
Tổng cộng: 18 + 2 + 10 + 12 + 12 + 27 + 8 = 89

Comment [N30]: 2. Upekkhā, Xả. Đúng theo ngữ nguyên, Upekkhā là thấy (ikkhati) một cách vô tư (upa = yuttito). Đó là nhìn đối tượng với tâm quân bình. Sách *Atthasālinī* ghi: "Đây là trạng thái vô tư (majjattam) liên quan đến đối tượng và bao hàm một sự hiểu biết phân giải (paricchindanakaṃ ñāṇaṃ)." Đây là lối giải thích chi riêng biệt áp dụng cho danh từ Upekkhā trong các loại tâm "Đẹp", hay Tịnh Quang Tâm, đồng phát sanh cùng tri kiến. Trong các ... [1]

The grossness and subtlety of *viññāṇa* can be explained in terms of feeling. It is because there is no *viññāṇa* that does not associate with feeling. Just as feeling can be divided into three—painful, pleasant, and neither-painful-nor-pleasant, so also consciousness can be grouped into three. Among them, *viññāṇa* associated with painful feeling (*dukkha*) is gross in the sense of being without satisfaction and in the sense of being unpleasant. *Viññāṇa* associated with pleasant feeling (*sukha*) is subtle in the sense of the presence of satisfaction and in the sense of being pleasant.

b) Consciousness associated with pleasant or painful feeling is gross; consciousness associated with neither-painful-nor-pleasant feeling is subtle.²³

Comparing the first two types of *viññāṇa* that are associated with pleasant and painful feeling with the last one, the first two become gross in the sense of shaking and pervading; “For when pleasure arises, it does so by shaking the whole body and agitating it, flooding it, pressing it, gladdening it as though sprinkling it with a pot of cool water.”²⁴ When painful feeling arises, it does so like a hot spear being driven inside, like burning outside with a grass torch. *Viññāṇa* associated with *upekkhā* is subtle because of its being peaceful and superior. It views an object with a balanced mind without restlessness. Therefore, *viññāṇa* that is associated with pleasant or painful feeling is gross. The *viññāṇa* associated with neutral feeling is subtle.

Comment [N31]: Toa khap

Comment [N32]: Lam cho dao dong/ to move with violence or sudden force

Comment [N33]: Tan ngap

Comment [N34]: Danh manh

(3) Consciousness of one who is experiencing higher mental state and consciousness of one who is not experiencing higher mental state

In terms of attainment, *viññāṇa* can also be divided into two: *viññāṇa* that belongs to those who are experiencing higher mental states, and *viññāṇa* that belongs to those who are not experiencing higher mental states. Consciousness of one not experiencing higher mental states is gross, while consciousness of one experiencing higher mental states is subtle.²⁵

Comment [S35]: Jhāna, phala ect.

Comment [N36]: Lam xao lang/ to upset emotionally unsettle.

Comment [S37]: Many kind of objects.

The former is considered to be gross for this consciousness is distracted by a multiplicity of objects. It is moving from one object to another. The latter

is subtle. It remains steadily only on one object, i.e., *kaṣiṇa* or the sign of unity (*ekattanimitta*). For example, if one attains *jhāna*, his mind remains only on that object. It is therefore subtle. On the contrary, the mind of an ordinary person or one who does not attain *jhāna* attends to many kinds of objects. It jumps from one object to another. It is therefore gross.

(4) Consciousness which is the object of cankers and consciousness which is not the object of cankers

Viññāṇa can also be divided as the object of cankers or not the object of cankers. Among them, consciousness that is the object of cankers is gross; and consciousness that is not the object of cankers is subtle. Consciousness that is the object of cankers is gross because it is the root-cause (*hetu*) of the arising of cankers. The occurrence of cankers (*āsavacāra*) is entirely gross. Consciousness that is not the object of cankers is subtle because of its not being the root-cause (*hetu*) of the arising of cankers.

According to the *Dhammasaṅgaṇī*, all the eighty-one types of mundane consciousness are objects of cankers. As one performs good deeds and get attached to them, good deeds turn out to be the objects of *lobha*. Again, when one attains *jhāna* and then loses it, anger arises in him. Thus, anger takes the *jhāna* attainment as its object. Hence, all the mundane consciousnesses can be objects of cankers. On the contrary, supramundane consciousnesses can never be objects of cankers. It is because of their profundity and superior quality.

There is an opinion proposed by the Elder *Cūḷanāga*, an expert in *Tipiṭaka*,²⁶ who said, “grossness and subtlety in the case of the *akusala* should not be adduced; for that is entirely gross. Also grossness and subtlety should not be adduced in the case of supramundane for that is entirely subtle.” However, the Elder *Cūḷābhaya*, also an expert in *Tipiṭaka*, pointed out that the grossness and subtlety have been adduced by the Buddha even in respect of the *akusala citta* as well as the *lokuttara citta*. For example, the practice which is painful and of slow direct knowledge is declared as inferior on both (counts)

Comment [N38]: Consciousness that is not the object of cankers is subtle because it is not the root-cause (*hetu*) of the arising of cankers.

Comment [.39]: It is better to continue using the word “cankers.” It is good to be consistent.

Comment [NL40]: [prā'fandəti] Cách viết khác : profoundness [prā'faundnis] danh từ sự sâu sắc (ý nghĩa, bài văn...) sự sâu sắc, sự uyên thâm, bề sâu (của kiến thức, tư duy...)

Comment [U41]: d1. The object of defilements
The object of defilements is the whole mundane world which is 81 *lokiya citta*s, (mundane consciousness) and *cetasikas*, (mental concomitants) and *rūpa*, (materiality). The object is depending on mind even seeing the profitable things, defilements can arise there. If we take a mundane object which is the root of defilements then our mind with defilements will be gross otherwise it will be subtle.

Comment [N42]: bang chung/ to cite as an example or mean of proof in an argument. To provided evident or reason, face ect., in order to explain st or to show that st is true

because of the painfulness and because of the slowness. Here the four kinds of practice are expounded as mixed mundane and supramundane.²⁷

Venerable Cūḷābhaya defined the grossness and subtlety within *akusala*.

Consciousness accompanied by greed is subtle and consciousness accompanied by hatred is gross. Again, consciousness accompanied by hatred is twofold, constant (*niyata*) is gross and inconstant (*aniyata*) is subtle. For example, one who always gets angry is gross and one who occasionally gets angry is subtle. As for the constant, that which endures for an aeon (*kappaṭṭhita*) is gross, whereas that which does not endure for an aeon (*akappaṭṭhita*) is subtle. In addition, that which endures for an aeon (*kappaṭṭhita*), when it is unprompted (*asaṅkhārika*), is gross, whereas that which is prompted (*sasaṅkhārika*) is subtle.²⁸

Besides, in the case of unwholesome minds (*akusala*), that which gives much result is gross, whereas that which gives little effect is subtle. On the contrary, in the case of wholesome minds (*kusala*), that which gives higher effect is subtle, whereas that which gives little consequence is gross.

Likewise, among the four planes of *kāmāvacara*, *rūpāvacara*, *arūpāvacara* and *lokuttara*, the lower is gross and the higher is subtle. A summary of the grossness and subtlety of different types of consciousness is presented in the following table:

Gross	Subtle
<i>Dosa</i> (hatred)	<i>Lobha</i> (craving)
<i>Niyata</i> (constant)	<i>Aniyata</i> (inconstant)
<i>Kappaṭṭhita</i> (enduring for an aeon)	<i>Akappaṭṭhita</i> (not enduring for an aeon)
<i>Akusala</i> that gives much effect	<i>Akusala</i> that gives little effect
<i>Asaṅkhārika</i> (unprompted)	<i>Sasaṅkhārika</i> (prompted)
<i>Kāmāvacara</i>	<i>Rūpāvacara</i> , <i>Arūpāvacara</i> , <i>Lokuttara</i>
<i>Kāmāvacara</i> , <i>Rūpāvacara</i> ,	<i>Arūpāvacara</i> , <i>Lokuttara</i>
<i>Kāmāvacara</i> , <i>Rūpāvacara</i> , <i>Arūpāvacara</i>	<i>Lokuttara</i>

Comment [U43]: Methods of practice to eradicate defilements:

According to *Sutta Piṭaka* the Buddha said that “Herein, Venerable Sir, the practice which is painful and of slow direct knowledge is declared as inferior on both accounts because of the painfulness and because of the slowness.”¹ In practicing meditation there are four manners being expounded as:

- (1) Very difficult to practice and very slow to gain
 - (2) Very difficult to practice but very quick to attain
 - (3) Very easy to practice and very slow to attain.
 - (4) Very easy to practice but very quick to attain.
- If the first one is slower than the second, then the first is gross, the second is lower than the third and the third is grosser than the fourth, because of the slowness.

Comment [S44]: Constant mean always get angry and inconstant is sometime get angry.

There are three ways whereby meritorious actions can be performed in the sense-sphere (*kāmāvacara*), that is, by way of giving (*dāna*), by way of observing precepts (*sīla*) and by way of developing meditation (*bhāvanā*). Herein, giving (*dāna*) is gross, observing precepts (five or eight precepts for lay people or over two hundred precepts for monks) is subtle, and developing meditation is subtler.

The consciousness that is endowed with two roots (*duhetuka*) is gross. That which is endowed with three roots (*tihetuka*) is subtle. Among these, that which possesses three roots with promptitude (*sasaṅkhārika*) is gross. That which possesses three roots without promptitude (*asaṅkhārika*) is subtle.

In the form sphere (*rūpāvacara*), the five *jhānas* can be compared in the same way, so also regarding the four formless *jhānas* in the formless sphere (*arūpāvacara*).²⁹ Here, the lower stage is gross in comparison with the next higher stage.

In dividing *viññāṇa* into grossness and subtlety, it is very important to keep in mind that the scope of each *tika* (triad) should not be mixed with that of another. For example, while one is trying to find the grossness and subtlety in *kusalacitta*, his scope must be limited only to *kusala citta*. Or while one is trying to define the grossness and subtlety in sense-sphere, the scope must be limited to sense-sphere only.

3.4. *Viññāṇa* analyzed according to Rank—Inferior and Superior

The differentiation between the inferior and the superior is the same as that between gross and subtle. So, inferiority and superiority should be understood by comparison of this and that. For example, the consciousness of the dwellers in hell is inferior at the lower extremity. Compared with that, the consciousness of animals is superior. But again, compared with *petas'* consciousness, the consciousness of animals is inferior, and so forth.³⁰

Comment [N45]: As regards the fourfold result (*vipāka*) they can be separated as in the case of wholesome results (*kusalavipāka*), i.e., results in the sensuous planes (*kāmāvacaravipāka*), the effects in the form realms (*rūpāvacaravipāka*), the consequences in the formless realms (*arūpāvacaravipāka*) and the outcome in the supermundane realms (*lokuttaravipāka*) the former is gross and the later is subtle and subtler the latest is subtlest. In the case of sub-division it can be divided as among twenty-three results of the sensuous realms (*kāmāvacara vipākas*) as follows:
 15 *Ahetuka* → rootless
 23 8 *Mahāvipāka* → Two roots →
 4 → - *asaṅkhārika* 2
 - *sasaṅkhārika* 2
 In the same way as above, there is the differentiation among the rootless, two root-causes and three root-causes. Again, among the three root-causes which is *asaṅkhārika*, unprompted is subtle and *sasaṅkhārika*, prompted is gross. As regards the three kinds of function (*kiriya*) the same method is applied as in the case of four results (*vipāka*).
 11 = 3 *Ahetuka kāmāvacara kiriya* → rootless
 8 *Mahāvipāka kiriya* →
 Two roots → 4 - *asaṅkhārika* 2
 - *sasaṅkhārika* 2
 5 *Rūpāvacara kiriya* → three roots
 4 *Arūpāvacara kiriya* → three roots

3.5. *Viññāṇa* analyzed according to Location—Far and Near

Location means a particular place where something happens. Location can be divided as far or near. Those consciousnesses of the same type are considered as near, and those of different types are far. Thus, they are considered far from or near to one another based on their similarity or dissimilarity, and association or dissociation. Here farness means dissimilarity and dissociation while nearness means similarity and association.³¹ The Vibhaṅga defined the farness and nearness among the consciousnesses based on many criteria:

Comment [NL46]: Location means a particular place where something happens. Although consciousness has no body, it remains in the bases and arises externally and internally.

a) The similarity and difference in the nature of the *dhammas*. Thus, it is stated that:

i. *Akusala* is distant from *kusala* and *abyākata*

There are two reasons why *akusala* is far from *kusala* and *abyākata*. The first is because they belong to different groups (dissimilarity). *Akusala citta* produces bad result while *kusala citta* produces good result. *Abyākata citta* does not produce result. The second reason is the dissociation. *Akusala* does not mix or mingle with *kusala* and *abyākata*.

ii. *Kusala* and *abyākata* are distant from *akusala*

Akusala citta has the characteristic of being together with fault while the *kusala citta* and *abyākata citta* have the characteristic of being together with no-fault; therefore, *kusala* and *abyākata* are distant from *akusala*. Similarly, it is stated: (iii) *kusala* is distant from *akusala* and *abyākata*, (iv) *akusala* and *abyākata* are distant from *kusala*, (v) *abyākata* is distant from *kusala* and *akusala*, and (vi) *kusala* and *akusala* are distant from *abyākata*.

b) As regards the feelings associated with the consciousness, the distinction is made as follows: (i) *dukkha* is distant from *sukha* and *adukkhamasukha*; (ii) *sukha* and *adukkhamasukha* are distant from *dukkha*; (iii) *sukha* is distant from *dukkha* and *adukkhamasukha*; (iv) *dukkha* and *adukkhamasukha* are distant from *sukha*; (v) *adukkhamasukha* is distant from *sukha* and *dukkha*, and (vi) *sukha* and *dukkha* are distant from *adukkhamasukha*.³²

For example, there are six persons sitting on a bench. Among them, three are with painful feeling and the other three are with pleasant feeling. Though they are sitting together, their feeling is far from the others' in the sense of dissimilarity and in the sense of dissociation. They are far from one another because they are different in feeling.³³

Comment [NL47]: Cho Vi Du

c) Farness or nearness may also be defined according to the spiritual levels or by way of attainments. Thus, the consciousness of one who is not experiencing higher mental states (*asamāpannassa*) is distant from the consciousness of one who is experiencing higher mental states (*samāpannassa*). So, *samāpannassa* is distant from *asamāpannassa*.

d) Based on the fact of being the object of cankers or not, the different types of consciousness again are distinguished as follows:

(i) *Sāsava*, the consciousness that is the object of cankers, is distant from *anāsava*, the consciousness that is not the object of cankers. According to Dhammasaṅgaṇī, all the eighty-one types of mundane consciousness (*lokiya cittas*) are the objects of cankers. The eight types of supramundane consciousness (*lokuttaracittas*) are not the objects of cankers. Thus, the mundane consciousnesses are near to one another and far from the supramundane consciousnesses. Similarly, it is also said that (ii) *anāsava* is distant from *sāsava*.

These farness and nearness of different types of consciousnesses are summarized in the following table:

	Farness / Distant	Nearness / Proximate
a)i.	<i>Akusala</i>	<i>Kusala, Abyākata</i>
ii.	<i>Kusala, Abyākata</i>	<i>Akusala</i>
iii.	<i>Kusala</i>	<i>Akusala, Abyākata</i>
iv.	<i>Akusala, Abyākata</i>	<i>Kusala</i>
v.	<i>Abyākata</i>	<i>Kusala, Akusala</i>
vi.	<i>Kusala, Akusala</i>	<i>Abyākata</i>
b)i.	<i>Dukkha</i>	<i>Sukha, Adukkhamasukha</i>
ii.	<i>Sukha, Adukkhamasukha</i>	<i>Dukkha</i>
iii.	<i>Sukha</i>	<i>Dukkha, Adukkhamasukha</i>

iv.	<i>Dukkha, Adukkhamasukha</i>	<i>Sukha</i>
v.	<i>Adukkhamasukha</i>	<i>Sukha, Dukkha</i>
vi.	<i>Sukha, Dukkha</i>	<i>Adukkhamasukha</i>
c)i.	<i>Asamāpannassa</i>	<i>Samāpannassa</i>
ii.	<i>Samāpannassa</i>	<i>Asamāpannassa</i>
d)i.	<i>Sāsava</i>	<i>Anāsava</i>
ii.	<i>Anāsava</i>	<i>Sāsava</i>

Usually, the consciousnesses that belong to the same category are near to one another. *Akusala citta* is near to *akusala citta* in the sense of similarity and in the sense of resemblance. Among the twelve *akusala citta*s, each one is near to the other eleven *akusala citta*s. These types of consciousness belong to the same category and have the same nature of being unwholesome. The same method of analysis can be applied to *kusala* and *abyākata*.

Comment [S48]: Su giong nhau/ a similarity especially in appearance; Between A & B the fact of being or looking similar to sb/sth

Though the eight *kusala kāmāvacara citta*s, five *kusala rūpāvacara citta*s and four *arūpāvacara citta*s belong to different planes, they are near to each other in *dhamma*, because they have the same nature of being *kusala*.

According to commentators,³⁴ one should not divide the near from the far, but the far should be divided from the near. For example, the four *lobha upekkhā citta*s are near to the four *lobha somanassa citta*s; and from these near *lobha citta*s, we can take them as a whole and divide them from the *dosa citta*s.

The summary is as follows:

Near		Far	
4 <i>Lobha upekkhā citta</i>	4 <i>Lobha somanassa citta</i>	8 <i>Lobha</i>	2 <i>Dosa</i>
1 <i>Dosa</i>	1 <i>Dosa</i>	2 <i>Dosa</i>	8 <i>Lobha</i>
<i>Niyata</i> (constant)	<i>Niyata</i>	<i>Niyata</i>	<i>Aniyata</i> , (inconstant)
<i>Kappaṭṭhiti</i> (enduring for an aeon)	<i>Kappaṭṭhiti</i>	<i>Kappaṭṭhiti</i>	<i>Akappaṭṭhiti</i> , (not enduring for an aeon)
1 <i>Asaṅkhārika</i> (unprompted)	1 <i>Asaṅkhārika</i>	2 <i>Asaṅkhārika</i>	2 <i>Sasaṅkhārika</i> (prompted)
<i>Sasaṅkhārika</i> , <i>Sampayutta</i>	<i>Sasaṅkhārika</i> , <i>Sampayutta</i>	2 <i>Sasaṅkhārika</i> <i>Sampayutta</i>	2 <i>Asaṅkhārika</i> <i>Vippayutta</i>

Comment [S49]: Lokuttara has no plane so can not mention here. It is available in kāmavacara (in 3 plane). But lokuttara are common to all plane.
-In lokuttara there are no kiriya
-Magga & Phala is just attainment
-Lokiya there are Aku + Ku. + Vipāka + Kriya
-Kiriya arise only Buddha & Arahant, When the Buddha perform meritorious deed, his mind there will be no Kusala citta but only kiriya citta arise. If he absorbs Jhāna 5 Rūpavacara jhāna there will be no kusala. If he enters Arūpakiriya jhāna at that time also there will be kiriya. So Kiriya depend on his function.

Comment [S50]: # 78. Should not divided to the near but divided to the far

Thus, *viññāṇa* can be analyzed by way of time, thought process, distance, subtlety, and rank. *Viññāṇa* is analyzed in various ways because its essence is comprehensive and experiential. In the next chapter, *viññāṇa* will be investigated from the *Abhidhamma* perspective. The abstract terms found in this chapter will be dealt in depth.

Endnotes

- ¹ Ashin Thiṭṭila, trans., *The Book of Analysis*, pp. 13-16.
- ² Ibid., p. xxiii.
- ³ “*Tattha katamo viññāṇakkhandho? Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vāḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisāññūhivā abhisāṅkhipitvā-ayaṃ vuccati viññāṇakkhandho.*” Vibh. 10 (CSCD).
- ⁴ *Concise Oxford English Dictionary*, (Tenth Edition) [CD-Rom 2001 Version 1.1].
- ⁵ Nārada Thera, *A Manual of Abhidhamma*, p. 179.
- ⁶ *The Expositor*, p. 78.
- ⁷ Nārada Thera, op. cit., Vol. I, p. 179.
- ⁸ Ashin Thiṭṭila, trans., *The Book of Analysis*, summary, p. 13.
- ⁹ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, p. 14.
- ¹⁰ Ibid.
- ¹¹ Op. cit.
- ¹² Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, p. 14.
- ¹³ Nārada Thera, *A Manual of Abhidhamma*, Vol. II, p. 160.
- ¹⁴ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 7-8.
- ¹⁵ Ashin Thiṭṭila, trans., *The Book of Analysis*, pp. 13-14.
- ¹⁶ Ibid.
- ¹⁷ Op. cit.
- ¹⁸ Ibid., p. 14.
- ¹⁹ *The Expositor*, p. 438.
- ²⁰ Ashin Thiṭṭila, trans., *The Book of Analysis*, p. 14.
- ²¹ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 15.
- ²² Ashin Thiṭṭila, trans., *The Book of Analysis*, p. 14.
- ²³ Op. cit.
- ²⁴ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 15.
- ²⁵ Ashin Thiṭṭila, trans., *The Book of Analysis*, p. 14.
- ²⁶ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 16.
- ²⁷ Ibid., p. 17.
- ²⁸ Ashin Thiṭṭila, trans., *The Book of Analysis*, p. 17.
- ²⁹ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 18.
- ³⁰ Op. cit., p. 12.
- ³¹ Ibid., p. 19.
- ³² Ashin Thiṭṭila, trans., *The Book of Analysis*, p. 15.
- ³³ If their feelings are in the group of the painful, then they are near, and not distant.
- ³⁴ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 20.

2. Upekkhā, Xả.

Đúng theo ngữ nguyên, Upekkhā là thấy (ikkhati) một cách vô tư (upa = yuttito) . Đó là nhìn đối tượng với tâm quân bình. Sách Atthasālinī ghi: "Đây là trạng thái vô tư (majjattam) liên quan đến đối tượng và bao hàm một sự hiểu biết phân giải (paricchindanakam ñāṇam)."

Đây là lối giải thích chỉ riêng biệt áp dụng cho danh từ Upekkhā trong các loại tâm "Đẹp", hay Tịnh Quang Tâm, đồng phát sanh cùng tri kiến. Trong các loại tâm Bất Thiện (Akusala) và Vô Nhân (Ahetuka), Upekkhā chỉ là cảm giác vô ký suông, không-vui-không-buồn, không có dấu vết gì của một sự hiểu biết phân giải. Trong các loại tâm "Đẹp" thuộc Dục Giới (Kāma-vacara Sobhana) cũng có thể có cảm giác vô ký suông, như trường hợp người nghe Pháp mà không thích thú. Ngoài ra còn có một hình thức Upekkhā tế nhị, nhìn đối tượng với tâm rõ ràng vô tư và có sự hiểu biết phân giải, như trường hợp một người sáng suốt nghe Giáo Pháp với tâm phán đoán và vô tư.

Riêng Upekkhā của tâm Thiện (Jhāna) có một tầm quan trọng về mặt đạo đức và tâm lý. Chắc chắn đây không phải là loại Upekkhā, thọ vô ký thông thường, phát hiện một cách tự động trong các tâm Bất Thiện (Akusala). Chi thiện Xả (Jhāna Upekkhā) được phát triển do một ý chí mạnh mẽ. Nhận định rằng chi thiện "Lạc" vẫn còn thô kịch, hành giả loại trừ luôn chi thiện ấy, như đã loại ba chi trước kia, và trau giồi, phát triển chi "Xả", Upekkhā, tế nhị và thanh bình an lạc hơn nhiều.

Khi đắc Ngũ Thiền hơi thở cũng ngưng. Vì do nhờ ý chí, đã vượt lên khỏi cả hai, đau khổ và thỏa thích, hành giả cũng không còn cảm nghe đau đớn.

Chi thiện Upekkhā là một hình thức vi tế của tâm sở Tatramajjhata, bình thản, quân bình, một trong những tâm sở thiện tiềm tàng ngủ ngầm trong tất cả những loại tâm "Đẹp" (Sobhana).

Trong câu Pāli: Upekkhā satipārisuddhi, sự trong sạch của tâm niệm phát sanh do trạng thái bình thản, 'trạng thái bình thản', hay tâm "Xả" (Upekkhā) được đề cập ở đây là Tatramajjhata. Tâm sở này cũng tiềm ẩn ngủ ngầm trong bốn tầng Thiền đầu tiên, nhưng đến Ngũ Thiền thì Tatramajjhata nổi bật lên và trở thành vi tế đến mức cao độ. Cả hai, thọ vô ký (Upekkhā Vedanā) và trạng thái bình thản (Xả), được bao hàm trong Phạm ngữ Upekkhā, đều nằm trong Ngũ Thiền.

Vậy, có bốn loại Upekkhā như sau:

1. Thọ vô ký suông, chỉ là một cảm thọ nằm trong sáu tâm Bất Thiện (Akusala Citta).
2. Thọ vô ký tiêu cực (Anubhavana Upekkhā) nằm trong tám căn môn Vô Nhân (Ahetuka dvipaṇca-viññāṇa [2], những loại tâm Quả đi từng cặp Thiện và Bất Thiện, có liên quan đến giác quan)

3. Upekkhā có tánh cách trí thức, thường nằm trong hai tâm Hành Đẹp (Sobhana Kriyā Cittas), đồng phát sanh cùng tri kiến, và đôi khi nằm trong hai tâm Thiện Đẹp (Sobhana Kusala Cittas), đồng phát sanh cùng tri kiến.

4. Upekkhā có tánh cách đạo đức nằm trong tất cả tâm Đẹp (Sobhana Citta), hay Tịnh Quang Tâm, đặc biệt là trong Ngũ Thiền.

Brahmavihārupekkhā và Saṅkhārupekkhā có thể được bao hàm trong cả hai loại Upekkhā -- trí thức và đạo đức [3] .

Brahmavihārupekkhā, tâm Xả của Tứ Vô Lượng Tâm là trạng thái bình thản, không chao động, tâm quân bình, trước những hoàn cảnh thăng trầm của đời sống. Saṅkhārupekkha, tâm Xả Hành, là trạng thái không ưa thích cũng không ghét bỏ, không luyến ái cũng không bất toại nguyện, đối với các pháp hữu vi, các vật được cấu tạo.

Sách Visuddhi Magga, Thanh Tịnh Đạo, lược kê tất cả mười loại Upekkhā. Xem The Path of Purity quyển II, trang 184-186

TABLE 4.1: CLASSIFICATION OF 89 KINDS OF VIÑÑĀṆA

<i>Citta</i> <i>Bhūmi</i> (Plane)	Karmically unwholesome <i>Akusala Viññāṇa</i>	Karmically wholesome <i>Kusala Viññāṇa</i>	Karmically neutral <i>56 Abyākatā Viññāṇa</i>		Total
			<i>Vipāka</i>	<i>Kiriya</i>	
Sensuous sphere <i>Kāmvacara</i>	8 <i>lobha</i> (craving) 2 <i>dosa</i> (hatred) 2 <i>moha</i> (delusion) (total 12)	8 <i>sobhana</i>	15 <i>ahetuka</i> { - 7 <i>akusala</i> 8 <i>sahetukakusala</i> 8 <i>sobhana</i> { - 4 <i>ñāṇavippayutta</i> (23) - 4 <i>ñāṇasampayutta</i>	3 <i>ahetuka</i> { - <i>Pañca-dvārāvajjana</i> - <i>Mano-dvārāvajjana</i> - <i>Hasituppāda</i> 8 <i>sobhana</i> { - 4 <i>ñāṇavippayutta</i> (13) - 4 <i>ñāṇasampayutta</i>	54
Fine-material sphere <i>Rūpāvacara</i>	-----	- 1 st <i>Kusalajhāna</i> - 2 nd <i>Kusalajhāna</i> - 3 rd <i>Kusalajhāna</i> - 4 th <i>Kusalajhāna</i> - 5 th <i>Kusalajhāna</i>	- 1 st <i>Vipākajhāna</i> - 2 nd <i>Vipākajhāna</i> - 3 rd <i>Vipākajhāna</i> - 4 th <i>Vipākajhāna</i> - 5 th <i>Vipākajhāna</i>	- 1 st <i>Kiriyajhāna</i> - 2 nd <i>Kiriyajhāna</i> - 3 rd <i>Kiriyajhāna</i> - 4 th <i>Kiriyajhāna</i> - 5 th <i>Kiriyajhāna</i>	15
Immaterial sphere <i>Arūpāvacara</i>	-----	1. <i>Ākāśānañcāyatana</i> 2. <i>Viññāṇañcāyatana</i> 3. <i>Akiñcaññāyatana</i> 4. <i>Nevasaññān'āsaññāyatana</i>	1. <i>Ākāśānañcāyatana</i> 2. <i>Viññāṇañcāyatana</i> 3. <i>Akiñcaññāyatana</i> 4. <i>Nevasaññān'āsaññāyatana</i>	1. <i>Ākāśānañcāyatana</i> 2. <i>Viññāṇañcāyatana</i> 3. <i>Akiñcaññāyatana</i> 4. <i>Nevasaññān'āsaññāyatana</i>	12
Supramundane <i>Lokuttara</i>	-----	1. <i>Sotāpatti magga citta</i> 2. <i>Sakadāgāmi magga citta</i> 3. <i>Anāgāmi magga citta</i> 4. <i>Arahatta magga citta</i>	1. <i>Sotāpatti phala citta</i> 2. <i>Sakadāgāmi phala citta</i> 3. <i>Anāgāmi phala citta</i> 4. <i>Arahatta phala citta</i>	-----	8
Total 89	12	21	36	20	89

Comment [NL1]: 1. Boundless space
2. Boundless consciousness
3. Nothingness
4. Neither perception nor non-perception

Comment [NL2]: 1. Path of stream entrance
2. Once returning
3. Non returning
4. Arahatsip

CHAPTER IV

ANALYSIS OF CONSCIOUSNESS IN THE METHOD OF ABHIDHAMMA PIṬAKA

Viññāṇa is meticulously analysed in most of the Abhidhamma treatises. Each treatise discusses about it in a specific way. In the Dhammasaṅgaṇī, the aim is to compile and to classify all mental and material phenomena under particular groups called *duka* and *tika* (collectively called *mātikā*). It is the explanation of this *mātikā* that is the purpose of the *Dhammasaṅgaṇī*.

Comment [NL1]: [tri:t] danh từ sự thết đãi; tiệc, buổi chiêu đãi
V: xét, xử lý, đề cập, nghiên cứu, giải quyết, bàn cãi (một vấn đề...)

The Vibhaṅga deals specifically with a number of these *mātikā* topics, showing both the methods of analysis and definitions used by the Buddha in general discourses (*Suttantabhājanīya*) and the technical analysis and definitions used when the same matter was discussed from a strictly philosophical aspect (*Abhidhammabhājanīya*).¹

In this chapter, firstly the treatment of *viññāṇa* in the *Abhidhamma* method (*Abhidhammabhājanīya*), as found in the Vibhaṅga, will be provided. Then, special emphasis will be placed on the *viññāṇa* as described in the Abhidhammattha-saṅgaha. It is a summary of the seven Abhidhamma treatises. Ven. Anuruddha, the author of this book, collected those schemata of the *Abhidhamma* philosophy that incorporate the totality of concrete entities, i.e., consciousness (*citta*), mental factors (*cetasika*), and material phenomena (*rūpa*) that really exist in the whole universe. In this book, *viññāṇa* is classified in many ways, such as, by ways of elements, nature, planes and so on. This will be discussed in this chapter. At the end of the chapter, we will deal with the cooperative working of the consciousness and its factor factors.

Comment [NL2]: ['tri:tmənt] danh từ= sự đối xử, sự đối đãi, sự cư xử (với người nào); (y học) sự điều trị; phép trị bệnh
undergoing medical treatment
đang chữa bệnh, đang điều trị
a new treatment for cancer
một phép điều trị mới bệnh ung thư
(hoá học) sự xử lý; cách xử lý
sự luận bàn, sự nghiên cứu; sự giải quyết (một vấn đề)

Comment [U3]: ['ski:mə] danh từ, số nhiều schemata giản đồ

Comment [NL4]: ['koŋkri:t] tính từ tồn tại ở dạng vật chất (có thể sờ, cảm thấy...); cụ

4.1 Consciousness as analysed in the Vibhaṅga

There is no *Abhidhamma* treatise that does not mention *viññāṇa*. But, *Vibhaṅga*, the second treatise of the *Abhidhamma*, gives much clearer and more detailed information about *viññāṇa*, especially to meet the needs of person (*puggalajjhāsayena*) and to enhance the elegance of the teaching (*desanāvilānena*)². To meet the inquiring needs of some devas, the Buddha taught by inserting *tikas* among *dukas*, and for others he inserted *dukas* among *tikas*. To enhance the elegance of his teaching, the Buddha taught by inserting *tikas* among *dukas* and *dukas* among *tikas* by double succession, then by the seven kinds and so on. The Buddha taught such ways owing to the vastness of his scope of understanding. In this way, the Buddha taught *viññāṇa* in four sections.

Comment [NL5]: ['eligəns]
danh từ tính thanh lịch, tính
tạo nhã

In the first section, he inserted the *tikas* among the *dukas*. Therefore, it is called *Dukamūlaka*, 'Rooted in *dukas*'. In the second, he inserted *dukas* among the *tikas*. Hence it is called *Tikamūlaka*, 'Rooted in *tikas*'. The next section couples the *tikas* and the *dukas* together so as to make the 'double succession' (*Ubhato vaddhaka*). The last one is the multiple sections (*Bahuvīdhā*) that concern seven kinds, twenty-four kinds, thirty kinds, and many kinds of *viññāṇa*. The outline of consciousness explained in *Vibhaṅga* is as follows:

FOUR SECTIONS

- | | |
|-----------------------------|--------------------------|
| I. <i>Dukamūlaka</i> | = Rooted in <i>dukas</i> |
| II. <i>Tikamūlaka</i> | = Rooted in <i>tikas</i> |
| III. <i>Ubhato vaddhaka</i> | = Double succession |
| IV. <i>Bahuvīdhā</i> | = Multiple sections |

Comment [S6]: Means two, or from
above side, vaddhaka means increasing
- Bode side means from duka side and
tika side

There are altogether 22 *tikas* and 100 *dukas*. However, in the analysis of *viññāṇa*, only those *tikas* and *dukas* concerned with *viññāṇa* are selected to apply in the four above-mentioned sections, and consequently each section has many sub-sections as follows:

SUB - SECTIONS

I. *Dukamūlaka* = 21 *tikas* × 52 *dukas* = 1092 sub-sections

II. *Tikamūlaka* = 52 *dukas* × 21 *tikas* = 1092 sub-sections

III. *Ubhato vaḍḍhaka* = 21 sub-sections

IV. *Bahuvidhā* = 64 sub-sections

A. *Sattavidha* (seven-fold) = 21 sub-sections

B. *Catuvīsati* (twenty-four-fold) = 21 sub-sections

C. *Tiṃsavidha* (thirty-fold) = 1 sub-section

D. *Bahuvidha* (manifold) = 21 sub-sections

Comment [S7]: Each tika have 52 duka eg kusala has 52, akusala has 52 and so on.

Comment [S8]: From par. 129-149 ; Vibhanga tran. p.68-73-There are mention Duka and Tika

Comment [S9]: Vibh.p.73-75

Comment [S10]: Vibh.p.73-75

Comment [S11]: Vibh.p.73-75

Comment [S12]: Vibh.p.73-75

Among the 100 *dukas*, only 52 *dukas*, and 21 out of 22 *tikas* are explained here because the remaining 48 *dukas* and the last *tika* (*sanidassana tika*) do not include *viññāṇa*. Thus, they are not applicable here.

I. *Dukamūlaka* (Analysis of consciousness based on 52 *dukas*)

By way of *dukamūlaka*, consciousness is analyzed in accordance with one of 52 *dukas* followed by 21 respective *tikas*. For example, consciousness is analyzed as mundane (*lokiya*) or supramundane (*lokuttara*), and then as wholesome (*kusala*), unwholesome (*akusala*) or indeterminate (*abyākata*); as being associated with pleasant feeling (*sukhāya vedanāya*), with unpleasant feeling (*dukkhāya vedanāya*) or with neither-pleasant-nor-unpleasant or neutral feeling (*asukhamadukkhāya vedanāya*), and so on.

In this way if we multiply 21 *tikas* by 52 *dukas*, there will be 1092 sub-sections. This section is called “Rooted in *dukas*”.

II. *Tikamūlaka* (Analysis of consciousness based on 21 *tikas*)

By way of *tikamūlaka*, consciousness is analyzed according to one of 21 *tikas* followed by 52 respective *dukas*. For instance, consciousness is analyzed as wholesome, unwholesome or indeterminate, and then as being with root (*sahetu*) or being without root (*ahetuka*); as being associated with root (*hetusampayutta*) or being dissociated from root (*hetuvippayutta*), etc.

If we multiply 21 *tikas* by 52 *dukas*, there will be 1092 sub-sections. This section is called “Rooted in *tikas*”.

III. Ubhato vaddhaka (Double succession)³

In the section called “Double succession”, the *dukas* and the *tikas* are joined parallelly. In this method, the sub-sections begin with the first *duka* joined with the first *tika*, the second *duka* with the second *tika*, and so forth, thus the total comes to 21 sub-sections. For instance, consciousness is analyzed as being with root (*sahetuka*) or being without root (*ahetuka*) and as wholesome (*kusala*), unwholesome (*akusala*) or indeterminate (*abyākata*). Again, it is analyzed as being associated with root (*hetusampayutta*) or being dissociated from root (*hetuvippayutta*), and then being associated with pleasant feeling (*sukhāya vedanāya*), with unpleasant feeling (*dukkhāya vedanāya*) or with neutral feeling (*asukhamadukkhāya vedanāya*), etc.

Comment [S13]: = 21 sub-sections
Vibh 43-61
From par. 129-149 ; Vibhanga tran. p.68-73. There are mention Duka and Tika

IV Bahuvidhā (Multiple section).

This section is further divided into four methods as follows:

A. *Sattavidha* (seven-fold) = 21 sub-sections⁴

Here the aggregate of consciousness is analysed by way of seven-fold division based on each *tika* combining with the four planes.

❖ 1st group: In the first group, consciousness is analysed based on the *Kusala tika* combining with the four planes. Therefore the division of consciousness is:

1. good (*kusala*)
2. bad (*akusala*)
3. neither-good-nor-bad (*abyākatā*)
4. the characteristic of the plane of desire (*kāmāvacara*)
5. the characteristic of the plane of form (*rūpāvacara*)
6. the characteristic of the formless plane (*arūpāvacara*) and
7. supramundane (*lokuttara*).

❖ 2nd group: In this group, consciousness is analysed based on the *Vedanā tika* combining with the four planes, and the consciousness is also seven-fold.

Comment [NL14]: *Bahuvidhā* = 21 groups¹
1. *Cakkhusaṃphassaṃ viññāṇa*,
'consciousness because of (cause by) eye contact'
2. *Sota saṃphassaṃ viññāṇa*,
'consciousness because of ear contact'
3. *Ghāṇa saṃphassaṃ viññāṇa*,
'consciousness because of nose contact'
4. *Jivhā saṃphassaṃ viññāṇa*,
'consciousness because of tongue contact'
5. *Kāya saṃphassaṃ viññāṇa*,
'consciousness because of body contact'
6. *Mano saṃphassaṃ viññāṇa*,
'consciousness because of mind contact'
6 *viññāṇa* × 7 (3 [*kusala*, *Akusala*, *Abyākatā*] + 4 *Kāma, rūpa, arūpa, lokuttarā*) = 42
42 + 6 *viññāṇa* = 48

Comment [S15]: 20 tika Par 122
included Vedanā tika

Then the classification continues from the third *tika* up to the 21st *tika*, making twenty-one sub-sections.

B. Catuvīsati (twenty-four-fold) = 21 sub-sections

In this section, each sub-section is of twenty-four fold.⁵ In the first sub-section, consciousness is classified into six kinds based on six kinds of contact (*samphassajā*), then combining with the *tikas*, and then with the six kinds of consciousness.

♦ 1st sub-section: based on *kusala tika*:

$$[6 \text{ samphassajā } viññāṇa \times 3 \text{ (kusala, akusala, abyākata)}] + 6 \text{ viññāṇa} = 24 \text{ fold}$$

♦ 2nd sub-section: based on *vedanā tika*:

$$[6 \text{ samphassajā } viññāṇa \times 3 \text{ (dukkha, sukha, upekkhā)}] + 6 \text{ viññāṇa} = 24 \text{ fold}$$

Then the classification continues from the third *tika* up to the 21st *tika*, making twenty-one sub-sections.

C. Timsavidha (thirty-fold) = 1 sub-section

Here the aggregate of consciousness is analysed by way of thirty-fold division. The six kinds of consciousness being born of six kinds of contact (*samphassajā*) are combined with the four planes and the six kinds of consciousness, making the division of thirty-fold.

$$[6 \text{ samphassajā } viññāṇa \times 4 \text{ planes (kāma, rūpa, arūpa, avattha (lokuttara)}] + 6 \text{ viññāṇa} = 30 \text{ fold.}$$

As the manner of analysis is similar, in this chapter, we will analyse in detail only the ten progressive (*vaḍḍhitako*) series. The other divisions should be understood in the similar manner.

Ten progressive series of *viññāṇa*

The ten progressive series will be discussed in this section. In Vibhaṅga,⁶ the Buddha expounded *viññāṇa* in various ways. Here, only the ten progressive series is selected to discuss because it is seldom found in other

books. It appears only in the Vibhaṅga. In the analysis of the ten progressive series, *viññāṇa* is dealt with gradually, from single-fold to tenfold as follows:

a) *Phassasampayutto*: *viññāṇa* is one-fold by way of association with contact (*phassa*).

Comment [N16]: THỨC UẨN PHÂN THEO MỘT LOẠI: Thức tương ưng xúc.

b) *Hetuto*: by way of root, *viññāṇa* is twofold: with root (*saṁhetuka*), and without root (*ahetuka*).

Comment [N17]: Thức uẩn phân theo hai loại: Có thức hữu nhân, có thức vô nhân.

c) *Jātito*: By way of nature, *viññāṇa* is threefold, namely, wholesome (*kusala*), unwholesome (*akusala*) and indeterminate (*abyākata*).

Comment [N18]: Thức uẩn phân theo ba loại: Có thức thiện, có thức bất thiện, có thức vô ký.

d) *Bhūmantarato*: by way of planes or spheres, *viññāṇa* is fourfold, i.e., belonging to sense sphere (*kāmaṁvacara*), fine-material sphere (*rūpāvacara*), immaterial sphere (*arūpāvacara*) and supramundane (*avatthā* or *lokuttara*).

Comment [N19]: Thức uẩn phân theo bốn loại: có thức dục giới, có thức sắc giới, có thức vô sắc giới; có thức phi hệ thuộc.

e) *Indriyato*: By way of faculty, *viññāṇa* is fivefold.

Comment [N20]: Can

f) *Vatthuto*: By way of base, *viññāṇa* is sixfold.

Comment [N21]: Thức uẩn phân theo năm loại: Có thức tương ưng lạc quyền, có thức tương ưng khổ quyền, có thức tương ưng ưu quyền, có thức tương ưng xả quyền.

g) *Mano-samphassajā bhedato*: By way of subdividing consciousness born of mental contact, *viññāṇa* is sevenfold.

Comment [N22]: Xu

h) *Kāya-samphassajā bhedato*: By way of subdividing consciousness born of bodily contact, *viññāṇa* is eightfold.

Comment [N23]: Thức phân theo sáu loại: nhãn thức, nhĩ thức, tỷ thức, thiệt thức, thân thức, ý thức.

i) *Manoviññāṇa-dhātu-samphassajā bhedato*: By way of subdividing consciousness born of mind-consciousness-element contact, *viññāṇa* is ninefold.

Comment [N24]: Thức uẩn phân theo bảy loại: nhãn thức...(trùng)..., thân thức, ý thức, ý thức giới.

j) *Manoviññāṇa-dhātu-samphassajā kusalābhedato*: By way of subdividing wholesome and unwholesome consciousness born of mind-consciousness-element contact, *viññāṇa* is tenfold.

Comment [N25]: Thức uẩn phân theo tám loại: Nhãn xúc...(trùng)... thân thức có câu hành lạc, có câu hành khổ, ý thức, ý thức giới.

Comment [N26]: Thức uẩn phân theo chín loại: Nhãn thức...(trùng)... thân thức, ý thức, ý thức giới, có thiện, có bất thiện, có vô ký.

Comment [N27]: Thức uẩn phân theo mười loại: Nhãn thức...(trùng)... thân thức có câu hành lạc, có câu hành khổ, ý thức, ý thức giới, có thiện, có bất thiện, có vô ký.

Each way of classification will be now discussed in detail as follows:

a) By way of association with contact (*phassasampayutto*)

In this division, consciousness is one-fold, that is, associated with contact (*phassa*). *Phassa*, which is derived from the verb *phusati*, means

‘contact’ or ‘touching’. But, ‘contact’ should not be understood as the mere physical impact of the object on the bodily faculty but rather as the mental factor by which consciousness mentally ‘touches’ the object that has appeared, thereby initiating the entire cognitive event.⁷

In this context, as regards the description of the consciousness aggregate, “in one way”⁸ (*ekavidhena*) means by way of one portion, that is “associated with contact” (*phassasampayutto*) because contact is the first **incidence** of the process of cognizing the object. This *phassa* is associated with every consciousness. Here consciousness is single-fold because every consciousness is associated with *phassa*.

Comment [NL28]: ['insidəns]
danh từ=sự rơi vào, sự tác động vào; phạm vi ảnh hưởng, phạm vi tác động

Regarding ‘contact’ (*phassa*), the Aṭṭhasīlinī said that ‘contact’ (*phassa*) means ‘it touches’. It has touching as its salient characteristic, **impact** as its function, ‘coinciding’ (of physical basis, object, and consciousness) as its manifestation, and the object which has entered the **avenue** (of awareness) as proximate cause.⁹ *Phassa* is the first among the seven universal *cetasikas* (*phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitindriya*, and *manasikāra*). Therefore, it is associated with all consciousnesses.

Comment [NL29]: ['impækt]
danh từ=sự va chạm, sự chạm mạnh; sức va chạm
[im'pækt] động từ e□p, thu□c ho□□c le□n ch□□t ca□i gi□; e□p (hai ca□i) la□i v□□i nhau

Comment [NL30]: ['ævinju:]
danh từ=đại lộ
con đường có trồng cây hai bên (đi vào một trang trại)
(nghĩa bóng) con đường để đạt tới=the avenue to success
con đường để đạt tới thành công (từ Mỹ, nghĩa Mỹ) đường phố lớn (quân sự) con đường (để tiến hoặc rút)
avenue of approach
con đường để tiến đến gần
to cut off all avenues of retreat
cắt đứt mọi con đường rút quân

b) By way of root (*Hetuto*)

In this division, consciousness is two-fold: with root (*sahetuka*) and without root (*ahetuka*). *Sahetuka cittas* are of four planes, while *ahetuka cittas* are of the sense sphere (*kāmāvacara*) only. Among the 89 *cittas* there are 18 *ahetuka cittas* [7 *akusala vipākas* + 8 *kusala vipākas* + 3 *ahetuka kiriyas*] that are not accompanied by root and the remaining 71 *cittas* are accompanied by root (*sahetuka*).

c) By way of origin (*jātito*)

In this division, consciousness is three-fold: *kusala*, *akusala* and *abyākata*. *Jāti* here means the origin, for instance, the origin of *akusala* are *lobha*, *dosa*, and *moha*. Because of these origins, *akusala cittas* arise. And based on its characteristic, consciousness is divided into three kinds, i.e., *kusala*, *akusala*, and *abyākata*. There are 21 *kusala cittas* rooted in non-greed

(*alobha*), non-hatred (*adosa*) and/or non-delusion (*amoha*), presented as 8 *kāmāvacara mahākusala cittas*, 5 *rūpāvacara kusala cittas*, 4 *arūpāvacara kusala cittas*, 4 *lokuttara kusalacittas* (*Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta citta*).

There are 12 *akusala cittas* rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*), namely, 8 *lobhamūla cittas*, 2 *dosamūla cittas*, and 2 *mohamūla cittas*.

There are 56 *abyākata cittas* (consciousnesses that are indeterminate or neither-meritorious-nor-demeritorious). They are the consciousnesses that cannot be determined in terms of the **dichotomy** of wholesomeness and unwholesomeness.

Comment [N31]: [di'kotāmi]
danh từ=sự tách thành hai hoặc
giữa hai nhóm hoặc vật khác
nhau và đối lập nhau, sự lưỡng
phân
Division into two usually contradictory
parts= Su phan doi

a. 36 <i>vipākacittas</i> (resultant thoughts) pertaining to the four spheres.	b. 20 <i>kiriya</i> cittas, (non-causative actions) pertaining to the three spheres.
1. - <i>Kāmā. aku. vipāka ahe. citta</i> 7 - <i>Kāmā. ku. vipāka ahe. citta</i> 8 - <i>Kāmā. mahāvīpāka</i> 8 2. - <i>Rūpāvacara vipāka</i> 5 3. - <i>Arūpāvacara vipāka</i> 4 4. - <i>Lokuttara vipāka (phala)</i> 4 36	1. - <i>Kāmāvacara ahe. kiriya citta</i> 3 - <i>Kāmā. mahākiriya</i> 8 2. - <i>Rūpāvacara kiriya</i> 5 3. - <i>Arūpāvacara kiriya</i> 4 20
Thus, altogether there are 56 <i>cittas</i> , which are neither meritorious nor demeritorious (<i>abyākata</i>).	

d) By way of plane (*bhūmito*)

In this division, consciousness is four-fold. Based on the planes, we can divide the 89 *cittas* into four categories as follows:

- 1) *Kāmāvacara*, consciousness arising in the plane of desire (54)
- 2) *Rūpāvacara*, consciousness arising in the plane of form (15)
- 3) *Arūpāvacara*, consciousness arising in the formless plane (12)
- 4) *Apariyāpanna*, supramundane consciousness (8)

Apariyāpanna means that it is not included in the three planes, so it is called *avattha* or *lokuttara* (supramundane).

e) By way of faculty (*indriyato*)

In this division, consciousness is five-fold, viz.:

1) *Sukkhindriyasampayutta*: consciousness associated with (*sampayutta*) the controlling faculty (*indriya*) of physical pleasure (*sukha*). In this case, it is the rootless wholesome resultant body-consciousness accompanied by pleasure (*ahetuka kusala vipāka sukhasahagataṃ kāyaviññāṇaṃ*).

2) *Dukkhindriyasampayutta*: consciousness associated with the controlling faculty of physical pain (*dukkha*). It is the rootless unwholesome resultant body-consciousness accompanied by pain (*ahetuka akusalavipāka dukkhasahagataṃ kāyaviññāṇaṃ*).

3) *Somanassindriyasampayutta*: consciousnesses associated with the controlling faculty of mental pleasure (*somanassa*). They are the 62 consciousnesses accompanied by mental pleasure, namely 18 *kāmasomanassa* (4 *lobha* + 2 *ahetuka* + 12 *kāmāvacara*), 12 *rūpāvacara*, and 32 *lokuttara cittas*.

4) *Domanassindriyasampayutta*: consciousnesses associated with the controlling faculty of mental displeasure (*domanassa*). They are the two consciousnesses rooted in hatred (*dosamūla cittas*).

5) *Upekkhindriyasampayutta*: consciousnesses associated with the controlling faculty of indifference (*upekkhā*). They are the 55 consciousnesses accompanied by neutral feeling, including 32 *kāmāvacara upekkhā*, 15 *mahaggata upekkhā* and 8 *lokuttara upekkhā*.

g) By way of base (*Vatthuto*)

In this division, consciousness is six-fold as follows:

1) <i>Cakkhuviññāṇaṃ</i>	2	} 10
2) <i>Sotaviññāṇaṃ</i>	2	
3) <i>Ghānaviññāṇaṃ</i>	2	
4) <i>Jivhāviññāṇaṃ</i>	2	
5) <i>Kāyaviññāṇaṃ</i>	2	
6) <i>Manoviññāṇaṃ</i>	79	

h) By way of subdividing consciousness born of mental contact
(*mano samphassajā bhedato*)

In this division, *viññāṇa* is **seven-fold** as follows:

Comment [N32]: Thức uẩn phân theo bảy loại: nhãn thức...(trùng)..., thân thức, ý giới thức, ý thức giới.

1) <i>Cakkhuviññāṇaṃ</i>	2	}	10
2) <i>Sotaviññāṇaṃ</i>	2		
3) <i>Ghānaviññāṇaṃ</i>	2		
4) <i>Jivhāviññāṇaṃ</i>	2		
5) <i>Kāyaviññāṇaṃ</i>	2		
6) <i>Manodhātu</i>	3		
7) <i>Manoviññāṇadhātu</i>	76		

i) By way of subdividing consciousness born of bodily contact,
(*Kāya samphassajā bhedato*)

In this division, consciousness is eight-fold as follows:

1) <i>Cakkhuviññāṇaṃ</i>	2	}	10
2) <i>Sotaviññāṇaṃ</i>	2		
3) <i>Ghānaviññāṇaṃ</i>	2		
4) <i>Jivhāviññāṇaṃ</i>	2		
5) <i>Kāyaviññāṇaṃ sukhahagataṃ</i>	1		
6) <i>Kāyaviññāṇaṃ dukkhahagataṃ</i>	1		
7) <i>Manodhātu</i>	3		
8) <i>Manoviññāṇadhātu</i>	76		

j) By way of subdividing consciousness born of mind-consciousness-element contact (*manoviññāṇa dhātu samphassajā bhedato*)

Comment [U33]: By Way of Subdivision of that Born of Mind Consciousness Element Contact.

In this division, consciousness is **nine-fold** as follows:

Comment [N34]: Thức uẩn phân theo chín loại: Nhãn thức...(trùng)..., thân thức, ý giới, ý thức giới, có thiện, có bất thiện, có vô ký.

1) <i>Cakkhuviññāṇaṃ</i>	2	}	10	}	46		
2) <i>Sotaviññāṇaṃ</i>	2						
3) <i>Ghānaviññāṇaṃ</i>	2						
4) <i>Jivhāviññāṇaṃ</i>	2						
5) <i>Kāyaviññāṇaṃ</i>	2						
6) <i>Manodhātu</i>	3						
7) <i>Manoviññāṇadhātu kusalaṃ</i>	21	}	33				
8) <i>Manoviññāṇadhātu akusalaṃ</i>	12						
9) <i>Manoviññāṇadhātu abyākataṃ</i>	43 (89 - 46)						

Comment [N35]: (18 ahetuka - 5 ahetuka = 13 or 10 pañcaviññāṇa + 3 manodhātu [1 pañcadvārāvajjana + 2 sampaṭicchana] = 13)

5 <i>Ahetukas</i> [3 <i>santīraṇa</i> , 1 <i>manodvārāvajjana</i> , 1 <i>hasituppāda</i>]	} 43
16 <i>Kāmāvacaras</i> [8 <i>kāmāvacarakusala</i> + 8 <i>kāmāvacarakiriya</i>]	
10 <i>Rūpāvacaras</i> [5 <i>rūpāvacarakusala</i> + 5 <i>rūpāvacarakiriya</i>]	
8 <i>Arūpāvacaras</i> [4 <i>arūpakusala</i> + 4 <i>arūpakiriya</i>]	
4 <i>Lokuttaras</i> (4 <i>phala</i>)	

k) By way of sub-dividing wholesome and unwholesome consciousness born of mind-consciousness-element contact (*manoviññāṇa dhātu samphassajā kusalādibhedato*)

In this division, consciousness is **ten-fold** as follows:

1) <i>Cakkhaviññāṇaṃ</i>	2	} 10
2) <i>Sotaviññāṇaṃ</i>	2	
3) <i>Ghānaviññāṇaṃ</i>	2	
4) <i>Jivhāviññāṇaṃ</i>	2	
5) <i>Kāyaviññāṇaṃ sukhahagataṃ</i>	1	
6) <i>Kāyaviññāṇaṃ dukkhasahagataṃ</i>	1	} 76
7) <i>Manodhātu</i>	3	
8) <i>Manoviññāṇadhātu kusalaṃ</i>	21	
9) <i>Manoviññāṇadhātu akusalaṃ</i>	12	
10) <i>Manoviññāṇadhātu abyākataṃ</i>	43	

Comment [U36]: By Way of Subdivision of that Born of Mind Consciousness Element Contact, which is also Subdivided into the Three Kinds Beginning with *Kusala*:

Comment [N37]: Thức uẩn phân theo mười loại: Nhân thức ...(trùng)... thân thức có cấu hành lạc, có cấu hành khổ, ý giới, ý giới thức có thiện, có bất thiện, có vô ký.

Thus, in the *Abhidhamma* method (*abhidhammabhājanīya*), consciousness is analysed by various ways, based on various criteria. The classification will continue to expand by subdividing the factors that can be divided, just to make the concept much clearer. This shows the boundless wisdom of the Buddha. Therefore, the commentators remarked, “there is no method not given by the Fully Enlightened One in the place where it is right to give a method.”¹⁰

4.2. Consciousness as analysed in the *Abhidhammattha-saṅgaha*

To some extent, *viññāṇa* is identical with *citta* in meaning. Thus, *viññāṇa* can be classified in exactly the same way as *citta*. As taught in the *Abhidhamma*, there are 89 or 121 types of *citta*. Therefore, there are also 89 or 121 types of *viññāṇa* with the common characteristic of cognizing. In this section, we will mention different types of consciousnesses.

4.2.1. Analysis of consciousness according to element (*dhātuvasena*)

Dhātu (element) is defined as “that which bears its own intrinsic nature.”¹¹ *Dhātu* or element is so-called because it signifies insubstantiality or emptiness of self (*nissattaṭṭha-suññattaṭṭha*).¹² In the Abhidhammattha-saṅgaha, consciousness is firstly analysed in terms of *dhātu*, ‘element’. The Abhidhammattha-saṅgaha thus classifies consciousness into three categories of *dhātu*, namely:

Comment [NL38]:

[‘insəb, stænʃ’æli] danh từ= tính không có thực; sự không có thực chất; sự ít ỏi; tính không vững chắc, tính mong manh.
n. condition of lacking substance; lack of firmness or solidity, flimsiness; quality of being insubstantial

1) *Dvipaṇca-viññāḍadhātu* (Twice fivefold sense-consciousness):

Eye-consciousness (*cakkhu viññāṇa*), ear-consciousness (*sota viññāṇa*), nose-consciousness (*ghāṇa viññāṇa*), tongue-consciousness (*jivhā viññāṇa*) and body-consciousness (*kāya viññāṇa*).

2) *Manodhātu* (Mind-element)

3) *Manoviññāḍadhātu* (Mind-consciousness element)

All these consciousnesses are categorized as *dhātu* because they are “empty of permanence, beauty, pleasure and self”.¹³ Among these three groups of consciousnesses, the first group consists of ten types, and each comprises two consciousnesses—unwholesome and wholesome resultants. The second group, *manodhātu*, includes one *pañca-dvārāvajjana* (five-door advertent consciousness) and two *sampañicchana* (receiving consciousness); while the third group, *manoviññāḍa-dhātu*, contains 76/89 or 108/121 types of consciousness. These groups are further clarified as follows:

✦ Twice Fivefold Sense-Consciousness (*Dvipaṇca-viññāṇa*)

The number of consciousnesses in this first group, as stated above, is ten. These ten types of consciousness are collectively called the “twice fivefold sense-consciousness” (*dvi-pañcaviññāṇa*). They are the pure consciousnesses that arise due to the external stimulus that encounters the faculties. They are the simplest types of consciousness arising as resultants of the previous *kammas*. In fact, these types of consciousness are not themselves wholesome or unwholesome. They are designated as wholesome and unwholesome because they are resultants of past wholesome and unwholesome *kammas* respectively.¹⁴

Comment [N39]: The first groups are sometimes added another terminology, *dhātu*, in uniformity with the latter. Thus,

1) *Cakkhaviññāṇa* is equal to *cakkhaviññāṇadhātu*

2) *Sotaviññāṇa* is equal to *sotaviññāṇadhātu*

3) *Ghānaviññāṇa* is equal to *ghānaviññāṇadhātu*

4) *Jivhāviññāṇa* is equal to *jivhāviññāṇadhātu*, and

5) *Kāyaviññāṇa* is equal to *kāyaviññāṇadhātu*

Though ‘*dhātu*’ is inserted, it does not make any difference both quality and quantity.

As mentioned previously, eye-consciousness (*cakkhuvīññāṇa*) is resultant rootless consciousness (*ahetukavipākacitta*), so are ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness. Each of them consists of two kinds—one is wholesome resultant (*kusalavipāka*) and the other is unwholesome resultant (*akusalavipākacitta*).¹⁵

The commentary on the Dhammasaṅgaṇī describes the four aspects of eye-consciousness. It goes, “Eye-consciousness has the characteristic of being aware of a visible object by dependence upon the sense of sight. Its function is to take the visible form as object. Its manifestation is the state of **confronting** the visible object. In addition, its proximate cause is the disappearance in the **operative** element of mind with regard to the visible object.”¹⁶ The other four types of sense-consciousnesses also have similar aspects with reference to their respective function, manifestation and so on.

Comment [NL40]: ngoại động từ=(to confront somebody with somebody / something) làm cho ai phải đương đầu hoặc coi ai/cái gì là không dễ chịu, khó khăn

Comment [NL41]: [‘operativ] tính từ- đang hoạt động; có tác dụng; đang sử dụng

Of the five kinds of unwholesome resultant rootless consciousness (*akusala vipāka citta*), the first four: eye, ear, nose and tongue-consciousness are accompanied by indifference (*upekkhā sahagata*), whereas the last one, body-consciousness is accompanied by pain (*dukkha sahagata*). Similarly, of the five kinds of wholesome resultant rootless consciousness (*kusalavipāka-ahetukacitta*), the first four are accompanied by indifference, whereas the last one by pleasure (*sukhasahagata*).¹⁷

Eye-consciousness, whether wholesome resultant or unwholesome resultant, arises based upon eye-sensitivity (*cakkhu pasāda*). Its function is simply to see, to cognize directly and immediately the visible object. In the same way, the other types of sense consciousnesses, ear, nose, tongue, and body consciousness, arise based upon their corresponding sensitivities, and their functions are simply to cognize sound, smell, taste and contact respectively. Eye-consciousness has the eyes as its base (*cakkhuvatthu*), and ear, nose, tongue, and body-consciousness have ear, nose, tongue, and body as their bases respectively.

✦ **Mind-Element (*Mano-dhātu*)**

Mind-element (*manodhātu*) comprises the five-sense-door adverting consciousness (*pañcadvārāvajjana cittas*) and the two kinds of receiving consciousness (*sampaṭicchana cittas*). These three types of consciousness depend on *hadayavatthu* (heart-base) for their arising. They appear only in the five door thought process and have a very weak grasp of the object. In the case of the five-sense-door adverting consciousness, it is very weak because it encounters an utterly new object. Moreover, it is followed by a *citta* with a different base, that is, the fivefold sense-consciousness that has one of the first five bases (eye, ear, nose, tongue, and body) as its base. In the case of the two-fold receiving consciousness (*sampaṭicchana-cittas*), it is weak because it follows a *citta* with a different base, that is, the fivefold sense-consciousness.¹⁸

Comment [U42]: 3 tam này chỉ có trong Lo trình tam đi qua ngũ môn. 3 tam này chỉ bắt cảnh của lo ngu (cảnh ngoại) chứ không bắt được cảnh nội (cảnh pháp)

According to the commentaries, the mind-element has the characteristic of cognizing the objects in the cognitive process.¹⁹ Its function is to receive visible form or other objects. Its manifestation is the state of such reception. And its proximate cause is the absence of visual and other cognition.²⁰

Comment [N43]: It has the characteristic of knowing visible or other objects immediately after visual or other cognition respectively. = **Đặc tính của nó là nhận biết cảnh hoặc những đối tượng khác tức thời sau sự nhìn thấy hoặc những sự nhận biết khác.**

Five-sense-door adverting consciousness: Of the three types of consciousness that constitute the mind-element, the five-sense-door adverting consciousness (*pañcadvārāvajjana*) is one of the three types of rootless functional consciousness (*ahetuka kiriya citta*), and belongs to the sense-sphere (*kāmāvacara*). As the term '*ahetuka kiriya*' itself suggests, this type of consciousness arises independent of the three kinds of unwholesome root (*lobha*, *dosa*, and *moha*) as well as the three kinds of wholesome root (*alobha*, *adosa*, and *amoha*), and does not have the potential to produce results. Rather, it just has the function of adverting (*āvajjana*) to whatever object presented at one of the five sense-doors (*dvāra*).²¹ In the cognitive process, it arises preceding any one of the above-mentioned twice fivefold sense-consciousness, and is accompanied by equanimity (*upekkhāsahagata*).

Comment [NL44]: pə'ten[ɪ] tính từ tiềm năng; tiềm tàng

Receiving consciousness: The two types of receiving consciousness (*sampaṭicchana*) are also rootless as well as resultant, and they pertain to

sense-sphere (*Kāmāvacara*). Of them, one is wholesome and the other unwholesome. Like the twice fivefold sense-consciousness, these two types of consciousness are designated as wholesome and unwholesome because they are results of good and bad *kammās* of the past. Both of them are accompanied by equanimity.

♦ **Mind-Consciousness Element (*Mano-viññāna-dhātu*)**

The mind-consciousness element consists of 76 types of consciousnesses pertaining to the four planes. The 76 types of consciousnesses can be further divided into six groups:

- | | | |
|------------------------------|---|---|
| - <i>Akusalacitta</i> 12 | { | - 8 <i>Lobhamūla citta</i> , |
| | | - 2 <i>Dosamūla citta</i> , |
| | | - 2 <i>Mohamūla citta</i> |
| - <i>Ahetukacitta</i> 5 | { | - 1 <i>Akusala-ahetuka-santīraṇa-citta</i> |
| | | - 2 <i>Kusala-ahetuka-santīraṇa-citta</i> |
| | | - 1 <i>Manodvārāvajjana-citta</i> |
| | | - 1 <i>Kiriya-ahetuka-hasituppāda-citta</i> |
| - <i>Kāmasobhanacitta</i> 24 | { | - 8 <i>Kusala citta</i> |
| | | - 8 <i>Vipāka citta</i> |
| | | - 8 <i>Kiriya citta</i> |
| - <i>Rūpāvacaracitta</i> 15 | { | - 5 <i>Kusala citta</i> |
| | | - 5 <i>Vipāka citta</i> |
| | | - 5 <i>Kiriya citta</i> |
| - <i>Arūpāvacaracitta</i> 12 | { | - 4 <i>Kusala citta</i> |
| | | - 4 <i>Vipāka citta</i> |
| | | - 4 <i>Kiriya citta</i> |
| - <i>Lokuttaracitta</i> 8/40 | | - 4/20 <i>Maggacittas</i> + 4/20 <i>Phala citta</i> |

Of these 76/89 or 108/121 consciousnesses, thirty consciousnesses always depend on the heart-base (*hadayavatthu*) for their arising. They are two *dosamūlacittas*, three *santīraṇacittas*, eight *kāmāvacara vipāka citta*, the first *maggacitta*,²² *hasituppādacitta* and fifteen types of *rūpāvacara citta*.

Forty-two types of consciousnesses depend on the heart-base sometimes for their arising. They are ten *akusala citta* (excluding two *dosamūla citta*),²³ eight *kusala citta*, eight *kāmāvacara kiriya citta*, four *kusala citta* and four

Comment [U45]: 'deaigneit' tính từ (đặt sau danh từ) được chỉ định/ bổ nhiệm nhưng chưa chính thức nhậm chứcngoại động từ=chỉ rõ, định rõ

Comment [N46]: § 12. In the summary of bases (93), there are six kinds-namely, eye, ear, nose, tongue, body, and heart. All these, too, (94) are found in the Sense-sphere. But in the Form-sphere three bases - nose, tongue, and body - are not found (96). In the Formless-sphere no base (96) exists. Therein the five elements of sense-contacts lie entirely dependent on the five sensory parts (97) of the organs as their respective bases. But the mind-element - namely, the five-door advertent consciousness and the (two types of) receiving consciousness - rest in dependence on the heart (98). Likewise the remaining mind-consciousness (99) comprising the (100) investigating consciousness, the great Resultants, the two (101) accompanied by aversion, the first Path (192) consciousness, smiling consciousness (103), and Form-sphere (104) consciousness, rest in dependence on the heart (105). (10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43) The remaining classes of consciousness (106) whether Moral, Immoral, Functional, or Supramundane, are either dependent on, or independent of, the heart-base. The Formless-sphere Resultants are independent of the heart-base. § 13. It should be known that in the Sense-sphere seven elements (107) are dependent on the six bases, in the Form sphere four (108) are dependent on three (109) bases, in the Formless-sphere the one single (110) mind-element is not dependent on any. Forty-three arise dependent on a base. Forty-two arise with or without a base. The formless Resultants arise without any base.

Comment [N47]: Chapter III. 98. Hadayavatthu - heart-base. According to the commentators, *hadayavatthu* is the seat of consciousness. Tradition says that within the cavity of the heart there is some blood, and depending on which lies the seat of consciousness. It was this cardiac theory that prevailed in the Buddha's time, and this was evidently supported by the Upanishads. The Buddha could have adopted this popular theory, but He did not commit Himself. Mr. Aung in his Compendium argues that the Buddha was silent on this point. He did not positively assert that the seat of consciousness was either in the heart [1]

Comment [N48]: -All the 43(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43) types of consciousness, stated above, are dependent on the *hadayavatthu*.

kiriya cittas of *arūpāvacara*, seven *lokuttara cittas* (excluding the first *magga citta*) and mind-door adverting (*manodvārāvajjana*). These may arise in the planes with five aggregates—in the sense sphere (*kāmāvacara bhūmi*) and in the form sphere (*rūpāvacara bhūmi*)—or in the planes with four aggregates (*arūpaloka*).

However, they are independent of the heart-base when they occur in the formless sphere (*arūpāvacara bhūmi*). The four *vipāka cittas* pertaining to the formless sphere depend neither on the five sense-bases nor on the heart-base because they occur in the formless sphere where material qualities do to **exist**.

In conclusion, as one of the five *khandhas*, *viññāṇa* are eighty-nine. Karmically, it is divided into wholesome, unwholesome and neutral. According to planes, it is classified into the sense sphere, the form sphere, the formless sphere and the supramundane sphere. The following chart briefly illustrates various divisions and classifications of consciousness.

Comment [N49]: But the mind-element - namely, the five-door adverting consciousness and the (two types of) receiving consciousness - rest in dependence on the heart. Likewise the remaining mind-conscious-element = comprising the investigating consciousness, the great Resultants, the two = accompanied by aversion, the first Path consciousness, smiling consciousness, and Form-sphere consciousness, rest in dependence on the heart. (10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43)

The three classes of investigating consciousness and the eight great Resultants do not arise in the Formless sphere owing to the absence of any door or any function there.

4.2.2. Analysis of consciousness by way of nature (*jātivāsena*)

The term *jāti* means ‘birth,’ ‘existence,’ ‘renewed existence,’ ‘sort,’ ‘type,’ or ‘nature’. Nevertheless, here it refers to the meaning of ‘type’ or ‘nature’. By way of nature, consciousness is classified into four-fold, namely, unwholesome (*akusala*), wholesome (*kusala*), resultant (*vipāka*) and inoperative (*kiriya*).

Of the 89 types of consciousnesses, twelve rooted in greed, hatred and delusion are unwholesome; twenty-one are wholesome; thirty-six are resultant; and twenty are inoperative.²⁴ Following are the details:

- *Akusalajāti* = 12 (8 *lobha* + 2 *dosa* + 2 *moha*)
- *Kusalajāti* = 21 (8 *sobhanakāmāvacarakusala* + 5 *rūpakusala* + 4 *arūpakusala* + 4 *magga*)
- *Vipākajāti* = 36 (15 *ahetuka vipāka* + 8 *kāmāvacaravipāka* + 5 *rūpavipāka* + 4 *arūpavipāka* + 4 *phala*)
- *Kiriyajāti* = 20 (3 *ahetuka kiriya* + 8 *kāmāvacarakiriya* + 5 *rūpakiriya* + 4 *arūpavipākakiriya*)

Thus, these consciousnesses are analyzed differently due to their **diverse** nature.

Comment [NL50]: Diverse
adjective=very different from each other

4.2.3. Analysis of consciousness by way of sphere (*bhūmivasena*)

The term *bhūmi* is derived from the root \sqrt{bhu} , ‘to be’. It literally means ‘earth’, ‘ground’, ‘soil’, or ‘plane where beings exist’.²⁵ Different types of consciousness arise in different spheres (*bhūmi*). According to *Abhidhamma*, there are four spheres, viz. sense sphere (*kāmāvacarabhūmi*), form sphere (*rūpāvacarabhūmi*), formless sphere (*arūpāvacarabhūmi*), and supramundane sphere (*lokuttarabhūmi*). Of the 89 types of consciousness, 54 belong to the sense sphere, 15 to the form sphere, 12 to the formless sphere, and 8 to the supramundane sphere.

Comment [NL51]: [viz] viết tắt
tức là; đó là; nghĩa là (tiếng La
tinh videlicet)

According to Buddhism, there are 31 planes that constitute three spheres of existence: sense sphere (*kāmāvacarabhūmi*), form sphere (*rūpāvacarabhūmi*), and formless sphere (*arūpāvacarabhūmi*).

(a) *Kāmāvacarabhūmi* (sense sphere) consists of eleven planes: four *apāya* planes (planes of misery or unhappiness), one human plane and six sensuous celestial planes.

(b) *Rūpāvacarabhūmi* (form sphere) consists of 16 planes (by way of four-fold absorption): three of the first *jhāna*, three of the second *jhāna*, three of the third *jhāna*, and seven of the fourth *jhāna*. Of the seven planes of the fourth *jhāna*, the plane of non-percipient beings (*asaññasatta*) is absolutely devoid of consciousness because beings there have only materiality.

(c) *Arūpāvacarabhūmi* (formless sphere) is composed of four planes of four respective *Arūpajhānas*—*ākāsānañcāyatana*, *viññāṇañcāyatana*, *ākāśañcāyatana* and *nevasañnānāsañcāyatana*.

Of the 89 or 121 types of consciousnesses, the twice fivefold sense-consciousness (*dvi-pañcaviññāṇa*) occur in all 11 planes of sense-sphere (*kāmāvacara*). Only *cakkhuvīññāṇa* and *sotaviññāṇa* occur in the 15 planes (except for the plane of *asaññasatta*) of the form sphere (*rūpāvacara*), because only eye-sensitivity (*cakkhupasāda*) and ear-sensitivity (*sotapasāda*), which serve as bases for *cakkhuvīññāṇa* and *sotaviññāṇa* respectively exist there, but not nose-sensitivity, tongue-sensitivity and body-sensitivity. These twice fivefold sense-consciousness does not arise in the formless sphere, for no material qualities exist there.

Like the twice fivefold sense-consciousness, the three types of consciousness which form *manodhātu* (mind-element) arise in the 11 planes of the sense-sphere and in the 15 planes of the form sphere (except for the plane of *asaññasatta*). They do not occur in the four planes of the formless sphere.

Of the 76 types of consciousness, which make up *manoviññāṇa-dhātu* (mind-consciousness-element), 67 *cittas* [12 *akusala cittas*, 21 *kusala cittas*, 15 *vipāka cittas* (except for 9 *mahaggata vipāka cittas*) and 19 *kiriya cittas*] occur

Comment [NL52]: *Dvipañcaviññāṇa*: *Cakkhuvīññāṇa* (eye-consciousness), *sotaviññāṇa* (ear-consciousness), *ghāṇaviññāṇa* (nose-consciousness), *jivhāviññāṇa* (tongue-consciousness), and *kāyaviññāṇa* (body-consciousness)—which constitute twice fivefold sense-consciousness, are resultant; therefore, they belong to the *vipāka* class.
***Manodhātu*:** Of the three *cittas* that make up *manodhātu* (mind-element), the *pañcadvārāvajjana-citta* belongs to the *kiriya* class, while the two *sampañcchana-cittas* to the *vipāka* class.
***Manoviññāṇadhātu*:** Of the 76 *cittas* that form *manoviññāṇadhātu* (mind-consciousness-element), twelve *cittas*—eight *lobhamūlacittas*, two *dosamūlacittas* and two *mohamūlacittas*—pertain to the *akusala* class. Twenty-one *cittas*, namely, 8 *mahākusalacittas*, 5 *rūpakusalacittas*, 4 *arūpakusalacittas*, and 4 *Maggacittas*, belong to the *kusala* class. Twenty-four *cittas* that are 3 *santīrapacittas*, 8 *mahāvīpākacittas*, 5 *rūpavīpākacittas*, 4 *arūpavīpākacittas* and 4 *Phalacittas* belong to the *vipāka* class. Nineteen *cittas*, namely, *hasituppādacitta*, *manodvārāvajjanacitta*, 8 *mahākiriya-cittas*, 5 *rūpakiriya-cittas* and 4 *arūpakiriya-cittas*, pertain to the *kiriya* class.

in the 11 planes of the sense-sphere. It is note-worthy that the 9 *mahaggata vipāka cittas* never arise in the cognitive process in the 11 planes of the sense-sphere.²⁶

There are 62 types of consciousness (10 *akusala cittas* excluding 2 *dosamūla cittas*, 2 *ahetuka kiriya cittas* excluding *pañcadvārāvajjanacittas*, 16 *mahākusala cittas* and *mahākiriya cittas*, 15 *rūpāvacara cittas*, 8 *arūpakusala cittas* and *arūpakiriya cittas*, 8 *lokuttara cittas*) that arise in the 15 planes of the form sphere (the plane of *asaññāsatta* is excluded).

There are 46 types of consciousness (10 *akusala cittas* excluding 2 *dosamūla cittas*, 1 *manodvārāvajjana citta*, 16 *mahākusala cittas* and *mahākiriya cittas*, 12 *arūpāvacara cittas*, and 7 *lokuttara cittas* excluding the first path of stream-entry) that occur in the four planes of the formless sphere.

4.2.4. Other ways of classification

In addition, other ways of classification of the *viññāṇa* are provided here for the better understanding of *viññāṇa* in the Abhidhamma literature.

Lokiya citta = mundane consciousnesses: 81 (54 *kāmāvacara* + 15 *rūpāvacara* + 12 *arūpāvacara*)
Lokuttara citta = supramundane consciousnesses: 8/40

Asobhanacitta = non-beautiful consciousnesses: 30 (12 *akusalacittas* + 18 *ahetukacittas*)
Sobhanacitta = beautiful consciousnesses: 59/91 (24 *sobhanakāmāvacara* + 15 *rūpāvacara* + 12 *arūpāvacara* + 8/40 *lokuttara*)

Comment [U53]: [Sobhanabhedanaya](#)
 Tam phan theo ban chat tot xau

Ahetukacitta = rootless consciousnesses: 18 (10 *dvipañcaviññāṇa* + 2 *sampaṭichana* + 3 *sañtīraṇa* + 3 *kiriya*)
Sahetukacitta = consciousnesses with root: 71/103 (12 *akusala* + 24 *sobhanakāmāvacara* + 15 *rūpāvacara* + 12 *arūpāvacara* + 8/40 *lokuttara*)

Comment [N54]: [Hetubhedanaya](#)
 Tam fan theo nhan

The *sahetukacittas* can be further divided as follows:

1. **Ekahetuka** (having one root): 2 *mohamūlacittas*
2. **Dviihetuka** (having two roots): 22 (8 *lobha*, 2 *dosamūla*, 12 *ñāṇavippayutta kāmāvacara sobhana cittas*)
3. **Tiihetuka** (having three roots): 47 (12 *ñāṇasampayutta*, 27 *mahaggata*, 8 *lokuttaracittas*)

- { *Ajhāna* (non-absorption): 54 *kāmāvacaracittas*
 { *Jhāna* (absorption): 27 *mahaggata* + 8/40 *lokuttaracittas* = 35/67

* According to a still wider classification, concerning with *vedanā*,
viññāṇa is fivefold, namely:

- { (i.) *Sukhasahagatacitta* = 1 *sukha* (physical happiness)
 { (ii.) *Somanassasahagatacitta* = 62 *somanassa* (mental pleasure)
 { (iii.) *Dukkhasahagatacitta* = 1 *dukkha* (physical pain)
 { (iv.) *Domanassasahagatacitta* = 2 *domanassa* (mental displeasure)
 { (v.) *Upekkhāsahagata* = 55 *upekkhā* (indifference, equanimity, or neutral feeling).

* 87 Sampayutta

- 8 *akusala sahagata* (4 *lobha sahagata* + 2 *dosa* + 2 *moha*)
 - 12 *somanassasahagata* *ñāṇasampayutta* (4 *kusalasahagata*
ñāṇasampayutta + 4 *vipākāñāṇasampayutta* + 4
kiriyañāṇasampayutta)
 * 27 *mahaggata* and 8/40 *lokuttara*

* 34 Vippayutta

- 4 *akusala vippayutta* = 4 *lobha* (2 *somanassa* + 2 *upekkhā*)
 - 12 *somanassañāṇavippayutta* = 4 *kusala sahagataṃ* *ñāṇavippayuttaṃ*
 + 4 *vipāka* *ñāṇavippayuttaṃ* + 4 *kiriya* *ñāṇavippayuttaṃ*.

* 18 *ahetuka* (Neither *Sampayutta* nor *Vippayutta*)

* 17 Sasaṅkhārika

- 4 *lobha* + 1 *dosa* + 12 *sobhana* (4 *kusala sasaṅkhārika* + 4
vipākasasaṅkhārika + 4 *kiriyasasaṅkhārika*) = 17
 * 2 *moha* + 18 *ahetuka* = 20 *cittas*

* 52 / 84 Asaṅkhārika

- 4 *lobha asaṅkhārika* + 1 *dosa* + 12 *sobhana asaṅkhārika* = 17 *cittas*
 * 27 *mahaggata* + 8/40 *lokuttara* = 35/67 *Jhāna*

The 20 *cittas* (2 *mohacittas* + 18 *ahetuka cittas*) belonging to
asaṅkhārika citta

The 67 *Jhānasampayutta* belonging to *sasaṅkhārikacitta*

Comment [N55]: *Vedanā*. All feelings, from an ultimate standpoint, are mental because *vedanā* is a *cetasikā*. But a differentiation has been made with regard to *sukha* and *dukkha*. Of all the 89 types of consciousness only two are associated with either *sukha* or *dukkha*. One is the body-consciousness associated with happiness, and the other is body-consciousness associated with pain. Both these are the resultant types of consciousness, effects of good and evil Kamma. A soft touch, for instance, yields happiness. A pinprick, on the contrary, yields pain. In these cases one experiences the aforesaid two types of consciousness respectively. Now a question arises - Why only the body-consciousness is associated with happiness and pain? Why not the other sense-contacts?

Mr. Aung provides an answer in his introductory essay to the Compendium: - "The sense of touch alone is accompanied by the positive hedonic elements of pain and pleasure; the other four senses are accompanied by hedonic indifference. This exceptional distinction is assigned to the sense of touch, because the impact between the sentient surface (*pasāda rūpa*) and the respective objects of other senses, both sets of which are secondary qualities of body, is not strong enough to produce physical pain or pleasure. But in the case of touch there is contact with one or other, or all the three primary qualities (locality - *pathavi*, temperature - *tejo*, pressure - *vāyo*) and this is strong enough to affect those primary qualities in the percipient's own body. Just as cotton wool on the anvil does not affect the latter, but a hammer striking cotton wool imparts its check to the anvil also."

(Compendium of Philosophy p. 14). In the case of touch the impact is strong. The "essentials", *pathavi*, *tejo* and *vāyo* (extension, heat, and motion) - *āpo*, cohesion, is excluded being intangible - forcibly and directly strike against the essentials of the body. Consequently there is either pain or happiness. In the case of seeing, hearing, smelling, and tasting, there is a bare impact. The consequent feeling is neither pain nor happiness. ... [2]

Comment [U56]: *Sampayogabhedanaya*: Tam phan theo tuong ung

Comment [N57]: Si (moha) ban chat la chao dao(vo tro)

Comment [N58]: Tam vo nhan chi hoạt động trong lo ngu va lo y tuy theo chuc nang khong can co su sach tan. Boi vi chung la tam qua cho nen no khong can tro giup vi vay chung thuoc vao khong tuong ung.

Comment [U59]: *Saṅkhārabhedanayā*: Tam phan theo hanh

4.3. The Working of Consciousness (Viññāṇa) with Mental Factors (Cetasika)

Different types of consciousness have just been portrayed in the previous part of this chapter. Although consciousness is classified into many types, it has only one function, that is, to know objects. But without the help of mental factors, consciousness alone cannot cognize the object. Therefore, each consciousness arises with a certain number of mental factors. Besides, consciousness alone cannot be determined as good or bad. Different types of mental factors (*cetasika*) determine the state of consciousness as good, bad, pure, impure.

The term '*cetasika*' is derived from '*cetas*' and '*ika*'. In terms of Abhidhamma, '*cetas*' is translated as 'consciousness' or 'thought'. The suffix '*ika*' means 'belonging to' or 'dependent on'. Thus, *cetasika* means 'mental factor', 'mental factor', 'psychic factor', or 'mental state' that arises depending on consciousness.

Since 'consciousness' arises together with various mental factors (*cetasikas*), it is not a simple unit. It is a complex of itself and a variety of other mental factors. *Cetasikas* do not arise without consciousness (*citta* or *viññāṇa*). They always arise together with consciousness. *Cetasikas* are compared to the clouds that come and go, *citta* is compared to the sky. Without *cetasikas*, consciousness is merely awareness of objects. It is through *cetasikas* that consciousness contacts, perceives, feels, etc., an object.

Whenever consciousness arises, it does not arise singly. It arises together with mental factors (*cetasikas*). Mental factors arise with the help of consciousness, as per the Buddha's teaching in the *Dhammapada*, "The mental phenomena (*vedanā*, *saññā*, and *saṅkhāra*) are dominated by mind, they are governed by mind, and they are made up of mind."²⁷

According to the Abhidhamma,²⁸ there are 52 types of *cetasika* that bear four characteristics of "arising together with consciousness (*ekuppāda*), passing away together with consciousness (*ekanirodha*), having the same object as

consciousness (*ekāḷambana*), and having the same base from which they arise (*ekavattthuka*).” The 52 types of *cetasikas* are briefly classified into three groups, namely:

- | | |
|---|----|
| 1. <i>Aññasamāna</i> - <i>cetasikas</i> : (Common mental factors) | 13 |
| 2. <i>Akusala</i> - <i>cetasikas</i> : (Immoral mental factors) | 14 |
| 3. <i>Sobhana</i> - <i>cetasikas</i> : (Beautiful mental factors) | 25 |

Comment [Ayya60]: *Āḷambana*=1. a sense-object; 2. hanging down from; 3. support.

Comment [Ayya61]: *saṃāna*=equal; same; similar.

As mentioned earlier, the 89 or 121 types of consciousness are classified into three groups. The first group consists of 10 types of sense-consciousness or twice fivefold sense-consciousness (*dvi-pañcaviññāṇa*); the second group called *manodhātu* (mind-element) includes the five-door advertent consciousness and two types of receiving consciousness; and the third group, *manoviññāṇadhātu* (mind-consciousness-element), is composed of 76 or 108 types of consciousness. Each of these groups of consciousness associates with diverse kinds of mental factors. And each type of consciousness in each of these three groups also associates with different mental factors.

TABLE 4.2: 52 CETASIKAS (MENTAL FACTORS)

1	Aññasamāna 13 (Ethically variables; Common to others))	7 Sabbacittasīdhāraṇa (Universal; common; general) (Always associated with consciousness)	(1) <i>Phassa</i> (Contact), (2) <i>Vedanā</i> (Feeling), (3) <i>Saññā</i> (Perception), (4) <i>Cetanā</i> (Volition), (5) <i>Ekaggatā</i> (One-pointedness), (6) <i>Jīvitindriya</i> (Psychic life /Life faculty), (7) <i>Manasikāra</i> (Attention).
		6 <i>Pakiñṇaka</i> (Particular or Occasional) (Respectively associated with consciousness)	(1) <i>Vitakka</i> (Initial application), (2) <i>Vicāra</i> (Sustained application), (3) <i>Adhimokkha</i> (Decision), (4) <i>Viriya</i> (Effort, Energy), (5) <i>Pīti</i> (Joy), (6) <i>Chanda</i> (Conation, Desire).
2	<i>Akusala-cetasikas</i> 14 (Immoral mental factors)	4 <i>Moha-catukka</i> (<i>Sabbākusala-sīdhāraṇa</i>) (Unwholesome Universal)	(1) <i>Moha</i> (Delusion), (2) <i>Ahirika</i> (Shamelessness), (3) <i>Anottappa</i> (Fearlessness of wrong), (4) <i>Uddhacca</i> (Restlessness).
		3 <i>Lobha-tika</i> (greed triad)	(1) <i>Lobha</i> (Greed) (2) <i>Diṭṭhi</i> (Wrong view) (3) <i>Māna</i> (Conceit)
		4 <i>Dosa-catukka</i> (Hatred quadruplet)	(1) <i>Dosa</i> (Hatred) (2) <i>Issī</i> (envy) (3) <i>Macchariya</i> (Stinginess) (4) <i>Kukkucca</i> (Remorse)
		2 <i>Thīna-middha</i> (Sloth dyad 2)	(1) <i>Thīna</i> (Sloth) (2) <i>Middha</i> (Torpor)
		1 <i>Vicikicchā</i> (Doubt)	(1) <i>Vicikicchā</i> (Doubt)
3	<i>Sobhana-cetasikas</i> 25 (Beautiful mental factors)	19 <i>Sobhana-Sādhāraṇa</i> (Beautiful-19)	(1) <i>Saddhā</i> (Confidence, Faith) (2) <i>Sati</i> (Mindfulness) (3) <i>Hiri</i> (Moral Shame) (4) <i>Ottappa</i> (Moral Dread , Fear of wrong) (5) <i>Alobha</i> (Non-Greed) (6) <i>Adosa</i> (Non-hatred) (7) <i>Tatramajjhataṭṭā</i> (Equanimity, Neutrality of mind) (8) <i>Kāya-passaddhi</i> (Tranquility of mental factors) (9) <i>Citta-passaddhi</i> (Tranquility of mind) (10) <i>Kāya-lahutā</i> (Lightness of mental factors) (11) <i>Citta-lahutā</i> (Lightness of mind) (12) <i>Kāya-mudutā</i> (Pliancy of mental factor) (13) <i>Citta-mudutā</i> (Pliancy of mind) (14) <i>Kāya-kammaññatā</i> (Adaptability of mental factor) (15) <i>Citta-kammaññatā</i> (Adaptability of mind) (16) <i>Kāya-pāguññatā</i> (Proficiency of mental factor) (17) <i>Citta-pāguññatā</i> (Proficiency of mind) (18) <i>Kāyujukatā</i> (Rectitude of mental factor) (19) <i>Cittujukatā</i> (Rectitude of mind)
		3 <i>Virati</i> (Abstinences)	(1) <i>Sammā-vācā</i> (Right speech) (2) <i>Sammā-kammanta</i> (Right action) (3) <i>Sammā-ājīva</i> (Right-livelihood)
		2 <i>Appamaññā</i> (Illimitable, Limitless)	(1) <i>Karuṇā</i> (Compassion) (2) <i>Muditā</i> (Sympathetic joy)
		1 <i>Amoha</i> (Non-delusion) = <i>Paññā</i>	(1) <i>Paññindriya</i> (Wisdom faculty)

The following charts illustrate how consciousnesses are associated with mental factors.

TABLE 4.3: DVIPAÑCAVINĪÑĀṆA & MANODHĀTU CITTAS AND THEIR ASSOCIATED MENTAL FACTORS

Cittas \ Cetasikas			13 Aññasamāna		Tot •
			7 Sabbacittasīdhāraṇa	6 Pakiṇṇaka	
1. Dvipañcaviññāṇa	—	Dvipañcaviññāṇa 10	7		7
	—	Cakkhuviññāṇa 2			
	—	Sotaviññāṇa 2			
	—	Ghānaviññāṇa 2			
	—	Jivhāviññāṇa 2			
	^	Kāyadukkhaviññāṇa 1			
	✓	Kāyasukkhaviññāṇa 1			
2. Manodhātu	—	Pañcadvārāvajjana 1	7	3 (Vitakka, Vicāra, Adhimokkha)	10
	—	Upekkhāsantīraṇa 2			

Comment [NL62]: 3.5.1. The simplest types of consciousness:

As stated earlier, the 10 types of sense-consciousness are the simplest types of consciousness. This is because the mental factors with which these types of consciousness associate are in minimum number. In other words, these 10 types of consciousness associate with the least number of mental factors, that is to say, the 7 universal mental factors (*Sabbacittasīdhāraṇa-cetasikas*) namely, *Phassa*, *Vedanā*, *Saññā*, *Cetanā*, *Ekaggatā*, *Jvitindriya*, and *Manasikāra*.

3.5.2. The simple types of consciousness:

All the three types of consciousness which constitute *manodhātu* associate with 10 among the 13 *aññasamāna cetasikas* (except *chanda*, *pīti* and *virīya*).¹

(-) = *Upekkhā* (equanimity); (^) = *dukkha* (painful); (✓) = *Sukha* (joy)

TABLE 4.4: 12 AKUSALAS AND THEIR ASSOCIATED MENTAL FACTORS

Cittas \ Cetasikas			13 Aññasamāna (7 Sabbacitta + 6 Pakiṇṇaka)	14 Akusala cetasikas					Tot.
				4 Moha	3 Lobha	4 Dosa	Thīna Middha	Vicikic- chā	
12 Akusala	+	1. Asañ.	13	4	2(Lo.+Dit.)				19
	+	2. Asañ.	13	4	2(Lo.+Mā)				19
	—	3. Asañ.	(except pīti) 12	4	2(Lo.+Dit.)				18
	—	4. Asañ.	(except pīti) 12	4	2(Lo.+Mā)				18
	>	5. Asañ.	(except pīti) 12	4		4			20
	+	6. Sasañ.	13	4			2		21
	+	7. Sasañ.	13	4			2		21
	—	8. Sasañ.	(except pīti) 12	4			2		20
	—	9. Sasañ.	(except pīti) 12	4			2		20
	>	10. Sasañ.	(except pīti) 12	4		4	2		22
	—	11. Vicikicchā	10 (except pīti, & chanda Adhimokkha)	4				1	15
	—	12. Uddhacca	(except pīti & chanda) 11	4					15

(+) Somanassa (joy); (-) *Upekkhā* (equanimity); (>) *Domanassa* (hatred), Lo. = *Lobha* (greed); Dit. = *Diṭṭhi* (wrong view); Mā. = *Māna* (conceit); Asañ. = *Asañkhārika* (unprompted); Sasañ. = *Sasañkhārika* (prompted)

TABLE 4.5: 5 AHETUKAS IN MANOVINĪÑĀDHĀTU GROUP AND THEIR ASSOCIATED MENTAL FACTORS

Cetasikas			13 Aññasamāna		Tot.
Cittas			7 sabbacittasīdhāraṇa	6 pakiñṇaka	
5 <i>Ahetukacittas</i>	-	Manodvārāvajjanacitta 1	7	4 (Excluding chanda & pīti)	11
	+	Hasituppāda 1	7	5 (Excluding chanda)	12
	-	Upekkhāsantīraṇa 2	7	3 (Excluding chanda, pīti & viriya)	10
	+	Somanassasantīraṇa 1	7	4 (Excluding chanda & viriya)	11

(+) = *somanassa* (pleasant); (-) = *Upekkhā* (equanimity)

TABLE 4.6: 24 KĀMĀVACARA SOBHANA CITTAS AND THEIR ASSOCIATED MENTAL FACTORS

Cetasikas Cittas 24 Kāma sobhana				13 Aññasamāna	25 Sobhana				Tot.
					19 Sobhana	3 Virati*	2 ** Appamaññā	Paññā	
Group Manovīññādhātu	8 Mahākusala	+	1 st Pair	13	19	3	2	1	38
		+	2 nd pair	13	19	3	2	...	37
		—	3 rd Pair	(except Pīti) 12	19	3	2	1	37
		—	4 th pair	(except Pīti) 12	19	3	2	...	36
	8 Mahāvīpāka	+	1 st Pair	13	19			1	33
		+	2 nd pair	13	19			...	33
		—	3 rd Pair	(except Pīti) 12	19			1	32
		—	4 th pair	(except Pīti) 12	19			...	31
	8 Mahākiriya	+	1 st Pair	13	19		2	1	35
		+	2 nd pair	13	19		2	...	34
		—	3 rd Pair	(except Pīti) 12	19		2	1	34
		—	4 th pair	(except Pīti) 12	19		2	...	33

(+) = *somanassa* (pleasant); (-) = *Upekkhā* (equanimity); (*) 3 *Virati* do not associate with 8 *Mahāvīpāka*, 8 *kiriya* & 27 *Mahaggatacittas*; (**) 2 *Appamaññā* associate with 8 *Mahākusala*, 8 *Mahākiriya* & 12 *Rūpāvacarasomanassa* only sometimes and separately.

Comment [NL63]: b. 5 *Ahetuka-Cittas*:

Of the five types of rootless consciousness, which belong to *manovīññādhātu*, the mind-door-adverting consciousness (*manodvārāvajjanacitta*), also called determining consciousness (*voṭṭhappana*)¹, is associated with 11 *aññasamāna cetasikas* (except *chanda* and *pīti*).
The smile-producing consciousness (*hasanacitta* or *hasituppādacitta*) is associated with 12 *aññasamāna cetasikas* ([13-1] except *chanda* or desire).
Two types of investigating consciousness accompanied by equanimity (*upekkhā-sahagata*) are alternatively termed 'pair of rootless rebirth-linking types of consciousness' (*ahetukapaṭisandhiyugala*). This pair of consciousness is associated with 10 *aññasamāna cetasikas* (except *chanda*, *pīti* and *viriya*).
The investigating consciousness accompanied by joy (*somanassa-sahagata* *santīraṇacittāni*), which is also called *somanassasantīraṇa*, is joined by 11 *aññasamāna cetasikas* (except *chanda* and *viriya*).

Comment [NL64]: c. Twenty-Four *Kāmāvacara-Sobhana-Cittas*:

As described above, the twenty-four *kāmāvacara-sobhana-cittas* cover eight *kāmāvacara-kusala-cittas*, eight *kāmāvacara-vīpākā-cittas* and eight *kāmāvacara-kiriya-cittas*. Each of these types of consciousness is, like other types of consciousness, associated with different types of mental factors.
(1) **Eight *Kāmāvacara-Kusala-Cittas*:** Eight *kāmāvacarakusalacittas* can be grouped into four pair: the first two as the first pair; the second two, the second pair; the third two, the third pair and the fourth two, the fourth pair.
(i) Of these four pairs, the first pair - *somanassa-sahagata* *ñāpasampayuttāni asaṅkhārikāni cittāni* and *somanassa-sahagata* *ñāpasampayuttāni sasaṅkhārikāni cittāni* - is joined by 13 *aññasamāna cetasikas* and 25 *sobhana cetasikas*; totaling 38 *cetasikas*.
(ii) The second pair, namely, *somanassa-sahagata* *ñāpavippayuttāni asaṅkhārikāni cittāni* and *somanassa-sahagata* *ñāpavippayuttāni sasaṅkhārikāni cittāni* - is joined by 13 *aññasamāna cetasikas* and 24 *sobhana cetasikas* ([25-1] except *paññā-cetasika*), totaling 37.
(iii) The third pair, *upekkhā-sahagata* *ñāpasampayuttāni asaṅkhārikāni cittāni* and *upekkhā-sahagata* *ñāpasampayuttāni sasaṅkhārikāni cittāni* - is joined by 12 *aññasamāna cetasikas* ([13-1] except *pīti*) and 25 *sobhana* ... [3]

TABLE 4.7: 27 MAHAGGATA CITTAS AND THEIR ASSOCIATED MENTAL FACTORS

Cittas Cetasikas				13 Aññasamāna	25 Sobhana				Total
					19 Sobhana a	3 Virati	2 Appamaññā	Paññā	
Group Manovinnādhātu	27 Mahaggata	+	1 st Rū.Jhāna 3	13	19	...	2	1	35
		+	2 nd Rū.Jhāna 3	13	19	...	2	1	34
		+	3 rd Rū.Jhāna 3	(except Vitakka)12	19	...	2	1	33
		+	4 th Rū.Jhāna 3	(except Vitakka, Vicāra, Pīti) 10	19	...	2	1	32
		–	5 th Jhāna 15 (3 of 5 th rūpa Jhāna + 12 Arūpa Jhāna)	(except Vitakka, Vicāra, Pīti) 10	19	1	30

15 Rūpa	Ku.	Vi.	Ki.				
	+	+	+	35			
	+	+	+	34			
	+	+	+	33	Ku.	Vi.	Ki.
	-	-	-	30	-	-	-
					-	-	-
					-	-	-
					-	-	-

(+) = *Somanassa* (pleasant); (-) = *Upekkhā* (equanimity); Ku. = *Kusalacitta* (wholesome consciousness); Aku. = *Akusalacitta* (unwholesome consciousness); Ki. = *Kiriyacitta* (functional consciousness)

Comment [NL65]: d. Twenty-Seven **Mahaggata-Cittas** :

Those *cittas* that are nobler than *kāmāvacaracittas* are called *Mahaggatacittas*. 15 *rūpāvacaracittas* and 12 *arūpāvacaracittas* are collectively called *Mahaggatacittas*. Here, these *cittas* will be categorized in terms of *Jhāna* (oborption) as follows:

Three 1st *Mahaggatajhāna* (*paṭhama rūpāvacarakusala, vipākā* and *kiriya cittas*).

Three 2nd *Mahaggatajhāna* (*dutiya rūpāvacarakusala, vipākā* and *kiriya cittas*).

Three 3rd *Mahaggatajhāna* (*tatiya rūpāvacarakusala, vipākā* and *kiriya cittas*).

Three 4th *Mahaggatajhāna* (*catuttha rūpāvacarakusala, vipākā* and *kiriya cittas*).

Fifteen 5th *Mahaggatajhāna* (*pañcama rūpāvacarakusala, vipākā* and *kiriya cittas* and 12 *Arūpāvacanajhāna*).

(i) Thus, first *Mahaggatajhānas* are joined by 13 *aññasamāna cetasikas* and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 35 *cetasikas*.

(ii) The second *Mahaggatajhānas* are joined by 12 *aññasamāna cetasikas* (except *vitakka*) and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 34 *cetasikas*.

(iii) The third *Mahaggatajhānas* are joined by 11 *aññasamāna cetasikas* (except *vitakka* and *vicāra*) and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 33 *cetasikas*.

(iv) The fourth *Mahaggatajhānas* are joined by 10 *aññasamāna cetasikas* (except *vitakka, vicāra* and *pīti*) and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 32 *cetasikas*.

(v) The fifth *Mahaggatajhānas* are joined by 10 *aññasamāna cetasikas* (except *vitakka, vicāra* and *pīti*) and 20 *sobhana cetasikas* (except 3 *viratis* and 2 *appamaññās*), totaling 30 *cetasikas*.

The twenty-seven *mahaggatas* are never associated with 3 *viratis*, and especially in the fifth *Jhāna* not with 2 *appamaññā*.

TABLE 4.8: EIGHT OR FORTY *LOKUTTARA CITTAS* AND THEIR ASSOCIATED MENTAL FACTORS

Cittas			Cetasikas	13 Aññasamāna	25 Sobhana				Total
					19 Sobhana	3 Virati	2 Appamaññā	Paññā	
Group Manovinnāpādhātu	40 Lokuttara	+	1 st Jhāna 8	13	19	3	...	1	36
		+	2 nd Jhāna 8	(except Vitakka) 12	19	3	...	1	35
		+	3 rd Jhāna 8	(except Vitakka, Vicāra) 11	19	3	...	1	34
		+	4 th Jhāna 8	(except Vitakka, Vicāra, Pīti) 10	19	3	...	1	33
		-	5 th Jhāna 8	(except Vitakka, Vicāra, Pīti) 10	19	3	...	1	33

{	+	+	+	+	36	+	+	+	+
	+	+	+	+	35	+	+	+	+
	+	+	+	+	34	+	+	+	+
	+	+	+	+	33	+	+	+	+
	-	-	-	-	33	-	-	-	-

(+) = Somanassa (pleasant); (-) = Upekkhā (equanimity)

Comment [NL66]: e. Eight or Forty Lokuttara-Cittas:

Lokuttara-cittas are described in two forms: contracted form and expanded form. *Lokuttara-cittas* in contracted form are just eight in number, simply comprising four *Maggas* and four *Phalas*. These eight are multiplied by five *Jhānas* so as to get expanded form of *lokuttaracittas*. Then, there become 40 *lokuttaracittas*. These 40 *lokuttaracittas* will also be categorized in terms of *jhāna* as follows: 8 first *lokuttarajhānas*; 8 second *lokuttarajhānas*; 8 third *lokuttarajhānas*; 8 fourth *lokuttarajhānas*; and 8 fifth *lokuttarajhānas*. According to the *Abhidhamma*, when associated with mental factors, they are well known by the second method that makes them forty in maximum number. 8/40 *lokuttaras* are never associated with 2 *appamaññās* while 3 *viratis* together associate always with the *lokuttara cittas* as they are always present in the Noble Eightfold Path.

(i) Thus, the eight first *lokuttarajhānas* are joined by 13 *aññasamāna cetasikas* and 23 *sobhana cetasikas* (except the 2 *appamaññā cetasikas*), totaling 36 *cetasikas*.

(ii) The eight second *lokuttarajhānas* are joined by 12 *aññasamāna cetasikas* (except *vitakka*) and 23 *sobhana cetasikas* (except 2 *appamaññā cetasikas*), totaling 35 *cetasikas*.

(iii) The eight third *lokuttarajhānas* are joined by 11 *aññasamāna cetasikas* (except *vitakka* and *vicāra*) and 23 *sobhana cetasikas* (except 2 *appamaññā cetasikas*), totaling 34 *cetasikas*.

(iv) The eight fourth *lokuttarajhānas* are joined by 10 *aññasamāna cetasikas* (except *vitakka*, *vicāra* and *pīti*) and 23 *sobhana cetasikas* (except 2 *appamaññā cetasikas*), totaling 33 *cetasikas*.

(v) The eight fifth *lokuttarajhānas* are joined by 10 *aññasamāna cetasikas* (except *vitakka*, *vicāra* and *pīti*) and 23 *sobhana cetasikas* (except 2 *appamaññā cetasikas*), totaling 33 *cetasikas*.

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Endnotes:

- ¹ Ashin Thittila, trans., *The Book of Analysis*, pp. xviii-xix.
- ² Vibh.A., p. 3 (CSCD)
- ³ Ashin Thittila, trans., *The Book of Analysis*, pp. 68-73.
- ⁴ Ibid., pp. 73-75.
- ⁵ Bhikkhu Nāṇamoḷi, trans., *The Dispeller of Delusion*, p. 74.
- ⁶ Ashin Thittila, trans., *The Book of Analysis*, pp. 62 - 88.
- ⁷ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 78.
- ⁸ Bhikkhu Nāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 40.
- ⁹ *The Expositor*, p. 142.
- ¹⁰ Bhikkhu Nāṇamoḷi, trans., *The Dispeller of Delusion*, p. 17.
- ¹¹ *Discourse on Elements*, p. xxii.
- ¹² Vibh.A., 121. (CSCD)
- ¹³ “*Niccasubhasukha-attasuññatattasāṅkhātena.*” STī. II, 129. (CSCD)
- ¹⁴ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 41.
- ¹⁵ Ibid., 42; Thus, in this category, there are ten kinds of resultant rootless consciousness—five are wholesome resultants and the other five unwholesome resultants. As a matter of fact, the first five kinds are termed wholesome resultant rootless consciousness (*kusalavipāka-ahetukacittāni*) to distinguish from other types of wholesome resultant consciousness that are with root, while the latter five kinds are just termed unwholesome resultant consciousness (*akusalavipākakittāni*) because all kinds of unwholesome resultant consciousness are rootless.
- ¹⁶ *The Expositor*, p. 348.
- ¹⁷ Ibid., 40.
- ¹⁸ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 146.
- ¹⁹ The five-sense-door adverting consciousness is intention to the object and the beginning of the *pañcadvārāvūthi*. Two kinds of receiving consciousness (*sampaṭicchana-cittas*) are receiving the objects. *Pañcaviññāṇa* is a condition for the arising of *sampaṭicchana-citta* and *sampaṭicchana-citta* is a condition for *santīraṇacitta*.
- ²⁰ *The Expositor*, p. 350.
- ²¹ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 44.
- ²² To attain the first stage of Sainthood one must hear the words from another (*paratoghosappaccaya*).
- ²³ As aversion has been inhibited by those born in *rūpa* and *arūpa* planes, the two classes of consciousness accompanied by aversion do not arise there. (Nārada therā, *A Manual of Abhidhamma*, footnote no. 101, p. 191.)
- ²⁴ Abhis., 6; Ledi Sayadaw, *Paramatthadīpanī Saṅghamahāṭīkāpāṭha*, p. 75.
- ²⁵ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, Vol. I., p. 226.
- ²⁶ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 183.
- ²⁷ “*Manopubbaṅgamādharmā, mano settha manomayā*”. Dhṇ., verse 1.
- ²⁸ Nārada Thera, *A Manual of Abhidhamma*, Vol. I, p. 76.

Chapter III.

98. Hadayavatthu - heart-base.

According to the commentators, *hadayavatthu* is the seat of consciousness. Tradition says that within the cavity of the heart there is some blood, and depending on which lies the seat of consciousness. It was this cardiac theory that prevailed in the Buddha's time, and this was evidently supported by the Upanishads.

The Buddha could have adopted this popular theory, but He did not commit Himself.

Mr. Aung in his Compendium argues that the Buddha was silent on this point. He did not positively assert that the seat of consciousness was either in the heart or in the brain. In the Dhammasangani the term *hadayavatthu* has purposely been omitted. In the Patthāna, instead of using *hadaya* as the seat of consciousness, the Buddha has simply stated '*yam rūpain nissāya*' - 'depending on that *rūpa*.' Mr. Aung's opinion is that the Buddha did not want to reject the popular theory. Nor did He advance a new theory that brain is the seat of consciousness as is regarded by modern scientists.

See Buddhist Psychology - Introduction lxxviii, and Compendium of Philosophy, pp. 277-279.

[Vedanā](#) All feelings, from an ultimate standpoint, are mental because *vedanā* is a *cetasikā*. But a differentiation has been made with regard to *sukha* and *dukkha*.

Of all the 89 types of consciousness only two are associated with either *sukha* or *dukkha*. One is the body-consciousness associated with happiness, and the other is body-consciousness associated with pain.

Both these are the resultant types of consciousness, effects of good and evil Kamma.

A soft touch, for instance, yields happiness. A pinprick, on the contrary, yields pain. In these cases one experiences the aforesaid two types of consciousness respectively.

Now a question arises - Why only the body-consciousness is associated with happiness and pain? Why not the other sense-contacts?

Mr. Aung provides an answer in his introductory essay to the Compendium: -

"The sense of touch alone is accompanied by the positive hedonic elements of pain and pleasure; the other four senses are accompanied by hedonic indifference. This exceptional distinction is assigned to the sense of touch, because the impact between the sentient surface (*pasáda rūpa*) and the respective objects of other senses, both sets of which are secondary qualities of body, is not strong enough to produce physical pain or pleasure. But in the case of touch there is contact with one or other, or all the three primary qualities (locality - *pathaví*, temperature - *tejo*, pressure - *váyo*) and this is strong enough to affect those primary qualities in the percipient's own body. Just as cotton wool on the anvil does not affect the latter, but a hammer striking cotton wool imparts its check to the anvil also."

(Compendium of Philosophy p. 14).

In the case of touch the impact is strong. The "essentials", *pathaví*, *tejo* and *váyo* (extension, heat, and motion) - *ápo*, cohesion, is excluded being intangible - forcibly and directly strike against the essentials of the body. Consequently there is either pain or happiness. In the case of seeing, hearing, smelling, and tasting, there is a bare impact. The consequent feeling is neither pain nor happiness.

Although these sense-contacts may be *sukha*, *dukkha*, or *upekkhá* the *javana* thought processes conditioned thereby may not necessarily be associated with a similar feeling.

For instance, the Buddha experienced a body-consciousness associated with pain when a rock splinter struck His foot, but His *javana* thought-process conditioned thereby would not necessarily be associated with displeasure. Unaffected by the pain, He would have experienced perfect equanimity. The immanent feeling in the stream of consciousness would have been *upekkhá*. Similarly at the sight of the Buddha, a right-understanding person would automatically experience an eye-consciousness associated with indifference (*upekkhá-sahagata cakkhu-viññána*) but his *javana* thought would be moral. The innate feeling would be pleasure (*somanassa*).

This intricate point should be clearly understood.

Somanassa (good-mindedness) and *domanassa* (bad-mindedness) are purely mental.

These five kinds of feeling could be reduced to three, the three to two, and the two to one as follows:-

- i. *sukha* + *somanassa*; *upekkhá*; *dukkha* + *domanassa*
- ii. *sukha* ; *upekkhá*; *dukkha*
- iii. *sukha*; *dukkha*
- iv. *dukkha*

(*Upekkhā* is merged in *sukha*, and *sukha* is ultimately merged in *dukkha*).

c. Twenty-Four *Kāṃāvacara-Sobhana-Cittas*.

As described above, the twenty-four *kāṃāvacara-sobhana-cittas* cover eight *kāṃāvacara-kusala-cittas*, eight *kāṃāvacara-vipākā-cittas* and eight *kāṃāvacara-kiriya-cittas*. Each of these types of consciousness is, like other types of consciousness, associated with different types of mental factors.

(1) Eight *Kāṃāvacara-Kusala-Cittas*.

Eight *kāṃāvacarakusalacittas* can be grouped into four pair: the first two as the first pair; the second two, the second pair; the third two, the third pair and the fourth two, the fourth pair.

(i) Of these four pairs, the first pair - *somanassa-sahagatāṃ ñāṇasampayuttāṃ asaṅkhārikāṃ cittāṃ* and *somanassa-sahagatāṃ ñāṇasampayuttāṃ sasaṅkhārikāṃ cittāṃ* - is joined by 13 *aññasamāna cetasikas* and 25 *sobhana cetasikas*, totaling 38 *cetasikas*.

(ii) The second pair, namely, *somanassa-sahagatāṃ ñāṇavippayuttāṃ asaṅkhārikāṃ cittāṃ* and *somanassa-sahagatāṃ ñāṇavippayuttāṃ sasaṅkhārikāṃ cittāṃ* - is joined by 13 *aññasamāna cetasikas* and 24 *sobhana cetasikas* ([25-1] except *paññā-cetasika*), totaling 37.

(iii) The third pair, *upekkhā-sahagatāṃ ñāṇasampayuttāṃ asaṅkhārikāṃ cittāṃ* and *upekkhā-sahagatāṃ ñāṇasampayuttāṃ sasaṅkhārikāṃ cittāṃ* - is joined by 12 *aññasamāna cetasikas* ([13-1] except *pīṭi*) and 25 *sobhana cetasikas*, totaling 37.

(iv) The fourth pair, *upekkhā-sahagatā ñāṇavippayuttā asaṅkhārikā citta* and *upekkhā-sahagatā ñāṇavippayuttā sasaṅkhārikā citta* - is joined by 12 *aññasamāna cetasikas* (except *pīti*) and 24 *sobhana cetasikas* ([25-1] except *paññā-cetasika*), totaling 36.

Among 38 *cetasikas* associated in the first pair, *viratī* and *appamaññā* can not associate together. Where there is a *viratī* there will be no *appamaññā* and vice versa. The three *viratī cetasikas* also arise (i) sometimes, i.e only when abstaining from evil speech, evil deed or wrong livelihood, and not at other times; (ii) separately, i.e., when the person abstains from evil speech, only *sammāvacā* arises, and not the other two, etc.

Two *appamaññā cetasikas* can be associated with the first pair separately, because when there is *karuṇā* there will be no *muditā* and vice versa. Therefore, the associated *cetasikas* in the first pair can be summed up as follows: - 38 at most; - 34 simultaneously; - 32 always. The same for the cases of the remaining pairs. (2) **Eight Kāmāvacara-Vipākā-Cittas:**

The eight *kāmāvacara-vipākā-cittas* are not the same as the eight *kāmāvacara-kusala-cittas* because *viratī* and *appamaññās* are never associated with *kāmāvacara-vipākā-cittas*.

(i) Of the eight *kāmāvacara-vipākā-cittas*, the first pair is joined by 13 *aññasamāna cetasikas* and 20 *sobhana cetasikas* (except 3 *viratis* and 2 *appamaññās*), totaling 33.

(ii) The second pair is joined by 13 *aññasamāna cetasikas* and 19 *sobhana cetasikas* (except 3 *viratis*, 2 *appamaññās* and *paññā-cetasika*), totaling 32.

(iii) The third pair is joined by 12 *aññasamāna cetasikas* (except *pīti*) and 20 *sobhana cetasikas* (except 3 *viratī* and 2 *appamaññā*), totaling 32.

(iv) The fourth pair is joined by 12 *aññasamĀna cetasikas* (except *pīti*) and 19 *sobhana cetasikas* (except 3 *viratis*, 2 *appamaññĀs* and *paññĀ-cetasika*), totaling 31.

(3) Eight *kĀmĀvacara-Kiriya-Cittas*.

The eight *kĀmĀvacara-kiriya-cittas* are not the same as the eight *kĀmĀvacara-kusala-cittas* and eight *kĀmĀvacara-vipĀka-cittas*. Because, three *viratis* are never associated with 8 *kĀmĀvacara-kiriya-cittas*.

(i) Thus, of the eight *kĀmĀvacara-kiriya-cittas*, the first pair is joined by 13 *aññasamĀna cetasikas* and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 35.

(ii) The second two pair is joined by 13 *aññasamĀna cetasikas* and 21 *sobhana cetasikas* (except 3 *viratis* and *paññĀ-cetasika*), totaling 34.

(iii) The third pair is joined by 12 *aññasamĀna cetasikas* (except *pīti*) and 22 *sobhana cetasikas* (except 3 *viratis*), totaling 34.

(iv) The fourth pair is joined by 12 *aññasamĀna cetasikas* (except *pīti*) and 21 *sobhana cetasikas* (except 3 *viratis* and *paññĀ-cetasika*), totaling 33.

CHAPTER V

ACTIVITIES OF VIÑÑĀṆA

This chapter covers the general activities of *viññāṇa* as it is in operation in the *paṭiccasamuppāda*. It also deals with the specific activities of *viññāṇa* as mentioned in the Abhidhammattha Saṅgaha. We will also go through briefly on the arising and cessation of *viññāṇa*. The general as well as the specific activity of consciousness in a thought process will also be described in order to give a clear image of the role of consciousness in the intellectual and emotional life of a sentient being.

Viññāṇa has subtle and complicated activities. The activities of *viññāṇa* flow on continuously during the lifetime and do not stop even during sleep and on the verge of death. The first consciousness in a life is rebirth consciousness. It links one life to another. After this consciousness passes away, other consciousnesses arise. All of them perform their specific function and pass away. The Law of Dependent Origination (*Paṭiccasamuppāda*) explains how volitional formations cause the arising of consciousness.

5.1. Viññāṇa in the Law of Dependent Origination

The Law of Dependent Origination is a doctrine expounded by the Buddha. It explains how all conditioned phenomena (mentality and materiality) arise and cease dependent upon causes and conditions. This doctrine consists of twelve factors¹ that include both material qualities and mental forces. Each factor of the twelve is an effect of its preceding factor, and in turn, a cause of the following. Of the twelve factors, *viññāṇa* stands at the third junction of causal

Comment [U1]: 4.1. Viññāṇa in the Law of Dependent Origination

As an effect of saṅkhāra
(saṅkhārapaccaya viññāṇaṃ)

As a cause of Nāma-Rūpa
(Viññāṇapaccaya Nāma-Rūpaṃ)

4.2. Fourteen Function of Viññāṇa

4.3. Arising and Ceasing of Viññāṇa
Paṭisandhi and Cuti
MaraṇasannaVīthi and PaṭisandhiVīthi
Arising and Ceasing of Viññāṇa in
Rebirth Linking

Arising and Ceasing of Viññāṇa in
During Life

4.4. Continuation or Liberation from saṅsāra

- The practice leading to cessation of
viññāṇa

Conclusion: The middle way: the
eightfold noble path

+ Sila + Samādhi+ Paññā

relations. It is produced by volitional formation (*saṅkhāra*) and is a condition for mentality and materiality (*nāma-rūpa*).

5.1.1. The result of kammic formation (*saṅkhāra*)

The quality of *vipāka viññāṇa*, good, bad, superior, inferior, pleasant, unpleasant, and so on, is determined by *saṅkhāra*, volitional formations.² What is *saṅkhāra*? What is *viññāṇa* in this context? How does *saṅkhāra* give rise to *viññāṇa* according to the Law of Dependent Origination? In the following passages we will attempt to examine these questions.

The term *saṅkhāra* is a multisignificant term. Its meaning varies according to context. In general, it means ‘conditioned phenomena’. In the context of *Paṭiccasamuppāda*, it means something that is accumulated by volition in the mental continuum of a being. In other words, it is *kamma*. ‘Mental formations’ is a translation that is preferred by most. ‘Volitional formation’, ‘kammic formation’, are other possible translations. It may refer either to the act of forming or to the passive state of being formed, or to both.

Etymologically, the pāḷi word *saṅkhāra* is derived from the root √*kar*. And is with the prefix *saṃ*. Literally, it means “preparation”. In philosophical literature, it means former impression, or **disposition**. As one of the most difficult terms in Buddhist **metaphysics**, *saṅkhāra* embodies the **blending** of the subjective-objective view of the world and happening, so complete that it is almost impossible for **occidental terminology** to get to the root of its meaning in a **translation**.³

Scholars believe that *saṅkhāra* here signifies *kamma* or volitional action, good or bad, **manipulated** by ignorance (*avijjā*) directly or indirectly. They say, in this case *saṅkhāra* refers to volition (*cetanā*), one of the fifty-two mental concomitants (*cetasika*), associated with twelve unwholesome consciousnesses and seventeen mundane wholesome consciousnesses.⁴ The Petakopadesa calls it ‘the volitions with craving or lust’ (*sarāga cetanā*)⁵. It would be interesting to discuss a bit more on this term before we go into how it produces *viññāṇa*.

Comment [NL2]: sự sắp xếp, sự sắp đặt, cách sắp xếp, cách bố trí; disposition to something / to do something) khuynh hướng, thiên hướng
tính tình, tâm tính, tính khí

Comment [NL3]: [ˌmetəˈfɪzɪks]
danh từ= siêu hình học
lý thuyết suông; lời nói trừu tượng

Comment [NL4]: [blend]
danh từ hỗn hợp pha trộn
(thuốc lá, chè...)

Comment [NL5]: [ˌɔksɪˈdɛntl]
tính từ= (thuộc) phương Tây;
(thuộc) Âu Mỹ; danh từ= người phương Tây

Comment [NL6]: [ˌtəːmiˈnɒlədʒi]
danh từ=thuật ngữ (những từ chuyên môn của một ngành hoặc một lĩnh vực riêng biệt)
cách dùng riêng các từ để làm tên gọi, làm ký hiệu

Comment [NL7]: As thus classified, the *saṅkhāras* form the mental factors corresponding to the material aggregate (*rūpakkhanda*), and are in contrast to the other three aggregates (*khandhas*), which represent a single mental function only. Nevertheless, just as *kāya* stands for both body and action, so do the concrete mental syntheses called *saṅkhārā* tend to take on the implication of synergies, of purposed intellection, connected by the term *abhisāṅkhāra*.¹

Comment [U8]: [ˌɔːlˈtəːnətɪvli]
phó từ như một sự lựa chọn
you can go there by helicopter or alternatively by car
bạn có thể đến đó bằng máy bay trực thăng hoặc bằng xe ô tô

Comment [N9]: Vạn dòng, thao tác, lôi kéo

If volitions alone were *saṅkhāra*, one would never be free from accumulating *saṅkhāra*.⁶ We discussed in the former chapter that volition is an universal mental factor that associates with all consciousnesses. With the prospect of inability to free oneself from the accumulation of *saṅkhāra*, freedom from rebirth becomes impossible. The rebirth consciousness that initiates a new life is the product of this *saṅkhāra*. Let us see again the Petakopadesa's explanation.

In the complete absence of lust in a particular mind, the *saṅkhāra* cannot be accumulated. There may be volition but it cannot form any volitional impressions in the mental stream. It is noteworthy here that even the wholesome consciousnesses arise with volition. These have no lust in association. Can the volitions in them be called *saṅkhāra*? It should be called. The lust in this case is passive. If it is not, there would be no rebirth in blissful planes. But what about the Arahants who have eradicated even this passive lust? The *kiriya* consciousnesses that arise in an Arahant also have volition. They would accumulate no new *saṅkhāra*. The necessary condition, lust, is not present. Hence, volition and volitional formations are slightly different.

From what we have discussed so far, it is quite clear that the arising of volition alone is not *saṅkhāra*. If it were so, Arahants would also accumulate *saṅkhāra*. Each mind that arises in an Arahant also is accompanied by volition. If so, liberation would be impossible. The whole system of Buddha's teaching would crumble down.

There must be lust present in the mind, either active or passive for the *saṅkhāra* to be accumulated. Mere arising of volition is not *saṅkhāra*. That is why the volitions associated with the four supramundane consciousnesses are excluded here. They are not tainted with ignorance (*avijjā*) and craving (*taṇhā*). If volitions alone were *saṅkhāra* the supramundane consciousnesses would also be *saṅkhāra*.

After a certain consciousness passes away completely, if there is lust present—active or passive, volition present in that consciousness leaves behind

Comment [U10]: Nhuom, , tham nhuan

impressions in the mental stream. This impression is potent enough to give results. It gives rise to rebirth linking consciousness as well as other resultant consciousness. It also produces kamma born matter. In fact, this very potential is *saṅkhāra*.⁷

Saṅkhāra constitutes the fourth group of existence (*saṅkhārakkhandha*). It consists of fifty out of fifty-two mental states (*cetasika*), excluding feeling (*vedanā*) and perception (*saññā*).

Saṅkhāra, in the *Paṭiccasamuppāda* can be divided into three kinds in terms of quality and three kinds in terms of location. The first triad consists of *puññābhisāṅkhāra* (formations of merit), *apuññābhisāṅkhāra* (formations of demerit), and *aneñjābhisāṅkhāra* (formations of the imperturbable). Among them, *puññābhisāṅkhāra* refers to the volitions associated with the eight sense-sphere wholesome consciousnesses (*kāmvācara kusala cittas*) and the five form-sphere wholesome consciousnesses (*rūpāvacara kusala cittas*). “It is so called because it conditions relatively good result (*vipāka*) for mental aggregates (*nāmakkhanda*) and matter produced by *kamma* (*kaṭattā rūpa* or *kammaja rūpa*)⁸ to arise in sense-sphere (*kāma loka*) and form-sphere (*rūpa loka*)”.⁹ Wholesome volition (*kusala cetanā*) is a good condition for one who did the meritorious deed in the previous life. These volitions, associated with the eight sense-sphere wholesome consciousnesses, produce rebirth in the human and the six *deva* realms. For those who have *rūpāvacara jhāna*, the volition associated with it produces the five form-sphere resultant consciousness as rebirth in the form-sphere.

Volitions associated with the twelve unwholesome consciousnesses are known as ‘Formations of demerit’ (*apuññābhisāṅkhāra*). These kammic formations produce rebirth in the four miserable abodes. They are *asura*, ghost, animal and the hell. “It is so called because it conditions bad effect (*akusalavipāka*), i.e., *nāmakkhanda* (the four mental aggregates) and *kammajarūpa* (the materiality produced by *kamma*) to arise in the miserable abodes (*apāya*)”.¹⁰ In *Dhammasaṅgaṇī*, the Buddha said, “Because of unprofitable *kamma* having been performed and stored up, resultant eye consciousness (*cakkhuvīññāṇa*)

Comment [N11]: Sankhāra: Hành, có nhiều nghĩa. Ở đây chỉ cho các cetanā (tư), thiện, bất thiện và bất động (ānenjā), tạo thành các Nghiệp (kammā) phát sinh tái sinh. Bất thiện nghiệp gồm trong 12 Bất thiện tâm. Thiện nghiệp gồm 8 thiện nghiệp ở Dục giới và 5 thiện nghiệp ở sắc giới. Còn bất động nghiệp gồm 4 thiện nghiệp ở vô sắc giới. Vô minh có mặt trong bất thiện nghiệp nhưng tiềm tàng trong thiện nghiệp. Do vậy, cả thiện và bất thiện nghiệp do vô minh duyên sanh.

Comment [Ayya12]: incapable of being upset or agitated; not easily excited; calm: *imperturbable composure*. [,impə:'tə:bəl]
tĩnh từ
điềm tĩnh, bình tĩnh; không hề bối rối, không hề nao núng

Comment [U13]: Kammaja = 18. They are: 8 inseparables + 1 Space + 1 Heart + 8 Controlling faculties.
Cittaja = 15. They are: 5 Mutable + 1 Sound + 8 Inseparables + 1 Space.
Ututja = 13. They are: 1 Sound + Lightness, etc. 3 + 8 Inseparables + 1 Space.

Comment [NL14]: In *Pañcavokāra* (human, apāya, deva and Rūpabrahma) plane (The five-constituent kinds of existence). That means it appears in the plane of *Pañcavokāra*.

arises, has arisen, ear..., nose..., tongue..., body consciousness has arisen’, ‘resultant mind element’, ‘resultant mind consciousness element has arisen’.¹¹

Finally, the volition that associates with the four immaterial wholesome consciousnesses (*arūpāvacara kusala cittas*) are known as the four unshakable volitions or ‘formations of the imperturbable’ (*aneñjābhisaṅkhāra*). These volitions cause rebirth in the planes of formless *brahmās* (*arūpabrahmaloka*). “It is so called because it conditions the arising of unshakable formless existence.”¹²

Comment [U15]: [ˌɪmpəˈtəːbəbl]
tính từ=điềm tĩnh, bình tĩnh;
không hề bối rối, không hề nao
núng
Not easy upset or worry by the difficult
the situation; calm.

These three types of *saṅkhāra* constitute the *kamma* that produces *paṭisandhi-viññāṇa* (rebirth linking consciousness) and other *vipāka viññāṇa* like *cakkhuvīññāṇa*, *sampaṭicchana*, *santīraṇa*, *tadārammaṇa*, and so on in all spheres. According to Paṭṭhāna, *saṅkhāra* is a decisive cause (*upanissaya-paccaya*)¹³ that conditions *viññāṇa* to arise at the rebirth moment as well as throughout the course of one’s existence in addition to asynchronous *kamma* (*nānākkhaṇika-kamma*).

Comment [S16]: *Saṅkhāra is condition that produces rebirth*

Comment [U17]: [diˈsaisiv] tính từ quyết định a decisive factor nhân tố quyết định a decisive battle trận đánh quyết định; kiên quyết, quả quyết, dứt khoát decisive character tính kiên quyết to reply by a decisive "no" trả lời dứt khoát không a decisive answer câu trả lời dứt khoát

Hence, *saṅkhāra* represents the *kamma* accumulated by twenty-nine types of mundane wholesome and unwholesome volitions (*lokiya kusalākusala cetanā*) (with the exception of the *cittas* that produce *abhiññā*).

Comment [NL18]: [əˈsɪŋkrənəs] Adj. thiếu đồng bộ, không đồng bộ

Viññāṇa in this context does not cover all types of consciousness but only thirty-two resultant consciousnesses. Among them, nineteen rebirth-linking consciousnesses are produced by kammic formations at the rebirth-linking moment (*paṭisandhi*), while all the thirty-two mundane resultant consciousnesses are produced by volitional formation during the course of existence (*pavatti*).

At the moment of conception of a being, powerful mental formations (*saṅkhāra*) generate one of the nineteen rebirth-linking consciousness in the plane appropriate for that *kamma* to mature.¹⁴ The nineteen rebirth-linking consciousnesses consist of two investigating consciousnesses accompanied by equanimity (*upekkhā sahagata santīraṇa cittas*), eight great resultant consciousnesses (*mahāvipāka cittas*) and nine sublime resultant

consciousnesses (*mahaggata vipāka cittas*).¹⁵ These consciousnesses are called *paṭisandhi viññāṇa* because they connect the previous life with the new one. Moreover, at the rebirth moment these function as rebirth-linking (*paṭisandhi*), but during the course of existence, they operate as the life-continuum (*bhavaṅga*). It should be noted here that they are identical consciousness. They are not entirely same.

During the course of existence, thirty-two resultants are produced by volitional formations. The period between rebirth linking (*paṭisandhi*) and death (*cuti*) is called the course of existence (*pavatti*). There are: seven unwholesome-resultant consciousnesses (*akusala vipāka cittas*), eight wholesome resultant rootless consciousnesses (*kusala vipāka ahetuka cittas*), eight sense-sphere resultant consciousnesses (*kāmāvacara vipāka cittas*), five form-sphere resultant consciousnesses (*rūpāvacara vipāka cittas*) and four formless sphere resultant consciousnesses (*arūpāvacara vipāka cittas*).¹⁶

Among the resultants, eye consciousness (*cakkhuvīññāṇa*) is twofold, viz. *akusala vipāka* and *kusala vipāka*. Similarly, there are two types of ear, nose, tongue, and body consciousness. These five types of consciousness are twofold. Therefore, in *Abhidhamma*, they are collectively called twice-fivefold consciousness (*dvipaṇcaviññāṇa*). The remaining twenty-two types [two *upekkhā-sampaṭicchānas*, three *santīraṇas*, eight *sahetuka kāmāvacara vipākas*, five *rūpa vipākas* and four *arūpa vipākas*] are called mind-consciousness (*manovīññāṇa*). Thus, there are only thirty-two resultant consciousnesses pertaining to mental formations (*saṅkhāra*) in the link “*saṅkhārapaccayā viññāṇam*” of the Dependent Origination.

Without *saṅkhāra*, there is no arising of *viññāṇa* as it is said, “there is no *kamma*-result when there is no stored-up *kamma*.”¹⁷ Because of that accumulated *kamma*, all beings are bound in the round of rebirth. How *saṅkhāra* produces *viññāṇa* is presented in the following charts:

Comment [U19]: 1 *sampaṭicchāna upekkhā* + 1 *santīraṇa upekkhā* + 2 *manovīññāṇadhātu (santīraṇa)* + 1 *manodhātu* +

Comment [NL20]: Nirodha

Comment [NL21]: Nirodha

TABLE 5.1:
SAṆKHĀRAPACCAYĀ VIÑÑĀṆAṆAṂ (With reference to the first Triad)
(In brief)

No.	<i>Saṅkhāra</i>	Associated <i>citta</i>	<i>Viññāṇa</i> / <i>paṭisandhi</i> (Rebirth-moment)	<i>Pavatti</i> (during the course of existence)
I	12 <i>Apuññābhisāṅkhāra</i> (Demeritorious Volition)	12 <i>Akusala</i>	1 <i>Ahetuka akusala vipāka santīraṇa</i>	7 <i>Ahetuka akusala vipāka</i> <small>Comment [S22]: 5 pañcaviññāṇa (Cakkhu, sota, ghāya, Jīva, Kāya akusala vipāka [kāya dukkha], + 1 sampaticchaṇa upekkhā + 1 Santīraṇa upekkhā)</small>
II.	13 <i>Puññābhisāṅkhāra</i> (Meritorious Volition)	8 <i>Mahākusala</i> 5 <i>Rūpāvacara kusala</i> (total 13)	9 (1 <i>Ahetuka kusala vipāka santīraṇa</i> + 8 <i>Mahāvīpāka</i> 5 <i>Rūpāvacara vipāka</i> (total 14)	8 <i>Ahetuka kusala vipāka</i> 8 <i>Kāmāvacara mahāvīpāka</i> 5 <i>Rūpāvacaravipāka</i> (total 21) <small>Comment [S23]: 5 (Cakkhu, sota, ghāya, Jīva, Kāya kusala vipāka) + 1 Manodhātu + 2 Manoviññāṇadhātu (santīraṇa)</small>
III.	4 <i>Aneñjābhisāṅkhāra</i> (Imperturbable Volition)	4 <i>Arūpāvacara kusala</i>	4 <i>Arūpavīpāka</i>	4 <i>Arūpavīpāka</i> <small>Comment [U24]: (Brahma who attain jhāna)</small>
Total		29	19	32

TABLE 5.2: SAṄKHĀRA PACCAYĀ VIÑÑĀṆAṂ (In detail)

AbhA. II. Vol. I, p. 202

Saṅkhāra (condition)		Viññāṇa (consciousness)		Paccaya (condition)	Bhūmi (plane)	
		Paṭisandhi (rebirth-linking)	Pavatti (during life)			
I. 13 Puññābhisaṅkhāras Formations of merit	8 Mahā-kusala cetasikas	1 Ahe. ku. vip. upekkhā saṁtī. 8 Mahāvipāka (total 9)	8 Ahetuka kusalavipāka	1.Nānākkhaṇikakamma 2. Upanissayapaccaya	Kāmasugati (Happy destinies)	Comment [U25]: 5 Pañcaviññāṇa 1 Sampaṭicchana 1 So. saṁtīraṇa (total 7) Comment [U26]: Human, deities
			8 Ahetuka kusalavipāka	1.Nānākkhaṇikakamma 2.Upanissayapaccaya	Kāmaduggati (Unhappy destinies)	Comment [S28]: hell Comment [U27]: (5 Ahe. ku. vipāka pañcadvāra. + Sampaṭicchana+2 Saṁtī.)
			5 Vipāka (1 cakkhu, 1sota, 1 sampaṭicchana kusala, 2 saṁtīraṇa kusala)	1.Nānākkhaṇikakamma 2.Upanissayapaccaya	Rūpa (Brahmā)	
	5 Rūpa- kusala cetasikas	5 Rūpavipāka	5 Rūpavipāka	1.Nānākkhaṇikakamma 2.Upanissayapaccaya	Rūpa	Comment [U29]: 10 [cak., sota, somp., 2 saṁtī., 5 Rūpāvacara vipāka] (paṭisandhi + pavatti)
II. 12 Apuññābhisaṅkhāras Formations of demerit	12 Akusala cetasikas	1 Ahetuka kusala vipāka upekkhā saṁtī.	7 Ahetuka akusala vipāka 6 (cak., so., ghā, jīv., kā., samp.)	1.Nānākkhaṇikakamma 2.Upanissayapaccaya	Kāmaduggati	
			7 Ahetuka akusala vipāka 6 (cak., so., ghā, jīv., kā., samp.)	==	Kāmasugati	Comment [U30]: 7 (1 Ahe. kusa. vip. upek. saṁtī. + 6 (Cak, So, Ghā, Jīv, Kā, Samp.)
			4 (cakkhu, sota, sampaṭicchana, saṁtīraṇa)	==	Rūpa	
III. Ānetjābhisaṅkhāras Formations of the imperturbable	4 Arūpa kusala cetasikas	4 Arūpavipāka	4 Arūpavipāka	1. Nānākkhaṇikakamma 2. Upanissayapaccaya	Arūpa	

The second triad of *saṅkhāra* is made up of volitions related to the body (*kāyasaṅkhāra*), speech (*vacīsaṅkhāra*), and mind (*cittasaṅkhāra* or *mano-saṅkhāra*). This triad is mentioned to show that at the moment of the accumulation of the *kamma*, the formations of merit, of demerit, and of the imperturbable occur in these *kamma* doors.

The eight sense-sphere wholesome and the twelve unwholesome volitions are the bodily formations (*kāyasaṅkhāra*) when they occur in the body-door and produce bodily intimation (*kāyaviññatti*). Those same volitions are called verbal formations (*vacīsaṅkhāra*) when they occur in the speech-door and produce verbal intimation (*vacīviññatti*).¹⁸

The bodily formation (*kāyasaṅkhāra*) comprises twenty volitions (eight *mahākusalas* and twelve *akusalacittas*). They can produce ten rebirth-linking consciousnesses (*paṭisandhi cittas*). They operate as conditions in two ways: “asynchronous *kamma* condition” (*nānākkhaṇikakamma-paccaya*) and “decisive support condition” (*upanissaya-paccaya*) in the sense-sphere (*kāmāvacara*). In addition, these twenty *kāya saṅkhāra* can produce thirteen rootless resultant consciousnesses (*ahetuka vipāka*) during the course of an existence (*pavatti*) in the sense-sphere (*kāmāvacara*),¹⁹ but not as rebirth linking (*paṭisandhi*).

These two conditions function in the same manner in the form sphere (*rūpāvacara*), except that the twenty volitions produce only nine resultant consciousnesses, i.e., two eye consciousnesses, two ear consciousnesses, two receiving consciousnesses, and three investigating consciousnesses (9 *vipākacittas*: 2 *cakkhus*, 2 *sotas*, 2 *sampañicchanas*, and 3 *santīraṇas*). Here, in the form sphere, nose, tongue and, body consciousness are absent. It is because their respective physical sensitivity (*vatthu*) are not present.

The beings in the form sphere possess the physical forms of these organs. But these organs lack sensitivities. They lack the element that is sensitive to smell, taste, and touch.

Comment [NL31]: *Kāyasaṅkhāra*¹ or bodily formation is the in-breath and out-breath (*assāsa passāsa*). *Saṅkhāra* means action, formation, condition, and it recognizes the in-breath and out-breath. In other words, it is stated as “*Kāyaṃ saṅkhāratīti kāya saṅkhāro*” which is rendered as “This physical body is conditioned or created by breathing in and breathing out

Comment [NL32]: [ə'siŋkrənəs] tính từ thiếu đồng bộ, không đồng bộ

From the twenty *kāyasaṅkhāra* (bodily volitions), there arise twenty-three consciousnesses (ten *dvipaṇcaviññāṇas* and thirteen *ahetukavipākas*), at rebirth moment (*paṭisandhi*) as well as during the course of existence (*pavatti*) in sense-sphere (*kāmāvacara*). According to the all-inclusive method (*sabbasaṅgāhika-naya*), twelve *akusala cetanās* and eight *kāmāvacara kusala cetanās* are called bodily formations (*kāyasaṅkhāra*).

Vacīsaṅkhāra here refers to *vitakka* and *vicāra*. It means verbal formations which signify twenty volitions producing ten *viññāṇas* at rebirth moment and twenty-three *viññāṇas* during the course of existence.

Cittasaṅkhāra means mental formations, or the volitions associated with the consciousness that can arise in the three spheres: sense sphere (*kāmāvacara*), form sphere (*rūpāvacara*) and formless sphere (*arūpāvacara*). There are twenty-nine volitions (twelve *akusala*, eight *mahāvipāka*, five *rūpakusala* and four *arūpakusala cittas*) which produce nineteen consciousnesses at the rebirth moment, not in the course of existence, by way of two conditions (*paccaya*) in the three spheres. However, among these twenty-nine volitions (*cetanā*), the volition in the deluded consciousness associated with restlessness cannot produce rebirth-linking consciousness (*paṭisandhi*) for it is very weak and wavering. Therefore, only twenty-eight volitions (*cetanā*) are mentioned in terms of rebirth-linking.

These twenty-eight or twenty-nine volitions (*cetanās*) can produce twenty-two kinds of resultant consciousness at the rebirth moment, not during the course of existence, in the sense sphere and the form sphere: thirteen rootless resultant consciousnesses in the sense sphere [*ahetukavipāka citta* (except two *upekkhā santīraṇas*)] and nine resultant consciousnesses in the form sphere (two *cakkhus*, two *sotas*, two *sampañicchānas*, and three *santīraṇas*).

These volitions (*cetanās*) also produce thirty-two kinds of mundane resultant consciousness (*lokiyavipāka citta*), including seven *ahetuka akusala vipākas*, eight *ahetuka kusala vipākas*, and eight *mahā vipākas* (altogether

twenty-three *kāma vipākas*) as well as five *rūpa vipākas* and four *arūpa vipākas* (nine *mahaggata vipākas*) to arise both at the rebirth moment and during the course of existence in the three spheres.

Hence, there is no being, no soul, no transmigration. There are only causes and conditions working together to produce effects. The following chart illustrates how these three *saṅkhāra* produce *viññāṇa*.

Comment [NL33]: According to *Abhidhamma*, there is no one who experiences. The person or identity is just a concept. When we are happy, our face looks fresh and friendly; when we are angry, the face turns red and is irritated. Thus, the facial expression is not the same from one time to another due to the changing of the consciousness

5.1.2. *Viññāṇa* as the Cause of Mentality and Materiality

Viññāṇa plays not only an effect but also a cause. It is stated in Dependent Origination, “dependent on consciousness, mentality and materiality arise.”²⁰ Here *nāma*, a metaphysical term, is opposed to *rūpa*. In general, ‘*nāma*’ signifies the four immaterial aggregates (*cattāro arūpino khandha*),²¹ namely, the aggregates of feeling, perception, mental formations and consciousness (*vedanā, saññā, saṅkhāra, and viññāṇa*). In this context, however, *nāma* specifies only three mental aggregates, i.e., the aggregates of feeling, perception, and mental formations. The aggregate of consciousness is singled out in order to show that all mental and physical life of beings is dependent on *viññāṇa*.

Viññāṇa in this context can be studied in two separate phases: at the rebirth moment (*paṭisandhi*) and during the course of existence (*pavatti*). At the rebirth moment, *viññāṇa* means the nineteen kinds of rebirth linking consciousnesses. They condition the arising of the associated mental states (*nāma*) and the materiality (*rūpa*). During the course of existence, *viññāṇa* means the thirty-two resultant consciousnesses and all the mundane wholesome, unwholesome, and functional consciousness, i.e., the 81 kinds of mundane consciousness. Generally, *rūpa* means materiality, matter, material quality, form, figure, appearance, etc. But here it signifies the materiality of beings. Hence, consciousness conditions fifty-two mental concomitants (*nāma*) and the materiality (*rūpa*) to arise during the course of existence.

(1) *Viññāṇa* at the rebirth moment (*Paṭisandhi*): At the stage of conception of beings with five-aggregates, rebirth linking consciousness appears first in the mother’s womb and brings forth the combination of mentality and materiality into existence. The Mahānidāna-sutta questions, “If consciousness were not to appear in the mother’s womb, would the mental and physical phenomena (*nāma-rūpa*) arise?”²² The Buddha also asked Venerable Ānanda a similar question, “Were consciousness, Ānanda, not to fall into the mother’s womb, would mind-and-body (*nāma-rūpa*) be constituted there?”

Comment [NL34]: *Rūpa* means materiality, matter, material quality, form, figure, appearance, principle of form, etc. *Rūpa* consists of 28 subdivisions: the four great essentials (*mahābhūta* or *bhūta-rūpa*) the element of extension, (*paṭhavī*) the element of cohesion (*āpo*), the element of heat (*tejo*), the element of motion (*vāyo*) and 24 material qualities (*upādārūpāni*) derived from the four great essentials. Regarding *Abhidhammatthasaṅgaha*¹, *Visudhimagga*² and *Dhammasaṅgani*³ these 24 matters are sensitive eye (*cakkhu*), sensitive ear (*sota*), sensitive nose (*ghāṇa*), sensitive tongue (*jivhā*), sensitive body (*kāya*), visible object (form and color) (*rūpa*), sound (*sadda*), odor (*gandha*), taste (*rasa*), tangibility (touchable) (*Phoṭṭhabba*), femininity (*īthindriya*), masculinity (*purisindriya*), heart base (*hadaya-vatthu*), material life faculty’ (*jīvitindriya*), nutritive essence (*āhāra* or *ojā*), space (*Pariccheda-ākāsa-dhātu*), bodily intimation (*kāya-viññatti*), vocal intimation (*vacī viññatti*), physical lightness (*lahutā*), physical softness (*mudutā*), physical adaptability (*kammaññatā*), initial appearance (*upacaya*), continuity (*santati*), decay (*jaratā*), and impermanence (*aniccatā*). It should be known that *rūpa* here means the bodily form of beings. In the five aggregate beings (*pañcavokāra*), *nāma* and *rūpa* are inseparable, together; they form what is called a being.

Venerable Ānanda replied, “It would not, Lord.” “Were consciousness, having fallen into the mother's womb, to turn aside from it, would mind-and-body come to birth in this present state?” “It would not, Lord.”²³

According to the Mahātaṇhāsāṅkhaya-sutta, conception takes place only through the concurrence of the three factors. If mother and father come together, but it is not the mother's proper season, and the being to be born is not present, a germ of life is not planted. The parents come together, and it is the mother's proper season, but if the being to be born is not present, conception will not take place. If mother and father come together, it is the mother's proper season, and *paṭisandhicitta* of the being to be born is also present, then a germ of life is planted there.²⁴

At the moment of rebirth linking, *kamma* produces consciousness, mental factors and materiality. Materiality (*rūpa*) means the physical form (*kāya*), sex (*bhāva*) and the seat of consciousness (*hadayavatthu*). This psycho-physical personality arises and grows in the fetus or the embryo of the mother.

(2) *Viññāṇa* during the course of existence (*Pavatti*): All the 81 mundane consciousnesses can produce *nāma* in the sense of arising together with its associated mental concomitants. Rebirth consciousness is very weak; therefore, it cannot generate *cittaja rūpa*. Starting from the second consciousness in a particular existence, the consciousness starts to produce *cittaja rūpa*.

Saṅkhāra and *paṭisandhi viññāṇas* are neither identical nor diverse but they are consecutive *dharmas* (causes and effects). Except in the *asaññasatta*²⁵ plane, *viññāṇa* occurs in all realms of existences. Thus, it is clearly justified that in the five-aggregate beings, *viññāṇa* is a condition for *nāma-rūpa* to arise (*viññāṇapaccayā nāmarūpam*).

In the four-aggregate beings, i.e. beings in the formless sphere (*arūpāvacara*), *viññāṇa* conditions the arising of *nāma* only. In the *asaññasatta* sphere; however, *viññāṇa* conditions the arising of *rūpa* only (*viññāṇa paccayā rūpam*). In *asaññā* there is no *paṭisandhi viññāṇa* or *paṭisandhi nāma* but only

rūpa. So, in this case one can not say “*viññāṇapaccayā nāmarūpaṃ*”. In that sphere, beings remain like a ‘piece of log’. The being is in *asaññā* sphere but his *rūpa* is originated by the fifth *rūpāvacarakusala kamma*. Thus *viññāṇa*, in the context of *asaññā* beings, means the wholesome consciousness (*kusala*) that has been done while they were in the *kāmāvacara* or *rūpāvacara* plane. Therefore, the Vibhaṅga commentary²⁶ says that in this case *viññāṇa* is *kamma* formations that had been done in the past life. And it should be noted that “*viññāṇapaccayā rūpaṃ*” is only in *asaññā* plane.

It is very interesting to know that different types of consciousness produce different types of beings in various appearances. For instance, in performing the same deed of *dāna*, different individuals may have different attitude, approach, and goal. Because of this difference in motivation, when the acts of *dāna* have chance to produce fruits, the result is significantly dissimilar. The same act of *dāna* can fabricate rebirth in the human or *deva* realm, and in different situations and surroundings. The graceful or ugly appearance of a being, the quality of being wise or unwise of that being totally depends on the volition that arises together with the consciousness at that moment of performing the *dāna*. The appearances of different beings in *Viññāṇaṭṭhiti* (sevenfold station of consciousness) has been described in Chapter II.

Thus, *viññāṇa* plays the key role in shaping *nāmarūpa* at birth. The *rūpa* produced at birth here means the *kammajarūpa*, or the physical form conditioned by the *saṅkhāra* of the past. The occurrence of mentality and materiality at the moment of rebirth, in accordance with the Abhidhammattha Saṅgaha and the Vibhaṅga commentary,²⁷ is elaborated in the following chart:

Comment [U35]: *Viññāṇa Paccaya Nāma + Rūpa + Nāma-Rūpa*
Viññāṇa are condition in the course of existence (*Pavatti*) and in rebirth-linking (*Paṭisandhi*).
Bhūmi (Plane) ... [1]

Comment [U36]: Abhis p.21vol ii - f.53. **Kammaja** - Strictly speaking, by *Kamma* are meant past moral and immoral types of consciousness. It is only those classes of consciousness pertaining to the *kāma* and *rūpa*-spheres that tend to produce *rūpa*. They are 12 types of immoral consciousness, 8 types of moral consciousness, and the 5 moral *rūpa jhānas*. A moral or immoral birth-reproductive *Kamma* generated at the dying moment of a person, conditions the rebirth-consciousness (*patisandhi-citta*) in a subsequent birth. Simultaneous with the arising of the rebirth-consciousness, *rūpas* conditioned by past *Kamma* spring up at every instant, like the flame of a lamp, up to the 17th thought-moment reckoned from the dying moment of the person.
 At the very moment of conception there arise, as a result of the reproductive Karmic force, three *dasakas* or 'decads' - namely, the *kāya*, *bhāva*, and *vatthu* - body, sex, and base decads. The body decad is composed of the four elements, four derivatives, vitality and the *kāyapasāda*. The sex-decad and the base-decad are similarly constituted.

TABLE 5.4: THE OCCURRENCE OF MENTALITY AND MATERIALITY AT THE MOMENT OF REBIRTH

A born being		<i>Viññāṇa</i> (<i>Paṭisandhi</i>)	<i>Nāmarūpa</i> (Effect)
1.	<i>Kāma</i>-Planes 1. <i>Samśedaja</i> & <i>Opapātika</i> a) Superior	(Cause) - 8 <i>Mahāvīpāka</i>	- 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>] - 70 <i>Rūpa</i> (10 <i>cakkhudāsaka</i> + 10 <i>sotadasaka</i> + 10 <i>ghāṇadasaka</i> + 10 <i>jīvhādasaka</i> + 10 <i>kāyadasaka</i> + 10 <i>Bhāvadasaka</i> + 10 <i>vatthudasaka</i>) (according to the <i>rūpa kalāpa</i>) Or - 16 <i>Rūpa</i> (1 <i>cakkhu</i> + 1 <i>sota</i> + 1 <i>ghāṇa</i> + 1 <i>jīvhā</i> + 1 <i>kāya</i> + 1 <i>bhāva</i> + 10 <i>vatthu</i>) (according to the <i>rūpa</i>)
	b) Inferior	- 2 <i>Upekkhā</i> <i>santīraṇa</i>	- 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>] (Maximum) 70 <i>rūpa</i> or 16 <i>rūpa</i> (Minimum) 30 <i>rūpa</i> (10 <i>kāyadasaka</i> + 10 <i>bhāvadasaka</i> + 10 <i>vatthudasaka</i> or 12 <i>rūpa</i> (8 <i>avinibbhoga</i> + <i>jīvita</i> + <i>kāyapasāda</i>)
2.	<i>Gabbhaseyyaka</i> a) Superior	- 8 <i>Mahāvīpāka</i>	- 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>] - 30 <i>Rūpa</i> [10 <i>kāyadasaka</i> + 10 <i>bhāvadasaka</i> + 10 <i>vatthudasaka</i>] (according to the time of <i>rūpa</i> / <i>kalāpa</i>) - Or 12 <i>Rūpa</i> (10 <i>kāyadasaka</i> + 1 <i>bhāva</i> + 1 <i>vatthu</i>) (According to the name of the <i>rūpa</i>) * 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>] * Maximum 30 or 12 <i>rūpa</i> * Minimum 20 or 11 <i>rūpa</i> - 20 <i>Rūpa</i> [10 <i>vatthudasakakalāpa</i> + 10 <i>kāyadasakakalāpa</i> (8 <i>avinibbhoga</i> + <i>jīvita</i> + <i>kāya</i>)] (according to the time of <i>rūpa</i> / <i>kalāpa</i>) - Or 11 <i>Rūpa</i> (10 <i>vatthudasaka</i> + 1 <i>kāyadasaka</i>) - (according to the name of the <i>rūpa</i>)
	b) Inferior	- 2 <i>Upekkhāsantīraṇa</i>	
3.	<i>Rūpāvacara</i>- <i>Opapātikasatta</i>, (continuous rebirth) among apparitional born beings, - <i>Brahmakāyika</i> , ' <i>Brahmā</i> 's Retinue'	- 5 <i>Rūpa vipāka</i>	- 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>] - 39 <i>Rūpa</i> (10 <i>cakkhudāsaka</i> + 10 <i>sotadasaka</i> + 10 <i>vatthudasaka</i> + 9 <i>jīvitindriya</i>) (according to the time of <i>rūpa</i> / <i>kalāpa</i>) Or - 12 <i>Rūpa</i> (1 <i>cakkhu</i> + 1 <i>sota</i> + 9 <i>jīvita</i>) (according to the name of the <i>rūpa</i>)
5.	- <i>Arūpāvacara</i>, (Immaterial being)	4 <i>Arūpa vipāka</i>	- 3 <i>Nāmakkhanda</i> [<i>vedanākkhandha</i> , <i>saññākkhandha</i> , <i>saṅkhārakkhandha</i>]
	- <i>Asaññasatta</i> (Non-percipient being)	<i>Kammaviññāṇa</i> not <i>paṭisandhi</i>	- No <i>Nāma</i> , only 9 <i>rūpa</i> (8 <i>avinibbhoga</i> + 1 <i>jīvita</i> *) *there are two kinds of <i>jīvita</i> : <i>nāma jīvita</i> and <i>rūpa jīvita</i> but here <i>jīvita</i> only refers to <i>rūpa jīvita</i>

Comment [U37]: One who born in lotus or bamboo

Comment [U38]: 14 by way of not taking what has been already been taken

Comment [S39]: In *Rūpāvacara* at the moment of *Paṭisandhi* there arise in maximum 42 *Nāma-Rūpa* and minimum 15 *Nāma-Rūpa*

Comment [S40]: Physical base

5.2. Fourteen Functions of Viññāṇa

To move from the general activities of consciousness to the specific ones, the Abhidhammattha Saṅgaha²⁸ mentions that there are fourteen functions of viññāṇa. They are: 1. Rebirth-linking (*paṭisandhi*), 2. Life-continuum (*bhavaṅga*), 3. Adverting (*āvajjana*), 4. Seeing (*dassana*), 5. Hearing (*savana*), 6. Smelling (*ghāyana*), 7. Tasting (*sāyana*), 8. Touching (*phusana*), 9. Receiving (*sampaṭicchana*), 10. Investigating (*santīraṇa*), 11. Determining (*votthapana*), 12. Impulse (*Javana*), 13. Registration (*tadārammaṇa*), and 14. Death (*cuti*).

These functions are performed not by a single consciousness. Many consciousnesses can perform a single function. For example, 55 kinds of *citta* function as *javana*. Moreover, according to the Abhidhammattha Saṅgaha,²⁹ these functions are distributed among the ten working places of consciousness, namely: (1) *paṭisandhi*, (2) *bhavaṅga*, (3) *āvajjana*, (4) *pañcaviññāṇa*, (5) *sampaṭicchana*, (6) *santīraṇa*, (7) *votthapana*, (8) *javana*, (9) *tadārammaṇa* and (10) *cuti*. There are fourteen functions but only ten working places for viññāṇa, because *pañcaviññāṇa* (seeing, hearing, smelling, tasting, and touching) work in the same place, i.e. *pañcaviññāṇaṭṭhāna*.

❖ **Rebirth Linking (*paṭisandhi*):** The first of the ten working places is rebirth-linking (*paṭisandhi*). *Paṭisandhi* means “relinking” or “the link between the old existence and the new one.”³⁰ Nineteen consciousnesses perform this function: two *santīraṇas*, eight *mahākusavipākas* and nine *mahaggatavipākas*. These *cittas* are called *paṭisandhi cittas* (rebirth linking consciousness) because they link one life to the another. Rebirth linking consciousness is conditioned by the *saṅkhāra* that arises at the dying moment. It is regarded as the source of the present life-stream. It also sustains the stream of consciousness. In the course of one particular life, there is only one type of *paṭisandhi citta*.

❖ **Life-continuum (*bhavaṅga*):** *Bhavaṅga* means ‘the continuing of life’,³¹ or ‘factor of existence’. Having functioned as *paṭisandhi*, the

Comment [NL41]: Function means the working place, the natural purpose (of something), the duty, or a special activity (of a person or things). For instance, a bodily function is eating. The function of the heart is to pump blood through the body. The function of the veins is to carry blood to the heart. The sofa also functions as a bed. Every body has their own work as engineer, doctor, ect.. Therefore

Comment [NL42]: this function exercised at conception is called rebirth-linking because it links the new existence to the previous one. The function of this consciousness occur only once in any individual existence, at the moment of rebirth
-Arising repeatedly in a life is gives another name, which function is to maintain the life. If it does not arise at all, our life would end just after re-linking. Because this consciousness arises repeatedly our life goes on and on until the end of one particular life. In fact, that one particular life is followed by another particular life. Therefore, in one life this consciousness arises again, constantly. When it arises during life, it is called a constituent of life or the reason of life (*Bhavaṅga*). When that Vipakā consciousness arises repeatedly during life, it performs the function of (*Bhavaṅga*) maintaining the life.
-The mental contents of *bhavaṅga*, which later arises an infinite number of times during one's lifetime, and of *cuti*, which arises only once at the final moment of death, are identical with those of *paṭisandhi*.

nineteen consciousnesses persist throughout the course of existence, functioning as *bhavaṅga*. Therefore, *bhavaṅga citta* is compared to the ever flowing current of water in the river. These *bhavaṅga citta*s arise infallibly when there is no other active thought processes (*vīthi*). It remains throughout the duration of any single existence from the initial moment of conception to the final moment of death. But it should not be taken that this consciousness permanently abides in our mind.

❖ **Death (*cuti*):** From the *Abhidhamma* perspective, *cuti* or death means ‘shifting’;³² that is, shifting from one existence to the next. The death consciousness is the last thought-moment that occurs in an individual’s existence. However, death is not the end of life but only a prelude to birth. Death is the consciousness that marks the exit from the present life. This consciousness is of the same kind as the rebirth-linking consciousness and the life-continuum (*bhavaṅga*) of that particular life. They are also called process-freed consciousness. Nevertheless, it differs from them on account of its function, that is, the mere passing away from life.³³

Comment [NL43]: [ˈpreljʊ:d]
prelude ... [2]

After the death consciousness ceases, rebirth-linking consciousness occurs marking the beginning of a life. Rebirth linking consciousness apprehends the same object apprehended by the last *javana* before the occurrence of death consciousness in the previous existence. In addition, death may occur between (i) *javana* and *paṭisandhi*, or (ii) *tadĀrammaṇa* and *paṭisandhi*, or (iii) *bhavaṅga* and *paṭisandhi*.³⁴

Of the eighty-nine consciousnesses, nineteen consciousnesses perform three functions of rebirth-linking, life-continuum, and death. These nineteen consciousnesses are: two types of investigating consciousness accompanied by indifference (*upekkhā sahagata santīraṇa*), eight great resultants (*mahāvīpāka*), nine fine-material sphere and immaterial sphere resultants (the five *rūpāvacara vipākas* and the four *arūpāvacara vipākas*). These kinds of consciousness perform the following functions:

Comment [NL44]: One is *akusala-vīpāka* (immoral-resultant) and the other is *kusala-vīpāka* (moral-resultant).

1. The *akusala-vipāka-upekkhā-sahagata-santīraṇa* performs three functions: rebirth-linking, life-continuum, and death. It gives birth in four woeful planes. The *bhavaṅga* and the *cuti* of that particular life are identical with this *paṭisandhi-citta*. The *kusala-vipāka-upekkhā-sahagata-santīraṇa* performs these functions (rebirth-linking and so on) for those human beings who are congenitally blind, deaf, and dumb, etc.

2. Eight great resultants perform these three functions for all human beings who are not congenitally **deformed**, and for four sense sphere celestial beings. The four *kusala-vipāka-ñāṇavippayutta* consciousnesses are the rebirth consciousness for those who have two roots (*alobha* and *adosa*), and the four *kusala-vipāka-ñāṇasampayutta* consciousnesses are for those who have three roots (*alobha*, *adosa*, and *amoha*).

Comment [NL45]: [di'fɔ:md]
tính từ=bị biến dạng, bị méo mó

3. The five *rūpāvacara vipākas* serve as rebirth-linking, life-continuum, and death for those who are born in the fifteen realm of form except *asaññā*, and the four *arūpāvacara vipākas* perform rebirth-linking, life-continuum, and death for those who are born in four formless **sphere**.

Comment [NL46]: *Lokuttara* (Supra-mundane) *phalas* are not taken into consideration because they do not produce any rebirth.

❖ **Apprehending or adverting (*āvajjana*):** *Āvajjana* means ‘**adverting**’³⁵ or ‘turning to’.³⁶ It adverts or turns towards the object. The commentary on the *Aṅguttara Nikāya* defines *Ēvajjana* as “turning life-continuum consciousness to an object”.³⁷ There are two types of consciousness performing the adverting function. First is the five-sense-door adverting consciousness (*pañcadvārāvajjana*) that operates when a sense-object impinges on one of the five physical sense doors. And the other is the mind-door adverting consciousness (*manodvārāvajjana*) that operates at the mind door.³⁸

Comment [NL47]: refer to, comment on; draw attention to

❖ ***Pañcaviññāṇa*:** refers to the ten types of rootless moral and immoral **resultant** consciousnesses that perform the functions of seeing, hearing, smelling, tasting, and ‘touching’ respectively. Each consciousness has its own function. The function of eye-consciousness is seeing (*dassana*), of ear-consciousness is hearing (*savana*), of nose-consciousness is smelling

Comment [NL48]: sense-impressions
(*kusala-akusala vipāka pañcaviññāṇa*)

(*ghāyana*), of tongue-consciousness is tasting (*sāyana*), and of body-consciousness is touching (*phusana*).

Again, each type of consciousness relies on a different and distinct physical base or sensitivity and does not mix up with another consciousness; two or three types of consciousness do not arise at the same time. Moreover, the functions of seeing, hearing, smelling, tasting, and touching simply denote the activities of consciousness. There is no ‘self’, ‘I’, or a ‘person’ who performs this activity.

❖ **Receiving (*sampaṭicchana*):** *Sampaṭicchana* means ‘accepting’ or ‘receiving’.³⁹ It accepts or receives an object. There are two types of consciousness that perform this function, namely, the two receiving consciousnesses accompanied by indifferent feeling (*upekkhāsahagata sampaṭicchana*). After the cessation of *cakkhuviññāṇa*, *sampaṭicchana citta* receives the objects.

❖ **Investigating (*santīraṇa*):** *Santīraṇa* means ‘inquiring’ or ‘investigating’.⁴⁰ Its function is investigating the objects received by previous consciousness through the five doors. The *cittas* that play the role of investigating are the three *santīraṇa cittas* (two *upekkhā santīraṇa* and one *somanassa santīraṇa*). The *somanassa santīraṇa citta*, accompanied by pleasure, performs two functions, investigating and registration.

❖ **Determining (*votthapana*):** *Votthapana* means ‘coming to decision after having analyzed separately’, that is, ‘deciding or determining’.⁴¹ Its function is determining the objects as ‘blue’, ‘red’, ‘white’ and so on at the mind door. At this moment, the nature of the object is fully apprehended. The consciousness that performs the determining function is the mind-door advertent consciousness (*manodvārāvajjana citta*). This consciousness arises normally between investigating consciousness and *javana*. The *manodvārāvajjana citta* is considered as the gateway to a moral or immoral thought-process depending upon the right discrimination (*yoniso manasikāra*) or wrong discrimination (*ayoniso manasikāra*) employed at this stage. It

determines the thought-process either to be a good or an evil one. In some places, the term *votthapana* is used as an **alternative** name of *manodvārāvajjana*.

Comment [NL49]: [ɔːl'tə:nətv]
tính từ= có thể chọn để thay cho một
vật khác; khác

Strictly speaking, there is no special consciousness called *votthapana*. The mind-door advertent consciousness (*manodvārāvajjana citta*) performs two functions, i.e., the apprehending function at the mind door, and the determining function at the five sense-doors.

❖ **Impulse (*Javana*):** Before the advent of *javana*, there are functions of advertent, receiving, investigating and determining which are done by rootless consciousness (*ahetuka cittas*). After that, there is *javana* stage during which the consciousness fully experiences the object. *Javana* is a technical term of *Abhidhamma* usage and best left un-translated. Literally, it is called *javana* because it arises speedily or swiftly.⁴² From the ethical point of view, the *javana* stage is the most important, because at this stage the nature of wholesomeness, unwholesomeness or indeterminacy of consciousness is decided.

There are fifty-five *cittas* that function as *javana*, and they are divided into two groups i.e., *kāmāvacara-javana* and *appanā-javana*. The first group consists of twenty-nine *cittas*, i.e., twelve *akusala cittas*, eight *mahākusala cittas*, eight *mahākiriya cittas* and one *hasituppāda citta*. The second group consists of twenty-six *appanā javana cittas*, namely, nine *mahaggata kusala cittas*, nine *mahaggata kiriya cittas*, four *magga cittas*, and four *phala cittas*.

❖ **Registration (*tadālambaṇa* or *tadārammaṇa*):** “It has the object that belongs to the previous *citta*, so it is called *tadārammaṇa*”.⁴³ The literal meaning of *tadārammaṇa* is 'having that object' or 'something that has that object'. 'That object' means 'the object taken by the *javana*'. Thus, *tadārammaṇa* is so called because it takes the object that has been taken by the *javana*, and it can simply be called as 'registration'. *Tadārammaṇa* arises and exists for two mind-moments immediately after the *javana* and it takes the

same object as taken by the *jāvanas*. The registration function is compared to water following the boat.

There are eleven *cittas* which perform the function of *tadārammaṇa*. They are the three types of investigating consciousnesses (*santīraṇa-cittas*) and eight great resultant consciousnesses (*mahāvipāka cittas*).

Of them, the investigating consciousness accompanied by pleasure (*somanassa sahagata santīraṇa*) performs two functions, investigating function and registration function. The two types of investigating consciousnesses accompanied by indifferent feeling (*upekkhā sahagata santīraṇa*) perform five functions i.e., rebirth-linking, life-continuum, death, registration, and investigating. The eight great resultants (*mahākusala*) perform four functions, viz., rebirth-linking, life-continuum, death, and registration.

5.3. The Arising and Passing of Viññāṇa

In terms of one existence, the rebirth consciousness (*paṭisandhi*) arises starting the new life, remains as the life continuum (*bhavaṅga*), and ceases terminating this existence at death (*cuti*). Then, right after the death moment, another rebirth consciousness arises. Throughout the existence, the flow of consciousness continuously arises and dissolves. Thought processes arise and dissolve one after another incessantly. This all happens according to the natural law of mind (*cittaniyāma*). There is no agent and no one giving order for the arising of *cittas*. They just arise and do their respective functions. In the Majjhima Nikāya, the arising of consciousness is mentioned thus:

‘If the individual’s eye is intact and external (visible) forms come within its range, but there is no appropriate attention, then there is no arising of the appropriate type of consciousness. But when the individual’s eye is intact, external (visible) forms come within its range, and there is appropriate attention, then there is the arising of the appropriate type of consciousness.’⁴⁴

Here, “the arising of the appropriate type of consciousness” means the arising of the consciousness corresponding to the object. For instance, in accordance to the visible object, the eye consciousness arises; to the sound, ear consciousness arises, and so on.

However, consciousness cannot arise in isolation. It arises together with mental factors (*cetasika*). Just as the saying, “the king has arrived”⁴⁵ means that he has come with a retinue and not alone, the eye consciousness arises together with seven mental concomitants, the ear consciousness with seven mental concomitants, the rootless rebirth consciousness (*upekkhā santīraṇa citta*) with ten mental concomitants [viz. seven universals and three occasionals (*vitakka, vicāra, adhimokkha*)] and so on. Whenever there is no active contact between the object and the sense door, the *bhavaṅga* arises. This particular life sustaining consciousness is also accompanied by mental factors.

Comment [U50]: (7 universal+ 3
(Vitakka, Vicāra, Adhimokkha))

In the process of cognition, the *viññāṇa* arise in a process (*vīthi*), in a regular and uniform order. The eye consciousness alone cannot cognize the visible object properly. Only after the arising of a number of *vīthis*, the object can be clearly perceived.

5.3.1. At the time of paṭisandhi

The starting point of a life is marked by the rebirth linking consciousness. The cause of this rebirth is *kamma*. According to *Paṭiccasamuppāda*, *viññāṇa* arises due to *saṅkhāra*. This *saṅkhāra* is the accumulation of volitional action. We already discussed about *saṅkhāra*. We would discuss here briefly about the rebirth linking consciousness again.

Comment [NL51]: There are three kinds of *saṅkhāra* or deeds, namely the wholesome deed *puññābhisaṅkhāra*, the unwholesome deed *apuññābhisaṅkhāra*, and the unshakable deed *aneñjābhisaṅkhāra*

We say there are 19 kinds of rebirth-linking consciousnesses (*paṭisandhi cittas*). In Actuality, there are twenty types of rebirth linking,⁴⁶ namely, one *apāya-paṭisandhi*, nine *kāma-sugati-paṭisandhi*, five *rūpa-paṭisandhi*, four *arūpa-paṭisandhi*, and one *asaññasatta-paṭisandhi*. These are produced by *saṅkhāra* of the past life. As long as the potential of this *saṅkhāra* is not exhausted, a certain life does not come to an end. The end of a certain existence signifies the exhaustion of the life sustaining potential of the *saṅkhāra* that

produced that life, for that particular life. However, this *viññāṇa* did not come from the previous life and will not move to another life. They are also not entirely different. Venerable Buddhaghosa explains in *Visuddhimagga*:

“...But it should be understood that it (the *viññāṇa*) has neither come here from the previous becoming nor has it become manifest without the *kamma*, the formations, the pushing, the objective field, etc., as a cause. In addition, here, let the illustration of this consciousness be such things as an echo, a light, a seal, a seal impression, a looking-glass image, for the fact of its not coming here from the previous becoming and for the fact that it arises owing to causes that are included in past becoming. For just as an echo, a light, a seal impression, and shadow, have respectively sound, etc., as their cause and come into being without going elsewhere, so also this consciousness.”⁴⁷

Because of *kamma* formations, *paṭisandhi* comes to be in a new existence, just as the echo follows the voice. The echo is neither the same nor different from the voice. Voice is like the cause and the echo is like the effect. Take another example, a book copied from the original. The copied book is neither the same nor different from the original in terms of contents. The rebirth linking consciousness and the *kamma* that produced it are merely cause and effect.

Moreover, Venerable Nāgasena explained to King Milinda: That which transmigrates from one life to another is neither the same nor another (*Na ca so na ca añño*).⁴⁸

As long as one still generates *kamma* or *sankhāra*, the round of rebirths will not end. In the case of an Arahant, no new *kammas* are generated. There will be no more *paṭisandhi viññāṇa*.

5.3.2. During the course of existence

Regarding the arising of *viññāṇa*, the Buddha said in the *Khandha-samyutta*: “By mean of the body, *Bhikkhus*, *viññāṇa*, having a foothold, will

Comment [NL52]: What is the link between death and rebirth? If there is no connection between death and rebirth can it be called annihilation in another religion? Buddhism rejects annihilationism (*ucchedavāda*) which is an extreme, and recognizes the continuity of the aggregates, which in common parlance is known as ‘being’ (*satta* (Skt. *sattvā*), or ‘individual’ (*puggala*)¹. The continuity of the stream is also called “*saṃsāra*”.¹ Rebirth-linking (*paṭisandhi*) arises in this life as a result of formations (*puññābhisaṅkhāra*, *apuññābhisaṅkhāra*, *aneñjābhisaṅkhāra*). Because there are *kamma* formations (*saṅkhāra*) then *paṭisandhi-viññāṇa* arises in the next existence. Rebirth-linking (*paṭisandhi*) and death (*cuti*) are just names to help people understand. They are just concepts. If one sees the nature of the mind, one just knows but fails to name it. Everything arises with cause and effect. If one is hindered by ignorance, one cannot see things as they are (*paramattha*). On seeing the *paramattha*, one sees *Nibbāna*. Therefore, there is neither absolute identity nor absolute diversity but there is only cause and effect, or the continuity of *Dhamma*. As one has done *kamma* in past lives, good or bad, one will get the corresponding results.

persist.”⁴⁹ Moreover, in the Nidānaṣaṃyutta, He said, “If we neither will, nor determine, nor are occupied with anything, there is no arising of an object for the persistence of consciousness. There being no object; there is no foothold for consciousness.”⁵⁰ In detail, there are four conditions for the arising of consciousness: 1. the sensitive element; 2. the presence of the sense-object; 3. the help of a basis or medium; and 4. the attention by the mind (apprehending at the five-senses).

For the arising of consciousness, all these four conditions must be present. Moreover, the sense-bases must be in good condition in order to perform their functions well. For the arising of eye consciousness, for instance, the eye sensitivity must be in good condition and there must be the visible object. The light also must be present. Finally, there must be *manasikāra*. Take an example of a blind man. He cannot see, although the object may be there and it may be daytime. There is no contact between the eye and the object, due to lack of eye sensitivity. Thus, the absence of any one among these four conditions cannot bring about the cognizable thought process in the eye door.

Similarly, there are four conditions for a mind-door thought process to arise, namely the heart base, mental object, *bhavaṅga*, and attention. The consciousness arising at the mind-door (*bhavaṅga*) has the heart as its base. The mental object or *dhamma* is six types of objects.⁵¹

In *Kāmāvacara* and *Rūpāvacara*, four conditions are required for the arising of *manoviññāṇa-dhātu*; however, in the *Arūpāvacara*, formless sphere, the four conditions are different: 1) existence of the life-continuum (*bhavaṅga*); 2) beings except *asaññasatta*; 3) presence of *manoviññāṇa-dhātu*; and 4) the attention by the consciousness (*manasikāra*) (apprehending at the consciousness). If any of these conditions is absent, these kinds of consciousness cannot arise. In this relation, the Majjhimanikāya Aṭṭhakathā⁵² explains that the following conditions must be present in order for the *cakkhuviññāṇa* to arise:

- 1) The eyes should be good and should not be closed

- 2) Visible object (*rūpa*) born of four causes (*kamma*, *citta*, *utu* and *āhāra*)
- 3) Attention (*manasikāra*)
- 4) Light (*aloka*)

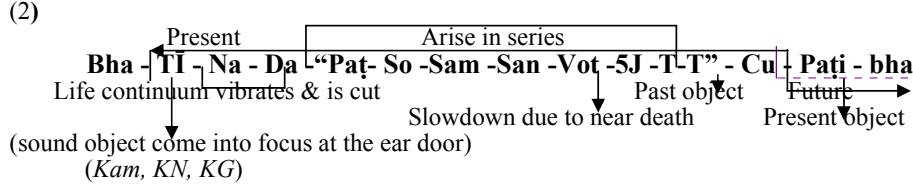
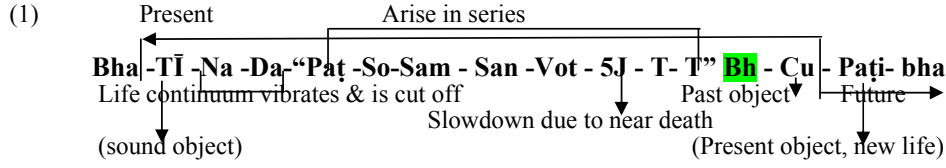
As mentioned above, *viññāṇa* arises depending on conditions. Hence, when the conditions no longer exist, *viññāṇa* also do not exist. If its conditions cease altogether, it also ceases. If *saṅkhāra* ceases, *viññāṇa* also ceases. In addition, the commentary explains that there is no transmigration of consciousness. Just as a log fire burns depending on the logs and ceases when its fuel is exhausted, so too, consciousness arises in the eye-door depending on conditions and ceases when its conditions do not exist.

The cessation of the last consciousness in the last thought process of an existence is called ‘death’. Death, in this scope, becomes clear if we study with the aid of *maraṇāsanna vīthi* process.

Maraṇāsanna vīthi is the last thought process that arises to terminate the present existence. Except the *Arahants*, all sentient beings are reborn after death. Thus, the dying moment is the moment when the present existence is about to end and the new existence is about to come. At this time, the dying person will perceive an object at any one of the six sense-doors. This will determine the next rebirth. It should be noted that the rebirth-linking consciousness, life continuum, and death consciousness of the present existence take the same object. The rebirth-linking consciousness of the next existence perceives a different object. Hence, the thought process before death consciousness and rebirth linking consciousness of the next life perceives same object. If the former takes the ‘chanting sound’ as the object, the *vīthi* can be as follows:

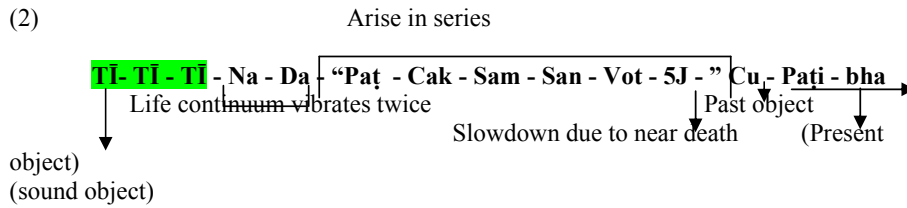
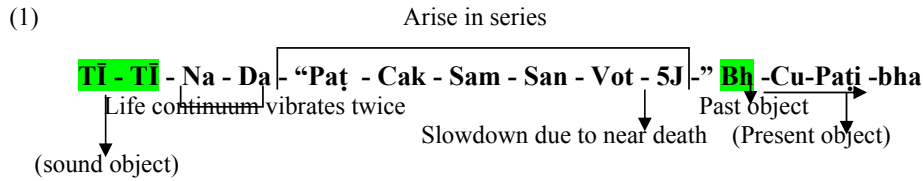
Comment [NL53]: Sue Hamilton¹ argues that *viññāṇa* is categorized according to senses only because a particular sense is the origin of its arising, not because there are different kinds of consciousness.

i. Atimahantārammaṇa-vīthi (*Sotadvāra Maraṇāsanna Vīthi*)



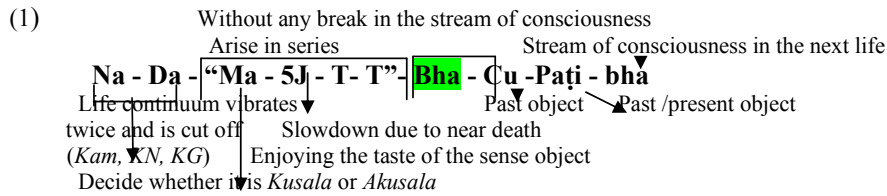
Comment [S54]: Cu follow Ta directly without any intervention of Bhavaṅga citta; For reference

ii. Mahantārammaṇa Sotadvāra Maraṇāsanna Vīthi



In case the object is a scene, a smell, a taste, or a tangible object, the *vīthi* is similar as above. As for the object that arises at the mind door, the *vīthi* is as follows:

iii. Añvibhūtārammaṇa Manodvāra Maraṇāsanna vīthis



- (2) Na - Da - “Ma - 5J - T- T” - Cu - Paṭi - bha

vi. *Vibhūtārammaṇa Manodvāra Maraṇasanna vīthis:*

- (1) Na - Da - “Ma - 5J” - Bh - Cu - Paṭi - bha
- (2) Na - Da - “Ma - 5J” - Cu - Paṭi - bha

Comment [S55]: Bhavanga mean linking one v□thi citta and another v□thi citta (series)
Bhava, life + anga, part = Part of life.

Death is the temporary end of a phenomenon. To an individual in a particular existence, death means the temporary extinction of the psychic life (*jīvitindriya*), heat (*usma* that is *tejodhātu*), and consciousness (*viññāṇa*). However, death is not the complete annihilation of a being. Death in one place means birth in another place, just as, in conventional terms, the rising of the sun in one place means the setting of the sun in another place”.⁵³

Comment [NL56]: •Death consciousness (*cuti citta*):
Death is just the interruption of the life faculty (*jīvitindriya*) which is limited in one existence or one becoming. When the breath expires, a person is considered dead. Both mental faculties and physical faculties disappear. When one is about to die, his four faculties fail one after another. The eyes (*cakkhu*) fail first, followed by the ears (*soṭa*), the nose (*ghāṇa*), and lastly, the tongue (*ī vha*). However, because the body faculty (*kāya*), mind faculty (*hadaya*), and life faculty (*jīvita*) depend on the heart-base, they ought to die down spontaneously when the heart-base ceases to function.¹

The death consciousness (*cuti citta*) constitutes the last consciousness of one’s life, whereas the rebirth linking consciousness signifies the very first consciousness of a life. Bhikkhu Nārada explained on rebirth linking consciousness thus, “Dependent on past conditioning activities (*saṅkhāra*) arises re-linking or rebirth-consciousness in a subsequent birth. It is so called because it links the past with the present, and is the initial consciousness one experiences at the moment of conception”.⁵⁴ Venerable Nāgasena explained to King Milinda: That which transmigrates from one life to another is neither the same nor another (*Na ca so na ca añño*).⁵⁵

Comment [NL57]: What is the link between death and rebirth? If there is no connection between death and rebirth can it be called annihilation in another religion? Buddhism rejects annihilation (*ucchedavāda*) which is an extreme, and recognizes the continuity of the aggregates, which in common parlance is known as ‘being’ (*satta* (Skt. *sattva*), or ‘individual’ (*puggala*)). The continuity of the stream is also called “*saṃsāra*”.¹
Rebirth-linking (*paṭisandhi*) arises in this life as a result of formations (*puññābhisaṅkhāra*, *apuññābhisaṅkhāra*, *aneñjābhisaṅkhāra*). Because there are *kamma* formations (*saṅkhāra*) then *paṭisandhi-viññāṇa* arises in the next existence. Rebirth-linking (*paṭisandhi*) and death (*cuti*) are just names to help people understand. They are just concepts. If one sees the nature of the mind, one just knows but fails to name it. Everything arises with cause and effect. If one is hindered by ignorance, one cannot see things as they are (*paramattha*). On seeing the *paramattha*, one sees *Nibbāna*. Therefore, there is neither absolute identity nor absolute diversity but there is only cause and effect, or the continuity of *Dhamma*. As one has done *kamma* in past lives, good or bad, one will get the corresponding results.

There are four causes of death mentioned in the Abhidhammattha Saṅgaha⁵⁶ : 1) the expiration of the life spans (*āyukkhayena*); 2) the expiration of the productive kammic force (*kammakkhayena*); 3) the simultaneous expiration of the life span and the productive kammic force (*ubhayakkhayena*); and 4) the intervention of a destructive *kamma* (*upacchedakakammunā*). These four causes of death may be compared to an oil lamp.

The oil lamp keeps burning so long as there is wick and oil; and so long as no gust of wind or other things extinguish it. The oil lamp may be

extinguished due to the exhaustion of the wick. The wick may still remain but if the oil is used up, the oil lamp goes out. At times, the wick and the oil might get exhausted simultaneously. Even in the existence of the wick and the oil, some extraneous causes like a gust of wind may also extinguish it.

Similarly, the expiration of life span is like the exhaustion of the wick. The expiration of the kammic force is compared to the exhaustion of the oil. The expiration of both is like the expiration of both the wick and the oil. The last case—the intervention of the destructive *kamma*—is like the oil lamp going out because of a gust of wind or somebody extinguishing it.

According to Buddhism, one of the three kinds of objects always appear to a dying person: *kamma*, *kammanimitta* (*kamma* sign), and *gatinimitta* (destiny sign). It occurs by the power of one of the *kamma* done during the life. Because ignorance (*avijjā*) and craving (*taṇhā*) occupy one's mind and have not been abandoned yet, when one of the three objects (*kamma*, *kammanimitta*, and *gatinimitta*)⁵⁷ arises, one cannot differentiate good from bad. Naturally, depending on one's habit in daily life, one takes the most familiar object. Soon after this, death will occur. After death, taking this very near-death object, a new consciousness arises. It is called rebirth linking. This rebirth linking, during the course of existence, functions as life continuum. And when the life term comes to an end, death consciousness. This arising of death consciousness is what we conventionally call death. In actuality, there is no death. There is no extinction.

Propelled by ignorance and craving, and conditioned by *saṅkhāra* a fresh life starts again. At the first moment, rebirth linking consciousness arises together with the materiality. Both of these *dhamma* are produced entirely by *saṅkhāra*. The rebirth linking consciousness links the former and present life. After that, different types of consciousnesses arise incessantly in a series. They perform different functions—cognizing, receiving, investigating, life-sustaining, determining, and so on. Some of them would accumulate *saṅkhāra*. This *saṅkhāra* produces a new rebirth linking consciousness again. In this way, it

seems as if all the consciousnesses are working together to give rebirths after rebirths. They are working for the perpetuation of consciousness.⁵⁸

Apparently, the exit from this cycle of death and rebirth seems impossible. But it is possible. If all the defilements are eradicated, new *saṅkhāra* is not accumulated. In the absence of the propelling forces, old *saṅkhāra* cannot produce rebirth linking consciousness. Nevertheless, this sanctification is not easy to achieve. And the way to this sanctification is not available at all times.

Only when the Buddha appears in the world and he teaches it, the way to eradication of defilements becomes clear. And by following this path diligently, supramundane consciousness arises. When the Arahatta magga consciousness arises, perfect sanctification is attained. When it is attained, new *saṅkhāra* is not accumulated, old *saṅkhāra* do not get the propelling forces. After the passing away of death consciousness, the whole process of incessant and uninterrupted arising of consciousness comes to cessation. The consciousness gets no 'place' for its arising. The 'silence' or 'inactivity' of consciousness is attained. This cessation of this whole process of consciousness or its coming to a 'stop' is called *Nibbāna*.⁵⁹

Thus, in this chapter, the general activities as well as the specific functions of consciousness in the thought process are described in detail in order to give a clear image of the contribution of consciousness in the intellectual and emotional life of a sentient being. The researcher also discussed in detail in the foregoing pages, the arising and cessation of *viññāṇa* in two ways. The first, the arising (*uppāda*) and ceasing (*bhaṅga*) of *viññāṇa* that occur consecutively in one lifetime from beginning to end. The second, *viññāṇa* arises because of *saṅkhāra*; and *viññāṇa* ceases when *saṅkhāra* ceases. Or, *viññāṇa* arises when the necessary conditions namely *vatthu*, *ārammaṇa*, *phassa* and *manasikāra*, and so on are present; and *viññāṇa* ceases when one or more of these conditions cease to be.

Endnotes

- ¹ S. I. 244. (Refer to *Vibhaṅgasutta*)
- ² Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 295.
- ³ Rhys Davids & William Stede, *Pāḷi English Dictionary*, p. 664.
- ⁴ Ibid.
- ⁵ *Petakopadesapāḷi*, p. 235. (CSCD)
- ⁶ Bhikkhu Sobhana, *Dictionary of Abhidhamma*, MS.
- ⁷ Ibid
- ⁸ *Kaṭattārūpa* or *kammajarūpa* means corporeality that is produced by *kamma*.
Kammajarūpa = 18 (8 Inseparables + 1 Space + 1 Heart + 8 Controlling faculties.)
Utujarūpa = 13 (1 Sound + Lightness, etc. 3 + 8 Inseparables + 1 Space.)
- ⁹ Dr. Mehm Tin Mon, *The Essence of the Buddha Abhidhamma*, p. 298.
- ¹⁰ Ibid.
- ¹¹ Dhs., 556-564.
- ¹² Dr. Mehm Tin Mon, *The Essence of the Buddha Abhidhamma*, p. 298.
- ¹³ Paṭṭh. I. 373-417 (CSCD).
- ¹⁴ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 269.
- ¹⁵ Ibid., 124-125.
- ¹⁶ For detailed explanation of these types of consciousness, refer to *A Comprehensive Manual of Abhidhamma*, 40ff.
- ¹⁷ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, p. 185; Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, p. 627.
- ¹⁸ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, p. 609.
- ¹⁹ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, p. 204.
- ²⁰ “*Viññāṇāpaccayā nāma-rūpaṃ*”
- ²¹ DhA. IV, 100; Dh., 367.
- ²² D. II, 254, *Mahānidāna sutta*, p. 42. (CSCD)
- ²³ D. II, 62-3.
- ²⁴ M. I, 256 (CSCD)
- ²⁵ Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, p. 206.
- ²⁶ Ibid., pp. 209-212.
- ²⁷ *Sammohavinodanā*, pp. 160-161, (CSCD) ; Bhikkhu Ñāṇamoḷi, trans., *The Dispeller of Delusion*, Vol. I, pp. 207-8.
- ²⁸ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, pp. 153-5.
- ²⁹ Ibid.
- ³⁰ “*Paṭisandhāṇaṃ paṭisandhi.*” Ashin Janakābhivamsa, *Thingyo Bhāsīṭikā* (Commentarial Translation of *Abhis.*), pp. 181-183. [Tikā kyaw] *Abhidhammatthavibhāvinī tikā*, p. 125.
- ³¹ “*Bhavaṅgaṃ aṅgaṃ bhavaṅgaṃ.*” *Abhidhammavataṛa Purama-Abhinavaṭikā*, p. 255.
- ³² “*Cavanaṃ cuti.*” Ashin Janakābhivamsa, op.cit., pp. 181-183.
- ³³ Mahā Thera Nārada, trans., *A Manual of Abhidhamma*, p. 163.
- ³⁴ Ibid.
- ³⁵ “*Āvajjīyate āvajjanaṃ.*” Ashin Janakābhivamsa, op.cit. “*Āvajjīyate āvajjanaṃ.*” Ashin Janakābhivamsa, pp. 181-183.
- ³⁶ “*Āvaṭṭīyate āvajjanaṃ.*” Ibid.
- ³⁷ “*Bhavaṅgacittaṃ āvajjayatīti āvajjanaṃ.*” AṬṬī, Vol. I, p. 75.
- ³⁸ Bhikkhu Bodhi, trans., *A Comprehensive Manual of Abhidhamma*, p. 126.
- ³⁹ “*Sampaṭicchīyate sampaṭicchanaṃ.*” Ashin Janakābhivamsa, *Thingyo Bhāsīṭikā* (Commentarial Translation of *Abhis.*), pp. 181-183.
- ⁴⁰ “*Sammā tīraṇaṃ santīraṇaṃ.*” Ibid.
- ⁴¹ “*Visuṃ visuṃ avacchinditvā ṭhapaṇaṃ votthapaṇaṃ.*” Ibid.
- ⁴² “*Javatīti javanaṃ.*” Ibid.
- ⁴³ “*Tassa āramaṇaṃ āramaṇaṃ yassīti tadāramaṇaṃ.*” Ibid.
- ⁴⁴ M. I, 190.
- ⁴⁵ DhsA., 67.
- ⁴⁶ 19 consciousnesses → (*Nāma*) (2 *Upekkhā*, 8 *Mahāvipāka*, 9 *Mahaggata*)
1 *Asaññāsatta brahmā* → (*Rūpa*)
- ⁴⁷ Bhikkhu Ñāṇamoḷi, trans., *The Path of Purification*, p. 639.

⁴⁸ M. II, 40.

⁴⁹ S. III, 53 “*Rūpupayaṃ bhikkhave viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya.*”

⁵⁰ S. II, 65f “*yato ca kho bhikkhave no ceva ceteti no ca pakappeti no ca anuseti āraṃmaṇaṃ etaṃ na hoti viññāṇaṭṭhitiyā. āraṃmaṇe asati paṭiṭṭhā viññāṇassa na ahosi.*”

⁵¹ From tape No. 18, *Abhidhamma* by Ven. U. Silānanda.

⁵² “*Cakkhuṃ aparibhinnanti cakkhupasāde niruddhepi upahatepi pittasemhalohitehi palibuddhepi cakkhu cakkhuviññāṇassa paccayo bhavituṃ na sakkoti, paribhinnameva hoti, cakkhuviññāṇassa pana paccayo bhavituṃ samatthaṃ aparibhinnaṃ nāma. Bāhirā ca rūpāti bāhirā catusamuṭṭhānika rūpā. Tajjo samannāhāroti taṃ cakkhuṃ rūpe capāṭicca bhavaṅgaṃ āvaṭṭetvā uppajjanamanasikāro, bhavaṅgā vaṭṭanasamatthaṃ cakkhudvāre kiriya manodhātucittanti attho. Taṃ rūpānaṃ anāpātha-gatattāpi aññāvihitassapi na hoti, tajjassīti tadanurūpassa. Viññāṇabhāgassīti viññāṇa koṭṭhāsassa.*” MA. I, (*Mahahatthipadopama-sutta*), p. 248, (CSCD)

⁵³ Nārada Thera, *A Manual of Abhidhamma*, Vol. I, p. 158.

⁵⁴ Ibid. p. 422.

⁵⁵ M. II, 40.

⁵⁶ Nārada Thera, *A Manual of Abhidhamma*, Vol. I, p. 255.

⁵⁷ The place where they will be reborn such as mother’s womb, divine, hell.

⁵⁸ Bhikkhu Sobhana, *Dictionary of Abhidhamma*, MS.

⁵⁹ Ibid

Viññāṇa Paccaya Nāma + Rūpa + Nāma-Rūpa

Viññāṇa are condition in the course of existence (*Pavatti*) and in rebirth-linking (*Paṭisandhi*).

Bhūmi (Plane)		Viññāṇa (consciousness)	Produce Nāma - Rūpa
A	1. Arūpa (Immaterial)	Paṭisandhi + Pavatti	Viññāṇa → Nāma (only)
	2. Pañcavokāra (Kāma + Rūpa) (Five constituent existence except Asaṅkhā) ¹	Pavatti	Viññāṇa → Nāma (only)
B	1. Asaṅkhā (Non-perception beings)	Paṭisandhi + Pavatti	Viññāṇa → Rūpa (only)
	2. Pañcavokāra (Kāma + Rūpa)	Pavatti	Viññāṇa ¹ → Rūpa(only) ¹
C	Pañcavokāra	Paṭisandhi + Pavatti	Viññāṇa → Nāma + Rūpa

Dividing into group there are three, some beings can produce only *Nāma* some beings are *Rūpa* and some consciousness are condition for *Nāma-Rūpa* arise. Therefore, they become *Viññāṇa paccaya Nāma*, *Viññāṇa paccaya Rūpa*, *Viññāṇa paccaya Nāma-Rūpaṃ*. According to using in all- embracing term *Viññāṇapaccayā nāma, rūpa, nāmarūpaṃ = Viññāṇa paccaya nāmarūpaṃ*.

In this case, there are two *Nāma* and two *Rūpa* so we can make them the same. It is clear to understand only *Viññāṇa paccaya Nāma-Rūpaṃ*:

- A. *Viññāṇa paccaya Nāma*
- B. *Viññāṇa paccaya Rūpaṃ*
- C. *Viññāṇa paccaya Nāma-Rūpaṃ*

In *Asaṅkhā* there is no *Paṭisandhi viññāṇa*, *paṭisandhi nāma* only *Rūpa* so we should not say thus *viññāṇapaccayanāmarūpaṃ*. In that plane, his *kamma* originated by his *kamma* which he had done in *Pañcavokāra* plane (the five-constituent existence in *kamma* and *Rūpa* Plane) in the pervious life. He is in *Asaṅkhā* plane but his *Rūpa* originated by *kamma* (may be *kusala kamma*). This *viññāṇa* only take meritorious (*kusala*) has been done in *Kāma-vacara* or in the

Rūpāvacara. The commentator said that in this case *viññāṇa* is *kamma* formation that he has done in the past life. Therefore, it must be say that *viññāṇapaccayanāmarūpaṃ* in *Asaṅṅā* plane.

['preljʊ:d]

prelude

n. opening; introduction; overture, introductory musical piece (Music); short musical composition (Music)

v. serve as an opening, precede; serve as a preface or introduction; serve as an introduction to a musical composition (Music); begin with an introductory piece (Music)

danh từ

việc mở đầu (cho một sự kiện), đoạn mở đầu (của một bài thơ..); hành động mở đầu, sự kiện mở đầu

CHAPTER VI

CONCLUSION

Viññāṇa (consciousness) is one of the most important concepts in Buddhism. According to Buddhist philosophy, a being is ‘aware’ of the ‘world’ through *Viññāṇa*. In the absence of *Viññāṇa* there would be no ‘awareness’. Nevertheless, this *Viññāṇa* is impermanent and impersonal in nature. It changes moment to moment. It is neither a ‘soul’ nor a ‘self’.

As one of the five aggregates that constitute an individual or a so-called being and as a leading aggregate of the five aggregates from the aspect of psycho-physical make-up, *viññāṇa* plays the most crucial role in experiencing mental-and-physical phenomena and concepts in the world of condition (*saṅkhata*), and higher spiritual realization of the unconditioned (*asaṅkhata* or *Nibbāna*). Without *viññāṇa*, the other aggregates have no companion and accordingly have no base for existence and performance of their functions. Without *viññāṇa*, the other three mental aggregates—feeling (*vedanā*), perception (*saññā*) and mental formations (*saṅkhārā*)—cannot be found, and beings are inanimate just like non-sentient beings (*asaññasattas*) without perception, knowing and intuition.

Viññāṇa is only one according to its function of awareness of the object. However, they are enumerated 89 or 121 on account of associated mental factors and different functions they perform together. *Viññāṇa* can also be classified into various categories—with root and without root; unwholesome, wholesome, resultant and functional, etc.

From the aspect of etymology, *viññāṇa* is synonymous with *citta*, *mana*, *ceta*, *hadaya* and *mānasa*. These technical terms are different in words, but the same in meaning.

From the aspect of reality, *viññāṇa* that stands for *citta* is one of the four ultimate realities, namely: *citta* (consciousness), *rūpa* (matter), *cetasika* (mental concomitants) and *Nibbāna*. Of these four ultimate realities, the first three are worldly and conditioned. The last one is supramundane and unconditioned. *Viññāṇa* produces mind-born matters, serves as a background or soil for association and existence of mental concomitants, and for the arising of different types of matter originated from kamma, temperature, and food. It also serves as a background or soil for understanding or wisdom (*paññā*) to analyze the conditioned realities, and for the realization of the fourth ultimate reality.

From the aspect of psycho-physical make-up, *viññāṇa* plays the most crucial role in experiencing mental-and-physical phenomena and concepts in the world of condition (*saṅkhata*), and higher spiritual realization of the unconditioned (*asaṅkhata* or *Nibbāna*). Without *viññāṇa*, other aggregates have no companion and accordingly have no ground for existence and performance of their functions as well. Without *viññāṇa*, other three mental aggregates—feeling (*vedanā*), perception (*saññā*) and mental formations (*saṅkhārā*)—cannot be found, and beings become just like non-sentient beings (*asaññasattas*), without perception, knowing, and intuition.

Despite the indispensable contribution to forming a so-called being as the whole, and to supporting other mental-and-physical phenomena for their existence and continuity, *viññāṇa* is conditionally arisen. It arises on account of conditions, so does it disappear. It comes into being due to concurrence of internal sense-faculties and external stimulus, and it ceases to exist when this concurrence changes or ends. *Viññāṇa* is one of the factors that constitute an ever-changing flux or process of mentality-materiality. No ever-lasting or eternal ‘agent’, ‘soul’, or ‘self’—as normally misconstrued by ignorant worldlings—evolves in and influences *viññāṇa*.

As conditioned phenomenon, *viññāṇa* serves as object of contemplation. From the aspect of the Four Noble Truths, *viññāṇa* belongs to the Noble Truth of Suffering (*dukkhasacca*). It should be fully comprehended or understood

(*pariññeyya*). Fully comprehending *viññāṇa* and its associated mental concomitants in terms of arising and ceasing owing to conditions leads to eradication of wrong notion of eternal ‘self’, ‘soul’, or ‘ego’. It leads to the understanding of true nature of mental and physical make-up. This understanding, although it is still at a gross level is an important step to subtle understanding—this makes sure that one is progressing in the spiritual path of peace and wisdom.

With much effort and devotion, the researcher has tried best to analyze the concept of *viññāṇa*, based primarily on Vibhaṅga and Abhidhammattha-saṅgaha. Hopefully, this thesis has succeeded to contribute in defining, describing, analyzing, classifying, and giving a clear idea of the *viññāṇa* as explained in the Abhidhamma texts. However, due to limited time and data available, some interesting topics have been left untouched or not dealt with in detail.

A related topic that may be further investigated can be the power of consciousness - in some cases, it is misled and misused in a detrimental and unprofitable way, such as casting spells, bewitching, harming people, and so on; while in other cases, it is developed to the higher states and used for the good purposes, e.g., the attainment of *abhiññā* or supernormal powers may be used to heal and cure diseases, and so on. Still another related topic is the effect of consciousness on the environment and vice versa. Another interesting point that could make a good research is that there is not only one stream of consciousness arising within us but many—there can be different types of creatures and worms inside our body; all these have consciousness. The researcher hopes that in the future there will be more studies on this topic. Finally, the thought process described in Abhidhamma is unique. This can also be a good title.

The proper knowledge of *viññāṇa* is essential to those who are pursuing the Buddhist way of life. When one knows that unwholesome mind brings unhappiness, one can restrain and develop the mind for its non-arising. It also benefits those who are interested in the fields of psychology. Different

psychological therapies can be developed with the help of this profound knowledge of mind and its operation. Most of our unhealthy intentions and actions have their origin in wrong view about 'life' and 'existence'. Once we get a proper view, our mind is less apt to develop unhealthy neurotic and psychotic behaviors, consequently our actions bring peace and happiness.

For those seeking truth and freedom, it is indispensable to acquire insight into the true nature of consciousness, for consciousness is a decisive nucleus of human happiness and woe. Not knowing its nature can lead to false views. Knowing and rightly comprehending the same can help one gain freedom in life.

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