

## Vipassanā: the Insight meditation and Global well-being in Theravada Buddhism

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### Introduction

Every living being in this world wants to live a happy and peaceful life. However, very few can achieve true happiness and peacefulness in life. This happens because the action and the *Kamma* (the law of moral causation) of each individual are different. The result of their *kamma* brings fruit according to their past and present deeds. Those who are born have to become old, get an illness, and die. This is the truth of the life and death process. Nobody can escape from this law. In this condition, we have to make ourselves very strong at a mental level to face the truth of life and life's suffering.

In this nature and *loka*, everything is connected, everything is dependent, and everything impacts each other. Suppose anything at a significant level happens anywhere in the world, in that case, the effect of that thing is not limited only to that place, but it will also affect the whole world. We are all dependent on each other in some forms, but we do not realize this because of the wrong view and blindness of the mind due to greed, hatred, and the *Avijjā* (Ignorance).

The Buddha discovered the truth or the law of nature which correspond to his Dhamma to end the sufferings. The Buddha has given to the world the way '*dukkha·nirodha·gāminī paṭipadā ariyasacca*' to end the suffering and to live a happy, healthy, and peaceful life. In *Dhamma-cakka-pavattana Sutta*, the first discourse given by the Buddha at Sarnath, the Buddha mentioned the Four Noble Truths; The first noble truth is, this is the *dukkha* (suffering) *ariya sacca*: *jāti* (Birth) is *dukkha*, *jarā* (sickness) is *dukkha*, *maraṇa* (death) is *dukkha*, association with what is disliked is *dukkha*, dissociation from what is liked is *dukkha*, not to get what one wants is *dukkha*; in short, the five '*upādāna khandhas*' (the five aggregates: the body, matter (*rūpa*) and the four parts of the mind: consciousness (*viññāna*), perception (*saññā*), sensation (*vedana*), reaction (*sankhara*),) is *dukkha*. So, the truth of life is suffering exists, but we can transform suffering into happiness with the *sammaditthi* (right view).

## **Suffering**

The world faces many serious problems from poverty to health crisis, racism, casteism, inequality, environmental crisis, inadequate distribution of natural resources and other things to the people and living beings. Climate change, pollution, violence, security and well being, lack of education, unemployment, government corruption, malnourishment & hunger, drug, abuse, child labour, slavery, terrorism, etc. all these problems are human-created. These all are the result and product of the Unwholesome Mind (*Akusala Citta*).

The current Coronavirus (COVID-19) pandemics in the world, nature reminds humans that something can be more powerful than human. This coronavirus is creating disease and causing the death of millions of humans rapidly around the world. Diseases are not new for humans, and it is a part of life, the truth of life. However, when the disease spreads rapidly and causes millions of deaths, and there is no cure & treatment, it becomes serious problems.

Coronavirus comes into existence as a result of the environmental crisis created by humans. So, nature has its way to make a balance in the system. The Pandemic allows the world human and its leaders to think about the 'Law of Nature' and its working systems.

In these Global problems, this creates more fear and other sufferings like more poverty, more job crisis, stress, depression, and more mental health crisis. Mental suffering also leads to many kinds of physical health issues. Living in fear for an extended period creates a high level of stress and depression. The suffering in life has many levels and comes to any living beings based on their past *kamma*. Humans make laws to rule over humans and other living beings, and destroy nature to fulfil their extreme greed.

Mother earth has enough resources for each living being. However, when the powerful greedy and full of hatred humans rule the system at the level of politics, social, economic then many problems at the extreme level come into existence in a nation and the world. Unbalanced distribution of resources is creating this type of problem in the world. Someone takes over the resources and decides with the impure, unwholesome mind to serve the people.

When we look into humankind's history, we found that humans created more violence, suffering for humans, and other living beings. The world's foremost religion fought together in the name of God and billions of people died in this historical journey. The believer in God or those who do not believe in God, nothing is bringing beautiful changes in this world. All the believers of God fought together and killed millions of humans, animals, and other living beings. Still the fight is going on at some places, somewhere in the world between religion in the name of God, this is one of the most foolish things humans are doing. Then humans started world war for the fulfilment of the extreme greed for money and facilities. Day by day, the gap between poor and rich is also increasing rapidly in this modern world.

The global leaders and the national leader are responsible for the mass level of suffering globally, and they promote more greed and more hatred among people. These leaders are unaware of nature's laws, and full of extreme greed and hatred. The world is facing some serious problems because of world leaders, corporations, etc. They are working with the polluted mind. The impurities of the mind always lead to many problems. There are no proper solutions until the majority and leader of the world practice the mind's purity. We need more purified versions of global and national leaders for a better world.

### **Cause of suffering in the world**

If anything arises, there is some cause behind it. If the cause is eliminated, then the arising thing will be eliminated. We see different kinds of suffering in the world and the **wrong view** is the cause of all the sufferings. The wrong view always leads to suffering, and the **right view** always leads to happiness. The second noble truth, '*dukkha samudaya ariya sacca*': the cause of suffering is *taṇhā* (craving and aversion), which leads to rebirth, connected with desire and enjoyment, finding delight here or there, that is to say: *kāma-taṇhā*, *bhava-taṇhā*, and *vibhava-taṇhā*.

The **greed** rules the human and **pleasure** is the binding force in the world. Humans are born in the **sensual pleasure realm** (*kamavacara bhumi*), in this realm humans craves for sensual satisfaction and sensual desires. Those with the wrong view always crave, and the reality of craving is like a bottomless pot that cannot be filled. Those who are with the right view know this truth. So, craving creates significant problems, and to come out from this powerful mental unwholesome mind, we need some powerful tools to change the mental condition, and *Vipassanā* is a great tool to transform the human mental conditions and to bring out sustainable inner change or growth in human mind.

The world is ruled by the ***kamma*** (past and present deeds with the individuals' volition). *Kamma* is the most potent force in the world for anyone's existence and life conditioning. We are due to our past *kamma* (the mental volition; action was taken by any living being at mental, vocal, and bodily level), and what we will be in the future depends on our present *kamma*. *Kamma* the action taken by the mind at a mental, bodily, and vocal level is mind created. If the mind is in wholesome condition, then its effect will be wholesome. This is directly proportional to the mind and the actions. **An unwholesome mind never creates a wholesome *kamma*, in the same way, a wholesome mind never creates an unwholesome *kamma*.** We are all driven by the force of *kamma*, which we create in the past and present. The whole world is led by *kamma*, which is generated by the mind. The world we see today is a collective effect of *kamma*. So, *kamma* decides everything. In another way, the *kamma* is the real creator of our happiness as well as for our sufferings.

This is in our hands to make a happy life, a happy society, and a happy world by doing the right *kamma*. The effect of *kamma* will always affect the present condition and also in the future.

### ***Vipassanā* & Wellbeing**

Well-being or wellness is the state of being happy & healthy at the level of mind and body. Happiness is a state of a peaceful mind, and peace comes from the purity and positivity of the mind. This means it is all the mental condition. Mind and body are deeply interconnected with each other and both affect each other. For example, if anyone is not in good health, or has some illness, it is tough to be happy. If anyone is hungry, not having food, then it is not easy to be happy. Similarly, if anyone is not having peace inside the mind, it is impossible to be happy.

Every thought inside the mind reflects on the body in the form of sensation, and bodily sensations also affect the mind in return. The impurities, defilements create illness and suffering at both levels mentally and bodily. The mental habit pattern is so strong that changing the mental condition from impurity to purity is very important to achieve real happiness. For this, normal mediation at the surface level of the mind cannot help so much. The concentration meditation is not able to change the mind patterns which are created by us in our past. To change the mental patterns, we need insight meditation, wisdom mediation, and Vipassana is the insight meditation; discovered by the Buddha for the welfare of Humans, Deva and Brahma.

The Buddha is the purest and most potent form of mind in nature. We can also purify the mind by using the right path given by the Buddha 2600 years ago, which still exists in its pure form, i.e., *Vipassanā*. For the practice of *vipassanā*, it is also essential to practice *samma-samadhi*, *samma-sati*. Otherwise, the practice of *vipassanā* is not possible. A sharp and clear, concentrated mind can only enter the field of wisdom to understand the truth within. The practice of *Vipassanā* helps to remove the old habit patterns created by us in the past.

Our mind is a combination of consciousness (*citta*) and mental factors (*cetasika*) rooted in *kusala* (wholesome) and *akusala* (unwholesome). The unwholesome mind leads to suffering for the individual and others, whereas a wholesome mind leads to happiness, the well-being of individuals, and others. *Vipassanā* helps to improve wholesome minds and helps to remove unwholesome minds from the root of the minds. There are 89 types of consciousness and 52 types of mental factors. Both works together if consciousness arises, it cannot arise alone; it always arise with mental factors. There are 14 unwholesome and 25 wholesome mental factors. The wholesome mind leads to wholesome action, and unwholesome leads to unwholesome actions in the world. With the practice of *vipassanā*, a meditator cultivates wholesome minds qualities such as compassion, loving-kindness, equanimity, appreciative Joy, and other positive

wholesome minds like Generosity, renunciation, etc for the true well-being of humanity as well as for other living beings in this world.

*Vipassanā* is a part of wisdom (*paññā*), which is an insight meditation that focuses on practice not only at the level of thought process but as well as at the root level of mind. *Vipassanā* is an 'experiential wisdom' (*Bhāvanāmayi Paññā*), comes under the right view (*sammā diṭṭhi*) of the noble eightfold path (*ariya aṭṭhaṅgika magga*) which leads to the end of all type of suffering. The right view ends the *avijjā* (Ignorance) and creates *vijjā* (wisdom). The wrong view leads to *avijjā*, to the sufferings. Development of the right view is possible through the practice of wisdom, *vipassanā*. The right view is the first path that helps to walk on the other seven paths and all the noble eightfold path is deeply interconnected, helping each other to improve.

*Vipassanā* meditation is based on mind and body observation at the root level of mind to see the things in their true nature as they are, not what we like to see or feel. Observing the truth within self with the right awareness and equanimity helps to come out from the unwholesome mind patterns. This helps to realize that everything is impermanent, our thoughts, feelings, and sensations in the body. They are not real, they are creating an illusion in mind to be real. Furthermore, we crave, desire deeply to achieve, and enter into the world of suffering for this unreal thing. In both conditions, the pleasant and unpleasant mind reacts very strongly. When we observe patiently with the right awareness and equanimity, then the power of these desires and craving sensations slowly disappear. The mind becomes light, peaceful and happy.

The chain of suffering which is described in '*Paticcasamuppada*' (the Law of Dependent Origination). There are 12 interconnected links with cause and effects described in *paticcaamupada*. This chain of suffering starts with *avijjā*, and this chain can only be broken with the practice of *vipassanā*. The mind always reacts as described in *Paticcasamuppada*;

*'Phassa-paccaya vedana, Vedana-paccaya tanha'* Dependent on contact, sensation arises; Dependent on sensation, craving arises. The *Vipassanā* helps to break this chain and turns '*vedana paccaya tanha*' to *Paññā*, from sensual craving to wisdom. Here, *vedana* to *tanha* results from the wrong view and *vedana* to *Paññā* is resultant of the right view. Only with the practice of *Vipassanā*, this wisdom can be achieved, and the realization of *Anicca* (impermanence), *Dukkha* (suffering), and *Anatta* (non-self) is possible. This realization opens the door of wisdom, opens the eye of wisdom, and the end of *avijjā* takes place, and after that, *vijjā* arises in mind. The developments of wisdom and a wholesome mind help live a moral life, a peaceful life, and a happy life.

## Conclusion

"In this way, the technique of self-observation shows us reality in its two aspects: outside and inside. Previously, one always looked outside with open eyes, missing the inner truth. Human beings have always looked outside for the cause of their unhappiness. They have always blamed and tried to change the reality outside. Being ignorant of the inner reality, they never understood that the cause of suffering lies within their blind reactions. This direct experience of reality within oneself, this technique of self-observation, is called *Vipassanā*, and it is a simple direct way to leading a happy life".<sup>1</sup>

A happy mind is a peaceful and healthy mind, and a happy & healthy mind leads to a healthy body. So, the mind's purity is essential to living a happy & healthy life for oneself and others. Peace inside the mind, happiness inside the mind helps to bring peace to the world. Each individual is significant in this, without focusing on the individual, we cannot bring peace

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<sup>1</sup> <https://www.vridhamma.org/discourses/The-Meaning-of-Happiness>

to the world. Suppose there is no peace in the individual's mind, how there can be real peace in the world. The **Right View** is very important to make the world a happy place. The right view is possible with the practice of *Vipassana*.

"*Vipassana* transforms people from misery to happiness, from defilement to purity, from bondage to liberation, from ignorance to enlightenment."<sup>2</sup>

– Vipassana Master, Shri Satya Narayan Goenka ji.

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<sup>2</sup> <https://www.vridhamma.org/file/5879/download?token=KnfGjSZr>

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# AN ANALYSIS OF HUMAN MIND IN JĀTAKA-AṬṬHAKATHĀ

(with special reference to Bodhisatta as Human)

A DISSERTATION

Submitted for the Degree of

Master of Philosophy in Buddhist Studies

**Research Scholar**



Mr. Prakash Kumar

Enrolment No.: "EN19-00006"

M.Phil. (Buddhist Studies)

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## List of Abbreviations

|       |                              |
|-------|------------------------------|
| AN    | Aṅguttara Nikāya             |
| DN    | Dīgha Nikāya                 |
| Dhs   | Dhammasaṅgaṇī                |
| Kv    | Kathāvatthu                  |
| MN    | Majjhima Nikāya              |
| SN    | Saṃyutta Nikāya              |
| Ud    | Udāna                        |
| JA    | Jātaka-aṭṭhakathā            |
| VRI   | Vipassana Research Institute |
| BPS   | Buddhist Publication Society |
| PTS   | Pali Text Society            |
| Paṭṭh | Paṭṭhāna                     |
| Pug   | Puggalapaññatti              |
| Vibh  | Vibhaṅga                     |
| Vism  | Visuddhimagga                |
| Yam   | Yamaka                       |

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||| Namo Tassa Bhagavato Arahato Sammāsambuddhassa |||

## Homage to all the Buddha

I pay homage to the Blessed One, the Worthy One, the Fully  
Enlightened One; the Dhamma and the Sangha.

## Introduction

In *Jātaka-Aṭṭhakathā*<sup>1</sup>, many aspects of study have been done, at the level of historical, geographical, social, economic, political, and environmental ground. Some levels of psychological research approached have been conducted in *jātaka*. However, no particular approached has been carried out for the Analysis of Mind or Human Mind in *jātaka-aṭṭhakathā* from the perspective of *abhidhamma*. Therefore, in this study, a new approached work has been applied to study of the human mind. The analysis of the human mind will be explored in *jātaka-aṭṭhakathā* through the eye of *abhidhamma*<sup>2</sup>.

*Jātaka* is a vibrant source for analysing the mind at multiple levels. *Jātaka* stories contains diverse stories of human life with its connections to Deva, Brahma, Peta, animal, etc.<sup>3</sup> All the *jātaka* stories are interconnected and it shows the transmigration of consciousness into several realms of life.

The whole purpose of telling *jātaka* stories by the Buddha was to make humans aware of that according to mind's conditioning it creates the future and new life; one gets reborn as a human or any other form of life. In this life's journey, one is not limited to only one birth but one individual keep rotating in this *loka*<sup>4</sup>, *saṃsāra* (transmigration) according to *kamma-vipāka*<sup>5</sup>.

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<sup>1</sup> A Commentary on Pāli *jātaka*, which is part of *Khuddaka-Nikāya* of *Sutta Piṭaka* of Pāli canon. *Jātaka* contains former birth stories of the Gautam Buddha.

<sup>2</sup> Higher teachings of the Buddha, third *piṭaka* of Pāli canon.

<sup>3</sup> In Buddhism *Deva*, *Brahma* and *Peta* are also part of the cycle of death and rebirth. In transmigration process of consciousness based on *kamma* one can go through this life of existence.

<sup>4</sup> According to Buddhism, a being take rebirth again and again in 31 existence of life till achieving *Nibbana*. *loka* : 'world', denotes the 3 spheres of existence comprising the whole universe, i. e. (1) the sensuous world (*kāma-loka*) , or the world of the 5 senses ; (2) the fine-material world (*rūpa-loka*) , corresponding to the 4 fine-material absorptions (s. *jhāna* 1-4) ; (3) the immaterial world (*arūpa-loka*) , corresponding to the 4 immaterial absorptions (s. *jhāna*, 5-8) . The sensuous world comprises the hells (*niraya*) , the animal kingdom (*tiracchāna-yoni*) , the ghost-realm (*peta-loka*) , the demon world (*asura-nikāya*) , the human world (*manussa-loka*) and the 6 lower celestial worlds (s. *deva* I) .

<sup>5</sup> *Kamma* is a volitional and intentional actions as well as it carries the seeds of that volitions which brings result known as *vipāka*.

The unwholesome state of mind or unwholesome *kamma*<sup>6</sup> conditioning give rebirth to lower planes of life existence and wholesome state of mind conditioning give rebirth to a human and higher plane of life existence such as Deva and Brahma. However, life of human or any other being is not limited to only one life, as each has many opportunities to transform itself into better realm of existence and human has got this opportunity to know the subtle law of nature and functions of the mind to come out from an unwholesome state of mind conditions to reach a higher level of mental conditioning.

Thus, the whole functioning of mind is not easy to understand through one life story of an individual, but it needs many rebirth stories to explore the mind at multiple dimensions.

This study will help to understand multidimensional characteristics, functions of mind and human mind through *jātaka* stories from *Abhidhammic* view.

## Introduction to Research topic

In this research, an effort to explore the human mind and as to bring together the Conventional truth (*sammuti-sacca*) and the Ultimate Truth (*paramattha-sacca*<sup>7</sup>). Two Human characters; Bodhisatta and Devadatta from *jātaka* stories have been taken for this research in order to represent the Wholesome Mind (*kusala citta*<sup>8</sup> & *kusala cetasika*<sup>9</sup>), and Unwholesome Mind (*akusala citta* & *akusala cetasika*).

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<sup>6</sup> *Kamma*: 'action', correctly speaking denotes the wholesome and unwholesome volitions (*kusala* and *akusala-cetanā*) and their concomitant mental factors, causing rebirth and shaping the destiny of beings. These *kammical* volitions (*kamma cetanā*) become manifest as wholesome or unwholesome actions by body (*kāya-kamma*), speech (*vacī-kamma*) and mind (*mano-kamma*).

<sup>7</sup> According to Buddhism, there are two truth conventional and ultimate truth. In *Abhidhamma Pitaka* Ultimate truth is described and *Sutta Pitaka* represents the conventional truth.

<sup>8</sup> *citta* : 'mind', 'consciousness', 'state of consciousness', is a synonym of *mano* (q.v.) and *viññāṇa* (s. *khandha*).

<sup>9</sup> *cetasika* : 'mental things, mental factors', are those mental concomitants which are bound up with the simultaneously arising consciousness (*citta* = *viññāṇa*) and conditioned by its presence. Whereas in the *Suttas* all phenomena of existence are summed up under the aspect of 5 groups : corporeality, feeling, perception, mental formations, consciousness (s. *khandha*), the *Abhidhamma* as a rule treats them under the more philosophical 3 aspects : consciousness, mental factors and corporeality (*citta*, *cetasika*, *rūpa*).

In a twin birth case, we found that both children are different from each other from childhood. One can be wholesome, and one can be unwholesome in its prime nature. Both are living in the same condition but carrying different *Kamma* seeds from past lives. Buddha and Devadatta were cousins, but Devadatta was a nemesis to Buddha in the present and in many past lives. In the life of Gautam Buddha and Bodhisatta<sup>10</sup>, Devadatta plays a significant role as an enemy, as an evil being. Devadatta tries many times to harm and kill Buddha but he was not successful. In former lives of Buddha as Bodhisatta, Devadatta was successful to kill Bodhisatta many times. Devadatta as evil being helped to complete the journey of Bodhisatta to Buddhahood by giving opportunity to practice ten mental perfection (*pāramī*) from normal to highest level.

The teachings of the Buddha give light in all dimensions to understand the cause of a problem. Similarly, *jātaka* illustrate the story of Buddha's past lives as Bodhisatta. There is an excellent description of mind and matter's reality in the form of the conventional term.

*Jātaka* is a document for past life stories of the Buddha as Bodhisatta. In contrast, *jātaka* provide a document in the form of story that how things were happening in many rebirths. To understand its cause, we can find the answer with the help the *Abhidhamma* description of mind and matter, which describes the mind in the form of ultimate reality. *Abhidhamma* theory deals with all the science which is related to mind and matter. The origin of all problems comes from the mind. An unwholesome mind is the cause of all evils, of all kinds of problems and sufferings, and a pure mind is a solution for all problems.

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<sup>10</sup> Bodhisatta : 'Enlightenment Being', is a being destined to Buddhahood, a future Buddha. According to the traditional belief a Bodhisatta, before reaching his last birth as a Buddha on this earth, is living in the *Tusita*-heaven (s. *deva*) , the heaven of bliss. Cf. A. IV, 127; VIII, 70.

In the *Pāḷi* Canon and commentaries, the designation '*Bodhisatta*' is given only to Prince Siddhattha before his enlightenment and to his former existences. The Buddha himself uses this term when speaking of his life prior to enlightenment (e. g. M. 4, M. 26) . Bodhisattahood is neither mentioned nor recommended as an ideal higher than or alternative to Arahantship; nor is there any record in the *Pāḷi* scriptures of a disciple declaring it as his aspiration.

The lives of a living being are affected by the inside and outside cause. When we see a living being through the *Paṭiccasamuppāda*<sup>11</sup>, we can understand this truth. The life, which we usually see is a representation of mind in the form of matter.

The teachings of the Buddha are primarily focused on the mind. The Buddha's teaching is known as the middle path, in the teaching four noble truth is taught by the Buddha for the solution of human suffering. These four noble truths are about suffering, cause of suffering, a cessation to suffering, and the path which leads to complete eradication of suffering.

The Buddha's purpose was to make people's lives based on morality and wisdom to live a truly happy and peaceful life. The Buddha told his all-learned disciple to go for the welfare of all people in all directions. The Buddha knew very well that the world is living in suffering and getting born again and again to suffer in all life. And all this process is endless until achieving the enlightenment.

The Buddha said that the only mind is responsible for all the suffering in life; no one is responsible in this world. The mind is everything, it can lead to suffering, or it can lead to true happiness.<sup>12</sup> The *Avijjā*<sup>13</sup> (ignorance) of the mind leads to cause for suffering, and due to *avijjā*

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<sup>11</sup> *paṭiccasamuppāda* : 'dependent origination', is the doctrine of the conditionality of all physical and psychical phenomena, a doctrine which, together with that of impersonality (*anattā*) , forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows the conditionality and dependent nature of that uninterrupted flux of manifold physical and psychical phenomena of existence conventionally called the ego, or man, or animal, etc. Whereas the doctrine of impersonality, or *anattā*, proceeds analytically, by splitting existence up into the ultimate constituent parts, into mere empty, unsubstantial phenomena or elements, the doctrine of dependent origination, on the other hand, proceeds synthetically, by showing that all these phenomena are, in some way or other, conditionally related with each other. In fact, the entire *Abhidhamma Piṭaka*, as a whole, treats really of nothing but just these two doctrines : phenomenality - implying impersonality and conditionality of all existence. The former or analytical method is applied in *Dhammasaṅgani*, the first book of the *Abhidhamma Piṭaka* ; the latter or synthetical method, in *Paṭṭhāna*, the last book of the *Abhidhamma Piṭaka*.

<sup>12</sup> Buddhārakkhita Thera. (1985). *The Dhammapada: The Buddha's Path of Wisdom*. p. 23. *Yamakavagga*, verse 1-2.

<sup>13</sup> *avijjā* : 'ignorance, ' nescience, unknowing; synonymous with delusion (*moha*, s. *mūla*) , is the primary root of all evil and suffering in the world, veiling man's mental eyes and preventing him from seeing the true nature of things. It is the delusion tricking beings by making life appear to them as permanent, happy, substantial and beautiful and preventing them from seeing that everything in reality is impermanent, liable to suffering, void of 'I' and 'mine', and basically impure (s. *vipallāsa*) . Ignorance is defined as 'not knowing the four truths, namely, suffering, its origin, its cessation, and the way to its cessation' (S. XII, 4) .

we get birth again and again, decay and take rebirth.<sup>14</sup> This whole process or cycle is repeating because we are in *avijjā*. When wisdom arises, then we understand the truth of nature inside this mind and body. The realization of truth makes free from bondages and sufferings. As much wisdom arises in mind, then less suffering will be in life. Full wisdom will open the gate of liberation, and all these things are related to the mind, happening inside our mind.

The Buddha taught people regularly for 45 years until last breath, how to raise wisdom and develop the *sammā-diṭṭhi* (right view), which destroy the *avijjā* and *diṭṭhi* (wrong view). The Buddha gave us the way, how to transform the mind from *akusala* (unwholesome) to *kusala* (wholesome), immoral to moral, wrong to right, *saṃsāra* to liberation.

The humans and all other living beings' animal, Peta, Deva, Brahma etc., are suffering because rotating in the cycle of death and rebirth in this *loka*. The Buddha was the teacher of humans as well as for Deva and Brahma. Beyond the *loka*, there is no birth, which means no death and rebirth again. So, there is no suffering.

We get trapped in this *loka* due to *avijjā* condition of the mind. But there is a way to come out from the *loka*. And for this, The Buddha arise in this *loka* to make beings out of this *loka* with the noble teachings i.e., *Dhamma*<sup>15</sup>.

The Buddha does not create the *Dhamma*, but the Buddha as a scientist discovered it. The *Dhamma* is the law of nature that governs all the systems in this *loka*. According to *loka* rules

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<sup>14</sup> *Paṭiccasamuppāda Vibhaṅga Sutta* (SN 12:2)

<sup>15</sup> The Buddha used *Dhamma* word on several conditions, and it contains multiple meanings; in Buddhist Dictionary by Nyanatiloka Mahathera it is described as : the 'bearer', constitution (or nature of a thing) , norm, law (jus) , doctrine ; justice, righteousness ; quality ; thing, object of mind (s. *āyatana*) 'phenomenon'. In all these meanings the word 'dhamma' is to be met with in the texts. The Com. to D. instances 4 applications of this term *guṇa* (quality, virtue) , *desanā* (instruction) , *pariyatti* (text) , *nijjīvātā* (soullessness, e.g. " all *dhammā*, phenomena, are impersonal, " etc.) . The Com. to Dhs. has *hetu* (condition) instead of *desanā*. Thus, the analytical knowledge of the law (s. *paṭisambhidā*) is explained in Vis.M. XIV. and in Vibh. as *hetumhi ñāṇa*, knowledge of the conditions. The *Dhamma*, as the liberating law discovered and proclaimed by the Buddha, is summed up in the 4 Noble Truths (s. *sacca*) . It forms one of the 3 Gems (ti-ratana, q.v.) and one of the 10 recollections (*anussati* q.v. *Dhamma*, as object of mind (*dhammāyatana*, s. *āyatana*) may be anything past, present or future, corporeal or mental , conditioned or not (cf. *saṅkhāra*, 4) , real or imaginary. *dhamma-cakka* : The 'Wheel (realm) of the Law', is a name for the doctrine 'set rolling' (established) by the Buddha, i.e. the four Noble Truths.

and conditions, we live a suffering life, and according to *loka* rules and regulations, we can come out from suffering. It means the law gives us both opportunities to live and suffer in this *loka* and allow us to come out of this *loka*. So, the *Dhamma*, which was first told by the Buddha, gives a very clear picture of both the conditioning of suffering and path to liberation at a conventional and ultimate level. The Buddha is a living example of *Dhamma*. As a great master of *Dhamma*, the Buddha provides the world with a precious gem, i.e., The *Dhamma* (law of nature). The Buddha was a great scientist who knows all the laws of nature at all levels in their true form.

The Buddha's teachings were preserved through many councils led by *Arahat* monks and great learned *Thera*<sup>16</sup> (elder) monks through the centuries from oral to written form. This is known as Pāli *Tipiṭaka* because of the preservation of the teachings in the Pāli language and that was the Buddha's spoken language for the *Dhamma*. *Tipiṭaka* means three baskets in which the Buddha's teachings are mainly separated into three divisions according to its nature. *Vinaya-Piṭaka* is a collection of rules for the *Sangha*<sup>17</sup> (Buddha's monk disciple); *Sutta-Piṭaka* is a collection of all the Buddha's discourses; *Abhidhamma-Piṭaka* is a collection of higher *Dhamma*, the *ultimate Dhamma*. In a later period, many commentaries were written on Pāli *Tipiṭaka* by great Pāli scholars.

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<sup>16</sup> an elder ; a senior ; a monk who has spent 10 years from his *upasampadā*.

<sup>17</sup> In the suttas the word *sangha* (lit. "group, assembly") is usually used in one of two ways: it refers either to the community of ordained monks and nuns (*bhikkhu-sangha* and *bhikkhuni-sangha*) or to the community of "noble ones" (*ariya-sangha*) — persons who have attained at least stream-entry, the first stage of Awakening. "The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types — they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world." -- AN 11.12

## Jātaka-Aṭṭhakathā

*Jātaka-Aṭṭhakathā* is a commentary on *Jātaka-Pāli*, which is tenth text of *Khuddaka Nikāya*<sup>18</sup> of Pāli *Tipiṭaka* (Pāli Canon). *Jātaka-Aṭṭhakathā* composed between the 3rd B.C.E. to 6th C.E., is a collection of 547 stories in mixed verse and prose according to a set structure.<sup>19</sup> The *Jātaka* stories are connected to present and past lives; primarily, this is focused on Buddha's former birth stories. *Jātaka* stories told by the Buddha to encourage moral development, wisdom, or for other mental perfection and to provide solutions for daily life problems of humans as well as to grow in *Dhamma*.

*Jātaka-Pāli* is divided into twenty-two parts, the last part of *Jātaka* is *mahānipāta*, a collection of ten great stories in which Bodhisatta practice the ten mental perfections (*pāramī*) at its highest level.<sup>20</sup> The ten *pāramī* are *Dāna-pāramī* (generosity), *Sīla-pāramī* (virtue, morality, proper conduct), *Nekkhamma-pāramī* (renunciation), *Paññā-pāramī* (wisdom, discernment), *Vīriya-pāramī* (energy, diligence, vigour, effort), *Khanti-pāramī* (patience, tolerance, forbearance, acceptance, endurance), *Sacca-pāramī* (truthfulness, honesty), *Adhiṭṭhāna-pāramī* (determination, resolution), *Mettā-pāramī* (goodwill, friendliness, loving-kindness), *Upekkhā-pāramī* (equanimity, serenity) at the highest level.<sup>21</sup>

*Jātaka* is a moral story that helps to understand, why anyone should follow morality in life, and how *kamma* take its effect in coming life. It is a collection of stories of the past lives of Buddha as Bodhisatta in different consciousness realms. *Jātaka* stories represent a journey of consciousness, rebirths stories, *kamma*, and its effects; the cause of suffering can be seen very clearly in *Jātaka*. Bodhisatta is the main character in all stories. The Buddha told these stories to know the cause of the problem with present life and connected past lives. *Jātaka* stories help

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<sup>18</sup> One of the five *nikāya of Sutta Piṭaka*.

<sup>19</sup> Ko Lay, U. (1990). *Guide to Tipitaka*. p. 142.

<sup>20</sup> Ko Lay, U. (1990). *Guide to Tipitaka*. p. 142.

<sup>21</sup> Appleton, N. (2016). *Jataka Stories in Theravada Buddhism*. p. 66.

to understand why the problem is coming in life. *Jātaka* stories carry a vast description of the mind's nature and functioning in stories with the connection and relation to all past realms with present lives. To understand the present life and the conditioning of problems in life, *jātaka* is very helpful.

*Jātaka* describes the starting cause of any problem with its continuation to many past rebirths. It is challenging to understand the mind with only one life of an individual character. The *jātaka* stories give many birth stories of an individual. This is very helpful to understand life in true form through stories. It is also very helpful to understand the mind because life is a conditioning of the mind through a journey of consciousness in several realms of life.

## **Abhidhamma**

*Abhidhamma* literally means higher *Dhamma* or supreme *Dhamma*. The whole teachings of the Buddha are known as *Dhamma* but to specify one part of the *Dhamma* in more specific way due to its content in the form of ultimate truth, it is named as *Abhidhamma*. *Abhidhamma* is called supreme or higher *Dhamma* because it describes the law of nature in its true form not in the way of conventional terms and it is not easy to understand for an ordinary human. For an individual to understand *Abhidhamma* who is not a liberated, an enlightened being, an *Arahat* or a Buddha, needs some level of right concentration and wisdom with the mind of an imagination ability. The teachings of the Buddha are based on the self realisation of mind and matter. *Abhidhamma* teaching is about mind and matter. Those who practice *sammā-diṭṭhi* (right view) and *aṭṭhaṅgika-magga* (eightfold noble path) will realise the same true nature of mind and matter within as it was the realised by the Buddha.

Pāli *Abhidhamma* is a part of Pāli *Tipiṭaka*, which consists of seven great texts, namely *Dhammasaṅgaṇī* ("Enumeration of Phenomena"), *Vibhaṅga* ("The Book of Treatises"), *Dhatukatha* ("Discussion regarding the Elements"), *Puggalapaññatti* ("Description of

Individuals”), *Kathavatthu* (“Points of Controversy”), *Yamaka* (“The Book of Pairs”), *Paṭṭhāna* (“The Book of Relations”). *Dhammasaṅgaṇī* and *Paṭṭhāna* carries the essence and philosophy of *Abhidhamma*.<sup>22</sup> *Abhidhamma* deals with the ultimate reality of the Law of Nature.<sup>23</sup>

***Dhammasaṅgaṇī*** is text describes classification of *Dhammas* which is divided into four chapters, *Citta* (Consciousness), *Rupa* (Matter), *Nikkhepa* (Summary), *Atthuddhara* (Elucidation).<sup>24</sup> This text also explains in details about *Kusala Dhamma*, *Akusala Dhamma* and *Avyākata Dhamma*.<sup>25</sup> *Dhammasaṅgaṇī* carries the essence of *Abhidhamma-piṭaka*.

***Vibhaṅga*** means division or classification, there are eighteen divisions in the text. The first three divisions, describes *Khandha* (Aggregates), *āyatana* (Sense-spheres) and *Dhatu* (Elements). Other divisions in this text describes *Sacca* (Truths), *Indriya* (Controlling Faculties), *Paccayakara* (Causal Genesis), *Satipaṇṇhana* (Foundations of Mindfulness), *Sammappadhana* (Supreme Efforts), *Iddhipada* (Means of Accomplishments), *Bojjhanga* (Factors of Wisdom), *Jhāna* (Ecstasies or Absorptions), *Appamanna* (Illimitables), *Magga* (Paths), *Sikkhapada* (Precepts), *Pañisambhida* (Analytical Knowledge), *Ñāṇa* (Wisdom), *Khuddakavatthu* (Minor Subjects), and *Dhammahadaya* (Essence of Truth).<sup>26</sup>

***Dhātukathā*** text describes with reference to Elements. The text discusses about Aggregates (*Khandha*), Bases (*āyatana*), and Elements (*Dhatu*) with associations and dissociation.<sup>27</sup>

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<sup>22</sup> Nyanatiloka, M. (1983). *Guide through the Abhidhamma-piṭaka*, p. 1.

<sup>23</sup> Nyanatiloka, M. (1983). *Guide through the Abhidhamma-piṭaka*, p. 3.

<sup>24</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.16

<sup>25</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.17

<sup>26</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.18

<sup>27</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.19

**Puggalapaññatti** means classification of individuals, in this text there are ten divisions and the method of exposition is similar to the way of *Āṅguttara-Nikāya* of *Sutta-Piṭaka*. This text describes about type of individuals.<sup>28</sup>

**Kathāvatthu** is about subject of a discussion or point of controversy. This text deals with 216 controversies related to *Dhamma* which was collected in 3<sup>rd</sup> *theravāda Dhamma* council in presidentship under *Arahat*<sup>29</sup> monk Moggalliputta Tissa Thera and it is divided into 23 chapters.<sup>30</sup>

**Yamaka** means a pair, the way of saying in this text is in question form like a pair. This text is divided into ten chapters, *Mūla* (Roots), *Khandha* (Aggregates), *āyatana* (Bases), *Dhātu* (Elements), *Sacca* (Truths), *Sanhāra* (Conditioned Things), *Anusaya* (Latent Dispositions), *Citta* (Consciousness), *Dhamma*, and *Indriya* (Controlling Faculties).<sup>31</sup>

**Paṭṭhāna** is a text of causal relations of Conditions. This text is one of the biggest texts and most important text of *Abhidhamma* Piṭaka. This text describes 24 modes of causal relations.<sup>32</sup> The *Dhammasaṅgaṇī* and *Vibhaṅga* text of *Abhidhamma* gives details of consciousness (*citta*) and mental factors (*cetasika*) with the relation of matter (*rūpa*). *Paṭṭhāna* text help to understand the relations and causations within *citta*, *cetasika* and *rūpa*.

*Abhidhamma* describes the reality of mind and matter in its true form.<sup>33</sup> The ultimate truth of mind and matter and conditioned reality is described in depth. The mind and its functioning have its law, which is governed by nature. In this whole world, all the mind in all realm function within the set of nature's rules mentioned in *Abhidhamma*. In conventional terms, an ordinary person can only see a small and partial part of this truth. However, at the ultimate level, the truth is profound and the root part of the truth.

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<sup>28</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.19

<sup>29</sup> A liberated being under the teachings of Buddha.

<sup>30</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.19

<sup>31</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.20

<sup>32</sup> Narada Matha Thera. (1987). *A Manual of Abhidhamma*. p.20

<sup>33</sup> Nyanatiloka, M. (1983). *Guide through the Abhidhamma-piṭaka*, p. 3-4.

One of the famous *Tika* (commentary) on Pāli *Abhidhamma* Piṭaka is *Abhidhammattha-saṅgaha*, composed by Acarya Anurudhha.<sup>34</sup> Literal meaning of *Abhidhammattha-Saṅgaha* is “a compendium of the things contained in the *Abhidhamma*”. *Abhidhammattha-saṅgaha* is very famous text in Theravāda tradition. This text served as an excellent manual for *Abhidhamma* study. It is a concise as well as a detailed summary of seven *Abhidhamma* text into one, useful for a novice to understand the *Abhidhamma* at a basic level.

### **The objective of the study**

The study’s objective is to analyse the human mind in *jātaka* stories from the perspective of Theravāda *Abhidhamma*. *Jātaka* stories provide an excellent detailed story of human’s mind and emotions, behaviours, actions based on past life *kamma* and in continuation of consciousness in many rebirths. There are many characters in many stories, and each character represents a specific mental factor in its prime nature of behaviours.

The purpose of the study is to understand the human mind through many past life stories of Bodhisatta and Devadatta as Human, found in *Jātaka-Pāli* Stories with the perspective of Theravāda’s<sup>35</sup> *Abhidhamma* philosophy description of mind. The study of the human mind is divided into two parts wholesome and unwholesome mind. Bodhisatta character taken as a representation of wholesome Mind and Devadatta character is taken as Unwholesome Mind. *Jātaka* stories represent conventional truth, whereas *Abhidhamma* represents the ultimate truth of the mind. This study will bring together the conventional truth and the ultimate truth in the human mind’s analysis.

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<sup>34</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 1.

<sup>35</sup> *Theravāda* : This term was already used by the Buddha himself in speaking of the doctrine of *Ālāra-kālāma* ( s. M. 26) . As a name for the Buddha's doctrine it belongs to the commentarial literature. 'Doctrine of the Elders', is a name of the oldest form of the Buddha's teachings, handed down to us in the Pāli language. According to tradition, its name is derived from the fact of having been fixed by 500 holy Elders of the Order, soon after the death of the Master. It is sometimes called Southern Buddhism or Pāli Buddhism. It is found today in Sri Lanka, Myanmar, Thailand, Cambodia, Laos, Chittagong (Bangladesh) and some part in India.

## Literary Sources for the study

For the study, only literary-based sources are used in this research. Data is collected from Theravāda literature which is Pāli tradition of Buddhism. The research is entirely based on literature and the methods used in this study is Historical method with the analytical study. The method for data collection is qualitative.

The translations of Pāli literature texts are used in this study. Many commentaries have written in the past by great scholars (Buddhist monks) in Pāli language on Pāli *Tipiṭaka*. Later, translations work of Pāli *Tipiṭaka* and its commentaries from Pāli language to English language and in other languages such as Hindi, Burmese, Sinhala etc. English translations of Pāli *Tipiṭaka* and its commentaries were completed by British scholars, American Scholars, Burmese Scholars, German Scholars, and Srilankan scholars in 19th and 20th century by Pāli text society, London; Buddhist Publication Society, Srilanka; and other research institutions as well as by some individuals. Most of them as translators were the Buddhist Monks.

In this research, English translations of commentaries on Pāli *Tipiṭaka* taken as a primary source and secondary sources literature from Theravāda traditions (Pāli Buddhism) are selected.

Literature for Primary sources for the study is *jātaka-aṭṭhakathā*, a commentary written on *Jātaka-pāli* of Pāli canon and *Abhidhammattha-saṅgaha* which is also a commentary on Pāli *Abhidhamma-Piṭaka*. The English translation for *jātaka-aṭṭhakathā* is composed by many western scholars and Pāli text society. Here, E.B. Cowell. version of the English translation of *jātaka-aṭṭhakathā*; (Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The jātaka or Stories of the Buddha's Former Births*. 6 vols. (Cambridge: Cambridge University Press) is used for the study. This English translation

composed of six-volume and this version is used by the University of Edinburg, United Kingdom as an online database for *jātaka* stories for research purposes.

*Abhidhammattha-saṅgaha* is an excellent commentary on Pāli *Abhidhamma* Piṭaka composed by Acarya Aniruddha between 8-9th C.E. This Pāli commentary provides all the essentials description of ultimate truth (Paramattha-sacca), and it is a concise as well as a detailed summary of all the seven texts of the *Abhidhamma*. English translations of this commentary 'a manual of *Abhidhamma*', composed by ven. Narada Mahathera, a great Pāli scholar from Srilanka. Later, some edit work done in 'a manual of *Abhidhamma*' by ven. Bhikkhu Bodhi an American scholar and composed it as 'a comprehensive manual of *Abhidhamma*'.

For secondary literature sources for this research are related to Theravāda *Jātaka*, and Theravāda *Abhidhamma* is used to analyse the human mind.

## **Structure of Research**

In this research, there are three chapters excluding the introduction and conclusion. The three chapters are as follow:

In Chapter one: Human Mind in Pāli Abhidhamma; The *Abhidhamma* description of mind, which is based on the realisation of ultimate truth by the Buddha. In this Chapter, Mind is described from the perspective of Theravāda *Abhidhamma*. *Abhidhamma* describes the ultimate reality or nature of mind in great details. An ordinary being is only able to see the reality of mind at surface level or conventional level. *Abhidhamma* describe mind at root level. The details of mind and its functioning described in this chapter based on the commentary written by Acarya Anuruddha on *Abhidhamma-piṭaka*, which covers all the essentials of mind and matter.

In Chapter two- Bodhisatta and Devadatta as Human in Jātaka-Aṭṭhakathā; Bodhisatta and Devadatta's stories as human in each story are selected for the study. Both characters are very important in *jātaka*, Bodhisatta appears as *kusala-purisa* (wholesome being), and Devadatta appeared as *akusala-purisa* (unwholesome being). One is wholesome, representing the wholesome mind, and another is evil, which represents the unwholesome mind in each life. Both characters meet each other in each rebirth as a family member, friend, or other forms of relations and strongly affect each other's lives. One is able to generate *kusala* conditions of mind, and another is generating *akusala* conditions of the mind. The *jātaka* carries great information about mind and the journey of mind through several realms of life in the form of story.

In Chapter three, Abhidhammic analysis of Human Mind in *jātaka-aṭṭhakathā* cover the analysis part of mind based on the *abhidhamma-piṭaka* commentary and *jātaka* stories by bringing together at one place. This chapter will represent that conventional truth and ultimate truth is not separated from each other but hidden within. The human mind's analysis is performed from the view of theravāda *abhidhamma* as described in chapter one, and in *jātaka* stories of human as described in chapter two. This chapter will bring together the conventional and ultimate truth of the human mind for the analysis of the human mind.

# CHAPTER ONE

## Human Mind in Pāli Abhidhamma

In this chapter, a basic description of the mind and its functioning is discussed from the view of Abhidhamma.

### 1.1 Mind

Abhidhamma describes the mind as a combination of consciousness (*citta*<sup>36</sup>) and mental factors or mental concomitants (*cetasika*<sup>37</sup>), which is a part of the ultimate truth (*paramattha-sacca*).<sup>38</sup> According to *Theravāda Abhidhamma*, there are 89 types of consciousness and can be extended to 121 consciousness, and 52 types of mental factors (*cetasika*).<sup>39</sup> In the mind's functioning, consciousness and mental factors work together and affect one another. According to its nature, the mind is divided into 'Wholesome Mind' (*kusala*<sup>40</sup> *citta* & *kusala cetasika*) and 'Unwholesome Mind' (*akusala*<sup>41</sup> *citta* & *akusala cetasika*).

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<sup>36</sup> *citta* : 'mind', 'consciousness', 'state of consciousness', is a synonym of *mano* (q.v.) and *viññāṇa* (s. *khandha* and Tab. 1) . Dhs. divides all phenomena into consciousness (*citta*) , mental concomitants (*cetasika*, q.v.) and corporeality (*rūpa*) . In *adhicitta*, 'higher mentality', it signifies the concentrated, quietened mind, and is one of the 3 trainings (s. *sikkhā*) . The concentration (or intensification) of consciousness is one of the 4 roads to power (s. *Iddhipāda*)

<sup>37</sup> *cetasika* : 'mental things, mental factors', are those mental concomitants which are bound up with the simultaneously arising consciousness (*citta* = *viññāṇa*) and conditioned by its presence . Whereas in the Suttas all phenomena of existence are summed up under the aspect of 5 groups : corporeality, feeling, perception, mental formations, consciousness (s. *khandha*) , the Abhidhamma as a rule treats them under the more philosophical 3 aspects : consciousness, mental factors and corporeality (*citta*, *cetasika*, *rūpa*) .

<sup>38</sup> Karunadasa, Y. (2019). *The Theravada Abhidhamma: Inquiry into the Nature of Conditioned reality*. p. 87.

<sup>39</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 31, 51.

<sup>40</sup> *kusala* : 'kammically wholesome' or 'profitable', salutary, morally good, (skillful) Connotations of the term, according to Com. (*Atthasālinī*) , are : of good health, blameless, productive of favourable *kamma*-result, skillful. It should be noted that Com. excludes the meaning 'skillful', when the term is applied to states of consciousness. *Kusala* belongs to a threefold division of all consciousness, as found in the Abhidhamma (Dhs. ) , into wholesome (*kusala*) , unwholesome (*akusala*) and kammically neutral (*avyākata*) , which is the first of the triads (*tika*) in the Abhidhamma schedule (*mātikā*) ; s. Guide, pp . 4ff. , 12ff ; Vis. M. XIV, 83ff.

<sup>41</sup> *Akusala* is opposite of *kusala*.

“Consciousness (*citta*) and mental concomitants (*cetasika*) may be either *kammically* wholesome, unwholesome or neutral, while corporeality or matter (*rūpa*<sup>42</sup>) is always *kammically neutral*; and so is the fourth reality, *Nibbāna*<sup>43</sup>.”<sup>44</sup>

There is four primary division of mind; *Vedanā* (feeling, sensation), *Saññā* (perception, memory), *Sanḅhārā* (mental volition) and *Viññāṇa* (consciousness). These four are known as *Nāma*<sup>45</sup> (mind) in Pāli.<sup>46</sup> These four-divisions of mind are part of *pañcakkhandhā* (five aggregates). When *rūpakhandha* (matter group) is added, it becomes complete, and life comes into the form of mind (*nāma*) and body or matter (*rūpa*).

*Paṭiccasamuppāda*, the law of dependent origination, explores the mind’s functioning in twelve chains that are deeply connected and affect each other, with the cause-and-effect chain process.<sup>47</sup> *Paṭiccasamuppāda* is extended in twenty-four link which is described in

<sup>42</sup> *rūpa* : (1) corporeality (s. *khandha* 1) ; (2) visual object (s. *āyatana*) ; (3) fine-material (s. *avacara*, *jhāna*) . the terms *nippahanna-rūpa* and *rūpa-rūpa* are used only in the Com. , although *sappaṭiṅha* and *pasāda* are already found in the Abh. Canon (e. g. Dhs. §§ 585, 597f. ) , while *upādinna* occurs repeatedly in the old sutta texts, e. g. M. 28, apparently with the meaning given in the main part of this work. Cf. further *upādā-rūpa* .

<sup>43</sup> *nibbāna* : The 2 terms *kilesa-* and *khandha-parinibbāna* (or *nibbāna*) are found only in the Com. ; their corresponding 2 aspects *sa-upādisesa* and *anupādisesa-nibbāna* , however, are mentioned and explained in It . 44 of the Sutta Canon. *Nibbāna*, (Sanskrit *nirvāna*) : lit. 'extinction' (nir + √vā, to cease blowing, to become extinguished) ; according to the commentaries, 'freedom from desire' (nir + vana) . *Nibbāna* constitutes the highest and ultimate goal of all Buddhist aspirations, i. e. absolute extinction of that life-affirming will manifested as greed, hate and delusion, and convulsively clinging to existence ; and therewith also the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. Cf. *Parinibbāna*. " Extinction of greed, extinction of hate, extinction of delusion : this is called *Nibbāna* " (S. XXXVIII. 1) .

<sup>44</sup> Nyanatiloka, M. (1983). *Guide through the Abhidhamma-piṭaka*, p. 16.

<sup>45</sup> *nāma* : (lit. 'name') : 'mind', mentality. This term is generally used as a collective name for the 4 mental groups (*arūpino khandha*) , viz. feeling (*vedanā*) , perception (*saññā*) , mental formations (*saṅkhārā*) and consciousness (*viññāṇa*) . Within the 4th link (*nāma-rūpa*) in the formula of the *paṭiccasamuppāda* (q. v. ) , however, it applies only to *kamma*-resultant (*vipāka*) feeling and perception and a few *kamma*-resultant mental functions inseparable from any consciousness. As it is said (M . 9 ; D. 15 ; S. XII, 2) : Feeling (*vedanā*) , perception (*saññā*) , volition (*cetanā*) , impression (*phassa*) , mental advertence (*manasikāra*) : this, o brother, is called mind (*nāma*) . " With the addition of 2 more mental factors, namely, mental vitality (*jīvita*) and concentration (*samādhi*) , here 'stationary phase of mind' (*cittatṭhiti*) , these 7 factors are said in the *Abhidhammatthasaṅgaha* to be the inseparable mental factors in any state of consciousness.

<sup>46</sup> Karunadasa, Y. (2019). *The Theravada Abhidhamma: Inquiry into the Nature of Conditioned reality*. p. 3.

<sup>47</sup> Narada MahaThera. (1987). *A Manual of Abhidhamma*. p. 34.

*paṭṭhāna-pāli* very profoundly.<sup>48</sup> *Paṭṭhāna* also describes the functioning of mind and matter based on cause and effect.<sup>49</sup>

Mind and body arise with each other's support and form life, such as humans, animals, Deva, Brahma etc. The existence of matter (*rūpa*) is due to the mind's conditioning, and the mind is only functional when combined with the matter. So, mind and matter are dependent on each other. The fundamental rule in the universe and nature for forming lives is the same. There is no difference of forming live or science of life between a visible or non-visual living being, a tiny to a very big living being. The functions of the mind and matter work the same to form life. This is the core nature of a life formation. Humans are no different in this, humans are also a part of nature, and the law of nature works the same on humans.

### **The Five aggregates (*Pañcakkhandhā*)**

*Pañcakkhandhā*, are group of five aggregates which form life, when it come together within the set of nature's rules. These five groups are; matter group (*rūpakkkhandha*), feeling group (*vedanākkhandha*), perception group (*saññākkhandha*), mental formation group (*sāṅkhārakkhandha*), consciousness group (*viññāṇakkhandha*).<sup>50</sup> Three characteristics of the aggregates are *anicca* (impermanence), *anattā* (non-self, insubstantiality), *dukkha* (suffering). Matter group (*rūpakkkhandha*) is a physical body known as *rūpa*, there are 28 *rūpa* in this group.<sup>51</sup> Consciousness group (*viññāṇakkhandha*) is also known as *citta* which is 89, and the remaining three are mental factors (*cetasika*).

*Vedanākhanda* is the feeling and sensations part of the mind; *saññākhanda* is the recognising part of the mind; *sāṅkhārakhanda* are the reacting part of the mind; these all three

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<sup>48</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 83.

<sup>49</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 255.

<sup>50</sup> Narada Mahathera. (1987). *A Manual of Abhidhamma*. p. 392.

<sup>51</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 22.

are mental factors (*cetasika*). Fifty mental factors are under *saṅkhārakhandā*, one is *Vedanā*, and one is *saññā* mental factor.<sup>52</sup> Thus, the total number of mental factors is fifty-two.

## 1.2 *Cetasika* (mental factors or mental concomitants)

*Cetasika* is the key motivating force for the cause of consciousness emerging (*citta*). *Cetasika* functions, arise, and cease together with consciousness have same object and same base as consciousness.<sup>53</sup> Without *cetasika*, the functions of consciousness will not take place and without consciousness, the *cetasika* will not function. Both are completely dependent in nature for the functioning.

There are 52 mental factors in four major division; seven universal mental factors (*sabbacittasādhāraṇa cetasika*) which always present in the functioning of *citta* and *cetasika*, six occasional mental factors (*Pakiṇṇaka cetasika*) which arise according to *kusala* and *akusala cetasika*, Fourteen unwholesome mental factors (*akusala cetasika*), Twenty-five beautiful mental factors (*sobhana cetasika*), Three Abstinences (*virati*), Two Immeasurable (*appamañña*), One Faculty of wisdom (*paññindriya*).<sup>54</sup> The unwholesome mental factors (*akusala cetasika*) accompany the unwholesome consciousnesses (*akusala citta*). The beautiful mental factors (*sobhana cetasikas*) accompany the wholesome consciousnesses (*kusala citta*).<sup>55</sup>

“Thirty-six mental factors arise in the supramundane (consciousness), thirty-five in the sublime, thirty-eight in the sense-sphere beautiful. Twenty-seven in the unwholesome, twelve in the rootless. According to the way they arise, their combination therein is fivefold.”<sup>56</sup>

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<sup>52</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 246.

<sup>53</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 65.

<sup>54</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 65-67.

<sup>55</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 66.

<sup>56</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 88.

## ***Sabbacittasādhāraṇa-cetasika* (Seven Universal mental factors arise with all *cetasika*)<sup>57</sup>**

These seven universal mental factors are always present with *kusala* and *akusala cetasika*. These seven helps to function *cetasika*, without these seven *cetasika* other will not perform its work. Therefore, *citta* will also not functions.

1. ***Phassa***, it means contact, *Phassa cetasika* help to arise six-door consciousness i.e., eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness; when an object come into contact with these doors. It is the first process for mind for arising consciousness thereafter the next process takes place inside the mind.

2. ***Vedanā***, is feeling, sensation part of mind. Sensations may be pleasurable, painful or neutral. Feeling or Sensation (*vedanā*) is classified into threefold and fivefold. In threefold classification are *sukha* (pleasant), *dukkha* (painful), *adukkhamasukha* (neither painful nor pleasant) and in fivefold classification are *sukha* (pleasure at the physical level), *dukkha* (pain at the physical level), *somanassa* (joy, pleasure at mental level), *domanassa* (displeasure, unhappiness at mental level), *upekkhā* (indifference, neutral feeling).<sup>58</sup> *Hetu* (root) for *vedanā* (feeling) are six in number, three *akusala* (unwholesome) are *lobha* (craving), *dosa* (hatred), *moha* (delusion) and three *kusala* (wholesome) are *alobha* (non-craving), *adosa* (non-hatred), *amoha* (non-delusion). Seven universals *cetasika* (mental factors) are associated with *vedanā* (feeling) are *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitindriya*, *manasikāra*.

3. ***Saññā***, is perception part of mind which cognize the object based on memory, feelings. Perception (*saññā*) arise with the help of six doors, i.e., five physical consciousness bases; eye-based consciousness, ear-based consciousness, nose-based consciousness, tongue-

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<sup>57</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 67-69.

<sup>58</sup> Narada Mahathera. (1987). *A Manual of Abhidhamma*. p. 32-33.

based consciousness, touch-based consciousness, and one is mind-based consciousness. Consciousness based on perception cause another mental factor *vedanā* (feeling) to arise, i.e., pleasant feelings, non-pleasant feelings, neutral feelings. Clinging and aversion towards the feelings cause another mental factor *saṅkhāra* to arise. The large part of the mental factor (*cetasika*) is *saṅkhāra*, also known as volition (*cetanā*) or the *kamma*. All this process affects each other's mental factors to arise, and it reflects on the mind as consciousness. Together, they take effect on the matter. This whole process repeats again and again inside the mind at a very high speed.

4. ***Cetanā***, is an intention, volition or stimulation for all actions moral or immoral. *Cetanā* is the most important of part of *cetasika*. It creates *kamma* in mundane consciousness (*lokiya- citta*).<sup>59</sup> The mental volition or intention is *kamma*, created in mind becomes *saṅkhārā* that carries the seeds of *kamma* of the next moment to arise and takes place in the future as *vipāka kamma* (resultant consciousness). The volition can be *kusala* (wholesome) or *akusala* (unwholesome) which is performed at physical, vocal and mental action at three stages. Both are responsible for future consciousness moment and as *kamma-vipāka* which carries forward and multiply in many rebirths. *Kamma* performed at vocal and physical level are *kusala* and *akusala*; *Kusala-kamma* are saying truth, generosity, morality, reverence, service, loving kindness, compassion, etc. which arises from *kusala cetasika*. *Akusala-kamma* are killing, stealing, sexual misconduct, lying, slandering, harsh speech, covetousness, ill-will, wrong view etc. which arises from *akusala-cetasika*. In reality, *kamma* is always a thought, connected with the mind, and it is reflected by outer action. So, all physical and vocal activity with volition or intention is *kamma*, created by the mind. *Kamma* is a force for arising next consciousness and also it is a cause for rebirth. Types of *kamma* as follow:

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<sup>59</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 68.

“There are four types of *kamma* generative, positive, counteractive, harmful and destructive forms of *kamma*. *Kamma* bearing fruit can sometimes be ineffective in this lifetime and next birth. *Kamma*, which bears fruit in later life, will be active whenever and wherever there is an opportunity. Compared to a farmer sowing the crops, generative *kamma* is compared to a farmer; supportive *kamma* to irrigate, compost, and watch the field; counteractive *kamma* to the drought causes a bad harvest. With the fire that consumes all the harvest, the destructive *kamma* is. The rebirth of Devadatta in a royal family was due to his good generative *kamma*. His intention of killing the Buddha was counteractive. His causing a split in the Order of monks was destructive. His strong generative *kamma* was the explanation for Devadatta’s rebirth into a royal family. His intention to destroy the Buddha was a counteractive *kamma*.”<sup>60</sup>

5. ***Ekaggatā***, is one-pointedness, concentration of mind which help to focus on object.

6. ***Jīvitindriya***, is life-faculty which help to create or form life. Its function is to sustain and construct with its co-associates. It arises to form a new life and cease with death and a new *jīvitindriya* associated with kammic force help to form a new life again. It infuses life into *cetanā* and other mental concomitants.

7. ***Manasikāra***, is directing of the concomitants for the attention of consciousness to an object.

### ***Pakiṇṇaka-cetasika* (Six Occasional or particular mental factors)<sup>61</sup>**

1. ***Vitakka***, is initial thought or initial application of the mental concomitants on the object.

2. ***Vicāra***, is sustained thought or sustained application for the object.

<sup>60</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 174.

<sup>61</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 70-71.

3. *Adhimokkha*, is a decision, determination, resolution or examination which releases the mind on to the object. It is opposed to *vicikicchā* (doubt).

4. *Vīriya*, is effort, energy which have the characteristic of supporting, upholding, sustaining.

5. *Pīti* is a state of joy, rapture, zest, interest, enthusiasm. It is like a feeling but it is a mental state found in moral and immoral consciousness developed in two *jhāna* (mental absorption or concentration of mind). Its characteristic is highly focused and involvement with interest in object, which inhibits ill-will or aversion condition of mind temporarily.

6. *Chanda*, is a state of desire, a condition or a wish-to-do.

### 1.2.1 *Akusala cetasika* (Fourteen Unwholesome mental factors)<sup>62</sup>

There are fourteen *akusala cetasika* (immoral or unwholesome mental factors) which leads to arise twelve *akusala citta* (immoral or unwholesome consciousness).

*Akusalasādhāraṇa-cetasika* (universal unwholesome mental factors), group carries four universal unwholesome mental factors which is always present with all *akusala cetasika* (unwholesome mental factors).

1. *Moha*, literal meaning is delusion, ignorance; is one of the most important part of unwholesome mental factors and immoral consciousness which is always present in all immoral consciousness. *Lobha* and *Dosa* mental factors arise with the help of *moha*. *Moha* makes mind like cloud which covers the wisdom. In another word *moha* is *avijjā*. *Moha* creates confusion, delusion, ignorance and blindness of mind.

2. *Ahiraṇika*, is a state of shamelessness which help to do evil and immoral actions.

3. *Anottappa*, is a state of moral fearlessness, which help to evil and immoral actions.

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<sup>62</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 71-74.

4. *Uddhacca*, is restlessness state of mind which is disturbed and unsettled. It is opposite condition of happiness.

### **Three mental factors of the greed-group (*lobha*)**

1. *Lobha*, is a state of attachment and clinging to pleasurable feelings. It leads to greed nature of mind.

2. *Diṭṭhi*, literal meaning is wrong view, wrong understanding which leads the mind not to see the reality of object as it is.

3. *Māna* (Conceit, pride, arrogance); “Conceit has the characteristic of haughtiness. Its function is self-exaltation. It is manifested as vainglory. Its proximate cause is greed dissociated from views. It should be regarded as a form of madness.”<sup>63</sup>

### **Four Mental factors of the hatred-group (*dosa*)**

1. *Dosa*, is a state of aversion and clinging to painful feelings. It leads to hatred, anger, dislike nature of mind.

2. *Issā*, is to be envious, to be jealous in other’s success and prosperity. It arises with *dosa*.

3. *Macchariya*, is a stinginess, unwillingness to share and a state of an avaricious person in the concealment of one’s prosperity. It also arises with *dosa*.

4. *Kukkucca*, is worrying and grieving condition of mind over an evil action which is done and remorse over good that is not done.

### **Three Other unwholesome mental factors<sup>64</sup>**

1. *Thīna*, literal meaning is sloth, laziness, tiredness, rigidity and it is a state of shrinking condition of the mind. It is a sickness conditions of the mind. *Thīna* is opposite to *Vīriya*.

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<sup>63</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 73.

<sup>64</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 73-74.

2. **Middha**, is a morbid state of the mental factors which makes mind torpor, sleepiness, tiredness, inactive, inert, and incapable. Middha is also sickness of the mental body.

3. **Vicikicchā**, is incapable state of deciding which creates confusion, doubt, and sceptical doubts.

Summaries of *Akusala-cetasika* as follows;

**“Wrong view, conceit:** Both of these factors are found only in the cittas rooted in greed (lobha), for they involve some degree of holding to the five aggregates (khandha). However, the two exhibit contrary qualities, and, thus, they cannot coexist in the same citta. Wrong view occurs in the mode of misapprehending, that is, interpreting things in a manner contrary to actuality; conceit occurs in the mode of self-evaluation, that is, of taking oneself to be superior, equal, or inferior to others. Whereas wrong view is necessarily present in the four cittas rooted in greed accompanied by wrong view, conceit is not a necessary concomitant of the four greed-rooted cittas dissociated from wrong view. It does not arise apart from these cittas, but these cittas can occur without conceit. **Hatred, envy, avarice, worry:** These four factors occur only in the cittas associated with aversion. Hatred, being a synonym for aversion, is necessarily found in these two cittas; the other three factors occur variably, depending on conditions. All three partake in the characteristic of aversion: envy involves resentment against the success of others; avarice involves resistance to sharing one’s belongings with others; worry here means “remorse” — self-recrimination for one’s commissions and omissions. **Sloth and torpor:** These two factors make the cittas dull and sluggish. Hence, they cannot arise in the unprompted cittas, which are naturally keen and active, but only in the prompted unwholesome cittas.”<sup>65</sup>

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<sup>65</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 84.

### 1.2.2 *Sobhana-cetasika or Kusala-cetasika* (Twenty-five Beautiful mental factors)<sup>66</sup>

The beautiful mental factors also known as *kusala cetasika* which directs the mind towards moral actions and abstinence from immoral actions. it is subdivided into four groups *sobhanasādhāraṇa*, *virati*, *appamaññā*, *paññā*.

**Nineteen Universal beautiful mental factors (*sobhanasādhāraṇa*)**, which arise with all *kusala cetasika* are invariably present in all beautiful consciousness.

1. ***Saddhā***, is to establish in confidence and faith.

2. ***Sati***, is a state of mindfulness and awareness. Here, it is a *sammā-sati* (right mindfulness) which is a part of moral consciousness. *Micchā-sati* (wrong mindfulness), is present in immoral consciousness.

3. ***Hiri***, is state of moral shame which stop the mind to involve in immoral actions.

4. ***Ottappa***, is state of moral fear which also stop the mind to involve in immoral actions.

*Hiri* and *Ottappa* lead the mind to perform moral actions.

5. ***Alobha***, literal meaning is non-attachment, is a condition to abstain from *lobha*. *Alobha* state of mind lead towards *dāna* (generosity), renunciation.

6. ***Adosa***, literal meaning is non-hatred, is a condition to abstain from *dosa*. *Adosa* state of mind lead towards absence of hatred or aversion and develop *mettā* (loving-kindness), non-anger, non-hatred, goodwill, benevolence.

7. ***Tatramajjhataṭṭā***, literal meaning is equanimity (*upekkhā*), mental balance. This tranquility is twofold, tranquility of *kāya* and *citta*. Here, *kāya* is not used in the sense of material body. It is the body of psychic factors—namely, *vedanā* (feeling), *saññā* (perception), and *saṅkhārā* (mental states).<sup>67</sup> It should be understood that *kāya* is used in the same sense in

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<sup>66</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 74-80.

<sup>67</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 76.

the subsequent *cetasika*. *Citta* connotes the whole consciousness. The difference therefore lies between psychic factors and consciousness as a whole. The same explanation applies to the other pairs as well.

8. & 9. ***Kāyapassaddhi & Cittapassaddhi***, here the word *kāya* is used for mental body, mental factors i.e., *vedanā* (feeling), *saññā* (perception), *saṅkhārā* (mental states). *Passaddhi* is state of tranquility, calmness, serenity of mental factors and consciousness. *Passaddhi* is the suppression of feverishness of passions.

10. & 11. ***Kāyalahutā & Cittalahutā***, is lightness, agility of mental factors and consciousness. This state of mental factor suppresses the heaviness and rigidity of mental factors and consciousness. It is a opposite condition of *thīna* (sloth) and *middha* (torpor), which cause heaviness and rigidity in mental factors and consciousness.

12. & 13. ***Kāyamudutā & Cittamudutā***, is pliancy, malleability, softness of mental factors and consciousness. This state of mental factor suppresses stiffness and resistance which make pliable in receiving objects.

14. & 15. ***Kāyakammaññatā & Cittakammaññatā***, is adaptability, wieldiness of mental factors and consciousness. This state of mental factor suppresses unserviceableness or unworkableness of consciousness and its factors.

16. & 17. ***Kāyapāguññatā & Cittapāguññatā***, is proficiency, skillfulness, healthiness of mental factors and consciousness. This state of mental factor suppresses sickness of consciousness and its concomitants.

18. & 19. ***Kāyujjukatā & Cittajjukatā***, is rectitude, honesty, straightness of mental factors and consciousness. It is opposite condition of crookedness, deception and craftiness.

### **Three Abstinenes (*viratī*)**

*Virati*, is about restrain and abstinence from committing evil actions (*akusala kamma*).

1. ***Sammā-vācā***, is a about right speech and abstinence from wrong speech. Right speech is about speaking truth and abstinence from false speech, slandering, harsh speech and frivolous talk.

2. ***Sammā-kammanta***, is about right action and abstinence from wrong action like killing, stealing, and sexual misconduct.

3. ***Sammā-ājīva***, is about right livelihood and abstinence from wrong livelihood like from selling poison, intoxicants, weapons, slaves and animals for slaughter.

### **Two Illimitable (*appamaññā*)**

Appamaññā, is a mental condition when object of virtues is infinite number of beings.

1. ***Karuṇā***, literal meaning is compassion, which is a feeling and a wish for removal of suffering of others without getting involved in grief.

2. ***Muditā***, is a joyful state of mind in the involvement of other's happiness, prosperity, and success.

### **One wisdom (*paññā*<sup>68</sup>)**

***Paññindriya*** is a non-delusive and wisdom state of mind which is opposite of *moha* (delusion, ignorance). It arises with the right understanding of the reality in its real form, it penetrates into truth and know the truth as it is with the help of right view (*sammā-diṭṭhi*) which is a part of eight-fold noble path.

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<sup>68</sup> 'understanding, knowledge, wisdom, insight', comprises a very wide field. The specific Buddhist knowledge or wisdom, however, as part of the Noble Eightfold Path (*magga*, q. v. ) to deliverance, is insight (*vipassanā*, q. v. ) , i. e. that intuitive knowledge which brings about the 4 stages of holiness and the realization of *Nibbāna* (s. *ariyapuggala*) , and which consists in the penetration of the impermanency ( *anicca*, q. v. ) , misery (*dukkha*, s. *sacca*) and impersonality (*anattā*) of all forms of existence. Further details, s. under *tilakkhaṇa*. *Feṭṭa*With regard to the condition of its arising one distinguishes 3 kinds of knowledge knowledge based on thinking (*cintā-mayā-paññā*) , knowledge based on learning (*suta-mayā-paññā*) , knowledge based on mental development (*bhāvanā-mayā-paññā*) (D. 33) .

### 1.3 *Citta* (Consciousness)

“The Pāli word *citta* is derived from the verbal root *citi-* “to cognize, to know.” The commentators define *citta* in three ways: as agent, as instrument, and as activity. As the agent, *citta* is that which cognizes an object (*ārammaṇaṃ cintetī ti cittaṃ*). As the instrument, *citta* is that by means of which the accompanying mental factors cognize the object (*etena cintetī ti cittaṃ*). As an activity, *citta* is itself nothing other than the process of cognizing the object (*cintanamattam cittaṃ*).”<sup>69</sup> *Citta* is which cognises the object. *Viññāṇakhandā* is the cognising part of the mind, all parts of consciousness (*citta*) functions and come into this group.

The arising of consciousness is a part of conditioning through mental factors. The nature of consciousness and mental factors is to arise and pass away very rapidly. Each moment of consciousness became a cause to arise another consciousness. This process is entirely dependent. When mental factors arise then the reflection of mental factor as consciousness comes into the process. *Citta* and *cetasika* both help to arise with each other. However, the six-door consciousness only helps to arise mental factors, but after this process, mental factors are the leading cause and root for arising other consciousness. In other words, the root of consciousness always in mental factors. The cause of arising consciousness other than door consciousness is mental factors.

#### 1.3.1 Types of Consciousness (*Citta*)

The *Citta* is divided into two parts *lokiya* (mundane) & *lokuttara* (supramundane). *kusala* (wholesome), *akusala* (unwholesome), *vipāka* (resultant), *kiriya* (functional) consciousness comes under *lokiya citta*, and *magga* & *phala citta* comes under *lokuttara citta*.

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<sup>69</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 23.

The total number of *citta* consciousness is 89, which can be extended to 121 with *jhāna* mediation.<sup>70</sup> The base (*vatthu*) of consciousness is *hadaya-vatthu* (heart-base).<sup>71</sup>

There are four planes of existence<sup>72</sup> where consciousness functions; the number of *Kāmāvacara citta* is 54, *Rūpāvacara citta* is 15 (*kusala* 5, *vipāka* 5, *kriya* 5), *Arūpāvacara citta* is 12 (*kusala* 4, *vipāka* 4, *kriya* 4), *lokuttara citta* is eight and can be extended to 40, (*magga* 4/20, *phala* 4/20).<sup>73</sup>

Fifty-four *Kāmāvacara citta* (sense sphere consciousness) divided into three main categories according to its nature is *akusala citta* 12, (*lobhamūla citta* 8, *dosamūla citta* 2, *mohamūla citta* 2); *ahetuka citta* 18, (*akusala vipāka citta* 7, *kusala vipāka citta* 8, *kriya citta* 3); *sobhana citta* 24 (*kusala citta* 8, *vipāka citta* 8, *kriya citta* 8).<sup>74</sup>

***Kāmāvacara-citta***, according to feeling eighteen *kāmāvacara-citta* associated with pleasure; One *kāmāvacara-citta* associated with happiness, two *kāmāvacara-citta* associated with displeasure, one *kāmāvacara-citta* associated with pain, thirty-two *kāmāvacara-citta* associated with neutral feeling.<sup>75</sup>

*Kāmāvacara-citta* according to its nature; eight *kusala citta* (wholesome consciousness), twelve *akusala citta* (unwholesome consciousness), twenty-three *vipāka citta* (resultant consciousness) and eleven *kiriya citta* (functional consciousness).

***Ahetuka citta*** (rootless consciousness) are eighteen, the *citta* (consciousness) which is without any root (six roots) is known as *ahetuka-citta*. It is a resultant *kamma* I.e., *vipāka*. An *Arahat* also generates *Ahetuka-citta* without any root; this type of *citta* does not bring any *kamma-vipāka* in the future. Rootless consciousness is weakest consciousness. Rootless *citta*

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<sup>70</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 83.

<sup>71</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 127.

<sup>72</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 163.

<sup>73</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 23.

<sup>74</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 59.

<sup>75</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 34.

are not wholesome nor unwholesome. It is also called *avyākata-citta* because it is not creating any new *kamma*. In other words, the action without any volition is *kiriya-citta*.

There is three division of *ahetuka-citta*; *akusala-vipāka* (result of *akusala*), *kusala vipāka* (result of *kusala*), and *kiriya* (functional consciousness). *Kiriya-citta* (functional consciousness) are eighteen, divided into four groups eight *mahā-kiriya-citta* (great functional), five *rūpa-kiriya* (fine-material functional), four *arūpa-kiriya* (immaterial functional), one *hasituppāda* (smile-producing consciousness).

### ***Manussa-bhūmi* (Human realm)**

Human realm comes under *Kāma-sugati bhūmi* (sensuous blissful plane) of *kāmāvacara-bhūmi* (sensuous sphere).<sup>76</sup> All the fifty-four types of *kāmāvacara-citta* can arise in persons in the human realm. The *hasituppāda citta* and the eight *mahākiriya-citta* only arise in *Arahat* and the Buddha. Only 45 types of *citta* arise in an ordinary person; among these only twenty *citta* normally dominate in daily living life, eight *kusala citta* and twelve *akusala citta*; *vipāka citta* also make an effect on *citta* and *cetasika* and help to arise another new *citta* and *cetasika* thereafter multiplies with new *citta* and *cetasika* with more intensely.

In *Kāmāvacara-bhūmi* a human can develop *rūpāvacara-citta* (fine-material consciousness), *Arūpāvacara-citta* (immaterial or formless consciousness), *Lokuttara-citta* (supramundane consciousness) which in resultant became a cause for arising in respective planes of existence.<sup>77</sup>

Here, in this chapter *manussa-bhūmi* of *kāmāvacara-bhūmi* for an ordinary being is described; other than *manussa-bhūmi*, other realms of life like Deva, Brahma, Peta etc. not selected for study.

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<sup>76</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 164.

<sup>77</sup> Concentration and wisdom meditation allow *Cetasika* to work at a higher level, resulting in the ability to reborn in higher planes of life such as Deva and Brahma.

***Kāmāvacara-vipāka-citta***, sense sphere resultant consciousness is eight, and thirty-three *cetasikas* are associated with *kāmāvacara-vipāka-citta* i.e., seven universals *cetasika*, six particular or occasional *cetasika*, *twenty cetasika (nineteen universals and paññā)*. In *kāmāvacara-vipāka-citta* there are two *vedanā* (feeling) are attached *somanassa-vedanā* (pleasant feeling) and *upekkhā-vedanā* (neutral feeling). Three *cetasikas* are rooted *alobha*, *adosa*, and *amoha* in *kāmāvacara-kusala-citta*. The function of *kāmāvacara vipāka citta* is to process *paṭisandhi*, *bhavaṅga*, *cuti*, *tadārammaṇa*. The functions of wholesome resultant consciousness are as follows:

“The wholesome-resultant investigating consciousness accompanied by equanimity occurs as the rebirth-linking, life-continuum and death (consciousness) of deformed human beings of the sensory blissful plane, such as those born blind, etc., as well as (some) earth-bound (deities) and of (some) fallen *asuras*. The eight great resultants act as the rebirth-linking, life-continuum, and death (consciousness) everywhere in the sensory blissful plane. These nine comprise rebirth-linking in the sensory blissful plane. The (foregoing) ten modes are reckoned as sense-sphere rebirth-linking.”<sup>78</sup>

### 1.3.2 Unwholesome Consciousness (*akusala-citta*)

***Akusala-citta*** (unwholesome consciousness) are twelve; divided into three groups are eight *lobhamūla citta* (rooted in craving), two *dosamūla citta* (rooted in hatred), two *mohamūla citta* (rooted in delusion). Restless is always present in all unwholesome consciousness. When mind in restless condition then it is difficult to focus.<sup>79</sup>

***Lobhamūla-citta***, consciousness rooted in craving are eight *akusala citta* (unwholesome consciousness) comes under *kāmāvacara bhūmi* (sense sphere plane). Twenty-

<sup>78</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 169.

<sup>79</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 27.

two *cetasikas* are associated with *lobhamūla citta* i.e., seven universals *cetasika*, six particular or occasional *cetasika*, four universal *akusala cetasika*, three universal *lobha akusala cetasikas* and other two *cetasika* are *thīna* (Sloth, laziness), *middha* (Torpor, tiredness). *Somanassa* (pleasant) or *upekkhā* (neutral) *vedanā* (feeling) attached to *lobhamūla citta* and it depends on objects and conditions.<sup>80</sup>

***Dosamūla-citta***, consciousness rooted in hatred are two *akusala citta* (unwholesome consciousness) comes under *kāmāvacara bhūmi* (sense sphere plane). Twenty-two *cetasikas* are also associated with *dosamūla citta* i.e., seven universals *cetasika*, five particular or occasional *cetasika* are *vitakka* (Initial thought), *vicāra* (Sustained thought), *adhimokkha* (Determination), *vīriya* (Energy), *chanda* (Wish); four universal *akusala-cetasika*, four universal *dosa-akusala-cetasikas*, and other two are *thīna* (Sloth, laziness), *middha* (Torpor, tiredness). *Domanassa vedanā* (unpleasant & unhappy feelings) is attached to *dosamūla citta*. *Dosa and moha cetasika* group are rooted in *dosamūla citta*.<sup>81</sup>

***Mohamūla-citta***, consciousness rooted in delusion are two *akusala citta* (unwholesome consciousness) comes under *kāmāvacara bhūmi* (sense sphere plane). Fifteen *cetasikas* are associated with *mohamūla citta* i.e., seven universals *cetasika*, three particular or occasional *cetasika* are *vitakka* (initial thought), *vicāra* (sustained thought), *vīriya* (energy); four universal *akusala-cetasika* and *vicikicchā* (sceptical doubt).<sup>82</sup> *Upekkhā-vedanā* (neutral feeling) is attached to *mohamūla citta*. Only *moha-cetasika* is rooted in *mohamūla-citta*.

### 1.3.3 Wholesome Consciousness (*kusala-citta*)

***Kusala-citta*** (wholesome consciousness) are twenty-one; divided into four groups according to *bhūmi* (the planes of existence) are eight *mahā-kusala citta* (great wholesome),

<sup>80</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 27-28.

<sup>81</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 30.

<sup>82</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 31.

five *rūpa-kusala citta* (fine-material wholesome), four *arūpa-kusala citta* (immaterial Wholesome), four *lokuttara magga citta* (supramundane paths).<sup>83</sup>

***Kāmāvacara-kusala-citta***, Sense-sphere wholesome consciousness are eight, and thirty-eight *cetasika* are associated with *kāmāvacara-kusala-citta* (Great wholesome, Sense-sphere wholesome consciousness) i.e., seven universals *cetasika*, six particular or occasional, twenty-five *sobhana* (beautiful) *cetasika*.<sup>84</sup>

There are two *vedanā*, *Somanassa vedanā* (pleasant feeling) or *upekkhā-vedanā* (neutral feeling) is attached to *kāmāvacara kusala citta*. Three *cetasika* are rooted *alobha*, *adosa*, and *amoha* in *kāmāvacara kusala citta*.

### 1.3.3 Functions of Consciousness

“The only function of the consciousness is to know the objects; it cannot by itself make good or evil. It arises together with different mental factors *cetasikas*; it becomes good or evil accordingly under the influence of good or evil mental factors. Mental factors associated with the mind induce it to become good or evil. For example: Even though water is in itself colourless it becomes red, yellow, blue or black dye. In like manner, the mind behaves.”<sup>85</sup>

There are 14 functions of Consciousness described in *Abhidhammattha-sangaha* —i.e., rebirth, relinking (*paṭisandhi*); life-continuum (*bhavaṅga*); advertent, attending (*āvajjana*); seeing(*dassana*); hearing (*savana*); smelling (*ghāyana*); tasting (*sāyana*); touching (*phusana*); receiving (*sampañicchana*); investigating, checking (*santīraṇa*); determining, selecting (*voṭṭhappana*); impulsion, energetic experiencing (*javana*); registration, retentive, after-effect (*tadārammaṇa*); and death (*cuti*).

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<sup>83</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 39.

<sup>84</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 40.

<sup>85</sup> Janakabhivamsa, Ashin., 2014. *Abhidhamma In Daily Life*. p.21

The functions of ‘investigating consciousness’ with neutral feeling (*upekkhā-santīraṇa*) and 8 great resultant consciousness (*mahā-vipāka cittas*) are involved in process rebirth, life continuum, registration and death. The functions of investigating consciousness with pleasant feeling (*somanassa-santīraṇa citta*) are to process investigation and registration. In the function of Adverting (*āvajjana*) Five-door-advverting consciousness (*Pañcadvārāvajjana*), and Mind-door-advverting consciousness (*manodvārāvajjana*) takes place. In the process of impulsion, energetic experiencing (*javana*) 12 unwholesome consciousness (*akusala citta*), 8 great wholesome (*mahā-kusala*) and 8 great functionals (*mahā-kiriya*) *cittas* consciousness is involved.

**Javana**, energetic consciousness functions are to decides, penetrates, knows, experiences, and enjoys the object.

Ten consciousness functions in *Kāmāvacara citta* for the process of *Paṭisandhi* (rebirth), *Bhavaṅga* (life-continuum), and *Cuti* (death), two *upekkhā-santīraṇa* (investigating, enquiring) and eight *kāmāvacara vipāka citta* (sense sphere resultant consciousness).

*Santīraṇa citta* (Investigating consciousness) are *vipāka citta* (resultant consciousness), two *kusala citta* (wholesome consciousness) and one *akusala citta* (unwholesome consciousness), and its functions are *santīraṇa* (investigating, enquiring); *tadārammaṇa* (retentive); *paṭisandhi* (relinking), *bhavaṅga* (life-continuum), *cuti* (death).

**Manodvārāvajjana**, Mind-door attending consciousness are associated with eleven *cetasikas* i.e., seven universals and four particulars *cetasika*. It is rooted with *upekkhā* (neutral feeling) in *ahetuka citta* (rootless consciousness). There are six doors; *cakkhu* (eye), *sota* (ear), *ghāṇa* (nose), *jivhā* (tongue), *kāya* (body), *mano-dvāra* (mind-door). Object (*ārammaṇa*) for *Manodvārāvajjana* are all objects; *rūpa* (visible object), *sadda* (sound), *gandha* (smell), *rasa* (taste), *phoṭṭhabba* (tangible object) are *paṭhavī* (earth element), *tejo* (fire element), *vāyo* (air element); other 21 *rūpa*, all *citta*, and all *cetasika* (mental factors). There are two functions

which are *āvajjana* (attending, adverting in mind-door) and *voṭṭhappana* (determining in five doors).<sup>86</sup>

“The determining consciousness (*voṭṭhappana*): This consciousness is the same as the mind-door adverting consciousness, which, in the five sense doors, performs the function of determining the object. The investigating consciousness accompanied by joy: This citta, a wholesome kamma resultant arisen in regard to an exceptionally desirable object, includes zest because the associated feeling is joy. In this citta and those that follow, energy is excluded, because these rootless types of consciousness are weak and passive. The triple mind element (*manodhātuttika*): This is a collective term for the five-door adverting consciousness (*pañcadvārāvajjana*) and the two types of receiving consciousness (*sampaṭicchana*). Pair of rootless rebirth-linking types of consciousness (*paṭisandhi*): These are the two kinds of investigating consciousness accompanied by equanimity.”<sup>87</sup>

The root functioning of the mind is based on mental factors responsible for everything happening in life. The consciousness is just a reflection of mental factors responsible for communication with the matter.

**The mind at the time of death** described in Abhidhammattha-Sangaha as;

*“Tato param tam eva tath’opaṭṭhitam ālambanam ārabha  
vipaccamānakakammānurūpam parisuddham upakkiliṭṭham vā  
upalabhitabbabhavānurūpam tath’onatam va cittasantānam abhiṇham  
pavattati bāhullena. Tam eva vā pana janakabhūtam kammam abhinava-*

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<sup>86</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 38.

<sup>87</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p 96.

*karaṇavasena dvārappattam hoti.”*

“Thereafter, attending to that object thus presented, the stream of consciousness — in accordance with the kamma that is to be matured, whether pure or corrupted and in conformity with the state into which one is to be reborn — continually flows, inclining mostly towards that state. Or that rebirth-productive kamma presents itself to a sense door in the way of renewing. In the way of renewing (*abhinavakaraṇavasena*): That is to say, the *kamma* presenting itself does not appear as a memory image of something that was previously done, but it appears to the mind-door as if it were being done at that very moment.”<sup>88</sup>

After the death of the body, the mind does not stop working. The mind flows continuously and the *kamma-vipāka* work as the next life in the linking chain process and then Rebirth takes place according to their consciousness conditioning. Abhidhammattha-sangaha described rebirth linking as;

*“Paccāsannamaraṇassa tassa vīthiccittāvasāne bhavangakkhaye  
vā cavanavasena paccuppannabhavapariyosānabhūtaṃ cuticittam  
uppajjitvā nirujjhati. Tasmim̐ niruddhāvasāne tass’ānantaram eva  
tathāgahitaṃ ālambanam ārabbhā savatthukam̐ avatthukam eva vā  
yathāraham̐ avijjānusayaparikkhittena taṇhānusayamūlakena sankhārena  
janīyamānam̐ sampayuttehi pariggayhamānam̐ saha-jātānam̐ adhiṭṭhāna-  
bhāvena pubbangamabhūtaṃ bhavantarapaṭisandhānavasena paṭisandhi-  
sankhātaṃ mānasam̐ uppajjamānam̐ eva paṭiṭṭhāti bhavantare.”*

“To one who is on the verge of death, either at the end of a cognitive process or at

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<sup>88</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 192-193.

the dissolution of the life-continuum, the death consciousness, the consummation of the the present life arises and ceases in the way of death. Immediately after that (death consciousness) has ceased, a rebirth-linking consciousness arises and is established in the subsequent existence, apprehending the object thus obtained, either supported by the heart-base or baseless, as is appropriate; it is generated by a volitional formation that is enveloped by latent ignorance (*avijjā*) and rooted in latent craving (*taṇhā*). That rebirth-linking consciousness, so-called because it links together the two consecutive existences, is conjoined with its mental adjuncts and acts as the fore-runner to the canescent states as their locus (or foundation).”<sup>89</sup>

Thus, **the Mind** (consciousness and mental factors) is also a part of nature, and it is also an element, have some atomic capabilities to organise other elements to form life. Consciousness is more superior to the matter element because it helps to organise the matter element and control it. The element of consciousness is more subtle and different from atoms present in matter. It is one of the most potent elements in nature that can move freely without boundaries of distance crossing many galaxies according to its will. The part of consciousness can travel as the fastest thing in the universe beyond time and distance. One of the most living and powerful things in the entire universe is consciousness, and it is deathless and indestructible. The consciousness is indestructible through heat or any other destructive elements.

The consciousness in its prime nature, always changing and building itself according to the conditioning and surroundings. The consciousness itself can rebuild, create, generate more consciousness, and affect the matter. It is the only thing in nature which have the ultimate

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<sup>89</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 193.

energy source in its core particle, which has an endless source of energy to run itself. Consciousness creates many parts of consciousness for its functioning.

The nature of arising and passing of consciousness is extremely fast, giving it the ability to perform at a very high speed without any boundaries. The consciousness can be present at two places in one moment. However, the second part of consciousness is not the core part of consciousness; it is just a momentarily arise consciousness that is incredibly faster and difficult to trace the speed from a human-made device. It is the ultimate faster element in the universe.

The conditioned consciousness also has its limitations, and it cannot cross the *loka*<sup>90</sup>, *bhava-saṃsāra*<sup>91</sup>. The unconditioned consciousness, a *nibbanic* consciousness, can go beyond this *loka*. It means consciousness also have the power to rebuild itself to go beyond its limit. So, there are no limitations to consciousness. It can be destructive or constructive, it depends on the root factor of consciousness, which is *Cetasika*. The root, mental factor for consciousness is the driving and arising force for consciousness. It gives the directions for consciousness.

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<sup>90</sup> *loka* : 'world', denotes the 3 spheres of existence comprising the whole universe, i. e. (1) the sensuous world (*kāma-loka*) , or the world of the 5 senses ; (2) the fine-material world (*rūpa-loka*) , corresponding to the 4 fine-material absorptions (s. *jhāna* 1-4) ; (3) the immaterial world (*arūpa-loka*) , corresponding to the 4 immaterial absorptions (s. *jhāna*, 5-8) . The sensuous world comprises the hells (*niraya*) , the animal kingdom (*tiracchāna-yoni*) , the ghost-realm (*peta-loka*) , the demon world ( *asura-nikāya*) , the human world (*manussa-loka*) and the 6 lower celestial worlds (s. *deva* I) . In the fine-material world (s. *deva* II) still exist the faculties of seeing and hearing, which, together with the other sense faculties, are temporarily suspended in the 4 absorptions. In the immaterial world (s. *deva* III) there is no corporeality whatsoever, only the four mental groups (s. *khandha*) exist there. Though the term *loka* is not applied in the *Suttas* to those 3 worlds, but only the term *bhava*, 'existence' (e. g. M. 43) , there is no doubt that the teaching about the 3 worlds belongs to the earliest, i. e. *Sutta*-period, of the Buddhist scriptures, as many relevant passages show.

<sup>91</sup> *bhava* : 'becoming', 'process of existence', consists of 3 planes : sensuous existence (*kāma-bhava*) , fine-material existence (*rūpa-bhava*) , immaterial existence (*arūpa-bhava*) . Cf. *loka*. The whole process of existence may be divided into two aspects : (1) *Kamma*-process (*kamma-bhava*) , i. e. the *kammically* active side of existence, being the cause of rebirth and consisting in wholesome and unwholesome volitional actions. (2) *kamma*-produced rebirth, or regenerating process (*uppattibhava*) , i. e. the *kammically* passive side of existence consisting in the arising and developing of the *kamma*-produced and therefore morally neutral mental and bodily phenomena of existence.

There is nothing like dead or alive for nature; in other words, everything is dead, or everything is alive. It is just a part of regular conditioning for destructions and then a new creation in nature. All things are part of a cause for each other, affecting each other in this universe without any given directions or any instructions, it is just happening.

## CHAPTER TWO

### Bodhisatta and Devadatta as Human in Jātaka-Aṭṭhakathā

The Pāli term '*jātaka*' itself signifies a collection of the Buddha's previous birth stories as Bodhisatta as well as many of Bodhisatta's companions are Ananda, Sariputta, Moggallana Mahakassapa & Devadatta and so on. Their life stories too have been equally found highlighted within *jātaka* stories of the Buddha, which serves as a great historical and a philosophical or ethical source material for many researchers to construct the history of ancient India and culture. In doing so, the most modern researcher focuses exclusively on historical or ethical aspect only; but never tried to view or analyse beyond. It may be due to long stories that we cannot summaries or fathom their whole aspects. However, in this chapter, the primary focus is given to analyse the significant transformation of the Buddha along with Devadatta, the Ultimate cause of his perfection (*pāramī*), so to highlight the profound underlying effect of the wholesome and the unwholesome actions, by keeping in view the Buddha as Bodhisatta (the doer of wholesome action) & the Devadatta (the doer of unwholesome action).

When we talk about wholesome and unwholesome actions, it sounds easy to understand, but it is hard to understand and analyse the subtle workings that happen in one's mind. It may be due to lack of proper discerning power or the *Bodhi-cakkhu*<sup>92</sup>, or it may be due to having more deeper *Sanṅkhārā*<sup>93</sup>, the mental dispositions that anchor human to this worldly

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<sup>92</sup> bodhi, (from verbal root *budhi*, to awaken, to understand) : awakenment, enlightenment, supreme knowledge. *Bodhi-cakkhu*: Eye of wisdom.

<sup>93</sup> *saṅkhāra* : [m. ] essential condition ; a thing conditioned, mental coefficient. It occurs further in the sense of anything formed (*saṅkhata*, q. v. ) and conditioned, and includes all things whatever in the world, all phenomena of existence. This meaning applies, e. g. to the well-known passage, " All formations are impermanent. . . subject to suffering " (*sabbe saṅkhāra aniccā . . . dukkhā*) . In that context, however, s. is subordinate to the still wider and all-embracing term dhamma (thing) ; for dhamma includes also the Unformed or Unconditioned Element (*asaṅkhata-dhātu*) , i. e. *Nibbāna* (e. g. in *sabbe dhammā anattā*, " all things are without a self " ) . (II) *Sanṅkhāra* also means sometimes 'volitional effort', e. g. in the formula of the roads to power (*iddhi-pāda*, q. v. ) ; in *sasaṅkhāra*- and *asaṅkhāra-parinibbāyī* (s. *Anāgāmī*, q. v. ) ; and in the Abhidhamma terms *asaṅkhārika*- (q. v. ) and *sasaṅkhārika-citta*, i. e. without effort = spontaneously, and with effort = prompted.

*saṃsāra*<sup>94</sup>, but it also veils up the significant portion of human consciousness. As it is well known, human consciousness has many different layers from the Abhidhamma standpoint.

Thus, the Bodhisatta and Devadatta both appear here as human, animal and other forms in the *jātaka* text. However, here we are concerned with their ‘human form only’ to provide a clear description of the underlying effect of their *kusala-kamma* and *akusala-kamma*.

In the human form, both the Bodhisatta and Devadatta passed through many lives, deeply affecting each other’s mind. Besides, these stories will also throw a clear light on their mental nourishment or in other words, the development of their mental factors.

## 2.1 Bodhisatta

According to Theravāda tradition ‘Bodhisatta’ is a Pāli term (Skt. Bodhisattva) that means a seeker of the ‘*Bodhi*’ or the realization of truth. An *Arahat’s* (liberated person) past lives is also a seeker for *Bodhi* and enlightenment. However, he is not known as Bodhisatta because a Bodhisatta is someone who will become *Sammā-sambodha*<sup>95</sup> by discovering the path of enlightenment by self. An *Arahat* gets the teachings from the Buddha; so, they are not

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<sup>94</sup> *saṃsāra* : 'round of rebirth', lit. perpetual wandering', is a name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying. More precisely put, *saṃsāra* is the unbroken chain of the five-fold *khandha*-combinations, which, constantly changing from moment to moment follow continuously one upon the other through inconceivable periods of time. Of this *saṃsāra*, a single lifetime constitutes only a tiny and fleeting fraction; hence to be able to comprehend the first noble truth of universal suffering, one must let one's gaze rest upon the *saṃsāra*, upon this frightful chain of rebirths, and not merely upon one single life-time, which, of course, may be sometimes less painful. - Cf. *tilakkhaṇa*, *anattā*, *paramattha*, *paṭisandhi*.

<sup>95</sup> *sammā-sambodhi* : 'Perfect Enlightenment', Universal Buddhahood, is the state attained by a Universal Buddha (*sammā-sambuddha*), i. e. one by whom the liberating law (*dhamma*) which had become lost to the world, has again been discovered, realized and clearly proclaimed to the world. "Now, someone, in things never heard before, understands by himself the truth, and he therein attains omniscience, and gains mastery in the powers. Such a one is called a Universal Buddha, or Enlightened One" (Pug. 29). The doctrine characteristic of all the Buddhas, and each time rediscovered by them and fully explained to the world, consists in the 4 Truths (*sacca*, q. v.) of suffering, its origin, its extinction and the way to its extinction (*s. magga*).

Bodhisatta. Only the Buddha's past lives who is a seeker for the truth and Bodhi is known as Bodhisatta.

Here, in this chapter, the term Bodhisatta is taken as a character in *jātaka* stories, so to focus on the effect of *kusala-akusala kamma*. Therefore, it is not to be confused with the Bodhisatta of the Mahayana and other traditions. Through *jātaka* stories and there are several other Pāli texts such as *Apadāna*, *Buddhavaṃsa*, *Cariyāpiṭaka* and Sanskrit text such as *Āryaśūra's Jātakamālā*, *Avadānaśataka*, *Divyāvadāna*, *Haribhaṭṭa's Jātakamālā*, *Mahāvastu*; where the Buddha is found recalling his previous birth stories where he was trying to refine the ten essential mental perfections (*pārami*) on the advanced or supreme level, to reach the status of the *sammā-sambuddha*.<sup>96</sup>

The *sammā-sambodhi* is the representation of a pure and enlightened mind at its highest level. It is a complete awakening of the human mind in this journey from Bodhisatta to become Buddha. The Bodhisatta faced several difficulties (from normal to the extreme) through several life forms in several realms.<sup>97</sup> The story also represents the diverse problem-solving nature of Bodhisatta. These stories also reflect our daily life problems and their related conditions. At an ethical and moral level, the best solution and decision based on humanity is found very well in *jātaka* stories.

*Jātaka* stories not only depicts the characters of Bodhisatta but also many characters come along in many rebirths together with Bodhisatta. These characters are also present during the current life of Buddha's time as friends, family, enemy, follower, etc. The Buddha told *jātaka* stories to relate the cause of present life with the connection to past lives. For example, Anand was very helpful, supportive, caring in the present time of the Buddha. He was also very supportive, helpful in the past as a family member, friend, or another way. In the case of

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<sup>96</sup> Ko Lay, U. (1991) *Guide to Tipiṭaka*. pp. 142-146.

<sup>97</sup> Appleton, N. (2016). *Jataka Stories in Theravada Buddhism*. pp. 23-24.

Ananda, things are the same supportive and very conducive towards the Bodhisatta and his *Dhamma*. However, on the other hand, Devadatta was a harmful, unsupportive, ungrateful, nemesis to the Buddha in the present life and even in his past lives. He was also a family member, friend, but he was always found disinterested towards the *Dhamma* and very hostile towards the Bodhisatta.

### 3.2 Devadatta

In Buddha's last life, taken rebirth as Siddhartha Gautama, the prince or son of King Shudhodana, in the kingdom of Kapilavastu. Whereas, Devadatta was found to be taken rebirth as his cousin. Devadatta was by nature very jealous, full of hatred towards Siddhartha. On one occasion in childhood, the Siddhartha, (the Bodhisatta) came to rescue a wounded bird hurt by Devadatta and claimed its ownership.<sup>98</sup> Siddhartha further added that a murderer could not be the owner. A lifesaver has the right to keep it, to protect it. It is seen in this case that from his childhood, Devadatta had the nature of an evil mind. On the other side, Siddhartha had a wholesome, caring and loving mind from childhood. In everyday life, we see many children born of one Mother, have different mental conditions; some terrible, evil from birth and some very kind by birth. Devadatta was Buddha's cousin, but he still often tried to harm, hurt, and kill Buddha. However, he had failed in this life, but in the former lives, he succeeded. In all his rebirth, as a human or some other form, he always tried to hurt Bodhisatta, which is all recorded in the *jātaka* stories.

This is the last story of Bodhisatta, and it highlights the intense form of mental nourishment. The Bodhisatta transformed himself into the *Tathagata*<sup>99</sup>, the Fully Liberated One

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<sup>98</sup> Appleton, N. (2016). *Jataka Stories in Theravada Buddhism*. pp. 27-28.

<sup>99</sup> *Tathāgata* : the 'Perfect One', lit. the one who has 'thus gone', or 'thus come', is an epithet of the Buddha used by him when speaking of himself.

from the further effect of *Kamma*<sup>100</sup>, whereas Devadatta had reaped the hardest and the most unbearable rewards for nourishing his unwholesome actions. His body was, at last, usurp by the mighty Earth. He was drowned deep into the lower realms by the force of his bad *kamma*. What happened with Devadatta afterwards or beyond is unknown, as it is not recorded in the *jātaka* texts, but his presence and evil actions were needed for the Bodhisatta to scale the highest scale of perfections.

It may be the Bodhisatta's reflection of *San̄khārā* in Devadatta's form, or it may be due to having a deeper *kammic* connection with Devadatta only. However, on the contrary, it is a clear depiction of the deepest or the highest *kammic* effect of both the wholesome and unwholesome actions.

### 3.3 Jātaka Stories of Bodhisatta and Devadatta as Human

In Pāli *Jātaka* stories, there are 80 *Jātaka* stories of Devadatta out of which 46 times he appeared as a human being.<sup>101</sup> However, in some stories, Devadatta is human, but Bodhisatta

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<sup>100</sup> *kamma* : (Sanskrit : *karma*) : 'action', correctly speaking denotes the wholesome and unwholesome volitions (*kusala-* and *akusala-cetanā*) and their concomitant mental factors, causing rebirth and shaping the destiny of beings. These kammical volitions (*kamma cetanā*) become manifest as wholesome or unwholesome actions by body (*kāya-kamma*) , speech (*vacī-kamma*) and mind (*mano-kamma*) . Thus the Buddhist term '*kamma*' by no means signifies the result of actions, and quite certainly not the fate of man, or perhaps even of whole nations (the so-called wholesale or mass-*kamma*) , misconceptions which, through the influence of theosophy, have become widely spread in the West. " Volition (*cetanā*) , o monks, is what I call action (*cetanāhaṃ bhikkhave kammaṃ vadāmi*) , for through volition one performs the action by body, speech or mind. . . There is *kamma* (action) , o monks, that ripens in hell. . . . *Kamma* that ripens in the animal world. . . *Kamma* that ripens in the world of men. . . . *Kamma* that ripens in the heavenly world. . . . Threefold, however, is the fruit of *kamma* : ripening during the life-time (*diṭṭha-dhamma-vedanīya kamma*) , ripening in the next birth (*upapajja-vedanīya kamma*) , ripening in later births (*aparāpariya-vedanīya kamma*) . . . . " (A. VI, 63) . The 3 conditions or roots (*mūla*, q. v. ) of unwholesome *kamma* (actions) are greed, hatred, delusion (*lobha, dosa, moha*) ; those of wholesome *kamma* are : unselfishness (*alobha*) , hatelessness (*adosa* = *mettā*, good-will) , undeludedness (*amoha* = *paññā*, knowledge) . " Greed, o monks, is a condition for the arising of *kamma* ; hatred is a condition for the arising of *kamma* ; delusion is a condition for the arising of *kamma* . . . . " (A. III, 109) . " The unwholesome actions are of 3 kinds, conditioned by greed, or hate, or delusion.

<sup>101</sup> Online Database for Jātaka Stories from The University of Edinburgh,

<https://jatakastories.div.ed.ac.uk/stories-in>

[text/search/?characters\\_in\\_frame%5B0%5D%5Bname%5D=Devadatta](https://jatakastories.div.ed.ac.uk/stories-in/text/search/?characters_in_frame%5B0%5D%5Bname%5D=Devadatta).

appears as an animal and sometimes Deva or Brahma. In most of the stories, Devadatta appears as a murderer, foolish leader, ungrateful, lousy, jealous, hateful, and very cunning. Simultaneously, the Bodhisatta character reflects a wholesome being, wise leader, faithful, kind and compassionate human, etc. Bodhisatta's mind represents *kusala citta* (moral or wholesome) and Devadatta's mind represents *akusala citta* (immoral or unwholesome).

List of *Jātaka* stories in which Bodhisatta and Devadatta appear as Human;<sup>102</sup> *Apaṇṇaka-jātaka* (01), *Serivāṇija-jātaka* (03), *Mahāsīlava-jātaka* (51), *Saccaṃkira-jātaka* (73), *Asampadāna-jātaka* (131), *Cullapaduma-jātaka* (193), *Maṇicora-jātaka* (194), *Dhammaddhaja-jātaka* (220), *Upāhana-jātaka* (231), *Mahāpiṅgala-jātaka* (240), *Guttila-jātaka* (243), *Khantivādi-jātaka* (313), *Dhonasāka-jātaka* (353), *Culladhammapāla-jātaka* (358), *Sāliya-jātaka* (367), *Parantapa-jātaka* (416), *Cetiya-jātaka* (422), *Nigrodha-jātaka* (445), *Samuddavāṇija-jātaka* (466), *Mahāpaduma-jātaka* (472), *Amba-jātaka* (474), *Somanassa-jātaka* (505), *Khaṇḍahāla-jātaka* (542), *Mahāummagga-jātaka* (546), *Vessantara-jātaka* (547).

**Summaries** of some important stories of Bodhisatta and Devadatta as Human which shows the true nature of Devadatta as an unwholesome being and Bodhisatta as wholesome being.

*Apaṇṇaka-jātaka*<sup>103</sup> (*JA* 01)<sup>104</sup> (a story of a foolish and wise leader) Bodhisatta appear as wise caravan leader and Devadatta as foolish caravan leader.

Bodhisatta and Devadatta are merchants involved in a business as wise and foolish leader, respectively. Bodhisatta and Devadatta decided to go to another city that was very far. To reach the city there were very big and miles of extended desert area to cross, which was

<sup>102</sup> Online Database for Jātaka Stories from The University of Edinburgh, [https://jatakastories.div.ed.ac.uk/stories-in-text/search/?characters\\_in\\_frame%5B0%5D%5Bname%5D=Devadatta](https://jatakastories.div.ed.ac.uk/stories-in-text/search/?characters_in_frame%5B0%5D%5Bname%5D=Devadatta).

<sup>103</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 1–9.

<sup>104</sup> *JA* is abbreviation of *jātaka-aṭṭhakathā*, this represents the numbering of *jātaka-aṭṭhakathā* as mentioned in the commentary.

very difficult to cross. Devadatta wished to use the grass first for their oxen of bullock carts. He told his wish to Bodhisatta. Bodhisatta agreed, he also sees an excellent opportunity and more beneficial in going later. Bodhisatta thought, if Devadatta reached the market first to sell his products, then the price would be fixed by him, so there was no need to make an extra effort to fix the price, it will save time. Another benefit Bodhisatta sees that he will get new grass for their oxen.

Devadatta started the long journey with his five hundred men and many bullock carts loaded full of trading materials and water, food for the journey. During the journey in the great desert, Devadatta saw desert mirage as water appearing, and considered this as a pond of water and thereafter made a foolish decision to throw almost all of his stocked water with the thought of carrying so much water will take more time to reach the city. However, when he realized that there is no pond and no water drop, he was in deep grief because, in this great desert, no one can survive without water. After few days Devadatta with all his five hundred people and the animals died in the desert.

After a few months Bodhisatta started the journey to the city with five hundred people and many bullock carts fully loaded with trading materials, water and foods. Bodhisatta also saw the water mirage pond, but due to his wise mind, he guessed that it is impossible to have a water pond in this great desert, so he decided to keep all the water with him which was carrying. Later, Bodhisatta and his caravan found many skulls of human and animal in the desert; he realized that these all are the foolish merchant's followers due to his foolishness they all died. Bodhisatta collected all the trading materials of Devadatta and reached the city successfully. He sold the materials at an excellent price and earned a tremendous amount of money. Bodhisatta keeps all his companion and animals alive, giving them the right amount of money and rich foods.

*Serivāṇija-jātaka*<sup>105</sup> (JA 03) (This is a story of greed, hatred, truthfulness, and wisdom)

Bodhisatta and Devadatta appear as merchants.

Bodhisatta and Devadatta are merchants, involved in small selling and exchange of goods going through villages. It was the first time when Devadatta arise hatred towards Bodhisatta. It happened due to the high level of greed arise in the mind of Devadatta to an object, but he did not receive it. He blamed Bodhisatta for this cause.

Bodhisatta and Devadatta agreed that one would not go into the village's lane together to sell the goods. If one first finishes the village lane area, then the second will come into the same lane. Devadatta enters into one of the village's lane areas, there he meets a girl child with her grandmother. They were very poor but, in the past, they were the wealthiest person in the village. The girl child wants to buy something from the merchants, but they do not have money, the girl finds a very old black bowl somewhere in the house, she asked the merchants to give somethings in exchange for this old black bowl. The Devadatta took the bowl and scratched it, he found that the bowl is pure gold, but due to dust and no maintenance, it became black. Devadatta hides the truth from the girl and her grandmother. He told them that, this black bowl has no value. No one will give you a penny of money or anything in return. Then Devadatta throws the bowl to show them that this bowl has no value. He walked away from there and wished to take it from them without giving anything in return after some time. The girl becomes sad due to no value of the bowl and Devadatta's harsh behaviour.

The same day after some time, Bodhisatta passed through that lane to sell his goods. The girl again comes outside with the thought that this merchant has a pleasant voice and hoping that this merchant will give something for the bowl. The girl shows the black bowl to the Bodhisatta; he scratched the bowl and found that this bowl is entirely made up of pure gold.

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<sup>105</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 12–14.

He did not hide the truth and tell the girl and her grandmother that this bowl is pure gold. Thus, it is very costly, and not have so much money or goods in exchange for this golden bowl. Bodhisatta told them that, what I have now all the goods and all the money will give to you and will only keep a minimal amount to go back to my home. The girl and her grandmother are very happy to get the truth and kindness, the honesty of Bodhisatta. They happily give the bowl to the Bodhisatta, and in return, he gives all the goods and money to the girl and her grandmother.

Devadatta returns to get the golden bowl free of cost from the girl. The grandmother replied to Devadatta that you are a dishonest and greedy person. A kind and honest person came here, and he told us the truth about the bowl, the bowl is pure gold, and he gave us all the goods and money he has. After listening to this, Devadatta was in the deep grief of losing the golden bowl, he thought that it happened due to Bodhisatta. So, he ran after rapidly to find Bodhisatta and to get the golden bowl. When he reached the river, he saw that Bodhisatta took a boat to cross the river for his home. Devadatta started running and shouting in grief and saying give my golden bowl, this golden bowl belonged to me and I saw the first golden bowl.

Bodhisatta gave the money to the boat rider and told him not to return to take him on the boat. Devadatta was crying and saying, stop the boat, give my golden bowl. Bodhisatta was now far from the bank of the river. Devadatta covered entirely in deep grief and sorrow and generated a tremendous amount of hatred towards Bodhisatta. His heart burst out, warm blood started coming out from mouth and nose, and he died. It was the first time when the Devadatta generated the seeds of hatred through greed against Bodhisatta.

*Mahāsīlāva-jātaka*<sup>106</sup> (JA 51) (a story of energy, forbearance, leadership, loving-kindness, lying, morality) Bodhisatta was a generous, righteous, and virtuous king and Devadatta was his advisor (minister).

Devadatta was an ungrateful, corrupt and immoral person, Bodhisatta expelled him from his post of advisor due to his immoral activities, Later, Devadatta went to another kingdom and became chief advisor there. He suggested the king attack on Bodhisatta's kingdom because Bodhisatta is a peaceful lifesaver king so he will not fight for the kingdom's sake. He will quickly leave the throne for the safety and life of people. The king did not believe in Devadatta's suggestion. Again, Devadatta suggests the king to test Bodhisatta. For this purpose, Devadatta told the king to attack a village by goons and kill the villagers and loot the goods and money.

King agreed, and he did so. All the goons were captured by the Bodhisatta's army and presented to Bodhisatta. He asked why you did this, and the goons replied that "we are very poor, do not have money and foods". As a generous king, Bodhisatta decided to give them enough money and food to live and told the robber not to do it again. This decision made the king shocked; he was surprised that instead of giving punishment and death, he is forgiving and helping them to live. The king still did not believe Devadatta's advice that the king will leave the throne easily. Again, on Devadatta's advice, the king does it again inside Bodhisatta's kingdom city. The king did the same again. The goons were captured again, and Bodhisatta asked the reason for doing this again. Bodhisatta again forgives them by saying that this will lead them to sufferings. Violence is not good. He suggested them for living morally and earn honestly. This second incident made the king more confident that Devadatta was telling right. So, the king decided to attack on Bodhisatta's kingdom soon. Bodhisatta gets the message that

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<sup>106</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 128-133.

the enemy is coming with big army to attack on kingdom to capture the throne. Bodhisatta sent message to the king that if you want the throne of my kingdom, please come and have it. Do not make violence, do not kill our people, the life of both side of people is essential, do not take a life of people for throne. The king captured the throne of Bodhisatta, and sent them with his advisor far away in conditions of death, somehow both survived. Later the king realized that Bodhisatta is virtuous and righteous being, due to wrong advisor I have done wrong to him. So, the king decided to give Bodhisatta's throne back, and the king removed Devadatta from the post of advisor and punished him.

*Saccaṃkīra-jātaka*<sup>107</sup> (JA 73) (a story of forbearance, generosity, ingratitude, renunciation) Bodhisatta appear as a holy man and Devadatta as an ungrateful king.

When Devadatta was a prince, he was ruthless, harsh, short-tempered. One day he went to take a bath in a river with his servants, the river was overflowing. Prince ordered angrily and harshly to his servants to make him a bath in the river, but the servants threw the prince into the middle of the river. The prince was in the tough condition he was about to die; then he found a dead log. The river was flooded, and he was in very big danger. The log helped him to float downstream and reached the bank of the river. A holy person (Bodhisatta) found him in very bad conditions. He served him, gave food, medicine and kept him for few days in his hut until he got healthy and in full consciousness. But Devadatta was angry on Bodhisatta because he was expecting service like a royal prince. To take revenge, the prince hides his true emotions invited Bodhisatta to visit the royal palace for gifts. Prince reached the palace and later become king.

After some time, Bodhisatta reach to the royal palace to check prince invitation. When Devadatta knows that Bodhisatta is coming, he ordered to kill him brutally in the city in

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<sup>107</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 177-181.

daylight. Bodhisatta was beaten by whip in all corner of the city, and he was in intense pain. He told his story to the people how he helped the prince and saved his life, but the cruel king wants to kill in return. When the people knew the truth, that the king is still cruel and ungrateful and punishing a life saver. Then people made revolt against the king and threw off the king from the throne and kingdom and made Bodhisatta as the new king of the city.

*Asampadāna-jātaka*<sup>108</sup> (JA 131) (a story of forbearance friendship, generosity, greed, ingratitude) Bodhisatta and Devadatta are friends, and both are wealthy businessman.

Bodhisatta was richer than Devadatta and both live in different cities. A time comes when Devadatta become bankrupt with no money left and even challenging to survive and fulfil the daily needs for family and Childs. He was so helpless, and no one was helping him, then he remembers his friend Bodhisatta. He went to Bodhisatta and told his bad condition and asked for help. Bodhisatta welcomed him warmly and give healthy food to eat and assured him that he would help. Bodhisatta gives half of his money balance to Devadatta to live a happy life and to start business again. Many months passed, Devadatta survived again in business and earn much money. He was again able to live a prosperous life.

This time bad situation comes in the life of Bodhisatta, when he was also in terrible conditions same like Devadatta's bankruptcy. It was challenging to live and survive with no money left. Bodhisatta remember of his friend Devadatta and come to know that now he is so wealthy and prosperous, he will must help in this bad condition. By this thought Bodhisatta with his wife started journey toward Devadatta, he reached evening time in city. He left his wife to the city rest house and told her that he would come along with his friend to pick-up and stay at friend's home. He went to the Devadatta house, where he meets Devadatta. Devadatta completely ignored him like an unknown person, like he never sees him before. This harsh

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<sup>108</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 286-288.

welcome of Bodhisatta by Devadatta made him completely shocked. Bodhisatta asked Devadatta to remember friendship that I helped you in the past when you were in great need. Then Devadatta told to his servants to give him a handful of rice rusks (not rice), Bodhisatta accepted his friend offering with sadness, thinking that my friend something has given I must accept. Then Bodhisatta went with a broken and sad heart to the city rest house and told all the story to his wife that what happened and how his friend treated him. They were both hungry and filled with sad heart. A city person recognized Bodhisatta that he was a wealthy businessman, belongs to another city. He knew that he helped Devadatta earlier when he was in great need. The person asked Bodhisatta what happened. Bodhisatta told him all stories. He suggested Bodhisatta bring this matter to the king, and he will give justice to you. So, they went to the king and told all the stories from the beginning. King called Devadatta and asked him, did you get helped by Bodhisatta when you were in great need, he said yes. King asked again, did Bodhisatta has given you half part of all his saving money, and now from that money you become rich again, he said, yes. Then the king said, your ungrateful activities and fake friendship is punishable. So, the king ordered to give all money of Devadatta to Bodhisatta. Bodhisatta asked the king to provide only the same amount of money which was given to Devadatta. King agreed on that and Devadatta give the money to Bodhisatta.

*Cullapaduma-jātaka*<sup>109</sup> (JA 193) (a story of anger, bodily sacrifice, loving kindness, wisdom, ungratefulness) Bodhisatta as prince later become king and Devadatta as robber, cheater, unfaithful and ungrateful being.

A king who felt insecurity from his sons, that they can grab the throne. So, the king sends them out of the royal palace and out of kingdom, and told them, ‘when I will die and

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<sup>109</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 81-85.

then come back to royal palace to become king'. Bodhisatta was a prince and also sent out from the kingdom.

Devadatta as robber gets caught and punished by another kingdom, his nose, two legs, and two arms were cut off and thrown into the river. However, he survived and reach bank of the river. There, Bodhisatta was living in a hut with his wife (Cinca)<sup>110</sup>. Bodhisatta listen crying in pain of Devadatta. So, he helped him by giving food, shelter and medicine. After a few days, he recovered. When Bodhisatta went out in search for food and fruits, Devadatta committed sexual misconduct with his wife. Later, they plan together to kill Bodhisatta. They pushed him from the mountain, somehow Bodhisatta survived. He reached another city where he got a message that his father is no more. So, he visited the royal palace, and became a king. Devadatta and the wicked lady get a message that the king is donating, so they wished to go there. There they meet Bodhisatta. He recognized his wicked wife and ungrateful, unfaithful Devadatta. King angrily ordered to kill both but soon he realized his anger and forgive them not to kill but punish hardly. So, The Bodhisatta ordered to tie up firmly Devadatta on the head of the wicked lady.

***Mañicora-jātaka***<sup>111</sup> (JA 194) (a story of lust, craving, hatred and bad leader) Bodhisatta as householder and Devadatta as king.

Bodhisatta was a simple householder and have a very beautiful wife (Sujata)<sup>112</sup>. One day his wife wished to go parent house. Bodhisatta with his wife use a bullock cart to go. During journey somewhere, a king (Devadatta) was also marching with his royal army. Devadatta saw the beautiful wife of Bodhisatta, he was attracted highly to the lady and wished to grab her from his husband by killing him. Devadatta with wicked mind used some immoral

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<sup>110</sup> A wicked lady at the time of the Gautam Buddha, who tries to defame the Buddha.

<sup>111</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 85-87.

<sup>112</sup> A beautiful and generous lady at the time of Gautam Buddha, who served milk and rice to the Buddha. It was the last food for the Buddha before achieving enlightenment.

trick to grab her. He sends his man with very costly gems necklace to drop in a bullock cart and shouted very loudly that the King gems necklace stolen by someone. After searching the necklace was found in a bullock cart. The royal army picked up the Bodhisatta and blamed him as a thief. They started beating him mercilessly and continuously. His wife was crying and requesting the king to stop, not to kill him. However, Devadatta intention was to kill Bodhisatta, so he was not listening anything to her. Somehow Bodhisatta survived, and by mistake, Devadatta was killed.

***Dhammaddhaja-jātaka***<sup>113</sup> (JA 220) (a story of lie, hatred, honesty, morality) Bodhisatta was King's chaplain and Devadatta as commander in chief.

Bodhisatta was very honest. As a king's chaplain, he gives justice to a person who was punished and injustice given by the chief in the commander. When the king heard that Bodhisatta is very righteous and honest, then the king provides the post of justice to Bodhisatta. Due to this, Devadatta was very angry and full of hatred towards Bodhisatta. Devadatta was now not able to do corrupt activities in the justice area. So, he decided to mislead the king about Bodhisatta that he is very popular in public. His goal is to achieve the royal throne to become a king. Devadatta convinced the king to give him an impossible task to perform; if he fails, he will die. King gives many impossible tasks to do, and Bodhisatta was able to complete the task successfully. People realized that Bodhisatta is a righteous and honest person. Devadatta misguided the king to kill Bodhisatta. Then the people beat Devadatta to death. The king also realized that Bodhisatta was innocent. He does not have any intention to be a king.

***Upāhāna-jātaka***<sup>114</sup> (JA 231) (a story of ungratefulness) Bodhisatta as an elephant trainer, and Devadatta as as a learner disciple of Bodhisatta.

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<sup>113</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 131-138.

<sup>114</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 154-155.

Bodhisatta taught Devadatta all the skills to ride and manage the elephant without getting anything in return from him. Devadatta wished to work for the king, told his wish to master. Bodhisatta introduced him to the king to serve the royal elephant as a trainer. The king agreed, he fixed his salary half of his master, but Devadatta was not satisfied. Devadatta asked the king for the same payment as his master was getting. King asked him to perform his elephant managing quality together with your master-next day. Devadatta accepts the challenge, and in the night, he misleads the elephant with wrong instructions. Devadatta wants to defame his master and want to beloved of the king. Next day, Bodhisatta showed his training capabilities on elephant ground in front of the king and royal people, but the misguided elephant was not obeying his instructions properly. When Devadatta get chance, he performed with the elephant successfully. But, Devadatta gets caught of his cheating actions, and he removed from the city.

*Mahāpiṅgala-jātaka*<sup>115</sup> (JA 240) (a story of cruel and immoral king) Bodhisatta appear as son of King Devadatta.

Devadatta was a ruthless king. When the people suffered from his ruling, he became happy by doing this. He increased tax rate very high, high fine without any cause to any people at any time, without any cause people were caught and tortured. He enjoys punishing people, mutilate their body, give order to make robbery in city, destroy people festivals, and crush people gathering like a sugarcane in a mill. He had not a grain of pity towards people. He was also very harsh to his family members with his wives, sons, daughters, and relatives at home. The time come when Devadatta get the result of his kamma and he died. Everyone was very happy in the city that the cruel king was no more, who was fierce & ferocious. After Devadatta's

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<sup>115</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 165-167.

death Bodhisatta became the king, he was just opposite of his cruel father. He was very kind, helpful and supportive. People celebrated festivals peacefully and live happily.

*Guttila-jātaka*<sup>116</sup> (JA 243) (a story of generosity and ungratefulness) Bodhisatta as a great musician and Devadatta as his disciple.

Devadatta was a horrible musician, and no one wants to listen to his music. So, he was not getting anything for his day to day living. Also, he felt so ashamed that people always deny to call him for ceremonial music. Someone suggests Devadatta to meet a great musician (Bodhisatta) in another city. Devadatta visited that city and requested great musician to make him his disciple, Bodhisatta agreed to teach him. Devadatta learned all the skill of music from Bodhisatta free of cost without giving anything in return. Bodhisatta was also a royal musician. Devadatta asked Bodhisatta to introduce him to the king and wish to work as a royal musician. King agreed on Bodhisatta request to appoint Devadatta as a royal musician on half of Bodhisatta's salary. Devadatta asked the king to give full salary the same as his master, and he told king that I know all the same music skills that my master knows, so the salary should be the same. King said you are challenging your master, but king agreed on to perform both, those who will play better will get more salary. Bodhisatta was in an awful situation if he wins, People will think that he does not teach his disciple correctly. If he loses, people will think that master is not better than his disciple. In this condition, he used a trick wisely; at the time of music performance, the master broke his music instrument string and played well. Devadatta surprised that he never taught this one, so he also copies his master, but he played not well. Master broke all the string one by one and playing, the music was still coming nice to listen, but Devadatta was still copying and failed. The king and people realized that Devadatta is an ungrateful and greedy person.

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<sup>116</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 172-178.

*Khantivādi-jātaka*<sup>117</sup> (JA 313) (a story of anger, cruelty, forbearance, generosity, renunciation, wisdom) Bodhisatta as an ascetic and Devadatta is a king.

Bodhisatta used to live in Himalaya regions for ascetic practices. One day he visited a city, and take rest in the royal park. It was the park which belongs to a king (Devadatta). Devadatta was drunken and come to his royal park with many beautiful ladies (harem). He was enjoying in sensual pleasure in lust with these dancing girls. Due to alcoholic, Devadatta felt sleepy and slept in the park.

The ladies while having a walk in the park, saw an ascetic (Bodhisatta) sitting under a tree and practicing meditations. They felt to meet the ascetic and want to ask questions, so they met ascetic with respect and asked that preach us something you like. Then ascetic started preaching about tolerance and patience, and the ladies were listening and feeling delighted to know.

Devadatta woke up and found that their ladies are not near him, so he started looking for them. He found that, they are talking to ascetic in the park. He became so angry towards ascetic and thought to punish the ascetic with his swords. He walked angrily filled with hatred towards Bodhisatta and asked what you preached; Bodhisatta replied, preaching about tolerance and patience, when someone abuse and insult you, you should not lose your patience. Devadatta said, “I test your patience and tolerance how much you have”. He called his punisher to punish the Bodhisatta with two thousand whips made up of thorns. Punisher beat few whips hardly; some flesh came out from the body of Bodhisatta. Then Devadatta asked again, are you feeling angry now or with have patience, Bodhisatta replied, the patience and tolerance is inside my heart not on my body or skin. Devadatta ordered punisher again to charge whips more hardly and continuously. This time, both ear, nose, hands, legs, and most flesh of the body

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<sup>117</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 26-29.

come out. Devadatta asked again to Bodhisatta, are you feeling anger and hatred towards me or still have patience. Bodhisatta replied, yes still I have patience and tolerance as well as loving-kindness towards you. Bodhisatta died soon with this cruelty. Later, due to this kamma, Devadatta also died in pain.

***Culladhammapāla-jātaka***<sup>118</sup> (JA 358) (a story cruel king who killed his son brutally) Bodhisatta as the son of a King Devadatta.

When Bodhisatta was seven months old, his mother was taking care of him and was busy then the king arrived, but she did not notice that the king arrived. So, she did not stand up in respect to the king. The king felt this act as disrespectful, and for the leading cause of this disrespect, he thought of the kid. Devadatta thought that the lady would not give importance in the future, and maybe the boy will be harmful. Devadatta order the executioner to cut both hands of his son in front of his mother. The executioner did so. The mother was crying and begging to kill her instead of the son. However, the child neither wept not lamented but have patience and generating loving-kindness towards the king. The mother begged to the king, now let him live; we will leave the palace together, and never we will come back, and never we will come to meet you. But the king was the fierce heart; again, the King Devadatta ordered to cut off both leg and executioner did so. Mother again begged in front of the king, do not kill my son let him live now. Then the executioner said, Sir, your pleasure fulfilled? The king said, no. Devadatta again gives the order to cut off his head, and the executioner did so. Then he ordered to throw the kid up in the air and cut off by sword-like into pieces, and again the executioner did so. Bodhisatta's mother gets heart broke and died on the spot.

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<sup>118</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 117-120.

***Sāliya-jātaka***<sup>119</sup> (JA 367) (A story of a lie, greed, and dishonest) Bodhisatta as a kid and Devadatta as a Doctor.

Devadatta was a fake doctor, visited a village, but he did not get any patients there and no income. Devadatta had some unethical notion of getting someone sick and then providing medical care. In that area of the village, Devadatta saw a kid (Bodhisatta). In order to get money, he decided to use this child. Devadatta sees a cobra snake in the fork of a tree, and he tells the boy there is a bird in the fork of a tree. If you like bird and want to catch it, then go and catch it. Devadatta wants the boy to be bitten by a snake and get money for treatment. The boy went to the tree fork to capture the bird; he stepped into the hand and caught it quickly. He realized that it is not a bird, it is a cobra snake. So, he quickly threw it away. The cobra snake dropped on Devadatta's neck, and the snake bit him, and he died.

***Parantapa-jātaka***<sup>120</sup> (JA 416) (a story of hatred) Bodhisatta was prince and Devadatta as a king.

Devadatta has appointed his son (Bodhisatta) as viceroy, but Devadatta never liked and never want to see him. Devadatta wants his son to die as soon as possible. Devadatta received a message one day that an enemy from a large kingdom is coming to attack his kingdom. Devadatta decided to send Bodhisatta to fight with very limited warriors; he ordered his son to fight. Bodhisatta knew his intention that his father wants to get killed in the fight, so he decided to go out wisely and safely with some warriors to save life. When Devadatta realized that the enemy is now reaching the royal palace, Devadatta ran away from the palace with his queen, servant, and priest to hide in the forest. Later in forest, Devadatta was killed by his servant.

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<sup>119</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 133-134.

<sup>120</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 249-252.

***Dhonasāka-jātaka***<sup>121</sup> (JA 353) (a story of violence and extreme cruelty) Bodhisatta as a famous Teacher and Devadatta as a cruel being.

Bodhisatta was a teacher in Taxila and was very famous in *Jambudvīpa*<sup>122</sup> for his teaching skills in various arts. Devadatta was a royal chaplain of King. When the King was a Prince, he visited Taxila for study under Bodhisatta. Bodhisatta taught him not being a violent person because it brings the fruits of same. The royal chaplain (Devadatta) was so harsh, cruel, greedy of fame. He advised the king to conquer all over India, and killed all the kings and become rulers of India. He convinced the king, and the king started capturing all the king. The king captured almost 1000 kings. The chaplain (Devadatta) later suggested king to kill them all in a very cruel way by pulling out eyes, removing all the flesh from the body, make cut through the stomach and pull out all the inside body parts, pull out intestine and bind it through banyan tree. Accepting the advice of chaplain, the king did so in the same way under a banyan tree. Later, the king also died ruthlessly due to his kamma consequences. During dying, he remembered the teaching of the Bodhisatta about the violence. After the king, the Chaplain (Devadatta) also died in the same manner as the king died.

***Cetiya-jātaka***<sup>123</sup> (JA 422) (a story of lie and renunciation) Bodhisatta as minister of a king (Devadatta).

Devadatta promised to Bodhisatta's young brother to give the position of a chaplain (minister). But when the Bodhisatta retired from the post of minister, then the king (Devadatta) refused to give the post Bodhisatta's younger brother. The king lied to Bodhisatta and later, Bodhisatta renounced as an ascetic.

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<sup>121</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 105-107.

<sup>122</sup> Ancient name of India

<sup>123</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 271-276.

***Mahāpaduma-jātaka***<sup>124</sup> (JA 472) Bodhisatta as son of a king (Devadatta).

Bodhisatta was born from the chief queen, and she died very soon. The king (Devadatta) married to another queen; she was a wicked lady. One day she tried to seduce Bodhisatta for her sexual pleasure, but Bodhisatta denied and opposed to her. The queen then misled the king (Devadatta) that, “the prince tried to have sex and beat me when I opposed him”. She shows her false scars to the king, which was made by her. The king angrily ordered to kill the prince (Bodhisatta) by throwing him from a mountain cliff. Somehow, Bodhisatta survived and became an ascetic far from the kingdom. One day, the king realizes that his son is still alive then he offered him to become king but Bodhisatta denied being king. The king came to know the truth and ordered to kill his second queen by throwing her from a mountain cliff, and she died.

***Amba-jātaka***<sup>125</sup> (JA 474) Bodhisatta as musician and Devadatta as his disciple.

Bodhisatta was a great magician and born in an untouchable family. He used his unique magic trick to bring mango in offseason and sell it in the market. One day a young person (Devadatta) approached him and requested to teach his magic skills. After serving Bodhisatta and his family a long time, he agreed to teach magic tricks to Devadatta. Devadatta learnt all the magic tricks from Bodhisatta. Bodhisatta gives one condition for this magic, that if someone asks you where you learn this magic, you never lie; otherwise, this magic trick will not work again for you. Devadatta agreed, but one day a king asked Devadatta where you all learned this magic trick, Devadatta lied about the truth that and said that, he learnt from a great master from higher caste people. Next time when Devadatta tries to use his magic trick, it was not working.

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<sup>124</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. IV, pp. 116-121.

<sup>125</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. IV, pp. 124-129.

Then he approached again to Bodhisatta to taught, but Bodhisatta completely denied to teach him again.

*Cullasutasoma-jātaka* (JA 525)<sup>126</sup> (A story of greed, hatred, and renunciation)

Bodhisatta was prince and Devadatta was a fake and greedy ascetic.

One day Devadatta come along with his ascetic friends in a royal park. The chief ascetic predicts that soon the king will have a son. Devadatta (ascetic) thought this news as an opportunity to get rewards and gifts from the king. So, he approached the king and told the predictions as his own. After a few months the king has a son, he was so happy and thought of the ascetic prediction. The king offers that ascetic a place to stay. Many years passed, one day, he was going out of the kingdom and told his son (Bodhisatta) to take care of the ascetic. One day, the prince saw that the ascetic is growing fruits, vegetables, and trading and earning money. The prince didn't pay respect to the ascetic. The ascetic felt about the price as bad for his future, and with his wicked mind, he thought to make a false complaint to the king about the prince. When the king arrived, the ascetic told a false story about the prince that, “he disrespected and beaten me so badly”. He shows all his false scars to the king. The king ordered the executioner to behead the prince. The prince convinced the executioner to meet with the king. The prince told the truth about the false and greedy ascetic. Then, the king sent to check ascetic staying place there they found bags of old. The king realized that this ascetic is fake and greedy. So, he threw him out from his place later, and he was beaten to death by the public. The king apologized from the prince and asked for forgiveness. The prince (Bodhisatta) left the royal palace and became a true ascetic.

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<sup>126</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. V, pp. 91-99.

*Vessantara-jātaka*<sup>127</sup> (JA 547) (a story of great renunciation and generosity, bodily sacrifice, forbearance, harsh speech, loving-kindness, lying, morality) Bodhisatta as a prince, later as king and Devadatta as an old Brahmin priest.

Bodhisatta was born as a prince, and later he becomes king. Bodhisatta was so generous from childhood. When he was four-year-old, he has a very costly gem necklace given by his father (king). The prince donated this gems necklace to their caretakers. His father gave him nine times gems necklace each time he donated the gems necklace to the people. When he became king, he announced in the city to donate to all people of the city. The king was donating all his money, jewels, food, cloth, animal, other valuable materials to the people for many days. The King (Bodhisatta) thought that what I am giving to the people is in reality doesn't come from me. It is collected from society and people. So, he thought to give something which directly belongs to him. So, he decided to leave the Royal palace alone. However, the queen also wants to go with Bodhisatta, and she insisted on coming along. Then Bodhisatta with his queen and two sons went the Himalaya regions for the practice of asceticism.

Devadatta was an old brahmin priest having a beautiful young wife. His wife does not want to serve more, and she demanded a servant for household work and his service. Devadatta was very poor, so he does not have enough money to keep a servant or buy a slave. Someone suggested Devadatta meet a king (Bodhisatta), who is very generous and always gives people something. Devadatta decided to meet him, and he found that the king is now living in Himalaya. So Devadatta went to Himalaya and met Bodhisatta in the absence of his wife. Devadatta told his problems and asked to give his two sons for their service. Bodhisatta practice non-attachment and gave the two sons to Devadatta. However, Bodhisatta felt multiple sad emotions because he knew that this man is evil and wrong. Bodhisatta was also feeling happy

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<sup>127</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. VI, pp. 246-305.

because he developed non-attachment and highest level of generosity to reach mental perfection. Devadatta tied both the prince as a slave and talked angrily with harsh words during the journey back to the city. Devadatta lost the way and reached to the Bodhisatta kingdom in the royal palace. People recognized the prince, and they sent a message to Bodhisatta to come to be king again.

Thus, all these stories reflect the result of wholesome and unwholesome actions. Devadatta was not only cruel and ignorant in this life, but also in many of his previous lives due to which he kept on collecting deep reservoir or collection of *akusala-kamma*. He lacks skill and proper reasoning, but he has also profoundly neglected the value of good merits. Therefore, he never tried to improve his evil actions and ill intention in all his previous lives. Even after having such a great opportunity to take rebirth along with Bodhisatta, who was highly sincere, compassionate and more so, he was unaware of his actions and never let his mind down tread on the path of unwholesome actions. The Bodhisatta here collects good merits, which later helped Bodhisatta to reach enlightenment. On the contrary, Devadatta, being the epitome of *akusala-kamma* has served the straight downfall into the realms of hell where it may take another several aeons.

Therefore, one's action has a lot to do and lot to consider, and in Buddhism, especially in the Abhidhamma, the particular focus had been laid by all the learned disciples, to discern one's action. Our action holds the seed and our thoughts and intention, which is an essential force behind every thought (both good or bad) that infused our mind and reaped results accordingly.

In science, the scientist had used the term "Photon" for a packet of light that carries different wavelengths of light. Similarly, in the mental field or the teachings of Abhidhamma, we have the packets of thoughts bearing several different types of intentions or energies, which

sooner or later manifold accordingly, depending upon the time, nature, one's will, intellect, and a different maturation period of *kamma*.

Therefore, Buddhism is highly essential to make oneself aware of one's own deeper underlying packets of thought, bearing different intentions. If thoughts are carefully handled and thoroughly discerned then the harmful effect of *akusala-kamma* can be undone to some extent or entirely in the long run. However, for that certain factors such as; all *pāramī* and one's effort and proper discernment are highly required. Otherwise, just like Devadatta whose mind throughout the above-cited *jātaka* stories, always directed on the wrong side, can develop more profound and intense seeds or *saṅkhāra*, that not only prevent the highest state of Awakening, but it also prolongs the time period.

Thus, these stories are not only applied to Devadatta and Bodhisatta, although it is their real-life incidents. However, it also clearly reflects our mind and its development of various mental factors and the results accordingly which we may not be aware of due to short life span in the human realm, but our consciousness has stored or recorded every action, and we are right now reaping the results of our many previous lives actions along with the present fresh *kammic* consequences.

It is, therefore, an effort to lay down a clear graph of *kusala-kamma* and *akusala-kamma*, its different method of nourishment leads to the development of substantial *kammic* consequences that cannot leave the human until and unless he faced it all with truth, perseverance & patience along with highly refined tools of compassion and wisdom.

## CHAPTER THREE

### Abhidhammic Analysis of Human Mind in Jātaka-aṭṭhakathā

The mind is like a seed that develops like plants and trees and then produces many more seeds, each of which contains the potential for a new life, in an infinite loop. The mind operates similarly and houses the seeds of creation. The mind reincarnates in a new form that is distinct from the previous one but still belongs to the same mind. It is known as *kamma* seeds (*kamma-saṅkhāra*) and is decided by the *kusala* and *akusala* intention, or mental volition.<sup>128</sup>

*Jātaka* stories are about past lives as well as stories about the story and development of consciousness, the consequences of *kamma*, and the path of life across several realms. In the form of tales, *jātaka* explains the *citta*, *cetasika*, and *rūpa*.

The *jātaka* stories seem like a representation of conventional truth, which we can see in our daily life but it carries the seeds of ultimate dhamma. The seeds of ultimate truth which is found in Abhidhamma are hidden in *jātaka* stories. The way of Buddha to tell *jātaka* is not only a representation of conventional truth, but it also helps to understand the ultimate truth for those who are not enlightened. The *jātaka* also reflects impermanence, suffering and non-self.

We can see this in an example: oil is extracted from seeds, but we don't see any oil when we look at the seed. The oil is concealed inside the seed. One seed cannot produce such oil that can be seen clearly, but when a large number of seeds are combined, oil can be seen after extractions.<sup>129</sup> *Jātaka* stories are similar in that they are like many seeds of one character that can be traced across several lives. Abhidhamma's ultimate truth is like the oil of that one character. In *jātaka*, one character in different and several life forms with mental conditioning and life stories gives us a bright document of the law of nature on human beings lives and other

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<sup>128</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. p. 174.

<sup>129</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 21-22.

living creatures. Furthermore, *jātaka* stories have different kinds of seeds, which means there are multiple characters with multiple life stories in several realms.

When we look deeper into a human's mind, we find that the human mind can be different from animal and other living beings, or it can be the same. It depends on the number of consciousness which arise with mental factors and can be increased with the practice of meditation. The human can meditate and practice wisdom to increase the number of consciousness. If a human does not practice insight and morality, then humans are no different from animals in the sense of consciousness functioning. An ordinary human can make an effort to increase the number of consciousness from its basic level of consciousness but an animal cannot, because the conditioning and form of the realm of animal do not give the option to practice and arise more consciousness. So, in this case, an animal has a limited number of consciousness in its realm.

The human mind is more complex than an animal, and we found many examples regarding this in *jātaka* stories. This makes a difference and brings a different life into existence. The most essential functions of consciousness and mental factors for bringing life into existence are common in all realms of life. However, some other consciousness and mental factors create a unique difference in humans compared to other living beings. Even humans can increase the number of consciousness, which makes an ordinary human into a superior human with increased consciousness and mental factors.

The human mind performs two types of actions wholesome and unwholesome which is based on volitions and intentions.<sup>130</sup> The wholesome thoughts lead to wholesome actions, and unwholesome thoughts lead to unwholesome actions.

Consciousness in its prime nature is not *kusala* or *akusala*, not moral or immoral, not good and bad, but when a mental factor *kusala* or *akusala* arise then the reflection of *cetasika*

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<sup>130</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 174-177.

(mental factors) projected on *citta* (consciousness) in the form of *kusala* or *akusala*. It is like water, the prime nature of water is always pure, but when colour is added to water, it becomes colourful; when mud and dirt are added to water, it becomes dirty. But still, water has the capabilities to come back into its pure form. In the same sense, consciousness is pure in its prime nature, but mental factors make it impure depending on *kusala* (wholesome) and *akusala* (unwholesome). Even attachment of *kusala-cetasika* with *citta* is not the conditioning for a pure *citta*, it is only a wholesome condition for *citta*. When there is no *kusala* and *akusala cetasika* attached to consciousness, then the consciousness function in its pure form, and then the *kiriya citta* (functional consciousness) arises. This condition happened with an enlightened being and the consciousness is *nibbanic-citta*<sup>131</sup>.

*Paṭiccasamuppāda* and *paṭṭhāna* describe the chain of mental reaction and process which is interrelated and cause another to arise.<sup>132</sup> The whole mind and its process are linked not only in one life but in all life and worked under a set of nature's rules. Life is never a new thing; it is just a part of new conditioning which is based on past *kamma* seeds. For the mind, there are no conditions of death. Only, the *Bhavaṅga* (life-continuum) force stops or loses its power or energy to work more with the matter element of life, and another new energetic, powerful *bhavaṅga* takes place in the next life. This is also a type of *mental* causation. When the time of *Bhavaṅga* with its *kammic* force loses its power, then the death for matter or body takes place; in other words that *bhavaṅga* ceases with the body, but it causes another *bhavaṅga* with *kusala* or *akusala* takes place. This *bhavaṅga* effects whole life and it carries the main element of life motivating and affecting forces. The *bhavaṅga* are part of *kamma saṅkhāra* that have the intensity to give a new life, which means it can bind with the matter. So, this part of

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<sup>131</sup> This *citta* arise when all the *kamma-saṅkhāra* and *akusala-cetasika* completely destroyed, and then *kusala-cetasika* function without formation of new *kamma*; then a special kind of *citta* arises, which is a *nibbanic citta*. This is also called unconditioned *citta* (consciousness).

<sup>132</sup> Jayasuriya, WF. 2016. *The Psychology & Philosophy of Buddhism*. pp. 213-216.

consciousness is a potent force that manages and balances the matter element of life and can transform it.

### **The cause of Bodhisatta and Devadatta meeting in each life**

How Devadatta come in contact and recognize Bodhisatta in each life. In *jātaka*, we find that Bodhisatta and Devadatta meeting and coming in contact with each other in all rebirths in several forms of life existence. Some life form is completely different realms but still, they are coming in contact as example; Devadatta born as hunter and Bodhisatta as an animal, still Devadatta come in contact with Bodhisatta and tries to kill. Hatred arises in Devadatta's mind in only one life towards Bodhisatta continues and takes effect heavily in millions of lives with the same intention to harm and kill.<sup>133</sup> In all forms of life, he always increases his *akusala-cetasika* towards Bodhisatta.

When we decode the *jātaka*, we can easily see that an individual's consciousness can recognize naturally another individual consciousness in any rebirth or any form of life if they meet before in *kusala or akusala citta* conditions and have created some strong *kamma*. It becomes more vital to each other to recognize easily if one individual generates a *kusala or akusala cetasika* in one life. The recognition here is not through *rūpa* or by physical appearance but it is about a natural and automatic mental communication between consciousness which is based on past *kamma* and communication in a specific condition which causes arising of a *cetasika* and a *citta*. The consciousness itself doesn't require any five physical bases to recognize some other consciousness. The *manodvāra* (mind as a physical base) consciousness itself can recognize other individual consciousness, this is like communicating with each other based on past or past life communication establishment. So, the past established

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<sup>133</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 12–14.

communication-based on *kusala* or *akusala citta* and *cetasika* will affect every form of life as a human, animal, Peta, Deva, or Brahma.

The ‘object’<sup>134</sup> which caused arise the *cetasika* and *citta* in the past will arise automatically and naturally with the same *cetasika* and *citta* with more intensive power when the cause of the object will come in contact again. It traced automatically and tried to communicate with the last object, which causes to arise *cetasika* and *citta*. Due to this, an individual comes closer again and again to the object in many lives as father, mother, sister, son, friend, enemy etc. It changes the form of life, relationship but the *cetasika* that arises in the past always remain the same with more intensive and powerful effect. If an individual arises hatred in the past towards someone, then the object that causes to arise hatred in *cetasika* will multiply in all forms of next life and will meet and come in contact in each rebirth. The self-automated process of consciousness will take place and make an action according to the past established consciousness relations.

Bodhisatta and Devadatta character is just opposite to each other. One is *kusala*, and another one is *akusala*. One is faithful and helpful, and another one is ungrateful and unfaithful; one is compassionate, another one is cruel; one is kind heart, generous, righteous, truth-seeker; another one is greedy, liar, and destructive. We found in *Jātaka* stories that before being a Buddha, the Bodhisatta was still practicing and cultivating *kusala citta* by arising the wholesome *cetasika*. Bodhisatta was also like an average human, but he decided to transform his mind from *akusala* to *kusala*. Every human born with wholesome and unwholesome mind and mental factors. However, someone has more or less *kusala-akusala cetasika* based on their collections of past *kamma-saṅkhāra* and nature of *bhavaṅga* which cause rebirth. Nature has given everyone an option to arise and increase the number of *cetasika* and *citta*. However,

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<sup>134</sup> Here, the word ‘object’ represents the living and non-living things. Devadatta arises to attachment to a golden bowl and aversion to Bodhisatta; in each of these states, the arising of *citta* and *cetasika* against the things are the object of cause.

sometimes it is challenging because of past life *kamma* seeds, which affect life as *vipāka* (resultant).

*Akusala-cetasika* leads to arise *akusala-citta* with wrong view and *kusala-cetasika* leads to arise *kusala-citta* with right view. Due to *avijjā* and *diṭṭhi*, Devadatta was never able to generate *kusala-cetasika* towards Bodhisatta.

### 3.1 Analysis of delusion (*moha*) and non-delusion (*amoha*) rooted mind

The *moha* group *cetasika* is the most important part of *akusala-cetasika*, it is always presented in all *akusala-citta* conditions. This *moha* group *cetasika* cause mental blindness and ignorance of the mind, which disable the mind to see the truth, reality and right things. The *moha* group *cetasika* overpower the mind in *akusala* conditioning which give rise to another group of *akusala-cetasika* like *lobha* and *dosa* group of *cetasika*. When the *lobha-cetasika* group arise then the *dosa-cetasika* group do not arise, in the same way when the *dosa-cetasika* group arise then *lobha-cetasika* group do not arise. However, the *lobha-cetasika* group become a cause to arise *dosa-cetasika* group.<sup>135</sup> All of these *cetasika* group roles can be seen in *jātaka*, as well as how they affect everyday life.

In *jātaka*, we can see how the *moha* group of *cetasika* functions and affect the mind, behaviours and actions. Due to the blindness of mind, Devadatta performs several levels of *akusala* actions.

The reason behind the ungrateful and unfaithful mind; in many human lives of Devadatta and Bodhisatta's *jātaka* stories, we find that Devadatta practice *akusala-citta* and *cetasika* and his characters like being ungrateful, unfaithful, dishonest, a wicked person, cruel, murderer towards Bodhisatta. Devadatta was get helped many times by the Bodhisatta. Bodhisatta taught him all the skills and arts and helped with a huge amount of money. However,

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<sup>135</sup> Bodhi, B., & Bomhard, A. R. (2007). *Comprehensive Manual of Abhidhamma*. pp. 32-33.

Devadatta never realized or thought of gratitude and helpful to Bodhisatta. Even Devadatta denied recognizing Bodhisatta as a friend. This happened because Devadatta *citta* was overpowered by *akusala-cetasika*; it was conditioned by *moha* (delusion) and *diṭṭhi* (wrong view). The *moha* group of *cetasika* is always present in *akusala-citta* person, and it makes the mind blind to see the welfare done by others. He never realizes the feeling of gratitude and faith towards his helper. Delusion and greed *cetasika* arise in Devadatta's mind, due to delusion, and he could not generate wholesome *cetasika* and unable to see wholesome deeds. This leads him to be an ungrateful being.

In some *jātaka*, we can see ungrateful Devadatta; In *Asampadāna-jātaka*<sup>136</sup> (JA 131) Bodhisatta helped Devadatta in his bad days, when he was in great financial crisis, even he had no food to eat. One day, Bodhisatta also faced the same situation, but Devadatta ignored his friend Bodhisatta and denied him help. Even he disrespected Bodhisatta by giving a handful of rice husk. Bodhisatta accepted with loving-kindness (*metta*) what was given by his friend. In this *jātaka*, we see Devadatta receiving financial assistance from his friend (Bodhisatta), but he never expressed appreciation or gratitude to his friend. And even he disrespected his friend. His friend (Bodhisatta), on the other hand, did not produce *akusala citta* and *cetasika*, such as hate and malice. He had justification to generate *akusala citta*, but he preferred to generate *kusala-citta* and *cetasika* instead, such as loving-kindness for his weak mind mate.

In *Culladhammapāla-jātaka*<sup>137</sup> (JA 193) Bodhisatta aided Devadatta and saved his life. Devadatta later had sexual relations with Bodhisatta's wife. Following that, both decided to assassinate Bodhisatta. Somehow, Bodhisatta managed to escape. Bodhisatta later forgives both with loving-kindness and does not hurt them.

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<sup>136</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 286-288.

<sup>137</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 81-85.

Bodhisatta saves a person's life (Devadatta) in this *jātaka*, and in exchange, Devadatta attempts to kill Bodhisatta because he is ungrateful. This shows how a human can be unfaithful and dangerous even to his lifesaver. *Dosa* group is the product of a mixture of mental blindness and *lobha*, which is a high level of desire. Bodhisatta induces compassion and generosity in this situation to restore their lives. In each life, Bodhisatta has the option of choosing *akusala-cetasika*, but he always seeks *kusala-cetasika*.

In *Upāhana-jātaka*<sup>138</sup> (JA 231) Bodhisatta teaches Devadatta all of his abilities as a disciple. Devadatta attempted to discredit his master by asking him to obtain the same remuneration. Devadatta receives all music skills from Bodhisatta for free in the *Guttila-jātaka*<sup>139</sup> (JA 243). He was ungrateful and disrespectful to his master instead of being thankful to Bodhisatta. Devadatta defied his master and attempted to discredit him in front of the king and the general public. Devadatta, on the other hand, is revealed to the public. Bodhisatta forgave him expressing compassion.

In *Cetiya-jātaka*<sup>140</sup> (JA 422) Greed is deeply rooted, and the wrong viewpoint is retained. Due to greed, Devadatta broke his promise to Bodhisatta and lied. This exemplifies Devadatta's untrustworthy nature. In *amba-Jātaka*<sup>141</sup> (JA 474) Devadatta broke his promise to his master (Bodhisatta as untouchable), who had taught him an excellent magic ability that brought mangoes in the off-season. Devadatta lied to the people and the king, saying that he

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<sup>138</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 154-155.

<sup>139</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 172-178.

<sup>140</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 271-276.

<sup>141</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. IV, pp. 124-129.

studied magic from higher caste people at a university. His all-magic power vanished as a result of this lie, and when he approached Bodhisatta again to learn magic skills, he was refused.

Devadatta learns skills and art from his master (Bodhisatta) in these four *jātaka*, but he is never humble or thankful to him. He also attempts to discredit and threaten his master. This demonstrates that Devadatta's mind was taken over by *moha-cetasika* group, which was packed with *diṭṭhi*, greed, and conceit.

### 3.2 Analysis of greed (*lobha*) and non-greed (*alobha*) rooted mind

How greed causes hatred, which then turns into extreme hatred, why hatred arises in Devadatta's mind towards Bodhisatta. In *Serivāṇija-jātaka*<sup>142</sup> (JA 03), we can see very clearly, how the chain of pleasant sensations rooted in greed which in turn provide the space or condition for the development of unpleasant sensation. The unpleasant sensation or feeling, then finally converted into strong emotions of hatred. Likewise, in the Devadatta's mind, hatred and anger arise because of greed which acts as a seed at first towards an object (the golden bowl). The unacknowledged greed then gives rise to the attachment and craving that finally give rise to the pleasant or non-pleasant sensations. All this happened because of *avijjā* (ignorance) and *micchā-diṭṭhi* (wrong view) arises in the mind of Devadatta and because of that the cyclic chain of hatred never stopped, it gets more intense in Devadatta's mind as he proceeded through different sphere or rebirth of his life taken along with the Bodhisatta. The seeds of hatred grow and multiplies in each life and then it becomes an endless process of the cycle. This strong hatred *cetasika* or volition behind this emotion of hatred is enough to generate a seed of hatred for a person or Devadatta's next life as well. Therefore, the sensations,

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<sup>142</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 12–14.

if not acknowledge or handled properly acts as a great cause or condition for the generating of a strong force for a *cetasika*.

In *Maṇicora-jātaka*<sup>143</sup> (JA 194) Devadatta saw a beautiful lady; she was Bodhisatta's wife. Devadatta's mind becomes full of lust and desire, and he decided to steal Bodhisatta's wife by killing Bodhisatta. So, with his wicked mind, Devadatta tried to kill Bodhisatta, but somehow Bodhisatta survived. Later, due to his *kamma*'s effect, Devadatta gets killed by people.

Devadatta generated seeds of hatred towards Bodhisatta in one life, and then it multiplies in all next rebirth with more intensity against Bodhisatta. An extreme level of cruelty performed by Devadatta against Bodhisatta in many lives. Devadatta killed brutally and mutilated the body of Bodhisatta as his son, as an ascetic. This shows that level of hatred does not see a close relative or a sage. Devadatta killed his seven months old innocent son (Bodhisatta) ruthlessly. This is an outstanding example of how dangerous and damaging the human mind can be when it is strongly embedded in hatred mental factors.

In *Sāliya-jātaka*<sup>144</sup> (JA 367) Devadatta, posing as a doctor, tries to kill a boy (Bodhisatta) to benefit from the treatment. He uses a trick to have the boy bitten by a snake, but the boy manages to save himself from the snake, though Devadatta is bitten and dies.

However, in this story, we can see that greed that arises in the mind of Devadatta transforming into hatred and the level of greed and attachment depends upon the person's effort in the elimination of its hate-based elements towards an object through integration or absorption of wisdom.

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<sup>143</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 85-87.

<sup>144</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 133-134.

Hence, in the Abhidhamma, the great emphasis had been laid on the force behind the human *citta* that is technically called *cetasika* or volitional actions which mostly resemble human intention. The human intention was given more stress or focused by all the ancient and even the modern scholars of this time because, it is a human intention that counts behind every *kusala* or *akusala*, *kamma* or action of human beings which is quite specifically or explicitly discussed or examined under the different subject of Abhidhamma.

The Devadatta was by nature a corrupt and dishonest person never thought of making a genuine effort to walk on the righteous path. When he gets encountered the Bodhisatta, he always thought of taking revenge and never laid down his focus on attention to derive the good skills or the good qualities of the Bodhisatta. He always lied, cheated and misled the people, the king and the Bodhisatta which were later exposed in the public for his wicked mind and beaten to death. Thus, whatever he has sown down with his wicked mind, he received all those results with a severe and tragic incident at last or at the end. It is, therefore, the proper knowledge about human mind, Matter and various mental factors behind the human conscious mind are highly essential, to prevent oneself and all others (including animals and all sentient beings) from all these severe or harmful vicious cycle that leads to a life tragic incident at the end.

### **3.3 Analysis of hatred (*dosa*) and non-hatred (*adosa*) rooted mind**

Hatred rooted father tries to kill and kill his son, even in the relationship between father and son, the transmigration of consciousness rooted in hatred is still strong. Bodhisatta was born as the son of Devadatta, but Devadatta was unable to love and care for his son. This was happening because Devadatta's consciousness was overpowered by the transmigration of past arisen hatred *cetasika*, which is why in his present life, he was unable to build a good

relationship with his son. When the past rooted *cetasika* dominate his character or citta in present life then the relationship becomes secondary things. Violence and crime within a family and friends are not present conditioning of *cetasika*, but it is attached to a past arisen *cetasika* which effected the present *cetasika*, as shown by the superiority of past emerged *cetasika* over relationship. When the object of trigger comes into contact again, the past arisen *cetasika* becomes more active in each life. *Cetasika's* severity and strength become stronger over time, followed by more powerful acts and outcomes. Another significant occurrence is that past-occurring *cetasika* and their triggers of an object often attract each other to meet, regardless of whether the *cetasika* was wholesome or unwholesome.

The extreme hatred of a father towards his son is not the cause of present life, but it was started in the past life, carrying its seed through a various journey of the transmigration of consciousness. In the *Culladhammapāla-jātaka*<sup>145</sup> (JA 358), a father as a king, killed his seven months old son (Bodhisatta) very brutally because his wife was busy with her son and did not respond in a standing gesture of respect to king. So, he ordered to kill his seven-month-old son. At first, he ordered to cut both hands, then legs, nose and ear, after head. The king was full of hatred that he ordered again to his ministers, to throw the son upwards and cut the body with swords. All these things were happening in front of the child's mother, she was trying to save her child, but she failed utterly. She begged the king again and again even after the hands and legs were chopped off; she told the king to leave the son in this condition, she will take care and leave this place, but the king was ruthless. The mother was in the deep grief of her son's death. She also died the same day, collecting his body parts and holding his son, the mother's heart burst from deep grief and died.

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<sup>145</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 117-120.

In *Parantapa-jātaka* (JA 416) (hatred rooted), a father (Devadatta) wished his son (Bodhisatta) to be killed. Devadatta, as a father of Bodhisatta, wished his son killed or die soon. Devadatta never liked his son from childhood without any reason and always filled with hatred and used to talk harshly. This shows that the transmigration of hatred through rebirth. In *Mahāpaduma-jātaka*<sup>146</sup> (JA 472) (unwise king, wrong view) Devadatta as king order to kill his chief queen's son (Bodhisatta) on the advice of the second queen. Somehow, Bodhisatta survived, and the truth revealed about the lie and false accusation made by the queen. The father (the king) was full of hatred at extreme level, even he was unable to generate a small level of compassion towards his son. These stories show an apparent picture of the *akusala* mind and mental conditions of the human mind at an extreme level.

Devadatta torture and kill ascetics and his life saviour; The cruelty of Devadatta go beyond relationship, he started to kill noble ascetics and his lifesaver. In *Khantivādi-jātaka*<sup>147</sup> (JA 313) (hatred, wisdom, tolerance, patience) Devadatta tortures an ascetic (Bodhisatta) at an extreme level and kills him brutally to check his patience and tolerance. As the king, Devadatta ordered his men to punish the ascetic with a whip made up of thorn to check his patience. The executioner, following Devadatta's order, beat ascetic with thorn whip, due to this flesh from the body comes out, ear, nose, hands and legs ripped off from the ascetic body. Devadatta asked the ascetic in this horrible condition, 'Do you feel tolerance and have patience? The ascetic replied, 'Yes, I Still have tolerance, patience and compassion towards you within my heart'. Devadatta again ordered to beat the ascetic and rip off all the flesh from the body. Bodhisatta died due to this extreme torture but never generated hatred towards Devadatta or any thought

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<sup>146</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. IV, pp. 116-121.

<sup>147</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. III, pp. 26-29.

of revenge. Bodhisatta was generating love and compassion for this foolish action taken by Devadatta. This story is an example of extreme conditions of wholesome and unwholesome mind conditioning.

In *Cullasutasoma-jātaka*<sup>148</sup> (JA 525) As an ascetic, Devadatta used the chief ascetic's prediction as his prediction and got the benefits, facilities from the king. The king welcomed him as a learned ascetic and offered him to stay in the royal park house. One day, Prince (Bodhisatta) came to know that an ascetic is a worldly person, greedy and fake ascetic. The prince did not give respect to the ascetic. The ascetic seems a danger for his future; he felt that if the king knows the truth, he will be removed from the royal facilities and comfortable life. To hide the truth, the ascetic, with his wicked mind made a false complaint to the king about the prince, that the prince disrespected, beaten, abused. The king ordered to kill his son, but somehow, he managed to convince the king and revealed the truth of the fake ascetic and saved his life. Later, the prince becomes a true ascetic.

In *Saccamkara-jātaka*<sup>149</sup> (JA 73) Bodhisatta helped and saved the life of Devadatta, but in return, Devadatta ordered to kill Bodhisatta brutally. In this story, Bodhisatta, without any *lobha* and *dosa* helped Devadatta. Generate metta and compassion to help and saved his life. The wholesome *kusala-cetasika* of Bodhisatta, without any thought of getting anything in return, saved Devadatta's life.

In *Mahāpiṅgala-jātaka*<sup>150</sup> (JA 240) Devadatta, as a king, loves and enjoys in killing people, in hurting people, and destroying the lives of innocents. He never felt happy when he sees people happy. He feels happy when people suffer and beg to live. Devadatta was harsh,

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<sup>148</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. V, pp. 91-99.

<sup>149</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. I, pp. 177-181.

<sup>150</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. II, pp. 165-167.

extremely cruel, even with his family members. Bodhisatta was a son of Devadatta, but he was the opposite of Devadatta's character. Bodhisatta was very kind, helpful, soft-spoken, and supportive. The Devadatta's hatred was not only limited towards Bodhisatta but also the hatred developed in multiple directions and then started effecting other than Bodhisatta. And in result, the extreme hatred of Devadatta made suffer to many people.

In *Dhonasākhajātaka* (JA 353) As a king's counsellor, Devadatta recommended that all other kings and their kingdoms be seized, and then all the captured kings are brutally killed. The king followed Devadatta's advice and did the same thing. The bodies of the thousand captured kings were mutilated and murdered. Their eyes were removed and hands, legs chopped off, beheaded, and their stomach was ripped off, and intestine was removed from the body and surrounded in a banyan tree. Later, the king also died in a very cruel way as a result of his *kamma*. During the moment of death, the king remembered the teachings of his master (Bodhisatta) that the result of violence always brings the same.

**Kusala** mind of Bodhisatta, in *Vessantara-jātaka*<sup>151</sup> (JA 547) Bodhisatta practiced the highest level of generosity and renunciation. He left the royal kingdom and donated his two-beloved son in the service to Devadatta (as old brahmin).

In these all *jātaka* Bodhisatta action represent *kusala-cetasika* conditions, which is just opposite of *akusala* actions of Devadatta. Devadatta as nemesis to Bodhisatta give an opportunity to become Bodhisatta also as nemesis to Devadatta but Bodhisatta always shows is helping hand, kind nature, compassion, generosity, live saver, faithful, to Devadatta. The character of Bodhisatta represents a great example for humanity to make world a peaceful place.

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<sup>151</sup> Cowell, E. B. (ed.). Chalmers, Robert, W. H. D. Rouse, H. T. Francis, R. A. Neil, E. B. Cowell (trans.). 1895–1907. *The Jātaka or Stories of the Buddha's Former Births*. 6 vols. Cambridge: Cambridge University Press. vol. VI, pp. 246-305.

We see that both the character is representing the action from normal level to highest level based on their *cetasika* conditioning. Bodhisatta practiced a high level of *kusala-cetasika* in very difficult and challenging situations. Whereas, Devadatta practiced a high level of *akusala-cetasika* even when he gets the opportunity to practice *kusala cetasika* but he always ignored it. Devadatta's mind was overpowered by *akusala-cetasika* very strongly and never able to think about any *kusala* towards Bodhisatta.

We can see clearly in these *jātaka* stories how the seeds of hatred travel and grows in many lives. In the same manner, other *kusala-akusala cetasika* travel and grows then take effect in several realms of life through the journey of consciousness. Through *jātaka*, we can understand Abhidhamma in a better way and with the help of Abhidhamma, we can understand the essence of mind in *jātaka*.

In this *jātaka*, we find that Devadatta doing all evil and immoral actions towards Bodhisatta but Bodhisatta always trying to make wholesome actions against Devadatta. It's like a condition in which one is performing all immoral activities and another one is facing it and not creating the same actions to take revenge but practicing opposite actions of moral actions.

All the qualities reflected by the Devadatta in these stories mostly resemble the behaviours or conduct of human in the modern or the contemporary world as it tells us how society is shaped or coloured by the human mind based on the lies, betrayals, hatred, crime, corruptions and injustice or more clearly due to lack of proper knowledge or direction. However, on the other hand, the Bodhisatta represents other aspects or potential of the human mind, mainly the growth of positive or faithful elements that ultimately leads to a wholesome or harmonious result.

All these crucial elements are somehow hidden in the text of *jātaka*. However, in the Abhidhamma, all these elements of the human mind, mental tendencies and its related results

are deeply or critically analysed by several scholars such as Acharya Buddhadatta, Buddhaghosa, Dhammapāla and so on.

Thus, in the text *jātaka*, which is the part of *Sutta-piṭaka*, also holds the scientific methods or approach to understand the specific or deeper functioning of the human mind. Unlike in the previous researches done by several scholars, the *jātaka* are mostly defined or highlighted on a traditional basis. Therefore, based on the above analysis, it is clear that the *jātaka* not only holds the significant stories, but it also carries the deeper element of the Human mind, which become clearer when we approach each story of *jātaka* with critical analysis through Abhidhamma.

Thus, *jātaka* and Abhidhamma both inclined towards deeper or underlying emotions of the human mind or more so in the development or nourishment of Human values which are truly lacking in the contemporary world, where we are losing so many of our fundamental human values which are somehow stuffed by modern fast pace technology or technological mindsets.

Nevertheless, the stories in the *jātaka* are far more relevant even to these days, as it throws light on the Human Actions with both the flaws and benefits and there is nothing that we can leave the responsibility on the Soul, on the God, on the Destiny, or Government or governance by keeping in view the contemporary time and functioning of modern society.

Therefore, the sooner one's grasps the knowledge of the human mind, values and tendencies, as depicted in the Buddhist Suttas and the Abhidhamma, the better is for the liberation of Suffering or the betterment of society in the long run.

Moral and Immoral, or wholesome and unwholesome mind both have the same capacities to learn, the cognitive functions work same in both conditions, both can become intelligent, knowledgeable, such as scientist, professor, successful businessman or any other intellectual. The actions and volitions matter for the *kusala* and *akusala* conditions.

Thus, we see in today so-called modern world in which so much innovation and development takes place, but still with the lack of wisdom due to which the world is facing serious problems like air pollution, water pollution, land pollution, a war in the name of the country to grab more land and killing at mass level in the name of religion and god, at the same time the extreme level of poverty, inequalities increasing in the world. The country, world and religious leaders are not spending enough money on spreading moral education and moral values, on better health systems, better services for the environment, human, and other living beings because *akusala-cetasika* always leads to *akusala-kamma*.

The country and world are ruled by the most intelligent people but the world is facing a more serious problem in the entire history of humanity. It may be due to giving less importance to the development of basic moral values, they make both humans and other living beings suffer at great length. The greedy nature of human creates another level of sufferings for the people and other living beings. This developed world is nothing but giving more opportunity for humans to get involved in sensual pleasure more easily without wisdom.

Today, many great scientists and activists are working on so many levels to bring holistic change to our world, to restore the degraded land, water and air pollution and the ecosystem, to preserve the endangered species. However, in doing so they conducted large sort of gatherings and in some cases, there are many hidden agendas behind several such movements as there are many incidents or evidence in country, where the so-called activist or great learned person or scientist area associated with greedy businessman and corrupt politicians by inventing large amount in the generation of destructive elements. Due to these immoral activities of high intellectuals with no proper or properly envisioned approaches, with no definite measurement or estimations of the consequences of their discoveries or inventions of several technologies, lead the future of the nation towards a more delicate and dangerous zone with several unprecedented natural calamities that we are facing within this modern times.

Environmental and ecological pollution is the greatest crime in all crime in the world because it not only affects humans but it affects all the living creatures in present and for the coming generations. The earth was never so polluted in the history of humans and the history of the earth itself. All these conditions are a result of giving less preference or fewer nourishments towards the development or the generation of basics human values in the mainstream of education. In other words, it may be due to great negligence in the field of mind and moral educations.

Intellectuals with a wholesome or moral mind (*kusala-citta* and *cetasika*) can make a world better, purer than before for humans and other living beings. We all born with the conditioning of more *akusala* mind and less *kusala* mind but we have the opportunity to take control and remove the unwholesome mind condition and this will make a condition for the *kusala* mind. The way of Bodhisatta's practice of *kusala-cetasika* in the worst conditions, gives us an example, encouragement to practice *kusala-cetasika* not only for the benefits of self but also beneficial for others.

Till now, no any human-made device is created which can see through the transmigration of consciousness, through the journey of several realms of existence (*loka*), to see the effect of *kamma* and rebirth, to know the law of nature regarding mind and matter; due to this human have more opportunities to involve in immoral activities. The so-called scientist of the materialistic world filled with *akusala-cetasika* of with full of *mana*, *avijjā*, *moha*, *lobha*, and *dosa*. Bodhisatta was not a liberated or enlightened being, as an ordinary person, he was able to practice *kusala* mental factors from normal level to the highest level. The world needs more *kusala* human being, scientist and all intellectuals should focus on changing mind conditioning form *akusala* to *kusala*, more research innovations and creations should be a focus for the development of the *kusala* mind. The country leaders, world leaders and religious

leaders must be a practitioner or cultivators of *kusala-cetasika* for the welfare of humans and other living beings.

Both *kusala* and *akusala cetasika* are present in the life of an ordinary human; however, some people are more inclined to *kusala-cetasika* and others to *akusala-cetasika*. It is dependent on the life-giving *bhavaṅga-citta*, which carries seeds of *kusala* and *akusala kamma*. As a result, each person has a dominant *cetasika*, which can be *kusala* or *akusala*. It is the person's primary nature determining factor, other *cetasika* are weaker and less active. In *kusala* and *akusala*, the person may increase the strength of other *cetasika* and cause other *cetasika* to arise. If an individual is born with dominant in *akusala-cetasika*; then *kusala-cetasika* is more difficult to develop.

Devadatta *citta* was rooted in seeds of *akusala* according to that their all actions dominated in each life towards Bodhisatta. In the same way, Bodhisatta *citta* was rooted in *kusala-cetasika* in each life according to that he was able to generate *kusala* actions towards his nemesis the Devadatta. In *jātaka*, we find that the seeds of *kusala* and *akusala* in the mind of Bodhisatta and Devadatta grows and reflected into actions in each life.

## CONCLUSION

The ultimate truth of the mind was a mystery to the human world, but the Buddha discovered it by discovering the truth inside mind-body relationships and sharing it with Humans, Devas, and Brahma. The Buddha told the entire dimension and functions of the mind 2600 years ago in Jambudīpa. The preserved mental information is available in *Tipiṭaka*, which is one of the world's most valuable and significant heritage for human. While the Buddha is not physically present, the Dhamma is, and it is a representation of the Buddha's presence.

The Buddha's teachings are primarily concerned with the reality of mind and matter in their natural state, as well as the cessation of all sufferings and from the cycle of death and rebirth. The great information of mind mentioned in *abhidhamma-piṭaka*, which is an ultimate science of mind that is not found in any other text. With the assistance of this great truth of mind at the highest level, which we cannot easily see; assist in comprehending life, behaviours, relationships, and acts outside in day-to-day life.

The descriptions of mind found in the Abhidhamma and the descriptions of life stories found in the *jātaka* help to link the ultimate truth and conventional truth in a better way to understand life and its working at the highest level. When these two truths are combined, an average person is better able to comprehend the mind and its surroundings. Life is nothing more than a reflection of the mind.

Theravāda Abhidhamma's philosophy describes detailed information about the mind. Through Abhidhamma, we can understand the working of mind at the root level, and through *jātaka* with living examples, we can understand the essence of mind. *Jātaka* Stories gives a clear picture of consciousness, which helps to understand that everyone gets reborn with its effect of *kamma*. Bringing together, the *abhidhamma* and *jātaka* gives living example of mind and matter of human life.

In chapter one, Human Mind in Pāli Abhidhamma; Theravāda abhidhammic explanation of the mind and its ultimate functioning is presented here. The fundamental description of mind taken from Abhidhammattha-sangaha for the purpose of *jātaka* study.

In chapter two, Jātaka of Bodhisatta and Devadatta as Human; the human characters of Bodhisatta and Devadatta are collected and outlined in each story to find the mental conditioning of humans in various circumstances, as well as the portrayal of behaviours and acts associated with each rebirth. They come into contact with each other in a range of human relationships during this journey of their mind and matter, but the functioning of their mind is linked to past formed *kamma*.

In *jātaka*, Bodhisatta is helpful, kind, grateful, life saver, truth-seeker, generous, righteous, honest, wise leader. In opposite to Bodhisatta qualities, Devadatta is greedy, ungrateful, killer, liar, robber, cheater, wicked being, foolish leader. Both Bodhisatta and Devadatta are not liberated, not an *Arahat*, not completely free from greed, hatred, and delusion. However, we find a vast difference in mental qualities; it is just the opposite. Bodhisatta's mind is more inclined towards wholesome things; his deeds represent that Bodhisatta mental factor is more conscious of moral activities than immoral consciousness and mental factors. Whereas Devadatta is just opposite of Bodhisatta's mental qualities, he is an unwholesome and immoral being. The percentage of Bodhisatta's wholesome mental condition is higher in day-to-day life practice, so he cannot perform immoral activities, no time to give the conditions to arise unwholesome mental factors and consciousness. Due to this, Bodhisatta can transform his mental, vocal and physical action in wholesome conditions. For being a wholesome being, it all depends on making the mind more *kusala* (wholesome) because it leads to wisdom, equanimity, and higher concentration. All these conditions help to arise more practice towards moralities. These all-mental factors are interconnected; all wholesome mental factors affect each other mental factors in the same group and as well as to help in arising of

wholesome consciousness. The creation, arising and generating a mental factor get roots in one life. It multiplies, again and again, become more robust and influential in the next life form. With its root of mental factors, this consciousness journey creates things more wholesome or more unwholesome that decide more happiness or suffering.

The key to open the gate of happiness is directly connected with the arising of wholesome mental factors. All it depends on is how long it stays in mind; more time will result in more happiness. The switching from wholesome to unwholesome mental factor becomes a cause to arise suffering. The conditions outside can help to arise condition inside, which causes happiness or suffering. However, when the inside condition is stronger and more powerful than the outside condition then mind does not get effected by the outside conditioning.

In chapter three, Abhidhammic analysis of human mind in *Jātaka-Aṭṭhakathā*; We see that Devadatta take rebirth several time as a close family member of Bodhisatta, even as a father of Bodhisatta but the *kammic* forces overruled the family relationship and then destructions take place, which is a result of *akusala-cetasika*. The *akusala-cetasika* generated in the mind of Devadatta towards Bodhisatta was not limited only towards Bodhisatta but it goes beyond to the other people. The created *akusala-cetasika* always effect to the concerned object of cause and nearby environment and surroundings. It is not limited to the concerned object. In the same way *kusala-cetasika* functions. *Jātaka* stories are for the encouragement and development of *kusala-citta* and *kusala-cetasika*, and to become a wholesome being. The arising of any mental factors, either wholesome or unwholesome, in one life against anyone at one time can be possible to end, if one generates wisdom and practice mindfulness with *Brahmavihāra* or it can be endless till reaching the stage of *Nibbāna*.

The *kammic* relationship between Bodhisatta and Devadatta in the journey of consciousness through several realms it remains in the same condition or more intense. It did not change due to the *avijjā* conditioning of Devadatta's mind. In this long journey of several

life the *kamma* seeds always overpowered the mind of Devadatta and in the family relationship. The *kammic* relationship is always stronger and powerful than any relationship in the world.

*Kamma* is the real creator, the real birth giver. The Mother is merely a medium for the creation or development of the physical body; however, the formation of the *rūpa* (body) is entirely dependent and focused on the *citta* and *cetasika*. According to the conditioning of *cetasika*, it processes and select the realm of life and the mother with the law of nature. All the visible forms of life like human realm, animal realms etc. need mother to come into life. In some realms of life like Deva, Brahma and Peta; there is no need of mother to get a life. The subject gets their rebirth directly with the completely self-created *rūpa*, not dependent on any mother. It means we are our own creator for birth, it depends on the past created and collected *kamma* which is able to produce birth again. However, everyone is self-responsible for the life and its conditioning based on law of *kamma*, the law of moral causation. *Jātaka* help to understand the theory of *kamma* and rebirth in the form of conventional truth. *Jātaka* represent deeply the stories of consciousness.

The consequence of our past *kamma* is what we are, in other words, the result of the fruits of mental deeds. The law of causation governs the universe, and the principle of cause and effect takes place everywhere in existence. What we are, is due to our past *kamma* and what we will be in future depends on our present *kamma*. So, *kamma* decides everything, in another way, the *kamma* is the real creator of our happiness as well as for our sufferings. This is in our hands to make a happy society by doing the right *kamma*. The effect of *kamma* will always affect the present condition and also in the future. If the mind is in wholesome condition, then its effect will be wholesome. This is directly proportional to the mind and the actions. An unwholesome mind never creates a wholesome *kamma*, in the same way, a wholesome mind never creates an unwholesome *kamma*. We are all driven by the force of *kamma* created by us

in the past and present. The whole world is led by *kamma*, which is generated by the mind conditioning.

The human mind is highly complex in its nature, and *jātaka* help to understand all the dimensions of the human mind and its functioning in practical life. *Jātaka* stories provide multiple human characters which are entirely connected to one's life. This research can be extended to study more human characters as found in *jātaka* stories from Theravāda Abhidhamma perspective.

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