

**“ROLE OF JAVANA IN BUDDHIST COGNITIVE PROCESS”  
(A Theravada Perspective)**

A dissertation submitted to the University of Hyderabad  
In partial fulfillment of the requirements  
For the award of the degree of

**Master of Philosophy**

**In**

**Philosophy**

**By**

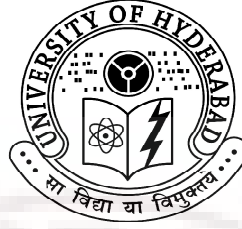
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### CERTIFICATE

This is to certify that the dissertation entitled “**Role of Javana in Buddhist Cognitive Process (A Theravada Perspective)**” is submitted by Mr. Ashin Ukkamsa to the University of Hyderabad in partial fulfillment of the requirements for the award of the degree of Master of Philosophy in Philosophy under my supervision.

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TO MY PARENTS



## **DECLARATION**

I hereby declare that the work presented in this dissertation entitled **“ROLE OF JAVANA IN BUDDHIST COGNITIVE PROCESS (A Theravada Perspective)”** is carried out by me under the supervision of Dr. Chandra B. Varma at the Department of Philosophy, University of Hyderabad.

Place: Hyderabad  
Date: 30/ 6/2009

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## Abbreviations

### 1. Publications

AN	<i>Anguttara Nikāya</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Abhi	<i>Abhidhammatthasangaha</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Abhiv	<i>Abhidhammavataṛa-purana-abhinava-tika</i> . Chatṭhasangayana CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Abhivibha	<i>Abhidhammatthavibhāvinī-Ṭikā</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
ACMA	<i>Abhidhammatthasangaha</i> . (tr.) Bhikkhu Bodhi. <i>A Comprehensive Manual of Abhidhamma</i> . Kuala Lumpur: Selangor Buddhist Vipassana Meditation Society, 1999.
Asl	<i>Dhammasangani-Aṭṭhakatha (Atthasālini)</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Aung	<i>Compendium of Philosophy</i> (ed. C. A. F Rhys Davids) Pali Text Society, 1979
Dhmp	Dhammapada. (tr.) Daw Mya Tin. <i>The Dhammapada Verses &amp; Stories</i> . Delhi: Sri Satguru Publication, 1990.
Dhms	<i>Dhammasangani</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Govinda	<i>The Psychological Ethics of Early Buddhist Philosophy</i> , Rider and Company, 1969
Ledi Sayadaw	<i>Paramatṭhadipani-sangahamatikapatha</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Ps	<i>Patisambhidamagga</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)

MN	<i>Majjhima Nikaya</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Mohavic	<i>Mohavicchedani [Abhidhamma Matikapali]</i> Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Narada	<i>Abhidhammatthasangaha</i> . (tr.) Mahathera Narada. <i>A Manual of Abhidhamma</i> . (4 <sup>th</sup> ed.) Kuala Lampur: Buddhist Missionary Society, 1979.
Ñāṇamoli	<i>Visuddhimagga</i> . (tr.) <i>The Path of Purification</i> . (Reprinted) The Corporate Body of the Buddha Education Foundation, Taipei, Taiwan
Vism	<i>Visuddhimagga</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Vism-A	<i>Visuddhimagga-Atthakathā</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
Vism-Mh	<i>Visuddhimagga-Mahātikā</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)
SN	<i>Samyutta Nikāya</i> . Chatṭhasangāyanā CD-ROM, Version -3, Igatpuri in India: Vipassana Research Institute, 1999. (Pali in Myanmar script)

### 3. Terms etc

ch.	Chapter
esp.	especially
ibid..	ibidem
lit.	literally, literature
no.	number
p.	page
pbl	publisher, publication: published by
tr	translation(s), translation of translated by
Vol(s)	Volume(s)

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# **CHAPTER I**

## **INTRODUCTION**

We, human beings, perform countless actions in our life from the time we were born to the time we die. To illustrate this, let me describe the everyday action we as students may possibly perform. Since the time we wake up to the time we go to bed and fall asleep we are performing one or the other action. In the morning as soon as we are awake we start doing action. What kind of actions we perform, of course, vary from people to people. We may begin our day with some thought of what to do, where to go, whom to meet, when to go etc. Then we may get up and go to the bathroom. When we get there we may find out that there is no water. At that moment, we will feel disappointed, and angry. Moreover, if we are overwhelmed with anger, we may even express our feeling with abusive words. Any way, we have to find water. So we may keep restraint in our speech and try to calm down. Afterward we may go to some other bathroom in other wing of the hostel. There we may find, there is no water either. That, if we were not constraint again, would make us become angrier. If there is water running, we may feel relieved, and happy. Then we may take bath happily. Afterward we will come back to our room, change dress, apply something on our face and body, and look at ourselves in the mirror. We may feel proud of ourselves for being looking good, or feel depress for having some spots which destroy the look of our face. Sooner or later we will feel hungry. Then we will go to mess to take food. On the way to mess, we may see many things, hear different sound, smell the scent of trees, flowers, the pollution from cars and motorbikes, or thinking of what is going be served for breakfast, and may expect special breakfast for this morning. These

perceptions actually started coming to us after we wake up. In this way before reaching mess, there will be many things occurring in our mind.

On reaching the mess, we may be surprised at what is being served. We may or may not like the food. If we don't like we may complain the person in charge. Or we may just take it with neutral feeling as we normally do. If we think the food is delicious, and like it, we will enjoy it happily. While we are taking food, we will get the apparent feeling of taste. In fact, this feeling can also occur while we are not eating like when we are drinking water or swallowing saliva. During the time when we are eating, there can be many thoughts taking place such as talking with another one, feeling hot, and thirsty, thinking of someone whoever comes to our mind, or recollecting the memory of having delicious food with family, relatives or some friends on a special day at a particular place. We may wish or plan to go there again someday. While these countless thoughts are going on, we may suddenly notice that food is empty. As the food is delicious we may want some more, or we just feel enough. Then the other actions are necessary to do such as washing plate and hands, returning the utensils to the place from where they were taken. Sometimes we may forget to return them. In that case, we may be warned or fined if found doing so by someone in charge. We may react with disappointment to the situation.

After breakfast, we will go to class if we have, somewhere to do, to buy, to sell something, to meet somebody, to watch movie etc. We may just come back to our hostel and study, read, or write. At the same time, we may be playing music of what we like. We may be listening or may not be. In the meanwhile, we may think of going out to have tea or coffee. But we may also deliberate that there is

something to get done before lunch. So we cannot go out right now to have tea. But the desire to go out will tell us to do this work later. We will say no to that attempting. The desire will keep on persuading us in many ways with some reasons. We may or may not be able to resist the persuasion of our desire. During this time, the thought of going out and not going out will be arising in our mind. If the desire gets stronger, we will be defeated as we usually are. Let say, we are defeated by the desire and go out but to come back within fifteen minutes. There at tea shop, we may meet some of our friends, and start talking about something. When the talk between us is going on, we may forget to come back. When we remember what to do, it will be very late. Then we will feel remorse on wasting time outside. Any way, lunch time is coming. So again we go to mess hall for lunch. At mess, we find that a typical food is waiting for us. In our mind, the thought of why only this kind of food is served will be arising. As we cannot do anything, we may just stand in queue for our turn. Then take the food and finish it. After lunch we may not feel like doing anything, but taking nap. As there is something to do which is supposed to get done before lunch, we may try to do our work though with sleepiness. When we are not able to resist that, we will just stop working and take a nap. When we wake up from short nap, we may find that it is evening. We may feel like drinking tea or coffee. As we think there is no point to resist this desire, we will simply go to teashop and have it. In this way or another while so many actions are going one by one, the time is passing by and night is approaching.

After having tea, we may resume our unfinished work, or do something else. We may go for a walk in the park, or purchase something. Then dinner time comes. When it is over, other actions such as watching news or movies, reading book, browsing internet with proper or improper content may be performed. When

we are tired of doing the actions we may want to take a rest, and go to bed. It is only at the time when we are fast asleep that there is no action arising in our mind at all. Otherwise we are performing one or the other action. These varieties of action are performed from morning till night since we were born till the last moment of our life. This every day action performed by human being is just an example to show that we are constantly performing action except at the time when we are fast asleep. Action is action whoever performs it. It is the same in nature.

When we look at the action we perform, we find that it includes perceptual experiences. Perception represents one significant aspect of human life. In the absence of perception, no knowledge is possible. Perceptual life is a life which is active perceiving different variations of objects such as seeing the visible object, hearing sound, smelling odor, tasting the flavor, touching the tangible object, thinking of existent or non-existent objects of the past, present or future, and remembering, dreaming and reflecting of anything which has to do with the operation of the mind. In a sense, perceptual life is active life.

There is the other aspect of life which is passive. It is a moment when we are fast asleep without dreaming. In this moment we are not perceiving or experiencing anything. But it does not mean that we are dead. We are still alive. However this life is without perception. We are not experiencing, knowing anything at all. During this moment of life what is operating in our body is bhavangacitta-life continuum instead of active process of perceiving consciousness. It is this life-continuum consciousness which maintains the continuity of life. Indeed, this is the factor of life and existence of any animate beings.

Newton's law of motion said that *for every action there is an equal and opposite reaction*.<sup>1</sup> For example, when we throw a stone into the pond, we will see waves occur due to the disturbance of the stone. This small circle will grow bigger and bigger till it reaches the edge of the pond. Nevertheless it will not stop after reaching the end of the pond but come back to the place from where the waves started, and finally to the stone itself. Throwing of a stone into the lake or pond and its reaction shows that Newton's law of motion is true.

What about our every day action? Does it have reaction or effect? Or is it done after it is done? No more effect or result. Suppose we kill someone, steal or take away his possessions by force, or help someone, give some food to the need. Do they have effect or result? Of course if we kill someone, he will die which can be said an effect of my killing. This is the immediate result and has to do with the victims only. What about us (the doers) who killed? At most we will be arrested and sent to jail or be killed. Apart from the immediate result, is there any further result?

There were some views expounded by some thinkers regarding the action and the result of action during the life-time of the Buddha. One view was held by a thinker called Puranakassapa. He maintained the view that rejects the existence of action itself. If action is rejected, then its result is also rejected.<sup>2</sup>

In contrary, another thinker named Ajitakesakambala rejected the result of action. According to him, any action, after it is done, is done without leaving the

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<sup>1</sup> [http://en.wikipedia.org/wiki/Newton%27s\\_laws\\_of\\_motion](http://en.wikipedia.org/wiki/Newton%27s_laws_of_motion)

<sup>2</sup> S-A p. 150

potentiality of producing result in the future. The view in turn implies the rejection of action. It was Makkhali who synthesized them by rejecting both action and its result. He held the view of no-action-no-result.<sup>1</sup>

Contrary to all of those views is the view of the Buddha who taught that there is action (kamma) and the result of it (kammavipāka). However it is difficult to appreciate the existence of action and its result for their relationship is not observable. This difficulty can be overcome if we understand the nature and the process of consciousness which underlies all human actions. In this paper, the attempt will be made to clarify the relationship of action and result in terms of Cognitive Process (cittavithi).

Accordingly, chapter II will be devoted to deal with a number of questions such as: (1) how many types of action are there? How do we perform the action, that is, what causes us to perform them? For example how do we move our hands forward and backward? How do we move our legs when we are walking? In the case of perceptual action how do we see the visible object and sense other various objects? In other words what is the principle that underlies all of our action?

Chapter III will investigate and analyze consciousness and mental phenomena which form the basic principle for the action at a micro level. Moreover the detailed account of consciousness and its associated mental factors will be brought out.

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<sup>1</sup> Ibid., p. 150

The fourth chapter will give the explanation on javana, its nature, variety and function. In addition to them, the way how javana is related to one another and its implication on its time of ripening will be explained.

In the fifth chapter, a brief account of death, rebirth will be given. Furthermore, the role of javana at the time of dying and rebirth-linking, and the various consequences of different javanas taken place in different realms and beings will be explained.

Finally, the last chapter will sum up all observation and analysis concerning the question of how action and reaction or cause and effect are related. In this relation, how javana plays an important role.



### **CHAPTER III**

#### **ANALYSIS OF PROCESS OF ACTION**

In this chapter, the detailed account of all cittas and its associated dhamma (cetasikas) that participate in the five-sense-door process and the mind-door process will be given. When a process of action is analyzed, we see that it is constituted with such many single consciousness as eye-consciousness, receiving consciousness etc. And when each of these consciousness is investigated, it turns out to have its own factors or constituents. Thus each consciousness consisted in a process is, at the micro level, composed of some mental factors. That is, consciousness, when arises, never arises alone but together with some or other factors. These factors are called Mental Factor, Cetasika in Pali.

The cetasikas occur in immediate conjunction with cittas or consciousness, and assist citta by performing more specific tasks in the total act of cognition. The mental factors cannot arise without citta, nor can citta arise completely segregated from the mental factors. But though the two are functionally interdependent, citta is regarded as primary because the mental factors assist in the cognition of the object depending upon citta, which is the principle cognitive element. The relationship between citta and the cetasikas is compared to that between a king and his retinue. Although one says “the king is coming,” the king does not come alone, but he always comes accompanied by his attendants. Similarly, whenever a citta arises, it never arises alone but always accompanied by its retinue of cetasikas<sup>1</sup>.

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<sup>1</sup> Asl p. 67



Cetasika is defined by way of four characteristics that are common to them all:

1. arising together with consciousness (ekuppāda);
2. ceasing together with consciousness (ekanirodha);
3. having the same object as consciousness (ekā lambana);
4. having the same base as consciousness (ekavatthukā).<sup>1</sup>

Mental factors are fifty-two in number.

1. Seven Universals – sabbacittasādhāraṇa<sup>2</sup>

1. contact
2. feeling
3. perception
4. volition
5. one pointedness
6. life faculty
7. attention

2. Six Occasionals – Pakinnaka<sup>3</sup>

1. initial application

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<sup>1</sup> ACMA p. 76

<sup>2</sup> Ibid., p. 77

<sup>3</sup> Ibid., p. 78

2. sustained application
3. decision energy
4. zest
5. desire

3. Fourteen Unwholesome factors<sup>1</sup>

1. delusion
2. shamelessness
3. fearlessness
4. restlessness
5. greed
6. wrong view
7. conceit
8. hatred
9. envy
10. avarice
11. worry
12. sloth
13. torpor
14. doubt

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<sup>1</sup> Ibid., ch. ii, p. 78

#### 4. Nineteen Universal Beautiful Factors<sup>1</sup>

1. faith
2. mindfulness
3. shame
4. fear of wrong
5. non-greed
6. non-hatred
7. neutrality of mind
8. tranquility of mental body
9. tranquility of consciousness
10. lightness of mental body
11. lightness of consciousness
12. malleability of mental body
13. malleability of consciousness
14. wieldiness of mental body
15. wieldiness of consciousness
16. proficiency of mental body
17. proficiency of consciousness
18. rectitude of mental body
19. rectitude of consciousness

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<sup>1</sup> Ibid., ch. ii, p. 79

## 5. Three Abstinence<sup>1</sup>

1. right speech
2. right action
3. right livelihood

## 6. Two Illimitable

1. compassion
2. appreciative joy

## 7. One Non-Delusion<sup>2</sup>

1. wisdom faculty

Before combining citta and its mental factors, let me enumerate briefly the cittas involved in the process. Cittas involved in any Cognitive Process are:

1. Atitabhavanga – past life-continuum
2. Bhavangacalana – vibrating life-continuum
3. Bhavangupaccheda- arresting life-continuum
4. Pancadvāvaccana – five-door adverting citta (in the case of five-sense-door process), and Manodvaravacchana – mind-door adverting citta (in the case of mind-door process)

## 5. Sensing consciousness

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<sup>1</sup> Ibid., ch. ii, p 80

<sup>2</sup> Ibid., ch. ii, p. 80

6. Sampaticchana-citta – receiving consciousness
7. Santiranacitta – investigating consciousness
8. Votthapana-citta – determining consciousness
9. Javana-citta – impulsion
10. Tadārammana-citta – retention or registration consciousness<sup>1</sup>

The above cittas can be categorized into four main groups according to their nature:

- I. *Akusala* or unwholesome
- II. *Kusala* or wholesome
- III. *Vipāka* or resultant
- IV. *Kiriya* or functional

Javana citta of the process is brought under the category of *Akusala* and *kusala*.<sup>2</sup> They are active in the sense that they create further results. The nature of the result will depend on whether javana was wholesome or unwholesome. That is to say that the nature of the result depends on whether there was attachment, aversion and wrong knowing present, or non-attachment (generosity), non-aversion (goodwill or lovingkindness), and non-wrong knowing (wisdom).

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<sup>1</sup> Their accounts have already given in Ch. II.

<sup>2</sup> Javana can be *kiriya*, functional, in the process occurred in the mind of the Enlightened and Arahants. This type of javana is left out as we are concerned with citta of the ordinary person only.

The resultant cittas and kiriya cittas are indeterminate-avyākata because they are not describable as either wholesome or unwholesome.<sup>1</sup> Of them the resultant cittas are passive in the sense that they occur automatically as a result of past action. They cannot create further javanas as they have no volition. Their weakness is reflected in the small number of associated mental factors. (They do, however, grow in strength further up the process, the receiving and investigating *cittas* containing the three additional mental factors of applying the mind to the object, examining and commitment to the object.) *Kiriya cittas* serve a rather special function. They seem to be neither active nor passive. It is this apartness or otherness that seems to give them their unusual quality.

## I. AKUSALA CITTA – UNWHOLESOME CONSCIOUSNESS

Akusala citta is one of the mental phenomena that functions as javana in the process. It is capable of producing its corresponding result. It is called “akusala” because it has the characteristic of producing painful result. According to the law of cause and effect, it is the cause. But it needs not necessarily be physical cause. According to Abhidhamma, this cause can be physical, verbal, or mental. Whatever the cause it is, it has the potentiality of producing the result though it may not produce its due result immediately as soon as the cause is done.

When we, ordinary human beings, see the beautiful object that is pleasant to us, we want to have it for our own. Sometimes we see the unpleasant object we do not like to see, at that time we usually feel disappointed. There is also the occasion

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<sup>1</sup> Nāṇamoli xiv, n. 35

when we are in doubt.<sup>1</sup> Sometimes our mind is in restless condition. All of this citta are considered as unwholesome - akusala. Unwholesome cittas arise out of root. The desire for something is rooted in greed. The disappointed mind has its root in aversion. And the doubtful and restless mind arises out of ignorance.<sup>2</sup> Therefore akusala citta is divided into three in terms of root (hetu). They are:

1. Cittas Rooted in Greed – Lobhamūla-citta
2. Cittas Rooted in Aversion – Dosamūla-citta
3. Cittas Rooted in Ignorance – Mohamūla-citta<sup>3</sup>

#### 1. Cittas Rooted in Greed – Lobhamūla-citta

The Pāli word *lobha* includes all varieties of greed ranging from intense passion or cupidity to subtle liking and attachment. Consciousness rooted in greed is classified in to eight on the basis of three principles of dichotomization. One is the concomitant feeling, whether a feeling of joy or equanimity; the second is the presence or absence of wrong view; third is the consideration whether the citta is prompted or unprompted. From the permutations of these three distinctions, eight types of consciousness are obtained. They are:

1. One consciousness, accompanied by joy, associated with wrong view, unprompted.
2. One consciousness, accompanied by joy, associated with wrong view, prompted.

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<sup>1</sup> Only doubting the existence of the Buddha, Dhamma, Sangha, and Kamma and the result of kamma are considered as doubt.

<sup>2</sup> Ñāṇamoli xiv, 91, p. 509 & ACMA ch. v, p. 208

<sup>3</sup> ACMA p. 32,36,37

3. One consciousness, accompanied by joy, dissociated with wrong view, unprompted.
4. One consciousness, accompanied by joy, dissociated with wrong view, prompted.
5. One consciousness, accompanied by equanimity, associated with wrong view, unprompted.
6. One consciousness, accompanied by equanimity, associated with wrong view, prompted.
7. One consciousness, accompanied by equanimity, dissociated with wrong view, unprompted.
8. One consciousness, accompanied by equanimity, dissociated with wrong view, prompted.<sup>1</sup>

When we enjoy watching movie with pleasant mental feeling without knowing the evil of watching it and without the inducement of others, at that moment *the first unwholesome consciousness, accompanied by joy, associated with wrong view, unprompted* arises as javana in the cognitive process. When it arises, it is associated by seven universals, six occasionals, delusion, shamelessness, fearlessness of wrong, restless, greed and wrong view nineteen altogether.<sup>2</sup>

But when we enjoy watching due to the other's inducement, then *the second wholesome consciousness, accompanied by joy, associated with wrong view, prompted* arises with its associated mental factors which are seven universals, six

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<sup>1</sup> Ibid., ch. i, p. 32 & Ñāṇamoli xiv, 91, p. 509

<sup>2</sup> Ibid., ch. ii, p. 106-107



occasionals, delusion, shamelessness, fearlessness of wrong, restless, greed and wrong view, sloth and torpor twenty one altogether.<sup>1</sup>

Sometimes it happens to some of us that we enjoy the movie with pleasant mental feeling and do it even if no body induces us. But we are aware of the evil of watching it. In that case it is *the third unwholesome consciousness, accompanied by joy, dissociated with wrong view, unprompted* that arises performing the function of javana. When it arises, it is associated by seven universals, six occasionals, delusion, shamelessness, fearlessness of wrong, restless, greed and conceit, nineteen mental factors altogether.<sup>2</sup>

There is also the occasion when the same thing as just mentioned takes place, but we do it with inducement of others. In this case what arises in the cognition is *the fourth unwholesome consciousness, accompanied by joy, dissociated with wrong view, prompted*. Its associated mental factors are seven universals, six occasionals, delusion, shamelessness, fearlessness of wrong, restless, greed conceit, sloth and torpor that comprise twenty one altogether.<sup>3</sup>

On all occasion of our life, it is a fact that we are not always cognizing objects of the world with pleasant mental feeling. It often happens to us that we perceive things given to us with neutral feeling – neither-pleasant-nor-painful-feeling. To account for such feeling that accompanies the consciousness, the Abhidhamma enumerates more consciousness on this too.

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<sup>1</sup> Ibid., p. 106-107

<sup>2</sup> Ibid., p. 106-107

<sup>3</sup> Ibid., p. 106-107

When we enjoy watching movie with neutral feeling without knowing the evil of watching it and without the inducement of others, at that moment *the fifth unwholesome consciousness, accompanied by equanimity, associated with wrong view, unprompted* arises as javana in the cognitive process. When it arises, it is associated by eighteen mental factors viz., seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, greed and wrong view.<sup>1</sup>

But when we watch movie due to the other's inducement, then it is *the sixth wholesome consciousness, accompanied by equanimity, associated with wrong view, prompted* that arises together with its associated mental factors, twenty in number. They are seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, greed wrong view, sloth and torpor.<sup>2</sup>

Sometimes it happens to some of us that although we watch the movie with neutral feeling, we are aware of the evil of watching it. In that case it is *the seventh unwholesome consciousness, accompanied by equanimity, dissociated with wrong view, unprompted*, that arises performing the function of javana. When it arises, it is associated by seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, greed and conceit eighteen altogether.<sup>3</sup>

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<sup>1</sup> Ibid., ch. ii, p. 106-107

<sup>2</sup> Ibid., p. 106-107

<sup>3</sup> Ibid., ch. ii, p. 106-107

There is also the occasion when the same thing as just mentioned takes place, but we do it with inducement of others. In this case what arises in the cognition is *the eighth unwholesome consciousness, accompanied by equanimity, dissociated with wrong view, unprompted*. Its associated mental factors are seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, greed, conceit, sloth and torpor twenty altogether.<sup>1</sup>

## 2. Cittas Rooted in Aversion – Dosamūla-citta

The second class of unwholesome consciousness is distinguished simply as unprompted and prompted. Unlike the consciousness rooted in greed, which can arise with alternative types of feeling – either joy or equanimity – consciousness rooted in hatred arises with only one kind of feeling, that of displeasure. Again, in contrast to consciousness rooted in greed, consciousness rooted in hatred does not arise in association with wrong view. Although wrong view can motivate acts of hatred, according to abhidhamma the wrong view does not arise simultaneously with hate, in the same citta, but at an earlier time in a different type of citta. As a result, we have two kinds of unwholesome consciousness rooted in hatred.<sup>2</sup> They are:

1. One consciousness, accompanied by displeasure, associated with aversion, unprompted.
2. One consciousness, accompanied by displeasure, associated with aversion, prompted.<sup>3</sup>

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<sup>1</sup> Ibid., ch. ii, p. 106-107

<sup>2</sup> Ibid., ch i, p. 36

<sup>3</sup> Nāṇamoli xiv, 91, p. 509

The first consciousness arises in a cognitive process of one man when he, with hatred, murders another in a spontaneous fit of rage. It always arises associated by seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, hatred, envy, avarice, worry making twenty mental factors altogether.<sup>1</sup> Second type of unwholesome consciousness arises when one man, again with hatred, murders another after deliberation. When it arises, it is associated by twenty two mental factors viz., seven universals, five occasionals excluding zest, delusion, shamelessness, fearlessness of wrong, restless, hatred, envy, avarice, worry, sloth, and torpor.<sup>2</sup>

#### 4. Cittas Rooted in Delusion – Mohamūla-citta

This is the last class of unwholesome consciousness which comprises those cittas in which the other two unwholesome roots – greed and hatred – are absent. Usually delusion leads to the arising of greed or hatred as well. But though delusion is always present as a root in cittas accompanied by greed and hatred, its function there is subordinate. In these last two types of unwholesome consciousness, however, delusion alone is present as an unwholesome root, and thus they are classified as consciousness rooted in delusion. Because the function of delusion is especially evident in these two types of consciousness, they are also described as consciousness involving sheer delusion (momūhacitta), the Pali word momūha being an intensification of moha, delusion. There are two types of consciousness in which delusion is especially prominent:

1. One consciousness, accompanied by equanimity, associated with doubt.

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<sup>1</sup> Ibid., ch. ii, p. 107

<sup>2</sup> Ibid., ch. ii, p. 107

2. One consciousness, accompanied by equanimity, associated with restlessness.<sup>1</sup>

First is associated by seven universals, initial application, sustained application, energy, delusion, shamelessness, fearlessness of wrong, restless, and doubt together fifteen. Second is associated by seven universals, initial application, sustained application, decision, energy, delusion, shamelessness, fearlessness of wrong, and restless, together fifteen.<sup>2</sup>

## II. KUSALA CITTA – SKILLFUL CONSCIOUSNESS

This class of consciousness is divided into eight types on the basis of three principles of dichotomization. One is the concomitant feeling, which in four cases is joy (somanassa), and in four cases equanimity (upekkhā), i.e. neutral mental feeling; a second is the presence or absence of knowledge; and a third is the dyad of unprompted and prompted. Covering all of these principles, eight types of sense-sphere wholesome consciousness are enumerated as the following;

1. One consciousness, accompanied by joy, associated with knowledge, unprompted.
2. One consciousness, accompanied by joy, associated with knowledge, prompted.
3. One consciousness, accompanied by joy, dissociated with knowledge, unprompted.

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<sup>1</sup> Ibid., ch. i, p. 37 & Ñāṇamoli xiv, 91, p. 509

<sup>2</sup> Ibid., ch. ii, p. 107

4. One consciousness, accompanied by joy, dissociated with knowledge, prompted.
5. One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. One consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. One consciousness, accompanied by equanimity, dissociated with knowledge, unprompted.
8. One consciousness, accompanied by equanimity, dissociated with knowledge, prompted.<sup>1</sup>

With regard their associated mental factors, the first two are associated by seven universals, six occasionals, twenty five beautiful factors, altogether thirty eight out of fifty two mental factors. The second two are associated by the same mental factors as the first two except non-delusion mental factor, and thus thirty seven altogether.<sup>2</sup>

In the case of the third two, the associated mental factors are are seven universals, five occasionals except zest, twenty five beautiful factors, altogether thirty seven out of fifty two mental factors. The last two are associated by the same mental factors as the third two except non-delusion mental factor, and thus thirty six altogether.<sup>3</sup>

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<sup>1</sup> Ibid., ch. i, p 46

<sup>2</sup> Ibid., ch. ii, p. 104

<sup>3</sup> Ibid., ch. ii, p. 104

II. The cittas (thought moments) that come under the category of Vipāka – the resultant cittas<sup>1</sup>

- a. sense-consciousness,
- b. receiving consciousness,
- c. investigating consciousness,
- d. registration consciousness

(A). Sense consciousness is of five kinds in number:

1. Cakkhaviññāṇa – seeing consciousness
2. Sotaviññāṇa – hearing consciousness
3. Ghānaviññāṇa – smelling consciousness
4. Jivhāviññāṇa – tasting consciousness
5. Kāyaviññāṇa- touching consciousness<sup>2</sup>

Sensing consciousness is the result (Vipāka) of kamma, whether skillful or unskillful. If the object being seen, sound being heard, smell being smelt, flavour being tasted, tangibles being felt is pleasant and desirable, then it is the result of rootless-skillful-kamma, whereas unpleasant and undesirable that of unskillful-kamma. Whatever voice or sound we hear, whatever odour we smell, whatever flavour we taste, whatever tangible object we touch, it is the result of what we have done in the previous existences. Since each of the five sensing consciousness can be the result of either skillful-kamma or that of unskillful-kamma, each resultant

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<sup>1</sup> Ibid., ch. i, p. 34

<sup>2</sup> Ibid., ch. i, p. 34



consciousness becomes two. Then we have five sets of sensing consciousness. They are:

- a. One set of unskillful-resultant seeing consciousness and skillful-resultant seeing consciousness
- b. one set of unskillful-resultant hearing consciousness and skillful-resultant hearing consciousness
- c. one set of unskillful-resultant smelling consciousness and skillful-resultant smelling consciousness
- d. one set of unskillful-resultant tasting consciousness and skillful-resultant tasting consciousness
- e. one set of unskillful-resultant touching consciousness and skillful-resultant touching consciousness<sup>1</sup>

In a process of cognizing or experiencing the object, only one consciousness from any set of sensing consciousness arises and falls away. No two or more than two consciousness of the same set or different set can arise together in a single process of cognition. For example, when a process of seeing consciousness through the eye-door occur, only one of the two seeing consciousness whether the skillful resultant or unskillful resultant arises and perform the function of seeing. If it arises, it arises depending on the object. When the object is pleasant and desirable, skillful-resultant-seeing-consciousness arises, while it is unpleasant and undesirable, unskillful-resultant-seeing-consciousness arises. It is also true of other sensing consciousness.

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<sup>1</sup> Ibid., ch. i, p. 34



When any of sensing consciousness arises to cognize the object, it is accompanied by feeling, whether it is painful, pleasant, or neutral. All sensing consciousness except the touching consciousness are accompanied by neutral feeling. This is because the impact of the object on them is weak. However in the case of unskillful-resultant touching consciousness, the object's impact on the body faculty is strong, and thus the accompanying feeling is bodily pain, whereas it is bodily pleasure in the case of skillful-resultant touching consciousness.<sup>1</sup>

To summarize the sensing consciousness with its respective feeling;

1. Unskillful-resultant-seeing consciousness accompanied by equanimity
2. Unskillful-resultant-hearing consciousness accompanied by equanimity
3. Unskillful-resultant-smelling consciousness accompanied by equanimity
4. Unskillful-resultant-tasting consciousness accompanied by equanimity
5. Unskillful-resultant-touching consciousness accompanied by pain
6. Skillful-resultant-seeing consciousness accompanied by equanimity
7. Skillful-resultant-hearing consciousness accompanied by equanimity
8. Skillful-resultant-smelling consciousness accompanied by equanimity
9. Skillful-resultant-tasting consciousness accompanied by equanimity
10. Skillful-resultant-touching consciousness accompanied by pleasure<sup>2</sup>

In a process of cognition, when any of the above-mentioned consciousness arises and performs its own function, it never arises alone though only one

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<sup>1</sup> Abhivibha p. 10

<sup>2</sup> Ibid., ch i, p. 34

consciousness. But it arises together with its associated cetasikas – mental factors. Mental factors are said, in the Abhidhamma, that they arise and, cease together with, and have the same object and the same physical base with, consciousness. Although they arise together with consciousness, they are led by consciousness. Consciousness is compared to the king, and mental factors to the ministers of the king. Whenever the king comes, its ministers have to follow. This is the nature of mental phenomena (citta-niyāma).

Now let us see how many mental factors associate with each of the ten sensing consciousness. First let us look at unskillful-resultant-seeing consciousness accompanied by equanimity. What are its associated mental factors? It is mentioned in the Abhidhamma that when *an unskillful-resultant-seeing consciousness accompanied by equanimity* arises in a cognitive process, it is associated by the seven universal mental factors only, out of the fifty-two mental factors. It is the same seven universal mental factors that associate with the rest of nine-sensing consciousness. Therefore all ten sensing consciousness have the same associated mental factors which are universal (to every consciousness).<sup>1</sup>

#### (B). Receiving consciousness – Sampaticchana-citta

It is one of the Vipāka (resultants). It is the result of either rootless-skillful-kamma or unskillful-kamma. And both are accompanied by neutral feeling (equanimity). Then as a result, we have two types of receiving consciousness viz,

1. Unskillful-resultant-receiving consciousness accompanied by equanimity

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<sup>1</sup> Ibid., ch ii, p. 108

2. Rootless-skillful-resultant-receiving consciousness accompanied by equanimity<sup>1</sup>

Regarding the associated mental factors, both of the above cittas are associated by seven universals, initial application, sustained application, and decision all together ten mental factors out of fifty two.<sup>2</sup>

(C). Investigating consciousness – Santirana-citta

It is a passive resultant citta. It can also be the result of either rootless-skillful-kamma or unskillful-kamma. In the case of unskillful resultant citta, it is accompanied by equanimity, whereas in the case of rootless-skillful-resultant citta it is accompanied by both equanimity and joy. Therefore there are three kinds of investigating consciousness, viz,

1. Unskillful-resultant-investigating consciousness accompanied by equanimity
2. Rootless-skillful-resultant-investigating consciousness accompanied by equanimity
3. Rootless-skillful-resultant-investigating consciousness accompanied by joy<sup>3</sup>

The former two which are *unskillful-resultant-investigating consciousness accompanied by equanimity*, and *rootless-skillful-resultant-investigating consciousness accompanied by equanimity* are associated by seven universals, initial application, sustained application, and decision all together ten mental

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<sup>1</sup> Ibid., ch. i, p. 34

<sup>2</sup> Ibid., ch. ii, p. 108

<sup>3</sup> Ibid., ch. i, p. 34

factors out of fifty two, whereas the latter is associated by seven universals, initial application, sustained application, zest, and decision together eleven factors out of fifty two.<sup>1</sup>

(D). Registration consciousness – Tadārammana-citta

It can be divided into two main types, first type registration consciousness which are the results of rootless-skillful and unskillful kamma and second type of registration consciousness which are the results of sense-sphere consciousness with roots. The first type of registration consciousness is nothing other than the three types of investigating consciousness. Thus it needs not be discussed here again. Concerning the second type of registration consciousness, it varies not only in terms of feeling, but also in terms of with or without knowledge, and in terms of whether prompted or unprompted. As a result, we have eight kinds of registration consciousness resulted from sense-sphere consciousness with roots.<sup>2</sup> They are:

1. One resultant consciousness, accompanied by joy, associated with knowledge, unprompted.
2. One resultant consciousness, accompanied by joy, associated with knowledge, prompted.
3. One resultant consciousness, accompanied by joy, dissociated with knowledge, unprompted.
4. One resultant consciousness, accompanied by joy, dissociated with knowledge, prompted.

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<sup>1</sup> Ibid., ch. ii, p. 108

<sup>2</sup> Ibid., ch. i, p. 38

5. One resultant consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. One resultant consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. One resultant consciousness, accompanied by equanimity, dissociated with knowledge, unprompted.
8. One resultant consciousness, accompanied by equanimity, dissociated with knowledge, prompted.<sup>1</sup>

With regard their associated mental factors, the first two are associated by seven universals, six occasionals, nineteen beautiful universals, and one non-delusion (wisdom) altogether thirty three out of fifty two mental factors. The second two are associated by the same mental factors of the first two except non-delusion mental factor, and thus thirty two altogether. In the case of the last four, they are accompanied by neutral feeling (equanimity), thus they cannot be associated by zest of six occasionals. The associated mental factors of the former two of the last four are the same as the first two, whereas the latter two the same as the second two excluding zest from both associations.<sup>2</sup>

### III. Kiriya – Functional

Under the Kiriya category, pancadvāravacchana-citta – five-door-adverting consciousness, and manodvāravacchana-citta – mind-door adverting consciousness

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<sup>1</sup> Ibid., ch. i, p. 38

<sup>2</sup> Ibid., ch. ii, p. 108

and voṭṭhapana-citta – determining consciousness are brought.<sup>1</sup> In fact mind-door advertent consciousness and determining consciousness is one and the same consciousness. Determining consciousness is nothing but mind-door advertent consciousness which performs the function of determining the object in the five sense-door processes. . It is at this crucial point in the thought process that the nature of the next stage of *javana* is determined. When we consider its associated mental factors we will see that the consciousness that performs this function is strengthened by the additional mental factor of effort, and so if mindfulness or appropriate attention can be exerted at this point, intervention can occur, and a chain of mechanical reactions may be broken. Thus it is possible to turn a potentially unskilful *javana*, rooted in aversion experienced in response to an undesirable object, such as a harsh voice, to a skilful one rooted in wisdom.

Both of the five-sense-door advertent consciousness and mind-door advertent consciousness is accompanied by neutral feeling (equanimity), because they just function to facilitate the arising of cognizing consciousness in the process. The associated mental factors of mind-door advertent consciousness which is also determining consciousness in the five-sense-door process are seven universals, initial application, sustained application, decision, energy together twelve out of fifty two. In the case of five sense-door advertent consciousness it is the same mental factors but excluding energy (*viriya*).<sup>2</sup>

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<sup>1</sup> There is eight more consciousness which can be included in the category of Kiriya (functional). They play as *javana* in the process of cognition. They are functional, and thus are not kammically active. This kind of *javana* which are functional occurs in the cognition of Arahant only, but never occurs in the cognition of ordinary human beings. Therefore I will not discuss them in this paper in which I am dealing only with the perception of ordinary human beings.

<sup>2</sup> ACMA ch. ii, p. 108

## CHAPTER II

### ACTION AND MENTAL PROCESS

In this chapter, I will deal mainly with human actions and perceptual experiences. In dealing with them, first I will analyze human action and experience, and then show how they come about according to the Buddhist Abhidhamma. In short, all of human actions in general that can be performed by all human beings can basically be classified into three, viz., (1) mental action – manokamma, (2) verbal action – vacikamma, and (3) physical action – kāyakamma. This classification is made in terms of the order arising in human mind. The latter are the actualizations of the former. That is why the way human being thinks always has impact on how he or she says or acts. If he or she has the habit of thinking positively, he or she say or act positively. If he or she did not have that kind of habit, the result would be opposite.

Mental actions are those that take place in the mind only, but do not reach the state of physical or verbal involvements. Those actions are purely thought, thinking, recollecting, willing, and remembering, experiencing or cognizing the varieties of object etc, which do not involve bodily movement and word at all. Mental action can be subdivided into two groups. One group consists of all mental actions having mental images of the past, present, future, timeless, and conventional objects. The other mental action is best understood in terms of experience. For it is mainly concerned with mental action of experiencing or cognizing the present object.<sup>1</sup>

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<sup>1</sup> Asl p.138 (Imesam pancannan dvārānan vasena uppannā cetanā neva kāyakammam hoti, na vacikammam, manokammameva hotiti veditabbā.)



All of the present object that can be experienced by human beings can be generalized into five kinds only. They are:

1. visible object - rūpārammaṇa
2. audible sound - saddhārammaṇa
3. odour - gandhārammaṇa
4. flavour - rasārammaṇa
5. tangible object - phoṭṭhabbārammaṇa<sup>1</sup>

Whatever object that can be seen through the eye is visible object. It does not matter whether it is white or black, long or short, circle or triangle. If it is visible to the eye, then it is visible object. In the same way, all sounds whether it be voice of human, sound from animal, thundering, screaming, the sound of rain, car, or airplane are brought under the object of audible sound. For they can be experienced through the same faculty which is ear. Without using ear, no sound can be heard except that one has psychic power. Similarly, all smell of whatever is put together with the object of odour as they have to be sensed through the same faculty – nose. It is a fact that we never sense any smell through the faculty except nose. It is the same in the case of the object of flavour. Although there are many flavour such as mango flavour, pineapple flavour, apple flavour, chilly flavour, sugar flavour etc., they are all to be tasted only through the tongue. So they are all put together with the object of flavour. There may be different objects. But in the aspect of tangibility, they have the same nature.

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<sup>1</sup> ACMA p. 135



Therefore when it comes to the touch of feeling, whatever can be felt by touch is brought under the tangible object. It should be restated that experiencing of the present visible object, sound, odor, flavour, and the tangible object are all mental actions. Physical movements and verbal utterances are not required in order to experience these objects situated around us. However, it will be necessary for us to walk, turn our head, or go to somewhere to experience a particular object. Nonetheless walking, turning head, and going somewhere are physical actions. They may have relationship with mental action in serving as conditions to experience far away objects but they are not experiencing action. Experiencing is exclusively mental action.

Verbal actions are any action done by verbalizing such as speaking, giving speech, telling the truth, and lying etc. Physical action includes all actions such as walking, writing, killing, standing up, raising hands, shaking body, waving hands, moving object, and drinking etc which involve physical movement, and bodily sign or gesture.

According to the Buddhist Abhidhamma, all human actions, irrespective of whether it is physical, verbal or mental, are caused by a series of consciousness – citta. That is, the principle that underlies all actions is a series of consciousness. Thought which is mental action, at the bottom line, is a series of consciousness. Likewise verbal action of speaking and physical action of walking etc arise out of a series of consciousness. Without consciousness, no action or experience or cognition can take place. This is because both experienced objects of mental action and the physical body are material phenomena. Material phenomena are objectless (anālambanam). They are not capable of cognizing and knowing any thing. Only

mental phenomena are capable of cognizing.<sup>1</sup> In fact, cognizing is the chief characteristic of consciousness – citta.

It is pertinent to give a brief account of citta here. Citta is a Pāli word. It is derived from the verbal root *citi*, to cognize, to know. It is defined in three ways; as agent, as instrument, and as an activity. As agent, citta is that which cognizes an object (*ārammanam cinteti'ti cittam*). It refers to all citta. As the instrument, citta is that by means of which the accompanying mental factors cognizes the object (*etena cinteti'ti cittam*). As an activity, citta is itself nothing other than the process of cognizing the object (*cintanamattam cittam*). Citta as an activity are wholesome, unwholesome and functional.<sup>2</sup>

The third definition, in terms of sheer activity, is regarded as the most adequate of the three; that is, citta is fundamentally an activity or process of cognizing or knowing an object. It is not an agent or instrument possessing actual being in itself apart from the activity of cognizing. The definition in terms of agent and instrument are proposed to refute the wrong view of those who hold that a permanent self or ego is agent and instrument of cognition. The Buddhist thinkers point out, by means of these definition, that it is not a self that performs the act of cognition, but citta or consciousness. This citta is nothing other than the act of cognizing, and that act is necessarily impermanent, marked by rise and fall.

To elucidate the nature of any ultimate reality, the Pāli commentators propose four defining devices by means of which it can be delimited. These four

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<sup>1</sup> Vism I. 21

<sup>2</sup> Abhiv p. 1, & Asl p. 63

devices are: (1) its characteristic (*lakkhaṇa*), i.e. the salient quality of the phenomenon; (2) its function (*rasa*), its performance of a concrete task (*kicca*) or achievement of a goal (*sampatti*); (3) its manifestation (*paccupaṭṭhāna*), the way it presents itself within experience; and (4) its proximate cause (*padatthāna*), the principal condition upon which it depends.<sup>1</sup>

In the case of citta, its characteristic is the knowing of an object (*viñāṇa*). Its function is to be a “forerunner” (*pubbangama*) of mental factors in that it presides over them and is always accompanied by them. Its manifestation – the way it appears in the meditator’s experience – is a continuity of processes (*sandhāna*). Its proximate cause is mind-and-matter (*nāmarūpa*), because consciousness cannot arise alone, in the complete absence of mental factors and material phenomena.<sup>2</sup>

Further more, the process or series of consciousness emerges through doors (*dvāra* in Pāli) only. Door is defined as means by which consciousness arises and experiences the object. Door is of two types, viz., (1) five sense-door or material door, and (2) mind-door. Five sense-doors are eye-door, ear-door, nose-door, tongue-door, and body-door, whereas mind-door itself is mind-door. Mental action which undergoes the task of experiencing the present objects is initiated by a series of consciousness emerges out of the five sense-doors. Physical action, verbal action, and the first group of mental actions are brought about by a series of consciousness that arises through mind-door only.<sup>3</sup> However physical action is

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<sup>1</sup> Asl p. 63

<sup>2</sup> Ibid., p. 112

<sup>3</sup> Mohavicchedani [Abhidhamma Mātikapāli] p. 32

made known through bodily intimation, and verbal action through vocal intimation.<sup>1</sup>

Therefore there are different series of consciousness occurred through different doors for different actions. A series of consciousness arising through the five sense-doors is called in Pali *Pancadvāra-vithi*, five-sense-door process, whereas that of consciousness through the mind door is called *Manodvāra-vithi*, mind-door process.

Pancadvāra vithi are:

- (1) cognition of visible object through the eye-door (cakkhudvāravithi),
- (2) cognition of sound through the ear-door (sotadvāravithi)
- (3) cognition of odor through the nose-door (ghanadvāravithi)
- (4) cognition of flavour through the tongue-door (jivhādvāravithi)
- (5) cognition of tangible object through the body-door (kāyadvāravithi)<sup>2</sup>

Each object is to be perceived through its respective door only, not through any other doors. For example, the visible object cannot be experienced through the ear. Because the ear is not the appropriate door through which visible object can be seen or experienced. It can be seen only through its door which is the eye. Likewise sound, odour, flavour, tangible object, and mental object can only be perceived through its respective doors which are ear-door, nose-door, tongue-door, body-door, and mind-door. Whenever and whatever objects is to be perceived, it must be perceived only through one of the six doors. Apart from the six doors,

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<sup>1</sup> ACMA p. 244

<sup>2</sup> Ibid., p. 152

there is no other way. In this sense, door (dvāra) plays an important role in human life as it enables them to cognize, to know, to learn the different things, objects in the world.<sup>1</sup>

For all of the consciousness to arise in a series, there are certain conditions that must be fulfilled. These conditions or factors are enumerated in the Abhidhamma. The factors are different for different sense experience or cognition.

1. The factors for the arising of eye-sense experience are;

- a. eye-sensitivity
- b. visible colour
- c. light
- d. attention

2. The factors for the arising of ear-sense experience are;

- a. ear-sensitivity
- b. audible sound
- c. space
- d. attention

3. The factors for the arising of nose-sense experience are;

- a. nose-sensitivity
- b. odour
- c. air
- d. attention

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<sup>1</sup> Abhiv p. 60

4. The factors for the arising of tongue-sense experience are;

- a. tongue-sensitivity
- b. flavour
- c. apa – liquid element such as aliva
- d. Attention

5. The factors for the arising of body-sense experience are;

- a. body-sensitivity
- b. tangible object
- c. element of hardness
- d. attention

6. The factors for the arising of mind-sense experience are;

- a. heart-base
- b. mental object
- c. the bhavanga
- d. attention<sup>1</sup>

When we investigate the necessary conditions for experience to occur, we see that some are physical conditions and the other is mental. Physical conditions are: eye-sensitivity, ear- sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity, and heart-base. These physical conditions serve as bases and instrument by which the object is perceived by the consciousness concerned. For example, we see with our eyes. It means seeing depends of eye-sight. Only when the eye-sight is

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<sup>1</sup> Asl p. 321

working properly, seeing is possible. It is applicable to other sense-bases too. The objects of five-sense-door process are also physical condition for they are the objects to be perceived. Mental conditions are mental objects and attention. Attention is an indispensable condition for any sense consciousness to arise.

I have mentioned that human action is stimulated by a series of consciousness. And that series of consciousness arises through one of the six doors. Let me first described the series of consciousness which arises through the five sense doors, and which brings about the mental actions. Of all series of consciousness of the five sense doors, let me state first the process that causes the mental action of seeing the visible object.

This mental action of seeing is stated in *Visuddhimagga*, the Path of Purification, as the following:

*“In the course of existence, eye-consciousness, together with its associated states, supported by light and caused by attention, is generated because the eye is intact and because visible data have come into focus. For it is actually when a visible datum has reached presence that it impinges on the eye at the instant of the eye-sensitivity’s presence. When it has done so, the life-continuum arises and ceases twice. Next to arise is the functional mind element with that same object, accomplishing the function of adverting. Next to that, eye consciousness, which is the result of profitable or of unprofitable (kamma) and sees that same visible datum. Next, the resultant mind element, which receives that same visible datum. Next, the resultant root-cause-less mind-consciousness element, which investigates that same visible datum. Next the functional mind-consciousness element without root-*



*cause and accompanied by equanimity, which determines that same visible datum. Next, [it is generated either] as one from among the profitable and unprofitable, or functional and kinds of consciousness belonging to the sense sphere, either as consciousness accompanied by equanimity and without root-cause, or as five or seven impulses. Next, in the case of sense-sphere beings, [it is generated] as any of the eleven kinds of registration consciousness conforming [as to object] with the impulses. The same applies to the remaining doors. But in the case of the mind-door exalted consciousness also arise.<sup>1</sup>*

According to the above passage, each time we perceive an object through the sense-door, a series of thought-moments occurs which constitute a process. These thought moments arising and passing away in this process are different 'minds' or states of mind. One follows the other in rapid succession (usually too quickly to be perceived individually) and in an order performing its respective function. This process can be illustrated as follow:

1. Past *bhavanga*
2. Vibrating *bhavanga*
3. Arresting *bhavanga*
4. Turning to sense-door
5. seeing consciousness (or five sense consciousness)
6. Receiving
7. Investigating

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<sup>1</sup> Nāṇamoli XX, 44, 719



8. Determining

9. *Javana*

10. *Javana*

11. *Javana*

12. *Javana*

13. *Javana*

14. *Javana*

15. *Javana*

16. Retention

17. Retention

1. *Bhavanga*: *Bhavanga* or stream of being or subconscious state of mind is that which is below the threshold of consciousness. It may be compared to a state of deep, dreamless sleep. The nature of this 'mind' or '*citta*' will depend on the individual and his past *kamma*, but in the case of human beings this will be skilful, since without a skilful state existing at the moment of re-linking of a past life with a present life, there would be no conditions for a human birth.<sup>1</sup>

2. Vibrating *bhavanga*: Before an object can impinge on any of the senses, it first enters the stream of *bhavanga* causing it to vibrate slightly, in the same way as a sound might cause one to turn in one's sleep without waking up.<sup>2</sup>

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<sup>1</sup> Nāṇamoli XIV, 45, 515

<sup>2</sup> ACMAp. 123

3. Cutting off the stream of *bhavanga*: The third thought-moment is the point at which the stream of *bhavanga* is interrupted or cut off, and may be compared to being woken up from sleep. The object (here, sound) is in no way known at this stage.<sup>1</sup>

4. Turning to sense door: There is now a turning to the sense door concerned. That is to say, concerning an audible object there will be a turning to the ear door without there yet being any hearing.<sup>2</sup>

5. Five-fold sense consciousness: Now there is, in the case of audible object, hearing; in the case of visible object, sight; odorous object, smell; sapid (flavorous) object, taste; and tangible object, touch.<sup>3</sup>

6. Receiving: Here the object is passively received and may be distinguished as being agreeable or disagreeable, although as yet there is no reaction to this discernment. The feeling is neutral in either case. For example, if the sound is a harsh voice, it is not yet known as such so no judgment or dislike may yet arise. It is simply received passively.<sup>4</sup>

7. Investigating: The object or sound is now examined and investigated, but decision as to the nature of the object has still not been made.<sup>5</sup>

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<sup>1</sup> Ibid., p. 123

<sup>2</sup> Ibid., p. 123

<sup>3</sup> Ibid., p. 123

<sup>4</sup> Ibid., p. 123

<sup>5</sup> Ibid., p. 123

8. Determining: It is at the determining stage that discrimination is applied and the object is recognized. Thus the sound will be known as a harsh voice and consequent upon this determining will be the nature of the next and crucial stage of *javana*.<sup>1</sup>

9-15. *Javana*: This, in contrast to all the preceding states, is an active state, capable of creating further results or *kamma*. It is the dynamic reaction to what has been perceived. It is at this stage that a skilful or unskilful *citta* will occur.<sup>2</sup> Thus after hearing harsh speech, a state of anger, dislike or rejection may arise. The *citta* that occurs here normally lasts for seven thought-moments.<sup>3</sup>

16-17. Retention: These two final thought-moments do not always occur at the end of a thought process, but depend for their arising on the strength of the preceding *javanas*. Retention is performed by the investigating *cittas*, and its function is essentially to register what has been perceived in the 'memory'.<sup>4</sup>

What has just stated above is the process of seeing consciousness. The process for hearing consciousness, smelling consciousness, tasting consciousness, and touching consciousness are almost the same as seeing consciousness. For the rest four consciousnesses, a respective consciousness (hearing, smelling, tasting, and touching) needs to be substituted in the place of seeing consciousness.

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<sup>1</sup> Ibid., p. 123

<sup>2</sup> Ibid., p. 123

<sup>3</sup> *Javana* will be dealt with in detail in chapter V.

<sup>4</sup> Ibid., p. 123

We note that the above-mentioned process consists of seventeen mind-moments only, not more or less than that. This can be accounted for by referring to the object and the door through which it takes place. The object that is cognized and the door through which object is cognized are materiality. The life of materiality is equivalent to seventeen moments of consciousness. Therefore the process consists of seventeen moments of consciousness only. For further information let me mention what the Abhidhamma says about the duration of materiality. Abhidhamma says:

*“The duration of material phenomena consists of seventeen such mind-moments”.<sup>1</sup>*

The Path of Purification also states:

*“Herein, the cessation of materiality is slow and its transformation ponderous, while the cessation of consciousness is swift and its transformation quick (light).”*

*“For the life-continuum consciousness arises and ceases sixteen times while one material instance endures. With consciousness the instant of arising, instant of presence, and instant of dissolution are equal; but with materiality only the instants of arising and dissolution are quick like those [of consciousness], while the instant of its presence is long and lasts while sixteen consciousness arise and cease.”<sup>2</sup>*

The above said that consciousness arises and falls away seventeen times faster than the material phenomena. Since consciousness runs quickly when the object is present, it runs for seventeen moments. The process cannot run less or

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<sup>1</sup> Ibid., p. 154

<sup>2</sup> Ñāṇamoli, XX,23,714

more seventeen moments because life of materiality is fixed. If life of materiality were less or more than seventeen moments, consciousness would run less or more than seventeen moments. It is materiality, not consciousness, which decides the process of consciousness. Since the life of materiality is fixed, the moment of consciousness to perceive it is also fixed.

Although the moment of consciousness run in a process of cognition is fixed, the number of vithi-cittas that cognize objects in sense-door processes can be varied. This is due to the intensity in the appearing of objects to the eye-sensitivity. The object that appears can be of four kinds, viz.,

1. Atimahantārammaṇa – very distinct object
2. Mahantārammaṇa – distinct object
3. Parittārammaṇa – feeble object
4. Atiparittārammaṇa – very feeble object<sup>1</sup>

Due to different presentation of the object, there are four different courses that run cognizing the different degree of object. Course is called *Vāra* in Pali. A course or *vāra* are a series of vithi-cittas that arise and fall away in succession and experience the same object through the same doorway. In some courses seven types of vithi-cittas arise, in others six types, in others again five types, and in some there are no vithi-cittas arising, and there are only atitabhavanga and the bhavangacalana. As a result, we get the following courses:

1. Tadārammanavāra - The complete course which ends with retention before subsiding into bhavanga

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<sup>1</sup> ACMA p. 155-60

2. Javanavāra - The course that ends with *javana* without retention
3. Voṭṭhappanavāra - the course ending with determining, not reaching the *javana* stage
4. Moghavāra - the futile course, where there is merely a vibration of *bhavanga* but no thought process arising from this.<sup>1</sup>

It may happen, when the *javana-cittas* have arisen and fallen away in a succession of seven *cittas*, that the object has not fallen away yet. Then there is a condition for two types of *tadārammana citta* to arise and to experience the object, which has not fallen away yet. The last *vithi-citta* that experiences the object is then *tadālabhana citta*. This is the course ending with *tadālabhana-citta* (*tadālabhanavāra*). The object of such a course is called “very great” (*atimahanta*). This object is very clear, the process runs its full course with the *tadālabhana vithi-cittas* succeeding the *javana vithi-cittas* and experiencing the object, which has not fallen away yet.<sup>2</sup>

It may happen, when the *voṭṭhappana-citta* has arisen and fallen away and is succeeded by the *javana-cittas* which arise and fall away in a succession of seven *cittas*, that then the object falls away. In such a case the *tadālabhana vithi-citta* cannot arise and there is a course ending with the *javana-citta* (*javanavāra*), with six kinds of *vithi-cittas* of which the last type is *javana-citta* experiencing the object. The object of such a course is called “great” (*mahanta*), because it is clear

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<sup>1</sup> Ibid., p. 153-160

<sup>2</sup> Ibid., p. 153

and it conditions the arising of kusala citta, akusala citta, or in the case of the arahat, mahākiriya citta.<sup>1</sup>

It may also happen that there are several types of atitabhavanga arising and falling away, followed by several types of bhavanga calana arising and falling away and that after that the bhvangupaccheda arises and the stream of bhavanga-cittas is arrested. Then there can be the sense-door adverting consciousness, one of the sense-cognitions, the receiving –consciousness and investigating-consciousness, arising and falling away in succession. After that the determining-consciousness arises, but since the rūpa cannot last longer than seventeen moments of citta there is no opportunity for the arising of the javana-cittas that experience that rūpa. In that case two or three moments of voṭṭhapana-citta arise and fall away and then, when the rūpa falls away, the process is ended. This course is called the course ending with voṭṭhapana (voṭṭhapanavara), since the voṭṭhapana-citta is the last vithi-citta.<sup>2</sup>

In the case of the futile course, when the object impinges on a sense-base the bhavanga-citta that arises at that moment, the atitabhavanga, is not succeeded immediately by the bhavangacalana, the vibrating bhavanga. There are several moments of atitabhavanga arising and falling away before the bhavangacalana which is stirred by the object arises and this citta is then succeeded by several more moments of bhavangacalana, arising and falling away. Since the object which is rūpa impinging on the sense-base is about to fall away, there is no condition for vithi-cittas to arise and to experience the object which impinged on one of the sense bases. And in that case there is a futile course. The futile course of a process

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<sup>1</sup> Ibid., p. 159

<sup>2</sup> Ibid., p. 159



can be compared to the situation when someone who is fast asleep and stirred in order to be woken up, does not wake up, and who, when stirred again with force, still does not wake up. In the case of the futile course the advertent-consciousness does not arise, there are only the *atitabhavanga* and *thebhavangacalana*. The object that impinges when there is a futile course is called “very slight” (*atipritta*), because it impinges on the sense-base and only affects *bhavanga-cittas*, it does not condition the arising of *vithi-cittas*; it falls away before there is an opportunity for their arising.<sup>1</sup>

All this is according to reality as it occurs in daily life. When an object impinges on a sense base there is not always the full course of seven types of *vithi-cittas* arising and falling away. It may happen that there are no *vithi-cittas*, thus there is a futile course, or that the course ends with *voṭṭhapana-citta*. In the last case the object is called “slight” (*pritta*), because it is the object of only five kinds of *vithi-cittas* and then it falls away.

As already mentioned above, due to the different forces of the object which is a condition of consciousness to arise, the course (*vara*) of cognition is different. When the object is very great, the process can run its full course. Then this course is called *tadārammanavara*-course ends with retention. For the course which has its object that is great, it is called *javanavāra* – a course that ends with *javana* without reaching the stage of retention. When the object of a process is feeble, the consciousness can run upto *voṭṭhapana* stage only. In this case, *javana* could not take place. Instead, *voṭṭhapana* takes place two or three times. This process is called *voṭṭhapanavara* – a course that ends with *voṭṭhapana*-determination.

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<sup>1</sup> Ibid., p. 160



Sometimes the object is so feeble that the consciousness could not cognize. When such kind of object causes the consciousness to arise, it merely vibrates many times but could not reach the stage of cognition till the seventeenth moment. Then the object disappears. Such course is called moghavara – futile course. These last two courses cannot create *kamma* because javana is absent.<sup>1</sup>

To conclude the five-sense-door series (Pancadvāravithi), there are five sense objects which are to be perceived through their respective doors. The appearing of each of the five objects may vary. Take, for example, the visible object. It can appear before the eye-sensitivity very clearly, clearly, slightly, and very slightly. And this causes the differences in number of vithi-cittas which participate in cognition. Then the cognition of one object, say visible object here, may vary in the degree of clearness. As a result, the cognition of visible object can be of four kinds. The same is applicable to other objects. Therefore, there are altogether twenty kinds of cognition in the five-sense-doors.<sup>2</sup>

#### MIND-DOOR PROCESS

All that have been discussed are cognitive processes taken place through the five-sense-doors. Apart from these cognitive processes, the Buddhist also elaborates another aspect of cognition occurred through the mind-door. This cognition is called in Pāli “Manodvāra-vithi”, mind-door cognitive process. It is this mind-door process that stimulates the physical action, verbal action, and the mental action of experiencing the past, present, and future objects.<sup>3</sup>

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<sup>1</sup> Ibid., p. 153-160

<sup>2</sup> Ibid., p. 156-160

<sup>3</sup> Asl p. 138

Unlike the five-sense-door cognitive processes which can cognize only the present object of its own, cognition taking place through the mind-door is capable of cognizing the five sense objects of the past, present, and future. Thinking of the past, remembering of a certain event happened at one point of time, speculating on what is going to happen in the future, etc., occur through the mind-door only.

According to the Abhidhamma, the object that can cause the arising of mind-door cognitive process is of six kinds. They are visible object, sound, odour, flavour, tangible object, and mental object. Mental object includes five sensitive materiality, sixteen subtle materiality, consciousness, mental factors, nibbāna, and concepts (paññatti). When the mind-door process follows upon a sense-door process, the vithi-cittas of the mind-door process experience visible object, sound, odour, flavour, and tangible object, that were experienced by vithi-cittas of the five sense-door processes.<sup>1</sup>

The presentation of both of the five-sense objects and mental object are of two types viz, that which presents clearly (vibhūta) and that which presents obscurely (avibhūta). Depending on what type of the object appears, mind-door process runs its course. When the object is clear (vibhūtarammana), the process ends with tadālamhana, while the object is obscure (avibhūrammana), it ends with javana. The object of the former course is clearer than that of the latter. Therefore there are two different courses in mind-door cognitive process; the course ending with tadālamhana and the course ending with javana.<sup>2</sup>

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<sup>1</sup> ACMAp. 136

<sup>2</sup> Ibid., p. 136

## TADĀLAMBANA VĀRA - The course ending with tadālambana

1. Vibrating bhavanga
2. Arresting bhavanga
3. Mind-door adverting consciousness
4. Javana
5. Javana
6. Javana
7. Javana
8. Javana
9. Javana
10. Javana
11. Registration -tadālambana
12. Registration -tadālambana<sup>1</sup>

When the object is obscure, tadālambana cannot arise. In stead bhavanga-citta arises and falls away. Then we have a course ending with javana only. This course is as the following:

1. Vibrating bhavanga
2. Arresting bhavanga
3. Mind-door adverting consciousness

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<sup>1</sup> Ibid., p. 161

4. Javana

5. Javana

6. Javana

7. Javana

8. Javana

9. Javana

10. Javana<sup>1</sup>

Unlike the five sense-doors process, there is no atitabhavanga – past life-continuum arising in mind-door process. Instead, mind-door advertent consciousness arises after the vithi-cittas of a sense-door process have arisen experiencing an object through one of the five sense-doors. However, it does not arise immediately as soon as vithi-cittas of a sense-door falls away. There are bhavanga-cittas arising and falling away in succession, in between processes. Only then the mind-door advertent consciousness arises and experiences through the mind-door the same object as the vithi-cittas of the preceding sense-door process experienced just before. But the object which, just before, has been experienced by cittas of sense-door process does not any longer impinge on the eye base or one of the other sense bases when the mind-door process begins. Therefore there is no atita bhavanga before the mind-door process begins. In stead, there have to be bhavanga-cittas before the mind-door process and the last bhavanga-cittas that arise and fall away are the bhavangacalana, which vibrates, and which is stirred by the object, and the bhavangupaccheda, the arrest bhavanga.<sup>2</sup>

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<sup>1</sup> Ibid., p. 162

<sup>2</sup> Ibid., p. 163

## Stages of Cognizing Object

Everyday, every time, we are cognizing the object whether visible object, sound, odour, flavour, tangible object, or mental object. According to Ledi Sayadaw, the author of *Paramatthadipani*, cognizing any object with all its shape and name involves four processes of cognition. Take for example seeing the apple. In knowing that this is an apple, firstly seeing-consciousness process has to run for seventeen moments followed by life-continuum. Secondly mind-door process has to follow taking the same object of the sense-door process. Thirdly there is another mind-door process which takes the same of what sense-door process and mind-door process have just taken. Since this mind-door process arises taking the object of the two processes by combining them into one, it is called “*samudāyaggahana-vithi*” combining-together-process. Fourthly, the same mind-door process arises and falls away. But this process focuses on the shape and form of the object “apple” here such as roundness, which is knowable, and taken by the previous three successive processes. Therefore it is called “*atthaggahana-vithi*” knowing-the-concept-process. Then finally one more mind-door process runs focusing on the name of the object which has that particular shape and form. Here the object become nameable by this process, so it is called “*nāmaggahana-vithi*” naming-the-concept-process.<sup>1</sup>

There is a difficulty in being able to locate and becoming aware of these points within a thought process. If we begin to try and conceive of the number of thought processes which occur in a given space of time, it very soon becomes obvious that they are innumerable. Consider that the process described above is a

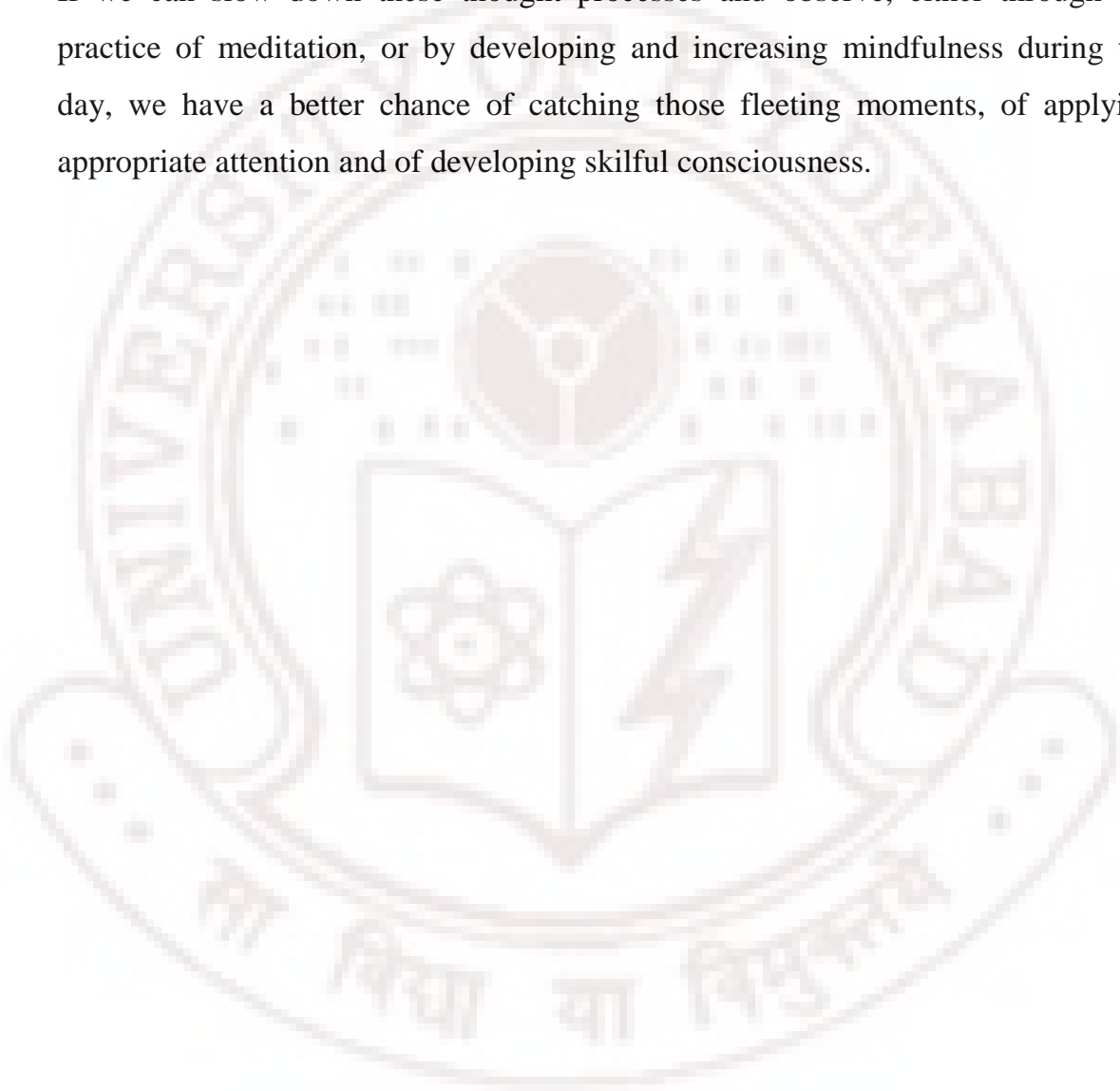
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<sup>1</sup> Ledi Sayadaw, *Paramatthadipani*, p. 158

grossly simplified description and that hundreds of actual thought processes may be required before full perception, cognition and action are reached. That is to say that any one apparent thought process is in fact made up of many thought processes.

Let us take an eye door process as an example - seeing flowers in a shop window. After the initial eye door process, culminating in retention, the stream subsides into *bhavanga*, followed by a mind door process which perceives the flower mentally. This consists of a further 'turning to mind door consciousness', then seven further moments of *javana*. Again the stream subsides into *bhavanga*, and two more thought processes of this type occur before the object is actually known. Then consider the possible thoughts stemming from this perception: contemplation and subsequent greed for the attractive colour, shape and smell of each individual flower; possibilities of adorning one's house with them; cost of buying them; consideration of making someone a present of them; the raising of oneself in the estimation of that person; how many to buy; what colour; and so on. All these thoughts seem to flash through the mind in a few seconds. Further consider all the other objects impinging on all the other senses apparently at the same time: the sound of traffic; the smell of fumes; seeing people move through the streets; the after-taste of lunch lingering on in the mouth; the feel of the wind blowing against the face. Some of these are possibly involving thought processes culminating in *javana*, others are being seen and heard but not discriminated, and certainly not remembered. All these things seem to be happening in the same moment as the seeing of the flowers. Yet according to Abhidhamma, only one consciousness can be present at any one moment, and each of these thought-moments in each process is separate from, although conditioned by, the previous one.

The speed with which one citta succeeds another is so great that it appears to us that our minds are made up of one continuous stream from which often apparently random thoughts come to the fore, and over which we have no control. If we can slow down these thought processes and observe, either through the practice of meditation, or by developing and increasing mindfulness during the day, we have a better chance of catching those fleeting moments, of applying appropriate attention and of developing skilful consciousness.



## CHAPTER IV

### THE ANALYSIS OF JAVANA

In chapter III, I have stated the analysis of consciousness that involved in the process of cognition (action). There the full information of consciousness and its associated mental factors are provided. We come to know exactly, at a micro level, what particular consciousness arises at which moment of process when a certain action is performed. In this chapter, I will give more elaboration on the nature and function of javana as it is the most crucial point or stage in the course of action. A consideration of it in detail will also yield the expected answer to the question of why and how the actions of human being is capable of producing the same and equal result or reaction.

Regarding the definition of javana, there are different renditions. It is translated as apperceptiveness<sup>1</sup>, full cognition; apperception<sup>2</sup>, activity of the subject<sup>3</sup>, impulsion.<sup>4</sup> But these are not the most appropriate rendition of the term. Therefore C. A. F. Rhys Davids<sup>5</sup> and Bhikkhu Bodhi suggest the retention of the Pāli term. In *A Comprehensive Manual of Abhidhamma*, Bhikkhu Bodhi states,

*“Javana is a technical term of Abhidhamma usage that is best left untranslated. The literal meaning of the word is running swiftly. As a function of consciousness it applies to the stage of the cognitive process that immediately follows the determining stage, and “runs swiftly” over the object in the act of apprehending it.”*<sup>6</sup>

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<sup>1</sup> Aung 3.6 p.115

<sup>2</sup> Govinda p. 132

<sup>3</sup> Kashyap 3.6 p. 95

<sup>4</sup> Ñāṇamoli xiv, 121, p. 516

<sup>5</sup> Aung 3.6 p. 115

<sup>6</sup> ACMA ch. iii, p. 124



However “javana” as the Abhidhammic technical term is nowhere used in the original canon of Abhidhamma Pitaka in general, in the Dhammasangani in particular. Nevertheless, it was used in *Patisambhidā Pālī* in the sense of arising or occurrence. For example, in the paragraph “*the indeterminate functional advertizing (which arises) for the occurrence or arising of lust in the delightful objects is viññāṇacariya, the occurrence or arising of lust is aññācariya*”, javana is rendered as “(state of) arising or occurrence”.<sup>1</sup> The reason may be that it is not a term that represents one single reality like lobha, dosa, citta, cetasika. Rather it is a name of the function of citta when it comes to the issue of cognitive process. Or the term ‘javana’ is here used figuratively to show how a particular type of consciousness performs this particular function within the course of process. As there is no javana as such rather it is a common name of function for some consciousness, javanas is best understood only in relation with the type of consciousness which perform the function of the javana itself.<sup>2</sup>

As we have seen, in chapter II, javana runs normally seven times or six times in the cognition of sensuous ordinary person. There are also occasions when it runs five times. However, this happens only in the case of person who is drowned, or dying, or fainting due to the weakness of the heart-base. Regarding the duration of javana the Abhidhammatthasangaha state,

*“Among the javanas, in a limited javana process, the sense-sphere javanas run only for seven times or six times. But in the case of a feeble process such as at the time of dying, etc., they run only five times”.*<sup>3</sup>

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<sup>1</sup> Patisambhidā Pālī 78 (Manāpiyesu rūpesu rāgassa javanatthāya avajjanakiriyavyākata viññāṇacariya, rāgassa javana aññācariya.)

<sup>2</sup> Two types of consciousness, which have opposite nature to each other e.g., wholesome and unwholesome, function as javana. They have been elaborated in chapter III.

<sup>3</sup> ACMA ch. iv, p. 176

Now the question is why does it run for seven times? Why not more or less than seven times? In fact, there is no explicit answer stated in the Abhidhamma to this question. But the answer should be drawn from the fact of the duration of materiality and the intensity in the presentation of the materiality to the sense base. Regarding the lifespan of materiality, it is said that its lifespan is equal to seventeen moments of mentality.<sup>1</sup> That is to say, when materiality arises at the same time with the arising of mentality, that materiality will remain the same even if the mentality has ceased. Moreover, that materiality will still remain unchanged after the arising and ceasing of the next mentality. It remains the same till the seventeenth arising and presence of mentality. However it will cease to be when the seventeenth mentality ceases. Therefore the materiality that arises at the same time when mentality arises, will only cease when the seventeenth mentality ceases. That may be the reason why the cognition of the materiality requires seventeen moments of mentality.

Although seventeen moments of mentality are required to be able to cognize the materiality, seventeen moments of mentality are not necessarily the same. The number of moments is the same, but the types of mentality that involved are different. They are quantitatively the same, but qualitatively different. Depending on the different presentation of the materiality to the sense-faculty, the types of mental involvement vary. For example, when the object which comes into the eye-focus is very vivid, the consciousness (mentality) runs up to tadārammaṇa – registration.<sup>2</sup> This is called “seeing-consciousness process”. This process can be illustrated in the following order,

1. past life-continuum,
2. vibrating life-continuum,

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<sup>1</sup> Ibid., ch iv, p 154

<sup>2</sup> Ibid., ch. iv, p 157

3. arresting life-continuum,
4. adverting consciousness,
5. seeing consciousness,
6. receiving consciousness,
7. investigating consciousness,
8. determining consciousness,
9. javana,
10. javana,
11. javana,
12. javana,
13. javana,
14. javana,
15. javana,
16. registration,
17. registration

In this order, each one of consciousness performs its own function. Javana and registration also perform its respective function. Registration can come only when the presenting object is very vivid.<sup>1</sup> According to the order, it always comes as the last one. And it comes before the disappearing of the object. When it comes, it has the nature of coming two consecutive times in order to finish its work properly.<sup>2</sup> If it cannot take place twice, it never arises. This is its nature. From this nature of the process, we can assume that in order to let registration perform its functions twice before the disappearing of the

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<sup>1</sup> Ibid., ch. iv, p. 157

<sup>2</sup> Abhivibhā ch. iv, p. 144 & Ledi Sayadaw p. 161

object perceived, javana runs not more than seven moments, but only seven moments. Since the registration is the last, and runs only two moments not three or four moments before the disappearing of the object, it is not necessary for javana to run less than seven moments in the case of very clear presentation of the object. But there is a case when javana runs less than seven times. It is because of the weakness of the object itself. When the object is weak, it is not the field of registration to arise. So it is out of question to consider it as probable reason. To conclude, (1) in order to facilitate the arising of registration twice, javana runs seven moments only, not more than that, and (2) since it is not necessary to run less than seven moments, javana runs not less than that but seven moments.

The nature of javana is described with similes in Tipitaka. In the mango simile (ambopamā) javana is portrayed as a person<sup>1</sup> who enjoys the taste of mango, whereas in the simile of Sutta, it is described as a road spider<sup>2</sup> (panthamakkaṭaka) which drinks the blood of insects. In another simile called dovārika, it is described as king<sup>3</sup> who enjoys the present sent by his neighboring country. In the example of gamilla, it is described as mother<sup>4</sup> who utilizes money for food or something.

When we analyzed the process in chapter III, we have noted that it has two opposite aspects, that of passive and of active. Passive and active are the two aspects of one and the same process. Passive aspect is concerned with the stages of seeing, hearing, smelling, tasting, touching, receiving, and investigating. (Five-door adverting and determination are indeterminate.) They

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<sup>1</sup> Asl p. 312 (Paribhuttakālo viya javanassa ārammanarasam anubhavanakālo.)

<sup>2</sup> Ibid.. p.323 (Sise vijjhivā yusapivanan viya javanassa ārammane javitakālo.)

<sup>3</sup> Ibid.. p. 323 (Ranno paribhogakālo viya javanassa ārammanrasanubhavanakālo.)

<sup>4</sup> Ibid.. p. 323 (Matarā kamme upanitikālo viya javanassa ārammanassanubhavanan veditabban.)

are passive in the sense that they are merely the outcome (vipāka) of what have been done in some points of our life. We, living beings, are living within the circle of law of causality. There is nothing we experience that arises out of nothing. Nothing comes out of nothing. Whatever we see, hear, smell, taste, touch, and think are the outcome, effect, result or vipāka of what we have done in the past. We may see a very disgusting, or lovely object. We may hear a very pleasant or unpleasant sound. Whatever they are, they are beyond our control. We cannot alter them. But we just got to take them passively. We have to see, hear, smell, taste, touch, receive, and investigate them for they are the outcome of our action in the past.

For example, when we are looking at the people, and different objects such as the scene of a market with various vegetables of different color, meats, piles of rubbish, so much of noise, disgusting smell, having bodily contact with people while walking or shopping, some pleasant some unpleasant to us, we have no right to say that only beautiful, and pleasant object comes to our sense but not unpleasant one. We cannot alter the situation arising in front of us. And there is nothing wrong in what is happening. Though it is up to us whether to observe or not, it is out of our capacity to change it into something we like to see or experience. Therefore it is said in the Abhidhamma that result is always fair.<sup>1</sup> In other words, whatever comes to us is always right for it is the result of our action. Our action never betrays us. To return to the point I would like to make, there are, in the process, stages which is passive, result, and which therefore cannot be altered at all by any supernatural being.

The other aspect of the process which is active is concerned with javana only. Javana is active or to be accurate assertive. It is assertive in the sense that

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<sup>1</sup> Ibid., ch. iv, p. 171

it is capable of exercising freedom, option, choice, or alternative regarding what is passively given, experienced, and perceived through any of the six senses. That is, it is brave enough to assert how it feels about one particular event, and to express its feeling, attitude, agreement or disagreement about one particular situation. Suppose we encounter a situation like the one I have just described in the above passage. That particular situation is given to us, and we receive it passively. In responding to this situation, there are two main options open to us and from which we can prefer one to the other. One option is to respond skillfully, another unskillfully. When skillfulness and unskillfulness are multiplied, the options get increased.<sup>1</sup> Skillfulness can be multiplied into eight types, and unskillfulness into twelve types that make altogether twenty options for javana to choose. As a result, to one and the same situation, javana can be one of the twenty. That is, the situation is one and the same but the reaction to the situation can be different. The reaction is performed by javana. In what manner to react, it is up to the agent, here javana. It can be by loving-kindness for living beings, detachment of one's belongings, and by wisdom. Or it can be by greed, hatred, or illusion. The former is productive, beneficial, advantageous, and constructive whereas the latter is destructive, unbeneficial, unprofitable and disadvantageous. In short, javana is free to choose or assert its own attitude concerning the given situation. In this sense, it is active and assertive. Active and assertive participating is the essence of javana.

Javana in the process of cognition also represents the domain of freedom for moral and social advantage and disadvantage. That freedom is exercised by javana. This shows how freedom is significant for moral and social development. For if we are not free to act then we cannot be taken as morally and socially responsible for our action and its consequence. It implies that we are free from moral and social responsibility. In other words, absence of

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<sup>1</sup> They are already discussed in detail in chapter III.

freedom in action means absence of responsibility in consequence. No freedom, no responsibility. That results in no development.

### **Javana as Kamma**

Since javana possesses full freedom in asserting its own opinion, it is responsible for the outcome of its own opinion. If it chooses to assert its opinion with consideration, or loving-kindness which is productive, it is responsible for that. If it selects hatred and hostility which is destructive in nature as the right manner in asserting its view, it is responsible for that as well. In the sense, it is freedom to assert that makes javana responsible for the outcome or result of its assertion. What responsible for the outcome or result is the cause. Then javana is the cause. Cause is kamma. Therefore it is said that it is at the stage of javana that kamma is performed or accumulated.

According to Abhidhamma, among the seventeen moments of experiencing process as has been stated, the stage of javana is the most crucial for two reasons. First it is at this stage that new kamma is accumulated. Second it is at this stage only that restraint or unrestraint in mind takes place. We can generally say that javana is kamma.<sup>1</sup>

Identification of javana with kamma can also be explained by referring to the nature of javana. The nature of javana is running swiftly on the object. And this can be understood in terms of experiencing or consuming moment. When the object is being experienced, it is experienced with like or dislike. For example, when we hear sound, say sound of music being played nearby, one of

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<sup>1</sup> There is javana which is not kamma, but kiriya or functional occurred only in the cognition of the Buddha and Arahant. The javana arising in the cognition of ordinary person is necessarily kamma.



two opposite feeling can arise in our mind e.g., feeling of like or that of dislike. If we like, desire or attachment arises. Otherwise, hatred or anger arises. As stated above, javana arising whether in five-door advertent process or mind-door advertent process can be one of eight types of profitable or twelve types of unprofitable. Denoting this, the path of purification states,

*“Next to determining, if the visible datum, etc., as object is vivid, then six or seven impulses (javana) impel with respect to the objective fields as determined. These are one among the eight kinds of sense-sphere profitable, or the twelve kinds of unprofitable. This, firstly, is the way in the case of the five doors”.*

*“But in the case of the mind door those same [impulses arise] next to mind-door advertent”.<sup>1</sup>*

Countless javana which may be skillful or unskillful<sup>2</sup> take place in our every day experience. However both of skillful and unskillful javana never occur together in the same process but in different process only. As I have mentioned, javana usually occurs seven times consecutively without any interval in the perception of a very vivid object. If the first javana is skillful, then the rest javana<sup>3</sup> is skillful. In the same way, if the first javana is unskillful, the rest is unskillful. To conclude, javana can be skillful or unskillful. Both of them are the causes of the result. The cause is kamma. Therefore javana is kamma.

Kamma is generally interpreted as “action” which is, at the bottom line, javana. Moreover, kamma which is understood as deed is also specified in the

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<sup>1</sup> Ñāṇamoli xiv, 121, 516

<sup>2</sup> Skillful and unskillful consciousness are already enumerated in chapter II.

<sup>3</sup> How the first javana relates to its following javanas shall be explained later.



following: ten evil deeds – akusala kammaṭṭha<sup>1</sup> and ten meritorious deeds – kusala kammaṭṭha<sup>2</sup> in Pāli.

The ten immoral deeds (or actions) are:-

1. killing
2. stealing
3. sexual misconduct
4. lying
5. slandering
6. rude speech
7. frivolous talk
8. covetousness
9. ill will
10. wrong view

These deeds are categorized according to the door through which they come into action. Killing, stealing, and sexual misconduct (generally) are performed by means of the body. False speech, slandering, harsh speech, and frivolous talk (generally) occur through the door of speech. Therefore they are verbal deeds. What underlies the first seven deeds is the volition (cetanā) which initiates an effort to accomplish the respective action. Such volition is an unskillful kamma regardless of whether or not it accomplishes the action, but if it does reach completion of the action and achieves its aim (e.g. the death of the

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<sup>1</sup> MN no. 12

<sup>2</sup> Asl p. 209

intended victim, the appropriation of another's property, etc.) then it becomes a full course of action.

The actions that take place only in the mind are covetousness, ill will, and wrong view. These actions do not reach intentional expression through body or speech. It is also the volition that underlies all of them. It becomes a full course of mental action by merely wishing to acquire another person's property (abhijjhā), wishing that another being meets with harm and affliction (vyāpāda), and assuming the form of one of the morally nihilistic views (micchādiṭṭhi) which deny the validity of ethics and the retributive consequences of action.<sup>1</sup> The abstinence from these three actions is wholesome actions.<sup>2</sup>

They can be divided in terms of root as well. Killing, harsh speech, and ill will are rooted in hatred, whereas sexual misconduct, covetousness, wrong view are in greed. However stealing, false speech, slandering, and frivolous talk are rooted in both hatred and greed. Therefore they are hatred-and-greed-rooted actions.<sup>3</sup>

Ten types of meritorious deeds (moral actions)<sup>4</sup> are:

1. generosity
2. restraint (from lying, killing, etc.)
3. mental development (tranquility and insight)
4. respect (for teachers, parents, the Buddha, etc.)

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<sup>1</sup> ACMA ch. v, p. 206 & Abhivibhā p. 181

<sup>2</sup> Ibid., ch. v, p. 209

<sup>3</sup> Ibid., ch. v, p. 208

<sup>4</sup> Ibid., ch. v, p. 209

5. service (being helpful)
6. sharing of merit (with beings in other planes)
7. rejoicing in others' merit
8. listening to Dhamma
9. teaching Dhamma
10. straightening one's views (understanding)

Some of these ten types of actions are ones that are not very popular these days. Respect for the teachers and parents, and for other's opinions, is something we don't practice very much. Sharing of merit is not practiced at all in western countries today. It is something difficult for them to understand since they don't admit the existence of other realms of beings. The last three types are concerned with the teaching of Buddha-dhamma. When we teach, listen and understand sincerely then this is a moral action.

### **Samvara-asamvara occurs at the stage of javana**

It is at the stage of javana that restraint and unrestraint in mind take place. To highlight this, the path of purification states:-

*“Herein, there is neither restraint nor non-restraint in the actual eye faculty, since neither mindfulness nor forgetfulness arises in dependence on eye-sensitivity.”<sup>1</sup>*

It goes on to explain that when a visible datum as object comes into the eye's focus, then a series of consciousness from the life-continuum up to javana arise and cease. It concludes: *“Herein, there is neither restraint nor non-restraint*

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<sup>1</sup> Ñāṇamoli I, p. 59

*on the occasion of the life-continuum, or on any of the occasions beginning with advertizing. But there is non-restraint if unvirtuousness or forgetfulness or unknowing or impatience or idleness arises at the moment of impulsion”.<sup>1</sup>*

The Aṭṭhasālini also states that none of the five dhamma eg., unvirtuousness, forgetfulness, unknowing, impatience, and idleness arises till the end of determining consciousness, but only at the moment of javana-impulsion. Similarly, the opposite five dhamma, e.g., virtuousness, mindfulness, knowing, patience, and energy never arises till the end of determining consciousness, but only at the moment of javana-impulsion.”<sup>2</sup>

### **Kamma and Cetanā**

Kamma can also be understood more precisely as the cetasika or mental factors call intention (cetanā).<sup>3</sup> There is intention arising with every moment of consciousness as it is a universal mental factor.<sup>4</sup> When intention is strong enough to motivate deeds through body or speech then the intensity of intention (cetanā) is stronger. When intention motivates one of the ten types of moral or immoral actions through body, speech or mind then it is called kamma because it is strong enough to produce a result at some time in the future.

### **Javana and relation**

It is only at the stage of javana within cognitive process that wholesome or unwholesome consciousness can have their chance of taking place. Thus javana enables ordinary human beings to accumulate new kamma. Javana run seven times. If the first javana is wholesome, then the other javanas which

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<sup>1</sup> Ibid., I, p. 59

<sup>2</sup> Asl p. 138

<sup>3</sup> AN ii, 82 (Cetanāham bhikkhave kamman vadāmi.)

<sup>4</sup> ACMA ch. ii, p. 77

succeeds it are also of wholesome. In the same way, if the first javana is unwholesome, the rest of javanas that follow it is of the same kind. Now the question is: is there any relation between the first javana to its succeeding javana? If there is, how is it related? And what type of relation holds among the seven javanas?

The Buddhist Abhidhamma talks of two ways or method of relation<sup>1</sup>:

1. the method of dependent arising; and
2. the method of conditional relations.

Although the relation of javana to different phenomena can be accounted for in terms of the method of dependent arising, in the context of javana, however, the method of conditional relations will be applied as they are the same phenomena. This method is set forth in the Doctrine of Conditional Relation, the book of *Paṭṭhāna*, the seventh and last book of Abhidhamma which consists of seven volumes. Unlike the method of dependent arising which deals only with the conditioning states and conditioned states and the structure of their arising, the method of the *Paṭṭhāna* deals with the conditioning forces (paccayasatti) that operate between the conditioning states and the conditioned states.<sup>2</sup> A force (satti) is that which has the power to bring about or accomplish an effect. The conditioning forces are inherent in the conditioning states and cannot exist without them just as the hotness of chilies is inherent in the chilies and cannot exist without them. All the conditioning states have their particular forces, and this force enables them to cause the arising of the conditioned states. For a glimpse of what the Buddhist means by conditional relation let me enumerate them briefly in the following.

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<sup>1</sup> Ibid., ch. viii, p. 293

<sup>2</sup> Ibid., ch. viii, p. 304

The conditioning forces are of twenty-four<sup>1</sup>. They are:

1. Root condition
2. Object condition
3. Predominance condition
4. Proximity condition
5. Contiguity condition
6. Conascence condition
7. Mutuality condition
8. Support condition
9. Decisive condition
10. Prenascence condition
11. Postnascence condition
12. Repetition condition
13. Kamma condition
14. Result condition
15. Nutriment condition
16. Faculty condition
17. Jhana condition
18. Path condition
19. Association condition
20. Dissociation condition

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<sup>1</sup> Ibid., ch. viii, p. 304

21. Presence condition
22. Absence condition
23. Disappearance condition
24. Non-disappearance condition

A proper comprehension of the conditional relations requires us to understand the three factors involved in any particular relation:

1. the conditioning states,
2. the conditionally arisen states, and
3. the conditioning forces of the condition.<sup>1</sup>

The twenty-four conditional relations cover the following relations<sup>2</sup>.

1. the conditional relation of mind for mind,
2. the conditional relation of mind for mind-and-matter,
3. the conditional relation of mind for matter,
4. the conditional relation of matter for mind,
5. the conditional relation of concepts and mind-and-matter for mind, and
6. the conditional relation of mind-and-matter for mind-and-matter.

Since the consciousness involved in the cognitive process are all mind (mental phenomena), and hence seven javanas are mind, the relation of javana to another javanas have to be considered only under the conditional relation of

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<sup>1</sup> Ibid., ch. viii, p. 304

<sup>2</sup> Ibid., ch. viii, p. 304-316

mind for mind. However, there are six ways in which mind is a condition for mind, viz

1. by way of proximity,
2. by way of contiguity,
3. by way of absence,
4. by way of disappearance,
5. by way of repetition, and
6. by way of association.<sup>1</sup>

In the light of the six ways in which mind is a condition for mind, now the relation of javana to the next javana can be decided. Firstly, the first javana conditions the second javana by way of proximity, because proximity condition is a condition where one mental state causes another mental state to arise immediately after it has ceased. Second it is by way of contiguity where the conditioning mental state causes the conditioned mental state to arise immediately after it has ceased. Thirdly and fourthly it is by way of absence, and of disappearance that the first javana gives rise to another javana.<sup>2</sup>

Fifth, one javana condition another javana by way of repetition. Repetition condition is peculiar to, and then applicable only to the javana that occurs in the cognitive process. Because it is a condition where the conditioning mental state causes the conditioned state, mental phenomena similar to itself, to arise with increased power and efficiency after it has ceased.<sup>3</sup> Just as the first javana conditions the second javana by way of repetition, so too the second the

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<sup>1</sup> Ibid., ch. viii, p. 305

<sup>2</sup> Ibid., ch. viii, p. 305

<sup>3</sup> The differences in the strength of power in turn make differences when it produces the result. This will become clear when we discuss about kamma by time of ripening.



javana, in turn, conditions the third, the third the fourth, the fourth the fifth, the fifth the sixth, the sixth the seventh, in the same way by repetition.<sup>1</sup> Since the latter is conditioned by the former with increased strength, the latter is more powerful than the former. Then the seventh and the last javana is the most powerful of all. These are the ways by which one javana is related to another javana.

### **Javana and Dependent Origination**

To many Buddhist or non-Buddhist scholars, Dependent Origination is a celebrating Buddhist theory of cause and effect. It is the core or essence of Buddhist philosophy. When we say javana is kamma, how this assertion can be explained within the frame of the circle of dependent origination. In a sense, how this notion fits into the theory of dependent origination. To account for this, let take a brief look at this doctrine itself.

#### **The Doctrine of dependent Origination**

1. Ignorance is condition to Volitional Action.
2. Volitional Action is condition to Consciousness.
3. Consciousness is condition to Mental Phenomena and Physical Phenomena.
4. Mental Phenomena and Physical Phenomena is condition to Six Sense Bases.
5. Six Sense Bases is condition to Contact.
6. Contact is condition to Feeling.
7. Feeling is condition to Craving.
8. Craving is condition to Clinging.

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<sup>1</sup> Ibid., ch. viii, p. 305

9. Clinging is condition to Becoming.

10. Becoming is condition to Birth.

11. Birth is condition to Aging and Death.<sup>1</sup>

There have been many articles published on the doctrine of dependent origination. They are available on the web too. In bringing in it here, my intention is not to give a detail explanation of it. Rather it is to show how the identification of javana with kamma and, therefore the cause of birth and death, is conformed with this theory of cause and effect. In somewhere, I stated that javana is kamma, the cause capable of producing effect. Kamma is described as sankhāra-volitional action in the Doctrine of Dependent Origination. Since sankhāra is a condition for the arising of consciousness (rebirth-linking) which in turn is the condition for another reality, so is the javana. In citta vithi, javana of ordinary person is the cause of the rebirth-linking consciousness in the next life. Rebirth-linking consciousness, when it arises, produces materiality at the instant of its arising. Referring to this, it is said in Dependent Origination that due to consciousness mentality and materiality arise.<sup>2</sup> Mentality is the first life-continuum in life which succeeds the rebirth-linking consciousness. The function of both javana and sankhāra is the same which is to produce the result in the forms of rebirth-linking and of resultant consciousness. In addition to that, they have the same proximate cause. The cause of sankhāra is ignorance – avijjā.<sup>3</sup> In the cognition too, it is due to ignorance<sup>4</sup> that javana evaluates the object as good or bad, which in reality is absent of those value. Instead, conditioned object has only three characteristics e.g., impermanence, suffering, and non-self.<sup>5</sup> But javana evaluates it, and assigns it value with bias based on its

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<sup>1</sup> Ibid., ch. viii, p. 294

<sup>2</sup> Viññāṇa paccayā nāmarūpam.

<sup>3</sup> Avijjā paccayā sankhārā.

<sup>4</sup> Avijjā is one of the seven anusayas.

<sup>5</sup> Dhmp verse no. 277-279 (Sabbe sankhārā aniccā, ... dukkhā, ... anattā.)

latent dispositions. In this sense, they have the same cause, which is ignorance. There is one more similarity between them. That is, the essence of them. When sankhāra is analyzed, it is found to be twelve unskillful consciousnesses and eight skillful consciousnesses which are the essences of javana. In this way, due to the similarities in causing other phenomena, having the same proximate cause, and having the same essence, javana as kamma is in conformity with the theory of cause and effect.

### **Condition for javana to be wholesome or unwholesome**

What is the condition for the arising of wholesomeness or unwholesomeness? I have stated that we are not already set or programmed by a programmer to get angry when the unpleasant object is present to us, and to be happy when the pleasant object is present to us. But we do have choice. For example, when we encounter a very disastrous situation, we need not feel depressed, disappointed, angry, sad, aggressive, agitated, out of control, outraged, resentful. Having such kind of feeling is considered unwholesome as it is a sign of hatred (dosa). And In case we confront a situation very cheerful to the many, we will not necessarily feel happy, and joyous. But we can be otherwise. How is it so? How to keep ourselves calm and be positive to the different environments?

According to the order of the process, it is determination consciousness-votthapana citta which just preceded that determines javana to be skillful or unskillful. The function of this consciousness is to make a judgment or decision regarding the presenting object to any sense.<sup>1</sup> Depending on the decision of that consciousness, skillful javana or unskillful javana arises. Decision making consciousness of ordinary person never decides the object as it really is, but

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<sup>1</sup> ACMA ch. iii, p 123 & ch. iv, p. 154

with surplus value which is in fact absent. This is because of the latent tendencies or dispositions such as sensual lust, attachment to existence, aversion, conceit, wrong view, doubt, and ignorance<sup>1</sup> which have been latent in one's consciousness from the unconceivable past lives. These latent tendencies or dispositions are suppressed temporarily, but will come up into the surface when appropriate conditions are given. The conditions for their arising are objects, mental and physical. Whenever mental and physical objects are present they come up and influence the consciousness which makes a judgment regarding the quality of the object. They themselves do not make a judgment but they are capable of biasing the judging consciousness.

Due to the influence of dispositions, it is unlikely for determination consciousness to decide wisely the real value of the object so that wholesome javana can arise. Given the situation, it is only with the help of wise attention (*yonisomanasikāra*) that determination consciousness is able to cause javana to be wholesome. Although determination consciousness functions as the decision maker, it is wise attention that decides javana to be wholesome. Referring to this, it is said that it is wise attention that determines javana to be wholesome. This implies conversely that it is unwise attention that determines javana to be unwholesome. In brief, it is wise attention and unwise attention that determine javana to be wholesome and unwholesome respectively.<sup>2</sup>

### **Function of Javana**

Javana has four distinct functions as the following:

1. Productive function
2. Supportive function

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<sup>1</sup> Ibid., ch. vi, p. 268

<sup>2</sup> Abhiv p. 60

### 3. Obstruction function

### 4. Destructive function<sup>1</sup>

Any wholesome or unwholesome javana can perform the function of generating resultant mental states and kamma-born materiality, both at the moment of rebirth-linking and during the course of existence. At the moment of conception, productive javana produces the rebirth-linking consciousness and the kamma-born types of materiality constituting the physical body of the new being. During the course of existence it produces other resultant cittas and the continuities of kamma-born materiality, such as the sense of faculties, sexual determination, and the heart-base. Only javana that has attained the status of a full course of action can perform the function of producing rebirth-linking, but all wholesome and unwholesome javanas without exception can produce results during the course of existence.

Javana is supportive (upatthambaka) when it does not gain an opportunity to produce its own result. When some other javana is exercising a productive function, this javana supports it either by enabling it to produce its pleasant or painful results over an extended time without obstruction or by reinforcing the continuum of aggregate produced by another javana. For example, when through the productive function of wholesome javana one is reborn as a human being, supportive kamma may contribute to the extension of one's life-span and ensure that one is healthy and well provided with the necessities of life. When an unwholesome javana has exercised its productive function by causing a painful disease, other unwholesome javana may support it by preventing medicines from working effectively, thereby prolonging the disease. When a being has been reborn as an animal through the productive

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<sup>1</sup> ACMA ch. iv, p 200

force of unwholesome javana, supportive javana may facilitate the ripening of more unwholesome javana productive of painful results, and may also lead to an extension of the life-span so that the continuity of unwholesome-resultants will ensure long.

Javana which cannot produce its own result performs obstructive function. It obstructs and disturbs some other javana by countering its efficacy or shortening the duration of its pleasant or painful results. Although a productive javana may be strong at the time it is accumulated, an obstructive javana directly opposed to it may counteract it so that it becomes impaired when producing its results. For example, a wholesome javana tending to produce rebirth in a superior plane of existence may be impeded by an obstructive javana so that it generates rebirth in a lower plane. In the opposite way, an unwholesome javana tending to produce rebirth in the great hells may be counteracted by an obstructive wholesome javana and produce rebirth in the minor hells or among the petas.

Javana, wholesome or unwholesome, is destructive when it replaces other weaker javana, prevents it from ripening, and produces instead its own result. For example, somebody born as a human being may, through his productive javana, have been originally destined for a long life-span, but a destructive javana may arise and bring about a premature death. At the time of death, at first a sign of a bad destination may appear by the power of an evil kamma, heralding a bad rebirth, but then a good kamma may emerge, expel the bad kamma, and having caused the sign of a good destination to appear, produce rebirth in a heavenly world. On the other hand, a bad kamma may suddenly arise, cut off the productive potential of a good kamma, and generate rebirth in a woeful realm. According to Ledi sayadaw, destructive kamma can

also be responsible for cutting off the efficacy of any of the sense faculties – the eye, ear, etc. – causing blindness or deafness, etc., and also cause sexual mutation.<sup>1</sup>

### **Javana by Time of Ripening**

When we discussed the relationship of the seven javana, I mentioned that there is a different strength of power between the first javana and the later javana. This difference in turn makes a difference in time when it is to produce its result. According to the Abhidhamma, of the seven javanas in a javana process, the first javana moment, being the weakest of all, generates immediately effective kamma. This is called immediately effective (diṭṭhadhammavedaniya) kamma. This kamma, if it is to ripen, must yield its results in the same existence in which it is performed; otherwise, if it does not meet the opportunity to ripen in the same existence, it becomes defunct.<sup>2</sup>

The last javana moment in a javana process, which is the second weakest in the series, generates its effect in subsequent life. This type of javana is called subsequently effective (upapajjavedaniya) javana. If this javana is to ripen, it must yield its results in the existence immediately following that in which it is performed; otherwise, it becomes defunct.<sup>3</sup>

The five intermediate javana moments of a cognitive process never becomes defunct so long as the round of rebirths continues. No one, not even a Buddha or an Arahant, is exempt from exercising the results of these javanas. They are called indefinitely effective kamma. Indefinitely effective javana can

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<sup>1</sup> Ledi Sayadaw, Parammtthadipani p. 209

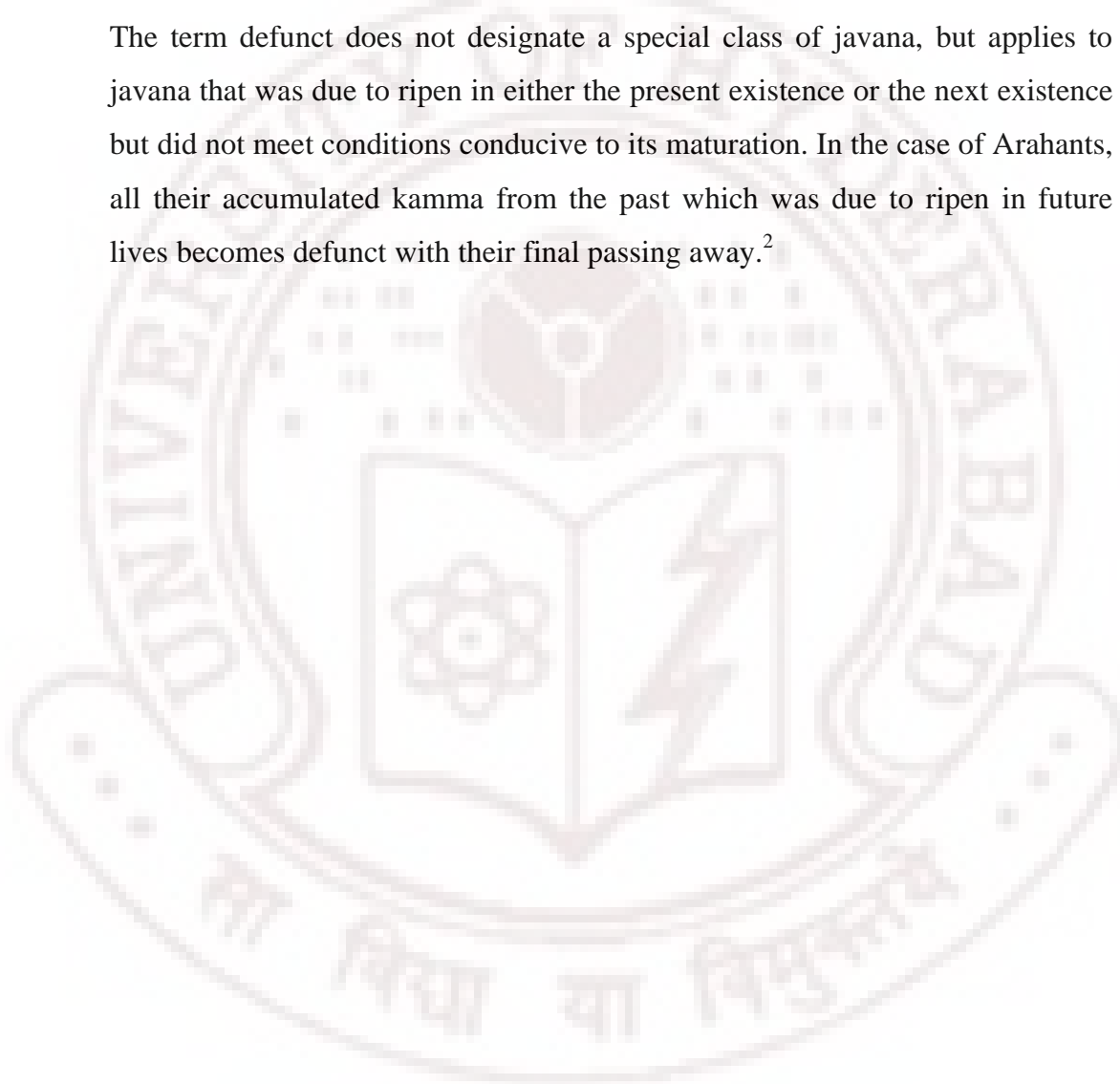
<sup>2</sup> Vism- Mh 1. p 162

<sup>3</sup> Ibid., 1. p.162



ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results<sup>1</sup>.

There is another kind of javana which is called defunct (ahosi) javana. The term defunct does not designate a special class of javana, but applies to javana that was due to ripen in either the present existence or the next existence but did not meet conditions conducive to its maturation. In the case of Arahants, all their accumulated kamma from the past which was due to ripen in future lives becomes defunct with their final passing away.<sup>2</sup>



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<sup>1</sup> Ibid., 1. p. 162

<sup>2</sup> Ibid., 1. p. 162



## CHAPTER V

### THE CONSEQUENCES OF JAVANA

To a being who is on the verge of death there arise a process of dying consciousness which is the last in one's life.<sup>1</sup> This process is called *Maranāsanna-vithi* in Pāli. This process consists of five javanas. It is this javana that determines a new life of that dying being regarding where and what he or she is going to be reborn in the next life.<sup>2</sup> Mostly the javana of the dying process are again determined by the javanas of the previous process. The kind of javana, which most often arose in this life before the dying process, or which arose in many previous can have their chance to dominate the javana of the last process. Only javana of the past that can dominate the last javana are able to produce rebirth-linking consciousness. Thus it can exercise the right of decision making for that dying being as to where and what he is going to be reborn. Otherwise it can produce its due result only during the time of existence. In this sense the last javana of a being is important for it can determine the new life of a dying being. However, the last javana in turn depends on the previous javana though it can happen that the last javana is exclusively new. In the following what kind of javana produces what kind of result and where both at the moment of rebirth-linking and during the time of existence will be discussed according the Abhidhamma.

As we have seen in Chapter III, javana of ordinary being can be either kusala javana or akusala javana. Since they are qualitatively different, the result

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<sup>1</sup> ACMA ch. v, p. 222

<sup>2</sup> Ibid., ch. v, p. 222

they produce is also different. Regarding the result produced by akusalajavana, it is stated in the following:

*“Herein, unwholesome kamma excluding restlessness produces rebirth-linking in the woeful plane. But during the course of existence all twelve (unwholesome classess of consciousness) give effect to the seven unwholesome resultants anywhere in the sensuous world or the fine-material world, according to circumstances.”<sup>1</sup>*

In chapter III, the twelve unwholesome consciousness have been enumerated. All of them except the citta rooted in delusion and accompanied by restlessness<sup>2</sup> can produce the unwholesome resultant investigating consciousness which functions as rebirth-linking, bhavanga, and death consciousness for beings reborn in the four woeful realms. However, during the course of existence all twelve unwholesome cittas can generate the seven unwholesome resultant cittas any where in the sensuous world.<sup>3</sup> Seven unwholesome-resultant consciousness are:

1. Eye-consciousness
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness
6. Receiving-consciousness
7. Investigating-consciousness

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<sup>1</sup> Ibid., ch. v, p. 210

<sup>2</sup> Ibid., ch. v, p. 211

<sup>3</sup> Ibid., ch. v, p. 211

Regarding woeful plane, it is pertinent to mention the thirty-one planes of existence.<sup>1</sup> After death a being comes into existence in one of these thirty-one planes according to its own good or bad kamma. All of them are subject to the Universal Law of Impermanence.

The four states of unhappy realms – duggati

1. Niraya – woeful states where beings experience temporary suffering. (hell)
2. Tiricchāna Yoni – the animal kingdom
3. Peta Yoni – the planes of Petas or ghostly beings
4. Asura Yoni – the plane of Asura demons

The Seven Happy States – Sugati

1. Manussa – the realm of human beings
2. Six kinds of Devaloka – heavenly realms

Sixteen kinds of Rupaloka

1. Brahmaloaka – realms of fine material form

Four kinds of Arupaloka

1. Formless realms

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<sup>1</sup> Ibid., ch. v, p. 189-193

With regard the results of wholesome kamma, Abhidhammatthasangaha states:

*“Wholesome kamma of the sense-sphere produces rebirth-linking in the sensuous blissful plane, and so too, (it produces) the great resultants in the course of existence. But it gives effect to the eight rootless resultants anywhere in the sensuous world or the fine-material world, according to circumstances.”<sup>1</sup>*

Wholesome kamma has already been enumerated in Chapter III. They are eight in number. At the time of rebirth-linking, it generates the result in these *sugati* realms, viz., *manussa* – the realm of human beings, and six kinds of *devaloka* – heavenly realms.<sup>2</sup> In the course of life, they also generate the following eight sense-sphere resultant consciousness, viz.,

1. One consciousness, accompanied by joy, associated with knowledge, unprompted.
2. One consciousness, accompanied by joy, associated with knowledge, prompted.
3. One consciousness, accompanied by joy, dissociated with knowledge, unprompted.
4. One consciousness, accompanied by joy, dissociated with knowledge, prompted.
5. One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. One consciousness, accompanied by equanimity, associated with knowledge, prompted.

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<sup>1</sup> Ibid., ch. v, p. 211

<sup>2</sup> Ibid., ch. v, p. 211

7. One consciousness, accompanied by equanimity, dissociated with knowledge, unprompted.
8. One consciousness, accompanied by equanimity, dissociated with knowledge, prompted.

Apart from the resultant consciousness, eight wholesome-resultant rootless consciousness are also generated.<sup>1</sup> They are:

1. Eye-consciousness
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness
6. Receiving-consciousness
7. Investigating-consciousness accompanied by joy
8. Investigating-consciousness accompanied by equanimity

There are differences in performing kusala kamma. These differences in turn make the difference in generating the results. For example, if kusala kamma, when performed, is associated with the knowledge of kamma and the result of kamma or that of contemplation on impermanence, suffering, and no-soul, then it is kusala kamma done with three roots viz., non-greed, non-hatred, and non-delusion. This kamma is called *Tihetuka Kamma* in Pali.<sup>2</sup> In addition to that, if

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<sup>1</sup> Ibid., ch. v. 214

<sup>2</sup> Ibid., ch. v, p. 214

there is non-greed, non-hatred, and non-delusion present before and after the kamma is performed, then this kamma is called *Ukkaṭṭha Kamma*.<sup>1</sup> The combination of both kamma is called *Tihetuka Ukkaṭṭha Kamma – Three-Rooted-Superior-Kamma*.<sup>2</sup>

The result of this kamma is stated in the following:

*“Therein, superior wholesome kamma accompanied by three roots produces rebirth-linking similarly accompanied by three roots, and during the course of existence it gives effect to sixteen kinds of resultants.”*<sup>3</sup>

Some kamma are done with all three roots viz., non-greed, and non-hatred, and non-delusion. However there are no three roots arising before and after the kamma is performed. This kind of kamma is called *Tihetuka Omaka Kamma – three-rooted-inferior-kamma*. There are some kamma performed with two roots, e.g., non-greed, and non-hatred, but it is surrounded by three roots before and after it is performed. This kamma is called *Dvihetuka Ukkaṭṭha Kamma – Two-Rooted-Superior-Wholesome-Kamma*. Both of *Tihetuka Omaka Kamma* and *Dvihetuka Ukkaṭṭha Kamma* generates “rebirth-linking with two roots, and gives effect to twelve kinds of resultants, excluding those with three roots, during the course of existence”.<sup>4</sup>

Sometimes wholesome kamma is performed only with two roots, eg., non-greed, and non-hatred. Further it is not surrounded by any roots of non-greed, non-hatred, and non-delusion, but greed, hatred, delusion in stead. This kamma is called

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<sup>1</sup> Ibid., ch. v, p. 214

<sup>2</sup> Ibid., ch. v, p. 214

<sup>3</sup> Ibid., ch. v, p. 214

<sup>4</sup> Ibid., ch. v, p. 214

*Dvihatuka Omaka Kamma – Two-Rooted-Inferior-Wholesome-Kamma.* Regarding this type of kamma, Abhidhamma states:

*“But wholesome kamma of an inferior grade accompanied by two roots produces rebirth-linking without roots, and gives effect to rootless resultants during the course of existence.”*

All this happen in accordance with the order of kamma. The order of kamma is one of Five Orders<sup>1</sup> expounded in Aṭṭhasālini, commentary of Dhammasangani. Five Orders of Processes operate in the physical and mental realms. They condition how a being take form.

1. Utu niyāma – physical inorganic order, e.g. seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., all belong to this group.
2. Bija Niyāma – The order of germs and seeds, (physical organic order), e.g. rice produced from rice-seed, sugary taste from sugar-cane or honey, peculiar characteristics of certain fruits, etc. The scientific theory of cells and genes and the physical similarity of twins may be ascribed to this order.
3. Kamma Niyāma – order of act and result, e.g., desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does Karma, given opportunity, produce its inevitable

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<sup>1</sup> Asl p. 321

result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.

4. Dhamma Niyāma –order of the norm, e.g., the natural phenomena occurring at the advent of a Bodhisattva in his last birth. Gravitation and other similar laws of nature. The natural reason for being good and so forth, may be included in this group.
5. Citta Niyāma – order of mind or psychic law, e.g., processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, etc., including telepathy, teleaesthesia, retro-cognition, premonition, clairvoyance, clairaudience, thought-reading and such other psychic phenomena which are inexplicable to modern science.

The following are the original teaching regarding Kamma.

**No Place to Escape from Bad Effects of Kamma**

‘Not in the sky

Nor in the mid-ocean

Nor in a mountain cave

Is found that place on earth

Where abiding, one may escape from



The consequences of one evil's deed.'<sup>1</sup>

### **The Role of Kamma in Existence**

'By kamma the world moves,  
By kamma men live  
And by kamma are all beings bound,  
As by its pin the rolling chariot wheel.  
By kamma one attains glory and praise.  
By kamma bondage, ruin, tyranny.  
Knowing that kamma bears fruit manifold.  
How say you, 'In the world no Kamma is ?''<sup>2</sup>

### **One is Responsible for One's Kamma**

My good man, it was through ignorance that you did not act nobly indeed, word and thought. Verily, they shall do unto you in ignorance with your negligence. That evil actions yours was not done by mother, father, brother, sister, friends and comrades: Not by kinsmen, devas, recluses and Brahmins. By yourself alone it was done. It is just you that will experience the fruit thereof.'<sup>3</sup>

### **A Person Cannot Purify Another**

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<sup>1</sup> Dhmp 127

<sup>2</sup> Asl p. 66

<sup>3</sup> AN I: 138

‘By oneself indeed evil is done  
By oneself is one defiled.  
By oneself is evil avoided  
By oneself is indeed one purified.  
Purity and impurity depend on oneself  
No one can purify another.’<sup>1</sup>

### **Meritorious Deeds**

‘Planters of groves and fruitful trees,  
And they who build causeways and dams  
And construct wells and watering-sheds,  
And shelter give to the homeless.  
For such as these by day and night  
Forever doth the merit grow.  
In righteousness and virtue’s might  
Such folk from earth to heaven go.’<sup>2</sup>

### **Evil Kamma Brings Suffering**

‘An action done in lust, born of lust, caused by lust, originated by lust is not profitable: it is blameworthy, it has sorrow for its result, it conduces to the

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<sup>1</sup> Dhmp 165

<sup>2</sup> SN I: 32

arising of action, (fruition) not to the ceasing of action (kamma). So also with regard to actions done under the influence of malice and delusion.’<sup>1</sup>



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<sup>1</sup> AN I: 262

## CHAPTER VI

### CONCLUSION

It is apparent that human beings are constantly performing actions of various kinds. These actions are analyzed in second chapter. Firstly action is classified into three, viz., (1) mental action – manokamma, (2) verbal action – vacikamma, and (3) physical action – kayakamma. Mental actions are said to be taken place in the mind only. Mental action is subdivided into two groups. One group consists of all mental actions having mental images of the past, present, future, timeless, and conventional objects. However the other mental action is best understood in terms of experience, e.g., seeing, hearing, smelling, tasting, touching the respective object are mental actions. Verbal actions are any action done by verbalizing such as speaking, giving speech, telling the truth, and lying etc. Physical action includes all actions such as walking, writing, raising hands, shaking body, waving hands, moving object, and drinking, killing, stealing etc., which involve physical movement, and bodily sign or gesture.

According to the Buddhist Abhidhamma, all human actions, irrespective of whether it is physical, verbal or mental, are caused by a series of consciousness – citta-vithi. That is, the principle that underlies all actions is a series of consciousness. For example, when we raise our hand, move our legs forwards and backwards, these actions are caused by our mind together with its associated factors such as contact, feeling, perception, intention, one-pointedness, life-faculty, attention etc. Mind arises in constant succession one after the other. What we understand as thought is not just a single mind, but is something composed of many consciousness which arises in a series. Thus thought which is mental action, at the bottom line, is a series of consciousness. Likewise verbal action of speaking and physical action of moving or walking

etc arise out of a series of consciousness. Without consciousness, no action or experience or cognition can take place. This is because both experienced objects of mental action and the physical body are material phenomenon. Material phenomena are objectless (anālambanam). They are not capable of cognizing and knowing anything, and not capable of originating on their own. Only mental phenomena are capable of cognizing and originating other material phenomena, here bodily intimation and vocal intimation.

A series of consciousness consists of different consciousness together with its mental constituents performing different functions. The process or series of consciousness emerges through doors only. Door is of two types, viz., (1) five sense-door or material door, and (2) mind-door. Five sense-doors are eye-door, ear-door, nose-door, tongue-door, and body-door, whereas mind-door itself is mind-door. Mental action which undergoes the task of experiencing the present objects is initiated by a series of consciousness emerged out of the five sense-doors. Physical action, verbal action, and the first group of mental actions are brought about by a series of consciousness that arises through mind-door only.

A series of consciousness arising through the five sense-doors is called in Pāli *Pancadvāra-vithi*, five-sense-door process, whereas that of consciousness through the mind door is called *Manodvāra-vithi*, mind-door process. Each object is to be perceived through its respective door only, not through any other doors. For example, the visible object cannot be experienced through the ear. The series of consciousness which arises through the five sense doors brings about the mental actions such as seeing, hearing, smelling, tasting, and touching. Each time we perceive an object through the sense-door, a series of thought-moments occurs. This series consists of seventeen thought

moments. They are: past *bhavanga*, vibrating *bhavanga*, arresting *bhavanga*, turning to sense-door, seeing consciousness (or five sense consciousness), receiving, investigating, determining, seven *javana*, two retention.

It is the mind-door process that stimulates the physical action, verbal action, and the mental action of experiencing the past, present, and future objects. A mind-door process is made up of vibrating *bhavanga*, arresting *bhavanga*, mind-door adverting consciousness, seven *javanas*, and two registrations.

The third chapter dealt with the detailed account of all *cittas* and its associated *dhamma* (*cetasikas*) that participate in the five-sense-door process and the mind-door process. The *cetasikas* are phenomenon which occur in immediate conjunction with *cittas* or consciousness, and which assist *citta* by performing more specific tasks in the total act of cognition. However the mental factors cannot arise without *citta*, nor can *citta* arise completely segregated from the mental factors. *Cetasika* has four characteristics that are common to them all:

1. arising together with consciousness (*ekuppāda*);
2. ceasing together with consciousness (*ekanirodha*);
3. having the same object as consciousness (*ekālabhāna*);
4. having the same base as consciousness (*ekavattukā*).

The fourth chapter made an elaboration on the nature, variety and functions of *javana*. To maintain the real meaning of the term *Javana* is best left untranslated though the literal meaning of the word is running swiftly. As a function of consciousness it applies to the stage of the cognitive process that

immediately follows the determining stage, and “runs swiftly” over the object in the act of apprehending it.

The nature of javana is described with such various similes as a person who enjoys the taste of mango, as a road spider which drinks the blood of insects, as king who enjoys the present sent by his neighboring country, as mother who utilizes money for food or something. Among the two aspects of the process, javana represents the active one. It is active in the sense that it is capable of exercising freedom, option, or alternative regarding what is passively given, experienced, and perceived through any of the six senses. Being an active participant, javana is responsible for what happened and what is going to come back to it in the future. That is what makes javana to be regarded as kamma-the cause. Among the seventeen moments of experiencing process, the stage of javana is the most crucial for two reasons. First it is at this stage that new kamma is accumulated. Second it is at this stage only that restraint or unrestraint in mind takes place. Countless javana which may be skillful or unskillful take place in our every day experience.

Javana runs normally seven times or six times in the cognition of sensuous ordinary person. If the first javana is wholesome, then the other javanas which succeeds it are also of wholesome. In the same way, if the first javana is unwholesome, the rest of javanas that follow it is of the same kind. The relation of javana to another javanas can be of six ways:

1. by way of proximity,
2. by way of contiguity,
3. by way of absence,
4. by way of disappearance,

5. by way of repetition, and
6. by way of association.

Of them repetition condition is peculiar to, and then applicable only to the javana that occurs in the cognitive process. Because it is a condition where the conditioning mental state causes the conditioned state, mental phenomena similar to itself, to arise with increased power and efficiency after it has ceased.

The assertion that javana is kamma can be explained within the frame of the circle of dependent origination too. Kamma is described as sankhara-volitional action in the Doctrine of Dependent Origination. Since sankhara is a condition for the arising of consciousness (rebirth-linking) which in turn is the condition for another reality, so is the javana. In citta vithi, javana of ordinary person is can produce the rebirth-linking consciousness in the next life.

Regarding what decides javana to be wholesome or unwholesome, it is maintained that it is by wise attention (yonisomanasikāra) that determination consciousness is able to cause javana to be wholesome. For determination consciousness alone, due to the influence of dispositions, is unable to decide wisely the real value of the object. And it is unwise attention that leads javana to be unwholesome.

Javana has four distinct functions as the following: productive function, supportive function, obstruction function, destructive function. Of seven javanas in a javana process, the first javana moment, being the weakest of all, generates immediately effective kamma. The last javana moment in a javana process, which is the second weakest in the series, generates its effect in



subsequent life. The five intermediate javana moments of a cognitive process never becomes defunct so long as the round of rebirths continues. Indefinitely effective javana can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results. javana that was due to ripen in either the present existence or the next existence but did not meet conditions conducive to its maturation becomes defunct.

The fifth chapter brings out another theory which says that javana is capable of producing further the consequences. To one who is dying, there arises a process of dying consciousness which is the last in one's life. This process consists of five javanas. It is this javana that determines a new life of that dying being regarding where and what he or she is going to be reborn in the next life. Mostly the javana of the dying process are again determined by the javanas of the previous processes. Javana of the past that can dominate the last javana are able to produce rebirth-linking consciousness. Javana of ordinary being can be either kusala javana or akusala javana.

All of akusala javanas except the citta rooted in delusion and accompanied by restlessness can produce the unwholesome resultant investigating consciousness which functions as rebirth-linking, bhavanga, and death consciousness for beings reborn in the four woeful realms. During the course of existence all twelve unwholesome cittas can generate the seven unwholesome resultant cittas anywhere in the sensuous world.

Wholesome kamma, at the time of rebirth-linking, can generate the result in *sugati* realms, viz., *manussa* – the realm of human beings, and six kinds of *devaloka* – heavenly realms. In the course of life, they can also generate the eight sense-sphere resultant consciousness. Apart from the

resultant consciousness, eight wholesome-resultant rootless consciousness are also generated by them.

All that happen is in accordance with the order of kamma - order of act and result, e.g., desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does Kamma, given opportunity, produce its inevitable result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.

To sum up, human beings perform one or the other action which involved physical movement, words, and thoughts. All of these actions are generated by a series of consciousness composed of active and passive mind-moments. The active mind-moments are represented by javanas. Javana can be of two types, eg, wholesome and wholesome. Wholesome and unwholesome consciousness are regarded as kamma for they have the potentiality to generate new life, new rebirth-linking, and new result. Wholesome javana will produce wholesome result, and unwholesome javana will produce unwholesome result. Theoretically, all javana can produce its own result. However, according to one of the function of kamma (javana), some javana, which is weak and therefore cannot produce its result when it is due to ripen, can become defunct (ahosi). There are many javanas that have become defunct in our lives. Generally good action will produce good result. Bad action will produce bad result. This is the law of kamma.

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