THERAVADIN PERSPECTIVES ON CITTA

by

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(Under the Direction of Glenn R. Wallis)

ABSTRACT

The understanding of citta, the dynamic process of mind, is vital to the understanding of Early Buddhism's process of liberation. The teachings of the Theravadin school describe a gradual path to awakening. Individuals are invited to understand their own citta, as it is, without judgment. Once one understands the nature of one's citta, one must develop it skillfully for the purpose of awakening. This thesis explores the Theravadin understanding of citta and its place on the path to awakening (nibbāna).

Index words: Citta, Satipaṭṭhāna, Cittabhāvanā (Cultivation of mind), Theravada, Abhidhamma.

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A.B., The University of Georgia, 2001

A Thesis Submitted to the Faculty of The University of Georgia in Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

ATHENS, GEORGIA

2005

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DEDICATION

I want to dedicate this thesis to my best friend Ashley Spink. From this colleague I learned how to think critically about Western doctrine. Thank you to my parents, James and Nena, and my sister, Georgia, for urging me forward.

ACKNOWLEDGMENTS

I want to thank Dr. Glenn R. Wallis, a brilliant guru (literally ‘heavy,’ usually translated as ‘teacher’) who encouraged me to pursue my passion for Religious Studies at a graduate level. Thank you to Dr. Carolyn Jones Medine; you are a mentor and a goddess of compassion. Dr. William L. Power, thank you for your wisdom and your humor in undergraduate theology. Dr. Kenneth L. Honerkamp, I appreciate your patience and I owe my understanding of Islam to classes I took with you as an undergraduate. I am forever indebted to the teachers who have shaped my experiences in academia.

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CHAPTER 1
INTRODUCTION TO CITTA

In this thesis I will examine the concept of citta in Theravadin Buddhism, the Way of the Elders. My primary sources are three books from the Pāli basket of discourse (Sutta Piṭaka), the Majjhima Nikāya, the Saṃyutta Nikāya, and the Aṅguttara Nikāya. I chose these three texts because they contain key verses that help shed light on the significance of the term citta. Nyanaponika Thera, a Westerner who became a Theravadin monk, succinctly describes the mind's place in early Buddhism:

> The Buddha-Message, as a Doctrine of the Mind, teaches three things: to *know* the mind, that is so near and yet so unknown; to *shape* the mind, that is so unwieldy and obstinate and yet may turn so pliant; to *free* the mind, that is in bondage all over, and yet may win freedom here and now.[1]

Citta is an individual's seat of volition. It is that which directs and controls the mind and body. It refers to an individual's mental faculties. Citta roughly corresponds to the concept of mind, and it is also used idiomatically in Pāli with the same meaning as heart. Mind is mysterious and cannot be directly observed except in oneself. It is a starting point in the practice of Buddhism. Siddhartha Gautama, also known as the Buddha, taught that he awoke to the truth of how things are in the universe (dukkha, or suffering, exists) and that there is a way to cease suffering. His methodology requires that individuals observe the condition of their minds and then train their minds in such a way as to contain dispositions that are skillful (kusala) to attaining the goal of awakening (nibbāna). By examining the concept of citta, I hope to bring to light the importance of citta to the understanding and practice of early Buddhism.

'Citta' is the process that, taken as a whole, can be seen as "an arsenal of dispositional properties that activate themselves at the subliminal level of consciousness."[2] R.M.L. Gethin defines citta as "an assemblage of dhammas which comes together, arises at a particular time (samaya) and then passes away."[3] Citta is a combination of various states of mind within an individual.

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[1]Nyanaponika Thera. The Heart of Buddhist Meditation. New York: Samuel Weiser Inc., 1962, 23.
[2]Steven Collins. Selfless Persons. New York: Harper and Row, 1982, 126.
[3]R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 213.

One's citta is affected by one's past actions (kamma) and this affects how one interprets the circumstances in one's present. By this I mean that citta is where one's tendencies and character are formed. Citta is the filter through which one views the world.

As I indicated, it has been translated as "mind" or less often, "heart" in the singular and usually as "thoughts" in the plural. It is difficult to directly define citta because in order to define any one particular citta, one must understand the factors relating to it.[4] The citta of an assutava putthujjana, a worldling who is uninstructed in the Buddha's teachings, ranges in the domain of craving (taṇhā), saṁsāra. Saṁsāra's round of death and rebirth is characterized by the three marks of existence; impermanence (anicca), non-substantiality of self (anātta), and suffering (dukkha).[5] The Buddha's doctrine shows the way to leave the domain of life and death (saṃsāra), to achieve awakening (nibbāna), the cessation of suffering, which is also known as the deathless (amāta).

Of the words that refer to the mental sphere of Buddhism, citta entails the subjective aspect of an individual's mental processes. Citta comprises the ethical "flavor" of the five khandhas that make up individuals. By this I mean that however one's dominant citta is oriented, the entire empirical individual is oriented. Bhikkhu Bodhi defines citta in this way: "Citta signifies mind as the centre of personal experience, as the subject of thought, volition, and emotion. It is citta that needs to be understood, trained, and liberated."[6] With observation of the contents of one's mind, one can begin to transform one's current unskillful (akusala) cittas into skillful (kusala) cittas. As the source of an individual's thoughts, words, and actions, citta is that which must be trained and controlled in order to shift the direction of one's citta to that which conduces to awakening (nibbāna).

There are other terms used to refer to one's mental faculties. "Manas" is generally also used to describe the mind. This term is generally used to refer to mind as the sixth sense faculty. When a person is divided into the five

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[4] Bhikkhu Thich Minh Thanh. The Mind in Early Buddhism. New Delhi: Munshiram, 2001, 203.
[5] Saṃyutta Nikāya. III. 66.
[6] Bhikkhu Bodhi. Notes to book II, the Nidānavaggo of the Mahāvagga of the Saṃyutta Nikāya, p. 769-770.

aggregates, viññāṇa (consciousness) is used. I chose citta as the topic of this paper because it is closer to the emotional, intellectual aspect of an individual that discerns and makes decisions. Citta can be translated as heart, mind or thought. As an entity, citta is difficult to pin down because it is not directly observable. Citta is common to every human being. Its characteristics may vary widely from person to person, but it is unique to every member of the human race.

Citta is that which is experienced as the seat of volition or as the executive decision-maker of the empirical self. Citta entails the ethical, personal aspect of consciousness. It is the "I" of a subject's thoughts. When one thinks a thought, speaks, or acts, the source of these three types of actions is one's citta. Citta cannot be directly observed, but with training of citta, the results become evident to one's self and to others.

Citta, as mind, is mysterious, but it is difficult to deny its existence. I will use the term "mind," as the translation of citta, although I am fond of the connotations brought about by the rendering "heart." One's citta colors one's experience, through the tendencies and inclinations of one's past cittas. One's past actions (kamma) and the experience of one's present meet in the mind. This is why it is important to be aware of the state of one's mind. By acting on one's citta, one can orient one's body and mind toward awakening (nibbāna). Citta is not a unified entity. If one can imagine the mind of an individual suffering from multiple personality disorder, this may give us a better understanding of how different cittas compete for control of the self. In people who are of sound mind, there are not actual personalities separate from a primary personality. But this example may help us understand how personality is a sum of various dispositions within one's self. A dominant citta, or state of mind, might take control of the self as a captain does a ship.

Talal Asad, a cultural anthropologist, states "The body is man's first and most natural technical object, and at the same time, technical means."[7] Through acting on and through the body, one can imitate a model of excellence. In early Buddhism, the most accomplished individuals are buddhas (awakened persons)

[7] Talal Asad. Genealogies of Religion. Baltimore: John Hopkins University Press, 1993, 75.

and arahants (disciples who have attained awakening through the destruction of the āsavas, the effluents or influxes). For the laity of Theravadin Buddhism, this means following the five precepts for lay people. Laity are not able to attain complete awakening, as they did not abandon home (identity) for homelessness (becoming a monk or nun). Lay people practice a form of Buddhism some scholars call kammatic (kamma oriented), which focuses on gaining merit (puñña) rather than attaining awakening. In this thesis, I will focus on how monastics were instructed to cultivate their cittas in order to attain awakening (nibbāna).

The scholar Charles Long defines religion in this way-- "For my purposes, religion will mean orientation- orientation in the ultimate sense, that is, how one comes to terms with the ultimate significance of one's place in the world."[8] Religion is a means by which humans make sense of the world around us. The Buddha's doctrine orients individuals toward the goal that is beyond suffering, beyond aging, and beyond death. Early Buddhism has as its goal that which does not die, does not age, but it is not describable by terms that apply to all constructed things. It would seem that the most accurate way to describe the nature of awakening is by stating what it is not rather than making positive assertions about its nature. The Buddha asks for faith, but not an unquestioning acceptance; rather the trust that he attained nibbāna and that it is possible for any individual to do so. He repeatedly tells his followers to "come and see" for themselves whether or not his teachings make sense. The Buddha invites individuals to examine his teachings thoroughly. R.M.L. Gethin addresses the difference between Buddhist faith (affective) as opposed to other types of faith (cognitive);

> Two dimensions of the notion of faith are often distinguished, namely the cognitive and the affective. Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not- or perhaps cannot- have knowledge proper (however that should be defined); cognitive faith

[8]Charles Long. Significations: Signs, Symbols, and Images in the Interpretation of Religion. Philadelphia: Fortress Press, 1986, 7.

> is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response of trust or confidence towards something or somebody. Contemporary religious and philosophical discussion of faith is almost entirely concerned with faith in its cognitive aspect…In contrast to this, the conception of saddhā in Buddhist writings appears almost, if not entirely concerned with faith in its affective; the cognitive element is completely secondary.[9]

It is important to note that the kind of faith that the Buddha asks for, saddhā, is faith that can be confirmed by the practitioner for him/herself through practice of cittabhāvanā (development of citta). This is an important distinction. In the Mahāparinibbāna sutta, the Buddha's last words are: "Now bhikkhus, I declare to you: all constructed things are subject to decay. Strive on untiringly" (Vayadhammā sankharā. Appamādena sampādetha).[10] This can also be rendered as "All conditioned things are subject to cessation. Apply yourselves." Individuals have at their disposal the means by which they can free themselves. As human beings, we are endowed with both mental faculties and physical sense faculties. It is not through another that one gains the end but through effort made by means of the faculties that are available to an individual.

The historical man Siddhartha Gautama, also known as the Buddha, preached a doctrine that has nibbāna, awakening or unbinding, as its goal. Those who are well oriented toward this goal are arahants and buddhas. Those who are poorly oriented are individuals who have not been instructed in the Buddha's doctrine, the assutava puthujjanas, uninstructed worldlings. The arahant is the disciple who has destroyed the āsavas, the deeply seated influxes or effluents that are the most difficult of taints or kilesas to eradicate. The āsavas are bhavāsava, (the influx of being) avijjāsava (the influx of ignorance), kāmasava (the influx of sensuality), diṭṭhāsava (the influx of view).[11] I will discuss the relevance of the āsavas to citta in chapter 3.

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[9] R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 107.
[10] Dīgha Nikāya. 16 v. 156, p. 270.
[11] Rune Johansson. The Dynamic Psychology of Early Buddhism. Oxford: Curzon, 1979, 73.

R.M.L. Gethin, a scholar of Early Buddhism, describes citta as always revealing a path;

> Considered by way of the eight aspects of diṭṭhi (view), saṅkappa (intention or mental construction), vācā (speech), kammanta (action), ājīva (livelihood, means of earning a living), vāyāma (effort or striving), sati (mindfulness), and samādhi (concentration), at any given time the mind reveals a 'path'; that is, the way it is oriented, the direction in which it is moving.[12]

At any given moment, one's mind is oriented somewhere on the spectrum between that which is skillful to achieving awakening and that which unskillful and proliferates saṃsāra. Participation in the world that is not skillful (akusala) toward the end of awakening is called papañca, or proliferation. This proliferation is the result of the mind interacting freely with various stimuli, attracted and grasping at some types of stimuli, and averse and pushing away at other types of stimuli. Action (kamma) is actually created not only by one's words and actions, but also by one's thoughts. One moment of an unskillful (akusala) thought contributes to one's outlook and character. This seed of negative kamma will present its effects later as it bears fruit characteristic of its seed. If one desires to achieve awakening, this is a type of mental construction must be redirected and prevented from arising. The Buddha recommends meditation to purify the mind of the unskillful (akusala). He specifically calls the four establishments of mindfulness (cattaro satipaṭṭhāna), the one-way path (ekāyano maggo) to awakening (nibbāna) and the method that purifies beings. It is by the defilements of the citta that beings are defiled and the cleansing of the citta that beings are purified.[13] In the Aṅguttara Nikāya, the disciple Uttiya questions the Buddha. Uttiya asks the Buddha whether or not all beings will attain awakening. The Buddha answers Uttiya in this way: "All beings that attain awakening do so by removing the five hindrances that defile the mind, by firmly establishing their minds in the four foundations of mindfulness, and by cultivating

[12]R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 213-214.
[13]Saṃyutta Nikāya. III. 100. p. 958-959.

the seven factors of awakening."[14] The five hindrances (pañcanīvaraṇas) are called "makers of blindness" and "obstructions on the path to awakening." The five hindrances are sensual desire (kāmacchanda), sloth and torpor (thina-middha), doubt (vickicchā), anger (byāpada), and anxiety and worry (udhacca-kukucca). The presence of these factors in an individual's citta prevents it from being suitable ground for the growth of factors of awakening (bojjhaṅgas). Practicing the cattaro satipaṭṭhāna (four establishments of mindfulness) is the method by which the mind can be observed and known, shaped and trained, and finally, liberated. Four aspects of the empirical self are examined and developed (bhāvanā), the body (kāya), feelings (vedanā), the mind (citta), and mental phenomenon (dhamma). The seven factors of awakening (bojjhaṅgas) which are to be developed (bhavetabba) are mindfulness (sati), investigation of states (dhamma-vicaya), energy (viriya), sympathetic joy (pīti), tranquility (passaddhi), equanimity (upekkha) and concentration (samādhi). Through practicing the establishments of mindfulness (satipaṭṭhāna), one can abandon the five hindrances (pañcanīvaraṇas) and develop the factors of awakening (bojjhaṅgas).

Lama Govinda, a Buddhist scholar states "the faculty of thinking contains both salvation and destruction."[15] It is not that one's circumstances arbitrarily cause suffering; rather it is one's thinking that causes suffering. If one grasps at stimuli and pushes away at others (taṇhā, craving), one will feel suffering (dukkha) as the craving that arises is not satisfied. If one desires to bring about the pre-conditions of awakening, one must understand the state of one's mind and move forward from there. This requires the observation of mind.

The Buddha's teachings hold that the mind is the forerunner of all states, skillful (kusala) and unskillful (akusala) and affects an individual's thoughts, words, and actions.[16] What does this mean? Nyanaponika Thera and Bhikkhu Bodhi have translated portions of the Aṅguttara Nikāya and their note for this verse reads:

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[14]Aṅguttara Nikāya. X, 95. p. 263.
[15]Lama Govinda. The Psychological Attitude of Early Buddhist Philosophy. New York: Samuel Weiser, 1974, 158.
[16]Aṅguttara Nikāya . I, vi, 6-9. p. 36.

> While mind does not actually precede the wholesome and the unwholesome states in a temporal sense, it [mind (manas)] is said to arise first because it is the volition or intention that determines the ethical quality of the deeds that issue from the mind.[17]

Manas is used in the verse which has been translated as mind. Mind is usually rendered as manas when the mind as a faculty (ayatana) or sense-base is being described. It appears to me that, in using manas rather than citta in this verse, that skillful (kusala) and unskillful (akusala) states are preceded not by mind as the seat of volition, but by mind as the sixth sense. This implies that the mind as manas is the bare cognizing function that arises, then the skillful (kusala) and unskillful (akusala) states arise afterward. The use of manas here seems logical, as citta would imply a kind of controlling direction arising first, then the skillful (kusala) and unskillful (akusala) states. The three roots of unwholesome actions are ignorance/delusion (avijjā/moha), attraction or greed (lobha), and hatred or aversion (dosa, paṭigha). The three types of skillful or wholesome (kusala) mind (citta) are non-attraction (alobha), non-aversion (adosa), and non-delusion (amoha). If one cultivates loving kindness, one is able to dislodge unskillful dhammas from rooting in one's mind. The three wholesome roots imply a positive presence rather than a mere absence of the three unwholesome roots. Non-attraction (alobha) implies generosity. Non-aversion (adosa) implies goodwill toward all beings. Non-delusion (amoha) implies knowledge (vijjā).[18] Next I will examine one way the early Buddhism divides an empirical individual.

An empirical individual is separated into five aggregates of grasping (pañcupādānakkhandha). These five aggregates are to be observed during the establishments of mindfulness (satipaṭṭhāna), during the contemplation of mental phenomena (dhamme dhammānupassana). The doctrine, in brief, is taught as observing the quality of impermanence in the five aggregates. The Buddha's doctrine teaches that nothing that is impermanent should or can be, held onto. The Buddha's teaching states that one should apply attention, to observe, and to

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[17]Aṅguttara Nikāya. Trans. Bhikkhu Bodhi and Nyanaponika Thera. Walnut Creek: Altamira, 1999, n. 15, p. 278.

[18]Mahā Thera Nārada. A Manual of Abhidhamma. Kuala Lumpur: The Buddhist Missionary Society, 1979, 17.

scrutinize oneself. In this way, one can discern the true nature of the aggregates that make up one's empirical self. In the Saṃyutta Nikāya, the Buddha points out that the puthujjana (worldling) who regards the five khandhas as a self mistakenly ascribes the quality of permanence to that which is impermanent. He/she regards the five aggregates as the totality of him/herself; "This is mine, this I am, this is my self."[19] With this mistaken view in place, the puthujjana (worldling) cannot see that when he/she acts in a self-centered manner, he/she becomes further entangled in existence (saṃsāra).

The five aggregates (khandhas) are form (rūpa), feeling (vedanā), perception (saññā), volitional formations (saṅkharas), and mind (viññāṇa). Interestingly, the Suttas teach that four of the five khandhas arise through contact (phassa), and that only consciousness (viññāṇa) arises from nāma-rūpa. Another way Buddhism splits up an individual's experience is the saḷāyatanas, or the six sense bases. Five sense bases correspond with the five senses, and one base corresponds with the mind (manas). These six sense bases constitute the totality of an individual's sabba, his/her sense experience.[20] Both of these ways of looking at an individual as the sum of his/her mind and senses can be split into the broader mentality (nāma) and materiality (rūpa). Nāma consists of the mental events attention, intention, feeling, perception, and contact. Rūpa consists of physical events. The interplay of nāma (consciousness), and rūpa, (form) account for the arising of all stress.[21] If one holds the view of a puthujjana, uninstructed worldling, one regards one's particular conglomeration of khandhas (aggregates) or ayatanas (faculties) as having significance as a lasting "I."[22] This idea is misleading and detrimental to attaining awakening. Holding this view adds to an individual's long nights (dīgha rattiṃ), i.e. existence, rebirth, and death.

Attachment (taṇhā) to the aggregates and faculties leads to dukkha, or suffering. No matter how enjoyable an object may be (the scent or sight of a flower), that enjoyment is not lasting. The bhikkhu (monk) is told to reflect on the nature of mind and understand the three characteristics (tilakhana) of existence

[19]Saṃyutta Nikāya. III. 22: 100.
[20]Saṃyutta Nikāya. IV:23.
[21]Thanissaro Bhikkhu. The Wings of Awakening. Barre: Dhamma Dana, 1996, 23.
[22]Bhikkhu Bodhi. The Connected Discourses of the Buddha. Boston: Wisdom, 2000, 769.

(saṃsāra); impermanence (anicca), non-substantiality of self (anātta) and suffering or dis-ease (dukkha). The doctrine, in brief, teaches that impermanence (anicca) should be observed in the five aggregates, as no substantial self (anātta) and suffering (dukkha) can be inferred from impermanence. The Buddha's doctrine holds that anything impermanent should be dropped like a hot brick, “bhikkhu, you should abandon desire for whatever is impermanent.”[23] If a practitioner does not allow the five aggregates to create an illusion of an ego, he/she does not suffer when any of them undergo change.[24] Humans tend toward desiring the illusion of stability in an ever-changing world. If an individual becomes loses his/her identification with the khandhas, he/she is no longer an ahaṁkāra, one who creates an “I.”[25] Early Buddhism points the way to something that satisfies and quenches, nibbāna, awakening, the highest ease or bliss (paramaṃ sukhaṃ).[26]

Steven Collins states, “‘I am’ (asmimāna) is a ‘conceit’ that is not so much asserted propositionally as performed automatically by the utterance “I” (ahaṃkāra).”[27] Losing identification with the five aggregates of grasping is something that needs to be cultivated in an individual over a period of time. Theravadin Buddhism does not object to an empirical self that exists, he only denies that the self is real in an ultimate sense. Anātta, no self or no soul, actually only denies that there is a lasting, unchanging, permanent self that exists. In Early Buddhism, the Buddha does not deny that beings transmigrate, but the Buddha does deny that it is an unchanging essence that is reborn. The self is an illusion created by the interaction of the five aggregates. By being freed of the demands of ego that weigh on individuals uninstructed in the Buddha’s doctrine, one can begin to turn away from the stream of kāma or sensuality. Being distracted by the diversity of stimuli presented prevents individuals from seeing what is actually happening. They are being pulled here and there by craving (taṇhā). Without knowing that there is a problem, one cannot work

[23]Saṃyutta Nikāya. III. 66, p. 908.
[24]Saṃyutta Nikāya. III. 22: 1.
[25]Bhikkhu Bodhi. Introduction to the Book of Aggregates. The Connected Discourses of the Buddha: Saṃyutta Nikāya. Boston: Wisdom, 2000, 843.
[26]Chaṭṭha Sangayana Cd. Dhammapāda. v. 202.
[27]Steven Collins. Selfless Persons. Cambridge: Cambridge University Press, 1982, 263.

toward finding the answer. Not realizing the danger and the suffering that arises from attachment to the stimuli that is perceived through five aggregates of grasping, an individual remains in the current of sensuality (kāma), flowing with the current of existence (saṃsāra). This is the situation of the assutava puthhujjana, the uninstructed worldling. The uninstructed worldling does not realize the danger of acting selfishly. These individuals perceive that acting in their selfish interests is the best way to conduct themselves in the world. First an individual needs to view craving as dangerous and a threat. Then he/she can begin training his/her mind to begin moving against the current of sensuality, upstream (uddhaṃ-sota), toward awakening.

Meditation on how each of the five aggregates arise, abide for a time, then cease, results in becoming dispassionate about behaving in an egocentric manner regarding the five aggregates of grasping. With practice, an instructed noble disciple (ariya samana) no longer perceives acting in a manner wherein he/she sees bringing sensual joy to him/herself as acting in his/her best interests. He/she changes his/her outlook of what is good and bad. To an uninstructed worldling, it would seem senseless to deprive oneself of the enjoyments of life. A bhikkhu has been trained in such a way as to perceive these same “enjoyments” as a threatening and dangerous to his/her well-being and that of the world at large. The citta of arahants and buddhas is selfless and without boundaries, as opposed to limited and selfish. With mind and body cultivated and fortified through repeated meditation practice, old attachments and habits give way to a new way of thinking. These new dispositions conduce to the goal of awakening. Early Buddhism stresses that what is important is utilizing one’s faculties in such a way as to discern between that which is skillful to attaining nibbāna and that which is unskillful. Once one is able to perceive clearly what is helpful to this purpose and what is detrimental, one may pursue the course that leads “upstream” (uddhaṃ-sota), towards awakening.

Human beings have the gift of consciousness and discernment. In Theravadin cosmology, humans are the only entities that have the possibility of moving out of saṃsāra. The Buddha’s doctrine shares many of the tropes

popular in Indian religions of the time. On various occasions the Buddha speaks to devas, radiant god-like beings, Brahma, the creator god, and Māra, the lord of saṃsāra and death. Though he takes these beings to be real in the sense that they exist in the universe, the Buddha repeatedly states that belief in a cosmology is not important. What is of the utmost importance is finding the escape from existence (saṃsāra). Theravadin cosmology holds that all things are impermanent, that even Brahma, the creator god, and Māra, the lord of saṃsāra are both beings that are temporarily holding an office. Only human beings exist in the conditions in which awakening can possibly occur. There are Early Buddhist heavens and hells, but once a being uses up the kamma that got it there, it is reborn on earth.

If an individual observes the state of his/her citta, he or she can begin to discard or lessen those tendencies that lead to dukkha. In Theravadin Buddhism, praxis is key. Birth as a human being is considered a precious gift that ought not to be wasted. In the Saṃyutta Nikāya, the Buddha compares a bhikkhu (monk) who hopes to gain unbinding without meditation to a hen that hopes her eggs will hatch without proper incubation. Despite the hen's hopes, her chicks will not hatch. A monk who does not dwell devoted to development, the proper work of monks, hopes to attain release. Because he does not work towards his goal, he has no chance in earning it. Neither of the two can achieve these goals without working toward them.[28] A practitioner must always try to keep the goal in mind and strive towards it diligently. The practice of mental development is an important aspect, possibly the most important aspect, in the practice of Theravadin Buddhism.

In the Suttas, the Buddha asks his practitioners not to believe his words unless they have seen them to be true for themselves. Individuals who can allow their minds to remain untrained cannot make any progress toward awakening *(*nibbāna). An uninstructed worldling is subject to the current of sensuality (kāmma) that flows downward, further into saṃsāra. The Buddha calls for individuals to observe their situations and attempt to put his teachings into practice. Theravadin Buddhism puts forth a specific methodology that

[28]Saṃyutta Nikāya. III. 22.101. p. 959-960.

recommends the cultivation of citta as a means to gain awakening. His four noble truths (cattaro ariya sacca) reveal the nature of saṃsāra, and the way to awakening. Like a physician, he diagnoses a problem, stress and suffering (dukkha) in the world (the first noble truth). The second noble truth is that stress arises (dukkha-samudaya). The third noble truth is that stress can end (dukkha nirodha). The fourth noble truth is that there is a path (magga) that leads to the cessation of stress. This path is made up of the eight path factors. Like a doctor, the Buddha diagnoses the problem inherent to existence. The methodology, the medicine that the Buddha prescribes, requires the taming of one's mind. The Buddha reminds his followers of the primacy of mind as an entity that can be worked on and cultivated. His prescription for mankind is the eight-fold path.

The eight-fold path culminates in the attainment of nibbāna. There are several "paths" by which an individual can follow in order to attain awakening (there are a total of thirty-seven factors of awakening), but the eight-fold path is the most popular, and it instructs both the laity and monastics on how to live their entire lives in such a way as to conduce to awakening.

The first path factor is sammā diṭṭhi, right view. This means that individuals should not hold mistaken or incorrect views (micchā diṭṭhi). There are various types of wrong view, but this term refers to any view other than the one that the Buddha prescribes as correct (sammā, in tune) and right. Sammā diṭṭhi (right view) is the first path factor. It is knowledge and understanding of the four noble truths. In the Aṅguttara Nikāya and the Saṃyutta Nikāya, the Buddha holds that ignorance is the forerunner in the entry of unwholesome states. Ignorance of the four noble truths leads one to micchā diṭṭhi, wrong or incorrect view. With wrong view in place, one's thoughts, words, actions, are immediately affected because they are based on a worldview of false or mistaken knowledge. A specific type of wrong view is sakkāya diṭṭhi, or existing views. This is the view that most people hold; that there is a substantial self or soul (atta). In the Suttas, the Buddha considers this view not a small hindrance to moving toward the goal. Believing one has an unchanging self leads to ego and all of the unwholesome repercussions that come with it. The type of view one holds colors one's

perception. If the source is polluted (one's citta), then everything that flows from it (the three doors through which one commits volitional actions) will also be polluted.

A discerning individual with a well-tamed mind is able to perceive truth as the tongue perceives the taste of soup. A mind that is foolish cannot realize the truth in the same way that a spoon cannot perceive the taste of soup.[29]A person who is aware perceives clearly the nature of his/her universe and the nature of his/her mind. The Buddha's doctrine teaches that if one observes oneself and the world, one can come to a true understanding of how things are in the world. If an individual actively pursues the root causes of existence and being through meditation, he/she can, with comprehension, move toward right view.

The second, third, and fourth path factors are sammā saṅkappa, right thought or intention, sammā vācā, right speech or words, and sammā kammanta, right action. It follows that if the source (citta) of one's three-fold door of action is correct, one's thoughts, words, and actions are more than likely correct. The fifth path factor is sammā ājīva, right livelihood. This means living in such a way as not to hurt other beings. The sixth path factor is sammā vayama, or right effort/striving. This factor asks that individuals strive to maintain states that are skillful to awakening and to prevent states that are unskillful or harmful to attaining the goal. The seventh path factor is sammā sati, or right mindfulness. In order to fulfill sammā sati, individuals must practice the cattaro satipaṭṭhāna, the four establishments of mindfulness. In the Majjhima Nikāya, the Buddha calls satipaṭṭhāna, "the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the attainment of the true way, for the realization of nibbāna."[30]

The path factors dealing with right thoughts, words, and actions require abstention from actions that do not lead to unbinding. The path factor of right livelihood asks that one abandon making a livelihood by unethical means. The path factor of right striving asks that one generate desire for the non-arising of un-arisen evil unwholesome states, for the arising of un-arisen wholesome

[29]Dhammapāda v. 64-65.
[30]Majjhima Nikāya. 10:2.

states, and for the maintenance of arisen wholesome states. Right mindfulness asks that one cultivate awareness of body, feelings, mind, and phenomena in and of themselves, also known as satipaṭṭhāna, or "the establishments of mindfulness." In the Saṃyutta Nikāya, the Buddha calls the four establishments of mindfulness the proper range and domain (gocāra) of bhikkhus. A bhikkhu chooses to live a life apart from the cords of sensuality. The resort of Māra, the embodiment of death and saṃsāra, is the five cords of sensual pleasure. These cords occur when one becomes attached to pleasant forms cognized with any of one's five senses.[31] If a bhikkhu strays out of his domain, he is in danger of being attacked by Māra, the tempter who entices humanity to remain in saṃsāra.[32] Unless a bhikkhu is dwelling in his homeland territory, he is not safe from becoming prey to Māra. Nyanaponika Thera states; "satipaṭṭhāna must be a teaching of self-reliance."[33] By this, he means that establishing mindfulness is something an individual must do him/herself. Another translation of ekāyana (goes in one direction) is the way one must go alone.

In satipaṭṭhāna, or setting up mindfulness, one meditates on four subjects; the body in terms of the body, feelings in terms of feelings, mind in terms of mind, and mental phenomena in terms of mental phenomena.[34] This requires that one dwells contemplating each of these subjects, cultivating bare awareness and observing the activities that make up one's particular conglomeration of khandha-s, or aggregates. Setting up mindfulness requires that a practitioner have the discipline and diligence to strive toward the goal. During this process, citta, which is inclined to be flighty and scattered, is subdued and concentrated. An individual who subdues his/her citta is able to perfect wisdom and the practice of the Buddha's doctrine. In the Saṃyutta Nikāya, the Buddha calls the four establishments of mindfulness "a heap of the wholesome" (kusala), that which is skillful to attaining awakening.[35] Satipaṭṭhāna has as its goal insight, vipassanā, into how things truly are (yatha bhutaṃ). Sammā sati,

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[31]Saṃyutta Nikāya. V: 176, Chaṭṭha Sangāyana CD, SM V: 177.
[32]Saṃyutta Nikāya. V: 47: 6, Dīgha Nikāya. III. 58.
[33]Nyanaponika Thera. The Heart of Buddhist Meditation. New York: Sam Weiser, 1962, 3.
[34]Saṃyutta Nikāya. IV: 43, 12.
[35]Saṃyutta Nikāya. V. 47:5.

right mindfulness is fulfilled through an individual practicing the four establishments of mindfulness. A practitioner dwells on his/her body at first, the most physical aspect of his/her self. When he/she observes the condition of his/her body, it becomes apparent that his/her body is no different from anything else existing in the world. The body is observed as impermanent, without a lasting self and marked by the un-ease and the suffering that marks all things in the world. The next step is observing one's feelings. The physical sensations (vedanā) are the first of the nonmaterial subjects of mindfulness. One observes whether one feels pleasant, unpleasant, or neither pleasant nor unpleasant physical sensations. One is able to observe how physical sensations arise in dependence of the body. Each step of satipaṭṭhāna moves closer to the core of one's being. The third step is observing one's citta. One must recognize the characteristics of one's mind, whether flattering or not. Finally, the objects of one's mind are observed. Here lie the hindrances, the five aggregates of grasping *(*upādānakkhandha), and the possibility for the growth of the factors of awakening and awakening itself. In the Majjhima Nikāya, the Buddha calls satipaṭṭhāna, "the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the attainment of the true way, for the realization of nibbāna."[36]

Chao Khun Sobhana Dhammasudhi, a Chinese monk, speaks about the necessity of having a clear awareness in order to move toward nibbāna: "One must exercise constant awareness with the courage to see everything within oneself, whether pleasant or otherwise. One must gain a clear awareness and remove oneself from attachment to anything in the world."[37] When an individual exercises the removal of attachment and craving toward the things in the sensual world, he/she is better able to remove undesirable factors from his/her mind.

The final step of the eight-fold path is sammā samādhi, or right concentration. This path factor purposes citta in that the jhānas, the meditative

[36]Majjhima Nikāya. 10:2.
[37]Chao Khun Sobhana Dhammasudhi. "Discourses on Mindfulness," in Secrets of the Lotus: Studies in Buddhist Meditation, ed. Donald K. Swearer. New York: Macmillan, 1971, 27-91. 61.

absorptions, which are a more developed level of sammā sati, right awareness. Jhāna requires a citta that is well-developed through meditation. A beginner is not going to be able to begin meditating from not having previously meditated and immediately attain the level of meditative absorption that a bhikkhu with many years of practice can attain. With meditation practice, one can perfect dwelling without attachment to anything in the world and become able to cross over the flood of sensuality and attain nibbāna, awakening.

The eight path factors are only one path that an individual could follow. There are thirty-seven bodhipakkhiyādhammā, or factors of awakening. These make up the important points of the Buddhist doctrine. There are seven sets within these thirty-seven factors of awakening. I will examine these as Gethin presents them in the next chapter.

If one has a citta that is oriented badly, one only creates more of the conditions that keep one in saṃsāra In the Aṅguttara Nikāya, the Buddha holds that negligence is the forerunner to unwholesome states and diligence or mindfulness is the forerunner to wholesome states.[38] If an individual is careless in regards to his/her citta, it is likely that he/she is careless in his/her actions. The Buddha's teachings urge the individual to be aware of the state of his/her mind, and make an act of attention (yoniso manasikāra).

In the Suttas, it is said that the Buddha awoke to the realization of how things are and the way to achieve release from saṃsāra. In order to move toward the goal, one must begin by observing the mind. Citta left to its own devices flits here and there, alighting on whatever strikes its fancy at the moment. The Buddha uses the simile of a monkey to describe the nature of citta. Both a forest-dwelling monkey and the citta are in constant movement. A monkey swings from limb to limb, and the mind flits from one thought to the next.

In the Saṃyutta Nikāya, the Buddha states that one’s world (loka) begins in one’s mind. One’s inclinations, attitudes, and habits, are of the utmost importance in Buddhism. The Buddha’s doctrine (dhamma) is a fistful of the leaves from the forest of knowledge that the Buddha became aware of during his awakening. The Buddha states that he does not withhold any of the teachings

[38]Aṅguttara Nikāya . I.vi, 6-9.

that are necessary for an individual to gain awakening. If one can become the master of one's own citta, one can make great progress toward nibbaana or unbinding.

The Buddha states that citta is something one should restrain, curb, and subdue**.** Ordinary citta is prone to sensuality (kāma) and passion (rāga). Evidence of citta's activities can be seen indirectly. As the mental state of an individual at a given moment, citta can be discerning and aware, or muddled and floating along the current of sensuality (kāma), toward saṃsāra, grasping and pushing various stimuli. Ordinary citta is also seen as fickle, capricious, and easily startled. In order to move toward nibbāna, one must cultivate one's citta. 'Bhāvanā' means cultivation, or causing to be through meditation. Three of the path factors deal directly with cultivating citta; sammā vayama, right striving, sammā sati, right mindfulness, and sammā samādhi, right concentration. Through applying these factors within meditation, one can change the habits and dispositions of one's mind. This requires the continuous diligent effort of right striving. Without this effort, no progress can be made.

Sammā sati, right mindfulness is gained by practicing the four establishments of mindfulness (satipaṭṭhāna). This consists of contemplation (anupassana) of the body (kāya), feelings (vedanā), the mind (citta) and mental objects (dhamma). Sammā samādhi, right concentration requires that one meditate and move through the two realms of meditative absorption (jhāna). The path factors are meant to be followed sequentially; one factor should blossom into the next. Right view (sammā diṭṭhi) leads to right intention or thought (sammā saṅkappa) The Theravadin monk Nyanaponika Thera states, "mind harbors all ill and the path to cessation of ill. Whether the one or the other will predominate depends on our own mind**.**"[39] It is how one's mind makes sense of the circumstances that one undergoes that determines the direction one goes in. If one follows sensuality (kāma), allowing craving to pull one in various directions, one goes with the current, downstream, toward further existence. If

[39]Nyanaponika Thera. The Heart of Buddhist Meditation. New York: Sam Weiser, 1962, 42.

one does not allow the realm of sensuality (kāma) to create craving, one resists the current and goes upstream, towards awakening (nibbāna).

In Early Buddhism, it is written that the Buddha was concerned about the people who, as he said, had little dust in their eyes, who, upon hearing the dhamma, would be able to grasp it. In the Suttas, the Buddha exhorts his followers to observe the condition of their minds. The practice of setting up or establishing mindfulness allows the practitioner to begin the process in which one crosses to the other shore, nibbaana. The Buddha's doctrine teaches that existence is permeated by anicca, (impermanence), dukkha (du-bad, difficult+ kha- to bear, un-ease, or the state of being unsatisfactory), and anātta (no-soul, non-substantiality or no-self). Buddhism, unlike most other schools of thought, holds that consciousness is an event that, like all else existing in saṃsāra*,* arises and perishes. Early Buddhism sees the idea of self or soul (atta) as a leash that prevents an individual from escaping saṃsāra.*[40]* This is in contrast to other Hindu schools of thought that hold belief in eternal entities, such as the soul (atmān, Pāli atta) and a creator God (Brahma). The Buddha's doctrine also teaches that people are the heirs and owners of their kamma (actions). Though there is no permanent entity that makes up the self, the kamm-ic consequences of an individual's actions manifest for the individual who performed them. In the Aṅguttara Nikāya, the Buddha states "I am the owner of my actions, the heir of my actions."[41]

In the Suttas, the Buddha uses the aggregates to bypass the idea of a lasting soul or self. The five aggregates of clinging (pañcupādānakkhandha) constitute the phenomenal world of an individual. Early Buddhism labels those who claim that a permanent soul or self exists 'eternalists' (sassatavādin). Those who hold that there is no existence after death; he called 'nihilists' (natthikavadin or ucchedavadin). The Buddha's doctrine sees both of these views as extreme and incorrect.[42] The Buddha chose the majjhima paṭipad, the middle way, as a better path than those offered by other teachers of his time. He rejects the two

[40]Saṃyutta Nikāya. III. 22:100.
[41]Aṅguttara Nikāya, V:57.
[42]Saṃyutta Nikāya. 1095 n. 254.

extreme views regarding the doctrine of self or soul and advocates a middle way. A conventional self is acknowledged, but a lasting and permanent self/soul is rejected. The Buddha dismisses paths that he considers not leading to liberation from saṃsāra. He advocates the middle way, the way that he awakened to during his meditation under the bo tree, as the one-way (ekāyano) path leading to the destruction of taints (āsava) and toward nibbāna. In the Buddhist teachings, the Buddha acknowledges an empirical self as the means to the end of unbinding. In the Dhammapāda, the Buddha states "one is one's own refuge, who else could be the refuge (saraṇā)"?[43] In Theravadin Buddhism, awakening is reached through one's own efforts. If one does not build a refuge for oneself, one has no chance at making progress toward awakening. Without practicing the mental cultivated required, one cannot create the conditions for the gradual path to awakening. If an individual can discern the difference between the wholesome (kusala) and the unwholesome (akusala), this skillful discernment leads to an end to stress and suffering.[44] If the only means to awakening is by using the faculties that belong to the empirical self, then these faculties (the body and mind) must be cultivated so as not to cling to existence, but to make a way out of it (nibbāna).

In the Suttas, the Buddha taught that individuals can change, that it is possible to learn a skill.[45] He often states in the Suttas that if this were not the case, he would not teach the Dhamma. The Buddha entreats his followers to "dwell with yourself as a lamp, your self as a refuge, not some other refuge (Atta-dīpa viharatha atta-saraṇā añāña saraṇā); with dhamma as a lamp (or an island), with dhamma as refuge, not some other refuge."[46] I interpret this statement as meaning that it is by one's one effort that one attained the desired end. There is no shelter other than the one made by oneself.

In the Connected Discourses (Saṃyutta Nikāya), a young deva (radiant being) asks the Buddha about the nature of the world. The Buddha replies that mind (citta) leads the world around:

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[43]Chaṭṭha Sangāyana CD. Dhammapāda, 12. Āttavaggo.
[44]Majjhima Nikāya. 9:8.
[45]Thanissaro Bhikkhu. The Wings of Awakening. Barre: Dhamma Dana, 1996, 22.
[46]Saṃyutta Nikāya. V:154, p.1637.

"By what is the world led around?
By what is it dragged here and there?
What is the one thing that has
All under its control?"
[The Buddha replies;]
"The world is led around by mind;
By mind it's dragged here and there.
Mind is the one thing that has
All under its control."[47]

'Mind' in this verse is citta in the original Pāli. The world (loka) signifies the world as it is perceived (and created) by an individual. If one's citta in untrained, one's world is pulled at whatever stimuli is present and craving is produced. Craving leads to suffering, but only the individual who has heard the Buddha's doctrine and practices it may see this as it is and train his/her citta to behave in such a way as not to be dragged "here and there" by stimuli. The Buddha notes the wavering nature of mind (citta). It is fickle, subtle, and easily distracted. A young deva asks the Buddha about how to be freed from the fearful state an undisciplined mind brings. The Buddha answers that one must restrain one's senses:

"Always frightened is the mind,
The mind is always agitated
About unarisen problems
And about arisen ones.
If there exists release from fear,
Being asked please declare it to me."

The Buddha replies:

"Not apart from enlightenment and austerity,
Not apart from restraint of the sense faculties,
Not apart from relinquishing all,

[47]Saṃyutta Nikāya. I. 62 (2). p. 130.

Do I see any safety for living beings."[48]

"Enlightenment" in the Pāli is actually bojjha or awakening. "Austerity" is actually tapas. A tapasaḥ is an ascetic who is purifying (literally, "burning") his/her mind. If an individual practices restraint of the senses, and becomes a monastic (relinquishes all), he/she may attain safety from the agitation and fear that assutava putthujjanā, uninstructed worldlings, are subject to because they do not practice meditation. If one can master one's own citta, one can gain control of one's world (loka-the aggregates as experienced by an individual), one's personal bundle of life*,* and make great strides toward nibbāna.

Theravadin Buddhism asks us not to speculate about imponderables. The Buddha's teachings focus on that which can help one achieve awakening. In the Majjhima Nikāya, the Buddha uses the simile of a man who has been wounded by a poisoned arrow. Before allowing himself to receive help, the wounded man insists on finding out information about the archer. If his questions were to be answered before the arrow is pulled out, the man would die without having learned what he demanded to know. The Buddha uses this simile to illustrate the futility of seeking after that which we cannot know. The scope of what the Buddha would speak about is limited to that which is beneficial to attaining awakening. He taught that beings might be freed from suffering. The Buddha asks that we do not pursue that which is irrelevant to the attainment of nibbāna. We must start with what we know, ourselves. Humans are beings limited by time and the Buddha asks that we stay focused on the goal of attaining unbinding, rather than ask questions that are irrelevant to this end.[49]

An individual's existence is a continuous process of consciousness. Like a river, the mind constantly changes, becoming different at every moment. Though it appears that the body is a solid entity, it is more like a continuum composed of different elements. The Buddha states that he would rather have people consider the body as self, rather than the mind. This seems like a strange statement. After all, are we not to regard our empirical selves as unreal in an ultimate sense? But, upon examination, this idea makes sense. The body may

[48]Saṃyutta Nikāya. I. 2:303.
[49]Majjhima Nikāya. 10.

not change much for many years, but the mind changes at nearly every moment.[50] In the Saṃyutta Nikāya, the Buddha states this to demonstrate how it is ridiculous to think that the mind has any sort of permanence to it. If one reflects on the frailty of the human body, one can see how impermanence affects it, in the form of aging, sickness, and death. How much more unsteady and impermanent is the mind?

In the Suttas, it states that the Buddha desired that all sentient beings free themselves from dukkha. The Buddha diagnosed dukkha as inherent to the human condition. The Buddha uses powerful imagery to describe how individuals left to their own devices could only add to the cycle of un-ease and discontent. The Buddha likened saṃsāra to a river or stream. Those who go with the flow (anu- with +loma- lit. "hair," 'with the grain'*)* are swept along, grasping at kāma, sensuality.[51] These individuals are the putthujjanā, the ordinary people not versed in the good teachings of the Buddha (sadhamma). They are swept to suffering and death.[52] Lama Govinda describes movement 'upstream' in this way:

> Directed consciousness is that which, in recognition of the goal, has entered the stream and is wholly bent upon freedom, which means that the decisive reversal of attitude has ensued. Undirected consciousness, on the contrary, allows itself to be driven hither and thither by instinct-born motives and external impressions.[53]

Individuals who do not attempt to direct their minds can not shorten their stay in existence (saṃsāra). Caught up in craving/attachment (taṇhā), these individuals act without knowledge of how to change the direction of their lives. The individuals who go against the flow (patiloma), rather than with the flow of saṃsāra go upstream (uddhaṃ-sota).[54] One moves upstream, toward nibbāna, by going against the stream of the ordinary world of sensuality, kāma. The Buddha saw that existence is permeated by the three marks of anicca, impermanence, anatta, non-substantiality of person-hood, and dukkha, stress or

[50]Saṃyutta Nikāya. II.12: 61.
[51]R.M.L. Gethin. The Buddhist Path to Awakening. New York: Brill, 1992, 248.
[52]Steven Collins. Selfless Persons. New York: Harper and Row, 1982, 249.
[53]Lama Govinda. The Psychological Attitude of Buddhist Philosophy. New York: Sam Weiser, 1974, 80.
[54]R.M.L. Gethin. The Buddhist Path to Awakening. New York: Brill, 1992, 248.

suffering. The only way for one to move out of the bundle of fetters is to cultivate factors that loosen the bonds. The Buddha exhorted his followers to observe their condition, to reduce factors that contribute to their suffering, and to nurture factors that lead to awakening. Lama Govinda states this eloquently, “spiritual development does not so much consist of a solution to our problems, as in growing beyond them.”[55] Once one has mastered a teaching, he/she is able to move toward the next. To make progress toward awakening (nibbāna), citta, the dynamic flux of consciousness, must be acted on to change its nature and dispositions.

In this introduction, I discussed how religion is a means of orientation for humans who try to make meaning and sense out of the universe. Theravadin Buddhism is one of many religions, but it is striking how its soteriology requires that the practitioner make effort him or herself in order to attain the end of awakening. In the next chapter I will examine the R.M.L. Gethin’s and Rune Johansson’s discussions of citta. R.M.L. Gethin’s book, The Buddhist Path to Awakening, examines the thirty-seven factors that contribute to awakening, the bodhipakkhiyadhammā. The scope of his study not only includes the Sutta Piṭaka (basket of discourse), but also the Abhidhamma Piṭaka, the ‘basket’ of philosophical classification of the main ideas of the Suttas. Rune Johansson’s book, The Dynamic Psychology of Early Buddhism, states in the preface that it is a “psychologist’s attempt to understand what the Buddha meant by “dependent origination.”[56] Johansson touches on significant themes related to how the mind works and the relations between the different aspects of an individual. Next I will present Gethin’s and Johansson’s discussion of citta.

[55]Lama Govinda. The Psychological Attitude of Buddhist Philosophy. New York: Sam Weiser, 1974, 43.
[56]Rune Johansson. The Dynamic Psychology of Early Buddhism. Oxford: Curzon, 1979, 7.

CHAPTER 2

GETHIN AND JOHANSSON'S DISCUSSIONS OF CITTA

In this chapter I will examine what R.M.L. Gethin and Rune Johansson have said about citta in the Suttas. I believe that both of these scholars will demonstrate how in the Suttas, citta needs to be controlled and restrained in order to reach the goal of awakening. R.M.L. Gethin's work, The Buddhist Path to Awakening: A Study of the Bodhi-Pakkhiyā Dhammā, uncovers the "'spiritual psychology' of the thirty-seven dhammā that contribute to awakening."[57] The scope of Gethin's study is extensive, he covers two of the three canonical "baskets," the basket of discourse and the basket expounding upon the doctrine (Abhidhamma). In the first part of his book, Gethin discusses each of the seven sets that make up the thirty-seven factors on the side of awakening (bodhi-pakkhiyā dhammā). In the second part of his book, he examines the seven sets collectively in both the Nikāyas (another term for the Suttas) and the Abhidhamma. In the first three chapters of this thesis, I will limit myself to the Suttas, but in my last chapter, I will discuss some points of interest regarding mind that are found only in the Abhidhamma. The second scholar whose work I will present is Rune Johansson. Rune Johansson examines the causal chain of paṭiccasamuppada (interdependent arising), the Theravadin theory of causality in his book, The Dynamic Psychology of Early Buddhism. Johansson examines different psychological aspects of Early Buddhism, doing a textual analysis of the terms and evaluating their significance from the viewpoint of a practicing psychologist. First, I will focus on Gethin's discussion of citta or the purposing of citta (satipaṭṭhāna). Then I will highlight Johansson's examination of citta.

In his introduction, Gethin discusses how he finds that "the Pāli literary sources themselves do not seem to regard 'the path to awakening' as something essentially culture-bound."[58] This is good news for present-day students and practitioners of Theravadin Buddhism. Although present day students are limited to the literature that was written down several centuries after the passing of the Buddha, we may still be able to understand the teachings of the Buddha like his audience understood them in his lifetime. The Suttas were memorized and recited by bhanakā (reciters) who utilized mnemonic devices to aid the

[57]R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 6.
[58]Ibid., 6.

memorization of the vast discourses that the Buddha gave. At the First Buddhist Council (486 B.C.E.), five hundred arahant-s met and those individuals with a good memory recited the discourses that they knew. The discourses were standardized at this point, but the canon was not written down until around 34 B.C.E. Theravada Buddhism is practiced today in Sri Lanka and parts of continental Southeast Asia. It is encouraging to know that Gethin finds that the core of Theravadin teachings is not limited to those who were lucky enough to hear the Buddha speak.

The first point of Gethin's I will present is his comparison between the meditation of the noble person, ariya puggala, to that of an 'ordinary man,' the puthujjana. Though the meditation practice of these two kinds of individuals may be very different, they still share a few common characteristics. Both types of person are equipped with the same faculties in mind and body. The nature of an ordinary person's experience (worldly, lokiya) must be transformed to the world-transcending type of experience (lokuttara).[59] By "world," what is meant is the five senses plus the mind as the sixth. The difference lies in the quality of the citta-s of these individuals. An individual who is uninstructed in the Buddha's doctrine will only be oriented toward awakening at random. The citta of an arahant or a buddha, two of the most accomplished kinds of individuals in early Buddhism, is always well-oriented toward the goal.

The next point of Gethin's that I will review is his examination of Steven Collins' discussion of river imagery in the Suttas; "Steven Collins argues that river imagery is used in Buddhist literature to characterize the flowing stream of desire and attachment by which the ordinary man gets swept along."[60] The "flowing stream of desire" is the current of sensuality (kāma) that brings about craving (taṇhā) in individuals. It does so by arousing interest in stimuli, either in attraction for or repulsion against. Craving is either attraction for objects that entice the senses or aversion toward objects that repulse the senses. Craving (taṇhā) leads to suffering (dukkha) and being swept down the current of

[59]Ibid., 6
[60]Ibid., 250. Steven Collins' quotation is from Selfless Persons, 250-2.

sensuality (kāma) farther down the stream of existence (saṃsāra).[61] This stream of sensuality (kāma) leads "downstream," toward existence (saṃsāra).[i] If one is to move against the current, one must restrain one's senses from the possibility of creating craving (taṇhā).

Gethin cites Collins making the inverse corollary; "Collins notes that those who make progress along the Buddhist path are often said to go upstream (uddhaṃ-sota) or against to stream (paṭisota-gāmin) as opposed to with the stream (anusota-gāmin)."[62] Going with the flow of sensuality and desire (or craving) can not help an individual in the sense that he/she is blind to the fact that there is a problem. If one is not aware that there are negative consequences to one's actions, one will continue to act in a way that seems satisfactory. 'Suffering' is not always apparent. But the state of un-ease, another translation of dukkha, is easier to see. As long as beings are in existence (saṃsāra), beings will feel the tension of not getting what they want. It is by examining what is behind the apparent by shaping the mind toward awareness that beings move away from being caught in the current of existence. Gethin finishes his discussion of river imagery with this statement:

> The conclusion I think one should draw from the Nikāyas usage of this imagery is that there are in a sense two distinct 'streams': the stream or current that tends to desire and selfishness that ordinary humanity is always in danger of getting caught up in, and the stream or counter current that tends to absence of desire and selflessness and which is most fully realized in the actions, speech, and thought of the 'noble ones' (ariya).[63]

It is by becoming a noble disciple (ariya samana), a monastic that puts the Buddha's doctrine into practice, that individuals go 'upstream,' to attain the destruction of the awakening. Renouncing "home" (identity and the lay life) for "homelessness" (practicing the Buddha's doctrine full-time) enables individuals to direct their citta-s in such a way as to exchange citta-s that are detrimental

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[61]Steven Collins. Selfless Persons. New York: Harper and Row, 1982. 306.
[62]R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 250. Steven Collins' quote is from Selfless Persons, 250-2.
[63]Ibid., 251.

(akusala) to awakening for citta-s that are skillful (kusala) to attaining nibbāna. The effluents or influxes (āsavas) are completely destroyed by arahant-s, the most accomplished type of noble disciple (ariya samana). Some of the influxes (āsavas) can be destroyed or attenuated by lesser types of disciples, but attaining arahant-ship leads to "the other shore" of awakening. I will examine the language of "the other shore" in the next chapter.

Gethin states that "in the Nikāyas versus Abhidhamma, the path is a way of going along, not just a moment. A putthujjana is sometimes on the right path, sometimes on the wrong path. An arahant is always on the right path."[64] The Theravadin path has been derided as the Hīnāyana, the lesser or lowly vehicle because attaining liberation is limited to the few who dedicate their lives to its pursuit. My feeling is that Early Buddhism is what the Buddha taught and, as such, should be seen as "straight from the horse's mouth."

The next point of Gethin's I will present is his examination of two suttas that explicitly describe how citta is to be purposed are the Mahāsatipaṭṭhāna-sutta (from the Dīgha Nikāya) and the Satipaṭṭhāna-sutta (from the Majjhima Nikāya). In his study of the thirty-seven factors of awakening taken from the Suttas and the Abhidhamma, Gethin has this to say about the establishments of mindfulness, "If any of the seven sets can be characterized as setting down the basic prescription for practice of the Buddhist path, it is the four satipaṭṭhāna."[65] This path of practice itself culminates in awakening. Next I will present Gethin's explication of important ideas from the two satipaṭṭhāna suttas;

> What distinguishes the Mahāsatipaṭṭhāna-sutta from the Satipaṭṭhāna-sutta is the addition in the former of a detailed exposition of the four noble truths. In other respects the two suttas appear identical…after the initial setting of the scene the discourse opens with what I call 'the ekāyana formula': Ekāyana, bhikkhus is the path for the purification of beings, for passing beyond sorrow and grief, for the disappearance of pain and discontent, for the

[64]Ibid., 224.
[65]Ibid., 68.

> atttainment of the right way, for the realization of nibbāna- that is the four satipaṭṭhānas.[66]

These two suttas describe the purposing of citta during the four establishments of mindfulness (cattaro satipaṭṭhāna). After noting the difference between the two suttas, Gethin parses them into the setting of the scene and then the 'ekāyana formula.' It would appear that, however ekāyana is translated, the four establishments of mindfulness are beneficial for the attaining of awakening. Of the four establishments of mindfulness, citta is only discussed in one section. Gethin has found that "the expanded formula thus occurs a total of twenty-one times: fourteen times for kāyanupassanā, one each for vedānupassanā and cittānupassanā, and five times for dhammānupassanā."[67] Perhaps this is because the examination of citta is fairly straightforward. In the 37 factors of awakening (bodhi-pakkhiyā dhammā), there are several "paths" one may follow to arrive at awakening. Some paths are shorter than others. Gethin finds that "the full development of the first satipaṭṭhāna actually involves the development of all four satipaṭṭhāna-s, and the conclusion of the path is reached."[68]

Thanissaro Bhikkhu describes the factors of awakening as "holographic," that is if one can practice and understand a one particular set of the factors of awakening, one actually masters several sets of the factors that are on the side of awakening (bodhi-pakkhiyā dhammā). One example of this Is an individual mastering the four establishments of mindfulness (cattaro satipaṭṭhāna). Even though the practitioner only practices one set of the seven sets of the thirty-seven factors of awakening (bodhi-pakkhiyā dhammā), he or she is accomplishing factors from other sets. For example, through practicing the four establishments of mindfulness (cattaro satipaṭṭhāna), an individual accomplishes mindfulness (sati), which is one of the eight path factors (maggaṅga), and also a factor of awakening (bojjhaṅga). Another way practicing the establishments of mindfulness contributes to accomplishing other factors on the side of awakening is the factor of dhamma-vicaya, the discrimination or investigation of states. This

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[66]Ibid., 44.
[67]Ibid., 46.
[68]Ibid., 353.

is a factor of awakening (bojjhaṅga) that is established as an individual discerns states present in his or her body, feeling, mind (citta), and mental phenomenon (dhamma). There are several “paths” one may take on the way to nibbāna, and practicing any one of the seven sets gives an individual access to other related factors that contribute to awakening.

Gethin notes that “the basic satipaṭṭhāna formula attributed four qualities to the bhikkhu engaged in the practice of satipaṭṭhāna: he is one who watches (anupassin); he is ardent (ātāpin) he is one who comprehends clearly (sampajāna); he possesses mindfulness (satimant).”[69] It appears self-evident that a bhikkhu engaged in establishing mindfulness (satipaṭṭhāna) would possess mindfulness (sati + mant), especially in the contemplation of citta and mental phenomenon. That a bhikkhu would be ardent and “one who watches” also appears self-explanatory. The path of practice is not for those who are averse to exertion, but for those who apply themselves with diligence and ardor. What is not immediately clear to me is how a bhikkhu ‘comprehends clearly.’ I suppose that, as an individual who has accepted the idea that awakening is real and something that any person can attain, that, while engaged in the method that leads to awakening, he/she is someone who ‘comprehends clearly’ the nature of how things are in their nature of arising and vanishing. Gethin sums up how individuals are to observe arising and passing away:

> So in the course of watching body, feelings, mind [citta] and dhamma the bhikkhu goes on the to watch the nature of arising (samudaya-dhamma), the nature of fall (vaya-dhamma), and the nature of arising and fall (samudaya-vaya-dhamma). Finally he dwells "independent or unattached" (anissita) and does not grasp anything in the world (na ca kiñci loke upādiyati).[70]

This observation of the arising and passing away of various dhamma (elements, phenomenon) is key to a bhikkhu/bhikkhunī (monk/nun) understanding the nature of how things are. Ignorance (avijjā) must be cut off at its root. This can only be done through the pause that is brought about in the cultivation of citta

[69]Ibid., 47.
[70]Ibid., 55.

that is specially instructed to show individuals how to view the arising, passing away and the various relations between conditioned phenomena.

The Mahāsatipaṭṭhāna and the satipaṭṭhāna sutta both describe in detail the means by which a practitioner may attain awakening (nibbāna). One of the similes regarding the four satipaṭṭhāna-s as the protection and refuge of the bhikkhu is the simile of the hawk and the quail. A bhikkhu is compared to a quail and Māra is likened to a hawk. If a quail wanders out of its homeland territory, its ancestral domain, it is subject to attack from the hawk. Unless the quail (a bhikkhu) dwells in its proper pasture and home ground (the four satipaṭṭhāna-s), it is subject to being carried off and meeting its end by the hawk (Māra). Cultivation of citta (cittabhāvanā), specifically the four establishments of mindfulness (satipaṭṭhāna) is the refuge of a bhikkhu. If a bhikkhu remains on his home turf, he/she is not in danger of being attacked by Māra. Other similes in the Suttas compare Māra to a fisherman and a hunter. Most individuals are helpless prey to Māra. Once caught, Māra can do with them as he wills. If a bhikkhu fortifies his citta, he dwells in his gocāra, his territory, and he is free from fear (abhaya). This simile specifies how the five cords of sensual pleasure (pañca kāmaguṇas) are the domain of Māra. This simile is dramatic in that it illustrates how helpless a bhikkhu is if he strays out of his home turf of meditation into the territory of others, the five cords of sensuality.

Gethin's study of the 37 bodhipakkhiyā dhamma is impressive in its scope and the depth of its analysis. A second discussion of citta is Rune Johansson's examination of the term 'citta.'Johansson describes citta's significance;

> Citta is one of the most important words in early Buddhist psychology. The meaning is, however, somewhat unclear, and the concept seems imperfectly integrated in the Buddhist system. It is sometimes used in a way that suggests a personal identity from existences to existence, yet citta is a phenomenon that arises and passes away.[71]

[71]Rune Johansson. The Dynamic Psychology of Early Buddhism. Oxford: Curzon, 1979, 157-158. The scriptural citation in D.N. II.299.

It seems contradictory, at first glance, that the phenomena of citta persists beyond a lifetime, and yet arises and ceases, but with examination of the closed system of Theravadin Buddhism, this idea becomes clear. According to early Buddhism, every phenomenon that exists is conditioned. Each one arises in dependence on other phenomena. If there is a support, some substance that can become the basis for another phenomenon to arise, it will. If there is a lack of the basis of a phenomenon, it will not arise (If a, then b, If not a, then not b).

Like Gethin, Johansson also cites the importance of practicing the four establishments of mindfulness; "Exercises in mindfulness are also used for the development of citta: "[The Buddha states] Remain with citta well established in the four establishments of mindfulness (Catusi..satipaṭṭhānesu supatiṭṭhitacittā viharatha).[72]

Johansson discusses how early Buddhism separates the mind from the body but does not explicitly say how these two fit together; “For the time being, there is no solution to the problem; we do not know how the physical and the psychological dimensions are related to each other. The distinction between them is of courses meaningful and practically necessary.”[73] The Suttas mention how the mind and body are two phenomenon that affect each other, but they do not discuss how these two things work or why sometimes one can negatively affect the other. The mind-body distinction is made because sometimes the state of one’s body (kāya) affects the state of one’s mind (citta). It is interesting that in meditation the two must both be made calm and tranquil, but it appears to me that it is more important for one to train the mind (citta). The body may be trained to behave in a certain fashion, but only after the citta has discerned that this is the best path to follow. One’s citta leads the way for one’s thoughts, words, and actions to follow. In order to become the most accomplished type of Theravadin Buddhist disciple, one must rid the mind (citta) of the influxes or effluents (āsava).

In my introduction, I cited this verse as an example of how citta leads an empirical individual’s world;

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[72]Ibid., 163. The scriptural citation is S.V.184.
[73]Ibid., 26.

"By what is the world led around?
By what is it dragged here and there?
What is the one thing that has
All under its control?"
[The Buddha replies;]
"The world is led around by mind;
By mind it's dragged here and there.
Mind is the one thing that has
All under its control."[74]

Johansson has translated 'cittena nīyati loko,' which Bhikkhu Bodhi has translated as "the world is led around by mind" as "the world is brought up by the mind." The next verse 'cittena parikassati,' which Bhikkhu Bodhi has translated as "By mind it's dragged here and there." Johansson has rendered the Pāli as "swept away by the mind."[75] This verse is important because it shows how powerful citta is and how it influences an individual's entire world-view. An untrained mind drags an individual around, or sweeps an individual further down the current of sensuality. An untrained mind is no good to an individual.

Johansson cites how a number of ideas are mentioned that should be used to fortify the mind (paricittaṃ no cittaṃ bhavissati); "the idea of impermanence, the idea of no-self, the idea of no soul, the idea of the foul, of danger, the idea of the straight and crooked ways of the world, the idea of composition and decomposition, the idea of the origin and end of the world, the ideas of abandoning, of fading interest, of stopping. As a result, evil, unprofitable states will not overpower the citta, and either the final knowledge will be attained in this life or the condition of not-returning will be achieved."[76] I will examine a few of the ideas put forth as helpful to fortify the mind (citta) against evil (papa), unprofitable (akusala) states. Impermanence is one theme that is helpful for a practitioner to be aware of, as it reminds him or her of how this quality permeates all things in existence. He or she can observe this quality existing within his or

[74]Saṃyutta Nikāya. I. 62 (2). p. 130.
[75]Rune Johansson. The Dynamic Psychology of Early Buddhism. Oxford: Curzon, 1979, 29. The scriptural citation is S.I. 39.
[76]Ibid., 94. The scriptural citation is A.V.107.

her own empirical self and in the universe at large. The idea of no-self (anātta) is another theme recommended for individuals to contemplate because it is a doctrinal statement that attenuates the urge to perform egocentric actions. If there is no lasting, unchanging self, then there is no purpose in acting in selfish manner. It does not make sense for individuals to “look out for number one” if, in the end, what is perceived as a self is not real. The Buddhist doctrine teaches that individuals should examine the processes that are behind what is perceived as real. If there is no lasting, unchanging self to be found, to what end is selfish behavior performed? Pondering these themes helps fortify the mind (citta) of an individual in such a way as to render it better able to see what is really happening. Behind what is perceived as a solid entity, the body or the mind, are a series of processes. If an individual is aware of these processes and how they work, he or she can better perceive how to train these processes in such a way as to conduce to awakening.

Citta makes up an individual's character. Johansson states that “to know a person’s citta is to know his individual characteristics: “the recluse Gotama knows my citta” (cittaṃ me samaṇo Gotama jānāti).[77] In the Saṃyutta Nikāya, the Buddha speaks to audiences consisting of various types of people, monastics of his sect, monastics of other sects, lay people, and royalty. The Buddha is able to speak to each type of person according to her level of understanding and her readiness to hear certain aspects of his doctrine. Since the Buddha has awakened to the nature of his own citta and discovered the way to end mental constructions in such a way as to end existence, it makes sense that he would be able to read the citta of other people.

Johansson points out how, in the Dīgha Nikāya, a distinction between the citta of a man and a woman is made:

> A woman has a different type of citta from that of a man. This is implied in a passage found in the Dīgha Nikāya; She abandoned the female citta and developed a masculine citta and was reborn into son-ship with us (sā itthicittaṃ virājetvā purisacittaṃ bhāvetvā

[77]Ibid, 29. The scriptural citation is S.I. 78.

> amhākaṃ puttattaṃ ajjhūpagatā). Citta here seems mainly to refer to the purposeful organization of activities. This unity of purpose is normally a characteristic of the human individual, but it is also possible to submit more or less completely to the will or purposes of others; this is in early Buddhism expressed as a function of citta.[78]

It is not that women monastics are specifically to give up their cittas, but that a set of characteristics is set aside and another set of characteristics is taken up. In general, early Buddhism looks upon women as being slightly more prone to carrying negative characteristics subject to the three poisons of greed (lobha), hate (dosa) and delusion (moha) than men. I will examine further how early Buddhism differentiates between the citta of women as opposed to men in chapter three.

Johansson mentions how "the method of getting one's citta under control is samādhi."[79] Citta is the component of personality which practices and attains samādhi: "Happy is he whose body is tranquilized; the happy man's citta is concentrated" (Passadhakāyassa sukhaṃ hoti; sukhino cittaṃ samādhi yati)."[80] Sammā samādhi (right concentration) is the eighth path factor (maggaṅga), after sammā sati (right mindfulness). Samādhi (concentration), defined broadly, is the practice of meditation in general. More specifically it is meditation practice that utilization the four levels of meditative absorption, the jhāna-s (from the Sanskrit dhyāna). In the Suttas, the first level of jhāna consists of "thought and examination, with rapture and happiness born of seclusion."[81] With the subsiding of thought and examination, the second jhāna consists of internal confidence and unification of mind (cittass'ekaggata) and has rapture (pīti) and happiness (sukha) born of concentration. With the fading away of rapture, the bhikkhu dwells in the third jhāna, equanimity's (with upekkha) and mindful (satimant) and clearly comprehending (sampajāna), the bhikkhu dwells happily (with sukha). The fourth jhāna consists of the purification of mindfulness (sati) through

[78]Ibid., 159. The scriptural citation is D.II.27.
[79]Ibid., 159. The scriptural citation is A.IV.34.
[80]Ibid., 162. The scriptural citation is S.V.69.
[81]Saṃyutta Nikāya.V. 9. p. 1762.

equanimity (upekkha). The monastic that develops the four jhāna-s is said to slant, slope and incline toward awakening. The four jhāna-s all take place within one's citta. A synonym for samādhi is cittass'ekaggatā "one pointedness of citta".[82] This is mentioned above in the second jhāna, which Bhikkhu bodhi has translated as "unification of mind." Citta that is concentrated is not dispersed but single (eka). Gaining this quality is one's citta requires that one practice meditation repeatedly over a course of time.

Johansson discusses the significance of training the citta: "It is a difficult but important task to train citta because when citta is unguarded, bodily action is also unguarded, speech and mental action are also unguarded" (citte... arakkhite kāyakammam pi arakkhitaṃ hoti vaccikammam pi arakkhitaṃ hoti manokammam pi arakkhitaṃ hoti).[83] Citta is the source for one's thoughts, words, and actions. It makes sense that if the source is unguarded, so too will be the actions, words, and thoughts be unguarded. Johansson mentions two occurrences of citta being used in this sense;

> In S.IV. 125 we find that forms (rūpā) touch (phassati) citta and only a trained citta can avoid being influenced. Citta can be directed and is then an instrument of attention. In A. IV. 423, the phrases cittaṃ paṭivāpeti, "he concentrates his citta on" are used in this sense.[84]

We can infer from these two instances that an untrained citta is subject to stimuli perceived through the khandhas and, since it is has not been fortified and directed through meditation, it is pulled toward (attraction to) or away (aversion for) the stimuli that a trained citta would not be influenced by. Johansson goes on to say, "It is therefore necessary to distinguish between the untrained and the trained citta. The "natural" citta is the centre of all undesirable qualities. The āsavā, "influxes," are attributed to citta."[85] There are four āsavā, the effluent or influx of ignorance (avijjāsava), of being or existence (bhavāsava), of sensuality (kāmāsava), and of view (diṭṭhāsava).[86ii] Of the four, Johansson considers

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[82]Ibid., 162. The scriptural citation is D.II.217.
[83]Ibid., 159. The scriptural citation is A.I. 261.
[84]Ibid., 160. The scriptural citations are S.IV. 125 and A. IV. 423.
[85]Ibid., 159. The scriptural citation is D.II. 81.
[86]Ibid., 177.

ignorance the basic and important of all the influxes. Johansson considers “all personal vanity, all interest in pleasure comfort or prestige would belong to the class of āsava.”[87] He cites a verse from the Aṅguttara Nikāya, “with the cessation of ignorance comes the cessation of the influxes.”[88] Once a monastic removes the āsavas from his/her citta, he/she becomes an arahant. With the destruction and removal of these pernicious elements from the citta, one gains awakening. The victory cry is the arahant is: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” [89]

An arahant is called a puggala appameyya, an ‘immeasurable person.’[90] This type of individual has broken through all of the barriers that keep individual small and selfish and has become without boundaries and selfless. The ego has been destroyed, yet the arahant continues with her/her life processes until his/her lifespan is up. At that point there is no support for a rebirth, even in a heavenly realm or a realm of meditation. At the end of an arahant’s lifespan, he/she attains nibbāna, awakening. Becoming an arahant is the highest accomplishment a bhikkhu or bhikkhunī (monk or nun) can expect to achieve. In Mahāyana (the Great Vehicle) Buddhism, individuals can take a bodhisattva (awakening being) vow in which one vows not to attain awakening, but remain in existence aiding beings until all have achieved the deathless. This is another way that Theravadin Buddhism has been criticized as the "lower'" vehicle. I remain unswayed in my conviction that the Buddha's doctrine has been taught in the manner it was for the greater good of beings. But this is not something I can provide evidence for, and so I move on with my examination of the term citta in the Suttas.

Johansson compares citta to the ego: "So far, there seems to be great similarity between citta and the Freudian concept of 'ego'; the centre of conscious needs and conscious behavior. Just as we ordinarily identify ourselves with the ego, so citta is the "natural self" in a functional sense. But just as there, according to Freud, is a superego, that is sometimes critical of ego, so there is in

[87]Ibid., 178.
[88]Ibid., 177. The scriptural citation is A.N. III.414.
[89] Saṃyutta Nikāya. III. 36. p. 878.
[90]Ibid., 183. The scriptural citation is A.N. I.266 .

Buddhism an "I" who may be critical of citta and may want to subjugate it and change it by means of the Buddhist training."[91]

Johansson states that one is able to "roam in all directions with ceto" (sabba disānuparigamma cetasā). Here ceto is used instead of citta, but these words are nearly synonymous. These passages probably refer to our ability to dream about and think of distant places and events."[92] Early Buddhist doctrine stresses the importance of being as fully present in the moment as possible. Mindfulness does not include any and all usages of the mind. Daydreaming and fantasies do not help individuals attain awakening, rather being fully present in one's mental and physical faculties are the means by which one attains awakening.

Johansson mentions how "citta is made responsible for the activity of upādāna."[93] Upādāna can be translated as grasping or gathering. It is commonly found coupled with the word khandha as in pañcupādānakkhandha, the five aggregates of grasping (or gathering). These are the five aggregates that make up an an empirical individual. This scriptural citation shows that it is in the citta that these aggregates are given the quality of grasping or gathering. If one is able to train one's citta, one's aggregates will no longer grasp and gather at the stimuli they perceive. This leads to the individual not experiencing craving (taṇhā) for the stimuli perceived through the five aggregates, which ultimately leads to the individual not experiencing suffering (dukkha) as a result of gathering or grasping through the aggregates.

Johansson discusses how citta relates to the aggregates and dependent arising:

> Citta is the basis carrying the personality factors and the paṭiccasamuppāda process. By means of the Buddhist training citta becomes freed and the khandhā become reduced. The paṭiccasamuppāda processes are the waves on the surface of

[91]Ibid., 160.
[92]Ibid., 160. The scriptural citation is S.IV. 75.
[93]Ibid., 161. The scriptural citation is M.I.511.

> citta; the task is to calm them and neutralize them. When this is done, citta can break its shell and become stable and unlimited.[94]

With the elimination of links in the chain of paṭiccasamuppāda, an individual participates less and less in existence and does not add to his or her aggregates.

It is citta that must be cleansed (cittaṃ parisodheti), and made straight (cittaṃ attano ujukam akaṃsu).[95] As the seat of volition, it is logical that citta is that which must be cleansed of defilements. Ujukam means made upright, as opposed to its natural state (crooked, not well-directed or upright). Johansson goes on to say "the trained citta is unemotional and stable, danta gutta rakkhita saṃvuta, tamed, controlled, restrained, anāvila, untroubled.[96] This falls in line with the points previously presented in this chapter. Citta is an entity that like all else in existence, arises and passes away, but developing it through the four establishments of mindfulness and by practicing the jhānas, one can remove defilements and cultivate factors of awakening, eventually gaining awakening.

I will close my presentation of Johansson's discussion of citta with his citation on the nature of nibbāna, the goal of early Buddhism for which citta must be developed and cultivated: "Nibbāna is permanent state (it is called dhuva in S.IV. 370)."[97] This is as opposed to all of existence, which is impermanent, no-self, and suffering. If existence is painful, awakening must be pleasant, the quenching of the never-ending thirst that is present to all beings in existence. Johansson asserts that "nibbāna has got its name from its similarity to an extinguished fire; this is, according to the ancient Indian view, not annihilated but withdrawn and evenly distributed in the matter."[98] . In the next chapter I will examine what the Suttas say on this matter. I still remain unconvinced that awakening is a concept that can be adequately described by terminology reserved for phenomena that exists in saṃsāra. R.M.L. Gethin and Rune

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[94]Ibid., 162.
[95]Ibid., 162. The scriptural citations are D I. 71 and S.I.26.
[96]Ibid., 163. The scriptural citations are A.I.7 and A.I.9.
[97]Ibid., 175. The scriptural citation is S.IV. 370.
[98]Ibid., 175.

Johansson both discuss various aspects of citta as the term is presented in the Suttas. In the next chapter I will examine the textual basis for their assertions.

CHAPTER 3
MY DISCUSSION OF CITTA

In this chapter from my reading of the three texts (the Majjhima Nikāya, the Saṁyutta Nikāya, and the Aṅguttara Nikāya), I will discuss how I agree or disagree with points I presented from R.M.L. Gethin's and Rune Johansson's work. First I will comment on Gethin's statement on how one's citta reveals a "path." It is intriguing that at any given moment, unless one is an arahant or a buddha, one is probably not oriented toward awakening. If the citta of an individual is weighed as correct (sammā) or incorrect (micchā) against the eight path factors (maggaṅga), usually one or more of the path factors are incorrect. Weighing one's citta against the eight path factors provides a snapshot of the direction one is moving in. If one's view is incorrect (there is no awareness of the four noble truths), chances are that the other seven path factors will probably not be oriented toward awakening. By this, I mean to say that without knowledge of the four noble truths, the chances are random that any of the subsequent path factors will be present in an individual. This idea is supported in S.N.V.1:

> Bhikkhus, for an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness springs up. For one of wrong mindfulness, wrong concentration springs up.[99]

I will proceed by examining what it means to have right (sammā) as opposed to wrong (micchā) view. The path factors spring sequentially, one after the other. In order for each correct path factor to exist, the preceding one must provide the existing pre-conditions for it to arise. Ignorance here refers to ignorance of the four noble truths. Without this knowledge, the correct path factors cannot follow. By saying that the path factors spring sequentially, I mean that each factor

[99]Saṃyutta Nikāya.V.1. p. 1523.

provides the foundation on which the next path factor can arise. With the Buddhist explanation of causality, paṭiccasammupāda, or interdependent arising, in mind, it is not difficult to understand how if the conditions for a path factor are present, that it may arise. If those conditions are not present, it shall not arise. The first path factor consists of a correct understanding of the four noble truths. The four noble truths are that suffering (dukkha) exists, that suffering arises through craving (taṇhā), that suffering ends, and finally, that there is a path that leads to the cessation of suffering (the eight-fold path). If an individual is not aware of the four noble truths and does not have right view (sammā diṭṭhi), the chances that he or she will have right intentions, speech, and actions (sammā saṅkappa, sammā vācā, & sammā kammanta) are random. It is possible that individuals who are unaware of the four noble truths can commit thoughts, words, and actions that are in accord with attaining awakening, but the chances are much greater if an individual is aware of the four noble truths and has right view. If one is unaware of the thoughts, words, and actions that are in accord with attaining awakening, he or she may or may not know what methods of earning a living are helpful to attaining awakening.

Sammā ājīva, right livelihood, may seem beside the point for attaining awakening, but the means by which one sustains oneself affects oneself and others kamm-ically. The types of livelihoods that hinder an individual from attaining the end of awakening are jobs that harm other living beings such as dealing in weapons, dealing in living beings (slavery), working in meat production, and dealing in intoxicants. Any job that would cause one to commit incorrect speech or incorrect action should be avoided. These ways of living create negative kamma for oneself and others. With an awareness of what is skillful to attaining awakening and what is unskillful, one can align one's entire way of being in the world with the purpose of attaining awakening.

I am not certain why sammā vayama, right effort is after sammā ājīva right livelihood, but right effort consists of striving to prevent thoughts that are

unskillful *(*akusala) to attaining awakening and developing thoughts that are skillful (kusala) or helpful to attaining awakening. Perhaps this is so because if one has the right view, one's three-fold door of actions (thoughts, words, and actions) are "right" (sammā) or are in line with attaining awakening, and one's livelihood is also in line with attaining awakening, the physical aspects of one's life are no longer a threat or a hindrance to attaining awakening. Sammā vayama (right effort) consists of directing one's mental energy toward attaining awakening. With this factor well practiced, the way is open for an individual to begin practicing sammā sati (right mindfulness). As I mentioned in the introduction, right mindfulness consists of practicing the four foundations of mindfulness (cattaro satipaṭṭhāna). The four foundations of mindfulness consist of the proper observation of the elements or factors (dhamma) that make up one's body, feelings, mind (citta), and mental constituents. The practice of right mindfulness opens the way for right concentration (sammā samādhi). Through practicing the four levels of meditative absorption, individuals fulfill right concentration (sammā samādhi), the final path factor. It is possible that individuals who do not have right view (sammā diṭṭhi), knowledge of the four noble truths, can act in accordance with some of the path factors some of the time, but individuals who possess right view are far more likely to act in accordance with the path factors.

The Buddhist path of practice requires the transformation of one's inclinations from being oriented toward the world and existence (saṃsāra) to that which is oriented toward awakening (nibbāna). The spectrum has, at one end, indulgence in craving that leads to suffering and pain and, at the other end, freedom from craving, true happiness. The idea that one should transform one's citta from that which prone to creating further suffering to that which is free from suffering reinforces my understanding of Theravadin Buddhism as a gradual path. When a bhikkhu practices the eight-fold path, he slants, slopes, and

inclines toward awakening (nibbāna).[100] According to Early Buddhism, a lay follower can begin to practice transforming his or her citta, but it is extremely unlikely that he or she may suddenly attain awakening. It may take more time and effort than one lifetime of lay life may permit.

As Gethin pointed out, the only difference between the Mahāsatipaṭṭhāna sutta and the satipaṭṭhāna sutta is that the former contains an explication of the four noble truths. Next I will present my work on the satipaṭṭhāna sutta. This sutta describes the steps involved in establishing mindfulness. The ones that interest me are the latter two steps, contemplation of mind in terms of mind (citte cittānupassī) and mental phenomenon in terms of mental phenomenon (dhamma dhammānupassī). In the contemplation of mind in terms of mind, a bhikkhu is instructed to discern whether his citta has the three unskillful (akusala) roots present or absent. The three roots of unskillfulness are presented here are lust (rāga), hatred (dosa), and delusion (moha). Other qualities that are to be discerned in the citta are whether it is contracted (saṃkhittaṃ), distracted or scattered (vikhittaṃ), made great or exalted (mahaggattaṃ), not made great or un-exalted (amahaggattaṃ), surpassed (sa-uttaraṃ), not surpassed (anuttaraṃ), concentrated (samāhitaṃ), not concentrated (asamāhitaṃ), liberated (vimuttaṃ) and not liberated (avimuttaṃ). Finally the bhikkhu is to examine the nature of citta's arising (samudaya) and vanishing (vaya). It is in this way that a bhikkhu contemplates mind in terms of mind (citte cittānupassī). [101]

The examination of mental phenomenon in terms of mental phenomenon instructs individuals to discern the presence, arising, and passing away of various mental objects. First mental objects are examined in terms of the five hindrances (pañcasu nīvaraṇesu). Secondly, mental objects are examined in terms of the five aggregates of grasping (pañcasu upādānakkhandesu). Next,

[100]Saṃyutta Nikāya.V. 91. p. 1548.
[101]Chaṭṭha Sangayana cd-rom. Majjhima Nikāya, Mūlapariyāyavaggo, section 114.

mental objects are examined internally and externally in terms of the six sense faculties (chasu ajjhatikabāhiresu āyatanasu).
Next mental objects are examined in terms of the seven factors of awakening (sattasu bojjaṅgesu). Finally mental objects are examined in terms of the four noble truths (catūsu ariyasaccesu).[102] Mental phenomenons occur in the citta. In order to be able to examine mental phenomenon, one must first be familiar with the contents of one's citta. By acting ethically or skillfully (kusala), one cleanses one's citta of the stains that accumulate through harmful or unskillful (akusala) thoughts, words, and actions.

Through observing the arising and passing away of each of these phenomenons, the bhikkhu is able to observe clearly how the nature of impermanence (anicca) marks all phenomenons. In this way, he/she can infer the existence of the other two qualities of existence, suffering (dukkha), and no-substantial self or no permanent soul (anātta). It is important to observe the qualities that make up one's empirical self because if one can observe how impermanence affects every aspect of one's empirical self, one can let go of attachment to the self. The self is not real in an ultimate sense, only a conventional sense. Attachment to the self and thoughts, words, and actions that are formed with this empty idea at their heart can not bear fruit that is helpful to one's self or to anyone else. What is in the realm of an individual's power is the how one acts and perceives. With paṭiccasamuppada (dependent co-arising, the Buddhist theory of causality) in mind, we are aware that what begins will end. Every being that is born will die. Since life is short and attachment to the self is based on an illusion, individuals should make haste to think, speak, and act in ways that are skillful to the self and others. What I mean by this is lay people ought to discern the skillful from the unskillful, grow the skillful, and lessen the unskillful. Monastics ought to practice meditation to transform their cittas in order to go "upward, to distinction," to awakening (nibbāna). In the Saṃyutta Nikāya,

[102]Ibid., 115-136.

the Buddha warns bhikkhus that if they do not practice developing their cittas, they would regret it later.

In this section, I will examine Gethin's presentation of how individuals go 'upstream,' (uddhaṃ-sota), against the current of kāma, sensuality or sensual pleasure. In the Aṅguttara Nikāya, there is a simile comparing a new bhikkhu to an infant.[103] If an infant had a piece of glass or a stick in its mouth, the infant's nurse would have to remove the object, even if she had to draw blood. Even though it may cause the infant pain, she would do it for the infant's well being. A new bhikkhu who has not yet been able to differentiate between what is good and skillful to the cause of awakening and still enjoys sensual pleasure (kāma), must be watched over by other bhikkhus who must help him until he can understand for himself how there is danger in sensuality (kāma). Sensuality is something bhikkhus (monks) and bhikkhunīs (nuns) must be on guard against, lest it cause them harm. Kāma itself is what makes up the current that goes in one direction, toward existence (saṃsāra), and further being and becoming (bhava).

Another example of the danger in sensuality (kāma) is presented in the Aṅguttara Nikāya.[104] In this verse it is said that there are four types of people in the world. There are those who go with the stream, those who go against the stream, those who stand firm, and those who cross over the stream to stand on dry land. The types of people who go with the stream are those who indulge in sensual desire (kāmacchanda) and commit wrong deeds. The second type of person does not indulge in his or her sensual desire and does not commit wrong deeds. Those who "stand firm" are individuals who have attained the noble state of anagāmi, or non-returning. These individuals will be reborn in a heavenly realm and from there; they will attain awakening (nibbāna). The final type of person, the individual who has crossed over the stream to the other shore, is the

[103] Aṅguttara Nikāya. V. 7. p. 128-129.
[104] Aṅguttara Nikāya. IV. 5. p. 79.

arahant, the best of the noble disciples. The arahant has destroyed the effluents or influxes (āsava) to be completely liberated. This verse does not explicitly correspond to what Gethin has presented. In this verse, the second type of individual goes against the stream of sensuality (kāma). This type of person lives the holy life and does not succumb to sensuality. The third type of person is said to “stand firm.” I do not understand how this simile necessarily shows that the third type of individual has attained a higher level of accomplishment than the second type of person. The final type of person is the arahant, who has crossed over the stream altogether and reached the farther shore, awakening (nibbāna). An arahant is beyond the reach of sensuality. These two verses may not exactly correspond with what Gethin has presented, but I believe that there is enough of a correlation for the assertion to be made in a general sense that going ‘upstream,’ against the current of sensuality (kāma). Gethin is only concerned with sensuality (kāma) as it is present in stream imagery. There is either the positive stream imagery that moves "upstream," toward awakening and the negative stream imagery that flows toward existence, saṃsāra. The above example includes the third type or ariya, the anagāmi, or non-returner, "stands firm." This is a phrase I have not found elsewhere in either the Suttas or the Abhidhamma, and so, leave its significance and implications to another scholar.

Reaching the “farther shore” is a simile for attaining awakening. In the Saṃyutta Nikāya, the simile of the raft is used to explain the danger of identity and the five aggregates.[105] Five murderous enemies pursue a man. These five enemies represent the five aggregates subject to clinging (pañcupādānakkhandha). He is one side of large expanse of water. Seeing the danger present on the near shore, he would try to get to the other shore. There is no bridge or ferryboat, so the man makes a raft and using his arms and legs, he uses the raft to get to the other shore. At the end of the simile, the symbols are explained. The near shore, which is dangerous, is identity. The far shore,

[105]Saṃyutta Nikāya. IV. 238. p. 1237-1238.

which is safe and free from danger, is awakening (nibbāna). The great expanse of water represents the four floods (ogha) of existence (which are identical to the āsava).[iii] The raft represents the eight-fold path. Making an effort using his arms and legs (literally 'hands and feet') represents the effort an individual must make to get to awakening. The individual who is "crossed over, gone beyond" is an arahant.

Gethin states, "In the Nikāyas versus Abhidhamma, the path is a way of going along, not just a moment. A putthujjana is sometimes on the right path, sometimes on the wrong path. An arahant is always on the right path."[106] These two types of individuals share characteristics, but the quality of an arahant's citta is different. An arahant has destroyed the effluents, lived the holy life, laid down the burden (of the five aggregates), attained his goal (awakening, nibbāna), discarded the fetters of becoming, and is liberated by final knowledge (aññā).[107] The ordinary individual is still very much attached to his or her collection of aggregates. The putthujjana has all the effluents present and has not yet begun to train his or her citta so as to conduce to awakening.

Next I will examine how the four establishments of mindfulness are the proper range (gocāra) of monks and how Māra preys on those who do not train their cittas. Nyanaponika Thera and Bhikkhu Bodhi describe Māra in this way:

> Māra is the Tempter or Evil One, depicted as an evil deity who tries to divert aspirants from the path to liberation. Unlike Satan he is not particularly concerned with inducing people to commit deeds that will lead them to hell, but remains content with keeping them trapped in the snare of sensuality and thereby preventing them from escaping the round of rebirths.[108]

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[106]R.M.L. Gethin. The Buddhist Path to Awakening. London: Brill, 1992, 224.
[107]Aṅguttara Nikāya. VI. 49. p.165-166.
[108] Nyanaponika Thera and Bhikkhu Bodhi, The Numerical Discourses of the Buddha, Walnut Creek: Altamira Press, 1999, n.3, p. 281.

In the Suttas, there are similes in which Māra is the predator, and those with untrained cittas are his helpless prey. The only defense against being caught up in existence is meditation. Māra is compared to a hunter and living beings are compared to deer.[109] The hunter sets a false path in order to trap the deer, desiring their "ruin, harm, and bondage." At the end of this sutta, the Buddha tells his bhikkhus "Meditate, bhikkhus, do not delay or else you will regret it later." It is only by meditation that beings have any kind of defense from being prey to Māra, the lord of death and rebirth. Next I will discuss what the Suttas have to say about women.

It is implied that women have cittas that are more prone to the defilements that keep individuals bound and fettered in existence (saṃsāra). In the Majjhima Nikāya, women are compared to sharks, that is, they are dangerous to the well-being of a monk, as the sight of a lightly clothed woman may cause lust to invade the mind of a monk.[110] Yet in another verse, the Buddha counts more than five hundred women lay followers as individuals who have attained the state of non-returning. These women will not be reborn on earth, but in a heavenly realm, from which they will attain awakening.[111] The theme that women are less inclined to be as moral as men, yet can attain the same levels of spiritual accomplishments as men is echoed throughout the Suttas.

In the bhikkhunīsaṃyutta in the Saṃyutta Nikāya, Māra mocks a nun (bhikkhunī) as being unable to attain awakening because she has "two-fingered wisdom."[112] Bhikkhu Bodhi's notes explain that this is a reference to women either sewing, putting a cotton ball between two fingers, or two women cooking, testing to see whether rice is fully cooked or not by holding it between two

[109] Majjhima Nikāya. 19:25-26. p.209-210.
[110] Ibid., 67:19. p. 565.
[111] Ibid., 73:11. p. 597.
[112] Saṃyutta Nikāya. I. 5:2. p.222-223.

fingers.[113] Either way, Māra implies that women are less able than men to achieve awakening. The bhikkhunī (nun) Somā replies: "

> What does womanhood matter at all
> When the mind is concentrated well,
> When knowledge flows on steadily
> As one sees correctly in *Dhamma.*
> One to whom it might occur,
> 'I'm a woman' or 'I'm a man'
> Or 'I'm anything at all'-
> Is fit for Māra to address."

After this response, Māra realizes that the bhikkhunnī knows him and, disappointed, disappears. Women are a threat to monks who are not yet impervious to thoughts of lust. But likewise, men are a threat to nuns who have not destroyed their tendencies to lust. Women are counted by the Buddha as those who can attain the same levels of meditation and awakening as men can.

The last point I will address in this chapter is how citta relates to nibbāna. It is by developing one's citta that one gains awakening. The individual who gains awakening at his or her death is the arahant. The lower three types of noble disciple have not purified their cittas enough to extinguish suffering completely. Interestingly, even though the path the leads to awakening is conditioned, awakening itself is unconditioned (asaṅkhata). Peter Harvey states that in S.I.173, the deathless (amata) is said to be the fruit of the arahant's ploughing.[114] It is by cutting the stream of death and crossing over the four floods (ogha) that one gains awakening. Formations arise and cease. Individuals chase after these, hoping for satisfaction. In understanding the true nature of all conditoned things, one sees than chasing after them is a vain pursuit and that

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[113]Bhikkhu Bodhi. The Connected Discourses of the Buddha. Boston: Wisdom Publications, 2000, n. 36, p.425.
[114]Peter Harvey. The Selfless Mind. Richmond: Curzon, 1995, 183.

there is only one worthy aim, that of attaining awakening, utter peace and cessation.[115]

In every individual, one's way of going along (path) can be measured by weighing whether one is in accord with the each of the eight path factors (sammā) or if one is not (micchā). Here, I examined the original text of the Satipaṭṭhāna sutta regarding cittānupassana, the contemplation of mind and dhammānupassana, the contemplation of mental-objects. I discussed stream imagery and similes related to the stream of sensuality (kāma) that carries individuals down the stream of existence (saṃsāra). I discussed how the four establishments of mindfulness are the refuge and safe haven for bhikkhus. I also touched on how the citta of women is viewed as different from that of men and discussed awakening. In the final chapter, I will summarize the first three chapters of this thesis and then conclude with where I would take this study if I were to continue it in the future.

[115]Saṃyutta Nikāya. V:41. p.1865.

CHAPTER 4
CONCLUSION

In this final chapter, I will summarize the previous three chapters and discuss interesting points from the Abhidhamma, the philosophical examination of points of importance from the Suttas. In the introduction, I discussed the meaning of the term citta. It is something that must be understood and trained for the purpose of attaining the end of awakening. I established how citta is the seat of volition and the center of personal experience. One's body and mind are connected and must be trained (recalibrated) in order to be oriented toward awakening. By means of meditation, both the body and the mind acquire dispositions that are skillful to attaining awakening. The Buddhist doctrine asks for individuals to come and see for one's self whether this doctrine has merit. The invitation contains in it the promise that the seeker will find a satisfying truth, that of awakening. Practice of the Buddha's teachings are a method by which individuals shed traits that hinder the attainment of awakening and develop traits that are helpful to attaining awakening.

I discussed how Gethin states that one's citta reveals a path, that, when measured against the eight path factors, is either in accord with it (sammā) or not (micchā). The models of Theravadin Buddhist excellence, the arahants, individuals who have selfless cittas. Their minds are no longer oriented to the vain pursuit of satisfying craving. The arahant has transformed his/her citta to that which is full of boundless compassion, renunciation and wisdom or true knowledge. I demonstrated how the mind and body are a collection of aggregates (khandha) or faculties (ayatana), which make up an impermanent empirical self. I discussed the eight path factors with an emphasis on the four foundations of mindfulness. I finished the introduction with a scriptural citation from the Saṃyutta Nikāya stating that it is citta that leads the world. Individuals may choose between going with the flow of the current of existence or going against the current, upstream, toward awakening.

In the second chapter I reviewed the work of R.M.L. Gethin and Rune Johansson on citta. Both of these scholars discuss citta as it is presented in the Suttas, but gethin also includes the Abhidhamma in his study of the thirty-seven bodhi-pakkhiyā-dhamma. Johansson examines citta with the eyes of a psychologist who is trying to understand the Buddhist theory of causality, paṭiccasamupada, dependent arising (or interdependent genesis).

First I presented Gethin's assertion that the path is not something that is limited to the time and cultural circumstances in which the Buddha lived and taught. This opens the teaching to be understood by present day scholars and to be practiced by individual who live far from the country and time in which the Buddha taught.

Gethin makes a discinction between a "noble" (ariya) individual and an ordinary man (putthujjana). The difference between these two types of individuals lies in their cittas. The noble disciple develops and cultivates his/her citta for the purpose of attaining awakening. The ordinary person has a citta that, most likely, has not been purposed through meditation. Both types of individuals share charcteristics common to being human, but the noble disciple has oriented his/her citta toward awakening.

The next topic that Gethin discusses is the theme of river imagery in the Suttas. One of the currents that flows toward existence is sensuality, kāma. If individuals allow sensuality to give rise to craving within themselves, they flow with the current, toward existence and further suffering. In order to move toward awakening, one must move against this current, upstream (uddhaṃ-sota). I sum up my presentation of Gethin's study of stream imagery with his statement that there are two streams, one that ordinary individuals get caught up in and a counter current that tends toward selflessness, the stream that noble disciples attempt to move with.

Gethin analyzes the Mahāsatipaṭṭhāna sutta and the Satipaṭṭhāna-sutta. Both of these suttas describe what Gethin calls "the basic prescription for the

practice of the Buddhist path."[116] Both of the suttas present the crux of Theravadin practice, the core teaching is that citta must be developed and oriented toward awakening. One must exchange dispositions that are unskillful (akusala) to attaining awakening for those that are skillful (kusala) or helpful to attaining this end. Gethin mentions one sutta, the simile of the hawk, in which a monk is likened to a quail, and Māra, the lord of saṃsāra, is described as a hawk. A bhikkhu's homeland territory (gocāra) is the four establishments of mindfulness. The territory of Māra is the five cords or qualities of sensual pleasure (kāmaguṇa). Unless a bhikkhu dwells within his/her home turf, he/she is vulnerable to being preyed upon by Māra. This sums up my presentation of Gethin's work on citta. Next, I present an overview of Johansson's examination of the term citta.

Johansson finds that citta is similar to personal identity. Johansson is curious about how mind and body fit together in the Suttas. Even though he does not come to a decisive conclusion on this topic, he discusses how mind and body affect each other in different instances in the Suttas. Johansson translates a verse from the Saṃyutta Nikāya differently than Bhikkhu Bodhi does, but not in such a way that the meaning is radically different. In both translations, the mind (citta) has great influence over an individual's world and is able to "sweep it away" or "drag it here and there." Johansson cites various themes that are helpful to fortifying one's citta in states that are skillful to attaining awakening. These themes are characterized by impermanence, the decay of constructed things in the world, and are meant to cultivate dispassion and lack of attachment toward the world. Johansson mentions how one's citta can be seen as synonymous with one's character. The Buddha is able to understand the citta of others as he is well practiced at observing his own citta (internally) and the citta of others (externally). An interesting idea Johansson presents is that in one sutta, the citta of a woman is seen as a set of characteristics that ought to be

[116]R.M.L. Gethin. The Buddhist Path to Awakening. New York: Brill, 1992, 224.

renounced in favor of acquiring the citta of a man. In chapter three, I look into this issue further. Johansson mentions how the method of controlling citta is concentration, samādhi. Those who have tranquilized their bodies and concentrated their cittas through jhān-ic meditation are happy or at ease (sukha). Johansson shows how it is important that one guard one's thoughts, words, and actions. The model of excellence, the arahant is described as one who has "destroyed birth and lived the holy life. He or she is an immeasurable person, one whose citta overspills the boundaries of self to become selfless. Johansson discusses how the citta may be identified with the ego in the sense that, at time, one may be critical of one's citta the in a similar manner that one's superego is critical of one's ego. Citta is that which roams in all directions. This shows that an untamed citta wanders far from the situation that is actually present to the individual. Johansson describes citta as responsible for the activity of gathering or grasping (upādāna). In order to free one's citta, one must reduce the processes that feed the khandhas. If grasping is reduced, one's citta can become limitless, without boundaries, and selfless. Johansson cites the Dīgha and Saṃyutta Nikāyas, which both say that citta must be cleansed and made upright. Citta is an entity that must be trained and tamed in order to make progress toward awakening. Johansson and Gethin's styles of studying citta are very different. Johansson's presentation is far more fragmented and not as easy to follow as Gethin's comprehensive study. Next I will summarize my third chapter.

I begin chapter three by examining Gethin's quotation describing one's citta as revealing a "path." Because each path factor springs from the previous one, I explain how sammā diṭṭhi (right view) and micchā diṭṭhi (wrong view) account for a great deal in regards to whether the path reflected in one' citta is correct or incorrect. Then I examine each of the eight path factors and how each factor relates to the previous path factor. The only path factor that seemed not to fit in its place was sammā vayama, right effort or right striving. It seems odd to

me that right striving would follow right livelihood (sammā ājīva). I went into some detail describing sammā sati (right mindfulness), which is equivalent to the four establishments of mindfulness (cattaro satipaṭṭhāna). The next point I examined is Gethin's analysis of the Mahāsatipaṭṭhāna sutta and the satipaṭṭhāna sutta. Gethin points out these that two suttas are nearly identical, but for an explication of the four noble truths in the Mahāsatipaṭṭhāna sutta. I examine the original satipaṭṭhāna sutta in the Pāli and describe what states of mind are to be observed during citte cittānupassī, the contemplation of mind in terms of mind. Then, I examined the original Pāli text of the final stage of establishing mindfulness, the contemplation of mental states in terms of mental states (dhamme dhammānupassī). I then describe two examples from the Suttas of stream imagery. The first example refers to the negative stream imagery that is used to describe kāma or sensuality. The second example refers to how the different types of noble disciple either goes with the stream of saṃsāra, stands firm, goes against the current, and finally crosses over the stream entirely, to reach the farther shore, nibbāna or awakening. I mention a third example that uses water to portray existence as four floods, the flood (ogha) of sensuality (kāma), the flood of views (diṭṭhi), the flood of being (bhava), and the flood of ignorance (avijjā). Next I examined similes where Māra preys on beings. The only defense one has against this is meditation. I noted how Māra is content with beings remaing in existence. When Māra threatens bhikkhus, he states "you won't escape me ascetic!"[117] As the lord of existence, he would rather beings remain and participate in saṃsāra. When a noble disciple attains a distinguished spiritual state, the devas are said to rejoice in their celestial realms.

Next I discuss the Suttas' treatment of the citta of women as opposed to the citta of men. It seems that it would be preferable to be a man and have the citta of a man, yet women disciples are hailed as having distinguished spiritual states as male disciples.

[117]Saṃyutta Nikāya. I.4:4. p. 198.

This concludes my summary of the first three chapters of this thesis. This final chapter serves as a prelude to a possible dissertation on citta in the future. I will sketch out points of interest unique to the Abhidhamma Piṭaka (the basket which expounds on the Buddha's doctrine) regarding citta.

The Suttas are the Buddha's teachings to various audiences, in narrative form. The Abhidhamma is a systematic working of topics in the Suttas. The Abhidhamma explicates and analyzes, filling in the gaps of ideas taught in the Suttas. In the Suttas, the Buddha was concerned with teaching the doctrine to the widest audience possible, in order to lessen suffering. The Suttas are the Buddha's teachings to various audiences, in narrative form. The Abhidhamma Piṭaka is composed from important themes in the Suttas. In Abhidhamma, a slightly different terminology is used than from in the Suttas. Abhidhamma is a systematic working of topics in the Suttas. The Abhidhamma maps out the consciousness to aid meditating practitioners. Traditionally, it is held that the Buddha taught the whole of the Abhidhamma in three months to the devas in the Tavatiṃsa heaven. Before his death, the Buddha taught the basis of the Abhidhamma to Sariputta, his most beloved disciple.[118]

Citta, relying on other factors, is an event that arises (uppāda), abides for a while (ṭhiti), and then dissolves (bhaṅga).[119] Citta makes up one of the four categories in Abhidhamma literature. The other three are cetasikas (mental states), rūpa (form) and nibbāna (awakening).[120] The Abhidhamma philosophers cite 89 different types of citta. As in the Suttas, citta in its ordinary states is prone to attraction and aversion. One must control one's thoughts, lest they become one's disposition. Citta is prone to kāma, sense-desire, and rāga, passion. Acts committed with either of these negative forces at their foundation hinder one

[118]Chaṭṭha Sangāyana cd. Dhammapāda, 3. Cittavaggo.
[119]Lama Govinda. The Psychological Attitude of Early Buddhist Philosophy. New York: Sam Weiser, 1974, 133.
[120]Venerable Nārada Thera. A Manual of Abhidhamma. Kuala Lumpur: Buddhist Missionary Society, 1979, 6.

from reaching nibbāna.[121] By acting ethically or skillfully (kusala), one cleanses one's citta of the stains that accumulate through harmful or unskillful (akusala) thoughts, words, and actions. These categories are described in the Suttas, but the Abhidhamma expounds upon the ideas of the Suttas and presents interesting theories about ideas where the Buddha remained silent. In Abhidhamma, the mind is its own witness, for "consciousness is the whole basis of certainty."[122] Practitioners can check their progress by self-evaluation. Of course, this can be done with the Suttas alone, but for some topics the Buddha mentioned but did not clarify, the Abhidhamma provides clarification.

In Abhidhamma, the different types of cittas are separated into four categories according to the realm in which they are created. There is the kāmāvacara, the abode of sense desire, the rūpavacara, the abode of form, and the arūpavacara, the abode of formlessness. The final "world" is the lokuttara, that which transcends the world (loka) of the senses. The kāmāvacara cittas are those states of mind that occur in the realm of sensuality or kāmā, the ordinary world. Thus classification is useful is separating different types of cittas (kusala, skillful, from akusala, unskillful). Akusala (unskillful) cittas are only experienced in the kāmāvacara, the abode of sensuality. This makes sense in that when one is exposed to painful and pleasant feeling stimuli, craving (taṅhā) arises, creating unskillful kamma. The latter three abodes are experienced through jhāna (meditative absorption). It is not skillful for a disciple to become attached to the states experienced in these realms, as these states are not an end themselves, but a means that help one attain the end of awakening.

The differentiation among the four different types of noble disciple (ariya) is present is the Suttas. What is unique about the Abhidhamma systematization of these four types of disciples is how each fetter and effluent has been assigned to each type of noble disciple.There are four types of noble disciple (or in Nārada

[121]Bhikkhu Thich Minh Thanh. The Mind in Early Buddhism. New Delhi: Munshiram, 56.
[122]Lama Govinda. The Psychological Attitude of Buddhist Philosophy. New York: Sam Weiser, 1974, 41.

Mahā Thera's phrasing, saint). In order for a practitioner to attain stream-entry and become a sotāpanna, he/she must destroy the diṭṭhāsava, the influx of speculative view.[123] These individuals are no longer called putthujjana, ordinary worldlings, but have entered the ranks of noble disciples, ariyas. A stream enterer will be reborn at most, seven more times before attaining awakening. There are no more subject to the lower realms of rebirth, hells or birth in the animal realm. Stream-enterers enter the stream that leads to awakening for the first time. Once an individual makes the breakthrough into stream-entry, he/she has enlightenment as his/her destination (sambodhiparāyana), and he/she will attain arahantship.[124] One method to stream-entry (sotāpatti) is by meditating on the three stages of being, uppāda, arising, ṭhiti, abiding, and bhanga, the passing away of the five aggregates the make up the self:

> When a noble disciple understands as they really are the origin and passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, then he is called a noble disciple who is a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination.[125]

To attain *s*akadāgāmi, the state of being reborn at most one more time before attaining awakening, an individual attenuates the fetters of kāmarāga (sensual desire) and paṭigha (ill-will). To attain anagāmi, the state of non-returning, one must destroy the kāmāsava, the influx or effluent of sense-desire. A non-returner will not be reborn on earth again, but rather in a heavenly realm. From there this noble disciple will attain awakening. To reach the status of an arahant, a practitioner must destroy the bhavāsava, the canker of being, and the avijjāsava, the canker of ignorance. The three lower forms of noble disciple

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[123]Nārada Mahā Thera. A Manual of Abhidhamma. Kuala Lumpur: The Buddhist Missionary Society, 1979, 68.
[124]Saṃyutta Nikāya. pg. 761, note 118
[125]Saṃyutta Nikāya. III.22:107

(ariya) are called sekha.[126] This term means “those who undergo training.” Arahants are called asekha because they no longer need to undergo training, as they have completely destroyed the effluents (āsava) and fetters (saṃyojana). The arahant, the best of the noble disciples (ariyas), has completely destroyed the five lower fetters. These are craving for existence in the form sphere (rūparāga), craving for existence in the formless sphere (arūparāga), pride or conceit (māna), restlessness or anxiety (uddhacca), and ignorance or delusion (avijjā).[127] While stream enterers, once-returners, and non-returners are called noble disciples (ariya samana), the arahant is always called a bhikkhu.[128]

After having examined how the Abhidhamma specifies which fetters are cast off by each type of noble disciple, I turn to an idea unique to Abhidhamma, bhavaṅga. Bhavaṅga-sota (life-stream) is a theory of perception that is not found in the Suttas. Bhavaṅga (factor or limb of life or being) is an idea that provides continuity without having the idea of a permanent and unchanging soul.[129] Abhidhamma analyzes the process of thought by classifying it into different categories according to what type of kamma it produces. Bhavaṅga is the resting state of citta, a kind of flow that provides continuity of consciousness, which occurs between cycles of perception.[130] According to the Abhidhamma, when one is not engaged in any activities, one’s mind is said to be in a state of bhavaṅga. Bhavaṅga can be experienced who one is in a deep sleep. It is described as a flow that is interrupted when objects enter the mind. Bhavaṅga is made up of seventeen thought-moments. When an object enters the mind bhavaṅga is interrupted. An object arrives from any one of the six sense-consciousnesses (the five senses, plus the mind) and the flow of bhavaṅga stops. Let me illustrate

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[126]Nārada Mahā Thera. A Manual of Abhidhamma. Kuala Lumpur: The Buddhist Missionary Society, 1979, 192.
[127]Lama Govinda. The Psychological Attitude of Buddhist Philosophy. New York: Sam Weiser, 1974, 108.
[128]Saṃyutta Nikāya. pg. 1091 n. 221
[129] Steven Collins. Selfless Persons. New York: Harper and Row, 1982, 226.
[130] Peter Harvey. The Selfless Mind. Surrey: Curzon Press, 1995, 155.

how the bhavaṅga process works. A sense perception arises in dependence on the internal sense-organ (e.g. the sense-pad corresponding to the eye) and the external sense-object (a pencil).[131] The new object is assessed according to which sense door it entered from. The object is investigated, and then javana occurs for seven thought-moments. Javana is that which gives a thought-processes kamm–ic weight (whether or not it in skillful or unskillful to awakening). Javana (literally "running") is translated as compulsion or volition, which is fitting, because one's past kamma comes into play when one decides what to do about the object. After javana, bhavaṅga resumes. Javana is the longest lasting and most ethically important part of bhavaṅga . Moral and immoral javanas (kusalākusala) refer to the active side of life (kammabhava). They condition the future existence (upapattibhava).[132] It becomes kusala, skillful and with merit, akusala, harmful, or, in the case of arahants and buddhas, kiriya, kamm-ically inactive. The "brightly shining (pabhassara) citta" of arahants has been compared with bhavaṅga:

> The bhavaṅga-citta is thus taken to be the natural state of mind, not only free from all impurities but also of all sense impressions that cause such impurities; hence shining forth in its own radiance. It loses its luster as a result of external influence.[133]

In the Aṅguttara Nikāya there is a quotation that supports David Kalupahana's view that citta has an unblemished naturally pure state: "This mind is luminous monks, but it is defiled by adventitious defilements. The uninstructed worldling does not understand this as it really is ; therefore for him there is no mental development. This mind is luminous monks, and it is freed from adventitious defilements. The instructed noble disciple understands this as it really is ; therefore for him there is mental development."[134] The scriptural quote from the

[131]Steven Collins. Selfless Persons. New York: Harper and Row, 1982, 241.
[132]Nārada Mahā Thera. A Manual of Abhidhamma. Kuala Lumpur: Buddhist Missionary Society, 1979, 169.
[133]David Kalupahana. The Principles of Buddhist Psychology. Albany: S.U.N.Y. Press, 1987,114.
[134]Aṅguttara Nikāya, I. vi. 1-2. p.36.

Aṅguttara Nikāya can reasonably be understood in this way. If an individual who is instructed in the Buddha's doctrine develops his citta, he may free his cittas from defilements. Citta has a pristine state that is similar to bhavaṅga but individuals need to cultivate it to bring out its radiance. Next I will examine javana.

Javana is the most psychologically important stage of bhavaṅga, where an action is judged moral or immoral. During javana, thought gains kammic significance through the operation of desire, and the conceit, "I am."[135] If viewed with yoniso mansikaara, proper attention, the javana is moral (kusala), if viewed carelessly, with ayoniso manasikāra, the javana is immoral (akusala). Javana is derived from root ju, to run swiftly. Javana-paññā means swift understanding, here it means running.[136] It runs consecutively for seven thought-moments, hanging onto an identical object. The bhavaṅga process grows increasingly shorter as one progressively moves through the stages of jhāna, meditative absorption.

This concludes my prelude to a further study in citta as the seat of volition and that which can be controlled and tamed to great benefit. Bhikkhu Thich Minh Thanh states, “Citta proves to be among the most important psychological concepts in Buddhism. Therefore a full-fledged understanding of it would culminate in the mastery of the Buddhist psychology.”[137] I have begun to peer into the significance of "citta." In a further study, I would examine this term as it is presented in not only the Suttas and the Abhidhamma, but also the Vinaya Piṭaka. I am aware that it contains stories of the Buddha’s life while he established the sangha. I believe that this idea is worthy of futher study. I believe that the study of citta is crucial to understanding Theravadin Buddhism. Bhikkhu Thich Minh Thanh views citta as similar to a kitchen jar that is so insubstantial

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[135]Steven Collins. Selfless Persons. New York: Harper and Row, 1982, 242.
[136]Nārada Mahā Thera. A Manual of Abhidhamma. Kuala Lumpur: Buddhist Missionary Society, 1979, 168.
[137]Bhikkhu Thich Minh Thanh. The Mind in Early Buddhism. New Delhi: Munshiram, 2001, 203.

that what it contains is what matters, not the container itself.[138] It is the dispositions contained within one's citta that carry kamm-ic weight.

One's circumstances, habitual tendencies, and environment are conditioned by one's citta. Free will is sometimes subordinated to the mechanistic course of events. Yet there is also the possibility to overcome those external forces by exercising one's free will.[139] We are directly responsible for our own actions. There is always a chance to change the direction one is going in. As the seat of volition, citta must be understood. If one can examine one's citta and begin to cultivate it, one can begin moving toward awakening (nibbāna).

[138]Bhikkhu Thich Minh Thanh. The Mind in Early Buddhism. New Delhi: Munshiram, 2001, 202-203.
[139]Nārada Mahā Thera. A Manual of Abhidhamma. Kuala Lumpur: Buddhist Missionary Society, 1979, 168.

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[i] Kāmesu analaṃkala. Those who are insatiate for sense pleasure (kaama) get carried along by the stream of saṃsāra. Steven Collins. Selfless Persons. New York: Harper and Row, 1982. 306.
[ii] Johansson translates this as 'love,' I do not agree with his translation.
[iii] Kāma, sensuality, bhava, being or existence, diṭṭhi, view, and avijjā, ignorance.