PART ONE: FROM THE NIKĀYAS TO THE ABHIDHAMMA

I.   The Meaning of Abhidhamma
    1. Traditional view of the Abhidhamma: the Abhidhamma contemplated by the Buddha after his Enlightenment, in the vicinity of the Bodhi Tree; the legend of the visit to Tāvatiṃsa deva world. The three months of the 7th Rains retreat. Passing the method to Ven. Sāriputta. Connection of Sāriputta with the Abhidhamma.
    2. Historical view: a gradual evolution. The Nikāyas refer to specialized discussions between monks: we meet the expression "monks were engaging in Abhidhamma talk." "Abhidhamma talk" took the form of exchanges in a question & answer format. This certainly does not refer to the systematic Abhidhamma that we know today. It's noteworthy that the word "Abhidhamma" is always used with reference to discussions taking place <u>between monks</u>. It does not occur as the description of a type of discourse that the Buddha gives to the monks. According to some scholars, the prefix '*abhi'* here probably means simply "about," so the monks were engaging in talk "about the Dhamma."
    Examples: AN 6.60: Tena kho pana samayena sambahulā therā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā maṇḍalamāḷe sannisinnā sannipatitā abhidhammakathaṃ kathenti.
    MN 32: Idha āvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesaṃ kathā pavattinī hoti.
    3. However, over time the discussions in the Sangha came to deal with *more technical matters* than normal talks on the Dharma. The monks may have explored technical issues in detail and made finer distinctions than are found in the general discourses of the Buddha. This evolved into a new body of teachings, more detailed and technical than the suttas. It was considered "additional to" or even "more advanced" than the teaching of the suttas, and thus was called "Abhidhamma" meaning "that which is additional to, or superior to, the [ordinary] Dhamma," the "higher Dhamma." Like "metaphysics" means "what is beyond physics.

II.   Tendencies toward Abhidhamma in the Nikāyas
    1. Majjhima Nikāya 28, *the Larger Discourse on the Elephant's Footprint Simile*, spoken by Venerable Sāriputta, who is often considered the "midwife" for the birth of the Abhidharma. In the second part of this discourse, Sāriputta takes consciousness as the basis and relates consciousness to the six sense bases and the six sense objects, and then connects the other four aggregates with consciousness.

2. Majjhima Nikāya 111, *the Anupada Sutta* or "Each Individual Factor." In this sutta, the Buddha praises Sāriputta's wisdom and then gives an account of how Sāriputta practiced insight contemplation when he was training to attain arahantship. The Buddha explains how Sāriputta entered each meditative attainment—the four jhānas and the lower three formless meditations, and then analyzed each into the mental factors that were present on that occasion.

3. The *Vibhaṅga Suttas* analyze and explain particular doctrinal schemes. For example, the Paṭiccasamuppāda Vibhaṅga (SN 12:2) offers formal definitions of the factors in dependent origination. Others suttas offer formal definitions of the five aggregates (SN 22:48), the eightfold path (SN 45), the twelve sense bases (SN 35), the four foundations of mindfulness (SN 47), the five faculties (SN 48), the four bases of spiritual power (SN 51), and the four noble truths (SN 56).
My conjecture: The Abhidhamma may have developed on the basis of the Saṃyutta Nikāya. SN as proto-Abhidhamma, or a "primitive Abhidhamma."

4. The *Mātikās*: lists or outlines of the major doctrinal categories. They are mentioned in some suttas, particularly in Anguttara Nikāya (4:160): "those bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the mātikās." The elements of a *mātikā* might include the five aggregates, the twelve sense bases, the six or eighteen elements, and the seven groups that make up the 37 aids to enlightenment. Thus to be "one who know the Dhamma" one would have to know these *mātikās*, and how to relate them, how their factors fit together into patterns.
Example: The noble eightfold path includes the four right efforts, the four foundations of mindfulness. The 4FM includes the seven factors of enlightenment and the noble eightfold path.

III.   Continuities between the Nikāyas and the Abhidhamma
1. The aim of the Dharma is to gain release from *saṃsāra*, the cycle of rebirth. According to the Buddha, *ignorance and craving are the root causes of continued birth and death*. Ignorance is more fundamental than craving, so what is needed to end saṃsāra is the antidote to ignorance. The antidote is wisdom or right cognition (*paññā, vijjā*): knowledge and vision of things as they are (*yathābhūta-ñāṇadassana*).

2. But what is right cognition? In many suttas it is defined as knowledge of the four noble truths. Among the four noble truths, the first noble truth—the truth of suffering—is *to be fully understood*. The origin of suffering, namely craving, is *to be abandoned*. The cessation of suffering, nibbāna, is *to be realized*. And the way to liberation—the eightfold path, or more broadly, the thirty-seven aids to enlightenment—is *to be cultivated*.

3. The Abhidharma can be regarded, from one angle, as a detailed investigation into these four truths: it provides a detailed analysis of the truth of suffering (= the five aggregates, the twelve sense bases, etc.), its origin (= the defilements), and of the factors that lead to liberation (= the eightfold path and the other aids to enlightenment). Hence it is consistent in aim and spirit with the Nikāyas.

4. But the Abhidhamma is more detailed and systematic. Whereas the suttas are mainly practical, the Abhidhamma is more theoretical and comprehensive. It attempts to establish *a theoretical model* that can accommodate all the factors of experience. It brings all the sutta teachings--such as the five aggregates, twelve sense bases, and eighteen elements, the 37 aids to enlightenment, dependent origination—into one comprehensive scheme that assigns all the factors to their proper place. Since theory takes priority over practice, the four "ultimates" (citta, cetasikas, rūpas, and nibbāna) becomes a more useful scheme than the older categories coming down in the suttas.

IV.   The Emergence of the Abhidhamma

1. Early Buddhist schools each had their collections of suttas, which were very similar in contents, though differing in formulations and arrangements. Perhaps the very early generation of dharma specialists had already started to create the wider scheme that became known as the Abhidharma.

2. In time, perhaps as a result of geographical separation, the emergent systems took their own separate tracks, evolving into the three major Abhidharma systems for which we have records: the Pāli (Theravāda), the Sarvāstivāda, Sāriputra Abhidharma Shastra. Each flourished in a different part of the Indian cultural sphere: the Pāli version from western India to Sri Lanka and SE Asia; the Sarvāstivāda version in Kashmir and the northwest; and the Sāriputra Shastra further to the northwest, in Gandhāra, present Pakistan and eastern Afghanistan.

PART TWO: THE ABHIDHAMMA METHOD

Overview: Three Main Features of the Abhidhamma Method
    1. The "dhamma theory": investigating the bare factors of experience.
    2. An "attribute mātikā": a master list of contrasting and complementary qualities, to be used to classify the dharmas.
    3. A detailed typology of consciousness: a way of mapping the dhammas according to their relationship to the mind.

I.   The Dhamma Theory
    1. The "dhamma theory" is at the heart of the Abhidhamma project. This involves making a distinction between what is *real* and what is merely *apparent*, between "ultimate" existents encountered in a purely "phenomenological" approach to experience and the "conventional" entities that we deal with in ordinary life. The conventional realities are "fabricated" or "mentally constructed" out of the dhammas, the ultimate existents, the bare elements of concrete experience. The basic constituents of experience are real, while the persons and things of everyday interactions are mere "conceptual constructs" put together out of the ultimate entities. They have a merely "conventional existence."
    2. The dhammas spoken of in the suttas are all *reduced to* this definitive set of material and mental factors, which work together in different ways and perform different functions in different contexts. The Abhidhamma provides fixed definitions of these dhammas and shows their relationships.
    3. Two ways to look at the dhamma theory: (1) as an attempt at an exhaustive and accurate description of the contents of the world → metaphysical theory; (2) as a guide to insight and practice; we regard the lists of dhammas as a map rather than as a photograph. It reveals the things to be contemplated, the things to be abandoned, the things to be developed.

II.   The "Attribute Mātikā"
    1. An attempt to collect into a list all the important qualities that can be ascribed to the dhammas. Dhammasaṅgaṇī sets up a scheme of 122 Abhidhamma categories: 22 triads (sets of three terms) and 100 dyads (pairs of terms).
    2. Triads: wholesome, unwholesome, indeterminate; dhammas associated with pleasant feeling, with painful feeling, with neutral feeling; limited dhammas (sensory dhammas), exalted dhammas (= jhanic dhammas), measureless dhammas (world-transcending paths, fruits, and nibbāna), etc.
    3. Dyads: dhammas that are roots/not roots; dhammas that involve clinging/ dhammas that do not involve clinging; dhammas that have conditions/ dhammas that do not have conditions. Dhammas that are material/non-material, etc. etc.

III.   The Classification of Consciousness
1. The Abhidhamma carries on the analytical treatment of experience started in the Nikāyas by classifying all possible states of consciousness or "occasions of mind" (*citt'uppāda*). This scheme is taken to reveal the entire domain of conscious experience, a "map of the mind" to be used as a guide in following the path to liberation.
The idea of different types of cittas is new to the Abhidhamma system. In the suttas, we meet only the singular cittaṃ. The suttas treat citta as unitary. The Abhidhamma distinguishes the many different classes of cittas: wholesome, unwholesome, indeterminate; the different functions of these cittas; the doors and objects of the cittas—all this is an innovation of the Abhidhamma, where it does beyond the suttas.
2. Is the Abhidhamma a psychology?
Difference from Western psychology: not intended as an objective description of the mind according to the Western scientific model; nor is it a system of psychotherapy intended to deal with psychological illnesses, like neurosis, schizophrenia, bipolar disorder, and so on. It is directed to the aims of Buddhist spiritual practice.
3. Hence the aims of Buddhist spiritual practice determine the shape of the map:
    (i)   to avoid states of mind that create unwholesome karma, result in suffering, lead to lower rebirth, and prolong existence in the round of rebirths
    (ii)   to nurture wholesome mental states that create wholesome karma, result in happiness, and lead to higher forms of rebirth
    (iii) to arouse and intensify the world-transcending wholesome states that culminate in liberation.
3. The states of consciousness are analyzed into a multiplicity of factors: the "cetasikas" are associated mental qualities, which are also precisely defined.
4. The diversity of mental states is woven into a unified system by certain laws, so that states of consciousness arise and pass in orderly sequences: the "cognitive process" (*cittavīthi*). The Paṭṭhāna, the Book of Relations, explains the relations between cittas and cetasikas, between these and rūpas, in incredible detail.

I. The use of the term "Abhidhamma" in the Sutta Piṭaka

MN 32, Mahā Moggallāna: "Here, Sāriputta, two monks are holding a discussion on abhidhamma; they ask one another questions, and they answer one another's questions, and they do not stumble, and their dhamma discussion flows on."

(Idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesaṃ kathā pavattinī hoti.)

AN 6.60: At the time, several elder monks had assembled in the pavilion and were sitting together holding a discussion on the abhidhamma. But then the Ven. Citta Hatthisāriputta kept on interrupting the discussion of those elders as they discussed the abhidhamma.

(Tena kho pana samayena sambahulā therā bhikkhū … maṇḍalamāḷe sannisinnā sannipatitā abhidhammakathaṃ kathenti. Tatra sudaṃ āyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathentānaṃ antarantarā kathaṃ opāteti.)

AN 3.142: When [the monk] is asked a question about the abhidhamma or the abhivinaya, he answers; he does not stumble.

(Abhidhamme kho pana abhivinaye pañhaṃ puṭṭho vissajjeti, no saṃsādeti.)

II. Tendencies toward Abhidhamma in the Nikāyas (Suttas)

   MN 28, Sāriputta addressing his fellow monks:
   "When internally the eye is intact and external forms come into its range and there is the corresponding act of attention, then there is the manifestation of the corresponding class of consciousness. The material form in what has thus come to be is included in the material form aggregate. The feeling in what has thus come to be is included in the feeling aggregate. The perception in what has thus come to be is included in the perception aggregate. The volitional formations in what has thus come to be are included in the volitional formations aggregate. The consciousness in what has thus come to be is included in the consciousness aggregate. That is how there comes to be the classification of things (*dhammas*) into these five aggregates."

   MN 111, the Buddha speaking about Sāriputta:
   Here, quite secluded from sensual pleasures, secluded from unwholesome states, Sāriputta entered and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. And the states (*dhammā*) in the first jhāna—the applied thought, the sustained thought, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity, and attention—these states were defined by him one by one as they occurred; known to him those states arose, known they were present, known they disappeared.

   The Vibhaṅga suttas:
   E.g. SN 22:48: Analysis of the aggregates:
   And what, bhikkhus, are the five aggregates? Whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called *the form aggregate*. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called *the feeling aggregate*. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the *perception aggregate*. Whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: these are called *the volitional formations aggregate*. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called *the consciousness aggregate*. These, bhikkhus, are called the five aggregates.

   Other examples: SN 12:2, analysis of dependent origination; SN 45:8, analysis of the eightfold path; SN 47:40, analysis of the four foundations of mindfulness; SN 48:9 & 10, analysis of the five faculties.

Compare with Vibhaṅga, on the five aggregates:

2. Tattha katamo rūpakkhandho? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati rūpakkhandho.

3. Tattha katamaṃ rūpaṃ <u>atītaṃ</u>? Yaṃ rūpaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ atītaṃ.

Tattha katamaṃ rūpaṃ <u>anāgataṃ</u>? Yaṃ rūpaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ anāgataṃ.

Tattha katamaṃ rūpaṃ <u>paccuppannam</u>? Yaṃ rūpaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ paccuppannaṃ.

4. Tattha katamaṃ rūpaṃ <u>ajjhattaṃ</u>? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ <u>bahiddhā</u>? Yaṃ rūpaṃ tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ bahiddhā.

5. Tattha katamaṃ rūpaṃ <u>oḷārikaṃ</u>? Cakkhāyatanaṃ...pe... phoṭṭhabbāyatanaṃ – idaṃ vuccati rūpaṃ oḷārikaṃ.

Tattha katamaṃ rūpaṃ <u>sukhumaṃ</u>? Itthindriyaṃ...pe... kabaḷīkāro [kabaḷiṃkāro (sī. syā.)] āhāro – idaṃ vuccati rūpaṃ sukhumaṃ.

6. Tattha katamaṃ rūpaṃ <u>hīnaṃ</u>? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ uññātaṃ avaññātaṃ hīḷitaṃ paribhūtaṃ acittīkataṃ hīnaṃ hīnamataṃ hīnasammataṃ aniṭṭhaṃ akantaṃ amanāpaṃ, rūpā saddā gandhā rasā phoṭṭhabbā – idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ <u>paṇītaṃ</u>? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ anuññātaṃ anavaññātaṃ ahīḷitaṃ aparibhūtaṃ cittīkataṃ paṇītaṃ paṇītamataṃ paṇītasammataṃ iṭṭhaṃ kantaṃ manāpaṃ, rūpā saddā gandhā rasā phoṭṭhabbā – idaṃ vuccati rūpaṃ paṇītaṃ. Taṃ taṃ vā pana rūpaṃ upādāyupādāya rūpaṃ hīnaṃ paṇītaṃ daṭṭhabbaṃ.

7. Tattha katamaṃ rūpaṃ <u>dūre</u>? Itthindriyaṃ...pe... kabaḷīkāro āhāro, yaṃ vā panaññampi atthi rūpaṃ anāsanne anupakaṭṭhe dūre asantike – idaṃ vuccati rūpaṃ dūre.

Tattha katamaṃ rūpaṃ <u>santike</u>? Cakkhāyatanaṃ...pe... phoṭṭhabbāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ āsanne upakaṭṭhe avidūre santike – idaṃ vuccati rūpaṃ santike. Taṃ taṃ vā pana rūpaṃ upādāyupādāya rūpaṃ dūre santike daṭṭhabbaṃ.

The Attribute Mātikā of the Dhammasaṅgaṇī

Triads (tika)

  1. (Ka) kusalā dhammā.

  (Kha) akusalā dhammā.

  (Ga) abyākatā dhammā.

  2. (Ka) sukhāya vedanāya sampayuttā dhammā.

  (Kha) dukkhāya vedanāya sampayuttā dhammā.

  (Ga) adukkhamasukhāya vedanāya sampayuttā dhammā.

  8. (Ka) dassanena pahātabbā dhammā.

  (Kha) bhāvanāya pahātabbā dhammā.

  (Ga) neva dassanena na bhāvanāya pahātabbā dhammā.

  12. (Ka) parittā dhammā.

  (Kha) mahaggatā dhammā.

  (Ga) appamāṇā dhammā.

  14. (Ka) hīnā dhammā.

  (Kha) majjhimā dhammā.

  (Ga) paṇītā dhammā.

  18. (Ka) atītā dhammā.

  (Kha) anāgatā dhammā.

  (Ga) paccuppannā dhammā.

Dyads (duka)

  7. (Ka) sappaccayā dhammā.

  (Kha) appaccayā dhammā.

  8. (Ka) saṅkhatā dhammā.

  (Kha) asaṅkhatā dhammā.

  9. (Ka) sanidassanā dhammā.

  (Kha) anidassanā dhammā.

  10. (Ka) sappaṭighā dhammā.

  (Kha) appaṭighā dhammā.

  11. (Ka) rūpino dhammā.

  (Kha) arūpino dhammā.

  12. (Ka) lokiyā dhammā.

  (Kha) lokuttarā dhammā.

The Laws of the Realm of Consciousness

The entire panorama of mental states is woven into a unified system by <u>four overarching laws</u>:

(1) A *"fixed law" of sequence*. This law connects states of consciousness into regular sequences, called in the Abhidhamma commentaries "the cognitive process" (*cittavīthi*). Each citta is assigned particular functions in the process of cognition. Here, the Abhidharma introduces many new terms that have no counterparts in the Nikāyas. The concept of the cognitive process is quite a distinct innovation of the Abhidharma system. It is made explicit in Abhidharma commentaries but underlies even the canonical Abhidharma Pitaka, which gives rise to an intriguing puzzle: If the Abhidhamma commentaries were composed centuries after the Abhidhamma Pitaka, how could the texts of the Pitaka be understood? They seem to be incomprehensible without the commentaries.

(2) *The mundane law of karma*. This law connects karmically potent types of consciousness to their respective fruits. These are other types of consciousness classified as karmically resultant.

(3) *The law of cumulative development*. This law explains how certain types of mental states become the basis for other mental states conducive to spiritual decline or spiritual progress and ultimately to liberation. (Derived from the "natural decisive-support condition" in the Paṭṭhāna.)

For example, in the suttas it is said that from wrong view arises wrong intention, which leads to wrong speech, wrong action … wrong concentration. From right view arises right intention, right speech, right action … right concentration. Again, heedlessness, the influence of bad friends, evil desires, unwise reflection, and so forth become the cause of wrong thought, wrong speech, wrong action, etc. These defilements can be transmitted from one life to the next and gain strength in a person's mental continuum. On the wholesome side, faith (good friends, wholesome desire, wise reflection, etc.) are the basis for wholesome activities: the undertaking of precepts, the practice of samatha meditation leading to jhana, the development of vipassanā, the attainment of the paths and fruits.

(4) The *law of liberation*. This law connects certain types of consciousness, the "world-transcending" path consciousness (*maggacittas*), with their own results, the "fruits" (*phala*). The cittas of the four paths eradicate defilements (fetters, etc.). Path and fruit as explained in Abhidhamma is a new idea not quite explicit in the Nikāyas.

Importance of citta in the Nikāyas

The citta is the source of harm and benefit
From the Anguttara Nikāya, Book of Ones:
27–28: " I do not see even one other thing that, when undeveloped and uncultivated, leads to such great harm as the mind. The mind, when undeveloped and uncultivated, leads to great harm.
"I do not see even one other thing that, when developed and cultivated, leads to such great benefit as the mind. The mind, when developed and cultivated, leads to great benefit."

29–30 "I do not see even one other thing that, when undeveloped and uncultivated, brings such suffering as the mind. The mind, when undeveloped and uncultivated, brings suffering.
"I do not see even one other thing that, when developed and cultivated, brings such happiness as the mind. The mind, when developed and cultivated, brings happiness."

From the Dhammapada
42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.
43. Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

The citta must be tamed and mastered
AN 1:39–40: "I do not see even one other thing that, when untamed, unguarded, unprotected, and unrestrained, leads to such great harm as the mind. The mind, when untamed, unguarded, unprotected, and unrestrained, leads to great harm.
"I do not see even one other thing that, when tamed, guarded, protected, and restrained, leads to such great good as the mind. The mind, when tamed, guarded, protected, and restrained, leads to great good."

From the Dhammapada
35. Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.
36. Let the discerning person guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness.

The citta determines future lives
AN 1:43–44. "It is because of mental corruption that with the breakup of the body, after death, some beings here are reborn in the plane of misery, in a bad destination, in the lower world, in

hell. It is because of mental purity that with the breakup of the body, after death, some beings here are reborn in a good destination, in a heavenly world."

Luminosity as the nature of the citta (pabhassaram idaṃ cittaṃ)
51–52. "Luminous, bhikkhus, is this mind, but it is defiled by adventitious defilements. The uninstructed worldling does not understand this as it really is; therefore I say that for the uninstructed worldling there is no development of the mind.

"Luminous, bhikkhus, is this mind, and it is freed from adventitious defilements. The instructed noble disciple understands this as it really is; therefore I say that for the instructed noble disciple there is development of the mind."

The causes of mental defilement
SN 22:100: One should often reflect upon one's own mind thus: "For a long time this mind has been defiled by lust, hatred, and delusion." By defilement of the mind, beings are defiled. By the cleansing of the mind, beings are purified.

The citta is what is bound and liberated
When he knows and sees [the four noble truths] thus, his mind is liberated (*cittaṃ vimuccati*) from the taint (*āsava*) of sensuality, his mind is liberated from the taint of craving for existence, his mind is liberated from the taint of ignorance. When it is liberated, the knowledge occcurs: "It is liberated," and he understands: "The round of rebirths is finished ... there is no further coming back to this state."

Knowing one's own mind
From the Satipaṭṭhāna Sutta:

"And how does a monk dwell contemplating mind in the mind (*citte cittānupassī*)? Here he understands mind associated with lust as mind associated with lust, and mind without lust as mind without lust. He understands mind associated with hate as mind associated with hate, and mind without hate as mind without hate. He understands mind associated with delusion as mind associated with delusion, and mind without delusion as mind without delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.

AN 10.51

"A monk who is not skilled in the ways of others' minds [should train]: 'I will be skilled in the ways of my own mind.' It is in this way that you should train yourselves.

"And how is a monk skilled in the ways of his own mind?... [One should ask oneself:] (1) 'Am I often given to longing or without longing? (2) Am I often given to ill will or without ill will? (3) Am I often overcome by dullness and drowsiness or free from dullness and drowsiness? (4) Am I often restless or calm? (5) Am I often plagued by doubt or free from doubt? (6) Am I often angry or without anger? (7) Is my mind often defiled or undefiled? (8) Is my body often agitated or unagitated? (9) Am I often lazy or energetic? (10) Am I often unconcentrated or concentrated?'"

The Abhidhamma Vibhaṅga and the Saṃyutta Nikāya

The Vibhaṅga (chapter numbers)	Saṃyutta Nikāya
1. Analysis of the aggregates (Khandhavibhaṅga)	22. On the aggregates
2. Analysis of the sense bases (Āyatanavibhaṅga)	35. On the sense bases
3. Analysis of the elements (Dhātuvibhaṅga)	14. On the elements
4. Analysis of the four truths (Saccavibhaṅga)	56. On the four truths
5. Analysis of the faculties (Indriyavibhaṅga)	48. On the faculties
6. Analysis of dependent origination	12. On dependent origination
7. Analysis of the foundations of mindfulness	47. On foundations of mindfulness
8. Analysis of the right efforts	49. On right efforts
9. Analysis of the bases of spiritual power	51. On bases of spiritual power
10. Analysis of the factors of enlightenment	46. On factors of enlightenment
11. Analysis of the factors of the eightfold path	45. On the eightfold path