

Book: Guide through the Abhidhamma-Piṭaka  
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Topic: VIII. Citta-Yamaka (Pairs of questions on Consciousness)

This Yamaka has no sections A and B, and thus consists only of B, i.e. the Process of Consciousness, which here somewhat deviates from the usual method. It is the only Yamaka, in which B begins with an Enumeration of questions (uddesa-vāra).

To understand the answers to the questions, the following facts should be kept in mind:-

To those who have reached the Cessation of Consciousness (nirodhsamāpatti), as well as to the Unconscious Beings (asañña-satta), Consciousness does not arise, and is not arisen, and does not cease (as it does not exist in such a state); it arose at the moment before its breaking off (before reaching the unconscious state), and it will arise (again in the future), etc.

With regard to time, we should keep in mind these facts:- Past consciousness does not arise (now), is not arising, is not arisen, will not arise, but it did once arise; it does not cease (now), is not ceasing (now), will not cease (in the future), but it did cease, is ceased.

Future consciousness did not arise, is not arisen, does not arise, is not arising, but it will arise; it does not cease (now) ... but it will cease.

Present consciousness did not arise ... but it arises (now), is arising, is arisen; it does not cease (now) ... but it will cease.

(a) "To whomsoever Consciousness arises, and not ceases (at that very moment), will there to him Consciousness cease (afterwards), and will no more arise? - (No, only) at the arising of final Consciousness (before the death of the Arahāt), consciousness to such a person arises, does not cease (at that very moment of arising), but will cease (the next moment), and will no more arise; at the arising of consciousness in other persons, however, consciousness does arise, does not cease (at that moment), but will cease, and will arise again - (b) But to whom consciousness will cease, no more arise, does there to him (at that very moment) consciousness arise, and does it not cease? - It does arise, does not cease."

With this last sentence I had to paraphrase the single Pāli word āmantā, 'yes', which affirms here both the preceding negative and positive question, and thus could not be rendered in another way.

In the 2<sup>nd</sup> pair of questions, the positive and negative forms of the verbs are reversed.

Thereafter follow pairs of questions with regard to past, future, present, etc., with all the possible permutations, namely:-

"To one to whom consciousness arises ( - or, arose - is arising - is arisen - ceases - ceased - is ceasing - is ceased), is there to him consciousness arisen ( - or, did it arise - will it arise - does it cease - did it cease - will it cease, etc.)?" Etc., etc.

Thereafter, the foregoing method is applied - but only indicated by catch-words - to consciousness with and without lust ... freed and not freed (enumeration according to Satipaṭṭhāna Sutta) and to the terms of the entire Abhidhamma Mātikā.