

The Potential of Achieving Enlightenment for *Pañisandhiviññàõa* Beings in Buddhism

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Abstract

The result revealed that there are four types of *Pañisandhiviññàõa*: rebirth consciousness viz., Apàyabhåmi: the states of misery, Kåmasu-gatibhåmi: Sensuous blissful planes, Råpàvacara-bhåmi: Form Planes and Aråpàvacara-bhåmi: formless planes. The potential of achieving Enlightenment for *Pañisandhiviññàõa* beings in Buddhism can be classified into 4 levels as: 1) Sotàpanna or Stream-Enterer is the one who has eliminated 3 Saýyोजना or fetters viz., Sakkàyadiññhi: personality-view, Vicikicchà: doubt and Sålabbataparåmàsa: adherence to rules and rituals. 2) Sakadàgàmã or Once-Returner is the one who has eliminated 5 Saýyोजना viz., Sakkàyadiññhi: personality-view, Vicikicchà: doubt and Sålabbataparåmàsa: adherence to rules and rituals, Kåmaråga: sensual lust and Pañigha: repulsion 3) Anàgàmã: Non-Returner is the one who has eliminated the Orambhågiya Saýyोजना: lower fetters and reborn and attain enlightenment in Brahmaloaka or the Brahma world. 4) Arahanta: the Worthy One is the one who has fully eliminated the Saýyोजना.

Keywords: Potential, Enlightenment, *Pañisandhiviññàõa*

Introduction

The first origin of animal is called Pañisandhi: rebirth-linking, among of them have the different potential as the Buddha said in the Designation of Individuals (Puggalapaṭṭatti) that ‘Bhāgamaṇa Puggala: a person who can understand the Dhamma and people who cannot understand Dhamma’. The Saṅgātikāra mentioned about the birth of Bodhisattva that the Bodhisattva enters into the human world via the womb of Queen Māyā, where he resides for the duration of the pregnancy within a beautiful temple, enjoying the happiness of absorption. The great earth trembled and shook with joy. Shortly thereafter, the infant was received by the queen, and since everything proceeded without difficulty, the prince was named Siddhattha (Whose Goal Is Achieved).

Regarding to Buddhaghosacara, he mentioned that Bodhisattva had full Sati-sampajañña: mindfulness and awareness when entering into the human world via the womb of Queen Māyā with His Mahāvīpākācitta: resultant consciousness.

The Bodhisattva takes a trip outside of the palace walls to visit the royal parks. On this trip, he encounters a sick person, an old man, a corpse, and a religious mendicant. Deeply affected by these sights, the Bodhisattva renounces his royal pleasures. After achieving enlightenment, the Buddha remains alone in the forest and does not teach. He is concerned that the truth, he has discovered might be too profound for others to comprehend. He has realized the potential of people as the kind of lotus, thus He has begun teachings the Dhamma. All human beings have their own Kamma or action and they are classified by their own actions to be born in the different realms as - Apāya: states of loss and woe, Manussa: human realm, Devatā: a celestial or heavenly being and Brahma: the Formless Sphere until they attain to enlightenment.

Therefore, I am interested in studying the potential of achieving enlightenment for Pañisandhivijjāda beings in Buddhism, concerning the Pañisandhivijjāda and their potential of achieving enlightenment. This research can be applied and benefit to living and developing to achieve the ultimate goal of Buddhism – Nibbāna.

Objective

1. To study the kind of Pañisandhivijjāda beings
2. To explore the potential of achieving enlightenment for Pañisandhivijjāda beings in Buddhism

Methodology of research

The research was conducted by the Documentary Research Method with the following steps: The documentary study focused on the Mahachulalongkornrajavidyalaya Tripitaka (Thai Edition) B.E. 2539 as the primary source and the Commentaries, Sub – commentaries, Textbooks, Research reports and related articles

Result of research

The *Pañisandhiviññàḍa*: rebirth consciousness can be divided into 4 as:

1. Apàya: lower states of existence are the first conception of the appearance of Cetasika or mental factors of unwholesomeness.

2. Kàmasugatibhāmi: sensuous blissful planes are the first conception of the appearance of Cetasika – Kàmasugatibhāmi divide into 2 kinds as: 1) Manussā: human realm and Devatā or a celestial or heavenly being or beings different in body and in perception and 2) Mahāvipāka-citta: resultant consciousness of *Pañisandhiviññàḍa* or rebirth consciousness.

3. Rāpāvacara-pañisandhi: Form Planes are the first conception of the appearance of Cetasika, there are 4 kinds of rebirth consciousness as: 1) first-Jhāna planes, 2) second-Jhāna planes, 3) third-Jhāna planes and 4) fourth-Jhāna planes.

4. Arāpāvacara-pañisandhi: formless planes are the first conception of the appearance of Cetasika in the formless planes.

Regarding to the potential of achieving enlightenment for *Pañisandhiviññàḍa* beings in Buddhism, it can be classified into 4 kinds as follows:

1) Sotāpanna or Stream-Enterer is the one who has eliminated 3 Saḃyojana or fetters viz., Sakkāyadiññhi: personality-view, Vicikicchā: doubt and Sālabbataparāmāsa: adherence to rules and rituals.

2) Sakadāgāmā or Once-Returner is the one who has eliminated 5 Saḃyojana viz., Sakkāyadiññhi: personality-view, Vicikicchā: doubt and Sālabbataparāmāsa: adherence to rules and rituals, Kāmarāga: sensual lust and Pañigha: repulsion

3) Anāgāmā: Non-Returner is the one who has eliminated the Orambhāgiya Saḃyojana: lower fetters and reborn and attain enlightenment in Brahmāloka or the Brahma world.

4) Arahanta: the Worthy One is the one who has fully eliminated the Saḃyojana.

Conclusion

From the study, it is found that there 4 kinds of *Pañisandhiviññàõa*: rebirth consciousness 1. Apàya: lower states of 2. Kàmasugatibhàmi: sensuous blissful planes 3. Ràpàvacara-pañisandhi: Form Planes 4. Aràpàvacara-pañisandhi: formless planes. Regarding to the potential of achieving enlightenment for *Pañisandhiviññàõa* beings in Buddhism, it can be classified into 4 kinds as follows: Sotàpanna or Stream-Enterer, Sakadàgàmã or Once-Returner, Anàgàmã: Non-Returner and Arahanta: the Worthy One.

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