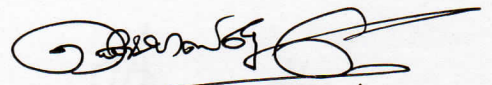


**A Critical Study of the Evolution of  
*Cittaviprayuktasamskhāras*  
with reference to Theravāda and Sarvāstivāda  
Sources of Abhidhamma**

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## Abstract

Sarvāstivāda Abhidhamma is the most factual Abhidhamma that developed against Theravāda Abhidhamma. Since Sarvāstivāda tradition has been developing as a new tradition, it is nourished with philosophical and logical speculations. The result of the process is the Abhidhamma. In the Pañcavastuka of Vasumitra's *Abhidharmaprakaraṇa-śāstra*, the five-group classification into *rūpa*, *citta*, *caitta*-s, *viprayukta-saṃskāra*-s and *asaṃskṛta*-s came into vogue. The *viprayukta-saṃskāra*-s, the conditionings disjoined from thought represent a distinctive doctrinal development in Sarvāstivāda which is not found in Theravāda. However, when the Four Ultimate Realities in Theravada Abhidhamma are examined, the relevant dhammas to *Citta-viprayukta-saṃskāra*-s can be found.

*Citta-viprayukta-saṃskāra*-s emerged in Sarvāstivāda tradition because of the doctrinal disputes that exist among the Theravāda Buddhist schools. In Pañcavastuka, the totality of *citta-viprayukta-saṃskāra*-s is given under sixteen categories. However, in a more advanced manner, the number of fourteen *citta-viprayukta-saṃskāra*-s are enumerated in Abhidharmakośabhāṣya as *prāpti*, *aprāpti*, *nikāya-sabhāga*, *āsaṃjñika*, *asaṃjñi-samāpatti*, *nirodha-samāpatti*, *jīvitendriya*, *jāti-lakṣaṇa*, *sthiti-lakṣaṇa*, *jarā-lakṣaṇa*, *anityatā-lakṣaṇa*, *nāma-kāya*, *pada-kāya*, *vyañjana-kāya*. When the characteristics of the *Citta-viprayukta-saṃskāra*-s are examined, the most reliable dhammas are fourteen modes of consciousnesses (*kicca-saṃgaha*).

The purpose of this dissertation is to show the fluency of the Theravāda scholars in search of reliable analysis for the mind and matter in relation to the Sarvāstivāda scholars. Therefore, what they have categorized as *citta-viprayukta-saṃskāra*-s cannot be put into such a group because there is no conscious outside of the psycho-physio combination (*nāma-rūpa*). The fourteen dharmas given in Sarvāstivāda tradition should be analyzed under the category of fourteen modes of consciousnesses (*kicca-saṃgaha*).