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

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Abstract

The result revealed that there are four types of *Pañisandhiviññāṇa*:
- Apāyabhāmi: the states of misery
- Kāmasugatibhāmi: Sensuous blissful planes
- Rāpāvacara-bhāmi: Form Planes
- Arāpāvacara-bhāmi: formless planes

The potential of achieving Enlightenment for *Pañisandhiviññāṇa* beings in Buddhism can be classified into 4 levels as:

1. **Sotāpanna** or Stream-Enterer is the one who has eliminated 3 Saññyojana or fetters viz., Sakkāyadiññhi: personality-view, Vicikicchā: doubt and Sālabbhatāma: adherence to rules and rituals.
2. **Sakadāgāmī** or Once-Returner is the one who has eliminated 5 Saññyojana viz., Sakkāyadiññhi: personality-view, Vicikicchā: doubt and Sālabbhatāma: adherence to rules and rituals, Kāmarāga: sensual lust and Pañigha: repulsion.
3. **Anāgāmi**: Non-Returner is the one who has eliminated the Orambahgiya Saññyojana: lower fetters and reborn and attain enlightenment in Brahmaloka or the Brahma world.
4. **Arahanta**: the Worthy One is the one who has fully eliminated the Saññyojana.

Keywords: Potential, Enlightenment, *Pañisandhiviññāṇa*

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 (Puggalapaccatti) that ‘Bhaggagamanam Puggala: a person who can understand the Dhamma and people who cannot understand Dhamma’. The Saṅgātikācāra 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 Mahāvipāka-citta: 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, Manussā: 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 Pañisandhivijñāna beings in Buddhism, concerning the Pañisandhivijñāna 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 Pañisandhivijñāna beings
2. To explore the potential of achieving enlightenment for Pañisandhivijñāna 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 *Pañisandhiviññāṇa*: rebirth consciousness can be divided into 4 as:

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

2. Kāmasugatibhāmi: sensuous blissful planes are the first conception of the appearance of Cetasika – Kāmasugatibhāmi 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 *Pañisandhiviññāṇa* 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 *Pañisandhiviññāṇa* beings in Buddhism, it can be classified into 4 kinds as follows:

1) Sotâpanna or Stream-Enterer is the one who has eliminated 3 Saṅyojana or fetters viz., Sakkâyadiññhi: personality-view, Vicikicchā: doubt and Sālabbataparamāsa: adherence to rules and rituals.

2) Sakadâgâmâ or Once-Returner is the one who has eliminated 5 Saṅyojana viz., Sakkâyadiññhi: personality-view, Vicikicchā: doubt and Sālabbataparamāsa: adherence to rules and rituals, Kāmarāga: sensual lust and Pañigha: repulsion.

3) Anâgâmâ: Non-Returner is the one who has eliminated the Orambhâgiya Saṅyojana: lower fetters and reborn and attain enlightenment in Brahmaloka or the Brahma world.

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

From the study, it is found that there are 4 kinds of Pañisandhiviññāõa: rebirth consciousness 1. Apāya: lower states of 2. Kāmasugatibhāmi: sensuous blissful planes 3. Rāpāvacara-pañisandhi: Form Planes 4. Arāpāvacara-pañisandhi: formless planes. Regarding to the potential of achieving enlightenment for Pañisandhiviññāõa beings in Buddhism, it can be classified into 4 kinds as follows: Sotāpanna or Stream-Enterer, Sakadāgāmã or Once-Returner, Anāgāmã: Non-Returner and Arahanta: the Worthy One.

References

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