

1a

Character analysis

A brief comparative study of the Visuddhi,magga ch 3 and the Vimutti,magga ch 6

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1 Meditation and character types

1.0 SD 60.1a and SD 60.1b started off as a single paper, SD 60.1, entitled “Mindfulness and lovingkindness.” SD 60.1a has grown into a new title, “Character analysis,” while SD 60.1b continues with the same title, “Mindfulness and lovingkindness.” In the course of writing on the kinds of people and the 4 kinds of meditation [1.1.1], I have consulted the Visuddhi,magga, ch 3, which is related to the Vimutti,magga ch 6. A study of the 2 chapters grew into a comparative study, which deserves its own SD number, **SD 60.1a**.

SD 60.1a (1.1) should be read as the introduction to SD 60.1b. The rest of SD 60a.1 (1.2 ff) is a comparative study of the character types of Upatissa’s Vimutti,magga (ch 6) and Buddhaghosa’s Visuddhi,-magga (ch 3). After a brief study of the 4 kinds of meditation [1.1.1], we will see how Buddhaghosa tried to work out a **psychology of character types** to help meditators choose the best method or object for their practice [1.3]. In the next section, we see how Upatissa presents his own elaborate idea of such a psychology [2.1], and how Buddhaghosa sees and uses Upatissa’s ideas [2.2]. Then, we more closely examine Buddhaghosa’s **6 kinds of temperament** [3].

Further, at the end of ch 3 of the Visuddhi,magga, Buddhaghosa gives a detailed analysis of how to “read” a person’s character type by his external actions and demeanour. This remarkable character typology is, in fact, an early attempt at **body language** reading, which is a notoriously inexact art. It may, however, be usefully studied as idiosyncrasies and variations in culturally conditioned behaviors.

Hence, it will take more than a short essay to usefully discuss Buddhaghosa’s teachings on body language. It deserves a special study so that we may know to what extent it applies to us today, or how it may be helpful in analyzing a person’s character to help him (and us) select a suitable meditation or meditation-object, or give effective advice or learn some personal skills in terms of meditation practice.

1.1 THE 4 MODES OF MEDITATION

1.1.1 The (Yuga,naddha) Paṭipadā Sutta (A 4.170)

1.1.1.1 Before going into the other chapters of this volume, we should be familiar with the early Buddhist teaching on the 4 “modes of progress” (paṭipadā),¹ that is, practice leading to the path of awakening. This important teaching-set is listed in **the (Yuga,naddha) Paṭipadā Sutta (A 4.170)**.² The first 3 modes or methods deal with the balancing of samatha and vipassana, while the 4th deals with overcoming mental restlessness. Briefly, these are the 4 modes of meditation progress mentioned in the Sutta, namely:

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|--|---|
| (1) “insight preceded by calm” | <i>samatha,pubb’āṅgama vipassanā</i> |
| (2) “calm preceded by insight” | <i>vipassanā,pubb’āṅgama samatha</i> |
| (3) “calm coupled with insight” | <i>samatha,vipassanā,yuga.naddha</i> ³ |
| (4) “a mind seized by dharma-restlessness” | <i>dhamm’uddhacca,viggahita mānasa</i> ⁴ |

¹ On **paṭipadā** (*paṭi*, directional prefix: “towards” + √PAD, “to go”), “(fig) path, way; means of reaching a goal; (mode of) progress, practice” see **(Vitthāra) Paṭipadā S (A 4.162/2:149 f)**, SD 18.3.

² A 4.170/2:156 f (SD 41.5). It is helpful to break off here to read this Sutta and its intro nn (SD 41.5).

³ **Yuga,naddha** (*yuga*, “yoke; pair” + *naddha* or *nandha*, “tied, bound, put on”), “putting a yoke, yoke together: Pm 2:92 f; KhpA 27; (adj) congruous, harmonious: UA 153, 398; (neut) congruity, association, common cause”: KhpA 27; Pm 2:98 = Vism 682.

1.1.1.2 Which of these 4 modes of meditation we should adopt depends on our personality and meditative needs so that “the mental fetters are abandoned and the latent tendencies are destroyed”⁵ with the attainment of arhathood. In fact, Ānanda, the Sutta protagonist, says that all the monks who have declared their arhathood before him, have won full awakening through one of these 4 modes of progress.⁶

1.1.1.3 We may paraphrase the application of **the 4 modes of meditation** [1.1.1.1] as follows:

- (1) first cultivating the stages of inner **calm** (*samatha*) through dhyana (*jhāna*), then working for the path;
- (2) first cultivating **insight** (*vipassanā*), which is then deepened into dhyana, leading to the path;
- (3) cultivating **calm and insight** in unison, leading to the path;
- (4) investigating our “**dharma-restlessness**” (*uddhacca*) [1.1.2] with **insight**, which then leads to **calm** and concentration, ending in the path. (A 4.170), SD 41.5

A salient point that seems to be missed by scholars doing a theoretical study of early Buddhist meditation is that they failed to take into account the defining words in each of these 4 descriptions of the modes of meditation, that is, “preceded” (*pubba*) (in 1 + 2), “coupled” (*yuga, naddha*) in 3, and “seized” (*viggahita*) in 4. These 4 key words show how samatha and vipassana work in tandem with each other! In other words, neither samatha nor vipassana, in practice, works by itself.

Even when samatha or vipassana is mentioned alone in the Buddhist texts or teachings, it is not in an exclusive way, but as a matter of emphasis, implying the other mode, too. Indeed, no trained or experienced meditation teacher would ever teach only samatha or only vipassana, but merely present an easy method to start with in the spirit of understanding the teachings of **A 4.170**. *Buddhist meditation can only fly on its 2 wings of samatha and vipassana.*

1.1.1.4 The term “**path**” (*magga*) broadly signifies the noble eightfold path, but here it specifically refers to the attaining of at least streamwinning, and arhathood itself (as reported in A 4.170) [1.1.1.1]. Of course, while meditating or even after that, we should not be wondering, “Have I attained streamwinning?” (the answer is clearly *no!*). The immediate benefit is likely to be that of a mind of *mental calm and clarity* that helps us better understand the teachings, especially when we study the suttas in keeping with our practice.⁷

1.1.2 “Dharma-restlessness”

1.1.2.1 Teachings and practices related to the first 3 modes of meditation—samatha, vipassana, and samatha-vipassanā—have been discussed elsewhere.⁸ We shall here focus on understanding **the 4th mode** of practice, that is, “**investigating our dharma-restlessness**” (*uddhacca*). Actually, this is neither samatha nor vipassana, but our wrong understanding or troubling reactions during meditation or by way of our negative emotions.

Firstly, we may have mistaken some unwholesome or worldly mental state—especially one of **the 10 impurities of insight** (*vipassanūpakkilesā*), that is: (1)–(3) bad conduct of body, speech and mind; (4) sensual thoughts, (5) thoughts of ill will, (6) violent thoughts; thoughts about (7) relatives, (8) home country

⁴ See SD 41.5 (5, esp 5.2); see also [1.1.1.3] below.

⁵ A 4.170,3.4+4.3+6.3 (SD 41.5).

⁶ A 4.170,4.1 (SD 41.5).

⁷ A useful supplementary reading is Shaw 2021:212-229.

⁸ See **Samatha and vipassana**, SD 41.1.

and (9) reputation; and (10) thoughts about higher mental states or the teachings (*dhamma, vitakka*).⁹ The last (10) is especially significant: we have mistaken a thought about Dharma to be an actual meditative attainment.¹⁰

Secondly, it should be noted that **restlessness** (*uddhacca*),¹¹ as a mental fetter (*saṃyojana*), is only overcome in the arhat.¹² For example, when we understand the suttas and teachings very well, in our concern and enthusiasm, we may feel disappointed, dismayed, even angry, at those who are frivolous about the Dharma, fear to study suttas, idol-worship teachers or are superstitious. Or, we wonder, despite all our compassion and diligence, how could we ever really help remove or even lessen the sorrows and sufferings of others. This is sometimes called the “Vimalakirti syndrome.”¹³

Technically, we can overcome this feeling of helplessness by cultivating **equanimity** (*upekkhā*). However, to attain this state of divine abiding effectively, we must first attain lovingkindness-based dhyana, and from there progress through dhyana-based compassion, and through joy-based dhyana, before attaining dhyanic equanimity. Even then, such a state will not be permanent, since we have yet to break the fetter of restlessness (as an arhat has done). In short, this is the burden of compassion we must manage and learn to cope with when we do Dharma-work. One effective way of coping with it is that of feeling the joy (*pīti*) of sutta study and Dharma work.¹⁴

1.1.2.2 Note that the 4th mode of meditation is stated simply as “**a mind seized by dharma-restlessness**” (*dhamm’uddhacca, viggahita mānasa*) [1.1.1.1], and has been paraphrased as “investigating our ‘**dharma-restlessness**’ (*uddhacca*) with **insight**, which then leads to **calm** and concentration, ending in the path” [1.1.1.3]. It is a special form of “vipassana” practice to deal with restlessness, thus:

- (1) simply observe it to see what it really is, defining it as part of our understanding of the 1st noble truth;
- (2) mentally investigate why or how it has arisen, in the spirit of the 2nd noble truth;
- (3) seeing it as being conditioned, hence, *mind-made* and *impermanent* as the 3rd noble truth; and
- (4) asserting the effort to let go of the restlessness by not owning it (nonself) in the spirit of the 4th noble truth.

Having done this, which is, as a rule, only a temporary measure, we need to reinforce the mind’s calm and clarity by continuing our practice by way of any or all of the other 3 ways, until we gain the path, when we progress to the supramundane practice (as a streamwinner and so on).

1.1.3 Samatha-vipassana and the 5 spiritual faculties

1.1.3.1 THE 5 SPIRITUAL FACULTIES

(1) In meditation practice, the suitability of the method and the meditation-object are closely related to **the 5 spiritual faculties** (*pañc’indriya*)—faith, effort, mindfulness, concentration and wisdom—**the**

⁹ **Paṃsu, dhovaka S** (A 3.100a, 4.1/1:254), SD 19.11. For a comy list of the 10 “impurities of insight” (*vipassan’upakkilesa*), see Vism 20.105-128/633-638.

¹⁰ See SD 41.1 (2.2.1.2)(4) n.

¹¹ The adj for this is *uddhatta*: SD 50.12 (2.4.4).

¹² On the higher fetters (*uddham, bhāgiya saṃyojana*), see **Ajjhatta Bahiddhā Saññojana Sutta** (A 2.4.5) SD 80.5.

¹³ Named after Vimala, kirti, a mythical Indian Buddhist layman in the eponymous Vimala, kirti, nirdeśa (teachings of Vimasla, kirti), written c 2nd cent CE. Orig Skt is lost. Tr into Chin by Kumāra, jīva (406) and Xuanzang (650). Taking Buddhist texts as literature, this is Mahāyāna fiction, as in western literature, some of which can be useful in highlighting, even clarifying, the Buddha’s teachings.

¹⁴ On dharma restlessness (*dhamm’uddhacca*), see SD 41.5 (5); SD 32.7 (2.1.4, 2.2.3); SD 41.4 (2.2.1). On restlessness and worry, see **Uddhacca, kukkucca**, SD 32.7 (2.1), esp (2.1.4).

faith-inclined would find it easier to progress with **the 1st mode**, that of calm before insight. Our faith usually makes it easier for us to keep our mind on a certain meditation object, like the breath. Otherwise, we may resort to one of the recollections (*anussati*)—on one of the 3 jewels, or on moral virtue, or on charity.¹⁵ These recollections are only preliminary or helping practices, to gain the momentum with which we move on to gain concentration; then attain calm and go on to insight.

(2) Those strong or skilled in “wisdom” (here a broad term that includes learning), that is, **the intellectually inclined**, are likelier to progress easily with **the 2nd mode**, the insight before calm method. The investigative and analytical penchant is directed towards “naming” the various mental states that arise while we are in meditation. With the arising of different levels of joy after doing so, we deepen our concentration (*samādhi*) (when all thinking and mental talk are suspended).¹⁶

(3) Those with a good or habitual level of **mental concentration** (which may, in fact, be enhanced with strong faith or wisdom, or both) would be comfortable with **the 3rd mode**, the twin practice of calm and insight. Here, we focus on whatever wholesome state that arises—whether it is a Dharma-based mind-object or a sense of calm or joy—and cultivate the calm. Upon emerging from such a practice, still in a profound state of calm and clarity, we go on to reflect on impermanence, or whatever state that has arisen before us, seeing it in terms of impermanence.

(4) The effort-inclined are, broadly, those who are either easily drawn into physical activity or work, or readily moved by kindness or compassion to act: for our purposes, we can call this type 1. Also included are those who, by nature, simply busy or active in some way, which may prevent them from being focused on a single task, or they could be so focused on a single task that they seem to forget everything else: this is type 2.

In this case, the effort-inclined person, type 1, those easily moved by kindness or compassion, may try **the 4th mode**, that is, directing his effort into “letting go” or cultivating equanimity. If we are often distracted, we should turn to some cultivation of lovingkindness (*mettā, bhāvanā*).¹⁷ In the case of type 2, we would probably find the twin practice suitable, and to resort to breath meditation (*ānāpāna, sati*)¹⁸ when we are distracted.

(5) The mindfulness-inclined, on account of a habitually calm and careful mind, should be versatile to work with any of the 4 modes. He should thus choose the best mode that works for him. If he should find himself relatively calm at the start of his sitting, he should build up this calm to gain as deep a level of samadhi as possible. Then, upon emerging from samadhi, still mentally calm and clear, he should direct his mind to insight practice, that is, to see any of the 3 characteristics, especially impermanence, in the present mental object.

Should he see himself deeply absorbed in some vision of dharma-reality (as stated in the 4th satipatthana)¹⁹—*the 5 mental hindrances, the 5 aggregates, the 6 sense-bases, the 7 awakening-factors or the 4 noble truths*—he should let his mind cultivate this insight as far as possible. With the arising of deep joy, his mind would spontaneously switch to samatha mode, as it were. Or, should he emerge from such a

¹⁵ There are actually 6 such recollections, or “repeated mindfulness” (Shaw 2021:225): *buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati* and *devatā’nussati*: **(Chakka) Mahānāma S** (A 6.10), SD 15.3; SD 15.7 (1.1.3.1). The last is a special skillful provision taught by the Buddha for those who believe in God or gods, as a launching pad to progressive concentration, calm and insight [SD 15.13].

¹⁶ On whether thinking and knowing occur in dhyana (or meditation), see SD 33.1b (6.2).

¹⁷ On the cultivation of lovingkindness, see **Karaṇīya Metta S** (Khp 9 = Sn 1.8) + SD 38.3 (6). On the importance of lovingkindness, see SD 13.1 (3.7.8).

¹⁸ See **Ānāpāna, sati S** (M 118,5-7+15-22), SD 7.13.

¹⁹ See **Satipaṭṭhāna S** (M 10,36-45) + SD 13.3 (5D).

state, he should then direct his mind to the calm mode, such as doing some breath meditation, or simply watching inner calm or joy as appropriate.

1.1.3.2 The above analysis of people according to the 5 faculties [1.1.3.1] is, at best, a general guide. The 5 spiritual faculties are, however, a helpful tool for us to decide which mode (samatha or vipassana) to take up as the basis for our own practice. Yet, however certain we may be of our inherent faculty, it is possible that some other faculty may intervene while we are directing our mind into meditation. Hence, it is vital, during the reviewing at the end of our practice, to notice such developments, and make the appropriate adjustments and proper training.

1.1.3.3 Theoretical accounts of meditation should be given a generous allowance for historical and cultural divergences, and personal inclinations, that is, how far such descriptions really apply to our own time and culture, even our own background. As useful as such a typology may be, especially in a theoretical study to understand and identify any of it when it does arise in us, any writing and information about it should, at best, be as interesting, even entertaining as, say, Enneagram,²⁰ the Diamond Approach,²¹ or the Myer-Briggs Type indicator.²² A disciplined study of personality psychology would surely be a better pursuit of an up-to-date field than to delve in mediaeval Buddhist speculations about personality

In such traditional semblance of “personality psychology,” we should be wary not to see them as defining a person. At best, they are describing mental states, what they portend, and how we can better ourselves by knowing them. After all, our personality and emotional states are, in significant ways, conditioned by others and external circumstances. Hence, we should observe events of the moment and our reactions to them, in real time (at the time of occurrence), or in retrospect, how and why we reacted in those ways, and carefully study their behavioural patterns over time. These same rules apply when we are working with the various types of meditation methods, which are, after all, part of our training for the sake of gaining the path of awakening.

1.2 THE EXISTENTIAL ROOTS OF THE CHARACTER TYPES: CRAVING AND IGNORANCE

1.2.1 Craving encompasses both lust and hate

1.2.1.1 Lust and hate are closely related since they are diametrically opposite the each other; hence, one exists because of the other. As pointed out by Upatissa [2.1.2.2] and echoed by Buddhaghosa [2.1.2.3], *the faithful*, like *the lustful*, may similarly be driven by lust (*taṇhā*): the former by lust for the good, the latter for the bad. Hence, “lust” is used in a general sense here, meaning simply “driving force of attraction.”²³ These forces, however, are still worldly (*lokiya*), in the sense that they are not of the path of awakening; hence, they are still under the influence of the latent tendencies [3.1.2.1].

²⁰ Enneagram is a typology system that describes human character as a number of interconnected personality types of 9 (Greek, *ennea*) kinds.

²¹ The Diamond Approach is a spiritual teaching founded by Kuwaiti American, A H Almaas (pen-name of Hameed Ali). It teaches a psychologically grounded spiritual approach to God/Being/Spirit Soul/Self World/Cosmos. Its Church is known as the Ridhwan Foundation, principally based in Berkeley, CA, and Blouder, CO.

²² The Myers-Briggs Personality Type Indicator (MBTI) is a self-report inventory designed to identify a person’s personality type, strengths and preferences. The questionnaire was developed by Isabel Myers and her mother Katherine Briggs based on their work with Carl Jung’s theory of personality types. Today, the MBTI is one of the most widely used psychological instruments.

²³ In this case, a well-known synonym is *chanda*, “desire, wish, zeal, will,” the 1st of the 4 bases of success (*iddhi-pāda*): SD 10.3 (1.2.2); SD 17.6 (9.4) n; SD 56.17 (9.1.1.1) (1).

1.2.1.2 Furthermore, what is driven by **lust**, is also spurred on by its Siamese twin, **hate** (*dosa*). Whether we are lust-driven or faith-moved, we *hate* anyone who threatens or seems to threaten what we lust after or have faith in. For this reason, we see the twinning of covetousness and displeasure (*abhijjhā,-domanassa*) in the Satipaṭṭhāna Sutta (M 10), for example.²⁴

Further, in the “lower fetters” (*oram,bhāgiya saṃyojana*)—*self-identity view, doubt, attachment to rituals and vows, sensual lust and repulsion*—the last pair, sensual lust (*kāma,rāga*) and repulsion (*paṭigha*) (respectively synonymous with lust and hate) are overcome as a pair, which also removes all the lower fetters, as in the case of the non-returner.

1.2.2 Craving and view

1.2.2.1 The Commentaries²⁵ mention—probably as an early model for the typology—only a fourfold character typology, based on craving and view²⁶—that is, **the craving-inclined** (*taṇhā,carita*) and **the view-inclined** (*diṭṭhi,carita*), who are further categorized as “dull or slow” (*maṇḍa*) and as “sharp or intelligent” (*tikkha*). In terms of meditation, each of these 4 are then assigned one of the 4 satipatthanas for their practice, thus:

	<u>faculty</u>	<u>vehicle</u>	<u>satipatthana</u>
(1) craving-inclined character	dull	calm	contemplation on the body
(2) craving-inclined character	sharp	calm	contemplation on feelings
(3) view-inclined character	dull	insight	contemplation on the mind
(4) view-inclined character	sharp	insight	contemplation on realities

1.2.2.2 The 4 commentarial passages on the fourfold character typology, mentioned above, are practically identical. Since they explain this typology, the representative DA passage is translated in full here:

Now why are (only) 4 focuses of mindfulness stated by the Blessed One, no more, no less? Because of (their) being beneficial to those spiritually ready (*veneyya*). For there are those who have the character of craving, who have the character of views, who have the vehicle of calm, who have the vehicle of insight—each occurring, *on account of their spiritual readiness*,²⁷ in the 2 kinds by way of the dull-witted and the sharp-witted

(Hence,) for one with **the character of craving** who is dull-witted, the *coarse* contemplation of the body as focus of mindfulness is the path of purity; and for the sharp-witted the *subtle* contemplation of feeling as focus of mindfulness.

For one with the **character of views** who is dull-witted, *the not greatly divided up* contemplation of the mind [thoughts] as focus of mindfulness is the path of purity. And for the sharp-

²⁴ See M 10,3 (SD 13.3) + SD 13.1 (4.2).

²⁵ Comys to Dīgha, Majjhima, and Dhamma,saṅgāṇī are **Buddhaghosa**’s works [Norman, *Pali Literature*, 1983b: 120-130]; Paṭisambhidā,magga Comy is attr to **Mahānāma**, written in the Mahāvihāra (Anurādhapura, Sri Lanka), in 516, ie, the 3rd year after the death of king Moggallāna (496-513 CE). See Pm:W 1982:xliv-li; Norman 1983b:132. The commentator should not be confused with the Sinhala king Mahānāma (409-431), also known as Sirinivāsa and Sirikūṭa [Norman 1983b:130].

²⁶ On the twofold *taṇhā,carita* and *diṭṭhi,carita*, see DA 3:754,5-19 = MA 1:239,11-24 fourfold typology; SnA 504,25-31 on *ceto,vimutti* + *paññā,vimutti*. The triad **taṇhā,māna,diṭṭhi** is very common in Comys: **DA** 2:383; **MA** 1:25, 5:82,100, **2:119, 111**, 279, 3:225; **SA** 1:190, 2:240, 248, 262, 270 f, 280, 308, 363 f, 3:112; **AA** 3:152, 2:380, 206 f, 4:120; **SnA** 1:21, 31,19, 76; 2:364, 431, 508; **NmA** 1:90; **NcA** 115; **ThaA** 3:44; **PmA** 3:593; **ApA** 161; **CA** 302, 372; **DhsA** 347; **VbhA** 508, 514. Also common is the form *taṇhā,diṭṭhi,māna*.

²⁷ *Veneyyesu*: only in DA.

witted, it is *the greatly divided up* contemplation of realities [mind-objects] as focus of mindfulness.

And for one who has **the vehicle of calm** who is dull-witted, the 1st focus of mindfulness is the path of purity. Because the meditation sign is attainable with no trouble, and for the sharp-witted, the 2nd because of his not becoming settled in a coarse object.

Also for one who has **the vehicle of insight** who is dull-witted, the 3rd which is *not greatly divided up* as to object, and for the sharp-witted the 4th, which is *greatly divided up* as to object.

Thus, four are thus stated, no more, no less.

(DA 3:754,5-19 ≈ MA 1:239,11-24 ≈ PmA 3:696,7-19 ≈ VbhA 215,5-28)²⁸

1.2.3 Buddhaghosa clearly knew about this **fourfold character typology** since he wrote on it in his Commentaries,²⁹ as does Mahānāma³⁰ (PmA 3:696), the commentator of the Paṭisambhidā, magga³¹ [1.2.2]. These passages are in almost identical words in all the 4 commentaries [1.2.2]. It is possible that he either borrowed this idea from elsewhere, or expanded on it into the 6-temperament (*cariya*) typology of the Visuddhi, magga [1.2.2] before he completed his commentarial works on the 4 Nikāyas and other texts (which only mention the fourfold typology).

1.3 BUDDHAGHOSA'S PERSONALITY PSYCHOLOGY

1.3.1 Buddhaghosa,³² in chapter 3 of his **Visuddhi, magga** (Vism 3.74-77/101 f), gives a detailed temperament or character typology (*cariya*), a kind of personality psychology, mainly as a guide for assigning the appropriate meditation practices and objects suitable for the meditator's character (*carita*).³³ He lays out a system of **the 6 character types** [3].

Before we look at this sixfold typology, we will attempt to examine how Buddhaghosa arrived at it, that is, the sources or influences on this idea. At the start, we should say that Buddhaghosa probably developed his own typology after studying Upatissa's scheme laid out in some detail in his **Vimutti, magga** (the path of liberation).³⁴

1.3.2 Scholars know that Buddhaghosa was familiar with the Vimutti, magga, and even used it in composing his own Visuddhi, magga, without citing it by name. Buddhaghosa does, however, allude to **Upa-**

²⁸ DA gives the fullest reading; the other 3 refs have 2-3 words missing; otherwise, the 4 readings are identical. See also VbhA:Ñ 1:271 f for a tr.

²⁹ DA 3:754, MA 1:239, VbhA 215. While scholars accept Buddhaghosa as the compiler of DA and MA, **VbhA** (Sammoha, vinodanī), the Vibhaṅga Comy is only provisionally attr to him. See Norman 1983b:125.

³⁰ On the commentator Mahānāma, see [3.2.2] n on Commentaries.

³¹ Buddhaghosa (fl c370-450 CE) lived about a century before Mahānāma, compiler of PmA [3.2.2 n]; hence, it is clearly Mahānāma who quoted Buddhaghosa (or an earlier Urtext) on the fourfold character typology.

³² See "Buddhaghosa" in Ency Bsm, Preston Dict of Buddhism (PDB), Routledge Ency of Buddhism (REB) 35 Anuradhapura.

³³ *Carita* (character) should not be confused with *vicarita*, "thought-courses," thinking about oneself in terms of the past, present and future, totalling up to 108 thought-courses (or mental proliferation, *papañca*): **(Catukka) Tanhā S** (S 4.199,5), SD 31.15.

³⁴ Upatissa wrote **Vimutti, magga** (Vimm) sometime before the 5th cent, prob in northern India. No longer extant in its Indian recension, it was fully tr into Chin as 解脫道論 *jiětuō dào lùn* (T32.1648.399c10-461c24) in 505, and portions of it into Tib. Although it is today known by its putative Pali title, its original language is unknown. It is much shorter than Vism, but both follow the structure of the 3 trainings in moral conduct, concentration and wisdom. Vimm however is more succinct in its wisdom section than Vism. Both often quote the suttas, but Vimm has less illustrative stories. See Vism:Ñ (1979) xxvii f; Norman, *Pali Literature*, 1983b:113 f; Bapat 1937c; Analayo 2009i.

tissa, even criticizing his character typology,³⁵ which is more elaborate than the Visuddhi,magga version [2.1]. In fact, Buddhaghosa's ideas and details of the 6 character types are clearly taken from chapter 6 of Upatissa's Vimutti,magga.³⁶

A key reason for Buddhaghosa mentioning neither Upatissa nor his Vimutti,magga was probably because much of the latter's teachings were affiliated with the rival Abhayagiri monastery, or that he viewed the Vimutti,magga as diverging from Theravāda; and Buddhaghosa had to uphold the teachings of the Mahāvihāra wherein he lived.³⁷ For this reason and others, scholars have come to hold various conclusions about Buddhaghosa's Visuddhi,magga.³⁸

2 Character typology: Upatissa and Buddhaghosa

2.1 UPATISSA'S TYPOLOGY (Vimutti,magga, ch 6)

2.1.1 The significance of **Chapter 3** of the Visuddhi,magga, especially the sections relating to the 6 character types [3.1], can be better grasped with a comparative study of the related passages in Upatissa's Vimutti,magga, ch 6.³⁹ In fact, **the Vimutti,magga**, ch 6 opens with the "14 kinds of persons," that is, those with the following temperaments (*cariya*), also called character type (*carita*), that is, those dominated respectively by any of the **14 temperaments** [Table 2.1.1].

2.1.2 The 3 basic types and the 7 kinds of persons

2.1.2.1 In Upatissa's typology of 14 kinds of characters or temperaments, the negative ones are all rooted in **the 3 unwholesome roots** (1-3) in differing degrees. These are the negative roots of all our unwholesome actions in thought, speech and body, and the ground for the various characters and temperaments. [Table 2.1.1]

Besides these 3 negative types—those of *lust*, *hate* and *delusion*—are added **3 positive counterparts**: those of *faith*, *intellect* [*wisdom*] and *speculation* [*thought*], in a worldly sense. These 3 are then combined in different ways to produce the 14 types of temperaments, as seen in **Table 2.1.2.1**.

³⁵ Upatissa gives his character typology in **ch 6** of Vimm, where he gives 14 kinds of persons, which is then summarized to 7, and then to 3. For a tr (from the Chin by Saṅghapāla of Funan*), see *The Path of Freedom*, 1977:54-62. *Funan, the 1st important Indianized SE Asian kingdom, encompassed ancient Cambodia and the Kra Isthmus, centering on the Mekong delta. It arose in the 1st cent and was ceded by Chenla in the 6th cent.

³⁶ Vimm:ESK 58-62.

³⁷ Vimm, eg, says that the ascetic practices (*dhutaṅga*) were "unwholesome," against Theravāda teachings. (Anayo 2009i:3-6.

³⁸ Nagai, "The Vimutti-magga, the 'way to Deliverance,' the Chinese counterpart of the Pāli Visuddhi-magga," says that the Visuddhi,magga "is in reality a revised version of Upatissa's Vimuttimagma" (1919:80). Malalasekera, in his *The Pali Literature of Ceylon*, doubted that Visuddhi,magga relied on Vimutti,magga (1928: 86 f); Hazra, *Pali Language and Literature*, views that "it is impossible for us to decide whether he [Buddhaghosa] had some definite work before him, which he merely revised" (1998:539) neither mentioning Vimm in his survey nor in its index. Hinüber, *A Handbook of Pali Literature*, notes that "contrary to the tradition, however, Vism had a predecessor, which is extant only in Chinese and partly in Tibetan translations, the Vimuttimagma by an otherwise unknown Upatissa" (1996:124). Norman, *Pali Literature*, is certain that "there seems no doubt that Buddhaghosa made use of this earlier text [Vimm] when writing his own work" (1983b:120). Anayo 2009:2 f; "Thus the Treatise on the Path to Liberation [Vimm] stands out as a good example for the potential that the Chinese canon has to offer to Buddhist studies" (12). Anayo observes that "however much Buddhaghosa may have been aware of and even relied on the Path to Liberation [Vimm], he also made it a point to present a different perspective on a number of issues" (2009i: 6).

³⁹ For a new and better tr, see Nyanatusita's *The Path to Freedom: Vimuttimagma*, Centre of Buddhist Studies, HK Univ, 2021, 2 vols (921 pp). Glossaries: [PDF](https://www.dhammadownload.com/academic/Vimuttimagma%20Glossaries%202021.pdf) [Vimuttimagma Glossaries 2021](https://www.dhammadownload.com/academic/Vimuttimagma%20Glossaries%202021.pdf) | [Bhikkhu Nyanatusita - Academia.edu](https://www.dhammadownload.com/academic/Vimuttimagma%20Glossaries%202021.pdf).

<u>The 14 kinds of person & the 3 kinds</u>		<u>the 7 kinds of person</u> ⁴⁰
(1) the lustful	<i>raga</i>	[1]
(2) the hating	<i>dosa</i>	[2]
(3) the deluded	<i>moha</i>	[3]
(11) the faithful-intellectual	<i>saddhā, buddhi</i>	[4]
(12) the faithful-speculative	<i>saddhā, vitakka</i>	[5]
(13) the intellectual-speculative	<i>buddhi, vitakka</i>	[6]
(14) the faithful-intellectual-speculative	<i>saddhā, buddhi, vitakka</i>	[7]
(4) the faithful	<i>saddhā</i>	[1]
(5) the intellectual [wisdom-inclined]	<i>buddhi</i>	[2]
(6) the speculative [thinking-inclined]	<i>vitakka</i>	[3]
(7) the lustful-hating	<i>raga, dosa</i>	[4]
(8) the lustful-deluded	<i>raga, moha</i>	[5]
(9) the hating-deluded	<i>dosa, moha</i>	[6]
(10) the lustful-hating-deluded	<i>raga, dosa, moha</i>	[7]

Table 2.1.2.1. Upatissa’s character typology (14 kinds) (Vimm 6.3; Vimm:Ñ 1:228)

2.1.2.2 The 7 basic temperaments (1-7) [Table 2.1.2.2], combine to form composite character types because the 2 main groupings of these 14: types **1-6** have specific traits and **7-14** have composite traits. Counted in this manner, they are “reduced to” **the 7 kinds of persons**. The components of the composite character types are generally said to be “of one characteristic” (一相 *yìxiàng*). They are similar, even the same, in the way they act when under the power of the other characteristic or characteristics. Hence, each of them may switch between the unwholesome and the wholesome in terms of ethical conduct.

In each of these 7 kinds of persons, either character may change into the other, or one character may arise in the other, in any of these ways (read across the 2 lines):⁴¹

- | | |
|---|---|
| [1] through <u>faith</u> , the lustful seeks moral good, the lustful does not give up the bad, both have clinging, seeking the good, non-hate; | through <u>lust</u> , the faithful seeks worldly good; the faithful does not give up the good; |
| [2] through <u>intellect</u> [wisdom], the hating does good, | through <u>hate</u> , the intellectual does bad; |
| [3] through <u>delusion</u> , the speculative has doubts, | through <u>speculation</u> , the deluded has doubts; |
| [4] the hating does not hold on to good, the hating finds fault (even in the good), | the intellectual does not hold on to bad; the intellectual sees faults only formations; |
| [5] when the deluded tries to seek merit or do good, | the intellectual and lack of faith and wisdom; ⁴² |
| [6] the deluded is uncertain because of non-penetration, | the speculative is unstable because lightness; ⁴³ |
| [7] the deluded is unable to calm himself; the deluded moves, not certain where to go; | the speculative is troubled by thoughts; ⁴⁴ the speculative , lacking calm, is often agitated. ⁴⁵ |

⁴⁰ T32.1648.409c6-c29. These staggered numbers within [square parentheses] are best read vertically down as “[1]-[1], [2]-[2],” and so on, showing how they are connected as the 7 kinds of persons. [2.1.2.2]. Thanks to Mr Goh Hian Kooi of Malaysia for this insightful suggestion.

⁴¹ Vimm 6.4 (Vimm:Ñ 1:229-231).

⁴² T1648.32.0409c23-24: 答癡行人爲得善。增長覺行癡。[24] 親觀功德故。信慧動離故。

⁴³ T1648.32.0409c24-25: 復次以二行癡 [25] 覺成一相。“Thus, both the deluded and the speculative are alike.”

⁴⁴ T1648.32.0409c25-26: …不自定故動故。於是癡安亂故 [26] 不安。覺種種覺憶故成不安

⁴⁵ T1648.32.0409c26-28: 癡無所趣向 [27] 成動。覺輕安故成動。是故癡行及覺行成一 [28] 相。

<u>The 14 kinds of person & the 3 kinds</u>		<u>Upatissa's 7 kinds of person</u> ⁴⁶
(1) the lustful	<i>raga</i>	[1]
(2) the hating	<i>dosa</i>	[2]
(3) the deluded	<i>moha</i>	[3]
(4) the faithful	<i>saddhā</i>	[1]
(5) the intellectual [wisdom-inclined]	<i>buddhi</i>	[2]
(6) the speculative [thinking-inclined]	<i>vitakka</i>	[3]
(7) the lustful-hating	<i>raga,dosa</i>	[4]
(8) the lustful-deluded	<i>raga,moha</i>	[5]
(9) the hating-deluded	<i>dosa,moha</i>	[6]
(10) the lustful-hating-deluded	<i>raga,dosa,moha</i>	[7]
(11) the faithful-intellectual	<i>saddhā,buddhi</i>	[4]
(12) the faithful-speculative	<i>saddhā,vitakka</i>	[5]
(13) the intellectual-speculative	<i>buddhi,vitakka</i>	[6]
(14) the faithful-intellectual-speculative	<i>saddhā,buddhi,vitakka</i>	[7]

Table 2.1.2.2. Buddhaghosa's character typology (6 types) (Vism 3.74-102/102-110)

2.1.2.3 Buddhaghosa, in chapter 3 of **the Visuddhi,magga**, alludes to Upatissa's 14 kinds of person (without mentioning him), but he uses only the first 6 kinds of person (instead of 7) [Table 2.1.2.2]. In other words, he rejects the overlappings of character as pointed out by Upatissa. Buddhaghosa explains his choice of the sextad as follows:

74 Now, as to the words, suiting one's temperament [§3.28): there are 6 kinds of temperament, that is, *lustful temperament, hating temperament, deluded temperament, faithful temperament, intellectual temperament, and speculative temperament*.

Some add 4 others by combining and mixing with lust, etc,⁴⁷ with faith, etc.⁴⁸ Thus, together with these 8, they have 14. Stated thus, this combining (*bhede*, "sorting"),⁴⁹ mixing together lust and the rest, faith and the rest, we will get many other kinds of temperament. Therefore, the temperaments should be simply (*saṅkhepena*, "in brief") understood as only 6.

The temperaments, by nature, are numerous, but, in meaning, are (just) one.⁵⁰ Accordingly, they are only **6 kinds of person**, that is, *the greedy temperament, the hating temperament, the deluded temperament, the faithful temperament, the intellectual temperament and the speculative temperament*.

75 Herein, at a time when wholesome states prevail, for the **lustful** temperament becomes strong in **faith** on account of it having qualities close (*āsanna,guṇattā*) to those of lust.

On the unwholesome side, **lustful** is charming [smooth], never too crude; and so, too, on the wholesome side, is **faithful**.⁵¹ The lustful seeks objects of sense-desires (*vatthu,kāma*), while the

⁴⁶ T32.1648.409c6-c29. These staggered numbers within [square parentheses] are best read vertically down as "[1]-[1], [2]-[2]," and so on, showing how they are connected as the 7 kinds of persons. [2.1.2.2]

⁴⁷ Ie, lustful/hating, lustful/deluded, hating/deluded, lustful/hating/deluded. [Table 2.1.1]

⁴⁸ Ie, faithful/intellectual, faithful/speculative, faithful/intellectual/speculative. [Table 2.1.1]

⁴⁹ *Bheda*, "sorting." PED: bheda (2).

⁵⁰ *Cariyā pakati ussannatā ti atthato ekam*.

⁵¹ *Yathā hi akusala,pakkhe rāgo siniddho nātilukho*. On *siniddha,puggala + lūkha,puggala*, cf VbhA 282,21+24 (§§1350 f).

faithful seeks the moral virtue and so on. Just as the lustful does not give up the bad (*ahita*), the faithful does not give up the beneficial (*hita*).

Therefore, the faithful has something in common with the lustful.⁵²

76 On the wholesome side, the **hating** becomes strong in wisdom on account of it having qualities close to those of *hate*.

Just as on the unwholesome side [when the unwholesome arises], the **hating** does not hold on to mental objects that are not charming, even so, too, on the wholesome side, the **wise** (*paññā*) [the intellectual] (do not hold on to mental objects).

Just as the **hating** seeks non-existent [unreal] faults, even so, the **wise** seeks real faults.

Just as the **hating** finds cause to blame living beings, even so, the **wise** finds cause to blame formations (*sāṅkhārā*).

77 Just as obstructive thoughts—on account of their being characteristically close to **delusion**—are most likely to arise in one of **deluded** temperament when he is striving to bring forth unarisen wholesome states;

just as the **deluded** is confused due to unsteadiness,

even so, too, is the **speculative**, due to thinking about numerous things;

and just as the **deluded** vacillates owing to lack of depth [owing to superficiality],

even so does the **speculative** due to superficial imagining.

(Vism 3.74-77/101 f)

When we compare Buddhaghosa’s character analysis with Upatissa’s version, the similarities are remarkably close. In fact, the only difference between the two passages is that Buddhaghosa speaks of only the 6 character types, while Upatissa speaks of 7. Indeed, these are **the 6 character types** presented by Buddhaghosa in the Visuddhi,magga, as we shall see. [3]

2.2 BUDDHAGHOSA’S CRITICISM AND ADOPTION OF UPATISSA’S TYPOLOGY IDEAS

2.2.1 Buddhaghosa: The 6 character types and the 3 character types

2.2.1.1 Even as we work to understand Upatissa’s typology, and see the close similarities between the 2 systems, we can imagine Buddhaghosa trying to put together a workable character typology for his purpose (that of a character typology for helping to assign a suitable meditation-object or practice to a meditator). Before we discuss how he does this, there is a puzzling passage that we need to examine.

Buddhaghosa continues in chapter 3 of his **Visuddhi,magga**, with this critical observation:

Others say that there are 3 more kinds of temperament, that is to say, with **craving** (*taṇhā*), **conceit** (*māna*) and **views** (*diṭṭhi*). Herein, craving is simply lust (*rāga*); and conceit is associated with that. Hence, neither of them exceeds the temperament of lust. And since views have their source in delusion (*moha*), the temperament of views falls within the deluded temperament.⁵³

(Vism 3.78/102; highlights added)

Below, we will see where the Visuddhi,magga Commentary confirms that when he says “some” (*ekacce*) [2.2.3], he alludes to Upatissa and the Vimutti,magga (Vimm). If we take “**others**” (*apare*) in the same way, to refer to Upatissa, we still do not find any such reference in the Vimutti,magga. Nowhere in Vimm does Upatissa mention “**craving-conceit-views**” (*taṇhā,māna,diṭṭhi*). The triad mentioned by Upa-

⁵² *Tasmā raga,caritassa saddha,carito sabhāgo.*

⁵³ *Apare taṇhā,māna,diṭṭhi,vasena aparā pi tisso cariyā vadanti. Tattha taṇhā rāgo yeva, māno ca taṃ,sampayut-to ti tad ubhayaṃ raga,cariyaṃ nātivattati. Moha,nidānattā ca diṭṭhiyā diṭṭhi,cariyā moha,cariyaṃ eva anupatati.*

tissa is instead the well-known Buddhist teaching on the 3 unwholesome roots of lust-hate-delusion (*raga,dosa,moha*) [Table 2.1.1].

2.2.1.2 Logically, any of these situations could have happened:

- (1) there was a passage in Upatissa’s Vimm referring to the craving-conceit-view triad but it was lost;
- (2) Buddhaghosa misread and misquoted what Upatissa wrote in Vimm;
- (3) Buddhaghosa is alluding to some other source.

The 3rd situation is the most likely scenario, since we do have such a related mention in **the Yogâcâra,bhūmi,śāstra**, “the stage of meditation practice,”⁵⁴ the main text of the Yogâcâra school of Indian Buddhism. The Yogâcâra school have their own formulation, that is, the 5 kinds of temperament (*pañca carita*)—五行 *wǔxíng*—that are to be overcome, thus:

(1) the lustful temperament	<i>raga,carita</i>	貪行	<i>tānxíng</i>	<i>'dod chags spyod pa</i>
(2) the hating temperament	<i>dveṣa,carita</i> ⁵⁵	瞋行	<i>chēnxíng</i>	<i>zhe sdang spyod pa</i>
(3) the deluded temperament	<i>moha,carita</i>	癡行	<i>chīxíng</i>	<i>gti mug spyod pa</i>
(4) the conceited temperament	<i>māna,carita</i>	慢行	<i>mànxíng</i>	<i>nga rgyal spyod pa</i>
(5) the speculative temperament ⁵⁶	<i>vitarka,carita</i>	尋思行	<i>xúnsī xíng</i>	<i>rnam par rtog pa spyod pa</i>

(T579.30.334a3+12 + 398b29 + 425c5 + 548a29 + 570a6)⁵⁷

However, this pentad does not include *the views temperament* mentioned by Buddhaghosa. We may thus conclude that this is probably a special set belonging to another Indian school that mentions “conceit” (*māna*) as one of the character types. More research needs to be done here.

2.2.2 Elements and humours

2.2.2.1 While Buddhaghosa accepts 6 of the 14 character types found in Upatissa’s Vimutti,magga, he goes on to criticise the latter’s teaching on human character or temperaments “arising from the elements and humours” (*dhātu,dosa,nidāna*),⁵⁸ that is, the 4 elements and the 3 humours (過患 *guò huàn*, Vimm ch 6), [2.2.3], thus:

⁵⁴ Both the school and its Indic text are now extinct. It was very influential in East Asia and Tibet, and has been preserved in Chin as 瑜伽論 *yúqié lùn* (T579.30.425c5) (tr Xuanzang, 646-648), and in Tib as *nga rgyal spyod pa* (tr c800). It is attr to Asaṅga (c320-c390 CE), the Yogâcâra founder, but in Chin sources, to Maitreya. Its 2 most famous sections are the Śrāvaka,bhūmi (on the stages of the path of early Buddhism) and the Bodhisattva,bhūmi (the most detailed discussion on the Bodhisattva ideal in Indian Buddhism). See PDB: Yogâcârabhūmiśāstra.

⁵⁵ The Skt for “hating” (P *dosa*) is *dveṣa*, not to be confused with *dosa* [222 n].

⁵⁶ One inclined to discursive thoughts or speculative thinking.

⁵⁷ Besides these 5, Asaṅga further mentions 2 more character types: (6) one disposed to all 5 temperaments, and (7) one only weakly disposed to the 5. On these 7 character types, see A B Engle (tr), *The Inner Science of Buddhist Practice*, 2009:154 f.

⁵⁸ Both words *dhātu* (elements) and *nidāna* (origin, source) are the same in Skt (tatsama); but *dosa*, “humour,” in Skt is *doṣa*, not *dveṣa* (which means “hate”). In other words, P *dosa* can mean either *doṣa* or *dveṣa* in Skt, depending on the context.

the 4 elements (<i>dhātu</i>)		the 3 humours (<i>dosa</i>)⁵⁹		
earth	<i>paṭhavī</i>	bile	<i>pitta</i>	
water	<i>āpo</i>	wind	<i>vāta</i>	
fire	<i>tejo</i>	phlegm	<i>semha</i>	(Vism 3.80/102 f)
wind	<i>vāyo</i>			

Table 2.2.2. The 4 elements and the 3 humours

2.2.2.2 Here, **the Visuddhi,magga** passages relating to the above Table is given in chapter 3, sections 79-82, as follows:

[From Visuddhi,magga ch 6]

79 What are the sources of these temperaments? And how may it be known that this person is of lustful temperament [character type], that this person is of hating temperament and so on? What is suitable for one of what temperament?

80 Here, some⁶⁰ [2.2.3] say that the first 3 kinds of temperament, to begin with, have their source in **previous habits**⁶¹ (*pubb'āciṇṇa,nidāna*); and that they have their source in elements and humours (*dhatu,dosa,nidāna*).⁶²

It is said that one who had in the past habitually engaged in much desirable and pleasurable (*subha*) activities is (here) of **lustful temperament**; also one who is reborn here after falling from a heaven.⁶³

And one who formerly often engaged in cutting, killing, binding or stabbing, habitually hating, is (here) of **hating temperament**; also one who is reborn here after dying from a hellish realm or serpent (*nāga*) world. **[103]**

And one who formerly had taken much intoxicants, neglected learning and questioning, is (here) of **deluded temperament**; also one who is reborn here after dying in the animal realm.

This is how, it is said, they have their sources in previous habits.

81a Now, a person who has an excess of 2 elements, that is **the earth element and the fire element**, is (here) of deluded temperament.

When the other 2 elements [**water and wind**] are in excess, he is (here) of hating temperament.

And when all (4 elements) are equal, he is of lustful temperament.

[81b] Now, as regards **the humours (*dosa*)**, one with an excess of **phlegm** is (here) of lustful temperament.

And one who has an excess of **wind** is of deluded temperament.

⁵⁹ The 3 humours are mentioned in **Sīvaka S** (S 36.21,4-7), SD 5.6, without mention of *dosa*. The term *dosa* as meaning “humour,” it seems, does not occur in the suttas, but we see it in **Vinaya** in the phrase, *dosābhisanno ... kāyo*, “a disturbance (imbalance) in the humours of (the Buddha’s) body” (V 1:206,26 *chavi,dosābādho*, 278,37 f, 279,4, cf 2:119,21+27 f *abhisanna,kāyā* without mention of *dosa*; DA 1:133,10 f) showing that the idea is early. *Dosa* occurs in Miln 43,28, 172,2; Vism 103,7; VA 213,6 f; DA 98,9; UA 172,17 (treatment); SnA 274,20; ThaA 2:33,19.

⁶⁰ “Some” was said in connection with the elder Upatissa. Hence, it is spoken regarding the Vimutti,magga,” *ekacce ti upatissa,theraṃ sandhāy’āha, tena hi vimutti,magge tathā vuttarā* (VismMHT:Be 1:123).

⁶¹ “Habits” (*āciṇṇa*), ie, habitual karma.

⁶² *Tisso cariyā pubb'āciṇṇa,nidānā dhatu,dosa,nidānā cā ti ekacce vadanti* (Vism 102).

⁶³ Ie, one of the sense-world heavens. Those from the form or the formless heavens reborn here are less likely to be so.

Or, one with an excess of **phlegm** is of deluded temperament, and one with an excess of **wind** is of lustful temperament.

This is how, they say, they have their source in the elements and the humours.

[Buddhaghosa's criticism]

82 Now, surely, not all of those who had in the past habitually engaged in much desirable and pleasurable (*subha*) activities, who, having fallen from a heaven, are reborn here, are of lustful temperament. Neither are all the others who are of hating and deluded temperament. Indeed, there is no such law (*niyama*) of the “excess of elements” [Vism 14.43 f] as asserted.

Moreover, in the law of humours, only the pair, lust and delusion, are given. Even then, it subsequently contradicts itself. And not a single source for those with faithful temperament is given at all; and no source for even one among those beginning with one of faithful temperament is given. Therefore, all these definitions must be indefinite.

(Vism 3.79-82/102 f)

2.2.3 “Some” (*ekacce*), in §80 of ch 3 in the Visuddhi,magga⁶⁴ [2.2.2] is especially significant since by this indirect reference, Buddhaghosa is attesting that he knows both Upatissa and his Vimutti,magga. Therein, Upatissa lists in some detail the character types conditioned by past habits (初所造 *chū suǒ zào*),⁶⁵ the elements (行界 *xíng jiè*)⁶⁶ and humours (過患 *guò huàn*).⁶⁷

Dhammapāla in his **Param’attha,mañjūsā**, the Visuddhi,magga commentary,⁶⁸ explains that the reference to “some” refers to Upatissa, and that this position is adopted in the Vimutti,magga [2.2.2.2]. His identification is correct, as these 3 factors as the conditions for character types are indeed listed in the Vimutti,magga.⁶⁹

On the basis of Dhammapāla’s commentary, it seems that Buddhaghosa was aware of at least this aspect of the Vimutti,magga. This is rather significant, as it would imply that “the Visuddhimagga, which hitherto has been considered to be entirely [Buddhaghosa’s] own work, is in reality a revised version of Upatissa’s Vimuttimagga.” (Nagai 1919:80) [1.3].

3 The 6 character types

3.1 STRUCTURE OF THE 6 CHARACTER TYPES

3.1.1 Teaching connected with the character types

3.1.1.1 Here I have tentatively worked out how **Buddhaghosa**, after examining the Vimutti,magga, used its ideas on character typology [1.3, 2], and developed his own typology in his Visuddhi,magga known as **the 6 character types** (*cha cariya* or *carita*)⁷⁰ [2.1.2.2], which are summarized as follows:

⁶⁴ *Tisso cariyā pubb’āciṇṇa,nidānā dhatu,dosa,nidānā cā ti ekacce vadanti* (Vism 102).

⁶⁵ *Pubb’āciṇṇa* (Tib *sngon byas*), T32.1648.410a12; or 行初所造 *xíng chū suǒ zào* T32.1648.410a13. See Nyanatusita’s Glossaries on Vimm (2021).

⁶⁶ 行界 constitutional element(s) of karmic formations (*saṅkhārā*); 行 can also mean action, practice, character etc, depending on its contexts. T32.1648.410a13+21.

⁶⁷ 過患 *guò huàn*, T32.1648.410a13+21+24 etc. See further [http://buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id\(%27b904e-60a3%27\)](http://buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id(%27b904e-60a3%27)).

⁶⁸ Since it is a post-canonical work of some significance, it is called a *mahā,ṭīkā*, “a great subcommentary”; hence, its abbrev is **VismMHṬ**. See Vism:Ñ 1956, 4th ed 1979:xxx.

⁶⁹ 答初所造因緣,諸行界為因緣,過患為因緣 (T32.1648.410a12-14). Already noted by Ñāṇatiloka, *Visuddhi-Magga oder der Weg zur Reinheit*, 1931:viii.

⁷⁰ Mahā,niddesa Comy uses *carita* (NmA 2:316).

1 temperaments ⁷¹	2	3 character types ⁷²	4 the 6 roots (mūla) ⁷³	5 the 5 faculties ⁷⁴
(1) the lustful or greedy	<i>rāga, cariya</i>	} <i>taṇhā, carita</i>	} <i>greed</i>	} effort
(2) the hating	<i>dosa, cariya</i>			
(3) the deluded	<i>moha, cariya</i>	} (<i>māna, carita</i>)	} <i>delusion</i>	} mindfulness
(4) the faithful	<i>saddhā, cariya</i>			
(5) the intellectual	<i>buddhi, cariya</i>	} <i>diṭṭhi, carita</i>	} charity	} faith
(6) the speculative	<i>vitakka, cariya</i>			
			love	concentration
			wisdom	wisdom

Table 3.1. Temperaments, character types, roots, faculties

3.1.1.2 This set of **6 character types** (used by Upatissa, followed by Buddhaghosa) is not found in the suttas, but *based on sutta teachings*, that is, the 6 roots (the 3 unwholesome roots, *akusala, mūla*; the 3 wholesome roots, *kusala, mūla*, italicized), modified by the 5 faculties (*pañc'indriya*), as shown in **Table 3.1**. Although this sextet is found in other Buddhist sectarian texts [2], it is apparently most developed in Upatissa's *Vimutti, magga*, ch 6. Now we will examine the teachings behind these 6 character types.

3.1.2 An analysis of the character type structure

3.1.2.1 Beginning with the list of **the 6 character types** [column 1], we will see that the 6 are made up of 2 triads. **The 1st triad** comprises the lustful, the hating and the deluded [Pali in column 2], which are directly related to the 3 unwholesome roots (*akusala, mūla*)—greed (*lobha*), hate (*dosa*), delusion (*moha*)—respectively [column 4]. The Pali triad *lobha-dosa-moha* are unique in that they seem to be used only to describe our intentions on a *preconscious* level, that is, the private mind behind our speech and action.⁷⁵

In the 6 character types, the triad is called **raga-dosa-moha**, where *raga*, lust (along with *dosa* and *moha*) refer to stronger negative emotions, more deeply rooted, that is, as latent tendencies (*anusaya*).⁷⁶ At this level of behaviour, we are likely to have little control over our actions—unlike on the preconscious level, when we can decide to moderate an action, or even not to act. The latent tendencies act more directly on our conduct here. Our ability to counter, or at least weaken, the effects of these latent tendencies depend on our moral training (keeping the precepts) and mental training (meditation).

3.1.2.2 **The 2nd triad** of the 6 character types [column 1] are the faithful, the intellectual and the speculative (*saddhā, carita, buddhi, carita, vitakka, carita* respectively) [column 2]. How are these related to the 1st triad [3.1.2.1]? In essence, we can summarize their psychological connections in this way:

(1) the lustful	(4) the faithful	the former lusts after bad; the latter, after good
(2) the hating	(5) the intellectual	the former hates good; the latter, hates bad
(3) the deluded	(6) the speculative	the former thinks about bad; the latter, about good

⁷¹ Vism 3.74-103/101-110.

⁷² In the Commentaries [3.2.2] n.

⁷³ On the 6 roots (3 unwholesome + 3 wholesome), see, eg, (**Kamma**) **Nidāna S** (A 3.33) + SD 4.14 (1).

⁷⁴ On the 5 faculties: [3.3].

⁷⁵ On the preconscious, see SD 17.8b esp (1.1.3; 2.2); SD 7.10 (3.3).

⁷⁶ On the latent tendencies, see **Anusaya**, SD 31.3.

We can thus see how **the 3 unwholesome roots** of greed, hate and delusion underpin all the 3 *unwholesome* character types—*the lustful, the hating and the deluded*—and **the 3 wholesome roots** feed the *wholesome* character types—*the faithful, the intellectual and the speculative*—with charity, love and wisdom, respectively.

It is not difficult to understand how the lustful, the hating and the deluded are driven respectively by **the unwholesome roots** of *greed, hate and delusion*. How the faithful, the intellectual and the speculative are driven respectively by **the wholesome roots**, *non-greed* (charity), *non-hate* (love) and *non-delusion* (wisdom), needs some explanation. For practical purposes, we will discuss them in pairs of counterparts, as follows: the lustful and the faithful [3.2.1], the hating and the intellectual [3.2.2], and the deluded and the speculative [3.1.2.5].

3.2 AN ANALYSIS OF THE 6 CHARACTER TYPES

3.2.1 Lust and faith

3.2.1.1 The first of the 6 character types is **the lustful**, that is, one who is moved by self-interest, even to the point of exploiting others. This means excluding others from any beneficial act, even though they are close to them. The lustful, always wanting *more*, does not know when to stop; hence, he never really enjoys whatever he has. He is caught in this acquisitive mode because he lacks faith both in himself and in others. Due to this profound lack in faith and love, he is driven by the quest to grasp for things, collecting pleasures and people. [3.3.4]

3.2.1.2 **The faithful** (*saddhā*), on the other hand, is inspired by faith, that is, they are moved by the goodness of the Dhamma to see their own goodness or capacity for goodness. This is expressed as the *opposite* of the root that is *greed*, namely, charity (*cāga*). Hence, the faithful is also a charitable person, one who habitually gives material things, helpful advice, useful help, healing time (listening to others, serving them) and so on. [3.3.7]

3.2.2 Hate and wisdom

3.2.2.1 Like the lustful, **the hating**, too, lacks faith in himself and in others. However, unlike the lustful, he has no interest in others. In fact, he hates them, wishing them harm; even working to be rid of them, so that they cease to be, at least, in his view. While the lustful is self-centred, attention-seeking, often placing himself at the centre of the crowd or before it, dependent on the crowd's attention, the hating has no love for the crowd, except to see their faults, blame them for whatever negative thought that comes to his mind. Unlike the lustful, he is actually mired in self-hate. [3.3.5]

3.2.2.2 **The intellectual** (*buddhi*) is characterized by a love for wisdom (*paññā*). On the very positive level, this desire to know is that of lovingkindness (*mettā*), accepting others as they are. More often, however, he seeks others merely out of curiosity, that is, ordinary, worldly love (*pema*). In the former case, the intellectual may also be kind, but in the latter case, he is keener to know things, than to help others. In other words, he simply loves to *know* things, gather *facts*, to know *about* people, than to actually know *people*. Hence, he needs to cultivate lovingkindness. [3.3.8]

3.2.3 Delusion and thinking

3.2.3.1 **The deluded** (*moha*) is the last of the 3 negative character types, and the 1st of those who are driven by views [3.3.6]. While the faithful sees the goodness of others and often accepts them uncondi-

tionally, the deluded sees the good in others simply as being “good luck,” and the bad or lack in others as “bad luck.” Hence, the deluded tends to be very status-conscious, associating almost only with his “peers,” and ignoring the “lowly.”

The deluded tends to regard teachers and individuals with some status, such as charisma, titles and large followings to be “good,” even to be “arhats,” or as being worthy of respect and following. He is also likelier to accept grand statements (common in Mahāyāna texts) without considering their authenticity and usefulness, so long as they suit his purposes.

3.2.3.2 While the intellectual [3.2.2.2] sees others as facts and statistics, **the deluded** sees them as “fixed entities”: they are what they are and will never change, and what will be will be. He thus sees life as “fated”: whatever happens happens for a reason, and there’s nothing we can do about it. **The speculative** wonders about them, even suspicious if they were actually so. [3.3.6]

While the intellectual is curious to know what is “out there”—spoken by others, what’s in the books, or the media, and so on—**the speculative** (*vitakka*) wonders about what he already knows: he suspects, what if this or that were the case or not the case. If the intellectual is lost in what he knows, the speculative is lost in what he does not know. While the intellectual collects facts by listening to others (*suta,-maya paññā*), the deluded *thinks* he knows, that is, his delusions come from his own thoughts (*cintā,-maya paññā*).⁷⁷ [3.3.9]

3.2.4 Craving and views

3.2.4.1 Notice that **column 3** [Table 3.1] separates the 6 character types broadly into 2 categories: those driven by **craving** (*taṇhā*)—the lustful and the hating—and the rest—the deluded, the faithful, the intellectual and the speculative—as being driven by **views** (*diṭṭhi*). There is a 3rd category, that of **conceit** (*māna*), the measuring of self against others as being *inferior to, better than, or same as them*.⁷⁸ This 3rd category underlies all the 6 character types: they each, in their own way, measure themselves against others in some way, both negatively (the first 3) or positively (the last 3). This is the most basic of the categorization of the character typologies.

3.2.4.2 The craving-views dichotomy is actually a simplification of the triad of craving-conceit-views (*taṇha,māna,diṭṭhi*), which are the 1st 3 of **the 7 latent tendencies**: *sensual lust, aversion, conceit, views, doubt, lust for existence, and ignorance*.⁷⁹ This hints at the fact that the character types are deeply rooted in the latent tendencies.⁸⁰ Hence, we tend to “naturally” fall under their power and would not even know it. Only with clear mindfulness rooted in some deep concentration, augmented with wisdom (studying the suttas, etc), will we be able to see them for what they really are, and begin to correct them.

In this way, **the 6 roots**—the 3 unwholesome and the 3 wholesome—form the bases of the 6 character types. Each of the 6 roots respectively feeds each of the 6 character types. As long as we are aware of them, we should avoid them, since they are fed by the unwholesome roots. We should do this by cultivating and strengthening the wholesome roots through keeping the precepts and mental training (mindfulness practice or meditation or both).

⁷⁷ The 3 kinds of wisdom (knowledge) are those gained through listening (*suta,maya paññā*), through thinking (*cintā,maya paññā*) and through cultivation or meditation (*bhāvanā,maya paññā*): SD 10.16 (8.2.4).

⁷⁸ On conceit (*māna*), see **Me: The nature of conceit**, SD 19.2a; **Māna) Soṇa S** (S 22.49), SD 31.13.

⁷⁹ Respectively, *kāma.rāgānusaya, paṭighānusaya, mānānusaya, diṭṭhānusaya, vicikicchā’nusaya, bhava.rāgānusaya, avijjā’nusaya: Anusaya*, SD 31.3.

⁸⁰ As already noted, this triad is very common in Comys [3.1.1.1 col 3 n].

Thus, through these pairs of triads of roots—the unwholesome and the wholesome—we have the 6 character types.

3.3 The 6 character types and the 5 faculties

3.3.1 While the psychological roots for the character typologies of Upatissa [2.1] and of Buddhaghosa [2.2] are both found in the 6 roots [3.1.2], **the developmental qualities** that positively define us as practitioners are **the 5 faculties** (*pañc'indriya*)⁸¹ [Table 3.1]. In fact, they are the *canonical* bases for the psychology of character types, which is summarized in this 5-faculty diagram.⁸²



Diagram 3.3.1 The 5 faculties

The basic ideas behind the 5 faculties are *harmony and growth* in our empowering qualities (*indriya*) to progress in mental cultivation so that we move closer to the path, that is, attain initial liberation as streamwinners. Before we can empower ourselves for this inner quest, we need to harmonize the faculties, keep them in good balance: this conduces to keeping the mind focused in calm and clarity. Then, these faculties upgrade themselves, as it were, to function as **the 7 awakening-factors** (*satta bojjhaṅga*): (1) mindfulness (*sati*), (2) dharma-investigation (*dhamma, vicaya*), (3) effort (*viriya*), (4) zest (*pīti*), (5) tranquillity (*passaddhi*), (6) concentration (*samadhi*) and (7) equanimity (*upekkhā*).⁸³

3.3.2 To begin with, however, we are each, as individuals, likely to have **a particular faculty in its rough and raw strength**, so to speak. We are likely to be *strong in a single faculty*, that is, to be strongly inclined to *faith*, to *concentration*, to *effort*, or to *wisdom*. It is rare, however, that any of us are likely to be naturally inclined to mindfulness, the key faculty, the moderator of the faculties (except perhaps as the fruit of some past good karma). Hence, *mindfulness* is what we must each cultivate in order to harmonize the other 4 faculties so that they function optimally for our meditation progress.

3.3.3 The various **faculties** (*indriya*) that predominate in raw form in each of the 6 character types are summarized in **Table 3.1** (column 5). To correct this one-sided unwholesome propensity, they each should

⁸¹ On the 5 faculties, see *Pañc'indriya*, SD 10.4; SD 3.6 (3); SD 54.3h (3.1).

⁸² On cultivating the 5 faculties, what to avoid, what to associate with, what should be reviewed, see SD 10.4 (Table 1.1.4).

⁸³ On harmonizing the faculties and their development, see Diagram 3.1.2.2 (SD 54.3h).

cultivate **the 4 right efforts**: *preventing unarisen bad, refraining from arisen bad, cultivating unarisen good, guarding arisen good*.⁸⁴ In fact, the 4 right efforts apply to all the other character types, too, each in their own way.

We will now briefly examine how each of the 6 character types may be able to help themselves to be mentally balanced, emotionally healthy and grow spiritually.

3.3.4 Both the lustful and the hating tend to be **energetic** (full of effort): in the former, in running after what they *lust for*, in the latter against what they *hate*. The lustful tends to seek sensual pleasures like a hunter hunting or stalking his prey but does not enjoy the kill. Hence, he is habitually on the prowl, seeking, stalking and gathering.

Hence, **the lustful** has to cultivate himself in the following ways: [3.2.1.1]

- (1) if he has not indulged in watching unseemly shows or mixing with licentious company, he should keep it so;
- (2) if he has been breaking the 3rd precept, he should stop doing so;
- (3) if he has not cultivated mindfulness of bodily impurities,⁸⁵ he should start doing it;
- (4) if he has been listening to sutta teachings (for example), he should keep doing so, and build up his practice.

3.3.5 Already mentioned, like the lustful, **the hating** [3.2.2.1], too, is energetic in thinking, speaking, even acting against what he hates. He tends to project past pains, memories and conditions onto the slightest hints of them in people or situations he meets, thinks or imagines about. Often, he is fault-finding or lacks trust in others, suspecting them in various ways.

The hating should assert effort in the following ways:

- (1) if he has not indulged in discussing topics that would arouse hate in him, he should keep it so;
- (2) if he has been writing hate messages on social media (for example), he should stop doing so;
- (3) if he has not cultivated lovingkindness,⁸⁶ he should start doing it;
- (4) If he has been reflecting on impermanence,⁸⁷ he should keep doing so, and seek to understand non-self (that he only dislikes what is bad and wrong, and not the person).

3.3.6 The deluded [3.2.3.1] tends to be overwhelmed by his own views of his own experiences. In an extreme situation, he believes what is impermanent to be eternal (such as an afterlife eternal consciousness), what is suffering to be pleasurable (such as the nature of the body), what is nonself to be self (such as the abiding soul). He believes in the occult, magic, good luck and superstitions. Hence, he lives in a self-created virtual world, a private reality.

As a rule, it is very difficult to help the deluded. However, when he realizes his predicament, and seeks help, the following steps in right effort would be helpful and healing:

- (1) he should neither associate with the deluded nor follow strange and bizarre teachings (such as turning away from “Zen talk” that sounds profound but are really empty, at best, a form of rationalization);⁸⁸

⁸⁴ On cultivating the 5 faculties, what to avoid, what to associate with, what should be reviewed, see SD 10.4 (Table 1.1.4).

⁸⁵ In the case of monastics, they should practise “cultivating the impurities” (*asubha, bhāvanā*), contemplating suitable levels of bodily decomposition with proper guidance of a meditation teacher, eg M 62,14-30 (SD 3.1); the laity should practise the perception of impurity (*asubha, saññā*) by way of the bodily impurities (of his own and those in others), eg M 62,10 f (SD 3.1).

⁸⁶ On the cultivation of lovingkindness (*mettā, bhāvanā*), see Khp 9 = Sn 1.8 + SD 38.3 (6).

⁸⁷ For the reflection on impermanence (*anicca, saññā*), see S 25.1 (SD 16.7).

- (2) if he is following a cultish or eccentric teacher, he should stop doing so;
- (3) he should reflect on impermanence and cultivate lovingkindness;
- (4) he should calm and clear his mind by studying the suttas & cultivating mindfulness and wisdom.

3.3.7 The faithful [3.2.1.2] tends to admire and associate with monastics and teachers whom they imagine as being of great virtue, or to possess special powers or high attainments. He is likely to exaggerate what he sees as good in others. On the other hand, with proper guidance and spiritual friendship, it is possible to guide him in wholesome practice.

The following efforts should be cultivated by him:

- (1) he should avoid the faithless and the negative so that he is neither disappointed nor misled by them;
- (2) he should associate with the faithful who are wise and compassionate;
- (3) he should be diligent in reflecting on sutta teachings;
- (4) he should practise the inspiring meditations⁸⁹ and the breath meditation.

3.3.8 The intellectual [3.2.2.2] is more interested in knowing than in training himself through learning. He is likely to have an encyclopaedic mind and be caught up in statistics. His interest is in information, and he has almost no interest in people and emotions. Hence, he may also be socially awkward, even a misanthrope. On account of his knowledge, he enjoys anyone, especially a following or crowd that obsequiously listens to him. In this case, he is usually a narcissist.

Hence, it is vital that he keeps up the following efforts:

- (1) avoid those intellectually inclined (like him);
- (2) associate with the wisely compassionate;
- (3) cultivate breath meditation and lovingkindness (at least one of these practices);
- (4) study the suttas, especially those dealing with freeing the mind of thoughts.

3.3.9 The speculative [3.2.3.2] is basically one who has endless questions but with little interest in the answers, no matter how right, true or useful; either he is unable to understand the answers or unwilling to accept them. He often worries about the past, especially what he had done or not done, or wonders about the future and becomes restless.

The speculative should be diligent in cultivating the following:

- (1) avoid other speculative people, listening to talks or reading materials that may arouse speculations;
- (2) associate with the calm and the mindful, and engage in talk about practical moral virtue and mental conduct that are wholesome;
- (3) he should cultivate mindfulness and watching the impermanence of thoughts;
- (4) at proper times, he should build his focus and wisdom by asking the wise helpful questions relating to his condition and listening attentively.

4 Conclusion

4.1 In this brief study, we started off by looking at the relationship between **the 4 modes of meditation** and the 5 faculties [1]. We have also tried to trace the evolution of the character typology from the dicho-

⁸⁸ On rationalization as a psychological defence mechanism, see SD 7.9 (4.3.4); SD 24.10b (2.3.3.2).

⁸⁹ The 6 inspiring meditations are the recollections of: (1) the Buddha (*buddhānussati*) [SD 15.7 f], (2) the Dharma (*dharmānussati*) [SD 15.9], (3) the sangha (*saṅghānussati*) [SD 15.10a f], (4) moral virtue (*sīlānussati*) [SD 15.11], (5) charity (*cāgānussati*) [SD 15.12], and (6) deities (*devatā'nussati*) [SD 15.13]: SD 15.1 (1.5.6); SD 15.3 (3.3).

tomies of **lust and hate** [1.2.1], of **craving and view** [1.2.2], and of an early fourfold character typology [1.2.3]. This is followed by a comparative study of **the character typologies** in Upatissa's *Vimutti,magga* and Buddhaghosa's *Visuddhi,magga*, I have tried to show how Buddhaghosa was familiar with Upatissa's work [2], and had used it in his own typology of 6 temperaments [3].

4.2 These typologies, whether commentarial [1.2.2.1], Upatissa's [2.1] or Buddhaghosa's [1.3], should not be taken as a coffee-table diversion or "New Age science." They are meant to be tools for the meditation teacher or Dharma counsellor for determining the predominant character or quality of the student or client to help him chose the right meditation object, adjust his practice effectively, or help the client cope with his difficulties with the proper Dharma teachings and training.

More significantly, such a character typology can help us as individual practitioners, to see and know our character better, or to analyse and understand our reactions to situations. We are then in a better position to select suitable and effective teachings and practices for ourself. This is, in fact, one of the useful tools we can use for emotional and mental management in our training for the path.