

## An Analysis on Mental flexibility according to the term of Kammaññatā.

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### Introduction

The term of Kammaññatā is normally presented with the meaning of workableness or serviceableness. Grammatically, it can be considered as a term of secondary derivation belonging to gerundial (**Bhāva Taddhita**) part. Kammaññatā is literally composed of **kamma + ñya + tā > kammanyatā > Kammaññatā**. According to Abhidhamma, this Kammaññatā has been added as a characteristic of form or matter as well as a characteristic of mind. Under the categories of the form, Kammaññatā means adaptability which includes mutable material qualities. Kammaññatā is opposed to the stiffness of the body and is comparable to well hammered sold. (Nārada-1989) In Abhidhammāvatāra, it is explained that the quality of workableness for bodily actions that is kammaññatā, (“**Sarīrakiriyānukūlakammaññatālakkhaṇā rūpassa**”). As a characteristic of mind, there are two parts of that: **kaya-kammaññatā** and **citta-kammaññatā**. Here, kaya does not mean the sense of material body. It is the body of psychic factors, namely **vedanā** (feeling) **saññā** (perception) and **saṅkhāra** (mental states). It should be understood that kaya is used in the same sense in the subsequent cetasikas. Citta connotes the whole consciousness. The difference therefore lies between psychic factors and consciousness as a whole. (Nārada-1989). The two fold wieldiness has the characteristic of the subsiding of unwieldiness (akammaññatabhāvā) in the mental body (kammaññatā) and consciousness (citta kammaññatā) respectively. Its function is to crush unwieldiness. It is manifested as success of the mental body and consciousness. It should be regarded as opposed to the remaining hindrances, which create unwieldiness of the mental body and consciousness. (Bhikkhu Bodhi- 2007). Herein, my preference is dealing with mental flexibility. The term ‘Flexibility’ is used except workableness, serviceableness and wieldiness. Therefore, further kaya and citta, by taking together, would be discussed in details.

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In **Dhammasaṅgīnīppakaraṇ**, **kāya kammaññatā** has been explained “**Katamā tasmīṃ samaye kāyakammaññatā hoti? Yā tasmīṃ samaye vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmīṃ samaye kāyakammaññatā hoti**” It is revealed that **kāya kammaññatā** is dealing with feeling, perception and volitional actions. As well as **citta kammaññatā** has been explained. “**Katamā tasmīṃ samaye cittakammaññatā hoti? Yā tasmīṃ samaye viññāṇakkhandhassa kammaññatā kammaññattaṃ kammaññabhāvo – ayaṃ tasmīṃ samaye cittakammaññatā hoti**” that flexibility of consciousness is the **citta kammaññatā**.

The commentary of **Paṭisambhidhāmagga** has explained that ‘**kallatā**’ is a synonym for **kammaññatā**.( **Atha vā kallatāti kammaññatā kammaññatāpariyāyattā kallavacanassa.**) In **Visuddhimagga Mahāṭīkā**, as “**kammani sādhu kammaññaṃ, tassa bhāvo**” it is explained that the nature of this **kammaññatā** is workableness. As a consideration of these terms explanations, it is obvious that **kammaññatā** would be playing some kind of main role in **Abhidhamma** with the meaning of flexibility of mind and form as well.

### **Reserach Objective**

The objective of this research is to reveal the instances where there are possibilities to point out as **kammaññatā** in accordance with mental flexibility due to lack of enough discussion on this term and to identify some specificities of that as well.

### **Research Methodology**

The main method constitutes the psychological perspectives using the factors abbreviated from **Pāli Tipiṭaka**, commentaries, sub-commentaries and secondary sources.

### **Research Discussion**

In **Kāyagatāsati sutta** of **Majjhima nikāya**, after having forth **jhāna**, how the mental flexibility is explained. Forth **jhāna** is completely dealing with pure equanimity that easily cannot be shaken. According to that sutta, it is like a pot which is full of water up to the lid. If someone shakes or turn it up west, water will flow to that direction, same as to other directions. There are some other similes in that sutta to explain this position including a pond shaped square that has full of pure water up to the margin etc. Even though term of **kammaññatā** cannot be seen there, its meaning is there. Having got forth **jhāna**, one can gain other mental skills such as **Iddhividha**,

Dibbacakkhu, Paracittavijānana, Dibbasota, Pubbenivāsānussati, Āsavakkhaya etc, with the help of mental flexibility which arose after the forth jhāna in one's mind. Especially here, this mental flexibility related to gain higher mental states always depends on equanimity of forth jhāna.

Furthermore, in **Kūṭadanta sutta** of **Dīghanikāya** also states about the position of mental flexibility in forth jhāna. “**bhikkhu evaṃ samāhite cete parisuddhe pariyodāte anaṅgaṇe, vigatūpakkilese, mudubhūte, kammanīye, ṭhite...**” They are, clean, very clean, passionless, no impurities, malleable, workableness and immovable. These all terms are used to elucidate the term kammaññatā without noticing that specific term. This kammaññatā mental states actually deals with Nibbāna.

In **Ānāpānasati** sutta of **Majjhima nikāya**, it reveals that there are seven qualities which are helpful to develop mental flexibility, having avoiding disturbances of mind and having engaging with great benevolences of mind. Those are as follows.

<b>Sati</b>	(mindfulness)
<b>Dhammavijaya</b>	(investigation of physical and mental processes)
<b>Viriya</b>	(energy)
<b>Pīti</b>	(pleasurable interest)
<b>Passaddhi</b>	(tranquility)
<b>Samādhi</b>	(concentration)
<b>Upekkhā</b>	(equanimity).

According to that sutta, these qualities are always engaging with each other support to gain mental benevolences gradually contemplating by contemplation (satipaṭṭhāna) by making mental flexibility that is important to achieve the final goal of this dispensation.

### **Research Conclusion**

According to the above given facts, it is quite obvious that though kammaññatā in mental flexibility is discussed in Abhidhamma by using the real term and also in suttas, it is explained without using that term frequently. When considering the above mentioned facts, kammaññatā which is presented the mental flexibility is very important in the field of mental development to full liberation from cycle of transmigration and if someone knows this capability or nature of mind, one can achieve own destination with the help of using that nature of mind.

**Keywords:** kammaññatā, abhidhamma, flexibility, jhāna

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