Introducing the Higher Teachings of the Buddha

Buddha Abhidhamma
Ultimate Science

by Dr. Mehm Tin Mon

E-mail: bdea@buddhanet.net
Web site: www.buddhanet.net

Buddha Dharma Education Association Inc.
MENTAL SCIENCE OR ULTIMATE SCIENCE

Natural Sciences investigate the basic principles and laws of nature to explain the physical phenomena that have been occurring for aeons. But they cannot probe the nature of the mind and they fail to explain the mental phenomena that have enormous influence on physical phenomena.

Lord Buddha, with His power of omniscience, knew the true nature of the mind and correctly described the causal relations that govern mind and matter and thus can explain all psycho-physical phenomena in the world.

His ultimate teaching, known as Abhidhamma, describes in detail the natures of the ultimate realities that really exist in nature but are unknown to scientists. His method of verification is superior to scientific methods which depend on instruments. He used His divine-eye to penetrate the coverings that hide the true nature of all things. He also taught others how to develop concentration and how to observe with their mind-eyes the true nature of all things and finally the four Noble Truths which can enlighten one to achieve one’s liberation from all miseries for ever!

So Abhidhamma may be regarded as Mental Science or Ultimate Science—the science of the ultimate truths.

THE AGE OF ANALYSIS

Philosophers have now come to the age of analysis. But who can analyse mind and matter correctly and thoroughly as Lord Buddha has done more than 2500 years ago!

The correct analysis of mind and matter is the greatest achievement on earth and the discovery of the natural correlations between mind and matter is the most beneficial discovery ever achieved by man.

You will gain the greatest benefit if you strenuously study Abhidhamma which systematically describes the intrinsic natures of the ultimate comprising mind, matter and permanent peace (Nibbāna).

MIND CREATES MISERIES AND HAPPINESS

All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made.

If one thinks, speaks or acts with an evil mind, misery follows him just as the wheel follows the hoofs of the ox that draws the cart.

If one thinks, speaks or acts with a pure mind, happiness follows him like his shadow that never leaves him

—Dhammapada, Verses 1&2
Introducing the Higher Teaching of the Buddha:

BUDDHA ABHIDHAMMA

Ultimate Science

by

Dr. Mehm Tin Mon

B.Sc.Hons. (Ygn), M.Sc., Ph.D. (USA)
Professor of Chemistry (Rtd.)
Professor of Samatha Meditation
International Theravàda Buddha Missionary University, Yangon
Adviser to the Ministry of Religious Affairs, Union of Myanmar

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Ultimate Science

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by
Sukhi Hotu Sdn Bhd
42V Jalan Matang Kuching
11500 Air Itam
Penang
Tel 04 8277118 Fax 04 8277228
Email sukhihotu@pd.jaring.my
The prophecy that an able person would soon appear to contribute to the world of knowledge in the field of Buddhist Psycho-ethical-philosophy, which we commonly appreciate as Buddha Abhidhamma, has now come true.

The prophecy was made by my revered old teacher, Bhaddanta Nārada Mahāthera (Aggamahāpandita) who was well-known as the original Patthāna Master. He made the prophecy in 1952 while I was studying Yamaka and Patthāna Treatises under his guidance. He assigned me and my colleague translator, Professor Thein Nyunt, to translate his writings on Abhidhamma. The task was never fully accomplished as I was occupied with teaching at the Pāli and Abhidhamma Department of the University of Yangon and later transferred to the International Institute of Advanced Buddhistic Studies at Kaba-Aye as Head of Research Department.

Thereupon my disappointed old teacher, Bhaddanta Nārada Mahāthera, with full expectation, prophesied that pretty soon an able scholar will emerge to accomplish the noble task of presenting Abhidhamma in English to the world. So now appears a novel and authentic treatise entitled BUDDHA ABHIDHAMMA—Ultimate Science by Dr. Mehm Tin Mon.

Dr. Tin Mon is a man of science for he was trained in the University of Illinois, U.S.A. for his master degree and doctorate degree in chemistry and then he served his country for several years as Professor of Chemistry. He is also a man of arts as he has written several illustrative books on education as well as on Buddhism and
his books are widely read by the public. So his approach to *Abhidhamma* is very scientific as well as artistic.

Dr. Tin Mon has been conducting long courses as well as short intensive courses on *Abhidhamma* in many towns throughout Myanmar. His *Abhidhamma*-classes draw the attention of large crowds as his unique ability to compare *Abhidhamma* with science as well as with western philosophy makes the subject very interesting and stimulating.

He emphasized the fact that the teachings of Lord Buddha in *Abhidhamma* are very scientific and that Abhidhamma goes much deeper than natural sciences encompassing a much wider field. As I was trained at the Harvard Divinity School and Harvard Graduate School of Arts and Sciences three decades ago, and has engaged myself as a research scholar in the field of historical, philosophical and religious sciences for many years, I heartily agree with Dr. Tin Mon in regarding *Abhidhamma* as the Ultimate Science—the science of the Ultimate Truths.

Culture, Philosophy, History and many other common mundane subjects can be studied thoroughly through the media of natural and human sciences. But the divine elements in religious studies can be robed and realized only by means of Divine Science. However the ultimate supramundane things which are beyond divinity can be realized only through the Ultimate Science. So *Abhidhamma* or Ultimate Science surpasses all other historical, philosophical and religious sciences.

Philosophy is a noble science but it cannot be said to excel all other sciences because it does not embrace the whole universality of things in *Abhidhamma*. *Abhidhamma* analyses mind and matter in minute detail into ultimate realities and shows the way to eternal peace call Nibbāna. These ultimate realities are unknown to philosophy and all other sciences.
Dr. Tin Mon enlightens the readers extremely well with his **BUDDHA ABHIDHAMMA—Ultimate Science**. A reader can derive more benefit from this book in one week that from a life-time of pondering the philosophies of others.

This treatise is really a new version of the Compendium of Buddhist Philosophy after the design of the well-known book called **THE ABHIDHAMMATHA SANGAHA—The Compendium of Buddhist Philosophy** written by U Shwe Zan Aung and published by the London Pali Text Society in 1910. Dr. Tin Mon perfected and augmented it still further by the extraordinary quality of his intellect and all the superb patrimony of wisdom which he inherited from his predecessors.

As a matter of fact, I have studied the subject in conjunction with the Ultimate Science at the Department of History and Philosophy in Harvard University from the theological point of view. But I am more thoroughly convinced and lucidly enlightened in the conception and meaningfulness of the subject only now after I have read this new book presented by Dr. Tin Mon.

It is really a very hard task to write than to read such a profound work like this. May all scholars therefore unanimously and sincerely welcome this superb work on *Abhidhamma* and may *Abhidhamma* enlighten the whole world.

24 December 1994

*Sao Htun Hmat Win*
MAHA SADDHAMMA JOTIKADHAJA
Adviser to the Ministry of Religious Affairs,
Union of Myanmar
Contents

Foreword 4
Preface 17
Buddha’s Teachings 17
The Significance of Abhidhamma 18
What is the Mind? 19
An Intellectual Treat 22
The Essence of Buddha Abhidhamma 23

Introduction 25
A Fitting Introduction 25
Realities 26
The Four Paramatthas 31
Nama and Rupa 32
The Purpose of the Ultimate Analysis 33

Chapter 1
CITTA
Consciousness 35
Four Classes of Cittas 35
Kamavaca Cittas 36
Akusala Cittas (Immoral Consciousness) 36
Lobha-mula Cittas 37
Dosa-mula Cittas 41
Moha-mula Cittas 42
Taking stock in a Day 43
Ahetuca Cittas (Rootless Consciousness) 44
Akusala Vipaka Cittas 45
Ahetuca Kusala Vipaka Cittas 46
Ahetuca Kiriya Cittas 48
Kama-sobhana Cittas 49
Mahakusala Cittas 50
Mah-vipaka Cittas & Mah-kiriya Cittas 53
Normal Cittas in a Person 54
Chapter 2
CETASIKAS
Mental Factors

 Characteristics of Cetasikas ................................................................. 75
 Which is more powerful? ................................................................. 75
 Classification of Cetasikas ............................................................... 76
 Aññasamāña Cetasikas ................................................................. 77
 Sabbacitta-sādhāraṇa Cetasikas ....................................................... 77
 Significance of Sabbacitta-sādhāraṇa ................................................. 81
 Pakinnaka Cetasikas ........................................................................ 82
 Akusala Cetasikas .......................................................................... 85
 Sobhana Cetasikas ........................................................................... 93
 Sobhana-sādhāraṇa Cetasikas ......................................................... 93
 Virati Cetasikas ............................................................................. 100
 Appamaññā Cetasikas ................................................................. 101
 Paññindriya ..................................................................................... 103
ASSOCIATION OF EACH CETASIKA WITH DIFFERENT CITTAS ................................................................. 103
UNION OF AÑÑASAMĀNA CETASIKAS ........................................................................................................ 104
UNION OF AKUSALA CETASIKAS .................................................................................................................. 105
UNION OF SOBAÑA CETASIKAS .................................................................................................................... 105
DIFFERENT COMBINATIONS OF CETASIKAS WITH DIFFERENT CITTAS .................................................... 106
NIYATA-yOGIS AND ANIYATA-yOGIS ........................................................................................................... 112
DOING THE IMPOSSIBLE .............................................................................................................................. 116

Chapter 3
PAKINNAKA
Miscellaneous Section

VEDANĀ SAÑGAHA ........................................................................................................................................ 119
CLASSIFICATION OF CITTAS ACCORDING TO FEELING ............................................................................. 120
HETU SAÑGAHA .............................................................................................................................................. 121
CLASSIFICATIONS OF CITTAS ACCORDING TO ROOTS .................................................................................. 122
KICCA SAÑGAHA ........................................................................................................................................... 122
THE CITTAS PERFORMING THE RESPECTIVE FUNCTIONS ........................................................................... 123
THĀNA ............................................................................................................................................................ 125
DVĀRA SAÑGAHA .......................................................................................................................................... 126
THE CITTAS IN EACH DOOR .......................................................................................................................... 127
ALAMBAÑA SAÑGAHA ...................................................................................................................................... 129
CITTAS AND SENSE-OBJECTS ACCORDING TO DOORS ............................................................................. 130
INDIVIDUAL CITTAS AND SENSE-OBJECTS .............................................................................................. 130
VATTHU SAÑGAHA ......................................................................................................................................... 132
VATTHU AND BHŪMI ..................................................................................................................................... 133
VIÑÑĀNA-DHĀTU ........................................................................................................................................... 134
CLASSIFICATION OF CITTAS ACCORDING TO VATTHU .............................................................................. 134

Chapter 4
VĪTHI
Cognitive Series

PROCESS OF CONSCIOUSNESS ..................................................................................................................... 137
THE LIFE-SPAN OF CITTA ............................................................................................................................... 137
THE LIFE-SPAN OF RūPA ............................................................................................................................... 138
Six Types of Viññāṇa ......................................................................................................................... 138
Six Types of Vīthi .............................................................................................................................. 139
The Causes for the Arising of Vīthi ................................................................................................. 140
Six Types of Visayappavatti ............................................................................................................ 142
Vīthi-cittas and Vīthi-vimutti Cittas ............................................................................................... 142
Three Types of Identical Cittas ....................................................................................................... 143
Maranāsanna Nimitta ...................................................................................................................... 144
Three Types of Bhavaṅga Cittas .................................................................................................... 146
Cakkhu-dvāra Vīthis ......................................................................................................................... 147
Pañcadvāra-vīthīs ............................................................................................................................ 156
The Simile of a Mango-fruit ........................................................................................................... 156
Pañcadvāra-vīthī Cittas ................................................................................................................... 157
The object & the Vatthu taken by each Vīthi-citta ........................................................................ 159
Mano-dvāra Vīthi ............................................................................................................................. 160
Kāma-javana Mano-dvāra Vīthis .................................................................................................... 161
Kama-javana-mano-dvāra-vīthi Cittas ........................................................................................... 163
Secondary Mano-dvāra Vīthīs ........................................................................................................ 163
Practical Verification ....................................................................................................................... 164
Appanā-javana Mano-dvāra Vīthis ................................................................................................. 165
Five Rūpāvacara Appanā Vīthīs .................................................................................................... 166
Four Arūpāvacara Appanā Vīthīs ................................................................................................ 168
Jhāna Samāpatti Vīthis .................................................................................................................. 170
Abhiññā Appanā Vīthīs .................................................................................................................. 172
Maggā Appanā Vīthīs ..................................................................................................................... 174
Phala-samāpatti Vīthīs ..................................................................................................................... 176
Nirodha-samāpatti Vīthī .................................................................................................................. 178
Vipāka Niyāma .............................................................................................................................. 180
Frequency of Kāma-javanas .......................................................................................................... 180
Frequency of Appanā-javanas ....................................................................................................... 181
Procedure of Tadālambaṇa ........................................................................................................... 182
Āgantuka Bhavaṅga ....................................................................................................................... 182
Bhūmi and Cittas ............................................................................................................................ 183
Puggala-bhedā ................................................................................................................................ 183
Puggala and Cittas .......................................................................................................................... 185
Chapter 5
VĪTHIMUT or BHŪMI
Planes of Existence

VĪTHIMUTTA CITTAS ................................................................. 187
FOURFOLD CATUKKAS ......................................................... 187
FOUR PLANES OF EXISTENCE .............................................. 188
SITUATION OF BHŪMIS ............................................................ 189
BHŪMI AND PERSONS ............................................................. 192
FOUR MODES OF REBIRTH (PĀTISANDHI-CATUKKA) .............. 193
PERSON AND PĀTISANDHI .................................................... 193
THE METHOD OF NAMING RŪPA-PLANES ............................... 195
FOUR MODES OF CONCEIVING .............................................. 196
LIFE-SPANS OF BEINGS .......................................................... 197
FOUR KINDS OF KAMMA (KAMMA-CATUKKA) ......................... 202
KICCA-KAMMA CATUKKA ..................................................... 204
PĀKADĀNAPARĪVĀYA-KAMMA CATUKKA ................................. 205
THE SIMILE OF A CATTLE-SHED ............................................. 208
PĀKAKĀLA-KAMMA CATUKKA ............................................... 209
PĀKATHĀNA-KAMMA CATUKKA ............................................. 211
KAMMA-DVĀRA AND THREE TYPES OF KAMMA .................... 212
TEN AKUSALA-KAMMA-PATHAS .......................................... 213
TEN KUSALA-KAMMA-PATHAS ............................................. 214
PUÑṆA-KIRIYA VATTHU (BASES OF MERITORIOUS ACTION) ........ 214
DVIHETUKA AND TIHETUKA KUSALA KAMMA ..................... 216
UKKAṬTHA AND OMAKA KUSALA KAMMA .............................. 216
HOW KAMMAS BEAR RESULTS ............................................. 217
FOURFOLD ADVENT OF DEATH (MARAṆṭUPPATTI-CATUKKA) ..... 222
APPEARANCE OF KAMMA-RELATED OBJECTS ......................... 223
MARANĀSANNA VĪTHI ............................................................ 224
REBIRTH-CONSCIOUSNESS ................................................... 226
PLANES OF REBIRTH AFTER DEATH ....................................... 227
Chapter 6
RūPA
Compendium of Matter

INTRODUCTORY ................................................................................................................................. 229
WHAT is RūPA? ........................................................................................................................................ 229
RūPA-samuddesa (ENUMERATION of RūPA) .................................................................................. 230
FOUR MahābhūTāS (FOUR GREAT Essentials) ........................................................................... 231
24 Upādā-rūpas (Twenty-four Derivatives) ...................................................................................... 233
FIVE Pasāda-rūpas (SENSITIVE MATERIAL Qualities) ................................................................. 234
SEVEN Gocara-rūpas (MATERIAL Qualities of Sense Objects) .................................................. 234
tWO Bhāva-rūpas (MATERIAL Qualities of Sex) ............................................................................. 235
tWO Bhāva-rūpas ................................................................................................................................ 235
Jīvita-rūpa (MATERIAL Quality of Life) ........................................................................................... 235
Āhāra-rūpa/Ojā (MATERIAL Quality of Nutrition) .......................................................................... 236
Pariccheda-rūpa/Ākāsa-dhātu ............................................................................................................ 236
tWO Viśnattī-rūpas (MATERIAL Qualities of Communication) ...................................................... 236
FIVE Viṅkara-rūpas (MATERIAL Qualities of Mutability) ............................................................... 237
FOUR Lakkhaṇa-rūpas (MATERIAL Qualities of Characteristics) .................................................. 237
eIGHTEEN Nipphanna-rūpas ........................................................................................................... 238
tEN Anipphana-rūpas ...................................................................................................................... 239
Rūpa-vibhāga (CRITICISM on Rūpa) .............................................................................................. 239
Fire in Water and Water in Fire! ....................................................................................................... 243
Rūpa-samuṭṭhāna ................................................................................................................................ 243
Types of Rūpa .................................................................................................................................... 246
GROUPING of MATERIAl Qualities (Rūpa-KalaPā) ........................................................................ 247
INTERNAL and EXTERNAL Kalāpas ............................................................................................... 250
Rūpa-pavattikkama .......................................................................................................................... 251
MATERIAL Phenomena at Death ...................................................................................................... 252
ARISING of MATERIAl Phenomena In Rūpa-planes .................................................................... 253
SUMMARY of MATERIAl Phenomena ............................................................................................. 254
PrACTICAL Observations ................................................................................................................ 254
Nibbāna ............................................................................................................................................. 256
Three Modes of Nibbāna ................................................................................................................. 258
SOME more Definitions of Nibbāna ................................................................................................. 258
Chapter 7
SAMUCCAYA
Compendium of Ultimate Entities

INTRODUCTORY ............................................................................................................................... 261

COMPRENDIUM OF CATEGORIES ............................................................................................................................... 262

AKUSALA saṅgaha (COmpendium of IMMORAL CATEGORIES) ...................................................................................... 262

FOUR Āśavas (FOUR CANKERS OR INTOXICANTS) ............................................................................................... 262

FOUR Oghas (FOUR FLOODS) ............................................................................................................................... 263

FOUR Yogas (FOUR BONDS) ............................................................................................................................... 263

FOUR Ganthas (FOUR TIES) ............................................................................................................................... 264

FOUR Upādānas (FOUR GRASPINGS) ............................................................................................................................... 265

SIX Nivārānas (SIX HINDRANCES)............................................................................................................................... 265

SEVEN Anusayas (SEVEN LATENT DEFILEMENTS) ............................................................................................... 267

TEN Samyojanas (TEN Fetters) ............................................................................................................................... 268

TEN Kilesās (Ten Defilements) ............................................................................................................................... 269

1500 Kilesās .......................................................................................................................................................... 270

108 Modes OF Thanāh ............................................................................................................................................ 270

Missaka-saṅgaha (COmpendium of MIXED CATEGORIES) ............................................................................................... 272

SIX Hetus (SIX Roots) .............................................................................................................................................. 272

SEVEN Jhānaṅgas (SEVEN Constituents OF Jhāna) ............................................................................................... 273

TWELVE Maggaṅgas (TwElve Constituents OF THE PATH) ............................................................................................... 273

Twenty-two Indriyas (Twenty-two Faculties) ............................................................................................................................... 274

Nine Balas (Nine Powers) ........................................................................................................................................... 276

Four Adhipatis (FOUR Dominating FACTORS) ............................................................................................................................... 277

Four Āhāras (FOUR Kinds OF FOOD) ............................................................................................................................... 278

Bodhipakkhiya-saṅgaha ............................................................................................................................................. 279

Four Satipaṭṭhānas (Four Foundations OF Mindfulness) ............................................................................................... 279

Four Sammappadhānas (Four Supreme Efforts) ............................................................................................................................... 281

Four Iddhipādas (Four Foundations OF Accomplishment) ............................................................................................... 282

Five Indriyas (Five Faculties) ....................................................................................................................................... 282

Five Balas (Five Powers) ............................................................................................................................................ 283

Seven Bojjhaṅgas (Seven Constituents OF Enlightenment) ............................................................................................... 284
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eight Maggaṅgas (Eight Constituents of the Path)</td>
<td>284</td>
</tr>
<tr>
<td>Review of Bodhipakkhiya</td>
<td>286</td>
</tr>
<tr>
<td>Sābbā-saṅgaha (Compendium of the Whole Vatthu-dhammas)</td>
<td>286</td>
</tr>
<tr>
<td>Five Khandhas (Five Aggregates)</td>
<td>286</td>
</tr>
<tr>
<td>Five Upādānakhandhas (Five Groups of Grasping)</td>
<td>288</td>
</tr>
<tr>
<td>Reason for Classification of two Types of Khandha</td>
<td>289</td>
</tr>
<tr>
<td>Nibbāna is Khandha-vimuttī</td>
<td>290</td>
</tr>
<tr>
<td>Twelve Āyatanas (Twelve Bases)</td>
<td>290</td>
</tr>
<tr>
<td>Eighteen Dhātus (Eighteen Elements)</td>
<td>292</td>
</tr>
<tr>
<td>Four Ariya-saccas (Four Noble Truths)</td>
<td>294</td>
</tr>
<tr>
<td>The essential Elements of each Noble Truth and What the Truth Teaches</td>
<td>295</td>
</tr>
</tbody>
</table>

**Chapter 8**

PACCAYA

*Cause or Condition*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introductory</td>
<td>297</td>
</tr>
<tr>
<td>Paṭiccasamuppāda Method</td>
<td>298</td>
</tr>
<tr>
<td>Explanation of the Causal Relations</td>
<td>299</td>
</tr>
<tr>
<td>Avijjā-paccayā Saṅkhārā</td>
<td>299</td>
</tr>
<tr>
<td>Saṅkhāra-paccayā Viññānaṁ</td>
<td>301</td>
</tr>
<tr>
<td>Viññāṇa-paccayā Nāma-rūpaṁ</td>
<td>302</td>
</tr>
<tr>
<td>Nāma-rūpa-paccayā Saḷāyatanam</td>
<td>303</td>
</tr>
<tr>
<td>Saḷāyatanam-paccayā Phasso</td>
<td>304</td>
</tr>
<tr>
<td>Phassa-paccayā Vedanā</td>
<td>304</td>
</tr>
<tr>
<td>Vedanā-paccayā Tanhā</td>
<td>305</td>
</tr>
<tr>
<td>Taṇhā-paccayā Upādānaṁ</td>
<td>306</td>
</tr>
<tr>
<td>Upādāna-paccayā Bhava</td>
<td>308</td>
</tr>
<tr>
<td>Bhava-paccayā Jāti</td>
<td>309</td>
</tr>
<tr>
<td>Jāti-paccayā jarā-maraṇaṁ soka parideva dukkha domanassa upāyāsa sambhavanti</td>
<td>310</td>
</tr>
<tr>
<td>Some Notable Aspects of the Law</td>
<td>311</td>
</tr>
<tr>
<td>Twelve Factors (Aṅga)</td>
<td>311</td>
</tr>
<tr>
<td>Three Periods (Kāla)</td>
<td>311</td>
</tr>
</tbody>
</table>
### Chapter 9

**KAMMAṆṬHĀṆĀ**

*Meditation Subjects*

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introductory</td>
<td>365</td>
</tr>
<tr>
<td>BHĀVANĀ (Meditation)</td>
<td>366</td>
</tr>
<tr>
<td>SAMATHA-BHĀVANĀ</td>
<td>366</td>
</tr>
<tr>
<td>VIPASSANĀ-BHĀVANĀ</td>
<td>366</td>
</tr>
<tr>
<td>KAMMAṆṬHĀṆĀ</td>
<td>366</td>
</tr>
<tr>
<td>TEN KASIṆAS</td>
<td>367</td>
</tr>
<tr>
<td>TEN ASUBHAS</td>
<td>368</td>
</tr>
<tr>
<td>TEN ANUSSATIS</td>
<td>370</td>
</tr>
<tr>
<td>A BRIEF COMMENT ON ANUSSATIS</td>
<td>372</td>
</tr>
<tr>
<td>FOUR BRAHMA-VIHĀRAS</td>
<td>374</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Living in the Sublime Abode</td>
<td></td>
</tr>
<tr>
<td>Āhāre-pañicūla-saññā</td>
<td>376</td>
</tr>
<tr>
<td>Catu-dhātu-vatthāna (Defining of the Four Elements)</td>
<td>378</td>
</tr>
<tr>
<td>Four Ārupas (Four Immaterial Spheres)</td>
<td>379</td>
</tr>
<tr>
<td>Six Caritas (Six Types of Temperament or Nature)</td>
<td>380</td>
</tr>
<tr>
<td>Kammaṭṭhāna and Carita</td>
<td>381</td>
</tr>
<tr>
<td>Three Stages of Bhāvanā</td>
<td>381</td>
</tr>
<tr>
<td>Bhāvanā and Kammaṭṭhāna</td>
<td>382</td>
</tr>
<tr>
<td>Jhāna and Kammaṭṭhāna</td>
<td>384</td>
</tr>
<tr>
<td>Bhāvanā-nimitta (Meditation Image)</td>
<td>384</td>
</tr>
<tr>
<td>Practical Coupling of Bhāvanā with Nimitta</td>
<td>386</td>
</tr>
<tr>
<td>Towards the Second and Higher Jhānas</td>
<td>387</td>
</tr>
<tr>
<td>Towards Arūpa-jhānas</td>
<td>390</td>
</tr>
<tr>
<td>Going higher to Abhiññā</td>
<td>392</td>
</tr>
<tr>
<td>Vipassanā Kammaṭṭhāna</td>
<td>393</td>
</tr>
<tr>
<td>Sevenfold Visuddhi (Seven Stages of Purity)</td>
<td>394</td>
</tr>
<tr>
<td>Ti-lakkhaṇa (Three Characteristic Marks)</td>
<td>395</td>
</tr>
<tr>
<td>Threefold Anupassanā (Three Methods of Contemplation)</td>
<td>396</td>
</tr>
<tr>
<td>Ten Vipassanā-ñānas (Ten Insight Knowledge)</td>
<td>397</td>
</tr>
<tr>
<td>Threefold Vimokkha (Three Ways of Emancipation)</td>
<td>398</td>
</tr>
<tr>
<td>Threefold Vimokkha-mukha (Triple Gate-way to Liberation)</td>
<td>399</td>
</tr>
<tr>
<td>The Seven Stages of the Path of Purification</td>
<td>400</td>
</tr>
<tr>
<td>Sīla-visuddhi (Purity of Morality)</td>
<td>401</td>
</tr>
<tr>
<td>Čitta-visuddhi (Purity of Mind)</td>
<td>402</td>
</tr>
<tr>
<td>Deṭṭhi-visuddhi (Purity of View)</td>
<td>403</td>
</tr>
<tr>
<td>Kañkhā-vitarana-visuddhi (Purity by Transcending Doubt)</td>
<td>404</td>
</tr>
<tr>
<td>Magga-magga-ñānadassana Visuddhi</td>
<td>406</td>
</tr>
<tr>
<td>Upakkilesa (Ten Impurities of Vipassanā)</td>
<td>412</td>
</tr>
<tr>
<td>Paṭipada-ñānadassana-visuddhi</td>
<td>417</td>
</tr>
<tr>
<td>Ňāṇadassana-visuddhi</td>
<td>418</td>
</tr>
<tr>
<td>Ariyas (Noble Persons)</td>
<td>421</td>
</tr>
<tr>
<td>Conclusion</td>
<td>426</td>
</tr>
<tr>
<td>About the Author</td>
<td>434</td>
</tr>
</tbody>
</table>

About the Author

Citta-visuddhi (Purity of Mind)
Buddha’s Teachings

The teachings of Lord Buddha in the course of 45 years of His Buddhahood have been divided into three collections called *Tipiṭaka* in pāḷi, meaning ‘Three Baskets’ literally.

The first collection is known as ‘*Sutta piṭaka*’. It is the conventional teaching (*Vohāra desana*) in which Buddha used common vocabulary to explain His teachings. Practical aspects of tranquility meditation and insight-meditation are included in this collection.

The second collection is called ‘*Vinaya piṭaka*’. It is the authoritative teaching (*Ānā-desana*) in which Buddha used His authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can surely purify one’s action, speech and thought, thus making one noble and respectful.

The third collection is ‘*Abhidhamma piṭaka*’. It is the higher teaching of the Buddha. Here Buddha employed abstract terms to describe the ultimate realities (*paramatthas*) in the Universe and Nibbana which is the summum bonum and the highest goal of Buddhism.

So *Abhidhamma* may be regarded as the ultimate teaching (*Paramattha desanā*) of Lord Buddha.

The principles and the causal relations which Buddha expounded in *Abhidhamma* are so natural, so logical and so beautiful that they can pin-point the root cause of miseries in the world and the ways to eradicate these miseries.
The most wonderful thing about Buddha’s teachings is that the teaching contain both theory and practice, and they clearly and exactly define the human values, the best moral code, the eternal peace and the Noble Eightfold Path leading to that peace. All these valuable teachings have been verified time and again by millions of Ariyas, i.e., noble persons who had trodden on the path, and can still be verified at any time any an able person who will earnestly and steadfastly follow the path.

The Significance of Abhidhamma

*Sutta pitaka* and *Abhidhamma pitaka* are collectively known as Dhamma—a *pāli* word meaning ‘the doctrine or the teaching’ of the Buddha. Dhamma is the doctrine that can salvage persons who abide by Dhamma from falling into the four lower abodes (*apāyas*) and that can purify the mind from defilements so as to achieve lasting peace and happiness.

The prefix ‘Abhi’ is used in the sense of preponderant, great, excellent, sublime, distinct, marvelous, etc.

*Abhidhamma pitaka* is more preponderant, more sublime and more marvelous than *Sutta pitaka* in the sense that

- *Abhidhamma pitaka* contains more Dhamma groups (Dhammakkhandhas) than *Sutta pitaka* and *Vinaya pitaka* (*Abhidhamma* consists of 42,000 dhammakkhandhas whereas *Sutta pitaka* and *Vinaya pitaka* contain 21,000 dhammakkhandhas each).

- Buddha used more numerous methods in expounding *Abhidhamma* than when He taught *Sutta Dhamma*; and

- In *Abhidhamma* Buddha analysed mind and matter in minute detail in terms of the ultimate realities known as ‘paramathas’. These paramathas will be explained in the Introduction chapter.
**What is the Mind?**

Philosophers used to refer to ‘mind and matter’ as the two basic principles of the world. But they fail to come to a unanimous conclusion as to what the mind is.

Psychologists began their task by probing the nature of the mind. But, when they cannot specify and characterize the mind, they turn to the behavior of animals and men. Thus psychology becomes ‘the study of behaviorism’ rather than ‘the science of the mind.’

Today’s science possesses no instruments to detect the mind. So scientists tend to deny the existence of the mind and fondle the theory that the brain functions as the mind. This theory cannot explain the strange phenomena of telepathy, clairvoyance, extrasensory perception, psychokinesis, out-of-body experiments, life after death, etc., which cannot be denied by science to-day. Besides brain-research has revealed that, although the brain functions as a super-computer, it requires an external agent to run it just as ordinary computers need to be programmed by men. Isn’t that external agent the mind?

*Abhidhamma* describes the mind as a combination of *citta* (consciousness) and *cetasikas* (mental factors or concomitants of the mind). There are 52 *cetasikas* or mental factors—some can defile the mind, some can purify the mind and some are neutral. The total number of possible combinations between *citta* and *cetasikas* is 121.

These combinations account for the various states of the mind. They explain fully why the mind is sometimes bad and sometimes good, sometimes sad and sometimes happy, sometimes wicked and sometimes noble, etc.

In the practical aspects of His teaching, Lord Buddha described several ways for developing *samādhi* (concentration).
When the unwholesome mental factors such as lobha (greed), dosa (anger), uddhacca (restlessness), kukkucca (remorse), vicikicchā (doubt), thina-middha (sloth and torpor) can be calmed down not to arise in the mind, then the mind is in unperturbed, peaceful and lucid state. This is the state of upacāra-samādhi (neighbourhood concentration or access concentration), meaning it is close to jhāna (absorption).

At the state of upacāra-samādhi, since the defilements are absent from the mind, one enjoys tranquility and peace unmatched by sensual pleasure. A higher bliss is enjoyed when one can raise the degree of concentration a litter higher to jhāna-samādhi.

After developing four rūpa-jhānas (meditative absorption of fine-material sphere) and four arūpa-jhānas (absorption of immaterial sphere), one can go a step further to develop abhiññā (supernormal knowledge). There are five mundane (lokiya) supernormal powers: (1) divine powers (iddhi-vidha), (2) divine ear (dibba sota), (3) divine eye (dibba-cakkhu), (4) penetration of the minds of others (ceto-pariya-ñāna) and (5) remembrance of former existences (pubbe-nivasanussati).

These supernormal powers far surpass the powers of telepathy, clairvoyance, psychokinesis, etc. With iddhi-vidha abhiññā one can pass through walls and mountains without being obstructed, dive into the earth, walk over water and fly in the sky. With dibba-cakkhu abhiññā one can see the apāya (lower) abodes as well as the worlds of devas and brahmas and the beings being reborn in the thirty-one planes of existence according to their kamma (karma or action). With ceto-pariya-ñāna, one can see the minds of others and know their intentions.

The attainment of these supernormal powers is not, however, the goal of Buddhism. The penetrating power of the mind
accompanied by upacāra-samādhi or jhāna-samādhi is utilised to observe the arising and the vanishing of nāma (mind and its concomitants) and rūpa (ultimate matter) in the body. These nāma and rūpa are invisible even under electronic microscopes, but they can be seen by the samādhi-mind!

By meditating on the three common characteristics of nama and rūpa—namely impermanence (anicca), suffering (dukkha) and not-self (anatta) and also on the causal relations between nāma and rūpa, one is treading along the Noble Eightfold Path and will sooner or later attain the first Magga (Path) and Phala (fruition). Then one becomes a stream winner (noble person) and is fully guaranteed never to be reborn in the lower abodes again.

The stream winner (sotapanna ariya) can enjoy the transcen-
dental peace of Nibbāna whenever he chooses. If he continues with his vipassanā (insight) meditation he will realize the three higher Maggas and Phalas (Paths and Fruitions) in due course and become an arahat (perfect one) in this very life. Even if he does not continue with his vipassanā meditation, the sotāpanna will automatically become an arahat in no more than seven lives.

In the arahat all the defilements are completely uprooted and destroyed. Since these defilements are the real causes of all miseries, their total destruction means complete happiness and eternal peace for the arahat.

Thus by purifying the mind from all defilements which cause miseries and debase a person, one can become an arahat who is among the noblest persons in the worlds of men and devās and who can enjoy the highest and lasting peace of Nibbāna for ever.

So to become an arahat is the correct goal for men and devās, and this highest goal in life is attainable only through the correct analysis and understanding of mind and matter as taught by Lord Buddha.
It should be emphasized here that whatever Buddha had taught us out of His omniscience and own experience can be tested and verified by any one with his own experience.

**An Intellectual Treat**

*Abhidhamma* deals with the realities that really exist in nature. It correctly and microscopically analyses both mind and matter which constitutes this complex machinery of man. It describes the six sense-doors in man, the six senses coming from outside and the arising of though processes when the senses come into contact with the sense-doors.

Various mental states together with the causes of these mental states are vividly enumerated. Wholesome and unwholesome thoughts and their consequences are elaborated. Also the process of life and death and that of rebirth in various planes under the kammic force are clearly explained.

*Rūpa*, which comprises matter and energy, is subdivided and characterized to the ultimate states.

Both *nāma* (mind and its concomitants) and *rūpa* (matter and energy) are very short-lived. They arise and dissolve in the order of a trillion (10^12) times per second. So the view that consciousness flows like a stream as propounded by some modern psychologists like William James becomes extremely clear to one who understands *Abhidhamma*.

The law of Dependent Origination and the Law of Causal Relations are treated systematically and thoroughly in *Abhidhamma*. These laws find no parallel in any other philosophy.

Finally the four great Noble Truths, i.e. the Noble Truth of Suffering, the Noble Truth of the Cause of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the
Path leading to the Cessation of Suffering, clearly come to light as one goes through *Abhidhamma*. These Four Noble Truths are the ultimate truths that encompass all the causal relations in mundane as well as supramundane levels. Those who can vividly see these Noble Truths with their *samādhi*-mind or wisdom-eye will become enlightened as noble persons.

**The Essence of Buddha Abhidhamma**

Just as natural sciences investigate the natural laws that control natural processes, so also *Abhidhamma* illustrates the natural truths that govern natural processes. But the levels of treatment are different.

All natural sciences, such as physics, chemistry, biology, geology, geography, engineering, electronics and medical sciences, deal with matter and energy—the physical aspects of nature. Even psychology, which goes after behaviorism, cannot pin-point the mind and analyse it.

But it is the mind which leads the world and the life of everybody. All sciences and philosophies are produced by the mind, governed by the mind and children of the mind. So the mind is undoubtedly the most powerful agent in the world!

*Abhidhamma* pin-points the mind, analyses and characterizes the mind, describes the functions of the mind and puts the mind in its proper place. The true ability of every person lies in his mind. So nobody need look up to the sky and ask for help from some supernatural forces for the most powerful force lies within himself!

*Abhidhamma* also tells about matter in relation to the mind. It also describes *Nibbāna* (*Nirvana*) which is free from mind and matter. Natural sciences cannot turn a scoundrel to a noble man
whereas *Abhidhamma* can. Scientists and philosophers cannot show the way to the cessation of suffering and to eternal peace whereas *Abhidhamma* can.

Scientists, philosophers, psychologists and every lover of truth will find *Abhidhamma* to be a special intellectual treat.

What knowledge is there in life which is more valuable than *Abhidhamma* which is the ultimate teaching of the Fully Enlightened One?
A Fitting Introduction

The *Abhidhamma pitaka* consists of seven treatises—namely, *Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka* and *Paṭṭhāna*.

The subject matter of *Abhidhamma* is the four ultimate realities (*paramatthas*) and the causal relations between them. The treatment of the subject-matter is highly technical and remarkably systematic making use of purely philosophical terms true in the absolute sense.

If one can patiently study the treatises on *Abhidhamma*, one cannot but admire the profound wisdom and the penetrative insight of Lord Buddha. But it is not easy to study *Abhidhamma* on one’s own efforts as one may easily get lost in the wilderness of abstract terms and strange methodology.

There is, however, a well-known treatise called *Abhidhammattha Saṅgaha*, which is the most fitting essence to *Abhidhamma*. This treatise, written by Venerable Anuruddha Thera, an Indian monk of Kañcipura (Kanjeevaram), summarizes all the important points of *Abhidhamma* very systematically.

The treatise, originally written in *pāli*, has been translated into several languages. In Myanmar the subject matter of this included in the course of study for novices and monk, and is also used as
the course of Abhidhamma examinations held every year throughout Myanmar by the ministry of Religious Affairs.

The present book, entitled The Essence of Buddha Abhidhamma, further elaborates the subject-matter presented in ‘Abhidhammattha saṅgaha’ in a simple and systematic manner with certain collaboration with scientific views and practical aspects. It is written more or less in the form which is used by the author as lecture guides in conducting Abhidhamma short courses.

The courses prove to be very successful. So the reader will find this book to be thoroughly clarified and interesting to study the essential facts of Abhidhamma.

Abhidhamma is really the golden knowledge which will help one to discard wrong views and to acquire the right view for one’s total liberation from all miseries.

Realities
There are two kinds of realities—apparent and ultimate.

Apparent reality is the ordinary conventional truth or the commonly accepted truth (sammuti-sacca). It is called paññatti in Abhidhamma.

Ultimate reality is the ultimate truth (paramattha-sacca). It is called paramattha in Abhidhamma.

In basic science we learn about the apparent depth of an object in water. The apparent depth is shallower than the real depth. It appears to be the true depth due to the deviation of light rays on passing from a denser medium (water) to a lighter medium (air). So if a fisherman throws a spear at a fish where he sees it under water, the spear will not hit the fish, because the fish is not really there.

In the same way paññattis or the apparent realities, though they seem to exist, do not really exist. What are the paññattis?
Paññattis are the names of living and non living; they also refer to the things and the persons themselves. Thus not only the names ‘man, dog, table, house, etc.’ are paññattis but the man, the dog, the table, the house, etc, are also paññattis.

It is apparent that ‘names’ are not the ultimate realities because a particular thing has been given different names in different languages. There is an interesting episode about giving names in Myanmar.

A lad by the name of Mr. Ba appeared for the matriculation examination. He failed in his first attempt. He appeared for the same examination again next year under the new name of Mr. Ba Hla. He failed again. In the third year he changed his name to Mr. Ba Hla Than and sat for the examination again. Again he didn’t have a better luck. So to improve his luck he took the name of Mr. Ba Hla Than Tin in the fourth year. He failed in the examination again. Nevertheless he appeared for the examination again in the fifth year under the longer name of Mr. Ba Hla Than Tin Nyunt. Well, he passed the examination this time. So he was known as Mr. Ba Hla Than Tin Nyunt when he joined the university of Yangon.

The point is that, since names can be chosen at will to designate various things and persons, they cannot be ultimate realities. Yet we have to use these names in our everyday expressions and speeches to communicate with one another. Other people understand correctly what we mean and what we refer to. So these expressions and speeches with no intention of lying are called samuti-sacca or conventional truth.

Now according to Abhidhamma, not only the names but also the things and the persons the names refer to do not really exist. You may argue: “Why? We can see the table, the house, the man,
the dog and we can also touch them and feel them. Why don’t they exist?”

Well then—please show me the table. Isn’t that wood that you are touching or pointing at? If you take out the pieces of wood from the table, does the table exist any more? It is similar with the house. If you pull down the four walls and take off the roof, the house will disappear.

What about the man and the dog? If you take each part such as hair, nails, skin, flesh, blood, bones, intestines, heart, liver, lungs, spleen, etc., in turn and ask the question: “Is this the man or the dog?” The answer is always ‘No’. So the man and the dog do not really exist.

Again there is an interesting episode in the Buddhist chronicles between two wise persons —King Milinda and the arahat Ven. Nagasena.

The King asked, “By what name shall I know you, Sir?”

Ven Nagasena answered, “My companions call me Nagasena. But the name and the person whom the name refers to do not really exist.”

The King commented, “If Nagasena and the person do not exist, to whom do people offer alms and who receive these offerings? Since you receive them, you really exist. Why did you tell a lie in spite of your higher nobility?”

Ven. Nagasena enquired, “Your Majesty, did you come to this monastery on foot or by chariot?”

The King replied, “I came by chariot.”

Ven. Nagasena enquired further, “Well then, please show me your chariot? Is the horse the chariot? Is the wheel the chariot? Is the axle the chariot? Is the carriage the chariot?”

The King answered “No” to all these question.
Ven. Nagasena remarked, “Is there a chariot beside the horse, the wheel, the axle, the carriage, etc.?”

The King again said “No”.

Ven. Nagasena commented, “Your Majesty, you said you came here by chariot; yet you could not show me the chariot! Why did you tell a lie inspite of your high honor?”

The King consented, “There is no chariot beside the horse, the wheels, the axle and the carriage. Just a combination of these things has been named the chariot.”

Ven. Nagasena remarked, “Very well, your Majesty, you should understand Nagasena as you understood the chariot.”

The important point is that by paramattha or ultimate reality we mean something which cannot be changed into another thing or divided up into other things. It can neither be created nor destroyed by man. It really exist in nature and it holds on its characteristics till it perishes. It can stand the tests or the investigation by any method about its reality and real existence.

Philosophers and scientists have been searching for the ultimate realities that really exist in the universe. Philosophers could not agree on any ultimate reality—what was proposed by a well-known philosopher was disputed by another.

Scientists first regarded matter and energy as the two ultimate realities. Matter has been divided into 92 natural elements, which in turn have been divided into 92 kinds of natural atoms and their various isotopes. Now-a-days atoms are generally believed to be composed of protons, neutrons and electrons—the protons and the neutrons from the nucleus with the electrons revolving in orbits around the nucleus.

Although protons, neutrons and electrons may be regarded as the basic building blocks of atoms, they are not particles with
definite forms and shapes since they can be emitted from atoms as rays. It is more appropriate to regard them as bundles of energy just as sun light is composed of photons—the basic bundles of light energy.

Scientists have detected more than 80 subatomic particles from the breakup of atomic nuclei. All these particles may also be regarded as bundles of energy are inter-convertible according to Albert Einsteir’s equation: E=mc2, where E represents energy, m the mass of the matter and c the velocity of light.

Thus from the point of scientific view, man, dog, table, house, all living and non-living things are not ultimate realities since they are composed of electrons, protons, neutrons and energy. Furthermore, since all the sub-atomic particles may be regarded as bundles of energy, only may be taken as the ultimate reality in science.

In Abhidhamma there are four *paramatthas* or ultimate realities. They are *råpa*, *citta*, *cetasika* and *Nibbāna*. In the analysis of *råpa*, it is found to comprise the principles of matter and energy.

*Citta* is consciousness, and *cetasikas* are mental factors or mental concomitants. As *citta* and *cetasikas* can pick up the senses and are aware of the senses, they are collectively known as *nāma* (mind).

A person is made up of *råpa*, *citta* and *cetasikas*, or in other words just *råpa* and *nāma* (matter and mind). These are the ultimate realities whereas the person is just an apparent reality.

*Nibbāna*—the principle of cessation of suffering and of lasting peace—always exists in nature. The only drawback is that we do not realize it. It can be realized only by *magga-ñāna* and *phala-ñāna*, i.e., the wisdom eye accompanied by the Path and its Fruition.
The principle of *citta*, *cetasika* and *Nibbāna* are yet to be discovered by science. They are exactly specified and characterized in *Abhidhamma* and can be verified by *samatha-vipassanā bhāvanā*, i.e., tranquility and insight meditation.

**The Four Paramatthas**

*i*  **Citta**—consciousness of the senses or awareness of an object. *Citta, ceta, cittuppāda, mana, mano, viññāṇa* are used as synonymous terms in *Abhidhamma*. In casual speaking, the mind usually refers to *citta* or *mano*.

*ii*  **Cetasika**—mental factors or mental concomitants. *Cetasikas* arise and perish together with *citta*. They depend on *citta* for their arising and they have influence on *citta*. There are 52 kinds of *cetasikas*. What we usually call ‘mind’ is actually a combination of *citta* and *cetasikas*. Neither *citta* nor *cetasikas* can arise independently.

*iii*  **Rūpa**—corporeality or material quality. It may change form and colour on account of heat or cold. There are 28 kinds of *rūpa*.

*iv*  **Nibbāna**—extinction of defilement and suffering; absolute lasting peace. The defilement of *citta* are greed, hatred, delusion, etc.; they are the root cause of suffering and of the continuity of life. Thus absolute extinction of defilement means absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. There is absolute lasting peace in *Nibbāna*. The Sanskrit word ‘Nirvāṇa’ literally means ‘freedom from craving’. “Extinction of greed, extinction of hatred, extinction of delusion; this is called *Nibbana*.” (*Samyutta Nikaya* 38.1)
Each of the above four *paramathas* may be scrutinized for their real existence. Science may dispute the existence of the mind because it cannot detect it. But the existence of *citta* which is consciousness of the senses in man and animals cannot be disputed by anyone.

The existence of *cetasikas* such as *lobha* (greed), *dosa* (anger), *māna* (conceit), *issā* (jealousy), *alobha* (non-attachment), *adosa* (goodwill), etc., in men and animals is also apparent. But it is important to see them as separate entities and not as parts of the mind or different mental states. The unwholesome *cetasikas* like *lobha*, *dosa*, *māna* and *issā* can be completely eliminated from the mind by means of insight meditation.

The existence of *råpa* as matter and energy is easily seen. But *Nibbāna*, being supramundane, cannot be perceived by the ordinary mind, but it can be observed by *lokuttara* (supramundane) *cittas*.

It should be noted that all the *paramatthas*, in their ultimate sense, are formless and shapeless just as bundles of energy are formless and shapeless. They are invisible under the best microscope, but *cittas*, *cetasikas* and *råpa* can be seen by the *samādhi-eye*. *Nibbāna* can be realized by the wisdom of the four paths. Each *paramattha* will be treated at length in the following chapters.

**Nāma and Rūpa**

Both *citta* and *cetasikas* are aware of the senses. They are always bent towards the senses in order to pick up the senses, and thus they are collectively called ‘Nāma’.

A man is made up of *nāma* and *råpa* (mind and body). Of the two, *nāma* is aware of the senses and *råpa* is not. So *nāma* is the leader and *råpa*, the follower. But in the senses sphere and the fine-material sphere, *nāma* needs the support of *råpa* for its arising,
Nāma is similar to a man with good eye-sight but no legs whereas rūpa is like a blind man with good legs. A man without legs and a blind man meet outside a village and they hear the announcement on loudspeaker that food is being distributed inside the village. They want to get food from the place. How can they go? Well, if the man with good eye-sight sits on the shoulders of the blind man, and the latter walks along the road as directed by the former, they will soon arrive at the desired place and enjoy food.

Nāma and rūpa work hand in hand like the two men above.

The Purpose of the Ultimate Analysis

To see things as they really are is the cherished goal of all lovers of truth including philosophers and scientists. When one cannot see the true picture of things, one sees the distorted picture and maintains the wrong view about them.

One basic wrong view which has plagued men for aeons is sakkāyadiññhi. It is ‘personality-belief’, interpreting the aggregates of rūpa and nāma as an ‘individual’ or ‘I’ or ‘atta’.

Because of this sakkāyadiññhi, everyone wants to be a very important person (VIP), wants to pile up possessions for the benefit of ‘I’ and behaves in a selfish way. In fact all sorts of troubles and miseries spring up from this wrong view.

Seeing other as a person, a man, a women, an individual, etc., is also sakkāyadiññhi. Sakkāyadiññhi gives rise to other wrong views which are uncountable in the world today.

The dreadful thing about sakkayadiññhi is that it can couple with bad kamma to throw one down to the lower abodes (apāyas) once and again. According to the Buddha’s teachings, to get rid of sakkāya-diññhi is most important and most urgent. It is as urgent
as putting out the fire on one’s head when one’s head is on fire and as removing the spear and treating the wound on one’s chest when the chest is impaled by a spear.

The study of Abhidhamma furnishes one with the right view that ‘I’ or ‘atta’ does not exist and what really exist in man are citta, cetasikas and rūpa. Understanding the mental states can help one to control one’s temperament and to avoid unwholesome mental states, thus reducing mental tension and curing many mental diseases.

When one understands that the volition (cetanā), that direct one’s action, speech and thought, bear kammic properties which cause rebirth and shape the destiny of beings, one becomes mindful to avoid unwholesome volition.

Furthermore, when one understands the causal relations described in Abhidhamma, one can get rid of all wrong views and hold a correct understanding of what is going on in the world.

When one decides to follow the Noble Eightfold Path to free oneself from all miseries, one begins with the right view and develops sīla (morality), samādhi (concentration) and pañña (wisdom) step by step. In so doing one has to undertake samatha-vipassanā (tranquility and insight) meditation and try to observe how the cittas, cetasikas and rūpas are functioning, how they are being produced incessantly, how the causal relations really work and, in short, how all the phenomena described in Abhidhamma really take place.

So the ultimate analysis in Abhidhamma is not for the pleasure of reading nor for the sake of knowledge alone; it is also to be scrutinized by the samādhi-mind in order to develop insight wisdom leading to the path and its fruition (magga and phala).
Four Classes of Cittas

“Citta” is defined as ‘consciousness of the senses’ or ‘awareness of an object’.

Cittas may be divided into four classes in accordance with the four planes (bhūmi) or spheres (avacara):

1. **Kāmāvacara cittas**
   - consciousness mostly experienced in the sense sphere (kāma-loka)

2. **Rūpāvacara cittas**
   - consciousness mostly experienced in the fine-material sphere (rūpa-loka)

3. **Arūpāvacara cittas**
   - Consciousness mostly experienced in the immaterial sphere (arūpa-loka)

4. **Lokuttara cittas**
   - consciousness experienced in the supramundane (transcendental) level

The above four classes of cittas may be called in short, *Kāma cittas, Rūpa cittas, Arūpa cittas* and *Lokuttara cittas*.

*Kāmāvacara cittas* are experienced not only in the sense-sphere but also in other spheres. The same thing is true with *rūpāvacara cittas* and *arūpāvacara cittas*. 
The sense sphere refers to the four \textit{apāya} abodes, the human abode and the six \textit{deva} abodes. In all these abodes sensual pleasure is enjoyed.

The fine-material sphere refers to the sixteen planes populated by \textit{ruṣṭha-brahmas}, i.e. \textit{brahmas} with forms or bodies.

The immaterial sphere refers to the four planes populated by \textit{arūpa-brahmas}, i.e., \textit{brahmas} without forms or bodies.

\textit{Brahmas} are more powerful than \textit{devas}. They enjoy greater peace and longer lives than \textit{devas}.

\textbf{Kāmāvacara Cittas}

(Consciousness mostly experienced in the kāma-loka)

There are 54 \textit{kāmāvacara cittas} which may be divided into three classes:

1. \textit{Akusala cittas} (immoral consciousness) – 12
2. \textit{Ahetuka cittas} (rootless consciousness) – 18
3. \textit{Kāma-sobhaṇa cittas} (beautiful consciousness in the sense-sphere) – 24

The total number of \textit{kāmāvacara cittas} is 12+18+24 = 54. They will be named and explained further below.

It is recommended that the reader or learner should become familiar with the Pāli names mentioned in this book. They are short and precise and will help one to understand the translations or the writings in other text-books or treaties on Buddhism.

\textbf{Akusala Cittas} (Immoral Consciousness)

‘\textit{Akusala}’ means ‘immoral’. People usually commit wicked and evil deeds with \textit{akusala cittas}. So \textit{akusala cittas} bear bad results.

The 12 \textit{akusala cittas} may be further divided into three classes:

1. \textit{Lobha-mūla cittas} (consciousness rooted in greed or attachment) – 8
2 *Dosa-mūla cittas* (consciousness rooted in hatred or illwill) – 2

3 *Mohā-mūla cittas* (consciousness rooted in delusion or ignorance) – 2

**Lobha-mūla Cittas**

The eight *cittas* rooted in *lobha* (greed) are given the following symbols in order to remember their names easily.

<table>
<thead>
<tr>
<th>diṭṭhi-sam</th>
<th>diṭṭhi-vi</th>
<th>diṭṭhi-sam</th>
<th>diṭṭhi-vi</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ +</td>
<td>+ +</td>
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<tr>
<td>a sa</td>
<td>a sa</td>
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<td>a sa</td>
</tr>
</tbody>
</table>

The ‘+’ sign denotes *somanassa-sahagataṇī*

The ‘–’ sign denotes *upekkhā sahagataṇī*

What the other letters in the table refer to will be evident from the following names of the eight *lobha-mūla cittas*.

1 *Somanassa-sahagataṇī diṭṭhigata-sampayuttaṇī asaṅkhārikam ekaṇī*

2 *Somanassa-sahagataṇī diṭṭhigata-sampayuttaṇī sasaṅkhārikam ekaṇī*

3 *Somanassa-sahagataṇī diṭṭhigata-vippayuttaṇī asaṅkhārikam ekaṇī*

4 *Somanassa-sahagataṇī diṭṭhigata-vippayuttaṇī sasaṅkhārikam ekaṇī*

5 *Upekkhā-sahagataṇī diṭṭhigata-sampayuttaṇī asaṅkhārikam ekaṇī*

6 *Upekkhā-sahagataṇī diṭṭhigata-sampayuttaṇī sasaṅkhārikam ekaṇī*
7 Upekkhā-sahagatā diṭṭhisati-diññhigata-vippayuttta asaṅkhārikam ekaṃ
8 Upekkhā-sahagatā diṭṭhisati-diññhigata-vippayuttaṭṭha sasaṅkhārikam ekaṃ.

Meanings

somanassa : mentally pleasant feeling, joyful
sahagatā : together with, accompanied by
diṭṭhi : wrong view taking that kamma and its effect do not exist
sampayuttaṭṭha : connected with, associated together
vippayuttaṭṭha : disconnected with
asaṅkhārikam : spontaneous, unprompted, automatic
sasaṅkhārikam : prompted by oneself or others, volitionally inactive
upekkhā : indifferent or neutral feeling
ekaṃ : one

The eight lobha-mūla cittas may now be translated as follows.

1 One consciousness, unprompted, accompanied by joy, and connected with wrong view.
2 One consciousness, prompted, accompanied by joy, and connected with wrong view.
3 One consciousness, unprompted, accompanied by joy, and disconnected with wrong view.
4 One consciousness, prompted, accompanied by joy, and disconnected with wrong view.
5 One consciousness, unprompted, accompanied by indifference and connected with wrong view.
6 One consciousness, prompted, accompanied by indifference and connected with wrong view.
7 One consciousness, unprompted, accompanied by indifference and disconnected with wrong view.
8 One consciousness, prompted, accompanied by indifference and disconnected with wrong view.

Applications
From the time we are awake in the morning till the time we fall asleep at night we are always in contact with five senses (visual object, sound, smell, taste, touch) and with our own thoughts. If the sense or the thought is good, we like it, we feel attached to it and we wish to enjoy it some more. At this time lobha (greed or attachment or desire) arises in our mind and lobha-mūla cittas will ensue.

If we also feel glad or joyful at the time, the lobha-mūla cittas will be somanassa-sahagataṃ. If we feel indifferent at the time, the cittas will beupekkhā-sahagataṃ. If we are not aware of the fact that akusala cittas are arising and they will bear bad results, then our lobha-mūla cittas will be diṭṭhigata-sampayuttaṃ. On the other hand, if we are aware that akusala cittas are arising and they will bear bad results, then our lobha-mūla cittas will be diṭṭhigata-vippayuttaṃ.

Moreover if we feel attached to the sense without being prompted by ourselves or others, then our lobha-mūla cittas will be asaṅkhārikam. If we feel attached to the sense only after being prompted by some one, then our lobha-mūla cittas will be sasaṅkhārikam. Asaṅkhārika citta is stronger than sasaṅkhārika citta and it arises spontaneously.

Now can you name the citta that is arising in a person listening to a pleasant song without giving any thought to kamma and its effect?
It is lobha-mūla citta with the name:

“Somanassa-sahagatan diṭṭhigata-sampayuttan asaṅkhārika citta”.

Now a man is stealing a handbag after much persuasion by himself because he is aware of the immoral kamma and its bad effect. What is his citta?

Again it is lobha-mūla citta because lobha (greed) is the cause of stealing. The name of the citta is

“Upekkhā-sahagatan diṭṭhigata-vippayuttan sasaṅkhārika citta”.

Other examples to illustrate the eight types of lobha-mūla cittas are given below.

Type 1 A person is enjoying food and drinks without paying any attention to kamma.

Type 2 A person after being persuaded by his companion, watches a movie joyfully without any attention to kamma.

Type 3 A lady delightfully puts on a new dress, but she is aware that attachment to the dress gives rise to lobha-mūla cittas.

Type 4 A girl is aware of kamma and its fruits, but she, in compliance with the request of her companions, listens to modern songs joyfully.

Type 5 A boy is eating plain rice with salt with some attachment but without joy and knowledge of kamma.

Type 6 A girl appreciates her new dress after being explained by her mother that the dress is beautiful. But she has neutral feeling and no knowledge of kamma.

Type 7 Reasoning about kamma, you drink coffee with neutral feeling, but still you appreciate the taste.
Type 8  A lady has knowledge of kamma. But after much persuasion from a sales-woman, she reluctantly buys a new dress.

Dosa-mūla Cittas
There are only two types of cittas rooted in dosa (hatred or illwill). The symbols and the names are as follows.

\[
\begin{array}{c|c|c}
\text{paṭīgha-sam} & \ast & \ast \\
\text{a} & \text{sa}
\end{array}
\]

1  Domanassa-sahagatanī paṭīgha-sampayuttaṁ asaṅkhārikam ekaṁ
2  Domanassa-sahagatanī paṭīgha-sampayuttaṁ sasaṅkhārikam ekaṁ

Meanings and Applications

Domanassa : mentally painful feeling, displeasure
Paṭīgha : dosa—hatred, illwill, resentment

So the meanings of the two dosa-mūla cittas are:
1  One consciousness, unprompted, accompanied by displeasure, and connected with illwill.
2  One consciousness, prompted, accompanied by displeasure, and connected with illwill.

Whenever we feel angry or displeased or sad or depressed, dosa-mūla cittas will arise. And whenever it arises, it is accompanied by illwill and mentally painful feeling. If it arises spontaneously without being prompted by anyone, it is
asaṅkhārika. If it arises slowly after much prompting from oneself or others, it is sasaṅkhārika.

Now a mother is worrying about her daughter. What citta will be arising in the mother?
It is dosa-mūla citta with the name:
Domanassa-sahagatāṁ paṭīgha-sampayuttaṁ asaṅkhārika citta.

A father explained to his son that the son had been cheated. The son became sad. What type of citta would the son have?
It is domanassa-sahagatāṁ paṭīgha sampayuttaṁ sasaṅkhārika dosa-mūla citta.

**Mohā-mūla Cittas**

Again there are two types of cittas rooted in mohā (ignorance or delusion). Their symbols and names are as follows.

<table>
<thead>
<tr>
<th>vici-sam</th>
<th>uddhac-sam</th>
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1. Upekkhā-sahagatāṁ vicikicchā-sampayuttaṁ ekaṁ
2. Upekkhā-sahagatāṁ uddhacca-sampayuttaṁ ekaṁ

**Meanings and Applications**

*vicikicchā*: sceptical doubt about the Buddha, the Dhamma, the Saṅgha and the Training

*uddhacca*: restlessness

The meanings of the two mohā-mūla cittas are:

1. One consciousness, accompanied by indifference, and connected with sceptical doubt.
2 One consciousness, accompanied by indifference, and connected with restlessness.

As these two cittas are of equal strength, neither one being more spontaneous than the other, they are not differentiated by *asaṅkhārika* and *sasaṅkhārika*.

A person who is having doubt about *kamma* and its effect will have a *moha-mūla citta* by the name:

*Upekkhā-sahagataṃ vicikicchā-sampayutta citta.*

A person is listening to a lecture, but he does not understand a word because his mind is restless. What is his citta?

It is a *moha-mūla-citta*. The name is *upekkhā-sahagataṃ uddhacca-sampayutta citta*.

**Taking stock in a Day**

Although immoral cittas number only twelve in types, they occur much more frequently than moral cittas in a person every day. This is because the mind is under the influence of *lobha*, *dosa* and *moha* most of the time. These three immoral cetasikas are known as *akusala-mūla*, i.e., originators of immorality.

Because of *moha* and *lobha*, we want to enjoy pleasure all the time, and during this enjoyment, *lobha-mūla cittas* will be arising at the rate of many billions per second. At the time we are dressing with pleasure, at the time we are enjoying food and drinks, at the time we are listening to music and watching TV programs, at the time we are reading novels, at the time we are thinking of our earnings and possessions, *lobha-mūla cittas* will be arising by many billions.

When we are not pleased with the senses or the scenes we encounter, *dosa-mūla cittas* will be arising by billions again. Sometimes when the senses are not appealing, we feel indifferent
and distracted in mind. *Mohā-mūla cittas* will arise during this time.

So if we take stock of moral *cittas* and immoral *cittas* in a day, immoral *cittas* will out-number the moral *cittas* by many million times. Since the immoral *cittas* leave seeds of unwholesome *kamma* which will bring about unfavourable results and unhappy destiny or rebirth, it is unwise to let the mind take its course freely.

When we can differentiate the moral *cittas* from the immoral *cittas*, we can control them towards our own benefits.

**Ahetuka Cittas** *(Rootless Consciousness)*

*Hetu* : *mūla*: cause or root-condition  
*Akusala-hetu* : unwholesome roots (*lobha*, *dosa*, *moha*)  
*Kusala-hetu* : wholesome roots (*alobha*, *adosa*, *amoha*)

Consciousness without concomitant root-conditions is known as *ahetuka citta* whereas consciousness with concomitant root-conditions is called *sahetuka citta*.

There are 18 *ahetuka cittas*. They may be classified into three groups as follows:

1. **Akusala-vipāka cittas**  
   unwholesome resultant *cittas* that arise as the inevitable results of *akusala cittas* – 7

2. **Ahetuka kusala vipāka cittas**  
   wholesome and rootless resultant *cittas* that arise as the inevitable results of *kusala cittas* – 8

3. **Ahetuka kiriya cittas**  
   rootless functional consciousness – 3

**Note:**  
*Vipāka*: *kamma*-result  
*Kiriya*: *kriya*: functional
Vipāka citta and kiriya citta are kammically neutral cittas that are kammically ineffective, i.e., they produce no kammic result.

**Akusala Vipāka Cittas**

The seven *akusala vipāka cittas* are given the following symbols and names.

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<td>so</td>
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</tbody>
</table>

1. *Upekkhā-sahagatāni cakkhuviṭṭānaṇi*  
   eye-consciousness accompanied by indifference
2. *Upekkhā-sahagatāni sotaviṭṭānaṇi*  
   ear-consciousness accompanied by indifference
3. *Upekkhā-sahagatāni ghānaviṭṭānaṇi*  
   nose-consciousness accompanied by indifference
4. *Upekkhā-sahagatāni jivhāviṭṭānaṇi*  
   tongue-consciousness accompanied by indifference
5. *Dukkha-sahagatāni kāyaviṭṭānaṇi*  
   body-consciousness accompanied by painful feeling
6. *Upekkhā-sahagatāni sampāṭicchana-cittaṇi*  
   receptive consciousness accompanied by indifference
7. *Upekkhā-sahagatāni santīraṇa-cittaṇi*  
   investigating-consciousness accompanied by indifference

Of the seven cittas mentioned above, the first five are known as *pañca-viṭṭāna*, i.e. five cittas that are conscious of the five senses.
The last two, i.e., *sampaṭichana-citta* and *santīraṇa-citta*, represent two connecting stages in the process of cognition (awareness of an object).

For example, when a visual object appears in the eye, a series of consciousness has to arise and dissolve in order to see the object. First *pañca-dvārāvajjana* (five-door advertence) adverts the consciousness towards the object. Then *cakkhu-viṭṭāṇa* (eye-consciousness) makes the sense-impression. Then *sampaṭichana* (receptive consciousness) receives the sense-impression. Then *santīraṇa* (investigating consciousness) investigates the sense-impression. Then *vottappana* (determining consciousness) also known as *mano-dvārāvajjana* (mind-door advertence) determines the sense-impression whether it is good or bad. We are aware of the object roughly at this stage.

Similarly, when an audible voice strikes the eardrum, a series of consciousness, i.e., *pañca-dvārāvajjana, sotaviṭṭāṇa, sampaṭichana, santāraṇa, mano-dvārāvajjana*, etc., has to arise and dissolve before we can hear the voice.

Thus *sampaṭichana-citta, santāraṇa citta* together with *pañca dvārāvajjana citta* and *mano-dvārāvajjana citta* are essential for cognition of the senses at the five sense-doors (eye, ear, nose, tongue and body).

**Ahetuka Kusala Vipāka Cittas**
This class comprises eight *cittas* whose symbols and names are similar to those of *akusala-vipāka cittas* we have just described above.

<table>
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<tr>
<th>cak</th>
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<td>sam</td>
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</table>
According to Abhidhamma, one is in contact with disagreeable senses on account of one’s own past akusala-kamma (unwholesome deed) and at these instances akusala vipāka cittas will arise in the cognition process.

On the other hand one is in contact with agreeable senses on account of one’s own past kusala-kamma (wholesome deed), and at these instances kusala-vipāka cittas will arise in the cognition processes.

Therefore there are a pair of cakkhuviññāna (eye-consciousness), a pair of sotaviñña (ear-consciousness), a pair of ghānaviññāna (nose-consciousness), a pair of jivhā-viññāna (tongue-consciousness) and a pair of kāyaviññāna (body-consciousness). These five pairs together are called `dvipāṭcaviññāna'.

1. Upekkhā-sahagatā cakkhuviññāna
   eye-consciousness accompanied by indifference

2. Upekkhā-sahagatā sotaviñña
   ear-consciousness accompanied by indifference

3. Upekkhā-sahagatā ghānaviñña
   nose-consciousness accompanied by indifference

4. Upekkhā-sahagatā jivhāviñña
   tongue-consciousness accompanied by indifference

5. Sukkha-sahagatā kāyaviñña
   body-consciousness accompanied by pleasant feeling

6. Upekkhā-sahagatā sampāṭichana-citta
   receptive consciousness accompanied by indifference

7. Upekkhā-sahagatā santirana-citta
   investigating-consciousness accompanied by indifference

8. Somanassa-sahagatā santirana citta
   investigating-consciousness accompanied by joy
There are of course two *sampaṭichana cittas* and three *santīraṇa cittas*.

All the *akusala-vipāka cittas* and *ahetuka kusala vipāka cittas*, being comparatively weak as they are not aware of the senses as good or bad yet, are accompanied by neutral feeling; the exceptions are that the two body *kāyaviṭṭāṇa cittas* are accompanied by either painful or pleasant feeling and *somanassa-santīraṇa citta*, which arises when the sense is excellent, is accompanied by joy.

**Ahetuka Kiriya Cittas**
The three *ahetuka kiriya cittas* are given the following symbols and names.

<table>
<thead>
<tr>
<th>paṭcadvā</th>
<th>manodvā</th>
<th>hasi</th>
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</table>

1. *Upekkhā-sahagataṁ paṭcadvārāvajjana-cittaṁ*
   five-door advertting consciousness accompanied by indifference
2. *Upekkhā-sahagataṁ manodvārāvajjana-cittaṁ*
   mind-door advertting consciousness accompanied by indifference
3. *Somanassa-sahagataṁ hasituppāda-cittaṁ*
   smile-producing consciousness accompanied by joy

The functions of the two *avajjana-cittas*, i.e., No. 1 and No. 2 above, in the processes of cognition have been described above. If the sense-object appears at one of the five sense-doors, it is *paṇca-dvārāvajjana* which adverts consciousness towards the sense.
Pañca-dvārāvajjana citta works like a wave-length selector of a radio. Because of it, we can take note of the senses one after one.

When the sense or thought-object appears at the mind-door, it is mano-dvārāvajjana which adverts consciousness towards the sense.

Hasituppāda-citta can arise only in Buddha and arahats when they smile. Note that it is accompanied by joy whereas the two avajjana cittas are accompanied by neutral feeling.

Kāma-sobhaṇa Cittas
(Beautiful Consciousness of the Sense Sphere)

There are 24 kāma-sobhaṇa cittas. They are divided into three classes:

1. Mahā-kusala cittas
great moral consciousness – 8
2. Mahā-vipāka cittas
great resultant consciousness – 8
3. Mahā-kiriya cittas
great functional consciousness – 8

Here ‘mahā’ – ‘great’ means ‘greater in number’. Mahā-kusala citta is also known as kāmāvacara-kusala citta. As there are 8 kāmāvacara-kusala cittas, 5 rūpāvacara-kusala cittas, 4 arūpāvacara-kusala cittas and 4 lokuttara (supramundane) kusala cittas, the number of kāmāvacara-kusala cittas is greatest. The same is true for mahā-vipāka cittas (also known as kāmāvacara-vipāka cittas) and mahā-kiriya cittas (kāmāvacara-kiriya cittas). ‘Sobhaṇa – beautiful’ implies that sobhaṇa cittas yield good qualities and they are connected with wholesome roots such as alobha (generosity), adosa (goodwill) and amohā (knowledge).
Mahā-kusala cittas arise when ordinary worldlings (puthujjanas) and noble persons with the exception of arahats perform meritorious deeds such as dāna (alms-giving), sīla (morality) and bhāvanā (meditation).

Mahā-vipāka cittas are the kamma-results of mahā-kusala cittas of past lives. They function as paṭisandhi-citta (rebirth consciousness), bhavaṅga-citta (subconsciousness or life-continuing consciousness) and cuti-citta (death consciousness) in human beings and devas in their present lives.

Mahā-kiriya cittas arise in arahats when they perform wholesome deeds. Arahats have no attachment to anything. They expect no rewards from their wholesome deeds. So their kiriya-cittas are just functional and will not bear any kamma-results in future lives. Arahats do not have any future life.

**Mahā-kusala Cittas**
The eight mahā-kusala cittas are designated with symbols and names which resemble those of the eight lobha-mūla cittas.

<table>
<thead>
<tr>
<th>ñañasam</th>
<th>ñañavi</th>
<th>ñañasam</th>
<th>ñañavi</th>
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<tr>
<td>a</td>
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<tr>
<td>sa</td>
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1. Somanassa-sahagatāṁ ñāṇa-sampayuttaṁ asaṅkhārikam ekaṁ
2. Somanassa-sahagatāṁ ñāṇa-sampayuttaṁ sasaṅkhārikam ekaṁ
3. Somanassa-sahagatāṁ ñāṇa-vippayuttaṁ asaṅkhārikam ekaṁ
4. Somanassa-sahagatāṁ ñāṇa-vippayuttaṁ sasaṅkhārikam ekaṁ
Meanings
The above eight cittas can be translated in the same way as we have translated the eight lobha-mūla cittas; the only change necessary is to replace ‘diṭṭhi – wrong view’ with ‘ñāṇa – knowledge or insight’. This knowledge basically means the knowledge of knowing the existence of kamma and kamma-result. So now we go:

1. One consciousness, unprompted, accompanied by joy, and associated with knowledge.
2. One consciousness, prompted, accompanied by joy, and associated with knowledge.
3. One consciousness, unprompted, accompanied by joy, and dissociated with knowledge.
4. One consciousness, prompted, accompanied by joy, and dissociated with knowledge.
5. One consciousness, unprompted, accompanied by indifference, and associated with knowledge.
6. One consciousness, prompted, accompanied by indifference, and associated with knowledge.
7. One consciousness, unprompted, accompanied by indifference, and dissociated with knowledge.
One consciousness, unprompted, accompanied by indifference, and dissociated with knowledge.

Applications

There are only two types of cittas which bear kamma-seeds and will give rise to kamma-results. They are akusala cittas and kusala cittas. Thus if we can control our mind to be free from the influence of lobha (greed), dosa (hatred) and moha (delusion), we will have kusala cittas.

When we give alms, we have non-attachment (alobha) to the alms and goodwill (adosa) for the welfare of the person who receives the alms. Moreover, if we also have knowledge (amoha) of kamma and kamma-result at the time of giving, we have all three wholesome roots to accompany our cittas. Wholesome roots will always give rise to sobhāṇa cittas.

If we offer alms without being prompted by anyone and if we also feel glad at the time of offering, the kusala citta will be somanassa-sahagatam ānā-sampayuttaṁ asaṅkhārika mahā-kusala citta.

If young children, without knowledge of kamma and kamma-result pay homage joyfully to a monk or a Buddha’s image after being prompted by their parents, somanassa-sahagatam ānā-vippayuttaṁ sasaṅkhārika mahā-kusala citta will arise.

The eight types of kusala cittas may be illustrated further by the following examples.

Type 1 A lady with the knowledge of kamma and with joy offers flowers to a pagoda on her own accord.

Type 2 A girl, after being persuaded by her companion, goes to listen to a Dhamma talk with joy and with the knowledge of kamma.
Type 3  A boy spontaneously gives some money to a beggar with joy but without the knowledge of kamma.

Type 4  A man, after being requested by the headmaster to donate some money to the school, donates one hundred dollars joyfully without knowing kamma and its result.

Type 5  A girl sweeps the floor with neutral feeling but knows it is a wholesome thing to do.

Type 6  A man, prompted by a monk, chop wood with neutral feeling but knowing it to be a meritorious deed.

Type 7  A woman reads a Dhamma book on her own accord without understanding the meaning and without knowing kamma and its result.

Type 8  A girl, prompted by her mother, washes her parents’ clothes without joy and without thinking about kamma and kamma-result.

Mahā-vipāka Cittas & Mahā-kiriya Cittas

The eight mahā-vipāka cittas as well as the eight mahā-kiriya cittas are named in the same way as the eight mahā-kusala cittas. When one wishes to differentiate between the three classes of cittas, one may say like this:

1. somanassa-sahagataḥ nāṇa-sampayuttaḥ asañkhārika mahā-kusala citta
2. somanassa-sahagataḥ nāṇa-sampayuttaḥ asañkhārika mahā-vipāka citta
3. somanassa-sahagataḥ nāṇa-sampayuttaḥ asañkhārika mahā-kiriya citta
Generally it may be said that the first mahā-kusala citta gives result to the first mahā-vipāka citta, and the second mahā-kusala citta to the second mahā-vipāka citta, etc.

Conditions for the arising of the mahā-kiriya cittas in arahats are the same as those described for mahā-kusala cittas.

**Normal Cittas in a Person**

Although all the 54 types of kāmāvacara cittas can arise in persons in the human abode, hasituppāda citta and the eight mahā-kiriyā cittas can occur only in arahats. So only 45 types of kāmāvacara cittas arise in ordinary persons who are not arahats.

A person may further acquire 5 rūpāvacara-kusala cittas (rūpa-jhānas) and 4 arūpāvacara-kusala cittas (arūpa-jhānas) if he is able to by undertaking samatha-bhāvanā (tranquillity meditation).

**Rūpāvacara Cittas**

*(Consciousness mostly experienced in Rūpa-loka)*

There are 15 rūpāvacara cittas which are divided into three classes in the same way as the kāmāvacara-sobhana cittas are equally divided into kusala, vipāka and kiriya cittas.

1. Rūpāvacara kusala cittas – 5
   rūpa-jhāna (moral consciousness)
2. Rūpāvacara vipāka cittas – 5
   rūpa-jhāna (resultant consciousness)
3. Rūpāvacara kiriya cittas – 5
   rūpa-jhāna (functional consciousness)

A person, with nāṇa-sampayutta rebirth consciousness and who is not yet an arahat, may develop the five rūpāvacara kusala cittas one after another by undertaking the samatha-bhāvanā such as meditating on kasiṇa or on respiration.
Rūpāvacara vipāka cittas are the kamma resultants of rūpāvacara kusala cittas. They are the rebirth-consciousness of rūpa-brahmas. A person, who has acquired the first rūpāvacara kusala cittas and maintains it till his death, will be reborn in the first rūpa-jhāna level of rūpa-loka with the first rūpāvacara vipāka citta as his rebirth-consciousness.

Arahats, by undertaking samatha bhāvanā, may develop the five rūpāvacara-kirīya cittas one after another. Note that kirīya cittas arise instead of kusala cittas in arahats.

Hence rūpāvacara-kusala cittas and rūpāvacara kirīya cittas are experienced in the sense sphere as well as in the fine-material sphere whereas rūpāvacara-vipāka cittas are experienced only in the fine material sphere.

What is Jhāna?

Jhāna is a state of wilful concentration or absorption on an object. It is a combination of factors of absorption (jhānaṅga). These factors number five in total. They are:

1 Vitakka – Initial application that directs the mind towards the object
2 Vicāra – Sustained application that examines the object again and again
3 Pīti – joy or pleasurable interests in the object
4 Vedanā – Feeling, sensation (two kinds of vedanā that occur in jhāna are:
   a sukha – pleasant or agreeable feeling, bliss
   b uppekkhā – neutral feeling, equanimity
5 Ekaggatā – One-pointedness, concentration (samādhi).

Vitakka, vicāra, pīti, sukha or uppekkhā, and ekaggatā are cetasikas that can influence the mind to be fixed on an object. They can be
developed and strengthened by *samatha-bhāvanā* which is actually a form of mental training.

Our mind is normally not tranquil or calm. It is constantly agitated by **five hindrances** (*nivarana*); namely, sensuous desire (*kāmacchanda*), illwill (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and remorse (*uddhacca-kukkucca*) and sceptical doubt (*vicikicchā*).

Sensuous desire influences the mind to be wandering about sensuous objects which it has enjoyed before. Illwill agitates the mind by taking notice of disagreeable things. Sloth and torpor, restlessness and remorse, and sceptical doubt blind the mental vision and disturb the concentration.

Lord Buddha compared sensuous desire with water mixed with manifold colours, illwill with boiling water, sloth and torpor with water covered with mosses, restlessness and remorse with agitated water whipped by the wind, sceptical doubt with turbid and muddy water. Just as in such water one cannot perceive one’s own reflection, so in the presence of these five hindrances, one cannot clearly see one’s own benefit, nor that of others, nor that of both.

These hindrances can be overcome and temporarily dismissed by tranquillity-meditation (*samatha-bhāvanā*). We may choose *pathavī-kasiṇa* (earth-circle) as an object of meditation. A tray of about one span and four fingers (about one foot) in diameter is filled evenly with dawn-coloured clay or earth. This object is placed on a suitable stand so that one can look at it comfortably.

Sitting at ease two and a half cubits (3.75 ft) away from the earth-circle, one concentrates on it, saying mentally, “*pathavī, pathavī*” or “earth, earth...” The hypnotic circle that one is seeing is known as *parikamma-nimitta* (preparatory image).
Now the five factors of *jhāna* are being developed slowly. The initial application (*vitakka*) directs the mind towards the object (earth-circle); it temporarily inhibits sloth and torpor. Sustained application (*vicāra*) sustains the mind on the object by examining the object again and again; it temporarily inhibits sceptical doubt (*vicikicchā*).

*Pīti* develops joy or pleasurable interest in the object; it temporarily inhibits illwill. *Pīti* is also a precursor of *sukha* (pleasant feeling). *Pīti* creates an interest in the subject while *sukha* enables one to enjoy the object. *Sukha* holds the mind to stay longer on the object by its bliss; it temporarily drives away restlessness and remorse.

*Ekaggatā* gathers the *citta* and its concomitants on the object to reach the state of one-pointedness; it temporarily inhibits sensual desire.

When the hindrances subside temporarily, the mind does not wander away from the object as frequently as before and weak degree of concentration is attained. At this stage one can see the earth-circle with closed eyes as one has seen it with open eyes. This visualised image is called *uggaha-nimitta* (acquired image).

Now one meditates on this acquired image with closed eyes, saying mentally “*pathavī, pathavī*” as before. When one reaches a higher degree of concentration, the image suddenly changes its colour and appearance. It becomes many times brighter and is as smooth as the surface of a mirror. The change is like taking a mirror out of its rough leather case. This new image is also known as *pañibhāga-nimitta* (counter-image).

The difference between the two images is very distinct. *Uggaha-nimitta* is an exact mental replica of the original object; it contains all the defects present in the original object. *Paṭibhāga-
nimitta is free from all defects; it is very bright and smooth. The latter may not possess a definite form or colour — “It is just a mode of appearance, and is born of perception.”

As soon as the paṭibhāga-nimitta arises, the concentration (samādhi) reaches a state known as upacāra-samādhi, i.e., neighbourhood (or access) concentration. At this stage the five jhāna factors become distinct and strong; pīti and sukha are so predominant that the meditator experiences ecstatic joy and bliss which he has never experienced before.

He now let the paṭibhāga-nimitta spread endlessly in all directions by his will power, and meditates “paṭhavi, paṭhavi” as before. Eventually he gains jhāna-samādhi or appanā-samādhi (meditative concentration). At this stage, he can enjoy the calmness, serenity, joy and bliss of the jhāna again and again as much as he wishes. If he practices well, he can remain in absorption or trance for an hour, two hours, a day, two days or up to seven days. During this absorption, there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances. The state of consciousness is, however, fully alert and lucid.

Those, who want to enjoy ecstatic bliss greater than sensual pleasure, should undertake tranquillity-meditation. There are some meditation centers in Myanmar, like International Buddha Sāsana Centres, where proper and systematic guidance is available for developing concentration up to the jhāna level.

In the first jhāna, all the five jhāna-factors are present. Then by meditating on the paṭibhāga-nimitta of pathavī-kasiṇa further and eliminating the lower jhāna-factors one by one, a person can attain the higher jhānas. He attains the second jhāna when vitakka is eliminated, the third jhāna when vicāra is further
eliminated, the fourth jhāna when pīti is also eliminated, and finally the fifth jhāna when sukha is replaced by upekkhā.

Rūpāvacara Kusala Cittas
(Fine-material sphere Moral Consciousness)

The five rūpāvacara kusala cittas are designated by the following symbols and names.

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1  Vitakka, vicāra, pīti, sukh’ekaggatā sahitaṇī pathamajjhāna kusala-cittāṇi
2  Vicāra, pīti, sukh’ekaggatā sahitaṇī dutiyajjhāna kusala-cittāṇi
3  Pīti, sukh’ekaggatā sahitaṇī tatiyajjhāna kusala-cittāṇi
4  Sukh’ekaggatā sahitaṇī catutthajjhāna kusala-cittāṇi
5  Upekkh’ekaggatā sahitaṇī paṭcamajjhana kusala-cittāṇi.

Meanings

1  First jhāna moral consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
2  Second jhāna moral consciousness together with sustained application, joy, bliss and one-pointedness.
3  Third jhāna moral consciousness together with joy, bliss and one-pointedness.
4  Fourth jhāna moral consciousness together with bliss and one-pointedness.
5 Fifth jhāna moral consciousness together with equanimity and one-pointedness.

Note that the first four cittas bear ‘+’ symbols because they contain ‘sukha’ which is the same as ‘somanassa’. The fifth citta bears a ‘–’ symbol because it contains ‘upekkhā’.

Rūpāvacara Vipāka Cittas
(Fine-material Sphere Resultant Consciousness)

The five rūpāvacara vipāka cittas are designated by the same symbols and similar names as the five rūpāvacara kusala cittas.

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In naming the rūpāvacara vipāka cittas, just change ‘kusala’ (moral) in the names of the rūpāvacara kusala cittas into ‘vipāka’ (resultant).

Rūpāvacara Kiriya Cittas
(Fine-material sphere Functional consciousness)

The five rūpāvacara kiriya cittas are again designated by the same symbols and similar names as the five rūpāvacara kusala cittas. Here ‘kusala’ (moral) should be changed to ‘kiriya’ (functional).

Arūpāvacara Cittas
(Consciousness mostly experienced in Arūpa-loka)

There are 12 arūpāvacara cittas which are equally divided into three groups of kusala, vipāka and kiriya cittas.
1. *Arūpāvacara kusala cittas* – 4
   *arūpa-jhāna* (moral consciousness)

2. *Arūpāvacara vipāka cittas* – 4
   *arūpa-jhāna* (resultant consciousness)

3. *Arūpāvacara kiriya cittas* – 4
   *arūpa-jhāna* (functional consciousness)

The four *arūpāvacara kusala cittas* may be acquired by persons who are not yet *arahats* whereas the four *arūpāvacara kiriya cittas* can arise only in *arahats*. These two types of *arūpāvacara cittas* are experienced in the sense sphere as well as in the immaterial sphere.

The four *arūpāvacara vipāka cittas* are experienced in the immaterial-sphere only. They are the *kamma*-resultants of *arūpāvacara kusala cittas*. A person who acquires *arūpa-jhāna* and maintains it till his death will be reborn in the immaterial sphere.

**Arūpa Jhānas**

The person who has developed the five *rūpa-jhānas* may go up the ladder of concentration to *arūpa-jhānas*. In doing so he uses the concentration associated with fifth *rūpa-jhāna* as his base.

Also he has to reason about the unsatisfactoriness of the physical body and the troubles it develops on account of heat and cold, insect-bites, hunger and thirst, diseases, old age and death.

When he feels detached from the physical body and *rūpa*, he first develops the fifth *jhāna* by meditating on the *paṭibhāga-nimitta* of *paṭhavī-kasiṇa*. He then comes out from the fifth *jhāna* and, though the *paṭibhāga-nimitta* exists in his vision, he neglects it and tries to concentrate on the infinite space (*ākāsa*) beyond it and meditates “*ākāsa, ākāsa*” repeatedly.
When his mild attachment (nikanti) for the paṭibhāga-nimitta disappears, the nimitta also suddenly disappears unfolding endless space. Concentrating his mindfulness on this endless space, he goes on meditating “Ākāsa, ākāsa” till he reaches the first arūpa-jhāna. The jhāna is called ākāsānañcāyatana kusala citta because it focuses on ākāsa.

He then continues his meditation by concentrating his mindfulness on the ākāsānañcāyatana kusala citta; meditating ‘viṭṭāna, viṭṭāna’ repeatedly till he reaches the second arūpa-jhāna. This jhāna is called viññāṇancāyatana kusala citta.

To develop the third arūpa-jhāna he focuses his attention not on the ākāsānañcāyatana kusala citta but on nothingness, meditating “Nathi Kīṭci” (there is nothing whatsoever) repeatedly till he reaches the jhāna. This jhāna is called ākiñcaññāyatana kusala citta – ‘akiñcañna’ also means ‘nothingness’.

By taking the third arūpa-jhāna consciousness as the object of meditation, he can further develop the fourth arūpa-jhāna. This jhāna is called nevasaññā-nāsaññāyatana kusala citta. Nevasaññā-nāsaññāyatana literally means that “perception neither exists nor does not exist”. It refers to the fact that the fourth arūpa-jhāna consciousness is so subtle and refined that one cannot definitely say whether there is a consciousness or not. Consciousness is no longer noticeable the state of this jhāna.

All the four arūpa-jhānas belong to the category of the fifth jhāna because they are based on the fifth rūpa-jhāna. They all have only two jhāna-factors, namely upekkhā and ekaggatā.

It should be noted that the five rūpa-jhānas differ from one another in the number of jhāna-factors whereas the four arūpa-jhānas differ from one another in the objects of meditation.
Arūpāvacara Kusala Cittas
(Immaterial Sphere Moral Consciousness)

The four arūpāvacara kusala cittas are designed by the following symbols and names.

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<th>ākāsā</th>
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1. Upekkh’ ekaggatā sahitam ākāsānañcāyatana-kusala-cittaṁ
2. Upekkh’ ekaggatā sahitam viññāñcāyatana-kusala-cittaṁ
3. Upekkh’ ekaggatā sahitam ākiṭcaññāyatana-kusala-cittaṁ
4. Upekkh’ ekaggatā sahitam n’eva-saññā-n’saññāyatana-kusala-cittaṁ

Meanings
1. Ākāsānañcāyatana moral consciousness together with equanimity and one-pointedness.
2. Viññāñcāyatana moral consciousness together with equanimity and one-pointedness.
3. Ākiṭcaññāyatana moral consciousness together with equanimity and one-pointedness.
4. N’evasaññā n’saññāyatana moral consciousness together with equanimity and one-pointedness.

Arūpāvacara Vipāka Cittas
(Immaterial Sphere Resultant Consciousness)

The four arūpāvacara vipāka cittas are designated by the same symbols as the four arūpāvacara kusala cittas. The names are also similar, the only change necessary is to put ‘vipāka’ (resultant) in place of ‘kusala’ (moral).
Arūpāvacara Kiriya Cittas
(Immaterial Sphere Functional Consciousness)

Again the symbols are the same and the names are similar, the only change necessary is to put ‘kiriya’ (functional) in place of ‘kusala’ (moral).

Abhiññāṇa Cittas (Supernormal Consciousness)

A person who attains five rūpavacara kusala cittas and four arūpavacara kusala cittas in pathavi-kasiṇa meditation can easily develop these nine jhāna cittas in the meditation of other nine kasiṇas. Then he can practise in 14 ways on these ten kasiṇas and nine jhānas to make his mind very skillful and powerful. He can then develop five mundane supernormal powers based on the fifth rūpavacara kusala citta.

An arahat who attains five rūpavacara kiriya cittas and four arūpavacara kiriya cittas in pathavi-kasiṇa meditation can also develop these nine jhānas in the meditation of other nine kasiṇas. By practising in the same way on these ten kasiṇas and nine jhānas, he can also develop five mundane supernormal powers based on the fifth rūpavacara kiriya citta.

Thus the fifth rūpavacara kusala citta is called the kusala abhiññāna citta, and the fifth rūpavacara kiriya citta is called the kiriya abhiññāna citta when they are associated with supernormal knowledge.
Lokuttara Cittas
(Supramundane Consciousness)

Lokuttara cittas may be acquired by vipassanā (insight) meditation. There are two ways of getting to the path-consciousness (magga-ñāna). They are:

1. Vipassanā-yānika —
   taking insight meditation as the vehicle,

2. Samatha-yānika —
   taking tranquility meditation as the vehicle.

A person may first develop the neighbourhood concentration (upacāra-samādhi) by tranquility meditation (samatha bhāvanā) and then proceed to insight meditation (vipassanā bhāvanā). Here the person is using ‘upacāra-samādhi’ as the base of his wisdom-eye for looking into the ultimate nāma and rūpa and their common characteristics of impermanence (anicca), suffering (dukkha) and not-self (anatta). This person, if successful to the end, will acquire the 4 Paths and the 4 Fruitions. So in this route there are only 8 supramundane cittas, namely, the four lokuttara kusala cittas (supramundane moral consciousness) and the four lokuttara vipāka cittas (supramundane resultant consciousness).

Now in the second route, a person first develops a jhāna-samādhi (meditative concentration) by tranquility meditation and uses this concentration as the base of his wisdom-eye in insight meditation. If he uses the first jhāna-samādhi as his base, his first path-consciousness is also accompanied by the first jhāna-samādhi; so it is known as the first jhāna sotāpatti path-consciousness.

Similarly for a person who uses the second jhāna-samādhi as his base for insight meditation, his first path-consciousness is known as the second jhāna sotāpatti path-consciousness. In the
same-way for persons who use the third jhāna-samādhi, the fourth jhāna-samādhi and the fifth jhāna-samādhi, respectively, as the base for their insight meditation, their first path-consciousness will be known as the third jhāna sotāpatti path-consciousness, the fourth jhāna sotāpatti path-consciousness and the fifth jhāna sotāpatti path-consciousness, respectively.

So there are 5 sotāpatti path-consciousness. In other words we are multiplying sotāpatti path-consciousness with 5 rūpāvacara jhānas. In the same way there are 5 sakadāgāmi path-consciousness, 5 anāgāmi path-consciousness and 5 arahatta path-consciousness.

Thus the total number of path-consciousness is 20.

As the fruition immediately follows the path without any lapse in time, there are also 20 fruition-consciousness.

Thus in the samatha-yanika route there are altogether 40 types of supramundane consciousness.

Lokuttara Kusala Cittas
(Supramundane Moral Consciousness)

Basically there are four lokuttara kusala cittas as acquired in the vipassanā-yanika route. They are:

1. Sotāpatti-magga-citta
2. Sakadāgāmi-magga-citta
3. Anāgāmi-magga-citta
4. Arahatta-magga-citta

Meanings

1. Sotāpatti path-consciousness
   (consciousness belonging to the path of stream-entry)
2. Sakadāgāmi path-consciousness
   (consciousness belonging to the path of once-returning)
3 *Anāgāmi* path-consciousness  
(consciousness belonging to the path of never-returning)  
4 *Arahatta* path-consciousness  
(consciousness belonging to the path of arahatship)

Since each of these four basic path-consciousness can associate with five *rupāvacara jhānas* in turn, there are 20 *jhāna* path consciousness which are realized in *samatha-yānika* route.

**Five Jhāna Sotāpatti Magga Cittas**

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1. *Vitakka, vicāra, pīti, sukh’ekaggatā sahitaṃ pathamajjhāna sotāpatti-magga cittaṃ.*
2. *Vicāra, pīti sukh’ekaggatā sahitaṃ dutayajjhāna-magga cittaṃ.*
5. *Upekkh’ekaggatā sahitaṃ paṭcamajjhāna sotāpatti-magga cittaṃ.*

**Meanings**

1. The first *jhāna sotāpatti* path-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
2 The second *jhāna sotāpatti* path-consciousness together with sustained application, joy, bliss and one-pointedness.

3 The third *jhāna sotāpatti* path-consciousness together with joy, bliss and one-pointedness.

4 The fourth *jhāna sotāpatti* path-consciousness together with bliss and one-pointedness.

5 The fifth *jhāna sotāpatti* path-consciousness together with equanimity and one-pointedness.

The five *sakadāgāmi* path-consciousness, the five *anāgāmi* path-consciousness and the five *arhatta* path-consciousness are named similarly.

**Lokuttara Vipāka Cittas**  
(*Supramundane Resultant Consciousness*)

Basically here are four *lokuttara vipāka cittas* as the fruitions of the four *lokuttara kusala cittas*. These four types of supramundane resultant consciousness are realized in the *vipassanā-yānika* route.

1 *Sotāpatti-phala-cittaṇī*
2 *Sakadāgāmi-phala-cittaṇī*
3 *Anāgāmi-phala-cittaṇī*
4 *Arahatta-phala-cittaṇī*

**Meanings**

1 *Sotāpatti* fruit-consciousness  
   (consciousness belonging to the fruition of stream-entry)

2 *Sakadāgāmi* fruit-consciousness  
   (consciousness belonging to the fruition of once-returning)
3 *Anāgāmi* fruit-consciousness  
(consciousness belonging to the fruition of never-returning)

4 *Arahatta* fruit-consciousness  
(consciousness belonging to the fruition of arahatship)

Again each of these four basic fruit-consciousness can associate with five *rūpāvacara jhānas* in turn, giving rise to 20 fruit-consciousness in all. These are realized in *samatha-yānika* route.

The names of five *jhāna arahatta* fruit-consciousness are described below as examples.

**Five Jhāna Arahatta Phala Cittas**

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<td>–</td>
</tr>
<tr>
<td>2</td>
<td>pa</td>
<td>du</td>
<td>ta</td>
<td>ca</td>
<td>pañ</td>
</tr>
</tbody>
</table>

1 *Vitakka, vicāra, pīti, sukh’ekaggata sahiṇī pathmajjhāna arahatta-phala cittāni*

2 *Vicāra, pīti, sukh’ekaggatā sahiṇī dutiyajjhāna arahatta-phala cittāni*

3 *Pīti, sukh’ekaggatā sahiṇī tatiyajjhāna arahatta-phala cittāni*

4 *Sukh’ekaggata sahiṇī catuttajjhāna arahatta-phala cittāni*

5 *Upekkh’ekaggatā sahiṇī pancamajjhāna arahatta-phala cittāni*
Meanings

1. The first *jhāna arahatta* fruit-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
2. The second *jhāna arahatta* fruit-consciousness together with sustained application, joy, bliss and one-pointedness.
3. The third *jhāna arahatta* fruit-consciousness together with joy, bliss and one-pointedness.
4. The fourth *jhāna arahatta* fruit-consciousness together with bliss and one-pointedness.
5. The fifth *jhāna arahatta* fruit-consciousness together with equanimity and one-pointedness.

Quick Review Over Cittas

A reader or learner should use Chart No. 1 entitled *The Complete Chart on Cittas* which is attached at the end of this book.

1. *Akusala cittas* – 12
   - They are 8 *lobha-mūla cittas*, 2 *dosa-mūla cittas* and 2 *moha-mūla cittas*.
2. *Ahetuka cittas* – 18
   - They comprise 7 *akusala vipāka cittas*, 8 *ahetuka kusala vipāka cittas* and 3 *ahetuka kiriya cittas*.
   - They are divided into 8 *mahā-kusala cittas*, 8 *mahā-vipāka cittas* and 8 *mahā-kiriya cittas*.
4. *Kāmāvacara cittas or kāma cittas* – 54
   - They comprise 12 *akusala cittas*, 18 *ahetuka cittas* and 24 *kāma-sobhaṇa cittas*.
5. *Mahaggata cittas* – 27
   - The 15 *rūpāvacara cittas* and the 12 *arūpāvacara cittas* are collectively known as *mahaggata cittas*. 
'Mahaggata' literally means ‘grown great’, i.e., developed, exalted or supernormal. Mahaggata citta is the state of ‘developed consciousness’ attained in the fine-material and the immaterial absorptions. Mahaggata cittas are more developed or more exalted than kāma-cittas.

6 Lokiya cittas – 81
The 54 kāmāvacara cittas and the 27 mahaggata cittas are collectively known as 81 lokiya cittas.
Lokiya — mundane or associated with the three spheres of existence – namely, the kāma-sphere, the rūpa-sphere, and the arūpa-sphere (the sense sphere, the fine-material sphere and the immaterial sphere).

7 Lokuttara cittas – 8 or 40
The 4 magga-cittas (path-consciousness) and the 4 phala-cittas (fruit-consciousness) constitute 8 lokuttara cittas. When they are multiplied by 5 rūpāvacara jhānas, we get 40 lokuttara cittas.
Lokuttara – supramundane or beyond the three spheres of existence. The 8 lokuttara cittas together with Nibbāna constitute the ‘9 supramundane dhammas’ (nava-lokuttara-dhamma).

8 Total number of cittas 89 or 121
The 81 lokiya cittas together with 8 lokuttara cittas (vipassanā-yānīka way) make up 89 cittas in all.
Or if we combine 81 lokiya cittas with 40 lokuttara cittas (samatha-yānīka way) we get 121 cittas in all.

9. Asobbhana cittas – 30
They comprise 12 akusala cittas and 18 ahetuka cittas. The akusala cittas are not ‘beautiful’ (sobhana) because they are associated with evil roots – namely lobha (greed), dosa (hatred) and moha (delusion).
The *ahetuka cittas* are regarded as ‘not beautiful’ (*asobhaṇa*) because they are not associated with wholesome roots, namely *alobha* (generosity), *adosa* (goodwill) and *amoha* (wisdom).

10 **Sobhaṇa cittas** – 59 or 91

If we subtract 30 *asobhaṇa* from 89 *cittas*, we obtain 59 *sobhaṇa cittas*. Or, if we subtract 30 *asobhaṇa cittas* from 121 *cittas*, we get 91 *sobhaṇa cittas*. *Sobhaṇa cittas* are associated with wholesome roots.

11 **Jhāna cittas** – 67

The 27 *mahaggata cittas* are known as the *lokiya jhāna cittas*. Combining these with the 40 *lokuttara jhāna cittas* we get 67 *jhāna cittas*.

Among these, there are 11 first *jhāna cittas*, 11 second *jhāna cittas*, 11 third *jhāna cittas*, 11 fourth *jhāna cittas*, and 23 fifth *jhāna cittas*. These can be easily counted form the Chart No. 1. Note that there are 3 first *jhāna cittas* in the *mahaggata cittas* and 8 first *jhāna cittas* in *lokuttara cittas*; together they make up 11 first *jhāna cittas*. The second, the third and the fourth *jhāna cittas* are counted in the same way. In counting the fifth *jhāna cittas*, all the 12 *arūpāvacara cittas* are included in the count – thus we get 11+12 = 23 fifth *jhāna cittas*.

12 **Division according to jāti (birth)**

The *cittas* are divided into 4 classes according to *jāti* – viz., *akusala*, *kusala*, *vipāka* and *kiriya cittas*.

By looking at Chart No. 1, we can divide the 54 *kāmāvacara cittas* into 12 *akusala cittas*, 8 *kusala cittas*, 23 *vipāka cittas* and 11 *kiriya cittas*. The 23 *vipāka cittas* are collectively known as *kāma- vipāka cittas*, and the *kiriya cittas* are known as *kāma-kiriya cittas*. 
Furthermore the 27 mahaggata cittas can be divided into 9 kusala cittas, 9 vipāka cittas and 9 kiriya cittas. These groups of cittas are also referred to as 9 mahaggata kusala cittas, 9 mahaggata vipāka cittas and 9 mahaggata kiriya cittas. The 81 lokiya cittas can be divided into 12 akusala cittas, 17 kusala cittas, 32 vipāka cittas and 20 kiriya cittas. The latter groups of cittas, being lokiya, are respectively known as 17 lokiya kusala cittas, 32 lokiya vipāka cittas and 20 lokiya kiriya cittas, respectively.

Now the 89 cittas (brief total) can be divided into 12 akusala cittas, 21 kusala cittas, 36 vipāka cittas and 20 kiriya cittas. The 121 cittas (broad total) can be divided into 12 akusala cittas, 37 kusala cittas, 52 vipāka cittas and 20 kiriya cittas.

13 Division according to Vedanā (feeling)

There are five types of vedanā which are designated by separate symbols in Chart No. 1 as:

i Somanassa (+) – joy, mental pleasure or mentally agreeable feeling,

ii Domanassa (*) – mental displeasure or mentally disagreeable feeling,

iii Sukha (v) – physical happiness

iv Dukkha (^) – physical pain

v Upekkhā (−) – indifference or neutral feeling.

In Chart No. 1 we shall notice that the 8 lokuttara cittas (i.e., 4 maggas and 4 phalas) are designated by the dual symbol +, indicating that they may be associated with either somanassa or upekkhā. The 40 lokuttara cittas can be, however, differentiated by vedanā. We can make a table (see Table 1.1) for dividing separate groups of cittas according to vedanā.
In the 54 kāmavacara cittas, there are 18 somanassa, 2 domanassa, 32 upekkhā, 1 sukha and 1 dukkha cittas.

In the 81 lokiya cittas, there are 30 somanassa, 2 domanassa, 47 upekkhā, 1 sukha and 1 dukkha cittas.

Finally in the 121 total cittas, there are 62 somanassa, 2 domanassa, 55 upekkhā, 1 sukha and 1 dukkha cittas.

**Table 1.1**

CLASSIFICATION OF CITTAS ACCORDING TO FEELING

<table>
<thead>
<tr>
<th>Name of citta</th>
<th>Somanassa</th>
<th>Domanassa</th>
<th>Upekkhā</th>
<th>Sukha</th>
<th>Dukkha</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akusala</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>–</td>
<td>–</td>
<td>12</td>
</tr>
<tr>
<td>Ahetuka</td>
<td>2</td>
<td>–</td>
<td>14</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Kāma sobhaṇa</td>
<td>12</td>
<td>–</td>
<td>12</td>
<td>–</td>
<td>–</td>
<td>24</td>
</tr>
<tr>
<td>Kāma citta</td>
<td>18</td>
<td>2</td>
<td>32</td>
<td>1</td>
<td>1</td>
<td>54</td>
</tr>
<tr>
<td>Mahaggata</td>
<td>12</td>
<td>–</td>
<td>15</td>
<td>–</td>
<td>–</td>
<td>27</td>
</tr>
<tr>
<td>Lokiya</td>
<td>30</td>
<td>2</td>
<td>47</td>
<td>1</td>
<td>1</td>
<td>81</td>
</tr>
<tr>
<td>Lokuttara</td>
<td>32</td>
<td>–</td>
<td>8</td>
<td>–</td>
<td>–</td>
<td>40</td>
</tr>
<tr>
<td>Total citta</td>
<td>62</td>
<td>2</td>
<td>55</td>
<td>1</td>
<td>1</td>
<td>121</td>
</tr>
</tbody>
</table>
Chapter 2  

CETASIKAS  

Mental Factors

 Characteristics of Cetasikas

*Cetasikas* are mental factors or mental concomitants that arise and perish together with *citta*, depend on *citta* for their arising and influence the mind to be bad, good or neutral as they arise.

A *cetasika* has the following four characteristic properties:

i. It arises together with *citta* (consciousness).

ii. It perishes together with *citta*.

iii. It takes the same object (*arammana*) which *citta* takes.

iv. It shares a common physical base (*vatthu*) with *citta*.

Which is more powerful?

When we say that the mind is the most powerful agent in the world and it leads the world, it is not the performance of *citta* alone, but the performance of *citta* and *cetasikas* together that makes the mind most powerful.

Now which is more powerful—*citta* or *cetasikas*? *Citta* is no doubt the leader of the group, but *cetasikas* influence the *citta* and direct the *citta* to perform actions, speeches and thoughts either morally or immorally. These actions, speeches and thoughts change the world every day and their kammic forces will create new worlds in the future.

To decide which of the two—*citta* or *cetasikas*—is more powerful, let us consider two similes.
1 In a family the father is the leader, but the mother has complete influence on the father, and he does what she asks him to do. Now who is more important—father or mother?

2 In a saw-mill an elephant moves logs as directed by its rider. The elephant cannot work alone, neither does the rider. The elephant has strength to move the logs; the rider cannot move the logs, but he can command the elephant to work. Who is more important—the elephant or the rider?

It may be noticed that both the father and the mother in simile (1) and both the elephant and the rider in simile (2) are indispensable. So aren’t they equally important?

Citta is like the elephant and cetasikas are analogous to the rider. No citta exists apart from its concomitants and no cetasikas exist apart from citta. They function together. They are our true strength and ability. The more we can develop them, the more powerful shall we grow.

### Classification of Cetasikas

| Cetasikas (52) | Aññasamāna (13) | 1 Sabba-citta sādhāraṇa (7) |
| | | 2 Pakiṇṇaka (6) |
| | Akusala (14) | 1 Moha-catukka (4) |
| | | 2 Lobha-tri (3) |
| | | 3 Dosa-catukka (4) |
| | | 4 End-tri (3) |
| | Sobhaṇa (25) | 1 Sobhaṇa sādhāraṇa (19) |
| | | 2 Virati (3) |
| | | 3 Appamaṇṇā (2) |
| | | 4 Paññindriya (1) |
There are 52 cetasikas in all. They are first divided into three classes as follows.

1. Aññasamāna cetasikas
   general mental concomitants – 13
2. Akusala cetasikas
   immoral mental concomitants – 14
3. Sobhaṇa cetasikas
   beautiful mental concomitants – 25

**Aññasamāna Cetasikas**
*(General Mental Concomitants)*

The 13 aññasamāna cetasikas can associate both with sobhaṇa and asobhaṇa cittas. They are neutral and they enhance the properties of the cetasikas with which they associate.

They are again divided into two sub-groups.

1. Sabbacitta-sādhāraṇa
   Essentials which associate with all cittas – 7
2. Pakiṇṇaka
   Particulars which selectively associate with some sobhaṇa as well as with some asobhaṇa cittas – 6

**Sabbacitta-sādhāraṇa Cetasikas**
*(Essentials or Primary Ones – 7)*

Sabba – all; sādhāraṇa – associate with

The 7 sabbacitta-sādhāraṇas associate collectively with all cittas. Consciousness of an object by citta is accomplished with the help of these cetasikas.

1. Phassa – Contact or mental impression
2. Vedanā – Feeling or sensation
3  **Saññā** – perception
4  **Cetanā** – volition or intention
5  **Ekaggatā** – one-pointedness, concentration (*samādhi*)
6  **Jīvitindriya** – vitality or psychic life
7  **Manasikāra** – attention or advertence

1  **Phassa**
*Phassa* furnishes the contact between the sense object, the sense organ and the *citta*. For example, the contact between visual object, visual organ (eye) and eye-consciousness (*cakkhu-viññāṇa*) is accompanied by *phassa*. Without *phassa*, there will be no sense-impression and consequently no cognition.

2  **Vedanā**
*Vedanā* enjoys the taste of the sense-object. It is like a king who enjoys a delicious dish.

   Feeling is very important to worldly people. People are struggling day and night for the enjoyment of sensual pleasure which is nothing but pleasant feeling.

   In the cause-effect relations of the Law of Dependent Origination (*pañicca-samuppada*), contact is the condition for the arising of feelings, and feeling is the condition for the arising of craving (*taṇhā*).

   The whole group of feelings—past, present, future, one’s own and external—is designated as *vedanakkhandha*, one of the five groups of existence.

3  **Saññā**
*Saññā* takes note of the sense-objects as to colour, form, shape, name, etc. It functions as memory. It is *saññā* that enables one to recognize an object that has once been perceived by the mind
through the senses. Without sañña, we would not remember our names, our parents, our wives and children, our houses, etc. So it would be impossible to live in the community.

The whole group of perceptions—past, present, future, one’s own and external—is designated as sañnakkhandha, which is also one of the five groups of existence.

4 Cetanā
Cetanā co-ordinates the mental states associated with itself on the object of consciousness like a chief disciple, or like a farm—owner who fulfils his duties and regulates the work of others as well. Cetanā fulfils its function and regulates the functions of other mental concomitants associated with it.

Cetanā acts on its concomitants, acts in getting the object, and acts on accomplishing the task; thus it determines action.

According to Aṅguttara Nikāya (vi, 13), Buddha remarked: “Volition is action (kamma), thus I say, O monks; for as soon as volition arises, one does the action, be it by body, speech or mind.”

So cetanā plays an important role in all actions—it determines whether an action is moral or immoral. It is the most significant cetasika in mundane (lokiya) consciousness whereas pañña (wisdom) is the most important cetasika in the supramundane (lokuttara) consciousness.

Excluding vedanā and sañña, all the remaining fifty cetasikas, with cetanā as the foremost, is designated as sañkhārakkhandha (formation-group), which is also one of the five groups of existence.

5 Ekaggatā
Ekaggatā focuses the citta and its concomitants on one object. It prevents its adjuncts from dissipation and fixes them on the
one object. It is similar to water that binds together several substances to form one concrete mass. It is like a firmly fixed pillar that cannot be shaken by the storm.

Ekaggatā is one of the five jhāna factors. When developed and cultivated by meditation, it is known as samādhi. It is the seed of all attentive, selected, focused or concentrated consciousness.

6 Jīvitindriya

Jīvitindriya is a combination of 2 terms:

Jīvita + indriya = life + controlling faculty.

It is called jīvita because it sustains its concomitants. It is called indriya because it controls its concomitants.

Just as lotuses are sustained by water, and an infant by a nurse, so are mental concomitants sustained by jīvitindriya.

Although cetanā determines the activities of all mental concomitants, it is jīvitindriya that infuses life into cetanā and other concomitants.

7 Manasikāra

Manasikāra is the mind’s first ‘confrontation with an object’ and ‘directs the associated mental concomitants to the object’. It is, therefore, the prominent factor in the two avajjana-cittas—namely, pañcadvāravajjana-citta and mano-dvāravajjana-citta, i.e., advertence at the five sense-doors and advertence at the mind-door. These two states of consciousness, breaking through the life-continuum (bhavaṅga), form the first stage in the cognition process.

As the rudder of a ship directs her to her destination, so manasikāra directs the citta and its concomitants towards the sense object. Without manasikāra, the mind is like a rudderless ship
and it cannot be aware of an object. We have a saying in Myanmar that runs like this: “If we are not attentive, we shall not see a cave.”

In a more general sense, manasikāra appears frequently in the suttas as yoniso-manasikāra (wise-attention or wise-reflection) and ayoniso-manasikāra (unwise-attention or unwise-reflection).

Wise-attention leads to moral consciousness whereas unwise-attention leads to immoral consciousness.

**Significance of Sabbacitta-sādhāraṇa**

As described above, all the 7 essential cetasikas perform important tasks and they are essential for the awareness of an object by the mind. Manasikāra first confronts with the object and directs the citta and the mental concomitants associated with it towards the object.

Cetanā acts on the citta and the mental concomitants associated with it to perform their respective duties efficiently until the task of getting or knowing the object is completed.

Phassa let the citta and its mental concomitants be in contact with the sense-object. Vedanā enjoys the taste of sensation which arises from the contact (phassa). Saññā takes note of the object and helps to recognize the object.

Ekaggatā focuses the citta and its concomitants on the object; it binds the mental concomitants with citta together to be at a state of one-pointedness on the object—a condition which is also essential for the awareness of the object.

Jīvitindriya sustains the vitality of the citta and the mental concomitants so that they will remain alive and active to their full life. Otherwise, they will perish before the task of getting or knowing the object is completed.
Pakiṇṇaka Cetasikas

(Particulars – 6)

These six cetasikas may associate both with sobhaṇa and asobhaṇa cittas, but not with all of them. They associate only with those cittas with which they should associate.

1. **Vitakka** – initial application or thought conception
2. **Vicāra** – sustained application or discursive thinking
3. **Adhimokkha** – decision or determination
4. **Viriya** – effort or energy or exertion
5. **Pīti** – rapture or interest
6. **Chanda** – wish, desire or will

1 Vitakka

Vitakka applies the citta and its concomitants onto the sense-object. As the king’s favorite courtier introduces someone to the king, likewise vitakka introduces the citta and its concomitants to the object.

As explained above, manasikāra directs the citta and its concomitants to the object whereas vitakka applies them onto the object.

Vitakka, manasikāra and cetanā may be differentiated further by comparing them with different persons in a boat racing to a flag. Manasikāra is like the rudder – controller of the boat, vitakka like the rowers in the hull of the boat, and cetanā like the foremost rower who not only rows the boat himself but also urges others to row to their best and then plugs the winning flag when the boat gets to the destination.

As vitakka applies the citta and its concomitants to various objects leading to various thought processes, it is also known as thought conception.
Vitakka is one of the five jhāna-factors. It inhibits sloth and torpor (thina-middha). When it is developed and cultivated, it becomes the foremost factor of the first jhāna. It is also the second factor known as ‘sammā-sañkappa’ (right-thought) in the Noble Eightfold Path.

2 Vicāra
Vicāra sustains the citta and its concomitants on the object by letting them examine the object again and again. Like vitakka, it is a jhāna factor. It inhibits vicikicchā (doubt).

Vitakka is the forerunner of vicāra. The two should be distinguished thus: like the flapping of a bird about to fly is vitakka, like its planning movements in the sky is vicāra; like the beating of a drum or bell is vitakka, like its reverberation is vicāra.

3 Adhimokkha
Adhimokkha makes the decision with respect to the sense-object. It is like a judge who decides a case. It is also compared to a firm pillar owing to its unwavering state in making the decision. It is opposed to vicikicchā—doubt or indecision.

4 Vīriya
Vīriya is more or less equivalent to effort, energy, exertion, virility, manliness or heroism. It may be defined as the state of being energetic or courageous.

It has the characteristic of supporting, upholding or sustaining its concomitants. As a leaning old house, supported by new pillars, may not fall, so also concomitants, supported by vīriya, will not give way.

Just as a strong reinforcement would help an army to hold on instead of retreating, even so vīriya upholds or uplifts its concomitants.
Vīriya is regarded as a spiritual faculty (indriya) because it controls and overcomes idleness. It is also one of the five powers (bala) because it cannot be shaken by its opposite idleness. It also serves as one of the four means of accomplishing one’s ends (iddhiṣpada).

According to Atthasālīni, vīriya should be regarded as the root of all achievements.

5 Pīti

Pīti is generally translated as rapture, joy, happiness, interest or enthusiasm. It is related to pāmojja (gladness) and to sukhā (pleasant feeling), but it is not a feeling or sensation, and hence it does not belong to the feeling-group (vedanakkhandha). Pīti is the precursor of sukhā. Like the sight of a pond to a weary traveller is pīti. Like drinking water and bathing there is sukhā.

Creating a joyful interest in the object is the characteristic of pīti. Pīti is a jhāna-factor. It inhibits vyāpāda (illwill or aversion).

There are five stages of pīti;

i Khuddaka pīti
the thrill of joy that causes the flesh to creep

ii Khaniṣka pīti
instantaneous joy like a flash of lightening

iii Okkantikā pīti
the flood of joy like the breakers on a seashore

iv Ubbegā pīti
up-lifting joy which may lift one to float in the air

v Phāranā pīti
suffusing joy which pervades the whole body like a full blown bladder or like a lump of cotton moistened in oil or like a flood overflowing creeks and ponds.
6 Chanda

*Chanda* has been translated as ‘conation, intention, wish, desire or will’ by several authors. The chief characteristic of *chanda* is ‘the wish to do’. It is like the stretching of the hand to grasp an object.

Also ‘a desire for something’ without any attachment to the thing is *chanda*. *Chanda* is an ethically neutral psychological term. It should be differentiated from immoral *lobha* which is ‘a desire with attachment’.

In *kāmacchanda* (sensuous desire) and *chanda-rāga* (lustful-desire), *chanda* is coupled with *lobha*; these two compound words actually represent *lobha*.

Every action begins with *chanda*. For example, the act of standing up begins with the wish (*chanda*) to stand up. It is evident that the journey of a thousand miles begins with the first step, and that first step is *chanda*. We cannot go without the wish to go, and we cannot get to a place without the wish to be there.

When intensified, *chanda* becomes ‘will’ and leads to success as ‘there is a way if there is a will’. So, like *vīrya*, *chanda* is included in the four means of accomplishing one’s ends (*iddhipāda*).

**Akusala Cetasikas**

*(Immoral Mental Concomitants)*

There are 14 *cetasikas* which are ethically immoral. They may be divided into four sub-groups as follows.

1. **Moho-catukka – akusala-sādhāraṇa – 4**
   A group of four *cetasikas* headed by *moha*
   1. *Moho – avijjā* – delusion, ignorance, dullness
   2. *Ahirika* – lack of moral shame, impudence
3 Anottappa – lack of moral dread, recklessness
4 Uddhacca – unrest, restlessness, distraction.

2 Lobha-tri – papañca-dhamma – 3
A group of three cetasikas headed by lobha
5 Lobha – rāga – taṇhā – greed, attachment, sensuous desire
6 Diṭṭhi – wrong view, evil opinion
7 Māna – conceit, pride

3 Dosa-catukka – hateful ones – 4
A group of four cetasikas headed by dosa
8 Dosa – paṭigha – hatred, anger, aversion
9 Issa – envy, jealousy
10 Macchariya – avarice, stinginess, selfishness
11 Kukkucca – worry, scruples, remorse

4 End-tri – dull and wavering ones – 3
The last three immoral cetasikas
12 Thina – sloth
13 Middha – torpor
14 Vicikicchā – sceptical doubt, perplexity.

1 Moha
Moha is the ignorance of the true nature of sense-objects. Living and non-living things are made up of nāma and rūpa (mind and matter) which are endowed with the four common characteristics of anicca (impermanence), dukkha (suffering), anatta (non-self) and asubha (loathsomeness).

As moha veils our mental eyes and shields us from seeing the true nature of things, we cannot see the extremely-rapid and incessant arising and dissolving of nāma and rūpa and the
consequent four characteristics mentioned above. When we cannot see the true nature of things, we get confused and take the opposite characteristics to be true. So we see things as \textit{nicca} (permanent), \textit{sukha} (pleasant), \textit{atta} (self or person) and \textit{subha} (beautiful).

On account of this wrong vision of \textit{moha}, a chain of undesirable consequences including sufferings and miseries arise one after another. Thus \textit{moha} is like the director of a movie-film; it directs everything but we are not aware of it as we cannot see the director on the movie-screen. It is indeed the primary root of all evils and sufferings in the world.

\textit{Moha} is the leader of all the immoral \textit{cetasikas}. \textit{Moha} and its three compatriots (\textit{ahirika}, \textit{anottappa} and \textit{uddhacca}) associate with all immoral consciousness. So they are known as ‘\textit{akusala-sādhāraṇa’}.

Because \textit{moha} is opposed to insight or wisdom, it is known as ‘\textit{avijjà’}. \textit{Moha} clouds our knowledge with regard to \textit{kamma} and its consequences and the four Noble Truths.

2 \textbf{Ahirika}

\textit{Ahirika} urges a person not to be ashamed of committing immoral actions, speeches and thoughts.

In \textit{Puggala-paññatti} (para.59) it is stated thus: ‘Not to be ashamed of evil or unwholesome things: this is called lack of moral shame. As a village-pig does not feel loathsome in eating night-soil, so \textit{ahirika} does not feel loathsome in committing evil deeds.’

3 \textbf{Anottappa}

\textit{Anottappa} urges a person not be afraid of committing immoral actions, speeches and thoughts.
In *Puggala-paññatti* (para. 60) it is stated: ‘Not to dread what one should dread, not to be afraid of evil, unwholesome things; this is called lack of moral dread.’

*Aottappa* is compared to a moth that is singed by fire. The moth, being unaware of the consequences, gets attracted by fire and plunges into the fire. In the same way *aottappa*, being unaware of the consequences, gets attracted by evil, unwholesome things and plunges into evil deeds.

It is mentioned in *Aṅguttara Nikāya* (ii, 6): “There are two sinister things, namely lack of moral shame and moral dread, etc.” It should be noted that the recklessness due to *ahirika* and *aottappa* arises as a consequence of *moha* which clouds the mind and blinds the eye from seeing the results of evil deeds (*kamma*).

4 **Uddhacca**

*Uddhacca* is the restless state of the mind which is compared to the disturbed state of a heap of ashes when hit with a stone.

As we cannot see our face in boiling water, a restless mind will not see the consequences of evil deeds. *Uddhacca* is also a follower of *moha* which makes the mind confused and let distraction (*uddhacca*) arise consequently.

5 **Lobha**

*Lobha* is a strong desire for sensuous objects or *jhāna* happiness. It will never give up this intrinsic nature of desiring however much one may possess. Even the whole wealth on earth cannot satisfy the desire of *lobha*. It is always on the look-out for something new. Thus one cannot be truly happy if one cannot eliminate *lobha*.

The second nature of *lobha* is attachment or clinging to sensuous objects or to *jhāna* and *jhāna* happiness. This nature of
attachment is compared with the sticky nature of monkey-catching glue. This glue is prepared by heating several kinds of sticky gum available in the forest to form a sticky paste.

The monkey-catcher applies this sticky mass of gum on the trunks of several trees. When sunrays fall on the gum, spectra of various colours appear. A monkey, being curious, touches the gum with one paw which becomes firmly attached to the gum. In struggling to pull out this paw, the monkey pushes the tree with the other paw and also kicks the tree with both legs. So both paws and both legs are stuck to the gum.

Then the monkey tries to pull itself out by pushing the tree with its head. So the head is also stuck to the gum. The monkey-catcher may now come out from his hiding place and catches or kills the monkey easily.

Remember that worldly people are being attached firmly by lobha to sense-objects as well as to their possessions. They cannot renounce the world and their worldly possessions including wives or husbands, sons and daughters. So they are being caught up by old age, disease and death life after life.

Lobha, together with its two great followers, i.e., diṭṭhi (wrong view) and māna (conceit), is responsible for extending the life cycle or the round of rebirth that is known as sansāra. On account of this fact, lobha, diṭṭhi and māna are collectively called ‘papañca dhamma’.

6 Diṭṭhi

Diṭṭhi is usually translated as view, belief, opinion, etc. Sammā-diṭṭhi means right view and micchā-diṭṭhi means wrong view. Here, as an immoral cetasika, diṭṭhi is used in the sense of wrong view.
It has been explained above that *moha* clouds the mind and blinds the eye not to see things as they really are. It makes one see things as *nicca* (permanent), *sukha* (pleasant), *atta* (self or person) and *subha* (beautiful). Because of this wrong vision, *lobha* clings or attaches to this ‘self or person’ and *diṭṭhi* takes the wrong view that ‘self’ and ‘person’ really exist.

The most basic and universal wrong view is the ‘personality-belief’ (*sakkāya-diṭṭhi*) or ‘ego-illusion’ (*atta-diṭṭhi*). *Sakkāya-diṭṭhi* believes that this combination of mind and body is ‘I’, ‘you’, ‘he’, ‘she’, ‘man’, ‘woman’, ‘person’, etc. *Atta-diṭṭhi* believes in the existence of an ‘*atta* or soul’ or ‘ego’ or ‘life-entity’ in the body.

From this *sakkāya-diṭṭhi* or *atta-diṭṭhi* as well as from the ignorance due to *moha* there spring up thousands of wrong views. *Sakkāya-diṭṭhi* is one of the ten fetters binding to existence. It is eliminated only on reaching the path of stream-winning (*sotāpatti-magga*).

7 Māna

*Māna* (conceit), like *diṭṭhi*, is also a by-product of *moha* and *lobha*. *Moha* gives the wrong vision that ‘persons’ exist and that they are permanent, pleasant and beautiful. So *lobha* clings to these persons, especially the one represented by oneself.

*Māna* looks on this self-person as—I am the best, I know most, I have no equals in the world’.

This conceit or pride is of three kinds: the equality-conceit (*māna*), the inferiority-conceit (*omāna*) and the superiority-conceit (*atimāna*) As the saying goes: ‘pride will have a fall’, pride or conceit is not a virtue to be proud of.

*Māna* is one of the ten fetters binding to existence. It vanishes completely only at the attainment of arahatship.
8 Dosa

Dosa is translated as ‘hatred, anger or aversion.’ It is the most destructive element in the world. It is more frightful than the atomic weapon. Of course, when someone pulls the trigger on the atomic weapon, he does so under the influence of dosa.

Normally, when one encounters with a desirable sense-object, clinging or attachment (lobha) arises, and when one encounters with an undesirable object, anger or aversion arises. The anger (dosa) destroys one first before it destroys others.

Not only inflated dosa as the one present in an angry person but also depressed dosa as the one felt by a sad or depressed person are destructive. According to Abhidhamma the one who retaliates an insult is more foolish than the one who starts the insult.

9 Issā

Issā has the characteristic of envying others’ success and prosperity. As such it is objective, i.e., it looks not to oneself but to others.

10 Macchariya

Macchariya has the characteristic of concealing one’s property. It does not appreciate to share one’s property or special privilege with others. It takes the form of stinginess when one is reluctant to give money for charity.

As mentioned in Aṅguttara Nikāya (ix, 49), there are five kinds of stinginess with respect to dwelling place, families, gain, recognition and knowledge.

Contrary to issā, macchariya is subjective. Issā and macchariya make one unhappy without any inducement from others. One shall feel immediately happy if one can drive them away from one’s mind.
11 Kukkucca

*Kukkucca* has the characteristic of grieving over the evil that is done and the good that is not done.

As it is useless to cry over spilt milk, it is of no use to repent or feel sorry about wrong doings.

*Issā, macchariya* and *kukkucca* are three companions of *dosa*. They arise separately because their lines of reasoning are different, but when one of them arises, it is always accompanied by *dosa*.

12 Thina

*Thina* is the shrinking state of the mind like a cock’s feather before fire. When one is idle due to lack of *vīra* (effort), one is under the influence of *thina*. It is the sickness of *citta*.

13 Middha

*Middha* is the morbid state of mental concomitants. When one feels inactive or inert, one is being influenced by *middha*. It is the sickness of *cetasikas*.

Both *thina* and *middha* are opposed to *vīra*. Where there are *thina* and *middha*, there is no *vīra*.

14 Vicikicchā

*Vicikicchā* is sceptical doubt about the Buddha, the Dhamma, the Sangha, the Training; about things in past lives and future lives; about the Law of Causal Relations; and finally about the four Noble Truths.

*Vicikicchā* is one of the five Hindrances and is also included in the ten Fetters to existence. It disappears completely and for ever at Stream-entry.
Sobhaṇa Cetasikas

(Beautiful Mental Concomitants)

There are 25 sobhaṇa cetasikas which may be divided into 4 sub-groups for convenience.

1. Sobhaṇa sādhāraṇa – 19
   those which associate with all sobhaṇa cittas.
2. Virati – 3
   those connected with abstinence from immoral actions, speeches and livelihood.
3. Appamaññā – 2
   those connected with ‘Boundless states’.
4. Paññindriya – 1
   that connected with wisdom or insight.

Sobhana-sādhārana Cetasikas

(Beautiful Ones – 19)

These 19 mental concomitants associate with all beautiful consciousness collectively.

1. Saddhā – faith, confidence
2. Sati – mindfulness, attentiveness
3. Hirī – moral shame
4. Ottappa – moral dread
5. Alobha – non-attachment, greedlessness, generosity
6. Adosa – hatelessness, goodwill
7. Tatramajjhhattatā – equanimity, mental balance
8. Kāya-passādhi – tranquillity of mental concomitants
9. Citta-passādhi – tranquillity of consciousness
10. Kāya-lahutā – agility or lightness of mental concomitants
11. Citta-lahutā – agility or lightness of consciousness
12 Kāya-mudutā – elasticity of mental concomitants
13 Citta-mudutā – elasticity of consciousness
14 Kāya-kammaṅnatā – adaptability of mental concomitants
15 Citta-kammaṅnatā – adaptability of consciousness
16 Kāya-paguṅnatā – proficiency of mental concomitants
17 Citta-pagaṅnatā – proficiency of consciousness
18 Kāyujjukatā – uprightness of mental concomitants
19 Cittujjukatā – uprightness of consciousness.

1 Saddhā
Saddhā is well-established confidence or faith in the Three Jewels (ti-ratana); namely, the Buddha, the Dhamma and the Saṅgha.

When a Buddhist takes refuge in the Three Jewels, his faith should be reasoned and rooted in understanding, and he is asked to investigate or test the object of his faith. A Buddhist’s faith is not in conflict with the spirit of enquiry; any doubt about dubious things is allowed and inquiry into them is encourage.

Saddhā is compared to the unique emerald of the universal monarch. This emerald, when placed in warm dirty water, causes all the dirt to subside and all the heat to escape, thus leaving a cool and purified water. In the same way when saddhā associates with the citta, all the defilements such as lobha, dosa, moha disappear with the result that the mind becomes cool and clear.

Saddhā is also compared with the hand which can grab jewels if one is lucky enough to be on a mountain full of jewels. Actually one is more fortunate to be in contact with Buddha’s teachings (sasana) than to be on the mountain of jewels, because one with saddhā can acquire a lot of merit which is more precious than jewels. As a man without hands cannot grab jewels, so a man without saddhā cannot acquire good merit.
As moha is the leader of the immoral cetasikas, so saddhā is the leader of sobhana cetasikas. It is the most precious treasure and also one of the five spiritual faculties (indriya) as well as one of the five spiritual powers (bala).

2 Sati
Sati is mindful of things that are taking place. Its chief characteristic is ‘not floating away’; i.e., not to let things go unnoticed. When one is not mindful enough, one does not remember what one sees or hears; it is like empty pots and pumpkins floating away on the water current.

One can recall past events with sati, and sati can be developed. When it is highly developed, one acquires the power of remembering past births. So sati can function as memory.

Buddha reminded His disciples every day not to forget wholesome deeds and to be always mindful to fulfill one’s pledge to strive for the liberation from all miseries.

If one is mindful at the six sense-doors to note what one observes just as ‘seeing, seeing’ or ‘hearing, hearing’, etc., one can stop defilements from entering the mind. In this sense sati is compared to a gate-keeper who stops thieves and robbers from entering the city.

Sati is also a member of the five spiritual faculties as well as a member of the five spiritual powers. It is also one of the seven factors of Enlightenment (bojjhaṅga) and the seventh link of the noble Eightfold Path.

3 Hirī
Hirī makes a man recoil with moral shame from committing immoral deeds. A person, who has hirī, recoils from evil just as a cock’s feather shrinks in front of fire.
“To be ashamed of what one ought to be ashamed, to be ashamed of performing evil and unwholesome things: this is called moral shame.” (Puggala-panñatti, para. 79)

Hirī opposes ahirika which would commit any evil without the least compunction.

4 Ottappa

Ottappa is moral dread or fear to do evil, because it is aware of the manifold evil consequences.

As hirī is different from ordinary shyness, ottappa is different from ordinary fear of an individual. A Buddhist is not expected to be afraid of any individual, even a God, for Buddhism is not based on the fear of the unknown.

“To be in dread of what one ought to be in dread, to be in dread of performing evil and unwholesome things: this is called moral dread.” (Puggala-panñatti, para. 80)

Ottappa opposes anottappa and can drive away the latter. Hirī arises with respect to oneself whereas ottappa arises with respect to others. Suppose there is an iron rod, one end of which is heated till red-hot and the other end smeared with filth. The filthy end one would not touch owing to disgust, and the red hot end one would not touch due to dread. Hirī is compared to the former instance and ottappa to the latter instance.

Hirī and ottappa differentiates man from beast not to indulge in immoral acts such as sexual relations between mother and son or between father and daughter even at the time of very low civilization. So hirī and ottappa are known as Lokapāla Dhamma, i.e. the Guardian of the Worlds.

5 Alobha

Non-attachment to sense-objects and greedlessness is the chief
characteristic of alobha. As water drops run off a lotus leaf without adhering to it, alobha runs off sensuous objects without adhering to them. In this sense alobha is like an arahat who has no lobha at all. When one is not attached to one’s possession, one can give away money and things in charity. Here alobha manifests itself in the form of generosity.

Alobha is opposed to lobha and it can overcome lobha. it is one of the three roots of goods. it is a positive virtue involving active altruism.

6 Adosa
Adosa is opposed to dosa and it can overcome dosa. It is not mere absence of hatred or aversion, but is a positive virtue.

Dosa has the characteristic of roughness and cruelty whereas mildness and forgiveness is the chief characteristic of adosa. Dosa is like an enemy whereas adosa is like an agreeable good friend. Adosa is also reflected as goodwill for its nature of kindness and helpfulness.

When adosa turns its attention to living beings wishing them to be happy, it is known as mettā, i.e. loving-kindness.

Adosa is also one of the three roots of good.

7 Tatramajjhhatatā
The chief characteristic of tatramajjhhatatā is impartial view of objects, i.e., ‘keeping in the middle of all things’.

It is compared to a charioteer who drives two horses to run at equal pace. It also acts like the chairman of a meeting giving equal chance to its associates to act. It balances the citta and the mental concomitants to function together at equal pace, preventing any excessiveness or deficiency.

In the sense of equanimity, it is mostly known as upokkhā.
This *upekkhā* is the state in the middle between *karunā* (compassion) and *muditā* (sympathetic joy). It is this *upekkhā* (i.e., *tatramajjhattatā*) which is raised to the dignity of a *bojjhāṅga*, one of the seven factors of Enlightenment. It is different from hedonic *upekkhā* which is indifferent feeling.

8 & 9 **Kāya-passaddhi** and **Citta-passaddhi**

Here ‘*kāya*’ does not mean ‘body’; it refers to the ‘group’ of mental concomitants.

*Passaddhi* is tranquillity, calmness, quietude or serenity.

So *kāya-passaddhi* is tranquillity of mental concomitants whereas *citta-passaddhi* is tranquillity of citta or consciousness.

From *passaddhi* to *ujjukatā* there are 6 pairs of *cetasikas* which go by *kāya* and *citta*. The reason they were described in pair by the Buddha is that they occur together and together they oppose their opponents.

In the case of *saddhā*, *sati*, *hirī*, etc., they are described as singles because individually they can oppose their opponents.

By *citta-passaddhi*, only *citta* is tranquil. By *kāya-passaddhi*, not only are the mental concomitants tranquil, but also the body is tranquil due to the diffusion of wholesome *cittaja-rūpa*, which is mind-produced corporeality.

*Passaddhi* has the chief characteristic of suppressing or allaying of feverishness of passions. It serves as the cool shade of a tree to a person affected by the sun’s heat.

*Passaddhi* is opposed to *kukkucca* (worry). When highly developed it becomes a factor of Enlightenment (*bojjhāṅga*).

10 & 11 **Kāya-lahutā** and **Citta-lahutā**

*Lahutā* is lightness or buoyancy or agility. Suppressing the heaviness of the mental concomitants is the chief characteristic
of kāya-lahutā, suppressing the heaviness of the citta is the chief characteristic of citta-lahutā. It is the laying down of a heavy burden.

Kāya-lahutā and citta-lahutā are opposed to thina and middha (sloth and torpor) which cause heaviness and rigidity in mental concomitants and consciousness.

12 & 13  Kāya-Mudutā and Citta-Mudutā
These two cetasikas refer to the elasticity of mental concomitants and the elasticity of consciousness, respectively. They remove the stiffness in mind caused by immoral cetasikas such as diṭṭhi (false view) and māna (conceit).

Mudutā is compared to a skin that is pliable because it has been well moulded by applying oil, water, etc. Mudutā is opposed to false view and conceit.

14 & 15  Kāya-kamma¤¤atā and Citta-kamma¤¤atā
These two cetasikas refer to the adaptability of mental concomitants and consciousness and the goodness in carrying out their duty.

Their chief characteristic is the suppression of unserviceableness or unworkableness of citta and its concomitants.

It is stated in Atthasālini that these two cetasikas produce serenity (pasāda) in propitious things, and are adaptable like pure gold for beneficial works.

16 & 17  Kāya-pāguṇṇatā and Citta-pāguṇṇatā
They refer to the proficiency or skillfulness of mental concomitants and consciousness in doing their work. Their chief characteristic is the suppression of sickness in the mental concomitants and in the consciousness.
18 & 19   **Kāyujjukatā and Cittujjukatā**  
They refer to the uprightness or straightness in the mental concomitants and in the consciousness, respectively. Thus they are opposed to crookededness, deception and craftiness due to illusion or deceit (māyā) and treachery (sātheyyya).

The 19 beautiful concomitants mentioned above become prominent in people who regularly perform the act of almsgiving, morality and meditation. As they associate together in all sobhaṇa cittas, they are known as sobhaṇa-sādhārana cetasikas.

**Virati Cetasikas**  
*(Abstinences – 3)*

The three virati-cetasikas are known as the sīla maggaṅgas (morality components of the Path). They constitute the sīla-sikkhā (morality-training) which is the foundation of the noble Eightfold Path. They are:

1. **Sammā-vācā** – right speech  
2. **Sammā-kammanta** – right action  
3. **Sammā-ajīva** – right livelihood

1 **Sammā-vācā**  
The right speech is fourfold, i.e., abstaining from:

1. **Musavādā** – lying  
2. **Pisunavācā** – slandering  
3. **Pharusavācā** – harsh speech  
4. **Samphappalāpa** – frivolous talk

When one comes face to face with the situation to commit one of the above four false speeches, and one abstains from saying it, then one acquires *sammā-vācā* at the instant of abstinence.
2 Sammā-kammanta
The right action here means the bodily action which is abstinence from:

1. Pāṇātipāta – killing
2. Adinnādānā – stealing
3. Kāmesu-micchācārā – sexual misconduct

Again when one is in the situation about to commit one of the above immoral actions, and one abstains from committing it, then one acquires sammā-kammanta at the moment of abstinence.

3 Sammā-ājīva
The right livelihood means abstaining from a livelihood that brings harm to other beings, such as trading in arms, living beings, intoxicating drinks and poison as well as slaughtering, fishing, soldiering, deceit treachery, soothsaying, trickery, etc.

Appamaññā Cetasikas
(Ilimitable – 2)

1. Karunā – compassion
2. Muditā – sympathetic joy

There are four illimitable or boundless states. To mention them in the order they are usually practised, they are mettā (loving-kindness), karunā (compassion), muditā (sympathetic joy) and upekkhā (equanimity).

It has been described above that mettā is included in adosa, and upekkhā in tatramajjhātā. So only the remaining two are described here.

In practising any one of the four illimitables, we may concentrate our attention on a single person or on all the living beings in the whole world. So they are named ‘illimitable’.
In practising loving-kindness, we meditate: “May all be happy.” In cultivating compassion, we meditate: “May all be free from miseries.” For exercising muditā, we rejoice on the prosperity of beings and meditate: “May their gain be with them for a long time”. In practising upekkhā, we maintain a balanced mind and meditate: “All beings are as they are conditioned by their kamma”.

Anyone who is pervading the whole world with loving-kindness, compassion, sympathetic joy or equanimity is said to be living in the ‘sublime abode’ or ‘brahma abode’. So the four illimitables are also known as brahma-vihāra, i.e., sublime modes of living.

Mettā is the sincere wish for the good and welfare of all. It discards illwill which is its direct enemy. Its indirect enemy is affection (pema). Benevolent attitude is its chief characteristic.

Karunā makes the hearts of the good quiver when others are afflicted with sorrow. The wish to remove the sufferings of others is its chief characteristic. It discards cruelty or wickedness (hiṃsa) which is its direct enemy. Its indirect enemy is grief (domanassa).

Muditā is not mere sympathy but appreciative joy. Its chief characteristic is to rejoice in others’ prosperity. Its direct enemy is jealousy (issā) and its indirect enemy is exultation (pahāsa). It discards dislike (harati).

Upekkhā views living beings impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Its direct enemy is passion (rāga), and its indirect enemy is unintelligent indifference. Impartial attitude is its chief characteristic.
Paññindriya

Pañña is wisdom or insight, and indriya is the controlling faculty. Paññindriya has the control over the understanding of things as they really are, i.e., in the light of anicca (impermanence), dukkha (suffering) and anatta (not-self). Because it overcomes ignorance, it is called amoha (non-delusion or wisdom). Because it can remove the veil of moha from clouding man’s mental eyes and throws away the darkness cast by moha (avijjā), it is called vijjā (higher knowledge).

Paññindriya is normally called ‘paññā cetasika’. In abhidhamma, pañña, rūpa and amoha are synonyms. Amoha is one of the three moral roots. As one of the four means of accomplishing one’s ends (iddhipāda), pañña takes the name of vimaṇsa (analytical wisdom).

When purified and cultivated by samādhi, pañña assumes the powerful role of abhiññā (supernormal knowledge). When highly developed, pañña becomes a factor of enlightenment (bojjhaṅga) under the name of dhamma-vicaya (investigation of the truth), and also a component of the Noble Eightfold Path under the name of sammā-diṭṭhi (right view). The culmination of pañña is the omniscience of Buddha.

Association of each Cetasika with different Cittas

In general we can say that:

1. The 7 sabbacitta-sādhāraṇas (Essentials) associate with all cittas.
2. The 6 pakīṇṇakas (Particulars) associate with certain sobhaṇa and asobhaṇa cittas.
3. The 14 akusala cetasikas (immoral) associate only with immoral cittas.
4  The 4 akusala sādhāraṇas are linked with all immoral cittas.
5  The 19 sobhaṇa sādhāraṇas are linked with all sobhaṇa cittas.
6  The remaining 6 sobhaṇa cetasikas (beautiful ones) associate only with sobhaṇa cittas.

For a detailed survey of the combination of each cetasika with different cittas, the chart on Sampayoga method (i.e., Chart No. 2 at the back of this book) should be consulted. The readings of the chart go as follows.

**Union of Aññasamāṇa Cetasikas**

1  The 7 sabbacitta-sādhāraṇas associate with all cittas.
2  Vitakka associates with 55 cittas comprising 44 kāmacittas (the 10 dvipaṇca-viññāṇas being excepted) and 11 first-jhāna cittas.
3  Vicāra associates with 66 cittas comprising 44 kama-cittas (the 10 dvipaṇca-viññāṇas being excepted), 11 first-jhāna cittas and 11 second-jhāna cittas.
4  Adhimokkha associates with 78 cittas in brief or 110 cittas in broad total with the exception of 10 dvipaṇca-viññāṇas and vicikicchā-sampayutta citta.
5  Vīriya associates with 73 cittas in brief or 105 cittas in broad total with the exception of 10 dvipaṇca-viññāṇas, 2 sampāṭicchana cittas, 3 santiraṇa cittas and 1 pañca-dvārāvajjana citta.
6  Piti associates with 51 somanassa-sahagata cittas comprising 4 lobha-mūla somanassa cittas, 1 somanassa-santirana citta, 1 hasituppāda citta, 12 kāma sobhaṇa somanassa cittas, 11 first-jhāna cittas, 11 second-jhāna cittas and 11 third-jhāna cittas.
7  Chanda associates with 69 cittas in brief or 101 cittas in
broad total with the exception of 2 moha mūla cittas and 18 ahetuka cittas.

Union of Akusala Cetasikas

1 The 4 akusala sādhāraṇas—namely, moha, ahirika, anottappa and uddhacca—associate with all the 12 akusala cittas.
2 Lobha associates with 8 lobha-mūla cittas. Diţhi associates with 4 diţthigata-sampayutta cittas. Māna associates with 4 diţthigata-vippayutta cittas.
3 Dosa, issā, macchariya and kukkucca are associated with 2 dosa-mūla cittas.
4 Thina and middha are associated with 5 akusala sasańkhārika cittas.
5 Vicikicchā associates with moha-mūla vicikicchā-sampayutta citta.

Union of Sobhańa Cetasikas

1 The 19 sobhańa-sādhāraṇa cetasikas associate with all the sobhańa cittas numbering 59 in brief and 91 in broad total.
2 The 3 virati cetasikas, namely, sammā-vācā, sammā-kammanta and sammā-ājīva, associate intermittently and individually with 8 mahākusala cittas and unfailingly and unitedly with 8 lokuttara cittas.
3 The 2 appamańña-cetasikas – namely, karunā and mudītā-associate intermittently and individually with 28 cittas comprising 8 mahākusala cittas, 8 mahākiriya cittas and 12 mahaggata cittas excluding 15 fifth-jhāna cittas.
4 Pańbindungrika, i.e., pańña-cetasika, associates with 47 cittas that comprise 12 kāmma-sobhańa ŕańna-sampayutta cittas, 27 mahaggata cittas and 8 lokuttara cittas.
Different Combinations of Cetasikas with Different Cittas

The reader is advised to consult the Cetasika Chart on Saṅgha method (i.e., Chart No. 3 at the back of the book). The readings of the chart are described below.

Concomitants of Akusala Cittas

The name of each citta in Pāli should be consulted before enumerating the concomitants associated with the particular citta.

If the citta is somanassa-sahagataṇī, all the 13 aṅṇasamāna cetasikas will associate with the citta. If the citta is upekkhā-sahagataṇī or domanassa-sahagataṇī, pīti must be excepted from the 13 aṅṇasamānas.

1. The first lobha-mūla asaṅkhārika citta is associated with 19 cetasikas, namely, 13 aṅṇasamāna cetasikas, 4 akusala sādhāraṇa cetasikas, lobha and diṭṭhi.
2. The second lobha-mūla asaṅkhārika citta is associated with 19 cetasikas, namely, 13 aṅṇasamāna cetasikas, 4 akusala sādhāraṇa cetasikas, lobha and māna.
3. The third lobha-mūla asaṅkhārika citta is associated with 18 cetasikas, namely, 12 aṅṇasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas, lobha and diṭṭhi.
4. The fourth lobha-mūla asaṅkhārika citta is associated with 18 cetasikas, namely, 12 aṅṇasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas, lobha and māna.

Note that the 4 lobha-mūla sasaṅkhārika-cittas are associated with the same cetasikas as the corresponding asaṅkhārika cittas plus thīna and middha.
5 The first lobha-mūla sasaṅkhārika citta is associated with 21 cetasikas namely, 13 aṇñasamāna cetasikas, 4 akusala-sādhāraṇa cetasikas, lobha, diṭṭhi thina and middha.

6 The second lobha-mūla sasaṅkhārika citta is associated with 21 cetasikas, namely, 13 aṇñasamāna cetasikas, 4 akusala-sādhāraṇa cetasikas, lobha, māna, thina, and middha.

7 The third lobha-mūla sasaṅkhārika citta is associated with 20 cetasikas, namely, 12 aṇñasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas, lobha, diṭṭhi, thina and middha.

8 The fourth lobha-mūla sasaṅkhārika citta is associated with 20 cetasikas, namely, 12 aṇñasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas, lobha, māna, thina and middha.

9 The dosa-mūla asaṅkhārika citta is associated with 20 cetasikas namely, 12 aṇñasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas and 4 dosa-catukka cetasikas.

10 The dosa-mūla sasaṅkhārika citta is associated with 22 cetasikas, namely, 12 aṇñasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas and 4 dosa-catukka cetasikas, thina and middha.

11 The moha-mūla vicikicchā-sampayutta citta is associated with 15 cetasikas, namely, 10 aṇñasamāna cetasikas (adhimokkha, pīti and chanda being excepted), 4 akusala sādhāraṇa cetasikas and vicikicchā.

12 The moha-mūla uddhacca-sampayutta citta is associated with 15 cetasikas, namely, 11 aṇñasamāna cetasikas (pīti and chanda being excepted) and 4 akusala-sādhāraṇa cetasikas.
Concomitants of Ahetuka Cittas

1. The 10 dvipañca-viññīna cittas are associated with only 7 sabbacitta-sīdhīraṇa cetasikas.
2. The somanassa-santirāṇa citta is associated with 11 aññasamāna-cetasikas (viriya and chanda being excepted).
3. The manovārāvajjana-citta is associated with 11 aññasamāna cetasikas, (pīti and chanda being excepted).
4. The hasituppāda citta is associated with 12 aññasamāna cetasikas (chanda being excepted).
5. The pañcadvārāvajjana-citta, the 2 sampāticchana cittas and the 2 upokkha-santirāṇa cittas are each associated with 10 aññasamāna cetasikas (viriya, pīti and chanda being excepted).

Concomitants of Mahākusala Cittas

1. The first pair of mahākusala cittas is each associated with 38 cetasikas, namely, 13 aññasamāna cetasikas and 25 sobhaṇa cetasikas.
2. The second pair of mahākusala cittas is each associated with 37 cetasikas, namely, 13 aññasamāna cetasikas and 24 sobhaṇa cetasikas (pañña being excepted).
3. The third pair of mahākusala cittas is each associated with 37 cetasikas, namely, 12 aññasamāna cetasikas (pīti being excepted) and 25 sobhaṇa cetasikas.
4. The fourth pair of mahākusala cittas is each associated with 36 cetasikas, namely, 12 aññasamāna cetasikas (pīti being excepted) and 24 sobhaṇa cetasikas (pañña being excepted).

Note that thina and middha, being immoral cetasikas, do not associate with sasaṅkhārika sobhaṇa cittas. Thus the concomitants
associated with the *asaṅkhārika* and the *sasaṅkhārika* in each pair are the same; the difference in intensity of the two *cittas* is due to the difference in strength of the two *cetanās*.

**Concomitants of Mahāvipaka Cittas**

The *vipāka-cittas*, being the resultants of past *kamma*, do not perform any meritorious deed. Thus they are not associated with the 3 *virati cetasikas* and the 2 *appamaññā cetasikas* as these *cetasikas* give rise to meritorious deeds.

1. The first pair of *mahā-vipāka cittas* is each associated with 33 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).
2. The second pair of *mahā-vipāka cittas* is each associated with 32 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 19 *sobhana sādhāraṇa cetasikas*.
3. The third pair of *mahā-vipāka cittas* is each associated with 32 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).
4. The fourth pair of *mahā-vipāka cittas* is each associated with 31 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 19 *sobhana-sādhāraṇa cetasikas*.

**Concomitants of Mahākiriya Cittas**

The three *virati cetasikas*, being *kusala-dhamma*, do not associate with *mahākiriya cittas* which are *avyākata-dhammas* (*avyākata* – kammically neutral).

The two *appamaññā cetasikas*, however, associate with *mahākiriya cittas*, because arahats meditate on *karunā* and *muditā*. 
1 The first pair of *mahākiriya cittas* are each associated with 35 cetasikas, namely, 13 anñasamāna cetasikas and 22 sobhaṇa-cetasikas (*viratis* being excepted).

2 The second pair of *mahākiriya cittas* are each associated with 34 cetasikas, namely, 13 anñasamāna cetasikas and 21 sobhaṇa-cetasikas (*viratis* and paññā being excepted).

3 The third pair of *mahākiriya cittas* are each associated with 34 cetasikas, namely, 12 anñasamāna cetasikas (*pīti* being excepted) and 22 sobhaṇa-cetasikas (*viratis* being excepted).

4 The fourth pair of *mahākiriya cittas* are each associated with 33 cetasikas, namely, 12 anñasamāna cetasikas (*pīti* being excepted) and 21 sobhaṇa-cetasikas (*viratis* and paññā being excepted).

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**Concomitants of Mahaggata Cittas**

In enumerating the cetasikas which associate with *mahaggata cittas*, the *jhāna* factors must be taken into consideration: *vitakka* is eliminated starting from the second *jhāna*, *vicāra* from the third *jhāna*, and *pīti* from the fourth *jhāna*. In the fifth *jhāna*, by substituting *upekkhā* for *sukha*, there is no change in the number of cetasikas, because both *upekkhā* and *sukha* represent *vedanā* cetasika.

Furthermore the three *virati cetasikas* do not associate with *mahaggata cittas*, because these *cittas* concentrate on *paṭibhāga-nimita* of *kasiṇa*, etc., and as such they cannot take the objects connected with the three *viratis*.

*Karunā* and *muditā* may associate with the first to the fourth *jhānas*, because these *jhānas* can be developed by meditating on *karunā* or *muditā*. In the fifth *jhāna* the concentration is on *upekkhā*, so both *karunā* and *muditā* should be eliminated.
1. The 3 first-jhāna mahaggata cittas are each associated with 35 cetasikas, namely, 13 aññasamāna cetasikas and 22 sobhana cetasikas (viratis being excepted).

2. The 3 second-jhāna mahaggata cittas are each associated with 34 cetasikas, namely, 12 aññasamāna cetasikas (vitakka being excepted) and 22 sobhana cetasikas (viratis being excepted).

3. The 3 third-jhāna mahaggata cittas are each associated with 33 cetasikas – namely, 11 aññasamāna cetasikas (vitakka and vicāra being excepted) and 22 sobhana cetasikas (viratis being excepted).

4. The 3 fourth-jhāna mahaggata cittas are each associated with 32 cetasikas, namely, 10 aññasamāna cetasikas (vitakka, vicāra and pīti being excepted) and 22 sobhana cetasikas (viratis being excepted).

5. The 15 fifth-jhāna mahaggata cittas are each associated with 30 cetasikas, namely, 10 aññasamāna cetasikas (vitakka, vicāra and pīti being excepted) and 20 sobhana cetasikas (viratis and appamaññās being excepted).

Concomitants of Lokuttara Cittas

The 40 lokuttara cittas are also jhāna cittas; so the jhāna-factors should be eliminated as mentioned above.

The three virati cetasikas, being factors of the noble Eightfold Path, associate collectively with all the lokuttara cittas.

The two appamaññā cetasikas, however, do not associate with lokuttara cittas which concentrate on Nibbāna and as such cannot take the objects connected with karunā and muditā.

1. The 8 first-jhāna lokuttara cittas are each associated with 36 cetasikas, namely, 13 aññasamāna cetasikas and 23 sobhana cetasikas (appamaññās being excepted).
2 The 8 second-jhāna lokuttara cittas are each associated with 35 cetasikas, namely, 12 aññasamāna cetasikas (vitakka being excepted) and 23 sobhaṇa cetasikas (appamaññās being excepted).

3 The 8 third-jhāna lokuttara cittas are each associated with 34 cetasikas — namely, 11 aññasamāna cetasikas (vitakka and vicāra being excepted) and 23 sobhaṇa cetasikas (appamaññās being excepted).

4 The 8 fourth-jhāna lokuttara cittas are each associated with 33 cetasikas, namely, 10 aññasamāna cetasikas (vitakka, vicāra and piti being excepted) and 23 sobhaṇa cetasikas (appamaññās being excepted).

5 The 8 fifth-jhāna lokuttara cittas are also each associated with 33 cetasikas, namely, 10 aññasamāna cetasikas (vitakka, vicāra and piti being excepted) and 23 sobhaṇa cetasikas (appamaññās being excepted).

**Niyata-yogis and Aniyata-yogis**

Of the 52 cetasikas, 41 are called *niyata-yogis* (fixed cetasikas) and the remaining 11 are called *aniyata-yogis* (unfixed cetasikas).

*Niyata-yogis* invariably associate with the cittas with which they are known to associate. *Aniyata-yogis* do not always associate with the cittas they are known to associate; they arise only when they should.

The 11 *aniyata-yogi* cetasikas are: issā, macchariya, kukkucca, māna, thina, middha, three viratis and two appamanñās. The ways they associate with cittas will be described below.

1 Though it is mentioned in Chart No. 3 that issā, macchariya and kukkucca associate with the two dosa-mūla cittas, they do not arise whenever dosa-mūla citta arises.
Issā arises only when one envies others’ success or prosperity; otherwise it does not. When issā arises, macchariya and kukkucca do not arise. Macchariya arises only when one conceals one’s property or when one feels stingy; otherwise it does not. When macchariya arises, issā and kukkucca do not arise. Kukkucca arises only when one is grieving over the evil that is done or over the good that is not done; otherwise it does not. When kukkucca arises issā and macchariya do not arise. So issā, macchariya and kukkucca do not arise simultaneously; they arise separately and only when the conditions are met with. This way of association by cetasikas is known as ṇāṇā-kadāci.

2 Although màna is said to associate with the four lobha-mūla diṭṭhigata-vipayutta cittas, it arises only when one thinks highly of oneself or having a low opinion of others. It does not arise when one is having no conceit.

3 Although thina and middha are said to associate with the five akusala-sasaṅkhārika cittas, they associate with these cittas only when these cittas and their concomitants are dull, inert and morbid; otherwise they do not arise.

4 The three virati cetasikas, namely, sammā-vācā, sammā-kammanta and sammā-aṭṭa, also arise in the ṇāṇ- kadāci way. Sammā-vācā arises only when one is abstaining from false speech; otherwise it does not. Sammā-kammanta arises only when one is abstaining from wrong action; otherwise it does not. Sammā-aṭṭa arises only when one is abstaining from false livelihood; otherwise it does not.

5 The two appamaññā cetasikas, namely, karunā and muditā,
also arise in the น้าน้า-kadāci way. Karunā arises only when one is having compassion for someone; otherwise it does not. Muditā arises only when one is rejoicing over someone’s success or prosperity; otherwise it does not.

**Applications**

1. A man is angry because the food served by his wife is not good. What is the type of this man’s citta and what are the cetasikas that associate with that citta?
   Since the man is angry, he is having dosa-mūla citta. The name of this citta is “Domananassa-sahagatam patigha-sampayuttaṃ asañkhārika citta”.
   The cetasikas that associate with this cittas are 12 aññasamāna cetasikas (pīti being excepted), 4 akusala-sādhāraṇa cetasikas and dosa. Issā, macchariya and kukkucca do not associate with this citta.

2. One feels bad because another person gets a better job than oneself. What is the type of this citta and what are its concomitants?
   The name of the citta is the same as above. But now one is envying another’s success, so issā will also associate with the citta in addition of 17 cetasikas mentioned above.

3. One feels uneasy because one does not want to share one’s office with a new comer. What is the type of this citta and what are the cetasikas that associate with the citta?
   Again the citta is “domanassa-sahagatam patigha sampayuttaṃ asañkhārika dosa-mūla citta”.
   The cetasikas that associate with this citta are 12
4 A lady is paying homage to a pagoda with joy and with knowledge of *kamma*. What are her *citta* and the concomitants associated with it?

Her *citta* is ‘*somanassa-sahagataṃ nāṇa-sampayuttaṃ asaṃkhārika mahākusala citta*’.

The *cetasikas* associated with the *citta* are 13 *aṇṇasamāna* cetasikas, 19 *sobhana-sādharaṇa* cetasikas and *paññindriya*.

(Viratis and appamanṇās do not associate with this *citta*.)

5 A little girl unwillingly admits to her mother that she has taken 5 kyats from the mother’s purse; she has no joy and no knowledge of *kamma* at that instant. What are her *citta* and the *cetasikas* associated with it?

The girl’s *citta* is “*upekkhā-sahagataṃ nāṇa-vipayuttaṃ sasaṃkhārika mahākusala citta*”.

The *cetasikas* are 12 *aṇṇasamāna* cetasikas (*pīti* being excepted) 19 *sobhana-sādharaṇa* cetasikas and *sammā-vācā* (total – 32).

6 On knowing *kamma* and its result, a fisherman stops fishing for his livelihood, though reluctantly. What are his *citta* and the concomitants?

His *citta* is ‘*upekkhā-sahagataṃ nāṇa-sampayuttaṃ sasaṃkhārika mahākusala citta*’.

The *cetasikas* are 12 *aṇṇasamāna* cetasikas (*pīti* being excepted), 19 *sobhana-sādharaṇa* cetasikas, *paññindriya* and *sammā-ājīva* (total – 33).

7 A child feels pity for a dog which has been hit by a car. The child has no joy and no knowledge of *kamma* at the time.
So the child’s citta is ‘upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta’.
The cetasikas associated with the citta are 12 aṅnasamāna cetasikas (pīti being excepted), 19 sobhaṇa-sādhāraṇa cetasikas and karunā (total – 32).

8 A father gladly congratulates his son for the son’s success in the examination. The father does not think of kamma and its result at that instant.
So the father’s citta is ‘somanassa-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta.’
The cetasikas are 13 aṅnasamāna cetasikas, 19 sobhaṇa-sādhāraṇa cetasikas and muditā (total – 33).

9 A man is being absorbed in the fourth jhāna by meditating on the paṭibhāga-nimitta of pathavī kasina. What are the names of the citta and the concomitants associated with the citta? The citta is ‘rūpāvacara fourth-jhāna kusala-citta.’ It may be also called ‘sukh’ekaggatā sahitaṃ catutthajjhāna kusala citta’.
The cetasikas associated with the citta are 10 aṅnasamāna cetasikas (vitakka, vicāra and pīti being excepted), 19 sobhaṇa-sādhāraṇa cetasikas and paṅindriya (total – 30).

10 What are the cetasikas that associate with the sotāpatti-phala citta which is accompanied by the first jhāna?
The cetasikas are 13 aṅnasamāna cetasikas, 19 sobhaṇa-sādhāraṇa cetasikas, 3 virati cetasikas and paṅindriya (total – 36).

Doing the Impossible
In Abhidhamma, the Buddha has analysed the mind to its ultimate components called citta and cetasikas. These components are the
ultimate realities known as *paramatthas*. They are so subtle that they have no form and shape and thus they cannot be seen even under the most powerful electronic microscope.

We now know that *citta* is an ultimate entity with the characteristic of awareness of an object. The 52 *cetasikas* are also different ultimate entities with different characteristics. By the various but systematic combinations of *cetasikas* with *citta*, 89 types of consciousness in brief or 121 types of consciousness in broad total come into existence.

The original *citta* is like a glass of pure water. When a drop of red ink is added to the water, the whole glass of water becomes red. When a drop of black ink is added, the whole mass of water becomes black. In the same way when the *citta* is associated with immoral *cetasikas*, the whole mass – i.e. the mind-becomes immoral and ugly. When the *citta* is associated with beautiful *cetasikas*, the mind becomes beautiful and wholesome.

Now the combination of *cittas* and *cetasikas* arise and dissolve at a tremendous speed—more than one thousand billion times per eye-wink as stated in the *Abhidhamma* commentary. How can one know the components of these rapidly changing combinations?

For illustration, let us take a cup of water from a river. Would it be possible to differentiate the water drops from different rivulets and streams that have flown into the river? This job would be much easier compared to the analysis of the invisible and rapidly changing combinations of *cittas* and *cetasikas*.

So the Buddha has done the impossible in the ultimate analysis of the mind. Now, it may be asked: “What is the purpose of this analysis?”

It is done for the sake of seeing things as they truly are in
the ultimate sense. If one can see the functions of these ultimate things, one can understand that there is no self nor soul nor person, and thus can discard the false view of ‘personality-belief’ (sakkāya-diṭṭhi). If he proceeds on the Noble Path he will soon realize Nibbāna.

Now another question: “Can these combinations of cittas and cetasikas be seen and differentiated as they dissolve as soon as they arise?” The answer is “yes”. How can we see?

We have to develop our concentration (samādhi) first. When accompanied by upacāra samādhi or jhāna samādhi, the inner mind (mano-viññāna) can see the combinations of cittas and cetasikas and analyse them.

The methods of analysis are described in the Buddhist cannons such as Samyutta Nikāya (2, 12), Samādhi Sutta, Visuddhi Magga (2, 222), Bodhipakkhiya Dīpanī and Kammañhan Kyangyi by the Ledi Sayadaw of Myanmar, etc. These methods are being practised successfully in certain meditation centers in Myanmar such as International Buddha Sāsana Centres (Pa-auk Tawya Meditation Centres).

So Abhidhamma knowledge is neither speculative knowledge nor higher knowledge for knowledge sake. Abhidhamma knowledge is to be learned, digested and practised for the sake of enlightenment and liberation from all miseries.
We have seen that *citta* and 52 *cetasikas* are 53 different ultimate entities with different but definite characteristics. Their classifications according to feeling, roots, function, doors, objects and bases will be dealt with in this chapter.

The title of this chapter ‘*Pakiṇṇaka*’ means ‘Miscellaneous or Mixed’. We shall also see the inter-relations between *nāma* and *rūpa* (mind and matter) in this chapter.

**Vedanā Saṅgaha**

‘*Saṅgaha*’ means ‘summary’. Here *cittas* and *cetasikas* will be compiled briefly in accordance with feeling (vedanā).

First, feeling is classified in two ways.

A Classification according to sense objects:

1. *Sukha vedanā* – pleasant feeling experienced when in contact with agreeable objects.
2. *Dukkha vedanā* – painful feeling experienced when in contact with disagreeable objects.
3. *Upekkhā vedanā* – Indifferent feeling or neutral feeling which is neither pleasurable nor painful. It is experienced when in contact with neither agreeable nor disagreeable objects.
B Classification according to Indriya (Faculty):

1. **Somanassa vedanā** – pleasant feeling in mind
2. **Domanassa vedanā** – painful feeling in mind
3. **Sukha vedanā** – pleasant feeling in body
4. **Dukkha vedanā** – painful feeling in body
5. **Upekkhā vedanā** – indifferent or neutral feeling

In classification (A) sukha implies pleasant feeling either in mind or in body while dukkha implies painful feeling either in mind or in body.

In classification (B) sukha is divided into somanassa and sukha whereas dukkha is divided into domanassa and dukkha. So it should be noted that the feelings in the mind and the feelings in the body are different and that a person can be happy even if his body is in pain.

**Classification of Cittas according to Feeling**

In the Chart of Cittas, cittas are designated with five kinds of symbols according to the five types of feeling. And in Table 1.1 (page 74) we have already classified the cittas in accordance with the five types of feeling.

By looking at the table, the following statements can be made.

1. **Sukha vedanā** is associated with only one citta – namely, ahetuka kusala-vipāka sukha-sahagataṃ kāya-viññāṇa citta.
2. **Dukkha vedanā** is also associated with only one citta – namely, akusala-vipāka dukkha-sahagataṃ kāya-viññāṇa citta.
3. **Domanassa vedanā** is associated with two dosa-mūla cittas.
4. **Somanassa vedanā** is associated with 62 cittas – namely, 18 kāma-somanassa cittas, 12 mahaggata somanassa cittas and 32 lokuttara somanassa cittas.
Upekkhā vedanā is associated with 55 cittas – namely, 32 kāma-uppekkhā cittas, 15 mahaggata upekkhā cittas and 8 lokuttara upekkhā cittas.

Note:
The above classification of cittas may be assumed to include the classification of cetasikas according to feeling as well. The reason is that the cetasikas that associate with the sukha-sahagata citta will also be associated with sukha vedanā, the cetasikas that associate with the dukkha-sahagata citta will also be associated with dukkha vedanā, the cetasikas that associate with the domanassa citta will also be associated with domanassa vedanā, and so on.

Hetu Saṅgaha
Here cittas and cetasikas will be compiled briefly according to hetu (roots).

There are 6 types of hetu or roots:
1. Akusala hetu (3) – lobha, dosa, moha
2. Kusala hetu (3) – alobha, adosa, amoha
3. Avyākata hetu (3) – alobha, adosa, amoha

Akusala hetu are the roots that associate with akusala cittas. Kusala hetu are the roots which associate with kusala cittas. Avyākata hetu are the roots which associate with vipāka cittas and kiriya cittas. The avyākata roots are the same as the kusala roots.

‘Avyākata’ means ‘indeterminate’ i.e., neither determined as kammically ‘wholesome’ nor as ‘unwholesome’. Vipāka cittas and kiriya cittas together with their concomitants are termed as avyākata, because they are kammically neutral.
Classifications of Cittas according to Roots

1. **Ahetuka cittas** – cittas without roots (18). They are 7 akusala-vipāka cittas, 8 ahetuka-kusala-vipāka cittas and 3 ahetuka-kiriya cittas.

2. **Sahetuka cittas** – cittas with roots (71). These cittas are further divided as follows:
   a. **Ekahetuka cittas** – cittas with one root (1). They are the 2 moha-mūla cittas which have only moha as root.
   b. **Dvihetuka cittas** – cittas with two roots (22). They are 8 lobha-mūla cittas containing lobha and moha as roots, 2 dosa-mūla cittas containing dosa and moha as roots and 12 kāma-sobhana ṇāṇa-vipayutta cittas containing alobha and adosa as roots.
   c. **Tihetuka cittas** – cittas with three roots (47). They are 12 kāma-sobhana ṇāṇa-sampayutta cittas, 27 mahaggata cittas and 8 lokuttara cittas. These cittas have alobha, adosa and amoha as roots.

**Note:**
The cetasikas associated with the respective cittas will belong to the same class as the cittas. Readers may refer to the Chart on Hetuka (Chart No. 4.1) attached at the back for a quick review of the classification based on hetu.

**Kicca Saṅgaha**
Here cittas and cetasikas will be compiled briefly according to their functions (kicca).

There are 14 kinds of functions performed by various cittas. It is remarkable to note that every citta performs at least one type of function.
1 *Pañisandhi-kicca* – rebirth function or linking the past life with the present life
2 *Bhavaṅga-kicca* – life-continuum or to continue the formation of life-stream incessantly till death
3 *Avajjana-kicca* – apprehending or to advert consciousness towards the object
4 *Dassana-kicca* – seeing the object
5 *Savana-kicca* – hearing the sound
6 *Ghāyana-kicca* – smelling the object
7 *Sāyana-kicca* – tasting the object
8 *Phusana-kicca* – touching the object
9 *Sampāṭicchana-kicca* – receiving the object
10 *Santiranā-kicca* – investigating the object
11 *Voṭṭhapana-kicca* – determining the object
12 *Javana-kicca* – apperceiving or enjoying the taste of the object
13 *Tadālambaṇa-kicca* – registering or to continue enjoying the taste of the object
14 *Cutī-kicca* – death function

**The Cittas performing the respective Functions**

Please refer to Chart No. 4.2 at the back for a quick view of the *cittas* performing their respective functions.

1 There are 19 *cittas* which perform rebirth function. There are 2 *upekkhā-santiraṇa cittas*, 8 *mahā-vipāka cittas* and 9 *mahaggata-vipāka cittas*. These *cittas* are known as ‘rebirth consciousness’ (*paṭīsandhi-cittas*) while they perform rebirth function.
2 There are 19 *cittas* which perform life-continuum process. They are the same as the 19 *paṭīsandhi-cittas*. 


They are known as bhavaṅga-cittas (sub-consciousness) while they perform the life-continuum process.

3 There are 2 cittas which perform the avajjana-kicca. They are pañca-dvārāvajjana citta and mano-dvārāvajjana citta.

4 There are 2 cittas which perform the seeing function. They are dvi-cakkhuviññāṇa cittas.

5 There are 2 cittas which perform the hearing function. The are dvi-sotaviññāṇa cittas.

6 There are 2 cittas which perform the smelling function. They are dvi-ghānaviññāṇa cittas.

7 There are 2 cittas which perform the tasting function. They are dvi-jivhāviññāṇa cittas.

8 There are 2 cittas which perform the touching function. They are dvi-kāyaviññāṇa cittas.

9 There are 2 cittas which perform the receiving function. They are dvi-sampañcicchana cittas.

10 There are 3 cittas which perform the investigation function. They are the three santiraṇa cittas.

11 There is 1 citta which performs the voṭṭhapana-kicca (determining function). It is mano-dvārāvajjana citta.

12 There are 55 cittas which perform the javana-kicca. They are 12 akusala cittas, 21 kusala cittas, 4 phala-ñāṇa cittas and 18 kiriya cittas (the two avajjana-cittas being excepted). These cittas can easily be remembered by the phrase: ‘ku-ku-kri-phala’.

Kāma-javana cittas (29) — 12 akusala cittas + 8 mahā-kusala cittas + 8 mahā-kiriya cittas + 1 hasittupāda cittas.

Appana-javana cittas (26) — 9 mahaggata kusala cittas + 9 mahaggata kiriya cittas + 4 magga-ñāṇa cittas + 4 phala-ñāṇa cittas.
13 There are 11 cittas which perform tadālambana-kicca (registering function). They are 3 santiraṇa cittas and 8 mahā-vipāka cittas.

14 There are 19 cittas which perform cuti-kicca (death function). They are 2 upekkhā-santiraṇa cittas, 8 mahā-vipāka cittas and 9 mahaggata-vipāka cittas.

For Cross-examination

1 There are 68 cittas which perform a single function each. They are 10 dvi-pañcaviṇṇāṇa cittas, 3 manodhātu cittas and 55 javana-cittas. Manodhātu cittas consist of pañca-dvārāvajjana citta and 2 sampaṭicchana cittas.

2 There are 2 cittas which perform two functions. They are somanassa-santiraṇa citta and mano-dvārāvajjana citta.

3 There are 9 cittas which perform three functions. They are the 9 mahaggata-vipāka cittas that perform paṭisandhi-, bhavaṅga- and cuti-kiccas.

4 There are 8 cittas which perform 4 functions. They are the 8 mahāvipāka-cittas that perform paṭisandhi-, bhavaṅga-, cuti-, and tadālambaṇa-kiccas.

5 There are 2 cittas which perform 5 functions. They are the 2 upekkhā-santiraṇa cittas that perform paṭisandhi-, bhavaṅga-, cuti-, santiraṇa- and tadālambaṇa-kicca.

Ṭhāna

‘Ṭhāna’ means ‘functioning place’. As we need a place or office to carry out a particular job, so cittas need places to perform their functions. It is the body-substance of each citta which serves as the place of performing its function.

The ‘body-substance of each citta’ refers to the citta itself. So the place of function of each citta is the same as the citta.
There are 10 āhanas because 5 related functions (i.e., 5 sense-impressions) are performed in turn in a single āhana called ‘pañca-viññāna āhana’.

The ten āhanas are:
1. Pañisandhi-āhana – 19 pañisandhi cittas
2. Bhavaṅga-āhana – 19 bhavaṅga cittas
3. Avajjana-āhana – 2 avajjana cittas
4. Pañca-viññāna-āhana – 10 dvi-pañcaviññāna cittas
5. Sampañicchana-āhana – 2 sampañicchana cittas
6. Santirāṇa-āhana – 3 santirāṇa cittas
7. Voṭṭhapana-āhana – mano-dvāravajjana cittas
8. Javana-āhana – 55 javana cittas
9. Tadālambaṇa-āhana – 11 tadālambaṇa cittas
10. Cuti-āhana – 19 cuti cittas

Dvāra Saṅgaha
Here cittas and cetasikas will be compiled briefly based on the six sense-doors.

‘Dvāra’ means ‘door’. There are six doors in our body through which outside senses can enter.

1. Cakkhu-dvāra – eye-door (cakkhu-pasāda)
2. Sota-dvāra – ear-door (sota-pasāda)
3. Ghāna-dvāra – nose-door (ghāna-pasāda)
4. Jīvha-dvāra – tongue-door (jīvha-pasāda)
5. Kāya-dvāra – body-door (kāya-pasāda)

Note:
The names in brackets described the essential element of each door. ‘Pasāda’ is ‘sensitive corporeality’ at which the sense impression takes place.
The first five dvāras are rūpa-dvāras whereas the sixth door is a nāma-dvāra.

The Cittas in each Door
Readers may refer to Chart No. 4.3 at the back for a quick overview.

1 Forty-six cittas arise at the eye-door:
   a pañca-dvārāvajjana (apprehending) 1
   b cakkhu-viññāṇa (seeing) 2
   c sampaṭicchana (receiving) 2
   d santiraṇa (investigating) 3
   e voṭṭhapana or
     mano-dvārāvajjana (deterring) 1
   f kāma-javana (apperceiving) 29
   g tadālambaṇa (registering) 8

   ___________
   Total 46

Note:
Of the 11 tadālambaṇa cittas, 3 santiraṇa are already counted in 1(d). So only the 8 mahāvipāka cittas are counted in 1(g).

2 Forty-six cittas arise at the ear-door.
The cittas are as in (1)—just change cakkhu-viññāṇa to sota-viññāṇa.

3 Forty-six cittas arise at the nose-door.
The cittas are as in (1)—ghāna-viññāṇa is substituted for cakkhu-viññāṇa.

4 Forty-six cittas arise at the tongue-door.
The cittas are as in (1)—jīvha-viññāṇa is substituted for cakkhu-viññāṇa.
5 Forty-six cittas arise at the body-door.

The cittas are as in (1)—kāya-viññāṇa is substituted for cakkhu-viññāṇa.

6 Sixty-seven cittas arise at the mind door:

<table>
<thead>
<tr>
<th>a</th>
<th>mano-dvārāvajjana</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Apprehending and determining)</td>
</tr>
<tr>
<td>b</td>
<td>kāma-javana (apperceiving)</td>
</tr>
<tr>
<td>c</td>
<td>tadālambaṇa (registering)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
</tr>
</tbody>
</table>

Notes:

1 The total number of cittas that arise at the five pañca-dvāras or rūpa-dvāras is 54, namely, pañca-dvārāvajjana 1, doi-pañca-viññāṇa 10, sampaṭicchana 2, santiraṇa 3, voṭṭapana or mano-dvārāvajjana 1, kāma-javana 29 and tadālambaṇa 8. These are the 54 kāmāvacara cittas.

2 The cittas that can arise at the five doors are pañca-dvārāvajjana and 2 sampaṭicchana cittas, these 3 cittas being collectively known as mano-dhātu (mind-elements).

3 The cittas that always arise at the 6 doors are somanassa-santiraṇa, mano-dvārāvajjana and 29 kāma-javana cittas (total – 31).

4 The cittas that sometimes arise at the 6 doors and sometimes do not arise at the 6 doors are 2 upekkhā-santiraṇa cittas and 8 mahā-vipāka cittas (total – 10).

5 The cittas that always arise without a door are 9 mahaggata-vipāka cittas.

6 The 19 paṭisandhi-cittas, the 19 bhavaṇga-cittas and the
19 cuti-cittas are called dvāravimutti (i.e., door-freed) because:

i  they do not arise in any of the sense doors such as eye-door, etc.,

ii bhavaṅga cittas themselves serve as the mind-door, and

iii they exist without receiving any new external object pertaining to the present life.

**Alambāṇa Saṅgaha**

Alambāṇa or ārammaṇa means sense-object. Cittas and cetasikas will be compiled briefly here in accordance with the six sense-objects.

1  Rūpa-rammaṇa – visible object (rūpa or vaṇṇa)
2  Saddā-rammaṇa – sound (sadda)
3  Gandhā-rammaṇa – smell (gandha)
4  Rasā-rammaṇa – taste (rasa)
5  Phoṭṭhabbā-rammaṇa – tangible object (pathavī, vayo and tejo)
6  Dhammā-rammaṇa – mind-object.

The mind-object is sixfold: (i) 5 pasāda rūpas (sensitive parts of organs), (ii) 16 sukhuma rūpas (subtle matter), (iii) 89 cittas (consciousness), (iv) 52 cetasikas (mental concomitants), (v) Nibbāna and (vi) concepts such as kasiṇa nimitta. The mind-object cannot arise at the five pañca-dvāras.

**Note:**
The names in brackets for the first five senses are the essential elements of the senses. For the mind-object, the sixfold objects mentioned above are the essential elements.
**Cittas and Sense-objects according to Doors**

1. The 46 *cittas* that arise at the eye-door are known as *cakkhu-dvārika cittas*; they are aware of the present visible object only.
2. The 46 *cittas* that arise at the ear-door are known as *sota-dvārika cittas*; they are aware of the present sound only.
3. The 46 *cittas* that arise at the nose-door are known as *ghāna-dvārika cittas*; they are aware of the present smell only.
4. The 46 *cittas* that arise at the tongue-door are known as *jīvha-dvārika cittas*; they are aware of the present taste only.
5. The 46 *cittas* that arise at the body-door are known as *kāya-dvārika cittas*; they are aware of the present tangible object only.
6. The 67 *cittas* that arise at the mind-door are known as *mano-dvārika cittas*, they are aware of all the six sense-objects, which may be present, past, future or independent of time.

**Individual Cittas and Sense-objects**

Please refer to **Chart no. 5.1** at the back of this book for a quick review.

1. *Cakkhu-viññāṇa-dvi* are aware of the present visible object only.
   *Sota-viññāṇa-dvi* are aware of present sound only.
   *Ghāna-viññāṇa-dvi* are aware of present smell only.
   *Jīvha-viññāṇa-dvi* are aware of present taste only.
   *Kāya-viññāṇa-dvi* are aware of present tangible object only.
2. The 3 mano-dhātu (panca-dvārāvajjana and sampāṭichannya-dovi) are aware of the above five senses pertaining to the present.

3. The 11 tadālambaṇa and hasituppāda are aware of six kāma-objects comprising 54 kāma-cittas, 52 kāma-cetasikas and 28 types of rūpa.

4. The 12 akusala cittas, the 4 ṇāṇa-vipayutta mahā-kusala cittas and the 4 ṇāṇa-vipayutta mahā-kiriya cittas are aware of six lokiya (mundane) sense-objects comprising 81 lokiya cittas, 52 lokiya cetasikas, 28 types of rūpa and concepts.

5. The 4 ṇānasampayutta mahā-kusala cittas and rūpa-kusala abhiññāṇa are aware of all six sense-objects except arahatta magga and phala. These objects comprises 87 cittas (arahatta magga and phala being excepted), 52 cetasikas associated with the 87 cittas, 28 types of rūpa, concepts and Nibbāna.

6. The 4 ṇānasampayutta mahā-kiriya cittas, kiriya abhiññāṇa and mano-dvārāvajjana citta are aware of all the six sense-objects comprising 89 cittas, 52 cetasikas, 28 types of rūpa, concepts and Nibbāna.

7. The 15 rūpavacara cittas, with the exception of abhiññāṇa-dovi, have concepts as their objects.

8. The 3 ākāśānancāyatana cittas and the 3 ākincaññāyatana cittas have ākāsa (infinite space) and ākincañña (nothingness) respectively as their objects.

9. The 3 viññānaṅcāyatana cittas and the 3 neva-saññā-nāsaññāyatana cittas have ākāsānancayatana kusala/kiriya citta and ākincaññāyatana kusala/kiriya citta respectively as their objects.
10 The 8 lokuttara cittas have Nibbāna as their object.

11 The 19 paṭisandhi-cittas, the 19 bhavaṅga-cittas and the 19 cuti-cittas have maranāsañña-nimitta as their object. This nimitta may be in the form of ‘kamma’, ‘sign of kamma’ or ‘sign of destiny’.

Vatthu Saṅgaha

‘Vatthu’ means ‘physical base’ depending on which the various cittas and the associated cetasikas arise. There are six such physical bases.

1 Cakkhu-vatthu – cakkhu-pasāda (eye sense-organ)
2 Sota-vatthu – sota-pasāda (ear sense-organ)
3 Ghāna-vatthu – ghāna-pasāda (nose sense-organ)
4 Jivhā-vatthu – jivhā-pasāda (tongue sense-organ)
5 Kāya-vatthu – kāya-pasāda (body sense-organ)
6 Hadaya-vatthu – physical base that exist in the blood of the heart (heart-base)

Thus the first five physical bases are the five sense-organs whereas the sixth is the heart-base.

There is a simile of ‘striking a match’. The match is the striking element, the rough surface of the match-box is the receiving element, and the flame is the resultant element. Now the flame does not exist anywhere before striking the match. When the conditions for its arising are fulfilled, the flame arises.

In the same way the visible object is the striking element, the sense-organ is the receiving element, and the eye-consciousness is the resultant element. The eye-consciousness does not exist before or after the contact between the visible object and the sense-organ; it arises just at the time of contact.
Now the eye-organ, i.e., *cakkhu-pasāda*, is the door through which the visible object enters the mind. So *cakkhu-pasāda* is called *cakkhu-dvāra*, i.e., the eye-door.

Then the eye-consciousness together with its seven concomitants arise at the point of contact, i.e., on *cakkhu-pasāda* depending on *cakkhu-pasāda* as the physical base. Thus *cakkhu-pasāda* is also known as *cakkhu-vatthu*.

The same thing is true for the other four sense-organs or *pasāda rūpas*.

**Vatthu and Bhūmi**

‘Bhūmi’ means ‘plane of existence’.

1. In the eleven *kāma*-planes, i.e., the sense-sphere, all the six bases (*vatthu*) exist.

2. In the fine-material sphere (*rūpa-loka*) only three physical bases, namely, *cakkhu-vatthu*, *sota-vatthu* and *hadaya-vatthu* exist. During the *samatha-bhavāna* (tranquillity-meditation), to enter the *rūpa jhāna*, the meditator has to eliminate the enjoyment of sensual pleasure by controlling his mind not to wander around sense objects. So when the *jhāna-kusala kamma* conditions him to be reborn in the *rūpa-loka*, he is not endowed with *ghāna-vatthu*, *jīvha-vatthu* and *kāya-vatthu* as no enjoyment of sensual pleasure exists there. Brahmas are happy with *jhāna-sukha*. However, they need eyes to see Buddha, ears to listen to the Dhamma and *hadaya-vatthu* for the arising of *mano-viññāna cittas* and the associated concomitants.

3. In the immaterial sphere (*arūpa-loka*) no *vatthus* exist because no corporeality exists there – again due to the meditation power of *samatha-bhavāna* to enter *arūpa-jhānas*. 
Viññāna-dhātu

‘Viññāṇa’ means ‘citta’ (consciousness) whereas ‘dhātu’ means ‘element’ or that which carries its own characteristic mark. The cittas as dhātu or elements, are divided into 7 classes.

1. Cakkhu-viññāṇa-dhātu – 2 eye-consciousness
   They depend on cakkhu-vatthu for their arising.
2. Sota-viññāṇa-dhātu – 2 ear-consciousness
   They depend on sota-vatthu for their arising.
3. Ghāna-viññāṇa-dhātu – 2 nose-consciousness
   They depend on ghana-vatthu for their arising.
4. Jivhā-viññāṇa-dhātu – 2 tongue-consciousness
   They depend on jivhā-vatthu for their arising.
5. Kāya-viññāṇa-dhātu – 2 body-consciousness
   They depend on kāya-vatthu for their arising.
6. Mano-dhātu – Pañca-dvārāvajjana and sampāticchanadvi
   They depend on hadaya-vatthu for their arising.
7. Mano-viññāṇa-dhātu – the remaining 76 cittas
   They depend on hadaya-vatthu for their arising.

Classification of Cittas according to Vatthu

Please refer to Chart No. 5.2 at the back of this book for a quick review.

1. There are 10 cittas which always depend on pañcavatthu (cakkhu-vatthu, sota-vatthu, ghāna-vatthu, jivhā-vatthu, kāya-vatthu) for their arising. They are dvi-pañca-viññāṇa – i.e., the ten sense-impressions.
2. There are 33 cittas which always depend on hadaya-vatthu for their arising. They are 2 dosa-mūla cittas, 3 mano-dhātu cittas, 3 santiraṇa cittas, hasituppāda cittas, 8 mahā-vipāka cittas, 15 rūpāvacara cittas and 1 sotāpatti-magga citta.
3 There are 42 cittas which sometimes depend on vatthu and sometimes do not depend on vatthu for their arising. They are 10 akusala cittas (2 dosa-mula cittas being excepted), 8 mahā-kusala cittas, 8 mahā-kiriya cittas, 4 arūpāvacara kusala cittas, 4 arūpāvacara kiriya cittas, 7 lokuttara cittas (sotāpatti-magga being excepted) and mano-dvārāvajjana citta.

These cittas depend on vatthu when they arise in the material spheres (kāma-planes and rūpa-planes), and they do not depend on vatthu when they arise in the immaterial sphere (arūpa-planes).

4 There are 4 cittas which never depend on vatthu for their arising. They are 4 arūpāvacara vipāka cittas which arise only in the arūpa-planes.

Note:
There are 46 cittas (as mentioned in no. 3 and 4 above) which arise in the arūpa-planes.
Process of Consciousness

‘Vīthi’ means a chain of consciousness or cognitive series that arises when a sense object appears at one of the sense-doors in order to be aware of the object.

As the road passes one village after another without skipping any nor changing the order of the villages, so also the cittas (consciousness) arise one after another in the order they should according to the law of cittas (citta-niyāma).

The Life-span of Citta

Cittas arise and dissolve in a person at a tremendous rate of more than a thousand billion (10^{12}) times per eye-wink, and there are about 250 eye-winks in a second. So the life-span of a citta (consciousness) is less than one-thousand billionth of a second.

The life-span or duration of a citta is measured by three short instants of the distinct features in the arising and passing away of a citta. These are:

1. Uppāda – the genetic instant
2. Thīti – the existing instant
3. Bhaṅga – the dissolving instant

These three short instants (khaṇas) are said to be equal to one moment of consciousness or conscious-moment (cittakkhaṇa).
So the life-time of a *citta* is equal to the three short instants of arising, existing and dissolving of the *citta* or it is equal to one conscious-moment or one *cittakkhaṇa*. One *cittakkhaṇa* is better represented by ‘one conscious-moment’ rather than ‘a thought-moment’ which is coined by some translators.

The duration of one *cittakkhaṇa* (i.e., one conscious-moment) will be hard to be verified by science. But we ourselves know from experience that it is possible within one single second to dream of innumerable things and events.

**The life-span of Rūpa**

The life-span of *rūpa* or corporeality is 17 times longer than that of *citta*. So we can say that the life-span of *rūpa* is equal to 17 *cittakkhanas* or 17 conscious-moments or $17 \times 3 = 51$ short instants as there are 3 short instants in a moment of consciousness.

Thus *rūpa* also arises and dissolves at a tremendous rate of more than 58 billion times per second. The difference between *citta* and *rūpa* is that *citta* arises one after another whereas *rūpa* arises by thousands of units at a small instant and it goes on arising incessantly at every small instant. Therefore *rūpa* may be piled up to large masses which are visible to the naked eye whereas the fleeting stream of consciousness is invisible to the naked eye.

**Six Types of Viññāṇa**

*Viññāṇa cittas* (consciousness) may be classified as follows according to the six sense-doors and the six physical-bases (*vatthu)*:

1. *Cakkhu-viññāṇa* – 2 eye-consciousness
2. *Sota-viññāṇa* – 2 ear-consciousness
3  **Ghāna-viññāṇa** – 2 nose-consciousness  
4  **Jīvāh-visoññāṇa** – 2 tongue-consciousness  
5  **Kāya-visoññāṇa** – 2 body-consciousness  
6  **Mano-visoññāṇa** – 79 mind-consciousness

Please note that eye-consciousness arises at the eye-door depending on the eye-base (*vatthu*) and so on. The mind-consciousness arises at the mind-door depending on the *hadaya-vatthu* in the heart.

The first five *viññāṇas* comprise 2 sense-impressions each whereas *mano-viññāṇa* comprises 79 types of consciousness.

**Six Types of Vīthi**

Vīthi or the cognitive series of consciousness is also divided into six classes which may be named according to either the six sense-doors or the six types of *viññāṇa* as follows:

1. **Cakkhu-dvāra-vīthi** = **cakkhu-viññāṇa-vīthi**  
   It is the cognitive series of consciousness connected with the eye-door or with the eye-consciousness.

2. **Sota-dvāra-vīthi** = **sota-viññāṇa-vīthi**  
   It is the cognitive series of consciousness connected with the ear-door or with the ear-consciousness.

3. **Ghāna-dvāra-vīthi** = **Ghāna-viññāṇa-vīthi**  
   It is the cognitive series of consciousness connected with the nose-door or with the nose-consciousness.

4. **Jīvāh-dvāra-vīthi** = **Jīvāh-viññāṇa-vīthi**  
   It is the cognitive series of consciousness connected with the tongue-door or with the tongue-consciousness.

5. **Kāya-dvāra-vīthi** = **Kāya-viññāṇa-vīthi**  
   It is the cognitive series of consciousness connected with the body-door or with the body-consciousness.
6  Mano-dvāra-vīthi = Mano-viññāṇa-vīthi
   It is the cognitive series of consciousness connected with
   the mind-door or with the mind-consciousness.

The Causes for the Arising of Vīthi

1  Four conditions must meet for the arising of cakkhu-
   dvāra-vīthi. These are:
   i  Cakkhu-pasāda (eye-door) must be good,
   ii  Rūpā-rammaṇa (visible-object) must be present,
   iii Āloka (light) must be present, and
   iv  Manasikāra (attention) must be present.

2  Four conditions must meet for the arising of sota-dvāra-
   vīthi. They are:
   i  Sota-pasāda (ear-door) must be good,
   ii  Saddā-rammaṇa (sound) must be present,
   iii  Ākāsa (space) for the passing of sound must be
        present,
   iv  Manasikāra (attention) must be present.

3  Four conditions must meet for the arising of ghāna-dvāra-
   vīthi. They are:
   i  Ghāna-pasāda (nose-door) must be good,
   ii  Gandhā-rammaṇa (smell) must be present,
   iii  Vāyo (air-element that carries smell) must be present,
   iv  Manasikāra (attention) must be present.

4  Four conditions must meet for the arising of jivhā-dvāra-
   vīthi. They are:
   i  Jivhā-pasāda (tongue-door) must be good.
   ii  Rasā-rammaṇa (taste) must be present,
   iii  Āpo (liquid-element such as saliva) must be present,
   iv  Manasikāra (attention) must be present.
Four conditions must meet for the arising of kāya-dvāra-vīthi. They are:

i. Kāya-pasāda (body-door) must be good,

ii. Phoṭṭhabbā-rammaṇa (touch) must be present,

iii. Thaddha-pathavā (firm solid element) must be present for transmittance of the touch,

iv. Manasikāra (attention) must be present.

Four conditions must meet for the arising of mano-dvāra-vīthi. They are:

i. Mano-dvāra (mind-door) must be present,

ii. Dhammā-rammaṇa (mind-object) must be present,

iii. Hadaya-vatthu (heart-base) must be present,

iv. Manasikāra (attention) must be present.

Note:

Of the four causes which are required for the arising of each type of vīthi, the first three more or less parallel the requirements known by science. The fourth cause, i.e., manasikāra, is unknown in science. But many instances may be quoted that this cause is indispensable for the awareness of a sense-object.

For illustration, a mother with a young baby has to get up several times every night to nurse her baby. After losing sleep for several nights, she may, sometimes, fall so soundly asleep that even a loud thunder that shakes the house may not awake her. Yet, if her baby cries very softly, she will be immediately awake. This illustrates how important manasikāra is.
Six Types of Visayappavatti

‘Visayappavatti’ means ‘the presentation of sense-objects at the sense-doors’. There are six types of visayappavatti – four at the five sense-doors and two at the mind-door.

A  Visayappavatti at Pañca-dvāras

(Presentation of sense-objects at the five sense-doors)

1  Atimahantā-rammaṇa
   5 sense-objects with very great intensity causing a very long cognitive series of consciousness to arise.

2  Mahantā-rammaṇa
   5 sense-objects with great intensity causing a long cognitive series of consciousness to rise.

3  Parittā-rammaṇa
   5 sense-objects with slight intensity causing a short cognitive series of consciousness to arise.

4  Atiparittā-rammaṇa
   5 sense-objects with very slight intensity causing no cognitive series to arise.

B  Visayappavatti at Mano-dvāra

1  Vibhūtā-rammaṇa
   clear presentation of sense objects.

2  Avibhūtā-rammaṇa
   obscure presentation of sense objects.

Vithi-cittas and Vithi-vimutti Cittas

(Vithi-consciousness and Vithi-freed consciousness)

Those cittas which participate in the cognitive series of consciousness are call vithi-cittas.

Those cittas which do not participate in the cognitive series of consciousness are call vithi-vimutti cittas.
The 19 cittas namely, 2 upekkhā-santirāna cittas, 8 mahā-vipāka cittas and 9 mahaggata-vipāka cittas, are not involved in the cognitive series while they are performing rebirth-function, life-continuum function or death-function. So they are known as vīthi-vimutti cittas, i.e., the number of vīthi-freed consciousness is 19 (that these 19 cittas are dvāra-vimutti, i.e., door-freed, has been mentioned in Chapter III.).

Of the above 19 cittas, the 2 upekkhā-santirāna cittas are involved in the cognitive series when they perform the investigating function or the registering function, and 8 mahā-vipāka cittas take part in the cognitive series when they perform the registering function. So these 10 cittas must be included in counting vīthi-cittas. Since only the 9 mahaggata-vipāka cittas are totally free from the cognitive series, the total number of vīthi-cittas is $89 - 9 = 80$.

**Three Types of Identical Cittas**

The life of a living being begins with a rebirth consciousness (pañisandhi-citta). After the dissolution of this consciousness, bhavaṅga cittas (life-continuum) arise and dissolve continuously till death performing the function of life-continuum.

The last bhavaṅga-citta is known as death consciousness (cuti-citta), because it performs death-function.

For a living being, these three cittas, namely, the paṭisandhi-citta, the bhavaṅga-citta and the cuti-citta are the same in jāti (birth), in concomitants and in the sense-object they take. For normal human beings, one of the 8 mahā-vipāka cittas functions as paṭisandhi-citta, bhavaṅga-citta and cuti-citta. These three cittas are identical in a person, because they are the resultants of the same ‘kamma’ associated with a kusala citta. If the kusala cittas is
‘somanassa-sahagataṃ nāṇa-sampayuttaṃ asañkhārika mahā-kusala citta’, then ‘somanassa-sahagataṃ nāṇa-sampayuttaṃ asañkhārika mahā-vipāka citta will function as paṭisandhi-citta, bhavaṅga-citta and cuti-citta.

The sense-object that these cittas take is the maranāsanna-nimitta which appeared just before death in the immediate past life. The nimitta is in the form of ‘kamma’, ‘sign of kamma’ or ‘sign of destiny’. These phenomena will be explained further below.

**Maraṇāsanna Nimitta**  
*(Kamma-related Objects at the Dying Moments)*

In the present life a person will be alive as long as the kusala-kamma (wholesome deed), which has given him rebirth in this life, keeps on supporting him, i.e., keeps on producing bhavaṅga cittas (life continuum) as kamma-resultant.

Just before that supporting kamma fades out, of the many kusala-kammas and akusala-kammas which compete with one another to have the chance of bearing kamma-resultant, one kamma will emerge as the winner.

This successful kamma may appear in the life-continuum (mind-door) of the person as kamma-object. When this happens the person may recollect the good or bad action which he has performed in the past in connection with the successful kamma. The moral or immoral consciousness, experienced at that particular moment, arises now as a fresh consciousness.

In other words, it is a recurring of the consciousness which one has experienced in performing the action.

At times it may be a sign or symbol associated with the successful kamma that appears at one of the sense-doors. It may be one of the five physical objects viewed through one of the
five doors as a present object, or viewed through the mind-door as a past object. This past or present object associated with the successful kamma is called ‘kamma-nimitta’ or ‘sign of kamma’.

For example, let us suppose that a person listens to the Dhamma at his dying moment and this good kamma becomes the successful kamma to bear kamma-resultant for the next life. In this case, the present audible Dhamma words grasped through the ear becomes the ‘kamma-nimitta’.

In another case, let us suppose that a dying teacher sees through his mental eye (mano-ñāṇa) the students he has taught. This is also ‘kamma-nimitta’ in the form of a past object which appears at the mind-door.

Or say, in another case, a dying butcher hears the groans of the cattle he has killed. This past audible object is also ‘kamma-nimitta’ presented to him through the mind-door.

At times some symbol of the place in which he is to be reborn according to the successful kamma may appear at the mind-door.

For example, celestial beings or celestial mansions, etc., may appear to the dying person if he is to be reborn in one of the celestial abodes, or miserable people in hell or hellhounds, etc., may appear to him if he is to be reborn in hell. These objects related to the place of rebirth are known as ‘gati-nimitta’ or ‘sign of destiny’.

Thus, when a person is dying, one of the three types of maranāsanna-nimitta, namely, ‘kamma’, ‘kamma-nimitta’ or ‘gati-nimitta’, will always appear at one of the six sense-doors. The person will die soon after and will be reborn in the next life. Then his paṭisandhi-citta, bhavaṅga-citta and cuti-citta in the new life will all grasp the maranāsanna-nimitta of the past life.
Three types of Bhavaṅga Cittas

In the present life the bhavaṅga cittas take the maranāsanna-nimitta of the immediate past life as their object. As this object is not the new external object that appears in one of the sense doors in the present life that gives rise to a cognitive series of consciousness, we are not aware of it. So when we are asleep or when we do not know anything, these bhavaṅga-cittas will be arising and dissolving at a tremendous speed of more than a thousand billion \(10^{12}\) times per eye-wink.

Now suppose that a sense-object appears at one of the sense-doors. It is necessary to know this new object so that we can react to it as the need arises. In order to turn the stream of consciousness towards this new object, the stream of bhavaṅga-cittas must be arrested or cut off first.

The bhavaṅga-stream cannot be arrested suddenly as soon as the new sense object appears in one of the sense-doors. As a man, running very fast, cannot stop suddenly at a point and at least a few steps must be allowed before he comes to rest, so also two bhavaṅga-cittas must pass after the appearance of the sense-object before the bhavaṅga-stream can be arrested.

These two bhavaṅga-cittas, in trying to give away the old maranāsanna-nimitta and take the new sense-object, vibrate somewhat from their normal situation. So they are known as vibrating life-continuum (bhavaṅga-calāna). But, as the bhavaṅga-stream is arrested or cut off after the second bhavaṅga-calāna, this citta is renamed as bhavaṅgupaccheda.

Now the five physical sense-objects do not appear or become distinct at the sense-doors as soon as they are in contact with the sense-doors. Even the object of very great intensity (atimahantā-rammaṇa) takes one conscious-moment (cittakkhaṇa)
to develop itself into prominence so as to appear at the sense-
door.

So one bhavaṅga-citta must pass from the time of contact of the sense-object with the sense-door to the time the object appears at the door. This citta is called atitā-bhavaṅga (past life-continuum).

When the sense object is of great intensity (mahantā-
rammaṇa), 2 or 3 bhavaṅga-cittas must pass by from the time of contact of the sense-object with the sense-door to the time the object appears at the door. These 2 or 3 bhavaṅga-cittas are also called atitā-bhavaṅga.

Thus we have 3 kinds of bhavaṅga-cittas:
1  Atitā-bhavaṅga
   those bhavaṅga-cittas which pass by from the time the sense-object strikes the sense-door to the time the object appears at the door.
2  Bhavaṅga-calāna
   vibrating bhavaṅga which arises when the sense object appears at the door.
3  Bhavaṅgupaccheda
   arresting bhavaṅga that follows the bhavaṅga-calāna. After this, the bhavaṅga-stream is cut off and vīthi-citta starts arising.

Cakkhu-dvāra Vīthis
(Cognitive Series at the Eye-door)

1  The Occurrence of Atimahantā-rammaṇa Vīthi
When a visible object of very great intensity strikes the eye-
door, atimahantā-rammaṇa vīthi arises. The cognitive series may be represented by the following symbols:
Explanation

Bha: *bhavaṅga* – life-continuum
At first there is a stream of *bhavaṅga cittas* (life-continuum) (the small circles represent three small instants that make up a *cittakkhana*).

Ti: *atāta-bhavaṅga* – past *bhavaṅga*
At the arising, instant of this *citta*, the visible object and the *cakkhu-pasāda* arise simultaneously. This is the arising instant (*uppāda*) of *rūpārammaṇa* (visible object).

Na: *bhavaṅga-calāna* – vibrating life-continuum
At the arising instant of this *citta*, *rūpā-rammaṇa* appears (becomes distinct) at *cakkhu-pasāda* (eye-door)
Note that *atimahantārammaṇa* takes one *cittakkhaṇa* for its full development after *uppāda*.

Da: *bhavaṅgupaccheda* – arresting life-continuum
*Bhavaṅga*-stream is cut off after the dissolution of this *citta*.

Pa: *pañca-dvārāvajjana* – five-door-adverting consciousness
It is always the first *citta* in the cognitive series of *pañca-dvāra vīthīs*. It adverts the consciousness stream towards the sense-door.

Ca: *cakkhu-viññāna* – eye consciousness
It sees the visible object. It makes the sense impression
and transmits the impression to the next consciousness before it dissolves.

Sam: *sampaṭicchana* – receiving consciousness
   It receives the visible object together with the sense impression and relays them to the next consciousness.

Na: *santiraṇa* – investigating consciousness
   It investigates the object and the impression.

Vo: *voṭṭhapanā ( mano-dvārāvajjana)* – determining consciousness
   It determines whether the object is good or bad.

Ja: *javana* – impulsive consciousness enjoying the taste of the sense object
   One of the 29 *kāma-javana cittas*, as conditioned by *manasikāra* and *voṭṭhapanā*, arises mostly seven times, i.e., it runs for seven conscious moments.

Da: *tadālambaṇa* – registering consciousness
   It immediately follows *javana* and runs for two conscious moments enjoying the taste of the sense-object. At the dissolving instant of the second *tadālambaṇa citta*, the visible object and the *cakkhu-pasāda* dissolve together because their life-time of 17 conscious moments is now complete.

Bha: *bhavaṅga* – life-continuum
   Since the visible object no longer exists, the cognitive series ends and the consciousness stream sinks into life-continuum (subconsciousness).

Note:
The *atimahantā-rammaṇa vīthi* is also known as “*tadālambaṇa-vāra vīthi*” as it terminates with *tadālambaṇa-citta*.
2 The Occurrence of Mahantā-rammaṇa Vīthi

When a visible object of fairly great intensity strikes the eye-door, two mahantā-rammaṇa vīthis may arise. The cognitive series may be represented as follows.


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Explanation

A  In the first mahantā-rammaṇa vīthi the sense-object and the cakkhu-pasāda (eye-door) arise (uppāda) together at the arising instant of the first atāta bhavaṅga. The sense-object takes two consciousness moments (Ti-Ti) for its full development and it becomes distinct at the mind-door at the arising-instant of bhavaṅga-calāna (Na).

Then the life-continuum (bhavaṅga) vibrates for 2 conscious moments (Na-Da) and becomes arrested or cut off at the dissolving instant of bhavaṅgu-paccheda (Da). Then the cognitive series proceeds as follows:

Pa:  Pañca-dvārāvajjana – five-door-adverting consciousness

It adverts the consciousness-stream towards the sense-object.

Ca:  Cakkhu-viññāṇa – eye-consciousness

It sees the object and makes the sense-impression.

Sam: sampaṭicchana – receiving consciousness
It receives the object together with the sense impression.

Na: Santirana – investigating consciousness
   It investigates the object and the impression.

Vo: Votto hapana – determining consciousness
   It determines whether the object is good or bad.

Ja: Javana – impulsive consciousness
   One of the 29 kama-javana cittas arises seven times enjoying the taste of the sense-object.

So far 16 conscious-moments have elapsed since the genesis of the sense-object at the eye-door, and only one conscious-moment is left before the object dissolves. So two tadalamana cittas (registering consciousness) can no longer arise. (Tadalamana arises only in ati-mahanta-rammaña). One bhava nga citta arise instead, and the sense-object and the cakkhu-pasada, which have arisen together, dissolve together at the dissolving instant of that bhava nga citta. After that the life-continuum flows on as usual.

B In the second mahanta-rammaña vithi, the intensity of the sense-object is a little weaker than the intensity of the object in (1). So after the genesis of the sense-object at the eye-door, three atata-bhava nga cittas pass by before the object becomes well developed and distinct at the eye-door. Then the life-continuum vibrates and becomes arrested (Na-Da). After that the cognitive series proceeds as in (1), i.e., in the order of pa nca-dv aravajjana, cakkhu-vi nnana, sampaticchana, santirana, votto hapana and seven javanas. At the dissolving instant of the seventh javana the object and the cakkhu-pasada (eye-door) also dissolve. So the cognitive series terminates and life-continuum proceeds as usual.
Thus there are two mahantā-rammana viñhis which end with javana-citta; they are known as javana-vāra viñhis.

3 The Occurrence of Parittā-rammana Viñhi
When a visible object of slight intensity strikes the eye-door, parittā-rammana viñhi arises. The cognitive series may be represented as follows.

a  "Ti–Ti–Ti–Na–Da–Pa–Ca–Sam–Na–Vo–Vo–Vo–Bha–Bha–Bha"


Explanation

a In the first parittā-rammaṇa vīthi, the sense object and the cakkhu-pasāda (eye-door) arise together at the arising instant of the first atāta-bhavaṅga. The sense-object takes 4 conscious moments for its full development and it becomes distinct at the arising instant of bhavaṅga-calāna (Na). The life-continuum (bhavaṅga-stream) vibrates twice and becomes arrested (Na-Da). Then the cognitive series proceeds in the order of pañca-dvāravajjana, cakkhu-viññāṇa, sampāticchana, santiraṇa and voṭṭhapana. At this point, 11 conscious moments have elapsed since the genesis of the sense-object and the object can last for only 6 more conscious-moments.

In normal situations, the javana usually occurs for 7 conscious-moments and if there is no enough time, it does not occur at all. In other words, as the object is not distinct and not known precisely, no javana arises to enjoy the taste of the object.

So two more voṭṭhapana cittas arise in place of javana to determine two more times whether the object is good or bad. After that the conscious-stream sinks into life-continuum. The sense-object and the eye-door dissolve at the dissolving instant of the fourth bhavaṅga, and life-continuum flows on as usual after that.
In the next five successive *vīthis*, *atitā-bhāvanāga* (Ti) is increased one by one as the object becomes weaker and weaker, and accordingly the *cittas* in the rear have to be cut off one by one as the total conscious-moments cannot exceed the life-span (i.e., 17 conscious – moments) of the sense-object. Thus at the sixth *vīthi*, the cognitive series terminates after to *voṭṭhapana cittas*.

The number of *voṭṭhapana cittas* cannot be reduced further as there must be at least two *voṭṭapanas* in functioning in the place of *javanas*. So there are 6 *parittā-rammaṇa vīthis* which all end with *voṭṭhapana*; they are known as *voṭṭhapana-vāra vīthis*. As there are no *javanas* in these *vīthis*, there is no enjoyment of the taste of the sense-object. The object is not precisely known—it seems to be known very roughly. These *vīthis* occur in babies whose *cakkhu-pasāda* is weak; so, even when the sense-object is of great intensity, its appearance is not distinct.

4. **The Occurrence of Atiparittā-rammaṇa-Vīthi**

When a visible object of very slight intensity strikes the eye-door, the object takes 10 to 15 conscious-moments for its full development. Even then, the intensity of the object is so slight that it causes the life-continuum to only vibrate twice without becoming arrested. So no *vīthi-cittas* arise, and the object is not known at all. However, the following six *vīthi*-forms can be written to represent the *ati-parittā-rammaṇa vīthis*.

```
   Bha–Bha–Bha"...
```
B "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-
Bha-Bha-Bha”...

C "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-
Bha-Bha”...

D "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-
Bha-Bha”...

E "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-
Bha”...

F "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-
Na” Bha...

Explanation
As usual the sense-object and the cakkhu-pasāda (mind-door) arise together at the arising instant of the first atāta-bhavaṅga. The sense-object, being of very slight intensity, takes 10 to 15 conscious moments for its full development. When it is well developed, it appears at the mind-door. But, being very weak, it can cause the life-continuum only to vibrate twice without breaking the stream of the life-continuum. Thus, after two bhavaṅga-calāna cittas, only bhavaṅga-cittas keep on flowing. The
sense-object and the *cakkhu-pasāda* (mind-door) will dissolve together at the end of 17 conscious-moments after their genesis.

The object is not known at all as no *vīthi-cittas* arise. Because these *vīthis* are deprived of *vīthi-cittas*, they are known as “*mogha-vāra-vīthis*” (futile cognitive series).

### 75 Pañcadvāra-vīthis

In the process of cognition at the eye-door, there are:

1. one *tadarammaṇa-vāra vīthi* for atimahantā-rammaṇa,
2. two *javana-vāra vīthis* for mahantā-rammaṇa,
3. six *voṭṭhapana-vāra vīthis* for parittā-rammaṇa,
4. six *mogha-vāra vīthis* for atiparittā-rammaṇa,

All together there are 15 *vīthis* at the eye-door. Similarly, there are 15 *vīthis* each at the ear-door, at the nose-door, at the tongue-door and at the body-door. Thus the total number of *pañca-dvāra-vīthis* at the five doors is $15 \times 5 = 75$.

In writing the *vīthi*-forms and explaining the forms for the ear-door, *sota-viṅgīṇa* (So) should be inserted in place of *cakkhu-viṅgīṇa*, and ‘sound’ and ‘*sota-pasāda*’ should replace ‘visible-object’ and ‘*cakkhu-pasāda*’, respectively. Similar proper changes should be made for the remaining three doors.

### The Simile of a Mango-fruit

The *atimahantā-rammaṇa* may be compared with the falling of a mango-fruit. Suppose a weary traveler is asleep at the foot of a mango-tree. This state of being asleep is analogous to the quiet flow of life-continuum in *atimahantā-rammaṇa*.

Now a ripe mango-fruit drops to the ground near the traveler. This event is similar to the striking of a visible object of very great intensity at the eye-door.
The sound of the mango-fruit striking the ground awakens the traveler and causes him to raise his head. This event is similar to the appearance of the visible object at the eye-door causing the life-continuum to vibrate twice and become arrested.

The traveler opens his eyes and looks around to enquire what causes the sound. This conduct is similar to the pañcadvāra-vajjana adverting the consciousness-stream towards the sense-object.

The traveler sees the mango-fruit. This is analogous to the eye-consciousness seeing the object. The man picks up the mango-fruit. This is similar to the sampaṭicchana receiving the visible object.

The man then inspects the mango-fruit whether it is suitable for eating. This is similar to the santāraṇa investigating the sense-object.

The man decides that the mango-fruit is good and edible. This is similar to the voṭṭhapana deciding that the sense-object is good.

Being hungry, the man bites the mango-fruit seven times eating and enjoying the taste. This is similar to the occurrence of seven javana-cittas enjoying the taste of the sense-object.

Then the man gathers the remnants of the fruit and the juice sticking on the teeth with his tongue and swallows twice. This is similar to the two tadālambaṇa cittas following javanas and enjoying the taste of the sense-object.

Then the man lies down and falls asleep. This is similar to bhavaṅga cittas sinking into life-continuum.

**Pañcadvāra-vīthi Cittas**

If we examine the pañcadvāra viṭhis, we shall notice that seven types of consciousness participate in the viṭhis. The seven types of consciousness are:
"Pañca-dvārāvajjana, pañca-vinnana, sampatīcchana, santāraṇa, voṭṭhapanā, javana and tadālambaṇa”.

The numbers of cittas that participate in the longest vīthi: i.e., the atimahantā-rammaṇa vīthi, are:

a  pañca-dvārāvajjana  1
b  pañca-viññāṇa  1
c  sampatīcchana  1
d  santāraṇa  1
e  voṭṭhapanā  1
f  javanas  7
g  tadālambaṇas  2

total  14

The total number of cittas that can participate in the pañcadvāra vīthis are:

a  pañca-dvārāvajjana citta  1
b  pañca-viññāṇa cittas
(10 sense-impressions)  10
c  sampatīcchana cittas  2
d  santāraṇa cittas  3
e  voṭṭhapanā citta
(mano-dvārāvajjana)  1
f  kāma-javana cittas  29
g  tadālambaṇa cittas  8

total  54

These are the 54 kāmāvacara cittas. If we count the cittas for a single door, e.g. eye-door, we get two cakkhu-viññāṇa cittas instead of 10 pañca-viññāṇa cittas in (b); so the total number of
cittas is 46. This agrees with the number shown on page 135 of Chapter III. Note that bhavaṅga cittas are not included in viṭṭhi cittas.

The object & the Vatthu taken by each Vīṭhi-citta

All the pañcadvāra-vīṭhi cittas grasp the present sense-object that exists at the sense-door. The pañca-viññāṇa cittas are borne by pañca-vatthus, i.e. cakkhu-viññāṇa cittas are borne by cakkhu-vatthus, sota-viññāṇa cittas are borne by sota-vatthus, etc., while the mano-viññāṇa cittas are borne by hadaya-vatthus.

For illustration, all the cakkhu-dvāra-vīṭhi-cittas of atimahantā-rammāna grasp the visible object that appears at the eye-door at the arising instant of bhavaṅga-calāṇa and dissolves at the dissolving instant of the second tadālambaṇa citta.

The two cakkhu-viññāṇa cittas are borne by the cakkhu-vatthu (cakkhu-pasāda) which has arisen together with the visual object at the arising instant of the atāta-bhavaṅga. This vatthu, which has the same life-span as the visual object, is called, “majjhi-māyuka-vatthu’. Those vatthus, which have arisen earlier than the visual object and thus will dissolve earlier than the visual object, are known as “mandāyuka-vatthus”. Those vatthus, which arise later than the visual object and thus will dissolve later than the visual object, are known as “amandāyuka-vatthus”.

All the remaining pañca-dvāra-vīṭhi cittas are mano-viññāṇa cittas; they are individually and respectively borne by the hadaya-vatthu which has arisen along with the preceding citta, i.e. the hadaya-vatthu which has lasted for one conscious-moment. For example, pañcadvārāvajjana is borne by the hadaya-vatthu which has arisen along with bhavaṅga-calāṇa; sampatīcchana is borne by the hadaya-vatthu which has arisen along with cakkhu-viññāṇa,
santāraṇa is borne by the hadaya-vatthu which has arisen along with sampāṭicchana, and so on.

**Mano-dvāra Vīthi**

<table>
<thead>
<tr>
<th>Mano-dvāra Vīthi</th>
<th>Kāmajavana-vāra vīthi</th>
<th>Lokī-appanā vīthi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Tadālambaṇa-vāra vīthi</td>
<td>1. Rupāvacara appanā vīthi</td>
</tr>
<tr>
<td></td>
<td>2. Javana-vāra vīthi</td>
<td>2. Arupāvacara appanā vīthi</td>
</tr>
<tr>
<td></td>
<td>3. Voṭṭhapana-vāra vīthi</td>
<td>3. Abhiññā appanā vīthi</td>
</tr>
<tr>
<td></td>
<td>4. Mogha-vāra vīthi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mano-dvāra Vīthi</th>
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<th>Lokuttara-appanā vīthi</th>
</tr>
</thead>
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<tr>
<td></td>
<td>1. Magga vīthi</td>
<td>1. Magga vīthi</td>
</tr>
<tr>
<td></td>
<td>2. Phala-samāpatti vīthi</td>
<td>2. Phala-samāpatti vīthi</td>
</tr>
</tbody>
</table>

When one of the six senses enters the avenue of the mind-door, mano-dvāra vīthi ensues. Mano-dvāra vīthi may first be divided into two classes.

1. **Kāmajavana-vāra vīthi**—here one of the 29 kāma-javana cittas takes the function of javana, i.e., enjoying the taste of the sense-object.

2. **Appanājavana-vāra vīthi**—here one of the 26 appanā-javana cittas takes the function of javana.

Kāmajavana-vāra vīthi may further be divided into four types as described in the above scheme whereas appanā-javana-vāra
vīthī may be subdivided into two types—namely, loki-appanā vīthī and lokuttara appanā vīthī. All these vīthis will be explained below.

Kāma-javana Mano-dvāra Vīthis

1. **Ativibhūta-rammaṇa vīthī** (Tadālambaṇa-vāra vīthī)
   “Na–Da–Ma–Ja–Ja–Ja–Ja–Ja–Da–Da”–Bha-

2. **Vibhūtā-rammaṇa vīthī** (Javana-vāra vīthī)

3. **Avibhūtā-rammaṇa vīthī** (Voṭṭhapana-vāra vīthī)
   “Na–Da–Ma–Ma–Ma”–Bha–Bha–

4. **Atiavibhūtā-rammaṇa vīthī** (Mogha-vāra vīthī)
   “Na–Na”–Bha–Bha–Bha–

**Explanation**

One of the six sense-objects which may be present, past, future or time-freed, must enter the avenue of the mind-door to initiate the kāma-javana mano-dvāra vīthis.

1. When the sense-object is of very great intensity, the life-continuum vibrates twice and becomes arrested (Na-Da) on the appearance of the sense-object at the mind-door. Then mano-dvāra-vajjana (Ma) adverts the consciousness-stream towards the sense-object, observes the object and decides whether it is good or bad.

   In accordance with this decision, one of the 29 kāma-javana cittas performs the javana function for seven conscious moments enjoying the taste of the sense-object. Then two tadālambaṇa cittas follow suit enjoying the taste of the sense-object further. After that, bhavaṅga cittas sink into life-continuum.
This vīthi is known as “ativibhūtā-rammaṇa vīthi” or tadālambaṇa-vāra vīthi as it terminates with tadālambaṇa citta.

2 When the sense-object is of fairly great intensity, the cognitive series occurs as above but terminates with javana citta without tadālambaṇa. This vīthi is known as “vibhūtā-rammaṇa vīthi” or “javana-vāra vīthi”.

3 In the “avibhūtā-rammaṇa vīthi”, the sense-object is of slight intensity and its appearance at the mind-door is not clear as in the above two cases. Thus after the life-continuum is arrested, mano-dvārāvajjana citta occurs three times trying to observe and decide the sense-object. But the object is not precisely known and consequently no javana cittas occur to enjoy the taste of the sense object. After mano-dvārāvajjana, bhavaṅga citta sinks into life-continuum.

This vīthi is known as “voṭṭhapana-vāra vīthi” as it terminates with voṭṭhapana citta.

4 In the atiavibhūtā-rammaṇa vīthi, the sense-object is of very slight intensity. It can only cause the life-continuum to vibrate twice without becoming arrested. So no vīthi cittas occur and the sense-object is not known.

This vīthi is called “mogha-vāra vīthi” as it is deprived of vīthi cittas.

Notes:

1 The mind-door (mano-dvāra) is not a physical door; one of the 19 bhavaṅga-cittas is functioning as the mind-door in a person.

2 All the six sense-objects which may be past, present, future or time-freed, can appear at the mind-door.
3 As the mind-object such as cittas, cetasikas, kasiṅa-nimittas or Nibbāna itself may appear at the mind-door, no atitā-bhavaṅga need occur; the object appears at the mind-door as soon as it strikes the door.

4 The objects that appear at the mind-door should not be differentiated as atimahantā-rammatā or mahantā-rammatā; they should be differentiated as vibhūtā-rammatā (clear object) or avibhūtā-rammatā (obscure object).

Kāma-javana-manō-dvāra-vīthi Cittas
In mano-dvāra viṭhis there are only 3 types of consciousness—namely, “avajjana, javana and tadālambaṇa”.

The numbers of cittas in the longest mano-dvāra viṭhi are: 1 mano-dvāravajjana citta, 7 javana cittas and 2 tadālambaṇa cittas, totaling 10 in all.

The number of cittas that can participate in mano-dvāra viṭhis are: 1 mano-dvāravajjana citta, 29 kāma-javana cittas and 11 tadālambaṇa cittas, totaling 41 in all.

Secondary Mano-dvāra Viṭhis
When one of the six sense-objects enters the avenue of the mind-door directly, we get primary mano-dvāra viṭhis as described above. But there are secondary mano-dvāra viṭhis which follow each and everyone of the pañca-dvāra viṭhi.

In a pañca-dvāra viṭhi, the sense-impression is processed only to the extent to be known roughly whether it is good or bad. The form, the shape, the detailed features and the name of the object are not known yet.
Thus, after a pañca-dvāra vīthi, a mano-dvāra vīthi quickly follows it retaking the sense-object of the pañca-dvāra vīthi as a past object.

Then the second mano-dvāra vīthi follows suit observing the new image and the old impression together.

Then the third mano-dvāra vīthi quickly follows again observing the form and the shape of the sense-object.

Then the fourth mano-dvāra vīthi follows considering the name associated with the object. If necessary many mano-dvāra vīthis quickly occur in succession considering the features of the object in detail and also the time and the place connected with the object if he has encountered it before.

Only after these many secondary mano-dvāra vīthis, does one know the object together with form, shape, name and other details.

Considering the fact that cittas can occur at a tremendous rate of more than a thousand billion times per eye-wink and a mano-dvāra vīthi contains only about 10 vīthi cittas, more than a billion vīthis can occur in a fraction of a second. So we can know the objects we see or hear almost instantly and we even think that we see and hear simultaneously.

**Practical Verification**

That pañca-dvāra vīthis and mano-dvāra vīthis are occurring at a tremendous rate incessantly in a person can be verified by the person himself. As cittas are invisible even under the best microscope, an instrument more powerful than the latest electronic microscope will be necessary to observe the cittas. This instrument is none other than the mind itself accompanied by upacāra-samādhi (neighbourhood or access-concentration) or better by jhāna-samādhi (meditative absorption).
I have interviewed many meditators in International Buddha Sàsana Centres (Pa-awk Tawya Meditation Centres) in Myanmar where samatha and vipassanā-bhāvanā (tranquillity and insight meditation) are properly taught according to the instructions given in Buddhist canons.

Here meditators are required to develop concentration first. After they attain the required concentration, they are taught to meditate on rūpa (corporeality) analysing it in detail into 27 kinds in a person so as to see the ultimate realities with regards to rūpa.

Then meditators are taught to meditate on nāma (consciousness and its concomitants). They have to focus their attention on each physical base (vatthu) in turn, observe a sense-object striking the base and notice the cognitive series of consciousness that arise in pañca-dvāras (five doors) as well as in the mind door.

They can see the vīthi-cittas occurring exactly as described in the book, and later on can also differentiate the various cetasikas associated with each citta. The results are very satisfactory. If the reader has some doubt, he or she is invited to come and meditate in International Buddha Sāsana Centres at any time convenient to him or her.

**Appanā-javana Mano-dvāra Vīthis**

In tranquillity and insight-meditations, appanā-javana mano-dvāra vīthis arise when jhāna or magga is realized. In these vīthis, one of the 26 appanā-javana cittas takes part in the javana-function.

- rūpāvacara kusala cittas 5
- arūpāvacara kusala cittas 4
- mahaggata kiriya cittas 9
- lokuttara cittas 8
- appanā-javana cittas 26
If a person, who is not yet an arahat, practices tranquillity meditation, he may attain 5 rūpāvacara kusala jhānas and 4 arūpāvacara kusala jhānas, which are collectively called “9 mahaggata kusala cittas”. If an arahat undertakes tranquillity meditation, he may attain 5 rūpāvacara kiriya jhānas and 4 arūpāvacara kiriya jhānas which are collectively called “9 mahaggata kiriya cittas.”

If a person, endowed with three roots—namely, alobha, adosa and amoha—undertakes insight-meditation properly and strenuously, he may attain the four maggas and the four phalas (the four paths and their fruitions) which are known as the 8 lokuttara cittas.

**Five Rūpāvacara Appanā Vīthis**

*(Manda-paññā)* Na-Da—“Ma-Pa-U-Nu-Go-Jha” –Bha-Bha–

*(Tikkha-paññā)* Na-Da—“Ma-U-Nu-Go-Jha” –Bha-Bha

1 When the paṭibhāga-nimitta of kasiṇa appears at the mind-door, the life-continuum vibrates twice and becomes arrested (Na-Da). Then mano-dvārāvajjana (Ma) adverts the consciousness-stream towards the paṭibhāga-nimitta, observes and decides the sense-object whether it is good or bad.

Then one of the two somanassa-sahagataṃ nāṇa-sampayuttaṃ mahā-kusala cittas performs the upacāra-samādhī javana-function four times in the persons of slow or dull wisdom (*manda-paññā*) under the names of

Pa: *parikamma:* preparation of jhāna,

U: *upacāra:* proximity of jhāna,

Nu: *anuloma:* adaptation or connection between *parikamma* and *jhāna*; it acts as a bridge harmonising the lower cittas with the higher cittas.
Go: gotrabhu: the citta that cuts the kāma-lineage to form the exalted or mahaggata-lineage.

These four cittas are known as upacāra-samādhi javanas. In the case of a person of quick or bright wisdom (tikkha-paññā), parikamma (Pa) is excluded.

Immediately after gotrabhu, rūpāvacara kusala first-jhāna citta arises just once as appanā-javana. After the dissolution of this first-jhāna citta, bhavaṅga-stream flows on as usual.

2 The second rūpāvacara-appanā vīthi arises as above allowing rūpāvacara kusala second-jhāna citta to function as appanā-javana just once.

3 The third rūpāvacara-appanā vīthi also arises as in (1) allowing rūpāvacara kusala third-jhāna citta to function as appanā-javana just once.

4 The fourth rūpāvacara-appanā vīthi again arises as in (1) allowing rūpāvacara kusala fourth-jhāna citta to function as appanā-javana just once.

5 The fifth rūpāvacara-appanā vīthi arises as in (1), but instead of one of the two somanassa-sahagatāṇī nāṇa-sampayuttaṁ mahākusala cittas, one of the two upekkhā-sahagatāṇī nāṇa-sampayuttaṁ mahākusala cittas performs the upacāra-samādhi javana function four or three times and rūpāvacara kusala fifth jhāna citta arises just once to function as appanā-javana.

Notes:

1 When one is meditating on kasiṇa, either somanassa or upekkhā mahākusala citta will perform the javana function.
When one enters the meditative absorption, the upacāra-samādhi javanas and the jhāna-javana must agree in feeling (vedanā). Since the first four jhānas are accompanied by sukha (pleasant feeling) they are regarded as somanassa cittas. So, in these cases, the upacāra-samādhi javanas must be somanassa-sahagatañ. In the case of the fifth jhāna, it is upekkhā-sahagatañ, so the upacāra-samādhi javanas must be also upekkhā-sahagatañ.

A moral javana (kusala citta) is followed by a moral javana.

Four Arūpāvacara Appanā Vīthis

(Manda-paññā) Na–Da– “Ma–Pa–U–Nu–Go–Jha” –Bha–Bha–
(Tikkha-paññā) Na–Da– “Ma–U–Nu–Go–Jha” –Bha–Bha–

These vīthis are the same in form as rūpāvacara appanā vīthis. But arūpāvacara jhānas are higher than rūpāvacara jhānas in the degree of concentration, tranquillity and sublimity. One has to use the fifth jhāna as the base to step higher to arūpāvacara jhāna and also has to concentrate on an object which is not associated with rūpa.

In practice, one has to develop the fifth jhāna first by meditation on the paṭibhāga-nimitta of kasiṇa. Then he comes out of the ecstatic absorption, ignores the paṭibhāga-nimitta which is associated with rūpa (kasiṇa in this case), concentrates on the infinite space (ākāsa) that exists beyond the paṭibhāga nimitta, and meditates: “Ākāsa, ākāsa”. When the subtle attachment to the paṭibhāga-nimitta is eliminated, the nimitta disappears suddenly unfolding infinite space. He meditates on: “Ākāsa, ākāsa”, and when the degree of concentration is high enough, the appanā vīthi will come into effect.
1 When the object of infinite space (ākāsa) appears at the mind-door, the bhavaṅga-stream vibrates twice and becomes arrested (Na-Da). The mind-door consciousness, i.e. mano-dvārāvajjana, observes the object and decides whether it is good or bad. Then one of the two upekkha-sahagataññāna-sampayuttaññi mahā-kusala cittas functions as parikamma (Pa), upacāra (U), anuloma (Nu) and gotrabhu (Go) in a person of slow wisdom (manda-paññā), or as upacāra, anuloma and gotrabhu in a person of quick wisdom (tikkha-paññā). Then ākāśānañcāyatana-kusala citta arises once as appanā-javana and bhavaṅga cittas sink into life-continuum.

2 In going up the ladder to the second arūpāvacara jhāna, the meditator meditates on the ākāśānañcāyatana-kusala citta. When the degree of concentration is high enough, the second arūpāvacara-appanā vīthi will ensue.

   The object that appears at the mind-door is ākāśānañcāyatana-kusala citta which causes the cognitive series of bhavaṅga-calāna, bhavaṅgu-paccheda, mano-dvārāvajjana, parikamma (omit in tikkha-paññā person), upacāra, anuloma, gotrabhu and viññānañcāyatana kusala citta as appanā-javana to arise. Life-continuum then flows on as usual.

3 In the case of the third arūpāvacara jhāna, the object that appears at the mind-door is nothingness which results from the omission of ākāśānañcāyatana-kusala citta. The cognitive series of consciousness arise as before terminating with ākincaññāyatana kusala citta as appanā-javana.

4 In going up to the fourth arūpāvacara jhāna, the meditator concentrates on the ākincaññāyatana kusala citta as the
object of meditation. On realizing the fourth arūpāvacara jhāna, this object of ākincanāyatana kusala citta appears at the mind-door causing the cognitive series of consciousness to arise as before. In this case neva-saṅnā-n’asaṅnāyatana kusala citta arises once as appanā-javana and then bhavaṅga cittas sink into life-continuum.

Note:
The reader should review the description of “arūpa jhānas” on pages 61-62 as an aid to the study of the arūpāvacara appanā vīthi.

Jhāna Samāpatti Vīthi

‘Samāpatti’ means ‘attainment’. A person, who has attained the rūpāvacara jhāna, may enter the meditative absorption corresponding to that jhāna whenever he wishes. If he practices well, he may attain the ecstatic trance instantly and remain in the trance for one hour, two hours, three hours, etc., up to seven days. During this trance, the jhāna citta occurs repeatedly and spontaneously focusing the attention on the paṭibhāga-nimitta of kasiṇa. So he will not hear any sound nor know any other sense-object during the trance.

A person, who attains all the rūpāvacara and the arūpāvacara jhānas, may enter the meditative absorption corresponding to any jhāna. But he must enter the first jhāna first; then, by eliminating vitakka, he enters the second jhāna; then, by eliminating vicāra, he enters the third jhāna, and so on.

The jhāna-samāpatti vīthi runs as follows:
(Manda-paññā)
Na-Da– “Ma-Pa-U-Nu-Go-Jha-Jha-Jha– many times” –Bha...
(Tikkha-paññā)
1 For attainment of \textit{rupāvacara jhāna}:
The \textit{paṭibhāga-nimitta} of kasiṇa appears at the mind-door causing the life-continuum to vibrate twice and become arrested (Na-Da). Then \textit{mano-dvārāvajjana} observes the \textit{paṭibhāga-nimitta} and decides whether it is good or bad. Then one of the two \textit{somanassa-sahagataññānasampayuttañ mahākusala cittas} (take \textit{upekkhā-sahagataññā} to enter the fifth \textit{jhāna}) functions as \textit{parikamma} (omit for tikkha-paññā person), \textit{upacāra}, \textit{anuloma} and \textit{gotrabhu}. Then \textit{rupāvacara kusala} first \textit{jhāna} (or second, third, fourth or fifth \textit{jhāna}) \textit{citta} functions many times as \textit{appanā-javana}. When the ecstatic absorption is over, \textit{bhavaṅga cittas} sink into life-continuum.

2 For attainment of \textit{arupāvacara jhāna}:
The infinite space (ākāsa) unfolded by the disappearance of the \textit{paṭibhāga-nimitta} (take the corresponding object for the higher \textit{arupāvacara jhāna}) enters the avenue of the mind-door causing the life-continuum to vibrate twice and become arrested. Then \textit{mano-dvārāvajjana} observes the infinite space and decides whether it is good or bad. Then one of the two \textit{upekkhā-sahagataññānasampayuttañ mahākusala cittas} functions as \textit{parikamma} (omit for tikkha-paññā person), \textit{upacāra}, \textit{anuloma} and \textit{gotrabhu}. Then \textit{ākāsaññācàyatana-kusala citta} (or higher \textit{arupāvacara kusala citta}) functions many times as \textit{appanā-javana}. When the meditative absorption is over, \textit{bhavaṅga cittas} sink into life-continuum.
Abhiññā Appanā Vīthis

Those who have attained all the rūpāvacara jhānas and all the arūpāvacara jhānas may practice further according to the instructions given in Visuddhimagga or other Buddhist canons to attain the five lokiya abhiññas (mundane supernormal knowledge). These supernormal powers are attainable through the utmost perfection in mental concentration, and they are related to the higher knowledge associated with the fifth rūpāvacara jhāna. What are they?

1  Iddhi-vidha Abhiññāna
   Various divine powers, such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed he passes through walls and mountains, just as if through the air. In the earth he dives and rises again, just if in the water. He walks on water without sinking, just as if on the earth. Cross-legged he floats through the air, just as a winged bird.

2  Dibba-sota Abhiññāna
   Divine ear that can hear sounds both heavenly and human, far and near.

3  Dibba-cakkhu Abhiññāna
   Divine eye that can see objects both heavenly and human, far and near, hidden or exposed. It can see beings in the apāya (lower) abodes as well as in the celestial abodes. It sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones. It sees how beings are reappearing according to their deeds (kamma).

4  Pracitta-vijjānana Abhiññāna or Ceto-pariya-ñāna
   The ability to know others’ minds in many ways or to penetrate the minds of others.
The ability to remember manifold former existences, such as one birth, two, three, four or five births... one hundred thousand births; to remember many formations and dissolution of worlds; "there I was, such name I had... and vanishing from there I entered somewhere else into existence...and vanishing from there I again reappeared here."

The abhiññā vīthi is of the form:
Na–Da– “Ma–Pa–U–Nu–Go–Bhin” –Bha...

Suppose a person, who has attained the mundane supernormal powers, wants to become manifold. He meditates on the pathavā-kasīṇa and develops the rūpāvacara kusala fifth jhāna for a few moments. Then he comes out of the jhāna absorption and, having arrested his life-continuum, makes a will: “Let there be 1000 identical but separate forms of myself.”

He has complete confidence in his will. The nimitta-forms appear at his mind-door causing the life-continuum to vibrate twice and become arrested. The mano-dvārāvajjana observes the nimitta-forms and decide whether the visual object is good or bad. Then one of the two upekkhā-sahagataṃ ṃna-sampayuttaṃ mahākusala cittas functions as parikamma, upacāra, anuloma and gotrabhu. Then observing the 1000 nimitta-forms, the rūpāvacara kusala fifth-jhāna arises once functioning as abhiññā-javana. Then, bhavaṅga citta follows up and the person comes out of the jhāna. As soon as abhiññāṇa javana occurs, the 1000 nimitta-forms come into existence.

Other mundane supernormal powers are brought into play in a similar way.
**Magga Appanā Vīthis**

Those, who undertake insight-meditation, meditate on the three characteristics of existence (*ti-lakkhaṇa*) namely, impermanence (*anicca*), suffering or misery (*dukkha*) and not-self (*anatta*). After developing ten insight-knowledges (*vipassanā-ñāṇas*), the realization of the Path and its Fruition (*magga* and *phala*) follows up. There are four levels of *magga* and *phala*. The *magga-appanā vīthis* run as follows.

(Manda-paññā)
Na–Da– “Ma–Pa–U–Nu–Go–Mag–Pha–Pha”–Bha–

(Tikkha-paññā)
Na–Da– “Ma–U–Nu–Go–Mag–Pha–Pha–Pha”–Bha–Bha–

1 When one of the three characteristics of existence enters the avenue of the mind-door of a *puthujjana* (worldling or one who is bound by all ten fetters), the life-continuum vibrates twice and becomes arrested (Na-Da). Then, observing and considering the characteristics of existence, *mano-dvārarājana* (Ma) arises once. Then one of the four *ñāṇa-sampayuttaṃ mahā-kusala cittas*, observing the characteristics of existence, functions three times as *parikamma* (Pa), *upacāra* (U), *anuloma* (Nu), and then, observing *Nibbāna*, functions once more as *gotrabhu* (Go). Then *sotāpatti-magga javana* arises once observing *Nibbāna*. Then, without any lapse in time, the fruition of the *magga*, i.e., *sotāpatti-phala citta*, functions twice as *appanā-javana*. Then *bhavaṅga cittas* sink into life-continuum and the person comes out of *magga-vīthis*. (If the person is of *tikkha-paññā*, *parikamma* is omitted and *phala-javana* occurs three times.)
Note:
In the above *magga-vīthi, parikamma, upacāra, anuloma* and *gotrabhu* signify the following things:

Pa: *parikamma*: preparation of magga,

U: *upacāra*: proximity of magga,

Nu: *anuloma*: adaptation or connection; it harmonizes the lower cittas with the upper cittas,

Go: *gotrabhu* the citta that cuts the puthujjana-lineage to form the ariya-lineage (*ariya* – holy).

Once a person becomes an *ariya*, he is never reverted back to a *puthujjana* again. Thus *gotrabhu* has to cut the *puthujjana*-lineage only once. So in later *magga*- and *phala-vīthis*, Vo – *vodāna* (meaning purification) is inserted in place of Go – *gotrabhu*.

2 To realize the second *magga* and *phala*, the *sotāpanna* or *sotapan* (stream-winner who has realized the first *magga* and *phala*) has to meditate on the three characteristics of existence again. When the second *magga-vīthi* arises, it runs as above—the only changes necessary are: ‘*vodāna*’ in place of ‘*gotrabhu*’, ‘*sakadāgamā-magga*’ in place of ‘*sotāpatti-magga*’ and ‘*sakadāgamā-phala*’ in place of ‘*sotāpatti-phala*’.

After this second *magga-vīthi*, the person becomes a *sakadāgamā* or *sakadāgam* (once-returner, i.e. he will return to the kāma-abodes just once).

3 If the *sakadāgam* undertakes insight-meditation further, he may develop the third *magga-vīthi* which runs as the second *magga-vīthi*—just change ‘*sakadāgamā*’ into ‘*anāgāmi*’.

The person now becomes an *anāgāmā* or *anāgam* (non-returner, i.e., he will not be reborn in the kāma-abodes again).
4 If the anāgam undertakes insight-meditation further, he may develop the fourth magga-vāthi. This vāthi again runs as before—just change ‘anāgamā’ into ‘arahatta’. The person now becomes an arahant (the perfect one).

**Phala-samāpatti Vīthis**

There are four noble individuals (ariya-puggala): the stream-winner (sotāpanna), the once-returner (sakadāgamā), the non-returner (anāgāmā) and the perfect one (arahat).

Each noble individual may enter the meditative absorption corresponding to the fruition of the path he has attained. By doing so, he is enjoying the peace of Nibbāna, and during this absorption phala-samāpatti vīthis occur as follows.

(Manda-paññā)

Na–Da– “Ma–Pa–U–Nu–Vo–Pha–Pha– many times” Bha–

(Tikkha-paññā)

Na–Da– “Ma–U–Nu–Vo–Pha–Pha– many times” Bha–

In developing the phala-samāpatti vīthis, the noble individuals have to meditate on the three characteristics of existence until the phala-samāpatti vīthi arises.

1 When one of the three characteristics of existence enters the avenue of the mind-door of a sotāpanna, the life-continuum vibrates twice as bhavaṅga-calāna and bhavaṅgapaccheda and becomes arrested. The mano-dvārāvajjana considers the object and decides whether it is good or bad. Then one of the four ना-गु-पत्ता mahā-kusala cittas, observing the tīlakkhaṇa object, functions three times as parikamma (omit in tikkha-paññā person), upacāra and anuloma, and, observing Nibbāna, functions once as vodāna. After that sotāpatti-phala citta,
observing Nibbāna, functions as appanā-javana many times as long as the person wishes up to seven days. Then bhavaṅga cittas sink into life-continuum and the person arises from phala-samāpatti.

2 When one of the three characteristics of existence enters the avenue of the mind-door of a sakadāgāma, the life-continuum vibrates twice as bhavaṅga-calāna and bhavangupaccheda and becomes arrested. The mano-dvārāvajjana considers the object and decides whether it is good or bad. Then one of the four nāṇa-sampayuttaṁ mahā-kusala cittas, observing the tīlakkhaṇa object, functions three times as parikamma (omit in tikkha-paññā person), upacāra and anuloma, and, observing Nibbāna, functions once as vodāna. After that sakadāgāma-phala citta, observing Nibbāna, functions as appanā-javana many times as long as the person wishes up to seven days. Then bhavaṅga cittas sink into life-continuum and the person arises from phala-samāpatti.

3 When one of the three characteristics of existence enters the avenue of the mind-door of anāgāma, the life-continuum vibrates twice as bhavaṅga-calāna and bhavaṅgupaccheda and becomes arrested. The mano-dvārāvajjana considers the object and decides whether it is good or bad. Then one of the four nāṇa-sampayuttaṁ mahā-kusala cittas, observing the tīlakkhaṇa object, functions three times as parikamma (omit in tikkha-paññā person), upacāra and anuloma, and, observing Nibbāna, functions once as vodāna. After that anāgāmi-phala citta, observing Nibbāna, functions as appanā-javana many times as long as the person wishes up to seven days.
Then bhavaṅga cittas sink into life-continuum and the person arises from phala-samāpatti.

4. When one of the three characteristics of existence enters the avenue of the mind-door of an arahant, the life-continuum vibrates twice as bhavaṅga-calāna and bhavaṅgupaccheda and becomes arrested. The mano-dvārāvajjana considers the object and decides whether it is good or bad. Then one of the four ūnā-sampayuttaṁ mahā-kusala cittas, observing the tīlakkhaṇa object, functions three times as parikamma (omit in tikkha-pañña person), upacāra and anuloma, and, observing Nibbāna, functions once as vodāna. After that arahatta-phala citta, observing Nibbāna, functions as appanā-javana many times as long as the person wishes up to seven days. Then bhavaṅga cittas sink into life-continuum and the person arises from phala-samāpatti.

**Nirodha-samāpatti Vīthi**

‘Nirodha-samāpatti’ means ‘attainment of extinction’. This vīthi is developed to suspend temporarily all consciousness and mental activity, following immediately upon the semi-conscious state called ‘sphere of neither-perception-nor-non-perception’ (nevasaṅña-n’āsaṅña-yatana jhāna).

Only anāgāmi or arahant who has mastered all the nine absorption (jhānas) is able to develop the nirodha-samāpatti vīthi. The procedure for developing the nirodha-samāpatti vīthi is as follows.

First of all the person enters the rūpāvacara first-jhāna, comes out of it and meditates on the jhāna components as to their characteristics of impermanence, suffering and non-self. He
repeats this procedure with the rūpāvacara second-, third-, fourth- and fifth-jhānas, and then also with the arūpāvacara first-, second- and third-jhānas.

Then he makes four resolutions (adhiññhāna).

1. May I remain in nirodha-samāpatti for one hour, two hours..., one day, two days..., or seven days (provided the period does not exceed his life-span which he can know).

2. May my body, the things I am using and the building I am living be not harmed nor destroyed by any means (he can demarcate the area as much as he likes).

3. May I come out of the nirodha-samāpatti as soon as Lord Buddha wishes to see me (this is at the time when the Buddha is alive).

4. May I come out of the nirodha-samāpatti as soon as the congregation of monks wishes my presence (this is done out of respect for the congregation of monks).

Now the person develops the arūpāvacara fourth-jhāna and soon after the occurrence of neva-sañña-nāsañña-yatana citta as appanā-javana for two conscious moments, the stream of consciousness is cut off—no cittas, cetasikas and cittaja-rūpa (corporeality formed by citta) arise any more.

The person will remain in this state of extinction of consciousness, its concomitants and cittaja-rūpa till the end of the period he has resolved to remain in nirodha-samāpatti. Though he does not breathe, eat, drink or know anything, he is still alive. When he comes out of the nirodha-samāpatti, anāgāmī-phala citta arises once as appanā-javana if he is an anāgāmi, or arahatta-phala citta arises once as appanā-javana if he is an arahant. Then bhavaṅga cittas sink into life-continuum.
Vipāka Niyāma

‘Niyāma’ means ‘law’. As vipāka cittas are the resultants of kammas (actions), they arise in vīthi regularly according to the kammas just as the image appears in the mirror in accordance with the person in front of the mirror.

Now one comes across unpleasant objects such as a decaying carcass, night-soil, etc., on account of akusala kamma (unwhole-some action). So at such moments, akusala vipāka cittas—namely, cakkhu-viññāna, sampaṭicchana, santāraṇa and tadālambaṇa arise in the vīthi.

When one comes across fairly good objects, kusala vipāka cittas—namely, cakkhu-viññāna, sampaṭicchana, upekkhā-santāraṇa and upekkhā-tadālambaṇa arise in vīthi. When the object is every good, somanassa-sanāraṇa and somanassa-tadālambaṇa arise instead of the upekkhā-ones.

Kusala and akusala-javanas do not occur regularly as vipāka cittas. Yoniso-manasikāra (wise reflection) leads to the arising of kusala-javanas whereas ayoniso-manasikāra (unwise reflection) gives rise to akusala-javanas.

Frequency of Kāma-javanas

Normally kāma-javana arises seven times in a vīthi. But in young babies and unconscious person, the hadaya-vatthu is weak and, accordingly, kāma-javana arises six or five times in a vīthi.

In maranāsanna vīthi, which occurs at the time of dying, kāma-javana occurs only five times.

In paccavekkhaṇa-vīthīs (retrospective cognitive process), the person is examining the jhāna-factors very rapidly and so kāma-javana occurs only four or five times per vīthi.

In upacāra-samādhi javana, kāma-javana occurs four times as parikamma, upacāra, anuloma and gotrabhu in persons of slow
knowledge, or three times as upacāra, anuloma and gotrabhu in persons of quick knowledge.

**Frequency of Appanā-javanas**

In all the rūpāvacara-jhāna and arūpāvacara-jhāna vāthis, the corresponding appanā-javana occurs only once in a person who attains that jhāna for the first time. In order to enter the ecstatic absorption corresponding to that jhāna, he can develop jhāna-samāpatti vāthi in which appanā-javana occurs repeatedly many times.

In abhiṅṅā appanā-vāthis, the rūpāvacara kusala fifth-javana arises once functioning as abhiṅṅā-javana. In an arahant, the rūpāvacara kiriya fifth-jhāna arises once as abhiṅṅā-javana.

In magga appanā-vāthis, the corresponding magga-javana arises only once followed by either two phala-cittas as appanā-javanas in a person of slow wisdom or three phala-cittas as appanā-javana in a person of quick wisdom.

In phala-samāpatti vāthis, the corresponding phala-citta occurs many times without break functioning as appanā-javanas.

In nirodha-samāpatti vāthi, nevasaṅṅā-nāsaṅṅā-yatana citta arises twice just before extinction of consciousness and all mental activity. During the nirodha-samāpatti, cittas as well as cetasikas and cittaja-rūpa are extinct; so no javana exists. In coming out of the nirodha-samāpatti anagami-phala citta occurs once as appanā-javana in an anāgāmī or arahatta-phala citta occurs once as appanā-javana in an arahant.

As a regular procedure of javana, immediately after a somanassa (pleasant) kāma-javana, a somanassa appanā-javana should be expected, and after a kāma-javana, accompanied by equanimity, an appanā-javana, accompanied by equanimity, is to be expected.
Procedure of Tadālambaṇa

Tadālambaṇa (retention) occurs only in kāma-persons when they are observing kāma-sense objects with kāma-javana-vāra vīthis.

Generally upekkhā-javana or domanassa-javana is followed by upekkhā-tadālambaṇa whereas somanassa-javana is followed by somanassa-tadālambaṇa. In practice the following procedure is observed.

1. After 4 mahā-kiriya upekkhā-javanas and 2 domanassa-javanas, 4 mahā-vipāka upekkhā-tadālambaṇas and 2 santiraṇa-upekkhā tadālambaṇas may arise.
2. After 4 mahā-kiriya somanassa-javanas and hasituppāda-javana, 4 mahā-vipāka somanassa-tadālambaṇas and one somanassa-santiraṇa tadālambaṇa may arise.
3. After the remaining 10 akusala-javanas and 8 mahā-kusala javanas, all the 11 tadālambaṇas may arise.

Āgantuka Bhavaṅga

For a person whose rebirth-consciousness is a somanassa-citta, his life-continuum must also be a somanassa-bhavaṅga for life. The rebirth-consciousness and the bhavaṅga citta of a person must agree in bhūmi, citta, sampayutta-dhamma (concomitants) vedanā and saṅkhāra.

When that person is angry, his domanassa-javanas cannot be followed by somanassa-tadālambaṇa and somanassa-bhavaṅga because domanassa-vedanā opposes somanassa-vedanā just like fire opposing water. But according to his rebirth-consciousness, somanassa-tadālambaṇa and somanassa-bhavaṅga must arise.

In this difficult situation, upekkhā-santiraṇa arises once as an āgantuka-bhāvanā (āgantuka means ‘guest’ or ‘stranger’) performing bhavaṅga-function and not the santiraṇa-function.
The upekkhā-vedanā can be matched with both domanassa-vedanā and somanassa vedanā. The āgantuka-bhavaṅga cannot perceive the sense-object which is observed by the domanassa-javana; it perceives a kāma-object which has been observed several times in the past.

**Bhūmi and Cittas**

‘Bhūmi’ means ‘plane of existence’. In kāma-plane, 80 cittas with the exception of 9 mahaggata-cittas may participate in vīthis. The 9 mahaggata-cittas function as rebirth-consciousness, life-continuum and death-consciousness in the respective brahma-planes.

In rūpa-planes, 2 ghāna-viññāna cittas, 2 jīvha-viññāna-cittas, 2 kāya-viññāna-cittas, 8 mahā-vipāka cittas, 2 domanassa-cittas and 4 arūpa-vipāka cittas, totaling 20 in all, do not arise. So the remaining 69 cittas, may arise in rūpa-planes. Of these 69 cittas, the five rūpa-vipāka cittas do not take part in vīthis; thus only remaining 64 cittas will participate in vīthis.

In arūpa-planes, the 42 cittas which may or may not depend on hadaya-vatthu for their arising as mentioned in the ‘Pakinnaka Section’ (Chapter 3) together with 4 arūpa-vipāka cittas, totaling 46 in all, may arise. Of the 46 cittas, the 4 arūpa-vipāka cittas do not take part in vīthis; thus only the remaining 42 cittas will participate in vīthis.

**Puggala-bheda**

(Classification of Individuals)

‘Puggala’ means ‘person’ or ‘individual’. There are 4 types of puthujjana (worldlings) and 8 type of ariya-puggala (noble individuals).
Puthujjana
1 Duggati-ahetuka-puggala
2 Sugati-ahetuka-puggala
3 Dvihetuka-puggala
4 Tihetuka puggala

Ariya-puggala

a Maggaṭṭha
5 Sotāpatti-maggaṭṭha
6 Sakadāgami-maggaṭṭha
7 Anāgāmi-maggaṭṭha
8 Arahatta-maggaṭṭha

b Phalaṭṭha
9 Sotāpatti-phalaṭṭha
10 Sakadāgami-phalaṭṭha
11 Anāgāmi-phalaṭṭha
12 Arahatta-phalaṭṭha

‘Duggati’ means ‘woeful course of existence’ while ‘sugati’ means ‘happy course of existence’.

‘Duggati-ahetuka-puggala’ refers to persons in apāya, i.e. the four ‘lower worlds,’ namely, the animal world, the ghost-world, the demon-world and hell (niraya).

‘Sugati-ahetuka-puggala’ refers to persons who are retarded, blind or deaf by birth in the human-world and the catumahārājika-deva abode.

‘Dvi-hetuka-puggala’ refers to human beings and devas who are born with nāṇa-vippayutta mahā-vipāka cittas which lacks wisdom. These persons cannot attain jhānas and maggas in the present life however much do they try. They may, however, become ‘ti-hetuka-puggala’ in the next life as the result of their
meditation efforts in the present life, and then attain jhānas and maggas easily if they will meditate again.

‘Ti-hetuka-puggala’ refers to human beings and devas who are born with ūna-sampayutta mahāvipāka cittas which contain wisdom. These persons may attain all the jhānas and all the maggas if they strenuously undertake tranquillity – and insight-meditations.

The four maggaṭṭha-persons and the four phalaṭṭha-persons are ti-hetuka-puggala. The maggaṭṭha persons last for just one conscious moment while they are realizing the corresponding magga-ūnas. After the magga-ūnas, they become phalaṭṭha-persons.

**Puggala and Cittas**

The cittas that can arise in various person in different abodes are tabulated below.

<table>
<thead>
<tr>
<th>Puggala</th>
<th>Kāma-bhūmi</th>
<th>Rūpa-bhūmi</th>
<th>Arūpa-bhūmi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duggati-ahetuka</strong></td>
<td>12 Akusala cittas</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td></td>
<td>17 Ahetuka cittas (hasitupada excepted)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8 Mahākusala cittas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>total</td>
<td>37</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sugati-ahetuka and Dwi-hetuka</strong></td>
<td>12 Akusala cittas</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td></td>
<td>17 Ahetuka cittas (hasitupada excepted)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8 Mahākusala</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 Mahāvipāka ūna-vipassanā</td>
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<td></td>
</tr>
<tr>
<td>total</td>
<td>41</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Continued in Chart No. 10 attached at the back of this book.
Vithimutta Cittas

In the previous chapter the functions of vīthi-cittas have been described. Now in this chapter, we shall deal with the functions of 19 vithimutta cittas, i.e. process-freed consciousness.

The 19 vithimutta-cittas include 2 upekkhā-santiraṇa cittas, 8 mahā-vipāka cittas and 9 mahaggata-vipāka cittas.

These cittas function as rebirth-consciousness for all living beings to be reborn in appropriate planes of existence; then they function as life-continuum for the whole existence of each living being and finally as death-consciousness of the being.

As the planes of existence are involved in describing the functions of these vithimutta-cittas, this chapter is entitled as “Bhūmi” as well as “Vithimut”.

Fourfold Catukkas

‘Catukka’ means ‘a group of four’. The fourfold catukkas that will be dealt with in this chapter are:

1. Bhūmi-catukka – four planes of existence,
2. Paṭisandhi-catukka – four modes of rebirth,
3. Kamma-catukka – four kinds of action, and


Four planes of Existence
The plane of existence (bhūmi) is the place where living-beings come into existence, go around for a living, and finally die.

The four planes of existence are:
1. **Apāya-bhūmi** or kāmaduggati-bhūmi – the plane of misery,
2. **Kāmasugati-bhūmi** – sensuous blissful plane,
3. **Rūpa-bhūmi** – plane of fine material, and
4. **Arūpa-bhūmi** – plane of non-material.

1. **Apāya-bhūmi**
Among these, the *apāya-bhūmi* is again fourfold namely,
   i. niraya (hell) or woeful state,
   ii. tiracchāna (animal kingdom),
   iii. peta world (unhappy ghosts)
   iv. the host of asuras (demons)

   *Apāya* – devoid of happiness; *kāmaduggati* – enjoy sense pleasures but miseries abound.

2. **Kāmasugati** (sense-pleasures abound)
The *kāmasugati-bhūmi* consists of the human realm and 6 deva-planes making 7 planes in all.

3. **Rūpa-bhūmi**
*Rūpa-bhūmi* consists of 3 first-*jhāna* planes, 3 second-*jhāna* planes, 3 third-*jhāna* planes and 7 fourth-*jhāna* planes totalling 16 planes altogether.

4. **Arūpa-bhūmi**
*Arūpa-bhūmi* is fourfold, namely,
   i. Ākāsānañcāyatana-bhūmi – the realm of infinite space,
ii Viññānañcāyatana-bhūmi – the realm of infinite consciousness,  
iii Ākiñcaññāyatana-bhūmi – the realm of nothingness, and  
iv N’evasaññā-n’āsaññāyatana-bhūmi – the realm of neither perception nor non-perception.

Counting all the separate planes, we get 4 apāya planes, 7 kāmasugati-planes, 16 rūpa-planes and 4 arūpa-planes, making 31 planes in all.

**Situation of Bhūmis**

1. The human realm, the animal realm, the peta realm and the asura realm exist on the surface of the earth. These realms are not separated, but the beings move about in their own worlds.

2. Niraya represents several woeful states where beings atone for their evil kamma. They are not eternal hells. Upon the exhaustion of the evil kamma, beings may be reborn in good states as the result of their past good actions.

   There are 8 major nirayas or narakas which exist below the surface of the earth. Their names, in order of distance from the surface of the earth, are Sañjīva, Kāḷasutta, Saṅghāta, Roruva, Mahāroruva, Tāpana, Mahātāpana and Avīci.

   (The reader may refer the Bhūmi-chart attached at the back of this book. The chart also mentions the distances between planes in yojana which is about 8 miles.)

   Each major niraya has the form of a square. On each side of the square there are again four minor nirayas
namely, sewage swamp, field of hot ash, forest of thorny threes and hot river with canes.

Thus there are 16 minor nirayas on the four sides of a major niraya and 128 minor nirayas for the eight major nirayas.

3 The Six Sensuous Celestial Planes (deva-planes) are situated above the ground and high up in the sky.

i Catumahārajikā – The lowest of the heavenly realms where the four guardian deities reside with their followers. Some lower beings of this plane have their dwellings on earth.

ii Tāvatiṃsā – The realm of 33 gods and their followers. Sakka, the king of the gods, reside in this celestial plane.

iii Yāmā – The realm of the Yāmā gods.

iv Tusitā – The heaven of delight.

v Nimmānarati – The heaven of the gods who rejoice in their own creations.

vi Paranimmīta-vasavatī – The heaven of the gods who bring under their sway things created by others.

These six celestial planes are temporary blissful abodes where beings live happily enjoying sensual pleasures as the results of their good kammas.

Superior to these sensuous planes are the Brahma realms where beings delight in jhāna-bliss achieved by their rūpāvacara- and arūpāvacara-kusala kammas.

4 The 16 Planes of Fine Material (Rūpa-bhūmi) are situated much higher than the 6 Sensuous Blissful Planes.
i The 3 planes of first jhāna are:
    Brahma-parisajjā – The realm of Brahma’s retinue,
    Brahma-purohitā – The realm of Brahma’s ministers.
    Mahā-brahmā – The realm of great Brahmas.

ii The 3 planes of second jhāna are:
    Parittābhā – The heaven of minor lustre,
    Appamānābhā – The heaven of infinite lustre,
    Abhassarā – The heaven of radiant gods.

iii The 3 planes of third jhāna are:
    Paritta-subhā – The heaven of the gods of minor aura
    Appamāna-subhā – The heaven of the gods of infinite aura,
    Subhā-kiṅhā – The heaven of the gods full of steady aura.

iv The 7 planes of fourth jhāna are:
    Vehapphala – The heaven of the gods of great rewards,
    Asaṅgā-satta – The heaven of Brahmas with just rūpa and no nāma,
    Suddhāvāsā – The heave of pure abodes – only anāgāmīs and arahats are found in these abodes. Suddhāvāsā is made up of 5 planes:
    Avihā – The durable heaven,
    Ātappā – The serene heaven,
    Sudassā – The beautiful heaven,
    Sudassī – The clear-sighted heaven,
    Akaniññha – The supreme heaven.

5 The 4 Planes of Non-Materials (Arūpa-bhūmi) are situated high above the planes of fine material. The names of the 4 Arūpa-planes have been mentioned above.
Bhūmi and Persons

Twelve types of persons (puggala) have been mentioned just before the conclusion of chapter IV. We shall now place these persons in the various planes of existence to which they belong.

1. In the four apāya abodes, only the duggati-ahetuka person is found.

2. In the human realm and catumahārājika realm, eleven types of persons with the exception of the duggati-ahetuka person are present.

3. In the five higher sensuous blissful planes, ten types of persons with the exception of the duggati-ahetuka person and the sugati-ahetuka person are present.

4. In the ten rūpa-brahma planes with the exception of asaññāsatta and five suddhāvāsas, one tihetuka-puthujjana person and eight ariya persons are present.

5. In the asaññāsatta heaven, only one sugati-ahetuka person who is born with jīvita rūpa only is present.

6. In the five suddhāvāsa heavens, anāgāmi-phalaṭṭha person, arahatta-maggaṭṭha person and arahatta-phalaṭṭha person are present. The anāgāmīs, who attained the fourth jhāna in the human realm, are born here after their expiration in the human realm. In due course they attain the arahatship in the suddhāvāsa heavens.

7. In the four arūpa-planes, seven ariya persons (with the exception of sotāpatti-maggaṭṭha person) and one tihetuka-puthujjana person are present. Sotāpatti-magga is not attainable in these planes. Sotāpanna persons, who attain arūpa-jhāna in the human realm, may be reborn in arūpa-planes and they may attain higher maggas and phalas in due course.
Four Modes of Rebirth (*Paṭisandhi-catukka*)

1. *Apāya-paṭisandhi* (woeful rebirth) –
   *Akusala-vipāka upokkha santirana ahetuka citta*

2. *Kāma-sugati paṭisandhi* (Sensuous blissful rebirth) –

3. *Rūpa-paṭisandhi* (rebirth in *Rūpa*-planes) –
   5 *Rūpāvacara-vipāka cittas + jīvita-navaka-kalāpa rūpa-paṭisandhi.*

4. *Arūpa-paṭisandhi* (rebirth in the *Arūpa* planes) –
   4 *Arūpāvacara-vipāka cittas.*

**Notes:**

a. One *apāya-paṭisandhis*, one *kāma-sugati ahetuka-paṭisandhi* and 8 *kāma-sugati sahetuka paṭisandhis* together make up 10 *kāma-paṭisandhis.*

b. Five *rūpāvacara-vipāka cittas* and *jīvita-navaka-kalāpa rūpa-paṭisandhi* together make up 6 *rūpa-paṭisandhis.*

c. Ten *kāma-paṭisandhis*, 6 *rūpa-paṭisandhis* and 4 *arūpa-paṭisandhis* together make up 20 types of *paṭisandhi* (rebirth).

The number of *paṭisandhi* exceeds the number of rebirth-consciousness by one, because there is one *rūpa-paṭisandhi.*

**Person and Paṭisandhi**

1. The four *apāya*-persons in *niriya*, *tiracchāna*, *peta* and *asura* planes are born with *akusala-vipāka upokkha santirana ahetuka citta.*

   This *citta* is the resultant of immoral *kamma*. It becomes the relinking (rebirth-consciousness) at the
moment of descent into the woeful state. Then it lapses into life-continuum (bhavaṅga) and finally it becomes the death-consciousness and is cut off.

2 In the human realm and catumahārajika realm, degraded human beings such as those who are blind, deaf, dumb, retarded or deformed by birth, and degraded earth-bound deities (devas) are born with kusala-vipāka upekkhā santirāṇa ahetuka citta.

3 In all the seven sensuous blissful planes, normal human beings and deities (devas) are born with any one of the eight mahāvipāka cittas. Thus the eight great resultants act as the relinking (rebirth-consciousness), the life-continuum and the death consciousness everywhere in the blissful sense-sphere.

Among humans and deities, dvi-hetuka persons are born with four mahāvipāka aññāvippayutta cittas whereas ti-hetuka persons are born with four mahāvipāka aññasampayutta cittas.

4 Among the rūpa-brahmas:
   i. the brahmas of the 3 first-jhāna planes are born with the rūpāvacara first-jhāna vipāka citta,
   ii the brahmas of the 3 second-jhāna planes are born with either the rūpāvacara second-jhāna vipāka citta or the rūpāvacara third-jhāna citta,
   iii the brahmas of the 3 third-jhāna planes are born with the rūpāvacara fourth-jhāna citta,
   iv the brahmas of the fourth-jhāna planes, with the exception of asaññāsatta brahmas, are born with the rūpāvacara fifth-jhāna citta, and
Asaññäsatta brahmases are born with jīvita-navaka-kalāpa rūpa.

5 Ākāsānañcāyatana-brahmas are born with ākāsānañcāyatana-vipāka citta, Viññānañcāyatana-brahmas are born with viññānañcāyatana-vipāka citta, Ākīñcaññāyatana-brahmas are born with ākīñcaññāyatana-vipāka citta, and N’evasaññā-n’āsaññāyatana-brahmas are born with n’evasaññā-n’āsaññāyatana-vipāka citta.

The Method of Naming Rūpa-planes

The reason for some disagreement in the names of the rūpa-planes and the rebirth consciousness of brahmases is that there are two ways of counting rūpa-jhānas.

For persons of slow wisdom, after attaining the first rūpāvacara jhāna, they have to eliminate the jhāna factors one by one in going up to the higher jhānas. Thus, for this type of person, there are five rūpāvacara jhānas.

For persons of quick wisdom, after attaining the first jhāna, they eliminate vitakka and vicāra together in going to the second jhāna. Thus their second jhāna is equivalent to the third jhāna of the slow-wisdom people, and their fourth jhāna is equivalent to the fifth jhāna of the slow-wisdom people.

So there are only four rūpāvacara jhānas for quick-wisdom people.

In practice, as is observed in International Buddha Sāsana Centres (Pa-auk Meditation Centres), almost all people eliminate vitakka and vicāra together. Hence the method of counting rūpāvacara jhānas up to the fourth level is the more common
one, and consequently the \textit{jhāna}-planes are named according to this method.

In the \textit{Bhūmi} Chart (i.e. Chart No. 5.1 attached at the back of this book), the rebirth-consciousness is described according to the five \textit{rūpāvacara-jhāna} method whereas the \textit{Rūpa}-planes are described according to the four \textit{rūpāvacara-jhāna} method.

The two methods of counting \textit{rūpāvacara jhānas}, together with the names of the \textit{rūpa}-planes, are illustrated in Table 5.1.

\begin{table}
\centering
\begin{tabular}{|l|l|l|l|}
\hline
\textit{Jhāna} factor & \textit{Five-\textit{jhāna}} & \textit{Four-\textit{jhāna}} & Name of \textit{Rūpa-} \\
& \textit{method} & \textit{method} & \textit{plane} \\
\hline
tak, ca, pi, su & first \textit{jhāna} & first \textit{jhāna} & first \textit{jhāna} \\
ekaggata & second \textit{jhāna} & — & — \\
ca, pi, su, ek & third \textit{jhāna} & second \textit{jhāna} & second \textit{jhāna} \\
pi, su, ek & fourth \textit{jhāna} & third \textit{jhāna} & third \textit{jhāna} \\
su, ek & fifth \textit{jhāna} & fourth \textit{jhāna} & fourth \textit{jhāna} \\
up, ek & & & \\
\hline
\end{tabular}
\caption{Dual Method of Counting \textit{Rūpāvacara} \textit{Jhānas}}
\end{table}

\section*{Four Modes of Conceiving}

1. \textit{Andaja-paṭisandhi} – conceiving in egg shell
2. \textit{Jalābuja-paṭisandhi} – conceiving in the womb
3. \textit{Samsedaja-paṭisandhi} – conceiving in the hollow or a tree-trunk, in a fruit, in a flower, in marsh, in stagnant water, in corpses and carcasses, etc., like flies and mosquitoes.
4. \textit{Opapātika-paṭisandhi} – rebirth in the form of a fully
grown-up person about 16 years of age as if jumping out of no where.

*Note:*  
Andaja- паţisandhi and jalābuja- паţisandhi are also collectively known as gabbhaseyaka-паţisandhi.

**Applications**

1. Woeful persons in *niraya* are born by the way of opapātika-паţisandhi only.
2. *Petas* and *asuras* are born by either jalābuja-паţisandhi or opapātika-паţisandhi.
3. Animals are born by all the four modes of conceiving.
4. Human beings are first born by opapātika-паţisandhi at the beginning of the world, and later by either jalābuja-паţisandhi or samsedaja-паţisandhi.
5. Earth-bound *devas* are born by either jalābuja-паţisandhi or opapātika-паţisandhi.
6. Celestial *devas* and *brahmas* are born by opapātika-паţisandhi only.

**Life-spans of Beings**

1. Woeful persons in the four *apāya* abodes do not have fixed life-spans. They suffer in woeful states in accordance with their *kammas*. Their age-limit differs according to their evil deeds. Some are short-lived and some are long-lived.

   During the Buddha’s time the monk Tissa, on expiring, became a flea for seven days in the new robe, which was offered to him by his sister and which he was attached to at the time of expiring.
Again, Mallika, the queen of King Kosala, had to suffer in a woeful state only for seven days due to an immoral deed, and then she was reborn in the sensuous blissful plane for her good deed. On the other hand, Devadatta is destined to suffer for an aeon in niraya for his serious bad kamma of causing a schism in the Order of Brotherhood.

2 The human beings also do not have fixed life-span; the age-limit rises from ten years to uncountable years (asaṅkheyya) and then falls to ten years again.

The interim period, when the age-limit of human beings rises from ten uncountable years and then falls to ten again, is known as an antara-kappa. In other words, an antara-kappa is measured by the time required by the pendulum of the life-term of generations to swing from a ten-year-term to an asaṅkheyya-term and back again to the ten-year-term.

Sixty-four such antara-kappas equal one asaṅkheyya-kappa, literally an incalculable cycle. An asaṅkheyya-kappa exceeds the time required to exhaust a big box a yojana each in length, breadth, and height, filled with mustard seeds, by throwing away a seed once in every hundred years. An asaṅkheyya-kappa may be taken as an aeon.

Four asaṅkheyya-kappas equal one mahā-kappa, literally a great cycle. One mahā-kappa is also known as a world-cycle.

3 The earth-bound deities and degraded asuras both
belong to the *catumahārajikā* plane. They do not have fixed life-spans.

4 *Devas* and *brahmas* in celestial planes have fixed life-spans.

**Table 5.2**

**Spans of Celestial Devas**

<table>
<thead>
<tr>
<th>Deva -plane</th>
<th>Respective <em>deva</em> -year</th>
<th>Human year</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Catumahārajikā</em></td>
<td>500</td>
<td>9,000,000</td>
</tr>
<tr>
<td><em>Tāvatiṣa</em></td>
<td>1000</td>
<td>36,000,000</td>
</tr>
<tr>
<td><em>Yāmā</em></td>
<td>2000</td>
<td>144,000,000</td>
</tr>
<tr>
<td><em>Tusitā</em></td>
<td>4000</td>
<td>576,000,000</td>
</tr>
<tr>
<td><em>Nimmānarati</em></td>
<td>8000</td>
<td>2,314,000,000</td>
</tr>
<tr>
<td><em>Paranimmita Vasavatī</em></td>
<td>16000</td>
<td>9,216,000,000</td>
</tr>
</tbody>
</table>

**Notes:**

i A celestial day in upper *Catumahārajikā* is equal to 50 human years; a celestial day in *Tāvatiṣa* is equal to 100 human years; a celestial-day in *Yāmā* is equal to 200 human years; and so on. Thirty celestial days make a month and 12 months make a year.

ii As we go up from a lower plane to a higher plane, the life-term is doubled and the length of the celestial day is also doubled. So the time in human years is increased by four times. This is the key to remember the life-spans of different *deva*-planes – double the celestial years and multiply the human years by 4 as one goes up the ladder.
iii Lord Buddha preached *Abhidhamma-desanā* in *Tāvatiṃsā* for three months at a stretch without stopping. No human beings would be able to listen to that long sermon without break. But a period of 90 days on earth is just 3.6 minutes in *Tāvatiṃsā*. So the gods have no trouble to listen to Lord Buddha.

**DESTRUCTION OF THE WORLD**
According to the Buddhist canon, there are infinite numbers of worlds and no world is permanent. Our own earth will come to an end one day. This is somewhat co-related to the observations through the most powerful telescope that old stars are being burnt out and new stars are being formed.

The world may be destroyed by fire, water or wind. When it is destroyed by fire, all the world up to the 3 first-*jhāna* planes will be burnt out. After being destroyed seven times consecutively by fire, the world will be destroyed by water on the eighth time when all the world up to the 3 second-*jhāna* planes will be destroyed.

After being destroyed in regular cycles 7 times by fire and one time by water, the world will be destroyed by wind on the 64th time when all the world up to the 3 third-*jhāna* planes will be destroyed.

Usually *Lokapāla-devas* (guardian-deities of the world) inform the people in advance about the coming destruction of the world. So the people, out of fright, perform good deeds and undertake *samatha* (tranquillity) meditation to attain the higher *jhānas* in order to be reborn in higher celestial planes so as to escape the calamity.
<table>
<thead>
<tr>
<th>Brahma-Plane</th>
<th>Name of plane</th>
<th>Life span</th>
</tr>
</thead>
<tbody>
<tr>
<td>First-jhâna</td>
<td>Brahma-parisajjâ</td>
<td>1/3 asaṅkheyya-kappa</td>
</tr>
<tr>
<td>3 planes</td>
<td>Brahma-purohitâ</td>
<td>1/2 asaṅkheyya-kappa</td>
</tr>
<tr>
<td></td>
<td>Mahâ-brahmâ</td>
<td>1 asaṅkheyya-kappa</td>
</tr>
<tr>
<td>Second-jhâna</td>
<td>Parittâbhâ</td>
<td>2 world-cycles</td>
</tr>
<tr>
<td>3 planes</td>
<td>Appamânâbhâ</td>
<td>4 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Abhassarâ</td>
<td>8 world-cycles</td>
</tr>
<tr>
<td>Third-jhâna</td>
<td>Paritta-subhâ</td>
<td>16 world-cycles</td>
</tr>
<tr>
<td>3 planes</td>
<td>Appamàna-subhâ</td>
<td>32 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Subha-kiñhâ</td>
<td>64 world-cycles</td>
</tr>
<tr>
<td>Fourth-jhâna</td>
<td>Vehapphalâ</td>
<td>500 world-cycles</td>
</tr>
<tr>
<td>7 planes</td>
<td>Asaṅñàsatta</td>
<td>500 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Avihâ</td>
<td>1000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Ætappâ</td>
<td>2000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Sudassâ</td>
<td>4000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Sudassï</td>
<td>8000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Akaniññha</td>
<td>16000 world-cycles</td>
</tr>
<tr>
<td>Arûpåvacara</td>
<td>Àkåsånañcåyatana</td>
<td>20000 world-cycles</td>
</tr>
<tr>
<td>4 planes</td>
<td>Viññânançåyatana</td>
<td>40000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>Akiñcaññåyatana</td>
<td>60000 world-cycles</td>
</tr>
<tr>
<td></td>
<td>N’evasaññâ-nåsaññåyatana</td>
<td>84000 world-cycles</td>
</tr>
</tbody>
</table>
Four Kinds of Kamma (Kamma-catukka)

*Kamma*, Sanskrit *karma*, literally means volitional action or deed. As a rule good actions bear good results and bad actions bear bad results.

Now action may be performed by bodily movement (*kāya*), by words of mouth (*vacī*), or by thought (*mano*). But the body and the mouth cannot move on their own accord; they have to be moved by the mind (*citta*) through *cittaja-rūpa*.

Again *citta* is just the awareness of a sense-object; it does not give the order or direction to perform an action on its own accord. It is the volition (*cetanā*) which directs the *citta* and its concomitants to perform the action. So *cetanā* is responsible for carrying out an action.

Thus, strictly speaking, *kamma* means all moral and immoral volition (*cetanā*). The volition having the root in ignorance (*moha*), greed or attachment (*lobha*) or anger (*dosa*) is evil. The volition, which is accompanied by generosity (*alobha*), good-will (*adosa*) and wisdom (*paññā*), is wholesome.

In other words, the *cetanā* present in the 12 *akusala cittas* are immoral *kammas* whereas the *cetanā* present in 8 *mahā-kusala cittas*, 5 *rūpāvacara-kusala cittas* and 4 *arūpāvacara-kusala cittas* are moral *kammas*.

Now *cetanā* and its concomitants (i.e. *citta* and *cetasikas* other than *cetanā*) perish after performing their respective purposes. But before they perish, they leave their kammic property in the *citta*-stream. This kammic property is the potential *kamma* which will produce its due effect in some proper time, and the effect will fall on the doer himself.

It is somewhat analogous to Newton’s third law of motion in physics. The law states: “To every action, there is an equal
and opposite reaction”. Thus a person, who performs a good or bad action, should expect an equal and opposite reaction either in this life or in some future life.

Furthermore, that opposite reaction may come many times as the kamma has been multiplied to more than a billionfold by the property of citta. How? As mentioned earlier, cittas can occur at the rate of more than a trillion times per eye wink. So many billion cittas accompanied by the volition of killing a mosquito will arise in striking the mosquito. These many billion cittas together with the volition of killing will deposit many-billion kamma seeds in the citta-stream.

As a vegetable seed gives rise to a new plant of the same kind of tree which gives the seed, so also a kamma seed will produce a new being in a plane appropriate to the original kamma. An immoral kamma will give rebirth in a woeful plane whereas a moral kamma will give rebirth in a blissful plane.

Just as many-billion immoral kammatas are produced in a single act of killing a mosquito, so in performing a wholesome deed, such as giving charity, many billion moral kammatas are produced.

Thus the number of moral as well as immoral kammatas accumulated in this life as well as in uncountable past lives are so numerous that it cannot be handled by a super-computer. Yet all these kammatas are in the citta stream of each individual following him wherever he emerges in a new life.

Just as every object is accompanied by a shadow, even so every kamma is accompanied by its due effect. Kamma is action and vipāka (fruit or result) is its reaction. It is the cause and the effect. Like a seed is kamma, like a plant is vipāka. As we sow, so we reap either in this life or in a future life. What we reap today is what we have sown either in the present or in the past.
Kamma is a law in itself, and it operates in its own field without any intervention of an external ruling agency. Inherent in kamma is the potentiality of producing its due effect. Kamma is the cause; vipāka is the effect. The cause produces the effect; the effect explains the cause. The law of cause and effect rules everywhere.

Though we cannot know the individual kammas in person, we can classify the kammas into several types as described by Buddha, and predict when, where and how each type will bear its result.

A Kicca-kamma Catukka
With respect to function, there are four kinds of kamma:

1. **Janaka-kamma**
   Reproductive kamma which produces mental aggregates and material aggregates at the moment of conception as well as throughout the life-time of the individual;

2. **Upatthambhaka-kamma**
   Supportive kamma which supports the janaka-kamma as well as the effect of the janaka-kamma throughout the life-time of the individual;

3. **Upapâśaka-kamma**
   Obstructive kamma which weakens, interrupts or retards the fruition of the janaka kamma;

4. **Upaghâtaka-kamma**
   Destructive kamma which not only cuts off the effect of the janaka kamma but also destroys the janaka kamma and produce its own effect. In other words, the person dies abruptly and is reborn in accordance with the upaghâtaka-kamma.
As an example of the operation of the above four kammas, the case of Devadatta may be cited. His good janaka-kamma conditioned him to be born in a royal family. His continued comforts and prosperity were due to the action of the janaka-kamma as well as the supportive kamma. The obstructive kamma came into play when he was excommunicated from the Sangha and subject to much humiliation. Then his serious immoral kamma causing a schism in the Saṅgha operated as the destructive kamma which sent him down to the avīci hell.

B Pākadānapariyāya-kamma Catukka
With respect to the priority in bearing results, there are four kinds of kamma:

1 Garuka-kamma
Weighty kamma which is so strong that no other kamma can stop its function in the next life. In other words, it certainly produces its results in the next life.

Bad weighty kammas are pañcānantariya kamma, namely, (i) creating a schism in the Saṅgha, (ii) wounding a Buddha, (iii) murdering an arahat, (iv) matricide, and, (v) parricide. Niyata-micchādiṭṭhi (permanent false view) is also termed as one of the weighty kammas.

On the other hand, 5 rūpāvacara-kusala kammas and 4 arūpāvacara-kusala kammas are good weighty kammas. Lokuttara-magga is also a weighty force for it closes the doors of the four apāya abodes for ever.

2 Asaṅḥī-κamma
Proximate kamma that is performed or remembered just before death.
3  Āciṇṇa-kamma

Habitual kamma which is performed regularly, or it may be a kamma which is performed once and is recollected and remembered all the time.

4  Kaṭattā-kamma

Unspecified kamma which is done once and soon forgotten.

Now if we have any garuka-kamma, it will produce its result when we die and condition our next life.

If we do not have any garuka-kamma, which is often the case, then we must rely on asañña-kamma to condition our next life. To get a good asañña-kamma, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listening to Dhamma-preaching for the person on his or her death-bed. The dying person should also be reminded of his past good deeds.

A good example is Venerable Soṇa’s father in Ceylon. The father made a living by hunting. When he was too old to go hunting, he became a monk in his son’s monastery. Soon he fell ill and had a vision that hell hounds were coming up the hill to bite him. He was frightened, and so he asked his son to drive away the hounds.

His son, who was an arahat, knew that his father was having a gati-nimitta to be cast away in niraya. He asked his disciples to gather flowers quickly and spread them all over the pagoda in the monastery. Then they carried his father together with his bed to the pagoda. Venerable Soṇa reminded his father to pay homage to the pagoda and to rejoice in the offering of flowers on his behalf.
The old monk calmed down, paid respect to the pagoda and was delighted in seeing the flowers being offered to the pagoda on his behalf. At that moment, his gati-nimitta changed. He told his son, “Your beautiful step-mothers from celestial abode come to take me along”. The son was satisfied with the result of his efforts.

This is a very good way of repaying the gratitude we owe to our parents.

To be sure to get a good asaṅgā-kamma, however, we should develop an ācīṇṇa-kamma while we are alive. The best ācīṇṇa-kamma is tranquillity-meditation or insight-meditation which can be performed all the time. When it becomes habitual, it will be remembered and practised near the time of death.

King Duḷḷhāgamani of Ceylon was in the habit of giving alms to monks before he took his meals. Once his brother rose against him and drove him into the forest. While hiding in the forest, he asked his attendant whether they had anything to eat. His attendant replied that he had brought a bowl of royal meal.

The king divided the meal into four portions – one portion is for him, one for the attendant, one for the horse and one for offering. He then asked the attendant to invite monks or recluses to come and collect his offering.

Of course they could see no one around. But on the king’s insistence, the attendant invited aloud. Lo! A reverend monk came moving in the air. The monk was an arahat with the knowledge of abhiṅṅā. The king was so delighted that he offered not only the fourth portion of the meal but also his portion. The attendant followed suit and offered his share. On looking at the horse, it nodded indicating that it wanted to offer its share as well.
The king was in ecstasy for some time and then felt hungry again. Knowing that the arahat could hear him with his divine ear (dibba-sota), he made a wish to send him any remnant of the meal. The arahat sent him the begging-bowl which came flying in the air. The king took the bowl and found it full of food. The food can be multiplied by iddhi-vidha-abhiññā (supernormal power). The king, the attendant and the horse could eat to their full.

Later the king regained power and donated a tremendous amount of his wealth to Buddha-sāsanā (Buddhist religion) for building the great thūpa called Mahā-cetiya, many monasteries and other religious buildings. He had all his good deeds recorded. When he was on his death-bed, he listened to the records, which were read to him. On coming to the item of offering a meal to the arahat in the forest, he asked the reader to stop the reading. He was in great joy and, remembering that deed, he died. This good kamma gave him rebirth in Tusitā realm.

Cunda, a butcher, made a living by slaughtering pigs cruelly for more than fifty years. When the time was up, the fire from niraya came up and burnt him making him squeal like a pig for seven days. He was in niraya as soon as he died. Thus āciṣṭha-kamma becomes asañña-kamma and produces its result.

**The Simile of a Cattle-shed**

Suppose that many cattle are kept in a big shed for the night. In the morning the door of the shed is opened to let the cattle go out to the pasture. Now which one will come out first?

All the cattle wait to get out as soon as possible. If there is a leader among them whom everyone respects, this one will walk
majestically to the door and come out first. This one is like a garuka-kamma which is uncontested to bear its result in the next life.

Now, if there is no leader, the one nearest the door may come out first. This is similar to the āssanna-kamma bearing its fruit in the next life.

Sometimes a vigilant one, which has regularly noticed the time when the shed is opened, may walk to the door just before it is opened and come out first when the door is opened. This is like the ācīṅṇa-kamma producing its result in the next life.

Sometimes an unexpected frail one, by being pushed by stronger ones, may come out of the shed first. This is similar to the case when an unexpected kaṭaṭṭā-kamma has the chance to condition the next life.

Queen Mallika led a righteous life, but she remembered a lie, which she had told King Kosala long ago, at her death moment. So this had kaṭaṭṭā-kamma cast her down to a woeful state for seven days.

C Pākakāla-kamma Catukka

With respect to the time of taking effect there are four kinds of kamma:

1. *Diṭṭhadhammanivedanīya-kamma*
   Immediately effective kamma which bears fruits in the present life;

2. *Upapajjavedanīya-kamma*
   Subsequently effective kamma which bears fruits in the next (second) life;

3. *Aparāpariyavedanīya-kamma*
   Indefinitely effective kamma which bears fruits from
the third life till the last life when the person realizes Nibbāna;

4 Ahosi-kamma

Defunct kamma which no longer bears fruits.

In studying vīthis, we notice that mahā-kusala citta or akusala citta functions seven times as javana in normal situations. The cetanā (volition) associated with the first javana is named diṭṭhadhammavedaniya-kamma which will produce its result in this very life. If it does not operate in this life, it becomes defunct.

Devadatta and Cunda were burnt by niraya fire in their present lives. Poor Kākavaliya couple, after offering boiled rice to Venerable Sariputta, became very rich in seven days.

Of the seven javanas, the first javana is the weakest. The strongest is the seventh-javana. The cetanā associated with this javana is called upapajjavedaniya-kamma. It produces its result in the next (second) life. If it does not operate in the second birth, it too becomes defunct or ineffective (ahosi).

The five intermediate javanas are strong, and the cetanās associated with them are known as aparāpīriya-vedaniya-kamma. As millions of vīthis occur in an act of wholesome or unwholesome deed, there will arise many millions of this type of kamma during the action. So this kamma will operate indefinitely from the third birth till the last one when the individual attains Nibbāna. No one, not even Buddhas and arahats, is exempt from this class of kamma.

So for every action we have performed we should expect the consequences not only in this life but in indefinite lives in the future in the course of our wanderings in Saṁsāra. So be careful!
Pākathāna-kamma Catukka

With respect to the place where the kammic effect takes place, *kamma* is divided into four classes:

1. **Akusala kamma**
   Immoral action which produces its effect in the four *apāya* abodes.

2. **Kāmāvacara-kusala kamma**
   Moral action in the sense-sphere that produces its effect in the seven sensuous blissful realms (*kāmaloka*);

3. **Rūpāvacara-kusala kamma**
   Moral action in the fine-material sphere that produces its effect in the sixteen *rūpa*-realm (*rūpaloka*);

4. **Arūpāvacara-kusala kamma**
   Moral action in the non-material sphere that produces its effect in the four *arūpa*-realms (*arūpaloka*).

**Notes:**

i. In essence, it should be noted that:
   a. **Akusala-kamma** –
      12 *cetanā* associated with 12 *akusala cittas*.
   b. **Kāmāvacara-kusala kamma** –
      8 *cetanā* accompanied with 8 *mahā-kusala cittas*,
   c. **Rūpāvacara-kusala kamma** –
      5 *cetanā* accompanied with 5 *rūpāvacara kusala cittas*.
   d. **Arūpāvacara-kusala kamma** –
      4 *cetanā* accompanied with 4 *arūpāvacara kusala cittas*.

ii. The kammic effect is of two kinds – *vipāka-nāmakkhandha* and *kaṭṭṭa-rūpa*.
   a. **Vipāka-nāmakkhandha** – *vipāka citta* and its concomitants
b  Kaṭṭṭā-rūpa – kammaja-rūpa and utuja-rūpa. Kammaja-rūpa is corporeality produced by kamma and Utuja-rūpa is corporeality produced by temperature.

Furthermore the kammic effect occurs at paṭisandhi-kāla (i.e. the arising moment of paṭisandhi citta) as well as at pavitti-kāla (i.e. from the existing moment of paṭisandhi-citta till death).

**Kamma-dvāra and three Types of Kamma**

The place where kamma occurs or the means by which kamma arises is called kamma-dvāra. There are three kamma-dvāras.

1  **Kāya-dvāra**
   Special bodily movement called kāyaviññatti where bodily action (kāya-kamma) occurs.

2  **Vacī-dvāra**
   Speech-producing movement of the mouth called vacīviññatti where verbal action (vacīkamma) arises.

3  **Mano-dvāra**
   All cittas where mental action (mano-kamma) arises.

In accordance with three kamma-dvāras, there are three types of kamma.

1  **Kāya-kamma**
   Bodily action generally performed by special bodily movement called kāyaviññatti.

2  **Vacī-kamma**
   Verbal action generally performed by special movement of the mouth called vacīviññatti.

3  **Mano-kamma**
   Mental action performed by the mind through thinking, plotting, meditating, etc.
Ten Akusala-kamma-pathas

‘Kamma-patha’ means ‘course of action’. It is the name for a group of 10 kinds of either unwholesome or wholesome actions. The unwholesome actions may be divided into three groups in accordance with three types of kamma.

1  Akusala-kāya-kamma
   There are 3 unwholesome bodily actions:
   1  Pāṇātipātā – killing any living being,
   2  Adinnādānā – stealing or taking other’s property unlawfully,
   3  Kamesu-micchācārā – sexual misconduct such as unlawful sexual intercourse.

2  Akusala-vacī-kamma
   There are 4 unwholesome verbal actions:
   4  Musāvādā – lying,
   5  Pisunavācā – slandering,
   6  Pharusavācā – rude or harsh speech,
   7  Samphappalāpa – vain talk or foolish babble.

3  Akusala-mano-kamma
   There are 3 unwholesome mental actions:
   8  Abhijjhā – covetousness,
   9  Vyāpāda – ill-will
   10  Micchādiññhi – wrong view

   The ten unwholesome actions are also called “ten ducaritas”, meaning “evil conduct”.

   Of the ten, killing, harsh speech and illwill are accomplished by dosa-mūla cittas. Sexual misconduct, covetousness and wrong view are accomplished by lobha-mūla cittas. Stealing, lying, slandering and vain talk may be accomplished by either lobha-mūla or dosa-mūla cittas.
Ten Kusala-kamma-pathas

These are ten wholesome actions also known as “ten sucaritas”, meaning “ten types of good conduct’. They are also divided into three groups in accordance with three types of kamma.

1 Kusala-kāya-kamma

There are three wholesome bodily actions:
1 Pānātipātā-virati – avoidance of killing,
2 Adinnādānā-virati – avoidance of stealing
3 Kamesu-micchācārā-virati – avoidance of sexual misconduct.

2 Kusala-vacā-kamma

There are four wholesome verbal actions:
4 Musāvādā-virati – avoidance of lying,
5 Pisunavācā-virati – avoidance of slandering,
6 Pharusavācā-virati – avoidance of harsh speech,
7 Samphappalāpa-virati – avoidance of vain talk.

In other words, one should make use of true speech, conciliatory speech, mild speech and wise speech.

3 Kusala-mano-kamma

There are three wholesome mental actions:
8 Anabhijjhā – absence of covetousness (unselfishness),
9 Avyāpāda – good-will
10 Sammā-diṭṭhi – right view.

Puñña-kiriya Vatthu (Bases of Meritorious Action)

If one likes to accumulate wholesome kamma in this life, there are ten bases of meritorious actions which produce good effect and which should be done by all means.

1 Dāna – giving charity or generosity
2. *Sīla* – morality; observing five precepts, eight precepts, ten precepts, etc.

3. *Bhāvanā* – meditation, both tranquility and insight

4. *Appacāyana* – reverence to elders and holy persons

5. *Veyāvacca* – service in wholesome deeds


7. *Pattānumodana* – rejoicing in others’ merit

8. *Dhamma-savana* – listening to the Doctrine

9. *Dhamma-desanā* – expounding the Doctrine

10. *Diṭṭhijjukamma* – straightening one’s right view

The above ten *puñña-kiriya-vatthus* can be classified into three groups:

1. **Dāna** group – Dāna, Pattidāna, Pattānumodana
2. **Sīla** group – Sīla, Appacāyana, Veyāvacca
3. **Bhāvanā** group – Bhāvanā, Dhamma-savana, Dhamma-desanā, Diṭṭhijjukamma.

*Diṭṭhijjukamma* may also be included in all the three groups, because one will perform dāna, sīla and bhāvanā only if one has the right view about kamma and its effect.

The dāna group represents *alobha* (generosity), and opposes *lobha* (attachment) and *macchariya* (stinginess). It is compared to the legs.

The sīla group represents *adosa* (good-will) and opposes *issa* (jealousy) and *dosa* (anger). It is compared to the body.

The bhāvanā group represents *amoha* (wisdom) and opposes *moha* (ignorance). It is compared to the head.

To have a complete set of legs, body and head, one must perform all the three groups of *puñña-kiriya-vatthu*.

The ten *puñña-kiriya-vatthus* are performed with 8 *mahā-
kusala cittas unless one attains jhāna or magga in meditation. So they generally give rise to kamāvacara-kusala kamma.

Rūpāvacara-kusala kamma and arūpāvacara-kusala kamma are purely mental actions and they belong to the bhāvanā group.

**Dvihetuka and Tihetuka Kusala Kamma**

If one performs a wholesome deed with the knowledge of kamma and its effect, i.e. kammassakata-ñāna, then ñāna-sampayutta mahā-kusala cittas arise. The cetanā associated with these cittas are accompanied by three good roots, namely, alobha, adosa and amoha. So tihetuka-kusala kamma is acquired.

Better still, if during the action of moral deeds, one can develop vipassanā-ñāna by reasoning that everything is impermanent, unsatisfactory and not-self. The kusala-kamma acquired is again accompanied by three good roots.

On the other hand, if one performs a wholesome deed without any knowledge of kamma and its effect or without vipassanā-ñāna, he is doing it with ñāna-vippayutta mahā-kusala cittas. Thus his cetanā will be accompanied by two good roots namely, alobha and adosa. So he acquired only dvihetuka-kusala kamma.

**Ukkaṭṭha and Omaka Kusala Kamma**

Ukkaṭṭha means ‘best or supreme’ whereas ‘omaka’ means ‘inferior’.

If one can develop kusala cittas before and after a moral action, then the moral cetanā, which is kamma acquired during the action, will be surrounded by good cetanā and consequently its potentiality will be enhanced. Thus this type of kamma is called ukkaṭṭha kamma.
To acquire this type of *kamma*, one should think of the moral action in advance and feel glad for having the chance to do it. Again, after performing the action, one should be full of joy thinking about the good aspects of the action.

On the other hand, if one feels idle or reluctant or jealous or stingy before a moral action such as giving charity, and becomes repentant after the moral action, then the moral *cetanā* will be surrounded by *akusala cetanā* and consequently its potentiality will be decreased. The *kusala kamma* acquired in this case is called *omaka kamma*.

**How Kammas Bear Results**

The reader should refer to Chart No. 7 with this title attached at the back of this book. The four types of *kamma* are mentioned in the first column. Only *vipāka-cittas* are described in the chart as the direct resultants of these kammas. It should be understood that these *vipāka-cittas* will be accompanied by the respective *cetasikas* which arise along with the *cittas*.

A *vipāka citta* together with its concomitant-*cetasikas* furnishes *vipāka-nāmakkhandha*, i.e., the four resultant *nāma*-groups. *Kamma* also produces *kammaja-rūpa* at every short instant (small *khāna*) incessantly, and based on this *kammaja-rūpa*, *utuja-rūpa* also arises.

The four *nāma*-groups (*nāmakkhanadhas*) and the corporeality group (*rūpakkhandha*) together form the five groups of existence (five *khandha*) which make up an individual.

1 **Effects of Akusala Kammas**

The 11 *akusala cetanā*, the weak *cetanā* associated with *uddhacca-sampayutta citta* being excepted, at *paṭisandhi-kāla* produce *akusala-
vipāka upekkhā-santiiranā citta which forms the apāya paṭisandhi in the four apāya abodes.

All the 12 akusala cetanā, at pavittī-kāla, produce 7 akusala vipāka cittas in the 11 kāma-planes. They produce 4 akusala vipāka cittas with the exception of ghāna-viññāna, jivhā-viññāna and kāya-viññāna, in 15 rūpa-planes excluding asaṅñāsatta realm.

2 **Effects of Kāmāvacara-kusala Kammas**

First there are two types of kāmāvacara-kusala kamma: dvihetuka and tihetuka. Dvihetuka kamma is again divided into two sub-groups: ukkaṭṭha and omaka. Similarly tihetuka kamma is divided into two sub-groups: ukkaṭṭha and omaka. So, taking all together, we get 4 sub-groups:

Kāmāvacara Kusala Kamma (8)

Dvihetuka (4)  Tihetuka (4)

ukkaṭṭha (4)  omaka (4)  ukkaṭṭha (4)  omaka (4)

Now 4 nāṇa-vippayutta mahā-kusala cittas give rise to 4 dvihetuka-mahā-kusala kammas whereas 4 nāṇa-sampayutta mahā-kusala cittas give rise to 4 tihetuka-mahā-kusala kammas.

As the 4 dvihetuka-mahā-kusala kammas can be either omaka or ukkaṭṭha, we get

i  4 dvihetuka-omaka mahā-kusala kammas, and

ii  4 dvihetuka-ukkaṭṭha mahā-kusala kammas.

Similarly, from 4 tihetuka-mahā-kusala kammas, we get

iii  4 tihetuka-omaka mahā-kusala kammas, and

iv  4 tihetuka-ukkaṭṭha mahā-kusala kammas.
Of the four sub-groups, (i) is the poorest, (ii) and (iii) are somewhat equal and (iv) is the best. The effects they produce are as follows:

i The 4 dvihetuka-omaka mahā-kusala kammas, at paṭisandhi-kāla, produce kusala-vipāka upekkhā-santiraṇa citta which forms kāma-sugati ahetuka-paṭisandhi in the human realm and the lower catumahārājika realm.

At pavitti-kāla, they produce 8 ahetuka-kusala vipāka-cittas in the 11 kāma-planes; in the 15 rūpa-planes with the exception of asaṅñāsatta realm, they produce 5 ahetuka-kusala vipāka-cittas, excepting ghāna-viññāṇa, jivhā-viññāṇa and kāya-viññāṇa.

ii & iii

The 4 dvihetuka-ukkaññha mahā-kusala-kammas and the 4 tihetuka-omaka mahā-kusala-kammas, at paṭisandhi-kāla, produce 4 niṇḍa-vippayutta mahā-vipāka-cittas which form 4 kāma-sugati dvihetuka-paṭisandhi in the 7 kāma-sugati planes.

At pavitti-kāla, they produce 8 ahetuka-kusala vipāka-cittas and 4 niṇḍa-vippayutta mahā-vipāka cittas in the 7 kāma-sugati planes; they produce 8 ahetuka-kusala vipāka-cittas in the 4 apāya-planes; they produce 5 ahetuka-kusala vipāka-cittas excluding ghāna-viññāṇa, jivhā-viññāṇa and kāya-viññāṇa in the 15 rūpa-planes with the exception of the asaṅñāsatta realm.

iv The 4 tihetuka-ukkaṭṭha mahākusala kammas, at paṭisandhi-kāla, produce 4 niṇḍa-sampayutta mahā-vipāka-cittas which form 4 kāma-sugati tihetuka-paṭisandhi in the 7 kāma-sugati planes; they produce 8 ahetuka-kusala vipāka cittas in the 4 apāya-planes; and they produce 5 ahetuka-kusala vipāka-
cittas, excluding ghāna-viññāṇa, jīvā- viññāṇa and kāya-viññāṇa in the 15 rūpa-planes with the exception of the asaṅgāsatta realm.

3 Effects of Rūpāvacara-kusala Kammas

Among chanda, citta, vīriya and pañña which associate with jhāna-citta, one usually becomes predominant (adhipati). Based on the quality of this predominant factor, the jhānas can be differentiated as paritta (inferior), majjhima (moderate) and pañīta (superior).

1 Paritta-first-jhāna kusala-kamma gives birth in Brahma-parisajjā realm with first-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Majjhima-first-jhāna kusala-kamma gives birth in Brahma-purohitā realm with first-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Pañīta-first-jhāna kusala-kamma gives birth in Mahābrahma realm with first-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

2 Paritta-second-jhāna kusala-kamma and paritta-third-jhāna kusala-kamma give birth in the Parittābhā realm with second-jhāna vipāka-citta and third-jhāna vipāka-citta as rebirth-consciousness, respectively and then as life continuum.

Majjhima-second-jhāna kusala-kamma and majjhima-third-jhāna kusala-kamma give birth in the Appamānābhā realm with second-jhāna vipāka-citta and third-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Pañīta-second-jhāna kusala-kamma and pañīta-third-
jhāna kusala-kamma give birth in the Abhassarā realm with second-jhāna vipāka-citta and third-jhāna vipāka-citta as rebirth-consciousness, respectively and then as life continuum.

3 Paritta-fourth-jhāna kusala-kamma gives birth in Paritta-subhā realm with fourth-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Majjhima-fourth-jhāna kusala-kamma gives birth in Appamānasubhā realm with fourth-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Pañīta-fourth-jhāna kusala-kamma gives birth in Subhākinhā realm with fourth-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

4 Fifth-jhāna kusala-kamma gives birth in the Vehapphala realm with fifth-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

After attaining the fifth-jhāna, if one practises saññā-virāga-bhāvanā (meditation which develops no desire for perception and consciousness) to completion, then this kamma will give birth in Asaññāsatta realm with rūpa-pañisandhi.

Fifth-jhāna kusala-kamma in anāgāmi person gives birth in the Suddhāvāsa planes with fifth-jhāna vipāka-citta as rebirth-consciousness and then as life continuum.

Here again, depending on the predominant faculty, rebirth takes place in the 5 Suddhāvāsa planes as follows:

a Faculty of saddhā (faith) — Avihā realm
b Faculty of viśīya (effort) — Ātappā realm
c Faculty of sati (mindfulness) — Sudassā realm

d Faculty of samādhi (concentration) — Suddassī realm

e Faculty of paññā (wisdom) — Akaniṭṭha realm

4 Effects of Arūpāvacara-kusala Kammas

Ākāsānañcāyatana-kusala kamma gives birth in Ākāsānañcā-yatana realm with ākāsānañcāyatana vipāka-citta as rebirth consciousness.

Viññānañcāyatana-kusala kamma gives birth in Viññānañcā-yatana realm with viññānañcāyatana-vipāka citta as rebirth consciousness and then as life continuum.

Ākīñcaññāyatana-kusala kamma gives birth in Ākīñcaññā-yatana realm with ākīñcaññāyatana-vipāka citta as rebirth consciousness and then as life continuum.

N’evasaññā-n’āsaññāyatana-kusala kamma gives birth in N’evasaññā-n’āsaññāyatana realm with n’evasaññā-n’āsaññā-yatana-vipāka-citta as rebirth consciousness and then as life continuum.

Fourfold Advent of Death (Maraṇ’uppatti-catukka)
The fourfold advent of death may be compared to the four ways of extinguishing a lighted oil-lamp.

The flame of the oil-lamp may go out when:

1 the wick burns out,
2 the oil burns out,
3 both the wick and the oil burn out, or
4 the wind blows suddenly or the light is put out purposely even though the wick and the oil still remain.

In the same way, a person may die in one of the following ways:
1  Āyukkhaya-maraṇa  
   Death due to the expiration of the age-limit,

2  Kammakkhaya-maraṇa  
   Death due to the expiration of the reproductive kammic force,

3  Ubhayakkhaya-maraṇa  
   Death due to the expiration of both the age-limit and kamma,

4  Upacchedaka-maraṇa  
   Death due to the intervention of a destructive kamma.  
   It is sudden death such as the one encountered in car accident or suicide.

**Appearance of Kamma-related Objects**

Now, to those who are about to die, by the power of kamma that is going to condition the next birth, one of the following three objects always presents itself through one of the six doors:

1  **Kamma object** –  
   the kamma that produces rebirth in the subsequent life enters the mind door;

2  **Kamma-nimitta** –  
   sign of kamma, i.e. the scenes, the sound, the smell, etc., that are or were observed during the performance of the kamma which is going to bear result;

3  **Gati-nimitta** –  
   sign of destiny, i.e. the scenes of people or buildings in connection with the place where one is going to be reborn according to the successful kamma.  
   Since the kamma-object is in the form of a past cetanā, it presents itself through the mind-door.
If the kamma-nimitta belongs to the past kamma, it also presents itself through the mind-door. If it belongs to the present kamma, it can enter through any of the six doors depending on its form. If it is a visual object, it will enter through the eye-door; if it is an audible sound, it will enter through the ear-door; and so on.

Gati-nimitta belongs to the present. So, depending on its form, it may present itself through any of the six doors.

(Readers are requested to review the “Maranāsanna Nimitta” described on page 144)

**Maranāsanna Vīthi**

Now, when the maranāsanna-nimitta appears at one of the six doors, the āzvajjana-citta (adverting consciousness) will pick up the sense object and a stream of consciousness, known as maranāsanna-vīthi, flows on. In accordance with the kamma that is going to produce next rebirth, an akusala or kusala citta normally functions 5 times as javanas in these vīthis. These javanas are known as “maranāsanna-javanas”.

A **Ati-mahantā-rammaṇa Cakkhu-dvāra**

Maranāsanna Vīthis

Two typical maranāsanna-vīthis for a visible object of very great intensity striking the eye-door:

1 Ti–Na–Da–“Pa–Ca–Sam–Na–Vo–Ja–Ja–Ja–Ja–Da–Da–Bha–Cutī–Paṭī” –Bha–


The present kamma-nimitta or the gati-nimitta strikes the eye-door at the arising instant of the first atīta-bhavaṅga (Ti). Being of very great insensity, it becomes distinct as the arising instant of bhavaṅga-calana (Na). The life-continuum (bhavaṅga) vibrates
for two conscious moments (Na-Da) and is cut off. Then, observing the nimitta, pañcadvārāvajjana (Pa), cakkhu-viññāna (Ca), sampānicchana (Sam), santiraṇa (Na), voṭṭhapana (Vo), five javanas (Ja), two tadālambaṇas (Da) and one bhavaṅga (Bha) arise in series. Then the death-consciousness (cuti) occurs when the person dies. In the second viṭṭhi, cuti follows tadālambaṇa directly without any intervention of a bhavaṅga-citta.

Immediately after the dissolution of the death-consciousness, the rebirth-consciousness (paṭisandhi-citta) arises in the next life without any break in the stream of consciousness and without any lapse in time. The next life may appear in a very far place like a brahma realm, yet there is no lapse in time.

Thus for the stream of consciousness to flow on, there is no barrier in time and space. The idea of timeless and spaceless is realized here. Also the idea that the soul wanders around before it enters the next life is not correct. There is no soul nor person in Abhidhamma; there are only incessant flows of nāma-stream and rūpa-stream in accordance with the Law of Dependent Origination (Pañiccasamuppāda) which will be explained in Chapter VIII.

B Mahantā-rammaṇa Cakkhu-dvāra Maraṇāsanna Viṭṭhis

1 Ti-Ti-Na-Da-“Pa-Ca-Sam-Na-Vo-Ja-Ja-Ja-Ja-Bha-Cuti-Paṭī”–Bha–
2 Ti-Ti-Ti-Na-Da-“Pa-Ca-Sam-Na-Vo-Ja-Ja-Ja-Ja-Cuti-Paṭī”–Bha–

C Ati-vibhūta-rammaṇa Mano-dvāra Maraṇāsanna Viṭṭhis

1 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Da–Da–Bha-Cuti-Paṭī” –Bha–
2 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Da–Cuti-Paṭī” –Bha–
When the *kamma* which is going to produce next rebirth or the *kamma-nimitta* or the *gati-nimitta* related to that *kamma* appears at the mind door, the life-continuum vibrates twice and is cut off (Na-Da). Then *mano-dvārāvajjana* adverts the stream of consciousness towards the object, observes the object and makes its decision. Then come five *javanas* followed by two *tadālambaṇas* and one or no *bhavaṇga*. Then the death-consciousness (*cuti*) occurs when the person dies. Immediately after death, the rebirth-consciousness (*paṭisandhi*) arises in the next life without any break in the stream of consciousness. After that the life continuum (*bhavaṇga*) flows on in the next life.

### D Vibhūtā-rammaṇa Mano-dvāra Maraṇāsanna Vīthis


### Rebirth-consciousness

Rebirth-consciousness arises in the new life as the resultant of the *kamma* which has the chance to condition the new life. Rebirth consciousness joins the new existence with the old one; so it is called *paṭisandhi-citta*.

The rebirth-consciousness will be accompanied by its concomitants (*cetasikas*). It is the nucleus as well as the foregoer and leader of its associates. It will have a physical base (*hadaya-vatthu*), provided by the same *kamma*, if the new existence takes place in *pañca-vokāra*-planes (planes of five *khandha*). If the new existence takes place in *catu-vokāra*-plane (plane of four-*khandha*, i.e. *arūpa*-plane), there will be no physical base.

The rebirth-consciousness grasps the sense-object which the *marāṇa-saṁñā javanas* have observed. If the *javanas* observed *kamma-nimitta*, the rebirth-consciousness also observes *kamma-
nimitta. Moreover, all bhavaṅga cittas in the new life also observe the same sense-object.

The object of rūpa-paṭisandhi is kamma-nimitta which may be the paṭibhāga-nimitta of kasiṇa that usually appears at the mind-door at the time of death.

The object of arūpa-paṭisandhi is also kamma-nimitta which may be either concepts such as infinite space (ākāsa) or mahaggata-cittas.

**Planes of Rebirth after Death**

Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (jīvitindriya), heat (usma = tejodhātu) and consciousness (viññāna) of one individual in a particular existence. But death is not the complete annihilation of a being. Death in one place means rebirth in another place so long as the causes for the next life are not extinct.

Now the possible planes where rebirth could take place after death in a particular plane are enumerated as follows.

1 When a brahma in an arūpa-plane dies, he may be reborn in the same plane or a higher plane but not in a lower arūpa-plane. Moreover he may be reborn in the sense-sphere with three roots either as a deva or a human being. Thus,

   i After the death in Ākāsānañcāyatana-plane, 4 arūpa-paṭisandhis and 4 kāma-tihetuka-paṭisandhis are possible.

   ii After the death in Viññānañcāyatana-plane, 3 arūpa-paṭisandhis (Ākāsānañcāyatana-paṭisandhi is excepted) and 4 kāma-tihetuka-paṭisandhis are possible.

   iii After the death in Ākiñcaññāyatana-plane, ākiñcaññā-
yatana-paṭisandhi, n’evasaññā-n’āsaññāyatana-paṭisandhi and 4 kāma-tihetuka paṭisandhis are possible.

iv After the death in N’evasaññā-n’āsaññāyatana-plane, n’evasaññā-n’āsaññāyatana-paṭisandhi and 4 kāma-tihetuka paṭisandhis are possible.

2 When a brahma in a rūpa-plane (except Asaṅgāśatta and Suddhāvāsas) dies, he may be reborn in any plane except the four apāya-abodes depending on his kamma. Also he will not be reborn either as a degraded human being or a degraded asura. In other words, 4 kāma-dvihetuka-paṭisandhis, 4 kāma-tihetuka-paṭisandhis, 6 rūpāvacara paṭisandhis and 4 arūpāvacara paṭisandhis with the exception of 2 ahetuka-paṭisandhis are possible.

When Asaṅgāśatta brahma dies, he will be reborn in the sense-sphere either as a human or as a deva. Thus 4 kāma-dvihetuka paṭisandhis and 4 kāma-tihetuka paṭisandhis are possible.

3 Now, when a human being or a deva from the sense-sphere dies, he may be reborn in any plane if he is a tihetuka-person, because he can develop jhānas to be reborn as a brahma or he may commit immoral actions to be cast into the apāya abodes.

When a human being or a deva or dvihetuka person dies, any one of the 10 kāma-paṭisandhis is possible.

4 When ahetuka-persons in the human realm as well as in the lower catumahārājika realm die, all 10 kāma-paṭisandhis are possible.
Introductory
Of the four ultimate realities (paramatthas) consciousness (citta) and mental factors (cetasikas) have been described in the first five chapters of this book. We have seen 89 or 121 types of consciousness, 52 mental factors, association of these factors with cittas, the dependence of nāma (mind) on sense objects (arammaṇa) as well as on physical bases (vatthu) the arising of cognitive processes to be aware of the sense objects, the 31 planes of existence and the types of persons who occupy them, the different types of kamma and their operation through their resultants such as rebirth-consciousness, life-continuum and death-consciousness, and finally death and rebirth.

Now in the present chapter, we shall deal with the two remaining ultimate realities, namely, rūpa and Nibbāna.

What is Rūpa?
Rūpa has been translated as ‘matter’, ‘corporeality’, ‘material’, ‘body’, ‘form’, etc., but none is exact. To judge from the various aspects of rūpa, ‘matter’ is the nearest equivalent. But rūpa comprises the characteristics of matter as well as those of energy.
Rūpa may change state, form and colour on account of heat and cold just as matter does. Although form, shape and mass become apparent when a lot of rūpa has accumulated, in the ultimate sense rūpa is formless, shapeless and massless just as energy is. Scientists now know that matter and energy are interconvertible and identical in the ultimate sense.

But, unlike the law of conservation of mass and energy, which states that matter and energy can neither be created nor destroyed, we find in Abhidhamma that rūpa arises and perishes incessantly at very short intervals measured by “small instant” called small khaṇa. Rūpa is incessantly produced from four main sources namely, kamma, citta, utu (heat) and āhāra (nutriment). And rūpa is very short lived – it endures only for 17 conscious moments. What is formed is almost instantly gone. It is very probable that the rate of formation and the rate of dissolution of rūpa cancel each other making the law of conservation of matter and energy to hold as aggregates.

Besides rūpa and nāma are interdependent. We shall understand rūpa better by studying the various aspects of rūpa which are described below.

Rūpa-samuddesa (Enumeration of Rūpa)

First rūpa is twofold namely,

i  Bhūta-rūpa – essentials, and

ii  Upādāya-rūpa – derivatives.

The bhūta-rūpa is more prominent than the upādāya-rūpa. Great masses like the earth and the sun are formed when a lot of bhūta-rūpa has accumulated. Consequently bhūta-rūpa is also called mahābhūta (great essentials).
Four Mahābhūtas (Four Great Essentials)

1  Pathavī
   The element of extension with the characteristics of hardness and softness. Extension means occupation in space. Tri-dimensional extension gives rise to the idea of a solid-body. As no two bodies can occupy the same space at the same time, Buddhists derive the idea of hardness from *pathavī*. The dual characteristics of hardness and softness implies relativity. For example, a rock may be said to be ‘hard’ if compared with clay, but ‘soft’ if compared with iron. *Pathavī* serves as a support or nucleus for the other co-existing *rūpas*.

2  Āpo
   The element of cohesion with the characteristics of cohesiveness and fluidity. It is the *āpo* element that makes different particles of matter cohere and hold them together. It is like the force of attraction between the positive charge and the negative charge of electricity. When we add a little water to flour, the flour-particles cohere into a lump. If we add more water, the mixture becomes fluid and flows away.

3  Tejo
   The element of heat or heat energy with the characteristics of hotness and coldness. Vivacity (liveliness), maturity, hotness and coldness are due to *tejo*. Both heat and cold are the properties of *tejo* or heat-energy. When heat flows into our body we feel hot; when heat flows out of our body to the surroundings, we feel cold.
4 Vāyo

The element of motion or kinetic energy with the characteristics of pushing and supporting. When we blow air into a balloon, the air pushes the walls of the balloon outwards, and if there is no balancing force exerted by the walls of the balloon, the balloon will bust. Remember that there is action and reaction at every point.

Motion, vibration, oscillation, rotation and pressure are caused by vāyo.

Notes:
The four great essentials are also known as the four great elements.

Dhātu in Pāli means that which carries its own characteristics marks or attributes. Element is the closest equivalent for dhātu.

Now pathavī-dhātu literally means the earth-element, āpo-dhātu the water-element, tejo-dhātu the heat element, and vāyo-dhātu the wind-element. But pathavī is not the earth, neither is āpo water nor vāyo the wind.

The four great essentials are the fundamental material elements which exist together and which are inseparable. Every material substance, whether earth, water, fire or wind, ranging from the minutest particles to the most massive object, is made up of these four elements which possess specific characteristics as described above.

From this, one can easily see that Buddhists are not dealing with Thales’ water, Anaximenes’ air, Herakleitus’ fire, or the Peripatetics’ matter, of Greek philosophy.
Pathavī, āpo, tejo, and vāyo are formless and massless in the ultimate sense. In insight meditation, we meditate only on their characteristics in the body, viz., hardness and softness, cohesion and fluidity, hot and cold, pushing and balancing.

24 Upādā-rūpas (Twenty-four Derivatives)

There are 24 derivatives or secondary material properties dependent on the four great essentials. Like the earth are the essentials; like trees are the derivatives that spring there from.

The 4 great essentials together with the 24 derivatives make up 28 kinds of rūpa with different properties. They may be counted as 11 kinds of material qualities as follows:

1. Essential material qualities – pathavī, āpo, tejo, vāyo.
2. Sensitive material qualities – eye, ear, nose, tongue and body.
8. Material quality of limitation – the element of space.
10. Material qualities of mutability – material lightness, pliancy, adaptability together with the two forms of intimation.
11. Material qualities of characteristics – material productivity, continuity, decay and impermanence.
Five Pasāda-rūpas (Sensitive Material Qualities)

They are the sensitive parts of the organs – eye, ear, nose, tongue and body. They tend to clarify the co-existing material qualities. They receive the impressions of the sense-objects.

1 Cakkhu-pasāda
   Sensitive part of the eye; it spreads in 7 layers in the pupil of the eye where images appear.

2 Sota-pasāda
   Sensitive part of the ear; it spreads in the place shaped like a ring inside the ear-holes.

3 Ghāna-pasāda
   Sensitive part of the nose; it spreads in the place shaped like the leg of a goat inside the nostrils.

4 Jivhā-pasāda
   Sensitive part of the tongue; it spreads in the middle upper surface of the tongue.

5 Kāya-pasāda
   Sensitive part of the body; it spreads throughout the whole body sensitive to touch, excluding head-hair, body-hair, finger-nails and hard dried skin.

Seven Gocara-rūpas (Material Qualities of Sense Objects)

They are the five sense-objects observed and frequented by pañca-viññāna.

1 Rūpārammaṇa – visible form (vaṇṇa)

2 Saddārammaṇa – sound (sadda)

3 Gandhārammaṇa – smell (gandha)

4 Rasārammaṇa – taste (rāsa)

5 Photthabbārammaṇa – tangible object (pathavī, tejo, vāyo)
Notes:

a. The names in brackets are the essential elements of the five senses. Note that there are 7 elements in all.

b. Owing to its subtlety, ṛpo cannot be felt by the sense of touch. For instance, when we put our hand in water, the cold felt is tejo, the softness is pathavī, and the pressure is vāyo. Thus only these three fundamental elements are regarded as tangible.

Two Bhāva-rūpas (Material Qualities of Sex)

1. Itthi-bhāva – material quality that imparts femininity; it spreads all over the body of the female.

2. Purisa-bhāva – material quality that imparts masculinity; it spreads all over the body of the male.

Note:
These two rūpas differentiate the male from the female.

Hadaya-vatthu (Heart Base)

Hadaya-vatthu is the heart-base which spreads in the blood inside the heart. It is the seat of consciousness (mano-viññāna). Hadaya-vatthu is not one – there are billions of hadaya-vatthu spreads in the blood of the heart.

Jīvita-rūpa (Material Quality of Life)

It is jīvitindriya-rūpa—the vital force of kammaja-rūpa which spreads throughout the body.

It should be noted that there is vitality both in mind and matter. The vitality of the mind is “jīvitindriya”, which is one of the seven sabba-citta-sādhārana cetasikas. The vitality of matter is jīvita-rūpa.
Jīvītindriya may be regarded as psychic life and jīvita-rūpa as physical life.

Āhāra-rūpa/Ojā (Material Quality of Nutrition)
The gross food which is taken in by making into morsels is called kabaliṅkārāhāra. Here āhāra-rūpa means the nutritive essence (ojā) which sustains the body.

Pariccheda-rūpa/Ākāsa-dhātu (Material Quality of Limitation)
Pariccheda-rūpa is the inter-atomic or intra-atomic space that limits or separates material groups (rūpa-kalāpas). As there is space between the eggs in a basket, so there is space between the rūpa-kalāpas (very tiny particles) as they are produced by four causes – namely, kamma, citta, utu and āhāra. So pariccheda-rūpa is also assumed to be produced by the same four causes. Pariccheda-rūpa is also called ‘ākāsa-dhātu’. Ākāsa is space, which in itself is nothingness. Ākāsa is a dhātu in the sense of a non-entity (nijjīva), not as an existing element like the four great essential elements. As one of the 28 rūpas, ākāsa-dhātu means not so much the outside space as the inter-atomic space or intra-atomic space that separates rūpa-kalāpas.

Two Viññatti-rūpas (Material Qualities of Communication)
Viññatti-rūpas are special behaviors of the body and the mouth which one uses to communicate one’s ideas to another and by means of which one understands another’s intentions.

1 Kāya-viññatti – action by hand, head, eye, leg, etc., which let others understand one’s intentions.
2 \textit{Vacī-\viniñatti} – movement of the mouth to produce speech to let others understand one’s intentions. \textit{Kāya-\viniñatti} and \textit{vacī-\viniñatti} are caused by the \vāyo-dhātu produced by the mind, and they last only for one conscious-moment.

\textbf{Five Vikāra-rūpas (Material Qualities of Mutability)}

Ledi Sayadaw explained ‘vikāra-rūpa’ as ‘peculiar distinctive condition’. Venerable Narada took it as “changeability of \rūpa.” So we may regard ‘vikāra-rūpa’ as special condition of \rūpa.

1 \textit{Rūpassa-lahutā} – physical lightness or buoyancy; it suppresses the heaviness in the body.
2 \textit{Rūpassa-mudutā} – physical elasticity; it removes stiffness in the body and is comparable to a well-beaten hide.
3 \textit{Rūpassa-kammaññatā} – physical adaptability; it is opposed to the stiffness of the body, and is comparable to well-hammered gold.

These three \rūpas together with the two \viniñatti-rūpas make up five vikāra-rūpas.

\textbf{Four Lakkhaṇa-rūpas (Material Qualities of Characteristics)}

There are three common characteristics of \rūpa and \nāma-viz., arising (\uppāda), existing (\thitti) and dissolving (\bhaṅga). The \rūpas that denote these instants in real \rūpas are called lakkhaṇa-rūpas. ‘Lakkhaṇa’ literally means ‘sign or symbol’.

1 \textit{Upacāya-\rūpa} – arising of \rūpa at the moment of conception, and continued arising of \rūpa till the required \rūpas in life are completely formed.
2 \textit{Santati-\rūpa} – subsequent arising of \rūpas throughout the life-term.
3  *Jaratā-rūpa* – *rūpa* that denotes development and decay during the existing period of 15 conscious moments.

4  *Aniccatā-rūpa* – *rūpa* that denote dissolution at the dissolving moment of real *rūpa*.

**Notes:**

a  *Upacāya* and *santati* are sometimes treated as *jāti* (birth). Then the number of *rūpas* amounts to 27 instead of 28.

b  With the exception of the five *rūpas*-viz., two *viññattis, jāti, jaratā* and *aniccatā*, all the remaining *rūpas* last for 17 conscious-moments.

c  Strictly speaking there are only three *lakkhaṇa-rūpas*, namely, *jāti, jaratā* and *aniccatā*. *Jāti* refers to *rūpa* at the arising instant, *jaratā* refers to *rūpa* at the existing period, and *aniccatā* refers to *rūpa* at the dissolving instant.

**Eighteen Nipphanna-rūpas**

The eighteen *rūpas* comprising 4 great essentials, 5 *pasāda-rūpas*, 7 *gocara-rūpas* (to be counted as 4 excluding tangibility), 2 *bhāva-rūpas, hadaya-vatthu, jīvita-rūpa* and *āhāra-rūpa* are caused and conditioned by *kamma, citta, utu* (*tejo*) and *āhāra* (ojā). So they are called *nipphanna-rūpas*.

Each of these 18 *rūpas* have their innate properties such as hardness for *pathavī* and heat for *tejo*. So they are also called *sabhāva-rūpas*.

Each of these 18 *rūpas* also have the three *saṅkhāta-lakkhaṇas* (innate signs or marks) viz., *jāti* (birth), *jarā* (decay) and *aniccatā* (death). So they are also called *sa-lakkhaṇa-rūpas*.

Because they may change in state, form and colour, etc., due to heat and cold, etc., they are known as *rūpa*. 
Because they should be contemplated as *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (not-self), they are called *sammasana-rūpa*.

**Ten Anipphana-rūpas**
The ten *rūpas* comprising *pariccheda-rūpa*, 2 *viññatti-rūpas*, 3 *vikāra-rūpas* and 4 *lakṣhaṇa-rūpas* are not caused and conditioned by *kamma*, *citta*, *utu* and *āhāra*. So they are known as *anipphanna-rūpas*.

They are also known as *asabhāva-rūpas* because they do not have innate properties, *asalakṣaṇa-rūpas* because they do not have *saṅkhāra-lakṣaṇas*, as *arūpa* because they are not changeable by heat or cold, etc., and as *asammasana-rūpa* because they should not be contemplated in insight meditation.

**Rūpa-vibhāga** (*Criticism on Rūpa*)
All the *rūpas* are just one in the following aspects:

1. *Ahetuka* – all are rootless;
2. *Sappaccaya* – all are related to the causes (*kamma*, *citta*, *utu*, and *āhāra*);
3. *Sāsava* – all serve as objects for defilements;
4. *Saṅkhāta* – all are conditioned by the four causes;
5. *Lokiya* – all are connected with the world of five aggregates of attachment;
6. *Kāmavacara* – all come within the range of sense objects;
7. *Anārammaṇa* – all do not perceive objects;
8. *Appahātabba* – all are not eliminated by Maggas.

However, when *rūpa* is distinguished as internal, or external, and so forth, *rūpa* becomes manifold. Readers may consult the chart on *rūpa* for a quick review of such criticism.
1 **Ajjhatti**ka-rūpa
The five pasāda-rūpas are called ajjhatti**ka** (internal), and the remaining 23 rūpas are called bāhira (external), because the five sensitive organs are essential for seeing, hearing, smelling, etc. People value them highly. Without them they are inanimate logs.

2 **Vatthu**-rūpa
The five pasāda-rūpas together with hadaya-vatthu are named vatthu-rūpa while the rest are called avatthu-rūpa. They act as seats of consciousness.

3 **Dvāra**-rūpa
The five pasāda-rūpas together with the two viññatti-rūpas are called dvāra-rūpas while the rest are called advāra-rūpas. The five pasāda-rūpas serve as doors which give rise to pañca-dvāra-viñhis whereas the two viññatti-rūpas are the places and the means for performing bodily actions (kāya-kamma) and verbal actions (vacī-kamma).

4 **Indriya**-rūpa
The five pasāda-rūpas, the two bhāva-rūpas and jīvita-rūpa together form eight indriya-rūpas while the remaining 20 rūpas are termed anindriya-rūpas.

‘Indriya’ means ‘faculty’ which has controlling power in its sphere. For instance, cakkhu-pasāda controls seeing, sota-pasāda controls hearing, and so on. Itthi-bhāva controls femininity and purisa-bhāva controls masculinity.

5 **Oli**rika-rūpa
The five pasāda-rūpas and the seven gocara-rūpas together form 12 olārika-rūpas while the remaining 16 rūpas, are termed sukhuma-rūpas.
‘Olārika’ means ‘gross or coarse’; ‘sukhuma’ means ‘subtle or fine’. Because of their grossness and coarseness, the sensitive organs and the five sense objects can be easily seen or understood. And because they are easily understood, they are regarded to be close to the wisdom-mind. So the olārika-rūpas are also called santike-rūpas (santike – near) whereas the sukhuma-rūpas are called dūre-rūpas (dūre – far).

Moreover, the sensitive organs and the sense objects can strike one another – the visual object strikes the eye-door, the audible sound strikes the ear-door, and so on. So the 12 olārika-rūpas are also called sappatigha-rūpas whereas the 16 sukhuma-rūpas are called appatigha-rūpas. ‘Sappatigha’ literally means ‘with striking’ whereas ‘appatigha’ means ‘without striking’.

6 Upādinna-rūpa
The 18 kammaja-rūpas are called upādinna-rūpas; the rest are termed anupādinna-rūpas. The 18 rūpas produced by kamma are grasped by the kamma as it’s resultants in collaboration with craving (taṇhā) and false view (diṭṭhi).

7 Sanidassana-rūpa
Rūpārammaṇa (vaṭṭa) is called sanidassana-rūpa, because it can be seen by the eye. The remaining rūpas are called anidassana-rūpas, because they cannot be seen by the eye.

8 Gocaraggāhika-rūpa
The five pasāda rūpas can take external sense-objects as pasture. So they are called gocaraggāhika-rūpas while the rest are called agocaraggāhika-rūpas.
Of the five sense organs, the eye and the ear cognize distant objects without any direct contact. We can see a flower without the flower coming in contact with the eye. We can hear what a man says without the man coming in contact with the ear.

On the other hand, the smell must come in contact with the nostril, the taste must directly touch the tongue, and something must actually touch the body in order to cognize these senses.

Thus, cakkhu-pasāda and sota-pasāda are called asampatta-gāhaka whereas the remaining three pasāda-rūpas are called sampatta-gāhaka.

Avinibbhoga-rūpa – The eight rūpas comprising pathavī, āpo, tejo, vāyo, vaṇṇa, gandhā, rasa and ojā are bound together and are inseparable and indivisible. So they are called avinibbhoga-rūpas whereas the rest are called vinibbhoga-rūpas.

The definition of ‘avinibbhoga-rūpa’ sounds like the original definition of the ‘atom’. But atoms are later found to be divisible into electrons, protons and neutrons.

According to Abhidhamma, these sub-atomic particles can be regarded as avinibbhoga-rūpas. The four essentials and their innate four derivatives are produced together in nature as kalāpas which are fundamental units of matter.

These kalāpas have about the same size as electrons. So, however small a particle may be, it is always made up of the avinibbhoga-rūpas which are really invisible and inseparable.
Fire in Water and Water in Fire!

Now a dust particle or the whole earth is made up of *avinibbhoga-rūpas*. So the earth must contain all the eight *rūpas* viz., *pathavī*, *āpo*, *tejo*, *vāyo*, *vāṇṇa*, *gandhā*, *rasa* and *ojā*; of these *pathavī* is predominant.

Similarly, water must also contain all the eight *avinibbhoga-rūpas*, but here *āpo* is predominant. As water contains *tejo* – the element of fire, we may say there is fire in water.

In the same way, fire must contain all the eight *avinibbhoga-rūpas*, *tejo* being predominant. As fire contains *āpo* – the element of water, we may say that fire contains water.

The Abhidhamma statement that ‘water contains fire and fire contains water’ is not in disagreement with the facts of science. We know that water contains heat which is the same substance as fire. Also in burning of wood or paper, which is cellulose containing carbon, hydrogen and oxygen, heat is evolved due to the combination of carbon with oxygen forming carbon dioxide and also due to the combination between hydrogen and oxygen forming water. The intense mass of heat appears as a flame which really contains water-vapour.

Rūpa-samudṭṭhāna

*(The Causes of Material Phenomena)*

There are four causes which produce *rūpa*. They are: *kamma, citta, utu & āhāra*.

1. **Material Phenomena arising from Kamma**

There are 25 types of *kamma* which produce *rūpa* internally in the bodies of beings for their own continuity of material phenomena. The 25 types of
kamma comprise 12 akusala cetana, 8 kāmāvacara-kusala cetana and 5 rūpāvacara-kusala cetana. These immoral and moral kamma produce rūpas in the kāma-sphere and the rūpa-sphere at every small instant starting from the arising instant of rebirth consciousness till death. The rūpa produced by kamma is called kammaja-rūpa.

Note that arūpāvacara kamma do not produce rūpas.

2 Material Phenomena arising from Citta

The cittas that produce rūpa number 75, excluding the 10 dvi-pañca-viññāṇa cittas and 4 arūpāvacara-vipāka cittas. All paṭisandhi-cittas and the death-consciousness of arahats also do not produce rūpa.

Starting from the first bhavaṅga-citta of the life-continuum till death, the 75 cittas mentioned above produce cittaja-rūpa at every arising instant of the respective cittas. The rūpa produced by citta is known as cittaja-rūpa.

Of the 75 cittas, the 26 appanā-javana cittas not only produce cittaja-rūpa but also support the four bodily postures – viz., standing, sitting, lying and walking.

The 32 cittas comprising mano-dvārāvajjana, 29 kāmāvacara javanas and 2 abhiññās (supernormal knowledge) produce cittaja-rūpa, support the bodily postures and also produce two viññatti-rūpas for bodily actions and vocal actions.

Of the 32 cittas mentioned above, the 13 somanassa javanas also produce smiles and laughters whereas the 2 domanassa javanas, i.e., the 2 dosa-mūla cittas, produce moaning and weeping.
Hasituppāda and 4 somanassa-mahā-kiriya cittas produce smiles in Buddhas and arahats.

Two lobha-mūla-diṭṭhigata-vipayutta-somanassa cittas and 4 somanassa-mahā-kusala cittas produce smiles and laughters in sekha-persons i.e., sotāpannas, sakadāgāmīs and anāgāmīs.

Four lobha-mūla-somanassa cittas and 4 somanassa-mahā-kusala cittas produce smiles and laughters in puthujjanas (worldlings).

Three mano-dhātus, 11 tadālambaṇas and 5 rūpāvacara vipāka cittas (totaling 19) produce only ordinary cittaja-rūpa.

3 **Material Phenomena arising from Utu**
The heat-element, *tejo*, which comprises both cold and heat and which is present in all *rūpa-kalāpas*, on reaching its static stage, produces *utuja-rūpas* and continues producing *utuja-rūpas* at every small instant both internally and externally.

4 **Material Phenomena arising from Āhāra**
The nutritive essence, *ojā*, is present in all *rūpa-kalāpas* both inside the body (internal) and outside the body (external). The external food, which is eaten, is digested in the stomach and dispersed through blood to all parts of the body. So the internal *ojā* and the external *ojā* meet in every part of the body. The time they meet is called the arising instant (*uppāda*). After this instant, the static instant (*thītī*) is reached. From this static instant the combination of internal and external *ojās* starts producing *aharaja-rūpas* and goes on producing them at every small instant until the combination terminates.
Types of Rūpa

Ekaja-rūpa – rūpa produced by a single cause
Dvija-rūpa – rūpa produced by two cause
Tija-rūpa – rūpa produced by three causes
Catuja-rūpa – rūpa produced by four causes
Anekaja-rūpa – rūpa produced by more than one cause or by many causes

1 Five pasāda-rūpas, two bhāva-rūpas, hadaya-vatthu and jīvita-rūpa (totaling 9) are produced by kamma alone.

Two viññatti-rūpas are produced by citta alone. So the total number of ekaja-rūpas is 11.

2 Sadda is the only dvija-rūpa produced by citta and utu. Vocal sounds such as speech, laughter, moaning, crying, singing, and whistling are produced by citta. Non-vocal sounds such as thunder, musical notes from instruments, speeches from the radio, songs from cassettes, noises made by cars and trains, etc., are produced by utu.

3 There are three tija-rūpas namely, rūpassa-lahutā, rūpassa-mudutā and rūpassa-kammaññatā. They are produced by citta, utu and āhāra. These rūpas are responsible for the pleasant buoyant feeling we experience when our mind is clear or when the weather is pleasant or after we have a light pleasant meal.

4 There are 9 catuja-rūpas which are produced by all the four causes. They are the eight avinibbhoga-rūpas and ākāsa-dhātu which arises when material groups (kalāpas) of avinibbhoga-rūpas are formed.

5 Kammaja-rūpas (18)
9 kammaja-ekaja rūpas + 9 kammaja-anekaja rūpas (i.e. the 9 catuja-rūpas)
6 Cittaja-rūpas (15)
   2 cittaja-ekaja-rūpas + 13 cittaja-anekaja rūpas.
The 13 cittaja-anekaja rūpas are the 9 catuja-rūpas + 1 sadda + 3 tija-rūpas.

7 Utuja-rūpas (13)
   13 utuja-anekaja rūpas which are the same as the 13 cittaja-anekaja-rūpas.

8 Āhāraja-rūpas (āhāraja-anekaja rūpas) (12)
   8 avinibbhoga rūpa + 3 tija-rūpas.

Notes:
1 The three tija-rūpas viz., lahutā, mudutā and kammaññatā are also called lahutādi-rūpas.
2 The four lakkhaṇa-rūpas are not produced by any cause. They just denote the arising (birth), existing (decay) and dissolving (death) nature of real rūpas.

Grouping of Material Qualities (Rūpa-kalāpa)
The 28 types of rūpa are not found separately in nature. They are produced by the four causes in the form of tiny material groups called kalāpas. Kalāpas have the following four features:
1 All the rūpas in a kalāpa arise together, i.e. they have a common genesis.
2 They also cease or dissolve together, i.e. they have a common cessation.
3 They all depend on the four great essentials present in the kalāpa for their arising, i.e. they have a common dependence.
4 They are so thoroughly mixed that they cannot be distinguished, i.e. they co-exist.
It should be noted that kalāpas are so small that they are invisible even under electronic microscopes. The size of kalāpa in the human realm is just a $10^{-5}$th of a paramānu, which is smaller than an atom. So kalāpas are comparable to electrons, protons and neutrons in size.

There are 21 types of kalāpas—$9$ kammaja kalāpas + $6$ cittaja kalāpas + $4$ utuja kalāpas + $2$ āhāraja kalāpas.

1 **Nine Kammaja-kalāpas**

These are formed from the 18 kammaja-rūpas. In all kalāpas, the 8 avinibbhoga-rūpas form the nucleus. All kammaja-rūpas contain jīvita-rūpa which is the physical life. So a group of 8 avinibbhoga-rūpas and jīvita-rūpa forms the simplest unit of kammaja-rūpa. It is called jīvita-navaka-kalāpa meaning ‘group of 9 rūpas including jīvita’. It may be shortened to ‘jīvita-nonad’.

By adding the remaining 8 kammaja-ekaja-rūpas one at a time to this basic unit of ‘jīvita-nonad’ we get the remaining 8 kammaja-kalāpas.

1. **Cakkhu-dasaka** (eye-decad)
   8 avinibbhoga-rūpas + jīvitarūpa + cakkhu-pasāda

2. **Sota-dasaka** (ear-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + sota-pasāda

3. **Ghāna-dasaka** (nose-decad)
   8 avinibbhoga-rūpas + jīvitarūpa + ghāna-pasāda

4. **Jivhā-dasaka** (tongue-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + jivhā-pasāda

5. **Kāya-dasaka** (body-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + kāya-pasāda

6. **Itthibhāva-dasaka** (female-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + itthibhāva-rūpa
7 Pumbhāva-dasaka (male-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + pumbhāva-rūpa
   (purisabhāva)
8 Hadaya-dasaka (heart-decad)
   8 avinibbhoga-rūpas + jīvita-rūpa + hadaya-vatthu
9 Jīvita-navaka (vital-nonad)
   8 avinibbhoga-rūpas + jīvita-rūpa

Note: aṭṭhaka – 8; navaka – 9; dasaka – 10; ekādasaka – 11;
dvādasaka – 12; terasaka – 13

2 Six Cittaja-kalāpas
They are formed by grouping the 14 cittaja-rūpas (excluding
pariccheda-rūpa) together as may be required.
1 Cittaja-suddhaṭṭhaka (pure octad)
   8 avinibbhoga-rūpas produced by citta
2 Kāyaviṁśatti-navaka (bodily intimation decad)
   8 avinibbhoga-rūpas + kāyaviṁśatti
3 Vaciviṁśatti-sadda-dasaka (vocal intimation decad)
   8 avinibbhoga + vaciviṁśatti + sadda (sound)
4 Lahutādi-ekādasaka (undecad of mutability)
   8 avinibbhogas + lahutā + mudutā + kammaṁnatā
5 Kāyaviṁśatti-lahutādi dvādasaka (undecad of mutability)
   8 avinibbhoga + kāyaviṁśatti + lahutādi-rūpas
6 Vaciviṁśatti-sadda-lahutādi-terasaka (tridecad of mut-
   ability)
   8 avinibbhogas + vaciviṁśatti + 3 lahutādi-rūpas + sadda

3 Four Utuja-kalāpas
They are formed by grouping the 12 utuja-rūpas (excluding
pariccheda-rūpa) together as may be required.
1. **Utuja-suddhaṭṭhaka** (pure octad)
   *8 avinibbhoga-rūpas* produced by *utu*

2. **Sadda-navaka** (sound-decad)
   *8 avinibbhoga-rūpas + sadda*

3. **Lahutādi-ekādasaka** (undecad of mutability)
   *8 avinibbhogas + 3 lahutādi-rūpas*

4. **Sadda-lahutādi-dvādasaka** (dodecad of sound and mutability)
   *8 avinibbhogas + sadda + 3 lahutādi-rūpas*

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### 4 Two Āhāraja-kalāpas

They are formed by grouping together the *8 avinibbhoga-rūpas* and the *3 lahutādi-rūpas* produced by āhāra.

1. **Āhāraja-suddhaṭṭhaka** (pure octad)
   *8 avinibbhoga-rūpas* produced by āhāra

2. **Lahutādi-ekādasaka** (undecad of mutability)
   *8 avinibbhoga-rūpas + 3 lahutādi-rūpas*

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**Internal and External Kalāpas**

All the 21 *rūpa-kalāpas* mentioned above occur internally in living beings. *Itthibhāva-dasaka* does not occur in males. Similarly *pumbhāva-dasaka* does not occur in females. For those who are born blind or deaf, *cakkhu-dasaka* or *sota-dasaka* should be eliminated.

(Note that of the 28 types of *rūpa*, *itthibhāva-rūpa* is absent in males and *purisabhāva-rūpa* is absent in females. So only 27 types of *rūpa* will be present in each species).

‘Ajjhatta’ refers to ‘internal or within the individual’.

‘Bahiddha’ refers to ‘external or outside the individual’.
Now in the external (bahiddha) world, only two utuja-kalāpas are found. All inanimate things such as trees, stones, earth, water, fire, corpses, etc., are made up of utuja-suddhaṭṭhaka kalāpas. The sounds produced by beating two sticks together or by rubbing of branches in the wind or by musical instruments such as violin, piano, radio, cassettes, etc., are utuja-sadda-navaka kalāpas.

Rūpa-pavattikkama
(Arising of Material Phenomena)

Before reading this section, readers are advised to review the “four modes of conceiving” on page 196.

All the 28 material qualities occur undiminished, if circumstances permit, in an individual during a life-time in kāmaloka (sense-sphere).

But at the moment of rebirth (paṭisandhi-kāla), in samsedaja-persons and opapātika-persons, at most seven kammaja-kalāpas comprising eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and heart-decad are manifested. However, eye, ear, nose, and sex-decads are sometimes not manifested.

In gabbhaseyaka-persons(womb-born creatures) only three kammaja-kalāpas comprising body-decad, sex-decad and heart-decad are manifested at the moment of conception (paṭisandhi-kāla). Here again the sex-decad may not be manifested in some particular individuals. After conception, during life (pavatti-kāla), the eye-decad and the rest are manifested slowly in due order.

Of the groups of material qualities which are produced in four ways, kammaja-rūpa starts to form at the moment of conception and it goes on forming incessantly at every minor-instant.
Cittaja-รูป begins to form from the second moment of consciousness, i.e. from the arising instant of the first bhavaังง which follows the rebirth-consciousness. Cittaja-รูป continues to be formed at every arising instant of the subsequent cittas for the whole life-time.

Utuja-รูป starts to form from the existing instant of rebirth-consciousness. The reason is that the tejo-धातu (utu) present in the first kammaja-卡尔åپås come to the static stage (थं蒂) at that instant. From that time onwards the tejo-धातu then produces utuja-รูป at every minor-instant. Since tejo-धातu is present in every卡尔åปå, every卡尔åปå, from the time it reaches the static stage, produces new utuja-卡尔åปås at every minor instant. Add the new utuja-卡尔åปås, from the time they reach the static stage, again produce new utuja-卡尔åปås at every minor instant. So this process will go on forever.

Every卡尔åปå also contains the nutritive essence, อภ. But åhåraå-รูป starts to form when internal อภ meets external อภ at the time of diffusion of nutritive essence and the combination of internal and external อภ comes to the static stage. From that instant, åhåraå-รูป is also formed at every minor instant.

As new groups of material qualities are incessantly produced, old groups dissolve and disappear when their lifetime of 17 conscious-moments is over. Thus the material phenomena go on uninterruptedly in the sense-sphere till the end of life like the flame of a lamp, or the stream of a river.

Material Phenomena at Death

At the time of death, psychic life and physical life must cease together. This means that all kammaja-รูป which contains physical life must cease at the time of death.
So at the arising instant of the seventeenth *citta* reckoned backward from the death-consciousness (*cuti-citta*), the last *kammaja-rūpa* is formed. This last *kammaja-rūpa* will cease at the dissolving instant of the death-consciousness.

*Cittaja-rūpa* is formed till the arising instant of the *cuti-citta*. This last *cittaja-rūpa* will have lasted for a conscious-moment at the dissolution of *cuti-citta*, and thus will perish in another sixteen conscious-moments which happens almost instantly.

*Āhāraja-rūpa* is formed till the dissolving instant of the *cuti-citta*, because the support required for the formation of *āhāraja-rūpa* can be furnished by *citta* up to that time. So at death, that last-formed *āhāraja-rūpa* has lasted for only one minor-instant. However in another fifty minor instants (*rūpa*-lifespan – 51 minor instants or 17 conscious-moments), that *āhāraja-rūpa* also ceases.

Thus at the time of death, *kammaja-rūpa*, *cittaja-rūpa* and *ahāraja-rūpa* cease almost instantly. But *utuja-rūpa* goes on forming and dissolving till the corpse is converted into dust. A corpse consists of only *utuja-rūpa*.

So when a person dies and is reborn in another life, material phenomena similarly arise starting from the instant of conception and go on arising till the time of death.

**Arising of Material Phenomena in Rūpa-planes**

In the *rūpa*-plane, nose-decad, tongue-decad, body-decad, sex-decad and *āhāraja-kalāpas* do not arise. At the time of *opapātika*-rebirth, there arise four *kammaja-kalāpas* namely, eye-decad, ear-decad, heart-decad and vital-nonad. During life, however, *cittaja-kalāpas* and *utuja-kalāpas* also arise.

To the *Asaññasatta brahmas*, eye-decad, heart-decad and sound-nonad (*sadda-navaka*) do not arise. Also *cittaja-kalāpas* do
not arise. Therefore, at the time of their opapātika-rebirth, only the vital-nonad (jīvita-navaka) arises. During life, utuja-kalāpas, with the exception of the sound-nonad, arise in addition.

Thus is kāma-loka and rūpa-loka, the process of the arising of material phenomena should be understood in two ways, that is (1) at rebirth and (2) during life.

**Summary of Material Phenomena**

In summary, it should be noted that

1. all the 28 rūpas arise in the kāma-sphere;
2. in the 15 rūpa-plane, with the exception of Asaṅña-satta, 23 rūpas arise (ghāna-pasāda, jīvha-pasāda, kāya-pasāda, itthi-bhāva and purisa-bhāva being excluded);
3. only 17 rūpas arise in the Asaṅña-satta plane; they are 8 avinibbhogas, jīvita, pariccheda, 3 lahuṭādi, 4 lakkhaṇa-rūpas;
4. no material arises in the arūpa-planes;
5. eight rūpas comprising sadda, five vikāra-rūpas, jaratā-rūpa and aniccatā-rūpa, do not arise at the moment of birth (paṭisandhi-kāla) whereas, during life time, there is no rūpa which is not formed.

**Practical Observations**

All the material phenomena described in this chapter can be observed and verified by an interested person who will undertake tranquillity meditation and insight meditation strenuously.

Although rūpa-kalāpas are invisible under powerful microscopes, they can be observed by samādhi-eye which is the mind-eye accompanied by access-concentration or better by jhāna-concentration.
One shall observe with samādhi-eye that there are six types of kalāpas in the eye, namely, the eye-decad, the body-decad, the sex-decad and three pure octads produced by citta, utu and āhāra, respectively. In the same way one shall observe six types of kalāpas each in the ear, the nose, and the tongue – just substitute the eye-decad with the ear-decad, the nose-decad, the tongue-decad, respectively, in enumerating these kalāpas. Note that kāya-pasāda, bhāva-rūpa, cītta-rūpa, utuja-rūpa and āhāraja-rūpa spread all over the body, and so they will be present in the eye, the ear, the nose, the tongue and in every part of the body.

Observing kalāpas does not mean that one sees the ultimate rūpa. If the rūpas are observed in the form of particles, however small they may be, the rūpas observed are not ultimate yet. The ultimate rūpa is formless and massless. So one has to analyse each type of kalāpa to observe its contents just as one does a qualitative analysis of a brass sample to know its contents.

Ledi Sayadaw has written in Myanmar in the book entitled “Kammathan Kyan Gyi” on page 240 which says that:

“When one looks through a microscope or a telescope, one sees easily without troubles the originally invisible, subtle and far-away objects. In the same way if one develops jhāna, makes the jhāna-concentration the base and undertakes insight meditation, one can easily see without troubles the signs of impermanence, suffering and not-self, which are very deep, subtle, very far and very hard to see. Consequently there arise magga-ñāṇa and phala-ñāṇa that can anihilate the four āsāvas (cankers) completely.

The Four Noble Truths and Nibbāna, which are very deep, subtle, very far and very hard to see, are also observed.”
Recently I have interviewed many yogīs in International Buddha Sāsana Centres (Pa-Auk Meditation Centres) in Myanmar, where samatha-vipassanā-meditation is taught according to Visuddhi-Magga and Piṭaka Canons. I have the opinion that these yogīs can observe the kalāpas and analyse them to the ultimate state. Of course, one could see the ultimate realities if one is properly guided by an able teacher.

Nibbāna

1. Nibbāna is supramundane (lokuttara), that is, beyond the 31 planes of existence, beyond the world of mind and body (i.e. the five aggregates).

2. Nibbāna is realized through the knowledge belonging to the Four Paths and the Four Fruits. It is observed by magga-ñāṇa and phala-ñāṇa.

3. Nibbāna is the object of the four Paths and their Fruits.

4. When the cause of suffering, that is, defilements (kilesas) are completely eradicated by the 4 Path-wisdoms, suffering is also annihilated. Then only bliss (pīti) and peacefulness (santi) exist in the mental stream. This unique bliss and peacefulness is called Nibbāna.

In Sanskrit, Nibbāna is called Nirvāṇa which is composed of ‘ni’ and ‘vāna’. ‘Ni’ implies ‘to be free from’, and ‘vāna’ means ‘weaving or craving’. It is this craving (taṇhā) which acts as a cord to connect the series of lives of an individual in the course of his wanderings in Saṁsara – the eternal cycle of birth and death.

As long as one is entangled by craving, one accumulates fresh kammas which will give rise to new birth and death repeatedly. When all forms of craving are annihilated by the
four Paths, kammic force ceases to operate and one escapes from the cycle of birth and death. Then one is said to attain Nibbāna. The Buddhist concept of ‘Deliverance or Liberation’ is this escape from the ever-recurring cycle of birth and death and all the misery associated with them.

By nature or intrinsically Nibbāna is peaceful (santi). As such it is unique. Though it is single by santi-lakkhana, Nibbāna is viewed as twofold according to the way it is experienced before and after the death of an arahat.

1 Sa-upādisesa-Nibbāna

Sa – with, upādi – the five aggregates grasped by craving and false view; sesa – remaining.

In Buddhas and arahats, though all defilements (kilesās) have been annihilated, vipāka-cittas and their concomitants (together known as vipāka-nāmakkhandha) and kammaja-rūpas still remain. Yet Buddhas and arahats can experience Nibbāna fully. The element of Nibbāna which is realized by Buddhas and arahats before death with vipāka-nāmakkhandha and kammaja-rūpas remaining is called sa-upādisesa Nibbāna-dhātu.

2 Anupādisesa-Nibbāna

This is the Nibbāna experienced by Buddhas and arahats after death. The element of Nibbāna which is realized without any vipāka-nāmakkhandha and kammaja-rūpa remaining is called anupādisesa Nibbāna-dhātu.

Sa-upādisesa Nibbāna = Kilesa Nibbāna, i.e. it is attained by the annihilation of kilesās.

Anupādisesa Nibbāna = Khandha Nibbāna, i.e. it is attained by the annihilation of the five aggregates.
Three Modes of Nibbāna

1. Suññata-Nibbāna
   Nibbāna is devoid of lust, hatred and ignorance; it is also devoid of groups of rūpa and nāma. So it is called Suññata-Nibbāna.

   Suñña – void or zero; here it means that lust, hatred, ignorance, rūpa and nāma are zero, but it does not mean that Nibbāna is ‘nothingness’.

2. Animitta-Nibbāna
   Material groups, which are composed of rūpa-kalāpas, have different forms and shapes. Mental groups consisting of citta and its concomitants may be assumed to have some kind of form for they can be seen by certain persons who have developed super-normal power (abhiññās). Nibbāna, however, has no form and shape at all. Thus it is called Animitta-Nibbāna.

3. Appanihita-Nibbāna
   Nibbāna has no nāma and rūpa nor any form and shape to be longed for by tanhā (craving or lust). Neither is there any lust or craving in Nibbāna. Nibbāna is absolutely free from lust as well as from the hankerings of lust. So it is known as Appanihita-Nibbāna.

Some more Definitions of Nibbāna

Nibbāna may also be characterised by the following virtues.

1. Accutam – It has past death, and thus no death occurs in Nibbāna.

2. Accantam – It has past the end called death, so it is endless.
3 Asaṅkhatāṁ – It is not conditioned by the four causes viz., kamma, citta, utu and āhāra. Hence it is eternal and is neither a cause nor an effect.

4 Anuttaraṁ – It is superior to and more noble than any Dhamma.

5 Padaṁ – It is an objective reality (vatthu-dhamma) that can be realized by ariyas (noble persons).
Chapter 7

SAMUCCAYA

Compendium of Ultimate Entities

Introductory
Seventy-two kinds of ultimate entities, called vatthu-dhammas because they have their own characteristics, have been described so far. They are citta, 52 cetasikas, 18 nipphanna-rūpas and Nibbāna.

Citta
All the 89 or 121 types of consciousness are regarded as one as they all possess the characteristic of ‘awareness’. Actually they are 89 or 121 types of combinations of citta with various cetasikas.

Cetasikas
All 52 mental factors are viewed separately as they possess different characteristics.

Nipphanna-rūpas
All the 18 rūpas which are caused and conditioned by kamma, citta, utu and āhāra are regarded to be real and viewed separately as they possess different characteristics.

Nibbāna
It is one with regard to its characteristic of peacefulness (santi-lakkhaṇa).

Thus the total number of vatthu-dhammas: 1+52+18+1=72
All these 72 are subjective and objective realities. The related ones will be grouped into categories in the present chapter.

**Compendium of Categories**
The compendium of categories that will be treated here is four-fold:

1. the compendium of immoral categories,
2. the compendium of mixed categories,
3. the compendium of categories that pertain to enlightenment, and
4. the compendium of the whole vatthu-dhammas.

**[1] Akusala saṅgaha (Compendium of Immoral Categories)**
There are nine immoral categories – viz., Āsava, Ogha, Yoga, Gantha, Upādāna, Nivārana, Anusaya, Saṃyojana and Kilesā.

**1 Four Āsavas (Four Cankers or Intoxicants)**
‘Āsava’ means intoxicant, defilements, corruption, taint, stain, canker, etc. We know that fermented liquor which has been left in the fermenting pot for a long time can strongly intoxicate men. Similarly the āsavas, which have been left to be fermented in the khandha-stream of beings for aeons, i.e., a saṅsāra, make men drunk and forgetful of their liberation. There are four āsavas:

1. **Kāmāsava** – attachment to sensual pleasures in the sense-sphere; it is lobha associated with 8 lobha-mūla cittas.
2. **Bhavāsava** – attachment to rūpa-jhāna and arūpa-jhāna as well as to the existence in rūpa- and arūpa-planes; it is lobha associated with 4 lobha-mūla diṭṭhigata-vippayutta cittas.
3. **Diṭṭhāsava** – 62 kinds of false views; it is diṭṭhi present in 4 lobha-mūla diṭṭhigata-sampayutta cittas.
263

4. **Avijjāsava** – ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Origination. It is *moha* associated with 12 *akusala cittas*.

*Note:*
The essential elements of the four āsavas are just three, namely, *lobha, diṭṭhi* and *moha*. These three strongly intoxicate beings and make them wander in *saṃsāra*.

## 2 Four Oghas *(Four Floods)*

‘*Ogha*’ means flood, torrent, whirlpool, overwhelm or suffocate. Just as great floods sweep away men and animals into the sea, overwhelm, suffocate and drown them, so also the four *oghas* sweep away beings, overwhelm, suffocate and drown them in the great ocean of *saṃsāra*. Like four great whirlpools in the broad ocean, they can pull down any being who comes over them, and so it is very difficult to cross over them. The four *oghas* are similar to the four āsavas, their essential elements being the same.

1. **Kāmogha** – the flood of sensual desire,
2. **Bhavogha** – the flood of desire for *jhānas* and existence in *rūpa*- and *arūpa*-planes,
3. **Diṭṭhogha** – the flood of false views,
4. **Avijjogha** – the flood of ignorance.

## 3 Four Yogas *(Four Bonds)*

‘*Yoga*’ means junction, union, application, devotion, attachment, bond, glue or ‘to yoke’.

The oxen which are yoked to the cart cannot get away from the cart. Similarly the beings who are yoked to the machine of existence and firmly attached to the wheel of *saṃsāra* by means
of four yogas, cannot get away from the machine of existence and from saṃsāra.

The four oghas are again similar to the four āsavas, the essential elements being the same.

1. Kāmayoga – attachment to sensual pleasure,
2. Bhavāyoga – attachment to jhānas and to the existence in rūpa and arūpa planes,
3. Diṭṭhiyoga – attachment to false views,

4 Four Ganthas (Four Ties)

‘Gantha’ means ‘a tie’ or ‘a bond’. The four ganthas are the strong bonds which tie the groups of rūpa and nāma of this existence to those of future existences.

In the following names of ganthas, ‘kāya’ is used in the sense of group or mass implying both mental and physical.

1. Abhijjhā-kāyagantha – all forms of craving (taṇhā); it is lobha present in the 8 lobha-mūla cittas.
2. Vyāpada-kāyagantha – all forms of anger or illwill.
   It is dosa present in the 2 dosa-mūla cittas.
3. Silabbataparāmāsa-kāyagantha – adherence to the false view that one becomes pure and thus be liberated by bovine and canine morality or conduct; it also includes adherence to rites and ceremonies; it is diṭṭhi present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.
4. Idamsaccābhinivesa-kāyagantha – dogmatic belief that only one’s view is true and all the others are futile or that ‘this alone is truth’. It is also diṭṭhi present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.
5 Four Upādānas (Four Graspsings)

‘Upādāna’ means strong attachment or clinging or grasping; it is like a snake grasping a frog without letting it go. Upādāna is stronger than taṇhā (craving). Taṇhā is like a thief groping in the dark to steal something whereas upādāna is like the actual stealing.

1 Kāmupādāna – sense-desire or clinging to the five sense-objects; it is lobha present in 8 lobha-mūla cittas.

2 Diṭṭhupādāna – clinging to all false views except the two views to be mentioned in (3) and (4); it is diṭṭhi present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.

3 Silabbatupādāna – clinging to the false view that one becomes pure and thus be liberated by bovine and canine morality or conduct; clinging to rites and ceremonies; it is also diṭṭhi present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.

4 Attavādupādāna – clinging to the theory that the soul exists, and that I, you, he, she, persons, etc., exist; it is synonymous with ‘sakkāya-diṭṭhi’ which is ‘personality-belief’. It is also diṭṭhi present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.

Note:
The latter three upādānas represent diṭṭhi cetasika alone. They are differentiated as three because the ways and the objects of clinging are different.

6 Six Nīvāranas (Six Hindrances)

‘Nīvāraṇa’ means ‘hindrance’ or ‘obstacle’. Nīvāraṇas hinder and prevent the arising of good thoughts and good deeds, jhānas and maggas. Thus they obstruct the way to celestial and Nibbānic bliss.
Especially the first five *nivāranas* blind our mental vision and obstruct our moral actions. We have to wrestle with them whenever we try to perform some good deed whether it be saying some prayers or undertaking meditation. In the presence of them we cannot reach neighbourhood-concentration (*upacāra-samādhi*) and full concentration (*appanā-samādhi*), and are unable to discern clearly the truth.

1. *Kāmacchanda* – sense-desire; it is *lobha* in the 8 *lobha-mūla cittas*.
2. *Vyāpāda* – ill-will; it is *dosa* in the 2 *dosa mūla cittas*.
3. *Thina-middha* – sloth and torpor; they are *thina-cetasika* and *middha-cetasika*.
4. *Uddhacca-kukkucca* – restlessness and brooding or worry; they are *uddhacca-cetasika* and *kukkucca-cetasika*.
5. *Vicikicchā* – sceptical doubt or perplexity; it is *vicikicchā-cetasika*.
6. *Avijjā* – ignorance; it is *moha* present in the 12 *akusala cittas*.

**Notes:**

a. Both sloth and torpor, restlessness and brooding are grouped together because their functions (*kicca*), their causes (*hetu*) and their opposing factors are the same. The function of sloth and torpor is mental inactivity, their cause is laziness, and they are opposed to energy (*vīriya*).

   The function of restlessness and brooding is disquietude, their cause is vexation about the loss of property, etc., and they are opposed to tranquility.

b. In the beautiful similes given by Buddha in *Anguttara Nikāya*, sense-desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and
torpor with water covered by mosses, restlessness and brooding with agitated water whipped by the wind, and sceptical doubt with turbid and muddy water. Just as in such water one cannot perceive one’s own reflection, so also in the presence of these five mental hindrances, one cannot clearly discern one’s own benefit, nor that of others, nor that of both.

7 Seven Anusayās (Seven Latent Defilements)

‘Anusaya’ means ‘to lie dormant’ or ‘to remain latent’. The seven anusayas are the seeds or potentiality of defilements (kilesās) that lie dormant in the khandha-streams of beings life after life throughout the long saṃsāra. They are like the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but we know it is there by seeing the fruits it bears when the time is ripe.

Anusayas are nowhere to be seen. They do not have distinct appearances, and they are not specified by such characteristics as arising-existing-dissolving. But they remain ready to come to the surface as real defilements at an apportune moment when they are in contact with the corresponding sense-objects.

1 Kāmarāgānusaya – attachment to sense-objects; it is lobha present in the 8 lobha-mūla cittas.

2 Bhavarāgānusaya – attachment to rūpa-jhānas, arūpa-jhānas, and the existence in rūpa- and arūpa-planes; it is lobha in the 4 lobha-mūla diṭṭhi-vippayutta cittas.

3 Paṭighānusaya – ill-will or hatred; it is dosa present in the 2 dosa-mūla-cittas.

4 Mānānusaya – pride; it is māna-cetasika present in the 4 lobha-mūla diṭṭhi-vippayutta cittas.
5 Diṭṭhānusaya – false views; it is diṭṭhi-cetasika present in the 4 lobha-mūla diṭṭhi-sampayutta cittas.
6 Vicikicchānusaya – sceptical doubts; it is vicikicchā-cetasika present in moha-mūla vicikicchā-sampayutta citta.
7 Avijjānusaya – ignorance; it is moha present in the 12 akusala cittas.

8 Ten Saṃyojanas (Ten Fetters)

‘Saṃyojana’ means fetter that binds beings to the wheel of existence and to the rounds of misery. There are ten fetters which bind each individual to the wheel of existence.

a Ten Fetters according to Sutta Pitaka:
1 Kāmarāga-saṃyojana – attachment to sense-objects,
2 Rūparāga-saṃyojana – attachment to rūpa-jhānas and rūpa-existence,
3 Arūparāga-saṃyojana – attachment to arūpa-jhāna and arūpa-existence,
4 Paṭighā-saṃyojana – ill-will or hatred,
5 Māna-saṃyojana – pride,
6 Diṭṭhi-saṃyojana – false views,
7 Silabbata-parāmāsa-saṃyojana – adherence to the false view that one becomes pure by bovine and canine morality or by rites and ceremonies,
8 Vicikicchā-saṃyojana – sceptical doubt,
9 Uddhacca-saṃyojana – restlessness,
10 Avijjā-saṃyojana – ignorance.

The essential elements for the above ten fetters are lobha (for 1,2,3), dosa, māna, diṭṭhi (for 6, 7), vicikicchā, uddhacca and moha, i.e., 7 cetasikas in all.
b The Fetters according to Abhidhamma Pitaka:
1 Kāmarāga-saṃyojana – attachment to sense-objects
2 Bhavarāga-saṃyojana – attachment to rūpa- and arūpa-jhānas and rūpa- and arūpa- existences,
3 Paṭighā-saṃyojana – ill-will or hatred,
4 Māna-saṃyojana – pride,
5 Diṭṭhi-saṃyojana – false views,
6 Silabbata-parāmāsa-saṃyojana – as above,
7 Vicikicchā-saṃyojana – sceptical doubt,
8 Issā-saṃyojana – envy,
9 Macchariya-saṃyojana – avarice,
10 Avijjā-saṃyojana – ignorance.

The essential elements for the Abhidhamma ten fetters are lobha (for 1, 2), dosa, māna, diṭṭhi (for 5, 6), vicikicchā, issā, macchariya and moha i.e. 8 cetasikas in all.

The essential elements for both Sutta and Abhidhamma fetters are 9 cetasikas—the 7 for sutta fetters + issā + macchariya.

9 Ten Kilesās (Ten Defilements)
‘Kilesā’ means ‘defilements or torment’. Kilesās defile, burn and afflict the mind. There are ten kilesās:
1 Lobha – greed or attachment,
2 Dosa – hatred or ill-will,
3 Moha – delusion or ignorance,
4 Māna – pride or conceit,
5 Diṭṭhi – false views,
6 Vicikicchā – sceptical doubt or indecision,
7 Thina – slot,
8 Uddhacca – restlessness,
9 Ahirika – moral shamelessness,
10 Anottappa – moral fearlessness,
1500 Kilesās

One citta, 52 cetasikas, 18 nipphanna-rūpas and 4 lakkhāṇa-rūpas together add up to 75 entities. These 75 nāma and rūpa entities exist both internally and externally. So if we multiply 75 with 2 for ajjhattika (internal) and bahiddha (external), we get 150. As these 150 entities are the object of operation for each kilesā, we multiply 150 with 10 kilesās when we get 1500 kilesās.

108 Modes of Taṇhā

Taṇhā is craving. It is the chief root of suffering, and of the ever continuing cycle of rebirths. First, craving is of three kinds:

1  Kāma-taṇhā – craving for sense-objects,
2  Bhava-taṇhā – craving for rūpa- and arūpa-jhānas and rūpa- and arūpa-existences,
3  Vibhava-taṇhā – craving for non-existence.

Corresponding to the six sense-objects, there are six kinds of craving:

1  rūpa-taṇhā – craving for visible objects,
2  sadda-taṇhā – craving for sounds,
3  gandha-taṇhā – craving for odours,
4  rasa-taṇhā – craving for tastes,
5  photthabba-taṇhā – craving for bodily impressions.
6  dhamma-taṇhā – craving for mental impressions.

If we multiply the first group of 3 kinds of craving with the second group of 6, we get 18 kinds of craving. Again multiplying this by 2 as they can exist both internally and externally, we get 36 kinds of craving.

Now these 36 kinds of craving can occur in the past, in the present and in the future. So they total to 108 kinds of taṇhā.
<table>
<thead>
<tr>
<th>14 Akusala Cetasikas (Immoral Categories)</th>
<th>4 Ásāsas</th>
<th>4 Óghas</th>
<th>4 Yógas</th>
<th>4 Gantihas</th>
<th>4 Upádānas</th>
<th>6 Nívaḍānas</th>
<th>7 Amusayas</th>
<th>10 Sampoṣojanas</th>
<th>10 Kileṣás</th>
<th>Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Lobha (Taṇhā)</td>
<td>• • • •</td>
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<td>• • • •</td>
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<tr>
<td>2 Diṭṭhi (False View)</td>
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<td>3 Moha/Avijjā (Ignorance)</td>
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<td>4 Dosa/Pañigha (Ill-will)</td>
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<td>5 Vicikicchā (Doubt)</td>
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<td>7 Uddhacca (Restlessness)</td>
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<td>8 Thina (Sloth)</td>
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<td>12 Macchariya (Avarice)</td>
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Guide to reading Table 7.1

a  Reading longitudinally
1  Lobha occurs in all the 9 departments as Āsava, Ogha, Yoga, Gantha, Upādāna, Nīvāraṇa, Anusaya, Saṃyojana and Kilesā.
2  Diṭṭhi occurs in 8 departments as Āsava, Ogha, etc., as shown in the Table.
3  The rest can be read in a similar way.

b  Reading vertically
4  Four Āsavas have 3 essential elements – lobha, diṭṭhi, and moha. The same is true for oghas and Yogas.
5  Four Ganthas also have 3 essential elements – lobha, diṭṭhi and dosa.
6  The rest can be read in a similar way.

There are seven mixed categories – viz., Hetu, Jhānaṅga, Maggaṅga, Indriya, Bala, Adhipati and Āhāra.

1  Six Hetus (Six Roots)
‘Hetu’ means root, cause, condition or root-condition. As the roots make a tree firm, prosperous and well-established, so in the same way the six hetus make cittas and cetasikas associated with them firm, prosperous and well-established at the sense-objects.

There are 3 moral roots and 3 immoral roots. The tree immoral roots (akusala-hetus) are:
1  Lobha – greed or attachment,
2  Dosa – ill-will or hatred,
3  Moha – ignorance or delusion.
Three moral roots (*kusala-hetus*) are:

4. *Alobha* – non-attachment,
5. *Adosa* – good-will,

The moral roots also associate with *sobhaṇa kiriya-cittas* and *vipāka-cittas*. Thus they are also known as indeterminate roots (*avyākata-hetus*) because *kiriya-cittas* and *vipāka-cittas* are called indeterminate (*avyākata*).

### 2 Seven Jhānaṅgas (Seven Constituents of Jhāna)

‘Jhānaṅgas’ means ‘jhāna-factors’ or ‘constituents of absorptions’. The *jhāna*-factors help the *cittas* and their associated *cetasikas* to observe an object, either bad or good, keenly, closely and fixedly.

1. *Vitakka* – initial application,
2. *Vicāra* – sustained application,
3. *Pīti* – joy,
4. *Ekaggatā* – one-pointedness,
5. *Somanassa-vedanā* – pleasant feeling,
6. *Domanassa-vedanā* – unpleasant feeling,
7. *Upekkhā-vedanā* – neutral feeling or equanimity.

### 3 Twelve Maggaṅgas (Twelve Constituents of the Path)

‘Magga’ means ‘Path’ and ‘maggaṅgas’ means ‘constituents of the path’. Unwholesome constituents combine to form a path leading to the woeful state whereas wholesome constituents combine to form a path leading to the blissful state up to *Nibbāna*.

1. *Sammā-diṭṭhi* – Right View

   It is *paññā* present in 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas* and 26 *appanā-javanas*. 
2 *Sammā-saṅkappa* – Right Thought
   It is *vitakka* present in the above 42 *cittas*.
3 *Sammā-vācā* – Right Speech
   It is *sammā-vācā cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.
4 *Sammā-kammanta* – Right Action
   It is *sammā-kammanta cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.
5 *Sammā-ājīva* – Right Livelihood
   It is *sammā-ājīva cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.
6 *Sammā-vāyāma* – Right Effort
   It is *viriya* present in 8 *mahā-kusala cittas*, 8 *mahā-kusala cittas* and 26 *appanā-javanas*.
7 *Sammā-sati* – Right Mindfulness
   It is *sati-cetasika* present in the above 42 *cittas*.
8 *Sammā-samādhi* – Right Concentration
   It is *ekaggatā* present in the above 42 *cittas*.
9 *Micchā-dīṭṭhi* – Wrong View
   It is *dīṭṭhi* present in 4 *lobha-mūla dīṭṭhi-sampayutta cittas*.
10 *Micchā-saṅkappa* – Wrong Thought
    It is *vitakka* present in 12 *akusala-cittas*
11 *Micchā-vāyāma* – Wrong Effort
    It is *viriya* present in 12 *akusala-cittas*.
12 *Micchā-samādhi* – Wrong Concentration
    It is *ekaggatā* present in 12 *akusala cittas*.

4 *Twenty-two Indriyas* (*Twenty-two Faculties*)
   ‘*Indriya*’ means ‘faculty’ or controlling power’. As the ministers control their respective ministries, the *indriyas* control their
associates (sampayutta-dhammas) in their respective fields of influence. The 22 indriyas are partly physical and partly mental.

1. Cakkhundriya – cakkhu-pasāda – sensitive part of the eye,
2. Sotindriya – sota-pasāda – sensitive part of the ear,
3. Ghanindriya – ghāna-pasāda – sensitive part of the nose,
4. Jīvindriya – jīvha-pasāda – sensitive part of the tongue,
5. Kayindriya – kāya-pasāda – sensitive part of the body,
6. Itthindriya – itthibhāva-rūpa – femininity,
7. Purisindriya – purisa-bhāva-rūpa – masculinity,
8. Jīvitindriya – jīvita rūpa and jīvitindriya-cetasika – vitality,
9. Manindriya – 89 or 121 cittas,
10. Sukhindriya – sukha-vedanā – bodily pleasant feeling,
11. Dukkindriya – dukkha-vedanā – bodily pain,
12. Somanassindriya – somanassa-vedanā – gladness,
13. Domanassindriya – domanassa-vedanā – sadness,
14. Upekkhindriya – upekkhā-vedanā – indifference,
15. Saddhindriya – saddhā – faith,
16. Vāriyindriya – vāriya – effort,
17. Satindriya – sati – mindfulness,
18. Samādhindriya – ekaggatā – concentration,
19. Paññindriya – paññā – wisdom,
20. Anaññātiññaassamītindriya – paññā associated with sotāpatti-magga,
21. Aññindriya – paññā associated with 3 upper maggas and the 3 lower phalas,

Notes:
1. Please note that the sensitive part of the eye controls seeing, the sensitive part of the ear controls hearing, and so on. The two bhāva-rūpas control the primary and
the secondary characters of sex. Vitality controls the life-terms of its associates. The cittas control their concomitants in the collective efforts of taking and knowing the object.

1–7 indriyas are physical, 8 is both physical and mental and the rest are mental.

1–5 and 9 represent 6 bases. 6, 7 are two bhāva-rūpas.

10–14 represent 5 feelings.

15–19 represent 5 spiritual faculties.

The last three are supramundane faculties.

The number of indriyas present in a male or a female worlding is 18, excluding the opposite sex-rūpa and the last 3 supramundane faculties.

5 Nine Balas (Nine Powers)

‘Bala’ means ‘power’. The nine ‘powers’ are strong and firm and they cannot be shaken by the opposing forces. Besides they strengthen their concomitants or associates.

1 Saddhā-bala – faith; it is saddhā present in sobhaṇa cittas.

2 Vīriya-bala – energy; it is vīriya present in the 73 cittas associated with vīriya.

3 Sati-bala – mindfulness; it is sati present in sobhaṇa cittas.

4 Samādhi-bala – concentration; it is ekaggatā present in 72 cittas, excluding the 16 cittas not associated with vīriya and also the vicikicchā-sampayutta citta.

5 Paññā-bala – wisdom; it is paññā present in the 47 tihetuka cittas.

6 Hirī-bala – moral shame; it is hirī-cetasika present in sobhaṇa cittas.
7 Ottappa-bala – moral dread; it is ottappa present in sobhana cittas.

8 Ahirika-bala – moral shamelessness; it is ahirika present in 12 akusala cittas.

9 Anottappa-bala – moral fearlessness; it is anottappa present in 12 akusala cittas.

Of the 9 powers, the first seven may be regarded as moral whereas the last two as immoral. Ahirika and anottappa are prominent in wicked persons.

In accordance with the definition that Balas are unshakable by their opposites, (1) the power of Faith is unshaken by faithlessness, (2) Energy by laziness, (3) Mindfulness by forgetfulness, (4) Concentration by distractedness, (5) Wisdom by ignorance.

Hiri and ottappa strongly support moral actions whereas ahirika and anottappa lead the way to immoral actions.

6 Four Adhipatis (Four Dominating Factors)
‘Adhipati’ means supreme, sovereign, lord, chief, king, etc. it is the chief among its associates and it has no equal. As there is one king in a country, so there is only one adhipati in a mental group of citta and its concomitants.

Adhipati should be differentiated from indriya. Adhipati may be compared to a king who, as the undisputed head of the state, lords over all his ministers and country men. Indriyas are like ministers who control only their respective ministries without interfering with the others. Indriyas have equals and they have to follow the adhipati.

Adhipati may be regarded as the ‘dominating factor’ in a mental group.
1 Chandādhipati – intention or will; it is chanda-cetasika present in 18 dvi-hetuka javanas and 34 tihetuka-javanas.
2 Vīriyādhipati – energy or effort; it is vīriya present in 18 dvi-hetuka javanas and 34 tihetuka-javanas.
3 Cittādhipati – consciousness or thought; it is the 18 dvi-hetuka javana cittas and the 34 tihetuka-javana cittas.
4 Vimaṃsādhipati – wisdom; it is pañña present in 34 tihetuka javanas. Vimaṃsa is the wisdom which can investigate and reason.

Notes:
1 Eighteen dvi-hetuka javanas – 8 lobha-mūla cittas, 2 dosa-mūla cittas, 4 ānā-sampayutta mahā-kusala cittas and 4 ānā-sampayutta mahā-kiriya cittas.

Thirty-four ti-hetuka javanas – 4 ānā-sampayutta mahā-kusala cittas, 4 ānā-sampayutta mahā-kiriya cittas, 9 mahagutta-kusala cittas, 9 mahagutta-kiriya cittas, 4 maggas and 4 phalas.
2 When one of the adhipatis is very strong, all its associates come along to support it, and they together will achieve the aim set for.

7 Four Āhāras (Four Kinds of Food)
‘Āhāra’ means nutriment, cause, sustenance. Any dhamma, which can produce and sustain its resultant as our body is sustained by edible food, is called an āhāra. There are four types of āhāra.

1 Kabālīkārāhāra – edible food; it is ojā-rūpa. It produces and sustains the āhāraja saddatthhaka – the eightfold corporeality having nutriment essence as its eighth factor.
2  *Phassāhāra* – contact or sense-impact; it is *phassa cetasika* present in all *cittas*. It produces and sustains the five kinds of feeling (*vedanā*).

3  *Manosaṅcatanāhāra* – mental volition; it is the *cetanā* which manifests itself as the 29 types of *kamma*. It produces and sustains rebirth consciousness.

4  *Viññāṇāhāra* – consciousness; it represents the 89 or 121 types of *citta*. It produces and sustains its concomitants (*cetasikas*) and *cittaja-rūpas*.

**Bodhipakkhiya-saṅgaha**
*(Compendium of Enlightenment-factors)*

‘*Bodhi*’ means enlightenment or *magga-ñāṇa*. ‘*Bodhipakkhiya*’ means the components or factors of enlightenment. There are 37 such factors. If one can develop them fully, one will attain enlightenment. The 37 factors are thus regarded as the essence of *Tipitaka*.

The 37 Factors of Enlightenment are 4 Foundations of Mindfulness, 4 Supreme Efforts, 4 Foundations of Accomplishment, 5 Faculties, 5 Powers, 7 Constituents of Enlightenment and 8 Constituents of the Path.

1 **Four Satipaṭṭhānas** *(Four Foundations of Mindfulness)*

‘*Sati*’ means mindfulness or attentiveness. ‘*Paṭṭhāna*’ means establishment, application, fixing or foundation.

So the four *satipaṭṭhānas* are the four ‘foundations of mindfulness’ by which one prevents the mind from wandering to other sense-objects and keeps the mind fixed attentively and firmly on the single object of meditation.
Sri Lanka commentary defines ‘satipaṭṭhāna’ as the mindfulness which is established on its object by penetration, so to speak, into it.

The four ‘foundations of mindfulness’ are indispensable for the development of tranquility and insight. In the two satipaṭṭhāna-suttas, the following weighty words are proclaimed both at the beginning and at the conclusion:

“The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna is the way comprising the four foundations of mindfulness.”

1 Kāyānupassanā-satipaṭṭhāna
Conce...
2 The reasons why ‘sati’ has been described as four satipaññhānas are:

i the objects of contemplation are different as kāya, vedanā, citta and dhamma;

ii the manner of contemplation of the four objects are different as asubha (disgusting), dukkha (suffering), anicca (impermanence) and anatta (non-self);

iii the purpose of contemplation on the four objects are different as to eradicate the wrong views that they are subha (beautiful), sukkha (pleasant), nicca (permanent) and atta (self), respectively.

2 Four Sammappadhānas (Four Supreme Efforts)

‘Sammappadhāna’ signifies no ordinary effort, but the unfaltering concentrated effort of one who vows:

“Let me be reduced to skin and bone; let my blood and flesh dry up; let my life come to an end; but I will not stop till I succeed!”

Sammappadhāna represents vīriya present in 8 mahā-kusala cittas, 9 mahaggata-kusala cittas and 4 lokuttara-kusala cittas (21 kusala cittas in all).

The four supreme efforts are:

1 The effort to discard evils that have arisen,
2 The effort to prevent the arising of unrisen evils,
3 The effort to bring about the arising of unrisen good,
4 The effort to further arisen good.

According to the above effort, one must try to discard greed, hatred, envy, etc., as soon as they arise in the mind. One must develop dāna, sīla and bhāvanā as much as possible. And finally, to bring about the arising of the unrisen good which has never
arisen in the long saṃsāra, one must purify one’s mind stage by stage by tranquility and insight meditation till one enters the Path of the stream-winner (sotāpanna) and the higher Paths (maggas).

Note:
The reason why vīriya is described as the four supreme efforts is that the function of vīriya has been differentiated into 4 categories, viz.,
1 to discard evils that have arisen,
2 to prevent the arising of unrisen evils,
3 to develop unrisen good, and
4 to further the arisen good.

3 Four Iddhipādas (Four Foundations of Accomplishment)
‘Iddhi’ means ‘accomplishment’ while ‘pāda’ signifies ‘foundation’. The ‘accomplishment’ here refers to the arising of jhānas, maggas and phalas. And the foundations to achieve these ends are chanda, vīriya, citta and vīmañña – the same as the four adhipatis.
1 Chandiddhipāda – will; it is chanda present in 21 kusala cittas.
2 Vīriyiddhipāda – energy or effort; it is vīriya present in 21 kusala cittas.
3 Cittiddhipāda – consciousness or thought; it is 21 kusala cittas consisting of 8 mahā-kusala cittas, 9 mahaggata-kusala cittas and 4 lokuttara-kusala cittas.
4 Vīmañsiddhipāda – wisdom; it is pañña present in 21 kusala cittas.

4 Five Indriyas (Five Faculties)
Of the twenty-two faculties mentioned earlier, the five spiritual faculties are taken here as factors of enlightenment.
1. Saddhindriya – faith or confidence; it is saddhā present in 8 mahā-kusala cittas, 8 mahā-kiriya cittas, and 26 appanā javanas.

2. Vīriyindriya – energy or effort; it is vīriya present in the above 42 cittas.

3. Satindriya – mindfulness; it is sati present in the above 42 cittas.

4. Samādhindriya – concentration; it is ekaggatā present in the above 42 cittas.

5. Pañbindriya – wisdom; it is pañña present in the above 42 cittas.

5 Five Balas (Five Powers)
The essential elements of the five Powers are the same as those of the five Faculties. It should be understood that each of these five elements has two distinct properties: 1) the ability to control the mind, and 2) the ability to be firm and unshakable by the opposing force.

1. Saddhā-bala – faith or confidence,

2. Vīriya-bala – energy or effort,

3. Sati-bala – mindfulness,

4. Samādhi-bala – concentration,


In practice, saddhā and pañña should balance each other, because too much faith leads to unreasonable belief and too much investigation leads to no concentration.

Similarly, vīriya and samādhi should balance each other, because too much effort may lead to restlessness and too much concentration may lead to drowsiness.

Sati need not be balanced by any factor; the more sati there is, the better it is.
6 Seven Bojjhaṅgas (Seven Constituents of Enlightenment)

‘Bojjhaṅga’ is derived form ‘bodhi-aṅga’ in which bodhi – enlightenment and aṅga – constituent. Thus ‘bojjhaṅga’ means ‘constituents of enlightenment’.

In sambojjhaṅga, ‘sam’ means ‘good or exalted’

1 Sati-sambojjhaṅga – mindfulness,
2 Dhammavicya-sambojjhaṅga – wisdom that investigates the truth;
3 Viriya-sambojjhaṅga – energy or effort,
4 Piti-sambojjhaṅga – rapture or joy,
5 Passaddhi-sambojjhaṅga – tranquility of the mind comprising citta and cetasikas.
6 Samādhi-sambojjhaṅga – concentration
7 Upekkhā-sambojjhaṅga – equanimity.

The essential elements of the seven bojjhaṅgas are (1) sati, (2) pañña, (3) vīriya, (4) pīti, (5) kāya-passaddhi and citta-passaddhi, (6) ekaggatā, and (7) tatramajjhettatā, respectively – all being present in the 42 cittas comprising 8 mahākusala cittas, 8 mahā-kiriya cittas and 26 appanā javanas.

Dhammavicya, vīriya and pīti are opposed to thina-middha (sloth and torpor); passaddhi, samādhi and upekkhā are opposed to uddhacca (restlessness).

7 Eight Maggaṅgas (Eight Constituents of the Path)

They comprise the first eight maggaṅgas out of the twelve mentioned in the compendium of mixed categories. The essential elements are also the same.

Pañña-maggaṅgas (wisdom):
1 Sammā-diṭṭhi – right view,
2 Sammā-saṅkappa – right thought,
Silamaggañas (morality)
3 Sammā-vācā – right speech,
4 Sammā-kammanta – right action,
5 Sammā-ājīva – right livelihood,

Samādhi-maggaṅgas (concentration)
6 Sammā-vayamo – right effort,
7 Sammā-sati – right mindfulness,
8 Sammā-samādhi – right concentration.

In developing the right constituents of the Path, one should start with the right speech, the right action and the right livelihood – the three silamaggaṅgas which constitute moral training (silasikkhā).

Based on sīla, one then develops the right effort, the right mindfulness and the right concentration – the three samādhi-maggaṅgas which constitute mental training (samādhi-sikkhā).

When one attains upacāra-samādhi (neighbourhood-concentration) or better jhāna samādhi (concentration associated with absorption), one can penetrate to the ultimate realities and investigate the true nature of mind and matter. Here sammā-saṅkappa – the right thought based on the right method of investigation – comes into play.

The right method of investigation and analysis reveals the truth which gives rise to the right view – sammā-diṭṭhi. The right view is the most important factor of enlightenment. It provides a really unshakable and safe foundation of the path. Starting from the tiniest germ of faith and knowledge, it gradually, step by step, develops into penetrating insight (vipassanā-ñāṇa) and then further into the knowledge of the four Noble Truths when magga-ñāṇa or enlightenment is attained.
Sammā-ساnkappa and sammā-diṭṭhi together constitute paññā-sikkhā (wisdom-training).

All the eight constituents together constitute the Noble Path or the Middle Path which leads to Nibbāna.

**Review of Bodhipakkhiya**

Although there are 37 enlightenment-factors, the essential elements amount to only 14 – namely, sati, vīriya, citta, paññā saddhā, ekaggatā, pīti, passaddhi (both kāya and citta), tatramajjhattatā, vitakka, sammā-vācā, sammā-kammanta and sammā-ājīva.

Of these 14 essential elements, pīti, passaddhi, tatramajjhattatā, vitakka, 3 viratis, chanda and citta occur only as one factor each.

Vīriya occurs 9 times, i.e. as 9 factors; sati as eight factors; ekaggatā as 4 factors; paññā as five factors; and saddhā 2 as factors. Please see Table 7.2.

**Sabba-saṅgaha** *(Compendium of the Whole Vatthu-dhammas)*

Five categories will be dealt with here. They are Khandha, Upādānakkhandha, Āyata, Dhātu and Ariyasacca.

**1 Five Khandhas** *(Five Aggregates)*

‘Khandha’ means group or aggregate. Buddha has summed up all the physical and the mental phenomena of existence into five groups or aggregates.

1. **Rūpakkhandha** – corporeality group consisting of 28 rūpas.

2. **Vedanākkhandha** – feeling group consisting of sukhā-vedanā, dukkha-vedanā, somanassa-vedanā, domanassa-vedanā and upekkhā-vedanā.
<table>
<thead>
<tr>
<th>14 Akusala Cetasikas (Immoral Categories)</th>
<th>4 Satipaññhana</th>
<th>4 Sammappadhana</th>
<th>4 Iddhipada</th>
<th>5 Indriya</th>
<th>5 Balas</th>
<th>7 Bojjhangas</th>
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3 *Saññakkhandha* –
perception group, comprising perceptions of form, sound, odour, taste, bodily impression and mental impression.

4 *Sañkhārakkhandha* –
group of mental formations; it consists of 50 *cetasikas* other than *vedanā* and *saññā*.

5 *Viññāṇakkhandha* –
consciousness group; it consists of 89 or 121 *cittas*.

In grouping the components of each *khandha*, eleven aspects must be taken into account. These aspects are past, present, future, internal (*ajjhātika*), external (*bahiddha*), inferior (*hīna*), superior (*panīta*), distant (*dure*), near (*santike*), gross (*olārika*) and subtle (*sukhuma*).

The purpose of analysing a being into five groups of existence is to eliminate the wrong perception and the wrong view that ego, self, personality or *atta* exists. This elimination will lead to the path of stream-winner.

2 **Five Upādānakhandhas** (*Five Groups of Grasping*)

In specifying the five *khandhas*, Buddha has taken into account all the physical and the mental phenomena. But in *vipassanā* meditation one does not investigate the *lokuttara cittas* and their associated *cetasikas*.

The 81 *lokiya-cittas*, their concomitants and the corporeality group form the objects of grasping by *lobha* and *diṭṭhi*. The division of these objects of grasping into five groups gives rise to five *upādānakkhandhas*.

1 *Rūpupādānakkhandha* –
corporeality group consisting of 28 *rūpas*. 
2 Vedanupādānakkhandha –
feeling group consisting of vedanās associated with 81 lokiya cittas.

3 Saññupādānakkhandha –
perception group consisting of saññas associated with 81 lokiya cittas.

4 Sañkhārupādānakkhandha –
group of mental formations; it consists of 50 lokiya cetasikas other than vedanā and sañña.

5 Viññānapādānakkhandha –
consciousness group consisting of 81 lokiya cittas.

**Reason for Classification of two Types of Khandha**

1 In order to show that there are only five groups of existence and that there are no ego, self, persons or atta, Buddha classified all the physical and mental phenomena, whether lokiya or lokuttara, into five groups. This is His first khandha-desanā.

2 In insight meditation, the lokuttara cittas and their concomitants are not investigated, because they do not belong to the group of suffering (dukkha-sacca). Only lokiya cittas and their concomitants as well as the corporeality group are investigated in insight meditation, because they are grasped by upādāna (lobha and diṭṭhi) and they are involved in the round of misery. Besides they possess the characteristics of impermanence (anicca), suffering (dukkha) and non-self (anatta).

So the Buddha again classified the physical and the mental phenomena which are grasped by upādāna into five groups. This is His second upādānakhandha-desanā.
Nibbāna is Khandha-vimutti

In the classification of five groups of existence, Nibbāna is not included. The reason is that there is only one Nibbāna and it belongs to a class of its own. As it always exists, it cannot be differentiated as past, present and future. It cannot be differentiated as internal and external – it belongs to the external (bahiddha). It cannot be differentiated as base and supreme – it belongs to the supreme (panãta). It cannot be differentiated as dure (distant) and santike (near) – it is dure alone as it is far from ordinary knowledge. It cannot be differentiated as gross and subtle – it is subtle (sukhuma).

Bahiddha, sukhuma, panãta and dure do not imply different Nibbānas – they are the different attributes of the same Nibbāna.

So there are no two varieties of Nibbāna. Thus Nibbāna need not be classified as a khandha.

3 Twelve Āyatanas (Twelve Bases)

‘Āyatana’ means base, source or sphere. Here the twelve āyatanas means the 12 bases or sources from which consciousness and its concomitants arise.

The 12 bases are divided equally into two groups:
(a) ajjhattika (internal) and (b) bāhira (external).

a Ajjhattikāyatana (Six internal bases)

1 Cakkhāyatana – cakkhu-pasāda – eye-base (sensitive part of the eye),
2 Sotāyatana – sota-pasāda – ear-base (sensitive part of the ear),
3 Ghāṇāyatana – ghāna-pasāda – nose-base (sensitive part of the nose),
4 Jivhāyatana – jivhā-pasāda – tongue-base (sensitive part of the tongue),
5 Kāyāyatana – kāya-pasāda – body-base (sensitive part of the body),
6 Mānāyatana – 89 or 121 cittas – mind-base.

b Bāhirāyatana (six external bases)
1 Rūpāyatana – vaṇṇa – visible object
2 Saddāyatana – sadda – sound
3 Gandhāyatana – gandha – odour
4 Rasāyatana – rasa – taste
5 Phoṭṭhābhāyatana – pathavī, tejo, vāyo – tangible object
6 Dhammāyatana – mind-object consisting of 52 cetasikas, 16 sukhumā-rūpas and Nibbāna.

Notes:
1 The six internal bases consist of the five physical sense-organs and consciousness. Manāyatana is a collective term for all consciousness.
2 The six external bases consist of the six sense-objects. Dhammāyatana is a little short of dhammā-rammaṇa as it does not contain cittas, pasāda-rūpas, and concepts. Cittas and pasāda-rūpas are already described as the six internal bases whereas concepts do not belong to realities, so they are not included in dhammāyatana.
3 All cittas, all cetasikas, all rūpas and Nibbāna are included in the 12 āyatanas.
4 Cognitive processes arise from the contact between internal and external bases. When the visible object strikes the eye-base, cakkhu-dvāra vīthi arises. When the
sound strikes the ear-base, sota-dvāra viṭṭhi arises, and so on.

5 Those, who have difficulty to understand the five upādānakkhandhas, may understand the twelve āyatanas and thus see the absence of an ego-entity called ‘atta’ or ‘self’. This understanding may lead to their liberation.

6 One other reason why the ‘āyatanas’ are so-called is that they cause the long cycle of misery.

4 Eighteen Dhātus (Eighteen Elements)

“Dhātu” is that which bears its own characteristics. It exists in nature and functions its purpose, but it is not a living being.

Buddha has divided all the realities into 18 dhātus or elements for the benefit of those who could not understand upādānakkhandhas and āyatanas to show them clearly that there is no ‘atta’ nor ‘a living being’. The eighteen dhātus are equally divided into three groups: (a) six subjective elements, (b) six objective elements, and (c) six intellectual elements.

a Six Subjective Elements (Dvāras)

1 Cakkhu-dhātu – cakkhu-pasāda – eye-door
2 Sota-dhātu – soto-pasāda – ear-door
3 Ghāna-dhātu – Ghāna-pasāda – nose-door
4 Jivhā-dhātu – jivhā-pasāda – tongue-door
5 Kāya-dhātu – kāya-pasāda – body-door
6 Mano-dhātu – pañca-dvārāvajjana and 2 sampaticchanas.

b Six Object Elements (Sense-objects)

7 Rūpa-dhātu – vaṇṇa – visible object
8 Sadda-dhātu – sadda – sound
9 Gandha-dhātu – gandha – odour
10. **Rasa-dhātu** – *rasa* – taste
11. **Phoṭṭhabba-dhātu** – *pathavī, tejo, vāyo* – tangible object
12. **Dhamma-dhātu** – 52 cetasikas, 16 sukhumā-rūpas and Nibbāna (the same as dhammāyatana).

c **Six Intellectual Elements (Consciousness)**
13. **Cakkhu-viññāṇa-dhātu** –
   2 cakkhu-viññāṇa cittas – eye-consciousness
14. **Sota-viññāṇa-dhātu** –
   2 sota-viññāṇa cittas – ear consciousness
15. **Ghāna-viññāṇa-dhātu** –
   2 ghāna-viññāṇa cittas – nose-consciousness
16. **Jivhā-viññāṇa-dhātu** –
   2 jivhā-viññāṇa cittas – tongue-consciousness
17. **Kāya-viññāṇa-dhātu** –
   2 kāya-viññāṇa cittas – body-consciousness
18. **Mano-viññāṇa-dhātu** –
   76 cittas excluding 10 dvipaṇca-viññāṇa cittas and 3 mano-dhātu cittas.

Notes:
1. Based on six doors and six sense-objects, six types of consciousness arise. Thus there are 18 dhātus or elements.
2. The 18 Dhātus include all rūpas, all cittas, all cetasikas and Nibbāna just like the 12 āyatanas.
3. The 4 essential elements viz., *pathavī-dhātu*, āpo-dhātu, tejo-dhātu and vāyo-dhātu should not be counted among the 18 elements, which of course include the 4 essential elements.
5 Four Ariya-saccas (Four Noble Truths)

‘Sacca’ means ‘truth’. The truth that can be understood fully only by ariyas (noble persons) is called *ariya-sacca* (Noble Truth).

There are four Noble Truths which are the briefest synthesis of the entire teachings of the Buddha. They encompass every thing and contain all those manifold doctrines of the threefold cannon (*Tipitaka*).

They are truly universal laws of the highest form for those who see them clearly become ariyas.

The *Abhidhamma* names, the common names and the meanings of the four Noble Truths are described in Table 7.3.

<table>
<thead>
<tr>
<th>Abhidhamma Name</th>
<th>Common Name</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Dukkha Ariya-sacca</td>
<td>Dukkha Sacca</td>
<td>the Noble Truth of suffering</td>
</tr>
<tr>
<td>2 Dukkha-samudaya-Ariya-sacca</td>
<td>Samudaya Sacca</td>
<td>the Noble Truth of the Cause of Suffering</td>
</tr>
<tr>
<td>3 Dukkha-nirodha Ariya-sacca</td>
<td>Nirodha Sacca</td>
<td>the Noble Truth of the Cessation of Suffering</td>
</tr>
<tr>
<td>4 Dukkha-nirodha-gāminipaṭipadā Ariya-sacca</td>
<td>Magga Sacca</td>
<td>the Noble Truth of the Path leading to the Cessation of Suffering</td>
</tr>
</tbody>
</table>
The essential Elements of each Noble Truth and What the Truth Teaches

1 Eighty-one *lokiya cittas*, 51 *lokiya-cetasikas* excluding *lobha*, and 28 types of *rūpa* are the essential elements of the Noble Truth of Suffering. They cause the long cycle of rebirth and misery in the three spheres namely, *Kāmaloka*, *Rūpa-loka* and *Arūpa-loka*.

   The first Truth teaches us that all forms of existence whatsoever are unsatisfactory as they are subject to suffering (*dukkha*).

2 The real essence of the Noble Truth of the Cause of suffering is *taṇhā* which is *lobha* present in 12 *akusala cittas*. *Taṇhā* brings about rebirth and misery in the unending chain of continuous existence.

   The second Truth teaches us that all suffering, including all rebirth, is produced by craving (*taṇhā*).

3 The real essence of the Noble Truth of the Cessation of Suffering is *Nibbāna* which arises as the result of the cessation of craving.

   The third Truth teaches us that extinction of craving necessarily results in Extinction (*Nirodha*) of rebirth and suffering. The extinction of rebirth and suffering results in eternal peace (*santi-sukha*) which is *Nibbāna*.

4 The eight *maggaṅgas* present in *magga-ñāṇas* are the essential elements of the Noble Truth of the Path leading to the Cessation of Suffering.

   The fourth Truth teaches us that the eight *maggaṅgas* are the real means by which the extinction of rebirth and suffering can be brought about.
The Noble Truth of Suffering and the Noble Truth of the Cause of Suffering are known as *lokiya-saccas*; the latter is the cause and the former is the effect.

The Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the cessation of suffering are known as *lokuttara-sacca*; again the latter is the cause and the former is the effect.

There is a general belief in Myanmar that one’s life is not worth living if one does not know *khandhas, āyatanas, dhātu* and *saccas*. So we are fortunate to learn them now, and we should exert the right effort to know them by insight-wisdom (*bhāvanāmaya-ñāṇa*).
Introductory

‘Paccaya’ means ‘cause or condition’. It is something on which something else, the so-called ‘conditioned-thing’ (paccayuppanna), is dependent, and without which the latter cannot be.

Paccaya is the cause of the conditioned thing.
Paccayuppanna is the effect or result of the cause.

In conditioning its paccayuppanna (effect or result), the paccaya (cause or condition) acts in two supportive ways:
1 it causes the effect which has not arisen to arise, and
2 it strengthens the effect which has already arisen.

There are two methods of conditioning:
1 Pañiccasamuppāda-method – the Law of Dependent Origination,

The first method describes the cause and the effect without mentioning how the cause conditions the effect to arise. However, Pañiccasamuppāda is a very important doctrine as it describes eleven causal relations which explain the conditionality and dependent nature of uninterrupted flux of manifold physical and mental phenomena of existence. In other words it explains
how each individual is involved in the Wheel of Existence undergoing the rounds of rebirth and misery in the long saṁsāra. Patthāna method not only describes the cause and the effect but also explains how the cause conditions the effect to arise. It is wonderful to learn that there are 24 modes of conditionality which correlates all the physical and psychical phenomena by cause and effect with specific illustrations occurring in real life.

1 Paṭiccasamuppāda Method

The Paṭiccasamuppāda method of correlating the cause and the effect is generally known as the Law of Dependent Origination. The brief essential statement of the law runs like this:

1. **Avijjā-paccayā saṅkhārā** –
   Dependent on ignorance arise the rebirth-producing volition or *kamma* formations.

2. **Saṅkhāra-paccayā viññānaṁ** –
   Dependent on *kamma* formations (in past life) arises rebirth consciousness (in the present life).

3. **Viññāṇa-paccayā nāma-rūpaṁ** –
   Dependent on rebirth consciousness arise the mental and physical phenomena.

4. **Nāma-rūpa-paccayā saḷāyatanaṁ** –
   Dependent on the mental and physical phenomena arise the six (sense) bases.

5. **Saḷāyatana-paccayā phasso** –
   Dependent on the six (sense) bases arise contact (between sense base, sense object and consciousness).

6. **Phassa-paccayā vedanā** –
   Dependent on contact arises feeling.
7 **Vedanā-paccayā taṇhā** – Dependent on feeling arises craving.

8 **Taṇhā-paccayā upādānaṁ** – Dependent on craving arises grasping.

9 **Upādāna-paccayā bhavo** – Dependent on grasping arises the rebirth-producing kamma (*kamma-bhava*) and the rebirth-process (*upapatti-bhava*).

10 **Bhava-paccayā jāti** – Dependent on the rebirth-producing kamma (in the present life) arises rebirth (in the future life).

11 **Jāti-paccayā jarā-maranaṁ-soka-parideva-dukkha-domanassa, upāyāsā sambhavanti** = Dependent on rebirth arise old age, death, worry, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.

**Explanation of the Causal Relations**

1 **Avijjā-paccayā Saṅkhārā**

   *Avijjā* conditions *saṅkhāra* to arise or, in other words, *saṅkhāra* arises as a consequence of *avijjā*.

   Now *avijjā* is ignorance or delusion. Essentially it is *moha* present in 12 *akusala-cittas*. As ignorance, it veils man’s mental eyes preventing him from seeing the true nature of things. As delusion it tricks beings by making life appear to them as permanent, pleasant, substantial (*atta*) and beautiful (*subha*) while everything in reality is impermanent, liable to suffering, void of substance (I), and loathsome.

   There are eight important objects (departments) which are covered by *avijjā* so that their true nature is not known. These are: (1) *dukkha sacca*, (2) *samudaya sacca*, (3) *nirodha sacca*, (4) *magga*
sacca, (5) the past khandha- and āyatana-groups, (6) the future khandha- and āyatana-groups, (7) the front end and the rear end of the present khandha- and āyatana groups, and (8) Paṭicca-samuppāda causal relations which include kamma and its consequences.

Saṅkhāra means rebirth-producing volitions (cetanā) or kamma-formations. It refers to puññābhisaṅkhāra, apuññābhisaṅkhāra and anenjābhisaṅkhāra.

1 Puññābhisaṅkhāra represents the 13 cetanās (volitions) present in 8 mahā-kusala cittas and 5 rūpāvacara-kusala cittas. It is so called because it conditions good vipāka-nāmakkhandha and kaṭattā-rūpa to arise in Kāma-loka and Rūpa-loka.

2 Apuññābhisaṅkhāra represents the 12 cetanās present in 12 akusala cittas. It is so called because it conditions bad vipāka-nāmakkhandha and kaṭattā-rūpa to arise in the four Apāya abodes.

3 Anenjābhisaṅkhāra represents the 4 cetanās present in 4 arūpāvacara-kusala cittas. It is so called because it conditions the arising of unshakable arūpa existence.

In short, saṅkhāra represents the 29 types of kamma associated with 17 lokiya kusala cittas and 12 akusala cittas.

How does avijjā condition saṅkhāra? Because of ignorance about kamma and its effect, people commit immoral actions for immediate self-benefit. Because of the delusion thinking that sensual pleasure and jhāna-ecstasy are real forms of happiness, people perform dāna, sīla and bhāvanā in order to attain such happiness either in the present life or in future lives. Thus people accumulate both moral and immoral kammas (saṅkhāra) as the result of ignorance or delusion (avijjā).
2 Saṅkhāra-paccayā Viññānaṃ

Saṅkhāra conditions viññāṇa to arise or, in other words, viññāṇa arises as a consequence of saṅkhāra.

Here saṅkhāra means the 29 wholesome and unwholesome cetanās (kammas) mentioned above. Viññāṇa means rebirth-consciousness which is the initial resultant of kamma-formations. But saṅkhāra goes on producing vipāka-cittas throughout the whole new life. So all the 32 lokiya-vipāka cittas are taken to represent ‘viññāṇa’ as the direct effect of saṅkhāra.

Thus the second causal relation should be interpreted as follows.

At paṭisandhi-kāla, 11 akusala cetanās (excluding uddhacca-cetanā) and the 17 lokiya kusala cetanās (excluding the 2 abhiññā-cetanās) condition the arising of the 19 rebirth consciousness. At pavatti-kāla all the 12 akusala cetanās and the 17 lokiya kusala cetanās (excluding the 2 abhiññā-cetanās) continue to condition the arising of the 21 lokiya-vipāka cittas. These can be split up as follows.

1  Apuññābhisaṅkhāra (12 akusala cetanās) conditions the arising of 7 akusala-vipāka cittas.
2  Puññābhisaṅkhāra (8 mahā-kusala cetanās and 5 rūpāvacara-kusala cetanās) conditions the arising of 8 kusala-ahetuka-vipāka cittas, 8 mahā-vipāka cittas and 5 rūpāvacara-vipāka cittas.
3  Anenjābhisaṅkhāra (4 arūpāvacara cetanās) conditions the arising of 4 arūpāvacara-vipāka cittas.

So it should be understood that from the very first moment of conception in the mother’s womb the kamma-resultant consciousness of the embryonic being is functioning, and it goes on functioning as life-continuum and seeing consciousness,
hearing consciousness, etc., throughout the whole new life. Of course, it terminates as death-consciousness finally.

3 Viññāṇa-paccayā Nāma-rūpaṃ

Viññāṇa conditions nāma-rūpa to arise or, in other words, nāma-rūpa arises as a consequence of viññāṇa.

Viññāṇa here represents two entities: vipāka-viññāṇa and kamma-viññāṇa. Vipāka-viññāṇa means the 32 lokiya-vipāka cittas mentioned in the second causal relation.

Kamma-viññāṇa means cittas associated with cetanā-kamma, and it refers back to the 29 wholesome and unwholesome kammas we have described as saṅkhāra. This back-reference is required because only kusala and akusala kammas, and not the vipāka cittas, can produce 18 types of kammaja-rūpas.

In nāma-rūpaṃ, nāma indicates the 35 cetasikas which associate with the 32 lokiya-vipāka cittas. In terms of groups of existence, the 35 cetasikas represent three mental groups – viz., vedanakkhandha, saññakkhandha and sañkhārakkhandha. The second part, rūpaṃ, means the 18 kammaja rūpas.

To summarise, 32 lokiya-vipāka-viññāṇas condition the arising of 35 cetasikas or three nāmakhandhas, whereas 29 kamma-viññāṇas condition the arising of 18 kammaja-rūpas. These phenomena constitute the third causal relation.

We should remember that kamma starts producing kammaja-rūpas from the very first moment of conception in the mother’s womb, and it keeps on doing so incessantly at every minor instant till death. We have learnt these in Chapter 6 in connection with the arising of material phenomena in individuals (page 251). Among these kammaja-rūpas, the vital nonad (i.e. jīvita-navaka-kalāpa) serves as the rūpa-paṭisandhi of asaṅnasatta brahmas.
So far, i.e. up to the third causal relation, we have seen that avijjā (ignorance) conditions the arising of various kammas, which in turn condition the arising of 32 lokiya-vipāka cittas and 18 kammaja-rūpas. The 32 lokiya-vipāka cittas, in their turn, condition the arising of 35 cetasikas, i.e. three mental groups.

Since vipāka cittas represent viññānaakkhandha, and kammaja rūpas represent rūpakkhandha, we now have all the five groups of existence for the new embryo to manifest itself as a living being.

It should be noted, however, that only the 4 mental groups arise in Arūpa-planes, only the corporeality group in the mindless (Asañña)-plane, and all the five groups in Kāma- and Rūpa-planes.

4 Nāma-rūpa-paccayā Saḷāyatanāṁ
Nāma-rūpa conditions saḷāyatana to arise, or in other words, saḷāyatana arises as a consequence of nāma-rūpa.

Nāma-rūpa here means the 35 cetasikas (three nāmakkhandhas) which associate with the 32 lokiya-vipāka cittas, and 18 kammaja-rūpas as stated in the third causal relation.

Saḷāyatana refers to the six ajjhattikāyatanas (six internal bases) namely, cakkhāyatana, sotāyatana, ghānāyatana, jīvāyatana, kāyāyatana and manāyatana. The first five ayatanas represent the five pasāda-rūpas which are present in 18 kammaja-rūpas. Manāyatana here represents only the 32 lokiya-vipāka cittas as we are describing the causal relations.

We have seen in the third causal relation that 35 cetasikas arise as a consequence of the 32 lokiya-vipāka cittas. Now we see that the 35 cetasikas re-condition the arising of the 32 lokiya-vipāka cittas. This illustrates aṇña-maṇña-paccaya (condition by way of mutuality) between cittas and cetasikas.
5 Saḷāyatana-paccayā Phasso
Saḷāyatana conditions the arising of phassa or, in other words, phassa arises as a consequence of saḷāyatana.

Saḷāyatana means the six ajjhattikāyātanās (six internal bases) as above.

Phassa here indicates the phassa cetasika present in the 32 lokiya-vipāka cittas.

To describe the individual co-relations, cakkhāyatana conditions the arising of cakkhusamphassa (i.e., phassa associated with cakkhu-viññāṇa); sotāyatana conditions the arising of sotāsamphassa; ghānāyatana conditions the arising of ghānasamphassa; jīvāyatana conditions the arising of jīvāsamphassa; kāyāyatana conditions the arising of kāyasamphassa; manāyatana conditions the arising of manosamphassa. Samphassa is synonymous with phassa.

Cakkhāyatana (eye-base) is cakkhu-pasāda, the eye-door, where the visual object strikes to give rise to seeing consciousness (cakkhu-viññāṇa). Then the phassa associated with the seeing conscious is said to be conditioned by the eye-base. The remaining five phassas are produced similarly.

Without the five physical bases or sense-organs, there can be no sense impressions; and without the sixth base, or consciousness, there can be no mental impression.

6 Phassa-paccayā Vedanā
Phassa conditions the arising of vedanā or, in other words, vedanā arises as a consequence of phassa.

Here phassa is the phassa-cetasika associated with the 32 lokiya-vipāka cittas. Vedanā is also the vedanā cetasika present in the 32 lokiya-vipāka cittas.
Phassa and vedanā arise simultaneously in the same consciousness. Nevertheless phassa is regarded as the cause, and vedanā as the effect. In accordance with the six types of phassa that have been enumerated in the previous causal relation, there are six types of vedanā.


Cakkhusamphassajā-vedanā means the vedanā (feeling) in the eye-consciousness produced by cakkhusamphassa which is the sense-impression or sense-contact in the eye-consciousness. The remaining vedanās should be similarly understood.

7 Vedanā-paccayā Taṇhā
Vedanā conditions taṇhā to arise or taṇhā arises as a consequence of vedanā.

Vedanā here means the six vedanās enumerated above as cakkhusamphassajā-vedanā, sotasamphassajā-vedanā, and so on. In the causal relations explaining how each individual is going round and round in the wheel of existence the cause produces the effect, and the effect becomes the cause to produce its effect again. Some authors, however, like to take all the vedanās associated with the 81 lokiya cittas as paccaya, since vedanā is playing the role of the cause here.

Now the taṇhā (craving) which arises as the result of vedanā (feeling) is also of six types – viz., rūpa-taṇhā (craving for visual object), sadda-taṇhā (craving for sound), gandha-taṇhā (craving
the odour), rasa-taṁhā (craving for taste), phoṭṭhabba-taṁhā (craving for tangible object), and dhamma-taṁhā (craving for mind-object). These six types of taṁhā exist internally in oneself and externally in others. So together they make 12 types of taṁhā. They become 36 when past, present and future are taken into consideration. When multiplied by the three types of taṁhā enumerated as samudaya-sacca, they become 108 types of taṁhā.

The three types of taṁhā enumerated as samudaya-sacca are:
1. Kāma-taṁhā – craving for sensual and jhāna pleasures;
2. Bhava-taṁhā – craving for sensual pleasures associated with the view of eternalism, i.e., enjoying pleasures thinking that they are imperishable;
3. Vibhava-taṁhā – craving for sensual and jhāna pleasures associated with the view of nihilism, i.e., enjoying pleasures thinking that everything is annihilated after death.

Essentially all the different modes of taṁhā represent lobha which is associated with the eight lobha-mūla cittas.

8 Taṁhā-paccayā Upādānaṁ
Taṁhā conditions upādāna to arise or upādāna arises as a consequence of taṁhā.

Taṁhā here refers to the six types of craving for the six sense-objects, namely, rūpa-taṁhā, sadda-taṁhā, gandha-taṁhā, rasa-taṁhā, phoṭṭhabba-taṁhā and dhamma-taṁhā or it may be taken as the 108 modes of taṁhā as described in the seventh causal relation.

Upādāna stands for the four types of grasping – viz., kāmu-pādāna, diṭṭhipādāna, silabbatupādāna and attavādupādāna – which have been described in Chapter 7.

Let us first consider the arising of kāmupādāna as a consequence of taṁhā. Kāmupādāna is the sense-desire or clinging to
the five-objects, and essentially it is *lobha* present in the eight *lobha-mūla cittas*.

So we see that both the cause (*taṇhā*) and the effect (*kāmu-pādāna*) respectively stand for *lobha*. How can *lobha* be the cause as well as the effect? The explanation is fourfold:

1. *Taṇhā* is weaker than *kāmu-pādāna* in intensity. When we see a beautiful object, first a weak attachment in the form of *taṇhā* arises. When we think over and over how exceptionally beautiful the object is, the attachment grows stronger and stronger until it becomes intensive craving or firm grasping which is *kāmu-pādāna*.

2. Other commentators have the view that the desire to get an object is *taṇhā* and the strong attachment or firm grasping which develops after getting the object is *kāmu-pādāna*.

3. Furthermore, *taṇhā* is the opposite of *appicchatā* (frugality) whereas *kāmu-pādāna* is the opposite of *santuṭṭhitā* (contentment).

4. *Taṇhā* is the cause of suffering encountered in acquiring wealth whereas *kāmu-pādāna* is the cause of suffering encountered in guarding the wealth.

Thus it is appropriate to say that *kāmu-pādāna* arises as a consequence of *taṇhā*.

We have to explain further how the remaining three grasplings arise as the results of *taṇhā*. These grasplings are: *diṭṭhu-pādāna* (clinging to false views), *sīlabbatupādāna* (clinging to canine and bovine morality) and *attavādupādāna* (clinging to the ‘*atta*’ or ‘soul’ theory).

The clinging to the theory that “*atta*” or “I” exists is synonymous with “*sakkāya-diṭṭhi*” which is “personality-belief” taking
the five aggregates of existence as a person or as “I”. This belief is clearly the outcome of the attachment (tañhā) to oneself.

Those, who practise the canine or bovine morality or other futile practices such as sleeping on thorns, are actually doing so for the betterment of their ‘selves’ out of the attachment to their ‘selves’.

Thus the causal relation that tañhā conditions the arising of upādāna is well justified.

9 Upādāna-paccaya Bhavo
Upādāna conditions bhava to arise or bhava arises as a consequence of upādāna.

‘Upādāna’ here means the four graspings – kāmupādāna, diṭṭhupādāna, sīlabbatupādāna and attavādupādāna – as described in the eighth causal relation.

“Bhava” literally means “becoming” or “existence”. But here it means the ‘kamma-bhava’ as well as the “upapatti-bhava”.

Kamma-bhava means the rebirth-producing kamma. It includes all the wholesome and unwholesome deeds (kamma) performed in this life. To be more specific, it includes the 29 cetanās associated with 17 lokiya-kusala cittas and 12 akusala cittas. It is the same as sañkhāra which is explained in the first causal relation. The only difference between sañkhāra and kamma-bhava is that the former pertains to the past and the latter to the present.

Kamma-bhava is the active kamma-process of becoming whereas upapatti-bhava is the passive kamma-resultant process, the so-called ‘rebirth-process’. In essence, upapatti-bhava stands for 32 lokiya-vipāka cittas, their associated 35 cetasikas and 18 kammaja rūpas. Note that these essential elements are the same as those symbolised by “viññāna” and “nāma-rūpa” in the second and third causal relations.
As saṅkhāra conditions the arising of “viññāna” and “nāma-rūpa” in the past, so too kamma-bhava will condition the arising of “upapatti-bhava” in the future.

Upādāna cannot condition the rebirth-process directly. It can only condition new kamma-processes of becoming. When one is strongly craving for something, he will act in one way or another to possess that thing, and in doing so, new kamma-processes are performed.

If he performs wholesome kamma, that will condition the rebirth-process in blissful planes. If he carries out unwholesome kamma, that will condition the rebirth – process in four apāya abodes.

10 Bhava-paccayā Jāti

Bhava conditions jāti to arise or jāti arises as a consequence of bhava.

‘Bhava’ here means the kamma-bhava which stands for the 29 types of wholesome and unwholesome kammās as described in the ninth causal relation.

‘Jāti’ refers to the arising or becoming of upapatti-bhava, the rebirth-process. Right at the first instant of conception (paṭisandhi-kāla), there arise 32 lokiya-vipāka cittas, 35 cetasikas associated with the lokiya-vipāka cittas and 18 kammajā rūpas which make up upapatti-bhava. The 32 lokiya-vipāka cittas and 18 kammajā rūpas comprise all the 20 forms of rebirth-process.

Thus through the wholesome and unwholesome kamma-processes (kamma-bhava) are conditioned the rebirth-processes (upapatti-bhava). The tenth causal relation combines the second and the third causal relations; they teach practically the same thing, namely that kamma is the cause of rebirth.
11 Jāti-paccayā jāra-maraṇaṃ soka parideva dukkha domanassa upāyāsā sambhavanti

Jāti conditions jāra-maraṇa to arise or jāra-maraṇa arises as a consequence of jāti. Now jāti refers to the arising of upapatti-bhava which is the same thing as the arising of 32 lokiya-vipāka cittas, 35 associated cetasikas and 18 kammaja-rūpas.

Now every ultimate reality (paramattha) has the characteristics of arising (uppāda), existing (thāti) and dissolving (bhaṅga). Thus after uppāda, thāti and bhaṅga must inevitably follow. Uppāda is called jāti; thāti, jāra; and bhaṅga, maraṇa. So jāra-maraṇa must arise as a consequence of jāti.

As the arising, the existing and the dissolving of upapatti-bhava are designated as jāti, jāra, and maraṇa, respectively, we should note that beings are facing rebirth, decay (old age) and death at every instant according to Abhidhamma.

Conventionally, we think that we are born just once, become old as the years pass by, and then die just once in this life. The phenomenon that death arises as a consequence of rebirth at every conscious moment is known as ‘khaṇika-maraṇa’.

As the results of rebirth (jāti), worry (soka), lamentation (parideva), pain (dukkha), grief (domanassa) and despair (upāyāsā) may also arise. These five resultants are not primary nor inevitable; they are secondary and may or may not arise depending on conditions. They are absent in brahma-loka and may be also unknown to an embryo, which dies in the womb or in an egg.

Thus we should differentiate between primary and secondary effects of rebirth.

Jāra and maraṇa are the primary and compulsory resultants of jāti; soka, parideva, dukkha, domanassa and upāyāsā are secondary and optional resultants of jāti.
Soka (worry or sorrow) is the unpleasant feeling (domanassa-vedanā) present in the 2 dosa-mūla cittas.

Parideva (lamentation) is cittaja-vipallāsa-sadda-rūpa which means mind-produced-reversal sound.

Dukkha (pain) is the vedanā-cetasika associated with dukkha-sahagata kāya-viññāna citta.

Domanassa (grief) is the vedanā-cetasika associated with the 2 dosa-mūla cittas.

Upāyāsā (despair) is the resentment produced by excessive mental suffering. It is anger (dosa) present in the 2 dosa-mūla cittas. A comparison between grief, lamentation and despair states that grief is like the boiling of oil in a vessel; lamentation (viz., the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire; despair is like the simmering in the vessel of what remains after boiling over until it is all boiled away.

Some Notable Aspects of the Law
In the Law of Dependent Origination, twelve factors (aṅga), three periods (kāla), twenty modes (ākāra), three connections (sandhi), four abridgments (saṅkhepa), three rounds (vaṭṭa) and two roots (mūla) should be taken into consideration.

1 Twelve Factors (Aṅga)
Avijjā, saṅkhāra, viññāna, nāma-rūpa, salāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā-maraṇa.

2 Three Periods (Kāla)
1 Past – avijjā, saṅkhāra
2 Present – viññāna, nāma-rūpa, salāyatana, phassa, vedanā, taṇhā, upādāna, kamma-bhava
3 Future – jāti, jarā-maraṇa.
In the past, because a person’s mind is veiled by ignorance (avijjà), he does not understand the misery of the round of rebirth (saṃsāra). So he performs both wholesome and un-wholesome kammas (sañkhāra). Thus avijjà and sañkhāra belong to the past.

The past kamma produces rebirth in the present life. Thus starting from the very moment of conception till death, viññāṇa, nāma-rūpa, saññayatana, phassa, vedanā, tañhā, upādāna and kamma-bhava arise. So these eight belong to the present.

The kamma-bhava performed in this life produces rebirth in the form of upapatti-bhava in the subsequent life. The arising, the existing and the dissolving of upapatti-bhava are called jāti, jarā and maraṇa, respectively. Thus jāti, jarā-marāṇa belong to the future.

(Note that bhava has been divided into kamma-bhava and upapatti-bhava; the former belongs to the present and the latter, to the future.)

3 Twenty modes (Ākāra)

1 Past Causes (Atīta Hetu)
   avijjà, sañkhāra, tañhā, upādāna, kamma-bhava.

2 Present Effects (Vaṭṭamana Phala)
   viññāṇa, nāma-rūpa, saññayatana, phassa, vedanā.

3 Present Causes (Vaṭṭamana Hetu)
   tañhā, upādāna, kamma-bhava, avijjà, sañkhāra

4 Future Effects (Anāgata Phala)
   viññāṇa, nāma-rūpa, saññayatana, phassa, vedanā.

When we look at the past period, we see only avijjà and sañkhāra to be taken as the past causes. But avijjà; is kilesa-vaṭṭa-
dhamma; so also are taṇhā and upādāna. Since these vaṭṭa-dhammas occur together in the same citta, taṇhā and upādāna must also be included in the past causes.

Again saṅkhāra is a kamma-vaṭṭa-dhamma, and so also is kamma-bhava. Thus when saṅkhāra is taken into account, kamma-bhava is also implicitly accounted for. So we have five dhammas viz., avijjā, saṅkhāra, taṇhā, upādāna and kamma-bhava – as the past causes.

Viññāṇa, nāma-rūpa, saññāyatana, phassa and vedanā in the present period are the present effects of the past causes.

Again in the present period, taṇhā, upādāna and kamma-bhava can act as the present causes for future rebirth. As reasoned above, when taṇhā and upādāna are taken into account, avijjā is also implicitly accounted for. Furthermore, saṅkhāra must also be grouped together with kamma-bhava. So we get taṇhā, upādāna; kamma-bhava, avijjā and saṅkhāra as the present causes which will condition the rebirth-process in the subsequent life.

In the future period, only jāti and jarā-maraṇa are present. They represent becoming, decay and death, respectively. The question arises here as to which entities come into being, decay and die. The answer is: ‘Viññāṇa, nāma-rūpa, saññāyatana, phassa and vedanā come into being, decay and die’. The arising, the existing and the dissolving phenomena of these entities are taken as jāti, jarā and maraṇa, respectively. So we get viññāṇa, nāma-rūpa, saññāyatana, phassa and vedanā as the future effects. Thus it is stated in Visuddhi Magga (Path of Purification) that:

"Five causes were there in the past;
Five fruits we find in present life;
Five causes do we now produce;
Five fruits we reap in future life."
We should note that, although Pañiccasamuppāda states one cause for one effect, and the effect becomes the cause to give rise to another effect, actually many causes take part at the same time to give rise to many effects in real life.

The twenty modes discussed above may be illustrated as in Table 8.1 to show the relationship of dependence between three successive lives.

**Table 8.1**

**Causal Relations Between Three Successive Lives**

<table>
<thead>
<tr>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Avijjā (Ignorance)</td>
<td>3 Viññāṇa (Consciousness)</td>
<td>11 Jāti (Rebirth)</td>
</tr>
<tr>
<td>2 Sañkhāra (Kamma-formations)</td>
<td>4 Nāma-rūpa (Corporeality-Mentality)</td>
<td>12 Jarā-maraṇa (Old age and Death)</td>
</tr>
<tr>
<td>5 Causes: 1, 2, 8, 9, 10</td>
<td>5 Saññāyatana (6 Bases)</td>
<td>5 Effects: 3, 4, 5, 6, 7</td>
</tr>
<tr>
<td>Kamma-bhava (Kamma-process)</td>
<td>6 Phassa (Contact)</td>
<td>Kamma-bhava (Kamma-process)</td>
</tr>
<tr>
<td>5 Effects: 3, 4, 5, 6, 7</td>
<td>7 Vedanā (Feeling)</td>
<td>(5 Causes: 1, 2, 8, 9, 10)</td>
</tr>
<tr>
<td>8 Taṇhā (Craving)</td>
<td>9 Upādāna (Grasping)</td>
<td>Upapatti-bhava (Rebirth-Process)</td>
</tr>
<tr>
<td>10 Kamma-bhava (Kamma-formations)</td>
<td></td>
<td>5 Effects: 3, 4, 5, 6, 7</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Upapatti-bhava (Rebirth-Process)</td>
</tr>
</tbody>
</table>
4 Four Abridgments (*Saṅkhepa*)
The Five past Causes constitute an abridgment.
The Five Present Effects constitute an abridgment.
The Five present Causes constitute an abridgment.
The five Future Effects constitute an abridgment.

5 Three Connections (*Sandhi*)
In Table 8.1 it will be seen that the connection between *saṅkhāra* and *viññāṇa* constitutes the connection between the Past Causes and the Present Effects; the connection between *vedanā* and *taṇhā* constitutes the connection between the Present Effects and the Present Causes; and the connection between *kamma-bhava* and *jāti* represents the connection between the Present Causes and the Future Effects.

At present we are concerned with the middle link, that is the connection between *vedanā* and *taṇhā*. If we are mindful at the six doors to note seeing as just seeing, hearing as just hearing, and so on and not to let *vedanā* develop into *taṇhā*, then we are reconstituting the link as ‘*vedanā*-paññā’ instead of ‘*vedanā*-taṇhā’. This means that we are stopping the wheel of *Paṭiccasamuppāda* momentarily and trying to cut the link with mindfulness.

6 Three Rounds (*Vaṭṭa*)
‘*Vaṭṭa*’ means going round and round like the rotation of a wheel. The wheel of *Paṭiccasamuppāda* may be divided into three segments called ‘three rounds’ or ‘three vaṭṭas’.

1 *Kilesa-vaṭṭa* (Round of Defilements) – *avijjā*, *taṇhā*, *upādāna*
2 *Kamma-vaṭṭa* (Round of Kamma) – *kamma-bhava*, *saṅkhāra*
3 *Vipāka-vaṭṭa* (Round of Resultants) – *upapatti-bhava*, *viññāṇa*, *nāma-rūpa*, *saḷāyatanā*, *phassa*, *vedanā*, *jāti*, *jarā-maraṇa*. 
Explanation

Avijjā, tanhā, upādāna are defilements (kilesā). So they are grouped as kilesa-vaṭṭa.

Kamma-bhava and sañkhāra are kamma-formations. So they are grouped as kamma-vaṭṭa.

Upapatti-bhava, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, jāti, jarā-maraṇa are the resultants (vipāka) of kamma-formations. So they are grouped as vipāka-vaṭṭa.

In the past, because of ignorance (avijjā), we have false view and attachment (tanhā) to sense-objects. When the attachment and the false-view grow up to strong craving or grasping (upādāna), we perform wholesome or unwholesome deeds (kamma-bhava and sañkhāra). This illustrates how kilesa-vaṭṭa gives rise to kamma-vaṭṭa in the past.

Now because of kamma-formations (kamma-bhava and sañkhāra) in the past, vipāka-vaṭṭa – viz., upapatti-bhava, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, jāti, jarā-maraṇa – arises in the present life. At the same time avijjā, tanhā and upādāna come along with viññāṇa asanusaya-kilesās (latent defilements). When the six bases (saḷāyatana) are in contact with the sense-objects and phassa and vedanā arise, those anusaya-kilesās arise as full-fledged kilesās. So we get kilesa-vaṭṭa again.

As the result of kilesa-vaṭṭa, kamma-vaṭṭa arises. As the result of kamma-vaṭṭa, vipāka-vaṭṭa arises. And as the result of vipāka-vaṭṭa, kilesa-vaṭṭa arises again. So the rounds of vaṭṭa will keep on rotating, and so does the wheel of Paṭiccasamuppāda, for ever.

7 Two Roots (Mūla)

The wheel of Paṭiccasamuppāda (see Table 8.1) can be divided into two portions. The first portion starts from the Past Causes and
ends at the Present Effects comprising *avijjā*, *saṅkhāra*, *viññāṇa*, *nāma-rūpa*, *saḷāyatanas*, *phassa* and *vedanā*. In this portion, *avijjā* is the root or origin (*mūla*).

The second portion starts from the Present Causes and ends at the Future Effects covering *taṇhā*, *upādāna*, *bhava*, *jāti* and *jarā-marāna*. In this portion *taṇhā* is the root or origin (*mūla*).

So the two roots of *Paṭiccasamuppāda* are *avijjā* and *taṇhā*. If we cut off these two roots, the wheel of *Paṭiccasamuppāda* will be destroyed for ever as far as we are concerned, just as a tree will die when its main roots are cut off.
We can cut off the two main roots of *Pañiccasamuppāda* by tranquility and insight-meditation. When we see all the true nature of mentality and corporeality and open up the eight departments which are covered up by *avijjā*, then *taṇhā* has no place to attach to. So both *avijjā* and *taṇhā* will be cut off and we shall be liberated from the round of *sāṃsāra*.

8 The Cause of *Avijjā*

In expounding the Law of Dependent Origination, Buddha began with *avijjā* (ignorance) and went on explaining that because of *avijjā*, *saṅkhāra* arises; because of *saṅkhāra*, *viññāna* arises; and so on. So one would enquire whether *avijjā* is the first cause or there is another cause for *avijjā*.

The answer is definite: *avijjā* is not the first cause and the four āsavas (cankers or intoxicants) are the cause of *avijjā*. The four āsavas are *kāmāsava* (attachment to sensual pleasures), *bhavāsava* (attachment to *jhānas* and brahma existence), *diññhāsava* (false views) and *avijjāsava* (ignorance).

When a great loss in our property or close relatives occurs, great sorrow (*soka*), lamentation (*parideva*), grief (*domanassa*) and despair (*upaśaya*) arise in our mind. This shows how attachment to our property and relatives (*kāmāsava*) conditions sorrow, lamentation, grief and despair to arise.

Also when *brahmās*, who live in *jhāna* peace, approach death, they feel scared and sad. Thus sorrow, grief and despair also arise in them and this arising is a consequence of *bhavāsava*.

Those, who cling to false views such as *sakkāya-diññhi* (personality-belief) taking the body or the mind as ‘I’, feel sad or angry when something is wrong with the body or the mind. Thus *diññhāsava* also causes sorrow or worry, lamentation, grief and despair to arise.
Also on account of ignorance about the true nature of mentality and corporeality, sorrow, lamentation, grief and despair arise. Thus avijjasava is also one of the causes for the arising of soka, parideva, domanassa, upayasa, etc.

Now when soka, parideva, domanassa, and upayasa arise, akusala cittas also arise. Since moha (avijja) is associated with all these akusala cittas, avijja also arises.

Thus on account of the four asavas, soka, parideva, domanassa and upayasa arise, and when soka, parideva, domanassa and upayasa arise, avijja also arises. Thus the four asavas are the cause of avijja.

9 No Beginning in Saüsàra

‘Saüsàra’ literally means ‘perpetual wandering’. It is a name given to the continuous process of ever again and again being born, growing old, suffering and dying. To put it more precisely, saüsàra is the unbroken chain of the fivefold khandha-combinations which constantly change from moment to moment and continuously follow one upon the other through inconceivable periods of time.

As no one can trace the limits of space, so also no one can trace back to the beginning of saüsàra and nobody can conceive when it will end. Compared to the course of saüsàra, a single lifetime constitutes only a tiny and fleeting fraction.

The ‘round of rebirth’ in the thirty-one planes of existence according to the causal relations has been explained by the Law of Dependent Origination. This law can be satisfactorily verified by insight meditation and I have seen this being done in International Buddha Sasana Centres (Pa-auk Meditation Centres) in Myanmar.

When we draw a circle, we have to begin from some point,
and when we have completed the circle, no beginning nor the end can be seen. Similarly, when the Law of Dependent Origination is explained, the explanation must start from some point, and *avijjā* is an appropriate point. When the explanation is over, we see that there is no beginning nor the end. The wheel of *Pañicasamuppāda* will keep on rotating for each individual until and unless he can cut off the two main roots, i.e. *avijjā* and *tañhā*.

In *Dīgha Nikāya* (Sutta 15) Buddha said: “Profound, Ānanda, is this Dependent Origination, and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a bird’s nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the round of rebirth.”

**Paṭṭhāna Method**

The twenty-four conditions (*paccayas*) are enumerated in Pāli as follows:


This short Pāli- gàthā is very useful for demarcating a place of sanctuary to protect oneself from the attack of wicked men, wild beasts and ghosts.
The 24 Modes of Conditionality

1. Hetu-paccayo – Root condition
2. Ārammaṇa-paccayo – Object condition
3. Adhipati-paccayo – Predominance condition
4. Anantara-paccayo – Contiguity condition
5. Samanantara-paccayo – immediacy condition
6. Sahajāta-paccayo – Co-nascence condition
7. Aññamañña-paccayo – Mutuality condition
8. Nissaya-paccayo – Dependence condition
9. Upanisaya-paccayo – Powerful Dependence condition
10. Purejāta-paccayo – Pre-nascence condition
11. Pacchājāta-paccayo – Post-nascence condition
12. Āsevana-paccayo – Repetition condition
13. Kamma-paccayo – Kamma condition
14. Vipāka-paccayo – Kamma-result condition
15. Āhāra-paccayo – Nutriment condition
16. Indriya-paccayo – Faculty condition
17. Jhāna-paccayo – Jhāna condition
18. Magga-paccayo – Path condition
19. Sampayutta-paccayo – Association condition
20. Vippayutta-paccayo – Dissociation condition
21. Atthi-paccayo – Presence condition
22. Natthi-paccayo – Absence condition
23. Vigata-paccayo – Disappearance condition
24. Avigata-paccayo – Non-disappearance condition

The Property of each Condition

1. Hetu (Root condition)

Hetu resembles the main root of a tree. As the main root supports the tree to be firm, alive and prosperous, so too the six roots (lobha, dosa, moha, alobha, adosa, amoha) support the cittas
and the cetasikas associated with them and also the cittaja-rūpa and paṭisandhi-kammaja-rūpa to be firm, strong and prosperous.

2 Ārammaṇa (Object Condition)
An invalid person may get up by pulling a rope-line and may stand with the support of a walking stick. Just as the rope-line and the walking stick give support to an invalid person, so also the six sense-objects give support to cittas and cetasikas to enable them to arise.

3 Addhipati (Predominance Condition)
‘Adhipati’ means supreme, sovereign, lord, chief, king, etc. The King of a country, by using his authority over all his country-men, can contribute to the peace and prosperity of his country to a great extent. This means that he can condition his country by way of his predominance over all others.

In natural phenomena, there are two kinds of predominance – namely, ārammaṇādhipati and sahajātādhipati. Ārammaṇādhipati is an outstanding object which can draw our attention to it. We cannot help but observe it or listen to it. Sahajātādhipati means a predominant factor that arises together with its associates. This factor refers to the four adhipatis – viz., chanda (concentrated intention), vīriya (energy or effort), citta (consciousness) and vīmaṃsa (investigating wisdom).

In one and the same state of consciousness, only one of these four adhipatis can be predominant. This predominant factor then conditions its associates (citta and cetasikas) to accomplish the goal set by it.

4 Anantara (Contiguity Condition)
Contiguity means proximity without any separation in time and space. When a king dies, his eldest son becomes king without
any interruption in the lineage of monarchy. Thus we can say that the king helps his eldest son to become king by contiguity condition.

In the same way when a consciousness together with its concomitants dissolves or perishes, another consciousness with its concomitants arises without any time-gap. This phenomenon arises because the former citta and cetasikas condition the next citta and cetasikas to arise without interruption by means of contiguity condition.

5 Samanantara (Immediacy condition)
‘Immediacy’ means the same thing as ‘contiguity’. Anantara-paccaya and Samanantara-paccaya are identical; ‘sama’ means ‘well’. They refer to any state of consciousness and the mental phenomenon associated with it, which are the condition for the immediately following stage in the process of consciousness.

6 Sahajāta (Co-nascence condition)
Sahajāta-paccaya means the condition by way of simultaneous arising. Co-nascence means co-arising. When an oil lamp is lighted, the light comes out simultaneously. Thus we may say that the lamp conditions the light to spread out as soon as the lamp lights up. This is an example of co-nascence condition.

In general any phenomenon in which the cause conditions the effect to arise simultaneously with the cause is called co-nascence condition.

7 Aññamañña (Mutuality condition)
When three sticks are propped up together in the form of a pyramid, they balance one another. If one stick is removed, the other two will fall. This mutual or reciprocal support among the sticks illustrates mutuality condition.
In physical and psychical phenomena, in which the cause and the effect mutually conditions the arising of each other, then we say that the cause and the effect support each other by means of mutuality condition.

8 **Nissaya (Dependence condition)**

*Nissaya-paccaya* is a condition which aids by means of support or dependence. For example, a man crosses a river by rowing a canoe. Then we say that the canoe helps the man to cross the river by means of dependence condition, and reciprocally the man aids the canoe to get over the other side of the river by means of dependence condition.

Let us consider another example. Plants and animals depend on the earth for their existence. Here the earth aids plants and animals by way of dependence condition, but no reciprocity exists.

9 **Upanissaya (Powerful Dependence condition)**

*Upanissaya* is a powerful cause which aids by means of dependence condition. For example, the rain is a powerful cause that supports the growth of plants and animals. Similarly parents are a powerful support for their children.

In any phenomenon in which the cause is a powerful support for its effect, then we say that the cause aids the effect to arise by means of powerful dependence condition.

10 **Purejāta (Pre-nascence condition)**

Pre-nascence condition refers to something previously arisen, which serves as the cause for something arising later. For example, the sun and the moon have come into existence since
the formation of this solar system. They give light to the people who are living on the earth now, so we may say that the sun and the moon aid the people by means of prenascence condition.

11  Pacchājāta (Post-nascence condition)
This refers to the causal relation in which the cause (paccaya) arises later and the conditioned thing (paccayuppanna) arises earlier. It may be illustrated by an offspring of a vulture. Now the young off-spring, after being hatched from the egg, feels hungry. It expects that its mother will bring some food for it to eat. But the mother vulture, as a rule, never brings food for its off-springs.

So the young bird has nothing to eat. But nature comes in to help. The off-spring’s volition (cetanā) for eating food causes its body to grow. Here the off-spring’s body (paccayuppanna) has arisen earlier, and the volition for eating (paccaya) arises later. Thus the volition aids the bird’s body to grow by means of post-nascence condition.

12  Āsevana (Repetition condition)
When we read a difficult passage, we may not understand it at first. But if we keep on reading it again and again, we usually understand it better. Also in learning by heart through constant repetition, the later recitation becomes gradually easier and easier. So we may say that earlier learning aids later learning by means of repetition condition.

Similarly in applying sandal-wood lotion or make-up to the face, one should not apply a thick layer just once. One should apply a think layer first, fan it to dry, and then apply another layer – and another layer. The earlier applications will aid the later applications by repetition condition to be firmer and smoother and also to smell sweeter.
In cognition processes we have seen that the javana cittas usually occur seven times. Here all the preceding javanas are for the succeeding ones a condition by way of repetition and frequency.

13 Kamma-paccaya (Kamma condition)
A well preserved seed, when placed in a well watered ground, gives rise to an off-shoot. Similarly wholesome or unwholesome kamma, with the support of avijja and tañhā, gives rise to a new off-spring in the form of five aggregates of existence.

In the two accounts stated above, the seed or kamma is the cause (paccaya), and the off-shoot or the five aggregates of existence is the result or conditioned thing (paccayuppana). The cause is said to condition the result to arise by way of kamma condition.

14 Vipāka (Kamma-result condition)
Vipāka-citta and its concomitant-cetasikas are the kamma-result of a past kamma. As they are caused to arise by the force of the past kamma, they have no worry at all for their arising. When the time for their arising comes, they can arise peacefully and leisurely without any struggle.

Now a cool breeze makes a person in the cool shade feel cooler. Similarly vipāka citta and its concomitant cetasikas, which by nature arise peacefully, mutually aid one another by kamma-result condition to arise more peacefully and more leisurely.

15 Āhāra (Nutriment condition)
Parents produce children, support them and look after them so that they will grow up happily. A pole, supporting a leaning old house, makes the house stable and durable.
In the same way the four nutriments, namely, edible food (ojā), contact (phassa), volition (cetanā), and consciousness (viññāna) aid their resultants or conditioned things to arise, and keep on supporting them so that they are stable and durable. This type of conditioning process is known as ‘nutriment condition.’

16 Indriya (Faculty condition)

Indriyas, like ministers, have control over their respective departments or faculties, and by this virtue they contribute to the progress and prosperity of the whole system. This contribution is said to take place by means of faculty condition.

Of the 22 indriyas we have come across in chapter VII, the two bhava-ṛūpas do not participate as faculty condition. The five physical sense-organs, in their capacity as faculties, form a condition only for mental phenomena such as the arising of eye-consciousness, etc. Physical vitality (jīvita-ṛūpa) and all the remaining faculties form a condition for the arising of the co-nascent mental and corporeal phenomena.

17 Jhāna-paccaya (Jhāna-condition)

Jhāna-condition stands for the seven jhāna factors called jhānaṅgas. These jhāna-factors condition their co-nascent citta, cetasikas and cittaja-ṛūpa to focus on a particular object closely and fixedly. This type of conditioning is said to occur by way of jhāna-condition.

18 Magga-paccaya (Path-condition)

Path-condition stands for the 12 constituents of the path called maggaṅgas (see chapter VII). The wholesome path-constituents form a path conditioning their co-nascent citta, cetasikas and cittaja-ṛūpa to bear results in the blissful state. The unwholesome
path-constituents similarly form a path conditioning their co-nascent *citta, cetasikas* and *cittaja-rūpa* to bear results in the woeful state. This type of conditioning is said to take place by way of path-condition.

19 *Sampayutta* (Association condition)

Tea-essence, milk, sugar and water are so thoroughly mixed in a cup of tea that they cannot be differentiated and they give a combined pleasant taste.

Similarly consciousness and its concomitants, which together form the four mental aggregates, are so thoroughly mixed that they cannot be differentiated. Besides they arise together, dissolve together, have a common physical base and a common object, and they mutually aid one another by being associated together. They are said to aid one another by way of ‘association condition’.

20 *Vippayutta* (Dissociation condition)

The six tastes – viz., tart, bitter, sweet, sour, salty, acid – do not mix together; yet they support one another to give an agreeable taste in curry.

Again in a crown or neck-lace, the gold and the jewels do not mix up; they can be differentiated easily by sight. Yet the gold makes the jewels more beautiful, and the jewels make the gold more attractive.

Similarly corporeal group and mental groups do not mix, neither do they arise together nor dissolve together. Yet corporeal groups aid mental groups, and mental groups aid corporeal groups in many ways. They are said to aid one another by way of ‘dissociation condition.’
21 *Atthi-paccaya* (Presence condition)
The earth can support plants to grow on it, because it is present. Parents can support and look after their children while they are present or living.

Such a phenomenon—either pre-nascent or co-nascent—which through its presence is a condition for other phenomena to arise is called ‘presence condition’.

22 *Natthi-paccaya* (Absence condition)
The absence of the sun contributes to the appearing of the moon; the absence of light contributes to the appearing of darkness; the death of a king contributes to the enthronement of his eldest son; so one can contribute something by being absent.

In mental phenomena, a consciousness and its concomitants which have just dissolved form the necessary condition called ‘absence condition’ for the immediate arising of the following consciousness and its concomitants.

23 *Vigata-paccaya* (Disappearance condition)
When something disappears or dissolves, it no longer exists; it is absent. So *vigata-paccaya* is synonymous with *natthi-paccaya*.

Disappearance condition, like absence condition, applies only to mental phenomena in which a consciousness with its concomitants can arise only when the preceding consciousness together with its concomitants dissolves or disappears.

24 *Avigata-paccaya* (Non-disappearance condition)
If something does not disappear, it is present. So ‘avigata-paccaya’ is identical with ‘atthi-paccaya’ (presence condition).

The great ocean, by its non-disappearance, contributes to the happiness of the fish and the sea-turtles which live in it.
Such a phenomenon – either prenascent or co-nascent – which through its not-disappearance is a condition for other phenomena to arise is called ‘non-disappearance condition’.

**Applications of 24 Conditions**

The operations of the 24 conditions (paccayas) in mental and corporeal phenomena are illustrated in *Paṭṭhāna-Niddesa Pāḷi*. This Pāḷi is often recited singly or in groups as form of veneration (pūjā) to Lord Buddha’s *Sabbaññuta-ñāṇa* (Omniscience).

Many wish to understand the meanings of this Pāḷi. Without the background of Abhidhamma, however, it would be very hard to understand them. But with the knowledge we have so far acquired from this book, it would not be difficult to understand them. A direct translation of the *Paṭṭhāna-Niddesa Pāḷi* will be given to enable the reader to understand the meanings in reciting the Pāḷi.

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### Paṭṭhāna Pali

1 **Paccayuddeso**

*Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aṇṇamaṇḍaṇa-paccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchajātapaccayo, āsevanapaccayo, kammapaccayo, vipāka-paccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, magga-paccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.*
2 PACCAYANIDDESO

1 hetupaccayoti – hetu hetusampayuttakānaṃ dhammānaṃ taṃsasuṭṭhānānaṃca rūpānaṃ hetupaccayena paccayo.

2 arammanapaccayoti – rūpāyatanaṃ cakkhuviññānadhātuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, saddāyatanaṃ sotaviññānadhatuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, gandhāyatanaṃ ghānaviññānadhatuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, rasāyatanaṃ jīvahāviññānadhatuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, phoṭṭabbāyatanaṃ kāyaviññānadhatuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo, sabbe dhamma manoññānadhatuyā taṃsampayuttakānaṃca dhammānaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo.

yaṃ yaṃ dhammaṃ arabbha ye ye dhamma uppajjantī cittacaṭṭhikā dhammā, te te dhammaṃ te saṃ dhammaṃ ārammaṇapaṭṭhānaṃca paccayena paccayo.

3 adhipatipaccayoti – chandadhipati chandasampayutta-kānaṃ dhammānaṃ taṃsasuṭṭhānānaṃca rūpānaṃ adhipatipaccayena paccayo, vīriyadhipati vīriyasampayuttakānaṃ dhammānaṃ taṃsasuṭṭhānānaṃca rūpānaṃ adhipatipaccayena paccayo, cittadhipati cittasampayutta-kānaṃ dhammānaṃ taṃsasuṭṭhānānaṃca rūpānaṃ
adhipatipaccayena paccayo, vimāṃsādhihipati vimāṃsasampa-
yuttakānaṃ dhammadānaṃ taṃsamatthānānaṅca rūpānaṃ adhipatipaccayena paccayo.

yaṃ yaṃ dhammadānaṃ garum katvā ye ye dhammadā
uppajjanti cittacetasikā dhammadā, te te dhammadī tesaṃ tesaṃ
dhammadānaṃ adhipatipaccayena paccayo.

4 anantarapaccayoti – cakkhuviññāṇadhātu taṃsampa-
yuttakā ca dhammadī manodhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo. manodhātuyā taṃ-
sampayuttakā ca dhammadī manoviññāṇadhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo.

sotaviññāṇadhātuyā taṃsampayuttakā ca dhammadī manodhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo, manodhātuyā taṃsampayuttakā
da dhammadī manoviññāṇadhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo.

ghānaviññāṇadhātuyā taṃsampayuttakā ca dhammadī manodhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo, manodhātuyā taṃsampayuttakā
da dhammadī manoviññāṇadhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo.

jivhāviññāṇadhātuyā taṃsampayuttakā ca dhammadī mano-
dhātuyā taṃsampayuttakānaṅca dhammadānaṃ anantarapa-
cayena paccayo, manodhātuyā taṃsampayuttakā ca
da dhammadī manoviññāṇadhātuyā taṃsampayuttakānaṅca
dhammadānaṃ anantarapaccayena paccayo.

kāyaviññāṇadhātuyā taṃsampayuttakā ca dhammadī
manodhātuyā taṃsampayuttakānaṅca dhammadānaṃ
anantarapaccayena paccayo, manodhātu taṇḍsampayuttakāca dhammā manoviññāṇadhātuyā taṇḍsampayuttakānaṁca dhammānaṁ anantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

yesaṁ yesaṁ dhammānaṁ anantarāye ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaññi dhammānaṁ anantarapaccayena paccayo.

samanantarapaccayoti – cakkhuviññāṇadhātu taṇḍsampayuttakāca dhammā manodhātuyā taṇḍsampayuttakānaṁca dhammānaṁ samanantarapaccayena paccayo, manodhātu taṇḍsampayuttakāca dhammā manoviññāṇadhātuyā taṇḍsampayuttakānaṁca dhammānaṁ samanantarapaccayena paccayo.

sotaviññāṇadhātu taṇḍsampayuttakāca dhammā mano-

dhātuyā taṇḍsampayuttakānaṁca dhammānaṁ samanan-


tarapaccayena paccayo, manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo.

ghanaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo, manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo.

jīvāviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo, manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo.

kāyāviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo, manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānaṇāca dhammānaṁ samanantarapaccayena paccayo.

purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ samanantarapaccayena paccayo. purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ samanantarapaccayena paccayo.

purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ samanantarapaccayena paccayo. purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ samanantarapaccayena paccayo.
purimā purimā aıyākaṭā dhammā pacchiṁaññatī pacchimānaṭī aıyākaṭānaṭī dhammānaṭī samanantarapaccayena paccayyo. purimā purimā aıyākaṭā dhammā pacchimānaṭī pacchimānaṭī kusalānaṭī dhammānaṭī samanantarapaccayena paccayyo. purimā purimā aıyākaṭā dhammā pacchimānaṭī pacchimānaṭī akusalānaṭī dhammānaṭī samanantarapaccayena paccayyo.

yesaṭi yesaṭi dhammānaṭi samanantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṭi tesaṭi dhammānaṭi samanantarapaccayena paccayyo.

6 sahajātappaccayoti – cattāro khandhā arūpino aṁñaṁaṇṇāṇi sahajātappaccayena paccayyo. cattāro mahābhūtā aṁñaṁaṇṇāṇi sahajātappaccayena paccayyo. okkantikkheṇe nāmarūpaṇi aṁñaṁaṇṇāṇi sahajātappaccayena paccayyo. cittacetasikā dhammā cittasamutṭhānāṇi rūpāṇaṇi sahajātappaccayena paccayyo. mahābhūtā upādārūpāṇi sahajātappaccayena paccayyo rūpino dhammā arūpinaṇī dhammānaṇī kiṃci kāle sahajātappaccayena paccayyo, kiṃci kāle na sahajātappaccayena paccayyo.

7 aṁñaṁaṇṇapaccayoti – cattāro khandhā arūpino aṁñaṁaṇṇapaccayena paccayyo. cattāro mahābhūtā aṁñaṁaṇṇapaccayena paccayyo. okkantikkhane nāmarūpaṇi aṁñaṁaṇṇapaccayena paccayyo.

8 nissayapaccayoti – cattāro khandhā arūpino aṁñaṁaṇṇaṇi nissayapaccayena paccayyo. cattāro mahābhūtā aṁñaṁaṇṇaṇi nissayapaccayena paccayyo. okkantikkheṇe nāmarūpaṇi aṁñaṁaṇṇaṇi nissayapaccayena paccayyo. cittacetasikā dhammā cittasamutṭhānāṇi rūpāṇaṇi nissayapaccayena paccayyo. mahābhūtā upādārūpāṇi nissayapaccayena paccayyo.
cakkhāyatanañī cakkhuviññānadhātuyā taṃsampayutta-
kāṇāñca dhammānañī nissayapaccayena paccayo. sotā-
yatanañī sotaviññānadhātuyā taṃsampayuttakāṇāñca
dhammānañī nissayapaccayena paccayo. ghānāyatanañī
ghānāviññānadhatuyā taṃsampayuttakāṇāñca dhammānañī
nissayapaccayena paccayo. jivhāyatanañī jivhāviññāna-
dhātuyā taṃsampayuttakāṇāñca dhammānañī nissayapaccayena
paccayo. kāyāyatanañī kāyāviññānadhatuyā
taṃsampayuttakāṇāñca dhammānañī nissayapaccayena
paccayo. yañ rūpañ nissāya manodhātu ca manoviññāna-
dhātu ca vattanti taṃ rūpañ manodhātuyā ca manoviññāna-
dhātuyā ca taṃsampayuttakāṇāñca dhammānañī nissayapaccayena
paccayo.

9 upanissayapaccayoti – purimā purimā kusala dhammā
pacchimānañci pacchimānañci kusalañci dhammānañci
upanissayapaccayena paccayo. purimā purimā kusala dhammā
pacchimānañci pacchimānañci akusalānañci dhammānañci kesañci
upanissayapaccayena paccayo. purimā purimā kusala dhammā
pacchimānañci pacchimānañci abyākatānañci dhammānañci upa-
nissayapaccayena paccayo.

purimā purimā kusala dhammā pacchimānañci pacchi-
mānañci akusalānañci dhammānañci upanissayapaccayena
paccayo. purimā purimā akusalā dhammā pacchimānañci
pacchimānañci kusalañci dhammānañci kesanci upanissaya-
paccayena paccayo. purimā purimā akusalā dhammā pacchi-
mānañci pacchimānañci abyākatānañci dhammānañci upanissa-
yapaccayena paccayo.
purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ upanissayapaccayena paccayo. purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhāmmanaṁ upanissayapaccayena paccayo, purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhāmmanaṁ upanissayapaccayena paccayo.

utubhojanampi upanissayapaccayena paccayo. puggalopī upanissayapaccayena paccayo. senānampi upanissayapaccayena paccayo.

10 purejātapaccayoti – cakkhāyatanaṁ cakkhuviññāṇaṁ dhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. sotayatanaṁ sotāviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. ghanayatanaṁ ghanaviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. jīvhyatanaṁ jīvāviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. kāyāyatanaṁ kāyāviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo.

rūpāyatanaṁ cakkhuviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. saddāyatanaṁ sotaviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. ghanayatanaṁ ghanaviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. gandhāyatanaṁ ghanaviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. gandhāyatanaṁ ghanaviññāṇadhātuṁ taṁsampayuttakāṇāṇaṁ dhammānaṁ purejātapaccayena paccayo. rasāyatanaṁ jīvāviññāṇadhātuṁ
taṃsampayuttakānaṃca dhammānaṃṣ purejātapaccayena paccayo. phoṭṭhābhyāyatanāṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃṣ purejātapaccayena paccayo. rūpayatanāṃ saddāyatanāṃ gandhāyatanāṃ rasāyatanāṃ phoṭṭhābhyāyatanāṃ manodhātuyā taṃsampayuttakānaṃca dhammānaṃṣ purejātapaccayena paccayo.

yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca tamsampayuttakānaṃca dhammānaṃṣ purejātapaccayena paccayo. Manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ kiṃ ci kāle purejātapaccayena paccayo, kiṃ ci kālenā purejātapaccayena paccayo.

11 pacchājātapaccayoti – pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12 āsevanapaccayoti – purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo, purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo. purimā purimā kiriabyākatā dhammā pacchimhānaṃ pacchimhānaṃ kiriabyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

13 kammmapaccayoti – kusalākusalā kammaṃ vipākānaṃ khandhānaṃ kaṭṭātā ca rūpānaṃ kammmapaccayena paccayo. cetanā sampayuttakānaṃ dhammānaṃ taṃsaṃmutṭhānānaṃca rūpānaṃ kammmapaccayena paccayo.

14 vipākapaccayoti – vipākā cattāro khandhā arūpino añana-maññāṃ vipākapaccayena paccayo.
15 āhārapaccayoti – kabaḷīkaro āhāro imassa kāyassa āhārapaccayena paccayo. arūpino āhāra sampayuttakānaṁ dhammānaṁ taṁsamaṁṭṭhānānaṁca rūpānaṁ āhārapaccayena paccayo.

16 indriyapaccayoti – cakkhundriyaṁ cakkhuviṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ indriyapaccayena paccayo. sotindriyaṁ sotaviṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ indriyapaccayena paccayo. ghānindriyaṁ ghānaviṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ indriyapaccayena paccayo. jivhindriyaṁ jivhāviṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ indriyapaccayena paccayo. kāyindriyaṁ kāyaviṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ viṁśaṇadhātuyā taṁsampayuttakānaṁca dhammānaṁ indriyapaccayena paccayo. rūpajivitindriyaṁ kaṭattārūpānaṁ indriyapaccayena paccayo.

    arūpino indriyā sampayuttakānaṁ dhammānaṁ taṁsampayuttakānaṁca rūpānaṁ indriyapaccayena paccayo.

17 jhānapaccayoti – jhānangāni jhānasampayuttakānaṁ dhammānaṁ taṁsamaṁṭṭhānānaṁca rūpānaṁ jhānapaccayena paccayo.

18 maggapaccayoti – maggaṅgāni maggasampayuttakānaṁ dhammānaṁ taṁsamaṁṭṭhānānaṁca rūpānaṁ maggapaccayena paccayo.

19 sampayuttapaccayoti – cattāro khoṭṭhā arūpino aññamaññānaṁ sampayuttapaccayena paccayo.
20 **vippayuttapaccayoti** – rūpino dhammā arūpīnaṇṭi dhammānaṇṭi vippayuttapaccayena paccayo. arūpino dhammā rūpīnaṇṭi dhammānaṇṭi vippayuttapaccayena paccayo.

21 **atthipaccayoti** – cattāro khandhā arūpino aṅkamaṅkanaṇṭi atthipaccayena paccayo. cattāro mahābhūtā aṅkamaṅkanaṇṭi atthipaccayena paccayo. okkantikkhaṇe nāmaṁraṇṭi aṅkamaṅkanaṇṭi atthipaccayena paccayo. cittacetasikā dhammā cittasamuttāhānanaṇṭi rūpānaṇṭi atthipaccayena paccayo. mahābhūtā upādārūpānaṇṭi atthipaccayena paccayo.

cakkhaṭyataṇāṇi cakkhuviññāṇadhātuṇī taṁsampayutto kāṇāṅka dhammānaṇṭi atthipaccayena paccayo. sotāyataṇāṇi sotaviññāṇadhātuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. ghānāyataṇāṇi ghānaviññāṇadhātuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. jīvāyataṇāṇi jīvāvinnanadhatuṇī taṁsampayuttakanāṅka dhammānaṇṭi atthipaccayena paccayo. kāyāyataṇāṇi kāyaviññāṇadhātuṇī taṁsampayutto kāṇāṅka dhammānaṇṭi atthipaccayena paccayo.

rūpāyataṇāṇi cakkhuviññāṇadhātuṇī taṁsampayutto kāṇāṅka dhammānaṇṭi atthipaccayena paccayo. saddāyataṇāṇi sotaviññāṇadhātuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. ghaddāyataṇāṇi ghānaviññāṇadhātuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. rasāyataṇāṇi jīvāvinnanadhatuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. phoṭṭhabbāyataṇāṇi kāyaviññāṇadhātuṇī taṁsampayuttakāṇāṅka dhammānaṇṭi atthipaccayena paccayo. rūpāyataṇāṇi saddā-
yatanaṁ gandhāyaṭanaṁ rasāyaṭanaṁ phoṭṭhabbāyaṭanaṁ
manodhāṭuṁ taṁsampayuttaṅkānañca dhammānaṁ atthi-
paccayaṁna paccayō.

 yaṁ rūpaṁ nissāya manodhāṭu ca manoviññāñadhāṭu
cā vattanti, taṁ rūpaṁ manodhāṭuṁ ca manoviññāñ-
dhāṭuṁ taṁsampayuttakānañca dhammānaṁ atthipacca-
yena paccayō.

22 nathipaccayoti – samanantaraniiruddhā cittacetasīkā
dhammā paṭuppannānaṁ cittacetasīkānaṁ dhammānaṁ
natthipaccayena paccayō.

23 vigatapaccayoti – samanantaravigatā cittacetasīkā
dhammā paṭuppannānaṁ cittacetasīkānaṁ dhammānaṁ
vigatapaccayena paccayō.

24 avigatapaccayoti – cattāro khandhā arūpino aññamaññāṁ
avigatapaccayena paccayō. cattāro mahābhūtā aññamaññāṁ
avigatapaccayena paccayō. okkantikkaṁe nāmarūpaṁ
aññamaññāṁ avigatapaccayena paccayō. cittacetasīkā
dhammā cittasamuṭṭhānaṁ rūpānaṁ avigatapaccayena
paccayō. mahābhūtā upādārūpānaṁ avigatapaccayena
paccayō.

cakkhāyaṭanaṁ cakkhuviññāñadhāṭuṁ taṁsampayutta-
kānañca dhammānaṁ avigatapaccayena paccayō. sotā-
yatanāṁ sotāviññāñadhāṭuṁ taṁsampayuttaṅkānañca
dhammānaṁ avigatapaccayena paccayō. ghānāyaṭanāṁ
ghānaviññāñadhāṭuṁ taṁsampayuttaṅkānañca dhammānaṁ
avigatapaccayena paccayō. jivhāyaṭanāṁ jivhāviññāñ-
dhāṭuṁ taṁsampayuttaṅkānañca dhammānaṁ avigata-
paccayena paccayo. kāyāyatanaṁ kāyaviññānaṁadhātuyā
taṁsampayuttakānaṁca dhammānaṁ avigatapaccayena
paccayo.

rūpāyatanaṁ cakkhuviññānaṁadhātuyā taṁsampayutta-
kānaṁca dhammānaṁ avigatapaccayena paccayo. saddā-
yatanaṁ sotaviññānaṁadhātuyā taṁsampayuttakānaṁca
dhammānaṁ avigatapaccayena paccayo. gandhāyatanaṁ
ghānaviññānaṁadhātuyā taṁsampayuttakānaṁca dhammānaṁ
avigatapaccayena paccayo. rasāyatanaṁ jīvāviññāna-
dhātuyā taṁsampayuttakānaṁca dhammānaṁ avigatap-
caccayena paccayo. phoṭṭhabbāyatanaṁ kāyaviññānaṁadhātuyā
taṁsampayuttakānaṁca dhammānaṁ avigatapaccayena
paccayo. rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ
rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā taṁsamp-
payuttakānaṁca dhammānaṁ avigatapaccayena paccayo.
yanti rūpāṁ nissāya manodhātu ca manoviññānaṁadhātu
cā vattanti, taṁ rūpāṁ manodhātuyā ca manoviññānaṁadhātu-
yā ca taṁsampayuttakānaṁca dhammānaṁ avigatap-
caccayena paccayo.

1 Root Condition (Hetu Paccaya)
The six roots (lobha, dosa, moha, alobha, adosa, amoha) are related
to the cittas and the cetasikas associated with the roots and also
to the corporeality produced by the cittas by root condition.

2 Object Condition (Ārammaṇa Paccaya)
i Visible object is related to eye-consciousness and its con-
comitants by object condition.
ii Sound is related to ear-consciousness and its concomitants by object condition.

iii Smell is related to nose-consciousness and its concomitants by object condition.

iv Taste is related to tongue-consciousness and its concomitants by object condition.

v Tangible object is related to body-consciousness and its concomitants by object condition.

vi Visible object, sound, smell, taste and tangible object are related to mind-elements (sampañicchana-dvi and pañcadvārāvajjana) and their concomitants by object condition.

vii All the six sense objects are related to mind-consciousness and its concomitants by object condition.

viii Grasping any dhamma as object, these dhammas, viz. consciousness and its concomitants, arise; the former dhamma is related to the latter dhammas by object condition.

3 Predominance Condition (Adhipati Paccaya)

i Predominant desire or will (chanda) is related to the citta and the cetasikas associated with the chanda and also to the corporeality produced by the citta by predominance condition.

ii Predominant effort (viriya) is related to the citta and the cetasikas associated with the viriya and also to the corporeality produced by the citta by predominance condition.

iii Predominant consciousness (citta) is related to its concomitants (cetasikas) and also to the corporeality produced by the citta by predominance condition.

iv Predominant investigating – wisdom (vīmaṇsa) is related to the citta and the cetasikas associated with it and also to
the corporeality produced by the *citta* by predominance condition.

v Grasping any *dhamma* as an outstanding object, these latter *dhammas* – viz. consciousness and its concomitants – arise, the former *dhamma* is related to the latter *dhammas* by predominance condition.

### 4 Contiguity Condition (*Anantara Paccaya*)

(Readers should refer to cognitive series to understand this causal relation.)

i Eye-consciousness and its concomitants are related to *sampañicchana* (mind-element) and its concomitants by contiguity condition; *sampañicchana* and its concomitants are related to *santirana* (mind-consciousness) and its concomitants by contiguity condition.

ii Ear-consciousness and its concomitants are related to *sampañicchana* (mind-element) and its concomitants by contiguity condition; *sampañicchana* and its concomitants are related to *santirana* (mind-consciousness) and its concomitants by contiguity condition.

iii Nose-consciousness and its concomitants… (as above).

iv Tongue-consciousness and its concomitants… (as above).

v Body-consciousness and its concomitants… (as above).

vi Preceding *javana kusala cittas* and their concomitants are related to subsequent *javana kusala cittas* and their concomitants by contiguity condition.

vii Preceding *kusala cittas* and their concomitants are related to subsequent *avyākata* (*tadālambana* or *bhavaṅga*) and their concomitants by contiguity condition.
viii Preceding *javana akusala cittas* and their concomitants are related to subsequent *javana akusala cittas* and their concomitants by contiguity condition.

ix Preceding *akusala cittas* and their concomitants are related to subsequent *avyākata* (*tadālambaṇa* or *bhavaṅga*) *cittas* and their concomitants by contiguity condition.

x Preceding *avyākata* (*kiriya* or *phala*) *cittas* and their concomitants are related to subsequent *avyākata cittas* and their concomitants by contiguity condition.

xi Preceding *avyākata* (*voṭṭhapana* or *mano-dvāravajjana*) *citta* and its concomitants are related to subsequent *kusala citta* and its concomitants by contiguity condition.

xii Preceding *avyākata* (*voṭṭhapana* or *mano-dvāravajjana*) *citta* and its concomitants are related to subsequent *akusala citta* and its concomitants by contiguity condition.

5 Immediacy Condition (*Samanantara Paccaya*)
The causal relations are the same as in contiguity condition.

6 Co-nascence Condition (*Sahajāta Paccaya*)

i The four incorporeal (i.e. mental) aggregates are mutually related to one another by conascence condition.

ii The four great essentials (*mahābhūtas*) are mutually related to one another by conascence condition.

iii At the moment of conception, mentality (*paṭisandhi citta*) and corporeality (*kammaja-rūpa*) are mutually related to each other by conascence condition.

iv Consciousness and its concomitants are related to the mind-produced corporeality (*cittaja-rūpa*) by conascence condition.

v The great essentials are related to their derived matter (*upādā-rūpa*) by conascence condition.
vi Material phenomena are sometimes related to immaterial (i.e. mental) phenomena by conascence condition and are sometimes not related by conascence condition.

7 Mutuality Condition (Avīñanaañña Paccaya)
i The four incorporeal (i.e. mental) aggregates are related to one another by mutuality condition.

ii The four great essentials are related to one another by mutuality condition.

iii At the moment of conception, mentality (pañisandhi citta) and corporeality (kammaja-rūpa) are related to each other by mutuality condition.

8 Dependence Condition (Nissaya Paccaya)
i The four incorporeal aggregates are mutually related to one another by dependence condition.

ii The four great essential are mutually related to one another by dependence condition.

iii At the moment of conception, mentality (pañisandhi citta) and corporeality (kammaja-rūpa) are mutually related to each other by dependence condition

iv Consciousness and its concomitants are related to the mind-produced corporeality (cittaja-rūpa) by dependence condition.

v The great essentials are related to their derived matter (upāda-rūpa) by dependence condition.

vi Eye-base is related to eye-consciousness and its concomitants by dependence condition.

vii Ear-base is related to ear-consciousness and its concomitants by dependence condition.

viii Nose-base is related to nose-consciousness and its concomitants by dependence condition.
ix Tongue-base is related to tongue-consciousness and its concomitants by dependence condition.

x Body-base is related to body-consciousness and its concomitants by dependence condition.

xi Depending on this corporeality (i.e. heart-base) mind-element and mind-consciousness element (mano-dhātu and mano-viññāṇa-dhātu) arise; that corporeality is related to the mind-element, the mind consciousness element and their concomitants by dependence condition.

9 Powerful Dependence Condition (*Upanissaya Paccaya*)

i Preceding wholesome dhammas (*kusala cittas, saddhā, alobha*, etc.) are related to subsequent wholesome dhammas by dependence condition.

ii Preceding wholesome dhammas are sometimes related to subsequent unwholesome dhammas (*akusala cittas, lobha, dosa*, etc.), by powerful dependence condition.

iii Preceding wholesome dhammas are related to subsequent indeterminate (*avyākata-vipāka and kiriya*) dhammas by powerful dependence condition.

iv Preceding unwholesome dhammas (*akusala citta, lobha, dosa*, etc.) are related to subsequent unwholesome dhammas by powerful dependence condition.

v Preceding unwholesome dhammas are sometimes related to subsequent wholesome dhammas (*kusala cittas, saddhā, alobha*, etc.) by powerful dependence condition.

vi Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

vii Preceding indeterminate dhammas (*vipāka cittas, kiriya cittas* and their concomitants, etc.) are related to subsequent indeterminate dhammas by powerful dependence condition.
viii Preceding indeterminate dhammas are related to subsequent wholesome dhammas (kusala cittas and their concomitants, etc.) by powerful dependence condition.

ix Preceding indeterminate dhammas are related to subsequent unwholesome dhammas (akusala cittas and their concomitants, etc.) by powerful dependence condition.

x. Also, weather, food, person and lodging-place are related to beings by powerful dependence condition.

10 Prenascence Condition (Purejāta Paccaya)

i Eye-base is related to eye-consciousness and its concomitants by prenascence condition.

ii Ear-base is related to ear-consciousness and its concomitants by prenascence condition.

iii Nose-base is related to nose-consciousness and its concomitants by prenascence condition.

iv Tongue-base is related to tongue-consciousness and its concomitants by prenascence condition.

v Body-base is related to body-consciousness and its concomitants by prenascence condition.

vi Visible object is related to eye-consciousness and its concomitants by prenascence condition.

vii Sound is related to ear-consciousness and its concomitants by prenascence condition.

viii Smell is related to nose-consciousness and its concomitants by prenascence condition.

ix Taste is related to tongue-consciousness and its concomitants by prenascence condition.

x Tangible-object is related to body-consciousness and its concomitants by prenascence condition.

xi Visible object, sound, smell, taste and tangible object are
related to mind-elements (pañcadvārāvajjana and sampaticchana-dvi) and their concomitants by prenascence condition.

xii. Depending on this corporeality (i.e. heart-base), mind-element and mind-consciousness element (i.e. mano-dhātu and mano-viññāna-dhātu) arise; that corporeality is related to the mind-element and its concomitants by prenascence condition; that corporeality is sometimes related to the mind-consciousness element and its concomitants by prenascence condition and is sometimes not related by prenascence condition.

11 Post-nascence Condition (Pacchājāta Paccaya)
The post-nascent consciousness and its concomitants are related to this prenascent corporeality (i.e. heart-base, eye-base, ear-base, etc.) by post-nascence condition.

12 Repetition Condition (Āsevana Paccaya)
i Preceding javana kusala cittas and their concomitants are related to subsequent javana kusala cittas and their concomitants by repetition condition.

ii Preceding javana akusala cittas and their concomitants are related to subsequent javana akusala cittas and their concomitants by repetition condition.

iii Preceding functional indeterminate dhammas are related to subsequent functional indeterminate dhammas by repetition condition.

13 Kamma Condition (Kamma Paccaya)
i Kusala and akusala kammas are related to their resultant mental aggregates and kamma-produced corporeality by kamma condition.
ii. Volition (cetanā) is related to its concomitants (i.e. citta and cetasikas) and to the citta-produced corporeality by kamma condition.

14 Kamma-result Condition (Vipāka Paccaya)
The four incorporeal (i.e. mental) aggregates are mutually related to one another by kamma-result condition.

15 Nutriment Condition (Āhāra Paccaya)
i. Edible food is related to this body by nutriment condition.
ii. The immaterial nutriments (phassa, viññāṇa and cetanā) are related to their concomitants (citta and cetasikas) and to the citta-produced corporeality by nutriment condition.

16 Faculty Condition (Indriya Paccaya)
i. Eye-faculty (cakkhu-pasāda) is related to eye-consciousness and its concomitants by faculty condition.
ii. Ear-faculty (sota-pasāda) is related to ear-consciousness and its concomitants by faculty condition.
iii. Nose-faculty (ghāna-pasāda) is related to nose-consciousness and its concomitants by faculty condition.
iv. Tongue-faculty (jīvā-pasāda) is related to tongue-consciousness and its concomitants by faculty condition.
v. Body-faculty (kāya-pasāda) is related to body-consciousness and its concomitants by faculty condition.
vi. Physical life-faculty (jīvita-rūpa) is related to kamma-produced corporeality by faculty condition.
vii. The incorporeal (i.e. mental) faculties are related to their concomitants (i.e. citta and cetasikas) and to the citta-produced corporeality by faculty condition.
17 Jhāna Condition (Jhāna Paccaya)
The jhāna-factors are related to their concomitants (i.e. citta and cetasikas) and to the citta produced corporeality by Jhāna condition.

18 Path Condition (Magga Paccaya)
The path-factors are related to their concomitants (i.e. citta and cetasikas) and to the citta-produced corporeality by Path condition.

19 Association Condition (Sampayutta Paccaya)
The four incorporeal (i.e. mental) aggregates are mutually related to one another by association condition.

20 Dissociation Condition (Vippayutta Paccaya)
i Corporeal phenomena (dhammas) are related to mental phenomena by dissociation condition.

ii Mental phenomena are related to corporeal phenomena by dissociation condition.

21 Presence Condition (Atthi Paccaya)
i The four incorporeal aggregates are mutually related to one another by presence condition.

ii The four great essentials are mutually related to one another by presence condition.

iii At the moment of conception, mentality (paṭisandhi-citta) and corporeality (kammaja-rūpa) are mutually related to each other by presence condition.

iv Consciousness and its concomitants are related to the mind-produced corporeality (cittaja-rūpa) by presence condition.

v The great essentials are related to their derived matter (upādā-rūpa) by presence condition.
vi  Eye-base is related to eye-consciousness and its concomitants by presence condition.

vii Ear-base is related to ear-consciousness and its concomitants by presence condition.

viii Nose-base is related to nose-consciousness and its concomitants by presence condition.

ix Tongue-base is related to tongue-consciousness and its concomitants by presence condition.

x Body-base is related to body-consciousness and its concomitants by presence condition.

xi Visible object is related to eye-consciousness and its concomitants by presence condition.

xii Sound is related to ear-consciousness... (as above)

xiii Smell is related to nose-consciousness... (as above)

xiv Taste is related to tongue-consciousness... (as above)

xv Tangible object is related to body-consciousness... (as above)

xvi Visible object, sound, smell, taste and tangible object are related to mind-elements (*pañcaadvāravajjana* and *sampaticchana-dvī*) and their concomitants by presence condition.

xvii Depending on this corporeality (i.e. heart-base) mind-element and mind-consciousness element (i.e. *mano-dhātu* and *mano-viññāna dhātu*) arise; that corporeality is related to the mind-element, the mind-consciousness element and their concomitants by presence condition.

22 Absence Condition (*Natthi Paccaya*)

Consciousness and its concomitants, which have just ceased in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by absence condition.
23 Disappearance Condition (*Vigata Paccaya*)
Consciousness and its concomitants, which have just disappeared in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by disappearance condition.

24 Non-disappearance Condition (*Avigata Paccaya*)
The causal relations are the same as in presence condition. ‘Non-disappearance’ and ‘presence’ refer to similar conditions.

**Summary of Causal Relations**

1. **Mind is related to mind in six ways** – viz., *anantara, sama-nantara, āsevana, sampayutta, natthi* and *vigata*. (Here ‘mind’ stands for ‘nāma’ which is a combination of *citta* and *cetasikas*.)

   How is mind related to mind in six ways?

   *Citta* and *cetasikas* which have just ceased are related to the present *citta* and *cetasikas* by way of *anantara* (contiguity), *sammanantara* (immediacy), *natthi* (absence) and *vigata* (disappearance) conditions.

   Preceding *javanas* are related to subsequent *javanas* by way of *āsevana* (repetition) condition.

   Co-nascent *citta* and *cetasikas* are mutually related by way of *sampayutta* (association) condition.

2. **Mind is related to mind and matter in five ways** – viz., *hetu, jhāna, magga, kamma* and *vipāka*.

   How is mind related to mind and matter in five ways?

   *Hetus* (roots), *jhānaṅgas* (jhāna-factors) and *maggaṅgas* (path-constituents) are related to co-nascent mind and matter by way of *hetu* (root), *jhāna* (absorption) and *magga* (path) conditions.
Co-nascent cetanā (*sahajāta-kamma*) is related to co-nascent mind and matter by way of kamma condition. So also asynchronous volition (*nānakkhaniṇa-kamma*) is related to mind and matter born of kamma by way of kamma condition.

The four resultant mental groups (*vipāka-nāmakkhana-dhas*) are related to one another and also to co-nascent matter by way of *vipāka* (kamma-result) condition.

3 **Mind is related to matter only on one way** that is *pacchājāta* (post-nascence).

Subsequent *cittas* and *cetasikas* are related to preceding and previous corporeal groups (heart-bases and sense-bases) by way of *pacchājāta* condition.

4 **Matter is related to mind only in one way** – that is *purejāta* (pre-nascence).

The six bases (*vatthu*) during life are related to the seven *viññāna-dhātu* (i.e., all *cittas*) by way of *purejāta* condition. So also are the five sense-objects related to the five *viññāna vāthis* (processes of sense-cognition) by way of *purejāta*-condition.

5 **Concepts, mind and matter are related to mind in two ways** – viz., *ārammaṇa* and *upanissaya*.

*Ārammaṇa-paccaya* consists of the six sense-objects which comprise concepts, mind and matter. They are related to *cittas* and *cetasikas* by way of *ārammaṇa* (object) condition.

*Upanissaya-paccaya* (powerful dependence condition) is threefold namely, powerful dependence as object, powerful dependence as contiguity, and powerful dependence as intrinsic nature.
Of them the object itself, when it becomes prominent and attracts our attention, serves as a powerful dependence. Cittas and cetasikas, which have just ceased, act as the powerful dependence of contiguity.

The powerful dependence of intrinsic nature is of several kinds: akusala dhamma such as rāga, dosa, etc., kusala dhamma such as saddhā, sati, etc., bodily pleasant feeling, bodily pain, person, food, weather, season, lodging place, etc. These are related by way of powerful dependence to moral states, immoral states resultant states (vipāka) and functional states (kiriya) which subsequently arise either internally (ajjhattika) or externally (bahiddha). Powerful kamma is also similarly related to its effects.

Mind and matter are related to mind and matter in nine ways – viz., adhipati, sahajāta, aññamañña, nissaya, āhāra, indriya, vippayutta, atthi and avigata.

1 There in the relation of adhipati (predominance) is twofold:
   i. Very prominent object which draws one’s attention is related to cittas and cetasikas by way of objective predominance (ārammaṇādhipati) condition.
   ii. The fourfold co-nascent predominance (chanda, viriya, citta, vīmamsa) is related to co-nascent citta, cetasikas and matter by way of co-nascent predominance (sahajā-tādhipati) condition.

2 The relation of sahajāta (co-nascence) is threefold:
   i. Co-nascent citta and cetasikas are related to one another and also to co-nascent matter by way of sahajāta condition.
ii The four great essentials (*mahābhūta*) are related to one another and also to co-nascent derived material qualities (*upādā-ruṇa*) by way of *sahajāta* condition.

iii At the moment of conception, the heart-base (*hadaya-vatthu*) is related to the rebirth consciousness and its concomitants by way of *sahajāta* condition.

3 **The relation of aṇīṣa (mutuality) is threefold:**

i Co-nascent *citta* and *cetasikas* are mutually related by way of *aṇīṣa* condition.

ii The four great essentials are mutually related by way of *aṇīṣa* condition.

iii At the moment of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of *aṇīṣa* condition.

4 **The relation of nissaya (dependence) is threefold:**

i Co-nascent *citta* and *cetasikas* are related to one another and also to co-nascent matter by way of *nissaya* condition.

ii The four great essentials are related to one another and also to co-nascent derived material qualities by way of *nissaya* condition.

iii The six bases (*vatthu*) are related to the seven *viṇṇāṇa-dhātus* by way of *nissaya* condition.

5 **The relation of āhāra (nutriment) is twofold:**

i Edible food is related to corporeal groups by way of āhāra-condition.

ii The three mental nutriments (*phassa*, *cetanā*, and *viṇṇāṇa*) are related to co-nascent mind and matter by way of āhāra-condition.
6 The relation of indriya (faculty of control) is threefold:
 i  The five sensitive organs (pasāda-rūpas) are related to pañca-viññāṇa (eye-consciousness, ear-consciousness, etc.), by way of indriya condition.
 ii  Jīvita-rūpa (material vitality) is related to kammaja-rūpas by way of indriya condition.
 iii  Mental indriyas (immaterial controlling factors) are related to co-nascent mind and matter by way of indriya condition.

7 The relation of vippayutta (dissociation) is threefold:
 i  At the moment of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of sahajāta-vippayutta condition. Citta and cetasikas are also similarly related to co-nascent matter.
 ii  Subsequent cittas and cetasikas are related to preceding and previous corporeal groups (heart-bases and sense-bases) by way of pacchājāta-vippayutta condition.
 iii  The six bases during life are related to the seven viññāṇa-dhātus (i.e. all cittas) by way of purejāta-vippayutta condition.

8 The relations of atthi (presence) and avigata (non-disappearance) are each fivefold:
 The relations of sahajāta (co-nascence), purejāta (pre-nascence), pacchājāta (post nascence), āhāra (nutriment), and rūpa-jivhindriya (material vitality) also serve as the relations for atthi and avigata. Atthi and avigata are more or less identical.
A Generalised Summary
All the 24 relations are reducible to these four: (1) ārammaṇa, (2) upanissaya, (3) kamma and (4) atthi.

Division of Nāma and Rūpa
The corporeal group (rūpakkhandha) consisting of 28 kinds of rūpa is called rūpa (matter).

The four mental groups (nāmakkhandhas) consisting of all cittas and all cetasikas, and Nibbāna are the five kinds of the immaterial called nāma. It is significant that Nibbāna is classed under nāma: this may imply that Nibbāna is a mental state or an immaterial state observed by lokuttara-cittas.

Paññatti (Conception)
Apart from nāma and rūpa, there is paññatti (conception). Paññatti is twofold:

1. Attha-paññatti
   It is the name of something that makes the form, shape, mass, appearance, etc., of the thing be known in communication.
   The thing we refer to may be a man, a dog, a house or a mountain which are not ultimate realities. Also the form, shape, mass, appearance, etc., of the thing are not real. They are just ideas or concepts which appear in the mind. Furthermore, the name is not a reality since various names can be chosen to refer to a particular thing.

2. Sadda-paññatti
   Since ‘sadda’ signifies “sound”, ‘sadda-paññatti’ refers to spoken words in various languages. When we mention the names of various things in communication, we make the things known to others.
So by attha-paññatti something is made known by giving it an appropriate name, and by sadda-paññatti we are making that something known to others by speaking it out.

For illustration, the spoken word ‘man’ let others known that we refer to the form, shape, mass and appearance of a man. So it is a ‘sadda-paññatti’. Now the form, shape, mass and appearance of the man which are made known by the word ‘man’ should be regarded as ‘attha-paññatti’.

**Various Forms of Attha-paññatti**

In discussing the various forms of attha-paññatti, the external octad (suddhaṭṭhaka-kalāpa) will be referred to as ‘mahābhūta’ (great essential).

1. **Santāna-paññatti**
   Such words as ‘land’, ‘mountain’, ‘hill’, ‘field’, and the like, are so designated on account of the mode of linking and spreading out of mahābhūta. They are called ‘santāna-paññatti’.

2. **Samūha-paññatti**
   Such terms as ‘house’, ‘school’, ‘chariot’, ‘cart’ and the like are so named on account of the mode of combination of materials. They are called ‘samūha-paññatti’.

3. **Sanḍhāna-paññatti**
   Such terms as ‘plate’, ‘bowl’, ‘saucer’, ‘spoon’, ‘tea-cup’ and the like are so named on account of the form or shape of the material (porcelain in this case). They are called ‘sanḍhāna-paññatti’.

4. **Satta-paññatti**
   Such terms as ‘man’, ‘woman’, ‘child’, ‘person’, ‘dog’, and the like are so named on account of the five aggregates. They are called ‘satta-paññatti’.
5 **Disā-paññatti**  
Such terms as ‘east’, ‘west’, ‘north’, ‘south’, ‘direction’ and the like, are so named on account of the revolution of the sun and the moon, etc. They are called ‘disā-paññatti’.

6 **Kāla-paññatti**  
Such terms as ‘morning’, ‘noon’, ‘afternoon’, ‘evening’, ‘night’, ‘time’ and the like are so designated on account of time. They are called ‘kāla-paññatti’.

7 **Ākāsa-paññatti**  
Such terms as ‘cave’, ‘well’, ‘hole’, ‘tunnel’, and the like are so named on account of empty space (ākāsa). So they are called ‘ākāsa-paññatti’.

8 **Kasiṇa-paññatti**  
Such terms as ‘pathavi-kasiṇa’, ‘āpo-kasiṇa’, ‘tejo-kasiṇa’, ‘vājo-kasiṇa’, and the like, are so designated on account of the predominant element in mahābhūta. They are called ‘kasiṇa-paññatti’.

9 **Nimitta-paññatti**  
Such terms as ‘parikamma-nimitta’, ‘uggaha-nimitta’, ‘patibhāga nimitta’ and the like are so designated on account of the degree of concentration in meditation. They are called ‘nimitta-paññatti’.

**Note:**  
The various forms of attha-paññatti do not exist in the ultimate sense. They refer to objects made up of real things but appear in the mind as images.  
Though they do not exist in the ultimate sense, they become objects of thought in the form of shadows of (ultimate) things. They are used in conversation to express one’s view and to let others know one’s wish.
Six Names for Sadda-paññatti

The spoken words of different languages are all sadda-paññatti. Each and every sadda-paññatti has the following six names.

1. **Nāma**
   It is the name of something and it is always bent towards the meaning it could express.
   
   For example, the word ‘bhūmi’ could express the meaning of ‘land’ and so it is always bent towards that meaning. Moreover, because it could express so, it always let the meaning ‘land’ bend towards it as its own meaning.

2. **Nāma-kamma**
   The name bhūmi has been given to it by some important learned men in the past. So it is also known as ‘nāma-kamma’.

3. **Nāma-dheyya**
   The name bhūmi has been long established by learned people. Thus it is also called nāma-dheyya.

4. **Nāma-nirutti**
   The name ‘bhūmi’ lies hidden before it is spoken, and it should be exposed by expressing it in language. So it is called nāma-nirutti.

5. **Nāma-byāñjana**
   Because the name bhūmi can show its meaning very clearly, it is called nāma-byāñjana.

6. **Nāmabhilāpa**
   The word bhūmi should be spoken with the intention of expressing the meaning of it. So it is called nāmabhilāpa.
Six kinds of Sadda-paññatti

1. **Vijjamāna-paññatti** (real concept)
   When a name is given to something which exists in reality, then that name is called ‘vijjamāna-paññatti’. All the names of the ultimate realities (paramatthas) belong to this class; eg., Rūpa, citta, cetasika, vedanā, saññā, vitakka.

2. **Avijjamāna-paññatti** (unreal concept)
   When a name is designated to something which does not exist in reality, then that name is called ‘avijjamāna-paññatti’. All the names of things which are not ultimate realities belong to this class; eg., Man, dog, house, school, hill, cave.

3. **Vijjamānena-avijjamāna-paññatti** (real and unreal concept)
   It is a sadda-panñatti which makes known a compound name formed by combining a real concept with an unreal concept; eg., Chaḷabhīṇā – a possessor of six super-knowledge.
   In this compound name, ‘sixfold abhiṇā’ is a real concept while ‘possessor’ is an unreal concept since it is a name given to the five aggregates.
   eg., Te-vijja – a possessor of three vijja-ñāṇa.

4. **Avijjamānena-vijjamāna-paññatti** (unreal and real concept).
   It is a sadda-panñatti which makes known a compound name formed by combining an unreal concept with a real concept.
   eg., Itthi-sadda – woman’s voice.
   The voice does exist as a sound, so it is a real concept. But ‘woman’ is an unreal concept, because it is a name also given to the five aggregates.
   eg., Itthi-rūpam – woman’s visual feature; Purisa-sadda – man’s voice.
5 Vijjamānena-vijjamāna-paññatti (real and real concept).
It is a sadda-paññatti which makes known a compound name formed by combining a real concept with a real concept.
eg., Cakkhu-viññāna, sota-pasāda, ghāna-samphassa, rūpa-taṇhā.

6 Avijjamānena-avijjamāna-paññatti (unreal and unreal concept)
It is a sadda-paññatti which makes known a compound name formed by combining an unreal concept with an unreal concept.
eg., Rāja-putta (king’s son), movie-actress, company-director, head-master.
Chapter 9  

**KAMMAÑÑHĀNA**  

*Meditation Subjects* 

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**Introductory**

In ‘kammaññhāna’, ‘kamma’ means the act of meditation and ‘ṭhāna’ means station, ground or place, implying subject or exercise.

So ‘kammaññhāna’ means ‘working-ground’ (for meditation) or ‘subject of meditation’.

This ‘working ground’ or ‘subject of meditation’ will serve as the training ground or the training tool for mental culture. There are two aspects of mental culture – one dealing with ‘calm’ and the other with ‘insight’. Both aspects will be treated in the present chapter.

The methods of mental training, i.e. meditation, as taught by Buddha are unique in that they can stop worry, relax mental tension, eradicate mental depression, offer instant peace or mind, and lead to *samādhi* (concentration), *jhāna* (ecstatic absorption), *vipassanā-ñāṇa* (insight), and the four paths and their fruits (*maggas* and *phalas*) which are the highest and noblest attainment in life.

This chapter will give a brief but authentic and fruitful account of *samatha-bhāvanā* (calm-meditation) and *vipassanā-bhāvanā* (insight-meditation).
Bhāvanā (Meditation)

‘Bhāvanā’ is generally rather vaguely translated as ‘meditation’. It is better be called ‘mental development’. It is a process of mental culture that produces so much good effect that it should be developed repeatedly in one’s mind.

There are two kinds of bhāvanā:

1. Samatha-bhāvanā – development of tranquility, and

Samatha-bhāvanā

‘Samatha’ means ‘tranquility’ which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called ‘calm’ because it calms down the five hindrances (nivāranas) including passions.

In essence ‘samatha’ stands for the ekaggatā-cetasika (samādhi) present in lokiya-kusala cittas or lokiya-kiriya cittas. It refers to that samādhi (concentration) which can calm down the five hindrances and also to the higher jhāna-samādhi which can calm down the lower jhāna factors viz., vitakka, vicāra, pīti and sukha.

Vipassanā-bhāvanā

‘Vipassanā’ means ‘insight’, i.e. the intuitive insight into the impermanent (anicca), miserable (dukkha) and impersonal (anatta) nature of all bodily and mental phenomena of existence.

In essence, ‘vipassanā’ stands for the paññā-cetasika (wisdom) present in mahā-kusala cittas and mahā-kiriya cittas.

Kammaṭṭhāna

Here ‘kammaṭṭhāna’ is taken to mean the object of meditation. As consciousness cannot arise without an object, we need suitable objects for mental training.
Buddha has prescribed 40 objects for samatha-bhāvanā. They are known as ‘samatha-kammaṭṭhāna’. They comprise the following seven classes:

1. *Kasiṇa* — 10 *kasiṇa* objects
2. *Asubha* — 10 loathsome objects
3. *Anussati* — 10 recollection objects
4. *Brahma-vihāra* — 4 sublime abodes
5. *Āruppa* — 4 immaterial spheres
6. *Āhāre-paṭikūla-saññā* — 1 object
7. *Catu-dhātu-vavatthāna* — 1 object

The object of meditation for vipassanā-bhāvanā is ‘tilakkhaṇa’, i.e. the triple symbol comprising anicca, dukkha and anatta of all bodily and mental phenomena of existence.

**Ten Kasiṇas**

*Kasiṇa* means ‘whole’, ‘all’, ‘complete’. It is so called because it should be observed wholly or completely in meditation, and also because the light issuing from the conceptualized image is extended to all directions without any limitation.

Because it should be observed wholly, the shape of *kasiṇa* should be circular with its diameter equal to one span and four fingers, i.e. about a foot.

1. *Pathavī-kasiṇa* — earth-circle, i.e. pure earth or dawn-coloured clay spread in a tray of optimum size.
2. *Āpo-kasiṇa* — water-*kasiṇa*, i.e. water placed in a suitable vessel or container.
3. *Tejo-kasiṇa* — fire-*kasiṇa*; it may be prepared by placing evenly burning charcoal in an old tray, or one may look through a hole of an old-tray into the middle part of a big fire.
4 **Vāyo-kasīṇa** – air-kasīṇa; to develop it, one concentrates on the wind which blows the hair-tops or the grass-tops or which touches the cheek.

5 **Nīla-kasīṇa** – brown-kasīṇa; take a brown circle of paper or cloth on a white background.

6 **Pīta-kasīṇa** – yellow or golden-coloured kasīṇa; prepare as above.

7 **Lohita-kasīṇa** – red-kasīṇa; prepare as above.

8 **Odāta-kasīṇa** – white-kasīṇa; take a white circle of paper or cloth on a black background.

9 **Āloka-kasīṇa** – light-kasīṇa; it may be developed by concentrating on the morning or evening sun, on the moon, or on a circle of light cast on the floor or wall by sunlight entering through a hole in the wall.

10 **Ākāsa-kasīṇa** – space-kasīṇa; it may be developed by looking through a hole in the wall towards the outside space having sky as background.

An example of meditation on kasīṇa will be illustrated soon. One can develop all the five rūpāvacara-jhānas by meditating on a kasīṇa. One can the precede on to develop four arūpāvacara-jhānas and five lokiya-abhiññāṇas (mundane super-knowledge) based on the ten kasīṇas.

**Ten Asubhas**

They refer to ten kinds of corpses which were found in ancient Indian cemeteries where dead bodies were not buried or cremated and where flesh-eating animals such as dogs, wolves and vultures frequent.

In modern days any kind of corpse which shows the loathsomeness of the body is a suitable object for meditation.
We are, as a rule, very strongly attached to our body as well as to others’ bodies by rāga (lust). The best way to suppress that rāga and the best remedy to cure the rāga-disease is asubha-kammaṭṭhāna. It was made a standard or compulsory kammaṭṭhāna during the time of THE Buddha, especially for young monks.

Even now it is included in the four kammaṭṭhānas which serve as guardians or protectors. They are called caturārakkha-kammaṭṭhānas before one proceeds on to insight meditation.

The ten kinds of corpses are enumerated as follows.

1. **Uddhumātaka** – rotten and bloated corpse.
2. **Vinilaka** – discoloured corpse which becomes brownish black.
3. **Vipubbaka** – one with cracked skin and pus oozing out.
4. **Vicchiddaka** – one which has been cut into two or three pieces.
5. **Vikkhàyitaka** – one which has been gnawn and mangled by dogs, vultures, etc.
6. **Vikkhittaka** – one which has been bitten and scattered into pieces by dogs, vultures, etc.
7. **Hatavikkhittaka** – one which has been mutilated and cut by knife, axe, etc., and thrown away as fragments.
8. **Lohitaka** – a bloody corpse.
9. **Puluvaka** – worm-infested corpse.
10. **Atthika** – a skeleton.

Meditation on any kind of corpse will lead to the first jhāna. As the object is very disgusting, it is impossible to fix the mind on the object without vitakka. So vitakka cannot be removed in order to attain the second jhāna.
Ten Anussatis

‘Anussati’ means repeated reflection or constant mindfulness. It stands for sati-cetasika.

1 Buddhànussati

Reflection on the virtues of the Buddha. One may reflect on the 9 virtues one by one as, for example, “Such indeed is the Exalted one – worthy, fully enlightened, endowed with wisdom and conduct, well-farer, knower of the worlds, an incomparable charioteer for the training of individuals, teacher of gods and men, omniscient, and holy”.

Or one may choose the virtue one likes best and reflect on it again and again as, for example, ‘Arahañ, araḥañ’. In so reflecting one should visualize the virtue as:

“Buddha is the holiest person as He has discarded all defilements completely, and thus He is worthy of worship by men and gods.”

The second method is more effective for development concentration.

2 Dhammànussati

Reflection on the virtues of Dhamma (the Doctrine) as, for example, “Well-expounded is the doctrine by the Exalted One, to be realized by oneself, of immediate fruit, inviting investigation, leading to Nibbāna, to be understood by the wise, each one for himself”.

Here again one may choose the virtue on likes best and reflect on it repeatedly.

3 Saṅghànussati

Reflection on the virtues of Sangha – the order of Brotherhood
of the Noble Ones. One may reflect on the nine virtues as follows:

“Of good conduct is the order of the disciples of the Exalted One; of upright conduct is the Order of the disciples of the Exalted One; of wise conduct is the Order of the disciples of the Exalted One; of dutiful conduct is the Order of the disciples of the Exalted One. The four pairs of persons constitute eight individuals. This Order of the disciples of the Exalted One is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit for the world.”

Here also one may choose the virtue one likes best and reflect on it repeatedly.

4 **Silānussati**
Reflection on the perfection of one’s morality (*sīla*).

5 **Cāgānussati**
Reflection on one’s own charitable offering (*dāna*).

6 **Devatānussati**
Reflection on one’s own virtues with a consideration on deities as witnesses.

For example, “Deities are born in such exalted states on account of their faith, morality, charity, knowledge, wisdom, moral shame and moral dread. I too possess these virtues.

7 **Upasamānussati**
Reflection on the virtues of *Nibbāna*.

8 **Maranānussati**
Reflection on the nature of one’s own death as, for example, “My death is certain, my being alive is uncertain.”
9 Kāyagatāsati
Reflection on the 32 impure parts of the body such as head-hair, body-hair, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, stomach, faeces, brain, bile, phlegm, pus, blood, sweat, lymph, tears, grease, saliva, nasal mucus, articular fluid and urine.”

In Buddha’s time many monks attained arahatship by meditating on these impure parts. Kāyagatāsati develops asubha-saññā (notion of loathsomeness) on the body just as asubha-bhāvanā does. This loathsomeness of the body leads to dispassion, i.e. the suppression of rāga (lust).

10 Ānāpānassati
Mindfulness on the in-breathing and out-breathing of one’s respiration.

A brief comment on Anussatis
Of the ten Anussatis, kāyagatāsati can lead to the first jhāna; ānāpānassati, to all the five rūpāvacara jhānas; and the rest, to neighbourhood concentration (upacāra-samādhi).

Buddhānussati and maranānussati are included in the four guardian-kammaññhānas. By reflecting on the virtues of Buddha repeatedly for a long time, one’s body becomes venerable as a pagoda and so it may not be insulted by beasts, ghosts or wicked persons.

Also one has the notion of living together with Buddha, and thus one develops faith on Buddha, moral shame and moral dread to a greater extent.

Reflection on death repeatedly enables one to comprehend the fleeting nature of life. When one has the notion that one’s
death may come at any moment, one sheds all pride, anger, attachment, etc., and one endeavours to make the best use of one's life by working for self-development instead of wholly indulging in sensual pleasures.

Ānāpānassati is one of the best kammaṭṭhānas for developing concentration as well as insight. It is the staple kammaṭṭhāna practised by all Buddhas. It is easy to practise and can be practised anywhere at any time while sitting, standing, walking or lying. Breathing exists all the time and what is required is just to be mindful of it.

The mindfulness (sati) should be placed at the tip of the nose where the breath touches and pushes itself in and out. From that watch-point, one must be aware of the in-going breath and the out-going breath. It is like sitting at the gate of entrance and checking the people going in and coming out.

In the suttas this simple method of mindfulness of respiration is explained as follows:-

1. Attentively he breathes in, attentively he breathes out.
2. When making a long inhalation he knows: “I make a long inhalation”, when making a short inhalation he knows: “I make a short inhalation”; when making a long exhalation he knows: “I make a long exhalation”; when making a short exhalation he knows: “I make a short exhalation”.
3. “Clearly perceiving the entire body (breath) I will inhale”; thus he trains himself; “clearly perceiving the entire body (breath) I will exhale”; thus he trains himself. (It means that one must be mindful to know every part of the breath; i.e. the whole breath.)
4. “Calming this breathing process I will inhale”; thus he
trains himself; “calming this breathing process I will exhale”; thus he trains himself.

As breathing occurs rhythmically it can draw one’s attention towards it and builds up concentration very quickly. If the mind wanders out to some external object such as tea-shop, cafeteria, movie-house, etc., note that it is there and focus it back on respiration. When the five hindrances (nivāranas) are suppressed completely, rapture (pāti), tranquility of mind (passaddhi), pleasant feeling (sukha vedanā) and concentration (samādhi) will become distinct, and one experiences happiness one has never experienced before. One feels very light in body and mind and very peaceful. Some even feel as if they were floating in the air.

About this time a conceptualized light image (nimitta) in the form of a tube of rays or a sparkling diamond or a bright ruby or the like usually appears. The five jhāna-factors also become distinct and strong, and one may be assured that one has attained neighbourhood-concentration. If one carries on the mindfulness exercise earnestly and intensely, very soon one may attain the first jhāna and the higher jhānas.

Based on the jhāna-concentration, one may carry on the insight-meditation by investigating the mental and the corporeal phenomena in mind and body in detail. Then by contemplating on tilakkhana- i.e. the phenomena of impermanence, suffering and non-personality – one develops insight knowledge (vipassanā-ñāṇa) which will gradually lead to the Path and its Fruition.

**Four Brahma-vihāras**

‘Brahma’ means ‘sublime’ and ‘vihāra’ means ‘abode’ or ‘state of living’. Thus ‘Brahmavihāra’ refers to ‘sublime abode’ or
'sublime state of living'. This 'sublime state of living' is similar to the moral living of celestial Brahmas. So it is called 'Brahmavihāra'.

The four Brahma-vihāras are also known as 'four Appamanañnas' meaning 'four boundless states'. They are so called because those who practise these exercises are radiating loving-kindness or compassion or sympathetic joy to all beings without limit or obstruction.

1. **Mettā** – loving-kindness, benevolence, goodwill.
   It is defined as that which softens one’s heart. It is the wish for the good, safety and happiness of all beings. Benevolent attitude is its chief characteristic.
   It is not carnal love (rāga) or personal affection (pema). Its direct enemy is hatred or illwill (dosa) or aversion (kodha). Its indirect enemy is pema (lobha). It has the ability to quench illwill.
   The culmination of mettā is the identification of oneself with all beings, i.e. one no longer differentiates between oneself and the others in the order of priority. *Mettā* stands for adosa-cetasika.

2. **Karunā** – compassion
   It is defined as that which makes the hearts of the noble quiver when others are subject to suffering or that dissipates the sufferings of others. The wish to remove the sufferings of others is its chief characteristic.
   Its direct enemy is cruelty or wickedness (hiṃsa) and its indirect enemy is passionate grief (domanassa). It discards cruelty or wickedness.
Karunā embraces sorrow-stricken beings with the ardent wish to free them from all sufferings. 

It stands for the karunā-cetasika.

3 Mudita – sympathetic joy, appreciative joy.

It is the congratulatory attitude of oneself. Its chief characteristic is to be happy and full of joy in others’ prosperity and success. Its direct enemy is jealousy, and its indirect enemy is exhilaration (pahāsa). It eliminates dislike (arati).

Mudita embraces all prosperous beings with the ardent wish that their prosperity will last for a long time. It stands for the mudita-cetasika.

4 Upekkhā – equanimity

It literally means ‘to view impartially’, that is, with neither attachment nor aversion. Impartial attitude is its chief characteristic.

It is not hedonic indifference nor the neutral feeling (upekkhā-vedanā). It stands for tatramajjhhatatā-cetasika and means perfect equanimity or a well-balanced mind. It stays in between karunā and mudita. It keeps the mind balanced and unwavering amidst vicissitudes of life such as praise and blame, pain and happiness, gain and loss, repute or disrepute.

Its direct enemy is passion (rāga) and its indirect enemy is callousness. It eliminates clinging and aversion.

Living in the Sublime Abode

Any one who is practising one of the four Brahma-vihāras is said to be living in the sublime abode.
To practise mettā, one extends one’s loving-kindness towards all beings, sincerely wishing them to be happy and free from danger, free from bodily pain and mental suffering.

To practise karunā, one embraces all sorrow stricken beings, sincerely wishing them to be free from all miseries.

To exercise mudita, one embraces all prosperous beings, wishing them sincerely that all their gain and prosperity remain with them for a long time.

To exercise upekkhā, one embraces the good and the bad, the loved and the unloved, the sorrow-stricken or the prosperous, with equanimity contemplating that “all beings are as they are conditioned by their own-kamma”.

Meditational practice of the first three Brahma-vihāras can lead to four rūpāvacara jhānas whereas upekkhā-exercise leads to the fifth jhāna. Remember that only the fifth jhāna is associated with equanimity and indifferent feeling (upekkhā-vedanā).

To develop one’s concentration up to jhāna, it is advisable to choose a suitable person and concentrate on him pervading him with mettā, karunā or mudita. Even then it usually takes a long time to develop jhāna.

The faster way is to develop jhāna, preferably to fifth jhāna, by meditating on respiration (ānāpānassati) or another kammaṭṭhāna in which the object of meditation is well defined. Then, making concentration associated with the fifth jhāna as the base, one undertakes mettā-exercise. In this way one can develop the four mettā-jhānas very rapidly. This method is being successfully practised in Pa-auk Tawya Meditation Centres in Myanmar.

Only when one can pervade all beings with jhāna-mettā, jhāna-karunā, jhāna-mudita and jhāna-upekkhā, one is living truly in the sublime state.
The stereotype text on the development of these four sublime states of living is mentioned in the Suttas as follows:

“There, O monks, the monk with a mind full of loving-kindness pervading first one direction, then a second one, then a third one, then a fourth one, just so above, below and all around, and everywhere identifying himself with all, he is pervading the whole world with mind full of loving-kindness, with mind wide, developed, unbounded, free from hate and illwill”.

The same theme follows with compassion, sympathetic joy and equanimity.

Āhāre-pañikūla-saññā
(Perception of Loathsomeness on Food)
It is the repeated contemplation to develop the perception of loathsomeness on the food and drinks we eat and swallow.

How do we develop the notion of loathsomeness on the food we are eating?

When the various dishes of food are arranged attractively, they appeal to our appetite. Note that when they are mixed up, their attractiveness is reduced. On chewing the food in our mouth, note how tiresome it is to lower the jaw and raise it repeatedly pounding on the food as if we are pounding chili in a mortar with pistle.

Also note that, while chewing, saliva, bile, phlegm and other digestive juices are produced at the bottom of the tongue, and that the tongue is mixing them with food which becomes sticky and loathsome. On swallowing the food, it reaches the stomach where it has to be further digested. The undigested food collects in the bowels and it has to be discarded from time to time in the
lavatory. As the excrement is very loathsome, one has to hide shamefully in the lavatory to discard it.

Now attachment to food (rasa-taṇhā) is a strong form of lobha which is a hindrance to the development of concentration. So the Buddha advised His Disciples to suppress it by means of āhāre-patikula-sañña.

**Catu-dhātu-vavatthāna (Defining of the Four Elements)**

‘Catu-dhātu’ means the four essential elements namely, pathavī, āpo, tejo and vāyo. ‘Vavatthāna’ means the knowledge of characterizing (the elements).

As the four essential elements form the basis of all corporeal phenomena, their characteristics must be investigated and put into knowledge.

In Chapter 6 we have learnt that our body is made up of 21 kinds of corporeal groups called kalāpas, and each kalāpa comprises at least the four essential elements and their four material qualities viz., visible form (vaṇṇa), smell (gandha), taste (rasa) and nutriment (ojā).

Thus the four great elements are present in every part and particle of our body. *Pathavī* must be characterized as the element of extension with the characteristics of hardness and softness. *Āpo* must be known as the element of cohesion with the characteristics of cohesiveness and fluidity. *Tejo* is the element of heat with the characteristics of hot and cold. *Vāyo* is the element of motion with the characteristics of pushing and supporting.

We must investigate in the body the characteristics of hardness and softness, cohesiveness and fluidity, hot and cold, pushing and supporting are present in every part and particle of the body. We must feel these characteristics and be conscious
of them in the mind to be sure of their presence. When they become distinct in the mind, one keeps on concentrating on them and noting them to develop one’s *samādhi*. The highest *samādhi* attainable here is neighbourhood concentration as the object of meditation is too deep and vast.

According to the results discovered in Pa-auk Tawya Meditation Center, *catu-dhātu-vavatthāna* is a very effective *kammaññhāna* for developing concentration very quickly. When one attains neighbourhood-concentration, one can see through the body to observe the flesh, the sinew, the bone, the heart, the liver, etc., as one should see in *kāyagatāsati*-meditation.

Then one can use the skeleton which one penetratively sees in one’s body or in the body of another person as the object of *asubha-kammaññhāna* and meditate on it to raise the concentration to the level of first *jhāna*.

Furthermore, the whiteness of the bone, preferably the skull, can be used as the object of *odāta-kasiṇa*. One meditates on it to raise the concentration further to the level of fifth *jhāna*.

These step-wise methods of developing concentration are described in *Visuddhi Magga* and they are successfully put into practice in Pa-Auk Tawya Meditation Centres.

**Four Ārupas (Four immaterial Spheres)**

The four immaterial spheres of unbounded space (*ākāsa*), unbounded consciousness, nothingness, and neither-perception nor non-perception are employed as the objects of meditation to develop the four *arūpāvacara-jhānas*, respectively.

In practices one has to develop the five *rūpāvacara-jhānas* first on one of the *kasiṇas*, and then, making the fifth-*jhāna* as the base, one goes higher to the four *āruppas* to develop the four *arūpāvacara-jhānas*. 
Six Caritas (Six Types of Temperament or Nature)
There are six types of persons according to their temperament or nature.

1. **Rāga-carita** – the greedy-natured who indulge in sensuous pleasure without shame;
2. **Dosa-carita** – the hate-natured who get angry easily even over trivial things;
3. **Moha-carita** – the stupid or dull-natured;
4. **Saddhā-carita** – the faithful-natured who venerate the Triple-Gem piously:
5. **Buddhi-carita** – the intelligent-natured who rely on reason and would not believe easily;
6. **Vitakka-carita** – the ruminating-natured who think over this and that without accomplishing much.

Kammaṭṭhāna and Carita
The forty kammaṭṭhānas should be coupled with six caritas suitably for beneficial results.

1. The greedy-natured persons should exercise the ten asubhas and kāyagatāsati as these kammaṭṭhānas can suppress passion effectively.
2. The hate-natured persons should practise the four Brahmavihāras and the four colour-kasiṇas. i.e. nīla, pīta, lohita and odāta kasiṇas. These kammaṭṭhānas are pure and serene and can delight persons who exercise them.
3. The stupid and dull-natured persons as well as the ruminating-natured persons should practise ānā-pānassati. The minds of these people are restless and distracted because of uddacca, vicikicchā and vitakka. In
ānāpānassati the in-breathing and the out-breathing have to be noted rhythmically. So ānāpānassati can control and calm down the restless minds.

4 The faithful-natured persons should practise Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati and devatānussati. Saddhā (faith) is already strong in these persons and it will be further strengthened to great benefits by practising these anussatis.

5 The intelligent-natured persons should practise maranānussati, upasamānussati, āhāre-paṭikūla-saṅnā and catudhātu-vavatthāna. The subjects of these kammaṭṭhānas are deep and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured persons.

6 The kammaṭṭhānas which are suitable to all types of persons are pathavī-kasīṇa, āpo-kasīṇa, tejo-kasīṇa, vāyo-kasīṇa, aloka-kasīṇa, ākāsa-kasīṇa and the four āruppas.

**Three Stages of Bhāvanā**

*Bhāvanā* (meditation) may be divided into three classes in accordance with the degrees of concentration or mental culture they can give rise to.

1 *Parikamma-bhāvanā* – the preparatory stage of meditation. The kammaṭṭhāna-objects such as kasiṇas are called parikamma-nimitta, meaning, preparatory immage. By observing an earth circle, one may meditate: “Pathavī, pathavī” repeatedly either by murmuring it slowly or by just noting it in the mind. This early stage of meditation, that can develop ‘parikamma-samādhi’ is called parikamma-bhāvanā. It paves the way for the arising of higher-bhāvanās later on.
'Parikamma-samādhi' is 'preparatory concentration' which is the initial and still undeveloped concentration of mind. All stages of concentration starting from this initial stage up to the stage just below the neighbourhood-concentration is termed 'parikamma-samādhi'.

2 *Upacāra-bhāvanā* – the neighbourhood stage of meditation. *‘Upacāra’* means ‘neighbourhood’ or ‘moment of access’.

*‘Upacāra-bhāvanā’* is that meditation which has come to the neighbourhood of *jhāna*, *magga* or *phala*. It may also be regarded as the meditation which is about to enter the absorption-stage of meditation called *appanā-bhāvanā*. *Parikamma-bhāvanā* itself is developed into the *upacāra-bhāvanā*. The object of *upacāra-bhāvanā* is no longer ‘*parikamma-nimitta*’; it is ‘*paṭibhāga-nimitta*’, meaning ‘counter-image’.

The concentration associated with *upacāra-bhāvanā* is called ‘*upacāra-samādhi*’ which is translated as ‘neighbourhood-concentration or access-concentration’. It represents the degree of concentration just before entering any of the absorption (*jhānas*).

3 *Appanā-bhāvanā* – the absorption stage of meditation. The meditation, which has developed to *jhāna*, *magga* or *phala*, is called ‘*appanā-bhāvanā*’. The *jhāna*, *magga* or *phala* remains absorbed or fixed in their respective objects.

The object of *jhāna* is ‘*paṭibhāga nimitta*’ whereas the object of *magga* or *phala* is Nibbāna. The concentration associated with the *appanā-bhāvanā* is called the ‘*appanā-samādhi*’.
**Bhāvanā and Kammaṭṭhāna**

1. Parikamma-bhāvanā is attainable in all the forty kammaṭṭhānas.

2. Parikamma-bhāvanā and upacāra-bhāvanā occur in the first eight anussatis and also in āhare-pañkūla-saññā and catudhātu-vavatthāna (totalling 10 kammaṭṭhānas).

3. All three types of bhāvanā occur in the remaining 30 kammaṭṭhānas viz., 10 kasīnas, 10 asubhas, 4 Brahma-vihāras, 4 āruppas, kāyagatāsati and ānāpānassati.

**Jhāna and Kammaṭṭhāna**

**Table 9.1**

**Differentiation of Kammaṭṭhānas by means of Jhānas**

<table>
<thead>
<tr>
<th>No.</th>
<th>Kammaṭṭhāna</th>
<th>Total</th>
<th>Jhānas attainable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10 Kasīnas, Ānāpānassati</td>
<td>11</td>
<td>5 Rūpāvacara Jhānas</td>
</tr>
<tr>
<td>2</td>
<td>10 Asubhas, Kāyagatāsati</td>
<td>11</td>
<td>Rūpāvacara first Jhāna</td>
</tr>
<tr>
<td>3</td>
<td>Mettā, Karunā, Mudita</td>
<td>3</td>
<td>First-second-third-fourth Rūpāvacara Jhānas</td>
</tr>
<tr>
<td>4</td>
<td>Upekkhā</td>
<td>1</td>
<td>Rūpāvacara fifth Jhāna</td>
</tr>
<tr>
<td>5</td>
<td>4 Ārupas</td>
<td>4</td>
<td>4 Arūpāvacara Jhānas</td>
</tr>
</tbody>
</table>
Notes:

1. There are 25 kammatthānas which can produce rūpāvacara first jhāna (add 1+2+3 in the above Table).
2. Fourteen kammatthānas can give rise to rūpāvacara second-third-fourth jhānas (add 1+3).
3. Twelve kammattnanas can give rise to rūpāvacara fifth jhāna (add 1+4).
4. Four āruppas can produce four arūpāvacara jhānas.
5. Ten kammatthānas comprising the first 8 anussatis, āhare-pañikāla-sañña and catu-dhātu-vatthāna cannot give rise to any jhāna. They can, however, help to attain neighbourhood concentration.

Bhāvanā-nimitta (Meditation Image)

‘Nimitta’ means mark, sign, image, target, object, etc. Here it refers to the ‘mental image’ obtained in meditation. Three types of nimitta are to be noted.

1. Parikamma-nimitta – preparatory image
   It is the object of parikamma-bhāvanā. It is the object perceived at the early stages of meditations.

2. Uggaha-nimitta – acquired image
   As the meditation proceeds, the meditator finds that he can see the object, eg. kasiṇa, without looking at it directly. He has acquired the image in his mind, and he can see it with eyes closed.

   The acquired image is still unsteady and unclear; it arises when the mind has reached a weak degree of concentration.

3. Paṭibhāga-nimitta – counter image
   As the meditation proceeds on, at the point when the
concentration reaches *upacāra*-samādhi, the acquired image suddenly changes into a bright, clear and steady image. It is similar to the original object, but it is many time brighter and clearer than the acquired image. It is entirely free from faults such as unevenness, graininess, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye. As soon as this image arises, the stage of *upacāra*-bhāvanā and neighbourhood concentration is reached.

**Nimitta and Kammaṭṭhāna**

**Table 9.2**

*Differentiation of Kammaṭṭhānas by Nimittas*

<table>
<thead>
<tr>
<th>No.</th>
<th>Kammaṭṭhāna</th>
<th>Total</th>
<th>Nimitta attainable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>All Kammatthas</td>
<td>40</td>
<td>Parikamma-nimitta and Uggaha nimitta (not distinguishable in some Kammaṭṭhānas)</td>
</tr>
<tr>
<td></td>
<td>10 Kasīnas, 10 Asubhas Kāyagatāsati Ānāpānassati</td>
<td>22</td>
<td>Parikamma-nimitta, Uggaha-nimitta, Paṭībhāga-nimitta may all appear.</td>
</tr>
<tr>
<td>3</td>
<td>First 8 Anussatis 4 Brahma-vihaṇas 4 Ārupas, Āhāre-pañikāla-saññā, Catudhātuvaravatthāna</td>
<td>18</td>
<td>Parikamma-nimitta and Uggaha-nimitta only. Paṭībhāga-nimitta is not formed.</td>
</tr>
</tbody>
</table>
Practical Coupling of Bhāvanā with Nimitta

Parikamma-bhāvanā takes as its object parikamma-nimitta and uggaha-nimitta. Upacāra-bhāvanā and appanā-bhāvanā take paṭībhāga nimitta as their object. This coupling of bhāvanā with nimitta will be illustrated by the meditation on pathavī-kasīṇa.

Pathavī-kasīṇa is prepared by covering a tray or a circle about one span and four fingers (i.e. about 12 inches) in diameter with dawn-coloured clay. If there be not enough clay of dawn colour, some other clay may be placed underneath. The surface of the clay should be made as smooth as possible. This hypnotic circle is known as kasiṇa-mandala.

Now this earth-circle is placed at a suitable height about two and a half cubits (i.e. about 45 inches) away from the place where one is going to sit. One should sit comfortably keeping the upper part of the body erect.

1 Parikmamma-nimitta and Parikamma-bhāvanā
The meditator looks at the earth-circle attentively, saying mentally or inaudibly: “Pathavī, pathavī” or “earth, earth”. Now, from this time onwards, the earth-circle that he is looking at is called ‘parikamma-nimitta’ and the meditation he is doing is called ‘parikamma-bhāvanā’.

2 Uggaha-nimitta and Parikamma-bhāvanā
After meditating for some time, perhaps weeks or months, he will be able to close his eyes and visualise the object. This means that he could see the earth-circle vividly in his mind as he has seen it with open eyes even though his eyes are closed. This visualised object or acquired image is called ‘uggaha-nimitta’.

Although the image has changed, his bhāvanā does not change yet. At this stage he is meditating on uggaha-nimitta with parikamma-bhāvanā.
3 Paṭibhāga-nimitta and Upacāra-bhāvanā
From the time the acquired image appears, it is no longer necessary to look at the original earth-circle, unless his concentration disperses. By concentrating on the acquired image, he keeps on meditating: “Pathavī, pathavī” or “earth, earth”.

When his concentration reaches the level of upacāra-samādhi, the uggaha-nimitta changes into paṭibhāga-nimitta (counter-image). This change is very distinct and is easily noticed as the paṭibhāga-nimitta is very different from uggaha-nimitta. The change is as distinct as taking out a mirror from its leather-case, or as a flock of herons flying out of dark clouds.

The parikamma-bhāvanā is now raised to the level of upacāra-bhāvanā. The meditation is now at the stage of paṭibhāga-nimitta and upacāra-bhāvanā.

At this stage all the hindrances (nivāranas) are suppressed, and the five jhāna-factors become quite strong and function their duties efficiently. Therefore the mind is well fixed on the counter-image. For this reason, upacāra-bhāvanā is also called ‘upacāra-jhāna.’

4 Paṭibhāga-nimitta and Appanā-bhāvanā
Concentrating on the paṭibhāga-nimitta, the meditator carries on his meditation, noting: “Pathavī, pathavī” as before. When the counter-image is firm and immovable, it is made to expand by will-power inch by inch until it fills every space in all directions. Concentrating on this new abstract image, he keeps on meditating: “pathavī, pathavī. If he is an intelligent, quick-witted person, he soon reaches appanā-bhāvanā when the first jhāna arises. If he is a slow-witted person, he must try hard to maintain the paṭibhāga-nimitta with special care, and if he keeps on meditating, he too attains the first jhāna sooner or later.
He is now at the stage of paṭibhāga-nimitta and appanā-bhāvanā. This means that the object of appanā-bhāvanā. This means that the object of appanā-bhāvanā is the counter-image of the earth-circle.

Towards the Second and Higher Jhānas

The yogi (meditator), who has attained the first jhāna, should develop five kinds of abilities with respect to that jhāna. These abilities are called ‘vasitās’, meaning literally ‘habits’.

1 Āvajjana-vasitā – the ability to reflect on the jhāna factors quickly;
2 Samāpajjana-vasitā – the ability to attain the jhāna quickly;
3 Adhitthāna-vasitā – the ability to remain in the jhāna as long as one wishes;
4 Vutthāna-vasitā – the ability to come out from the jhāna (meditative absorption) at the moment one has pre-determined, eg one hour after getting to jhāna;
5 Paccavekkhaṇa-vasitā – the ability to review the jhāna factors quickly by reducing the number of bhavāngacittas between vīthis.

Now in order to eliminate vitakka to go up to the second jhāna, the yogi contemplates on the coarse nature of vitakka how it can divert the mind towards a sensuous object and thus destroy the jhāna. He also contemplates on the subtle nature of the second jhāna which is free from vitakka.

Then concentrating on the paṭibhāga-nimitta of pathavī-kasiṇa, he tries to develop the three stages of bhāvanā in the normal order of parikamma, upacāra and appanā, without letting vitakka associate with the citta. This series of bhāvanā without a desire for vitakka
is known as ‘vitakka-virāga-bhāvanā’. The culmination of this bhāvanā is the attainment of the second jhāna.

The second jhāna contains only four jhāna-factors viz. vicāra, pīti, sukhā, ekaggatā, which are subtler than those present in the first jhāna.

The yogi then tries to develop the five abilities called ‘vasitā’ (habit) with respect to the second-jhāna. He then eliminates vicāra in a similar way to attain the third jhāna. The fourth and the fifth jhānas are attained by eliminating pīti and sukhā respectively in a similar manner.

Towards Arūpa-jhānas

Rūpāvacara fifth jhāna is used as the base for going up to arūpāvacara jhānas. First the five abilities called ‘vasitā’ with respect to the fifth jhāna must be developed. Then the yogi contemplates on the faults of corporeality (rūpa) to suppress his attachment to corporeality. He may reason like this:

“This body is subject to hot and cold, hunger and thirst, and to all kinds of diseases. Because of it, one quarrels with others. To clothe it, to feed it, and to house it, one has to go through many miseries.”

The yogi should also contemplate how subtle and calm the arūpāvacara jhāna is to strengthen his desire to attain it.

Then he develops the five rūpāvacara jhānas one after one on any of the nine kasiṇas, excluding ākāsa-kasiṇa. He comes out from the fifth jhāna and, without paying attention to the paṭibhāga-nimitta, he concentrates on the space behind it and meditates repeatedly: “Space is infinite! space is infinite!”. This is parikamma-bhāvanā – the pre-requisite for the arising of higher bhāvanās.
The *pañibhaṇga-nimitta* will be in front of him so long as he still has a subtle desire (*nikanti*) for it. When that desire is gone, the *pañibhaṇga-nimitta* is also gone unfolding infinite space. Concentrating on this space, he meditates on: “Space is infinite! Space is infinite!”

When his desire (*nikanti*) for the *rūpāvacara* fifth *jhāna* disappears, he is said to reach *upacāra-bhāvanā*. If he goes on meditating earnestly and strenuously, he may soon reach the *appanā-bhāvanā* and attain the first *arūpāvacara jhāna* called ‘ākāśānañcāyatana kusala citta’.

He then develops the five abilities (*vasitā*) with respect to the first *arūpa jhāna*. Then to develop the second *arūpa jhāna*, he contemplates on the unsatisfactoriness of the first *arūpa jhāna* for being close to *rūpāvacara-jhānas* and being coarse compared to the second *arūpāvacara jhāna*. Then concentrating on ākāśānañcāyatana kusala citta which focuses on infinite space, he meditates: “consciousness is infinite; consciousness is infinite”. This is the new *parikamma-bhāvanā*. When his subtle clinging (*nikanti*) to the first *arūpa jhāna* disappears, he comes to *upacāra-bhāvanā*. When he attains the second *arūpāvacara-bhāvanā*. when he attains the second *arūpāvacara jhāna* called ‘viññānañcāyatana-kusala citta’, he reaches *appanā-bhāvanā*.

Similarly by practising the *parikamma-bhāvanā* on the non-existence of ākāśānañcāyatana kusala citta, mentally repeating: “There is nothing whatsoever!”, the third *arūpāvacara jhāna*, called ‘ākiñcaññāyatana kusala citta’, is attained.

Furthermore by practising the *parikamma-bhāvanā* on ākiñcaññāyatana kusala citta, mentally repeating: “This citta is calm! It’s excellent!”, the fourth *arūpāvacara jhāna* called ‘neva- sañña-nasaññāyatana kusala citta’ is finally attained.
Going higher to Abhiññā

‘Abhiññā’ is ‘higher power’ or ‘supernormal knowledge’. Those who have attained five rūpāvacara jhānas and four arūpāvacara jhānas may further develop five mundane (lokiya) supernormal knowledge by practising these jhāna in various ways based on ten kasīṇas.

1. **Iddhividha Abhiññā**
   Powers of creating forms, flying through the air, walking on water, diving into the earth, etc.

2. **Dibba-sota Abhiññā**
   Divine ear or clairaudience, which enables one to hear subtle or coarse sounds far or near.

3. **Paracitta-vijāñāṇa (Ceto-pariya ūţaṇa)**
   Power of penetrating the mind of others to discern their thoughts.

4. **Pubbenivāsānussati**
   Power to remember the former existences of oneself and the former worlds.

5. **Dibba-cakkhu**
   Divine eye or clairvoyance, which enables one to see subtle or coarse things far or near and also the celestial worlds and the apāya abodes.

The last one, i.e. *dibba-cakkhu*, may be extended to two more Supernormal Powers:-

6. **Yathākammūpaṇagaṇāṇa**
   Power of seeing beings in the 31 planes of existence and knowing their respective kammas which have given rise to their rebirths.

7. **Anāgataṁsaṇāṇa**
   Power of knowing future existences and future worlds.
So we may say there are seven lokiya-abhiññās. But when we count five mundane supernormal knowledge (five lokiya abhiññās), (6) and (7) are included in dibba-cakkhu. Also catupapatañña, which is the knowledge with regard to the dying and reappearing of beings, is included in dibba-cakkhu.

In counting six abhiññās, a supermundane power (lokuttara abhiññā) is added to the five lokiya abhiññās. This lokuttara abhiññā is called Āsavakkhaya-ñāna.

8 Āsavakkhaya-ñāna (Arahatta-magga-ñāna)

Knowledge associated with Arahatta-magga that can extinct all cankers (āsava).

Chalābhiñña is an Arahat who possess the six superknowledge mentioned above. It should be noted that the five mundane supernormal knowledge are attainable through the utmost perfection of mental concentration (samādhi) and they are the culmination of samatha-bhāvanā (tranquility-meditation). The supermundane power, i.e. Āsavakkhaya-ñāna, is attainable through penetrating insight (vipassanā) and it is the culmination of vipassanā-bhāvanā (insight meditation).

Vipassanā Kammaṭṭhāna

In the exercises on vipassanā-bhāvanā (insight-meditation) one should have the knowledge of the following:

1 Sevenfold Visuddhi – seven stages of purity,
2 Ti-lakkhaṇa – three characteristic marks,
3 Threefold Anupassanā – 3 methods of contemplation,
4 Ten Vipassanā-ñānas – 10 insight-knowledge,
5 Threefold Vimokkha – 3 ways of emancipation,
6 Threefold Vimokkha-mukha – 3 doors of emancipation.
Sevenfold Visuddhi (Seven Stages of Purity)

‘Visuddhi’ means ‘purification’ or ‘purity’. There are seven stages in purifying the mind by insight-meditation.

1. Sīla-visuddhi – purity of morality,
2. Citta-visuddhi – purity of mind,
3. Diṭṭhi-visuddhi – purity of view,
4. Kañkhā-vitarana-visuddhi – purity by transcending doubt,
5. Maggāmagga-ñāṇadassana-visuddhi – purity of vision in discerning the Path and not-Path,
6. Patipadā-ñāṇadassana-visuddhi – purity of vision of the Path-progress,
7. Ān diam onto visuddhi – purity of vision of the knowledge of the four Paths.

In Majjhima Nikāya (Sutta 24) the simile of the stage-coach is mentioned comparing the sevenfold Visuddhi with seven stage-coaches. One mounts the first coach and travels to the second coach. Then one mounts the second coach and travels to the third coach, and so on.

In exactly the same way one purifies one’s morality to get to the starting point of the purification of the mind. Then one purifies the mind in order to get to the starting point of the purification of view. Then one purifies one’s view to arrive at the starting point of the purification by transcending doubt. One proceeds in this way until the four Paths and their Fruits are attained.

There in Majjhima Nikāya it is said that the real and ultimate goal does not consist in the purity of morality, or of mind, or of view, etc., but in total deliverance from and extinction of defilements.
**Ti-lakkhaṇa (Three Characteristic Marks)**
There are three characteristic marks of mental and corporeal phenomena, i.e. of the five aggregates of existence. They form the objects of insight-meditation.

1. *Anicca-lakkhaṇa* – the characteristic mark of impermanence
2. *Dukkha-lakkhaṇa* – the characteristic mark of suffering

“Whether Perfect Ones (Buddhas) appear in the world or whether Perfect Ones do not appear in the world, it still remains a firm condition, and immutable fact and fixed law, that all formations are impermanent, that all formations are subject to suffering, that everything is without a self”.

*(Anguttara Nikāya, Book IV, Sutta 134)*

**Threefold Anupassanā (Three Methods of Contemplation)**
This topic describes three methods for conducting insight-meditation on mental and corporeal formations, i.e. on the five aggregates of existence.

1. *Aniccānupassanā* – repeated contemplation on the impermanent nature of mind and matter in the five aggregates of existence.
2. *Dukkhānupassanā* – repeated contemplation on the unsatisfactory nature of mind and matter in the five aggregates of existence.
3. *Anattānupassanā* – repeated contemplation on the selfless or no-soul nature of mind and matter in the five aggregates of existence.

*Note:*
The meanings of the threefold *anupassanā* are described
here as they are mentioned in most popular books. Actually these meanings can be misleading. The word ‘contemplation’ itself is misleading.

‘Contemplation’ implies ‘deep thought’ or ‘to be in a thoughtful state’. In vipassanā-meditation there is no place for thinking or for being thoughtful. With the help of concentration (samādhi), one penetrates into the ultimate realities and sees with one’s own mind-eye the real nature of these realities – that is the three characteristic marks of nāma and rūpa.

By observing the incessant arising and dissolving of the ultimate nāma and rūpa, one understands the impermanent nature as well as the unsatisfactory nature of mental and corporeal formations. To be subject to incessant dissolving itself means suffering. Since the body and mind are made up of five aggregates and all these aggregates are incessantly forming and dissolving, leaving no single entity as permanent, one realizes that there is no self nor soul.

Thus in vipassanā-bhāvanā, one actually sees the ultimate things and knows their nature. This ultimate nature cannot be known by mere contemplation.

In aniccānupassana, one concentrates on the impermanent nature of the ultimate nāma and rūpa, and note repeatedly “anicca, anicca, anicca…” for ten to thirty minutes at a stretch.

Then one takes up dukkhānupassana.

In dukkhānupassana, one concentrates on the unsatisfactory nature of the ultimate nāma and rūpa and notes repeatedly “dukkha, dukkha, dukkha…” for ten to thirty minutes at a stretch.

Then one proceeds with anattānupassana.
In *anattānupassana*, one concentrates on the selfless or no-soul nature of the ultimate *nāma* and *rūpa*, and notes repeatedly “*anatta, anatta, anatta,*...” for ten to thirty minutes at a stretch. Then one takes up *aniccānupassana* again.

As one carries on the *vipassanā* meditation is this manner, the ten insight-knowledge (*vipassanā-ñāṇas*) will arise in due course. Soon after the last insight-knowledge arises, *magga-ñāṇa* and *phala-ñāṇa* (the Path and its Fruition) also arise.

**Ten Vipassanā-ñāṇas (Ten Insight Knowledge)**

1. *Sammasana-ñāṇa*
   The knowledge that can investigate the three characteristic marks of *nāma* and *rūpa* in the five aggregates of existence;

2. *Udayabbaya-ñāṇa*
   The knowledge that can investigate the arising and passing away of the ultimate *nāma* and *rūpa* in the five aggregates of existence;

3. *Bhaṅga-ñāṇa*
   The knowledge of the incessant dissolution of the ultimate *nāma* and *rūpa*;

4. *Bhaya-ñāṇa*
   The knowledge of realizing *nāma-rūpa* and the five aggregates of existence as fearful as they are dissolving incessantly;

5. *Ādinava-ñāṇa*
   The knowledge that realizes the fault and unsatisfactoriness in *nāma-rūpa* as they have been known to be fearful;
6 Nibbidā-ñāṇa
The knowledge of disgust in nāma-rūpa as they have been known to be unsatisfactory;

7 Muncitukamyaṭā-ñāṇa
The knowledge of the desire to escape from the entanglement of nāma-rūpa;

8 Paṭisankhā-ñāṇa
The knowledge to re-investigate nāma-rūpa and the five aggregates of existence in order to escape there from;

9 Saṅkhārupakkhā-ñāṇa
The knowledge of equanimity towards nāma-rūpa and conditioned things;

10 Anuloma-ñāṇa
The knowledge of adaptation to the Path.

Threefold Vimokkha (Three Ways of Emancipation)
‘Vimokkha’ means ‘emancipation, liberation or deliverance’. It refers to the emancipation from the entanglement of nāma-rūpa, i.e. from the round of rebirth or the saṁsāra of misery.

Here ‘vimokkha’ stands for magga-phala (the Path and its Fruition) which has emancipated from defilements (kilesas).

1 Suññata-vimokkha – emancipation through the concept of void by anattānupassana.

‘Suññata – void or emptiness’ here means the absence of ‘atta’ or ‘self’ or any permanent entity in nāma-rūpa and the five aggregates of existence. The yogi who practises anattānupassana realizes this concept of void, and if he attains emancipation while practising anattānupassana his magga-phala or emancipation is known as ‘Suññata-vimokkha’.
2  *Animitta-vimokkha* – emancipation through the concept of signlessness by *aniccànapassanà*.

‘*Nimitta*’ means mark, sign, image, object, etc. So ‘*animitta*’ means no mark, no sign, no image, no object, etc. While practising *aniccànapassana*, the yogi is observing the incessant dissolution of *nàma-rûpa* in the five aggregates all the time. In the ultimate state the five aggregates, which are nothing but mental and corporeal groups, have no form and shape nor any sign or image. So while the yogi is observing the incessant dissolution of *nàma* and *rûpa*, he observes no form and sign at all; he is having the concept of signlessness. If he emancipates from defilements through *aniccànapassana*, his *magga-phala* or emancipation is known as ‘*Animitta-vimokkha*’.

3  *Appanihita-vimokkha* – emancipation through the concept of desirelessness by *dukkhànapassana*.

The yogi, while practising *dukkhànapassana*, is observing the unsatisfactory or suffering nature of *nàma-rûpa* in the five aggregates all the time. So he has no desire for nor attachment to the *nàma-rûpa*. In other words he is having the concept of desirelessness (*appanihita*). And if he emancipates from defilements through *dukkhànapassana*, his *magga-phala* or emancipation is called ‘*Appanihita-vimokkha*’.

**Threefold Vimokkha-mukha** (*Triple Gate-way to Liberation*)

‘*Mukha*’ means ‘door or gateway’. The three doors to emancipation or liberation from the entanglement of defilements refer back to the three *anupassanàs*. 
Anattānupassana is Suññata-vimokkha-mukha. It realizes that the nāma-rūpa formations are void of ‘atta’ or ‘self’ or ‘ego’. Suññata refers to ‘void of atta.’

Aniccānupassana is Animitta-vimokkha-mukha. It understands that the nāma-rūpa formations are formless, signless or imageless. Animitta refers to signless state of nāma-rūpa.

Dukkhānupassana is Appanihita-vimokkha-mukha. It understands that the nāma-rūpa formations are just suffering or misery. So it develops no desire (tanhā) for nāma-rūpa formation. Appanihita refers to the state of desirelessness.

In Visuddhi Magga (Chapter XXI, paragraph 70), the following message is given:

1 “Whosoever being filled with determination (adhimokkha), considers all formations as impermanent (anicca), such a person attains the signless liberation.

2 “Whosoever being filled with tranquility, considers all formations as painful (dukkha), such a person attains the desireless liberation.

3 “Whosoever being filled with wisdom, considers all formations as not-self (anatta), such a person attains the void (suññata) liberation.

The Seven Stages of the Path of Purification

It is clearly stated in Mahā-satipaṭṭhāna Sutta that the only way towards absolute purity and extinction of all sufferings is the Noble Eightfold Path (aññhaṅgika-magga).

The eight constituents of the Path can be divided into three groups called sikkhā (learning or training):
1. **Sīla-sikkhā** – training in morality
   It comprises three *maggaṅgas* (constituents of the Path):
   i. **Sammā-vācā** – right speech
   ii. **Sammā-kammanta** – right action
   iii. **Sammā-aṭṭha** – right livelihood.

2. **Samādhi-sikkhā** – training in concentration
   This also comprises three *maggaṅgas*:
   i. **Sammā-vāyama** – right effort
   ii. **Sammā-sati** – right mindfulness
   iii. **Sammā-samādhi** – right concentration

3. **Pañña-sikkhā** – training in wisdom
   This training consists of two *maggaṅgas*:
   i. **Sammā-diṭṭhi** – right view
   ii. **Sammā-saṅkappa** – right thought

   Though the right view (wisdom) should guide the way throughout the course of purification, one should begin with *sīla-sikkhā* for the purpose of laying down the foundation of the Path. Based on *sīla*-foundation, one shall develop concentration (*samādhi-sikkhā*), and based on concentration, one shall practise *vipassanā* to develop wisdom (*pañña*).

   So in the Path of Purification (*Visuddhi Magga*), *sīla-visuddhi* (purity of morality) comes first, and *citta-visuddhi* (purity of the mind which refers to *samādhi-sikkhā*) comes next. The remaining five *visuddhis* correspond to *pañña-sikkhā* (training in wisdom).

   The progress along the Path will be marked by the seven *visuddhis*, the last *visuddhi* being the end of the Path. Each *visuddhi* is characterised by certain *vipassanā-ñāṇas* (insight-knowledge).
These phenomena together with the practical aspects of samatha-vipassanā meditation will now be described.

1 Sīla-visuddhi (Purity of Morality)
A lay-person can attain the purity of morality by fulfilling the three sīla-maggaṅgas:

1. Right speech – abstaining from lying, slandering, harsh speech and vain talk;
2. Right action – abstaining from killing, stealing and sexual misconduct;
3. Right livelihood – abstaining from a livelihood connected with immoral speech or immoral action.

A person can fulfil the above moral requirements by observing the five precepts. It is better if he can observe eight, nine or ten precepts. Most meditation centres in Myanmar ask their yogis to observe eight or nine precepts. One main reason is to save all the troubles and the money for preparing and serving food in the afternoon. Another reason is that yogis will have more time to meditate and will meditate better without consuming food in the afternoon and in the evening. Fresh fruit-juices and certain light drinks without milk, barley or any cooked vegetables are, however, allowed.

For monks the purity of morals consists of four kinds of sīla or discipline:

1. Pātimokkha-saṅvara-sīla – moral discipline as prescribed by the Pātimokkha,
2. Indriya-saṅvara-sīla – mindfulness to prevent the arising of defilements (kilesas) at the five doors (eye, ear, nose, tongue and body),
3. Ājīvapārisuddhi-sīla – discipline as regards purity of livelihood.
4 Paccayasannissita-sīla – contemplation of the purpose of using the necessaries of life in order to prevent the arising of defilements in using them.

Lay-persons should also observe the above sīlas for these sīlas develop not only moral culture but also mental culture – both of which pave their way to the arising of concentration. Of course eight or nine precepts serve as Pātimokkha-samvara-sīla for lay-people.

2 Citta-visuddhi (Purity of Mind)
For purity of mind, the yogis must develop the three samādhi-maggāṇas:

1 Right effort – undertaking tranquility meditation,
2 Right mindfulness – being mindful on the object of meditation,
3 Right concentration – concentrating one’s mind on the object of meditation.

When the meditation progresses to the stage of upacāra-bhāvanā, neighbourhood or access-concentration is attained. At this stage, all the hindrances (nīvāranas) are temporarily driven away from the mind. So the mind is free from defilements (kilesas) and it is pure. The yogi is said to attain citta-visuddhi at this stage. If, however, the yogi can raise his concentration to jhāna-samādhi (ecstatic absorption) by continuing his meditation till appanā-bhāvanā is attained, then his mind will be free from defilements for longer periods of time. The jhāna-concentration is much more stable than access-concentration.

It is definitely stated in Abhidhamma that in order to attain purity of mind, one must attain either upacāra-samādhi (access-
concentration) or appanā-samādhi (jhāna-concentration). Appanā-samādhi means the concentrations associated with the five rūpāvacara jhānas or the four arūpāvacara jhānas.

So to attain Purity of Mind, one must at least develop access-concentration. Without this concentration one cannot penetrate into the ultimate realities in insight-meditation, and so one cannot gain insight-knowledge.

A thorough investigation has been carried out in Pa-auck Tawya Meditation Centre that yogis cannot even penetrate through the body to see the internal organs, let alone to see the ultimate rūpa, the cittas in the cognitive series and the cetasikas associated therewith, if one is not equipped with the samādhi-eye i.e. the mind-eye accompanied by access-concentration or jhāna-concentration, the more powerfully can one penetrate into the ultimate realities, and so the better.

The reader should not forget the simile of the stage-coach. If one misses one coach, one cannot catch the remaining coaches. If one cannot develop Moral Purity, one shall miss the Purity of Mind. If one cannot develop Purity of Mind, one shall miss the next coach, i.e. Purity of View, and so on.

3 Diṭṭhi-visuddhi (Purity of View)
Equipped with samādhi-eye, the yogi first looks into his body to see thousands and thousands of rūpa-kalāpas (corporeal groups) arising and dissolving incessantly. He analyses the kalāpas to know the ultimate rūpas viz., pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā, jīvita-rūpa (physical vitality), cakkhu-pasāda, etc. Then he characterises each rūpa by means of its salient characteristic (lakkhaṇa), its function or essential properties (rasa), the result of its function or the way it appears to the yogi’s mind (paṇcu-
paṭṭhāna), and the immediate causes which condition its arising (padaṭṭhāna).

Then he investigates his mind by observing the vīthi cittas as they occur in succession in cognitive series. He investigates thoroughly all the cittas arising in all six types of vīthis (cognitive series). After differentiating each citta, he investigates the cetasikas which associate with each citta.

He then characterises each citta and each cetasika by means of lakkhāna, rasa, paccupaṭṭhāna and padaṭṭhāna as he has done with each rūpa.

By characterising each type of citta, each type of cetasika and each type of rūpa in his mind and body, he comes to know that only the feeling group (vedanā), the perception group (saññā), the group of mental formations (saṅkhāra), the consciousness group (viññāṇa) and the corporeality group (rūpa) exist, and that nothing else, such as ‘atta’, ‘self’ or ‘ego’, ever exists.

He also understands that just as the combination of wheels, axle, vehicle-body, horse, etc., is called a carriage, so also the combination of the five groups (khandhas) is called ‘I, you, he, she or person’.

His view is now free from the wrong notion that ‘I, you, he, she, atta, self or person exists’. He is said to attain the Purity of View (Diṭṭhi Visuddhi).

The ability to characterise each type of citta, each type of cetasika and each type of rūpa by means of lakkhāna, rasa, paccupaṭṭhāna and padaṭṭhāna is called ‘nāma-rūpa-pariccheda-ñāṇa’ (the knowledge of characterization of mental groups and corporeal group). This knowledge is the landmark of Purity of View.
Note:
The characterization of cittas, cetasikas and rūpas by means of lakkhaṇa, rasa, paccuṭṭhāna and padaṭṭhāna is systematically carried out in Pa-auk Tawya Meditation Centres.

4 Kañkhā-vitarana-visuddhi (Purity by Transcending Doubt)
‘Kañkhā’ means ‘doubt’, it may be either intellectual or ethical double, i.e. methodical doubt or sceptical doubt. Only the sceptical doubt, which is identical with vicikicchā, is rejectable and kammically unwholesome, as it hinders the inner development of man.

The 16 doubts enumerated in the Suttas, such as the second Sutta in Majjhima Nikāya, are as follows.

a  Five doubts concerning the past:
   i   Have I been in the past?
   ii  Or, have not been in the past?
   iii What have I been in the past?
   iv  How have I been in the past?
   v   From what state into what state did I change in the past?

b  Five doubts concerning the future:
   i   Shall I be in the future?
   ii  Or, shall I not be in the future?
   iii What shall I be in the future?
   iv  How shall I be in the future?
   v   Form what state into what state shall I change in the future?

c  Six doubts concerning the present:
i  Am I?
ii  Or, am I not?
iii  What am I?
iv  How am I?
v  Whence has this being come?
vi  Whether will it go?

‘Kañkhā-vitarana-visuddhi’ means ‘purity by transcending doubt’ or ‘purification by overcoming doubt’. Thus in order to reach this stage of purity, one need to transcend or overcome the 16 doubts mentioned above as well as the 8 types of *vicikicchā* described in *Abhidhamma* (See Chapter 2, p.58).

So one need to know one’s past lives as well as one’s future lives and how the past, the present and the future are inter-related by the Law of Dependent Origination.

It is stated clearly in *Visuddhi Magga* (II, 221 Myanmar) and *Abhidhamma-āṭṭhakathā* (II, 189 Myanmar) that there is no one, even in dreams, who became enlightened without seeing the causal relations of Dependent Origination with his own wisdom-eye.

In order to correlate the past mental and corporeal phenomena with those of the present, one must know the mental and corporeal groups of the past lives as well as those of the present life. Again to correlate the present with the future, one should also know the mental and corporeal groups of the future lives.

How can one know the past mental and corporeal phenomena which have already dissolved and the future phenomena which do not come into existence yet?

Well, the ability of the *samādhi*-mind is marvellous. We have learnt about *pubbenivāsānussati-abhiññā* which can remember
thousands of one’s past lives and anāgatasañña which can know one’s future existences.

In the case of insight-meditation (vipassanā) we need not go to the Abhiñā-stage and we have no Abhiñā- the power of which we could make use of. But, if we have the necessary samādhi and the knowledge to characterize the mental and corporeal phenomena (nāma-rūpa) both internally (in one’s self) and externally (in the others), then we can trace the current or stream of arising and dissolving nāma-rūpa backwards to the past lives. The method is described in Samyutta Nikāya (II, 71 Myanmar), in Khajjaniya Sutta, and it is being practised satisfactorily in Pa-auk Tawya Meditation Centres.

The future mental and corporeal groups may also be observed in a similar way by examining the probable results of the five causes of the present life. In Pa-auk Tawya Meditation centre, the yogi performs some meritorious at the shrine by offering candles and flowers. He makes the usual prayers and makes a wish as to the kind of person he wants to be in the next future existence as the result of that good deed. He characterises the mental and corporeal phenomena which arise during this performance.

He then goes to the common meditation hall and meditates together with the other yogis. He develops concentration, recalls the previous performance of the meritorious deed and again analysis the mental and corporeal phenomena arising at that time. If he observes the same results as he has noted before, he is assured that he can characterize external nāma-rūpa phenomena.

Now based on the present five causes viz., avijñā, tañhā, upādāna, saṅkhāra and kamma-bhava – he tries to visualize the
future life which will be formed as a result. He may see the same life as he has wished for at the shrine, or it may be a different one, which is more often the case. Whatever the new life may be the yogi again analyses the *nāma-rūpa* phenomena of the new person and correlates the five future effects viz., *viññāna, nāma-rūpa, saḷāyatana, phassa* and *vedanā* (see Chapter 8, page 312) with the five present causes. If he can actually observe the five future effect being formed as the results of the five present causes, then he is assured convincingly that the present and the future correlation of the Law of Dependent Origination holds.

The causal relations as described by the Law of Dependent Origination and the 24 conditions of *Paṭṭhāna* are the major causal relations which govern the arising and dissolving the mental and corporeal phenomena occurring in ourselves as well as in others. There are certain immediate causes which the yogi has to investigate.

For example, four causes must be present for the arising of *cakkhu-dvāra viṭṭhi* (the eye-door cognitive series). These causes are the eye-door, the visible object, light and *manasikāra* (attention). Similar four causes are respectively required for the arising of the other door-cognitive series.

Again in each cognitive series (*viṭṭhi*), *kusala cittas* (moral *kamma*-formations) arise as *javanas* if there is ‘*yoniso manasikāra*’ (wise reflection), and *akusala cittas* (immoral *kamma*-formations) arise as *javanas* if there is ‘*ayoniso manasikāra*’ (unwise reflection). Depending on these *kamma*-formations again, rebirth consciousness as well as other resultant consciousness arise in the next life.
The corporeal groups are produced by four causes viz., kamma, citta, utu (tejo) and āhāra (ojā). These causes together with their resultants should be seen vividly by the samādhi-eye.

When the immediate causes as well as the major causes for the arising of mental and corporeal groups have been thoroughly investigate, the yogi knows definitely that the five groups of existence that constitute each living being are being produced by the respective appropriate causes. So he is able to eliminate the "View of Uncausedness" (Ahetuka-diṭṭhi) which believes in the arising of living beings without any cause, and also the ‘View of the Wrong Cause’ of existence (Visama-hetuka-diṭṭhi) which believes in the creation of living beings by a Creator.

Furthermore, since the yogi has observed the continuous chain of cause and effect relations occurring in accordance with the Law of Dependent Origination, he can discard the ‘View of the Inefficacy of Action’ (Akiriya-diṭṭhi), the ‘View of Nihilism’ (Natthika-diṭṭhi), the ‘View of Eternity of the Soul or Ego’ (sassata-diṭṭhi) and the ‘View of Annihilation of the Soul or Ego’ (uccheda-diṭṭhi).

Numerous speculative opinions and theories, which at all times have influenced and still are influencing mankind, and which are not in accord with the causal relations, can all be eliminated.

Now the mind of the yogi is free from all false views. Thus the stage of the ‘Purity of View’ (Diṭṭhi Visuddhi) is further reinforced. Besides since the yogi has now overcome all the 16 doubts (kaṃkhā) mentioned above as well as the sceptical doubt (vicikicchā) with respect to the causal relations, he is said to overcome or transcend all doubts. So he has also attained the ‘Purity by Transcending Doubt’ (kaṃkhā-vitarana Visuddhi).
The landmark of this stage of purity is Yathā-bhūta-ñāṇa (the knowledge which can discern the reality correctly) or Paccaya-pariggaha-ñāṇa (the knowledge which embraces all the causes of mental and corporeal phenomena).

**Cūla-Sotāpanna (Junior Stream-winner)**

‘Sotāpanna’ is a noble person (Ariya) who has eliminated diṭṭhi and vicikicchā completely. He will never be reborn in the apāya abodes and he is destined to enter Nibbāna in no more than seven rebirths in the kāma-planes.

Now the yogi, who has attained Nāma-rūpa-pariccheda-ñāṇa and Paccaya-pariggaha-ñāṇa, has temporarily eliminated diṭṭhi and vicikicchā as described above. So he resembles a sotāpanna but he is not a sotāpanna yet. He is called a cūla-sotāpanna meaning a junior-sotāpanna. He will not be reborn in the apāya abodes in his subsequent life.

The two knowledge, i.e. Nāma-rūpa-pariccheda-ñāṇa and Paccaya-pariggaha-ñāṇa are very important. They are the basic knowledge in insight-meditations and they constitute the foundations for the arising of ten vipassanā-ñāṇas in later stages. They are not included in vipassanā-ñāṇas because they do not concentrate on the three characteristic marks (Tilakkhaṇa) of existence. Nevertheless they reveal the insight nature of the ultimate realities concerning nāma and rūpa.

They are important because they eliminate the wrong or evil views (micchā-diṭṭhi) and strengthens the right view (sammā-diṭṭhi). The wrong views are rejected for being a source of evil aspirations and conduct. It is stated in Anguttara Nikāya (Book II, Sutta 22) that:
“No other thing than evil views do I know, O monks, whereby to such an extent the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. No other things than evil views do I know, whereby to such an extent the wholesome things not yet arisen are hindered in their arising, and the wholesome things already arisen disappear. No other thing than evil views do I know, whereby to such an extent human beings at the dissolution of the body at the death are passing to a way of suffering into a world of woe into hell.”

Furthermore, in Anguttara Nikāya (Book II, Sutta 23) it is stated that:

“Whatever a man filled with evil views performs or undertakes, or whatever he possesses of will, aspiration, longing and tendencies, all these things lead him to an undesirable, unpleasant and disagreeable state, to woe and suffering”.

5 Maggāmagga-ñāṇadassana Visuddhi
(Purity of Vision in Discerning the Path and not-Path)

The criteria of this Purity of Vision is Sammasana-ñāṇa and the first part of Udayabbaya-ñāṇa. Sammasana-ñāṇa is the knowledge that can investigate the three characteristic marks of nāma-rūpa in the five aggregates of existence. Udayabbaya-ñāṇa is the knowledge that can investigate the arising and passing away of the ultimate nāma and rūpa.

Strictly speaking vipassanā-bhāvanā which is the investigation of the three characteristic marks of nāma and rūpa in the thirty-one planes of existence, begins at this stage. There are four
methods for investigating the three characteristic marks of existence.

1 Kalāpa-sammasana Method
This is the investigation of all conditioned things (saṅkhāra or nāma-rūpa) in the thirty-one planes of existence in terms of five groups or aggregates without differentiating them as belonging to the past, present or future.

Considering all the corporeal groups in the 31 planes that have arisen with causes, he meditates: “This material group has the nature to dissolve and pass away, so it is impermanent (anicca). It has the nature of fearfulness because of their incessant dissolution, so it is unsatisfactory or suffering (dukkha). It possesses no substantial entity which does not dissolve, so it is not ‘I’, not ‘person’, not ‘ego’ nor ‘atta’ (anatta).

Then he considers all the feeling group, the perception group, the group of mental formations and the consciousness group in turn and meditates in the same way as above.

2 Addhāna-sammasana Method
This method investigates the conditioned things in the 31 planes of existence by way of duration. He divides the conditioned things into the past, the present and the future group. He meditates like this:

“The material group in the past life has all dissolved in the past life. It does not proceed or pass on to the present. Because of its nature of dissolving and passing away, it is anicca. Because of its nature of fearfulness it is dukkha. Because of its nature of not ‘ego or atta’ it is anatta”.

Then considering the fact that all the material group in the present life will dissolve in this life and will not pass on to the future life, he again meditates on the present material group as anicca, dukkha and anatta.

He meditates in the same way on the four mental groups, considering one group at a time.

3 Santati-sammasana Method
This method investigates the conditioned things in the 31 planes of existence in terms of continuous series.

To practise this method the yogi divides the corporeal groups in one life as a series of hot rūpa, a series of cold rūpa, etc. He then meditates thus:

“The hot series or rūpa has all dissolved. It does not pass on to the cold series of rūpa. Because of its nature of dissolution, it is anicca. Because of its nature of fearfulness, it is dukkha. Because of its nature of not ‘ego or atta’, it is anatta”.

Similarly considering the various cognitive series of consciousness, he meditates that cakkhu-dvāra vīthi-cittas dissolve soon after they are formed and they do not pass on to sota-dvāra vīthi-cittas that sota-dvāra vīthi-cittas also dissolve soon after they are formed and they do not pass on to ghāna-dvāra vīthi-cittas, and so on. So they are anicca, dukkha and anatta on account of their dissolution, fearfulness and not ‘ego or atta’ natures.

4 Khaṇa-sammasana Method
This method investigates the conditioned things in the 31 planes of existence by way of momentariness. He meditates like this:

“The corporeal group which is formed in the past moment has all dissolved in the past. It does not pass on to the present
moment. Because of its dissolution nature, it is anicca. Because of its nature of fearfulness, it is dukkha. Because of its nature of not ‘ego or atta’ it is anatta.”

“The mental groups (citta and cetasikas) that have arisen at the moment of atita-bhavaṅgā have all dissolved at that moment. They do not pass on to the moment of bhavaṅgā-calana. Because of their nature of dissolution, they are anicca. Because of their nature of fearfulness, they are dukkha. Because of their nature of not ‘ego or atta’, they are anatta”.

“The mental groups (citta and cetasikas) that have arisen at the moment of bhavaṅgā-calana have all dissolved at that moment. They do not pass on to the moment of bhavaṅgu-paccheda. Because of their nature of dissolution, they are anicca. Because of their nature of not ‘ego or atta’, they are anatta”.

The yogi can extend this method as far as his knowledge can embrace the natural phenomena of nāma and rūpa.

For those yogis, who have systematically investigated the five groups of existence in the present as well as in the past and the future lives, and have characterized each type of rūpa, citta and cetasika by means of lakkhaṇa, rasa, paccuṭṭhāna, padaṭṭhāna, and have also correlated these ultimate realities according to the Law of Dependent Origination, they can vividly see the long chain of arising and dissolving of nāma-rūpa phenomena extending from the earliest past life they have investigated to the subsequent past lives, to the present life and then to the future lives. Since they can see the arising and the dissolution of individual nāma and rūpa in the chain, they can easily meditate on the three characteristics of existence.

According to the experience of Pa-auk Tawya yogis, the long chain of arising and dissolving of the mental and corporeal
phenomena is so distinct that they just watch the arising and the
dissolving of the phenomena and meditate on them by way of
aniccânupassanā for 10-15 minutes then by way of dukkhânupassanā
for another 10-15 minutes and again by way of anattânupassanā
for 10-15 minutes.

As they keep on meditating and rotating the anupassanās in
turn, their ability to investigate the three characteristic marks of
nāma and rūpa become better and better until they are able to see
the arising instant, the existing instant and the dissolving instant
of each nāma and rūpa. This is the culmination of Sammasana-ñāṇa.

Then the conditioned things are investigated according to
the causal relations. Because the cause arises, the effect arises.
When the cause dissolves, the effect also dissolves. The causes
that condition rūpa to arise are avijjā, taṇhā, kamma and āhāra.
The causes that condition the cetasikas to arise are avijjā, taṇhā,
kamma and phassa. The causes that condition the arising of cittas
are avijjā, taṇhā, kamma and nāma-rūpa. These the yogi comes to
know well.

By meditating in this way for thousands of times, the yogi’s
investigating knowledge improves more and more until he is
able to see the arising instant and the dissolving instant of nāma-
rūpa very clearly. At this stage, the yogi stops considering the
cause-effect relations, and concentrates on the arising instant and
the dissolving instant of nāma-rūpa. The arising and the
dissolving phenomena of mental and corporeal groups become
very distinct when the knowledge known as Udayabbaya-ñāṇa
which observes these phenomena also arises.

As this knowledge gathers in strength, the ten Upakkilesas
(impurities or corruption) normally arise. These upakkilesas are
very distinct, and so they represent a very good criterion for judging whether one has really attained Udayabbaya-ñāṇa.

**Upakkilesa** (*Ten Impurities of Vipassanā*)

1. *Obhāsa* – rays emitting from the body on account of insight,
2. *Pīti* – five kinds of rapture (unprecedented joy),
4. *Adhimokkha* – the controlling faculty of strong faith,
5. *Paggaha* – intense effort which supports vipassanā-citta
6. *Sukha* – pleasant feeling in the whole body due to wholesome citta-raṇa,
7. *Ñāṇa* – quick insight wisdom,
8. *Upāṭṭhāna* – mindfulness fixed on kammaṭṭhāna,
9. *Upekkhā* – tatramajjatupekkhā and avajjanupekkhā, (the former represents tatramajjattatā cetasika which can observe phenomena effortlessly; the latter refers to the cetana associated with avajjana-citta that can reflect on phenomena quickly)
10. *Nikanti* – mild attachment to vipassanā-ñāṇa which is accompanied by pīti, passaddhi, sukha and obhāsa.

Of the ten impurities mentioned above, only nikanti (attachment) belongs to kilesas (defilements). The remaining ones are wholesome qualities. Yet when one is presented with these qualities, especially the body-rays, unprecedented joy, quietude and happiness on account of pleasant feeling, strong religious fervour due to intense faith, the insight wisdom and the ability to observe the arising and passing away of conditioned things quickly and effortlessly, one may develop grasping diṭṭhi (the
wrong view that they occur in me), vicious māna (the pride that I alone possess these marvellous qualities) and grasping taṇhā (strong attachment that the qualities are mine). These diṭṭhi, māna and taṇhā really defile one’s meditation because they are real defilements (kilesas).

Some yogis with poor knowledge of Dhamma even think that they attain Magga and Phala when they have the unusual aura, joy, tranquility and happiness.

All these people who have such a wrong view (diṭṭhi) or a vicious pride (māna) or a grasping attachment (taṇhā) are on the wrong Path; their meditation will be at a standstill and may even decline.

Those people, who have sufficient knowledge of Dhamma, know very well that these unusual phenomena of aura, joy, happiness; etc., are just upakkilesas and that they do not represent a Magga or Phala yet. To be on the right Path, one must meditate on the arising and passing away of the conditioned things.

This knowledge which can differentiate between the wrong Path and the right Path is called Maggāmagga-ñāṇadassana Visuddhi. The yogi who possesses this knowledge is said to attain the Purity of Vision discerning the Path and not-Path.

6 Paṭipadā-ñāṇadassana-visuddhi
(Purity of Vision of the Path-progress)
The Purity of Vision of the Path-progress ranges from the later part of Udayabbaya-ñāṇa to the last vipassanā-ñāṇa, covering nine insight knowledge in all. These knowledge have to be developed one after another by earnestly and strenuously meditating on the three characteristic marks of the conditioned things (saṅkhāra – nāma-rūpa).
Udayabbaya-ñāṇa

After attaining the Purity of Vision discerning the Path and not-Path, the yogi earnestly undertakes the *vipassanā*-meditation again, meditating on the three characteristic marks of existence, with particular attention to the arising phenomena and the dissolving of the conditioned things. Gradually the yogi’s *Udayabbaya-ñāṇa* becomes matured.

Bhaṅga-ñāṇa

As the insight knowledge of the yogi gradually developed, the yogi is able to note the arising and passing away of *nāma* and *rūpa* more and more quickly. Since *nāma* and *rūpa* are arising and passing away at a tremendous rate of many billions per second, no yogi would be able to observe all *cittas* and *cetasikas* as they arise and perish. Even when he can note along fairly quickly, he will not observe the arising phenomena any more; all he observes is only the dissolving phenomena. Whatever he looks at, he observes the dissolution of conditioned things.

The knowledge that observes the incessant dissolution of the ultimate *nāma* and *rūpa* is called *Bhaṅga-ñāṇa*. If the yogi can observe the dissolving instant of the *Bhaṅga-ñāṇa*, that investigates the dissolving instant of a conditioned thing, with a subsequent *Bhaṅga-ñāṇa*, then his *Bhaṅga-ñāṇa* is said to reach its culmination.

Bhaaya-ñāṇa

When the yogi observes the incessant dissolution of the conditioned things continuously, he realizes the fearful
nature of nāma-rūpa and the five aggregates of existence. The yogi is said to attain Bhaya-ñāṇa which is the knowledge that realizes the fearful nature of nāma-rūpa.

Ādinava-ñāṇa
When the yogi possesses the knowledge that realizes the fearful nature of nāma-rūpa, he finds the faulty and unsatisfactory nature of nāma-rūpa. Thus he also attains Ādinava-ñāṇa, which is the knowledge that realizes the fault and unsatisfactoriness in nāma-rūpa.

Nibbidā-ñāṇa
When the yogi finds fault in nāma-rūpa and knows well how unsatisfactory the conditioned things are, he develops disgust in these things. He is no longer happy to possess them. He is said to develop Nibbidā-ñāṇa which is the knowledge of disgust in nāma-rūpa.

Muñcitukamyatā-ñāṇa
When the yogi has disgust in nāma-rūpa, the conditioned things, he wants to escape from the entanglement of nāma-rūpa just as the fish in the net of the fisherman and the little frog in the mouth of the snake want to escape. Thus Muñcitukamyatā-ñāṇa, i.e. the knowledge of the desire to escape from the entanglement of nāma-rūpa arises in the mind of the yogi.

Patisaṅkhā-ñāṇa
The yogi, who wants to escape from the net of nāma-rūpa finds no way out other than to meditate on the three characteristics of existence in the five aggregates both internally and externally.
There is a good example here. A fisherman uses a bell-shaped bamboo-basket with a wide opening at the bottom to catch fish. He lowers the basket into water in a creek until it touches the bottom of the creek, puts his hand in from a narrow mouth at the top of the basket, and stirs the water in the basket with his hand to see whether the basket has enclosed some fish. If his hand touches a fish, he will catch it. Otherwise he lifts the basket and lowers it again and again into water a few steps away from the previous place.

Now his hand touches something like a fish. He grasps it and pulls it out of water. When the upper part of the animal comes over the surface of water he sees three stripes around its neck and he knows it to be a water-cobra. Now the snake has poisonous venom. It can kill him if it has the chance to bite him.

At first he thought that he had caught a big fish and so he was delighted. Every worldling feels delighted in a similar way to possess mind and body because he does not know the fearful nature of *nāma-rūpa* yet.

When the fisherman saw the three stripes on the neck of the snake, he knew the snake to be a water-cobra and to be very dangerous. This is analogous to the situation when the yogi saw the three characteristic marks of existence and the fearful nature of the conditioned things (*nāma-rūpa*). This is the time when the yogi attain *Bhaya-ñāṇa*.

When the fisherman saw danger, he found the situation to be unsatisfactory and the snake to be disgusting. In the same way the yogi, who realized the
fearful nature of the conditioned things, found them to be unsatisfactory and developed disgust on them. These correspond to the times when the yogi developed Ādinava-ñāṇa and Nibbidā-ñāṇa, respectively.

Now the fisherman was no longer happy to have the snake in his hand and he developed a strong desire to escape from the snake. This is analogous to the situation when the yogi attain Muñcītukamyaṭā-ñāṇa and wanted to escape from the entanglement of nāma-rūpa.

The fisherman, who wants to escape from the snake, dares not free the snake, because it will bite him if he frees it. So, whether he likes it or not, he grips the snake, pulls it out of the water, raises it over his head, swirls it around three or four times, throws it away as far as he can and hurries to the high ground.

In the same way the yogi, who wants to escape from nāma and rūpa, cannot neglect them and forget them. He must take a firm grip on them by meditating on the three characteristic marks of existence. This corresponds to Pañisaṅkhā-ñāṇa.

Saṅkhārupekkhā-ñāṇa

The fisherman, who has thrown away the snake and hurried to the high ground, soon feels safe and relaxed. In a similar manner, the yogi, who earnestly meditates on the three characteristics of the conditioned things, soon develops equanimity towards nāma-rūpa. He has either disgust on nor attachment to nāma-rūpa. He can keep a balanced mind even though he is observing the true nature of nāma and rūpa.
Here again there is a good illustration. A man had a beautiful wife. We might think that he was lucky. But his wife’s beauty attracted the attention of other men, some of whom went out of their way to use every means to win her love. If she was not faithful or if her mind was not firm, she might commit adultery.

Now this man’s wife was not faithful. She went out with several men. Here husband was very unhappy and he pleaded with her to be faithful to him. She refused to comply. She kept on going out with other men. The man was so upset that he couldn’t bear it any more. So he divorced her at court.

After that, even though the man knew that she was going out with several men as usual, he did not feel upset as her conduct was not concerned with him any more.

Similarly the yogi, who has developed Sañkhā-rupekkhā-ñāṇa, can maintain equanimity towards nāma-rūpa and conditioned things even though he is observing the incessant dissolution and the unsatisfactory nature of them.

Anuloma-ñāṇa

The yogi, who can maintain equanimity towards nāma-rūpa and conditioned things, carries on his meditation on the three characteristics of existence by way of the three Anupassanās. However, his mind no longer wants to observe the conditioned things. His mind is looking out for Nibbāna, and so long as it does not find Nibbāna, it keeps on observing the conditioned things. When it
finds Nibbāna, however, it departs from the conditioned things and enters the realm of Nibbāna.

Here again we find a beautiful simile. In the old days sailors used to take some crows with them on voyage. After sailing the ship for a certain number of days, they expected to see land. If no sign of land was in sight, they see a crow free to fly in the direction the ship was sailing. The crow would fly as far as it could, and if it did not spot land, it came back to the ship and rested on the mast.

After sailing on for a couple of days, the sailors again set free another crow. The crow would fly as far as it could and, if it did not see land, it would come back. But if it saw land, it would fly on to the land without returning to the ship. Then the sailors know that land was near and sailed the ship towards the land.

In the same way the investigating mind would keep coming back to Saṅkhārupekkhā-ñāṇa so long as it did not see Nibbāna. Once it saw Nibbāna, it did not come back; it proceeded on towards Nibbāna through Magga-vīthī. The Magga-vīthī has been discussed on page 174 in Chapter IV. It occurs like this:

a Magga-vīthī in manda-paññā (slow-witted) person:
   “Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala”-Bha–

b Magga-vīthī in tikkha-paññā (quick-witted) person:
   “Na-Da-Ma-U-Nu-Go-Magga-Phala-Phala-Phala”-Bha–

In the above vīthīs the insight knowledge associated with ‘Pa-U-Nu’ is known as Anuloma-ñāṇa.
Pa – Parikamma – preparation for the arising of magga.
(It is absent in tikkha-pañña person.)

U – upacāra – proximity of magga

Nu – anuloma – adaptation or connection,

Go – gotrabhu – the citta that cuts the putthujjana-lineage to form the ariya-lineage.

In the above cognitive series, parikamma, upacāra and anuloma cittas take tilakkhaṇa as their object and thus they are included in vipassanā cittas.

Gotrabhu-ñāṇa

Gotrabhu, on the other hand, takes Nibbāna and not tilakkhaṇa as its object. so it is not included in vipassanā cittas. The insight knowledge associated with gotrabhu is called Gotrabhu-ñāṇa.

Magenta-ñāṇa and Phala-ñāṇa

As gotrabhu points the way towards Nibbāna. Magga-citta and Phala-cittas follow immediately taking Nibbāna as their object. The wisdom (pañña) associated with Magga and Phala are called Magga-ñāṇa and Phala-ñāṇa, respectively.

The Magga-ñāṇa, though it arises just once, is very powerful. It simultaneously accomplishes four functions namely,

1 comprehension of the Truth of suffering,
2 eradication of craving which is the cause of suffering,
3 realization of Nibbāna and
4 full development of the eight constituents of the Path.

“As the traveler by night sees the landscape around him by a flash of lightening and the picture so obtained swims long thereafter before his dizzled eyes, so the individual seeker, by
the flashing light of insight, glimpses Nibbāna with such
clearness that the after picture never more fades from his
mind.” ~ DR. PAUL DAHLKE

The Path (Magga) is immediately preceded by two or
three Phalas, which are the Fruits of the Path. This is the
reason why the Dhamma is called ‘akālika’ (immediately
effective).

Paccavekkhaṇa-ñāṇa
After the magga-vīthi and a few bhavaṅgā-cittas, five
paccavekkhaṇa-vīthis normally arise. By these vīthis the
yogi (1) reflects on the Path, (2) reflects on the Fruits,
(3) reflects on the Nibbāna he as realized, (4) reflects on
the defilements he has annihilated and (5) reflects on
the defilements he has yet to annihilate.

The knowledge associated with paccavekkhaṇa-javana
cittas is called Paccavekkhaṇa-ñāṇa.

Sixteen āḷās in Series
Up to now the yogi has attained 16 āḷās viz., Nāma-rūpa-
pariccheda-ñāṇa, Paccaya-pariggaha-ñāṇa, ten vipassanā āḷās
(Sammasana-ñāṇa to Anuloma-ñāṇa), Gotrabhu āḷāṇa, Magga-ñāṇa,
Phala-ñāṇa, and Paccavekkhaṇa-ñāṇa.

7 Āḷṇadassana-visuddhi
(Purity of Vision of the knowledge of the four Paths)
The effort to purify the mind stage by stage begins with sīla-
visuddhi. When anuloma-ñāṇa is attained, the first six stages are
completed. On attainment of Magga and Phala, the final stage of
purification called Āḷṇadassana-visuddhi is reached.
Ñāṇadassana-visuddhi comprises four maggas which comprehend the four Noble Truths directly and purify the mind from all defilements stage by stage as described below.

1 **Sotapattimagga** – It is the first magga attainable by yogis. It may be regarded as the first stage of Sainthood.
   - *Sota* – the stream leading to Nibbāna,
   - *Apatti* – entering for the first time,
   - *Magga* – the noble Eightfold Path.

   **Sotapattimagga** annihilates two kilesas (defilements) viz., *diṭṭhi* and *vicikicchā* and three Fetters (*Samyojana*) namely, *sakkāya-diṭṭhi*, *vicikicchā* and *silabhataparamāsa*.

   **Sakkāya-diṭṭhi** – personality belief taking the complex combination of psycho-physical aggregates as person or self or I.

   **Vicikicchā** – Sceptical doubt about (1) the Buddha, (2) the Dhamma, (3) the Sangha, (4) the Training, (5) the past lives, (6) the future lives, (7) both the past and the future lives, and (8) the Law of Dependent Origination.

   **Silabhataparamāsa** – adherence to the false view that one becomes pure and thus be liberated by bovine and canine morality or by rites and ceremonies.

2 **Sakadāgāmi-magga** – It is the second magga attainable and may be regarded as the second stage of Sainthood. It does not annihilate any of the remaining kilesas and Fetter; but it reduces the strength of these defilements.

3 **Anāgāmi-magga** – It is the third magga attainable and may be regarded as the third stage of Sainthood. It annihilates one more kilesa, i.e., *dosa* (hatred), and two more Fetters – namely, *kāmarāga* and *paṭigha*. 
Dosa – Paṭigha – hatred or illwill  
Kāmarāga – attachment to sense-objects.

4 Arahitta-magga – It is the fourth magga attainable by yogis and it may be regarded as the fourth and last stage of Sainthood. It annihilates all the remaining kilesas and Fetters.

Ariyas (Noble Persons)
There are eight types of ariyas – namely, four maggaṭṭha-persons and four phalaṭṭha-persons. The maggaṭṭha-persons, however, exist only for a conscious moment each, i.e., during the magga-citta they are experiencing. After the dissolution of the magga-citta, they become phalaṭṭha-persons.

For example, a person is called sotāpatti-maggaṭṭha person while the sotāpatti-magga citta is arising in him. After the dissolution of this citta, sotāpatti-phala citta arises in him and he is known as a sotāpatti-phalaṭṭha person or sotāpanna from this moment onwards.

If a sotāpanna again undertakes vipassanā meditation, he will attain sakadāgāmi-magga in due course. During this second magga-citta, he is called a sakadāgāmi-maggaṭṭha person. After the dissolution of this citta, sakadāgāmi-phala citta arises in him and he is known as a sakadāgāmi-phalaṭṭha person or sakadāgāmi from this moment onwards.

A sakadāgāmi may again undertake vipassanā meditation. When he attains the third magga, he is known as an anagami-maggaṭṭha person while that magga-citta last. As soon as the magga-citta dissolves, anāgāmi-phala citta arises in him and he is called an anāgāmi-phalaṭṭha person or anāgāmi from that moment onwards.
Again an anāgāmi may undertake vipassanā meditation, and when he attains the fourth magga, he becomes an arahatta-maggaññha person. But as soon as the arahatta-magga citta dissolves, arahatta-phala citta arises and he becomes an arahatta-phalaññha person or arahat from that moment onwards.

Thus the four maggaññha persons exist for so short a duration that they cannot be pointed at. Only the four phalaññha persons can be pointed at. Their distinct characteristics may be noted as follows:

1 *Sotāpanna or Sotāpan*

A sotāpanna is one who has attained sotāpatti-magga and sotāpatti-phala. He (or she) can enjoy the peace or Nibbāna whenever he wishes by developing the meditative absorption corresponding to sotāpatti-phala-samāpatti.

He is called a stream-winner because he has entered the stream that leads to Nibbāna. The stream entered the stream that leads to Nibbāna. The stream represents the noble Eightfold Path. He is no longer a worldling (*putthujjana*), but an *ariya* (noble person).

A sotāpanna has eradicated the two worst defilements, i.e., *diṭṭhi* and *vicikicchā*, and three basic Fetters namely, *sakkāya diṭṭhi*, *vicikicchā* and *sīlabbataparāmāsa*. He has also eliminated the coarse properties of the remaining defilements—the properties that can cast a person to the *apāya* abodes. So to him, the doors of the *apāya* abodes are closed for ever, neither will he be reverted to a worldling again.

He has unwavering faith in Buddha, Dhamma and Sangha. He will also steadfastly observe the five precepts and will abstain from committing any of the ten *akusala-kamma*-pathas, i.e., ten *ducaritas* or unwholesome actions. The four *lobha-mūla diṭṭhigata-*
sampayutta cittas and the moha-mūla vicikicchā-sampayutta citta will never arise in him.

He may, however, enjoy the sense pleasures as an ordinary person. But he will not be reborn more than seven times in the sense-sphere (kāma-loka). He will become an arahat in due course and after that last life, he will enjoy the peace of Nibbāna for ever.

There are three types of sotāpanna:
1. Sattakkhattu-parama-sotāpanna – one who enters Nibbāna after seven lives,
2. Kolaṅkola-sotāpanna – one who enters Nibbāna after two to six lives,
3. Ekaviji-sotāpanna – one who enters Nibbāna after one life.

2 Sakadāgāmi or Sakadagam
A sakadāgāmi is one who has attained sakadāgāmi-magga and phala. He (or she) can enjoy the peace of Nibbāna whenever he wishes by developing the meditative absorption corresponding to sakadāgāmi-phala-samāpatti.

‘Sakadāgāmi’ literally means ‘once returner’. A sakadāgāmi will be reborn only once in the sense sphere. He will then become an arahat and, after that last life, will be in Nibbāna for ever.

The cittas that arise in a sakadāgāmi are the same as those which arise in a sotāpanna with the only exception that a sakadāgāmi enjoys sakadāgāmi-phala-samāpatti instead of sotāpatti-phala-samāpatti.

Compared to a sotāpanna, a sakadāgāmi has less rāga, (lust, greed), dosa (illwill, hated) and moha (delusion). Thus he is nobler than a sotāpanna.
There are six kinds of sakadāgāmis, namely:
1. Those who attain sakadāgāmi in the human world and attain parinibbāna here,
2. Those who attain sakadāgāmi in the human world and attain parinibbāna in a heavenly realm,
3. Those who attain sakadāgāmi in a heavenly realm and attain parinibbāna there,
4. Those who attain sakadāgāmi in a heavenly realm and attain parinibbāna in the human world,
5. Those who attain sakadāgāmi in the human plane, and after being born once in a heavenly realm, attain parinibbāna in the human plane,
6. Those who attain sakadāgāmi in a heavenly realm, and after being born once in the human plane, attain parinibbāna in a heavenly realm.

3 Anāgāmi or Anāgam
An anāgāmi is one who has attained anāgāmi-magga and phala. He (or she) can enjoy the peace of Nibbāna whenever he wishes by developing the meditative absorption corresponding to anāgāmi-phala-samāpatti.

‘Anāgāmi’ literally means ‘no returner’. An anāgāmi will not be reborn in the sense sphere. If he does not attain the arahatship in the present life yet, he will be reborn in a Brahma realm or Pure Abode (Suddhāvāsa), where he will attain arahatship and pass to Nibbāna.

Since the anāgāmi-magga eliminates the kilesa: dosa (hatred) and the two Fetters namely, kāmarāga (sense desire) and paṭigga (hatred or illwill), and anāgāmi will no longer experience anger, hatred, worry, despair, fright, and any unpleasant mental feeling, neither will he enjoy sense pleasures.
His mind will always be in peace and he will enjoy the ecstatic peace of *Nibbāna* whenever he wishes by developing *anāgāmi-phala-samāpatti*. If he attains all the eight *jhānas*, he can also enjoy *Nirodha-samāpatti* during which all consciousness and mental activity are temporarily suspended.

There are five types of *anāgāmis*:

1. Those who attain arahatship within the first half of the life of the Pure Abode where they are reborn,
2. Those who attain arahatship within the second half of the life of the Pure Abode where they are reborn,
3. Those who attain *kilesa-parinibbāna* (i.e., arahatship) without having to struggle very hard,
4. Those who attain *kilesa-parinibbāna* after struggling very hard,
5. Those who do not attain arahatship in the four lower abodes of the five Pure Abodes, but attain arahatship in the highest Pure Abode (i.e., *Akaniññha*).

4 *Arahat*

An *arahat* is one who has attained *arahatta-magga* and *phala*. He (or she) can enjoy the peace of *Nibbāna* whenever he wishes by developing the meditative absorption corresponding to *arahatta-phala-samāpatti*. He can enjoy *Nirodha-samāpatti* if he attains the eight *jhānas*.

Since *arahatta-magga* eliminates all the defilements (*kilesas*), an *arahat* has no greed, ill-will, delusion, conceit, personality-belief and other bad mental factors. He has no attachment to anything; so he is free from all entanglements. He does not regard anything as his own; thus he has no reason to feel sad because something is taken or stolen from him.
Because he has uprooted all *dosa* (anger, hatred or ill-will) from his mind, he will never experience unpleasant mental feeling which accompanies *dosa-mūla cittas*. All the twelve *akusala-cittas* (immoral consciousness) will never arise in him.

As his mind is always free from all defilements’s, it is at the purest state making him the nobles one. He is a true Saint worthy of respect by men and devas and worthy of receiving alms which are offered to him with the intention of enjoying the benefits in the present life as well as in future lives.

As *arahat*, literally meaning a worthy one, does not accomplish fresh kammic activities, and he is not subject to rebirth because the conditions for his reproduction in matter have been destroyed.

*Sotāpannas*, *sakadāgāmis* and *anāgāmis* are called *sekhas* because they have yet to undergo a training. *Arahats* are called *asekhas* because they no longer need to undergo any training.

The *arahat* realizes that what is to be accomplished has been done. A heavy burden of misery has finally been thrown away, and all forms of craving and all shades of delusion have been annihilated. He now stands on heights higher than celestial, far removed from uncontrolled passions and the defilements of the world.

There are five types of *arahats*:

1. *Paññāvimutta-arahat* – one who is emancipated through *paññā* (wisdom),
2. *Ubhatobhāgavimutta-arahat* – one who is emancipated in two ways, namely by *arūpajjhāna* and by *ariyāmagga*,
3. *Tevijja-arahat* – one who possesses the three *vijjās*,
4. *Chalābhiñña-arahat* – one who possesses the six *abhiññās* (supernormal powers),
5 *Paṭisambhidhāpatta-arahat* – one who possess the four *sambhidhās*, i.e. the knowledge of the meaning of the each word, the knowledge of the text (*pāli*), the knowledge of the origin of the words, and the determinate knowledge together with the accurate discrimination of the first three.

**Conclusion**

*Cittena niyate loko.* The *citta* (consciousness) rules over all the world. The *citta* of every person controls the person, leads his every action and shapes his destiny.

Men’s mind has produced modern science, has been developing it very rapidly and controls all the science technology including the atomic energy and the atomic weapons.

It is men’s mind which has shaped various cultures of the world and it will be men’s minds again which will direct the hands to pull the triggers of the atomic weapons which will wipe out the human civilization and the human race from the surface of the earth.

Indeed the mind is the most powerful agent in all the worlds. It is the mind which manipulates the fate of each individual to be born in an *apāya* abode or in the human world or in a *deva* realm.

So it is of paramount importance to understand the true nature of the mind and the function of each constituent of the mind.

There is no doubt that only the Buddha *Abhidhamma* can analyse the mind in detail and correctly describe the functions of the *citta* and the *cetasikas* which constitute the mind.
Moreover it is only Buddha Abhidhamma which fully and correctly explains the co-relations between the various factors of mind and matter in the form of the majestic Law of Dependent Origination which vividly describes the rounds of rebirth undergone by each individual.

Furthermore, the Abhidhamma clearly exposes the theoretical as well as the practical aspects of the Noble Eightfold Path, also known as the Middle Path by which the mind is purified from the defilements in seven stages by developing mental concentration and vipassanā insight.

The attainment of various blissful experiences which surpass sensual enjoyment and the realization of the unique peace of Nibbāna in this very life are very real, and the Abhidhamma brightly illuminates the right path to be followed by every person for the attainment of the highest goal in life.

Everybody should study Abhidhamma very seriously and use the Abhidhamma knowledge as the guiding torch of his life.

_May the guiding torch of Abhidhamma shine forever!_  
_May the supreme knowledge of Abhidhamma ever enlighten the whole world!_
About the Author

Dr. Mehm Tin Mon was born in Kamawet village, Mudon township, Mon State, Union of Myanmar, on January 13, 1934. His parents were U Yaw In and Daw Sein Tan who were devout Buddhists. They belonged to the Mon race and made their living by farming.

Mehm Tin Mon attended Kamawet Primary School and Mudon State High School where he topped his class every year. He passed the High School Leaving Examination in 1951 with distinctions in Mathematics and General Science. He also passed the Matriculation Examination in the same year from the first division with distinction in Mathematics.

He joined the University of Yangon in 1951. In the Intermediate Examination held in 1953, he scored the highest marks in mathematics and Chemistry, and he was awarded the University Hoe Wah Kain Gold Medal as well as the University Scholarship.

In the Bachelor of Science Examination held in 1955, he stood first with distinctions in Physics, Chemistry and Pure Mathematics. Again he was awarded a University gold medal called Esoof Bimiah Gold Medal.

In 1956 he passed the B.Sc. Honours Examination in Chemistry with flying colours and a third University gold medal called U Shwe Lay Gold Medal was awarded to him.
In 1957 he went to the United States of America to study at the University of Illinois on a State Scholarship sponsored by the Government of the Union of Myanmar. Here also he was awarded the University Fellowship record. He gained the Master of Science Degree in 1958 and the Doctorate Degree in 1960. He also won membership to Phi Lambda Upsilon Society and Sigma Xi Society.

He served his country for more than 36 years from 1956 to 1992 working as Lecturer and Head of Department of Chemistry in several Institutes and finally as Professor of Chemistry in the University of Mawlamyine. He retired from Professorship on December 1, 1992.

During his service to the State, he headed the Buddhist Association of the Institute of Medicine (1), the Buddhist Association of the Institute of Education and the Buddhist Association of Mawlamyine University. He also served as Secretary and later as President of the Central Buddhist Association of Universities and Institutes in Yangon from 1983 to 1986. He succeeded in raising funds and building the beautiful two-storey Dhammayone (Community Hall for religious purposes) and the sacred Shrine (Pagoda) in the University of Mawlamyine.

Dr. Tin Mon also excelled in Religious examinations. He stood first in the Abhidhamma Examination (Ordinary Level) in 1981. He also stood first in the Abhidhamma Examination (Honours Level) in 1983. Again in 1984 he stood first in the Visuddhi Magga Examination. These Examinations are held annually in Myanmar by the Department of Religious Affairs.

Dr. Tin Mon has written over thirty books on education as well as on Buddhism. He travelled throughout Myanmar as well as abroad delivering lectures on Buddhism and conducting short
intensive classes on Abhidhamma and meditation. He was awarded the title of Saddhamma Jotakadhaja by the Government of Union of Myanmar in 1994 for his outstanding contribution to the propagation of Buddhism.

Dr. Tin Mon was appointed as an Adviser to the Ministry of Religious Affairs on August 1, 1993 and he has been serving the State in this capacity ever since. He also serves as Professor of Samatha in the International Theravada Buddha Missionary University, Yangon.

LECTURES ON ABHIDHAMMA AND BUDDHISM
Any interested society or organization may invite Dr. M. Tin Mon to lecture on Buddhism or teach Abhidhamma in any town or country.

A full course on Abhidhamma by Dr. M. Tin Mon takes about 30 lecturing hours. Please contact:

Dr. M. Tin Mon
15/19 U Wisara Estate
Dagon P.O. Yangon
Union of Myanmar.

Phone: 95-01-286610
# THE COMPLETE CHART ON CITTAS

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### Chart No. 4.1 PAKINNAKA - HETU SANGAHA

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<th>Name of Hetu</th>
<th>Akusala 12</th>
<th>Ahetuka 18</th>
<th>Kāma Sobha 24</th>
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### Chart No. 4.2 KICCA SANGAHA

<table>
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<tr>
<th>Name of KICCA</th>
<th>Akusala 12</th>
<th>Cakkhuto-dvā</th>
<th>Sota-dvā</th>
<th>Ghāṣá-dvā</th>
<th>Jivadhuto-dvā</th>
<th>Kāya-dvā</th>
<th>Samp-dvā</th>
<th>U-Santi 2</th>
<th>Pad-dvā</th>
<th>Tān-dvā</th>
<th>Haśita-pu-kir 16</th>
<th>Mahag-kv-kun 18</th>
<th>Mahag-vi 8</th>
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### Chart No. 4.3 DVĀRA SANGAHA

<table>
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<th>Name of Dvāra</th>
<th>Pañca-dvā</th>
<th>Cakkhuto-vinna 2</th>
<th>Sota-vinna 2</th>
<th>Ghāṣā-vinna 2</th>
<th>Jivadhuto-vinna 2</th>
<th>Kāya-vinna 2</th>
<th>Sampaticchedha 2</th>
<th>So-Santri 2</th>
<th>Upak-Santri 2</th>
<th>Votthapanā 1</th>
<th>Kāma-javana 29</th>
<th>Appana-javana 26</th>
<th>Tadbālambara 8</th>
<th>Mahag-vi 9</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cak, Sota, Ghāṣa, Jiv, Kāya (Rūpa Pañca-dvā)</td>
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<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>46</td>
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<td>1</td>
<td>29 always</td>
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<td>26</td>
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<td>9</td>
<td>6 free</td>
<td>6</td>
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Chart No. 5.1

<table>
<thead>
<tr>
<th>Ārammana Paccaya = Sense Object</th>
<th>Paccayuppanna = Ārammanika Citta</th>
<th>Total</th>
<th>Remark</th>
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</thead>
<tbody>
<tr>
<td>1. Present visible object, sound, Present smell, taste, tangible object</td>
<td>Present five sense objects</td>
<td>10 dasa</td>
<td>Kāma</td>
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<tr>
<td>2. Present five sense objects</td>
<td>Present five sense objects</td>
<td>3 tini</td>
<td>ekan</td>
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<tr>
<td>3. Kāma-citta 54 Cetasika 52 Rūpa 28</td>
<td>Six Kāma-sense objects</td>
<td>12 dvā dasa</td>
<td>25</td>
</tr>
<tr>
<td>5. All Cittas except Ara-magga+phala 87 Cetasika 52 Rūpa 28 Concepts Nibbāna-na</td>
<td>All six sense objects except Ara-mag + Phala</td>
<td>5 Pañca</td>
<td>Ane-bāna-kan anē</td>
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<tr>
<td>6. Citta 89 Cetasika 52 Rūpa 28 Concepts Nibbāna-na</td>
<td>All six sense objects</td>
<td>6 cha</td>
<td>31 kan 11</td>
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<tr>
<td>7. Kasina 10 Asubha 10 kāya-gatāsati 1 Ānāpānasati 1 Brahma-vihāra 4 Concepts (Dhammadāna) 26</td>
<td>Concepts (Dhammadāna)</td>
<td>21 Pannati</td>
<td>ekan</td>
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<tr>
<td>8. Ākasa (space) Nattihi kinci (nothingness)</td>
<td>Concepts (Dhammadāna)</td>
<td>21 eka visati</td>
<td>21</td>
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<td>9. Ākāsānañcāyatanu ku, kiri citta Ākincaññāyatanu ku, kiri citta</td>
<td>Viññānañcāyatanu cittas 3 Nevasaññā - nāsanñāyatanas 3</td>
<td>6 Mahag.eka 6</td>
<td>6</td>
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<td>10. Nibbāna</td>
<td>Dhammadāna Lokuttara cittas 8</td>
<td>8 attha</td>
<td>8 Nibbāna</td>
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<tr>
<td>Kamma, Kamma-nimittā, gati-nim</td>
<td>6 sense obj.</td>
<td>19 Pasissandhi, Bhava, Cuti</td>
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Chart No. 5.2

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<th>Vattthu Sāṅgha</th>
<th>Aku 12</th>
<th>Ahetuka cittas 18</th>
<th>Kāma-so bhana 24</th>
<th>Rūpañ 15</th>
<th>Arūpañ 12</th>
<th>Lokut 8</th>
<th>Bhumi Vattthu Viññāna-dhātu</th>
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<tr>
<td>Name of Vattthu</td>
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<td>Dostamūla 2</td>
<td>Mahamūla 2</td>
<td>Cākku-viññā 2</td>
<td>Sotā-viññā 2</td>
<td>Ājīva-viññā 2</td>
<td>Kāya-viññā 2</td>
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### BHUMI - HOW KAMMAS BEAR RESULTS

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<tr>
<th>Citta-Cetanā</th>
<th>Akṣara-kamma</th>
<th>Rūpa-First-Jhāna kusala kamma</th>
<th>Second Jhāna ku-kamma</th>
<th>Third Jhāna ku-kamma</th>
<th>Fourth Jhāna kusala kamma</th>
<th>Fifth Jhāna kusala kamma</th>
<th>Ākāśa-vyāga</th>
<th>Arūpa-kamma</th>
<th>Name of Patisandhi</th>
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<td>Rūpa except Aṣṭaṣa</td>
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<td>Dhvetuka-omaka</td>
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<td>Kāma</td>
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### RŪPA - THE KICCAS PERFORMED BY 75 CITTAS

<table>
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<tr>
<th>Name of Cittas</th>
<th>Rūpa only</th>
<th>4 Bodily postures</th>
<th>2 Viṃmat rūpas</th>
<th>Smiles</th>
<th>Smiles</th>
<th>Smiles</th>
<th>Moaning</th>
<th>Weeping</th>
<th>Form nothing</th>
<th>Total citta</th>
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<td>Manodhātuś 3, Tadā 11, Rūpa-vipā 5</td>
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<td>Appaṇa-javana except Abhinā</td>
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<td>Manodvā 1, kāma-javana 29, Abhinā 2</td>
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<td>Lob-dit-vi-so 2, mahākūsa-sūna 4</td>
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</tbody>
</table>

Total cittas which form rūpa, etc. 77 77 56 12 8 6 5 2 14 198

At $t = 0$, Cakkhu-passāda, rūpārammana and alita-bhavanaga arise simultaneously.
At $t = 17$, 17 cittas have arisen and dissolved rūpārammana and cakkhupassāda dissolve.
The viṭṭhi terminates and life-continuum flows on.

**Rūpa Arising and Dissolution of Material Phenomena**

<table>
<thead>
<tr>
<th>Series of cittas</th>
<th>Arising of rūpa</th>
<th>Dissolution of rūpa</th>
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<tbody>
<tr>
<td>Kammaja rūpa</td>
<td>Starts to form at Pañća-kāla, goes on forming incessantly at every minor instant.</td>
<td>Last formed at the 17th citta reckoned backward from Cuti; last kammaja rūpa dissolves when cuti dissolves.</td>
</tr>
<tr>
<td>Cittaaja rūpa</td>
<td>First formed at arising instant of first bhavanaga; incessantly formed at arising instant of successive cittas.</td>
<td>Last formed at the arising instant of cuti citta; this last cittaaja rūpa lasts for 16 conscious moments after death.</td>
</tr>
<tr>
<td>Utuja rūpa</td>
<td>First formed at the existing instant of Pañća-sandhi citta. Then incessantly formed at every minor instant.</td>
<td>Continues to be formed till the corpse is reduced to bones and then to dust.</td>
</tr>
</tbody>
</table>
| ĀharaJa rūpa     | Starting from the existing instant of the combination of internal and external oja it is formed incessantly at every minor instantaneous. | Last formed at the dissolving instant of cuti citta; will last for 50 minor instants after death.

**Series of cittas**

- Pañća
- Bhava
- Citta
- Utuja

**Arising of rūpa**

- Starts to form at Pañća-kāla
- Continues at each subsequent citta

**Dissolution of rūpa**

- Reckoned backward from Cuti
- Dissolves when cuti dissolves
<table>
<thead>
<tr>
<th>Puggala</th>
<th>Kāma-bhumi</th>
<th>Rupa-bhumi</th>
<th>Arupa-bhumi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tīhutta-putthujjana</strong></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Akusala cittas</td>
<td>12</td>
<td>Akusala cittas</td>
<td>10</td>
</tr>
<tr>
<td>(hasi. excepted)</td>
<td>17</td>
<td>(2 dosamula excepted)</td>
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<tr>
<td>Mahākusala</td>
<td>8</td>
<td>Mahākusala</td>
<td>8</td>
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<tr>
<td>Mahāvipāka</td>
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<td><strong>9</strong></td>
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<tr>
<td></td>
<td></td>
<td><strong>Rūpa-vipāka</strong></td>
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</tr>
<tr>
<td></td>
<td></td>
<td><strong>(out of 5)</strong></td>
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</tr>
<tr>
<td></td>
<td></td>
<td><strong>total</strong></td>
<td><strong>39</strong></td>
</tr>
<tr>
<td><strong>Add the kusala jhānas which the respective persons attain</strong></td>
<td></td>
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<tr>
<td><strong>Sotāpanna</strong></td>
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<td></td>
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</tr>
<tr>
<td>(Sotappati-phalattha)</td>
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<tr>
<td>Akusala cittas</td>
<td>7</td>
<td>Akusala cittas</td>
<td>5</td>
</tr>
<tr>
<td>(4 lobhamula and ditthi-sam and vicikicchā-sam excepted)</td>
<td></td>
<td>(2 dosa-mūla, 4 lobhamūla ditthi-sam and vicikicchā-sam excepted)</td>
<td></td>
</tr>
<tr>
<td>Ahetuka cittas</td>
<td>17</td>
<td>Ahetuka cittas</td>
<td>11</td>
</tr>
<tr>
<td>(hasi. excepted)</td>
<td></td>
<td>(ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted)</td>
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</tr>
<tr>
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<td>8</td>
<td>Mahākusala</td>
<td>8</td>
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<td>Mahāvipāka</td>
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<td><strong>total</strong></td>
<td><strong>41</strong></td>
<td><strong>total</strong></td>
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<td><strong>Add the kusala jhānas attained.</strong></td>
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<tr>
<td><strong>Sakadāgāmi</strong></td>
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<tr>
<td>As in Sotāpanna</td>
<td>41</td>
<td>As in rupa-sotāpanna</td>
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</tr>
<tr>
<td>Insert sakadā-gāmi phalattha instead of sotapatti phalattha</td>
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<td>Insert sakadāgāmi phalattha instead of sotāpatti phalattha</td>
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<td>Akusala cittas</td>
<td>5</td>
<td>As in rūpa-sotāpanna</td>
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<tr>
<td>(2 dosa-mūla, 4 lobha-mūla ditthi-sam and vicikicchā-sam excepted)</td>
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<td>Insert anāgāmi phalattha instead of sotā-patti phalattha</td>
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</tr>
<tr>
<td>(hasi excepted)</td>
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<td><strong>total</strong></td>
<td><strong>35</strong></td>
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<tr>
<td><strong>Add the kusala jhānas attained.</strong></td>
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<tr>
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<td>Ahetuka</td>
<td>12</td>
</tr>
<tr>
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</tr>
<tr>
<td>Mahā-vipāka</td>
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<td><strong>Add the kirīya jhanas attained.</strong></td>
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<td><strong>Manodvāravajjana</strong></td>
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<td>(out of 4)</td>
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<td><strong>total</strong></td>
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